

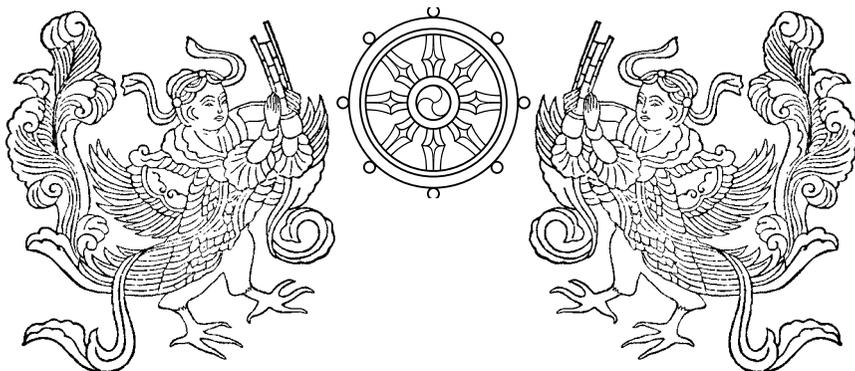
THE FLOWER ADORNMENT SUTRA

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

infinitely expansive, and majestically grand multiverse of countless buddha

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

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

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

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CHAPTER 29

The Ten Patiences

At that time, Samantabhadra Bodhisattva told the bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of patience. If one acquires these kinds of patience, then he will succeed in reaching the ground of all bodhisattvas' unimpeded patience and will become endlessly unimpeded in all dharmas of the Buddha. What are these ten? They are as follows:

- Patience with the sounds [of the teachings];
- Acquiescent patience;
- Unproduced-dharmas patience;
- Patience [due to seeing all as] like a conjured illusion;
- Patience [due to seeing all as] like a mirage;
- Patience [due to seeing all as] like a dream;
- Patience [due to seeing all as] like echoes;
- Patience [due to seeing all as] like reflections;
- Patience [due to seeing all as] like transformations; and
- Patience [due to seeing all as] like space.

These ten kinds of patience have been proclaimed, are now proclaimed, and will be proclaimed by all buddhas of the three periods of time.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience with the sounds [of the teachings]? This means that, when one hears the Dharma proclaimed by all buddhas, one is not alarmed, is not frightened, and is not intimidated, but rather responds with deep faith, awakened understanding, fond delight, attraction toward it, focused attention on it, recollection of it, cultivation of it, and secure establishment in it. This is what is meant by the first of the bodhisattva-mahāsattva's kinds of patience, patience with the sound [of the teaching].

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's acquiescent patience? This refers to reflecting upon and contemplating all dharmas equally and without opposition, acquiescing in and completely understanding them, enabling one's mind to remain in a state of purity, rightly abiding in cultivating them, entering them, and perfecting them. This is what is meant

by the second of the bodhisattva-mahāsattva's kinds of patience, acquiescent patience.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's unproduced-dharmas patience? Sons of the Buddha, this bodhisattva-mahāsattva does not perceive that there is even the most minor dharma that is ever produced and also does not perceive that there is even the most minor dharma that is destroyed. Why is this? If they are not produced, then they are not destroyed. If they are not destroyed, then they are endless. If they are endless, then they are free of defilement. If they are free of defilement, then they are devoid of differences. If they are devoid of differences, then they have no place in which they abide. If they have no place in which they abide, then they are quiescent. If they are quiescent, then they are apart from desire. If they are apart from desire, then there is nothing they do. If there is nothing that they do, then they are wishless. If they are wishless, then they have no abiding. And if they have no abiding, then they have neither any going nor any coming. This is what is meant by the third of the bodhisattva-mahāsattva's patiences, the unproduced-dharmas patience.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like a conjured illusion?³⁰⁹ Sons of the Buddha, this bodhisattva-mahāsattva realizes that all dharmas are like conjured illusions and that they arise through causes and conditions. In but a single dharma, he understands many dharmas and in many dharmas, he understands any single dharma.

Having realized that all dharmas are like conjured illusions, this bodhisattva comprehends lands, comprehends beings, comprehends the Dharma realm, comprehends the equality of the world, comprehends the equality of the buddhas' appearances in the world, comprehends the equality of the three periods of time, and perfects many different kinds of spiritual superknowledges and spiritual transformations.

Just as the contents of conjured illusions are not elephants, are not horses, are not chariots, are not soldiers,³¹⁰ not men, not women, not boys, not girls, not trees, not leaves, not flowers, not fruits, not earth, not water, not fire, not wind, not daytime, not nighttime, not days, not months, not a half-month, not one month, not one year, not centuries, not one kalpa, not many kalpas, not concentration, not confusion, not purity, not admixture, not unity, not difference, not vastness, not constriction, not abundance, not scarcity, not measurability, not immeasurability, not coarseness, and not refinement,

and are not actually any of these many different kinds of things—and just as the many different kinds of phenomena are not illusions and illusions are not the many different kinds of phenomena, but rather it is merely because of conjured illusions that there are any of those manifestations of the many different kinds of phenomena—so too it is with the bodhisattva-mahāsattva in his contemplation of all worlds as like mere illusions, as for instance with his contemplations of the world of karmic actions, the world of the afflictions, the world of lands, the world of dharmas, the world of time, the world of the destinies of rebirth, worlds being formed, worlds being destroyed, worlds in motion, and the world of endeavors.

