

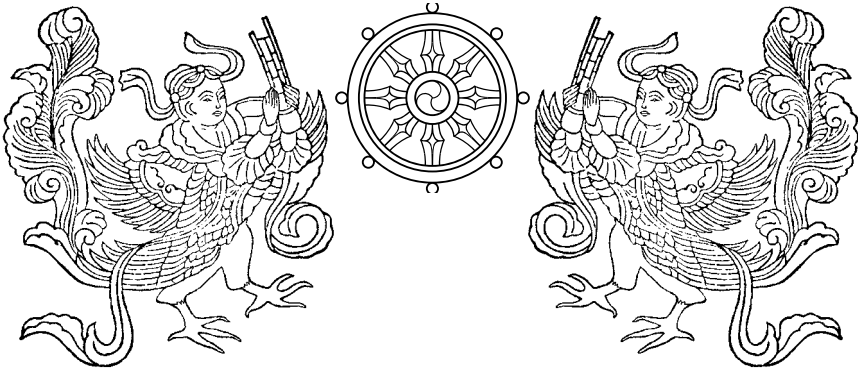
# THE FLOWER ADORNMENT SUTRA

*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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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

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## CHAPTER 14

### The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in a hundred buddha *kṣetras*, there came a great bodhisattva from within the worlds in each of the ten directions. Each of them was attended by bodhisattvas as numerous as the atoms in a buddha *kṣetra*, all of whom came and gathered together there.

Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva.

The lands from which they came were Indra Flower World, Padma Flower World, Jeweled Flower World, Utpala Flower World, Vajra Flower World, Sublime Fragrance Flower World, Mind-Pleasing Flower World, Aruṇa Flower World, Narādhāra Flower World, and Empty Space Flower World.

They had all purely cultivated the brahman conduct in the presence of buddhas. They were Extraordinary Moon Buddha, Endless Moon Buddha, Unmoving Moon Buddha, Wind Moon Buddha, Water Moon Buddha, Liberation Moon Buddha, Unsurpassable Moon Buddha, Constellation Moon Buddha, Pure Moon Buddha, and Completely Understanding Moon Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each of them transformationally created a Vairocana Treasury Lion throne off in the direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered on the summit of Mount Sumeru in this world, so too did they do so in all other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their buddhas were all identical to and no different from [those in this world].

Then, the Bhagavat emanated from the toes of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all

worlds of the ten directions, everywhere illuminated the summits of their Mount Sumerus and their buddhas together with the great congregations in the palaces of those Lord Indras, doing so in such a way that none of them were not completely revealed.

At that time, assisted by the awesome spiritual powers of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated these rays of pure light  
by which we everywhere behold the Guides of the World  
and the summits of the Sumerus, the kings of mountains,  
on which they abide, within the Marvelous Excellence Palaces.

All the Lord Śakras, those heavenly kings,  
request the buddhas to enter the palaces,  
and then all utter ten exquisite verses  
in praise of the *tathāgatas*.

In all those great assemblies,  
all those bodhisattva congregations  
have come there from the ten directions  
and have conjured thrones on which they peacefully sit.

All the bodhisattvas in those assemblies  
in all cases have the same names as ours.  
The worlds from which they have come  
also all possess identical names.

The *bhagavats* in their lands of origin  
are also all of the same names.  
They too have purely cultivated unexcelled practices,  
each in the presence of his buddha.

O Sons of the Buddha, you should all contemplate  
these sovereign powers of the Tathāgata  
by which, in all those Jambudvīpas,  
everyone says the Buddha resides there among them.

Just as we now observe the Buddha  
dwelling on the summit of Mount Sumeru,  
so too is this so throughout all the ten directions,  
due to the sovereign powers of the Tathāgata.

In every one of those worlds,  
they resolved to seek the path to buddhahood  
and, relying on vows such as these,  
they cultivated the practices leading to bodhi.

Using all kinds of different bodies, the Buddha  
roams everywhere throughout the worlds,

utterly unimpeded within the Dharma realm,  
in ways no one could possibly fathom.

The light of his wisdom always shines everywhere  
and dispels all the darkness in the world.

He is peerless in all that he does.

How then could anyone possibly fathom this?

At that time, assisted by the awesome power of the Buddha,  
Comprehensive Wisdom Bodhisattva surveyed the ten directions  
and then spoke these verses:

Suppose that, for a hundred thousand kalpas,  
someone constantly gazed at the Tathāgata,  
but did not rely on the genuine meaning  
in contemplating the Savior of the World.

