

# THE FLOWER ADORNMENT SUTRA

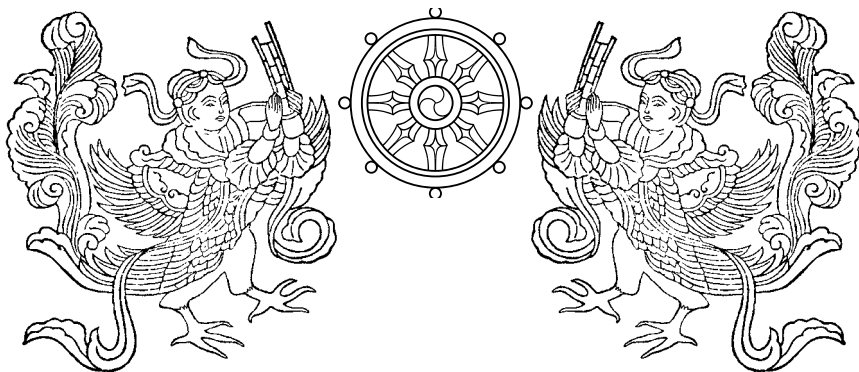
## *The Great Expansive Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra

By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS  
OF THE FLOWER ADORNMENT SUTRA

## VOLUME TWO



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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.

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## CHAPTER 30

### Asaṃkhyeyas<sup>315</sup>

At that time, Mind King Bodhisattva addressed the Buddha, saying, “O Bhagavat, when expounding on the Dharma, the buddhas, the *tathāgatas*, use such numbers as ‘*asaṃkhyeya*,’ ‘measureless,’ ‘boundless,’ ‘incomparable,’ ‘innumerable,’ ‘indescribable,’ ‘inconceivable,’ ‘incalculable,’ ‘ineffable,’ and ‘ineffable-ineffable.’ O Bhagavat, what is meant by ‘*asaṃkhyeya*’ and so forth until we come to ‘ineffable-ineffable?’”

The Buddha then informed Mind King Bodhisattva, saying, “It is good indeed, good indeed, O Son of Good Family, that, wishing to enable all those in the world to penetrate the meaning of these denominations of measurement known by the Buddha, you now ask the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, about this matter. Son of Good Family, listen carefully, listen carefully, and skillfully ponder this as I now explain this for you.”

Then Mind King Bodhisattva replied, “I wish only to receive this very instruction.”

The Buddha then said, “Oh Son of Good Family”:

A hundred *lakṣas* equals a *koṭī*.<sup>316</sup>

A *koṭī* times a *koṭī* equals an *ayuta*.

An *ayuta* times an *ayuta* equals a *nayuta*.

A *nayuta* times a *nayuta* equals a *viṃśvara*.

A *viṃśvara* times a *viṃśvara* equals a *kaṅkara*.

A *kaṅkara* times a *kaṅkara* equals an *agāra*.

An *agāra* times an *agāra* equals a *pravara*.

A *pravara* times a *pravara* equals a *mavara*.

A *mavara* times a *mavara* equals an *avara*.

An *avara* times an *avara* equals a *tavara*.

A *tavara* times a *tavara* equals a *sīmā*.

A *sīmā* times a *sīmā* equals a *hūma*.

A *hūma* times a *hūma* equals a *nema*.

A *nema* times a *nema* equals an *avaga*.

An *avaga* times an *avaga* equals a *mīgava*.

A *mīgava* times a *mīgava* equals a *viraga*.

A *viraga* times a *viraga* equals a *vigava*.

A *vigava* times a *vigava* equals a *saṃkrama*.  
 A *saṃkrama* times a *saṃkrama* equals a *visara*.  
 A *visara* times a *visara* equals a *vijambha*.  
 A *vijambha* times a *vijambha* equals a *vijāga*.  
 A *vijāga* times a *vijāga* equals a *visota*.  
 A *visota* times a *visota* equals a *vivāha*.  
 A *vivāha* times a *vivāha* equals a *vibhakti*.  
 A *vibhakti* times a *vibhakti* equals a *vikhyāta*.  
 A *vikhyāta* times a *vikhyāta* equals a *tulana*.  
 A *tulana* times a *tulana* equals a *dharāṇa*.  
 A *dharāṇa* times a *dharāṇa* equals a *vipatha*.  
 A *vipatha* times a *vipatha* equals a *viparya*.  
 A *viparya* times a *viparya* equals a *samarya*.  
 A *samarya* times a *samarya* equals a *viturṇa*.  
 A *viturṇa* times a *viturṇa* equals a *hevara*.  
 A *hevara* times a *hevara* equals a *vicāra*.  
 A *vicāra* times a *vicāra* equals a *vicasta*.  
 A *vicasta* times a *vicasta* equals an *atyudgata*.  
 An *atyudgata* times an *atyudgata* equals a *viśiṣṭa*.  
 A *viśiṣṭa* times a *viśiṣṭa* equals a *nevala*.  
 A *nevala* times a *nevala* equals a *hariva*.  
 A *hariva* times a *hariva* equals a *vikṣobha*.  
 A *vikṣobha* times a *vikṣobha* equals a *halibhu*.  
 A *halibhu* times a *halibhu* equals a *harisa*.  
 A *harisa* times a *harisa* equals a *heluga*.  
 A *heluga* times a *heluga* equals a *drabuddha*.  
 A *drabuddha* times a *drabuddha* equals a *haruṇa*.  
 A *haruṇa* times a *haruṇa* equals a *maluda*.  
 A *maluda* times a *maluda* equals a *kṣamuda*.  
 A *kṣamuda* times a *kṣamuda* equals an *elada*.  
 An *elada* times an *elada* equals a *maluma*.  
 A *maluma* times a *maluma* equals a *sadama*.  
 A *sadama* times a *sadama* equals a *vimuda*.  
 A *vimuda* times a *vimuda* equals a *vaimātra*.  
 A *vaimātra* times a *vaimātra* equals a *pramātra*.  
 A *pramātra* times a *pramātra* equals an *amātra*.  
 An *amātra* times an *amātra* equals a *bhramātra*.  
 A *bhramātra* times a *bhramātra* equals a *gamātra*.  
 A *gamātra* times a *gamātra* equals a *namātra*.  
 A *namātra* times a *namātra* equals a *hemātra*.

