

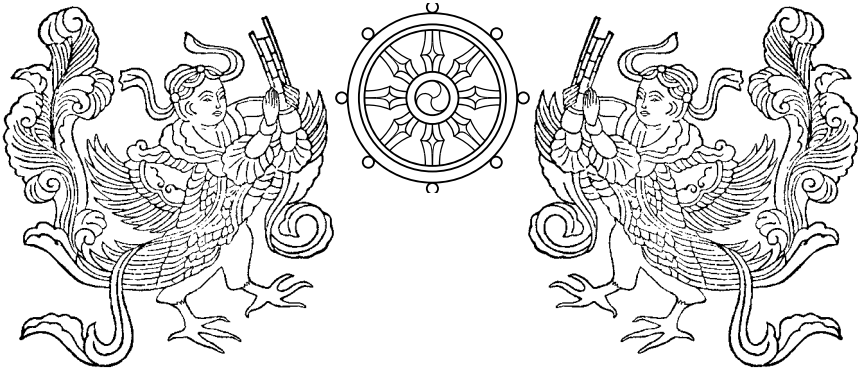
THE FLOWER ADORNMENT SUTRA

*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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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 7

The Names of the Tathāgata

At that time, the Bhagavat was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma¹¹⁰ at the site of enlightenment. Having just attained the right enlightenment, he sat in the Hall of Universal Radiance on the lotus flower dais lion throne where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two types of actions;¹¹¹
He had acquired the penetrating comprehension of the dharma of signlessness;¹¹²
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;¹¹³
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;¹¹⁴
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

He dwelt together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, none of whom had not already reached the stage of having but one more birth.¹¹⁵ They had all come from other regions to assemble there. They all skillfully contemplated:

All realms of beings;
The Dharma realm;
The realms of the world;
The realm of nirvāṇa;
The rewards and retributions of all actions;
The sequences involved in actions of the mind;
The meanings of all literary compositions;
The mundane and the supramundane;
The conditioned and the unconditioned; and
The past, the present, and the future.

At that time, those bodhisattvas had this thought:

“If the Bhagavat were to see fit to have pity on us, we pray that, in accordance with our wishes, he would reveal and explain to us the buddha *kṣetras*, the station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the

purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the essential nature of the buddha *kṣetras*, the awesome virtue of the buddhas, the establishment of the buddha *kṣetras*, and the great bodhi of the buddhas.

Just as all buddhas, the *bhagavats*, in all worlds throughout the ten directions, to develop all bodhisattvas, to prevent the severance of the *tathāgatas'* lineages, to rescue all beings, to cause all beings to forever abandon all afflictions, to enable them to completely know all the practices, to expound on all dharmas, to cause the cleansing of all defilements, to forever sever the net of all doubts, to uproot all wants, and to destroy the bases of craving-based attachments—they then explained the ten dwellings, the ten practices, the ten dedications, the ten treasures, the ten grounds, the ten vows, the ten meditative absorptions, the ten superknowledges, and the ten summits, while also teaching the ground of the Tathāgata, the Tathāgata's spheres of action, the Tathāgata's spiritual powers, the Tathāgata's deeds, the Tathāgata's powers, the Tathāgata's fearlessnesses, the Tathāgata's samādhis, the Tathāgata's spiritual superknowledges, the Tathāgata's sovereign masteries, the Tathāgata's unimpeded abilities, the Tathāgata's eyes, the Tathāgata's ears, the Tathāgata's nose, the Tathāgata's tongue, the Tathāgata's body, the Tathāgata's mind faculty, the Tathāgata's eloquence, the Tathāgata's wisdom, and the Tathāgata's supremacy. We pray that the Buddha, the Bhagavat, will also explain these matters for our sakes.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat manifested spiritual superknowledges suited to each type of being. Then, after manifesting his spiritual superknowledges:

Off to the east, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Golden Form in which there was a buddha named Unshakable Wisdom. There was a bodhisattva in that world named Mañjuśrī who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence¹¹⁶ and then transformationally created lotus flower dais lion seats off to the east where they sat in the lotus posture.

