

*Homage to*

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

*and*

*The Oceanwide 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>ㄏㄨㄚ</sub> 嚴<sub>ㄧㄢˊ</sub> 經<sub>ㄐㄩㄥ</sub>  
ná mó dà fāng guǎng fó huá yán jīng

華<sub>ㄏㄨㄚ</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

大 方 廣 佛 華 嚴 經  
Dà Fāng Guǎng Fó Huá Yán Jīng

十 地 品 第 二 十 六 之 四  
Shí Dì Pǐn Dì Èr Shí Liù Zhī Sì

(第六地 & 第七地)

于闐國三藏法師實叉難陀 奉制譯(699)  
佛經翻譯委員會譯英文(1980, 2014)

THE AVATAMSAKA SUTRA

Chapter 26 “The Ten Grounds”

Part 4 -- 6th & 7th Grounds

Chinese translation upon imperial command by  
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(第六地)  
dì liù dì

菩 薩 既 聞 諸 勝 行  
pú sà jì wén zhū shèng xíng

其 心 歡 喜 雨 妙 華  
qí xīn huān xǐ yǔ miào huā

放 淨 光 明 散 寶 珠  
fàng jìng guāng míng sàn bǎo zhū

供 養 如 來 稱 善 說  
gòng yàng rú lái chēng shàn shuō

百 千 天 眾 皆 欣 慶  
bǎi qiān tiān zhòng jiē xīn qìng

共 在 空 中 散 眾 寶  
gòng zài kōng zhōng sàn zhòng bǎo

華 鬘 瓔 珞 及 幢 幡  
huā mán yīng luò jí chuáng fān

寶 蓋 塗 香 咸 供 佛  
bǎo gài tú xiāng xián gòng fó

自 在 天 王 并 眷 屬  
zì zài tiān wáng bìng juàn shǔ

心 生 歡 喜 住 空 中  
xīn shēng huān xǐ zhù kōng zhōng

散 寶 成 雲 持 供 養  
sàn bǎo chéng yún chí gòng yàng

讚 言 佛 子 快 宣 說  
zàn yán fó zǐ kuài xuān shuō

(The Sixth Ground)

Once the Bodhisattvas heard of these supreme practices,  
They felt delighted and made wondrous flowers fall like rain.  
Radiant with pure lights, they threw aloft precious pearls  
As offerings to the Tathagatas, to praise their skill in speaking.

Multitudes of gods rejoiced in unison, hundreds of thousand in  
number,  
And together in the midst of the air, threw clusters of jewels,  
Along with flowers, garlands, necklaces, banners and  
streamers,  
Jeweled canopies and fragrant balms, all as offerings to the  
Buddha.

The Deva King of Sovereignty and his following,  
Felt great happiness, and resting in the air,  
Tossed gemstones and created clouds, which they held up by  
way of making offerings,  
They said: “O Disciple of the Buddha, please teach us now.”

無量天女空中住  
wú liàng tiān nǚ kōng zhōng zhù

音中悉作如是言  
yīn zhōng xī zuò rú shì yán

法性本寂無諸相  
fǎ xìng běn jí wú zhū xiàng

超諸取著絕言道  
chāo zhū qǔ zhuó jué yán dào

若能通達諸法性  
ruò néng tōng dá zhū fǎ xìng

爲欲救世勤修行  
wéi yù jiù shì qín xiū xíng

不取眾相而行施  
bù qǔ zhòng xiàng ér xíng shī

解法無害常堪忍  
jiě fǎ wú hài cháng kān rěn

已盡煩惱入諸禪  
yǐ jìn fán nǎo rù zhū chán

具足智力能博濟  
jù zú zhì lì néng bó jì

共以樂音歌讚佛  
gòng yǐ yuè yīn gē zàn fó

佛語能除煩惱病。  
fó yǔ néng chú fán nǎo bìng。

猶如虛空不分別  
yóu rú xū kōng bù fēn bié

眞實平等常清淨。  
zhēn shí píng děng cháng qīng jìng。

於有於無心不動  
yú yǒu yú wú xīn bú dòng

此佛口生眞佛子。  
cǐ fó kǒu shēng zhēn fó zǐ。

本絕諸惡堅持戒  
běn jué zhū è jiān chí jiè

知法性離具精進。  
zhī fǎ xìng lí jù jīng jìn。

善達性空分別法  
shàn dá xìng kōng fēn bié fǎ

滅除眾惡稱大士。  
miè chú zhòng è chēng dà shì。

Limitless numbers of deva maidens hovered in the air,  
And with musical notes in unison, sang praises of the Buddha.

