

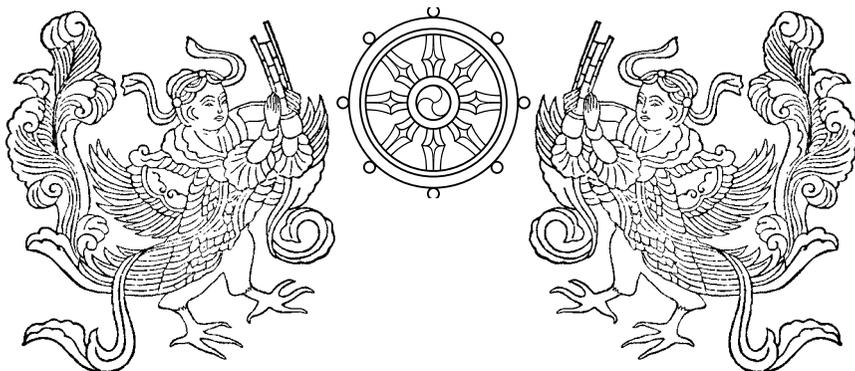
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE



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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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THE CONDUCT AND VOWS OF SAMANTABHADRA
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**Translated under Imperial Auspices by the Tang Dynasty
Tripiṭaka Master Prajñā from the State of Kashmir**

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CHAPTER 39 CONCLUSION

The Conduct and Vows of Samantabhadra

At that time, after Samantabhadra Bodhisattva-mahāsattva had praised the supreme qualities of the Tathāgata, he spoke to the bodhisattvas and Sudhana, saying:

Son of Good Family, if all buddhas of the ten directions were to continuously expound upon the meritorious qualities of the Tathāgata, doing so for kalpas as numerous as the atoms in an ineffable-ineffable²²⁶ number of buddha *kṣētras*, they would still be unable to come to the end of them. If one wishes to perfect these gateways to the meritorious qualities, then one should cultivate ten kinds of vast practices and vows. What then are those ten? They are as follows:

- The first is to revere all buddhas;
- The second is to proclaim the praises of the Tathāgata;
- The third is to extensively cultivate the making of offerings;
- The fourth is to repent of karmic obstacles;
- The fifth is to rejoice in others' merit;
- The sixth is to request the turning of the Dharma wheel;
- The seventh is to request the buddhas to remain in the world;
- The eighth is to always follow the buddhas' course of training;
- The ninth is to constantly accord with beings; and
- The tenth is to universally dedicate all merit.

Sudhana then addressed him, asking, "O Great Ārya, what is meant by 'revering all buddhas' and so forth, up to and including 'universally dedicating all merit'?"

Samantabhadra Bodhisattva addressed Sudhana, saying:

Son of Good Family, as for what is meant by "revering all buddhas," through the power of Samantabhadra's practices and vows, I arouse deeply resolute faith²²⁷ in all the buddhas, all the *bhagavats*, as numerous as the atoms in all buddha *kṣētras* of the ten directions and three periods of time throughout the Dharma realm and the realms of space, and then, as if they were right before my very eyes, with pure actions of body, speech, and mind, I always cultivate bowing down in reverence to them all.

Manifesting before every one of those buddhas' bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*,

with each of those bodies, I shall everywhere bow down in reverence to buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Only when the realms of space come to an end will my bowing in reverence to them then come to an end. However, because the realms of space can never end, my bowing in reverence to them has no end.

I shall continue in this way until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my bowing in reverence to them come to an end. However, because the realms of beings and so forth up to and including their afflictions are all endless, my bowing down in reverence to them will have no end. It continues on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "proclaiming the praises of the Tathāgata," in every one of the atoms throughout all buddha *kṣetras* of the ten directions and the three periods of time to the very end of the Dharma realm and the realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are all surrounded by an oceanic congregation of bodhisattvas.

With extremely deep conviction²²⁸ and directly manifest knowledge and vision, in the presence of each of them, I shall bring forth faculties of the tongue surpassing even those of the Goddess Sarasvatī's²²⁹ marvelous tongue. Each one of those tongues shall send forth an inexhaustible ocean of voices and each one of those voices shall send forth an ocean of all words and phrases proclaiming the praises of all *tathāgatas'* oceans of meritorious qualities. They shall do so until the very exhaustion of the bounds of future time, doing so continuously and without interruption throughout the Dharma realm, having no place they do not pervade. I shall continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my praises come to an end. However, because the realms of space and so forth up to and including beings' afflictions are all endless, these praises of mine will have no end. They continue on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "extensively cultivating the making of offerings," in each of the atoms

throughout all buddha *kṣētras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are surrounded by an oceanic congregation of many different kinds of bodhisattvas. Through the power of the practices and vows of Samantabhadra, I arouse deep resolute faith and directly manifest knowledge and vision with which I make offerings to all of them of supremely marvelous offering gifts, namely flower clouds, garland clouds, heavenly music clouds, heavenly canopy clouds, heavenly apparel clouds, and clouds of various kinds of heavenly scents, including perfumes, burning incenses, and powdered incenses with each of the clouds such as these being the size of Sumeru, the king of mountains.