When the bodhisattva-mahāsattva is contemplating all worlds as like mere illusions, he does not perceive the creation of any being, does not perceive the destruction of any being, does not perceive the creation of any land, does not perceive the destruction of any land, does not perceive the creation of any dharma, does not perceive the destruction of any dharma, does not perceive any past about which one may make discriminations, does not perceive any future in which one may initiate endeavors, does not perceive any present that abides for even a single mind-moment, does not contemplate bodhi, does not make discriminations regarding bodhi, does not perceive any buddha that appears in the world, does not perceive any buddha who enters nirvāṇa, does not perceive any abiding in great vows, does not perceive any entry into the right and fixed position,³¹¹ and does not [perceive anything that] goes beyond the uniformly equal nature.

Although this bodhisattva develops buddha lands, he realizes there are no differences between lands;

Although he develops realms of beings, he realizes there are no differences between beings;

Although he everywhere contemplates the Dharma realm, he abides securely, quiescent and unmoving, in the nature of dharmas;

Although he comprehends the uniform equality of the three periods of time, he still does not oppose making distinctions among the dharmas of the three periods of time;

Although he develops the aggregates and the sense bases, he still forever severs all points of dependence;

Although he liberates beings, he still completely realizes the uniform equality of the Dharma realm in which there are none of the many kinds of differences;

Although he realizes that all dharmas go beyond the reach of language and cannot be described in words, he still always expounds on the Dharma with endless eloquence;

Although he does not seize on or become attached to the work of teaching beings, he still never relinquishes the great compassion and so continues to turn the Dharma wheel to liberate everyone; and

Although he explains past causes and conditions for beings, he still realizes that the very nature of causes and conditions has no movement or transformation at all.

This is what is meant by the fourth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like conjured illusions.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like a mirage? Sons of the Buddha, this bodhisattva-mahāsattva realizes that the entire world is the same as a mirage. Just as a mirage has no actual place, is neither inwardly existing nor outwardly existing, is neither existent nor nonexistent, is neither instantaneous nor eternal, is not of only a single form, is not of multiple forms, and is not formless, but rather is something manifested solely based on conventional worldly discourse, so too, when the bodhisattva contemplates in accordance with reality in this way, he comes to completely understand all dharmas, directly realizing that this [mirage-like nature] is true of them all. Thus he is enabled to attain complete fulfillment [of this realization]. This is what is meant by the fifth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like a mirage.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like a dream? Sons of the Buddha, this bodhisattva-mahāsattva realizes that the entire world is like a dream. Just as a dream is neither within the world nor apart from the world, is not connected to the desire realm, is not connected to the form realm, is not connected to the formless realm, is neither produced nor destroyed, and is neither defiled nor immaculate, yet nonetheless does have an appearance, so too, the bodhisattva-mahāsattva realizes that the entire world is the same as a dream: because of the absence of change; because its inherent nature is dreamlike; because attachment to it is like attaching to something in a dream; because, like a dream, it is by nature disconnected; because its original nature is like that of a dream; because all that appears in it is dreamlike; because, as in a dream, it is has no differentiating aspects; because all discriminations in one's perceptions are like those in a dream; and because, when one awakens, it

is as if one were awakening from a dream. This is what is meant by the sixth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like a dream.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like echoes? Sons of the Buddha, when this bodhisattva-mahāsattva hears the Buddha teaching the Dharma, he contemplates the nature of all dharmas, cultivates the training to the far shore of perfection, and realizes that all sounds are like echoes in that, although they have neither any coming nor any going, they still manifest in this way.

Sons of the Buddha, in contemplating the voice of the Tathāgata, this bodhisattva-mahāsattva observes that it does not emanate from within, does not emanate from without, and does not emanate from both within and without. Although he completely understands that this voice does not emanate from within, from without, or from both within and without, it is still able to manifest excellent skillful means in the use of designations and statements in producing perfectly complete expositions. [He observes that] it is like echoes in a valley which arise from conditions and yet it does not contradict the nature of dharmas as it enables beings to acquire understanding suited to their individual type so that they may cultivate and pursue the training.

Just as Indra's wife, Śācī, the daughter of an *asura* king, emanates a thousand voices from within her single voice even without consciously intending to cause them to emerge in this way, so too it is with the bodhisattva-mahāsattva who enters the realm of non-discrimination and perfects the voice possessed of skillful means adapted to the beings' individual types as he constantly turns the wheel of Dharma in boundlessly many worlds. This bodhisattva is well able to contemplate all beings and use the sign of the vast and long tongue to expound the Dharma for them. His voice is unimpeded in its reach which extends everywhere throughout the lands of the ten directions and enables the beings within them to hear individually different Dharma teachings suited to what is most fitting for each of them.

Although he realizes that sounds have no arising, he nonetheless manifests his voice everywhere. Although he realizes that nothing whatsoever is said, he still extensively expounds on all dharmas with a sublime voice that equally adapts to everyone so that, in accordance with their type, beings are all able to use their own wisdom to fully comprehend these teachings.

This is what is meant by the seventh of the bodhisattva-mahāsattva’s patiences, patience due to seeing all as like echoes.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva’s patience due to seeing all as like reflections? Sons of the buddha, this bodhisattva-mahāsattva is not born into the world, does not die in the world, does not exist in the world, does not exist outside of the world, does not act within the world nor not act within the world, is not the same as the world, is not different from the world, does not go forth into the world nor not go forth into the world, does not abide within the world nor not abide within the world, is not of the world, has not gone beyond the world, does not cultivate the bodhisattva practices, does not abandon the great vows, is not real, and is not unreal. Although he constantly practices all dharmas of the Buddha, he is still able to carry out all kinds of endeavors in the world. He does not follow along with the flow of the world nor does he dwell in the flow of the Dharma.