All their songs sang words such as these:

“The Buddha’s teachings chase away the illnesses of afflictions.

“The Dharma-nature is quiet, and free of any hallmarks,  
It is like empty space, which never makes discriminations.

It goes beyond both grasping and attachment, and the path of words,

It is true and real and impartial, it is forever pure.”

“If one can connect with the nature of dharmas,  
And be impartial towards existence and non-existence,  
And motivated by a wish to save the world, cultivate with vigor,  
Such a person becomes reborn from the Buddha’s teachings,  
and is true Buddhist disciple.

“Such a one then practices giving, and never clings at any hallmarks.

Having ended all evil-doing, he holds the precepts immaculately.  
Having understood that dharmas are not to blame, such a one can be truly patient.

Aware of how the Dharma nature is free of hallmarks, one grows full of vigorous energy.

“Having ended all afflictions, one can enter every samadhi,  
Good at understanding the emptiness of the Dharma-nature,  
one discerns all dharmas.

Full of the power of wisdom, one can save all beings.

Dispelling the many evils, one is called “The Great Knight.”

如是妙音千萬種 讚已默然瞻仰佛。  
rú shì miào yīn qiān wàn zhǒng zàn yǐ mò rán zhān yǎng fó

解脫月語金剛藏 以何行相入後地？  
jiě tuō yuè yǔ jīn gāng zàng yǐ hé xíng xiàng rù hòu dì

*These marvelous words of praise, ten million-fold in number,  
Rang out and then fell silent as all those present gazed up at  
the Buddha.*

*Moon of Liberation then said to Treasury of Vajra:*

*“What are the characteristic practices of somebody who masters  
the next Stage?”*

爾時 · 金剛藏菩薩告解脫月菩薩言：  
ěr shí jīn gāng zàng pú sà gào jiě tuō yuè pú sà yán

佛子 · 菩薩摩訶薩 · 已具足第五地 · 欲入第六  
fó zǐ pú sà mó hē sà yǐ jù zú dì wǔ dì yù rù dì liù

現前地 · 當觀察十平等法 · 何等為十？  
xiàn qián dì dāng guān chá shí píng děng fǎ hé děng wéi shí

所謂：一切法無相故平等 · 無體故平等 ·  
suǒ wèi yí qiè fǎ wú xiàng gù píng děng wú tǐ gù píng děng

無生故平等 · 無成<sup>\*</sup>故平等 · 本來清淨故平等 ·  
wú shēng gù píng děng wú chéng gù píng děng běn lái qīng jìng gù píng děng

無戲論故平等 · 無取舍故平等 · 寂靜故平等 ·  
wú xì lùn gù píng děng wú qǔ shě gù píng děng jí jìng gù píng děng

如幻 · 如夢 · 如影 · 如響 · 如水月中月 · 如鏡中  
rú huàn rú mèng rú yǐng rú xiǎng rú shuǐ zhōng yuè rú jìng zhōng

像 · 如焰 · 如化故平等 · 有無不二故平等 ·  
xiàng rú yàn rú huà gù píng děng yǒu wú bù èr gù píng děng

*Then, Vajra Treasury Bodhisattva said to Moon of Liberation  
Bodhisattva,*

*“Disciples of the Buddha, the Bodhisattva, Mahasattva who has  
already mastered the Fifth Stage, and who wishes to approach the  
Sixth Stage called Manifestation, should contemplate ten ways that  
dharmas are all the same. What are these ten ways?”*

*They are: all dharmas are the same in having no hallmarks;*

*the same in having no substance;*

*the same in having no creation;*

*the same in having no destruction;*

*the same in being fundamentally pure;*

*the same in not being a matter for conjecture;*

*the same in being neither grasped nor dropped;*

*the same in being still and quiet;*

*the same in being like illusions, like dreams, like reflections, like  
echoes, like the moon’s reflection in water, like images in a mirror,  
like mirages and like transformations; and*

*the same in their existence and non-existence being not two.*

菩薩如是觀一切法自性清淨 · 隨順無違 · 得入  
pú sà rú shì guān yí qiè fǎ zì xìng qīng jìng suí shùn wú wéi dé rù