Such a person, by seizing on appearances,  
simply increases his web of delusion  
and ties himself up in the prison of *saṃsāra* where,  
blind and in the dark, he does not see the Buddha at all.

Contemplate all dharmas as devoid of any inherent existence,  
and, in accordance with their characteristic  
of being produced and destroyed,  
as mere utterances of artificial designations.

Still, all dharmas are unproduced  
and all dharmas are undestroyed.

If one is able to comprehend them in these ways,  
then all buddhas will always appear directly before him.

The nature of dharmas is fundamentally empty and quiescent  
and devoid of anything one can grasp or anything one can see.  
The emptiness of any inherent nature is just the Buddha.  
This is something one cannot assess through thought.

If one realizes that all dharmas,  
in their essential nature, are just thus,  
such a person then will not be caused by the afflictions  
to become either defiled or attached.

When the common person sees any dharmas,  
he is only turned by their signs.

He does not comprehend that dharmas are signless,  
and, because of this, he does not see the Buddha.

The Muni has transcended the three periods of time,  
has completely perfected all the characteristic signs,  
abides in non-abiding,  
is present everywhere, and yet remains unmoving.

As I contemplate all dharmas,  
I am able to clearly comprehend them all  
so that now, in seeing the Tathāgata,  
I am certain and free of all doubts.

Dharma Wisdom previously explained  
the true nature of the Tathāgata.  
From him I have completely realized  
the inconceivability of bodhi.

At that time, assisted by the awesome power of the Buddha, Supreme  
Wisdom Bodhisattva surveyed the ten directions and then spoke  
these verses:

The great wisdom of the Tathāgata  
is rare and without peer.  
It is such that no one in the entire world  
could even approach it merely through reasoning.  
Common people erroneously devote their contemplations  
to seizing on signs, thus not according with principle.  
Being entirely apart from all signs,  
the Buddha is not someone they are able to see.

Those who are deluded and ignorant  
erroneously seize on the signs of the five aggregates  
and fail to fully comprehend their true nature.  
Hence these people do not see the Buddha.

Completely understand that all dharmas  
are entirely devoid of any inherently existent nature.  
If one understands the nature of dharmas in this way,  
then he will see Vairocana.

It is because of previous instances of five-aggregate existence  
that subsequent aggregates continue to arise.  
If one completely knows their nature,  
then one sees the inconceivability of the Buddha.

Just as a jewel in the dark  
cannot be seen without a lamp,  
if there were no one explaining the Dharma of the Buddha,  
then, even though they are wise, no one could fully understand it.

And also, just as eyes with cataracts  
do not see pure and marvelous forms,  
in this same way, a mind that is impure  
does not see the Dharma of all buddhas.

Also, just as the bright and clearly shining sun  
cannot be seen by anyone who is blind,

So too, if one does not possess a wise mind,  
then one will never see the buddhas.

If one is able to rid oneself of such cataracts  
by entirely relinquishing “forms” and “perceptions,”<sup>241</sup>  
thus not perceiving them in any dharma,  
then one will succeed in seeing the Tathāgata.

As for what Comprehensive Wisdom stated earlier  
regarding the Dharma of all buddhas’ bodhi,  
due to having heard it from him,  
I have succeeded in seeing Vairocana.

At that time, assisted by the awesome power of the Buddha,  
Meritorious Qualities Wisdom Bodhisattva surveyed the ten direc-  
tions and then spoke these verses:

Dharmas are all devoid of any reality.  
One only erroneously seizes on their signs as real.  
Consequently all common people  
continue in cyclic existence within the prison of *saṃsāra*.

Dharmas as spoken of in words and phrases  
are erroneously distinguished [as real] by those of but little wisdom.  
Therefore they produce obstacles  
by which they do not comprehend their own minds.

Being unable to comprehend their own minds,  
how then could they know the right path?  
Because of intelligence freighted with inverted views,  
they proliferate every kind of evil.

Due to not perceiving the emptiness of all dharmas  
they constantly undergo the sufferings of *saṃsāra*.  
This is because such people have not yet been able  
to possess the purified Dharma eye.

In the past, I endured the many sorts of sufferings  
because I failed to see the Buddha.  
Therefore one should purify the Dharma eye  
and thus observe whatever one should perceive.

