

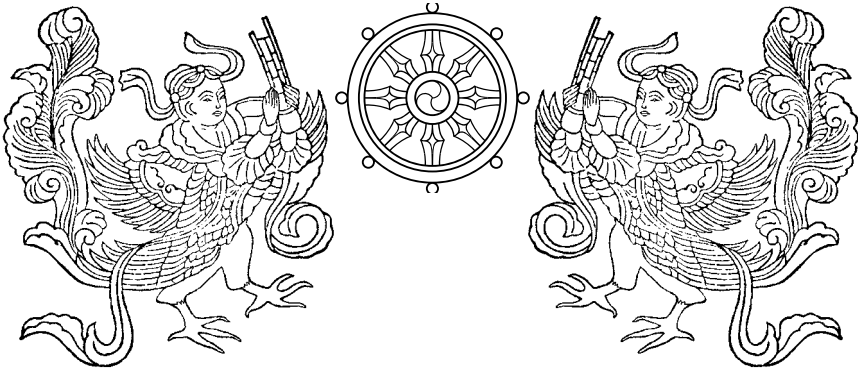
THE FLOWER ADORNMENT SUTRA

*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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Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra'

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

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

infinitely expansive, and majestically grand multiverse of countless buddha

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

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

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

complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.

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CHAPTER 6

Vairocana

At that time, Samantabhadra Bodhisattva again addressed the immense congregation, saying:

Sons of the Buddha, in the ancient past, back before a number of kalpas equal to the number of atoms in a world, and then additionally, before twice that many past kalpas, there was an ocean of worlds known as Pure Light of the Universal Gateway. Within this ocean of worlds, there was a world known as Supreme Sound that took an ocean of *maṇi* jewel flower nets as the basis of its existence and that had a retinue of worlds as numerous as the atoms in Mount Sumeru. It had the shape of a perfect sphere and its land possessed countless adornments. It was surrounded by three hundred concentric rings of mountains forested with trees made from the many kinds of jewels and it was covered by clouds of all the varieties of jewels. It was brightly illuminated by immaculately pure light. Its cities and palaces resembled Mount Sumeru. Clothing, drink, and food spontaneously arrived in response to one's wishes. Its kalpa then was known as Various Adornments.

Sons of the Buddha, within that Supreme Sound World, there was a fragrant ocean known as Pure Light. From within that ocean, there emerged an immense floral Mount Sumeru known as Banner Pervasively Adorned with Flaming Floral Light which was surrounded by balustrades made of the ten types of jewels.

On that mountain, there was a great forest known as Circle of Maṇi Jewel Flower Branches. Arrayed around it were countless flower towers and countless bejeweled viewing terraces. There were countless banners of wonderful fragrance and countless bejeweled mountain banners with the most ultimate types of adornment. Countless bejeweled *puṇḍarīka* flowers thrived in place after place. It was surrounded by countless hanging nets of fragrant *maṇi* jewels and lotus flowers. Musical sounds resounded with harmonious and pleasing notes and incense clouds produced dazzling illumination. Each of these was present in such countless numbers that it would be impossible to fully describe them. There were hundreds of myriads of *koṭīs* of *nayutas* of cities completely surrounding it in which there dwelt many different kinds of beings.

Sons of the Buddha, to the east of this forest, there was a great city known as Flaming Radiance ruled over by a human king, one completely surrounded by hundreds of thousands of *koṭīs* of *nayutas* of cities. It was composed of combinations of pure and marvelous jewels and it was seven thousand *yojanas* in both length and width. Its outer walls were made from the seven types of precious jewels. The watchtowers and battlements for repelling invaders¹⁰⁰ were all lofty and beautiful.

It had seven concentric circles of bejeweled moats surrounding it which were full of fragrant waters. Spread about everywhere as adornments were *utpala* lotus flowers, *padma* lotus flowers, *kumuda* lotus flowers, and *punḍarīka* lotus flowers, all made of the many kinds of jewels. Seven rings of jeweled *tāla* trees completely encircled it. The palace and towers were all adorned with jewels. All different kinds of marvelous net canopies hung above them. Perfumes wafted about and scattered flowers decorated the areas between them. It had a hundred thousand *koṭīs* of *nayutas* of gates, all of them adorned with jewels. Before each of those gates, there were forty-nine bejeweled *śīla* banners arranged in sequential and orderly rows.

There were also a hundred thousand *koṭīs* of surrounding parks and groves in all of which there were all different kinds of various types of incense and the fragrance of *maṇi* jewel trees which wafted all about and pervaded every place. The many species of birds sang in harmony, delighting those who heard them.

Of the people who dwelt within this great city, none had not already completely developed the karmic reward of the psycho-physical powers by which they ascended into space to come and go, traveling in the same way as the devas. Whatever their minds wished for arrived in response to their thoughts.