I light many different kinds of lamps, including butter lamps, oil lamps, and all kinds of fragrant oil lamps. The wick of each of these lamps is as large as Mount Sumeru and the oil of each of these lamps is like the waters of a great ocean. Using all kinds of offering gifts such as these, I constantly make offerings.

Son of Good Family, among all the kinds of offerings, the offering of Dharma is supreme, including for instance the offering of cultivating in accordance with what was taught, the offering of benefiting beings, the offering of gathering in beings, the offering of substituting for beings in taking on their sufferings, the offering of diligently cultivating roots of goodness, the offering of never forsaking the bodhisattva's works, and the offering of never abandoning the bodhi resolve.

Son of Good Family, when compared with the merit of but a single mind-moment of Dharma giving, the measureless merit from making all the aforementioned kinds of offerings would not amount to even a hundredth part, a thousandth part, a single part in a hundred thousand *koṭīs* of *nayutas* of parts, a single part in a *kalā* of parts, a single part in the greatest amount reached through calculation, enumeration, or analogy, or to even a single part in an *upaniṣad* of parts.

And why is this so? This is because all *tathāgatas* venerate the Dharma, because cultivating in accordance with what was taught gives birth to all buddhas, because, if bodhisattvas practice making offerings of Dharma, they thereby succeed in making offerings to the Tathāgata, and because cultivating in this manner is what constitutes the true making of offerings.

I continue this vast practice of making the most excellent kinds of offerings until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my making of offerings come to an end. However, because the realms of space and so forth up to and including beings' afflictions can never end, these offerings of mine are also endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "repent-ing of karmic obstacles," the bodhisattva thinks to himself, "Throughout the beginningless kalpas of the past, due to greed, hatred, and delusion manifesting in body, speech, and mind, I have committed measurelessly and boundlessly many bad kar-mic actions. If these bad karmic actions had substance and signs, even all the realms of space would be unable to contain them. Now, with purity in the three types of karmic actions, directly before all buddhas and bodhisattva congregations everywhere in all *kṣetras* as numerous as the atoms in the entire Dharma realm, I sincerely repent [of these bad karmic actions], resolving to never commit them again and resolving to always abide in all the mer-itorious qualities of the pure moral precepts. I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my repentance come to an end. However, because the realms of space and so forth up to and including beings' afflictions can never end, this repentance of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind."

Again, Son of Good Family, as for what is meant by "rejoicing in others' merit," this refers to [the merit created by] all buddhas, the *tathāgatas*, throughout the Dharma realm and the realms of space who are as numerous as the atoms in all buddha *kṣetras* in the ten directions and three periods of time. From the time when they first aroused the resolve to attain all-knowledge, they diligently cultivated a mass of merit, never stinting in sacrificing their own bodies and lives, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. During every one of those kalpas, they sacrificed heads, eyes, hands, and feet as numerous as the atoms in an ineffable-ineffable number of bud-dha *kṣetras* as they practiced all the difficult-to-practice austerities

such as these, perfected the many different kinds of *pāramitā* gateways, realized and entered the many different kinds of bodhisattva wisdom grounds, perfected the unexcelled bodhi of all buddhas, and then reached *parinirvāṇa* after which their *śarīra* relics were distributed. I rejoice in all their roots of goodness and rejoice as well in all the merit produced by all the different kinds of beings of the six rebirth destinies and the four types of birth in all worlds of the ten directions, doing so even where their merit is only as small as a mote of dust.

I rejoice in all the merit produced by all *śrāvaka* disciples and *pratyekabuddhas* throughout the ten directions and three periods of time, whether still at the stage of training or beyond further training, and I rejoice in all the vast merit of the measureless difficult-to-practice austerities cultivated by all bodhisattvas in their resolute quest to reach the utmost right and perfect bodhi. I continue [to rejoice] in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. This rejoicing of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by “requesting the turning of the Dharma wheel,” in every one of the atoms throughout all buddha *kṣētras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are vast buddha *kṣētras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*. In every one of those *kṣētras*, there are all those buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras* who, in each successive mind-moment, are attaining the universal and right enlightenment surrounded by an oceanic congregation of all bodhisattvas. In all of them, using many different kinds of skillful means in the actions of body, speech, and mind, I earnestly request them to turn the wheel of the sublime Dharma.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. My always requesting all buddhas to turn the wheel of right Dharma is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by “requesting the buddhas to remain in the world,” whenever anywhere to the very end of the Dharma realm and the realms of space throughout the ten directions and three periods of time, there are any of the buddhas, the *tathāgatas*, as numerous as the atoms in all buddha *kṣetras* who are about to enter *parinirvāṇa*, including any such bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, those in training, those beyond training, and all good spiritual guides, I then beseech them all to refrain from entering nirvāṇa and to remain for kalpas as numerous as the atoms in all buddha *kṣetras*, doing so in order to benefit and gladden all beings.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings’ karmic actions come to an end, and until beings’ afflictions come to an end. These entreaties of mine are endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by “always following the buddhas’ course of training,” this refers to [the practices of] those such as this Sahā World’s Vairocana Tathāgata who, from the time when he first resolved [to attain bodhi], continued with nonretreating vigor to make gifts of an ineffable-ineffable number of his bodies and lives, peeling off his own skin to serve as paper, breaking his own bones to serve as pens, and drawing his own blood to serve as ink, doing so in order to write out copies of the scriptures that, if gathered together, would reach as high as Mount Sumeru.

