

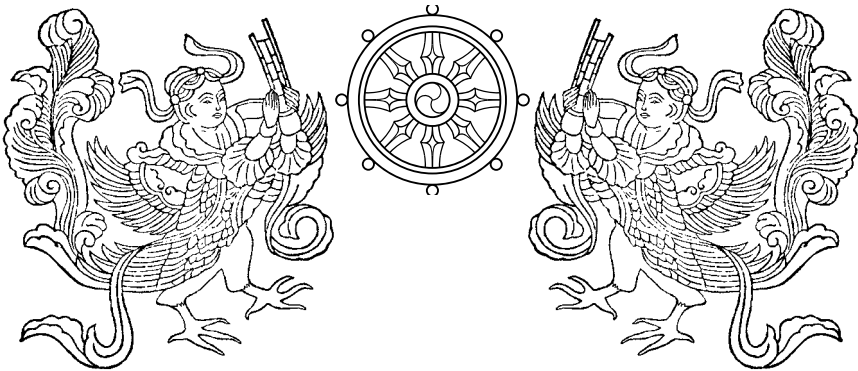
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated English Translation

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME TWO



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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

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CHAPTER 34

The Ocean of Major Marks of the Tathāgata's Ten Bodies

At that time, Samantabhadra Bodhisattva-mahāsattva informed the bodhisattvas, saying:

Sons of the Buddha, I shall now explain for you the ocean of the Tathāgata's marks.³⁴¹ Sons of the Buddha, on the top of the Tathāgata's head, there is a mark of the great man adorned with thirty-two jewels. Among them is one of the marks of a great man that is known as "the light that illuminates all regions, everywhere emanating an immeasurably vast net of light rays." It is adorned with all kinds of marvelous jewels. All of his jewel-adorned hair is soft and dense. Every one of its strands emanates the light of *maṇi* jewels which completely fills all the boundlessly many worlds and completely reveals the perfect fulfillment of the buddha body's physical marks. This is the first.

Next, there is a mark of the great man known as "the cloud of light of the buddha eye." Adorned with all kinds of sovereign *maṇi* jewels, it emanates golden light like the light emanated by the hair mark between the Buddha's brows. Its light everywhere illuminates all worlds. This is the second.

Next, there is a mark of the great man known as "the cloud that fills the Dharma realm." Adorned with supremely marvelous jeweled spheres, it emanates the lamp light of the Tathāgata's merit and wisdom which pervasively illuminates the ocean of worlds throughout the ten directions of the entire Dharma realm and everywhere reveals all the buddhas and bodhisattvas within them. This is the third.

Next, there is a mark of the great man known as "the cloud that manifests pervasive illumination." Arrayed with many different kinds of adornments made of real gold and *maṇi* jewel adornments, its marvelous jewels all emanate light which illuminates inconceivably many buddha lands in which all buddhas appear. This is the fourth.

Next, there is a mark of the great man known as "the cloud that emanates the light of jewels." It is arrayed with pure adornments consisting of sovereign *maṇi* jewels. The stamens of the flowers are made of *vaiḍūrya* jewels. Its light illuminates the ten directions of the

entire Dharma realm, everywhere revealing many different kinds of spiritual transformations praising the Tathāgata's past practice of wisdom and meritorious qualities. This is the fifth.

Next, there is a mark of the great man known as "the cloud that reveals the great sovereign mastery of the Tathāgata throughout the Dharma realm." His crown is made of flaming jewel light *maṇi* jewels created by bodhisattvas' spiritual transformations and his floral chaplet is made of spheres of the flaming light of all jewels with the Tathāgata's power to awaken all beings. Their radiance illuminates all worlds throughout the ten directions and reveals all the *tathāgatas* in them sitting at their sites of enlightenment as clouds of all-knowledge everywhere fill empty space throughout the measureless Dharma realm. This is the sixth.

Next, there is a mark of the great man known as "the Tathāgata's cloud of universally pervasive lamplight" which is adorned with an ocean of great sovereign power jewels able to cause the quaking of all worlds throughout the Dharma realm. It emanates a pure radiance that completely fills the Dharma realm, revealing within it the ocean of meritorious qualities of all bodhisattvas throughout the ten directions as well as an ocean of wisdom banners of all buddhas of the past, the present, and the future. This is the seventh.

Next, there is a mark of the great man known as "the vast cloud that everywhere illuminates all buddhas." It is adorned with Indra jewels, sovereign wish-granting jewels, and sovereign *maṇi* jewels and always emanates the light of bodhisattvas' flaming lamps which everywhere illuminate all worlds of the ten directions and reveals the oceans of the many forms and appearances of all buddhas within them, their oceans of sounds, and their oceans of pure powers. This is the eighth.

