

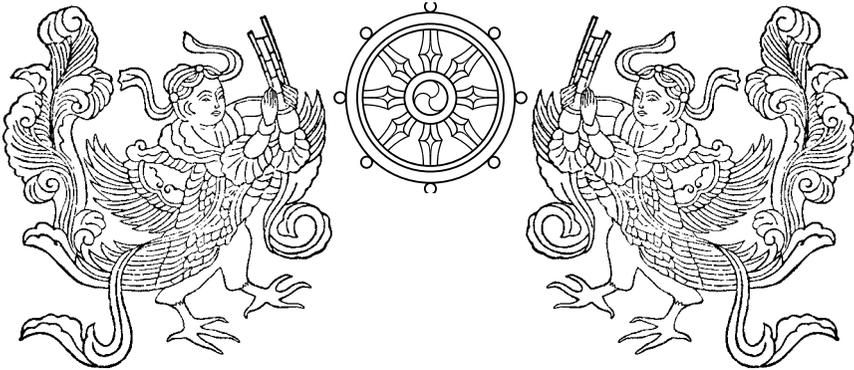
THE FLOWER ADORNMENT SUTRA

*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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80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating,

infinitely expansive, and majestically grand multiverse of countless buddha worlds while explaining in great detail the cultivation of the bodhisattva path

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

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

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

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CHAPTER 22

The Ten Inexhaustible Treasuries

At that time, Forest of Meritorious Qualities Bodhisattva again addressed the bodhisattvas, saying:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak. What then are those ten? They are:

- The treasury of faith;
- The treasury of moral precepts;
- The treasury of a sense of shame;
- The treasury of a dread of blame;
- The treasury of learning;
- The treasury of giving;
- The treasury of wisdom;
- The treasury of recollection;
- The treasury of retention; and
- The treasury of eloquence.

These are the ten. Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's "treasury of faith"? This bodhisattva has the following kinds of faith:

- Faith that all dharmas are empty;
- Faith that all dharmas are signless;
- Faith that all dharmas are wishless;
- Faith that all dharmas are uncreated;
- Faith that all dharmas have no basis for discriminations;
- Faith that all dharmas are baseless;
- Faith that all dharmas are measureless;
- Faith that all dharmas are insuperable;
- Faith that all dharmas are difficult to transcend; and
- Faith that all dharmas are unproduced.

If the bodhisattva is able to accord with all dharmas in these ways, then, having produced pure faith:

- Whenever he hears of the inconceivability of the Dharma of the Buddha, his mind is not intimidated;

Whenever he hears of the inconceivability of all buddhas, his mind is not intimidated;
 Whenever he hears of the inconceivability of the realms of beings, his mind is not intimidated;
 Whenever he hears of the inconceivability of the Dharma realm, his mind is not intimidated;
 Whenever he hears of the inconceivability of the realm of empty space, his mind is not intimidated;
 Whenever he hears of the inconceivability of the realm of nirvāṇa, his mind is not intimidated;
 Whenever he hears of the inconceivability of past time, his mind is not intimidated;
 Whenever he hears of the inconceivability of future time, his mind is not intimidated;
 Whenever he hears of the inconceivability of the present time, his mind is not intimidated; and
 Whenever he hears of the inconceivability of the entry into all kalpas, his mind is not intimidated.

And why is this? This bodhisattva all along maintains solid faith in the buddhas, knowing that the wisdom of the Buddha is boundless and endless, knowing that in every one of the countless worlds throughout the ten directions there are countless buddhas who have realized, now realize, and will realize *anuttara-samyak-sambodhi*, have already appeared in the world, now appear in the world, and will appear in the world, and have entered nirvāṇa, now enter nirvāṇa, and will enter nirvāṇa. So, too, he knows that the wisdom of the buddhas is neither increased nor decreased, is neither produced nor destroyed, is neither advancing nor receding, is neither near nor far, and is neither to be known nor relinquished.

This bodhisattva enters the wisdom of the Buddha and develops boundless and inexhaustible faith. Having acquired this faith, his resolve becomes irreversible. His mind does not become mixed up or disordered, cannot be harmed, is free of defiling attachment, always has a foundation, accords with the *āryas*, abides in the house of the *tathāgatas*, guards and preserves the lineage of all buddhas, increases the resolute faith of all bodhisattvas, accords with the roots of goodness of all *tathāgatas*, and produces the skillful means of all buddhas. This is what is meant by the bodhisattva-mahāsattva's treasury of faith. If the bodhisattva abides in this treasury of faith, he is then able to hear and retain all dharmas of the Buddha, teach them for beings, and enable them all to awaken.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva’s “treasury of moral precepts”? This bodhisattva perfects:

- The moral precept of universal benefit;
- The moral precept of not taking on [wrong] prohibitions;
- The moral precept of not dwelling;
- The moral precept of having no regrets;
- The moral precept of noncontentiousness;
- The moral precept of nonharming;
- The moral precept of nondefilement;
- The moral precept of noncovetousness;
- The moral precept of faultlessness; and
- The moral precept of nontransgression.

