

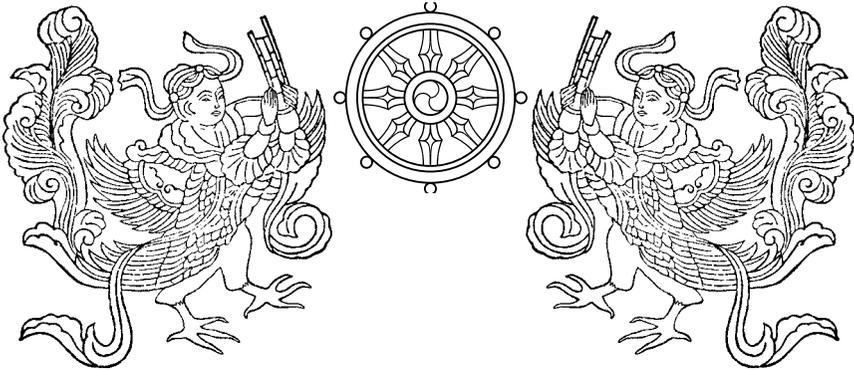
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra
By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE



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

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Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating,

infinitely expansive, and majestically grand multiverse of countless buddha

worlds while explaining in great detail the cultivation of the bodhisattva path

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

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

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

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CHAPTER 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣētras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣētras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Immaculate Purity Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

The lands from which they came were Wondrous Jewels World, Wondrous Music World, Wondrous Silver World, Wondrous Gold World, Wondrous Maṇi Jewel World, Wondrous Vajra World, Wondrous Padma World, Wondrous Utpala Lotus World, Wondrous Sandalwood World, and Wondrous Fragrance World.

They had each purely cultivated *brahmacarya* under buddhas. Those buddhas were Endless Banner Buddha, Wind Banner Buddha, Liberation Banner Buddha, Awesome Department Banner Buddha, Radiant Signs Banner Buddha, Eternity Banner Buddha, Supremacy Banner Buddha, Sovereign Mastery Banner Buddha, Brahman Banner Buddha, and Contemplation Banner Buddha.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue

and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example:³³⁸

They roam, unimpeded, to the lands of all buddhas;
 They see the non-dependent pure Dharma body;
 They use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas;
 They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
 They dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas;
 They attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
 With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*];
 With the purified wisdom eye, they enter the deep Dharma realm;
 Their wisdom's sphere of cognition is boundless; and
 Their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *nayutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas'* spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had

already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countlessly many buddhas. Together with the assistance provided by their powers, they had reached the far shore of the ultimate and foremost degree of perfection. They constantly dwelt with pure mindfulness in the unsurpassed enlightenment and in every succeeding thought-moment they accessed the station of all-knowledge in which they entered what is immense through what is small and entered what is small through what is immense, being able in all cases to do so with sovereign mastery and unimpeded penetrating comprehension.

They have already acquired the body of a buddha and dwell together with the buddha. They have acquired all-knowledge and create their bodies through all-knowledge. Wherever all *tathāgatas* travel, they are able to follow along and enter there. They reveal and explain the Dharma gateways of wisdom, reach all the way to the vajra banner on the far shore of great wisdom, attain the vajra meditative absorption, and cut off all doubts and delusions.

They have already acquired the sovereign masteries and spiritual superknowledges of all buddhas and have everywhere entered the lands of the ten directions and undertaken the teaching and training of hundreds of thousands of myriads of *koṭīs* of numberless beings. Although they retain no attachment to any of the enumerations of dharmas, they are nonetheless able to skillfully cultivate, train in, and perfect ultimate skillful means and establish all dharmas.

Multitudes of hundreds of thousands of *koṭīs* of *nayutas* of ineffables of bodhisattvas such as these who were possessed of inexhaustible purity and a treasury of all the measureless meritorious qualities of the three periods of time all came and assembled there in the presence of the Buddha. This occurred in the same way in the abodes of all those other buddhas who were seen because of this emanation of light.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata does not come forth into the world,
nor does he have any nirvāṇa.
It is through the power of his great original vows
that he manifests his Dharma of sovereign mastery.

