

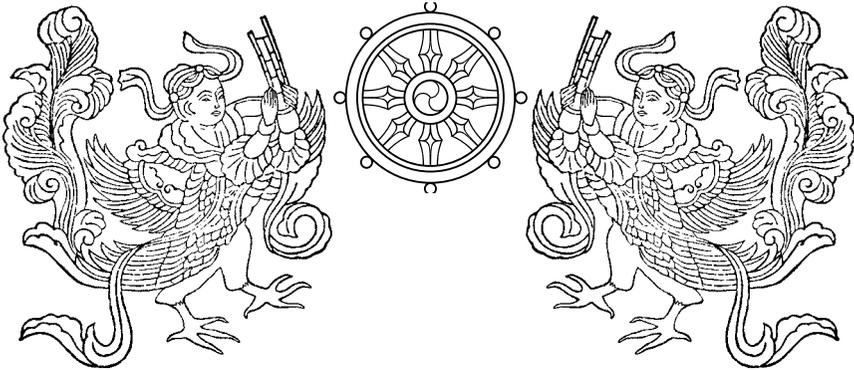
THE FLOWER ADORNMENT SUTRA

*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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Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra'

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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 10

A Bodhisattva Asks for Clarification

At that time, Mañjuśrī Bodhisattva asked Foremost Enlightenment Bodhisattva, “Son of the Buddha, since the nature of mind is singular, why then does one observe that there are still many different distinctions [in individual cases] such as going forth into the good destinies or into the wretched destinies, coming to have complete faculties or deficient faculties, taking on the same or different kinds of rebirths, becoming handsome or ugly, or experiencing differences in suffering or happiness? And why then does action not know mind, mind not know action, feeling not know retribution, retribution not know feeling, mind not know feeling, feeling not know mind, cause not know condition, condition not know cause, cognition not know objects, and objects not know cognition?”

At that time, Foremost Enlightenment Bodhisattva responded with verses, saying:

The Worthy One now asks about the meaning of this
in order to awaken the many benighted beings.
I shall respond to these matters in accordance with their nature.
May the Worthy One please listen closely.

Dharmas themselves are devoid of any function
and are also devoid of any essential nature.
Therefore it is the case for all of them
that each has no mutual knowing of any other.

This is analogous to the waters of a river
which, forming into rapids, race along together in a rush
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to a great conflagration
containing fiercely blazing flames arising in unison
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to when a swift wind arises,
as it encounters things, it drums at and blows on all of them
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to the many earthly realms
 which each in turn dwell in dependence upon the others
 even as each of them has no mutual knowing of any other.
 So too it is with all dharmas.

The eye, ear, nose, tongue, body,
 the mind, the intellectual mind faculty, the sense faculties—
 Because of these, one forever flows and turns about in cyclic existence
 even as there is no entity who is able to direct this turning about.

It is the nature of dharmas that they are originally unproduced,
 even as, when manifesting, production still exists.
 In this, there is neither anything able to produce manifestations
 nor is there anything that is thereby manifested.

The eye, ear, nose, tongue, body,
 the mind, the intellectual mind faculty, the sense faculties—
 They are all empty and devoid of any [inherently existent] nature,
 yet mistaken thought discriminates and conceives of them as existent.

When contemplated in accordance with principle,
 everything is found to be devoid of any [inherently existent] nature.
 The Dharma eye is inconceivable.
 Vision such as this is not inverted.

Whether “real” or “unreal,”
 whether “false” or “not false,”
 and whether “worldly” or “world-transcending,”
 it is only by resort to artificial designations that one speaks of them.

At that time, Mañjuśrī Bodhisattva asked Foremost Wealth Bodhisattva, “Son of the Buddha, all beings are but non-beings. Why then does the Tathāgata adapt to their time, adapt to their life spans, adapt to their bodies, adapt to their actions, adapt to their understandings, adapt to their discourse, adapt to their mental dispositions, adapt to their expedients, adapt to their reasoning, and adapt to their contemplation in manifesting his body for the sake of beings such as these to teach and train them?”

