

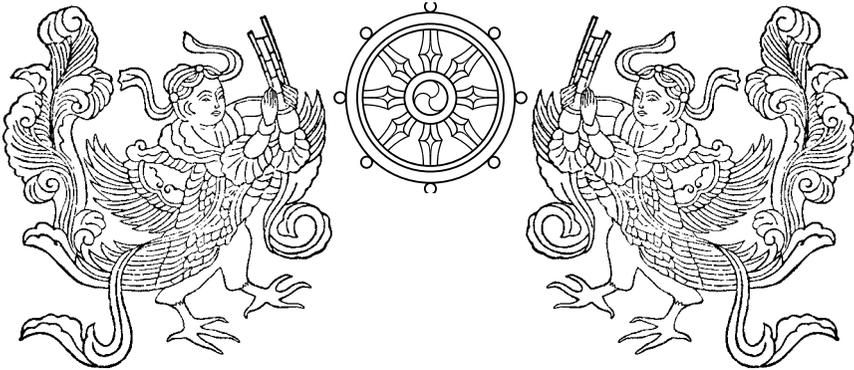
THE FLOWER ADORNMENT SUTRA

*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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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 13

Ascent to the Summit of Mount Sumeru

At that time, due to the awe-inspiring spiritual powers of the Tathāgata, throughout the ten directions, among all those four-continent worlds, on the Jambudvīpa continents, everyone saw the Tathāgata seated beneath the tree. In every instance, there were bodhisattvas there who, assisted by the Buddha's spiritual powers, were expounding on the Dharma. There was no one there not thinking that he was constantly facing the Buddha.

Then the Bhagavat, even without leaving the bodhi tree, ascended Mount Sumeru where he headed in the direction of Lord Śakra's palace. Lord Śakra, who was just then in front of his Marvelous Excellence Palace, saw from afar that the Buddha was coming, whereupon, through the use of his spiritual powers, he decorated his palace with adornments and placed in it a lion throne made entirely of wondrous jewels which everywhere emanated a treasury of light. It was decorated with a myriad levels of the most ultimately fine adornments, including a myriad gold nets covering it from above, a myriad curtains and a myriad canopies arrayed all around it, a myriad hanging sashes of elegantly embroidered silks, a myriad interlaced strands of pearls which completely encircled it, and a myriad kinds of robes spread out on the throne. It was surrounded by a myriad young devas and a myriad Brahma Heaven kings, and it was illuminated by the dazzling radiance of a myriad lights.

Then, after Lord Śakra had prepared this throne for the Tathāgata, with body bent low and palms pressed together, he respectfully faced the Buddha and said, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only wish that the Right and Fully Enlightened One will have pity on us and stay here in this palace."

The Bhagavat then accepted his invitation and entered that Marvelous Excellence Palace. This also happened in the same way in all those other worlds throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Lord Śakra brought all the music in all those palaces to a natural pause and then, recalling the roots of goodness planted by the buddhas throughout the past, he spoke these verses:

Kāśyapa Tathāgata embodied the great compassion
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Kanakamuni was one of unimpeded vision
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Krakucchanda was like a mountain of gold
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Viśvabhū Buddha was free of the three kinds of defilement
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Śikhin Tathāgata had abandoned discriminations
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Vipaśyin Buddha was like a full moon
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Puṣya had clearly penetrated the ultimate truth
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Tiṣya Tathāgata possessed unimpeded eloquence
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Padma Buddha possessed stainless purity
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Burning Lamp Tathāgata emanated great radiance
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Just as in this world this king of the Trāyastriṃśa Heaven, assisted by the spiritual power of the Tathāgata, praised the meritorious qualities of those ten buddhas, so too did all those other Śakras, those heavenly kings, also utter such praises of the buddhas' meritorious qualities.

The Bhagavat then entered that Marvelous Excellence Palace and took his seat in the lotus posture. That palace then suddenly became just as vast in its capacity as that entire celestial congregation's abode. So too did this also occur in this same way in all those other worlds throughout the ten directions.

The End of Chapter Thirteen

