

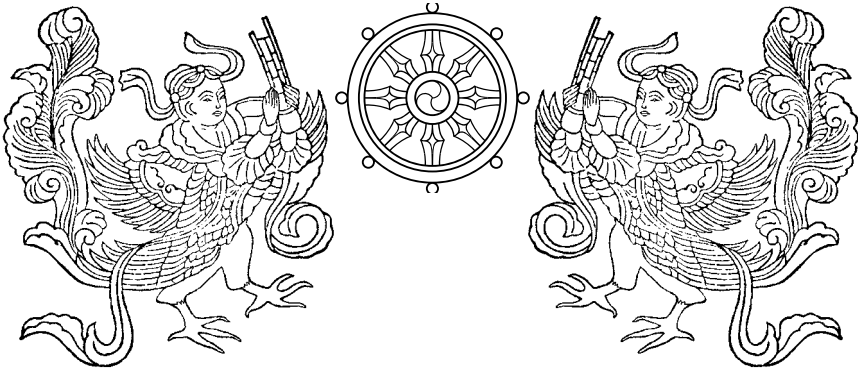
# THE FLOWER ADORNMENT SUTRA

*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



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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

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## CHAPTER 11

### Pure Conduct

At that time, Foremost Wisdom Bodhisattva asked Mañjuśrī Bodhisattva:

O Son of the Buddha, how does a bodhisattva attain faultless physical, verbal, and mental karma? How does he attain harmless physical, verbal, and mental karma? How does he attain blameless physical, verbal, and mental karma? How does he attain indestructible physical, verbal, and mental karma? How does he attain irreversible physical, verbal, and mental karma? How does he attain unshakable physical, verbal, and mental karma? How does he attain extraordinarily superior physical, verbal, and mental karma? How does he attain pure physical, verbal, and mental karma? How does he attain undefiled physical, verbal, and mental karma? How does he attain physical, verbal, and mental karma guided by wisdom?

How does he attain fulfillment in place of birth, fulfillment in lineage, fulfillment in clan, fulfillment in physical form, fulfillment in physical features, fulfillment in thought, fulfillment in intelligence, fulfillment in conduct, fulfillment in fearlessness, and fulfillment in awakening?

How does he attain supreme wisdom, foremost wisdom, the most superior wisdom, the most supreme wisdom, measureless wisdom, incalculable wisdom, inconceivable wisdom, incomparable wisdom, immeasurable wisdom, and ineffable wisdom?

How does he attain causal power, the power of aspiration, the power of skillful means, the power of conditions,<sup>181</sup> the power of objective conditions,<sup>182</sup> the power of the roots,<sup>183</sup> the power of contemplation, the power of *śamatha*, the power of *vipaśyanā*, and the power of reflection?<sup>184</sup>

How does he attain skillful means associated with the aggregates, skillful means associated with the sense realms, skillful means associated with the sense bases, skillful means associated with conditioned arising, skillful means associated with the desire realm, skillful means associated with the form realm, skillful means associated with the formless realm, skillful means associated with the past, skillful means associated with the future, and skillful means associated with the present?

How does he attain skillful cultivation of the mindfulness enlightenment factor, the dharma-selection enlightenment factor, the vigor enlightenment factor, the joyfulness enlightenment factor, the mental pliancy enlightenment factor, the concentration enlightenment factor, the equanimity enlightenment factor, and emptiness, signlessness, and wishlessness?<sup>185</sup>

How does he attain perfect fulfillment of the practice of *dāna pāramitā*, *śīla pāramitā*, *kṣānti pāramitā*, *vīrya pāramitā*, *dhyāna pāramitā*, and *prajñā pāramitā*<sup>186</sup> while also perfectly fulfilling the practice of kindness, compassion, sympathetic joy, and equanimity?<sup>187</sup>

How does he acquire: the wisdom power of knowing what can and cannot be; the wisdom power of knowing the karmic retributions of the past, the future, and the present; the wisdom power of knowing supremacy and inferiority of faculties; the wisdom power of knowing the many different realms of beings; the wisdom power of knowing the many different kinds of understanding; the wisdom power of knowing all the destinies to which all paths lead; the wisdom power of knowing defilement and purity as associated with the *dhyānas*, the liberations, and the *samādhis*; the wisdom power of recalling past lives; the wisdom power of the unimpeded heavenly eye; and the wisdom power of the severance of all karmic propensities?<sup>188</sup>

How does he acquire the constant protection, reverence, and offerings of the deva kings, the dragon kings, the *yakṣa* kings, the *gandharva* kings, the *asura* kings, the *garuḍa* kings, the *kiṃnara* kings, the *mahoraga* kings, the human kings, and the Brahma Heaven kings?