At that time, Foremost Wealth Bodhisattva responded with verses, saying:

This is the realm of those who delight in quiescence
 and in extensive learning.
 I shall now expound on this for the Worthy One.
 May the Worthy One now listen to and absorb this.

Analytically contemplating one’s own body,
 who is there in this that constitutes a “self”?

If one is able to understand it in this way,
he will comprehend the existence or nonexistence of a self.

This body is artificially established.
and has no place in which it abides.
One who truly understands this body,
remains free of any attachment to it.

If one thoroughly contemplates the body,
and then clearly sees everything in it,
one realizes that dharmas are all empty and false
and does not produce mental discriminations about it.

Who causes the arising of the life span?
And, also, who causes it to withdraw and be extinguished?
Like the appearance of a wheel formed by a twirling firebrand,
its beginning and end cannot be known.

The wise are able to contemplate and realize
that everything that exists is impermanent
and that all dharmas are empty and selfless,
thus becoming forever detached from all signs.

The many karmic retributions arise in accordance with actions.
Like dreams, they are not truly real.
In every mind-moment, they are always undergoing destruction.
Just as it was before, so too it is with what follows.

Dharmas as they are perceived in the world
are ruled solely by the mind.
As befits one's understanding, one seizes on the many signs.
Due to inverted views, one's [perceptions] do not accord with reality.

Whatever is discussed in the world
is all the product of discriminations.
There has never been any dharma
that has succeeded in penetrating the nature of dharmas.

It is by the power of the subject and object [of perception]
that the many different dharmas are born
and are swiftly destroyed without a moment's pause.

In each succeeding mind-moment, they are all just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Jewel Bodhisattva, "Son of the Buddha, all beings are alike in their possession of the four great elements and in not having a self or anything belonging to a self. How then is it that there are those who experience suffering, those who experience bliss, those who are of fine appearance, those who are ugly, those who are inwardly good, those who are outwardly

good, those who receive but little, and those who receive much, with some of them undergoing retribution in the present life, and others undergoing retribution in later lives even as, within the Dharma realm, there is neither beauty nor ugliness?"

At that time, Foremost Jewel Bodhisattva responded with verses, saying:

It is in accordance with the karmic actions one performs
that just such corresponding retributions arise
even though, as has been taught by all buddhas,
no agent of actions exists at all.

It is as if there were a clean, bright mirror
that, in accordance with whatever appeared before it,
manifested images that in each case differed.
So too it is with the nature of karmic actions.

It is also as if there were a field and seeds,
each of which had no mutual knowledge of the others
even as they were naturally able to generate growth.
So too it is with the nature of karmic actions.

It is also as if there were a skillful conjurer
who was staying at the crossroads
manifesting many kinds of forms and appearances.
So too it is with the nature of karmic actions.

It is just as if there were a marionette
which was able to emit various sounds
in which there was neither any "self" nor "non-self."
So too it is with the nature of karmic actions.

It is also just as it is with the many sorts of birds
which, although they all come forth from eggs,
each make sounds which differ from those of the others.
So too it is with the nature of karmic actions.

It is just as, within the womb,
all the sense faculties reach complete development,
even as the physical features have no place from which they came.
So too it is with the nature of karmic actions.

It is also just as in the hells,
there are many different kinds of suffering circumstances
in which none of them have any place from which they came.
So too it is with the nature of karmic actions.

This is analogous to the circumstance of a wheel-turning king
fully endowed with his seven supreme treasures

none of which has any place of origin one could ever find.
So too it is with the nature of karmic actions.

This is also like the situation in all worlds
which are all bound to be burned up by the great conflagration
even as those fires have no place from which they come.
So too it is with the nature of karmic actions.

