

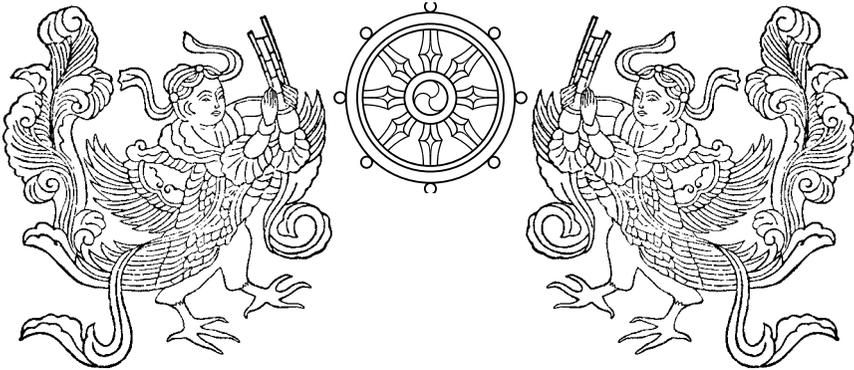
# THE FLOWER ADORNMENT SUTRA

*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 18

### Clarifying the Dharma

At that time, Vigorous Wisdom Bodhisattva addressed Dharma Wisdom Bodhisattva, saying:

O Son of the Buddha, when bodhisattva-mahāsattvas first arouse the resolve to seek all-knowledge, they become accomplished in measureless meritorious qualities such as these, become equipped with the great adornments, ascend into the vehicle of all-knowledge, enter the bodhisattva's right and definite position,<sup>281</sup> relinquish all worldly dharmas, acquire the Buddha's world-transcending Dharma, are drawn forth into the company of all buddhas of the past, future, and present, and become certain to reach the ultimate station of unexcelled bodhi.

How should those bodhisattvas then cultivate and practice the Buddha's teachings so that:

- They cause all *tathāgatas* to be delighted;
- They enter the stations in which bodhisattvas dwell;
- They accomplish the purification of all the great practices;
- They cause all the great vows to be fulfilled;
- They acquire the vast treasury of all bodhisattvas;
- They adapt to the beings they should transform and always speak Dharma for them;
- They never abandon the *pāramitā* practices;
- They enable the liberation of all beings of whom they are mindful;
- They continue the lineage of the Three Jewels and ensure that it is never cut off; and
- They ensure that their skillful means and roots of goodness are not implemented in vain?

Son of the Buddha, by using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled? I only wish that you will bestow your deep sympathy on us and expound on these matters for our sakes. Of those in this great assembly, there are none who would not delight in hearing these matters explained.

Moreover, [please also explain] in accordance with [the practices of] the bodhisattva-mahāsattvas:

- How they are always diligent in cultivation;  
 How they extinguish all the darkness of ignorance;  
 How they defeat Māra, the adversary;  
 How they restrain the non-Buddhist traditions;  
 How they forever rinse away all afflictions and mental defilements;  
 How they are able to fully develop all roots of goodness;  
 How they forever escape all the wretched destinies and difficulties;<sup>282</sup>  
 How they purify all the spheres of cognition of their great wisdom;  
 How they perfect the pure meritorious qualities of all the bodhisattva grounds, the *pāramitās*, the complete-retention *dhāraṇīs*, the *samādhis*, the six spiritual superknowledges, the three clarities, and the four fearlessnesses;  
 How they accomplish the adornment of the lands of all buddhas as well as that of all the major marks and subsidiary signs;  
 How they accomplish the complete fulfillment of the conduct of body, speech, and mind;  
 How they come to thoroughly know the sphere of action of the powers, the fearlessnesses, the dharmas exclusive to the buddhas, and the wisdom of all-knowledge possessed by all buddhas, the *tathāgatas*;  
 How, in order to ripen beings, they adapt to their mental dispositions in selecting buddha lands;  
 How they adapt to beings' faculties and the right time in appropriately speaking Dharma for them;  
 How they achieve the complete fulfillment of various and countless vast buddha works as well as the other countless meritorious dharmas, paths, and spheres of cognition and then swiftly develop meritorious qualities equal to those of the Tathāgata;  
 How they are able to preserve, protect, and expound upon everything in the Dharma treasury accumulated by the *tathāgatas*, the rightly enlightened ones, throughout hundreds of thousands of *asaṃkhyeyas* of kalpas during which they cultivated the bodhisattva conduct, remaining unimpeded by any of the *māras* or adherents of non-Buddhist traditions, and endlessly accumulated and preserved right Dharma;  
 How, when they expound on the Dharma in all worlds, they are protected by all the deva kings, dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, human kings, Brahma Heaven kings, and the *tathāgatas*, the Dharma Kings;

How, in all worlds, they receive reverence and offerings, the buddhas' joint crown-anointing consecration, the perpetual protective mindfulness of the buddhas, and the fond respect of all bodhisattvas; and

How they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment.

Please expound on the sequence of these practices of all bodhisattvas.

At that time, wishing to restate his meaning, Vigorous Wisdom Bodhisattva then spoke these verses:

The greatly renowned one is well able to expound  
on the meritorious dharmas accomplished by the bodhisattvas,  
their deep penetration of the boundlessly many vast practices,  
and their fulfillment of the pure wisdom attained without a teacher.

If there be bodhisattvas who, having made the initial resolve,  
have become accomplished in the vehicle of merit and wisdom,  
have entered the station of forsaking births, gone beyond the world,  
and acquired the dharmas of the right and universal bodhi,

how do they additionally, in the Buddha's teachings,  
strengthen diligent cultivation, achieve ever greater supremacy,  
cause the *tathāgatas* to be delighted, and  
become bound to swiftly enter the ground where the Buddha dwells?

[How do they] attain purity of practice, fulfill all their vows,  
and also acquire a vast treasury of wisdom,  
always being able to speak Dharma to liberate beings,  
even as their minds stay free of dependencies and free of attachments?

[How are they] able to skillfully cultivate without deficiency  
all the *pāramitās* of the bodhisattvas,  
rescue and liberate all the beings of whom they are mindful,  
and always sustain the Buddha's lineage and prevent its severance?

How is whatever they do solidly established and not done in vain  
so that all their works succeed and they attain emancipation,  
and how is whatever they cultivate like that of the Supreme Ones?  
Please expound on their pure path.

