

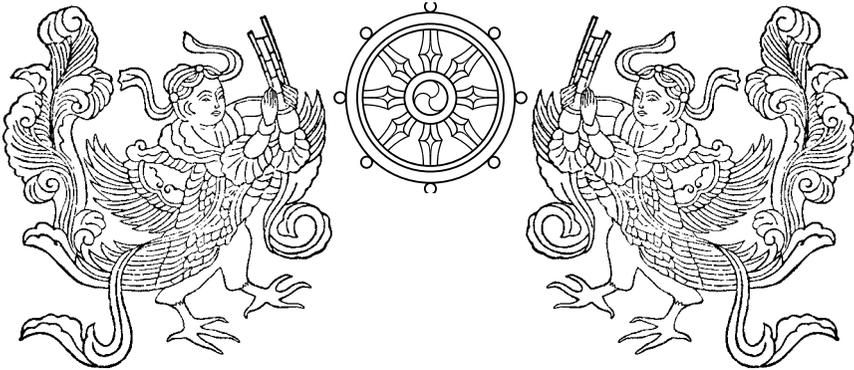
THE FLOWER ADORNMENT SUTRA

*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 8

The Four Truths of the Āryas¹²⁰

At that time, Mañjuśrī Bodhisattva-mahāsattva informed the bodhisattvas, saying:

Sons of the Buddha, in this Sahā World, the *āryas'* truth of suffering may be synonymous with karmic offense, with coercion, with change, with grasping conditions, with the aggregates,¹²¹ with [the piercing of] thorns,¹²² with the roots on which it depends,¹²³ with deception, with an abscess, or with the actions of the foolish common person.

Sons of the Buddha, in this Sahā World, the *āryas'* truth of the accumulation of suffering may be synonymous with the fetters, with destruction, with the concept of cravings-based attachment, with erroneous awareness, with pursuit and involvement,¹²⁴ with definite certainty, with a net, with conceptual proliferation, with subsequent actions, or with being based on inverted views.

Sons of the Buddha, in this Sahā World, the *āryas'* truth of the cessation of suffering may be synonymous with noncontention, with separation from defilement, with quiescence, with signlessness, with nonsubmersion, with the absence of inherent existence, with the absence of obstacles, with cessation, with reality of substance, or with abiding in the inherently existent nature.

Sons of the Buddha, in this Sahā World, the *āryas'* truth of the path to the cessation of suffering may be synonymous with the One Vehicle, with progression toward quiescence, with guidance, with becoming ultimately free of discriminations, with uniform equality, with relinquishing burdens, with having nothing one pursues, with accordance with the intent of the *āryas*, with the practice of the rishis, or with the ten treasures.¹²⁵

Sons of the Buddha, in this Sahā World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Secret Training World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the root of seeking, with not achieving emancipation, with the root of the fetters, with doing what one should not do, with

constant contentiousness, with having no power of discernment, with the bases on which actions depend, with extreme suffering, with agitation, or with things with form.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with acquiescing in *samsāra*, with defiled attachment, with being roasted, with flowing along in cyclic existence, with the roots of ruination, with continuing along in the stations of existence, with evil conduct, with cravings-based attachment, with the source of sickness, or with partial assessment.¹²⁶

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with the ultimate truth, with emancipation, with praiseworthiness, with peace and security, with skillful entry into the stations, with training, with unity, with absence of karmic transgressions, with abandoning desire, or with decisiveness.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with valiant leadership, with supreme practice, with transcendence, with the possession of skillful means, with the eye that beholds uniform equality, with abandoning the extremes, with complete awakening, with attraction,¹²⁷ with the supreme eye, or with contemplation of the directions.¹²⁸

Sons of the Buddha, in the Secret Training World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Most Victorious World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with terror, with one's individual mortal allotment,¹²⁹ with odious loathsomeness, with an endeavor which must be taken on, with change, with calling forth adversaries,¹³⁰ with deceptive usurpation, with a difficulty in working with others, with erroneous discriminations, or with possessing strength.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the accumulation of suffering may be identified with ruination, with the root of delusion, with a great adversary, with a sharp blade, with the loss of flavor, with enmity, with something not one's own, with an evil guide, with increasing darkness, or with the destruction of wholesome benefit.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the cessation of suffering may be

synonymous with great meaning, with beneficence, with meaning within meaning, with measurelessness, with what should be perceived, with abandoning discriminations, with the most supreme form of training, with perpetual equality, with the ability to dwell with others, or with the unconditioned.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with the ability to incinerate, with the superior grade, with decisiveness, with indestructibility, with profound skillful means, with emancipation, with noninferiority, with penetrating comprehension, with having the nature of liberation, or with the ability to reach liberation.