Next, there is a mark of the great man known as "the cloud of light spheres." It is adorned with many different kinds of supremely marvelous bejeweled flowers made of *vaiḍūrya* and sovereign *maṇi* jewels. All those many jewels spread forth immense nets of flaming light which fill all the worlds of the ten directions. All the beings within them see the Tathāgata appearing, sitting directly before them, praising the meritorious qualities of the Dharma body of all buddhas and bodhisattvas, enabling them to enter the pure realms of the Tathāgata. This is the ninth.

Next, there is a mark of the great man known as "the light cloud that everywhere illuminates the treasury of all bodhisattvas' practices." Adorned with marvelous flowers made of the many kinds of jewels, its jewel light everywhere illuminates countless worlds. Its

flaming jewel light spreading everywhere over all lands throughout the ten directions of the Dharma realm is unimpeded in its pervasive penetration. It emanates the quake-inducing sound of the Buddha widely and freely expounding on the ocean of dharmas. This is the tenth.

Next, there is a mark of the great man known as “the universally illuminating cloud of dazzling light.” It is adorned with *vaiḍūrya*, Indra jewels, vajra, and *maṇi* jewels. The colors of the light from the *vaiḍūrya* jewels brightly interpenetrate and everywhere illuminate the ocean of all worlds. It also sends forth marvelous sounds that fill the Dharma realm. All phenomena such as these are transformationally created manifestations produced from all buddhas’ ocean of wisdom and great meritorious qualities. This is the eleventh.

Next, there is a mark of the great man known as “the cloud of the right enlightenment.” It is adorned with flowers made of the various kinds of precious jewels. All those bejeweled flowers emanate rays of light in each of which there is a *tathāgata* seated in a site of enlightenment. They fill up all the boundless worlds, causing all those worlds to become purified and forever severing all erroneous thinking and discriminations. This is the twelfth.

Next, there is a mark of the great man known as “the cloud of dazzling light.” It is adorned with an ocean of flaming jewel light treasures and mind-king *maṇi* jewels which emanate a great light in which are revealed countless bodhisattvas and bodhisattva practices along with an ocean of forms and appearances of all *tathāgatas’* wisdom bodies and Dharma body which fills the Dharma realm. This is the thirteenth.

Next, there is a mark of the great man known as “the cloud of universally illuminating adornments.” Adorned with vajra flowers and *vaiḍūrya* jewels, it emanates rays of light in which there are great fully adorned jeweled lotus thrones that spread all over the Dharma realm, spontaneously expounding on the four bodhisattva practices,³⁴² the sound from which everywhere pervades the ocean of the Dharma realm. This is the fourteenth.

Next, there is a mark of the great man known as “the cloud revealing the practice of the Buddha’s ocean of samādhis.” In but a single mind-moment, it reveals all the Tathāgata’s measureless adornments that everywhere adorn the entire Dharma realm’s inconceivable ocean of worlds. This is the fifteenth.

Next, there is a mark of the great man known as “the universally illuminating cloud of the ocean of transformations.” It is adorned with a marvelous bejeweled lotus flower comparable to Mount

Sumeru. The light of its many jewels arises from the Buddha's vows and reveals all of his endless transformations. This is the sixteenth.

Next, there is a mark of the great man known as "the cloud of all *tathāgatas'* liberations." Adorned with the pure and marvelous jewels, it emanates a great light that serves to adorn the lion thrones of all buddhas and reveal the physical appearances of all buddhas as well as the countless dharmas of the Buddha and the ocean of all buddha *kṣetras*. This is the seventeenth.

Next, there is a mark of the great man known as "the universally illuminating cloud of freely implemented expedient means." It is adorned with flowers made of *vaiḍūrya*, flowers made of real gold, sovereign *maṇi* jewel lamps, and clouds of the sublime Dharma's flaming radiance. It emanates a dense cloud of all buddhas' flaming jewel radiance, the pure light from which fills the Dharma realm and everywhere reveals within it all of its marvelously fine adornments. This is the eighteenth.

Next, there is a mark of the great man known as "the cloud instigating awakening to the lineage of the buddhas." Adorned with countless rays of jeweled light, it contains a thousand spheres and is possessed of inward and outward purity arising from past roots of goodness. Its radiance everywhere illuminates the worlds of the ten directions and ignites the light of the wisdom sun which proclaims the ocean of dharmas. This is the nineteenth.