Just as the sun, moon, men, women, houses, mountains, forests, rivers, springs, and all other such things have their images reflected by the surfaces of oil, water, beings’ bodies, jewelry, bright mirrors, and other such immaculate things—

And just as those reflections are neither one with nor different from and neither apart from nor united with those surfaces of the oil and other such things—

And just as they do not float along in the current of the river and do not sink down into and disappear within those ponds and wells—

And just as, although those reflections appear within them, they do not become attached to them or sullied by them—

And just as beings know that as these images appear in this place even as they realize that none of those things, whether far away or near, actually exist within these reflections—

And just as, although all of these things appear in these reflections, the appearances portrayed by the reflections do not correspond to the actual proximity or distance of the reflected phenomena—

So too it is with the bodhisattva-mahāsattva, for he is able to realize that his own physical being and the physical beings of others in all cases are simply spheres of cognition. Thus he does not engage in duality-based modes of understanding by which he would be of the opinion that he is different from others even as they each differently and simultaneously everywhere appear in their own lands and the lands of others.

Just as a seed contains no roots, sprouts, stems, branching limbs, or leaves, and yet it is still able to produce them, so too it is with

the bodhisattva-mahāsattva who, even in the midst of non-dual dharmas, distinguishes dual characteristics and thus brings forth skillful means by which he enables the development of unimpeded penetrating comprehension.

This is what is meant by the eighth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like reflections. When the bodhisattva-mahāsattva perfects this patience, even though he may not travel to pay his respects in the lands of the ten directions, he is still able to appear everywhere in all buddha *kṣētras* even as he does not leave this particular place and does not go to those places.

Just as those reflections appear everywhere, so too is he unimpeded in his ability to go everywhere, enabling all beings to see different bodies identical in the solidity of their appearances to those otherwise found in the world. Even so, these differences are just nondifferences, for these differing and nondiffering factors have no inherent mutual interference. This bodhisattva is born from within the lineage of the Tathāgata and, as such, his physical, verbal, and mental actions are pure and unimpeded. Therefore he is able to acquire the pure body possessed of the boundless physical signs.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like transformations?³¹² Sons of the Buddha, this bodhisattva-mahāsattva realizes that the entire world is comparable to [supernaturally produced] transformations. That is to say: all beings are transformations of mental deeds produced because of ideation and perceptions; all worlds are transformations of actions produced because of discriminations; all pain and pleasure are transformations of inverted views produced because of erroneous grasping; all worlds are transformations of unreal dharmas appearing as conventions based on language; and all afflictions are transformations of discriminations produced because of perceptions and thoughts.

There are also: the transformational effects of purifying training which appear because of nondiscrimination; the transformation of not changing during the three periods of time which occurs through [realizing] the equality of the unproduced; the transformational effects of bodhisattvas' vow power occurring because of their vast cultivation; the transformational effects of the *tathāgatas'* great compassion appearing because of their skillful means; and the transformational effects of the skillful means used in turning the wheel of the Dharma occurring because of what is proclaimed with wisdom, fearlessness, and eloquence.

It is in these ways that the bodhisattva completely knows both the worldly and world-transcending types of transformations through directly realized knowing, through vast knowing, through boundless knowing, through knowing that accords with phenomena, through knowing with sovereign mastery, and through genuine knowing. He is not one who can be shaken even in the slightest by false views. He adapts to the practices occurring in the world and yet does not commit errors or become corrupted in so doing.

Just as transformations: do not arise from the mind, do not arise from mind dharmas, do not arise from karma, and do not experience karmic rewards and retributions; are not produced by the world and are not destroyed by the world; cannot be pursued and cannot be grasped or touched; do not abide for a long time and do not abide for but an instant; do not act within the world and are not apart from the world; are not connected with only one region and do not belong to all regions; are neither measurable nor measureless; do not become weary and do not rest nor do they not become weary and rest; are not associated with the common person and are not associated with *āryas*; are not defiled and are not pure; are not born and do not die; are not wise and are not foolish; are not seen and are not unseen; are not dependent on the world and are not penetrating the dharma realm; are not clever and are not dull; are not grasping and are not free of grasping; are not of *saṃsāra* and are not of *nirvāṇa*; and are not existent and are not nonexistent—so too it is with the bodhisattva in his use of skillful means as he moves through the world cultivating the bodhisattva path. Completely understanding the dharmas of the world, he transformationally creates division bodies and transformationally goes forth into it, remaining unattached to the world, not seizing on these as his own bodies, and having no discriminations with regard to either the world or those bodies. He does not dwell in the world and yet does not leave the world behind. He does not dwell in dharmas and yet does not leave dharmas behind.

Because of his original vows, he never abandons even a single realm of beings and does not merely train realms occupied by only a few beings. He does not make discriminations with regard to dharmas and yet it is not that he does make any discriminations at all. He realizes that the nature of dharmas neither comes nor goes. Although nothing at all exists, he still achieves the complete fulfillment of the dharmas of buddhahood and completely realizes dharmas are like transformations which are neither existent nor nonexistent.

Sons of the Buddha, even as the bodhisattva-mahāsattva abides in this way in the patience due to seeing all as like transformations, he is still able to completely fulfill the path to the bodhi of all buddhas and benefit beings.