How do they forever dispel the darkness of all ignorance,  
conquer Māra's hordes and all non-Buddhist traditions,  
completely wash away all defilement,  
succeed in approaching the Tathāgata's great wisdom,

forever abandon all dangers and difficulties of the wretched destinies,  
purify great wisdom's extraordinarily supreme sphere of cognition,  
gain the sublime path's powers near to those of the supreme Bhagavat,  
and perfect all of the meritorious qualities?

How do they realize the Tathāgata's most supreme wisdom,  
dwell in all the countless lands,  
speak Dharma adapted to the minds of beings,  
and engage in all the vast works of the buddhas?

How is it that they may achieve success in the wondrous paths,  
expound on the Tathāgata's treasury of right Dharma,  
always be able to uphold the Dharma of the buddhas,  
and do this in ways no one could exceed and no one could even equal?

How do they attain fearlessness like that of the lion  
and become as pure as the full moon in all that they practice?  
And how, in cultivating the Buddha's meritorious qualities,  
do they become like lotuses that do not adhere to their waters?

At that time, Dharma Wisdom Bodhisattva told Vigorous Wisdom Bodhisattva:

It is good indeed, Son of the Buddha, that, wishing to benefit the many, wishing to bring happiness to the many, and wishing to bestow kindly benefit on the many, with deep sympathy for the devas and humans in the world, you have asked about the pure practices cultivated by the bodhisattvas. Son of the Buddha, dwelling in genuine Dharma, you have brought forth great vigor, progressed to irreversibility, and attained liberation. Hence your ability to ask these questions is equivalent to that of the Tathāgata.

Listen closely. Listen closely and thoroughly consider and bear this in mind as, with the assistance of the Buddha's awesome spiritual powers, I now speak about a small number of these topics. Son of the Buddha, the bodhisattva-mahāsattva who has already aroused the resolve to attain all-knowledge should abandon the darkness of delusion, energetically and diligently guard this resolve, and not allow himself to become negligent.

Son of the Buddha, it is by abiding in ten dharmas that the bodhisattva-mahāsattva qualifies as not allowing himself to become negligent. What are those ten? They are:

First, he guards and upholds the many moral precepts;

Second, he leaves delusion far behind and purifies the resolve to attain bodhi;

Third, his mental dispositions are upright and straightforward and he abandons all flattery and deviousness;

- Fourth, he never retreats from his diligent cultivation of roots of goodness;
- Fifth, he constantly and thoroughly reflects on the resolve he has made;
- Sixth, he does not delight in drawing close to any foolish common people among either laity or monastics;
- Seventh, he cultivates all kinds of good works and yet does not wish for worldly rewards;
- Eighth, he forever abandons the Two Vehicles and practices the bodhisattva path;
- Ninth, he delights in cultivating the many kinds of goodness and ensures that this never stops; and
- Tenth, he constantly and skillfully contemplates his own power of perseverance.

Son of the Buddha, if bodhisattvas practice these ten dharmas, they then qualify as abiding in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva abiding in non-neglectfulness acquires ten kinds of purity. What are those ten? They are:

- First, he practices in accordance with his own words;
- Second, he perfects mindfulness and wisdom;
- Third, he abides in deep meditative absorption in which he is neither sinking nor agitated;
- Fourth, he delights in pursuing the Dharma of the Buddha without indolence or respite;
- Fifth, whichever dharma he hears, he contemplates it in accordance with principle and perfects his ability to manifest skillful and sublime wisdom;
- Sixth, he enters deep *dhyāna* absorptions and acquires the Buddha's spiritual superknowledges;
- Seventh, his mind abides in impartiality, free of any sense of superiority or inferiority;
- Eighth, his mind is unimpeded in its treatment of superior, middling, and inferior types of beings for, like the great earth, he benefits them all equally;
- Ninth, whenever he encounters any being who has even once made the bodhi resolve, he reveres and serves him as if they were his own *upādhyāya*;<sup>283</sup> and
- Tenth, whenever he is in a place where there are precept-transmitting *upādhyāyas* or *ācaryas*,<sup>284</sup> bodhisattvas, good spiritual guides,<sup>285</sup> or masters of the Dharma, he always brings forth reverential esteem for them, serves them, and makes offerings to them.

Son of the Buddha, this is what is meant by the ten kinds of purity of the bodhisattva who abides in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva who abides in non-neglectfulness brings forth great vigor, gives rise to right mindfulness, produces supreme aspirations, and is unremitting in whatever he practices. His mind has no point of dependence on any dharma. He is able to diligently cultivate the extremely profound dharmas, enter the gateway of non-contentiousness, and increase the vastness of his mind. He is able to accord with and completely comprehend the boundlessly many dharmas of the Buddha and delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

- First, non-retreating vigor;
- Second, not being stinting even with his own body or life;
- Third, not having any longing for offerings or support;
- Fourth, knowing that all dharmas are like space;
- Fifth, being well able to contemplate and everywhere enter the Dharma realm;
- Sixth, knowing the emblematic seals of all dharmas with a mind that has nothing on which it depends or to which it is attached;<sup>286</sup>
- Seventh, always making great vows;
- Eighth, perfecting the light of purity, patience, and wisdom;
- Ninth, in contemplating one's own good dharmas, one's mind is free of either exaggeration or underestimation; and
- Tenth, relying on the gateway of wishlessness<sup>287</sup> in cultivating all the pure practices.

Son of the Buddha, these are the ten dharmas in which the bodhisattva abides by which he is able to delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

- Abiding securely in non-neglectfulness;
- Abiding securely in the unproduced [dharmas] patience;
- Abiding securely in great kindness;
- Abiding securely in great compassion;
- Abiding securely in the complete fulfillment of all the *pāramitās*;
- Abiding securely in all the practices;
- Abiding securely in the great vows;
- Abiding securely in skillful expedient means;
- Abiding securely in the power of courage; and
- Abiding securely in that wisdom by which one contemplates all dharmas as having no place in which they abide and as being like space.