How does he become for all beings: one upon whom they rely, their rescuer, their refuge, their destiny, their torch, their light, their illumination, their guide, their supreme guide, and their universal guide?

How does he become, among all beings, the one who is foremost, the one who is the greatest, the one who is supreme, the one who is the most supreme, the one who is marvelous, the one who is ultimately marvelous, the one who is superior, the one who is unsurpassable, the one who is unequalled, and the one who is incomparable?

At that time, Mañjuśrī Bodhisattva told Foremost Wisdom Bodhisattva:

Good indeed! O Son of the Buddha, it is because you now wish to benefit the many, wish to provide the many with peace and security, wish to take pity on the world, and wish to bring benefit and happiness to both devas and humans that you have asked about the

meaning of matters such as these. Son of the Buddha, if bodhisattvas use their minds skillfully:

They shall acquire every kind of supremely marvelous meritorious quality;

Their minds will become unimpeded in the dharmas of all buddhas;

They will abide in the path of all buddhas of the past, future, and present;

They will dwell in accordance with beings and never forsake them;

They will be able to possess a penetrating comprehension of all things which accords with the true character of dharmas;

They will be able to cut off all evil and completely fulfill the many varieties of goodness;

They will become like Samantabhadra and will be foremost in physical appearance;

They will succeed in completely fulfilling all the practices and vows;

They will have no dharma in which they do not acquire sovereign mastery; and

They will become a second guide for beings.

Son of the Buddha, how should they use their minds that they will then be able to acquire every kind of supremely marvelous meritorious quality? Son of the Buddha:

When the bodhisattva abides in the home life he should vow: "May all beings realize that the home life is empty by nature and avoid being subjected to its pressures."

When engaged in filial service to his parents, he should vow: "May all beings skillfully serve the Buddha and protect and nurture all beings."

When together with wife and children, he should vow: "May all beings treat adversaries and intimates equally and forever abandon desire-based attachments."

When acquiring the objects of the five kinds of desire, he should vow: "May all beings pull out the arrow of desire and acquire the ultimate peace and security."

When in the midst of social gatherings with musical entertainment,  
he should vow: "May all beings  
find their pleasure in the Dharma  
and realize such entertainments are unreal."

When in the palace or in one's home,  
he should vow: "May all beings  
enter the grounds of the *āryas*  
and rid themselves forever of defiling desires."

When putting on the strand of beads,  
he should vow: "May all beings  
relinquish false adornments  
and reach the station of genuine truth."

When ascending a tower,  
he should vow: "May all beings  
ascend the tower of right Dharma  
and develop a penetrating vision of everything."

When he engages in an act of giving,  
he should vow: "May all beings  
become able to relinquish everything  
and acquire minds entirely free of fond attachments."

When gathering together with an assembly,  
he should vow: "May all beings  
relinquish the many accumulated dharmas  
and realize all-knowledge."

When in the midst of dangerous difficulties,  
he should vow: "May all beings  
gain sovereign mastery in whatever they wish for  
and become unimpeded in whatever they practice."

When relinquishing abiding in the home life,  
he should vow: "May all beings  
have no obstacles to leaving the home life  
and have minds that become liberated."

When entering a Sangha dwelling,  
he should vow: "May all beings  
expound on the many different topics  
and be free of discord or contentiousness."

When meeting with senior or junior teachers  
he should vow: "May all beings  
skillfully serve their teachers and elders  
and practice good dharmas."

When requesting to be allowed to leave the home life,  
he should vow: “May all beings  
acquire the dharmas of irreversibility  
and develop unimpeded minds.”

When shedding the clothing of the laity,  
he should vow: “May all beings  
diligently cultivate roots of goodness  
and cast off the yoke of karmic transgressions.”