Because of his profound esteem for the Dharma, he was never stinting even in sacrificing his own bodies and lives, how much the less in sacrificing the royal throne, cities, towns, and villages, palaces, parks, and groves, or all of his other possessions. He also practiced many other different kinds of difficult-to-practice austerities until finally, beneath the tree, he attained the great bodhi, displayed the many different kinds of spiritual superknowledges, manifested many different kinds of spiritual transformations, manifested many different kinds of buddha bodies, and dwelt in many different kinds of congregations.

Sometimes he dwelt in a congregation²³⁰ of all the great bodhisattvas. Sometimes he dwelt in a congregation of *śrāvaka* disciples or *pratyekabuddhas*. Sometimes he dwelt in congregations of wheel-turning sage kings²³¹ or lesser kings and their retainues. Sometimes he dwelt in congregations of *kṣatriyas*, brahman elders,

or householders, and so forth until we come to his dwelling in congregations of devas, dragons, others among the eight types of spiritual beings, humans, non-humans, or others. Abiding in many different kinds of congregations such as these, with his perfectly full voice like the quaking of thunder, adapting to their particular aspirations, he enabled the ripening of beings and continued on in this manner until he manifested entry into nirvāṇa.

I follow all such ways of training as these. And just as I do so with respect to the *bhagavat* of this present era, Vairocana, so too do I also follow in this manner in each successive mind-moment the training of all the *tathāgatas* in all the atoms in all the buddha *kṣetras* to the very end of the Dharma realm and the realms of space everywhere throughout the ten directions and the three periods of time.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. My following their course of training is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "constantly according with beings," this refers to [according with] all the many different kinds of beings in the oceans of *kṣetras* throughout the ten directions of the Dharma realm and the realms of space, including those who are egg-born, womb-born, moisture-born, or transformationally-born, those who are born in and live in reliance on earth, water, fire, or wind, and those who are born in and live in reliance on the air or the plants and trees.

These include the many different kinds of sentient beings with their various physical bodies, their various forms, their various appearances, their various lifespans, their various species, their various names, their various mental natures, their various kinds of knowledge and vision, their various aspirations, their various volitions, their various kinds of behavior, their various kinds of clothing, and their various kinds of food and drink, including those who dwell in many different kinds of settlements, villages, cities, towns, or palaces, and including even all the devas, dragons, and others among the eight kinds of spiritual beings as well as humans, non-humans, and so forth, including those without feet, those with two feet, four feet, or many feet, those with physical forms, those without physical forms, those with perception, those without perception, and those with neither perception nor non-perception.

I accord with all the different kinds of beings such as these by transforming my appearance in a manner that is appropriate to them. I then serve them in many different ways and present them with many different kinds of offerings, just the same as and no differently than if I was revering my parents or serving teachers, elders, arhats, or others up to and including the Tathāgata.

For those suffering from any of the many kinds of illnesses, I serve as an especially good physician. For those who have lost the path, I show them the right road. For those who are in the dark of night, I produce illumination. And for those who are poor, I enable them to find hidden treasure. In this way, the bodhisattva benefits all beings equally.

And why [does he do this]? This is because, if the bodhisattva is able to accord with beings, then this is to accord with and make offerings to all buddhas. If he reveres and serves beings, then this is to revere and serve the Tathāgata. If he causes beings to feel pleased, then this is to please all *tathāgatas*.

How is this so? This is because the buddhas, the *tathāgatas*, take the mind of great compassion as their very essence. It is because of beings that they then produce the great compassion. It is because of the great compassion that they produce the resolve to attain bodhi. And it is because of their resolve to attain bodhi that they then realize the universal and right enlightenment.

It is just as if there was a great king of trees in a wilderness desert that, so long as its roots find water, its branches, leaves, blossoms, and fruit all flourish luxuriantly. So too it is with the king of bodhi trees that grows in the wilderness of *saṃsāra*. It is all beings who form the roots of this tree and it is all buddhas and bodhisattvas who form its blossoms and fruit. So long as the waters of the great compassion benefit beings, then it is able to produce the fully developed blossoms and fruit of all buddhas' and bodhisattvas' wisdom.

Why is this? This is because, if bodhisattvas use the water of the great compassion to benefit beings, then they are able to gain *anuttarā-samyak-saṃbodhi*. Therefore bodhi itself depends on beings. If there were no beings, then none of the bodhisattvas would ever become able to gain the utmost right enlightenment.

Son of Good Family, you should understand the meaning of this in this way. It is because one has a mind of equal regard for all beings that one is able to develop perfectly complete great compassion. It is due to using the mind of great compassion to accord with beings that one is able to perfect one's offerings to the Tathāgata.

The bodhisattva continues to accord with beings in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. This according with beings of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "universally dedicating all merit," this refers to dedicating all the merit produced by all these vows, from the first, "revering all buddhas," up to and including "constantly according with beings," dedicating it to all beings throughout the Dharma realms and the realms of space, wishing thereby to enable beings to always gain peace and happiness and remain free of the sufferings of sickness, wishing that, whenever they want to practice evil dharmas, they will not succeed, wishing that the good karmic actions they cultivate will swiftly succeed, wishing that the gates to the wretched rebirth destinies will become closed to them, wishing that the right road leading to human rebirth, deva rebirth, and nirvāṇa will be revealed to them, wishing that, wherever beings bring on themselves extremely severe sufferings due to having accumulated all kinds of bad karma, I may then substitute for them in experiencing those sufferings, and wishing thereby to enable all those beings to attain liberation and ultimately realize unexcelled bodhi.

