

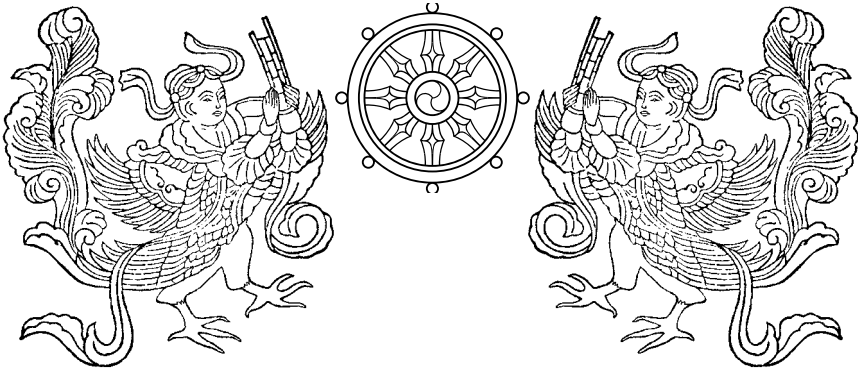
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra
By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE



KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

KALAVINKA PRESS
8603 39TH AVE SW
SEATTLE, WA 98136 USA
(WWW.KALAVINKAPRESS.ORG)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal Revenue Code. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0

© 2022 Bhikshu Dharmamitra

This Volume One ISBN: 978-1-935413-35-6 / LCCN: 2022946845

(Vol. 2 ISBN: 978-1-935413-36-3 / Vol. 3 ISBN: 978-1-935413-37-0)

The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.

Title: The Flower Adornment Sutra. An Annotated Translation of the

Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.

Other titles: *Maḥāvaiṣṭya Buddha Avataṃsaka Sūtra*. English

Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. |

Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical refer-

ences. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Maḥāvaiṣṭya Buddha*

Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra' rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese

80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho

Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating,

infinitely expansive, and majestically grand multiverse of countless buddha

worlds while explaining in great detail the cultivation of the bodhisattva path

to buddhahood, most notably the ten highest levels of bodhisattva practice

known as 'the ten bodhisattva grounds.' To date, this is the first and only

complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.

Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback).

This Volume One ISBN: 978-1-935413-35-6

Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)

LC record available at <https://lccn.loc.gov/2022946845>

Kalavinka Press books are printed on acid-free paper.

Cover and interior designed by Bhikshu Dharmamitra.

Printed in the United States of America

CHAPTER 9

The Radiant Enlightenment

At that time, from the wheel signs on the bottoms of his two feet, the Tathāgata emitted a hundred *koṭīs* of light rays which illuminated this great trichiliocosm, including its hundred *koṭīs* of Jambudvīpas,¹⁶⁸ its hundred *koṭīs* of Pūrvavidehas, its hundred *koṭīs* of Godānīyas, its hundred *koṭīs* of Uttarakurus, its hundred *koṭīs* of great seas, its hundred *koṭīs* of encircling mountains, its hundred *koṭīs* of bodhisattvas taking birth, its hundred *koṭīs* of bodhisattvas leaving the home life, its hundred *koṭīs* of *tathāgatas* realizing the right enlightenment, its hundred *koṭīs* of *tathāgatas* turning the wheel of Dharma, its hundred *koṭīs* of *tathāgatas* entering nirvāṇa, its hundred *koṭīs* of Sumeru Mountain Kings, its hundred *koṭīs* of Four Heavenly Kings Heavens, its hundred *koṭīs* of Trāyastriṃśa Heavens, its hundred *koṭīs* of Yāma Heavens, its hundred *koṭīs* of Tuṣita Heavens, its hundred *koṭīs* of Transformation of Bliss Heavens, its hundred *koṭīs* of Free Transformation of Others' Bliss Heavens, its hundred *koṭīs* of Assembly of Brahmā Heavens, its hundred *koṭīs* of Light-and-Sound Heavens, its hundred *koṭīs* of Universal Purity Heavens, its hundred *koṭīs* of Vast Fruition Heavens, and its hundred *koṭīs* of Ultimate Form Heavens, illuminating them all so that they all became entirely visible.