This is what is meant by the ninth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like [magical] transformations. When the bodhisattva-mahāsattva perfects this patience, everything he does is like a mere transformation. Like a magician, in all buddha *kṣētras*, he has nothing at all on which he depends. He has nothing in the world that he seizes upon or becomes attached to. He does not produce discriminations regarding any of the Buddha's dharmas and yet progresses on toward the bodhi of the Buddha without negligence or weariness. In cultivating the bodhisattva practices, he abandons all inverted views. Although he has no body, he manifests all kinds of bodies. Although he does not dwell anywhere, he still dwells in the many lands. Although he is formless, he still everywhere manifests the many kinds of forms. Although he is not attached to the apex of reality, he still brightly illuminates the equally immanent and perfect nature of dharmas.

Sons of the Buddha, it is by having no dharma whatsoever on which he depends that this bodhisattva is known as one who is liberated. It is by having abandoned all faults that he is known as one who is well trained. It is by remaining motionless and never retreating that he everywhere enters the congregations of all *tathāgatas* and is known as one possessed of the spiritual superknowledges. It is by having already realized consummate skillfulness in the dharma of the unproduced that he is known as one who is irreversible. It is by possessing all the powers and becoming one whom not even Mount Sumeru or the Iron Ring Mountains could obstruct that he is known as one who is unimpeded.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's patience due to seeing all as like space? Sons of the Buddha, this bodhisattva-mahāsattva understands the entire Dharma realm as like space because of its signlessness, understands all worlds as like space because of their non-arising, understands all dharmas as like space because of their non-duality, understands the actions of all beings as like space because they have nothing they enact, understands all buddhas as like space because they are free of discriminations, understands the powers of all buddhas as like space because they are no different, understands all *dhyāna* absorptions as like space because they are the same throughout all three periods of time, understands all dharmas that have been spoken as

like space because they cannot be described in words, and understands the bodies of all buddhas as like space because they are free of attachments and are unimpeded. It is in these ways that the bodhisattva uses the skillful means of seeing all as like space to understand all dharmas as entirely nonexistent.

Sons of the Buddha, when the bodhisattva-mahāsattva uses the wisdom of the patience due to seeing all as like space to understand all dharmas, he acquires a spacelike body and physical actions, he acquires spacelike speech and verbal actions, and he acquires a spacelike mind and mental actions.

Just as space is depended upon by all dharmas and is not born and does not die, so too it is with the bodhisattva-mahāsattva, for his Dharma body is not born and does not die.

Just as space is indestructible, so too it is with the bodhisattva-mahāsattva, for his wisdom and powers are indestructible.

Just as space is that in which all worlds reside and yet it has nothing on which it depends, so too it is with the bodhisattva-mahāsattva, for he is one in whom all dharmas reside and yet he has nothing on which he depends.

Just as space is neither created nor destroyed and yet it is able to support the creation and destruction of all worlds, so too it is with the bodhisattva-mahāsattva, for, although he has no progression and no attainment, he is still able to manifest progression and attainment and everywhere enable those in the world to cultivate purity.

Just as space itself has no directions or locales, yet it is able to reveal boundless directions and locales, so too it is with the bodhisattva-mahāsattva, for he has neither karmic actions nor karmic consequences, yet he is able to reveal the many different kinds of karmic actions and karmic consequences.

Just as space is not walking or standing and yet it is able to reveal the many different kinds of deportment, so too it is with the bodhisattva-mahāsattva, for he neither moves along nor remains still, yet he is able to distinguish all actions.

Just as space is neither form nor non-form, yet it is able to reveal the many different kinds of forms, so too it is with the bodhisattva-mahāsattva, for he is neither worldly form nor world-transcending form, yet he is able to manifest all kinds of forms.

Just as space is neither far nor near, yet it is able to abide forever, revealing all things, so too it is with the bodhisattva-mahāsattva, for he is neither far nor near, yet he is able to abide forever, revealing all the practices carried out by bodhisattvas.

Just as space itself is neither clean nor dirty, yet it is never apart from whatever is clean or dirty, so too it is with the bodhisattva-mahāsattva, for he is neither obstructed or not obstructed, yet he is never apart from obstruction and non-obstruction.

Just as everything in the world appears to space, yet it does not appear to everything in the world, so too it is with the bodhisattva-mahāsattva, for all dharmas appear before him, yet he does not appear before all dharmas.

And just as space everywhere enters into everything and is boundless, so too it is with the bodhisattva-mahāsattva, for he everywhere penetrates all dharmas and his bodhisattva resolve is boundless.

Why is this? This is because whatever the bodhisattva does is like space. That is to say, all of his cultivation, all of his purification, and all that he brings to completion are in every case equal, of a single substance, and of a single type of capacity whereby, like space itself, they are pure and pervade all places. It is in this way that he achieves realized knowing of all dharmas even as he remains free of discriminations regarding any dharma.

He purifies all buddha lands and achieves perfect fulfillment of the body that depends on nothing. He discerns all directions without confusion, possesses all the powers, becomes invincible, and completely fulfills all the boundlessly many meritorious qualities.

He has already reached all the most extremely profound stations of the Dharma, has attained the penetrating comprehension of the path of all the *pāramitās*, and everywhere sits on all the vajra thrones. He everywhere emanates the voice that adapts to all types of beings, turns the wheel of the Dharma for those throughout the entire world, and never misses the appropriate time in doing so.