When shaving off the beard and hair,  
he should vow: “May all beings  
forever abandon the afflictions  
and reach the ultimate quiescence.”

When donning the *kaśāya* robe,<sup>189</sup>  
he should vow: “May all beings  
have minds free of defilement  
and perfect the path of the Great Rishi.”

When actually leaving the home life,  
he should vow: “May all beings  
leave the home life with the Buddha  
and rescue all beings.”

When taking refuge in the Buddha,  
he should vow: “May all beings  
continue the lineage of the buddhas  
and bring forth the unsurpassable resolve.”

When taking refuge in the Dharma,  
he should vow: “May all beings  
deeply enter the treasury of scriptures  
and acquire wisdom as vast as the ocean.”

When taking refuge in the Sangha,  
he should vow: “May all beings  
unite in leading the great assembly  
in which everyone is free of mutual obstructions.”

When taking on and training in the precepts,  
he should vow: “May all beings  
thoroughly study the moral precepts  
and not commit any of the many sorts of evil deeds.”

When receiving teachings from an *ācārya*,<sup>190</sup>  
he should vow: “May all beings  
perfect the awesome deportment  
and may their actions all be genuine.”

When receiving the teaching of an *upādhyāya*,<sup>191</sup>  
 he should vow: “May all beings  
 enter the wisdom of the unproduced  
 and reach the station of independence.”

When taking the complete precepts,  
 he should vow: “May all beings  
 become equipped with all skillful means  
 and acquire the most supreme Dharma.”

When entering the hall,  
 he should vow: “May all beings  
 ascend to the unsurpassable hall  
 and peacefully abide in unshakable stillness.”

When spreading out his bed or seat,  
 he should vow: “May all beings  
 open and spread forth the good dharmas  
 and perceive the character of reality.”

When straightening the body and sitting erect,  
 he should vow: “May all beings  
 sit on the seat of bodhi  
 with minds free of attachments.”

When adopting the lotus posture in sitting,  
 he should vow: “May all beings  
 possess solid roots of goodness  
 and reach the ground of immovability.”

When cultivating meditative concentration,  
 he should vow: “May all beings  
 use concentration to subdue their minds  
 and ultimately reach [the nirvāṇa] without remainder.”

When cultivating meditative contemplation,  
 he should vow: “May all beings  
 see in accordance with true principles  
 and remain forever free of discord and contentiousness.”

When releasing his legs from the lotus posture,  
 he should vow: “May all beings  
 contemplate all the formative factor dharmas  
 as bound to return to disjunction and dissolution.”

Whenever he sets down his feet to stand up,  
 he should vow: “May all beings  
 have minds that achieve liberation  
 and stand securely in an immovable state.”



Whenever he lifts his foot,  
 he should vow: “May all beings  
 escape from the ocean of *saṃsāra*  
 and possess all the many good dharmas.”

When donning the lower robe,  
 he should vow: “May all beings  
 dress themselves in roots of goodness  
 and perfect the sense of shame and dread of blame.”

When straightening the robe and tying his belt,  
 he should vow: “May all beings  
 tie together their roots of goodness  
 and not allow them to become scattered or lost.”

When donning the upper robe,  
 he should vow: “May all beings  
 acquire supreme roots of goodness  
 and reach the far shore of the Dharma.”

When donning the *saṃghāṭī* robe,<sup>192</sup>  
 he should vow: “May all beings  
 enter the supreme position  
 and realize the dharma of immovability.”

When his hand grasps the willow branch,<sup>193</sup>  
 he should vow: “May all beings  
 acquire the wondrous Dharma  
 and reach the state of ultimate purity.”

When chewing the willow branch,  
 he should vow: “May all beings  
 train and purify their minds  
 and bite through all afflictions.”

When defecating or urinating,  
 he should vow: “May all beings  
 expel greed, hatred, and delusion  
 and relieve themselves of the dharmas of karmic offenses.”

When finishing such matters and then going for the water,  
 he should vow: “May all beings  
 swiftly go forth  
 and enter the world-transcending dharmas.”

When rinsing himself clean of the body’s filth,  
 he should vow: “May all beings  
 become pure and harmonious  
 and ultimately free of defilements.”