Just as in this place, one saw the Buddha, the Bhagavat, sitting on this lotus flower dais lion throne surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in those hundred *koṭīs* of Jambudvīpas, a hundred *koṭīs* of *tathāgatas* also sat there in this same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Their names were: Mañjuśrī Bodhisattva, Foremost Enlightenment Bodhisattva, Foremost Wealth Bodhisattva, Foremost Jewel Bodhisattva, Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Vigor Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva. The lands from which these bodhisattvas came were the Golden Form World, the Wondrous Form World,

the Lotus Flower Form World, The Campaka Flower Form World, the Utpala Flower Form World, the Gold Form World, the Jewel Form World, the Vajra Form World, the Lapis Lazuli Form World, and the Level Form World.

Each of these bodhisattvas had purely cultivated *brahmacarya* in the presence of buddhas, namely: Unshakable Wisdom Buddha, Unimpeded Wisdom Buddha, Liberated Wisdom Buddha, Majestic Wisdom Buddha, Wisdom of the Radiant Signs Buddha, Ultimate Wisdom Buddha, Supreme Wisdom Buddha, Sovereign Wisdom Buddha, Brahman Wisdom Buddha, and Contemplative Wisdom Buddha.

At that time, in the presence of those buddhas, each of those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

If there be anyone who looks upon right enlightenment
as consisting of liberation from the contaminants¹⁶⁹
and not being attached to anything in the world,
he is not one who has acquired the eye of the realized path.

If there be anyone who knows that the Tathāgata's
substance and signs are non-existent
and then cultivates to realize a complete understanding of this,
this person will swiftly become a buddha.

If one is able in observing this world,
to do so with a mind that remains unshaken,
and he is also able to be this way when seeing a buddha's body,
he is one who is bound to realize the supreme wisdom.

If one's mind completely understands the identity
of the Buddha and the Dharma
and hence dual conceptions do not manifest in him,
then he is bound to ascend to the inconceivable position.

If one perceives that the Buddha and oneself
share a uniform equality and then becomes established in that
in which there is neither any dwelling nor anything entered,
he is then bound to become one who is rarely ever encountered.

Form and feeling are beyond reckoning.¹⁷⁰
So too are perception, karmic formative factors, and consciousness.
If one is able to know them in this way,
then one is bound to become a great *muni*.

If one is able to step entirely beyond
both mundane and world-transcending views
while still being able to skillfully know dharmas,
one is bound to become one of great dazzling illumination.

If one generates the resolve to direct one's dedications
to the realization of all-knowledge
and perceives the mind as unproduced,
then one is bound to acquire great renown.

Beings have no arising,
nor do they have any destruction.
If one acquires wisdom such as this,
one is bound to realize the unsurpassed path.

If one is able to understand the incalculable within what is one
and also understand the oneness of what is incalculable
while completely comprehending their mutual origination,
then one is bound to become one who is fearless.

At that time, light rays went beyond this world and completely illuminated ten buddha lands in the eastern direction. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In each of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible.

Just as one beheld the Buddha, the Bhagavat, in this place sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in each and every one of those other worlds, there were a hundred *koṭīs* of Jambudvīpas in which a hundred *koṭīs* of *tathāgatas* also sat there in the same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Beings, devoid of wisdom,
are injured and poisoned by the thorns of desires.
In order that they might strive for the realization of bodhi—
Such is the purpose of the Dharma of all buddhas.

They everywhere perceive in all dharmas
that the two extremes are always to be abandoned,

that the path is to be realized, that one is to never retreat from it,
and that one is to carry on the turning of this incomparable wheel.

Vigorously cultivating all the practices
for an inconceivable number of kalpas
for the sake of liberating all beings—
Such is the power of the Great Rishi.

The Master Guide conquers the many *māras*.
He is a valiant and invincible stalwart.
Within his emanated radiance, he expounds the sublime meaning,
acting in this way because of his kindness and compassion.

It is because of his wise mind
that he demolishes all affliction-based obstacles
and perceives everything in but a single mind-moment.
This is due to the Buddha's spiritual powers.

He beats the drum of right Dharma
and awakens those in the *kṣētras* of the ten directions,
thereby enabling them all to progress toward bodhi.
Due to his powers of sovereign mastery, he is able to act in this way.

