

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_{ㄈㄨㄥ} 廣_{ㄍㄨㄤˇ} 佛_{ㄈㄛˊ} 華_{ㄏㄨㄚ} 嚴_{ㄧㄢˊ} 經_{ㄐㄩㄥ}
ná mó dà fāng guǎng fó huá yán jīng

華_{ㄏㄨㄚ} 嚴_{ㄧㄢˊ} 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大自在天王自在天
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 chéng 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_レ
ruò yǒu cí bēi yào ráo yì

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

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

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

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

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

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

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

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

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

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

願_レ說_レ九_レ地_レ所_レ行_レ道_レ。
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_レ · 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_レ！ 菩_レ薩_レ摩_レ訶_レ薩_レ以_レ如_レ是_レ無_レ量_レ智_レ · 思_レ量_レ觀_レ察_レ。
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_レ · 復_レ修_レ習_レ如_レ來_レ智_レ慧_レ · 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_レ · 觀_レ察_レ不_レ思_レ議_レ大_レ智_レ性_レ · 淨_レ諸_レ陀_レ羅_レ尼_レ
rú lái mì mì fǎ guān chá bù sī yì dà zhì xìng jìng zhū tuó luó ní

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

畏_レ · 不_レ共_レ法_レ · 隨_レ諸_レ佛_レ轉_レ法_レ輪_レ · 不_レ捨_レ大_レ悲_レ本_レ願_レ力_レ ·
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。

善_能守_護如_來法_藏 · 以_無量_善巧_智 · 起_四無_礙。

辯_用 · 用_菩薩_言辭_辭 · 而_演說_法。

此_菩薩_常隨_四無_礙智_轉 · 無_暫捨_離 · 何_等為_四。

所_謂： 法_無礙_智 · 義_無礙_智 · 辭_無礙_智 · 樂_說。

無_礙智_智。

此_菩薩_以法_無礙_智 · 知_諸法_自相_相 · 義_無礙_智 ·

知_諸法_別相_相 · 辭_無礙_智 · 無_錯謬_說 · 樂_說無_礙。

智_智 · 無_斷盡_說。

復_次 · 以_法無_礙智_智 · 知_諸法_自性_性 · 義_無礙_智 ·

知_諸法_生滅_滅 · 辭_無礙_智 · 安_立一_切法_不斷_說 ·

樂_說無_礙智_智 · 隨_所安_立 · 不_可壞_無邊_說 ·

復_次 · 以_法無_礙智_智 · 知_現在_法差_別 · 義_無礙_智 ·

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。
zhī guò qù wèi lái fǎ cī bié

辭_辭無_礙礙_礙智_智 · 於_於去_去來_來今_今法_法 ·
cí wú ài zhì yú qù lái jīn fǎ

了_了說_說。
liǎo shuō

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

義_義無_礙礙_礙智_智 · 知_知 ·
yì wú ài zhì zhī

隨_隨其_其心_心樂_樂說_說。
suí qí xīn yào shuō

復_復次_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。
fù cì fǎ wú ài zhì yǐ fǎ zhì zhī cī bié bú yì

義_義無_礙礙_礙智_智 · 知_知 ·
yì wú ài zhì zhī

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 ·
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_復次_次 · 法_法無_礙礙_礙智_智 · 知_知諸_諸法_法一_一相_相不_不壞_壞。
fù cì fǎ wú ài zhì zhī zhū fǎ yí xiàng bú huài

義_義無_礙礙_礙智_智 · 知_知 ·
yì wú ài zhì zhī

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.