What is meant by the moral precept of universal benefit? This bodhisattva’s taking on and upholding pure precepts is originally done for the purpose of benefiting all beings.

What is meant by the moral precept of not taking on [wrong] prohibitions? This bodhisattva does not take on the practice of any of the prohibitions of non-Buddhist traditions. Rather, he is naturally vigorous in upholding only the same pure precepts as those observed by all buddhas, the *tathāgatas*, of the three periods of time.

What is meant by the moral precept of not dwelling? When this bodhisattva takes on and upholds the moral precepts, his mind does not dwell in the desire realm, does not dwell in the form realm, and does not dwell in the formless realm. Why? It is not for the purpose of seeking to be reborn there that he upholds the moral precepts.

What is meant by the moral precept of having no regrets? This bodhisattva always succeeds in dwelling peacefully with a mind free of regrets. And how is this so? This is because he does not commit grave karmic offenses, does not engage in flattery and deception, and does not break the pure moral precepts.

What is meant by the moral precept of noncontentiousness? This bodhisattva does not regard previously established regulations as wrong and does not establish additional ones. His mind always accords with the moral precepts leading toward nirvāṇa, completely fulfills their observance, and remains free of any violations. He does not use his upholding of moral precepts to torment other beings, thereby causing them to experience suffering. Rather, it is solely with the wish that everyone always be happy that he upholds the moral precepts.

What is meant by the moral precept of nonharming? This bodhisattva does not, because of the moral precepts, train in incantational skills and the formulation of medicinal potions with the intention of harming beings. Rather, it is solely for the sake of rescuing and protecting all beings that he upholds the moral precepts.

What is meant by the moral precept of nondefilement? This bodhisattva does not become attached to extreme views and does not observe impure precepts. Rather, he only contemplates conditioned arising as he upholds the moral precepts leading to emancipation.

What is meant by the moral precept of noncovetousness? This bodhisattva does not display any sort of extraordinary appearance to make a show of his own special qualities, but rather only upholds the moral precepts for the purpose of completely fulfilling the dharma leading to emancipation.

What is meant by the moral precept of remaining free of faults? This bodhisattva does not arrogantly proclaim, "I observe the moral precepts" and, whenever he sees those who break the precepts, he refrains from slighting or deprecating them to make them feel ashamed. Rather, he makes himself become single-minded in upholding the moral precepts.

What is meant by the moral precept of nontransgression? This bodhisattva forever cuts off killing, stealing, sexual misconduct, false speech, divisive speech, abusive speech, meaningless speech, covetousness, ill will, and wrong views. He completely fulfills the observance of the ten kinds of good karmic deeds. When this bodhisattva upholds this moral precept of non-transgression, he reflects, "When any being violates the pure precepts, this always arises from inverted views. It is only the Buddha, the Bhagavat, who is able to know due to which causes and conditions beings adopt inverted views and then violate the pure precepts. I should realize the unsurpassed bodhi and then extensively explain the true Dharma for beings in order to enable them to abandon inverted views."

This is what is meant by the second of the bodhisattva-mahāsattva's treasuries, the treasury of moral precepts.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a sense of shame? This bodhisattva recalls all the past evil deeds he has committed and then arouses a sense of shame. That is to say, that bodhisattva thinks to himself as follows:

Throughout the beginningless past on up to the present, I have mutually served with all other beings in the roles of father, mother, elder brother, younger brother, elder sister, younger

sister, son, and daughter, during which time, due to being full of greed, hatred, delusion, arrogance, pride, flattery, deception, and all the other types of afflictions, we have harmed one another, have taken turns in attacking and robbing one another, and have raped, injured, and killed one another, having no sort of evil deed that we have not committed. All other beings have also acted in this way whereby, because of the afflictions, they have engaged in full measure in the many sorts of evil deeds.

Therefore we have each failed to respect the other, have each failed to esteem the other, have each failed to obey the other, have each failed to defer to the other, have each failed to inspire and guide the other, have each failed to protect and cherish the other, have each killed the other, and have each been the enemy of the other.

As I reflect upon my own and other beings' past, future, and present actions devoid of any sense of shame, I realize that, of all the buddhas of the three periods of time, there are none of them who do not know of and see this. If I now fail to cut off shameless actions such as these, then the buddhas of the three periods of time shall observe this in me. How then could I simply continue on in this way and fail to bring this to a halt? This would be utterly unthinkable.

Therefore, I should focus my mind on cutting off such behavior, on realizing *anuttara-samyak-sambodhi*, and on extensively explaining the true Dharma for beings.

This is what is meant by the third of the bodhisattva-mahāsattva's treasuries, the treasury of a sense of shame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a dread of blame? This bodhisattva feels a dread of blame for all the past instances in which, due to insatiable craving for the objects of the five desires, he increasingly engaged in greed, hatred, delusion, and the other afflictions. He then thinks, "I should now refrain from any further engagement in these endeavors." He also has this thought:

Beings, devoid of wisdom, give rise to all the afflictions and fully engage in all the evil dharmas, failing to be mutually respectful, failing to esteem one another, and so forth, even to the point that they become increasingly more bitter enemies of each other and have none of the evils such as these that they do not abundantly commit. Then, having committed them, they feel delight in having done so and seek to be praised for such acts. Being blind without the eye of wisdom, they have had nothing they know or see.