South of that city there was a city of the devas known as Adorned with Tree Blossoms. Circling around to the next city to its right, there was a great city of the dragons known as Ultimate. Next, there was a city of the *yakṣas* known as Supremely Marvelous Vajra Banner. Next, there was a city of the *gandharvas* known as Wondrous Palace. Next was a city of the *asuras* known as Jeweled Sphere. Next was a city of the *garuḍas* known as Adorned with Marvelous Jewels. Next was a city of *kiṃnaras* known as Sporting in Bliss. Next was a city of the *mahoragas* known as Vajra Banner. And next was a city of the Brahma Heaven King named All Kinds of Marvelous Adornments.

There were a hundred myriads of *koṭīs* of other cities such as these. Every one of these cities had a hundred thousand *koṭīs* of

nayutas of towers surrounding it and every one of them had countless adornments.

Sons of the Buddha, within this Circle of Maṇi Jewel Flower Branches Forest, there was a site of enlightenment known as Pervasively Illuminating Jeweled Flowers. It was adorned with many large jewels spread all about. There were rings of *maṇi* jewel flowers that were everywhere in full bloom. It was lit up with fragrant lamps, the light from which shone with the colors of the many types of jewels. It was covered with clouds of flaming radiance and nets of light produced illumination everywhere. All of these adornments were forever producing marvelous jewels and, in all of the music, there was the constant playing of elegant sounds. Sovereign *maṇi* jewels displayed the images of bodhisattvas' bodies. All different kinds of marvelous flowers were arrayed everywhere throughout the ten directions.

Directly in front of that site of enlightenment, there was a great ocean known as Fragrant Maṇi Jewel Vajra from which there emerged an immense lotus flower known as Ring of Flaming Flower Stamens. That flower was a hundred *koṭīs* of *yojanas* wide and its stem, petals, stamens, and seed pod were all made of marvelous jewels. It was surrounded by ten ineffables¹⁰¹ of hundreds of *koṭīs* of *yojanas* of lotus flowers. It always emanated light and constantly emitted wonderful sounds which completely pervaded the ten directions.

Sons of the Buddha, at the very beginning of the kalpa, that Supreme Sound World had *tathāgatas* as numerous as the atoms in ten Mount Sumerus who appeared in the world. The first of those buddhas was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha.

Sons of the Buddha, you should know that, a hundred years before that buddha was about to appear, all the adornments in this great Circle of Maṇi Jewel Flower Branches Forest became entirely purified. That is to say:

Inconceivable clouds of flaming jewel light emerged;
 They emanated sounds in praise of the Buddha's meritorious qualities;
 They sent forth the sounds of innumerable buddhas' voices;
 They spread forth nets of light which completely covered the regions of the ten directions;
 The palaces and towers illuminated each other with dazzling light;

The light of jeweled flowers leapt up and gathered together in clouds;

These in turn resounded with wonderful voices speaking of the vast roots of goodness arising from the actions of all beings in previous lives;

They uttered the names of all buddhas of the three periods of time, speaking of the ultimate path of conduct and vows cultivated by all bodhisattvas; and

They recited many different phrases uttered by the Tathāgatas when turning the wheel of the wonderful Dharma.

There appeared signs of adornment such as these which revealed that the Tathāgata was about to come into the world. Because all the kings in that world saw these signs, their roots of goodness ripened and they all wished to see the Buddha, whereupon they came to the site of enlightenment.

At that time, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha suddenly appeared in the immense lotus flower at his site of enlightenment. His body was present everywhere and commensurate in scope with the true Dharma realm. He manifested birth in all buddha *kṣetras* and all those sites of enlightenment came to where he was.¹⁰² His boundless and marvelous physical form was so completely pure that nothing in any world could outshine its brilliance. It possessed the many precious signs, every one of which was clearly visible. His image appeared in all the palaces so that all beings were able to see him with their own eyes. Boundlessly many transformation buddhas came forth from his body and light of many different colors completely filled the Dharma realm.

Just as, in the midst of this Pure Light Fragrant Ocean, his body appeared sitting on its throne in this Circle of Maṇi Jewel Flower Branches Forest on the summit of the Banner Adorned with Flaming Floral Light Mount Sumeru, so too did his body also manifest as sitting at the summit of all the sixty-eight thousand *koṭīs* of Mount Sumerus throughout that Supreme Sound World.

At that time, that buddha then emanated a great light from between his brows. That light known as Sound Initiating All Roots of Goodness had a retinue of light rays as numerous as the atoms in ten buddha *kṣetras*. It completely filled all lands throughout the ten directions and, wherever there were beings capable of being trained who were touched by this light, they awakened on their own, the heat of their delusions was extinguished, the nets of their hindrances were all sliced away, their mountains of obstacles were

all demolished, their turbidity from defilements was all purified, they developed great resolute faith, they produced supreme roots of goodness, they forever abandoned all fear of encountering the difficulties,¹⁰³ they entirely extinguished all physical and mental suffering and anguish, they brought forth the resolve to see the Buddha, and they progressed toward all-knowledge.

