

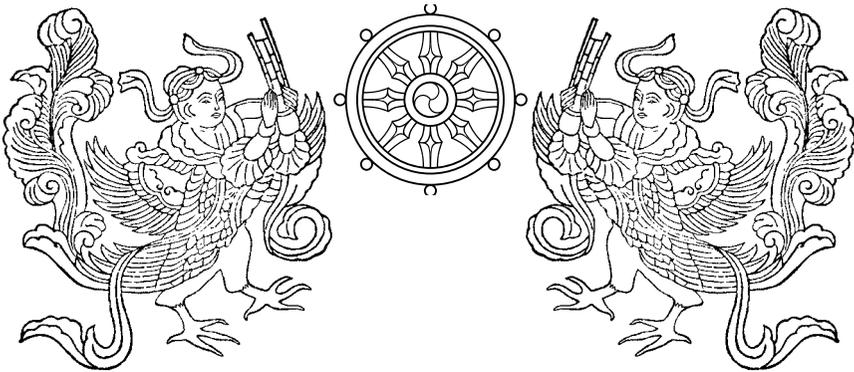
THE FLOWER ADORNMENT SUTRA

*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 TWO



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rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese

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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 28

The Ten Superknowledges

At that time, Samantabhadra Bodhisattva-mahāsattva told all the bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has ten superknowledges. What are those ten? Sons of the Buddha, using the superknowledge that knows the minds of others, the bodhisattva-mahāsattva knows the different thoughts of the beings within a great trichiliocosm, in particular knowing their good thoughts, bad thoughts, vast thoughts, narrow thoughts, great thoughts, small thoughts, thoughts acquiescing in *saṃsāra*, thoughts opposing *saṃsāra*, *śrāvaka* disciples' thoughts, *pratyekabuddhas*' thoughts, bodhisattvas' thoughts, *śrāvaka* disciples' practice-related thoughts, *pratyekabuddhas*' practice-related thoughts, bodhisattvas' practice-related thoughts, devas' thoughts, dragons' thoughts, *yakṣas*' thoughts, *gandharvas*' thoughts, *asuras*' thoughts, *garuḍas*' thoughts, *kiṃmaras*' thoughts, *mahoragas*' thoughts, humans' thoughts, non-humans' thoughts, hell-dwellers' thoughts, animals' thoughts, thoughts associated with the realm of King Yama,³⁰⁴ hungry ghosts' thoughts, and the thoughts of beings residing in the difficulties.³⁰⁵

He distinguishes and knows all the different thoughts of countless beings such as these. And just as this is so for a single world, so too is this so in this same way for the beings in a hundred worlds, a thousand worlds, a hundred thousand worlds, a hundred thousand *koṭīs* of *nayutas* of worlds, and so forth until we come to worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which he distinguishes and knows the minds of all those beings. This is what is known as the first of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge by which he thoroughly knows the minds of others.

Sons of the Buddha, using the superknowledge of the unimpeded and pure heavenly eye, the bodhisattva-mahāsattva sees with regard to the beings in worlds as numerous as the atoms in countless many ineffable-ineffables of buddha *kṣetras* their dying here and being reborn there, their being born in either a fortunate rebirth destiny or in one of the wretched destinies, their being possessed of the signs of merit or the signs of karmic offenses, their

being either fine-looking or ugly, and their being either defiled or pure. He knows this of groups of countless types of beings such as these, namely: devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoraḡas*, humans, nonhumans, beings possessed of tiny bodies, and beings possessed of immense bodies, whether they be of small groups, large groups, or any of the other groups of the many different kinds of beings.

Using the unimpeded eye, he is able to completely and clearly see whatever karma they have accumulated, whatever suffering and happiness they have experienced, whatever thoughts they have, whatever discriminations they make, whatever views they hold, whatever words they speak, whatever causes they establish, whatever karma they commit, and whatever conditions are involved, so that whatever arises, he completely sees it all without error. This is what is known as the second of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of the unimpeded heavenly eye.