A *hemātra* times a *hemātra* equals a *vemātra*.  
 A *vemātra* times a *vemātra* equals a *paramātra*.  
 A *paramātra* times a *paramātra* equals a *śivamātra*.  
 A *śivamātra* times a *śivamātra* equals an *ela*.  
 An *ela* times an *ela* equals a *vela*.  
 A *vela* times a *vela* equals a *tela*.  
 A *tela* times a *tela* equals a *gela*.  
 A *gela* times a *gela* equals a *svela*.  
 A *svela* times a *svela* equals a *nela*.  
 A *nela* times a *nela* equals a *kela*.  
 A *kela* times a *kela* equals a *sela*.  
 A *sela* times a *sela* equals a *phela*.  
 A *phela* times a *phela* equals a *mela*.  
 A *mela* times a *mela* equals a *saraṭa*.  
 A *saraṭa* times a *saraṭa* equals a *meruda*.  
 A *meruda* times a *meruda* equals a *kheluda*.  
 A *kheluda* times a *kheluda* equals a *mātula*.  
 A *mātula* times a *mātula* equals a *samula*.  
 A *samula* times a *samula* equals an *ayava*.  
 An *ayava* times an *ayava* equals a *kamala*.  
 A *kamala* times a *kamala* equals a *magava*.  
 A *magava* times a *magava* equals an *atara*.  
 An *atara* times an *atara* equals a *heluya*.  
 A *heluya* times a *heluya* equals a *veluva*.  
 A *veluva* times a *veluva* equals a *kalāpa*.  
 A *kalāpa* times a *kalāpa* equals a *havava*.  
 A *havava* times a *havava* equals a *vivara*.  
 A *vivara* times a *vivara* equals a *navara*.  
 A *navara* times a *navara* equals a *malara*.  
 A *malara* times a *malara* equals a *savara*.  
 A *savara* times a *savara* equals a *meruṭu*.  
 A *meruṭu* times a *meruṭu* equals a *camara*.  
 A *camara* times a *camara* equals a *dhamara*.  
 A *dhamara* times a *dhamara* equals a *pramāda*.  
 A *pramāda* times a *pramāda* equals a *vigama*.  
 A *vigama* times a *vigama* equals an *upavarta*.  
 An *upavarta* times an *upavarta* equals a *nirdeśa*.  
 A *nirdeśa* times a *nirdeśa* equals an *akṣaya*.  
 An *akṣaya* times an *akṣaya* equals a *sambhūta*.  
 A *sambhūta* times a *sambhūta* equals an *amama*.

An *amama* times an *amama* equals an *avānta*.  
 An *avānta* times an *avānta* equals an *utpala*.  
 An *utpala* times an *utpala* equals a *padma*.  
 A *padma* times a *padma* equals a *saṃkhyā*.  
 A *saṃkhyā* times a *saṃkhyā* equals a *gati*.  
 A *gati* times a *gati* equals an *upagama*.  
 An *upagama* times an *upagama* equals an *asaṃkhyeya*.  
 An *asaṃkhyeya* times an *asaṃkhyeya* equals an *asaṃkhyeya-parivarta*.<sup>317</sup>  
 An *asaṃkhyeya-parivarta* times an *asaṃkhyeya-parivarta* equals an *aparimāṇa*.  
 An *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇa-parivarta*.  
 An *aparimāṇa-parivarta* times an *aparimāṇa-parivarta* equals an *aparyanta*.  
 An *aparyanta* times an *aparyanta* equals an *aparyanta-parivarta*.  
 An *aparyanta-parivarta* times an *aparyanta-parivarta* equals an *asamanta*.  
 An *asamanta* times an *asamanta* equals an *asamanta-parivarta*.  
 An *asamanta-parivarta* times an *asamanta-parivarta* equals an *agaṇeya*.  
 An *agaṇeya* times an *agaṇeya* equals an *agaṇeya-parivarta*.  
 An *agaṇeya-parivarta* times an *agaṇeya-parivarta* equals an *atulya*.  
 An *atulya* times an *atulya* equals an *atulya-parivarta*.  
 An *atulya-parivarta* times an *atulya-parivarta* equals an *acintya*.  
 An *acintya* times an *acintya* equals an *acintya-parivarta*.  
 An *acintya-parivarta* times an *acintya-parivarta* equals an *ameya*.  
 An *ameya* times an *ameya* equals an *ameya-parivarta*.  
 An *ameya-parivarta* times an *ameya-parivarta* equals an *anabhilāpya*.  
 An *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpya-parivarta*.  
 An *anabhilāpya-parivarta* times an *anabhilāpya-parivarta* equals an *anabhilāpyānabhilāpya*.<sup>318</sup>  
 This *anabhilāpyānabhilāpya*, times an *anabhilāpyānabhilāpya* equals an *anabhilāpyānabhilāpya-parivarta*.