This Dharma is inconceivable.
 It is not a place in which thought can act.
 It is only with wisdom that has reached the far shore
 that one may then see the realm of all buddhas.

The form body is not the Buddha.
 So too is this true of his voice.
 Still, it is not apart from his form and voice
 that one sees the power of the Buddha's spiritual superknowledges.

One of but lesser wisdom is unable to know
 the true realm of all buddhas.
 It is only through long cultivation of pure deeds
 that one might then be able to completely understand it.

The Rightly Enlightened One has no place from which he comes,
 nor does he have any place to which he goes.
 His pure and marvelous form body
 appears through spiritual powers.

He manifests the body of the Tathāgata
 in countless worlds
 and extensively discourses on the sublime Dharma,
 yet his mind has nothing whatsoever to which it is attached.

His wisdom which is boundless
 completely penetrates all dharmas.
 He everywhere enters the Dharma realm,
 manifesting his powers of sovereign mastery.

He is unimpeded in his complete comprehension
 of all beings and all dharmas.
 He everywhere manifests the appearances of many forms
 throughout all the *kṣētras*.

If one aspires to strive for all-knowledge
 and the rapid realization of the unsurpassed enlightenment,
 he should resort to the pure and wondrous mind
 to cultivate the bodhi practices.

If one should witness the Tathāgata's
 awesome spiritual powers such as these,
 he should then make offerings to the Supremely Honored One
 and should not give rise to any doubts.

Then, assisted by the Buddha's spiritual powers, Solid Banner
 Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata is incomparably supreme,
 extremely profound, and indescribable.

He goes beyond the path of words and speech
and is as pure as space itself.

As you contemplate the sovereign masteries
and spiritual powers of the Lion Among Men,
they have already gone beyond discriminations,
and yet they enable one to distinguish and see them.

It is in order to reveal and expound upon
the extremely profound and sublime Dharma—
It is because of these causes and conditions
that the Master Guide manifests this incomparable body.

This is the station in which
the greatly wise ones, the buddhas, act.
If one wishes to completely know it,
then one should always draw near to the Buddha.

If one makes offerings to all *tathāgatas*
with a mind whose actions are always pure,
doing so with a mind that never grows weary,
then one will be able to enter the Buddha's path.

Possessing endless meritorious qualities
and dwelling solidly in the resolve to attain bodhi—
By this, one becomes rid of the net of doubts
and tirelessly gazes upon the Buddha.

Completely comprehending all dharmas—
By this, one then becomes a true son of the Buddha.
A person such as this become able to fully know
all buddhas' powers of sovereign mastery.

As explained by those possessed of vast wisdom,
it is zeal that forms the very root of all dharmas.
Thus one should bring forth the supreme aspiration
and resolve to strive for the unsurpassed enlightenment.

Wherever there is anyone who reveres the Buddha
and bears in mind the wish to repay the Buddha's kindnesses,
that person will never be separated
from the abodes of all buddhas.

What person possessed of wisdom
who, having succeeded in seeing and hearing the Buddha,
could fail to cultivate the pure vows
and then walk the path that the Buddha has traveled?

Then, assisted by the Buddha's spiritual powers, Courage Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

Just as one with eyes possessed of clear vision
is able due to the sun to see the many forms,
so too it is with one possessed of a pure mind
who, by the power of the Buddha, is able to see the Tathāgata.

Just as, through the power of vigor,
one can reach the very bottom of the ocean's depths,
so too it is with the power of wisdom
by which one succeeds in seeing countless buddhas.

Just as, in an especially good and fertile field,
whatever is planted will certainly thrive and grow,
so too it is with the ground of the pure mind
that produces the dharmas of all buddhas.

Just as a person who has acquired a treasury of jewels
forever leaves behind the sufferings of poverty,
so too, when the bodhisattva acquires the Dharma of the Buddha,
he leaves behind defilements and attains a mind that is pure.