Such dedication of merit cultivated by the bodhisattva continues until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. These dedications of mine are endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Son of Good Family, this is what constitutes the complete fulfillment of the bodhisattva-mahāsattva's ten kinds of great vows. If bodhisattvas accord with and enter into these great vows, then they are able to ripen all beings, they are able to accord with *anuttarā-samyak-sambodhi*, and they are able to completely fulfill Samantabhadra Bodhisattva's ocean of practices and vows. Therefore, Son of Good Family, you should understand the meaning of these in this way.

Suppose that there was a son or daughter of good family who filled all the measureless and boundless worlds of the ten directions as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* with the supremely marvelous seven precious things

and the most superior peace and happiness of humans and devas after which they then gave these as gifts to all the beings in all those worlds and also made offerings to all the buddhas and bodhisattvas in all those worlds, doing so continuously and without interruption for kalpas as numerous as the atoms in just so very many buddha *kṣetras*. As for the merit acquired by that person from doing this, if it were then compared to the merit acquired by some other person who merely heard these kings of vows pass through their ears but once, all of that former person's merit would not amount to a hundredth part, would not amount to a thousandth part, and would not amount to even a single part in an *upaniṣad* of parts of this latter person's merit.

Suppose that there was yet another person who, with a mind of deep faith, accepted, upheld, read, and recited these great vows, or merely wrote out but one of its four-line verses. This person would quickly be able to extinguish even the karma of the five deeds entailing immediate retribution.²³² He would be able to melt away all the many kinds of suffering and torment from the world's illnesses of body and mind as well as from all his evil deeds as numerous as the atoms in a buddha *kṣetra*. All the armies of Māra, the *yakṣas*, *rākṣasas*, *kumbhāṇḍas*, *piśācas*, *bhūtas*, and others—all the evil ghosts and spirits that drink blood and eat flesh—they would all stay far away from him or sometimes they would even resolve to remain close by and protect him.

Therefore, if there is any person who recites these vows, wherever he goes in the world, he becomes as unimpeded as the moon in space escaping from a veil of clouds. He is one who is praised by all buddhas and bodhisattvas, one who should be revered by all humans and devas, and one to whom all beings should make offerings.

Such a son of good family as this becomes well able to acquire rebirths in a human body in which he fulfills all the meritorious qualities of Samantabhadra. Before long, like Samantabhadra Bodhisattva, he will succeed in swiftly perfecting a marvelous form body replete with the thirty-two marks of a great man. Wherever he is born among humans or devas, he will always reside in a superior clan. He will be able to do away with all rebirths in any of the wretched destinies, will be able to separate from all bad friends, will be able to subdue all adherents of non-Buddhist paths, and will be able to gain liberation from all afflictions. In this, he is like the king of lions who overwhelmingly defeats the many other kinds of beasts. He is one who is worthy to receive the offerings of all beings.

Moreover, when this person draws near to the end of his life and reaches that very last *kṣaṇa* in which all his faculties fade, in which all of his relatives and retinue leave him, in which all his awesome power disappears, and in which none of his ministers, great officials, palaces, cities, inner and outer palace possessions, elephants, horses, carriages, precious jewels, or treasuries follow along with him, it is only these kings of vows that do not abandon him. They always lead him forth so that, in but a single *kṣaṇa*, he is immediately reborn in the Land of Ultimate Bliss. Having arrived there, he immediately sees Amitābha Buddha surrounded by Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, and other bodhisattvas, all of whom are possessed of the majestic physical marks and are replete with the meritorious qualities.

This person then sees himself born in a lotus flower, receiving the Buddha's bestowal of his prediction. Having received that prediction, he then passes through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas during which, in an ineffable-ineffable number of worlds throughout the ten directions, he uses the power of wisdom to adapt to beings' minds and thereby benefit them. Before long, he will sit at a site of enlightenment, vanquish the armies of Māra, attain the universal and right enlightenment, and turn the wheel of the sublime Dharma. He will then be able to cause beings in worlds as numerous as the atoms in a buddha *kṣetra* to arouse the resolve to attain bodhi. Adapting to their faculties and natures, he will teach and ripen them until, having exhausted an ocean of future kalpas, he will have been able to extensively benefit all beings.

Son of Good Family, all those beings who have either heard or have faith in these great kings of vows, who accept and retain them, who read or recite them, or who extensively explain them for others, the merit they thereby acquire is such that, aside from the Buddha, the Bhagavat, there is no one else who could know its full extent. Therefore, all of you who hear these kings of vows must not have any doubts about them. Rather, you should truly accept them and, having accepted them, you should be able to read them aloud. Having become able to read them aloud, you should be able to recite them. And, having recited them, you should be able to retain them, and so forth up to and including being able to write them out and extensively explain them for others.