At that time, the Bhagavat spoke these verses for Mind King Bodhisattva:

An ineffable number of ineffably many phenomena  
 fill up all of the ineffably many phenomena.  
 Even in an ineffable number of kalpas, one could never finish  
 describing the ineffable number of those phenomena within them.<sup>319</sup>

If one were to take an ineffable number of buddha *kṣetras*  
and grind them all into atoms,  
the *kṣetras* contained in a single atom would still be ineffably many.  
And just as this is true of one, so too is this true of all others as well.

If, in every mind-moment, one ground to atoms an ineffable number  
of these ineffably many buddha *kṣetras*  
and the *kṣetras* ground up in all ensuing mind-moments were the same  
as one constantly did so in this same way for ineffably many kalpas,  
the *kṣetras* contained in these atoms would be ineffably numerous.  
If these *kṣetras* were also reduced to atoms, it would be harder yet to  
describe them.

Even if one used an ineffable number of methods of calculation  
and continued to count them in this way for ineffably many kalpas—  
Even if one uttered praises for kalpas as numerous as these atoms,  
allotting ten myriads of ineffables of kalpas for each of those atoms,  
praising one Samantabhadra for just so very many kalpas,  
no one could ever exhaust his full measure of meritorious qualities.

On the tip of a single fine hair,  
there are an ineffable number of Samantabhadras  
and this is also true of the tip of every hair.  
So too is this true throughout the entire Dharma realm.

All the *kṣetras* on the tip of a single hair  
are such that their number amounts to countless ineffables.  
Every one of the hair tips throughout the realm of empty space  
also contain just such an extensive number of *kṣetras*.

All the lands residing on the tips of all those hairs  
consist of those with immeasurably many different ways they abide.  
And just as there are ineffably many different types of *kṣetras*,  
so too are there ineffably many *kṣetras* of the very same sort.

On each of the ineffably many places on the tips of hairs,  
there are pure *kṣetras* which themselves are ineffably numerous,  
each possessed of various adornments of ineffably many types.  
Their various kinds of unique marvels are also ineffably many.

In the places on the tip of every one of those hairs,  
the names of an ineffable number of buddhas are recited.  
Every single one of those names corresponds to a number of *tathāgatas*  
of whom there are an ineffable-ineffable number.

On the bodies of every one of those buddhas  
there appear an ineffable number of pores,  
and in every one of those pores,  
there appear an ineffable number of many forms and images.

That ineffable number of pores  
all emanate an ineffable number of light rays.  
In every one of those light rays,  
there are manifested an ineffable number of lotus flowers.

In every one of those lotus flowers,  
there are an ineffable number of flower petals  
and in the ineffable number of flowers and their many petals,  
there appear an ineffable number of forms and images.

Within each of those ineffably many forms,  
there in turn appear an ineffable number of petals.  
Within the petals, there are an ineffable number of light rays  
and the forms and images appearing in the light are ineffably many.

Every one of these ineffably many forms and images  
displays within it an ineffable number of light rays.  
Within this light, there appear an ineffable number of moons  
and those moons in turn manifest ineffably many more moons.

From within every one of these ineffably many moons  
there are manifested ineffably many rays of light  
and from within every one of those rays of light  
there are in turn also manifested an ineffable number of suns.

From within every one of these ineffably many suns,  
ineffably many colors are displayed  
and within every one of those colors  
there are also manifested an ineffable number of light rays.

Within each of those rays of light,  
there appear an ineffable number of lion thrones,  
the adornments of every one of which are ineffably many,  
and the rays of light shining from each of which are ineffably many.

The marvelous colors within these light rays are ineffably many  
and the pure lights within those colors are also ineffably many.  
From within every one of those pure light rays  
there are in turn manifested many different types of marvelous lights.

This light in turn manifests many different lights  
which are themselves of an ineffable-ineffable number.  
Within each of the many different light rays such as these,  
there appear marvelous Sumeru-like jewels.

The jewels manifested within every ray of light  
are of an ineffable-ineffable number  
and each one of those marvelous Sumeru-like jewels  
manifests an ineffable number of *kṣetras*.



All of those Sumeru-like jewels without exception  
in every case manifest just such an array of *kṣetras*  
and, were one to grind to atoms any single one of those *kṣetras*,  
one would find ineffably many forms and images in every atom.