Having entered the womb in their mother's belly, they have taken birth, grown into a defiled body, and then finally arrive at the point where they have white hair and a wrinkled countenance. In contemplating this circumstance, those with wisdom observe that this is a matter involving impure dharmas arising solely because of sexual desire.

This is something that all buddhas of the three periods of time all know and see. If I were to now continue practicing such endeavors, then that would be to cheat and deceive all buddhas of the three periods of time. Therefore, I should cultivate a dread of blame, swiftly attain *anuttara-samyak-sambodhi*, and then extensively explain the true Dharma for beings.

This is what is meant by the fourth of the bodhisattva-mahāsattva's treasuries, the treasury of a dread of blame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of learning? This bodhisattva knows:

Because this circumstance exists, this other circumstance exists;
 Because this circumstance does not exist, this other circumstance does not exist;
 Because this circumstance arises, this other circumstance will arise;
 Because this circumstance ceases, this other circumstance ceases;
 This is a worldly dharma;
 This is a world-transcending dharma;
 This is a conditioned dharma;
 This is an unconditioned dharma;
 This is a morally determinate dharma; and
 This is a morally indeterminate dharma.

What is meant by, "Because this circumstance exists, this other circumstance exists"? It means that it is because ignorance exists that actions exist.

What is meant by, "Because this circumstance does not exist, this other circumstance does not exist"? It means that it is because consciousness does not exist that name-and-form do not exist.

What is meant by, "Because this circumstance arises, this other circumstance will arise"? It means that it is because of the arising of craving that suffering arises.

What is meant by, "Because this circumstance ceases, this other circumstance ceases"? It means that it is due to the cessation of becoming that birth ceases.

What are “worldly dharmas”? They are form, feeling, perception, karmic formative factors, and consciousness.

What are “world-transcending dharmas”? They are moral precepts, meditative concentration, wisdom, liberation, and the knowledge and vision of liberation.

What are “conditioned dharmas”? They are the desire realm, the form realm, the formless realm, and the realms of beings.

What are “unconditioned dharmas”? They are empty space, *nirvāṇa*, cessation accomplished through analysis of objective conditions,³²² cessation not accomplished through analysis of objective conditions,³²³ conditioned arising, and the abiding nature of dharmas.³²⁴

What is meant by “morally determinate dharmas”? They are the four truths of the *āryas*, the four fruits of the *śramaṇa*, the four kinds of eloquence,³²⁵ the four fearlessnesses, the four stations of mindfulness, the four right efforts, the four foundations of psychic power, the five roots, the five powers, the seven enlightenment factors, and the eightfold path of the *āryas*.³²⁶

What is meant by “morally indeterminate dharmas”? They are:

Whether the world is bounded, unbounded, both bounded and unbounded, or neither bounded nor unbounded;

Whether the world is eternal, non-eternal, both eternal and non-eternal, or neither eternal nor non-eternal;

Whether the *Tathāgata* exists after *nirvāṇa*, does not exist after *nirvāṇa*, both exists and does not exist after *nirvāṇa*, or neither exists nor does not exist after *nirvāṇa*;

Whether the self and beings exist, do not exist, both exist and do not exist, or neither exist nor do not exist;

How many *tathāgatas* entered *parinirvāṇa* in the past;

How many *śrāvaka* disciples and *pratyekabuddhas* entered *parinirvāṇa* [in the past];

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings there will be in the future;

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings now abide in the present;

Who the first *tathāgata* was to ever come forth into the world;

Which *śrāvaka* disciples and *pratyekabuddhas* were the very first to come forth into the world;

Which beings were the very first to come forth into existence;

Which of the *tathāgatas* will be the very last to come forth into the world;

Which of the *śrāvaka* disciples and which of the *pratyekabuddhas*
 will be the very last to come forth into the world;
 Which beings will be the very last to come forth;
 Which dharma was the very first;
 Which dharma will be the very last;
 Where the world came from and where it will go;
 How many worlds are created and how many are destroyed;
 Where do worlds come from and where do they go;
 When was the very beginning of *saṃsāra*;
 What will constitute the very end of *saṃsāra*.

This is what is meant by “morally indeterminate dharmas.” The bodhisattva-mahāsattva thinks in this way: “Of all of the beings in the midst of *saṃsāra*, none of them has extensive learning. They are unable to completely know all these dharmas. I should resolve to retain the treasury of abundant learning, attain *anuttara-samyak-sambodhi*, and explain the true Dharma for beings.” This is what is meant by the fifth of the bodhisattva-mahāsattva’s treasuries, the treasury of extensive learning.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva’s treasury of giving? This bodhisattva practices ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving,³²⁷ future giving, present giving, and ultimate giving.