Sons of the Buddha, in the Most Victorious World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Immaculate World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with deep remorse, with providing for needs, with continuous cyclic existence, with dwelling in a city, with being of but a single flavor, with being contrary to Dharma, with dwelling in a house, with a circumstance to which one is erroneously attached, with false views, or with innumerability.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with the absence of anything real, with speech as the only thing that exists, with absence of pristine purity, with the land of one's birth, with grasping, with vulgar baseness, with proliferation, with a heavy burden, with the ability to produce [suffering], or with being coarse and ferocious.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with ultimate incomparability, with utter riddance, with stainless purity, with the origin of supremacy, with unification, with not having to provide for needs, with the extinguishing of delusions, with extreme excellence, with ultimacy, or with destroying imprints.¹³¹

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with something which is solidly enduring, with the factor of skillful means, with the root of liberation, with the reality of its fundamental nature,¹³² with invulnerability to defamation, with extreme purity, with the limit of all stations of existence,¹³³ with

the preservation of what has been conveyed,¹³⁴ with doing what is ultimate, or with purification of discrimination.¹³⁵

Sons of the Buddha, in the Immaculate World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the station of cravings-induced defilement, with the root of hazard and harm, with a portion of the ocean of existences, with what is created by accumulation, with the root of differences, with proliferation, with creation and destruction, with obstruction, with the origin of knives and swords, or with the product of numerous factors.¹³⁶

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with odiousness, with [mere] names, with endlessness, with one's share, with undesirability, with its ability to seize and bite, with things which are crude and vulgar, with cravings-based attachment, with a container,¹³⁷ or with movement.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with severance of continuity, with opening and revealing, with wordlessness, with nothing being cultivated, with nothing being perceived, with nothing being done, with quiescence, with having already completely burned it all up, with relinquishing a heavy burden, or with riddance of whatever is bad.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with quiescent practices, with emancipating practices, with diligent cultivation of realizations, with going safely and securely,¹³⁸ with a measureless life span, with thorough and utterly complete knowing, with the ultimate path, with what is difficult to cultivate, with arriving at the opposite shore, or with invincibility.

Sons of the Buddha, in the Overflowing Abundance World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the ability to rob,¹³⁹ with an unwholesome friend,

with much terror, with all sorts of conceptual proliferation, with the nature of the hells, with the absence of real meaning, with the burden of desire, with deep and thick roots,¹⁴⁰ with being transformed by following the mind, or with basic emptiness.¹⁴¹

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with covetous attachment, with the completion of evil deeds, with the evil of karmic transgressions, with swiftness,¹⁴² with the ability to grasp, with thought, with having effects, with the absence of ineffability, with being ungraspable, or with flowing along in cyclic existence.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with irreversibility, with transcendence of words and speech, with signlessness, with the capacity to please, with solidity, with superior sublimity, with transcendence of delusion, with complete cessation, with remaining distant from evil, or with emancipation.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with transcendence of words, with non-contentiousness, with providing teaching and guidance, with skillful dedications, with great skillfulness, with different skillful means, with being like empty space, with the practice of quiescence, with supreme wisdom, or with the ability to completely comprehend meaning.

Sons of the Buddha, in the Attraction World, in speaking of the four truths of the *ārya*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with a heavy burden, with non-solidity, with being like a thief, with aging and death, with being created by craving, with flowing along in cyclic existence, with wearisomeness, with an odious appearance, with growth, or with a sharp blade.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with ruination, with turbidity, with retreat and loss, with powerlessness, with loss, with contradictions, with disharmony, with whatsoever is done, with grasping, or with desires in the mind.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with escaping from prison, with truth, with escaping difficulties, with protection, with abandoning evil, with adaptability, with what is fundamental, with relinquishing causes, with the unconditioned, or with the absence of continuation.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with comprehension of the utter nonexistence of everything, with the seals of all things,¹⁴³ with the treasury of samādhis, with the acquisition of radiance, with the dharma of irreversibility, with the ability to bring existence to an utter end, with a vast road, with the ability to train, with the existence of peaceful security, or with the root of no longer flowing along in cyclic existence.