At that time, Mañjuśrī Bodhisattva asked Foremost Qualities Bodhisattva, “Son of the Buddha, that to which the Tathāgata awakened was the one Dharma. How is it that he then speaks of countless dharmas, appears in countless *kṣetras*, teaches countless beings, expounds the Dharma with countless voices, manifests countless bodies, knows countless minds, manifests countless feats of the spiritual superknowledges, is everywhere able to cause tremors and movement in countless worlds, manifests countless extraordinary and supreme adornments, and reveals boundlessly many different sorts of realms, doing so even though none of these signs of differentiation can be found in the nature of dharmas?”

At that time, Foremost Qualities Bodhisattva responded with verses, saying:

The meaning of what the Son of the Buddha has asked about
is extremely profound and difficult to completely comprehend.
The wise who are able to understand these matters
forever delight in the meritorious qualities of the Buddha.

It is just as it is with the earth which, though singular in nature,
has the many beings which each dwell separately upon it
even as the earth itself has no concept of singularity or difference.
So too it is with the Dharma of the buddhas.

So too is this like fire which, though singular in nature,
is able to burn up all things
even as the fire’s flames remain free of any discriminations.
So too it is with the Dharma of the buddhas.

This is also comparable to the great ocean that, though singular,
supports thousands of myriads of different towering waves
even as the water itself is free of the many kinds of distinctions.
So too it is with the Dharma of the buddhas.

This is also like the wind that, although singular,
is able to blow upon all things
even as wind itself has no conception of singularity or difference.
So too it is with the Dharma of the buddhas.

This is also like great clouds and thunder
everywhere raining across the entire earth

even as each raindrop is no different from any other.
So too it is with the Dharma of the buddhas.

This is also analogous to elemental earth which, though singular, is able to produce growth in the many different sorts of sprouts even though the earth itself has no such distinct differences.
So too it is with the Dharma of the buddhas.

This is like the sun in the absence of clouds or haze which illuminates everything throughout the ten directions even as the light rays themselves do not have different natures.
So too it is with the Dharma of the buddhas.

This is also comparable to when the moon is in the sky and, throughout the world, there is no one who does not see it even though it is not that the moon itself goes to their locations.
So too it is with the Dharma of the buddhas.

This is analogous to the great Brahma Heaven King who may respond by appearing throughout the trichilocosm even as his body remains free of any differences.
So too it is with the Dharma of the buddhas.

At that time, Mañjuśrī Bodhisattva asked Foremost Eyes Bodhisattva, “Son of the Buddha, the Tathāgata’s field of merit is the same, singular, and no different for everyone. How is it then that one sees differences in the karmic rewards received by beings as a result of presenting gifts to him? For instance, they have many different forms, many different shapes, many different clans, many different faculties, many differences in wealth, many different rulers, many different retinues, many different official positions, many different meritorious qualities, and many differences in the wisdom they possess even as the mind of the Buddha remains impartial and free of any difference in his thoughts toward them.”

At that time, Foremost Eyes Bodhisattva responded with verses, saying:

It is just as with the great earth which, although singular, accords with each seed in producing sprouts without regarding them as either foe or friend.
So too it is with the Buddha’s field of merit.

It is also just as with water that, although of a single flavor, may have differences due to the vessel in which it is placed.
So too it is with the Buddha’s field of merit.
It is because of the minds of beings that there are differences.

This is also like a skilled conjurer who is able to cause the multitude to be delighted.

The Buddha's field of merit is just like this,
for it causes beings to feel reverence and be pleased.

It is comparable to a king possessed of both talent and wisdom
who is able to cause the great multitude to become joyful.

The Buddha's field of merit is just like this,
for it enables the multitude to all find happiness.

It is like an immaculate and bright mirror
that displays images corresponding to the forms [before it].

The Buddha's field of merit is just like this, for
it is in accord with beings' minds that they acquire the many rewards.

It is like an *agada* medicine¹⁷⁶
which is able to cure every kind of poisoning.

The Buddha's field of merit is just like this,
for it does away with all troubles produced by the afflictions.

It is also like the sun when it first rises
and brightly illuminates the world.