Son of the Buddha, if bodhisattvas dwell in these ten dharmas, they are able to delight all buddhas. Son of the Buddha, there are ten dharmas that enable bodhisattvas to quickly enter the grounds. What are those ten? They are:

- First, the skillful and perfect fulfillment of the two practices of merit and wisdom;
- Second, the ability to accomplish the great adornment of the path of the *pāramitās*;<sup>288</sup>
- Third, the possession of clear and penetrating wisdom not simply following the statements of others;<sup>289</sup>
- Fourth, serving one's good spiritual guides<sup>290</sup> and never abandoning them;
- Fifth, always practicing vigor and remaining free of indolence;
- Sixth, being well able to securely dwell in the spiritual powers of the Tathāgata;
- Seventh, tireless cultivation of all roots of goodness;
- Eighth, using a profound mind and sharp wisdom in adorning oneself with the Dharma of the Great Vehicle;
- Ninth, ensuring that one's mind has no place in which it dwells within the Dharma gateways of each successive ground;<sup>291</sup> and
- Tenth, having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time.

Son of the Buddha, these ten dharmas enable bodhisattvas to quickly enter the grounds. Furthermore, Son of the Buddha, when bodhisattvas first dwell on the grounds, they should skillfully engage in contemplations:

- According with all their Dharma gateways;
- According with all their extremely deep wisdom;
- According with the causes that are cultivated;
- According with the fruits that are acquired;
- According with their spheres of cognition;
- According with their powers and functions;
- According with their manifestations;
- According with their distinctions; and
- According with whatever they have attained.

Having thoroughly contemplated all of these factors, they understand that all dharmas are just their own mind and thus remain free of attachment to any of them. After they have understood in this way, when they enter the bodhisattva grounds, they are able to become well established in them.

Son of the Buddha, those bodhisattvas engage in the following reflection: "It is only fitting that we should quickly enter the grounds. Why? If we come to dwell in ground after ground, we will develop such vast meritorious qualities. Once we possess such meritorious qualities, we will gradually enter the ground of buddhahood. Once we dwell on the ground of buddhahood, we will be able to carry out the boundlessly many vast works of a buddha. Therefore it is only appropriate that we should be forever diligent in cultivating without rest and without weariness and then use such great meritorious qualities to enter the bodhisattva grounds."

Son of the Buddha, there are ten types of dharmas that enable whatever the bodhisattvas practice to be pure. What are those ten? They are:

- First, relinquishing all possessions and wealth to fulfill beings' wishes;
- Second, upholding precepts purely without committing any transgressions;
- Third, inexhaustible gentleness and patience;
- Fourth, diligently cultivating all the practices without ever retreating;
- Fifth, using the power of right mindfulness to maintain a mind free of confusion or disturbance;
- Sixth, distinguishing and completely knowing all the countless many dharmas;
- Seventh, cultivating all the practices, yet remaining unattached to them;
- Eighth, maintaining a mind that is as unshakable as the king of mountains;
- Ninth, extensively liberating beings, serving them like a bridge; and
- Tenth, realizing that all beings are of the same single essential nature as all *tathāgatas*.

Son of the Buddha, these are ten dharmas that enable the practice of all bodhisattvas to be pure. Having thus attained purity in their practice, they additionally acquire ten types of especially supreme dharmas. What are those ten? They are:

- First, they are regarded with protective mindfulness by all the buddhas of other regions;
- Second, their roots of goodness become especially supreme, surpassing those of the same class;
- Third, they become well able to receive the Buddha's empowerments;

- Fourth, they are always able to find good people to rely upon;<sup>292</sup>
- Fifth, they become securely established in vigor and never become neglectful;
- Sixth, they realize that all dharmas are the same and no different;<sup>293</sup>
- Seventh, their minds constantly and securely dwell in the unsurpassed great compassion;
- Eight, they contemplate dharmas in accordance with reality and produce marvelous wisdom;
- Ninth, they are able to well cultivate skillful and marvelous expedient means; and
- Tenth, they are able to understand the power of the Tathāgata's skillful means;

Son of the Buddha, these are the ten especially supreme dharmas of bodhisattvas. Son of the Buddha, the bodhisattva has ten types of pure vows. What are those ten? They are:

- First, he vows to be tireless in ripening beings;
- Second, he vows to completely practice the many types of goodness and purify all worlds;
- Third, he vows to serve the *tathāgatas* and always manifest reverential esteem for them;
- Fourth, he vows to guard and preserve right Dharma and not be stinting of his body or life in doing so;
- Fifth, he vows to use wisdom to contemplate and enter all buddha lands;
- Sixth, he vows to be of the same single essential nature as all bodhisattvas;
- Seventh, he vows to enter the gateways of the *tathāgatas* and completely comprehend all dharmas;
- Eighth, he vows that all who see him will develop faith and that none of them will not acquire benefit from it;
- Ninth, he vows to use spiritual powers to remain in the world to the end of all future kalpas; and
- Tenth, he vows to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes.

Son of the Buddha, these are the bodhisattvas' ten types of pure vows. Son of the Buddha, the bodhisattva dwells in ten kinds of dharmas by which he enables all great vows to become completely fulfilled. What are those ten? They are:

- First, his mind is tireless;
- Second, he fulfills the great adornments;
- Third, he bears in mind the extraordinarily supreme vow power of all bodhisattvas;

Fourth, on hearing of the buddha lands, he vows to take rebirth in them all;

Fifth, his deep resolve is long enduring, lasting to the end of all future kalpas;

Sixth, he vows to bring about the complete development of all beings;

Seventh, he does not consider remaining throughout all kalpas to be wearisome;

Eighth, he does not even feel aversion for enduring all kinds of suffering;

Ninth, his mind has no desire or attachment for any form of bliss; and

Tenth, he always diligently preserves and protects the unsurpassed gateways to the Dharma.

Son of the Buddha, when the bodhisattva fulfills vows such as these, he immediately acquires ten kinds of inexhaustible treasures. What are those ten? They are:

The inexhaustible treasury of everywhere seeing all buddhas;

The inexhaustible treasury of complete-retention [*dhāraṇīs*]<sup>294</sup> by which he never forgets;

The inexhaustible treasury of definite and complete understanding of all dharmas;

The inexhaustible treasury of great compassion to rescue and protect beings;

The inexhaustible treasury of the many different kinds of samādhis;

The inexhaustible treasury of vast merit to satisfy the minds of beings;

The inexhaustible treasury of extremely deep wisdom to expound on all dharmas;

The inexhaustible treasury of spiritual superknowledges acquired as a karmic reward;

The inexhaustible treasury of remaining for countless kalpas; and

The inexhaustible treasury of entering boundlessly many worlds.

Son of the Buddha, these are the bodhisattva's ten inexhaustible treasuries. After the bodhisattva acquires these ten kinds of treasuries, with merit that is completely fulfilled and wisdom that is pure, he teaches the Dharma for all beings in accordance with what is fitting for each of them.