Off to the south, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Wondrous Form in which there was a buddha named Unimpeded Wisdom. There was a bodhisattva there named Foremost Enlightenment who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in

reverence and then transformationally created lotus flower dais lion seats off to the south where they sat in the lotus posture.

Off to the west, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Lotus Flower Form in which there was a buddha named Darkness-Destroying Wisdom. There was a bodhisattva there named Foremost Wealth who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the west where they sat in the lotus posture.

Off to the north, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Campaka Flower Form in which there was a buddha named Awesome Mannered Wisdom. There was a bodhisattva there named Foremost Jewel who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the north where they sat in the lotus posture.

Off to the northeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Utpala Flower Form in which there was a buddha named Sign-Cognizing Wisdom. There was a bodhisattva there named Foremost Meritorious Qualities who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northeast where they sat in the lotus posture.

Off to the southeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Gold Form in which there was a buddha named Ultimate Wisdom. There was a bodhisattva there named Foremost Eye who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southeast where they sat in the lotus posture.

Off to the southwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Jeweled Form in which there was a buddha named Supreme Wisdom. There was a bodhisattva there named Foremost Vigor who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten

buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southwest where they sat in the lotus posture.

Off to the northwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Vajra Form in which there was a buddha named Sovereign Wisdom. There was a bodhisattva there named Foremost Dharma who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northwest where they sat in the lotus posture.

Off in the regions toward the nadir, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Crystal Form in which there was a buddha named Pure Wisdom. There was a bodhisattva there named Foremost Wisdom who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the nadir where they sat in the lotus posture.

Off in the regions toward the zenith, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Equal Form in which there was a buddha named Contemplative Wisdom. There was a bodhisattva there named Foremost Worthy who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the zenith where they sat in the lotus posture.

At that time, Mañjuśrī Bodhisattva-mahāsattva, assisted by the awesome powers of the Buddha, surveyed the entire congregation of bodhisattvas and spoke these words:

These bodhisattvas are exceedingly rare. Sons of the Buddha, the lands of the buddhas are inconceivable. The station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the emergence of the buddhas, the establishment of the buddha *kṣetras*, and the buddhas' *anuttara-samyak-sambodhi* are all inconceivable.

And how is this so? Sons of the Buddha, all buddhas throughout the worlds of the ten directions, knowing the differences in all

beings' aspirations, adapt to what is appropriate for them and speak Dharma in order to train them. He engages in actions such as these throughout realms equal in their vastness to the entire Dharma realm and the realms of empty space.

Sons of the Buddha, within the four continents of this Sahā World, the Tathāgata uses many different bodies with many different designations, many different physical appearances, many different heights, many different life spans, many different locations, many different faculties, many different birthplaces, many different languages, and many different contemplations to enable all beings to each acquire knowledge and vision.

Sons of the Buddha, even within these four continents, the Tathāgata may be known as Perfected in Every Meaning, may be known as Full Moon, may be known as Lion's Roar, may be known as Śākyamuni, may be known as Seventh Rishi, may be known as Vairocana, may be known as Gotama, may be known as the Great Śrāmaṇa, may be known as Supreme, or may be known as the Guiding Master. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the east of these four continents, there is another world called Well Protected in which the Tathāgata may be known as Vajra, may be known as Sovereign Mastery, may be known as Wise, may be known as Invincible, may be known as Cloud King, may be known as Uncontentious, may be known as Able to Lead, may be known as Mind's Delight, may be known as Incomparable, or may be known as Beyond Discourse. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the south of these four continents, there is another world called Difficult to Endure in which the Tathāgata may be known as Indra, may be known as Precious Name, may be known as Stainless, may be known as Truth, may be known as Able to Train, may be known as Joyful, may be known as Great Fame, may be known as Able to Benefit, may be known as Boundless, or may be known as Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the west of these four continents, there is another world called Personal Wisdom in which the Tathāgata may be known as Water Deva, may be known as Joy to Behold, may be known as Supreme King, may be known as Training Deva, may be known as Genuine Wisdom, may be known as Arrived at

