

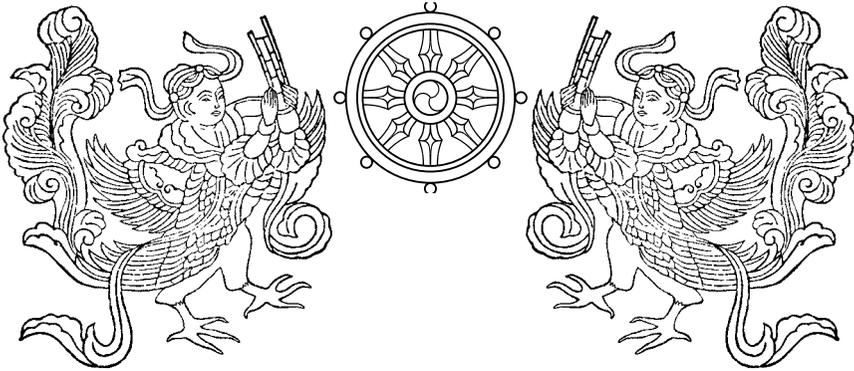
THE FLOWER ADORNMENT SUTRA

*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)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal Revenue Code. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

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

© 2022 Bhikshu Dharmamitra

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 19

Ascent to the Suyāma Heaven Palace

At that time, through the awe-inspiring spiritual powers of the Tathāgata, in all the worlds of the ten directions, in their four-continent lands, on their continent of Jambudvīpa, and also on the summit of their Mount Sumeru, everyone saw the Tathāgata abiding in the midst of a congregation in which, with the assistance of the Buddha's spiritual powers, all those bodhisattvas expounded on the Dharma. There was no one there not under the impression that he was always in the direct presence of the Buddha.

At that time, even without departing from any of those bodhi trees or the summits of those Mount Sumerus, the Bhagavat then proceeded toward the Hall of Jewel Adornments of the Suyāma Heaven Palace. At that time, the Suyāma Heaven king saw the Buddha coming in the distance and immediately used his spiritual powers to transformationally create a jeweled lotus flower dais lion throne within the palace.

It was adorned with a hundred myriad tiers of adornments, covered over from above by a hundred myriad interspersed gold nets, a hundred myriad flower curtains, a hundred myriad garland curtains, a hundred myriad incense curtains, and a hundred myriad jewel curtains. It was also encircled by arrays of flower canopies, garland canopies, incense canopies, and jewel canopies, each of them numbering a hundred myriads, and it was illuminated by the dazzling radiance of a hundred myriad light rays.

A hundred myriad Suyāma Heaven kings bowed down in reverence, a hundred myriad Brahma Heaven kings danced for joy, a hundred myriad bodhisattvas proclaimed praises, and a hundred myriad types of celestial music continuously played a hundred myriad kinds of Dharma sounds without interruption.

A hundred myriad kinds of flower clouds, a hundred myriad kinds of garland clouds, a hundred myriad kinds of adornment clouds, and a hundred myriad kinds of robe clouds surrounded and covered the scene and the light from a hundred myriad kinds of *maṇi* jewel clouds created dazzling illumination.

[This throne] was born of a hundred myriad kinds of roots of goodness, was protected and supported by a hundred myriad buddhas, was enhanced by a hundred myriad kinds of merit, was adorned by a hundred myriad kinds of deep resolve and a hundred myriad kinds of vows, was produced by a hundred myriad kinds of practices, was established by a hundred myriad kinds of dharmas, and was transformationally manifested by a hundred myriad kinds of spiritual powers. It constantly emanated a hundred myriad kinds of voices explaining all dharmas.

At that time, after that deva king had prepared the throne, he bent down his body before the Buddha and, placing his palms together, reverently and solemnly addressed the Buddha, saying, “Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only pray that the One Worthy of Offerings, the One of Right and Universal Enlightenment, will take pity on us and stay in this palace.”

The Buddha then accepted the invitation and ascended into the Jeweled Hall, while also doing so in all those same circumstances throughout the ten directions.

Then the [Suyāma] Heaven king recalled the roots of goodness he had planted in the presence of past buddhas, whereupon, assisted by the Buddha’s spiritual powers, he spoke these verses:

Famous Name Tathāgata, renowned throughout the ten directions
and the most supreme of all in auspiciousness,
has previously entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Jewel King Tathāgata, the lamp of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of purity.
This place is therefore the most auspicious.

Joyous Eyes Tathāgata, one with unimpeded vision
and the most supreme of all in auspiciousness,
has previously entered this hall of adornments.
This place is therefore the most auspicious.

Burning Lamp Tathāgata, one who illuminates the world
and the most supreme of all in auspiciousness,
has previously entered this hall of extraordinarily supremacy.
This place is therefore the most auspicious.

Beneficence Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of immaculate purity.
This place is therefore the most auspicious.

Well Enlightened Tathāgata, one who had no teacher
and the most supreme of all in auspiciousness,
has previously entered this hall of precious fragrances.
This place is therefore the most auspicious.

Celestial Supremacy Tathāgata, the lamp within the world
and the most supreme of all in auspiciousness,
has previously entered this hall of wondrous fragrance.
This place is therefore the most auspicious.

Never Departing Tathāgata, the hero of discourses
and the most supreme of all in auspiciousness,
has previously entered this hall of the universal eye.
This place is therefore the most auspicious.

Unexcelled Tathāgata, one replete in the many virtues
and the most supreme of all in auspiciousness,
has previously entered this hall of fine adornments.
This place is therefore the most auspicious.

Austere Practices Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of universal adornments.
This place is therefore the most auspicious.

Just as the Suyāma Heaven king in this world, assisted by the Buddha's spiritual powers, recalled the meritorious qualities of buddhas of the past and proclaimed their praises, so too did the Suyāma Heaven kings throughout the worlds of the ten directions all also praise the meritorious qualities of the buddhas in this same way.

At that time, when the Bhagavat entered the Hall of Maṇi Jewel Adornments and sat down in the lotus posture on that jeweled lotus flower dais lion throne, this hall suddenly became just as vast as the dwelling space of that entire celestial congregation. So too did this occur in the same way in all those other places throughout the worlds of the ten directions.

The End of Chapter Nineteen