At that time, due to having awakened by experiencing the touch of the Buddha's light, all the leaders of the world together with their retinues numbering in the countless hundreds of thousands all then went forth to visit the Buddha and prostrated in reverence at his feet.

Sons of the Buddha, within that great city of Flaming Radiance, there was a king named Joyously Beheld Fine Wisdom who was the leader of a hundred myriads of *koṭīs* of *nayutas* of cities, whose thirty-seven thousand wives and courtesans were headed by Meritorious Auspiciousness, and whose five hundred princes were headed by Light of Great Power. Prince Light of Great Power himself had ten thousand wives headed by Marvelous Sight.

At that time, after Prince Light of Great Power had seen the light of the Buddha, due to the power of roots of goodness cultivated in the past, he immediately realized the attainment of ten Dharma gateways. What were those ten? They were as follows:

- He realized the attainment of the *samādhi* of all buddhas' sphere of meritorious qualities;
- He realized the attainment of the *dhāraṇī* of the Universal Gateway into the Dharma of all Buddhas;
- He realized the attainment of the vast treasury of skillful means of the *prajñā pāramitā*;
- He realized the attainment of the great adornment of the great kindness by which one trains all beings;
- He realized the attainment of the universal cloud-like sound of the great compassion;
- He realized the attainment of the great sympathetic joy by which, with supreme resolve, one produces boundless meritorious qualities;
- He realized the attainment of the great equanimity by which one awakens to the true character of all dharmas;
- He realized the attainment of the great spiritual superknowledges as a treasury of vast impartially implemented skillful means;
- He realized the attainment of the great vows that increase the power of resolute faith; and

He realized the attainment of the gateway of eloquence that everywhere enters the light of all-knowledge.

At that time, having acquired the light of dharmas such as these, Prince Light of Great Power, assisted by the awesome power of the Buddha, surveyed that immense congregation and then spoke these verses:

As the Bhagavat sits in the site of enlightenment,
his pure great radiance
is like the rising of a thousand suns
everywhere illuminating the realms of space.

After countless thousands of *koṭīs* of kalpas,
the Master Guide only then appears.
The Buddha now comes forth into the world,
where he is looked up to and served by all.

Contemplate within the light of the Buddha
the inconceivably many transformation buddhas
who, within all the palaces,
abide quiescently in meditative absorption.

Contemplate the Buddha's spiritual superknowledges
by which his pores emanate clouds of flaming light,
producing dazzling illumination of the world
with his endless light.

You should contemplate the body of the Buddha,
its net of light of the utmost purity,
and his manifesting of forms equal to those of all others
which everywhere fill the ten directions.

His marvelous voice pervades the world,
causing all who hear it to feel delighted.
It accords with the languages of all beings
as it praises the meritorious qualities of the buddhas.

All beings illuminated by the light of the Bhagavat
are all thus caused to be happy.
Wherever there is suffering, it is entirely extinguished,
and their minds then feel great joyous delight.

Contemplate the congregation of bodhisattvas
who have come from the ten directions to assemble here.
They all emanate clouds of *maṇi* jewels
which proclaim their praises of the buddhas.

The site of enlightenment emanates wondrous sounds.
Its sounds which are extremely deep and far-reaching

are able to extinguish the suffering of beings.
This is the spiritual power of the Buddha.

Everyone there is reverential.
Their minds feel great joyous delight.
Together in the presence of the Bhagavat,
they gaze up in admiration at the Dharma King.

Sons of the Buddha, when that Prince Light of Great Power uttered these verses, due to the spiritual powers of the Buddha, his voice everywhere pervaded that Supreme Sound World. At that time, after King Joyously Beheld Fine Wisdom had heard these verses, his mind was filled with great joy, whereupon he contemplated his retinue and spoke these verses:

You should swiftly call together
the entire royal assembly,
the princes, the chief ministers,
the officials of the cities and towns, and the rest.

Inform everyone in all the cities
that they should quickly beat the great drums
and assemble all the people
to all go forth and see the Buddha.

At every one of the crossroads,
one should ring the jeweled bells
so that all the wives, the children, and their retainers
will all go together to see the Tathāgata.

It would be fitting to see to completely cleansing
all the cities and their outlying precincts,
everywhere setting up supremely marvelous banners
decorated with *maṇi* jewels.

Raising up jewel curtains, hanging arrays of many nets,
sending forth sounds of singers like spreading clouds,
creating complete adornments even across the sky,
cause place after place to be completely filled with these.

See that the roads are all cleansed
and everywhere showered with marvelous robes.
Adorn and ride forth in your jeweled carriages
and come together with me to see the Buddha.