the Ultimate, may be known as Joyous, may be known as Dharma Wisdom, may be known as Done with the Work, or may be known as Dwelling in Goodness. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the north of these four continents, there is another world called Lion of Existence in which the Tathāgata may be known as Great Muni, may be known as Ascetic, may be known as World Honored One, may be known as Supreme Field, may be known as Omniscient, may be known as Mind of Goodness, may be known as Pristine Purity, may be known as Īśvaradhvana,¹¹⁷ may be known as Supreme Benefactor, or may be known as Consummate Ascetic. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northeast of these four continents, there is another world called Wondrous Contemplation in which the Tathāgata may be known as Subduer of Demons, may be known as Perfected, may be known as Extinguished, may be known as Worthy Deva, may be known as Beyond Desires, may be known as Supreme Wisdom, may be known as Equanimous Mind, may be known as Invincible, may be known as Wisdom Sound, or may be known as Rare Manifestation. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Joyous Bliss in which the Tathāgata may be known as Ultimate Majesty, may be known as Mass of Flaming Light, may be known as Universal Knower, may be known as Esoteric Mystery, may be known as Liberated, may be known as Peacefully Abiding Nature, may be known as Dharma-Accordant Conduct, may be known as Pure-Eyed King, may be known as Greatly Valiant Stalwart, or may be known as Power of Vigor. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Extremely Durable in which the Tathāgata may be known as Peacefully Abiding, may be known as Wisdom King, may be known as Perfect Fulfillment, may be known as Unshakable, may be known as Wondrous Eyes, may be known as Summit King, may be known as Sovereign Sound, may be known as Giver of Everything, may be known as Rishi Who Supports the Multitude, or may be known as Supreme Sumeru. He is known by a

myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northwest of these four continents, there is another world called Wondrous Ground in which the Tathāgata may be known as Universally Pervasive, may be known as Flaming Light, may be known as Maṇi Jewel Topknot, may be known as Worthy of Remembrance, may be known as Unsurpassable Meaning, may be known as Forever Joyous, may be known as Pure Nature, may be known as Sphere of Light, may be known as Long Arms, or may be known as Abiding in the Origin. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions below these four continents, there is another world called Flaming Wisdom in which the Tathāgata may be known as Accumulated Roots of Goodness, may be known as Lion Signs, may be known as Fiercely Sharp Wisdom, may be known as Flaming Golden Light, may be known as Guide for All, may be known as Ultimate Sound, may be known as Benefactor, may be known as Arrived at the Ultimate, may be known as God of Truth, or may be known as Pervasively Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions above these four continents, there is another world called Maintaining the Ground in which the Tathāgata may be known as Possessed of Wisdom, may be known as Pure Countenance, may be known as Enlightened Wisdom, may be known as Foremost Superiority, may be known as Creator of Adornments, may be known as Inspiring Delight, may be known as Fulfilled Mind, may be known as Like a Blaze, may be known as Upholder of Precepts, or may be known as Path of Unity. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, this Sahā world has a hundred *koṭīs* of four-continent lands in which the Tathāgata is known by hundreds of myriads of *koṭīs* of different names by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the east of this Sahā world is called Secret Training in which the Tathāgata may be known as Equanimous, may be known as Extraordinary Supremacy, may be known as Comfort, may be known as Mind Enlightener, may be known as Learned Wisdom,¹¹⁸ may be known as Truthful Discourse, may be known as Realized Sovereign Mastery, may be known as

