

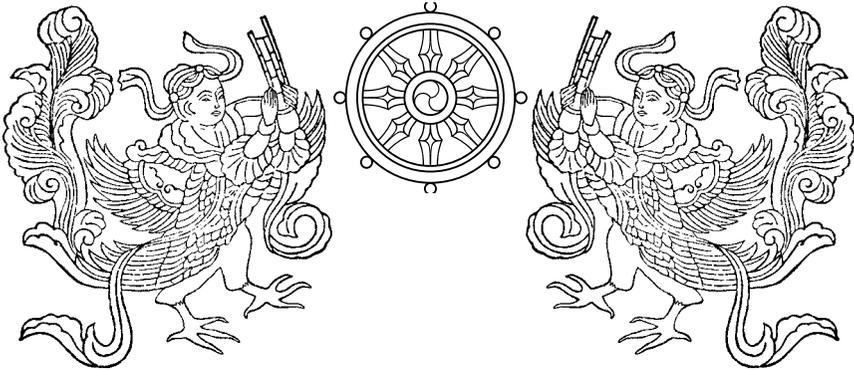
THE FLOWER ADORNMENT SUTRA

*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



KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

KALAVINKA PRESS
8603 39TH AVE SW
SEATTLE, WA 98136 USA
(WWW.KALAVINKAPRESS.ORG)

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Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0

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This Volume One ISBN: 978-1-935413-35-6 / LCCN: 2022946845

(Vol. 2 ISBN: 978-1-935413-36-3 / Vol. 3 ISBN: 978-1-935413-37-0)

The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.

Title: The Flower Adornment Sutra. An Annotated Translation of the

Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.

Other titles: *Maḥāvaiṣṭya Buddha Avataṃsaka Sūtra*. English

Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. |

Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical refer-

ences. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Maḥāvaiṣṭya Buddha*

Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra' rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese

80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho

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.

Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback).

This Volume One ISBN: 978-1-935413-35-6

Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)

LC record available at <https://lccn.loc.gov/2022946845>

Kalavinka Press books are printed on acid-free paper.

Cover and interior designed by Bhikshu Dharmamitra.

Printed in the United States of America

CHAPTER 3

The Samādhis of Samantabhadra

At that time, Samantabhadra Bodhisattva-mahāsattva sat down in front of the Tathāgata on a lion throne atop a lotus flower dais and, aided by the Buddha’s awesome spiritual powers, entered a samādhi. This samādhi was called “the Vairocana *tathāgatagarbha* body of all buddhas samādhi” by which one enters the uniformly equal nature of all buddhas and becomes able to reveal their many reflected images throughout the Dharma realm. It is as vast and unimpeded as empty space. Of all the eddies throughout the ocean of the Dharma realm, there are none that do not enter into it.

It produces all the samādhi dharmas and is everywhere able to envelope and hold within it the ten directions of the Dharma realm. The ocean of wisdom light of all buddhas of the three periods of time all comes forth from this. It is able to reveal the ocean of everything established throughout the ten directions. It contains within it the powers and liberations of all buddhas and the wisdom of the bodhisattvas. It is able to cause the atoms in all lands to be able to completely include the boundless Dharma realm. It brings to completion the ocean of meritorious qualities of all buddhas, reveals the Tathāgata’s ocean of great vows, and ensures that the dissemination and preservation of all Dharma wheels of all buddhas will never be cut off.

And just as in this world Samantabhadra Bodhisattva entered this samādhi in the presence of the Bhagavat, in this same way, throughout the ten directions of the Dharma realm and the realm of empty space, and throughout the three periods of time, in the realm of the subtle and unimpeded, within the vast radiance, in what the Buddha eye sees, where the Buddha’s powers are able to reach, and in what is manifested within the body of the Buddha, in all lands as well as in all the atoms in these lands, in each and every atom where there are buddha lands as numerous as the atoms in an ocean of worlds—before each and every buddha where there are Samantabhadra Bodhisattvas as numerous as the atoms in an ocean of worlds, they all entered this “Vairocana *tathāgatagarbha* body of all buddhas samādhi.”