Sons of the Buddha, using the superknowledge that knows past lives at will, the bodhisattva-mahāsattva is able to know the matters associated with his own past lives and those of all the beings in worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knowing these with regard to all the lifetimes throughout kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In particular, he knows that they were born in such-and-such a place, that they were called this name, that they had this surname, that they were from this clan, that they ate and drank these things, and that they underwent these various kinds of sufferings and pleasures. He knows due to which particular causes and conditions, since the inception of their beginningless lifetimes up until the present, they have therefore circulated within and grown up in the midst of all the various realms of existence, following a particular sequence that has continued on in unending cyclic existences among the many different kinds of species, within the many different lands, and within the many different destinies of rebirth, taking on the many different kinds of forms and appearances, engaging in the many different kinds of karmic actions, becoming entangled in the many different kinds of fetters, thinking the many different kinds of thoughts, involving themselves in the many different kinds of causes and conditions, and taking on the various kinds of rebirths. He knows all matters such as these.

He also recalls that in the past, during a period of kalpas as numerous as the atoms in this particular number of buddha *kṣetras*, in worlds as numerous as the atoms in this particular number of buddha *kṣetras*, there were buddhas as numerous as the atoms in this particular number of buddha *kṣetras*, remembering for each and every one of those buddhas that they bore this name, appeared in the world in this way, had this congregation, had these parents, had this attendant, had these *śrāvaka* disciples among which these two were the most superior disciples, that he dwelt near this city, that he left the home life in this way, that he then realized the utmost right enlightenment beneath this bodhi tree, that he sat on this type of throne in this particular place, that he proclaimed this number of these particular kinds of sutras, that he benefited in these ways this particular number of beings, that he dwelt for a life span of this duration, that he carried out this number of these kinds of buddha works, that, in reliance on the realm of the *parinirvāṇa* without residue, he entered *parinirvāṇa*, and that, having entered *parinirvāṇa*, his Dharma then remained for this length of time. He is able to remember all matters such as these.

He also remembers the names of buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, and, among them, remembers for every one of those names the buddhas of that same name as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, recalling for each of them how, from the point when they first made the resolve, that they made these vows, cultivated these practices, made offerings to these buddhas, trained these beings, proclaimed the Dharma in the midst of these congregations, had a life span of this particular length, possessed spiritual superknowledges with which they performed these transformations, and so forth until they entered the nirvāṇa without residue and, after having entered *parinirvāṇa*, their Dharma then remained for this length of time during which they had commemorative stupas and temples built for them with these various kinds of adornments that then influenced beings to plant roots of goodness.

He is able to completely know all these things. This is what is known as the third of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that knows the past lives of beings throughout the kalpas of the past.

Sons of the Buddha, using the superknowledge that knows the kalpas of the future even to the end of future time, the bodhisattva-mahāsattva knows for each and every one of all future kalpas how they will transpire in worlds as numerous as the atoms in an

ineffable-ineffable number of buddha *kṣetras*, knowing with respect to all beings how it will be that, having reached the end of their lives, they will then take on a particular rebirth, doing so continuously in all the realms of existence in accordance with the rewards and retributions of their karmic actions, knowing whether they will be good or not good, whether they will attain emancipation or will fail to attain emancipation, whether their liberation is certain or whether their liberation is uncertain,³⁰⁶ whether they are fixed in what is wrong or fixed in what is right, whether their roots of goodness will involve latent defilements or their roots of goodness will not involve latent defilements, whether their roots of goodness will reach full development or their roots of goodness will fail to reach full development, whether they will consolidate their roots of goodness or will fail to consolidate their roots of goodness, whether they will accumulate roots of goodness or they will fail to accumulate roots of goodness, and whether they will accumulate the dharmas of karmic offenses or whether they will refrain from accumulating the dharmas of karmic offenses. He is able to know all such circumstances as these.