The Buddha's field of merit is just like this,
for it dispels all darkness.

It is also like the clear full moon
which everywhere illuminates the great earth.

So too it is with the Buddha's field of merit,
for it is impartial [toward everyone] everywhere.

It is analogous to the *vairambha* winds¹⁷⁷
which everywhere shake the great earth.

The Buddha's field of merit is just like this,
for it moves all beings in the three realms of existence.

It is analogous to the rising of a great conflagration
that is able to burn up all things.

The Buddha's field of merit is just like this,
for it is able to burn up all that is conditioned.

At that time, Mañjuśrī Bodhisattva asked Foremost Diligence Bodhisattva,¹⁷⁸ "Son of the Buddha, the teaching of the Buddha is singular. This being so, of the beings who are able to see him, why do they not all immediately sever the bonds of all their afflictions and thus succeed in gaining emancipation? Given that there are no differences in their respective form aggregates, feeling aggregates, perception aggregates, karmic formative factor aggregates, consciousness aggregates, desire realms, form realms, formless realms, ignorance, and desires, how is it that the Buddha's teachings may benefit some beings and yet have no benefit for others?"

At that time, Foremost Diligence Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
and I shall reply in accordance with what is true.
Some achieve liberation swiftly,
whereas others have difficulty achieving emancipation.

If one wishes to rid oneself
of the evil of countless transgressions,
one should become courageous and ever vigorous
in the Dharma of the Buddha.

Just as a merely feeble flame
will be quickly extinguished by wet firewood,
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

Just as when one uses a drill in attempting to start a fire,
but repeatedly rests before flames emerge,
so that the fire's strength therefore disappears,
so too it is with those who are indolent.

Just as when someone holding a sunlight-capturing gem
fails to use tinder to catch its radiance,
the fire then can never be started,
so too it is with those who are indolent.

Just as when, in the dazzling illumination of sunlight,
a young child might then shut his eyes
and then ask with astonishment, "Why can't I see?"
so too it is with those who are indolent.

It is just as if some person with neither hands nor feet
wished to use arrows made of *Miscanthus* reeds¹⁷⁹
to break open the earth by everywhere shooting them into it.
So too it is with those who are indolent.

It is as if one were to attempt with the tip of a hair
to scoop up all the great ocean's waters,
thus wishing to cause it to dry up.
So too it is with those who are indolent.

It is as if, once the kalpa-ending fires had already arisen,
one wished with only a little water to put them all out.
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

It is as if, when gazing into space,
one were to sit up straight, remaining unmoving,

and then claim he thereby soars up and travels through it.
So too it is with those who are indolent.

At that time, Mañjuśrī Bodhisattva asked Foremost Dharma Bodhisattva, “Son of the Buddha, according to what the Buddha has said, wherever there are any beings who accept and uphold right Dharma, they will all be able to cut off all the afflictions. Why then is it that there are still those who accept and uphold right Dharma, yet fail to cut them off, but rather instead follow along with greed, hatred, and delusion and follow along with arrogance, concealment, anger, enmity, jealousy, miserliness, deception, and flattery, even to the point where they are turned around by their power and have no resolve to abandon them? If they are able to accept and uphold the Dharma, how is it that they still give rise to afflictions in their mental actions?”

At that time, Foremost Dharma Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
to the true meaning of what has been asked.
It is not solely on the basis of extensive learning
that one is able to enter the Tathāgata’s Dharma.