Next, there is a mark of the great man known as "the cloud of sovereign powers revealing the marks of all *tathāgatas*." Adorned with necklaces of the many kinds of jewels and flowers made of *vaiḍūrya* jewels, it spreads forth the flaming radiance of immense jewels that fills up the Dharma realm and everywhere reveals within it countless past, future, and present buddhas as numerous as the atoms in all buddha *kṣetras* who are as courageous and fearless as the king of lions and who are replete in their physical marks and wisdom. This is the twentieth.

Next, there is a mark of the great man known as "the cloud that everywhere illuminates the entire Dharma realm." It possesses the pure adornments of the Tathāgata's precious signs and emanates a great radiance that everywhere illuminates the Dharma realm and reveals the marvelous treasury of wisdom possessed by all the countless and boundlessly many buddhas and bodhisattvas. This is the twenty-first.

Next, there is a mark of the great man known as "the cloud of Vairocana Tathāgata's marks." Adorned with supremely marvelous jewel flowers as well as with pure and marvelous moons made of

vaiḍūrya, it emanates countless hundreds of thousands of myriads of *koṭīs* of *maṇi* jewel light rays that fill up all of empty space and the Dharma realm and reveal the countless buddha *kṣētras* therein, in each of which there sits a *tathāgata* seated in the lotus posture. This is the twenty-second.

Next, there is a mark of the great man known as “the light cloud that everywhere illuminates all buddhas.” Adorned with marvelous lamps made of many kinds of jewels, it emanates pure light that pervasively illuminates all worlds of the ten directions, revealing in all of them the buddhas turning the wheel of the Dharma. This is the twenty-third.

Next, there is a mark of the great man known as “the cloud that everywhere reveals all adornments.” Adorned with the many different kinds of flaming jewel light, it emanates pure radiance that fills the Dharma realm and, in each successive mind-moment, forever reveals an ineffable-ineffable number of all buddhas and bodhisattvas sitting in the sites of enlightenment. This is the twenty-fourth.

Next, there is a mark of the great man known as “the cloud that emanates all sounds of the Dharma realm.” Adorned with oceans of *maṇi* jewels and supremely marvelous sandalwood, it spreads forth a great net of flaming radiance that fills the Dharma realm and everywhere emanates sublime voices instructing beings on the ocean of all karma. This is the twenty-fifth.

Next, there is a mark of the great man known as “the cloud that everywhere illuminates the sphere of all buddhas’ spiritual transformations.” Adorned by the pure eyes of the Tathāgata, its light illuminates all worlds of the ten directions and everywhere reveals within them all the adornments of all buddhas of the past, the future, and the present while also emanating sublime voices expounding on the inconceivably vast ocean of Dharma. This is the twenty-sixth.

Next, there is a mark of the great man known as “the cloud whose light illuminates the ocean of buddhas.” Its light everywhere unimpededly illuminates all worlds throughout the entire Dharma realm, revealing them all as having *tathāgatas* in them who are seated in the lotus posture. This is the twenty-seventh.

Next, there is a mark of the great man known as “the cloud of bejeweled lamps.” It emanates the vast radiance of the *tathāgatas* which everywhere illuminates the ten directions of the entire Dharma realm and reveals within it all buddhas as well as all bodhisattvas and the inconceivable ocean of all beings. This is the twenty-eighth.

Next, there is a mark of the great man known as “the cloud of the undifferentiated Dharma realm.” It emanates the light of the Tathāgata’s great wisdom which everywhere illuminates the lands of all buddhas of the ten directions, all their congregations of bodhisattvas at their sites of enlightenment, and their measureless ocean of Dharma, everywhere revealing within them their many different kinds of spiritual superknowledges while also emanating marvelous voices which, adapting to beings’ mental dispositions, expound on the conduct and vows of Samantabhadra Bodhisattva and inspire those beings to dedicate [their cultivation to emulating it]. This is the twenty-ninth.

Next, there is a mark of the great man known as “the pervasively illuminating cloud that abides in the ocean of all worlds.” It emanates a jewel radiance that fills all of empty space and the Dharma realm and everywhere reveals the pure and marvelous sites of enlightenment within them as well as the signs adorning the bodies of the buddhas and bodhisattvas, thereby enabling all who behold this to gain the realization in which nothing whatsoever is perceived. This is the thirtieth.

Next, there is a mark of the great man known as “the cloud of all jewels’ pure flaming radiance.” It emanates the pure light of the countless buddhas, bodhisattvas, and marvelous *maṇi* jewels, everywhere illuminates the ten directions of the entire Dharma realm, and everywhere reveals the ocean of bodhisattvas within it, none of whom have not completely developed the Tathāgata’s spiritual powers by which they forever roam about in the network of all *kṣetras* throughout the ten directions of space. This is the thirty-first.