Supreme Body, may be known as Great Valor, or may be known as Incomparable Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the south of this Sahā world is called Overflowing Abundance in which the Tathāgata may be known as Original Nature, may be known as Diligent Intent,¹¹⁹ may be known as Unsurpassed Honored One, may be known as Great Wisdom Torch, may be known as Independent, may be known as Light Treasury, may be known as Wisdom Treasury, may be known as Merit Treasury, may be known as God Among Gods, or may be known as Great Sovereign Mastery. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the west of this Sahā world is called Stainless in which the Tathāgata may be known as Mind-Made, may be known as Path Knower, may be known as Origin of Peaceful Dwelling, may be known as Able to Untie the Bonds, may be known as Penetrator of Meaning, may be known as Delighting in Discernment, may be known as Supreme View, may be known as Trainer of Conduct, may be known as Manifold Austerities, or may be known as Perfected Power. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the north of this Sahā world is called Bountiful Bliss in which the Tathāgata may be known as Campaka Flower Form, may be known as Solar Treasury, may be known as Station of Goodness, may be known as Manifest Spiritual Superknowledges, may be known as Transcendent Nature, may be known as Wisdom Sun, may be known as Unimpeded, may be known as Appearing Like the Moon, may be known as Swift Wind, or may be known as Pure Body. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northeast of this Sahā world is called Attraction in which the Tathāgata may be known as Forever Free of Suffering, may be known as Universal Liberation, may be known as Great Hidden Treasure, may be known as Liberated Wisdom, may be known as Treasury of the Past, may be known as Jewel Radiance, may be known as World Transcendence, may be known as Ground of the Unimpeded, may be known as Treasury of Pure Faith, or may be known as Unshakable Mind. He

is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southeast of this Sahā world is called Beneficence in which the Tathāgata may be known as Manifest Radiance, may be known as Wisdom of Cessation, may be known as Exquisite Sound, may be known as Supreme Faculties, may be known as Canopy of Adornments, may be known as Root of Vigor, may be known as Perfected Discernment, may be known as Supreme Meditative Absorption, may be known as Simplified Discourse, or may be known as Ocean of Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southwest of this Sahā world is called Rarity in which the Tathāgata may be known as Lord of the Munis, may be known as Replete With the Many Jewels, may be known as Liberation from the World, may be known as Faculty of Universal Awareness, may be known as Supreme Speech, may be known as Utterly Clear Vision, may be known as Sovereign Faculties, may be known as Great Master of the Rishis, may be known as Karmic Guide, or may be known as Vajra Lion. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northwest of this Sahā world is called Joyous Delight in which the Tathāgata may be known as Mass of Wonderful Flowers, may be known as Sandalwood Canopy, may be known as Lotus Treasury, may be known as Beyond All Dharmas, may be known as Dharma Jewel, may be known as Born Again, may be known as Pure and Marvelous Canopy, may be known as Vast Eye, may be known as Possessed of Good Dharmas, may be known as Especially Mindful of Dharma, or may be known as Net Treasury. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world below this Sahā world is called Gate Key in which the Tathāgata may be known as Generating Blazing Light, may be known as Subduer of the Poisons, may be known as Indra's Bow, may be known as Abode of Impermanence, may be known as Origin of Enlightenment, may be known as Severing Proliferation, may be known as Great Swiftiness, may be known as Forever Delighting in Giving, may be known as Path of

Discernment, or may be known as Banner of Victory. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world above this Sahā world is called Shaking Sound in which the Tathāgata may be known as Banner of Valor, may be known as Measureless Jewels, may be known as Delighting in Great Giving, may be known as Celestial Light, may be known as Flourishing Auspiciousness, may be known as Transcendent Realm, may be known as Universal Lord, may be known as Irreversible Wheel, may be known as Beyond the Many Evils, or may be known as Omniscience. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, just as this is so in this Sahā World, so too is it so that there are many different names for the Tathāgata in the east in its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and ineffable worlds extending to the very ends of the Dharma realm and the realm of empty space. So too is this also true in the southerly, the westerly, and northerly directions, as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Just as in the past, when the Bhagavat was a bodhisattva, he made use of many different discussions, many different languages, many different voices, many different deeds, many different karmic effects, many different situations, many different skillful means, many different faculties, many different kinds of beliefs, and many different stations on the path to become ripened himself, so too did he use these in this way to enable beings to acquire knowledge and vision by teaching them the Dharma in this manner.