Even without breaking past any of their boundlessly many borders,
he nonetheless roams to all the *koṭīs* of *kṣētras*
while remaining free of attachment to any realm of existence.
One such as this possesses sovereign masteries like the Buddha.

The buddhas are like empty space
and are ultimately and forever pure.
Those who, in bringing them to mind, are filled with joyous delight—
All their vows will become fulfilled.

One is willing to even pass through countless kalpas
in each and every one of the hells
for the sake of liberating beings
while still being able to endure such suffering.

One retains no cherishing for either one's body or life
as one forever protects the Dharma of all buddhas.
With the selfless mind trained to such pliancy,
one becomes able to realize the path of the Tathāgata.

At that time, light rays went beyond ten worlds and everywhere illuminated a hundred worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

The Buddha understands that dharmas are like conjurations
with an unimpeded penetrating comprehension.
With a mind that is pure and apart from the many attachments,
he carries forth the training of the many kinds of beings.

Some may see him when first born,
appearing with a marvelous form like a golden mountain.
Abiding in this very last body,
he forever appears as a moon among humans.

Some may see him when engaged in meditative walking,
possessed of his measureless meritorious qualities,
with mindfulness and wisdom which are always skillful,
as this great man walks along with the stride of a lion.

Some may see his blue eyes
surveying the ten directions,
at times displaying a smile
in order to accord with what pleases beings.

Some may see him roaring the lion's roar
in his extraordinary and incomparable body,
appearing in this very last birth
in which, in whatever he says, there is nothing not true.

Some may see him leaving behind the home life,
becoming liberated from all the bonds,
cultivating the practices of all buddhas,
and always delighting in the quiescence of contemplation.

Some may see him sitting in the site of enlightenment,
awakened in his awareness of all dharmas,

having reached the far shore in acquiring meritorious qualities
and having brought delusion's darkness and afflictions to an end.

Some may see him as a supremely great man
having completely fulfilled the mind of great compassion,
turning the wheel of the sublime Dharma,
and liberating countless beings.

Some may see him roaring the lion's roar,
emanating the most extraordinary awesome light
and stepping utterly beyond everyone in the world
with incomparable powers of the spiritual superknowledges.

Some may see him with quiescent mind,
as if the lamp of the world had been extinguished forever,
manifesting many different sorts of spiritual superknowledges.
The one possessed of the ten powers is able to be like this.

At that time, light rays went beyond a hundred worlds and everywhere illuminated a thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In his penetrating comprehension of the extremely profound dharmas,
the Buddha has no one who is his equal.

Beings remain unable to completely understand them.

Hence, for their sakes, he reveals them sequentially.

An inherently existent self has never existed.

The possessions of a self are also empty and quiescent.

How then could any of the *tathāgatas*
have ever apprehended any existence of their own bodies?

He who is liberated in clarity and conduct
is beyond reckoning and is utterly without peer.
Even employing all of the world's bases of causal inference
in seeking to find faults, one still could not find any.

The Buddha is not any of the world's aggregates,
sense realms, sense bases, or dharmas of birth and death.
He could not be the product of any of the enumerated dharmas.
He is therefore known as the Lion Among Men.

His nature is originally empty and quiescent,
he is completely liberated both within and without,
and he has abandoned all erroneous thought.
His incomparable Dharma is of this very sort.

His essential nature is always unmoving,
free of self, and neither comes nor goes,
and yet he is able to awaken the world
and carry on his boundless training of everyone.

He always delights in contemplating quiescence,
singularity of signs, and the absence of dualities.
His mind is neither increased nor decreased
even as manifests measureless spiritual powers.

He does not engage in the actions of beings
whose causes and conditions produce karmic retributions,
and yet he is unimpeded in his ability to completely understand them.
The Dharma of the Well Gone One is of this very sort.

The many different sorts of beings
flow along in cyclic existence throughout the ten directions.
The Tathāgata does not discriminate among them.
Hence he liberates all the infinitely many kinds of beings.

The physical forms of all buddhas, the color of real gold,
are nonexistent even as they pervade all realms of existence,
adapting to the mental dispositions of beings
as they proclaim for their sakes the dharma of quiescence.