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 hòng 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 hòng 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 hòng 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_レ生_レ · 有_レ不_レ可_レ說_レ世_レ界_レ微_レ塵_レ數_レ性_レ · 欲_レ。
yī yī zhòng shēng yǒu bù kě shuō shì jiè wéi chén shù xìng yù

彼_レ諸_レ佛_レ隨_レ其_レ性_レ · 欲_レ · 各_レ與_レ法_レ門_レ。
bǐ zhū fó suí qí xìng yù gè yǔ fǎ mén

如_レ一_レ毛_レ端_レ處_レ · 一_レ切_レ法_レ界_レ處_レ · 悉_レ亦_レ如_レ是_レ。
rú yī máo duān chù yí qiè fǎ jiè chù xī yì rú shì

如_レ是_レ所_レ說_レ無_レ量_レ法_レ門_レ · 菩_レ薩_レ於_レ一_レ念_レ中_レ悉_レ能_レ領_レ受_レ ·
rú shì suǒ shuō wú liàng fǎ mén pú sà yú yí niàn zhōng xī néng lǐng shòu

無_レ有_レ忘_レ失_レ。
wú yǒu wàng shī

佛_レ子_レ！ 菩_レ薩_レ住_レ此_レ第_レ九_レ地_レ · 晝_レ夜_レ專_レ勤_レ更_レ無_レ餘_レ念_レ。
fó zǐ pú sà zhù cǐ dì jiǔ dì zhòu yè zhuān qín gèng wú yú niàn

唯_レ入_レ佛_レ境_レ界_レ · 親_レ近_レ如_レ來_レ · 入_レ諸_レ菩_レ薩_レ甚_レ深_レ解_レ脫_レ。
wéi rù fó jìng jiè qīn jìn rú lái rù zhū pú sà shèn shēn jiě tuō

常_レ在_レ三_レ昧_レ · 恆_レ見_レ諸_レ佛_レ · 未_レ曾_レ捨_レ離_レ · 一_レ一_レ劫_レ中_レ ·
cháng zài sān mèi héng jiàn zhū fó wèi céng shě lí yī yī jié zhōng

見_レ無_レ量_レ佛_レ · 無_レ量_レ百_レ佛_レ · 無_レ量_レ千_レ佛_レ · 乃_レ至_レ無_レ量_レ百_レ
jiàn wú liàng fó wú liàng bǎi fó wú liàng qiān fó nǎi zhì wú liàng bǎi

千_レ億_レ那_レ由_レ他_レ佛_レ · 恭_レ敬_レ尊_レ重_レ · 承_レ事_レ供_レ養_レ。
qiān yì nà yóu tā fó gōng jìng zūn zhòng chéng shì gòng yàng

於_レ諸_レ佛_レ所_レ · 種_レ種_レ問_レ難_レ · 得_レ說_レ法_レ陀_レ羅_レ尼_レ · 所_レ有_レ善_レ
yú zhū fó suǒ zhǒng zhǒng wèn nán dé shuō fǎ tuó luó ní suǒ yǒu shàn

根_レ轉_レ更_レ明_レ淨_レ。
gēn zhuǎn gèng míng jìng

譬_レ如_レ真_レ金_レ · 善_レ巧_レ金_レ師_レ用_レ作_レ寶_レ冠_レ · 轉_レ輪_レ聖_レ王_レ以_レ嚴_レ
pì rú zhēn jīn shàn qiǎo jīn shī yòng zuò bǎo guān zhuǎn lún shèng wáng yǐ yán

其_レ首_レ · 四_レ天_レ下_レ內_レ · 一_レ切_レ小_レ王_レ及_レ諸_レ臣_レ民_レ諸_レ莊_レ嚴_レ具_レ ·
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 děng 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 děng

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.