It is as if there were someone who was floating in the water
who, due to being terrified of drowning, then died of thirst.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were to prepare exquisite cuisine
and, even though hungry, still not eat.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were skilled in prescribing medicines,
yet remained unable to save himself from his own disease.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone devoted himself to counting others’ jewels
even as he himself didn’t have half a penny to his name.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were born into the palace of a King
and yet experienced starvation and cold.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is deaf were to play music
for the pleasure of others even while failing to hear it himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is blind were to paint many images
and show them to others without ever seeing them himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if the captain of an ocean-going ship
were to meet his death out on the ocean.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if one were to stand at the crossroads,
extensively expounding on doing the many good deeds
even though he himself still has no genuine virtue.
Failing to practice is just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Wisdom Bodhisattva, “Son of the Buddha, within the Dharma of the Buddha, it is wisdom that is considered to be foremost. Why then did the Tathāgata, for the sake of beings, sometimes praise giving, sometimes praise observing moral precepts, sometimes praise patience, sometimes praise vigor, sometimes praise *dhyāna* concentration, sometimes praise wisdom, and also sometimes praise kindness, compassion, sympathetic joy, or equanimity so that there was finally no single Dharma by which one might realize *anuttara-samyak-sambodhi*?”

At that time, Foremost Wisdom Bodhisattva responded with verses, saying:

Son of the Buddha, you who are most rare
in your ability to know the minds of beings,
please listen closely to what I now say
in accordance with what the Worthy One has asked.

Of all the Master Guides throughout the eras
of the past, the future, and the present,
there are none who teach but a single dharma
by which one realizes the Path.

The Buddha knows the minds of beings
and thus realizes their particular natures each differ.
Hence he adapts to what is appropriate to the liberation of each
and thus teaches the Dharma in this way.

He praises giving for those who are miserly,
praises moral precepts for those given to breaking prohibitions,

praises patience for those beset with much anger,
 praises vigor for those fond of indolence,
 praises *dhyāna* concentration for those with scattered minds,
 praises wisdom for those who are deluded,
 praises kindly sympathy for those who are not humane,
 praises the great compassion for those given to rage and harming,
 praises joyfulness for those inclined toward sorrow and distress,
 and praises relinquishing for those with devious minds.
 It is through such a sequential approach to cultivation
 that one gradually perfects all dharmas of the Buddha.

Just as one first erects foundations
 and only afterward constructs palaces or houses,
 so too it is with giving and moral precepts,
 the foundations of the bodhisattva's many practices.

Just as one establishes city walls
 to protect its population
 so too it is with patience and vigor
 which serve to protect the bodhisattvas.

Just as an immensely powerful king
 is supported and admired by those in all the lands that he rules,
 so too it is with meditative absorption and wisdom
 upon which the bodhisattva relies.

Also, it is just as with the wheel-turning king
 who is able to bestow every happiness.
 So too it is with the four impartial minds¹⁸⁰
 which bestow happiness on the bodhisattvas.

At that time, Mañjuśrī Bodhisattva asked Foremost Worthy Bodhisattva, "Son of the Buddha, it is by resort to but a single path that all buddhas, the *bhagavats*, gained emancipation. Why then does one now see that, in all buddha lands, there are many differences in all their aspects? For instance, there are differences in each of their worlds, their realms of beings, their teaching of Dharma, their training of others, their life spans, their radiance, their spiritual super-knowledges, their congregations, their means of teaching, and the duration of their Dharma. Even so, there are none of them who do not perfect all dharmas of a buddha and realize *anuttara-samyak-sambodhi*."

At that time, Foremost Worthy Bodhisattva responded with verses, saying:

Mañjuśrī, the Dharma is forever just so.
 The Dharma Kings have but one Dharma.

All of those who are free of obstacles
use one path to escape from *saṃsāra*.

The body of all buddhas
is but their one Dharma body.

They have one mind and one wisdom.

And, as for the powers and the fearlessness—these too are just so.

These accord with all their thoughts of dedication
established when they originally set out toward bodhi
by which they then acquired such *kṣetra* lands
and congregations as well as such ways of teaching the Dharma.

All the buddha *kṣetras*

are perfectly complete in all their adornments.

It is in accordance with differences in the practices of beings
that there are such differences in what they see.

The buddha *kṣetra* and the buddha body,
the congregations, and their discourses—
Dharmas of the buddhas such as these
are such that no beings would be able to see them.

Once their minds have already become purified
and their vows have all been completely fulfilled—
A person with penetrating clarity such as this
would then become capable of beholding this.