Sons of the Buddha, in the Beneficence World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with dangerous desires, with a place of bondage, with erroneous action, with following feelings, with shamelessness, with the root of desire, with a constant flowing river, with constant destruction, with the nature of a flaming torch, or with much misery.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with vast lands,¹⁴⁴ with enabling the rebirth destinies,¹⁴⁵ with distancing oneself from wisdom, with being stranded in difficulties, with terror, with neglectfulness, with collection,¹⁴⁶ with a place of attachment, with the owner of a house,¹⁴⁷ or with bonds.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with fulfillment, with the undying, with non-self, with absence of inherent existence, with the end of discriminations, with abiding in happiness, with being free of limitations, with the severance of flowing along in cyclic existence, with the cutting off of the bases of action, or with non-duality.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with great light, with the ocean of

discourses, with analysis of meaning, with the dharma of harmoniousness, with abandonment of attachments, with severance of continuity, with a vast road, with equality of causation, with pure skillful means, or with the supreme view.

Sons of the Buddha, in the Rarity World, in speaking of the four truths of the *ārya*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with flowing along in cyclic existence, with production,¹⁴⁸ with loss of benefit, with defiled attachment, with a heavy burden, with differences, with inner danger, with aggregation,¹⁴⁹ with an evil abode, or with the nature of suffering and affliction.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the ground, with skillful means, with untimeliness, with unreal dharmas, with bottomlessness, with collection, with abandoning moral precepts, with the dharmas of the afflictions, with narrow and inferior views, or with accumulated defilements.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with breaking with dependencies, with non-neglectfulness, with truthfulness, with uniform equality, with goodness and purity, with absence of faults, with absence of deviousness, with signlessness, with sovereign mastery, or with the unproduced.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with entry into supreme realms, with severance of accumulations, with stepping beyond those of the same class, with possessing a vast nature, with cessation of discriminations, with the path of spiritual powers, with manifold skillful means, with the practice of right mindfulness, with the road of constant quiescence, or with acquisition of the liberations.

Sons of the Buddha, in the Joyous Delight World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous

with the signs of ruination, with an unfired vessel, with the product of a self, with a body in the rebirth destinies,¹⁵⁰ with repeated flowing along in cyclic existence, with the gate to the many evils, with inherent suffering, with what can be cast off, with flavorlessness, or with coming and going.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the volitional factors,¹⁵¹ with the poison of anger, with combining,¹⁵² with feeling,¹⁵³ with the conception of a self,¹⁵⁴ with the admixture of poison,¹⁵⁵ with empty names, with contradictoriness, with heated afflictions, or with frightfulness.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of accumulation, with inapprehensibility,¹⁵⁶ with marvelous medicine, with indestructibility, with nonattachment, with immeasurability, with vastness, with the enlightenment factors,¹⁵⁷ with abandoning defilement, or with freedom from obstacles.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with peaceful and secure conduct, with abandoning desire, with ultimate reality, with penetrating meaning, with having the nature of ultimacy, with the manifestation of purity, with focused mindfulness, with progression toward liberation, with salvation, or with supreme conduct.

Sons of the Buddha, in the Gate Key World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with hidden faults, with the world, with dependencies, with arrogance, with the nature of defiled attachment, with a rushing stream,¹⁵⁸ with unenjoyability, with concealment, with swift destruction,¹⁵⁹ or with difficulty in [taking on] the training.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with what must be subdued, with tendencies of mind, with the ability to tie one up, with arising in association with thought, with extending to the end of future time,¹⁶⁰ with a combination of factors,¹⁶¹ with discriminations, with a gateway,¹⁶² with being blown about, or with concealment.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of dependencies, with ungraspability,¹⁶³ with turning back and returning,¹⁶⁴ with abandoning disputation, with what is small, with what is large, with goodness and purity, with endlessness, with vastness, or with what possesses unequalled value.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with contemplation,¹⁶⁵ with the ability to defeat enemies,¹⁶⁶ with the seal of utterly complete knowing, with being able to enter the nature,¹⁶⁷ with being unopposable, with limitlessness, with the ability to enter wisdom, with the path of harmony, with being forever unshakable, or with the supreme meaning.