Next, there is a mark of the great man known as “the cloud that everywhere illuminates the entire Dharma realm’s adornments.” It is located right in the very center where it gradually bulges upward [on the top of the Buddha’s head]. It is adorned with an Indra’s net of *jambūnada* gold and emanates a cloud of pure light that fills the Dharma realm. In each successive mind-moment, it forever reveals the congregations of all buddhas and bodhisattvas at the sites of enlightenment in all worlds. This is the thirty-second.

Sons of the Buddha, on the summit of the Tathāgata’s head, there are thirty-two marks of the great man such as these which serve there as fine marks of adornment.

Sons of the Buddha, between the Tathāgata’s eyebrows, there is a mark of the great man known as “the light cloud that pervades the Dharma realm.” Adorned with flowers made of *maṇi* jewels, it emanates a great light that includes the colors of the many kinds of

jewels. Like the pure penetrating light of the sun and moon, its light everywhere illuminates the lands of the ten directions and reveals the bodies of all buddhas within them while also emanating a marvelous voice that sends forth proclamations of the ocean of dharmas. This is the thirty-third.

The Tathāgata's eyes have a mark of the great man known as "the cloud of independent pervasive vision." Adorned with many kinds of marvelous jewels, its *maṇi* jewel light's pure and penetrating brightness everywhere unimpededly sees all things. This is the thirty-fourth.

The Tathāgata's nose has a mark of the great man known as "the cloud of all spiritual superknowledges and wisdom." Adorned with pure and marvelous jewels, the colored light of the many kinds of precious gems spreads forth over all of it and reveals countless transformation buddhas in it who sit on bejeweled lotus flowers and go forth to all worlds, expounding on the inconceivable ocean of the Dharma of all buddhas for the benefit of all bodhisattvas and all beings. This is the thirty-fifth.

The Tathāgata's tongue has a mark of the great man known as "the cloud that manifests sounds and reflected images." It is adorned with marvelous multi-colored jewels and it is produced through roots of goodness created in former lifetimes. His tongue is vast and long and everywhere covers the oceans of all worlds. If perhaps the Tathāgata at times happily and subtly smiles, it certainly then emanates the radiance of all kinds of *maṇi* jewels, the light from which everywhere illuminates the ten directions of the Dharma realm in which it is able to bring about clarity and coolness in everyone's minds. All buddhas of the past, the future, and the present appear brilliantly shining within that radiance, all of them expounding with a vastly resonant and sublime voice that pervades all *kṣetras* and remains within them for countless kalpas. This is the thirty-sixth.

The Tathāgata's tongue also has a mark of the great man known as "the Dharma realm cloud." Its surface is perfectly flat and adorned with the many kinds of jewels. It emanates marvelous jewel light with perfect forms and appearances which is like the light emanated from between his brows. Those lights everywhere illuminate all buddha *kṣetras*, revealing them to be composed solely of atoms and hence entirely devoid of any inherently existent nature of their own. Those lights also reveal the countless buddhas all sending forth sublime voices expounding on all dharmas. This is the thirty-seventh.

The tip of the Tathāgata’s tongue has a mark of the great man known as “the light cloud that illuminates the Dharma realm.” Adorned with sovereign wish-fulfilling gems, it spontaneously and constantly sends forth golden flaming jewel radiance in which the ocean of all buddhas is reflected. In addition, it emanates marvelous quake-inducing voices which fill all the boundlessly many worlds. In every one of those voices are contained all voices, all of which expound on the sublime Dharma, delighting the minds of all who hear them. This continues on for countless kalpas during which it continues to be appreciated and never forgotten. This is the thirty-eighth.

The tip of the Tathāgata’s tongue has another mark of the great man known as “the cloud that illuminates the Dharma realm with dazzling radiance.” Adorned with sovereign *maṇi* jewels, it emanates streams of sublime light of many colors which fill the countless lands of the ten directions throughout the Dharma realm, thereby purifying them all. Present within it are countless buddhas and bodhisattvas speaking in sublime voices with which they offer many different explanatory instructions to which all bodhisattvas directly listen. This is the thirty-ninth.

The upper palate of the Tathāgata’s mouth has a mark of the great man known as “the cloud that reveals the inconceivable Dharma realm.” Adorned with Indra jewels and *vaidūrya* gems, it emanates fragrant flaming lamplight in clouds of pure radiance which everywhere fill the ten directions of the Dharma realm and reveal the many different kinds of spiritual superknowledges and skillful means while also expounding on the extremely profound and inconceivable Dharma everywhere throughout the oceans of worlds. This is the fortieth.