In but a single mind-moment, all persons such as these will be able to achieve success in all their practices and vows. The accumulation

of merit that they thereby acquire shall be measureless and boundless. They will be able to rescue beings from the afflictions and the great ocean of sufferings. Having enabled them to escape, they will all be able to be reborn in Amitābha Buddha's Land of Ultimate Bliss.

Then, wishing to once again proclaim the meaning of this, Samantabhadra Bodhisattva-mahāsattva surveyed the ten directions and then spoke these verses:²³³

Before all the lions among men of the three periods of time
in all of the worlds throughout the ten directions—
with pure body, speech, and mind,
I bow down in reverence to them all without exception. (1)

By the awesome power of Samantabhadra's practices and vows,
I appear everywhere before all *tathāgatas*, with this one body
in turn manifesting bodies as many as a *kṣetra's* atoms
which each everywhere revere buddhas as many as a *kṣetra's* atoms. (2)

In each atom there are buddhas as numerous as all atoms,
each of whom abides within a congregation of bodhisattvas.
So too it is in all atoms throughout the endless Dharma realm.
I deeply believe that all of them are full of buddhas. (3)

With an ocean of all kinds of voices, each of them
everywhere sends forth endless marvelous phrases
that, to the very end of all kalpas of future time,
praise the buddhas' extremely deep ocean of meritorious qualities. (4)

With all kinds of the most excellent marvelous flower garlands,
as well as music, perfumes, and canopies,
and other of the most excellent kinds of adornments such as these,
I make offerings to all *tathāgatas*. (5)

With the most excellent robes and the most excellent incenses,
powdered incense, burning incense, lamps, and candles,
each collection of which is as high as the wonderfully tall²³⁴ mountain,
I make offerings of all such things to all *tathāgatas*. (6)

With a mind imbued with vast conviction,²³⁵
I deeply believe in all buddhas of the three periods of time and,
by the power of Samantabhadra's practices and vows,
I everywhere make offerings to all the *tathāgatas*. (7)

All the bad karmic actions that I have committed throughout the past
have arisen because of beginningless greed, hatred, and delusion
which have then manifested through body, speech, and mind.
Of them all I do now repent. (8)

I rejoice in all merit that has been created
by all beings throughout the ten directions,
by disciples of the two vehicles still in or beyond training,
and by all *tathāgatas* and bodhisattvas. (9)

All those lamps of the world²³⁶ throughout the ten directions
who were the very first to succeed in realizing bodhi—
I now entreat all of them
to turn the unexcelled wheel of the sublime Dharma. (10)

Whenever buddhas are about to manifest entry into nirvāṇa,
with utmost sincerity, I entreat them all to stay, only wishing
they will long remain for kalpas as numerous as a *kṣetra's* atoms,
in order to benefit and bring happiness to all beings. (11)

All merit from revering, praising, making offerings,
requesting buddhas to stay in the world and turn the Dharma wheel,
and all roots of goodness from rejoicing and repentance—
I dedicate this all to beings and to the realization of buddhahood. (12)

I follow all *tathāgatas'* course of training,
cultivate Samantabhadra's perfectly fulfilled practices,
and make offerings to all *tathāgatas* of the past
as well as to all buddhas of the present throughout the ten directions.

May²³⁷ all future teachers of gods and men²³⁸
achieve the perfect fulfillment of all their aspirations. (13)
I vow to fully follow the training [of all buddhas] of the three times
and quickly succeed in realizing the great bodhi.

May all the *kṣetras* throughout the ten directions
become vast, purified, and wonderfully adorned
and have *tathāgatas* surrounded by congregations
all of whom reside beneath a bodhi tree, the king of trees. (14)

May all beings throughout the ten directions
become free of sorrows and illness and always be happy.
May they acquire the extremely profound benefit of right Dharma
and completely extinguish all the afflictions without exception. (15)

As I cultivate for the sake of attaining bodhi,
may I acquire recall of past lives in all the destinies of rebirth and
always be able to leave the home life (16) and cultivate pure precepts,
upholding them with no defilement, no breakage, and no defects. (17)

May I use the languages of all the various kinds of beings,
including those of the gods, the dragons, the *yakṣas*, and *kumbhāṇḍas*,
as well as those of humans, non-humans, and others,
using all their different voices to thus teach them all the Dharma. (18)

May I diligently cultivate the pure *pāramitās*,
never forget the resolve to attain bodhi,
extinguish all obstacles and defilements without exception,
and completely perfect all the marvelous practices. {19}

Even when in the midst of the worldly paths, may I become free of
the karma of the afflictions²³⁹ and the realms of the *māras*
just as a lotus flower does not adhere to its waters
and just as the sun and moon do not remain fixed in the sky. {20}

May I do away with all the sufferings of the wretched destinies
and bestow happiness equally on all the many kinds of beings,
continuing on in this way for kalpas as numerous as a *kṣetra*'s atoms,
constantly and endlessly benefiting all in the ten directions. {21}

May I always accord with all beings,
doing so to the very end of all kalpas of the future,
and may I constantly cultivate Samantabhadra's vast practices
and reach the perfect fulfillment of unexcelled bodhi. {22}

May I gather together in all places
with all who cultivate the same practices as I do,
engaging in actions of body, speech, and mind that are all the same,
cultivating and training together in all of these practices and vows. {23}