Son of the Buddha, what is meant by teaching the Dharma for all beings in accordance with what is fitting for each of them? This

refers to his knowing what they do, knowing their causes and conditions, knowing their mental actions, knowing their mental dispositions, and then:

For those with much desire, he teaches them about unloveliness;<sup>295</sup>

For those with much hatred, he teaches them great kindness;

For those with much delusion, he teaches diligent analytic contemplation;<sup>296</sup>

For those in whom all three poisons are equally present, he teaches them the Dharma gateways to the development of supreme wisdom;

For those delighting in remaining within *saṃsāra*, he teaches them the three types of suffering;<sup>297</sup>

For those with attachment to any place, he teaches them the emptiness and quiescence of any place;

For those with indolent minds, he teaches them great vigor;

For those who harbor conceit, he teaches them the uniform equality of dharmas;

For those with much flattery and deception, he teaches them about the bodhisattva's straightforwardness of character; and

For those delighting in quiescence, he provides them with extensive teachings on the Dharma to enable their complete development.

It is in these ways that the bodhisattva teaches the Dharma for beings in accordance with what is fitting for each of them. When he speaks Dharma for them:<sup>298</sup>

His discourse is unified in its progression, with meanings free of contradictions or errors;

He contemplates what precedes and follows each dharma and distinguishes them with wisdom;

He investigates and determines what is right and what is wrong and does not contradict the seals of the Dharma;<sup>299</sup>

He establishes the boundlessly many gateways of practice in accordance with their orderly sequence, thereby enabling beings to cut off their doubts;

He is skillful in discerning faculties and penetrating the teachings of the Tathāgata;

He realizes the apex of reality and knows the equality of dharmas;

He cuts off all forms of affection for dharmas and does away with all attachments;<sup>300</sup>

He is ever mindful of all buddhas with a mind that never relinquishes this for even a moment and fully understands that the essential nature of all sounds is the same;

His mind remains free of attachment to any words or speech, and yet he is skillful in using analogies and remains free of contradictions; and

He enables everyone to awaken to all buddhas' pervasive and impartial manifestation of their wisdom bodies in accordance with what is fitting.

If, for the sake of all beings, the bodhisattva expounds on Dharma in this way, then he puts it into practice himself, increases its benefit, never relinquishes any of the perfections, and completely fulfills the adornment of the path of the *pāramitās*.

At this time, if, for the sake of enabling the satisfaction of beings' minds, the bodhisattva relinquishes everything, both inwardly and outwardly, while remaining free of attachment to anything at all, he then becomes able by this to purify the *dāna pāramitā*.

If he completely upholds the many moral precepts while remaining free of attachment to anything at all and forever abandoning conceit, he then becomes able by this to purify the *śīla pāramitā*.

If he is able to patiently endure every sort of evil while maintaining a mind of equal regard for all beings and remaining as unshakable in this as the great earth which is able to sustain everything, he then becomes able by this to purify the patience *pāramitā*.

If he everywhere initiates the many kinds of karmic works, always cultivates relentlessly, never retreats from anything he does, persists with courage and strength no one can restrain, neither seizes upon nor forsakes any meritorious qualities, and in so doing completely fulfills all the gateways of wisdom, he then becomes able by this to purify the vigor *pāramitā*.

If he remains free of desire-based attachment to any of the objects of the five types of desire, if he is able to perfect all the sequential meditative absorptions,<sup>301</sup> if he always maintains right meditative reflection and in so doing neither abides in nor emerges from them, if he is thus able to entirely melt away all the afflictions, if he brings forth countless samādhi gateways, if he perfects the power of boundlessly many great spiritual superknowledges, if he is able to enter all samādhis in both forward and reverse sequences, if he is able while engaged in a single samādhi gateway to simultaneously enter boundlessly many samādhi gateways, if he comprehensively knows the spheres of experience associated with all samādhis, if he does not contradict any of the emblematic seals of wisdom associated with any of the samādhis or *samāpattis*,<sup>302</sup> and if he is able to swiftly enter the ground of all-knowledge, he then becomes able by this to purify the *dhyaṇa pāramitā*.

If, wherever the buddhas dwell, he hears the Dharma and accepts and upholds it, if he draws near to the good spiritual guide, serving him tirelessly, if he always delights in hearing the Dharma, doing so with an insatiable mind, if pursuant to listening to it and accepting it, he reflects upon it in accordance with its principles, if he enters true samādhi, if he abandons all divergent views, if he skillfully contemplates dharmas and realizes the emblematic seal of their true character,<sup>303</sup> if he completely knows the Tathāgata's effortless path, if he avails himself of the universal gateways to wisdom, if he enters the gateway of the wisdom of all-knowledge and attains the state of eternal rest, he then becomes able by this to purify the *prajñā pāramitā*.

If he manifests the accomplishment of karmic works in all worlds, if he teaches beings tirelessly, if he manifests bodies in accordance with their mental dispositions, if he remains free of defiling attachment in all that he practices, if he sometimes manifests as a common person and sometimes manifests the conduct practiced by an *ārya*, if he sometimes manifests [as abiding in] *saṃsāra* and sometimes manifests the appearance of entering nirvāṇa, if he is well able to contemplate everything that is done, if he manifests all kinds of works of adornment yet has no attachment to them, and if he everywhere enters all the destinies and liberates beings, he then becomes able by this to purify the skillful means *pāramitā*.

If he completely develops all beings, if he completely adorns all worlds, if he completely practices making offerings to all buddhas, if he completely comprehends the dharma of nonobstruction, if he completely cultivates the practices reaching everywhere throughout the Dharma realm, if his bodies constantly abide even to the end of all future kalpas, if his knowledge exhaustively knows the thoughts in all minds, if he completely awakens to how cyclic existence either continues on or returns to a state of cessation,<sup>304</sup> if he manifests in all lands, and if he completely realizes the wisdom of the Tathāgata, he then becomes able by this to purify the vows *pāramitā*.

If he fulfills the power of deep resolve through remaining free of defilements, if he fulfills the power of deep faith through making it invincible, if he fulfills the power of great compassion through implementing it tirelessly, if he fulfills the power of great kindness through impartiality in everything he does, if he fulfills the power of the complete-retention *dhāraṇīs*<sup>305</sup> through being able to use skillful means to retain all meanings, if he fulfills the power of eloquence through enabling all beings to be happy and fulfilled, if he fulfills the power of the *pāramitās* through adorning the Great Vehicle, if

he fulfills the power of great vows through never allowing them to be cut off, if he fulfills the power of the spiritual superknowledges through bringing forth countless manifestations, and if he fulfills the power of the empowerments through enabling resolute faith and acceptance, he then becomes able by this to purify the powers *pāramitā*.