When using the water to wash his hands,  
 he should vow: "May all beings  
 have clean hands  
 with which to accept and retain the Dharma of the Buddha."

When using water to wash his face,  
 he should vow: "May all beings  
 acquire the Dharma gateways to purity  
 and become forever free of defilement."

When grasping the tin-headed staff,<sup>194</sup>  
 he should vow: "May all beings  
 set up great assemblies dedicated to giving  
 and revealing the path that accords with reality."

When holding the alms bowl,  
 he should vow: "May all beings  
 succeed in becoming vessels of Dharma  
 who receive the offerings of devas and humans."

When setting out along a path,  
 he should vow: "May all beings  
 go forth on the path traveled by the Buddha  
 and enter the station of independence."

When one is on a path,  
 he should vow: "May all beings  
 be able to practice the path of the Buddha  
 toward the dharma without residue."<sup>195</sup>

When setting out on a road,  
 he should vow: "May all beings  
 walk in the pure Dharma realm  
 with minds free of obstacles."

When seeing an ascending road,  
 he should vow: "May all beings  
 forever depart from the three realms  
 and have minds free of trepidation and weakness."

When seeing a descending road,  
 he should vow: "May all beings  
 have minds that are humble and deferential  
 and grow the roots of goodness of a buddha."

When seeing a crooked road,  
 he should vow: "May all beings  
 relinquish wrong paths  
 and forever rid themselves of evil views."

When seeing a straight road,  
he should vow: “May all beings  
have minds that are correct and straight,  
and become free of flattery and deception.”

When seeing a dusty road,  
he should vow: “May all beings  
become detached from the dusts<sup>196</sup>  
and acquire the pure Dharma.”

When seeing a road free of dust,  
he should vow: “May all beings  
always practice the great compassion  
and have minds that are radiantly friendly.”

When seeing a hazardous road,  
he should vow: “May all beings  
dwell in the realm of right Dharma  
and abandon the karmic transgressions and difficulties.”<sup>197</sup>

When seeing an assembled congregation,  
he should vow: “May all beings  
discuss the extremely profound Dharma  
and abide together in harmony.”

When seeing a large tree,<sup>198</sup>  
he should vow: “May all beings  
abandon selfish and contentious thought  
and remain free of anger and hatred.”

When seeing a forest,  
he should vow: “May all beings  
become worthy of the reverence  
of both devas and humans.”

When seeing a high mountain,  
he should vow: “May all beings  
possess roots of goodness which so surpass those of others  
that no one will be able to reach their summit.”

When seeing thorn trees,  
he should vow: “May all beings  
swiftly succeed in cutting away  
the thorns of the three poisons.”

When seeing trees with luxuriantly thriving foliage,  
he should vow: “May all beings  
become shaded by the liberation  
achieved through meditative concentration.”

When seeing the opening of a flower,  
he should vow: "May all beings'  
spiritual superknowledges and other such dharmas  
blossom just like the flowers."

When seeing blossoms on the trees,  
he should vow: "May all beings  
possess the many blossom-like signs  
and possess all thirty-two marks."<sup>199</sup>

When seeing fruit,  
he should vow: "May all beings  
acquire the most supreme dharmas  
and realize the path to bodhi."

When seeing a great river,  
he should vow: "May all beings  
be able to enter the stream of the Dharma  
and flow into the Buddha's ocean of wisdom."

When seeing lakes and marshes,  
he should vow: "May all beings  
swiftly awaken to the Buddha's  
Dharma of a single flavor."<sup>200</sup>

When seeing a pond,  
he should vow: "May all beings  
completely fulfill their verbal karma  
and become able to skillfully expound [on the Dharma]."

When seeing water being drawn from a well,  
he should vow: "May all beings  
accomplish the perfection of eloquence  
and expound on all dharmas."

When seeing a gushing spring,  
he should vow: "May all beings  
produce growth in their skillful means  
and acquire inexhaustible roots of goodness."

When seeing a road across a bridge,  
he should vow: "May all beings  
extensively liberate all beings,  
thereby acting just like a bridge."