As for all those good spiritual guides who have benefited me
and who have revealed to me the practices of Samantabhadra,
may they always gather together with me
and always feel pleased with me. {24}

May I always meet all *tathāgatas* in person
together with the congregations of Buddha's sons who surround them
and then offer up vast offerings to all of them,
tirelessly continuing to do so until the end of all future kalpas. {25}

May I uphold the sublime Dharma of all buddhas,
illuminate all the practices leading to bodhi,
and purify to the utmost the path of Samantabhadra,
always cultivating it to the very end of all future kalpas, {26}

In all the stations of existence,
the merit and wisdom I cultivate shall always be endless.
Through absorptions, wisdom, skillful means, and liberations,
may I acquire an inexhaustible treasury of meritorious qualities. {27}

Within a single atom, there are *kṣetras* as numerous as all atoms
and in each *kṣetra* there are an inconceivable number of buddhas.
Each of those buddhas abides amidst a congregation.

May I see them there constantly expounding on the bodhi practices. {28}

Everywhere in the oceans of *kṣetras* throughout the ten directions,
throughout the ocean of the three times on the tip of every hair,
with the oceans of buddhas, and in the oceans of their lands,
may I everywhere cultivate these practices for oceans of kalpas. (29)

May I understand the pure speech of all *tathāgatas*,
in which but one word embodies an ocean of the many sounds
with voices adapted to all beings' mental dispositions,
each one streaming forth the ocean of the Buddha's eloquence. (30)

In that endless ocean of their speech,
all *tathāgatas* of the three periods of time
ever turn the wheel of the sublime Dharma's principles and purport.
By the power of deep wisdom, may I be able to everywhere enter it. (31)

May I be able to deeply enter the future
and exhaustively subsume all kalpas in but a single mind-moment.
And may all kalpas of the three times become a single mind-moment
so that then I may be able to enter them all. (32)

In but a single mind-moment, may I see
all the lions among men of the three periods of time,
and may I also always penetrate the realms of the buddhas,
including their illusion-like liberations and awesome powers. (33)

Amidst the extreme subtleties found on the tip of but a single hair,
there appear the adorned *kṣetras* of the three periods of time.
On the tips of all hairs, in *kṣetras* as many as the ten directions' atoms,
may I deeply enter them all and thus purify them. (34)

When all the world-illuminating lamps²⁴⁰ of the future
gain enlightenment, turn the Dharma wheel, awaken the many beings,
finish their buddha works, and manifest the appearance of nirvāṇa,
may I go there, pay respects to them all, and then draw near to them. (35)

By²⁴¹ the swift and all-pervasive power of the superknowledges,
by the universal gate's power to everywhere enter the Great Vehicle,
by the power of knowledge and practice to cultivate the qualities,
by the power of all-embracing spiritual powers and great kindness, (36)

by the power of supreme merit to everywhere purify and adorn,
by the power of unattached and independent wisdom,
and by the awesome powers of samādhi, wisdom, and skillful means,
being everywhere able to accumulate the power of bodhi, (37)

purifying the power of all good karmic deeds,
vanquishing the power of all afflictions,
and subduing the power of all *māras*,
may I completely fulfill the power of Samantabhadra's practices, (38)

being everywhere able to purify the ocean of all *kṣetras*
and liberate the ocean of all beings,
being well able to distinguish the ocean of all dharmas,
being able to deeply enter the ocean of wisdom, (39)

being everywhere able to purify the ocean of all practices,
perfectly fulfilling the ocean of all vows,
and drawing near to and making offerings to the ocean of all buddhas.
May I thus cultivate tirelessly for an ocean of kalpas. (40)

Regarding the most excellent practices and vows leading to bodhi
as made by all *tathāgatas* of the three periods of time—
May I make offerings to them all and fulfill their cultivation
by relying on Samantabhadra's practices in awakening to bodhi. (41)

All *tathāgatas* have a senior son
who is known as the Venerable Samantabhadra.
I now dedicate all of my roots of goodness,
wishing that all my wisdom and practices may be the same as his. (42)

May I become forever pure in body, speech, and mind,
and may all my practices and *kṣetras* become so as well.
Wisdom such as this is called "Universally Worthy."²⁴²
May I be able to become the same as him in all respects. (43)

In order to everywhere purify the practices of Samantabhadra
as well as all the great vows of Mañjuśrī,
may I fulfill the practice of all their works without exception
and stay forever tireless in doing so to the end of all future kalpas. (44)

May whatever I cultivate be measureless
and may I acquire measureless meritorious qualities.
May I abide securely in the measureless practices
and completely penetrate all their spiritual powers. (45)

Just as it is with Mañjuśrī's courageous wisdom,
so too it is with Samantabhadra's wisdom and practice.
I now dedicate all of my roots of goodness
to always cultivating and training in accord with all that they do. (46/55)²⁴³

What is praised by all buddhas of the three periods of time
are just such supremely great vows as these.
I now dedicate all of my roots of goodness to acquiring
these especially supreme practices of Samantabhadra. (47/56)

As I draw near to the end of this life,
may I completely get rid of all obstacles,
personally see that Buddha, Amitābha, and then be able
to immediately go forth to rebirth in his land of peace and bliss.²⁴⁴ (48/57)