If one succeeds in seeing the Buddha,  
his mind will have nothing upon which it seizes.  
Such a person as this then becomes able to see  
dharmas just as they are known by the Buddha.

If one sees the Buddha’s true Dharma,  
then one qualifies as one possessed of great wisdom.  
A person such as this possesses the purified eye  
by which he is able to contemplate the world.

Having nothing that one sees is what constitutes seeing.  
Thus one is able to see all dharmas.<sup>242</sup>

If one has that which he sees in dharmas,  
this then is a case of having nothing at all that one sees.

The nature of all dharmas  
is neither produced nor destroyed.  
How extraordinary! The great Guide  
achieved awakening on his own and is able to enlighten others.

As for what Supreme Wisdom stated earlier  
regarding the Dharma to which the Tathāgata awakened,  
having heard this from him,  
we were able to know the true nature of the Buddha.

At that time, assisted by the awesome power of the Buddha, Vigorous  
Wisdom Bodhisattva surveyed the ten directions and then spoke  
these verses:

If one abides in discriminations,  
then one damages [the vision of] the purified eye,  
delusions and wrong views increase,  
and one never sees the buddhas.

If one is able to completely understand even erroneous dharmas,  
accord with reality, refrain from adopting inverted views,  
and understand that the very origin of what is false is itself true,  
then one's vision of the Buddha will become purified.

If one has that which one sees, then this itself is defilement  
and this itself is but a case of not yet seeing.  
Leave all views far behind.  
In this way, one will then see the Buddha.

The dharmas of the language spoken in the world  
are but beings' erroneous discriminations.  
If one realizes everything in the world is unproduced,  
only then is this seeing the world.

If, in seeing, one sees the world [as existent],  
one's seeing then has worldly characteristics.  
If one sees it as identical to reality and no different,  
then this is what qualifies as true seeing.

If one sees it as identical [to reality] and no different,  
then, among things, one does not make discriminations.  
This way of seeing leaves behind all delusions  
and, free of the contaminants, one gains sovereign mastery.

As for all the dharmas which have been distinguished  
by the buddhas in revealing their teachings,



these are all finally inapprehensible  
because their essential nature is pure.

The nature of dharmas is fundamentally pure,  
like space itself, signless,  
and such that no one could describe it.  
Those who are wise contemplate them in this way.

If one leaves all conceptions about dharmas far behind,  
if one does not delight in any dharma at all,  
and, even in this, has nothing at all that one cultivates,  
then one becomes able to see the Great Muni.

As for that which Meritorious Qualities Wisdom has said,  
this defines one who sees the Buddha,  
one in whom all the practices  
have quiescence as their essential nature.

At that time, assisted by the awesome power of the Buddha, Fine  
Wisdom Bodhisattva surveyed the ten directions and then spoke  
these verses:

Those rare and greatly courageous stalwarts,  
all of the countless *tathāgatas*,  
having abandoned defilement, achieved liberation of mind.  
Having achieved their own liberation, they are able to liberate others.

As I see the Lamp for the World,  
it is as one who accords with reality and is free of inverted views,  
and as one who has accumulated wisdom  
for countless kalpas would be seen.

Of all of the actions in which common people engage,  
none of them fail to quickly come to an end.  
Yet, because their very nature is like empty space,  
one may therefore say they are endless.

What is spoken by the wise is endless,  
yet, even in this, nothing at all is spoken.  
Yet, because their inherent nature is endless,  
they achieve the inconceivable ending.

Within the endlessness of what they speak,  
there are no beings at all who can be apprehended.  
If one realizes that the nature of beings is just so,  
then one sees the One of Great Renown.

Where there is no seeing, one speaks of seeing.  
Where there are no beings, one speaks of beings.  
Whether it be seeing or whether it be beings,  
one should completely realize they have no essential nature.

Whether it be that which is able to see or that which is seen,  
 one possessed of vision does away with them all.  
 Where one does not contradict the true Dharma,  
 this person may completely know the Buddha.

If one completely knows the Buddha  
 as well as the Dharma spoken by the Buddha,  
 then he is able to illuminate the world  
 in the same way as Vairocana Buddha.

The Rightly Enlightened One has well revealed  
 the pure path of the one Dharma.  
 Vigorous Wisdom, that great eminence,  
 has expounded on the countless dharmas.