At that time, every one of those Samantabhadra Bodhisattvas experienced all buddhas throughout the ten directions appearing directly before them, whereupon all those *tathāgatas* praised them in a single voice, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to enter into this “Vairocana *tathāgata*garbha body of all buddhas samādhi.” Sons of the Buddha, that this occurs is because you are all aided by all buddhas of the ten directions. It is because of the power of the original vows of Vairocana Tathāgata. And it is also because of the power resulting from your cultivation of the conduct and vows of all buddhas. In particular, this is:

- Due to the ability to turn the Dharma wheel of all buddhas;
- Due to revealing the ocean of wisdom of all *tathāgatas*;
- Due to everywhere illuminating the ocean of everything without exception that is established throughout the ten directions;
- Due to enabling all beings to purify themselves of their various defilements so that they succeed in attaining purity;
- Due to everywhere gathering in those in all great lands without having anything to which one is attached;
- Due to achieving unimpeded deep penetration into all buddhas’ spheres of action;
- Due to everywhere revealing the meritorious qualities of all buddhas;
- Due to the ability to penetrate the true character of all dharmas and increase wisdom;
- Due to contemplating all Dharma gateways;
- Due to completely understanding the faculties of all beings; and
- Due to being able to retain the entire ocean of teaching scriptures of all the buddhas, the *tathāgatas*.

At that time, all buddhas of the ten directions immediately bestowed on Samantabhadra Bodhisattva-mahāsattva:

- The knowledge that is able to enter the power of all-knowledge;
- The knowledge that enters the boundless Dharma realm;
- The knowledge that brings about the complete development of the sphere of action of all buddhas;
- The knowledge that knows the creation and destruction of all oceans of worlds;
- The knowledge that knows the vastness of all realms of beings;
- The knowledge that dwells in all buddhas’ extremely profound liberations and nondifferentiating samādhis;

The knowledge that enters the ocean of all bodhisattvas' faculties;
 The knowledge that knows the ocean of all beings' languages and eloquently turns the wheel of the Dharma;
 The knowledge that everywhere enters the bodies in all the oceans of worlds throughout the Dharma realm; and
 The knowledge that acquires the voices of all buddhas.

And just as in this world, in the presence of the Buddha, Samantabhadra Bodhisattva received the buddhas' bestowal of knowledges such as these, so too did this occur in this very same way for all the Samantabhadras in all the oceans of worlds as well as in each of the atoms in all those oceans of worlds. How could this be so? It was because this is the way it is when one realizes that samādhi.

At this time, the buddhas of the ten directions each extended their right hands and rubbed the crown of Samantabhadra Bodhisattva's head. From their hands which were all adorned with the major marks and secondary characteristics, a marvelous web of light released a fragrant stream of flaming radiance. They also emanated all of the different marvelous sounds of all buddhas as well as miraculous phenomena produced by their spiritual superknowledges. There also appeared within them the oceans of Samantabhadra's vows of all past, present, and future bodhisattvas, the Dharma wheels of all *tathāgatas*, and the reflected images of the buddhas of the three periods of time.

And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions.

At that time, Samantabhadra Bodhisattva arose from this samādhi. At the same time that he arose from this samādhi, he then also arose from an ocean of samādhi gateways as numerous as the atoms in all oceans of worlds. For instance:

He arose from the samādhi gateway by which one realizes the knowledge of the non-differentiating skillful means in each successive mind-moment of the three periods of time;
 He arose from the samādhi gateway by which one knows all atoms throughout the entire Dharma realm during all three periods of time;

He arose from the samādhi gateway that shows all buddha *kṣetras* throughout the three periods of time;

He arose from the samādhi gateway that shows the dwellings of all beings;

He arose from the samādhi gateway that knows the minds of the ocean of all beings;

He arose from the samādhi gateway that knows the different names of all beings;

He arose from the samādhi gateway that knows all the different places throughout the ten directions of the Dharma realm;

He arose from the samādhi gateway that knows that, within every atom, there are boundless vast clouds of emanation bodies of the buddha; and

He arose from the samādhi gateway in which one expounds on the ocean of principles and implications of all dharmas.