This is what is meant by the tenth of the bodhisattva-mahāsattva's patiences, patience due to seeing all as like space. When the bodhisattva-mahāsattva perfects this patience, he acquires a body that has no coming because it has no going. He acquires a body that has no creation because it has no destruction. He acquires a body that does not move because it is not subject to deterioration. He acquires a body that is not substantial through having transcended whatever is false. He acquires a body with but a single sign through the realization of signlessness. He acquires an immeasurable body because of the immeasurable powers of the Buddha. He acquires a body of uniform equality because of its identity with suchness. He acquires a body free of all differentiations through equal contemplation of all three periods of time. He acquires a body that reaches all places

through the unimpeded and pervasive illumination provided by his purified eyes. He acquires a body that has abandoned the realm of desire through realization that all dharmas have no unification or dissolution. He acquires a body of boundless space through possession of a treasury of merit that is as endless as empty space. He acquires a body possessed of uninterrupted and inexhaustible eloquence due to realizing that the signs of all dharmas consist of but a single sign and that, like space, their nature is an absence of any inherent nature. He acquires a body possessed of the measureless and unimpeded voice through becoming as unimpeded as space. He acquires a body completely possessed of all skillful means and pure bodhisattva practices through becoming everywhere as unimpeded as space. He acquires a body of the sequential continuity of the oceans of all buddha dharmas through becoming as interminable as space. He acquires a body that manifests countless buddha *kṣētras* in all buddha *kṣētras* through having abandoned all desire-based attachments and through having become as boundless as space. He acquires a body that ceaselessly manifests all of the dharmas of sovereign mastery through becoming as boundless as the great ocean of space. He acquires an indestructibly solid and powerful body through becoming like space in his ability to support all worlds. He acquires a body possessed of brilliantly sharp faculties which is as solid and indestructible as vajra through becoming as invulnerable as empty space to being burned up by the kalpa-consuming fires. And he acquires a body possessed of the power to sustain all worlds through wisdom power as boundless as space.

Sons of the Buddha, these are what constitute the bodhisattva-mahāsattva's ten kinds of patience.

At that time, wishing to restate his meaning, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

It is as if there were some person in the world
who heard of a place with a treasury of jewels
and, because he realized he could obtain them,
his mind was then filled with great joy.

So too it is with the greatly wise bodhisattva
who is a true son of the Buddha
when he hears of the Dharma of all buddhas
that is extremely profound and characterized by quiescence.

When he hears of this profound Dharma,
his mind then feels peaceful and secure
and is not alarmed, frightened,
or filled with dread.

When this great eminence pursues his quest for bodhi
and hears this sound with such vast reach,
his mind becomes purified, able to abide in patience,
and free of all doubts about this.

He brings to mind the fact that, because of hearing this
extremely profound and sublime Dharma,
he is then bound to attain the realization of all-knowledge
and thus become a great guide for both humans and devas.

When the bodhisattva hears this sound,
his mind is filled with great and joyous delight
and he then makes the solidly enduring resolve
by which he vows to seek the Dharma of all buddhas.

Because of his delight in bodhi,
his mind becomes gradually trained,
his faith is thus caused to increase,
and he never opposes or disparages the Dharma.

Therefore, on hearing this sound,
his mind then acquires the patiences
by which he securely and unshakably abides
in the cultivation of the bodhisattva practices.

In order to pursue his quest to realize bodhi,
he focuses his practice on progressing along that path,
maintaining vigor, becoming irreversible,
and never casting off the yoke of goodness.

Because of his quest to realize bodhi,
his mind then becomes free of fear.

When he hears the Dharma, his courage then increases
and he makes offerings to buddhas that please them.

Just as when a person with great merit
acquires a treasury of real gold,
he uses it to make whatever adornments
that he then deems it fitting for him to wear.

So too it is with the bodhisattva,
for when he hears these extremely profound meanings,
he reflects upon them, thus increasing his ocean of wisdom,
and thus cultivating the dharma of compliance.

The existence of dharmas, he also compliantly knows.
The nonexistence of dharmas, he also compliantly knows.
By according with the suchness of those dharmas,
he thus comes to know all the dharmas.³¹³

He accomplishes the purification of the mind,
acquires penetrating brilliance and immensely joyous delight,
and, realizing that dharmas all arise from conditions,
he becomes courageous and diligent in his cultivation.

He contemplates all dharmas equally,
completely knows their inherent nature,
does not contradict anything in Buddha's Dharma treasury,
and attains a universal awakening to all dharmas.

His aspiration is forever solid
as he purifies the bodhi of the Buddha,
becomes as unshakable as Mount Sumeru,
and single-mindedly pursues right enlightenment.

By bringing forth vigorous resolve
while also cultivating the path of samādhi,
for countless kalpas, he diligently practices
and still never retreats or loses the path.

The dharmas into which the bodhisattva enters
are the stations of practice of the buddhas themselves.
As he becomes able to completely know these,
his mind remains forever free of weariness or indolence.

In accordance with what the Peerless One has proclaimed,
he equally contemplates all dharmas,
and, with the patience that is never impartial,
he is able to perfect the wisdom that knows equality.

Complying with what has been proclaimed by the Buddha,
he perfects this gateway of patience,
and thus completely knows it in accordance with the Dharma
and yet still does not make discriminations regarding dharmas.

In the Trāyastriṃśa Heaven,
all of those sons of the devas
eat there from but a single vessel,
yet what each of them consumes is different.

The many different kinds of food that they eat
do not arrive there from the ten directions,
rather it is according to the deeds they have cultivated
that they all spontaneously appear in that vessel.