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

無量智力善觀察
wú liàng zhì lì shàn guān chá

最上微妙世難知
zuì shàng wéi miào shì nán zhī

普入如來祕密處
pǔ rù rú lái mì mì chù

利益眾生入九地。
lì yì zhòng shēng rù jiǔ dì

總持三昧皆自在
zǒng chí sān mèi jiē zì zài

獲大神通入眾刹
huò dà shén tōng rù zhòng chà

力智無畏不共法
lì zhì wú wèi bú gòng fǎ

願力悲心入九地。
yuàn lì bēi xīn rù jiǔ dì

住於此地持法藏
zhù yú cǐ dì chí fǎ zàng

了善不善及無記
liǎo shàn bú shàn jí wú jì

有漏無漏世出世
yǒu lòu wú lòu shì chū shì

思不思議悉善知。
sī bù sī yì xī shàn zhī

若法決定不決定
ruò fǎ jué dìng bù jué dìng

三乘所作悉觀察
sān shèng suǒ zuò xī guān chá

有為無為行差別
yǒu wéi wú wéi xíng cāi bié

如是而知入世間。
rú shì ér zhī rù shì jiān

若欲知諸眾生心
ruò yù zhī zhū zhòng shēng xīn

則能以智如實知
zé néng yǐ zhì rú shí zhī

種種速轉壞非壞
zhǒng zhǒng sù zhuǎn huài fēi huài

無質無邊等眾相。
wú zhì wú biān děng zhòng xiàng

Then, Bodhisattva Vajra Treasury, wishing to restate his meaning, chanted the following verses:

Using limitless powers of wisdom, he skillfully contemplates
Things supremely wonderful and rarely known to the world;
He engages all the Tathagata's secret dharmas,
And masters the Ninth Stage, to benefit sentient beings.

He enjoys sovereign self-mastery with dharanis and
samadhis;
He gains psychic powers and enters many lands;
With powers, wisdoms, fearlessnesses, and the unshared
dharmas,
With vows and a compassionate mind, he masters the Ninth
Stage.

On this stage, he maintains a storehouse of Dharma,
He understands good, bad and indeterminate karma;
He distinguishes outflows, what is free from outflows, the
mundane and the transcendent,
What is conceivable and the inconceivable – all this he knows
well.

He sees how dharmas are either fixed or unfixed,
And what those who travel in the Three Vehicles do,
He sees the distinctions between conditioned and
unconditioned dharmas;
And with all this knowledge he engages with the world.

Should he wish to know all the thoughts of sentient beings,
With his wisdom he knows their varieties as they truly are:
How swiftly they turn, how some go bad, while others
sustain,
Formless, boundless, possessed of many attributes.

煩惱無邊恆共伴 眠起一義續諸趣
fán nǎo wú biān héng gòng bàn mián qǐ yī yì xù zhū qù

業性種種各差別 因壞果集皆能了
yè xìng zhǒng zhǒng gè cī bié yīn huài guǒ jí jiē néng liǎo

諸根種種下中上 先後際等無量別
zhū gēn zhǒng zhǒng xià zhōng shàng xiān hòu jì děng wú liàng bié

解性樂欲亦復然 八萬四千靡不知
jiě xìng yào yù yì fù rán bā wàn sì qiān mí bù zhī

眾生惑見恆隨縛 無始稠林未除翦
zhòng shēng huò jiàn héng suí fú wú shǐ chóu lín wèi chú jiǎn

與志共俱心並生 常相羈繫不斷絕
yǔ zhì gòng jù xīn bìng shēng cháng xiāng jī xì bú duàn jué

但唯妄想非實物 不離於心無處所
dàn wéi wàng xiǎng fēi shí wù bù lí yú xīn wú chù suǒ

禪定境界排仍退轉 金剛道滅方畢竟
chán dìng jìng pái réng tuì zhuǎn jīn gāng dào miè fāng bì jìng

六趣受生各差別 業田愛潤無明覆
liù qù shòu shēng gè cī bié yè tián ài rùn wú míng fù

識為種子名色芽 三界無始恆相續
shì wéi zhǒng zǐ míng sè yá sān jiè wú shǐ héng xiāng xù

How beings keep company with their boundless afflictions,
How an idea from the sleep state arises and continues
through all destinies of rebirth,
And the details of differences in the nature of karma;
How when causes go bad then results accrue – he knows all
this thoroughly.

Beings' every kind of faculty: be they inferior, average or
superior,
Past and present, in limitless detail;
Natures and understandings, wishes and all,
Up to eighty-four thousand – nothing escapes his knowledge.