When Samantabhadra Bodhisattva arose from samādhi gateways such as these, all of those bodhisattvas there acquired:

Clouds of oceans of samādhis as numerous as the atoms in an ocean of worlds;

Clouds of oceans of *dhāraṇīs* as numerous as the atoms in an ocean of worlds;

Clouds of oceans of dharmas and skillful means as numerous as the atoms in an ocean of worlds;

Clouds of oceans of gateways of eloquence as numerous as the atoms in an ocean of worlds;

Clouds of oceans of cultivation as numerous as the atoms in an ocean of worlds;

Clouds of oceans of the light of wisdom as numerous as the atoms in an ocean of worlds which everywhere illuminate the treasury of meritorious qualities of all *tathāgatas* throughout the Dharma realm;

Clouds of oceans of all *tathāgatas'* powers, wisdom, and nondiscriminating skillful means as numerous as the atoms in an ocean of worlds;

Clouds of oceans of all *tathāgatas* as numerous as the atoms in an ocean of worlds who were each revealing manifold *kṣetras* in every one of their pores; and

Clouds of oceans of every one of the bodhisattvas as numerous as the atoms in an ocean of worlds in which they each manifested descent from the Tuṣita Heaven palace, taking birth, realizing buddhahood, turning the wheel of Dharma, entering *parinirvāṇa*, and so forth.

And just as the congregations of bodhisattvas in this world acquired benefits such as these when Samantabhadra Bodhisattva arose from samādhi, so too was this also so in all the oceans of worlds as well as in every atom among all the atoms in those oceans of worlds.

At that time, in all the oceans of worlds throughout the ten directions, due to the awesome spiritual power of all buddhas and also due to the power of Samantabhadra Bodhisattva's samādhis, there occurred a subtle trembling in all of them, whereupon every one of those worlds became adorned with the many kinds of precious jewels and also emanated marvelous voices which expounded on all dharmas.

Furthermore, within the oceanic congregations at the sites of enlightenment of all *tathāgatas*, there everywhere rained down ten kinds of clouds consisting of great sovereign *maṇi* jewels. What then were those ten? They were:

Clouds of sovereign *maṇi* jewels forming banners of marvelous golden stars;

Clouds of sovereign *maṇi* jewels emanating dazzling illumination;

Clouds of sovereign *maṇi* jewels trailing spheres of jewels;

Clouds of sovereign *maṇi* jewels containing treasuries of the many kinds of jewels in which there appeared images of bodhisattvas;

Clouds of sovereign *maṇi* jewels proclaiming and praising the names of the buddhas;

Clouds of sovereign *maṇi* jewels emanating abundant flaming radiance everywhere illuminating the sites of enlightenment in all buddha *kṣetras*;

Clouds of sovereign *maṇi* jewels illuminating the different kinds of spiritual transformations throughout the ten directions;

Clouds of sovereign *maṇi* jewels praising the meritorious qualities of all bodhisattvas;

Clouds of sovereign *maṇi* jewels emanating blazing light like the sun; and

Clouds of sovereign *maṇi* jewels emanating mind-pleasing musical sounds heard everywhere throughout the ten directions.

After everywhere raining down ten kinds of clouds of sovereign *maṇi* jewels such as these, from within all the pores of all *tathāgatas*, there streamed forth rays of light and from within those light rays, there came a voice which spoke these verses:

Samantabhadra dwells everywhere in all *kṣetras*,
sitting on jeweled lotus flowers, beheld by congregations.

Of all the spiritual superknowledges, none do not appear.
Of the countless samādhis, he is able to enter them all.

Samantabhadra constantly uses many different types of bodies
which flow throughout the Dharma realm, filling all places.
By the power of samādhis, the superknowledges, and skillful means,
his perfect voice extensively teaches all without obstruction.