If he knows those whose actions arise from desire, if he knows those whose actions arise from hatred, if he knows those whose actions arise from delusion, if he knows those whose actions arise from an equal measure of all of these, if he knows those whose practices are devoted to cultivating and training the means to enter the grounds, if he knows in but a single mind-moment the actions of the boundlessly many beings, if he knows the minds of the boundlessly many beings, if he knows the reality of all dharmas, if he knows the powers of all *tathāgatas*, and if he everywhere awakens to the gateways to the Dharma realm, he then becomes able by this to purify the knowledge *pāramitā*.

Son of the Buddha, when the bodhisattva purifies the *pāramitās* in this way, when he perfectly fulfills the *pāramitās*, and when he never relinquishes any of the *pāramitās*, he dwells in the greatly adorned vehicle of the bodhisattva. Whichever beings he brings to mind, he speaks the Dharma for them all and thus enables them to increase their pure actions and gain liberation:

For those who have fallen into the wretched destinies, he instructs them and enables them to arouse the resolve;

For those abiding in the difficulties,<sup>306</sup> he enables them to become diligently vigorous;

For beings with much desire, he reveals the dharmas for becoming free of desire;

For beings with much hatred, he enables them to practice equal regard for others;<sup>307</sup>

For beings attached to views, he teaches them about dependent origination;

For desire realm beings, he instructs them in abandoning the evil and unwholesome dharmas associated with desire and hatred;

For form realm beings, he discourses on *vipaśyanā*;<sup>308</sup>

For formless realm beings, he discourses on sublime wisdom;

For practitioners of the Two Vehicles, he teaches practices associated with quiescence; and

For those who delight in the Great Vehicle, he speaks about the vast adornment of the ten powers.

Just as in the past, when he first aroused the resolve and saw that countless beings had fallen into the wretched destinies, he roared the lion's roar and said: "I should use many different kinds of Dharma gateways adapted to what is fitting and thereby liberate them," the bodhisattva becomes possessed of wisdom such as this by which he is then able to extensively engage in the liberation of beings.

Son of the Buddha, possessed of wisdom such as this, the bodhisattva prevents the lineage of the Three Jewels from ever being cut off. How? The bodhisattva-mahāsattva does the following:

He teaches all beings to resolve to attain bodhi and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He always reveals and explains the treasury of Dharma for beings and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He skillfully upholds the dharmas which are taught in a manner free of contradictions and therefore is able to prevent the lineage of the Sangha from ever being cut off;

He is also able to praise all the great vows and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He distinguishes and expounds on the gateway of causes and conditions and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He is always diligent in cultivating the six dharmas of harmony and respect<sup>309</sup> and therefore is able to prevent the lineage of the Sangha from ever being cut off;

He also plants the seeds of buddhahood in the field of beings and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He protects and sustains right Dharma, not being stinting of his own body or life in doing so, and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He is tireless in management of the great assembly and therefore is able to prevent the lineage of the Sangha from ever being cut off; and

He also respectfully upholds all the Dharma and precepts proclaimed and instituted by the buddhas of the past, the future, and the present, never allowing his mind to relinquish them and therefore he is able to prevent the lineages of the Buddha, the Dharma, and the Sangha from ever being cut off.

It is in ways such as these that the bodhisattva carries forward and perpetuates the lineages of the Three Jewels. He remains free of

error in all that he practices and dedicates everything that he does to the gateway of all-knowledge. As a consequence, his three types of karmic actions remain free of all flaws. Because they remain free of all flaws, then the many sorts of good that he does, all the practices he engages in, his teaching of beings, and his speaking Dharma in accordance with what is fitting all remain free of even a mind-moment's error. They are all consistent with skillful means and wisdom, they are all dedicated to the realization of the wisdom of all-knowledge, and none of them are done in vain.

The bodhisattva who cultivates good dharmas in ways such as these fulfills ten kinds of adornments in every mind-moment. What are those ten? They are:

- Physical adornment, accomplished through manifesting in ways adapted to what is fitting for the training of beings;
- Verbal adornment, accomplished through cutting off all doubts and causing all to feel joyous delight;
- Mental adornment, accomplished through entering all samādhis in but a single mind-moment;
- Adornment of buddha *kṣetras*, accomplished through purity in all things and through abandoning all afflictions;
- Radiant adornment; accomplished through emanating boundless light everywhere illuminating beings;
- Adornment of congregations, accomplished through everywhere gathering in congregations, causing them all to feel joyous delight;
- Adornment with spiritual superknowledges, accomplished through sovereign mastery in bringing forth manifestations suited to the minds of beings;
- Adornment with right teaching, accomplished through being able to attract all intelligent people;
- Adornment of the ground of nirvāṇa, accomplished through attaining enlightenment in a single place while still also doing so everywhere without exception throughout the ten directions; and
- Adornment with skillful speech, accomplished through speaking Dharma in a manner adapted to place, adapted to time, and adapted to the capacity of beings' individual faculties.

As the bodhisattva perfects adornments such as these, even in every mind-moment of physical, verbal, and mental actions, he does nothing in vain and dedicates everything to the gateway of all-knowledge.

If any being merely sees this bodhisattva, one should realize that he too has not done so in vain, for he will certainly be bound to realize *anuttara-samyak-saṃbodhi*. If one were to merely hear his name, make an offering to him, reside together with him, bring him to mind, follow him in leaving the home life, hear him teach the Dharma, rejoice in his establishing of roots of goodness, express admiring respect for him from a distance, or commend and praise his name, all such circumstances result in being bound to realize *anuttara-samyak-saṃbodhi*.

Son of the Buddha, just as with that medicine known as “well when seen,”<sup>310</sup> which, when beings merely see it, their many sorts of poisons are all eliminated, so too it is with the bodhisattva who perfects these dharmas, for, if beings merely see him, all the poisons of their afflictions are extinguished and their good dharmas are increased.