Living beings' delusions and views constantly bind them up
Like dense thickets from time without beginning, never
cutting free;
Bound up with intent, arise with thoughts,
Tied up beings eternally, never ending.

Yet these (delusions and views) are only false thoughts,
lacking reality;
Existing only in the mind, they have no location;
Dhyana samadhi's states shut out and recede;
Only the Vajra path can end the turning, ultimately.

Rebirth happens amid six destinies, each one different:
In the fields of karma, irrigated by love and covered by
ignorance,
The seeds of consciousness sprout into name and form.
From time without beginning, the three realms continue
forever.

惑業心習生諸趣
huò yè xīn xí shēng zhū qù

眾生悉在三聚中
zhòng shēng xī zài sān jù zhōng

住於此地善觀察
zhù yú cǐ dì shàn guān chá

悉以無礙妙辯才
xī yǐ wú ài miào biàn cái

處於法座如師子
chǔ yú fǎ zuò rú shī zǐ

又如龍王布密雲
yòu rú lóng wáng bù mì yún

善知法性及奧義
shàn zhī fǎ xìng jí ào yì

總持百萬阿僧祇
zǒng chí bǎi wàn ā sēng qí

總持三昧皆清淨
zǒng chí sān mèi jiē qīng jìng

一一佛所皆聞法
yī yī fó suǒ jiē wén fǎ

若離於此不復生
ruò lí yú cǐ bú fù shēng

或溺於見或行道
huò nì yú jiàn huò xíng dào

隨其心樂及根解
suí qí xīn lè jí gēn jiě

如其所應差別說
rú qí suǒ yìng cī bié shuō

亦如牛王寶山王
yì rú niú wáng bǎo shān wáng

雲甘露雨充大海
shù gān lù yǔ chōng dà hǎi

隨順言辭能辯說
suí shùn yán cí néng biàn shuō

譬如大海受眾雨
pì rú dà hǎi shòu zhòng yǔ

能於一念見多佛
néng yú yí niàn jiàn duō fó

復以妙音而演暢
fù yǐ miào yīn ér yǎn chàng

Deluded karma and mental habits lead to rebirths in the destinies;

Once free from these, there is no more rebirth;
Sentient beings all exist amidst the three collections,
Either sinking in views or practicing the Way.

Living on this Stage, he observes beings,
And according to their thoughts, their wishes, their faculties
and their understandings,
Using wonderful, unobstructed eloquence,
He teaches appropriately to each one.

Seated on the Dharma throne, with a lion's roar,
Also like a royal bull or king of a mountain of jewels,
Or like a king of dragons arraying dense clouds,
He sends down the rain of sweet dew, filling vast oceans.

He skillfully knows the nature of dharmas and their subtle meanings,
He can explain it eloquently, according to beings' languages;
Using hundreds of thousands of *asamkhyeya* dharanis,
His wisdom is like the broad ocean that absorbs any rainfall.

With dharanis and samadhis that are entirely pure,
In a single instant's thought he sees many Buddhas;
He hears the Dharma in each of their gatherings,
And then with marvelous voices, he proclaims the teachings.

若欲三千大千世界
ruò yù sān qiān dà qiān jiè

如雲廣布無不
rú yún guǎng bù wú bù jí

教化一切諸群生
jiào huà yí qiè zhū qún shēng

隨其根欲悉令喜。
suí qí gēn yù xī lìng xǐ。

If he wishes to teach all the many beings,
In the large, three-fold, thousand-world realm,
The way clouds shadow all below, without exception,
He delights them all, each according to their roots and wishes.

毛端佛眾無有數
máo duān fó zhòng wú yǒu shù

悉應其心與法門
xī yìng qí xīn yǔ fǎ mén

眾生心樂亦無極
zhòng shēng xīn yào yì wú jí

一切法界皆如是。
yí qiè fǎ jiè jiē rú shì。

The number of Buddhas' assemblies gathered on a hair-tip
are beyond counting.
The joys of beings' minds are also infinite;
He can match their wishes and teach them Dharma practices,
Throughout the Dharma Realm it is that way as well.