The End of Chapter Seven

ten directions all came into this site of enlightenment. This is the sphere of experience in which [all phenomena] become mutually reflective of each other.” (十方諸佛的道場，都來到 這個道場中。這是互相交映的境界。)

103. This is likely a reference to the eight difficulties.
104. Of the seven instances where this buddha’s name appears in this chapter, this is the first of several places where the Chinese text leaves *shan* (山), “Mountain,” out of his name, hence my inclusion of “Mountain” in brackets. (The other places are at 55c08 and at 56b17.)
105. For what I translate here as “non-discriminating wisdom” (無差別智), BCSD (p. 770) offers *asambheda-jñāna*. Further support for the “non-discriminating” translation is provided by the fact that *sambheda* is also one of thirty-three Sanskrit equivalents he provides for what clearly is “non-discrimination” (無分別).
106. HH notes that this refers to the Dharma body, the reward body, and the response bodies, hence my pluralization as “bodies” here: “He revealed the everywhere manifested bodies of the Buddha—the Dharma, reward, and response bodies.” (顯示普徧示現佛身—法報應之身)
107. When first introduced (at 53c29), this kalpa was called “Various Adornments” (種種莊嚴).
108. As if to explain how this radiance which manifests like clouds could praise the meritorious qualities of all buddhas, HH notes that, “Within these clouds of light, there are transformation buddhas. These transformation buddhas also expound on the sublime Dharma and proclaim the praises of the meritorious qualities of all buddhas.” (在光明雲中，有變化佛，化佛又演說妙法，稱揚讚歎諸佛功德。)
109. QL makes it clear that this is referring to three things when he says (at T35n1735_p0587b07–09): “As for number four [of these ten], there is no *kṣetra* not entered, no dharma not illuminated, and no view not purified. This constitutes vigor’s broadening of the many practices. Explained in accordance with the meaning of the grounds, this involves the use of all the factors of enlightenment to burn up endless delusions and produce boundless radiance.” (四無剎不入，無法不照，無見不淨，是為精進增廣眾行。約地義釋，以諸道品，燒無盡惑，成無邊光。)
110. An *araṇya* is a forest or otherwise secluded hermitage dwelling usually associated with solitary cultivation of *dhyāna* samādhi or other specialized practices requiring solitude for their successful development.
111. Here, both HH and QL explain “the two types of actions” as referring to actions obstructed by two types of obstacles, the

- affliction-associated obstacles (*kleśa-āvaraṇa*) and cognition-associated obstacles (*jñeya-āvaraṇa*).
112. Here, the BB translation instead has: “He had reached a completely penetrating comprehension of the nature of dharmas.” (了達法性.)
113. In his commentary on the same passage in Chapter Thirty-Eight, QL says: “This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same. (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。 L130n1557_p0076a06)
114. “The Dharma that cannot be overturned” (不可轉法 / *apratyudāvartya-dharma* [BCSD, p. 0037]) refers to the Dharma’s invulnerability to being refuted by non-Buddhist polemicists. As it happens, the BB translation instead has: “He possessed the irreversible Dharma” (具不退法) which would seem to refer more to having achieved the realization from which one cannot fall back.
115. “The stage of having but one more birth” (一生補處 / *eka-jāti-pratibaddha* [BCSD, p. 0013]) refers to the stage in a bodhisattva’s cultivation where he is destined to realize buddhahood in his very next life.
116. The SA text here and in the nine following cases streamlines his translation by saying only “paid reverence” (作禮) which does not conjure an image of faithful veneration in English. Hence I follow the BB translation’s more literal “bowed down in reverence” (頭面禮足).
117. Sino-canonical explanations of the Chinese transliteration of the Sanskrit explain this as meaning “Īśvara’s Sound,” hence “Sovereign Sound,” hence my back-translation to “Īśvaradhvana.”
118. I emend the text here to insert this name, thus bringing the number of names to the usual ten, this in accordance with two other editions (Ming, Gong).
119. I emend the text here to insert eight missing names, this in accordance with three other editions (Yuan, Ming, Gong).
120. For those who may wonder why I do not translate *si shengdi* (四聖諦) as “the four holy truths” or as “the four noble truths” this is because “holy truths” and “noble truths” are both mistranslations. These truths are not now and have never been “holy” or “noble,” or at least that is not what is meant by the term. Rather, these truths are only truly realized as true by those who have realized the fruits of the path and that is why they are called “the truths of the *āryas*.” Everyone else, including even a monk who has been meditating hard for forty years but still has not attained any of the fruits of the path is what is called a *prthagjana* (