Were one to reduce the many *kṣetras* to atoms, the images in the atoms  
would be of an ineffable-ineffable number.

All the many different images in atoms such as these  
in every case would emanate an ineffable number of light rays.

The buddhas appearing within these lights are ineffably many  
and the dharmas taught by those buddhas are ineffably many.  
The marvelous verses within that Dharma are ineffably many.  
Understandings gained from hearing those verses are ineffably many.

In every mind-moment, ineffably many understandings  
bring about ineffably many revelations of the truths.  
Manifested therein are all buddhas of the future  
forever and endlessly expounding on the Dharma.

Dharmas proclaimed by each of the buddhas are ineffably many.  
Their varieties of purity are ineffably many.  
The marvelous voices they utter are ineffably many.  
And their turnings of the wheel of right Dharma are ineffably many.

In every one of their turnings of the wheel of Dharma,  
they expound on an ineffable number of sutras.  
Within every one of those sutras,  
they distinguish an ineffable number of gateways into the Dharma.

Within every one of those gateways into the Dharma,  
they also explain an ineffable number of dharmas.  
Through the use of every one of those dharmas,  
they train an ineffable number of beings.

They may also always dwell for an ineffable number of kalpas  
within those places on the tip of but a single hair.  
Just as this is so of a single hair tip, so too is this also true of all others  
in which the number of kalpas they dwell there are all just the same.

Their minds are unimpeded in ineffably many ways.  
Their transformationally created buddhas are of an ineffable number.  
Every one of those transformationally created *tathāgatas*  
in turn manifests ineffably many other such transformations.

The Dharma body of those buddhas is itself ineffable  
and those buddha's division bodies are of an ineffable number.  
Their countless adornments are of an ineffable number  
and the places in the ten directions they visit are also ineffably many.

The lands in which they everywhere travel are ineffably many  
and the beings they contemplate are ineffably many.

The beings they purify are ineffably many  
and the beings they train are ineffably many.

All their adornments are ineffably many.

All their spiritual powers are ineffably many.

All their types of sovereign mastery are ineffably many.

And all their spiritual transformations are ineffably many.

All their spiritual superknowledges are ineffably many.

All their spheres of cognition are ineffably many.

All their empowerments are ineffably many.

And all the worlds in which they dwell are ineffably many.

Their teachings of the pure true character [of dharmas]<sup>320</sup>  
are ineffably many, their teachings of sutras are ineffably many,  
and the Dharma gateways on which they expound  
in every one of those sutras are ineffably many.

The dharmas which they additionally teach  
within each of those Dharma gates are ineffably many.

In every one of those dharmas,  
all their definitive teachings are ineffably many.

In each of those definitive teachings,  
they train an ineffable number of beings.  
Using ineffably many similar kinds of dharmas,  
ineffably many similar kinds of thought,

ineffably many different kinds of dharmas,  
ineffably many different kinds of thought,  
ineffably many different kinds of faculties,  
and ineffably many different kinds of discourse,

in all stations of practice and in each successive mind-moment,  
they engage in the training of ineffably many beings  
using ineffably many spiritual transformations,  
all the manifestations of which are themselves ineffably many.

The time in which they do so consists of ineffably many kalpas  
and the differences in how they do so are ineffably many.

The bodhisattva is able to distinguish and explain all these matters,  
but no mathematician could even differentiate them.

All the large and small *kṣetras* residing on the tip of but a single hair,  
whether they be defiled, pure, coarse, or refined *kṣetras*—

All of those of types such as these are ineffably many.

He is able to distinguish and clearly understand every one of them.

If one were to grind to atoms a single one of these lands,  
 those atoms would be so countless as to be ineffably many.  
 The boundless *kṣetras* such as these as numerous as those atoms  
 all come and gather together on the tip of but a single hair.

All of these ineffably many lands  
 are all gathered together in the tip of a hair without being crowded  
 and without causing the tip of that hair to increase in size,  
 and yet those lands all come and gather together there.

All the lands therein maintain their shapes and appearances  
 just as they originally existed, doing so without becoming mixed up.  
 And just as any single land does not cause disorder in the others,  
 so too is this true of all the other lands in this same way.

Even all the boundless realms of empty space  
 are entirely spread forth within a hair tip, filling it up entirely.  
 All lands such as these that are found abiding in a single hair tip,  
 the bodhisattva is able to expound on in but a single mind-moment.

An ineffable number of *kṣetras* may all enter in an orderly manner  
 even into but a single tiny pore.

That pore is able to hold all those *kṣetras*  
 and those *kṣetras* are still unable to completely fill up that pore.

The number of kalpas of their interpenetration are ineffably many.  
 The number of kalpas of their being held therein are ineffably many.  
 The time during which they reside therein in such an orderly way  
 consists of such a number of kalpas, no one could describe them all.

After they have been absorbed and securely dwell there in this way,  
 all those realms contained within it are then ineffably many.

The means employed in their entering there are ineffably many  
 and all the actions done after entering there are ineffably many.

The things clearly known by his mind faculty are ineffably many.

The regions that he roams through there are ineffably many.

The instances of his courageous vigor are ineffably many.

The masterfully enacted spiritual transformations are ineffably many.