Whether it be existence or whether it be nonexistence,  
 those concepts have all been extinguished.  
 In this way, one becomes able to see the Buddha  
 and dwell serenely in the apex of reality.

At that time, assisted by the awesome power of the Buddha, Knowing  
 Wisdom Bodhisattva surveyed the ten directions and then spoke  
 these verses:

Having heard the teaching of the Supreme One,  
 I then brought forth the light of wisdom  
 which everywhere illuminates the worlds of the ten directions  
 in which one everywhere sees all buddhas.

In all of this, not even the smallest thing exists.  
 There is only the existence of artificial designations.  
 If one imputes the existence of either self or others,  
 then this is to enter a hazardous path.

All common people with their grasping and attachments  
 impute a true existence to the body.  
 But the Tathāgata is not something that can be grasped,  
 thus they will finally never succeed in seeing him.

People such as these do not have the wisdom eye.  
 Thus they are unable to succeed in seeing the Buddha.  
 Throughout the course of countless kalpas,  
 they flow on in cyclic existence in the ocean of *saṃsāra*.

Where there is disputation, that is to speak of *saṃsāra*.  
 Where there is no disputation, that is just *nirvāṇa*.  
 As for *saṃsāra* and *nirvāṇa*,  
 whether as two or together, they cannot be apprehended at all.

If one chases after artificial designations,  
 seizing on and becoming attached to these two dharmas,

such a person fails to accord with reality  
and thus does not know the marvelous path of the *āryas*.

If one conceives such thoughts as:  
“This is the Buddha,” or “This is the Most Supreme One,”  
these are inverted views not consistent with reality.  
Thus one remains unable to see the Rightly Enlightened One.

If one is able to realize that the true essence of these  
is the quiescence characteristic of true suchness,  
then one sees the Rightly Enlightened Bhagavat  
and steps beyond the path of verbal discourse.

If one relies on verbal discourse to describe dharmas,  
one remains unable to reveal their true character.  
Only if one sees their uniform equality is one then able to perceive it.  
As it is with these dharmas, so too it is with the Buddha.

With regard to the past, the present, and the future,  
the Rightly Enlightened One has forever cut off all discriminations,  
severing them all at their very root.  
He is therefore known as the Buddha.

At that time, assisted by the awesome power of the Buddha, Genuine  
Wisdom Bodhisattva surveyed the ten directions and then spoke  
these verses:

One should prefer to endure the sufferings of the hells  
if one might thus be able to hear the names of the buddhas  
rather than prefer to enjoy measureless bliss  
and yet thus be unable to hear the names of the buddhas.

For it is because of not hearing the buddhas’ names at all  
throughout the course of the past  
that one has endured sufferings for countless kalpas  
flowing along in cyclic existence within *saṃsāra*.

To not hold inverted views with regard to dharmas,  
to manifest realizations in accordance with reality,  
and to become detached from all signs of compounded phenomena—  
this is what constitutes the unsurpassed enlightenment.

The present is not compounded.  
So too is this so of both the past and the future.  
All such dharmas are signless.  
This then is the true essence of buddhahood.

If one is able in this way to contemplate  
the extremely profound meaning of all dharmas,  
then one perceives the true character  
of the Dharma body of all buddhas.

To see what is real as real  
and see what is unreal as unreal—  
It is due to such an ultimate understanding as this  
that he is therefore known as the Buddha.

The dharmas of the Buddha cannot be awakened to.  
Completely realizing this is what constitutes awakening to Dharma.  
All buddhas cultivate in this manner  
[and thus realize that] not a single dharma can be apprehended at all.

One should know that it is because of “one” that there are “many”  
and should know that it is because of “many” that there is “one.”  
All dharmas have no basis on which they rely,  
for they arise solely from a compounded unity.

There is no agent of actions, nor is there anything done.  
They are merely a product of karma and concepts.  
How can one know that this is so?  
It is because, apart from these, nothing at all exists.

No dharmas have any abiding at all.  
Their fixed location cannot be apprehended.  
All buddhas abide in this  
and ultimately do not move at all.

At that time, assisted by the awesome power of the Buddha,  
Unsurpassable Wisdom Bodhisattva surveyed the ten directions and  
then spoke these verses:

The unsurpassed mahāsattva  
leaves any conception of “beings” far behind.  
It is because there is no one able to surpass him  
that he is therefore known as “unsurpassed.”