Sons of the Buddha, in the Shaking Sound World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, just as in this Sahā World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations, so too is it so that in the east there are four hundred myriads of *koṭīs* of designations in each and every one of its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realms of empty space by which, adapting to the minds of beings, one enables the training of them all.

Just as this is the case in the easterly direction, so too is this true in the southerly, the westerly, and northerly directions as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Sons of the Buddha, just as in this Sahā World the circumstances are as described above, so too is this the case for all of those other worlds throughout the ten directions. In each and every world among the worlds of the ten directions, in speaking of the *āryas'* truth of suffering, there are a hundred *koṭīs* of myriads of different designations which are used. So too, in speaking of the *āryas'* truth of accumulation, the *āryas'* truth of cessation, and the *āryas'* truth of the path, there are for each of them a hundred myriads of *koṭīs*

of different designations, all of which, when adapted to the mental dispositions of beings, enable their training.

The End of Chapter Eight

- affliction-associated obstacles (*kleśa-āvaraṇa*) and cognition-associated obstacles (*jñeya-āvaraṇa*).
112. Here, the BB translation instead has: “He had reached a completely penetrating comprehension of the nature of dharmas.” (了達法性.)
113. In his commentary on the same passage in Chapter Thirty-Eight, QL says: “This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same. (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。 L130n1557_p0076a06)
114. “The Dharma that cannot be overturned” (不可轉法 / *apratyudāvartya-dharma* [BCSD, p. 0037]) refers to the Dharma’s invulnerability to being refuted by non-Buddhist polemicists. As it happens, the BB translation instead has: “He possessed the irreversible Dharma” (具不退法) which would seem to refer more to having achieved the realization from which one cannot fall back.
115. “The stage of having but one more birth” (一生補處 / *eka-jāti-pratibaddha* [BCSD, p. 0013]) refers to the stage in a bodhisattva’s cultivation where he is destined to realize buddhahood in his very next life.
116. The SA text here and in the nine following cases streamlines his translation by saying only “paid reverence” (作禮) which does not conjure an image of faithful veneration in English. Hence I follow the BB translation’s more literal “bowed down in reverence” (頭面禮足).
117. Sino-canonical explanations of the Chinese transliteration of the Sanskrit explain this as meaning “Īśvara’s Sound,” hence “Sovereign Sound,” hence my back-translation to “Īśvaradhvana.”
118. I emend the text here to insert this name, thus bringing the number of names to the usual ten, this in accordance with two other editions (Ming, Gong).
119. I emend the text here to insert eight missing names, this in accordance with three other editions (Yuan, Ming, Gong).
120. For those who may wonder why I do not translate *si shengdi* (四聖諦) as “the four holy truths” or as “the four noble truths” this is because “holy truths” and “noble truths” are both mistranslations. These truths are not now and have never been “holy” or “noble,” or at least that is not what is meant by the term. Rather, these truths are only truly realized as true by those who have realized the fruits of the path and that is why they are called “the truths of the *āryas*.” Everyone else, including even a monk who has been meditating hard for forty years but still has not attained any of the fruits of the path is what is called a *prthagjana* (