His meditations are ineffably many,  
 his great vows are ineffably many,  
 his spheres of cognition are ineffably many,  
 and his penetrating realizations are ineffably many.

His pure physical karmic actions are ineffably many,  
 his pure verbal karmic actions are ineffably many,  
 his pure mental karmic actions are ineffably many,  
 and his pure resolute beliefs are ineffably many.

His instances of marvelous cognition are ineffably many,  
 his instances of marvelous wisdom are ineffably many,  
 his instances of fathoming dharmas' true character are ineffably many,  
 and his instances of severing doubts and delusions are ineffably many.

His instances of emancipation from *saṃsāra* are ineffably many,  
 his ascents to the right and fixed position are ineffably many,<sup>321</sup>  
 his extremely deep samādhis are ineffably many,  
 and his comprehensions of everything are ineffably many.

All beings are ineffably many,  
 all buddha *kṣetras* are ineffably many,  
 his insights regarding beings' bodies are ineffably many,  
 and his insights into beings' mental dispositions are ineffably many.

His insights about the fruits of their karma are ineffably many,  
 his insights about their mental inclinations are ineffably many,  
 his insights about their different types are ineffably many,  
 and his insights about their individual natures are ineffably many.

His insights about their taking on of bodies are ineffably many,  
 his insights about their birth places are ineffably many,  
 his insights about the time when they are born are ineffably many,  
 and his insights about the time after their birth are ineffably many.

His insights about their understandings are ineffably many,  
 his insights about their inclinations are ineffably many,  
 his insights about their languages are ineffably many,  
 and his insights about their actions are ineffably many.

With such great kindness and compassion as this, the bodhisattva  
 benefits everyone throughout all worlds,  
 everywhere manifests ineffably many bodies,  
 and enters into all the ineffably many buddha *kṣetras*.

He goes to see ineffably many bodhisattvas.  
 develops ineffably many types of wisdom,  
 poses ineffably many requests to receive teaching on right Dharma,  
 and his efforts to propagate the Buddha's teaching are ineffably many.

His manifestations of many different bodies are ineffably many,  
 his instances of paying respects in all lands are ineffably many,  
 his manifestations of spiritual superknowledges are ineffably many,  
 and his visits throughout the ten directions are ineffably many.

His emanations of division bodies everywhere are ineffably many,  
 his instances of drawing near to all buddhas are ineffably many,  
 his creations of all kinds of offering gifts are ineffably many,  
 and his countless offerings of all kinds of gifts are ineffably many.

Using ineffably many pure jewels,  
 using ineffably many marvelous lotus flowers,  
 and using ineffably many supremely fragrant garlands,  
 his offerings to *tathāgatas* are ineffably many.

His thoughts of pure faith are ineffably many,  
 his supremely awakened realizations are ineffably many,  
 his supreme aspirations are ineffably many,  
 and his acts of reverential respect for all buddhas are ineffably many.

His acts of cultivating giving are ineffably many,  
 his past instances of resolving [to give] have been ineffably many,  
 his gifts of all that is requested to supplicants are ineffably many.  
 and his instances of giving away everything are ineffably many.

His acts of purely observing moral precepts are ineffably many,  
 his instances of pure thought are ineffably many,  
 his praises of all buddhas are ineffably many,  
 and his acts of devotion to right Dharma are ineffably many.

His instances of perfecting patiences are ineffably many,  
 his instances of unproduced-dharmas patience are ineffably many,  
 his instances of complete fulfillment of quiescence are ineffably many,  
 and the times he dwelt on the quiescence ground are ineffably many.

His instances of rousing great vigor are ineffably many,  
 his past resolutions [to rouse vigor] were ineffably many.  
 his instances of irreversible resolve are ineffably many.  
 and his instances of unshakeable [vigor] are ineffably many.

His treasuries of all meditative absorptions are ineffably many,  
 his contemplations of dharmas are ineffably many,  
 his instances of quiescent abiding in absorptions are ineffably many,  
 and his complete penetrations of all the *dhyānas* are ineffably many.

His instances of wise penetrating cognition are ineffably many,  
 his sovereign masteries of samādhi are ineffably many,  
 his instances of complete cognition of dharmas are ineffably many,  
 and his clear visions of all buddhas are ineffably many.

His acts of cultivating countless practices are ineffably many,  
 his instances of making vast vows are ineffably many,  
 his extremely profound spheres of cognition are ineffably many,  
 and his pure Dharma gateways are ineffably many.

His bodhisattva Dharma powers are ineffably many,  
 his bodhisattva Dharma dwellings are ineffably many,  
 his instances of right mindfulness are ineffably many,  
 and his realms of Dharma are ineffably many.

His acts of cultivating wisdom in skillful means are ineffably many,  
his trainings in extremely profound wisdom are ineffably many,  
his instances of measureless wisdom are ineffably many,  
and his expressions of ultimate wisdom are ineffably many.

His types of Dharma wisdom are ineffably many,  
his [turnings of] the pure Dharma wheel are ineffably many,  
his acts of [spreading forth] the Dharma cloud are ineffably many,  
and his acts of raining the great Dharma rain are ineffably many.

