

Treatise on the Great Perfection of Wisdom, The [大智度論] (𑖀 Mahāprajñāpāramitā-shāstra; Chin *Ta-chih-tu-lun*; 𑖀 *Daichido-ron*):

A comprehensive commentary on the Great Perfection of Wisdom Sutra, traditionally attributed to Nāgārjuna (c. 150–250). The Sanskrit and Tibetan texts do not exist; only the Chinese version translated in 405 by Kumārajīva is extant. This work explains the concepts of *prajñā*, or wisdom, and *śūnya*, non-substantiality. Concerning religious practice, it sets forth the bodhisattva ideal, the six *pāramitās*, and other fundamental Mahayana concepts. *The Treatise on the Great Perfection of Wisdom* is also regarded as a treasury of Buddhist stories, such as those of the ascetic Aspiration for the Law, King Shibi, and King Universal Brightness. Primarily a commentary on the Great Perfection of Wisdom Sutra, it also incorporates concepts from the Lotus Sutra and other Mahayana sutras. It is highly valued as a reference in the general study of Mahayana thought.

Content^[edit]

The text is primarily [Mahayana](#) and explains basic Mahayana doctrines such as [Prajñāpāramitā](#), and the other [bodhisattva paramitas](#), but also includes much [Sarvastivada Abhidharma](#), [Jataka](#) and [early Buddhist](#) content.^[10] As noted by Lamotte, "the Treatise cites, at length or in extracts, about a hundred sūtras of the Lesser Vehicle; the majority are borrowed from the Āgama collections".^[11] It also cites various [Mahayana sutras](#), such as the [Lotus Sutra](#) and the [Vimalakirti Sutra](#), the [Dasabhumika Sutra](#), [Gandavyuha Sutra](#), as well as various [Jataka](#) stories and [Avadana](#) literature.^{[12][13]} According to Akira Hirawaka, "The arguments of the *Ta-chih-tu lun*, are primarily directed against the Vaibhasikas of the [Sarvastivadin](#) School."^[14]

The DZDL contains 90 chapters (*p'in*) in 100 rolls (*kiuan*). It comprises two series of chapters, according to Lamotte the first series of 52 chapters (Taisho. 1509, p. 57c-314b) "appears to be an integral version of the Indian original" while the second series of 89 chapters (Taisho. 1509, p. 314b-756c) seems to be an [abridgement](#).^[15]

The content of the first series, which has been translated by [Etienne Lamotte](#) (Fr.) and Karma Migme Chodron (Eng.) is as follows:

- Chapters 1 to 15 comment on the prologue or *nidana* of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā sutra* (Taisho, T VIII, no. 223).^[16]
- Chapters 16 to 30 provide an extensive commentary on a short paragraph of the sutra which focuses on the six transcendent virtues or [pāramitās](#).^[17]
- Chapters 31 to 42, according to Lamotte: "this part, the most technical and without a doubt the most interesting part of the *Traité*, has as its subject the practices forming the Path of [Nirvāna](#) and the attributes of the Buddhas."^[18] This includes the thirty-seven [bodhipāksikadharmas](#), the "eight complementary classes of dharmas of the Path" (such as the three samadhis and [four dhyanas](#)) and "Six other classes of dharmas of the Path" (such as the Nine [asubhasamijñās](#) and the [Eight anusmrtis](#)). For each of these topics, the views of [Sarvastivada Abhidharma](#) are explained alongside the views [Prajñāpāramitā](#) which often critique the Abhidharma understanding.^[19] The [Āgamas](#) are also cited in these explanations.
- Chapters 42 to 48 discuss the [Bodhisattva](#) vehicle, [bodhicitta](#), [merit](#), the [abhijñās](#), [emptiness](#) (taught in the schema of the "eighteen emptinesses" 十八空), [Madhyamaka](#), and the practice (*śikṣā*) of [Prajñāpāramitā](#).^[20]
- Chapters 49 to 52 discuss further topics such as the vows of a bodhisattva (in two sets of 24 vows and 38 vows) as well as causality, [Dharmata](#), the divine eye (*divyacakṣu*), and the four great elements.^[21]

English: **The Great Means Expansive Buddha Flower Adornment Sutra**

Sanskrit: **The Maha-Vaipulya-Buddha-Avatamsaka-Sutra**

Chinese: **Ta Fang Kuang Fo Hua Yen Ching**

The Avatamsaka Sutra was spoken in the realm of humans and in the heavens. It is known as the "King of Kings" of all Buddhist texts. It elucidates the inconceivable state of the Buddhas and the conduct of Bodhisattvas.

"Unless you read the Avatamsaka Sutra,
you will not know of the Buddha's true Blessings and Honor.
The Avatamsaka Sutra is the Buddha's greatest store of Treasures."

A verse from National Master Ching Liang's Preface to the Avatamsaka Sutra says:

"Opening and disclosing the mysterious and subtle,
Understanding and expanding the mind and its states;
Exhausting the principle and fathoming the nature,
Penetrating the result which includes the cause;
Deep and wide and interfused,
Vast and great and totally complete,
Surely this must be:
The Great Means Expansive Buddha Flower Adornment Sutra!"

In a lecture given in 1979, Tripitaka Master Hsuan Hua praised the Avatamsaka Sutra:

"The *Flower Adornment Sutra* is the Sutra of the Dharma Realm and the Sutra of Empty Space. To the exhaustion of the Dharma Realm and empty space there is no place where the *Flower Adornment Sutra* is not present. Wherever the *Flower Adornment Sutra* is found, the Buddha is to be found, and also the Dharma and the Sangha of Worthy Sages. That is why when the Buddha accomplished Proper Enlightenment, he wished to speak the *Great Flower Adornment Sutra* to teach and transform the Great Knights of the Dharma Body. Since this Sutra was a Sutra of inconceivable wonder, it was then concealed within the Dragons' Palace for the Dragon King to protect. Afterwards, Nagarjuna—"Dragon Tree" Bodhisattva went to the Dragons' Palace, memorized it, and brought it back."

To read the entire talk, please click: [The Mother of All Buddhas: The Flower Adornment Sutra](#)