At that time, light rays went beyond a thousand worlds and everywhere illuminated ten thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Arouse the mind of great compassion,
determined to rescue and protect all beings,
and forever go beyond the multitudes of humans and devas.
One should engage in deeds such as these.

With a mind that always feels faith and delight in the Buddha,
and with a resolve that never turns back in retreat,
draw near to all the *tathāgatas*.
One should engage in deeds such as these.

Aspiring to the meritorious qualities of a buddha
with a resolve that is forever irreversible,
dwell in clear and cool wisdom.
One should engage in deeds such as these.

In all the actions of one's awesome deportment,
always bear in mind the meritorious qualities of the Buddha,
never ceasing to do so for even a moment, whether day or night.
One should engage in deeds such as these.

Contemplating the boundlessness of the three periods of time,
train in the meritorious qualities of those buddhas,
remaining forever free of weariness of mind.
One should engage in deeds such as these.

Contemplate the body in accordance with its true character
in which everything is quiescent cessation
while abandoning attachments to a self or the absence of a self.
One should engage in deeds such as these.

With a mind that regards beings equally
and does not give rise to any discriminations,

enter the realm of reality.

One should engage in deeds such as these.

Lifting up all the infinitely many worlds
and everywhere drinking down all the oceans,
develop the power of these spiritual superknowledges.

One should engage in deeds such as these.

Reflect upon all lands'
characteristics of form and formlessness
and become able to know them all.

One should engage in deeds such as these.

Among the atoms of the lands of the ten directions,
in every single atom, there exists a buddha.
Become able to know the number of them all.

One should engage in deeds such as these.

At that time, light rays went beyond ten thousand worlds and everywhere illuminated a hundred thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Where there are those who view the Tamer of Men
on the basis of his awesome virtue, physical form, or clan,
these are the inverted views of those afflicted with faulty vision.
They are unable to know the supreme Dharma.

The marks and such of the Tathāgata's physical form
are such that no one in the world could fathom,

for, even trying in unison to assess them for *koṭīs* of *nayutas* of kalpas, his physical marks and awesome virtue become ever more boundless.

The essence of a *tathāgata* is not constituted by his signs, but rather by the dharma of signlessness and quiescence. Yet his physical marks and awesome deportment are all complete so that, as befits their aspirations, those in the world all may see them.

The Dharma of the Buddha is sublime and difficult to assess. Of all words and speech, none are even able to approach it. It is neither compounded nor un-compounded. Its essential nature is quiescence free of any signs.

The Buddha's body is unproduced, beyond frivolous theorizations, and not a dharma reducible to the aggregates' different factors. One who acquires the powers of sovereign mastery definitely sees it. He is fearless in his actions and he transcends the path of words.

[He sees] body and mind as the same¹⁷¹ and is liberated in all matters, both within and without.¹⁷² He abides in right mindfulness throughout an eternity of kalpas, is free of attachments and has nothing by which he is fettered.

Whatever is practiced by one whose mind is pure and radiant is utterly free of any defiling attachments. His wisdom eye has no place it does not completely see as he carries on his vast benefiting of beings.

His one body becomes measurelessly many and the measurelessly many in turn become but one. He completely knows all worlds and manifests his form everywhere within them all.

These bodies have no place from which they come, nor do they have any place they come together. It is due to the discriminations made by beings that they see the Buddha's many different kinds of bodies.

The mind discriminates the world, yet this mind has no place it exists. The Tathāgata knows this dharma. Just so should one view the body of the Buddha.

At that time, light rays went beyond a hundred thousand worlds and everywhere illuminated a hundred myriads of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

The Tathāgata, the one most possessed of sovereign mastery,
has transcended the world and has nothing on which he depends.
He is replete with all the meritorious qualities,
and liberates those in all realms of existence.

He is free of defilements, free of attachments,
free of conceptions, and has no place in which he abides.
His essential nature is measureless.
All who behold him are moved to praise him.

His radiance is everywhere pure,
for the dusts and entanglements have been entirely rinsed away.
He remains unmoving and has abandoned the two extremes.
This is the Tathāgata's wisdom.

If one beholds the Tathāgata
with a body and mind that have abandoned discriminations,
then he will forever escape from all doubt-ridden hesitation
with respect to all of the dharmas.