Sons of the Buddha, what is meant by shared giving? This bodhisattva’s natural disposition is inclined toward humanity, kindness, and the enjoyment of kindly giving. If he obtains delectably flavored foods, he does not take them exclusively for himself but rather sees it as essential to give to other beings and then only afterwards does he allow himself to eat. No matter what things he receives, he deals with them in this same way.

When he does go ahead and eat, he has this thought: “My body is full of eighty thousand sorts of microbes, all of which depend on me to remain alive. If my body is full and happy, then they too are full and happy. If my own body is suffering from hunger, then theirs are also suffering from hunger. Through my acceptance of all this drink and food, may it be that all beings are all able to become full.” Then, when he goes ahead and eats it himself for the sake of feeding them, he does not feel greed for its flavors.

He then has this additional thought: “Throughout the long night of existence, I have been fondly attached to my own body and, wishing to enable it to become full, I have then accepted drink and food.

By my now taking this food and making a kindly gift of it to beings, may I forever cut off all craving and attachment for the body." This is what is meant by shared giving.

What is meant by the bodhisattva's exhaustive giving? Sons of the Buddha, supposing that this bodhisattva acquires all sorts of different fine-flavored drinks and food, incense, flowers, robes, and other such things to sustain his life, if he then goes ahead and uses them for himself, he thereby acquires happiness and lengthened life. If he stops himself from doing so and instead gives those things to other people, then he becomes poor, endures sufferings, and experiences premature death.

It could be that at some time some person comes along and says to him, "You should now give me everything you own." The bodhisattva might then think to himself: "From the beginningless past up to the present day, I have buried countless bodies due to hunger and starvation. It has never happened that I have given up so much as the point of a hair to benefit other beings so that I might then acquire the fine benefit from having done so. Now, as in the past, I am again bound to relinquish this life. Therefore, for the sake of benefiting beings, I should now relinquish everything without reservation, even if by doing so, it brings this life to an end." This is what is meant by exhaustive giving.

What is meant by the bodhisattva's inward giving? Sons of the Buddha, suppose that this bodhisattva had just come into the flourishing of his youth, was physically well-developed, was of fine appearance, and had a body adorned by scents, flowers, and robes. Suppose too he had just received the anointing of the crown consecration by which he ascended to the station of the wheel-turning king, was abundantly endowed with the seven treasures, and ruled over the four continents. Suppose then that some person then came along and addressed this king, saying:

O Great King, you should realize that I have now encountered the deterioration of old age and have a body beset with grave disease. I am solitary, emaciated, faltering, and faced with the imminent arrival of death. Still, if I was simply able to obtain from the King's body his hands, feet, blood, flesh, head, eyes, bones, and marrow, then I would certainly have the hope of survival. I only wish, O Great King, that you would not think further on it with any regretful self cherishing, but rather would see your way to a kindly mindfulness of my plight and then bestow these gifts on me.

At that time, the bodhisattva would think in this way: "In due course, this body of mine will certainly die without having provided even a single benefit. It is only fitting then that I would swiftly renounce it to save a living being." Having reflected thus, he would then go ahead and provide these gifts to him, doing so with a mind free of regrets. This is what is meant by inward giving.

What is meant by the bodhisattva's outward giving? Sons of the Buddha, suppose that this bodhisattva was in the flourishing of his years, was possessed of a fine-looking physical appearance complete with the many signs, had fine flowers and the best robes as physical adornments, and had just received the anointing of the crown consecration to the royal station of a wheel-turning king who was well-endowed with the seven treasures and who ruled over the four continents. Suppose then that some man came along and addressed the king, saying, "I am now poverty-stricken and beset by many kinds of suffering. I only wish that the Humane and Kindly One might be especially moved to feel pity for me, relinquish the royal throne, and bestow it on me so that I might become the ruler who enjoys the sovereign's wealth and happiness."

At that time, the bodhisattva would think, "All honor and prosperity are definitely bound to diminish and come to an end. Once they have diminished and come to an end, I will be unable to bestow any further benefit on beings. It is only fitting then that I would now go along with what he seeks by completely fulfilling his wishes." Having thought in this way, he would then straightaway bestow that gift on him, feeling no regrets. This is what is meant by outward giving.

What is meant by the bodhisattva's inward and outward giving? Sons of the Buddha, suppose that this bodhisattva was, as described above, abiding on the wheel-turning king's throne, well-endowed with the seven treasures and ruling over the four continents, whereupon some person then came along and addressed him, saying, "The King has already dwelt for a long time in this position of the wheel-turning king. However, I have not yet had the opportunity to acquire it. I only wish that the Great King might relinquish it to me while also becoming my minister or servant."

At that time, the bodhisattva would have this thought: "My body, wealth, jewels, and royal position are all impermanent dharma bound for ruination and destruction. Now, I am enjoying the flourishing of my strength in which my wealth includes this entire continent. When a supplicant appears, I should use what is not solidly enduring to seek the solidly enduring Dharma."