The station reached by all buddhas  
involves no effortful action and no discriminations at all.  
They do not retain any of the coarse mental characteristics.<sup>243</sup>  
So too is this true of those that are subtle.<sup>244</sup>

The sphere of action of all buddhas  
has no enumerations within it.  
The Rightly Enlightened One has left enumerations far behind.  
This is the true Dharma of the Buddha.

The light of the Tathāgata illuminates all places  
and extinguishes the many kinds of darkness.  
This light does not have anything it illuminates,  
and yet it is also not without illumination.

There is no attachment to any dharmas whatsoever,  
no bearing them in mind, and no defilement, either.

There is no abiding and no abode,  
nor does he contradict the nature of dharmas.

There is no duality herein,  
nor is there any oneness, either.  
One possessed of great wisdom and fine vision  
skillfully abides in accordance with principle.

There is no duality in what is nonexistent  
and non-duality itself is also nonexistent.  
Everything in the three realms is entirely empty.  
This is as seen by the buddhas.

Common people have no awakened understanding.  
The Buddha enables them to dwell in right Dharma.  
Dharmas have no place in which they abide.  
If one awakens to this, one sees the nature of one's own body.

With regard to what is not a body, one nonetheless speaks of a body.  
It is non-arising and yet it manifests as arising.  
There is neither any body nor is there any seeing.  
This is the unexcelled body of the Buddha.

Just so did Genuine Wisdom describe  
the nature of all buddhas' wondrous Dharma.  
If there is anyone who hears this Dharma,  
he is bound to acquire the purified eye.

At that time, assisted by the awesome power of the Buddha, Solid  
Wisdom Bodhisattva surveyed the ten directions and then spoke  
these verses:

Grand indeed is the great brilliance  
of the courageous stalwarts, these unexcelled eminences  
who, in order to benefit the many confused beings,  
continue to come forth into the world.

With the mind of great compassion,  
the Buddha contemplates all beings everywhere,  
observing within the three realms of existence  
beings in cyclic existence, undergoing the manifold sufferings.

Were it not for the Right and Universally Enlightened One,  
the Venerable Guide embodying the qualities,  
there would be no one among either devas or humans  
who would be able to rescue them.

If the Buddha, the bodhisattvas, and the others  
did not come forth into the world,  
there would not be even a single being  
who would then be able to attain happiness.

It is the Tathāgata, the Rightly Enlightened One,  
 along with the Sangha consisting of the worthies and the *āryas*  
 who, coming forth and appearing in the world,  
 are able to bestow happiness on beings.

If there are any who see the Tathāgata  
 for the sake of acquiring the immense wholesome benefit  
 and who, on hearing the name of the Buddha, then develop faith,  
 then these will become stupas for those in the world.

We who have seen the Bhagavat  
 for the sake of acquiring the immense wholesome benefit,  
 having heard such wondrous Dharma as this,  
 are all bound to attain buddhahood.

In the past, the bodhisattvas,  
 due to the Buddha's awesome spiritual powers,  
 acquired the purified wisdom eye  
 and completely comprehended the realms of all buddhas.

Now, having seen Vairocana,  
 they have doubly increased their pure faith.  
 The wisdom of the Buddha is so boundless  
 that no attempt to describe it could ever reach its conclusion.

Hence, even if Supreme Wisdom and the other bodhisattvas  
 including myself, Solid Wisdom,  
 were to expound on this for countless *koṭīs* of kalpas,  
 we still could never finish describing it.