Then, having achieved rebirth in that land,
 may I directly manifest the completion of these great vows,
 perfectly fulfilling all of them without exception
 while benefitting and bringing happiness to all realms of beings. (49/58)

In that buddha's congregation which is entirely pure,
 May I then be reborn in a supreme lotus flower
 and personally see Measureless Light Tathāgata
 who will then directly bestow on me the prediction of bodhi. (50/59)

Then, having received that *tathāgata's* bestowal of the prediction,
 may I issue countless hundreds of *koṭīs* of transformation bodies and,
 with wisdom power so vast as to pervade the ten directions,
 may I everywhere benefit all realms of beings. (51/60)

May I continue on in this until the realms of space and worlds end,
 and till the realms of beings, their karma, and their afflictions all end.
 Since all such things as these have no time when they will ever end,
 so too my vows shall ultimately never come to an end. (52/46)

Suppose someone adorned the boundless *kṣētras* of the ten directions
 with the many kinds of jewels, offered them all to the Tathāgata,
 then gave supreme peace and happiness to the devas and humans,
 continuing all of this for kalpas as many as the atoms in all *kṣētras* —
 (53/47)

If someone else heard but once these supreme kings of vows
 and was then able to develop faith in them by which
 he sought supreme bodhi with a thirsting and admiring resolve,
 he would thereby gain supreme merit surpassing that of the former.
 (54/48)

He would then always avoid bad spiritual guides,
 would forever abandon all the wretched destinies,
 would soon see the Tathāgata, Measureless Light,
 and would then perfect these supreme vows of Samantabhadra. (55/49)

This person is well able to obtain a supremely fine life span,
 this person is well able to gain rebirths in the human realm,
 and this person becomes bound before long to perfect
 practices like those of Samantabhadra Bodhisattva. (56/50)

The five extremely evil actions that entail immediate retribution
 that he has committed in the past due to having no wisdom powers—
 If he but recites these great kings of vows of Samantabhadra,
 in but a single mind-moment, they will all be quickly melted away. (57/51)

His clan and class as well as his countenance and physical form—
 his major marks, signs, and wisdom—all become perfectly fulfilled.

All the *māras* and non-Buddhists will remain unable to vanquish him and he can become one worthy of offerings for all in the three realms.

(58/52)

He will quickly proceed to the bodhi tree, the great king of trees, and having sat there, he will subdue all of Māra's hordes, reach the universal and right enlightenment, turn the Dharma wheel, and everywhere benefit all sentient beings. (59/53)

If anyone reads, recites, accepts and retains, or expounds upon these vows of Samantabhadra, only the Buddha can realize and know his karmic rewards.

He is then definitely bound to gain the path to supreme bodhi. (60/54)

I have described here only a small part of the roots of goodness acquired by one who recites these vows of Samantabhadra. In but a single mind-moment, all [he strives for] is perfectly realized, and he enables the success of all the pure vows of beings. (61)

I dedicate all the boundless supreme merit gained by my practice of these especially supreme and "Universally Worthy"²⁴⁵ practices, wishing that all beings who have become sunken in the floods²⁴⁶ may swiftly go forth to the land of the Buddha of Measureless Light. (62)

At that time, after, in the presence of the Tathāgata, Samantabhadra Bodhisattva-mahāsattva had finished speaking these pure verses on Samantabhadra's vast kings of vows, the youth Sudhana was filled with measureless exultation and all the bodhisattvas felt great joy. The Tathāgata then praised him, saying, "This is good indeed, good indeed."

At that time when the Bhagavat together with the *ārya* bodhisattva-mahāsattvas expounded on such supreme Dharma gateways of the inconceivable realm of liberation, they were headed by Mañjuśrī Bodhisattva. The great bodhisattvas and the six thousand bhikshus whose practice had become fully developed were headed by Maitreya Bodhisattva. All the great bodhisattvas of the Worthy Kalpa were headed by the Immaculate One, Samantabhadra Bodhisattva. [Present too were] the great bodhisattvas at the consecration stage with but one more birth [before buddhahood] as well as the congregations of other bodhisattva-mahāsattvas who, as numerous as the atoms in the ocean of all *kṣetras*, had all come and assembled there from the many different worlds of the ten directions. The great *śrāvaka* disciples were headed by the greatly wise Śāriputra, Mahāmaudgalyāyana, and others. Together with all the great congregations of world leaders among humans and devas as well as the devas, dragons, *yakṣas*, *gandharvas*,

asuras, garuḍas, kimnaras, mahoragas, humans, non-humans, and others, having heard what the Buddha had proclaimed, everyone in that great assembly was filled with immense joy, accepted these teachings with faith, and upheld them in practice.

The End of the Flower Adornment Sutra

The moral precept requiring that one refrain from becoming attached to the body of any of the *tathāgatas*;
 The moral precept that requires one to meditate on all dharmas and abandon any attachment to them; and
 The moral precept requiring that one observe right regulation of all of one's faculties.