Just as the *agada* cure-all medicine
is able to eliminate all poisons,
so too it is with the Dharma of the Buddha
which extinguishes all the afflictions' illnesses.

The true good spiritual guides
have been praised by the Tathāgata,
for it is through their awesome spiritual powers
that one is able to hear the Dharma of all buddhas.

Even if one were for countless kalpas
to present gifts of wealth and jewels to the Buddha,
so long as one did not know the true signs of buddhahood,
this would still not truly qualify as giving.

Though countless signs of his physical form
adorn the body of the Buddha,
it is still not the case that in those signs of his physical form
one is able to succeed in seeing the Buddha.

The Tathāgata, the one of right and perfect enlightenment,
is quiescent and forever unmoving,
and yet he is able to manifest bodies everywhere
that pervade and fill up the worlds of the ten directions.

Just as the realm of empty space
is neither produced nor destroyed,
so too the Dharma of all buddhas
is ultimately free of creation or destruction.

Then, assisted by the Buddha's spiritual powers, Radiance Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Among humans as well as in the heavens,
within all worlds,
one may everywhere see the Tathāgata's
pure and marvelous form body.

Just as it is through the power of the one mind
that one is able to bring forth the many sorts of thoughts,
in this same way, the one body of the Buddha
everywhere manifests all buddhas.

Bodhi is free of dual dharmas
and it is also free of all signs,
and yet, within the sphere of dual dharmas,
there appear the signs adorning the body.

By fathoming the nature of dharmas as empty, quiescent,
and as arising like conjurations,
one's sphere of action then become endless.
It is in this way that the Master Guide appears.

The Dharma body of all buddhas
of the three periods of time is entirely pure.
It is in accordance with those amenable to being taught
that the marvelous form bodies everywhere appear.

The Tathāgata does not have thoughts that say:
"I shall create bodies such as these."
Rather, they naturally manifest
without ever producing any such discriminations.

The Dharma realm is undifferentiated
and it also has nothing on which it depends,
and yet, within the world,
countless bodies are manifested.

The body of the Buddha is not changing,³³⁹
and yet it is not that it does not change.
In the Dharma that is free of transformations
are manifested forms that are transformations.

The Rightly Enlightened One is immeasurable,
equal to the Dharma realm and the realm of empty space.
In what is so deep and vast as to be boundless and bottomless,
the path of words and speech is entirely cut off.

The Tathāgata has a thoroughly penetrating comprehension
of the paths that are traveled in reaching all places,

and, in going to the many lands of the Dharma realm,
wherever he goes, he is everywhere unimpeded.

Then, assisted by the Buddha's spiritual powers, Wisdom Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

If a person is able to believe in and accept
unimpeded omniscience,
then, in cultivating the bodhi practices,
his mind will become immeasurable.

Within all lands, [the Buddha]
everywhere manifests countless bodies,
and yet those bodies do not dwell in any place
and also do not dwell in any dharma.

The bodies manifested through spiritual powers
by each and every one of the *tathāgatas*—
even in an inconceivable number of kalpas,
no one could ever completely calculate their numbers.

Though one might be able to know the number
of all beings existing throughout the three periods of time,
the manifestations produced by the *tathāgatas*
are such that their number could never be found.

Sometimes, they may manifest one or two,
and so forth, on up to countless many bodies
that appear everywhere in the *kṣētras* of the ten directions.
Yet, in reality, there are not even two kinds.³⁴⁰

It is just as, when the clear and full moon
appears everywhere in all the bodies of water,
although its reflected images are countless,
that original moon has still never been even twofold.

In this same way, when the one of unimpeded knowledge
realizes the right and perfect enlightenment
and appears everywhere throughout all *kṣētras*,
the Buddha's body is still never twofold.

It is not merely one nor dual,
and it is also not measureless.

In accordance with those who are amenable to teaching,
he manifests countless bodies.