His spiritual powers are ineffably many,  
his skillful means are ineffably many,  
his entries into empty and quiescent wisdom are ineffably many,  
and his continuations of it in every mind-moment are ineffably many.

His measureless practice gateways are ineffably many,  
his constant acts of abiding in them in every *kṣaṇa* are ineffably many,  
[the lands in] the ocean of all buddha *kṣetras* are ineffably many,  
and his abilities to go and visit them all are ineffably many.

The differences among all the *kṣetras* are ineffably many,  
their many different types of purification are ineffably many,  
their different kinds of adornments are ineffably many,  
and their boundless forms and appearances are ineffably many.

The many different varieties of inlays are ineffably many,  
the many different types of exquisite aspects are ineffably many,  
the pure buddha lands are ineffably many,  
and the defiled worlds are ineffably many.

His complete cognitions of beings are ineffably many,  
his cognitions of their individual natures are ineffably many,  
his cognitions of their karmic retributions are ineffably many,  
and his cognitions of their mental behavior are ineffably many.

His cognitions of the nature of their faculties are ineffably many,  
his cognitions of their understandings and desires are ineffably many,  
[his cognitions of] their defilement and purity are ineffably many,  
and his contemplations and trainings of them are ineffably many.

His sovereign masteries of transformations are ineffably many,  
his manifestations of various different bodies are ineffably many,  
his ways of cultivating vigor are ineffably many,  
and his liberations of beings are ineffably many.

His manifestations of spiritual transformations are ineffably many,  
his emanations of great radiance are ineffably many,  
his different kinds of forms and appearances are ineffably many,  
and his acts enabling beings to attain purity are ineffably many.

The number of each of his pores is ineffably many,  
 their emanations of nets of light are ineffably many,  
 the colors displayed by those nets of light are ineffably many,  
 and the buddha *kṣetras* that are all illuminated are ineffably many.

His acts of courage and fearlessness are ineffably many,  
 his uses of skillful expedient means are ineffably many,  
 his instances of training beings are ineffably many,  
 and the times he enables their escape from *saṃsāra* are ineffably many.

His pure physical actions are ineffably many,  
 his pure verbal actions are ineffably many,  
 his boundless mental actions are ineffably many,  
 and his especially supreme and marvelous actions are ineffably many.

His perfections of the jewel of wisdom are ineffably many,  
 his deep penetrations into the Dharma realm are ineffably many,  
 his bodhisattva's complete-retention *dhāraṇīs* are ineffably many,  
 and his instances of being well able to cultivate the training are ineffably many.

His voices of the wise are ineffably many,  
 his pure voices are ineffably many,  
 the genuine aspects of his right mindfulness are ineffably many,  
 and his awakenings of beings are ineffably many.

The ways he fulfills the awesome deportment are ineffably many,  
 his acts of pure cultivation are ineffably many,  
 his perfections of fearlessness are ineffably many,  
 and his ways of training those in the world are ineffably many.

His congregations of sons of the Buddha are ineffably many,  
 his pure and supreme practices are ineffably many,  
 his eulogizing exaltations of the buddhas are ineffably many,  
 and his endless proclamations of their praises are ineffably many.

The guides of the world<sup>322</sup> are ineffably many,  
 his discourses devoted to their praises are ineffably many,  
 all those bodhisattvas are ineffably many,  
 and their pure meritorious qualities are ineffably many.

The bounds [of their meritorious qualities] are ineffably [far-reaching],  
 those able to abide in them are ineffably many,  
 the types of wisdom by which they dwell in them are ineffably many,  
 and the kalpas exhausted dwelling in them are ineffably many.

The ways in which he is devoted to the buddhas are ineffably many,  
 the ways in which his wisdom is impartial are ineffably many,  
 the ways he skillfully penetrates dharmas are ineffably many,  
 and the ways he is unimpeded in the Dharma are ineffably many.

The ways he is like space in all three times are ineffably many,  
 his types of wisdom in all three times are ineffably many,  
 his ways of comprehending the three times are ineffably many,  
 and his ways of abiding in wisdom are ineffably many.

His especially supreme and marvelous practices are ineffably many,  
 his measureless great vows are ineffably many,  
 his pure great vows are ineffably many,  
 and the ways he realizes bodhi are ineffably many.

The bodhi of all buddhas is ineffable,  
 the wisdom they produce is ineffable,  
 the principles they distinguish are ineffable,  
 and their knowledge of all dharmas is ineffable.

The purification of buddha *kṣētras* is ineffable,  
 the cultivation of the powers is ineffable,  
 the length of time devoted to cultivation is ineffable,  
 and what is awoken to in but a single mind-moment is ineffable.

The sovereign masteries of all buddhas are ineffable,  
 their vast proclamations of right Dharma are ineffable,  
 their many different kinds of spiritual powers are ineffable,  
 and their manifestations within the world are ineffable.

The wheel of the pure Dharma is ineffable,  
 the courage in being able to turn it is ineffable,  
 the various means of explanatory discourse are ineffable,  
 and the acts of deep pity for those in the world are ineffable.

Though one might praise his ineffably many meritorious qualities  
 for an ineffable number of all kalpas,  
 although one might reach the end of those ineffably many kalpas,  
 one could never reach the end of those ineffably many qualities.