So too it is with the bodhisattva
in his contemplative investigation of all dharmas
in which he sees that they all arise from causes and conditions,
sees that, because they have no arising, they have no destruction,

sees that, because they have no destruction, they are endless,
and sees that, because they are endless, they are free of all defilements.
Regarding the world's changing dharmas,
he fully realizes that they have no changes that they undergo.

If they have no change, then they have no abiding.
If they have no abiding, then they are quiescent.
Thus his mind remains free of all defiling attachments
and he vows to liberate all the many kinds of beings.

He focuses his mindfulness on the Buddha's Dharma,
never becomes scattered or perturbed,
and thus proceeds with the resolve of his compassionate vows
to use skillful means in acting within the world.

He diligently pursues acquisition of the ten powers,
resides within the world and yet does not abide in it.
He has neither any coming nor any going
and uses expedients to skillfully expound on the Dharma.

This patience is of the most supreme sort
whereby one completely understands the infinity of dharmas
and enters into the true Dharma realm
even as, in truth, there is no place one enters.

The bodhisattva abiding in this patience
everywhere sees all *tathāgatas*
simultaneously bestowing a prediction on him.
This is what is known as receiving the buddhas' consecration.

He fully comprehends that the dharmas of the three periods of time
are characterized by quiescence and purity
and thus he becomes able to teach beings
and set them on the path of goodness.

The many different dharmas of the world
are all comparable to conjured illusions.
If one is able to know them in this way,
then his mind will become unshakable.

Because all actions arise from the mind,
it is therefore said that the mind is like a conjured illusion.
If one abandons this engaging in discriminations,
one thereby extinguishes all the destinies of rebirth.

Just as a master conjurer
might everywhere manifest forms and images
that cause the multitude to crave them in vain
since they ultimately have nothing at all they acquire,

So too it is with the world
 in which everything is like illusory conjurations
 which, though both devoid of any inherent nature and unproduced,
 still manifest the appearance of the existence of various phenomena.

Striving to liberate all beings,
 he enables them to realize dharmas are like illusory conjurations.
 Beings themselves are no different from illusory conjurations.
 On completely understanding illusions, one sees no beings exist at all.

Beings as well as lands
 and all dharmas of the three periods of time—
 all things such as these, entirely and without exception,
 are all in every case like conjured illusions.

The conjured shapes of men and women
 as well as of elephants, horses, oxen, sheep,
 and types of things such as buildings, homes, ponds, and springs
 as well as parks, groves, blossoms, fruit, and so forth—

Those conjured phenomena have no knowing awareness
 and also have no place where they abide.
 They are ultimately characterized by quiescence
 and only appear in accordance with one's discriminations.

The bodhisattva is able in this same way
 to every perceive all of the entire world's
 existent and nonexistent dharmas
 and fully comprehend them all as like illusory conjurations.

Beings as well as lands
 are created by the many different kinds of karmic deeds.
 By entering the sphere in which one sees all as illusory conjurations,
 one becomes free of dependence on them or attachment to them.

It is in this way that one acquires skillful means,
 develops quiescence, and becomes free of conceptual proliferation.
 Then, dwelling on the ground of the unimpeded,
 one everywhere manifests great awe-inspiring powers.

The courageous son of all buddhas
 compliantly accords with and enters the sublime Dharma
 and skillfully contemplates all perceptions
 as like a net that entangles one within the world.

The many perceptions are like mirages
 that cause beings to develop inverted understandings.
 The bodhisattva skillfully understands perceptions
 and thus abandons all inverted views.

Beings are each distinctly different
and their forms and types are not of but a single sort.
He fully comprehends that they are all only perceptions
and that everything is devoid of any reality.

All beings throughout the ten directions
are covered over by their perceptions.
If one is able to relinquish one's inverted views,
then one extinguishes worldly perceptions.

The world is comparable to a mere mirage
that possesses its differences due to one's perceptions.
He realizes that those in the world abide in their perceptions
and leaves the three types of inverted mental factors far behind.³¹⁴

Just as a mirage appearing in the hot season
when seen by those in the world is thought to be water
when in truth there is no water there
and the wise find it unworthy of pursuing,
so too it is with beings,
for whatever they pursue in the world is nonexistent.
Just as with a mirage, those things abide [only] in their perceptions.
This is the sphere of cognition of those with unimpeded minds.

If one abandons all such perceptions,
then one also abandons all conceptual proliferation.
Thus the foolish who are attached to thoughts
may all be enabled to attain liberation.

Leaving the arrogant mind far behind,
extinguishing worldly perceptions,
and dwelling in the station of both the finite and the infinite—
This is a bodhisattva's skillful means.

The bodhisattva understands all worldly dharmas
as being in every case like dreams.
Neither having nor not having any place they dwell,
their essential nature is constantly quiescent.

All dharmas are devoid of differences
and, like dreams, they are not different from the mind.
All worlds throughout the three periods of time
are all of this very sort.

The substance of dreams has no creation or destruction
and also has no location at all.
So too it is with the three realms of existence.
Whoever perceives this has a liberated mind.

Dreams do not reside within the world
 nor do they reside beyond the world.
 When one makes no discriminations between these two,
 one succeeds then in entering the ground of patience.

Just as one sees within a dream
 various kinds of differing appearances,
 so too it is with the world itself,
 for there are no differences between it and a dream.

Those who abide in the dream-like meditative absorption
 understand that everything in the world is like a dream.
 They are neither identical nor different
 and neither singular nor multifarious.