He also knows with respect to worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* that there will be kalpas on to the end of future time as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knows that every kalpa has buddhas' names as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, knows that for every one of those names there are buddhas, *tathāgatas*, as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, and knows with respect to every one of those *tathāgatas*, from the point when they will first make the resolve, that they will make these vows, will establish these practices, will make offerings to these buddhas, will teach these beings, will proclaim the Dharma in the midst of these congregations, will abide for a life span of this duration, will possess these superknowledges with which they perform these transformations, and so forth until we come to his knowing their entry into the nirvāṇa without residue and, after they will have entered *parinirvāṇa*, that their Dharma will remain for this long during which they will have commemorative stupas and temples built for them with various kinds of adornments that will then influence beings to plant roots of goodness.

He is able to completely know all matters such as these. This is what is known as the fourth of the bodhisattva-mahāsattva's

superknowledges, the spiritual superknowledge that knows all kalpas to the end of future time.

Sons of the Buddha, the bodhisattva-mahāsattva perfects the unimpeded and purified heavenly ear, bringing it to the complete fulfillment of vastly penetrating acuity that transcends all obstacles and achieves complete and unimpeded comprehension. He completely perfects the sovereign mastery of the ability with regard to all sounds to either hear or not hear any sound at will.

Sons of the Buddha, there are buddhas in the east as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*. Whatever those buddhas proclaim, reveal, explain, or expound, whatever they establish or teach, whomever they train or bear in mind, and whatever they distinguish in all of its extreme depth, vastness, and various different aspects—he is able to hear and retain all of these things along with their countless skillful means and countless skillful and pure dharmas.

Furthermore, within all of this, whether it was a matter of meaning or words, whether it occurred with a single person or with a group, in accordance with their language, in accordance with their wisdom, in accordance with their comprehension, in accordance with what manifested, in accordance with those who were trained, in accordance with their spheres of cognition, in accordance with what was relied upon, and in accordance with their paths of emancipation, he is able to completely remember and retain it all. He does not forget it, does not lose it, does not experience interruptions in it, and it does not dissipate. He remains free of any confusion and delusion about it. He is able to expound on these matters for others, thereby enabling them to acquire an awakened understanding. In doing so, he never forgets so much as a single phrase or statement.

And just as this is so with respect to those in the east, so too is this so in this very same way with respect to those in the south, west, north, the four midpoints, the zenith, and the nadir.

This is what is known as the fifth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of the unimpeded and purified heavenly ear.

Sons of the Buddha, the bodhisattva-mahāsattva abides in the insubstantiality superknowledge, in the effortless superknowledge, in the uniform equality superknowledge, in the vastness superknowledge, in the measureless superknowledge, in the independent superknowledge, in the superknowledge responsive to thought, in the origination superknowledge, in the nonorigination superknowledge, in the nonretreating superknowledge, in the uninterrupted

superknowledge, in the indestructible superknowledge, in the growth-producing superknowledge, and in the superknowledge of going wherever one wishes.

This bodhisattva hears the names of all buddhas even in the most extremely distant worlds, that is to say he hears the names of those in innumerable many worlds, the names of those in measurelessly many worlds, and so forth on up to his hearing the names of all buddhas in a number of worlds as numerous as the atoms in an ineffable-ineffable number of worlds. Having heard their names, he immediately sees himself in the presence of those buddhas.

In all those worlds, whether upward-facing or inverted, in each of their different conformations, in each of their different places, in each of their boundlessly many and unimpededly many different types, in all the many different kinds of lands, in all the different times and kalpas, each possessed of countless qualities, each different in its adornments, each of those *tathāgatas* appears within them, manifesting spiritual transformations, announcing their names, incalculably and innumerable many, each of them different from those of the others.

On once being able to hear those *tathāgatas'* names, even without moving from his original place, this bodhisattva sees his own body in the places where those buddhas dwell, bowing down in reverence before them, serving them, making offerings to them, posing questions to them about the dharmas of the bodhisattva, penetrating the wisdom of the buddhas, becoming completely able to fully comprehend all those buddhas' lands, their sites of enlightenment, and their congregations as well as the Dharma that they proclaim, achieving the ultimate in all these matters while still remaining free of any attachment to them.