Within all the *kṣetras*, wherever the buddhas dwell,
in all kinds of samādhis, he manifests the spiritual superknowledges.
Each and every spiritual superknowledge everywhere pervades
all the lands of the ten directions without exception.

And just as this is so in all *kṣetras* where the *tathāgatas* dwell,
so too is this also so even within all the atoms in those lands.
The phenomena manifested by the samādhis and spiritual powers
all occur there through the power of the vows of Vairocana.

The appearance of Samantabhadra's body is like empty space.
It dwells in reliance on true suchness and hence not on any land.
He adapts to the aspirations in the minds of beings,
manifesting his universally appearing bodies equally for all.

Samantabhadra calmly abides in all the great vows.
Having gained this measureless power of spiritual superknowledges,
in all the *kṣetras* where the bodies of all buddhas abide,
he manifests his appearance and goes to pay his respects to them.

Within the boundless oceans of all congregations,
his division bodies dwelling there are also countless.
The lands in which he appears are all purified.
Even in but a single *kṣaṇa*, he sees many kalpas.

As Samantabhadra peacefully dwells in every *kṣetra*,
the spiritual superknowledges he manifests are incomparable.
Thus he causes quaking in the ten directions, in none not pervasively,
while enabling all who are watching to succeed in witnessing this.

The wisdom, meritorious qualities, and powers of all buddhas—
He has completely fulfilled all these different kinds of great dharmas.
Using all his samādhis and gateways of skillful means,
he reveals his bodhi practices from throughout the past.

Such powers of sovereign mastery as these are inconceivable.
They are all manifested throughout the lands of the ten directions.
In order to reveal his universal entry into all the samādhis,
within the buddhas' light clouds, they praise his meritorious qualities.

At that time, all those in that congregation of bodhisattvas faced
Samantabhadra, placed their palms together, gazed up in admiration,

and, aided by the Buddha's spiritual powers, joined their voices in praising him, saying:

You have been born from the Dharma of the buddhas
and also have come forth due to the power of the Tathāgata's vows.
Identical with true suchness and like a treasury of empty space,
you have already purified this Dharma body.

Within the congregations in all buddhas' *kṣetras*,
Samantabhadra everywhere dwells in those places.
He who is radiant with an ocean of meritorious qualities and wisdom
equally illumines the ten directions and has none where he is not seen.

With his vast ocean of meritorious qualities, Samantabhadra
goes everywhere in the ten directions and draws near to the buddhas.
To all the *kṣetras* even within all the atoms,
he is able to go to visit them all and appear clearly there.

O Son of the Buddha, we always see you
wherever the *tathāgatas* dwell, drawing near to them all
and abiding in the genuine spheres of samādhi
for kalpas as numerous as the atoms in all lands.

The Buddha's Son is able to use the universally pervasive body
to go to all the lands of the ten directions
to rescue and liberate all those in the great ocean of beings,
having no atom in the entire Dharma realm that he does not enter.

He enters into all atoms throughout the Dharma realm.
His body is endless and free of any differentiating aspects.
Like empty space he is pervasively present in them all,
expounding on the vast Dharma of the Tathāgata.

He who is radiant with the light of all meritorious qualities
is as vast as a cloud and possessed of especially supreme powers.
He travels to meet everyone in the ocean of beings
and then teaches the peerless Dharma practiced by the buddhas.

In order to liberate beings, throughout an ocean of kalpas,
he cultivated all the supreme practices of Samantabhadra.
In expounding on all dharmas, he is like an immense cloud.
The range of his voice is so vast that no one fails to hear it.

How is it that these lands are established?
How is it that the buddhas come forth and appear?
And also, those matters having to do with the ocean of all beings—
Please explain their meaning in accordance with reality.

Everyone in the ocean of this immeasurably vast congregation
abides in reverence before the Venerable One,

requesting him to turn the wheel of the pure and wondrous Dharma.
All the buddhas join in rejoicing.

The End of Chapter Three