Having thought in this way, he would then immediately relinquish it, even going so far as to turn himself into a diligent servant without any thought of regret. This is what is meant by inward and outward giving.

What is meant by the bodhisattva's all-inclusive giving? Sons of the Buddha, suppose that this bodhisattva is again as described above, dwelling in the position of a wheel-turning king well-endowed with the seven treasures and ruling over the four continents, whereupon countless poverty-stricken people come before him and say, "The Great King's fame pervades the ten directions. It is out of admiration for him that we have now come here. We each now have requests and hope that he will let his kindness fall on all of us so that we may be fully satisfied."

Suppose then that, of all those poor people, some sought that great king's country, some sought his wives and sons, and some sought his hands, feet, blood, flesh, heart, lungs, head, eyes, marrow, and brain. At this time, the bodhisattva would think in this way: "Everything for which I feel kindness and affection is bound to separate and depart, and yet, when that occurs, there still will have been no benefit for beings. Now, wishing to forever renounce desire, I shall use all these things which are bound to depart and scatter to fulfill the wishes of these beings."

Having had this thought, he would then go ahead and give away all these things without any thoughts of regret and also without any feelings of disgust or disdain for those beings. This is what is meant by all-inclusive giving.

What is meant by the bodhisattva's past giving? When this bodhisattva hears of all the meritorious qualities of all buddhas and bodhisattvas of the past, having heard of them, he does not become attached to them, completely understands that they are non-existent, does not bring forth any discriminations about them, does not covet them, does not savor them, and does not seek to seize on them. He has nothing on which he relies, and sees dharmas as like a dream and as devoid of any enduring solidity. He does not conceive of the existence of any roots of goodness and also does not rely on them. Rather, he solely devotes himself to the teaching of beings caught in grasping and attachment so that they may become ripened in the Buddha's Dharma and so he expounds on it for their benefit.

He also contemplates in this way: "Even if one were to search for all dharmas of the past throughout the ten directions, one would still find that none of them can be apprehended." Having reflected

in this way, he then finally relinquishes all dharmas of the past. This is what is meant by past giving.

What is meant by the bodhisattva's future giving? On hearing of all the cultivation undertaken by those who will become the buddhas of the future, this bodhisattva completely understands them to be non-existent, refrains from seizing on any of their signs, does not especially delight in taking rebirth in any of their buddha lands, does not savor them, and does not become attached to them, yet he does not become weary of them, either. He does not dedicate roots of goodness to them nor does he withdraw any roots of goodness from them, either. Rather he remains constant and diligent in his cultivation, never allowing it to diminish or cease. He wishes only, because of those realms, to attract beings, explain the truth for them, and thus enable them to become ripened in the Buddha's Dharma.

As for these dharmas, they neither do nor do not have any location. They are neither inward nor outward and neither near nor far. He also has this thought: "If these dharmas are nonexistent, then one cannot fail to relinquish them." This is what is meant by future giving.

What is meant by the bodhisattva's present giving? When this bodhisattva hears of the perfectly fulfilled merit of the devas in the Four Heavenly Kings Heaven, the Heaven of the Thirty-Three, the Yama Heaven, the Tuṣita Heaven, the Transformation of Bliss Heaven, the Free Appropriation of Others' Bliss Heaven, the Brahma Heavens, including the Brahma-kāyika Heaven, the Brahma-purohita Heaven, the Brahma-pāriṣadya Heaven, and the Great Brahma Heaven, the Radiance Heavens, including the Lesser Light Heaven, the Limitless Light Heaven, and the Light-and-Sound Heaven, the Purity Heavens, including the Lesser Purity Heaven, the Limitless Purity Heaven, and the Pervasive Purity Heaven, the Vastness Heavens, including the Lesser Vastness Heaven, the Limitless Vastness Heaven, and the Vast Fruition Heaven, and the Trouble-Free Heaven, the Heat-Free Heaven, the Fine Vision Heaven, the Fine Manifestation Heaven, and the Ultimate Form Heaven, and also [when he hears of the perfectly fulfilled merit] of the *śrāvaka* disciples and the *pratyekabuddhas*, having heard of all this, his mind does not become confused, does not become depressed, does not become especially focused on it, and does not become scattered because of it. Rather, he simply contemplates all actions as being as unreal as a dream and thus remains free of any sort of covetousness for it or attachment to it. In order to enable beings to abandon the

wretched destinies, his mind remains free of any discriminations as he cultivates the bodhisattva path, perfects the dharmas of buddhahood, and expounds on them for the sake of those beings. This is what is meant by present giving.

What is meant by the bodhisattva's ultimate giving? Sons of the Buddha, suppose that this bodhisattva were confronted with the arrival to his abode of countless beings, some of whom had no eyes, some of whom had no ears, some of whom had no noses, or no tongues, or no hands, or no feet, all of whom then said to the bodhisattva, "We have only a scant amount of merit and thus have defective and deficient sense faculties. We only wish that the Worthy and Kind One will invoke a skillful expedient by which he relinquishes what he possesses and thus enables us to become completely endowed with them."