These are the ten. If bodhisattvas abide in these dharmas, then they will acquire the Tathāgata's unexcelled and vast moral virtue *pāramitā*. (T10n0279_p0281a09–16)

224. The three gates to liberation (*vimokṣamukha*) are emptiness, signlessness, and wishlessness.
225. I emend the text here, following the Song, Yuan, Ming, and Gong editions in preferring *shou* (受), “to receive or accept” to the Taisho edition's *shou* (授), “to transmit or pass on,” this to correct a fairly obvious scribal error.
226. An “ineffable-ineffable” (不可說不可說 / *anabhilāpya-anabhilāpya*) is an inconceivably large number, the next-to-highest (the 122nd level) numerical denomination described in the SA translation of the Avataṃsaka Sutra, Chapter 30 (“Asaṃkhyeya”).
227. Prajñā's *xinjie* (信解) is a sino-Buddhist rendering of a meaning of the Sanskrit *adhimukti* usually equivalent to “resolute faith.”
228. Per BCSD (p. 208), *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to the sort of “strong conviction” that prevents the mind from wavering from the object of its attention.
229. Sarasvatī is the goddess of eloquence.
230. Although the Chinese here (眾會道場) and in four more instances which follow would appear to mean “congregation at a site of enlightenment” or “enlightenment-site congregation,” the antecedent Sanskrit in these Huayan Sūtra texts is usually instead simply *parṣan-manḍala* which really just means “congregation,” hence I translate it as such here and hereafter.
231. “Wheel-turning sage king” (轉輪聖王) translates the Sanskrit *cakravartin* which is otherwise often translated as “universal monarch,” “wheel-turning monarch,” etc.
232. “The five deeds entailing immediate retribution” (五無間業 / *pañcānantariyakarman*) are usually listed as patricide, matricide, killing an arhat, spilling the blood of a buddha, or causing a schism in the monastic Sangha. They are referred to as “immediate” (lit. “uninterrupted”) because, with no intervening interval, one is bound to fall directly into the Avīci (lit. “uninterrupted”) Hells immediately upon dying.

233. Note: In the following verses, the end of each of the corresponding Sanskrit verses is marked by its verse number embedded in the English translation in bold small-font curly braces: {1}, {2}, {3}, etc.
234. “Wonderfully tall” is a reference to Mount Sumeru.
235. Again, *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to “strong conviction,” not the “supreme comprehension” or “supreme understanding” that a straightforward translation of the Chinese characters would otherwise imply.
236. “Lamps of the world” is a metaphoric reference to the buddhas.
237. Those only following the Chinese may notice that, beginning with this Sanskrit verse number thirteen, I often use the optative mood (“May I...” etc.) where its presence in the Chinese text does not seem to be particularly obvious. For the most part, I do this only where the presence of the optative mood is explicit in the grammar of the Sanskrit.
- Once one has noticed that the Sanskrit edition contains the optative mood throughout so many of these verses, on rereading the Chinese text, one notices that even though Chinese optative markers are only occasionally present in the Chinese text, the optative mood *really is* implicit throughout those verses where it is not so explicitly marked in the grammar of the Chinese.
- The sparseness of concretely specified optative mood markers in the Chinese is due to the fact that the Chinese translators were very often unable to include such markers of the optative such as *yuan* (願) because of the requirement to limit the verse lines to only seven characters.
- Together with the obvious sensibility to the intended meaning of including the optative mood here, I feel that its explicit presence in the Sanskrit grammar definitely justifies this “optative tuning” of so many of these Chinese verses that fail to otherwise specifically include it. That said, there are exceptions (such as Sanskrit verse number thirty) where I decline to mirror the Sanskrit text’s optative mood because the meaning of the Chinese text does not really seem to call for it.
238. “Teacher of Gods and Men” is one of the standard list of ten names of all buddhas.
239. Even though this *huo* (惑) is often rightly rendered as “delusion,” comparison with the Sanskrit shows it is very often a translation of *kleśa*, i.e., “afflictions.” And so it is in this case as revealed by this line in the P. L. Vaidya Sanskrit of this verse: “*karmatu kleśatu mārapathāto.*”

240. Again, “world-illuminating lamps” is a metaphoric reference to the buddhas.
241. The Sanskrit text indicates the use of the instrumental case for the ensuing clauses related to these powers, etc., hence the meaning of “by,” “with,” or “through” is clearly intended. This holds from this point through the third line of Sanskrit verse number thirty-seven. The use of this instrumental case is barely even implicit in the Chinese text, hence the wide-ranging renderings of this entire section as found in other English translations.
242. This is a deliberate reference to the name of this great bodhisattva. (The Chinese translation of the Sanskrit name, “Samantabhadra,” means “Universally Worthy.”)
243. Starting with this verse, the Sanskrit text varies from the sequence of these sixty-two verses as they appear in Tripiṭaka Master Prajñā’s translation. Hence Prajñā’s vv. 46-51 correspond to the Sanskrit vv. 55-60 and his vv. 52-60 correspond to the Sanskrit vv. 46-54.
244. I prefer here to go ahead and translate Prajñā’s *kṣetra* as “land.”
245. Here again, this is a deliberate reference to the name of this great bodhisattva for which the Chinese translation of his Sanskrit name, “Samantabhadra,” means “Universally Worthy.”
246. This is clearly a reference to the “floods” which, either three-fold or four-fold, consist of: 1) sensual desire; 2) desire for continued existence; 3) ignorance; and, as the sometimes missing fourth component, “views.”