The karmic deeds of the beings in all lands,
 whether defiled or pure—
 He completely understands all such things
 as in every case equivalent to the contents of dreams.

The practices the bodhisattva pursues
 as well as all of his great vows,
 he fully understands to all be like a dream
 and also in no way different from the world.

He understands the world as entirely empty and quiescent
 yet does not interfere with any worldly dharmas.
 They are like what one sees within a dream,
 with all kinds of forms that are long, short, and so forth.

This is what is meant by patience due to seeing all as like a dream.
 Because of this, he completely understands the world's dharmas,
 swiftly realizes unimpeded wisdom,
 and extensively liberates the many kinds of beings.

Through cultivating practices such as these,
 one then develops vast understanding,
 skillfully knows the nature of all dharmas,
 and acquires a mind free of attachment to any dharmas.

The many different kinds of sounds
 heard within all worlds
 are neither inward nor outward.
 He understands them all as like mere echoes.

Just as when one hears the many different kinds of echoes,
 one's mind does not pursue discriminations about them,
 so too, when the bodhisattva hears sounds,
 his mind is just this way.

He gazes up in admiration at all the *tathāgatas*
 and also listens to the sound of their teaching the Dharma
 as they thus expound on countless sutras.
 Though listening to all this, he has nothing to which he is attached.

Just as echoes have no place from which they come,
 so too it is with these voices that he hears,
 and yet he is able to distinguish their dharmas
 and avoid any contradictions or errors regarding any dharma.

Though he thoroughly understands all sounds,
 he still does not make discriminations about such sounds.
 He knows sounds as all empty and quiescent,
 and as everywhere emanating the sounds of purity.

He understands the Dharma does not reside in words
 and skillfully enters the realm beyond words
 even as he is able to manifest speech
 that, like echoes, resounds throughout the world.

He fully understands the path of words and speech
 and develops the completely perfected voice.
 He realizes the nature of sounds is empty and quiescent
 and yet uses the language of the world to speak.

In accordance with the sounds of all the world's languages,
 he reveals both the same and different dharmas.
 His voice pervades all places
 and awakens all the many kinds of beings.

The bodhisattva acquiring this patience
 uses his pure voice to teach those in the world,
 skillfully speaking the Dharma throughout the three periods of time
 while still remaining free of any attachment to the world.

Because of his wish to benefit those in the world,
 he single-mindedly seeks to realize bodhi
 and thus always penetrates the nature of dharmas
 and stays free of any discriminations about them.

He everywhere contemplates all worlds
 as quiescent and devoid of any essential nature
 and yet he constantly benefits others
 and cultivates with unwavering resolve.

He does not abide within the world,
 nor does he abandon the world.
 He has nothing in the world on which he depends,
 for no point of dependence can be apprehended at all.

He fully understands the nature of the world
while staying free of any defiling attachment to its nature.
Although he does not depend on the world,
he teaches those in the world and enables their liberation.

He fully knows the inherent nature
of all dharmas of the world,
realizes the non-duality of those dharmas,
and also remains free of attachment even to non-duality.

His mind does not abandon the world
and also does not abide within the world,
for it is not beyond the world
that one cultivates the realization of all-knowledge.

Just as reflections appearing on water
are neither in it nor outside of it,
so too, the bodhisattva in quest of bodhi
realizes that the world is not a world.

He neither resides within nor leaves the world,
for the world is beyond description.
Nor does he reside within it or outside of it,
for his appearance in the world is like that of reflection.

He penetrates this extremely profound meaning,
abandons defilement, and completely understands everything.
He never relinquishes his resolve to fulfill his original vow
to serve as a lamp of wisdom illuminating all.

Although the worlds are boundlessly vast,
his wisdom penetrates them all equally.
He everywhere teaches the many kinds of beings
and enables them to relinquish their many attachments.

He contemplates the extremely profound Dharma,
and thus benefits the many kinds of beings.
After this, they attain entry into wisdom
and cultivate all of its paths.

When the bodhisattva contemplates dharmas, he examines them,
realizes they all are like magically transformed phenomena,
and then practices the transformation-like practice,
never relinquishing it even to the very end.

It is in accordance with the essential nature of these transformations
that he cultivates the path leading to bodhi.
Just as all dharmas are like transformationally created phenomena,
so too is this so of the bodhisattva's practice.

Everything in all worlds
as well as the measurelessly many karmic deeds
are all equally comparable to transformationally created phenomena
that all ultimately abide in quiescence.

All buddhas of the three periods of time
are all also like magically created transformations
whose original vows and cultivation of all the practices
transformed them into *tathāgatas*.

Using their great kindness and compassion,
the buddhas liberate beings who are themselves like transformations.
That process of liberating them is like a transformation as well, and
it is by the power of transformation that they speak Dharma for them.

He knows the world is all like transformationally created phenomena
and does not make discriminations about the world.
Transformational phenomena are of many distinctly different kinds,
all of which arise from differences in karmic actions.

He cultivates the practices leading to bodhi,
thus adorning a treasury of transformations.
Adorning it with countless kinds of goodness
he makes the world in accordance with such deeds.

Transformationally created phenomena go beyond discriminations.
So too, he does not make discriminations with regard to dharmas.
These two are both [by nature] quiescent.
The practices of the bodhisattva are just like this.

The ocean of transformations is fathomed by wisdom.
The world is imprinted with the transformation-like nature.
Transformations are not dharmas which are produced or destroyed.
Wisdom, too, is just like this.