Each in accordance with their own resources—
everywhere rain down adornments
which all, spreading like clouds,
will completely fill the skies.

Fragrant flaming light lotus flower canopies,
necklaces made of half-moon jewels,
as well as countless marvelous robes—
You should rain down all such things as these.

Supremely marvelous *maṇi* jewel wheels
from Mount Sumeru and the fragrant oceans
as well as pure sandalwood incense
should all be rained down so that they fill the skies.

Garlands of flowers made of the many kinds of jewels,
adornments which are immaculately pure,
as well as *maṇi* jewel lamps—
enable them all to remain suspended in the air.

Take all of these to the Buddha
with minds filled with joyous delight,
and, together with wives, children, and retainers,
go to see the World Honored One.

At that time, King Joyously Beheld Fine Wisdom left the city of Flaming Radiance together with and surrounded by thirty-seven thousand wives and consorts headed by Meritorious Auspiciousness, the five hundred princes headed by Light of Great Power, sixty thousand great officials headed by one who was named Wisdom Power, and a congregation of other such followers as these which numbered seventy-seven hundred thousand *koṭīs* of *nayutas*. By resort to the King's powers, that entire immense congregation ascended into the sky along with all those offering gifts which everywhere filled the sky, whereupon they all went to where the Buddha was, bowed down in reverence at the Buddha's feet, and then sat off to one side.

There was also the *deva* king, Fine Transformation Banner, from the city known as Wondrous Blossoms, together with a retinue of ten *koṭīs* of *nayutas* of followers.

There was also the dragon king, Pure Light, from the city known as Ultimate Grandeur, together with a retinue of twenty-five *koṭīs* of followers.

There was also the *yakṣa* king, Courageous Stalwart, from the city known as Supreme Vajra Banner, together with a retinue of seventy-seven *koṭīs* of followers.

There was also the *gandharva* king, Joyous Vision, from the city known as Immaculate, together with a retinue of ninety-seven *koṭīs* of followers.

There was also the *asura* king, Contemplator of Pure Form, from the city known as Wondrous Wheel, together with a retinue of fifty-eight *koṭīs* of followers.

There was also the *garuḍa* king, Ten Powers Conduct, from the city known as Marvelous Adornment, together with a retinue of ninety-nine thousand followers.

There was also the *kiṃnara* king, Vajra Virtue, from the city known as Sporting in Bliss, together with a retinue of eighteen *koṭīs* of followers.

There was also the *mahoraga* king, Precious Praise Banner, from the city known as Vajra Banner, together with a retinue of three hundred thousand *koṭīs* of *nayutas* of followers.

There was also the Brahma Heaven king, Most Supreme, from the city known as Pure Marvelous Adornments, together with a retinue of eighteen *koṭīs* of followers.

All of the kings from the other hundreds of myriads of *koṭīs* of *nayutas* of such great cities went together with their retinues to visit Supreme Cloud on the Sumeru [Mountain]¹⁰⁴ of All Meritorious Qualities Tathāgata where he dwelt, bowed down in reverence at the Buddha's feet, and then sat off to one side.

At that time, because that *tathāgata* wished to train beings, in the midst of that oceanic congregation at the site of enlightenment, he taught the Sutra of the Comprehensively Collected Dharma of Sovereign Mastery of All Buddhas of the Three Periods of Time, one that itself had a retinue of sutras as numerous as the atoms in a world. By adapting to the minds of beings as he did so, he enabled them all to thus gain benefit from this.

At this time, having heard this Dharma, Light of Great Power Bodhisattva then acquired the light of the ocean of Dharma that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha had collected in his previous lives, namely:

The wisdom light of the “identity of all Dharma collections”
samādhi;

The wisdom light [of the knowledge that] all dharmas enter and
abide in the very first instance of the resolve to attain bodhi;

The wisdom light of the pure eye [that sees] the treasury of light
which everywhere pervades the ten directions of the Dharma
realm;

The wisdom light that contemplates the ocean of great vows
within the Dharma of all buddhas;

The wisdom light [that knows] the pure practices by which one
enters the boundless ocean of meritorious qualities;

The wisdom light [that knows] the treasury of immense power
and swiftness with which one progresses toward irreversibility
[on the path];

The wisdom light [that knows] the Dharma realm's measureless powers of transformation by which one achieves emancipation from the wheel [of cyclic existence];

The wisdom light by which one decisively enters the ocean of measureless perfectly fulfilled meritorious qualities;

The wisdom light that completely knows the ocean of perfected adornments accomplished through all buddhas' decisive understanding;

The wisdom light that completely knows the ocean of spiritual superknowledges by which the Dharma realm's boundlessly many buddhas appear directly before all beings; and

The wisdom light by which one completely knows the dharmas of all buddhas' powers and fearlessnesses.