The Tathāgata’s lower right front teeth have a mark of the great man known as “the buddha tooth cloud.” Adorned with the many kinds of precious gems and *maṇi* jewels forming *svastika*-emblem wheels, it emanates a great radiance that everywhere illuminates the Dharma realm and reveals everywhere within it the bodies of all buddhas flowing forth everywhere in the ten directions, awakening the many kinds of beings. This is the forty-first.

The Tathāgata’s upper right front teeth have a mark of the great man known as “the cloud of flaming jewel light Sumeru treasures.” Adorned with treasures of *maṇi* jewels, it emanates fragrant flaming vajra radiance, the pure light from each and every ray of which fills up the Dharma realm, revealing the spiritual powers of all buddhas while also revealing the pure and marvelous sites of

enlightenment throughout all worlds of the ten directions. This is the forty-second.

The Tathāgata's lower left front teeth have a mark of the great man known as "the universally illuminating cloud of jewel lamp-light." Adorned with all kinds of marvelous jewels and emitting the fragrance of blooming flowers, it emanates a cloud of flaming lamplight, the pure radiance from which fills up all the oceans of worlds, revealing within it all their buddhas sitting on lotus dais lion thrones, surrounded by congregations of bodhisattvas. This is the forty-third.

The Tathāgata's upper left front teeth have a mark of the great man known as "the cloud that illuminates the Tathāgatas." Adorned with pure light, *jambūnada* gold, jeweled nets, and bejeweled flowers, it emanates a great orb of flaming radiance which fills the Dharma realm and everywhere reveals within it all buddhas using the powers of their spiritual superknowledges to distribute throughout space a flow of Dharma milk, Dharma lamplight, and Dharma jewels that teaches the congregations of all bodhisattvas. This is the forty-fourth.

The Tathāgata's teeth have a mark of the great man known as "the cloud that manifests light everywhere." Between each of his teeth, there are oceans of adorning signs. Whenever he smiles even slightly, they emanate jewel-colored light and the flaming light of *maṇi* jewels which circumambulate in a rightward direction, flowing throughout the Dharma realm, completely filling it, expounding with the voice of the Buddha on the practices of Samantabhadra. This is the forty-fifth.

The Tathāgata's lips have a mark of the great man known as "the cloud that reflects the light of all jewels." It emanates vast radiance the color of real *jambūnada* gold, the color of lotus flowers, and the color of every kind of jewel that illuminates the Dharma realm and causes everything to become purified. This is the forty-sixth.

The Tathāgata's neck has a mark of the great man known as "the cloud that everywhere illuminates all worlds." Adorned with sovereign *maṇi* jewels, possessed of the fully developed *kamboja*³⁴³ feature, soft, and smooth, it emanates pure *vairocana* light that fills all worlds of the ten directions and everywhere reveals all the buddhas within them. This is the forty-seventh.

The Tathāgata's right shoulder has a mark of the great man known as "the Buddha's vast cloud of every kind of jewel." It emanates lights the colors of all kinds of jewels, the color of real gold, and the color of lotus flowers that form a web of flaming jewel light

everywhere illuminating the Dharma realm, revealing all the bodhisattvas within it. This is the forty-eighth.

The Tathāgata's right shoulder also has a mark of the great man known as "the cloud of supreme jewels' universal illumination." With colors as pure as *jambūnada* gold, it emanates *maṇi* jewel light that fills the Dharma realm and everywhere illuminates all the bodhisattvas within it. This is the forty-ninth.

The Tathāgata's left shoulder has a mark of the great man known as "the cloud of supreme light that illuminates the Dharma realm." Like that of the many different kinds of adornments on his summit and between his brows, it emanates light of the many kinds of jewels that is the color of *jambūnada* gold and lotus flowers and which forms a great net of flaming radiance that fills the Dharma realm and reveals all the spiritual powers being used within it. This is the fiftieth.

The Tathāgata's left shoulder also has a mark of the great man known as "the cloud of universally illuminating light." That mark swirls around in a rightward direction and is characterized by adornments the color of *jambūnada* gold and sovereign *maṇi* jewels. It emanates the light of flowers made of the many kinds of jewels and fragrant flaming light that pervasively fills the Dharma realm and everywhere reveals all the buddhas within it as well as all of their adorned pure lands. This is the fifty-first.