In this way, he passes through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* during which he goes everywhere throughout the ten directions and yet has no place to which he goes. Thus he visits the buddha *kṣetras*, contemplates those buddhas, listens to their Dharma, and requests their teachings on the path, doing so unremittingly and endlessly, never abandoning this, never resting in this, and never wearying of this. He cultivates the bodhisattva practices and perfects the great vows, bringing them all to complete fulfillment and never retreats from this, proceeding in this way in order to ensure that the vastly long lineage of the Tathāgata is never cut off.

This is what is known as the sixth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge in which he abides

in the absence of any substantial nature, remains motionless, and does nothing whatsoever even as he travels to all the buddha *kṣetras*.

Sons of the Buddha, using the superknowledge that skillfully distinguishes the languages of all beings, the bodhisattva-mahāsattva knows the different kinds of languages of beings as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, in particular knowing the languages of *āryas*, the languages of non-*āryas*, the languages of devas, the languages of dragons, the languages of *yakṣas*, the languages of *gandharvas*, *asuras*, *garuḍas*, *kiṃmaras*, *mahoraḡas*, humans, and nonhumans and so forth until we come to his knowing all the languages of an ineffable-ineffable number of beings in all the different ways each of them manifests. So it is that he completely knows them all.

Whichever worlds this bodhisattva enters, he is able to know with regard to all the beings within them all their individual natures and propensities. Then, in accordance with their natures and propensities, he utters the words by which they are all enabled to achieve complete understanding and become free of doubts or delusions. Just as when the light of sun shines forth and everywhere illuminates the many forms, it enables everyone with eyes to clearly see all things, so too it is with the bodhisattva-mahāsattva. Using the wisdom that skillfully distinguishes all languages, he deeply penetrates all the languages within the cloud of all languages and thus enables all intelligent beings in the world to achieve complete understanding.

This is what is known as the seventh of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that skillfully distinguishes all languages.

Sons of the Buddha, using the superknowledge of the emanation of countless *asaṃkhyeyas* of form body adornments, the bodhisattva-mahāsattva knows all dharmas are apart from forms and signs, have no differentiating signs, have no signs of variety, have no signs of measurelessness, have no signs subject to discrimination, and have no signs of blue, yellow, red, or white.

It is in this way that the bodhisattva who enters the Dharma realm is able to manifest his body and create many different kinds of forms, namely:³⁰⁷

Boundless forms, measureless forms, pure forms, adorning forms, pervasive forms, incomparable forms, universally illuminating forms, especially supreme forms, non-opposing forms, and forms replete with all the signs;³⁰⁸

- Forms free of the many kinds of evil, forms possessed of great awesome powers, forms worthy of veneration, inexhaustible forms, forms possessed of the many and various marvelous aspects, extremely beautiful forms, immeasurable forms, forms providing excellent protection, forms able to facilitate ripening, and forms that adapt to those who are being taught;
- Unimpeded forms, forms with extremely penetrating brightness, forms free of defiling turbidity, forms with the most ultimate clarity and purity, greatly courageous stalwart forms, forms possessed of inconceivable skillful means, indestructible forms, forms free of defects, forms free of obstructive dimness, and skillfully established forms;
- Marvelously adorned forms, forms with majestic signs, forms with the various subsidiary signs, greatly venerated forms, forms with marvelous realms, well-polished forms, forms with pure and profound minds, forms full of blazing brilliance, supremely vast forms, and uninterrupted forms;
- Independent forms, peerless forms, forms filling ineffably many buddha *kṣetras*, growing forms, forms with enduring attraction, forms with supreme meritorious qualities, forms adaptive to mental dispositions, forms with pure and complete understanding, forms collecting the many marvelous qualities, and forms with skillful decisiveness;
- Unobstructed forms, bright and pure space-like forms, pure and delightful forms, forms free of all defilements, incalculable forms, visually exquisite forms, universally seen forms, forms manifested in accordance with the time, quiescent forms, and forms free of desire;
- Forms which are genuine fields of merit, forms able to create peace and security, forms free of all fear, forms free of deluded actions, forms with wisdom and courage, forms with unimpeded physical signs, forms that roam everywhere, forms with independent minds, forms produced by great kindness, and forms manifested by great compassion;
- Equally emancipating forms, forms replete with merit, forms that accord with recollections, forms adorned with infinite marvelous jewels, forms of the light emanated by jewel treasures, forms associated with beings' faithful aspiration, forms in which all-knowledge is manifested, forms with joyously delighted eyes, forms with the foremost multi-jeweled adornments, and forms having no place in which they reside;
- Forms manifested with sovereign mastery, forms with many different spiritual superknowledges, forms associated with birth