The Buddha's body is not associated with the past,
nor is it associated with the future.
Rather, in but a single mind-moment, he manifests birth,
realization of the path, and nirvāṇa.

Just as forms created through conjuration
 have no birth or any arising.
 So too it is with the bodies of the Buddha
 that manifest appearances and yet are unproduced.

Then, assisted by the Buddha's spiritual powers, Jeweled Banner
 Bodhisattva surveyed the ten directions and then spoke these verses:

The measureless body of the Buddha
 is able to manifest measurelessly many bodies.
 It is in accordance with what others should see
 that the Master Guide manifests in these ways.

The body of the Buddha has no place in which it dwells
 even as it completely fills all places.
 Like space, it is boundless.
 It is just so inconceivable as this.

This is not a place to which one's mind can reach,
 for, within it, the mind does not arise.
 Within the sphere of cognition of all buddhas,
 there is ultimately neither any production nor destruction.

Just as what is seen by one with cataracts
 is neither what is within nor what is without—
 The world's vision of the buddhas,
 one should realize is just like this.

It is in order to benefit beings
 that the Tathāgata comes forth into the world.
 Beings perceive that there is a coming forth,
 and yet, in truth, he has no arising in the world.

One cannot anchor one's perception of the Buddha
 to any land, any day, or any night.
 As for years, months, or moments,
 one should realize that these are just the same.

Although beings speak in just this way,
 claiming the Buddha attained enlightenment on a certain day,
 in truth, the Tathāgata's realization of bodhi
 is not something that can be bound to any day.

The Tathāgata has abandoned all discriminations,
 is not of any time,³⁴¹ and transcends all phenomena.³⁴²
 All the Master Guides of the three periods of time
 come forth and appear in this way.

Just as, even though the sun's clearly shining orb
 does not coexist with the darkness of the night,

one still speaks of “the night of such and such a day.”
So too it is with the dharmas of the Buddha.

And just as, even though all kalpas of the three periods of time
do not coexist with the Tathāgata,
one still speaks of “the buddhas of the three periods of time.”
So too it is with the dharmas of the Master Guide.

Then, assisted by the Buddha’s spiritual powers, Vigor Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

Just as all the bodies of the Master Guides are identical,
so too it is with the meanings they set forth.
Still, everywhere throughout the *kṣetras* of the ten directions,
adapting to what is fitting, they appear in many different ways.

You should observe the Honored Muni:
Whatever he does is very rare and extraordinary.
He fills up the entire Dharma realm,
and is present in every place without exception.

The body of the Buddha does not abide inwardly,
and it also does not reside outwardly.
It is manifested because of spiritual powers.
The Dharma of the Master Guide is also just like this.

It is in accordance with the karma accumulated
by all the various types of beings in their previous lives
that their various sorts of bodies such as these
then each manifest as being different.

In this same way, the bodies of all buddhas
are measurelessly and innumerably many.
However, aside from the greatly enlightened Honored One,
no one else can even conceive of what they are like.

Just as the existence of a “self” is inconceivable
and such that no one could grasp it through actions of the mind,
so too it is with the inconceivability of buddhahood itself,
for it is not something that appears through actions of the mind.

Just as the *kṣetras* are inconceivable
even as one can still see their pure adornments,
so too it is with the inconceivability of the Buddha,
for there are none of the wondrous signs that do not appear in him.

Just as it is so with all dharmas
that it is because of many conditions that they arise,
so too it is with seeing the Buddha,
which necessarily depends on many good deeds.

Just as a wish-fulfilling pearl
is able to fulfill the wishes in the minds of beings,
so too it is with the Dharma of all buddhas,
for it is able to fulfill all of one's aspirations.

Within the countless many lands,
the Master Guides appear within the world.
It is in accordance with the power of their vows
that they respond everywhere throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Immaculate Purity
Banner Bodhisattva surveyed the ten directions and then spoke these
verses:

The light of the Tathāgata's great wisdom
everywhere purifies all worlds.
Once those worlds have been purified,
he reveals and explains the Dharma of all buddhas.
Even if there were a person who wished to see
buddhas equal in number to all beings,
none of them would not respond to his aspiration,
and yet, in truth, there is no place from which they come.