The Tathāgata's left shoulder also has a mark of the great man known as "the cloud of universally illuminating dazzling light." That mark swirls around in a rightward direction, is possessed of subtle and fine adornments, and emanates clouds of the Buddha's flaming lamplight. Its pure light everywhere fills the Dharma realm and reveals the many different kinds of adornments of all of the bodhisattvas within it, all of which are marvelously fine. This is the fifty-second.

The Tathāgata's chest has a mark of the great man shaped like a *svastika* emblem that is known as "the cloud of the ocean of auspiciousness." Adorned with flowers made of *maṇi* jewels, it emanates all kinds of flaming light spheres the color of every kind of jewel which fill the Dharma realm and cause everything to be purified while also sending forth marvelous sounds that freely propagate [the teachings in] the ocean of Dharma. This is the fifty-third.

To the right of this mark of auspiciousness, there is a mark of the great man known as "the cloud that manifests radiant illumination." Adorned by Indra's net, it emanates immense spheres of light

which fill the Dharma realm and everywhere reveal the countless buddhas within it. This is the fifty-fourth.

To the right of the mark of auspiciousness, there is also a mark of the great man known as “the cloud that everywhere reveals the *tathāgatas*.” Adorned with bodhisattva *maṇi* jewel crowns, it emanates great radiance that everywhere illuminates all worlds of the ten directions, purifying them all and revealing the buddhas of the past, the future, and the present, seated in their sites of enlightenment, everywhere manifesting spiritual powers and extensively propagating [the teachings in] the ocean of Dharma. This is the fifty-fifth.

To the right of the mark of auspiciousness, there is also a mark of the great man known as “the cloud of blooming flowers.” Adorned with flowers made of *maṇi* jewels, it emanates pure light from bejeweled fragrant flaming radiance lamps shaped like lotus flowers that fill the worlds. This is the fifty-sixth.

To the right of the mark of auspiciousness, there is also a mark of the great man known as “the delightful golden cloud.” Adorned with sovereign *maṇi* jewels from the mind king treasury of all jewels, it emanates pure light that illuminates the Dharma realm, everywhere revealing within it vast radiant *maṇi* jewel treasures resembling the eyes of the Buddha. This is the fifty-seventh.

To the right of the mark of auspiciousness, there is also a mark of the great man known as “the cloud of the ocean of buddhas.” Adorned with *vaiḍūrya* gems, fragrant lamps, and floral garlands, it emanates the pure light filling empty space from sovereign *maṇi* jewels and fragrant lamps’ great flaming radiance which pervades all lands of the ten directions and everywhere reveals within them the congregations at their sites of enlightenment. This is the fifty-eighth.

To the left of the mark of auspiciousness, there is a mark of the great man known as “the cloud that manifests light.” Adorned with countless bodhisattvas sitting on bejeweled lotus flowers, it emanates the flaming light of many different kinds of jewels inlaid among sovereign *maṇi* jewels which everywhere purifies the entire ocean of the Dharma realm and reveals the countless buddhas within it while also making apparent the voices of those buddhas expounding on all dharmas. This is the fifty-ninth.

To the left of the mark of auspiciousness, there is also a mark of the great man known as “the cloud that manifests light throughout the Dharma realm.” Adorned with an ocean of *maṇi* jewels, it emanates great light that pervades all *kṣetras* and everywhere reveals all the bodhisattvas within them. This is the sixtieth.

To the left of the mark of auspiciousness, there is also a mark of the great man known as “the cloud of universal supremacy.” Adorned with sunlight sovereign *maṇi* jewels, jeweled spheres, and garlands, it emanates a great flaming radiance that fills the oceans of worlds throughout the Dharma realm and reveals all the worlds, all the *tathāgatas*, and all the beings within them. This is the sixty-first.

To the left of the mark of auspiciousness, there is also a mark of the great man known as “the cloud of the marvelous sounds of turning the Dharma wheel.” Adorned with all kinds of Dharma lamps and stamens exuding pure fragrance, it emanates a great radiance that fills the Dharma realm and everywhere reveals the ocean of all marks and the ocean of the mind of all buddhas. This is the sixty-second.

To the left of the mark of auspiciousness, there is also a mark of the great man known as “the cloud of adornments.” Adorned with the ocean of all buddhas of the past, the future, and the present, it emanates a pure light that purifies all buddha lands and everywhere reveals within them all buddhas and bodhisattvas of the ten directions as well as all the practices they follow. This is the sixty-third.

The Tathāgata’s right hand has a mark of the great man known as “the cloud of oceanic illumination.” Adorned with the many kinds of jewels, it constantly emanates the pure radiance of shimmering moonlight that fills all the worlds throughout empty space and sends forth a great voice praising all the bodhisattva practices. This is the sixty-fourth.