When seeing flowing waters,  
he should vow: "May all beings  
acquire wholesome aspirations  
and wash away delusion's defilements."

When seeing cultivated gardens,  
 he should vow: “May all beings  
 extract the weeds of craving  
 from within the garden of the five kinds of desire.”

When seeing a grove of “sorrowless” trees,<sup>201</sup>  
 he should vow: “May all beings  
 forever abandon desire  
 and never be beset by sorrow or fear.”

When seeing a park,  
 he should vow: “May all beings  
 diligently cultivate all the practices  
 and progress toward the bodhi of the Buddha.”

When seeing someone adorned with ornaments,  
 he should vow: “May all beings  
 become well adorned  
 with the thirty-two marks.”

When seeing those free of any adornment,  
 he should vow: “May all beings  
 relinquish all adorning finery  
 and perfect the practice of the *dhūta* austerities.”<sup>202</sup>

When seeing those attached to pleasures,  
 he should vow: “May all beings  
 delight themselves with Dharma,  
 and enjoy it with such fondness that they never relinquish it.”

When seeing those free of attachment to pleasures  
 he should vow: “May all beings  
 have minds that find no pleasure  
 in conditioned phenomena.”

When seeing those who are happy,  
 he should vow: “May all beings  
 always acquire happiness  
 and delight in making offerings to the Buddha.”

When seeing those afflicted with suffering and anguish,  
 he should vow: “May all beings  
 acquire the fundamental wisdom  
 by which they extinguish the many kinds of sufferings.”

When seeing those free of sickness,  
 he should vow: “May all beings  
 enter into genuine wisdom  
 and remain forever free of the anguish of sickness.”

When seeing those beset by sicknesses,  
 he should vow: “May all beings

realize the emptiness and quiescence of the body  
and abandon the dharmas of discord and contentiousness.”

When seeing those with an especially fine appearance,  
he should vow: “May all beings  
always develop pure faith  
in the buddhas and bodhisattvas.”

When seeing those with an ugly appearance,  
he should vow: “May all beings  
refrain from delighting in and attaching to  
engaging in unwholesome endeavors.”

When seeing beings who repay kindness,  
he should vow: “May all beings  
be able to appreciate the quality of kindness  
of the buddhas and bodhisattvas.”

When seeing those who turn their backs on those who are kind,  
he should vow: “May all beings  
refrain from inflicting retribution  
on those who have been evil.”

When seeing a *śramaṇa*  
he should vow: “May all beings  
become the most ultimately paramount  
among those trained in pliancy and quiescence.”<sup>203</sup>

When seeing a brahman,  
he should vow: “May all beings  
always uphold *brahmacarya*”<sup>204</sup>  
and abandon all forms of evil.”

When seeing those who practice austerities,  
he should vow: “May all beings  
rely upon the practice of the austerities  
and thus reach the ultimate stage of realization.”

When seeing those who practice virtuous conduct,  
he should vow: “May all beings  
remain steadfast in maintaining their resolve and practice  
and never relinquish the path to buddhahood.”

When seeing those who are wearing armor,  
he should vow: “May all beings  
always carry the shield of goodness  
and progress toward the Dharma that is not reliant on a teacher.”<sup>205</sup>

When seeing those without either armor or staves,  
he should vow: “May all beings

forever depart from all  
unwholesome karmic actions.”

When seeing those engaged in doctrinal discourse,  
he should vow: “May all beings  
become able to decisively vanquish  
all proponents of deviant doctrines.”

When seeing those engaged in right livelihood,  
he should vow: “May all beings  
acquire pure livelihoods  
and not merely feign the awesome deportment.”

When seeing a king,  
he should vow: “May all beings  
become kings of the Dharma  
and constantly turn the wheel of right Dharma.”

When seeing a son of a king,  
he should vow: “May all beings  
be born from the teaching of Dharma  
and thereby become sons of the Buddha.”

When seeing elders,  
he should vow: “May all beings  
become well able to make clear judgments  
and thus refrain from practicing evil dharmas.”

When seeing great officials,  
he should vow: “May all beings  
constantly preserve right mindfulness  
and practice the many varieties of goodness.”

When seeing city walls and outlying precincts,  
he should vow: “May all beings  
acquire bodies which are strong  
and minds which are free of deviousness.”

