

Homage to

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

and

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

南 無 大 方 廣 佛 華 嚴 經
ná mó dà fāng guǎng fó huá yán jīng

華 嚴 海 會 佛 菩 薩
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供養人中最大導師。
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_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

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 cī 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

“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;

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 yìng bù xiāng yìng 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 yí 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.