On hearing this, the bodhisattva would then give up these things to them. Even if, because of this, he had to go through *asaṃkhyeyas* of kalpas with incomplete sense faculties, his mind would still not have so much as a single thought of regret.

Rather, he would only contemplate this body as something which, from the moment of first entering the womb as an impure and minute form which developed its faculties in the belly, is subject to birth, aging, sickness, and death. He would also contemplate this body as unreal, as [the basis for] failing to have a sense of shame or dread of blame, as something that is not [regarded as] a possession by the worthies or *āryas*, as foul-smelling, defiled, and unclean, as held together by bones and joints pasted over with blood and flesh, as always leaking from the nine apertures, and as something a person might well view as disgusting and worthy of disdain. Having engaged in this contemplation, he would not have any thoughts of fondness for it or attachment to it.

He would then also have this thought: "This body is fragile, devoid of any enduring substantiality. How then could I now cherish any kind of affectionate attachment for it? I should rather give it up to others and thus fulfill their wishes. By this deed, I am providing guidance to beings to enable them to refrain from developing any affection for the body or mind so that they might all become able to develop the pure wisdom body." This is what is meant by ultimate giving. This is what is meant by the sixth of the bodhisattva-mahāsattva's treasures, the treasury of giving.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of wisdom? This bodhisattva knows form in accordance with reality, knows the accumulation of form in

accordance with reality, knows the cessation of form in accordance with reality, and knows the path to the cessation of form in accordance with reality.

He knows feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the accumulation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, and knows the path to the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality.

He knows ignorance in accordance with reality, knows the accumulation of ignorance in accordance with reality, knows the cessation of ignorance in accordance with reality, and knows the path to the cessation of ignorance in accordance with reality.

He knows craving in accordance with reality, knows the accumulation of craving in accordance with reality, knows the cessation of craving in accordance with reality, and knows the path to the cessation of craving in accordance with reality.

He knows *śrāvaka* disciples in accordance with reality, knows the dharmas of *śrāvaka* disciples in accordance with reality, knows the accumulation of *śrāvaka* disciples in accordance with reality, and knows the nirvāṇa of *śrāvaka* disciples in accordance with reality.

He knows *pratyekabuddhas* in accordance with reality, knows the dharmas of *pratyekabuddhas* in accordance with reality, knows the accumulation of *pratyekabuddhas* in accordance with reality, and knows the nirvāṇa of *pratyekabuddhas* in accordance with reality.

He knows bodhisattvas in accordance with reality, knows the dharmas of bodhisattvas in accordance with reality, knows the accumulation of bodhisattvas in accordance with reality, and knows the nirvāṇa of bodhisattvas in accordance with reality.

How does he know these matters? He knows that whatever is created from the causes and conditions associated with actions arising from karmic retributions is in all cases empty and false, devoid of any reality, non-self, and insubstantial. He knows there is not the slightest dharma that can either be apprehended or established. Wishing to enable beings to realize their true nature, he extensively explains these matters for them.

And what all does he explain for them? He explains the indestructibility of dharmas. Which dharmas are indestructible? Form is indestructible and feelings, perceptions, karmic formative factors, and consciousness are indestructible. Ignorance is indestructible.

The dharmas of *śrāvaka* disciples, the dharmas of *pratyekabuddhas*, and the dharmas of bodhisattvas are indestructible.

Why is this so? It is because all dharmas have no creation, no creative agent by which they are produced, have no verbal designations, have no place in which they abide, are not born, do not arise, are not given, are not taken, have no movement or transformation, and have no function.

The bodhisattva perfects just such a treasury of measureless wisdom as this. Using just a few expedients, he completely understands all dharmas, naturally achieves a clear and penetrating understanding, and attains the awakening that arises without dependence on others.

This inexhaustible treasury of wisdom has ten kinds of inexhaustibility due to which it is said to be inexhaustible. What are those ten? They are:

Because his extensive learning and skillful means are inexhaustible;

Because his drawing near to good spiritual guides is inexhaustible;

Because his skillful discernment of the meanings of statements is inexhaustible;

Because his entry into the deep Dharma realm is inexhaustible;

Because his adornment with a single flavor of wisdom is inexhaustible;

Because his accumulation of all forms of merit with tireless resolve is inexhaustible;

Because his entry into the *dhāraṇī* gateways is inexhaustible;

Because his ability to distinguish the languages and voices of all beings is inexhaustible;

Because his ability to cut off the doubts and delusions of all beings is inexhaustible; and

Because his manifestation of all buddhas' spiritual powers for all beings to teach them, train them, and enable them to ceaselessly cultivate is inexhaustible.

These are the ten. This is what is meant by the seventh of the bodhisattva-mahāsattva's treasuries, the treasury of wisdom. Those abiding in this treasury acquire inexhaustible wisdom with which they are everywhere able to awaken all beings.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of recollection? This bodhisattva abandons delusion and accomplishes the perfect fulfillment of recollection by which he recalls one past life, two lives, and so forth on up to ten

lives, a hundred lives, a thousand lives, a hundred thousand lives, and even countless hundreds of thousands of lives.