If he were to then take the Buddha as the object
on which he exclusively focused his mindfulness while never resting,
this person would then succeed in seeing buddhas
whose numbers were the same as however many he had wished for.³⁴³

In perfecting the dharmas of pristine purity
and completely fulfilling the development of all meritorious qualities,
such a person focuses his mindfulness and unrelenting resolve
on his quest to achieve the attainment of all-knowledge.

It is according to what is fitting that the Master Guide
expounds on the Dharma for beings.
Wherever there are those amenable to being taught,
he everywhere manifests the most supreme of bodies.

The body of the Buddha as well as [the bodies] of those in the world
are all in every case devoid of any self.
It is by awakening to this that one realizes right enlightenment
and then in turn explains it for beings.

All the Lions among Men
possess measureless powers of sovereign mastery
by which, even if they manifested bodies as numerous as thoughts,
those bodies could each appear as different.

As are the bodies such as these of those in the world,
so too are the bodies of all buddhas.

If one completely comprehends their inherent nature,
this then is to speak of the Buddha.

The Tathāgata everywhere knows and sees
and completely understands all dharmas.
The Buddha's Dharma and bodhi
are both such that they can never be apprehended.

The Master Guide has no coming or going
and he also has no place in which he dwells.
He has entirely abandoned all the inverted views.
This is what defines the perfect and right enlightenment.

Then, assisted by the Buddha's spiritual powers, Constellation Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata has no place in which he dwells,
and yet he dwells in all *kṣetras*.
He goes forth to all lands
and is seen in every place.

The Buddha accords with the minds of beings
and everywhere manifests in every kind of body
as he attains enlightenment, turns the wheel of Dharma,
and then finally enters *parinirvāṇa*.

All buddhas are inconceivable.
Who could ever conceive of the Buddha?
Who could ever see the Rightly Enlightened One?
And who could ever manifest such ultimate supremacy?

All dharmas are in every case just suchness.
So too it is with all buddhas' spheres of action.
There is not even one single dharma
that, in its suchness, undergoes any creation or destruction.

Beings engage in false discriminations
such as: "This is the Buddha" or "This is the world."
For one who completely comprehends the nature of dharmas,
there is no buddha and there is no world.

The Tathāgata everywhere manifests directly before all,
causing them to be filled with faith and joy.
The essential substance of the Buddha cannot be apprehended,
and those beings also have nothing that they see.

If one is able with regard to the world
to leave all attachments far behind
and experience the joyous delight of the unimpeded,
then he will succeed in awakening to the Dharma.

That which is manifested through the use of spiritual powers—
It is precisely this that is said to be the Buddha.
Yet, even if one searched throughout the three periods of time,
he would still be found to be nonexistent anywhere within them.

If one is able to know in this manner
the mind and all dharmas,
then one will know and see all
and swiftly succeed in becoming a *tathāgata*.

It is in words and speech that one may reveal
the sovereign masteries of all buddhas.
Still, the Rightly Enlightened One transcends all words and speech.
One simply avails oneself of words and speech to speak of him.

Then, assisted by the Buddha's spiritual powers, Dharma Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

One should rather have to constantly and fully endure
all of the sufferings in the world
than ever become separated from the Tathāgata
and then fail to witness his powers of sovereign mastery.

If there be any being
who has not yet resolved to realize bodhi,
if he but once succeeds in hearing the name of the Buddha,
he will then certainly be bound to realize bodhi.

Wherever there is anyone possessed of wisdom
who makes the resolve to attain bodhi for even one mind-moment,³⁴⁴
he will certainly succeed in becoming an unexcelled honored one.
One must take care to have no doubts about this.