The Tathāgata’s right hand also has a mark of the great man known as “the cloud that reflects dazzling illumination.” Adorned with flowers made of *vaidūrya*, sapphires, and *maṇi* jewels, it emanates a great radiance that everywhere illuminates all the lotus treasury worlds, *maṇi* jewel treasury worlds, and other worlds in which the bodhisattvas of the ten directions dwell while revealing the countless buddhas within them who, in reliance on the pure Dharma body, sit beneath the bodhi trees and cause all lands throughout the ten directions to quake. This is the sixty-fifth.

The Tathāgata’s right hand also has a mark of the great man known as “the universally purifying cloud of flaming lamplight and garlands.” Adorned with *vairocana* jewels, it emanates a great radiance that forms a net of transformations and everywhere reveals the congregations of bodhisattvas within it, all of whom wear jeweled crowns and expound upon the ocean of all practices. This is the sixty-sixth.

The Tathāgata's right hand also has a mark of the great man known as "the cloud that everywhere reveals all *maṇi* jewels." Adorned with flaming lotus lamplight radiance, it emanates oceanic treasuries of light which fill the Dharma realm and everywhere reveal within them the countless buddhas sitting on lotus flower thrones. This is the sixty-seventh.

The Tathāgata's right hand also has a mark of the great man known as "the cloud of radiance." Adorned with an ocean of *maṇi* jewel flaming radiance, it emanates the pure light of the flaming radiance of the many kinds of jewels, the flaming radiance of incenses, and the flaming radiance of flowers which fills the net of all worlds and everywhere reveals within them the sites of enlightenment of all buddhas. This is the sixty-eighth.

The Tathāgata's left hand has a mark of the great man known as "the cloud of pure *vaiḍūrya* lamplight." Adorned with the marvelous colors of grounds made of jewels, it emanates the golden light of the Tathāgata and, in each successive mind-moment, forever reveals all the supremely marvelous adornments. This is the sixty-ninth.

The Tathāgata's left hand also has a mark of the great man known as "the cloud of voices of the lamps of wisdom throughout all *kṣetras*." Adorned with the net of Indra and vajra flowers, it emanates the pure light of *jambūnada* gold that everywhere illuminates all worlds of the ten directions. This is the seventieth.

The Tathāgata's left hand also has a mark of the great man known as "the cloud of light dwelling in a jeweled lotus." Adorned with marvelous flowers made of the many kinds of jewels, it emanates a great radiance as if from a lamp the size of Mount Sumeru which everywhere illuminates all worlds of the ten directions. This is the seventy-first.

The Tathāgata's left hand also has a mark of the great man known as "the cloud that everywhere illuminates the Dharma realm." Adorned with marvelous jeweled garlands, jeweled spheres, jeweled vases, Indra's nets, and the many marvelous of emblematic signs, it emanates a great radiance that everywhere illuminates all lands of the ten directions and reveals all the *tathāgatas* sitting on lotus flower thrones within the ocean of all worlds throughout the entire Dharma realm. This is the seventy-second.

The fingers of the Tathāgata's right hand have a mark of the great man known as "the swirling cloud revealing the ocean of all kalpas and *kṣetras*." Adorned with the sovereign *maṇi* jewels of the water moon's treasury of flaming radiance and flowers made of all kinds of jewels, it emanates a great light that fills the Dharma realm and

constantly sends forth from within it sublime voices that fill the *kṣetras* of the ten directions. This is the seventy-third.

The fingers of the Tathāgata's left hand have a mark of the great man known as "the cloud that rests on all kinds of jewels." Adorned with sapphires and vajra gems, it emanates the light of sovereign *maṇi* jewels and the many kinds of precious gems which fill the Dharma realm, everywhere revealing all the buddhas and bodhisattvas within it. This is the seventy-fourth.

The Tathāgata's right palm has a mark of the great man known as "the cloud of dazzling illumination." Adorned with sovereign *maṇi* jewels and thousand-spoked jeweled wheels, it emanates the light of jewels that swirls around to the right and then fills the Dharma realm, everywhere revealing all the buddhas within it, the flaming light and blazing radiance of every one of their buddha bodies, as well as their speaking of Dharma to liberate people and their purification of all worlds. This is the seventy-fifth.