into the family of the *tathāgatas*, forms surpassing description even by analogies, forms that pervade the Dharma realm, forms to which the multitudes all travel to visit, forms of many different types, perfected forms, forms leading to emancipation, and forms adapting to the deportment of those to be taught;

Forms that the viewer never tires of observing, forms possessing various types of radiant purity, forms able to emanate nets consisting of countless rays of light, forms with an ineffable number of many different kinds of lights, forms emanating inconceivable fragrance and radiance superior to any existing within the three realms, forms emanating the measureless dazzling illumination of the solar orb, forms manifesting the incomparable body of the moon, forms consisting of clouds of countless lovely flowers, forms emanating clouds of all kinds of different lotus flower garland adornments, and forms everywhere emanating fragrance and flaming brilliance superior to any existing in the world;

Forms associated with the treasury of all *tathāgatas*, forms emanating an ineffable number of voices explaining and expounding on all dharmas, and forms replete with all the practices of Samantabhadra.

Sons of the Buddha, the bodhisattva-mahāsattva who deeply enters a formless Dharma realm such as this is able to manifest these many different kinds of form bodies with which:

- He enables those being taught to see them;
- He enables those being taught to be mindful of them;
- He turns the Dharma wheel for the sake of those being taught;
- He adapts to the time appropriate for those being taught;
- He adapts to the characteristics of those being taught;
- He enables those being taught to draw near;
- He enables those being taught to awaken;
- He brings forth many different kinds of spiritual superknowledges for those being taught;
- He manifests all kinds of different sovereign masteries for those being taught; and
- He bestows many different kinds of abilities on those being taught.

This is what is known as the eighth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of the countless form bodies which he diligently cultivates and perfects for the sake of liberating all beings.

Sons of the Buddha, using the spiritual superknowledge that knows all dharmas, the bodhisattva-mahāsattva knows all dharmas

as nameless, as devoid of any lineage, as neither coming nor going, as neither differentiated nor nondifferentiated, as neither various nor non-various, as neither dual nor non-dual, as devoid of a self, as incomparable, as neither produced nor destroyed, as unmoving, as not deteriorating, as devoid of reality and devoid of falseness, as of but a single sign and yet signless, as neither nonexistent nor existent, as neither Dharma nor non-Dharma, as neither adapting to the conventional nor not adapting to the conventional, as neither karma nor non-karma, as neither karmic consequences nor not karmic consequences, as neither conditioned nor unconditioned, as neither ultimate truth nor not ultimate truth, as neither path nor not path, as neither emancipated nor unemancipated, as neither measurable nor immeasurable, as neither worldly nor world-transcending, as neither arising from causes nor not arising from causes, as neither definite nor indefinite, as neither complete nor incomplete, as neither emergent nor non-emergent, as neither discriminated nor not discriminated, and as neither according with principle nor not according with principle.

This bodhisattva does not seize upon mundane conventional truth, nor does he abide in ultimate truth. He does not make discriminations regarding dharmas and does not establish words [alone as sacred]. He accords with the quiescent nature but never forsakes any of his vows. He perceives meaning, knows dharmas, spreads forth the Dharma cloud, and sends down the Dharma rains.