At that time, after having acquired countless kinds of wisdom light such as these, assisted by the awesome power of the Buddha, Light of Great Power Bodhisattva spoke these verses:

I heard the wondrous Dharma of the Buddha
and thus acquired the light of wisdom.
Because of this, I see the deeds
that the Bhagavat has done in the past.

All those places in which he took birth,
his different names and bodies,
as well as his offerings made to the buddhas—
I see all matters such as these.

In the past, in the presence of the buddhas,
he served them all,
and cultivated for countless kalpas
as he purified an ocean of *kṣetras*.

He gave up his own body
a boundlessly vast number of times
and cultivated the most superior practices
as he purified an ocean of *kṣetras*.

His ears, nose, head, hands, and feet,
as well as his palaces—
He relinquished these countless times
as he purified an ocean of *kṣetras*.

He was able in each and every *kṣetra*
and throughout inconceivably many *koṭīs* of kalpas
to cultivate the practices leading to bodhi
as he purified an ocean of *kṣetras*.

By the power of the great vows of Samantabhadra,
 within the ocean of all buddhas,
 he cultivated countless practices
 as he purified an ocean of *kṣetras*.

Just as it is because of the sunlight's illumination
 that one also sees the orb of the sun itself,
 so too, by resort to the Buddha's light of wisdom,
 I see that path that the Buddha himself has traveled.

I see the buddha's ocean of *kṣetras*,
 his pure and grand radiance,
 and his quiescent realization of bodhi
 everywhere throughout the entire Dharma realm.

Just like the Bhagavat, I shall
 engage in the vast purification of oceans of *kṣetras*, and,
 with the assistance of the Buddha's awesome spiritual powers,
 I shall cultivate the practices that lead to bodhi.

Sons of the Buddha, at that time, because he saw Supreme Cloud on the Sumeru Mouanuttarantain of Meritorious Qualities Buddha, served him, and made offerings to him, the mind of Light of Great Power Bodhisattva attained awakening in the presence of the Tathāgata. Then, for the sake of the entire world: he revealed the Tathāgata's ocean of past practices; he revealed the skillful means used in his past bodhisattva practices; he revealed the ocean of all buddhas' meritorious qualities; he revealed the pure wisdom by which one everywhere enters the Dharma realm; he revealed the sovereign powers used in the realization of buddhahood in all sites of enlightenment; he revealed the Buddha's powers, fearlessnesses, and nondiscriminating wisdom;¹⁰⁵ he revealed the pervasively manifested appearances of the Tathāgata's bodies;¹⁰⁶ he revealed the Buddha's inconceivable spiritual transformations; he revealed the adornments of countless pure buddha lands; and he revealed all the conduct and vows of Samantabhadra Bodhisattva. In so doing, he enabled beings as numerous as the atoms in Mount Sumeru to resolve to attain bodhi and enabled beings as numerous as the atoms in a buddha *kṣetra* to perfect the pure lands of the *tathāgatas*.

At that time, for the sake of Light of Great Power Bodhisattva, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha spoke these verses:

Good indeed, O Light of Great Power,
 you who are widely renowned as a treasury of merit.
 In order to benefit beings,
 you have set out on the path to bodhi.

You have attained the light of wisdom
which extends everywhere throughout the Dharma realm.
Being vast in both merit and wisdom,
you are bound to acquire an ocean of deep wisdom.

Having cultivated in but a single *kṣetra*
throughout kalpas as numerous as a *kṣetra's* atoms,
as you have observed with me,
one then becomes bound to attain wisdom such as this.

It is not the case that those of inferior practice
could ever come to know these skillful means.
Only if one acquires the power of great vigor
might one then become able to purify an ocean of *kṣetras*.

If in each and every atom,
one were to cultivate for countless kalpas,
only such a person as this would then be able to succeed
in purifying all buddha *kṣetras*.

One who can pass through an ocean of kalpas in cyclic existence
for the sake of each and every being
without his mind growing weary and slackening
is bound to become the world's Master Guide.

One who makes offerings to each and every buddha
even to the exhaustion of the bounds of the future
with a mind free of even a moment's weariness
is bound to succeed in the unsurpassable path.

The buddhas of the three periods of time
shall together assist the fulfillment of your vows
so that you will then personally abide
within the congregations of all buddhas.

The vows of all *tathāgatas*
are boundless.

Those with a penetrating comprehension of great wisdom
are able to know these skillful means.

Great Light, because you have made offerings to me,
you therefore attained great power
by which you enable beings as numerous as atoms
to become ripened in their progression toward bodhi.

The greatly renowned bodhisattvas
who cultivate the practices of Samantabhadra
and adorn an ocean of buddha *kṣetras*
are everywhere present throughout the Dharma realm.