Son of the Buddha, the bodhisattva-mahāsattva who abides in these dharmas and diligently increases his cultivation:

- Uses the light of wisdom to destroy all the darkness of delusion;
- Uses the power of kindness and compassion to utterly vanquish the armies of Māra;
- Uses the power of great wisdom and merit to restrain all non-Buddhist traditions;
- Uses his vajra meditative absorptions to destroy all mental defilements and afflictions;
- Uses his power of vigor to accumulate all roots of goodness;
- Uses the power of his roots of goodness arising from purifying buddha lands to leave all the wretched destinies and difficulties far behind;<sup>311</sup>
- Uses the power of non-attachment to purify the spheres of cognition of his knowledge;
- Uses the power of skillful means and wisdom to give birth to all the bodhisattva grounds and *pāramitās* as well as to the samādhis, the six spiritual superknowledges, the three clarities, and the four fearlessnesses, causing them all to become purified;
- Uses the power of all good dharmas to completely fulfill the complete adornment of all buddhas’ pure lands, the boundless marks and subsidiary signs, and body, speech, and mind;
- Uses the power of wisdom’s sovereign mastery in contemplation to realize the identity of all *tathāgatas’* powers, fearlessness, and dharmas exclusive to buddhas;
- Uses the power of vast wisdom to completely know the sphere of cognition of the wisdom of all-knowledge; and

Uses the power of vows made in the past to accord with those he should teach in manifesting buddha lands, turning the wheel of the great Dharma and liberating countless and boundlessly many beings.

Son of the Buddha, the bodhisattva-mahāsattva who diligently cultivates these dharmas sequentially perfects all the bodhisattva practices even to the point of becoming one who is equal to the buddhas. He becomes a great master of the Dharma in boundlessly many worlds, protects and preserves right Dharma, is regarded with protective mindfulness by all buddhas, preserves, protects, takes on, and retains the vast treasury of Dharma, acquires unimpeded eloquence, and deeply enters the gateways of the Dharma. In boundlessly many worlds, within their great assemblies, he everywhere manifests his bodies in accordance with their different types, perfectly complete in their physical marks, supreme and incomparable, and uses unimpeded eloquence to skillfully explain profound dharmas. Because his perfectly full voice is skillfully spread all about, he is able to cause whoever hears it to enter the gateway of inexhaustible wisdom. He knows beings' mental actions and afflictions and then speaks Dharma for them accordingly:

Because the sounds of the words he speaks are perfectly pure, even as he expounds [the Dharma] with a single voice, he is able to cause everyone to feel joyful;

Because his body is well-formed and possessed of great awesome powers, as he abides within the congregation, there is no one at all who is able to surpass him;

Because he knows well the minds of beings, he is able to manifest bodies everywhere for them;

Because he teaches the Dharma skillfully, his voice is unobstructed;

Because he has attained sovereign mastery of mind, in skillfully teaching the great Dharma, no one is able to impede him;

Because he has attained the fearlessnesses, his mind is free of all timidity;

Because he has attained sovereign mastery of the Dharma, no one is able to surpass him;

Because he has attained sovereign mastery of knowledge, no one is able to overcome him;

Because he has attained sovereign mastery in the *prajñā-pāramitā*, there are no contradictions in the marks of dharmas about which he speaks;

- Because he has attained sovereign mastery in eloquence, as he speaks the Dharma in accordance with others' dispositions, his discourse is continuous and uninterrupted;
- Because he has attained sovereign mastery in *dhāraṇīs*, he is definitive in revealing the true character of dharmas;
- Because he has attained sovereign mastery in eloquence, whatever he is expounding upon, he is able to open many different gateways through the use of analogies;
- Because he has attained sovereign mastery in great compassion, he diligently instructs beings with unrelenting resolve;
- Because he has attained sovereign mastery in great kindness, he emanates a web of light that pleases the minds of everyone in the assembly.

When the bodhisattva sitting on the high and wide lion's throne expounds on the great Dharma in this way, aside from the Tathāgata or other great bodhisattvas possessed of supreme vows and wisdom, there are no other beings able to be superior to him in this. No one is even able to view the very summit of his crown or outshine him with their radiance. If someone wished to use challenging questions to cause him to bend in submission, this would be an utter impossibility.

Son of the Buddha, after the bodhisattva-mahāsattva acquires powers of sovereign mastery such as these, even if there were an ineffable number of worlds with vast *bodhimaṇḍas* full of beings and every one of those beings was possessed of the awesome virtue and physical marks of the lord of the great trichiliocosm, when this bodhisattva manifested his body, he would still be able to outshine even a great assembly such as this.

With great kindness and compassion he comforts those who are fearful and timid. With deep wisdom, he assesses their inclinations. Because he teaches the Dharma for them with fearless eloquence, he is able cause everyone to feel joyful. Why is this? Son of the Buddha:

- This is because the bodhisattva-mahāsattva has perfected the sphere of incalculably great wisdom;
- Because he has perfected the ability to make countless skillful distinctions;
- Because he has perfected vast powers of right mindfulness;
- Because he has perfected inexhaustible skillful wisdom;
- Because he has perfected the *dhāraṇī* by which one reaches a decisive and complete understanding of the true character of all dharmas;
- Because he has perfected the boundless resolve to attain bodhi;

Because he has perfected marvelous eloquence entirely free of error;

Because he has perfected the deep resolute faith by which one receives the empowerment of all buddhas;

Because he has perfected the power of wisdom by which one everywhere enters the congregations of all buddhas of the three periods of time;

Because he has perfected the pure mind that knows that all buddhas of the three periods of time are of the same essential nature; and

Because he has perfected the wisdom of all *tathāgatas* of the three times as well as the great vows and wisdom of all bodhisattvas by which he is able to serve as a great master of the Dharma who reveals and elucidates the right Dharma treasury of all buddhas while also protecting and preserving it.

At that time, wishing to restate his meaning, assisted by the spiritual power of the Buddha, Dharma Wisdom Bodhisattva then spoke these verses:

His mind dwells in bodhi and gathers manifold merit,  
he is never neglectful and plants solid wisdom,  
and he is rightly mindful of his resolve and never forgets it.  
All buddhas of the ten directions rejoice in this.

He diligently exhorts himself with solid mindfulness and zeal,  
has nothing in the world he depends on, never timidly retreats,  
and, through non-contentiousness, enters the profound dharmas.  
All buddhas of the ten directions rejoice in this.

After the buddhas' rejoice, he strengthens his vigor,  
cultivates merit and wisdom and the dharmas assisting the path,  
enters the grounds, purifies the many practices,  
and fulfills the vows spoken of by the Tathāgata.