When seeing a king’s capital city,  
he should vow: “May all beings  
join together in the accumulation of meritorious qualities  
and have minds constantly filled with joyous delight.”

When seeing those who reside in forests or jungles,  
he should vow: “May all beings  
become those who are worthy  
of being praised and respected by devas and humans.”

When entering the village to seek alms food,  
he should vow: “May all beings

enter into the profound Dharma realm  
with minds that are free of obstacles.”

When arriving at people’s gates,  
he should vow: “May all beings  
enter all the gateways  
of the Dharma of the Buddha.”

When he has already entered someone’s house,  
he should vow: “May all beings  
succeed in entering the buddha vehicle,  
which is the same in all three periods of time.”

When seeing those who do not give,  
he should vow: “May all beings  
never relinquish  
the dharmas of the supreme meritorious qualities.”

When seeing those who are able to give,  
he should vow: “May all beings  
become forever able to abandon  
the sufferings of the three wretched destinies.”

When seeing an empty bowl,  
he should vow: “May all beings  
have minds that are pure  
and empty of all the afflictions.”

When seeing a bowl that is full,  
he should vow: “May all beings  
completely fulfill  
all of the good dharmas.”

When receiving reverence from others,  
he should vow: “May all beings  
reverently cultivate  
all the dharmas of the Buddha.”

When one does not receive reverence from others,  
he should vow: “May all beings  
refrain from practicing  
any of the unwholesome dharmas.”

When seeing someone possessed of a sense of shame,  
he should vow: “May all beings  
be possessed of actions imbued with a sense of shame  
and see that they guard the sense faculties.”

When seeing someone who has no sense of shame,  
he should vow: “May all beings



abandon shamelessness  
and dwell in the path of great kindness.”

When obtaining fine food,  
he should vow: “May all beings  
completely fulfill their vows  
and have minds free of covetous desires.”

When obtaining food that is not fine,  
he should vow: “May no being  
fail to acquire  
the flavor of all the samādhis.”

When receiving soft foods,  
he should vow: “May all beings  
become imbued with the great compassion  
and have minds that are gentle.”

When obtaining coarse and rough foods,  
he should vow: “May all beings  
have minds free of defiling attachments  
that cut off worldly cravings.”

When eating,  
he should vow: “May all beings  
take the bliss of *dhyāna* as their food  
and be filled with joy in the Dharma.”

When tasting flavors,  
he should vow: “May all beings  
acquire the supreme flavor of buddhahood  
and become completely filled with the elixir of immortality.”<sup>206</sup>

When he has finished the meal,  
he should vow: “May all beings  
successfully accomplish all their endeavors  
and perfect all dharmas of the Buddha.”

When teaching the Dharma,  
he should vow: “May all beings  
acquire endless eloquence  
and widely proclaim the essentials of the Dharma.”

When emerging from a house,  
he should vow: “May all beings  
deeply enter the wisdom of the Buddha  
and forever transcend the three realms of existence.”

When one enters the water,  
he should vow: “May all beings

penetrate all-knowledge  
and understand the equality of the three periods of time.”<sup>207</sup>

When bathing the body,  
he should vow: “May all beings  
become free of defilement of either body or mind  
and become radiantly immaculate both within and without.”

When exposed to the burning intensity of extreme summer heat,  
he should vow: “May all beings  
abandon the many kinds of afflictions  
and bring them all to an end.”

When the summer heat recedes and the coolness begins,  
he should vow: “May all beings  
realize the unsurpassed Dharma  
and attain the ultimate clarity and coolness.”

When reciting scriptures,  
he should vow: “May all beings  
accord with the instructions of the Buddha,  
comprehensively retain them, and never forget them.”

If he succeeds in seeing the Buddha,  
he should vow: “May all beings  
acquire unimpeded vision  
and thereby see all buddhas.”

When closely contemplating the Buddha,  
he should vow: “May all beings  
become like Samantabhadra,  
with a fine and well-adorned appearance.”

When seeing a Buddha stupa,  
he should vow: “May all beings  
become as revered as a stupa  
and receive the offerings of devas and humans.”