Within all the worlds,
he everywhere turns the wheel of the Dharma.
Even in the absence of any inherent nature or anything thus turned,
the Master Guide teaches with skillful means.

Where one remains free of doubts or delusions about the Dharma,
forever severs all indulgence in conceptual proliferation,
and refrains from generating discriminating thought,
this is what constitutes mindfulness of the Buddha's bodhi.

Where one completely comprehends the different dharmas
and remains unattached to mere words and speech

while remaining free of conceptions of oneness or multiplicity,
this is what constitutes accordance with the Buddha's teachings.

Even within multiplicity, there is nothing with a singular nature.
So, too, in whatsoever is singular, there is no multiplicity.

Where one entirely relinquishes such dualities as these,
one everywhere enters the meritorious qualities of the Buddha.

Where, with respect to both beings and lands,
one beholds them all as quiescent,
while depending on nothing and staying free of discriminations,
he is then able to enter the bodhi of the Buddha.

Even among beings and lands,
no identity or difference can be apprehended at all.
Where one skillfully carries on such contemplations,
this is to know the meaning of the Buddha's Dharma.

At that time, light rays went beyond a hundred myriads of worlds and everywhere illuminated a *koṭī* of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Incomparable wisdom, boundless Dharma,
stepping beyond the ocean of existences, reaching the far shore,
and acquiring life span and radiance, both without peer—
Such is the power of expedients of the One of Meritorious Qualities.

Completely understanding all the dharmas of the Buddha,
always tirelessly contemplating the three periods of time,

and, although engaging with sense realms, still not discriminating—
Such is the power of expedients of the Inconceivable One.

Delighting in contemplating beings, yet with no conception of beings,
everywhere regarding rebirth destinies with no concept of destinies,
and always abiding in *dhyāna* stillness without tethering the mind—
Such is the power of expedients of those with unimpeded wisdom.

Possessing a skillful penetrating comprehension of all dharmas,
diligently cultivating the path to nirvāna with right mindfulness,
delighting in liberation, and abandoning partiality—
Such is the power of expedients of one who abides in quiescence.

Where one is able to exhort others to progress toward Buddha's bodhi
and toward realizing its omniscient knowledge of the Dharma realm
while skillfully instructing beings to penetrate the truths—
Such is the power of expedients of one dwelling in the Buddha's mind.

To accord with and enter all the Dharma taught by the Buddha,
doing so with vast and unimpeded wisdom,
and to have arrived at fulfillment of the practices of all paths—
Such is the power of expedients of one of masterful skill in cultivation.

Constantly abiding in nirvāna, like empty space,
while everywhere conjuring appearances adapted to beings' minds—
This is to rely on the signless even as one produces what has signs.
Such is the power of expedients of one reaching what is hard to reach.

Daytimes, nighttimes, days and months, and also years and kalpas—
The signs of worlds' beginnings and ends, creation and destruction—
Remembering such things and completely knowing them all—
Such is the power of expedients of one wise in the measures of time.

All beings undergo birth and death, whether with form or formless,
and whether with perception or without perception.
To completely know all their names—
Such is the power of expedients of one abiding in the inconceivable.

To be able to completely understand all the languages
of all eras of the past, the present, and the future
even as one knows the identity of all three periods of time—
Such is the power of expedients of one with peerless understanding.

At that time, light rays went beyond a *koṭī* of worlds and everywhere
illuminated ten *koṭīs* of worlds in the east. So too did this occur in the
same way in the south, the west, and the north as well as in the four
midpoints, above, and below. In every one of those worlds, there were
a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a
hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

To extensively cultivate all the austerities with energetic diligence both day and night while remaining free of weariness or indolence, and then, having liberated the hard to liberate, to roar the lion's roar as he everywhere pursues the teaching of beings—this is his practice.

Beings drift along in cyclic existence in the ocean of desires, blanketed by a web of ignorance and driven along by intense distress. He of utmost humanity courageously slices it all away and vows that they too shall become thus. This is his practice.

Those in the world are neglectful, attached to the five desires, do not distinguish in accord with reality, and endure many sufferings. Offering up practice of Buddha's teachings with ever-focused mind while also vowing to liberate these beings—this is his practice.

Beings become attached to a self and enter into *saṃsāra*.