Even if ineffably many *tathāgatas*  
 praised with ineffably many tongues  
 the Buddha's ineffably many qualities for ineffably many kalpas,  
 still, none of them would ever be able to come to the end of them.

Even if all beings throughout the ten directions  
 simultaneously attained the realization of right enlightenment,  
 and every one of those resulting buddhas everywhere manifested  
 ineffably many bodies of all types,

whereupon each one of those ineffably many bodies  
 then manifested ineffably many heads,  
 and each one of those ineffably many heads  
 then manifested ineffably many tongues,



whereupon each one of those ineffably many tongues  
 then manifested ineffably many voices,  
 and each one of those ineffably many voices  
 then continued on for the duration of ineffably many kalpas,  
 and just as this was so with one, so too it was so with all buddhas,  
 and just as this was so with one, so too it was with all those bodies,  
 and just as this was so with one, so too it was with all those heads,  
 and just as this was so with one, so too it was with all those tongues,  
 and just as this was so with one, so too it was with all those voices  
 that they constantly praised the Buddha for ineffably many kalpas,  
 even were it possible to exhaust all those ineffably many kalpas,  
 still, no one could ever finish praising all the Buddha's qualities.

But a single fine atom is able to completely hold within it  
 ineffably many lotus flower worlds,  
 and in every one of those lotus flower worlds,  
 there are ineffably many Foremost Worthy Tathāgatas

who pervade even all places throughout the Dharma realm,  
 residing in all the atoms within it.

All the worlds therein, whether being created, abiding, or declining,  
 exist in such numbers as to be immeasurably and ineffably many.

The capacity of the area within a single atom is so boundless  
 that immeasurably many *kṣetras* are all able to enter there within it.  
 In the ten directions, these exist with ineffably many differences.  
 Those spread throughout the ocean of *kṣetras* are ineffably many.

Within every *kṣetra* there are *tathāgatas*  
 possessed of lifespans stretching on for ineffably many kalpas.  
 The actions carried out then by buddhas are ineffably many.  
 Their extremely deep and marvelous dharmas are ineffably many.

Their great powers of spiritual superknowledges are ineffably many,  
 their unimpeded knowledges are ineffably many,  
 their penetrations even into pores are ineffably many,  
 and those pores' causes and conditions are ineffably many.

Their perfections of the ten powers are ineffably many,  
 their awakenings to bodhi are ineffably many,  
 their penetrations of the pure Dharma realm are ineffably many,  
 and their acquisitions in deep wisdom's treasury are ineffably many.

The various ways of numerical measurement are ineffably many.

He is entirely able to know them just as they all are.

The many different forms are ineffably many.

Of these, there are none that he does not entirely comprehend.

His many different samādhis are ineffably many.  
 He is able in all of them to pass through ineffably many kalpas.  
 His pure practices in the presence of ineffably many buddhas  
 are themselves also ineffably many.

He acquires ineffably many varieties of unimpeded mind,  
 goes to pay his respects in ineffably many places in the ten directions,  
 brings forth ineffably many manifestations of spiritual power,  
 and carries out ineffably many boundless practices.

He goes forth to visit the multitudes of ineffably many *kṣetras*,  
 attains full comprehension of ineffably many buddhas,  
 practices ineffably many kinds of courageous vigor,  
 and gains ineffably many penetrating comprehensions with wisdom.

Neither practicing nor not practicing Dharma,  
 he enters ineffably many spheres of cognition  
 and, throughout ineffably many great kalpas,  
 constantly roams the ten directions to ineffably many places.

His expedient expressions of wisdom are ineffably many,  
 his expressions of genuine wisdom are ineffably many,  
 his wise uses of spiritual superknowledges are ineffably many,  
 and such manifestations in every mind-moment are ineffably many.

He achieves ineffably many complete cognitions of each one  
 of the ineffably many dharmas of the buddhas.  
 He is able to attain the realization of bodhi at one time  
 or instead attains such realization and entry at many different times.

The buddha *kṣetras* on the tip of a single hair are ineffably many,  
 and the buddha *kṣetras* in an atom are ineffably many.  
 He is able to go and pay respects to all buddha *kṣetras* such as these  
 and thereby see all the ineffably many *tathāgatas*.

His penetrating comprehensions of one reality are ineffably many  
 and his skillful entries into the Buddha's lineage are ineffably many.  
 The lands of all buddhas are ineffably many.  
 He is able to go, pay respects in them all, and then realize bodhi.

The differences present in the essential natures  
 of lands, beings, and buddhas are all ineffably many.  
 Their manifestations such as these in the three times are boundless.  
 The bodhisattva clearly sees them all.

### The End of Chapter Thirty

soldiers," "horse soldiers," "chariot soldiers," "marching soldiers"). Hence my decision to translate this as "soldiers."