When reverently contemplating a stupa,  
he should vow: “May all beings  
become admired and looked up to  
by both devas and humans.”

When bowing down in reverence before a stupa,  
he should vow: “May all beings become  
those for whom none of the devas or humans  
are able to see the tops of their heads.”<sup>208</sup>

When circumambulating the stupa in a rightward direction,<sup>209</sup>  
he should vow: “May all beings

remain free of actions contrary [to the Dharma]  
and achieve the realization of all-knowledge.”

When thrice circumambulating the stupa,  
he should vow: “May all beings  
diligently cultivate the path to buddhahood  
with minds that remain free of indolence.”

When praising the Buddha’s meritorious qualities,  
he should vow: “May all beings  
come to completely possess all the meritorious qualities  
and thus become endlessly praised.”

When praising the Buddha’s signs and characteristics,  
he should vow: “May all beings  
perfect the body of a buddha  
and realize the dharma of signlessness.”

When washing his feet,  
he should vow: “May all beings  
become equipped with ability to travel by spiritual power<sup>210</sup>  
and become unimpeded wherever they go.”

When going to sleep at the appropriate time,  
he should vow: “May the bodies of all beings  
become peaceful and secure  
and may their minds remain unmoved and undisturbed.”

When first awakening from sleep,  
he should vow: “May all beings  
awaken to all-knowledge  
and be able to see throughout the ten directions.”

Sons of the Buddha, if bodhisattvas use their minds in this way,  
then they will acquire every kind of supremely marvelous meritori-  
ous quality and [their minds] will become such that they cannot be  
shaken by any of the worlds’ devas, *māras*, brahmans, *gandharvas*,  
*asuras*, and such, or by any of the *śrāvaka* disciples or *pratyekabud-*  
*dhas*.

### The End of Chapter Eleven



181. It seems that QL interprets “the power of conditions” (緣力) as meaning “the power of ideal personal conditions,” for he defines them as consisting of “exhortation and instigation provided by the good spiritual guide.” (緣力謂善友勸發。 / L130n1557\_695a01).
182. Here, QL defines “the power of objective conditions” as referring to “the objects of one’s contemplation with compassion and wisdom.” (所緣力即所觀察悲智之境。 / L130n1557\_695a01) Hence this would seem to refer to beings trapped in *saṃsāra* in need of liberation.
183. Interpreting “roots” as referring to “the five roots” contained within the thirty-seven enlightenment factors (faith, vigor, mindfulness, samādhi, and wisdom), QL says: “‘Roots’ refers to ‘faith’ and so forth.” (根謂信等。 / L130n1557\_695a01ff.)
184. HH follows QL in equating this “reflection” with “assessment of what one should and should not do.” (十思惟者籌量應作不應作故。 / L130n1557\_695a01ff.)
185. These last three are otherwise known as “the three gates to liberation.”
186. This is the Sanskrit for the six perfections of giving, moral virtue, patience, vigor, meditative skill, and wisdom.
187. These last four are otherwise known as “the four immeasurable minds.”
188. These are otherwise known as “the ten powers of the Buddha.”
189. The *kaśāya* robe is a general term for monastic robes which includes all three of the robes provided to all fully ordained Buddhist monastics.
190. An *ācārya* is a teaching monk.
191. An *upādhyāya* is a precept-transmitting and teaching monk.
192. The *saṃghāṭī* robe is the outer monk’s robe.
193. A willow branch was traditionally used as toothbrush which cleansed the teeth and freshened the mouth when chewed.
194. “Tin-headed staff” (錫杖) is a reference to a traditional monk’s staff with metal rings hanging on top which by their jingling serve to warn away bugs, bears, etc.
195. “Dharma without residue” here refers to the nirvāṇa of a buddha, the *mahāparinirvāṇa* wherein all traces of residual karmic defilements and propensities have been entirely extinguished and one is forever free of any further compulsory rebirths in *saṃsāra*.
196. “Dusts,” likely intended here to be considered in the plural, is not solely a reference to defilement in general, for it is also synonymous with the objects of the six senses.