He remembers the kalpas of establishment, the kalpas of destruction, and both the kalpas of establishment and the kalpas of destruction, remembering not just a single set of kalpas of establishment, not just a single set of kalpas of destruction, and not just a single set of kalpas of establishment and kalpas of destruction, but rather he remembers a hundred kalpas, a thousand kalpas, a hundred thousand *koṭīs* of *nayutas* of kalpas, and so forth on up to his recalling an innumerable number, a measureless number, a boundless number, an incomparable number, a numberless number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of kalpas.

He recalls the name of a single buddha and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' names. He recalls a single buddha's appearance in the world and his bestowing of predictions and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their bestowing of predictions. He recalls a single buddha's appearance in the world and his speaking of sutras and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their speaking sutras.

And just as he recalls this in relation to their speaking of sutras, so too does this hold true for his remembrance of their speaking of the *geyas*, the predictions, the *gāthas*, the *nidānas*, the *udānas*, the previous circumstances, the previous lifetimes, the expansive teachings, the unprecedented teachings, the analogies, and the doctrinal discourses.³²⁸

He remembers a single congregation and so forth on up to his remembrance of an ineffable-ineffable number of congregations. He remembers the expounding of a single dharma and so forth on up to his remembrance of an ineffable-ineffable number of dharmas. He remembers many different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers countless different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers all sorts of different natures associated with but one of the afflictions and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of afflictions. He remembers all sorts

of different natures associated with a single samādhi and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of samādhis.

This recollection of his is of ten kinds. They are: quiescent recollection, pure recollection, non-turbid recollection, clearly penetrating recollection, recollection of separation from sense objects, recollection of separation from many different sorts of sense objects, recollection of separation from defilements, recollection of dazzling radiance, recollection of the desirable, and unimpeded recollection.

When this bodhisattva abides in this recollection, nothing in the world can disturb him and none of the heterodox sorts of doctrines are able to cause him to waver. All of his roots of goodness from past lives have become purified. He has no defiling attachment to any worldly dharma. He cannot be destroyed by any of the many sorts of *māras* or adherents of non-Buddhist paths. When changing bodies and taking on rebirths, he does not forget anything at all. Whether it be in the past, the present, or the future, he discourses on Dharma endlessly. In all worlds, in dwelling together with other beings, he is always free of faults. He is unimpeded in entering the assemblies at the sites of enlightenment of all buddhas. Wherever all buddhas dwell, he is able to draw near to them all. This is what is meant by the eighth of the bodhisattva-mahāsattva's treasures, the treasury of recollection.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of retention? This bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, doing so without ever forgetting them. He retains them for a single lifetime and so forth on up to his retaining them for an ineffable-ineffable number of lifetimes.

He retains the name of a single buddha and so forth on up to his retention of an ineffable-ineffable number of buddha names which he retains for a single kalpa and so forth on up to his retaining them for an ineffable-ineffable number of kalpas.

He is able to retain a single buddha's bestowal of predictions and so forth on up to his retention of an ineffable-ineffable number of buddhas' bestowals of predictions. He retains a single sutra and so forth on up to his retention of an ineffable-ineffable number of sutras. He retains the details of a single assembly and so forth on up to his retention of the details of an ineffable number of assemblies.

He retains the discourse on a single dharma and so forth on up to his retention of the discourses on an ineffable-ineffable number of dharmas. He retains the countless different sorts of natures

associated with a single faculty and so forth on up to his retention of the countless different sorts of natures associated with an ineffable-ineffable number of faculties. He retains all sorts of different natures associated with a single affliction and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of afflictions. He retains many different sorts of natures associated with a single samādhi and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of samādhis.

Sons of the Buddha, this treasury of retention is boundless, difficult to fill up, difficult to reach the bottom of, difficult to draw near to, insurmountable, immeasurable, inexhaustible, and possessed of great awe-inspiring power. It is a buddha's sphere of cognition which only a buddha is able to completely comprehend. This is what is meant by the bodhisattva-mahāsattva's ninth treasury, the treasury of retention.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of eloquence? This bodhisattva possesses deep wisdom, completely knows the true character of phenomena, and extensively expounds on all dharmas for beings, never contradicting the scriptures of the Buddha as he does so. He explains a single kind of dharma and so forth on up to his explanation of an ineffable-ineffable number of kinds of dharmas. He explains a single buddha's name and so forth on up to his explaining an ineffable-ineffable number of buddhas' names.

In this same way, he discourses on a single world, discourses on a single buddha's bestowal of predictions, discourses on a single sutra, discourses on a single congregation, expounds on a single dharma, discourses on countless different kinds of natures associated with a single faculty, discourses on countless different kinds of natures associated with a single affliction, discourses on countless different kinds of natures associated with a single samādhi, and so forth on up to his discoursing on countless different kinds of natures associated with an ineffable-ineffable number of samādhis.