311. I emend the text here to remedy an obvious graphic-similarity scribal error, restoring the *zheng wei* (正位) shown in four other editions to correct Taisho's clearly erroneous *zhengzhu* (正住). This "right and fixed position" (*samyaktva-niyāma*) is a milestone on the path corresponding to the stage of irreversibility and certain eventual success in one's chosen path, whether that be the individual-liberation path of the *śrāvaka* disciple or the universal-liberation path of the bodhisattva.
312. The Sanskrit for "transformations" (化) is *nirmāṇa*. This too is one of the standard similes for emptiness.
313. For the last two lines of this quatrain, the BB translation has: "He complies with their true suchness and thus acquires their genuine dharma." (隨順於真如, 得彼真實法。/ T09n0278\_p0583b17)
314. The three inverted mental factors are erroneous perceptions, views, and thoughts.
315. An *asaṃkhyeya* (which means "incalculable") is a huge number commonly used in Buddhist texts to describe the four phases of creation, abiding, destruction, and nonexistence associated with the longest of all world cycles, i.e., *kalpas*. It is also the 104<sup>th</sup> of the following 122 numerical designations (each of which is the square of the immediately previous number). As calculated by Upāsaka Ling Feng, an *asaṃkhyeya* equals  $10^{7.09884336127809E+031}$ .
316. The Sanskrit names for the following 123 levels of Sanskrit numbers (each of which is the square of the immediately previous number) were for the most part drawn from the Mahāvīyutpatti, nos. 7697-7820.
317. Beginning here, the numerical values for each of these numbers (as calculated by Upāsaka Ling Feng) are as follows:

*asaṃkhyeya* (阿僧祇)  $10^{7.09884336127809E+031}$   
*asaṃkhyeya-parivarta* (阿僧祇轉)  $10^{1.41976867225562E+032}$   
*aparimāṇa* (無量)  $10^{2.83953734451123E+032}$   
*aparimāṇa-parivarta* (無量轉)  $10^{5.67907468902247E+032}$   
*aparyanta* (無邊)  $10^{1.13581493780449E+033}$   
*aparyanta-parivarta* (無邊轉)  $10^{2.27162987560899E+033}$   
*asamanta* (無等)  $10^{4.54325975121797E+033}$   
*asamanta-parivarta* (無等轉)  $10^{9.08651950243595E+033}$   
*aṅaṇeya* (不可數)  $10^{1.81730390048719E+034}$   
*aṅaṇeya-parivarta* (不可數轉)  $10^{3.63460780097438E+034}$   
*atulya* (不可稱)  $10^{7.26921560194876E+034}$   
*atulya-parivarta* (不可稱轉)  $10^{1.45384312038975E+035}$   
*acintya* (不可思)  $10^{2.9076862407795E+035}$

*acintya-parivarta* (不可思轉)  $10^{5.81537248155901E+035}$   
*ameya* (不可量)  $10^{1.1630744963118E+036}$   
*ameya-parivarta* (不可量轉)  $10^{2.3261489926236E+036}$   
*anabhilāpya* (不可說)  $10^{4.65229798524721E+036}$   
*anabhilāpya-parivarta* (不可說轉)  $10^{9.30459597049441E+036}$   
*anabhilāpyānabhilāpya* (不可說不可說)  $10^{1.86091919409888E+037}$   
*anabhilāpyānabhilāpya-parivarta* (不可說不可說轉) =  
 $10^{3.72183838819776E+037}$

318. This second largest denomination of these Sanskrit numbers, “an *anabhilāpyānabhilāpa*,” or “an ineffable-ineffable,” is used throughout most of the following verses as a means of conveying the inconceivability of the concepts and circumstances associated with bodhisattvas, buddhas, and the path. As calculated by Upāsaka Ling Feng, its numerical value is  $10^{1.86091919409888E+037}$ .
319. QL says: “The following one hundred and twenty verses consist of two major parts: The first six verses explain that Samantabhadra’s meritorious qualities are so vast that one could never finish describing them. The remaining verses explain that the qualities of the Buddha are deep and vast and Samantabhadra exhaustively fathoms them all. Those first [six verses] are divided into two parts, of which the first four and a half verses clarify that the bases by which one is able to count them are numerous, whereas the last one and a half verses reveal that what is to be counted is vast.” (百二十偈大分為二前六明普賢德廣說不可盡餘偈明佛德深廣普賢窮究前中分二前四偈半明能數多後一偈半顯所數廣 / L130n1557\_0687b06)
- QL next mentions that there are ten levels to the description of the phenomena which constitute the bases for enumerating the innumerable meritorious qualities of Samantabhadra. Obviously, this entire description is rooted in the Avatamsaka Sutra’s trademark principle of “the interpenetration of all phenomena (large and small) with all other phenomena” which is one of the most outstanding and pervasive ideas in this entire sutra.
320. “True character” (實相) is usually an abbreviation of “true character of dharmas” (諸法實相 / *dharmatā*).
321. “Right and fixed position” corresponds to the Sanskrit *samyaktva niyāma*. In this context, this is a reference to the stage of irreversibility on the bodhisattva path to buddhahood.
322. “Guide of the world” (世間導師) is a Chinese translation of the Sanskrit *lokanātha*, “protector, lord, or refuge for the world” which, per BHSD (p. 464, Column 1), is “frequent as an epithet of the historic Buddha or an epithet of a Buddha; it is not clear that Śākyamuni is meant, tho he may be.”