The tenth kind of patience is the clear contemplation
of beings as well as dharmas, seeing them all as having
an essential nature of complete quiescence
by which, like space, they have no location.

One who acquires this knowledge of all as like space
forever abandons all grasping and attachment
and becomes, like space, free of the many different kinds of things
and unimpeded wherever he goes in the world.

He perfects the power of this “patience due to seeing all as like space”
which, like space, is inexhaustible.

Though his sphere of cognition is as vast as space,
he makes no discriminations regarding what is empty.

Space is devoid of any essential nature at all,
 is also not such that it can be cut off or extinguished,
 and is also devoid of the various kinds of differentiating aspects.
 So too is this true of his power of wisdom.

Empty space has no beginning
 just as it also has neither any middle nor end.
 Its capacity could never be deduced.
 So too is this true of the bodhisattva's wisdom.

In this way he contemplates the nature of dharmas
 as in every case like empty space,
 and as neither produced nor destroyed.
 This is what the bodhisattva has realized.

He himself abides in this dharma of seeing all as like space
 while he also explains it for the sake of beings,
 and succeeds in vanquishing all the *māras*,
 all due to using the skillful means of this kind of patience.

All differences in the characteristic signs of the world
 are in every case empty and signless.
 He enters into the station of signlessness
 in which all signs are the same [in this way].

It is through but a single skillful means
 that he everywhere enters the many worlds,
 namely, by realizing the dharmas of the three periods of time
 all equally have the nature of being like space.

As for the wisdom, the voice,
 and the body of the bodhisattva,
 their nature is like empty space
 and all of them are quiescent.

The ten kinds of patience such as these
 are what this son of the Buddha cultivates.
 His mind is skillfully and securely established in them
 and he extensively explains them for beings.

He skillfully cultivates and trains in these
 and thus develops vast powers,
 the power of the Dharma as well as the power of wisdom,
 which serve as skillful means enabling the realization of bodhi.

Through penetrating comprehension of these gateways to patience
 he thereby develops unimpeded wisdom
 with which he steps beyond all the multitudes
 and turns the unsurpassed wheel [of the Dharma].

These vast practices that he cultivates
are such that one could never discover their full measure.
Only with the ocean of wisdom of the Master Trainer
could one then be able to distinguish and know them.

By relinquishing the self and then cultivating the practices,
he penetrates the nature of the profound Dharma.
His mind forever dwells in the pure Dharma
and then bestows this on the many beings.

Though one might conceivably be able to know the number
of all the beings and the atoms in all *kṣetras*.
Even so, no one could ever measure the bounds
of all of this bodhisattva's meritorious qualities.

The bodhisattva is able to perfect
the ten kinds of patience such as these.
His wisdom and all that he practices
are such that no being could ever fathom them.

The End of Chapter Twenty-Nine

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

soldiers," "horse soldiers," "chariot soldiers," "marching soldiers"). Hence my decision to translate this as "soldiers."

311. I emend the text here to remedy an obvious graphic-similarity scribal error, restoring the *zheng wei* (正位) shown in four other editions to correct Taisho's clearly erroneous *zhengzhu* (正住). This "right and fixed position" (*samyaktva-niyāma*) is a milestone on the path corresponding to the stage of irreversibility and certain eventual success in one's chosen path, whether that be the individual-liberation path of the *śrāvaka* disciple or the universal-liberation path of the bodhisattva.
312. The Sanskrit for "transformations" (化) is *nirmāṇa*. This too is one of the standard similes for emptiness.
313. For the last two lines of this quatrain, the BB translation has: "He complies with their true suchness and thus acquires their genuine dharma." (隨順於真如, 得彼真實法。/ T09n0278_p0583b17)
314. The three inverted mental factors are erroneous perceptions, views, and thoughts.
315. An *asaṃkhyeya* (which means "incalculable") is a huge number commonly used in Buddhist texts to describe the four phases of creation, abiding, destruction, and nonexistence associated with the longest of all world cycles, i.e., *kalpas*. It is also the 104th of the following 122 numerical designations (each of which is the square of the immediately previous number). As calculated by Upāsaka Ling Feng, an *asaṃkhyeya* equals $10^{7.09884336127809E+031}$.
316. The Sanskrit names for the following 123 levels of Sanskrit numbers (each of which is the square of the immediately previous number) were for the most part drawn from the Mahāvīyutpatti, nos. 7697-7820.
317. Beginning here, the numerical values for each of these numbers (as calculated by Upāsaka Ling Feng) are as follows:

asaṃkhyeya (阿僧祇) $10^{7.09884336127809E+031}$
asaṃkhyeya-parivarta (阿僧祇轉) $10^{1.41976867225562E+032}$
aparimāṇa (無量) $10^{2.83953734451123E+032}$
aparimāṇa-parivarta (無量轉) $10^{5.67907468902247E+032}$
aparyanta (無邊) $10^{1.13581493780449E+033}$
aparyanta-parivarta (無邊轉) $10^{2.27162987560899E+033}$
asamanta (無等) $10^{4.54325975121797E+033}$
asamanta-parivarta (無等轉) $10^{9.08651950243595E+033}$
aṅaṇeya (不可數) $10^{1.81730390048719E+034}$
aṅaṇeya-parivarta (不可數轉) $10^{3.63460780097438E+034}$
atulya (不可稱) $10^{7.26921560194876E+034}$
atulya-parivarta (不可稱轉) $10^{1.45384312038975E+035}$
acintya (不可思) $10^{2.9076862407795E+035}$