The Tathāgata's powers of sovereign mastery
are but rarely encountered even in countless kalpas.
If one but raises a single thought of faith in him,
then he will swiftly ascend to the unsurpassed enlightenment.³⁴⁵

Even if one were in every mind-moment
to make offerings to countless buddhas,
so long as one has not yet known the genuine Dharma,
these would still not qualify to be regarded as offerings.

If one but hears Dharma such as this—
all buddhas are born from this.
Even though one might endure countless sufferings,
do not ever abandon the practices leading to bodhi.

It is a single hearing of great wisdom
that is the Dharma that all buddhas have entered

and by which, everywhere throughout the Dharma realm,
they have become the Master Guides of the three periods of time.

Even if one were to exhaust the bounds of future time,
roaming everywhere to all the buddha *kṣētras*,
so long as one does not seek this wondrous Dharma,
one would still never realize bodhi.

From the beginningless past on forward to the present,
beings have long drifted along and turned about in *saṃsāra*,
and yet still have not fully understood the genuine Dharma.
It is because of this that the buddhas have appeared in the world.

All of these dharmas are indestructible,
nor does there exist anyone who might be capable of destroying them.
The great light of those with the sovereign masteries
is everywhere revealed throughout the world.

The End of Chapter Twenty-Four

331. Soothill (digital edition) records *vimbara* as not only a huge number, but also as “a king of fragrance, or incense.”
332. In translating *youxi* (遊戲), more literally “playful,” “sporting,” etc. as “miraculous” I am assuming the Sanskrit antecedent to be the rather usual (in SA’s translation of the “Entering the Dharma Realm” chapter) “*vikurvita*,” etc. HH says of these fragrances that: “These kinds of fragrances are able to take beings’ defiled minds and transform them into pure minds.” (能將眾生的染污心轉為清淨心。 / HYQS)
333. According to Soothill (digital edition), a *mardala* or *mṛdāṅga* (牟陀羅) is “a kind of drum described as having three faces.”
334. “Devas from the Light Heavens” (光天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Light Heaven, the Limitless Light Heaven, and the Light and Sound Heaven.
335. “Devas from the Purity Heavens” (淨天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Purity Heavens, the Limitless Purity Heavens, and the Universal Purity Heavens.
336. “Devas from the Vastness Heavens” (廣天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Vastness Heavens, the Limitless Vastness Heavens, and the Vast Fruition Heavens.
337. Regarding this nearly inscrutably abstruse line, QL says: “The pervasive emptiness of dharmas is the realm relied on by the Buddha’s wisdom body. That is the meaning of ‘throne’ here.” (周徧法空是佛智身所依之境座之義也。 / L130n1557_p0315b03.)
338. As seems to be quite common in its punctuation of T0279, the English-style punctuation recently added by Cbeta is altogether misleading here. My translation here follows QL’s very precise narration of sentence breaks which produce ten of these exemplary “meritorious qualities.” However, unlike the SA translation, the BB translation (which differs slightly from QL’s interpretation) makes it very clear where the breaks occur in the content of these ten classes of meritorious qualities by adding “Dharma gateway” (法門) at the end of each one of them. Here are the ten as they would be divided in the SA translation if one instead relied on the BB translation’s division of topics:
- 1) They roam, unimpeded, to the lands of all buddhas;
 - 2) They see the non-dependent pure Dharma body;
 - 3) They use the wisdom body to manifest countless bodies which go throughout the ten directions, serving the buddhas;