Though one might seek its bounds, one could never find them.

To everywhere serve the *tathāgatas*, acquire the marvelous Dharma, and then proclaim it for the sake of others—this is his practice.

Beings have no one to rely on and are bound up by their sicknesses,¹⁷³

They always sink to the wretched destinies, produce the three poisons, and are constantly burned by the fierce flames of immense fires.

To liberate them with pure mind—this is his practice.

Beings, confused and deluded, lose the correct path, always follow mistaken pathways, and enter the dark abodes.

To light the lamp of right Dharma on a grand scale for their sakes, and to forever serve as a source of illumination—this is his practice.

Beings drift along and drown in the ocean of the existences,

beset by boundless worries and difficulties they cannot control.

To build a great ship of Dharma for their sakes,
enabling them all to successfully cross beyond it—this is his practice.

Beings are ignorant, do not perceive what is fundamental,
and are deluded, foolish, and crazed amidst perilous difficulties.
Out of sympathy, the Buddha builds them the bridge of Dharma.
To enable their right mindfulness to ascend¹⁷⁴—this is his practice.

Seeing that all beings are on a hazardous road,
forever driven along by the sufferings of aging, sickness, and death,
he cultivates all the limitlessly many skillful means,
vowing that he shall liberate them all—this is his practice.

To hear the Dharma and develop resolute faith free of doubt,
to know the nature as empty and quiescent, yet not be frightened,
and to adapt to forms in the six destinies throughout the ten directions
to everywhere teach the many confused beings—this is his practice.

At that time, light rays went beyond ten *koṭīs* of worlds and everywhere illuminated a hundred *koṭīs* of worlds in the east, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a *nayuta* of *koṭīs* of worlds, and a hundred *nayutas* of *koṭīs* of worlds. In this way, it illuminated countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space.

So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In a single mind-moment, they fully contemplate countless kalpas without going, without coming, and without dwelling anywhere. Thus they completely know the events of the three periods of time, step entirely beyond all skillful means, and perfect the ten powers.

In all ten directions, they have an incomparably fine reputation, forever abandon all difficulties, and always abide in happiness. They go forth everywhere and, within all lands, extensively proclaim Dharma such as this.

In order to benefit beings, they make offerings to the buddhas, and, in accord with their intent, gain a semblance of the fruits of the path. They know all dharmas immediately upon encountering them and manifest their spiritual powers throughout the ten directions.

From their first buddha offerings, their minds were pliant and patient, they entered deep *dhyāna* absorptions, contemplated dharmas' nature, and everywhere exhorted beings to resolve to cultivate the path. Because of this, they swiftly realize the unsurpassed fruits of the path.

One who seeks Dharma in the ten directions without perverse intent,¹⁷⁵ who, to cultivate the qualities, causes them to become perfectly full, and who extinguishes duality's signs of existence and nonexistence— This person is one who truly sees the Buddha.

One who goes everywhere to all lands of the ten directions, widely teaching sublime Dharma, spreading its meaning and benefits, and abiding without wavering at the very apex of reality— The merit of this person is the same as that of a buddha.

The wheel of the wondrous Dharma as turned by the Tathāgata in all cases consists of aspects of bodhi.

If, having been able to hear it, one awakens to the nature of dharmas, such a person as this will always see the Buddha.

If one fails to see even the ten powers as empty and like a conjuration, though one sees them, this is non-seeing, like the sight of the blind. If, discriminating, one seizes on signs, one fails to see the Buddha. If one gains the ultimate departure from attachment, then one can see.

The many sorts of differences in beings according to their karma, within and without, in the ten directions, are difficult to entirely see. The Buddha's body is unimpeded in pervading the ten directions. It is just as impossible to succeed in seeing it completely.

Just as the countless *kṣetras* in space neither come nor go, pervade the ten directions, and, in their creation and destruction, rely on nothing at all, so too it is with the Buddha's pervasion of empty space.