菩薩勤加精進力
pú sà qín jiā jīng jìn lì

聞持爾所諸法門
wén chí ěr suǒ zhū fǎ mén

復獲功德轉增勝
fù huò gōng dé zhuǎn zēng shèng

如地能持一切種。
rú dì néng chí yí qiè zhǒng。

The Bodhisattva grows in vigor and strength,
He gains meritorious virtues, increasingly sublime;
He hears and sustains many gateways to the Dharma,
Just as the earth holds all the many seeds.

十方無量諸眾生
shí fāng wú liàng zhū zhòng shēng

一念隨心各問難
yí niàn suí xīn gè wèn nán

咸來親近會中坐
xián lái qīn jìn huì zhōng zuò

一音普對悉充足。
yī yīn pǔ duì xī chōng zú。

Should limitlessly many beings throughout the ten directions
Gather to sit in his assembly,
He responds with only one thought to each of their
challenges;
And with only one voice, he replies and satisfies them
completely.

住於此地為法王
zhù yú cǐ dì wéi fǎ wáng

日夜見佛未曾捨
rì yè jiàn fó wèi céng shě

隨機誨誘無厭倦
suí jī huì yòu wú yàn juàn

入深寂滅智解脫。
rù shēn jí miè zhì jiě tuō。

When he stays on this Stage, he serves as a Dharma King,
He answers beings' needs, teaches and guides them and
never grows weary;
By day and night, he sees Buddhas, and never leaves them,
And he masters the liberation of Nirvana's wisdom.

供養諸佛善益明
gòng yàng zhū fó shàn yì míng

復使眾生煩惱滅
fù shǐ zhòng shēng fán nǎo miè

如王頂上妙寶冠
rú wáng dǐng shàng miào bǎo guān

譬如梵王光普照。
pì rú fàn wáng guāng pǔ zhào

住此多作大梵王
zhù cǐ duō zuò dà fàn wáng

所行善業普饒益
suǒ xíng shàn yè pǔ ráo yì

以三乘法化眾生
yǐ sān shèng fǎ huà zhòng shēng

乃至當成一切智。
nǎi zhì dāng chéng yí qiè zhì

一念所入諸三昧
yí niàn suǒ rù zhū sān mèi

見佛說法亦復然
jiàn fó shuō fǎ yì fù rán

阿僧祇刹微塵數
ā sēng qí chà wéi chén shù

願力所作復過此。
yuàn lì suǒ zuò fù guò cǐ

此是第九善慧地
cǐ shì dì jiǔ shàn huì dì

甚深微妙難可見
shèn shēn wéi miào nán kě jiàn

大智菩薩所行處
dà zhì pú sà suǒ xíng chù

我為佛子已宣說。
wǒ wèi fó zǐ yǐ xuān shuō

Making offerings to Buddhas increases his light of wholesome qualities,
The way a fine crown adorns a king's head;
He further helps all beings to end their afflictions,
Just as a Brahma Heaven King's radiance shines on every side.

On this Stage most Bodhisattvas serve as Great Brahma Kings,
And use the dharmas of the three vehicles to teach sentient beings;
The wholesome karma they practice brings benefits to all;
Including their future realization of omniscience.

All the samadhis that he masters within a single thought
Are as many as fine particles of dust in *asamkhyeyas* of lands;
He sees Buddhas and speaks Dharma in the same scale,
And if he employs the power of vows, they exceed that number.

This is the Ninth Stage of Wholesome Wisdom,
Where Bodhisattvas practice their great wisdom,
It is profound and wondrous, and difficult to perceive;
I have now proclaimed it for you disciples of the Buddha.

大方廣佛華嚴經卷第三十八終

End of the Ninth Stage
End of Roll Thirty Eight