第六現前地 · 得明利隨順忍 · 未得無生法忍 ·  
dì liù xiàn qián dì dé míng lì suí shùn rěn wèi dé wú shēng fǎ rěn

*Thus the Bodhisattva contemplates how the inherent nature of all  
dharmas is pure. He flows along with it and does not oppose it,  
and he gains entry into the Sixth Stage, that of Manifestation.*

*He realizes two qualities of patience: the patience of clarity and  
the patience of according, but has not yet realized patience when  
dharmas no longer arise.*

\*:成 = 滅

佛子。此菩薩摩訶薩如是觀已。復以大悲爲首。  
fó zǐ cǐ pú sà mó hē sà rú shì guān yǐ fù yǐ dà bēi wéi shǒu

大悲增上。大悲滿足。觀世間生滅。作是念：  
dà bēi zēng shàng dà bēi mǎn zú guān shì jiān shēng miè zuò shì niàn

世間受生。皆由著我。若離此著。則無生處。  
shì jiān shòu shēng jiē yóu zhuó wǒ ruò lí cǐ zhuó zé wú shēng chù

復作是念：凡夫無智。執著於我。常求有無。  
fù zuò shì niàn fán fū wú zhì zhí zhuó yú wǒ cháng qiú yǒu wú

不正思惟。起於妄行。行於邪道。罪行福行。  
bú zhèng sī wéi qǐ yú wàng hòng xíng yú xié dào zuì hòng fú hòng

不動行。積集增長。於諸行中。植心種子。有  
bú dòng hòng jī jí zēng zhǎng yú zhū hòng zhōng zhí xīn zhǒng zǐ yǒu

漏有取。復起後有。生及老死。所謂：  
lòu yǒu qǔ fù qǐ hòu yǒu shēng jí lǎo sǐ suǒ wèi

業爲田。識爲種。無明闇覆。愛水爲潤。我慢  
yè wéi tián shì wéi zhǒng wú míng àn fù ài shuǐ wéi rùn wǒ màn

溉灌。見網增長。生名色芽。名色增長。生五  
gài guàn jiàn wǎng zēng zhǎng shēng míng sè yá míng sè zēng zhǎng shēng wǔ

根。諸根相對生觸。觸對生受。受後希求。生  
gēn zhū gēn xiāng duì shēng chù chù duì shēng shòu shòu hòu xī qiú shēng

愛。愛增長生取。取增長生有。  
ài ài zēng zhǎng shēng qǔ qǔ zēng zhǎng shēng yǒu

有生已。於諸趣中。起五蘊身。名生。  
yǒu shēng yǐ yú zhū qù zhōng qǐ wǔ yùn shēn míng shēng

生已。衰變爲老。終歿爲死。  
shēng yǐ shuāi biàn wéi lǎo zhōng mò wéi sǐ

於老死時。生諸熱惱。因熱惱故。憂愁悲歎。  
yú lǎo sǐ shí shēng zhū rè nǎo yīn rè nǎo gù yōu chóu bēi tàn

Disciples of the Buddha, when the Bodhisattva, Mahasattva makes these contemplations, he also puts Great Compassion first. His Great Compassion increases, and develops it to fullness and perfection.

He sees how worlds are created and destroyed, and he thinks, “Everything in the world comes into being because of attachment to the self. Once someone gets free from that attachment, rebirth has no where else to stand.”

Then he thinks, “Ordinary people, lacking wisdom, calculate based on their sense of self.

They constantly vacillate between existence and its opposite.

They do not see correctly and thus make wrong choices.

Those mistakes lead them along crooked roads.

This behavior creates offenses, blessings and imperceptible karma, all of this karma accumulates and increases.

As they do these deeds they plant seeds in the mind, seeds which lead to outflowing and grasping.

These bring on their future existence, birth, old age and death.

That is to say, with karma as a field and consciousness as seeds, ignorance is covering darkness. The water of love brings the moisture, and pride and arrogance irrigate the field.

The net of views increases, and sprouts of name and form emerge.

Name and form grow and create the five sense organs.

As the sense organs pair with their objects they make contact.

When contact happens, feeling is produced.

After feeling, seeking leads to love.

Love grows and produces grasping.

Grasping increases and existence arises.

Once existence arises, in each realm, a body with five skandhas comes about and there is birth.

Once born, bodies decline into old age, ultimately, into death.

When old age and death happens, we feel intense misery, and because of that misery, there is worry, grief, sorrow and