Cultivating in this way, he acquires the sublime Dharma.  
Having acquired the Dharma, he then bestows it on the many beings.  
Adapting to their mental dispositions, their faculties, and natures,  
he accords with what is fitting as he expounds on it for them all.

As the bodhisattva discourses on Dharma for them,  
he does not relinquish his own practice of the perfections.  
Once the path of the *pāramitās* has been accomplished,  
he forever rescues all beings from the ocean of the realms of existence.

Day and night, he is diligent in cultivation and free of indolence  
as he prevents the lineages of the Three Jewels from ever being cut off.  
All the dharmas of pristine purity that he practices  
are all dedicated to reaching the ground of the Tathāgata.

All the many good practices the bodhisattva cultivates are all done for the purpose of ripening the many sorts of beings and to enable them to dispel darkness, destroy afflictions, conquer the armies of the *māras*, and realize right enlightenment.

Cultivating in this manner, he acquires the wisdom of the Buddha, deeply enters the right Dharma treasury of the Tathāgata, and becomes a great Dharma master, expounding on sublime Dharma, like a rain of the elixir of immortality bestowing its moisture on all.

His kindness, compassion, and deep sympathy extend to everyone. Of beings' thoughts and actions, there are none he does not know. He provides explanations for them, suited to their dispositions, of all the countless and boundlessly many dharmas of the Buddha.

Going and stopping, he is as calm and unhurried as the elephant king while also being as courageous and fearless as a lion.

He is as unshakeable as a mountain, possesses wisdom like an ocean, and is also like the great rains in dispelling the heat of the multitude.

At that time, after Dharma Wisdom Bodhisattva had spoken these verses, the Tathāgata was delighted and that great assembly upheld these teachings in practice.

### **The End of Chapter Eighteen**



276. “The stations of absorption” (諸定處) here is a reference to the four formless absorptions (limitless space, limitless consciousness, nothing whatsoever, and neither perception nor non-perception).
277. Here, clearly, the very same term, “bodhi mind” (菩提心 / *bodhicitta*) or “resolve to attain bodhi” is in effect a play on words, for it is referring to it in its already fully realized and fully enlightened state as “the enlightened mind.” That is to say, it is not referring to it when it is still merely aspirational when of course it would have no such powers of cognition as to know every detail throughout the ten directions, etc.
278. The text is referring here to the pleasures arising in association with particular components of the five roots and the five powers, specifically that arising from vigor and from concentration. The five roots and five powers both consist of: faith, vigor, mindfulness, concentration, and wisdom.
279. Emptiness, signlessness, and wishlessness are the bodhisattva’s “three gates to liberation.” They are also known as “the three samādhis.”
280. In accordance with four alternative editions (S, Y, M, G), Li Tong Xuan’s HYHL QL’s HYSC, HH’s HYQS, I emend the reading of the Taisho text here by replacing *shen* (身), “person,” with *xin* (心), “resolve.”
281. “Right and definite position” (正位 / *samyaktva-niyama*, *samyaktva-niyāma*, or just *niyāma*) refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of “stage of irreversibility” for those on the individual-liberation path to arhatship.
282. Although HH makes a passing reference to “difficulties” (諸難) here as referring to “disasters” (災難), especially in such close proximity to the three wretched destinies, this is also a fairly clear reference to the eight difficulties (八難) which refer to inopportune rebirths: 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; rebirth as one possessed of oratorical skill tethered to merely worldly knowledge; and rebirth at a time before or after a buddha appears in the world.
283. An *upādhyāya* is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks.
284. An *ācārya*, generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

285. “Good spiritual guide” or “good spiritual friend” translates the Sanskrit *kalyāṇamitra* which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one’s primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one’s peers in the cultivation of the path.
286. The “emblematic seals” or “characteristic aspects” (*nimitta-mudrā*) of all dharmas vary in their enumerations, in most cases varying between three and five. The initial list of five per QL are: impermanence, suffering, emptiness, non-self, quiescence.
287. “Wishlessness” (*apraṇihita*) is the third of the three gates to liberation (emptiness, signlessness, and wishlessness) by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas without any aspirations for involvement with them.
288. QL: “When, having accomplished the exertional practices (*prayoga*), a single perfection embodies all ten [perfections], this is what is meant by ‘great adornment.’” (成加行一度具十名大莊嚴 / L130n1557\_p0067b13) Hence this is referring to a very advanced and well integrated level of practice of the *pārāmitās*.
289. QL: “Because one’s wisdom tallies with the true character [of dharmas] (*dharmatā*), one does not [simply] accord with [the statements of] others.” (智契實相故不隨他 / L130n1557\_p0067b13)
290. Although the text refers simply to “good friends” (善友), this is a standard reference to one’s *kalyāṇamitra*, or “good spiritual guide.”  
 Additionally, as the Buddhahadra translation directly implies with “true good spiritual guide” (真善知識 / T09n0278\_p0459c29), this is obviously intended to connote first and foremost one’s own guru, or “good spiritual friend” (*kalyāṇamitra*) and, only secondarily, those other good spiritual friends with whom one is associated in joint practice of the path.  
 Finally, HH makes this quite clear here: “One must serve one’s good spiritual guide, draw near to one’s good spiritual guide, and make offerings to one’s good spiritual guide. One must obey the instructions of one’s good spiritual guide and obey the guidance of one’s good spiritual guide.” (要承事善知識、親近善知識、供養善知識。要聽善知識的教化，聽善知識的指導。 / HYQS)
291. If perhaps “one’s mind has no place in which it dwells” (心無所住) seems somewhat obscure, QL is helpful: “As for ‘not dwelling in Dharma gateways,’ ‘dwell’ has two faults: The first is that one fails to tally with the wisdom of the ground. The second is that one is unable to advance any farther. ‘Not dwelling’ is the opposite of this.” (不住法門住有二失一不契地智二不能進趣不住反此。 / L130n1557\_p0069b13)