- 凡夫), or “foolish common person” who still has only understood the meaning of the four truths intellectually, that is to say, as a theoretical proposition the truth of which is only directly known by those who are *āryas*.
121. This character (聚), as verified by BCSD (p. 0958) is an alternate translation for the aggregates (*skandha*), a fact which QL corroborates: “As for ‘the aggregates,’ this refers to the suffering of the five flourishing aggregates.” (五盛陰苦也。 / T35n1735_p0593c05–06)
122. QL: “Like a thorn which has not yet been pulled out.” (如刺未拔。 / T35n1735_p0593c06)
123. The Chinese here (依根) is mildly ambiguous. The most obvious meaning is as a reference to the six sense faculties as supports for their corresponding consciousnesses. Alternatively, it could refer to the three unwholesome roots (三根) of greed, hatred, and delusion. HH interpreted in terms of the latter, saying it refers to “suffering produced in reliance on the roots of karmic offenses.” (依照罪根而生的苦)
124. HH: “To proceed toward a place associated with afflictions. This is analogous to sinking down into the mud and then not being able to remove one’s legs from it.” (趣向煩惱的地方。這猶如陷在淤泥中，不能拔出雙腿。)
125. As QL points out (at T35n1735_p0538b08), “ten treasures” (十藏) is a reference to the topics discussed in Chapter 22 on the ten inexhaustible treasures. Specifically they are: faith, moral precepts, sense of shame, dread of blame, learning, giving, wisdom, recollection, retention, and eloquence. (信藏、戒藏、慚藏、愧藏、聞藏、施藏、慧藏、念藏、持藏、辯藏。 / T10n0279_p0111b01–02)
126. Of “partial assessment” (分數), QL says later on in this chapter where this same binome comes up again, “As for ‘accumulation’ being synonymous with ‘partial assessment,’ if one did not have a single principle by which to comprehend (lit. “string together”) [all of] something, then deluded actions would be of a myriad different sorts.” (集名分數者無一理以貫之則惑業萬差矣。 / T35n1735_p0594a19–20) Hence this seems to be referring to making judgments based on incomplete understanding of their consequences.
127. For “attraction” (攝取), HH apparently identifies this with “the four means of attraction” (四攝法 / *catuḥ-saṃgraha-vastu**, per BCSD, p. 283) when, commenting on this, he says, “As for ‘...with attraction,’ [this refers to] attracting beings to go to the pure land of eternal quiescence and light.” (或名為攝取：攝取衆生到常寂光淨土去)
128. QL and HH both equate “directions” with the four truths.

129. The Chinese *fenduan* (分段) = Sanskrit *pariccheda* = “individually entitled share,” and, by implication: one’s fate or destiny as resident in and determined by one’s own physical body with its karmic assets and vulnerabilities reflected in life span, health, etc. Usually, this is short for 分段生死 (*fenduan shengsi* / *pariccheda-jarā-maraṇa*), one’s individual karmically delimited circumstance in the context of cyclic existence (*saṃsāra*).
130. Of “beckoning enemies” (招引怨), HH says: “All of one’s old enemies are those one has beckoned forth and are the sorts of sufferings one should endure.” The point is apparently that one has planted the karmic causes to produce harassment by enemies as the corresponding karmic result.
131. In a long and somewhat obscure explanation in his QLSC, QL makes it clear that this “destroying imprints” (破印) is a reference to the fact that, when a practitioner realizes the truth of cessation, he completely destroys the karmic imprinting process which otherwise endlessly brings about future compulsory rebirths in *saṃsāra*. (L130n1557_542a05ff).
132. Lest one mistake this as supporting the existence of any inherently existent fundamental nature to anything at all, HH makes it clear that this is referring instead to the validity of the path itself: “As for ‘synonymous with the reality of its fundamental nature,’ the fundamental nature of the path is genuine and it is not false.” (或名為本性實：道的本性是實在，不是虛妄。)
133. With regard to “the limit of all stations of existence” (諸有邊), HH says: “As for ‘the limit of all stations of existence,’ one is able to abandon the three realms and the twenty-five stations of existence and thus reach their limit.” (或名為諸有邊：能離開三界二十五有，到邊上去。)
134. With regard to “the preservation of what has been conveyed” (受寄全), QL says: “Karmic actions which have been conveyed to the sphere of ‘accumulation / origination’ (the second of the four truths) are briefly undergone [as karmic retributions] and then are lost, whereas karmic actions which have been conveyed to the sphere of ‘the path’ (this fourth of the four truths) can never be destroyed.” (受寄全者業寄於集麁受還亡業寄於道永不可失。 / L130n1557_542a05ff)
135. HH says of “purification of discriminations” (淨分別): “As for ‘purified discriminations,’ this is just the absence of discriminations.” (或名為淨分別：清淨的分別，就是沒有分別。)
136. HH says of “a product of numerous factors” (數所成): “This refers to the suffering arising due to an abundance of delusion and afflictions.” (或名為數所成：由多數的無明煩惱所成就的苦。) QL identifies these “numerous