- 4) They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
 - 5) They dwell in the countless gateways of all-knowledge;
 - 6) They use the light of wisdom to thoroughly understand all dharmas and achieve fearlessness with respect to all dharmas;
 - 7) Whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
 - 8) With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*];
 - 9) With the purified wisdom eye, they enter the deep Dharma realm; and
 - 10) Their wisdom's sphere of cognition is boundless, ultimately pure, and space-like."
339. As referenced in the first line of this quatrain, HH identifies "the Buddha's body" as synonymous with true suchness and the Dharma body.
340. HH explains this by pointing out that all of the buddhas' transformation bodies are just the one Dharma body.
341. Although, because of the very different definitions for the Chinese character *shi* (世) which can mean both "world" and "period of time," it would be easy to misconstrue the first two characters of the second line of this quatrain as referring to "the world," as QL clarifies, it is instead referring to the Tathāgata's "not being moved along by the three periods of time" (三世不遷故。 / L130n1557_p0364b08).
342. Again, because of the very different definitions in Sino-Buddhist Classical Chinese for the two-character phrase "zhushu" (諸數) which can mean both "enumerations" and "all conditioned phenomena," it would be easy to misconstrue its meaning here. As QL clarifies, it is referring to the Tathāgata's "essential nature / body not being of the class of conditioned things" (體非有為之數故。 / L130n1557_p0364b08)
343. This line literally says: "Their number [would be] equal to [the number of] the thoughts." (其數與心等。 / T10n0279_p0123b23) I follow QL in interpreting this somewhat ambiguous fourth line of this verse as meaning: "However many he thought of, that is how many would then appear. Therefore it refers to their [number] being 'equal to what he intended.'" (隨念隨現故名心等 / L130n1557_p0368a15) HH provides a different but equally valid interpretation of the line: "This person is then able to succeed in seeing buddhas, being able to see countless buddhas, matching the number of beings thoughts, that many." (HYQS / 這個人才能得見於佛, 能見到無量的佛, 如同眾生心念數那樣之多。)
344. Although what I translate here as "resolve to attain bodhi" is literally "path resolve" (道心), "path resolve" is just a Sino-Buddhist euphemistic

- translation of the Sanskrit *bodhicitta* which does indeed very literally mean “bodhi resolve.”
345. Again, although the Chinese for what I translate here as “unsurpassed enlightenment” is literally “unsurpassed path” (無上道), that “unsurpassed path” is just a euphemist Sino-Buddhist translation of the Sanskrit *anuttara-bodhi* which does indeed mean precisely “unsurpassed enlightenment.”
346. HH interprets “past mindfulness and wisdom” (前際念智) as referring especially to one’s arousal of the bodhi resolve in earlier lifetimes: “As for the meaning of ‘past mindfulness and wisdom,’ this refers to the very first single thought of wisdom. It is also just the wisdom of the very first single thought of arousing the bodhi resolve. This single thought of wisdom is never cut off, picking up from and continuing on forward so that the bodhi resolve you aroused is then retained forever, becoming even stronger.” (「前際念智」的意思, 是指最初一念的智慧。也就是最初一念發菩提心的智慧。這一念的智慧是永遠不斷, 接連繼續下去, 所以你所發的菩提心也是永遠長存而更堅強的。/ HYQS)
347. Both HH and QL interpret this as referring to the wisdom body (慧身) of the Tathāgata.
348. The title of this sixth dedication is very different later in the chapter where it is entitled “the dedication to strengthening everyone’s roots of goodness” (隨順堅固一切善根迴向).
349. As a point of information, all of the other sixty-two mentions of the name of this dedication have this instance’s “unbound and unattached” reversed to “unattached and unbound,” thereby recording its name the vast majority of times as “the unattached and unbound liberation” (無著無縛解脫).
350. Later on, in the actual discussion of this tenth dedication, it is instead referred to as “the dedication that is as measureless as the Dharma realm.” (等法界無量迴向。/ T10n0279_p0171a06)
351. “The sun” is personified here as “the solar deva” (日天子).
352. This “hand of an *asura*” (阿脩羅手) is a reference to Rāhu, the *asura* supposed to be responsible for eclipses of the sun and moon.
353. Again, “the sun” is personified here as “the solar deva” (日天子).
354. QL interprets the seven types of wealth as being the first seven of the ten endless treasures, namely: faith, moral virtue, a sense of shame, a dread of blame, learning, giving, and wisdom. (QLSCHB, L130n1557_0392b09). In his HYQS, HH gives two alternative lists, the first being “the seven kinds of wealth of the *āryas*” (七聖財) consisting of: faith, moral virtue, learning, sense of shame, dread of blame,