292. The BB translation and HH both clarify that “good people” here refers specifically to the good spiritual guide (善知識). BB: “They always delight in drawing near to and relying upon good spiritual guides.” (四者、常樂親近依善知識。 / T09n0278\_p0460a29–b01) HH: “The bodhisattva is always able to acquire a good spiritual guide to serve as one on whom he can rely.” (菩薩能常常得到善知識作為依靠... / HYQS)
293. HH clarifies: “The bodhisattva knows of all dharmas that, although they differ, still their fundamental substance is the same. They are not of two different sorts. (菩薩知道一切 法，雖然不同。但是本體平等，沒有兩樣。 / HYQS)
294. “Complete retention” (總持) is the Chinese translation of the Sanskrit *dhāraṇī*. Aside from their association with spells and spiritual powers, *dhāraṇīs* constitute a mechanism by which dharmas, once learned, are retained forever and never forgotten, even after countless lifetimes.
295. Although the literal translation of the Chinese is “impurity,” the Sanskrit is *aśubha*, “unloveliness.” This refers to a set of contemplations by which one understands the utterly undesirable nature of the human body for the sake of neutralizing delusion-based sensual desire. Typical contemplations include the contemplation of the thirty-two or thirty-six parts of the body, the nine or ten contemplations of the stages in the deterioration of a corpse, the white-boned skeleton contemplation, and so forth.
296. HH: “For beings with abundant delusion, one teaches them the dharma of causes and conditions, the contemplation of the twelve-fold chain of causes and conditions, and the cultivation of the Dharma gateway of causes, effects, and karmic retributions so that they can rid themselves of ignorance and then put an end to *saṃsāra*.” (對愚癡多的衆生，為其說因緣的法。觀十二因緣，修行因果報 應的法門。除無明，則了生死。 / HYQS)
297. The three sufferings (*duḥkha*) are: the suffering of physical and mental pain (*duḥkha-duḥkha*), the suffering inherent in change (*vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors (*saṃskāra-duḥka*).
298. I follow QL’s analysis of the correct division of these ten subtopics. (Here, Cbeta’s imposition of western-style punctuation contradicts it.)
299. Although “seals of the Dharma” would ordinarily refer, depending on the tradition, to categories such as impermanence, suffering, non-self, and emptiness, HH mentions in passing the need to not

- contradict “the true character of dharmas,” i.e. *dharmatā*, as a seal of all dharmas. (不可違諸法印實相。 / HYQS)
300. QL points out that “attachments” here refers to attachment to [the inherent existence] of persons and dharmas.
301. This is usually a reference to the nine sequential meditative absorptions, namely: the four *dhyānas*, the four formless realm absorptions, and the absorption in which both perception and feeling are entirely extinguished. This last one is otherwise referred to as the complete cessation absorption.
302. The *samāpattis* are usually interpreted as referring to the four *dhyānas* and the four formless absorptions.
303. QL points out that this “emblematic seal of dharmas’ true character,” (*dharmatā*), is referring to true suchness (*tathatā*): “As for ‘If he skillfully contemplates’ and so forth, this is referring to the wisdom arising from cultivation. This sentence is referring to awakening to and entering suchness.” (善觀下皆是修慧此句悟入於如。 / L130n1557\_p0083a09)
304. Both QL and HH point out that this is a reference to the twelve links of conditioned co-production. “The continuing on of cyclic existence” (流轉) is a reference to the means by which the twelve links of conditioned arising ensure that cycle’s continuation in endless *saṃsāra*. “Returning to a state of cessation” (還滅) is a reference to how understanding and breaking the cycle of the twelve links culminates in the realization of *nirvāṇa*.
305. “Complete retention” reflects the Chinese translation of *dhāraṇī* (總持), a concept which often includes not just the remembrance of immense treasures of Dharma across countless lifetimes, but also the esoteric formulae used to assist in this and other cultivation-associated skills.
306. Although HH explains “difficulties” here as referring to “all kinds of disasters and difficulties” (一切災難), QL refers specifically to “the eight difficulties,” namely: existence in the hells; among hungry ghosts; in the animal realm; in the heavens where circumstances are so blissful that there is no motivation to cultivate the path even as one’s merit runs out and one becomes bound to fall down again into realms beset by suffering; in regions such as the continent of Uttarakuru in which, although circumstances may be pleasant, Dharma is non-existent; existence as one who is blind, deaf, or mute; existence as one possessed of oratorical skill tethered to merely worldly knowledge; and being born at a time between buddhas in which there is no Dharma in the world.
307. Per HH, “Enabling them to practice equal regard for others” refers to “enabling them to cultivate the kindness and compassion contemplations, to practice the dharma of equal regard, and to realize that

- 'others' and 'self' are of a single substance." (令修慈悲觀，行平等法，人我一體。 / HYQS)
308. Of the two most fundamental, essential, and interdependent aspects of all systems of Buddhist meditation practice (*śamatha*, "calm abiding," and *vipāśyanā*, "insight meditation"), *vipāśyanā* is that non-discursive insight-generating contemplation of phenomena which leads to wisdom and realizations.
309. The "six dharmas of harmony and respect" (六和敬法) are six points of common identity formulated by the Buddha as essential standards within the monastic Sangha. They refer to cultivation of the same moral precepts, sharing a common understanding of the same views, abiding in the same sorts of physical dwelling circumstances, maintenance of mutual non-contentiousness in verbal actions, maintaining mutually-pleasing mental behaviors, and maintaining universal equality in the distribution of benefits provided to the Sangha.
310. In Sanskrit, *sudarśana*.
311. Again, "difficulties" here is clearly a reference to the eight difficulties.
312. Although it would be possible to construe this line as referring to that which is counted and the person who counts, QL clarifies that this is referring to whatever is counted on the one hand and the numbers used to keep track of them on the other: "Apart from the things which are counted, there is no number able to count them." (離所數物無能數數。 / L130n1557\_0118a10)
313. QL specifies: "The first line of the first verse is a general analogy to the one mind." (初偈初句總喻一心 / L130n1557\_0126a14)
314. The BB translation's slightly more specific phrasing says: "This is because the bodhisattva-mahāsattva trains in the dharmas practiced by all buddhas of the three periods of time." (菩薩摩訶薩學三世諸佛所行法故。 / T09n0278\_p0466b25-6)
315. As for what I translate here as "perception of a composite being" (種種想), QL clarifies that this refers to the concept of a being consisting of "the causes and conditions of the aggregates, sense realms, sense bases, and so forth." (陰界入等諸因緣 / L130n1557\_0150a11)
316. Per MW, *māṇavaka* refers to "a youth, lad, fellow; a pupil, scholar, religious student," etc.
317. QL explains this as referring to "failing to cherish one's roots of goodness." (不惜善根 / L130n1557\_0163b14)
318. "Right and definite position" (正位 / *samyaktva-niyāma*) is a technical term referring to a level of realization from which one cannot fall