

*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

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

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

不離一刹詣眾土  
bù lí yí chà yì zhòng tǔ

音聲心念悉皆滅  
yīn shēng xīn niàn xī jiē miè

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

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

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

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

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

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

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:

“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.

“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.

“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.

“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

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 cī 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

“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.”

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。有爲法行。無爲法  
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;