The End of Chapter Nine

160. QL: "As for accumulation's 'extending to the end of future time,' this is because, if it is not cut off, it is endless." (集名至後邊者不斷無窮故。 / L130n1557_550b09)
161. HH: "As for 'a combination of factors,' this refers to the disorderly admixture of wholesome and unwholesome. They are all combined. Where there is both the wholesome and the unwholesome, there is then the existence of affliction. And where there is the existence of the afflictions, then there is the existence of karmic obstacles." (或名為共和合: 善惡混雜在一起, 共同和合。有善惡就有煩惱, 有煩惱就有業障。)
162. QL: "As for 'gateway,' this is because it leads into the rebirth destinies characterized by suffering." (門者入苦趣故。 / L130n1557_550b09)
163. QL: "As for 'ungraspability,' if one were to grasp at it, then cessation would not occur." (滅名不可取取則不滅也。 / L130n1557_550b15)
164. HH: "As for 'turning back and returning,' this is just 'turning back to the origin and returning to the source,' and turning around and coming back." (或名為轉還: 就是返本還原, 轉還回來了。)
165. HH: "As for 'contemplation' this refers to the ability to contemplate the true character of all dharmas." (或名為觀察: 能觀察諸法實相。)
166. HH: "As for 'the ability to defeat enemies,' this refers to the ability to vanquish the enemy [consisting] of all sufferings and then gain happiness." (或名為能摧敵: 能摧伏一切苦的敵, 而得到快樂。)
167. HH: "As for 'the ability to enter the nature,' this refers to the ability to enter the buddha nature, the ability to understand the buddha nature."
DM: For those confused about what is meant by "buddha nature," perhaps think of it as "the nature of enlightenability" possessed by all sentient beings.
168. Jambudvīpa, Pūrvavideha, Godānīya, and Uttarakuru are the names of the four great continents.
169. The "contaminants" (漏, 有漏 / *sāsrava*, *āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dr̥ṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include "taints" and "outflows" and, less commonly, "influxes" and "fluxes."
170. Lest this "reckoning" seem to be an unusual rendering for *shu* (數) (lit. "enumeration, counting, calculation, etc."), consider QL's pronouncement on this line: "Whatever has characteristics and differences is referred to as amenable to reckoning. [However], because

- these [five aggregates] are identical to the unconditioned, they are not dharmas which can be reckoned. If one transcends the sphere of what can be reckoned and steps beyond the mundane, one realizes the fruit of quiescence.” (有相差別總名為數即同無為故非數法離數超世成寂靜果。/ L130n1557_564a02-05)
171. “Seeing body and mind as the same” is most likely intended to refer to them both being empty of any inherent existence of their own.
172. The BB translation’s seven character per line format and rendering is much clearer here and very helpful in interpreting the real meaning of the SA translation’s nearly koan-like opacity: “He contemplates the body and mind as equally devoid of differentiating characteristics and is completely liberated in all respects both inwardly and outwardly. For countless *koṭīs* of kalpas, he abides in non-dual mindfulness. The Well Gone One is deep, far-reaching, and free of attachments.” (等觀身心無異相，一切內外悉解脫，無量億劫不二念，善逝深遠無所著。/ T09n0278_p0424c05-06)
173. As for what is meant by “sicknesses” here, HH says: “They then develop the many sorts of sicknesses which arise from ignorance and the afflictions.” (就生無明煩惱種種的病。)
174. QL: “The latter half of this verse is concerned with the ability to rescue [the aforementioned deluded beings]. Since the Buddha has taught them the Dharma, [their] right mindfulness then ascends.” (後半能救佛既授法正念即升也。)
175. With regard to “without perverse intent” (情無異), QL says: “[Wishing] to become superior to others in terms of reputation and benefits—this is what is meant by ‘perverse intent.’” (勝他名利名為異情 / L130n1557_597a13ff)
176. Per MW (p. 4, Column 2), *agada* means: “free from disease; healthy; free from affliction; freedom from disease; a medicine, drug, (especially) antidote.”
177. As for “*vairambha* winds,” per DCBT: “The great wind which finally scatters the universe.”
178. The earlier reference to this bodhisattva referred to him as “Foremost Vigor.”
179. *Mangcao* (芒草) is a kind of *Miscanthus* otherwise referred to as silver-grass which is typically a very tall reed-like grass.
180. “The four impartial minds” (四等) is an alternative designation for the four immeasurable minds (四無量心) which take all beings equally as the objects of their kindness, compassion, sympathetic joy, and equanimity.