Sons of the Buddha, you should all realize that, subsumed within that [Various] Great Adornments Kalpa,¹⁰⁷ there were small kalpas as numerous as a Ganges' sands. The life span of the people then was two small kalpas. Sons of the Buddha, the life span of that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha was fifty *koṭis* of years. After that buddha passed into nirvāṇa, a buddha came forth into the world named King Adorned with the Pāramitās' Eye of Goodness who also achieved right enlightenment there within that great Circle of Maṇi Jewel Flower Branches Forest.

At that time, the youth, Light of Great Power, saw that *tathāgata* attain the universal and right enlightenment and manifest the power of his spiritual superknowledges, whereupon:

He attained the mindfulness-of-the-buddha *samādhi* known as "gateway to the boundless oceanic treasury";

He attained a *dhāraṇī* known as "great wisdom power's Dharma depths";

He immediately attained the great kindness known as "everywhere adapting to beings in training and liberating them";

He immediately attained the great compassion known as "the cloud that everywhere covers all realms";

He immediately attained the great sympathetic joy known as "treasury of the awesome power of all buddhas' ocean of meritorious qualities";

He immediately attained the great equanimity known as "the identity and purity of the nature of dharmas and empty space";

He immediately attained the *prajñā pāramitā* known as "the inherent stainlessness of the pure body of the Dharma realm";

He immediately attained the spiritual superknowledge known as "the universally adapting appearance of unimpeded radiance";

He immediately attained the eloquence known as "skillful penetration of the depths of stainlessness"; and

He immediately attained the light of wisdom known as "the pure treasury of all dharmas of the Buddha."

There were ten thousand Dharma gateways such as these. He attained a penetrating comprehension of them all.

At that time, assisted by the awesome power of the Buddha, that youth, Light of Great Power, spoke these verses for his entire retinue, saying:

Even in an inconceivable number of kalpas, it is difficult to meet even one time the enlightened teacher who is a guide for the world.

The beings of this land have received an abundance of good fortune,
for now they are able to see a second buddha.

The Buddha's body everywhere emanates the great radiance
of the boundless and utmost purity of his physical marks.
Like a cloud, it fills up all lands
and everywhere praises the meritorious qualities of the buddhas.¹⁰⁸

Those illuminated by that light are all filled with joyous delight
and, wherever beings are beset by suffering, it is all extinguished.
Each is moved to feel reverence and produce thoughts of kindness.
These are all masterful functions brought about by the Tathāgata.

He sends forth clouds of inconceivably many transformations
which, emanating nets of infinitely varicolored radiance,
fill up all the lands throughout the ten directions.
These are manifested by the Buddha's spiritual superknowledges.

From each and every pore, there appear clouds of light
which pervade all of space and send forth a great sound.
Of all the nether-world regions, none are not thus illuminated,
whereupon the many sufferings of the hells are all extinguished.

The Tathāgata's wondrous voice pervades the ten directions
where it uses all languages to expound the Dharma,
adapting to beings' strengths arising from their past lives' goodness.
These are functions of the Great Master's spiritual transformations.

The Buddha comes forth and appears
in all the measureless and boundless oceans of great congregations,
and everywhere turns the wheel of the endless and sublime Dharma,
thereby bringing about the training of all beings.

The boundless power of the Buddha's spiritual superknowledges
manifests within all the *kṣetras*
where the Well Gone One of unimpeded wisdom such as this
realizes right enlightenment in order to benefit beings.

You should all be moved to thoughts of joyous delight
and be filled with exultation, happiness, and extreme reverence.
I shall go together with you to meet him.
If one sees the Tathāgata, his many sufferings will all cease.

Bring forth the resolve dedicated to progressing toward bodhi,
and bear all beings in mind with kindness.
If everyone abides in the vast vows of Samantabhadra,
we shall acquire sovereign mastery just as has the Dharma King.

Sons of the Buddha, when the youth, Light of Great Power, spoke
these verses, due to the spiritual power of the Buddha, his voice

became so unimpeded that, in all worlds, everyone was able to hear it, whereupon countless beings resolved to attain bodhi.

At that time, Prince Light of Great Power, together with his parents and their retinues, surrounded by countless hundreds of thousands of *koṭīs* of *nayutas* of beings, with cloud-like jeweled canopies everywhere filling the sky, all went together to visit King Adorned with the Pāramitās' Eye of Goodness Tathāgata. That buddha then taught them the Sutra on the Pure Adornment of the Dharma Realm's Essential Nature, one with a retinue of sutras as numerous as the atoms in an ocean of worlds. Having heard the teaching of that scripture, that entire great congregation then:

Attained a kind of pure knowledge known as "the penetration of all pure skillful means";

Attained a ground known as "stainless light";

Attained a cycle of *pāramitās* known as "revealing the adornments loved by the entire world";

Attained a cycle of increasingly vast practices known as "everywhere entering all *kṣētras*, boundless radiance, and pure views";¹⁰⁹

Attained a cycle of progressive practices known as "radiant banner of a cloud of stainless merit";

Attained a cycle of progressively penetrated realizations known as "vast radiance of the ocean of all dharmas";

Attained ever more profound preparatory practices known as "adornment with great wisdom";

Attained an ocean of crown-anointing wisdom known as "effortless cultivation of the ultimate sublime vision";

Attained a complete manifestation of vast radiance known as "universal illumination of the reflected light emanating from the Tathāgata's signs of an ocean of meritorious qualities"; and

Attained the pure wisdom which produces the power of vows known as "treasury of the power of measureless vows and resolute faith."