197. "Difficulties" here may be construed as referring to the eight difficulties which refer to inopportune rebirths (caused by karmic transgressions): in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; as one possessed of oratorical skill equipped with worldly knowledge (but no world-transcending wisdom); and at a time before or after a buddha appears in the world.
198. I emend the text here based on common sense, context, the BB translation, the commentary of HH and the testimony of QL by replacing the "large pillar" (大柱) of the SA text with the "large tree" (大樹) of the BB translation. "Tree" is definitely more fitting to the context and "pillar" would be completely out of context and somewhat strange. QL indicates that the sound of the two words in Sanskrit is nearly identical, hence the ease of two translators rendering the word with two variant translation interpretations. HH, having of course read the QLSC commentary, doesn't even mention "pillar," but rather just substitutes "tree" in both the text and commentary. Even Thomas Cleary translates this as "large tree." The soothing and somewhat awestruck feelings one often experiences when gazing at "a large tree" are very fitting to the suggested vow: "May all beings abandon selfish and contentious thought and remain free of anger and hatred."
199. This is a reference to a buddha's thirty-two marks and eighty secondary signs.
200. Regarding "the Dharma of a single flavor" (一味之法), HH says: "This is also just the principle of the true character of all dharmas." (也就是諸法實相的道理。 / HYQS, Digital) This also refers to the often mentioned idea that all teachings of the Buddha's Dharma have "the single flavor of liberation" from *saṃsāra*.
201. "A grove of 'sorrowless' trees" (無憂林) is a reference to the *aśoka* ("sorrowless") tree under which the Buddha was born (*Saraca asoca*, a.k.a. *Jonesia asoca* Roxb.)
202. "*Dhūta* austerities" is a reference to a set of usually twelve beneficial austerities recommended by the Buddha for monastics which include such practices as eating only one meal each day before noon, wearing rag robes from a charnel ground, living beneath a tree, living solely on food attained on the alms round, eating only a specific limited amount of food, dwelling in a cemetery or charnel ground, only sitting and never lying down, etc.
203. HH mentions that this is referring to becoming a buddha.
204. *Brahmacaryā* is usually a reference to pure practice in general and celibacy in particular.

205. “The Dharma that is not reliant on a teacher” is an indirect reference to the utmost, right, and perfect enlightenment realized by all buddhas in their very last birth in which, without a teacher, they rediscover the Dharma of all buddhas.
206. “Elixir of immortality,” lit. “sweet dew” (甘露) is the Sino-Buddhist translation of the Sanskrit *amṛta* which is the nectar or ambrosia of the devas.
207. Regarding “understand the equality of the three periods of time” (知三世等), HH says this refers to: “the ability to understand the cause and effect of the past, the present and the future.” (能知過去世、現在世、未來世的因果. HYQS, Digital)
208. This is a reference to the top of the head of a buddha’s subtle body, the light from which extends so far upward that no one can see the top of it. This is one of the characteristic signs of a fully enlightened buddha, the Sanskrit for which is *anavolakita mūrdhatā*. Hence this amounts to a wish that all beings will themselves become buddhas possessed of just such a sign.
209. “Rightward direction” corresponds to what we would now refer to as “clockwise.”
210. This is a reference to the superknowledge of unimpeded psychophysical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.
211. QL says of this: “If it is [enabling progression] toward any other qualities, it is not pure faith.” (向餘德不名淨信. / L130n1557\_727b11)
212. Regarding “difficulties,” QL makes it clear that this refers to “the eight difficulties”: “Those with right faith are not reborn in the eight difficulties.” (正信之人不生八難. / L130n1557\_727b11)
213. Here HH makes it clear that this is a reference to the Dharma body of the Tathāgata: “If your cultivation has a response, then you always see the countless buddhas emanating light which draws you forth and illuminates you and then you are able to see the original essence of the Tathāgata’s Dharma body forever dwelling in the Dharma realm, neither coming nor going.” (假設修行有了感應，常見到無量諸佛放光攝照你，就能見到如來的法身本體，常住於法界，無來無去。 / HYQS)
214. The most commonly encountered list of four types of *māras* consists of: the *māras* of the afflictions; the *māras* of the aggregates; the *māra* of death; and the *devaputra māras* of the sixth desire realm heaven. Another list cited by HH consists of celestial *māras*, spirit *māras*, ghost *māras*, and human *māras*.