He may discourse for a single day, may discourse for a half month, or discourse for a whole month, or may discourse for a hundred years, a thousand years, or discourse for a hundred thousand years, or for a single kalpa, a hundred kalpas, a thousand kalpas, or may discourse for a hundred thousand kalpas, or may discourse for a hundred thousand *koṭis* of *nayutas* of kalpas, or may discourse for innumerably many or countless many kalpas and so forth on up to his discoursing on these matters for an ineffable-ineffable

number of kalpas. In doing so, though he might exhaust these numbers of kalpas, it would be difficult for him to ever reach the end of the meanings and principles associated with but a single text or a single sentence.

And why is this? This is because this bodhisattva has completely perfected the ten inexhaustible treasures. Having completely perfected these treasures, he succeeds in having “the *dhāraṇī* gateway that subsumes all dharmas” manifest directly to him, a *dhāraṇī* that has a retinue of a hundred myriads of *asaṃkhyeyas* of *dhāraṇīs*. Having acquired this *dhāraṇī*, he draws upon the light of Dharma to extensively expound on the Dharma for beings. When he expounds on the Dharma, he fills up all worlds of the ten directions with the sublime voice issuing from the broad and long tongue. He adapts to the faculties and natures of beings and causes them all to feel completely satisfied so that their minds are pleased and so that they extinguish the defilement of all the afflictions that entangle them. He skillfully penetrates all the voices, spoken languages, and written languages with such eloquence that he enables all beings to carry forth the lineage of the Buddha without interruption and with continuously pure minds as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly. And why is this? It is because this bodhisattva has developed the boundless body that reaches to the very end of space and pervades the Dharma realm.

This is what is meant by the tenth of the bodhisattva-mahāsattva’s treasures, the treasury of eloquence. This treasury is inexhaustible, undivided, non-intermittent, never cut short, unchanging, unobstructed, irreversible, extremely profound and bottomlessly deep, difficult to enter, and such that it enters all the gateways of the Dharma of all buddhas.

Sons of the Buddha, these ten kinds of inexhaustible treasures have ten kinds of inexhaustible dharmas due to which they enable all bodhisattvas to accomplish the ultimate realization of unsurpassed bodhi. What are those ten? They are:

- Because they benefit all beings;
- Because they skillfully dedicate their original vows;
- Because they persist without interruption throughout all kalpas;
- Because, having awakened to everything throughout the realm of empty space, their minds are unbounded;
- Because they dedicate merit in the realm of the conditioned and yet do not become attached;
- Because they subsume endless dharmas within a single mind-moment of their sphere of cognition;

Because the resolve of their great vows remains unchanging;
Because they skillfully accumulate all *dhāraṇīs*;
Because they are regarded with protective mindfulness by all
buddhas; and
Because they realize all dharmas are like mere conjurations.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything done in the world to become an ultimate and inexhaustible great treasury.

The End of Chapter Twenty-Two

- back and in which successful culmination of one's path is a future certainty.
319. Per MW (p. 823, Column 1), "*muni*" (牟尼) refers to "a saint, sage, seer, ascetic, monk, devotee, hermit." This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word "buddha."
320. QL explains "ground of the infinite" here as referring to the nirvāṇa without residue. (L130n1557_0226b08)
321. HH notes that "eyes" here is referring to the wisdom eye.
322. This is referring to *pratisaṃkhyā-nirodha*.
323. This is referring to *aprasaṃkhyā-nirodha*.
324. HH equates "the abiding nature of dharmas" (法性住) with "true suchness" (眞如) or *tathatā*.
325. What the Chinese text refers to here as "the four kinds of eloquence," is otherwise known as "the four unimpeded knowledges" (*catuḥ-pratisaṃvid*).
326. These last seven of these eleven lists (beginning with "the four stations of mindfulness") together constitute "the thirty-seven aids to enlightenment" otherwise known as "the thirty-seven enlightenment factors" (*saptatrimśad-bodhi-pakṣikā-dharmāḥ*).
327. As for these three list items of "past giving," "future giving," and "present giving" (過去施、未來施、現在施), as will become clear from their explanations which follow several pages later, "giving" (施) here is almost certainly translating the Sanskrit *tyāga* which not only means "giving" in the sense of generously parting with one's own possessions, but also means "giving up," "relinquishing," "abandoning," "forsaking," etc. What is really being talked about here is "giving up" or "relinquishing" of any and all attachments to dharmas of the past, future, and present, hence this should be understood as meaning "giving up of past dharmas," "giving up of future dharmas," and "giving up of present dharmas."
328. This sentence lists the twelve kinds of text found in the Buddhist canon.
329. According to QL, *bimba* (頻婆) means "'a substance that reflects the body' which is to say that it is something among the curtain adornments that displays the reflections of things outside it." (頻婆者此云身影質謂帳莊嚴具中現外質之影故。 / L130n1557_p0303b10)
330. In translating *zizai* (自在), more usually "sovereign mastery" etc., as "magical," I am assuming the use here to be synonymous with the use of the spiritual powers (as is very common in the SA translation of the "Entering the Dharma Realm" chapter).