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

Good Indeed, O Ocean of Meritorious Qualities and Wisdom.

Having resolved to progress toward the great bodhi,
you are bound to attain the inconceivable realm of buddhahood
and become a place of refuge for beings everywhere.

You have already brought forth an ocean of great wisdom
and are thus able to thoroughly understand all dharmas.

You are bound to use inconceivably marvelous skillful means to enter the Buddha's endless sphere of action.

You have already seen all buddhas' cloud of meritorious qualities and have already entered the ground of inexhaustible wisdom. As for the ocean of *pāramitās* and skillful means, you, O One of Great Renown, are bound to completely fulfill them.

You have already acquired the skillful means and *dhāraṇī* gateways as well as the gateway of inexhaustible eloquence. Having cultivated all the different kinds of conduct and vows, you are bound to perfect the incomparably great wisdom.

You have already brought forth an ocean of vows and you have already entered an ocean of *samādhis*. You are bound to perfect the various kinds of great spiritual powers as well as all the inconceivable dharmas of the Buddha.

You have reached the very ends of the inconceivable Dharma realm and have already purified the vast and deep resolve. Going everywhere to see all buddhas of the ten directions, you engage in the pure adornment of the ocean of the many *kṣetras*.

You have already entered my bodhi practices and the ocean of original deeds and expedients practiced in the past. Just as I cultivated and purified them, you have awakened to all such marvelous practices as these.

In each and every one of countless *kṣetras*, I presented all different sorts of offerings to an ocean of buddhas, cultivating just as they did the result which was then attained. You yourself have witnessed all adornments such as these.

It is through the cultivation of pure practices in all *kṣetras* throughout a vast and endless ocean of kalpas, doing so with solid and inconceivable vows, that you are bound to gain these spiritual powers of the Tathāgata.

Through making offerings to all buddhas without exception and adorning the lands until they are all purified while cultivating the marvelous practices in every kalpa, you are bound to perfect the buddhas' great meritorious qualities.

Sons of the Buddha, after King Adorned with the Pāramitās' Eye of Goodness Tathāgata entered nirvāṇa, King Joyously Beheld Fine Wisdom soon afterward also passed on from that world. The youth, Light of Great Power, then took on the position of wheel-turning king. Then, within that Circle of Maṇi Jewel Flower Branches Forest,

a third *tathāgata* appeared in the world, one by the name of Ocean of Supreme Meritorious Qualities.

At that time, having observed the signs of that *tathāgata*'s realization of buddhahood, Light of Great Power Wheel-turning King then went to where that buddha was, accompanied by his retinue, four divisions of soldiers, and all the citizens of the cities and villages, all of whom brought along the seven kinds of jewels. They then offered up to that buddha an immense tower adorned with every kind of fragrant *maṇi* jewel.

At that time, in that very forest, that *tathāgata* taught the Sutra on the Radiant Practices of the Bodhisattva's Universal Eye, one that had a retinue of sutras as numerous as the atoms in a world. After hearing this Dharma, Light of Great Power Bodhisattva then acquired a samādhi known as Universal Light of Great Merit. Because he acquired this samādhi, he was then able to completely know the ocean of meritorious and non-meritorious aspects of all bodhisattvas and all beings throughout the past, present, and future.

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

It is good indeed, meritorious Light of Great Power,
that you and the others have all come here to visit me,
and that, due to sympathetic mindfulness of the ocean of all beings,
you have produced the great vow's resolve to attain supreme bodhi.

For the sake of all suffering beings,
you raised the mind of great compassion to enable their liberation
and thus shall become a refuge for the many deluded beings.
This is what constitutes the bodhisattva's practice of skillful means.

Wherever there is a bodhisattva able to remain steadfast
in cultivating supreme practices without weariness or indolence
with the most supreme and superior unimpeded understanding,
he is bound to acquire sublime wisdom such as this.

O Light of Merit, Banner of Merit,
Abode of Merit, and Ocean of Merit—
All the vows of Samantabhadra Bodhisattva
are such that you, O Great Light, are able to enter them.

Because of these vast vows, you will be able
to enter the inconceivable ocean of all buddhas.
The ocean of merit of all buddhas is boundless.
With sublime understanding, you will be able to see it all.

In the lands throughout the ten directions,
you will see all of the measurelessly and boundlessly many buddhas.