- factors” as referring to conditioned dharmas and also referring to mental factors. (有為之法總名為數亦心數也。 / L130n1557_543a10ff)
137. HH says of “with a container” (或名器): “It is a vessel for holding afflictions. It is a vessel full of delusions.” (它是裝載煩惱的器皿, 它是盛無明的器皿。)
138. HH identifies “going safely and securely” with “going very safely and securely to the stages of realization of the *āryas*.” (很安隱的去到聖人的果位)
139. HH says of “the ability to plunder and usurp” (能劫奪), that, “This suffering is like being robbed. It is able to plunder and usurp a person’s wealth. This is just the plundering and usurpation of one’s *prajñā* wisdom.” (這個苦好像強盜, 能劫奪人的財寶, 就是劫奪般若智慧。)
140. HH: “Suffering forms the deep and thick roots of the afflictions.” (苦是煩惱深重的根。)
141. HH makes it clear that this is *not* referring to the metaphysical emptiness of inherent existence (*śūnyatā*) but rather the spiritual void which is left in the absence of wisdom: “When one does away with wisdom, what is left is just suffering.” (把智慧空了, 剩下就是苦。)
142. HH: “This accumulation entails swift retribution, the so-called ‘present life retribution.’” (這個集很快要受果報, 所謂現世現報。)
143. The most obvious explanation here is the traditional one: the seals of all conditioned things are impermanence, suffering, and non-self. HH comments: “This is just “complete retention” (the sino-Buddhist translation of *dhāraṇī*) in which one gathers all dharmas and retains all meanings.” (就是總持: 總一切法, 持一切義。)
- QL is adequately cryptic: “As for the path referring to all seals, this is because there is nothing that is not examined and decided.” (道名一切印無不審決故。)
144. QL: “This is because vast lands are able to grow the trees of immense suffering.” (廣大生大苦樹故。 / L130n1557_546b10) HH: “This refers to the existence of grounds in which vast afflictions accumulate.” (有廣大煩惱所聚集的地。)
145. HH: “It is able to lead to the three wretched destinies.” (能趣向三惡道。)
146. HH: “This refers to the gathering together of afflictions.” (把一切煩惱攝取在一起。)
147. HH: “The owner of the house of suffering.” (苦宅中的主人。)
148. HH: “The production of all the sufferings associated with the afflictions.” (出生一切煩惱苦。)

149. HH: "The gathering together of the many different sorts of karmic retributions and their many different sorts of fruits of suffering." (集會種種業報種種苦果.)
150. HH: "Suffering is the root of existences in the four wretched destinies." (苦是四惡趣的根本.) For those only familiar with "three" wretched destinies, the fourth is the rebirth destiny of the *asuras* or demigods conceived of as "wretched" due to the dominance in the mind of an asura of emotions such as jealousy and anger.
151. This is one of the three kinds of suffering, the suffering associated with the volitional factors (*saṃskāra-duḥkha*) as the second of the twelve links of conditioned arising and as the fourth of the five aggregates. HH: "This refers to the existence of a kind of volitional-factor suffering." (有一種行苦.)
152. HH: "The combining of afflictions then produces the truth of accumulation." (煩惱和合而成集諦)
153. As corroborated by HH, when the Chinese is phrased in this way (受支), this is an unequivocal reference to "feeling" as the seventh of the twelve links of conditioned arising. HH: "This just the branch of 'feeling' as it occurs in the dharma of the twelve causes and conditions." (就是在十二因緣法中的受支.)
154. HH: "The affliction arising from the concept of a self." (由我心所生的煩惱) QL: "As for accumulation being synonymous with the concept of a self, this is just a reference to the craving associated with having the view of a [truly existent] self." (集名我心即我見愛。 / L130n1557_549b10)
155. The most obvious meaning of "poison" here would be with reference to "the three poisons" of greed, hatred, and delusion.
156. "Inapprehensibility" or more literally "unfindability" (不可得) is a reference to the absence of inherent existence or "emptiness" of all conditioned phenomena. They cannot ultimately be "apprehended" or "found" as ultimately "real" at all because they are all merely conjunctions of subsidiary conditions.
157. HH identifies this with the seven enlightenment factors (*sapta-bodhi-āṅga*): "This refers to the enlightenment factors of the seven enlightenment factors." (七覺分中的覺分)
158. HH indicated this is a simile for the ceaseless flowing on of *saṃsāra*: "As for 'synonymous with a rushing stream,' as one rides along in *saṃsāra*, it flows on without ever stopping." (駛流: 駕駛生死流轉不停.)
159. HH: "As for 'swift destruction,' this refers to the swift destruction of all happiness and the increasing of all sufferings." (或名為速滅: 速滅一切樂, 增加一切苦.)

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