Although he realizes the true character of dharmas cannot be described in words, he still uses skillful means and inexhaustible eloquence with which, adapting to dharmas and adapting to meanings, he presents orderly explanations of it.

By having developed excellent skill in explaining dharmas with eloquent phrasing and by having already purified great kindness and great compassion, he is able to explain dharmas that are beyond words with words that accord with and do not contradict those dharmas and their meanings. In explaining dharmas for others, he describes them as all arising from conditions.

Although he does present verbal descriptions, he is free of any attachment to them. He expounds on all dharmas with inexhaustible eloquence, making distinctions among them, establishing them, explaining them, and providing guidance through them. He causes the nature of all dharmas to become entirely and clearly revealed, rends the net of the many doubts, and thus facilitates everyone's realization of purity.

Although he does draw forth beings, in doing so, he never abandons what is genuine and never retreats from the dharma of non-duality. He is ever able to expound upon the gateways to the unimpeded Dharma. He uses many marvelous verbal presentations adapted to beings' minds with which he everywhere rains down the Dharma rain and never misses the right time in doing so.

This is what is known as the ninth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge that knows all dharmas.

Sons of the Buddha, using the superknowledge of the complete cessation of all dharmas samādhi, the bodhisattva-mahāsattva is able in every successive mind-moment to enter the samādhi of the complete cessation of all dharmas but still does not retreat from the bodhisattva path, does not abandon the bodhisattva works, and does not relinquish the mind of great kindness and great compassion. He never rests in his continuous cultivation of the *pāramitās* and never wearies of contemplating the lands of all buddhas. He does not give up his vows to liberate beings, does not interrupt his endeavors in turning the wheel of Dharma, does not diminish his works in teaching beings, does not relinquish his practice of making offerings to all buddhas, does not relinquish the gateways to sovereign mastery in all dharmas, does not relinquish always going to see all buddhas, and does not relinquish always listening to all dharmas.

He realizes all dharmas exist in a state of unimpeded equality, possesses sovereign mastery in perfecting all dharmas of the Buddha, and achieves the complete fulfillment of all his supreme vows. He completely knows all the distinctions in all lands, and, in entering the lineage of the Buddha, he reaches the far shore of perfection. He is able to train in all dharmas in all those other worlds while completely understanding the signlessness of dharmas.

He realizes that all dharmas arise from conditions and are devoid of any essential nature of their own and yet he still accords with the realm of the mundane and conventional by using skillful means in expounding on them. Although, even in the midst of all dharmas, his mind has no place it dwells, he still adapts to beings' faculties and aspirations by using skillful means to explain the many different kinds of dharmas for them.

As this bodhisattva abides in samādhi, according to his mental disposition, he may abide in it for a kalpa, may abide in it for a hundred kalpas, may abide in it for a thousand kalpas, may abide in it for a *koṭī* of kalpas, may abide in it for a hundred *koṭīs* of kalpas, may

abide in it for a thousand *koṭīs* of kalpas, may abide in it for a hundred thousand *koṭīs* of kalpas, may abide in it for a *nayuta* of *koṭīs* of kalpas, may abide in it for a hundred *nayutas* of *koṭīs* of kalpas, may abide in it for a thousand *nayutas* of *koṭīs* of kalpas, may abide in it for a hundred thousand *nayutas* of *koṭīs* of kalpas, may abide in it for innumerable kalpas, may abide in it for measurelessly many kalpas, and so forth on up to his perhaps abiding in it for an ineffable-ineffable number of kalpas.

Although the bodhisattva may enter this samādhi of the complete cessation of all dharmas and remain in it throughout just so very many kalpas, his body still never disintegrates, never atrophies, and never changes. Remaining neither visible nor invisible, it is never destroyed, never ruined, never worn out, never quits, and remains inexhaustible.