It is in accordance with the mental dispositions of beings
and the power inherent in the fruits of their karmic actions
that they see differences such as these.

This occurs because of the Buddha's awesome spiritual powers.

The buddha *kṣetras* are free of discriminations
and they have no dislikes and have no fondness,
They merely adapt to the minds of beings.

It is in this way that differences are perceived.

It is because of this that, in the world,
what each one sees is different.

It is not a matter of there being any mistake
on the part of any of the *tathāgatas*, the great rishis.

Within all worlds,
those who should receive instruction
always see the Hero Among Men.

The Dharma of all buddhas is just like this.

At that time, the bodhisattvas addressed Mañjuśrī Bodhisattva, saying, "Son of the Buddha, now that we have each finished speaking of

our understanding of these matters, we only wish that the Worthy One will bring forth his marvelous eloquence and expound on all of the Tathāgata's spheres of action. What are the Buddha's spheres of action? What are the causes of the Buddha's spheres of action? What is it that the Buddha's spheres of action liberate? What is it that the Buddha's spheres of action penetrate? What is it that constitutes the wisdom of the Buddha's spheres of action? What are the dharmas associated with the Buddha's spheres of action? What is it that constitutes the discourse associated with the Buddha's spheres of action? What is it that constitutes the knowledge associated with the Buddha's spheres of action? What is it that constitutes the realizations associated with the Buddha's spheres of action? What is it that constitutes the manifestations of the Buddha's spheres of action? And what is it that constitutes the vastness of scope associated with the Buddha's spheres of action?

At that time, Mañjuśrī Bodhisattva responded with verses, saying:

As for the Tathāgata's profound sphere of action,
its capacity is equal to the realm of empty space.

All beings enter it

and yet, in truth, there is nothing at all that enters it.

As for the supremely marvelous causes
of the Tathāgata's profound sphere of action,
even if one constantly expounded on them for a *koṭī* of kalpas,
one would still be unable to come to the end of them.

According with the minds of beings and their levels of wisdom,
then leading them to enter so all are caused to benefit—

Liberating beings in this way

is what comprises the sphere of action of all buddhas.

Entering and according with everyone

in all lands throughout all worlds,

the wisdom body is formless

and cannot be seen by others.

The buddhas' sovereign wisdom

is unimpeded throughout the three periods of time.

A sphere of action possessed of wisdom such as this

is as impartial as empty space itself.

The Dharma realm and the realms of beings

ultimately are no different.

The complete knowing of absolutely everything—

This is the sphere of action of the Tathāgata.

The Buddha's wisdom is able to adapt to and comprehend
all of the voices
within all of the worlds,
and yet still has no discriminations about them.

This is not something consciousness can know,
nor is it a sphere of action fathomable through thought.
Its nature which is originally pure
is revealed to all the many sorts of beings.

It is not associated with either karma or afflictions.
It contains nothing and has no place where it dwells.
It has no illumination and no place it goes,
and it is impartial in its actions throughout the world.

The minds of all beings
everywhere throughout all three periods of time—
In but a single mind-moment, the Tathāgata
clearly comprehends them all.

At that time, within this Sahā world, all of all beings' differences in dharmas, differences in karmic actions, differences in worlds, differences in bodies, differences in faculties, differences in the births taken on, differences in karmic fruits of upholding moral precepts, differences in karmic fruits of transgressing moral precepts, and differences in the karmic fruits associated with their worlds—these all became clearly revealed entirely through the spiritual powers of the Buddha.

In this same way, entirely through the spiritual powers of the Buddha, all of all beings' differences in dharmas, and so forth up to and including all the differences in the karmic fruits associated with their worlds—these all became clearly manifested in the east in all of the hundreds of thousands of *koṭīs* of *nayutas* of worlds in all the countless, measureless, boundless, incomparable, innumerable, indescribable, inconceivable, incalculable, and ineffable 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.

The End of Chapter Ten

- 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.