As for the ocean of all past practices of those buddhas,
you will completely see all matters such as these.

Wherever there are those who dwell in this ocean of skillful means,
they are certainly bound to enter the wisdom grounds.

This is to accord with all buddhas in one's training.

One such as this is definitely bound to realize all-knowledge.

In the ocean of all *kṣetras*, you cultivate all practices
throughout an ocean of kalpas as numerous as atoms.

Having thus trained in all the practices of all the *tathāgatas*,
you are bound then to attain the realization of buddhahood.

Just as you have observed throughout the ten directions
the most ultimate purification of the ocean of all *kṣetras*,

so too shall be the purification of your own *kṣetra*,

This is what those of boundless vows are bound then to attain.

All those in the ocean of this site of enlightenment's congregation,
having heard your vows, are now delighted.

They all enter into the vast vehicle of Samantabhadra

and resolve to dedicate this to their progression toward bodhi.

Thus, into each and every one of the boundlessly many lands,
they shall all enter and cultivate throughout an ocean of kalpas,
and, by the power of vows, they will be able to perfectly fulfill
all of the practices of Samantabhadra Bodhisattva.

Sons of the Buddha, yet another buddha came forth and appeared
within that Circle of Mañi Jewel Flower Branches Forest, one named
Universally Famous Banner of the Eye of the Lotus. During that
era, Light of Great Power reached the end of this life there and was
reborn atop Mount Sumeru in the celestial city known as Quiescent
Jeweled Palace. There he became a great heavenly king known as
Banner of Stainless Merit. He went with a congregation of devas
to visit that Buddha and presented him with an offering of a cloud
that rained down bejeweled flowers.

At that time, that *tathāgata* spoke for their sakes the Pervasive
Illumination of the Universal Gateway of Vast Skillful Means Sutra,
one that had a retinue of sutras as numerous as the atoms in an
ocean of worlds. Having heard this sutra, that congregation of
devas then acquired a samādhi known as "treasury of delight in the
universal gateway." Through the power of that samādhi, they were
then able to enter the ocean of the true character of all dharmas.
Having acquired this benefit, they then departed from that site of
enlightenment and returned to their original place.

The End of Chapter Six

90. Per MW's entry on *khārīka* (p. 339, Column 3), this form of the word means "sown with a Khāri of grain." Soothill's DCBT gives: "*khāri*, a measure (or hamper) of grain; *khārīka*, equal to a *khāri*."
91. A *tāla* tree is palmyra palm tree.
92. Here and hereafter, SA is using a seemingly new term, "*kṣetra* system" (刹種), time and time again. It is nothing new. Rather it is just an artificial alternative designation for "world system" (世界種) used here simply to save space in the condensed context of verse lines.
93. Earlier (at 45b07), this was "Flaming Light of Vajra Jewels" (金剛寶焰光).
94. QL (T35n1735_p0584a04-14) indicates that, due to a scribal error, "fragrant ocean called Indra's Flower Treasury" (香水海名因陀羅華藏) is erroneously placed here in the Chinese translation of the Sanskrit text. The text should probably instead read as follows: "Within it, in the very lowest region, there is a world called Inducing Joyous Delight."
95. Here the verse is selectively reiterating various shapes of world systems which were first listed above (42a08-09).
96. "Great Rishi" (大仙) is one of the many titles of the buddhas. I follow this pronouncement by HH in pluralizing it here: "This is accomplished by the power of the spiritual superknowledges of all buddhas of the ten directions and the three periods of time." (...也就是十方三世一切諸佛神通力所成就.)
97. I follow HH in judging that "Master Guide" here is intended to be understood as an honorific title for the Buddha.
98. "The realm of Yama" (閻羅處, almost certainly *yamaloka*) is a reference to the realm of the *pretas* or "hungry ghosts" whom Yama is said to rule.
99. "Turbidities and unwholesome paths" (濁惡) is a radically condensed verse-line reference to the so-called "five turbidities" (五濁), probably better rendered as "the five degenerations" (*pañcakaṣāya*), and "the ten courses of unwholesome karma" (十惡 / *daśa-akuśala-karma-patha*).
100. With regard to the perhaps mildly obscure eight-character Chinese sentence which I translate as, "The turret towers and battlements for repelling invaders were all lofty and beautiful" (樓櫓却敵, 悉皆崇麗), QL explains that these are two different kinds of structures (not just one as this sentence might otherwise be read), the former being watch-towers or turret towers built atop the city walls, and the latter being separate platforms surrounding the city wall which are built up from earth. (城上守禦曰櫓, 繞城別築土臺曰却敵.)
101. An "ineffable" is a specific huge number defined in Chapter Thirty.
102. Where the text says, "...all those sites of enlightenment came to where he was," this becomes difficult for the average person to envision. HH's comment on this is: "The sites of enlightenment of all buddhas of the

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