Even though he does not engage in any endeavors at all in any sphere of existence or nonexistence, he is still able to continue accomplishing all kinds of bodhisattva works. That is to say, he never abandons all beings, but rather constantly teaches and trains them, never missing the appropriate time in doing so. Thus he enables them to grow in all dharmas of the Buddha and enables them to achieve complete fulfillment of all the bodhisattva practices. Because he wishes to benefit all beings, he never desists from using his spiritual superknowledges and transformations for their sake. These manifest like reflected images that appear everywhere for everyone even as he all the while remains quiescent and unmoving in this samādhi.

This is what is known as the tenth of the bodhisattva-mahāsattva's superknowledges, the spiritual superknowledge of entering the samādhi of the complete cessation of all dharmas.

Sons of the Buddha, this bodhisattva-mahāsattva's abiding in these ten kinds of superknowledges is inconceivable to all devas and humans, is inconceivable to all beings, and is inconceivable to all *śrāvaka* disciples, to all *pratyekabuddhas*, and to all the other members of the bodhisattva sangha. It is such that none of these beings can even conceive of it. This bodhisattva's physical karmic deeds are inconceivable, his verbal karmic deeds are inconceivable, his mental karmic deeds are inconceivable, his samādhis and sovereign masteries are inconceivable, and his wisdom's spheres of cognition are inconceivable. Aside from the buddhas and the bodhisattvas who have acquired these spiritual superknowledges, there is no one else even able to adequately describe and proclaim the praises of the meritorious qualities of a person such as this.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of spiritual superknowledges. If bodhisattva-mahāsattvas abide in these spiritual superknowledges, they all acquire all the spiritual superknowledges of unimpeded knowledge throughout all three periods of time.

The End of Chapter Twenty-Eight

gateways to the practices by which one gains emancipation from the three realms of existence.” (菩薩雖然知道一切諸法，沒有出離。因為諸法的本體，是不生不滅、不垢不淨、不增不減的緣故，可是菩薩還要說怎樣修行清淨出離三界的行門。 / HYQS)

302. A *nārāyaṇa* is a vajra-bearing Dharma protector spirit or deva.
303. Because “universally worthy” is the English translation of Samantabhadra Bodhisattva’s name, this would appear to in essence be saying: “... then he is a bodhisattva in the mold of Samantabhadra.”
304. “The realm of King Yama” (閻魔王處) is a reference to King Yama’s role as the king of the purgatorial hell realms who passes judgment on the dead.
305. “The difficulties” (諸難處) is another way of referring to the eight difficulties (八難 / *aṣṭa akṣaṇāḥ*) consisting of eight kinds of inopportune or unfortunate rebirths in which it is nearly impossible to encounter either a buddha or the Dharma.
306. HH interprets this as referring to “whether they will definitely be able to gain emancipation from the three realms of existence or whether they will not definitely gain emancipation from the three realms of existence.” (或者能出離三界，或者不能出離三界。 / HYQS). In this case, “whether their liberation is certain or whether their liberation is uncertain” (若決定，若不決定) would be referring to whether or not they have reached what Nāgārjuna refers to in his Bodhisambhara Śāstra as “the right and fixed position” (正定位, *samyaktva-niyata*). This refers to reaching the stage of irreversibility on the path to one’s chosen goal, whether that be arhatship (in which case it is synonymous with becoming a streamwinner or *śrota-āpanna*) or whether it be buddhahood.
307. There follows here a long list consisting of one hundred and three kinds of forms which, for ease of reading and absorbing (and breathing if reading aloud), I’ve broken into eleven clauses with all but the last clause having ten forms per clause. Even so, as with the Chinese text, the entire list can still be read as a single page-and-a-half-long sentence.
308. HH interprets this as referring to the thirty-two marks and the eighty subsidiary signs.
309. The Sanskrit for “illusion” (幻) is *māyā*. This is one of the ten rather standard similes for emptiness.
310. Without any context, one would have to translate this *bu* (步) which is a verb, not a noun, as “walking,” “marching,” etc. However, looking at the BB translation, we see that these first four list items were translated there as different categories of military units (“elephant