### The End of Chapter Fourteen

237. Unlike the very straightforward BB translation (“She is able to cause beings to gain eloquence” [能令眾生得辯才] / T09n0278\_p0439b21), a literal rendering of the SA translation would come out with the somewhat hard-to-envision statement: “She enters their bodies and produces marvelous eloquence.” (入彼身中生妙辯。 / T10n0279\_p0078c19)
238. HH identifies these “five bonds” (五縛 / *panca-bandhana* [BCSD, p. 90]) as consisting of greed, hatred, delusion, arrogance, and doubt: “... these are just greed, hatred, delusion, arrogance, and doubt, the ropes of these five kinds of fundamental afflictions...” (就是貪瞋癡慢疑五種基本煩惱的繩子 / HYQS) Apparently the *asuras* depend on having these bonds as more or less a fundamental part of their *raison d’être*, without which they would become useless in battle.
239. According to the BB translation, this should probably rather be “the leviathan of *samsāra*.” (入於生死摩竭口。) / T09n0278\_p0440a01)
240. This almost unbelievably dramatic analogy for the power and volume of each rain drop out on the ocean is even more specific in the BB translation which says: “Each and every drop of rain is like the axle of a cart.” (一一雨滄如車軸。) / T09n0278\_p0440c22)
241. I follow HH here in construing this line to be referring to “relinquishing the form and perception aggregates” rather than to “relinquishing any conception of forms,” (perhaps an equally valid reading). Here, HH says, “If, from among the five aggregates, one is able to relinquish the form dharmas and the perception aggregate, thus ‘making empty [of inherent existence]’ all dharmas among the five aggregates, then one will not be covered over by the five aggregates, whereupon one will then be able to see the Dharma body of the Tathāgata.” (若能把五蘊中的色法和想陰捨離。把五蘊一切法都空了，而不為五蘊所遮蓋，就能見到如來的法身。 / HYQS)
242. Regarding the first two perhaps slightly confusing lines of this quatrain (“Having nothing that one sees is what constitutes seeing. Thus one is able to see all dharmas.”), HH says: “As for ‘having nothing that one sees,’ this is just not having the seeing of the foolish common person which uses a discriminating consciousness. Here, this is just the seeing of the *āryas*’ originally existent wisdom. Where one has a discriminating consciousness, this is [the realm of] all conditioned dharmas. Where one uses nondiscriminating wisdom, this is [is the realm of] all unconditioned dharmas. The wisdom of the *āryas* is able to understand all worldly and world-transcending dharmas. This is just the complete comprehension of the true character of all dharmas, thus being free of any attachment to dharmas. Then one is able to see all dharmas. If with regard to dharmas, one has the foolish common person’s discriminating knowledge and vision, then one will never be able

to understand the fundamental substance of all dharmas.” (無見就是沒有凡夫那種分別識的見。這就是聖人本有智慧的見。有分別的識，是一切有為法；無分別的智，是一切無為法。聖人的智慧，能明白世出世間一切法，也就是了達諸法實相，而沒有法的執著，才能見到一切法。在法上若有凡夫分別那種知見，就永遠不會明白一切法的本體。 / HYQS)

243. Both QL and HH identify these as sixfold: the characteristic of knowing, the characteristic of continuity, the characteristic of grasping, the characteristic of assigning names, the characteristic of generating karmic actions, the characteristic of karma-bound suffering.
244. Both QL and HH identify these as threefold: the characteristic of karmic action, the characteristic of subject-based perception, and the characteristic of an objective realm.
245. HH explains this as: “[The intention] to enable beings to become securely established on the path to the awakening of bodhi. (令眾生安住在菩提覺道上。 / HYQS)
246. Regarding the perhaps somewhat opaque “devoid of any functioning,” QL interprets this as in essence owing to the fact that all dharmas are empty of any inherent existence of their own, thus implicitly asking, “If they don’t even exist, how *could* they function? His pronouncement however is much more terse than that, as follows: “As for ‘devoid of any functioning,’ this is because they only exist on the basis of conditions. Hence, because, in each successive mind-moment, they are impermanent, they are ‘devoid of any functioning.’” (無作者但緣有故由念念無常故無造作。 / L130n1557\_0845a11ff)
247. QL interprets this “incalculability” (不可量) of beings as referring to their ultimately being beyond the grasp of two kinds of perception or assessment (出二量), that is to say, beyond either direct perception or inferential perception and as also referring to their being beyond either calculability or incalculability (又過量無量故). After saying in his commentary: “As for ‘incalculability,’ this is because they exceed [the grasp of] of two types of perception...(不可量者出二量故), he clarifies this in his subcommentary by saying, “When it is said that ‘they exceed [the grasp of] two types of perception,’ this is because they cannot be assessed by either direct assessment or inferential assessment. It is also because they transcend both calculability and incalculability.” (出二量者現量比量不能量故又過量無量故。 / L130n1557\_0845a02ff)
248. HH explains this as referring to the ability to enable countless beings to enter the bodhisattva path. (能令無數眾生趣入菩提道。 / HYQS)
249. My insertion of the words “perhaps,” “may,” and “or” in the first thirty-five verses (86a01–86c12) is in order to accurately reflect the tenor of the text which these verses are intended to reiterate, namely