The Tathāgata's left palm has a mark of the great man known as "the cloud of flaming light spheres that everywhere increase the transformationally manifested sites of enlightenment throughout the Dharma realm." Adorned with thousand-spoked wheels of sovereign sunlight *maṇi* jewels, it emanates a great radiance that fills all the oceans of worlds and reveals all the bodhisattvas within them as they expound on Samantabhadra's ocean of practices and everywhere enter the lands of all buddhas where they each awaken countless beings. This is the seventy-sixth.

The Tathāgata's characteristic sign of genital ensheathment has a mark of the great man known as "the cloud that everywhere streams forth the voice of the Buddha." Adorned with every sort of marvelous jewel, it emanates the flaming floral light of *maṇi* jewel lamps, the light from which blazes fully with the colors of the many kinds of jewels, everywhere illuminates all of empty space and the Dharma realm, and everywhere reveals within them all the buddhas going forth and coming back as they everywhere roam about to place after place. This is the seventy-seventh.

The Tathāgata's right hip has a mark of the great man known as "the universally illuminating cloud of bejeweled lamps and garlands." Adorned with all kinds of *maṇi* jewels, it emanates an inefable number of rays of flaming jewel radiance which spread forth across the entire Dharma realm. It is of the same single characteristic as the realm of empty space and the Dharma realm, and yet it is able to produce all the signs, each sign of which reveals the masterfully implemented spiritual transformations of all buddhas. This is the seventy-eighth.

The Tathāgata's left hip has a mark of the great man known as "the cloud that reveals the light of the ocean of the entire Dharma realm and blankets empty space." Adorned with pure and marvelous jewels resembling lotus flowers, it emanates a net of light that everywhere illuminates the ten directions of the entire Dharma realm and everywhere reveals within it the many different kinds of clouds of signs. This is the seventy-ninth.

The Tathāgata's right thigh has a mark of the great man known as "the universally revealing cloud." Adorned with *maṇi* jewels of many different colors, above and below, his thighs and calves are proportionate in size and emanate flaming *maṇi* jewel radiance and the light of the sublime Dharma which, in but a single mind-moment, are able to everywhere reveal all the Jewel Kings³⁴⁴ freely roaming in the ocean of signs. This is the eightieth.

The Tathāgata's left thigh has a mark of the great man known as "the cloud that reveals the ocean of the countless signs of all buddhas." Adorned with an ocean of all kinds of jewels that follow along and remain with them in their vast roaming travels, they emanate a pure light that everywhere illuminates beings and causes them all to aspire to seek the unsurpassable Dharma of the Buddha. This is the eighty-first.

The Tathāgata's right calf, resembling that of the *aiṇeya* antelope, has a mark of the great man known as "the cloud of all of empty space and the Dharma realm." Adorned with marvelous radiant jewels and characterized by being round, straight, and well able to stride along in his wandering, it emanates the pure light of *jambūnada* gold that everywhere illuminates the worlds of all buddhas while also sending forth a great sound that everywhere causes a shaking movement. It also reveals the lands of all buddhas abiding in space, adorned with flaming jewel radiance, and it reveals as well the countless bodhisattvas transformationally manifested from within them. This is the eighty-second.

The Tathāgata's left calf, resembling that of the *aiṇeya* antelope, has a mark of the great man known as "the cloud of an ocean of adornments." Having a color like that of real gold, it is able to roam about, traveling everywhere to all the buddha *kṣetras*. It emanates the pure light of all the many kinds of jewels that fills the Dharma realm and performs buddha works. This is the eighty-third.

The hair on the Tathāgata's jewel-adorned calves has a mark of the great man known as "the cloud that everywhere reveals reflected images of the Dharma realm." Those hairs grow in a rightward spiraling direction and the tips of every one of those hairs

emanates the light of jewels which fills the ten directions of the entire Dharma realm, revealing the spiritual powers of all buddhas. Those hair pores all emanate a radiance in which all buddha *kṣetras* are shown. This is the eighty-fourth.

The bottom of the Tathāgata's feet have a mark of the great man known as "the cloud in which the ocean of all bodhisattvas resides." It has a color like that of vajra, *jambūnada* gold, and pure lotus flowers and emanates a jewel radiance that everywhere illuminates the ocean of all worlds throughout the ten directions. A cloud of fragrant flaming jewel light spreads about everywhere into place after place. Whenever he raises a foot to begin a step, fragrant mists the colors of the many kinds of jewels flow about everywhere, filling the Dharma realm. This is the eighty-fifth.

The top of the Tathāgata's right foot has a mark of the great man known as "the light cloud that everywhere illuminates everything." Adorned with all of the many kinds of jewels, it emanates a great light that fills the Dharma realm and reveals all the buddhas and bodhisattvas. This is the eighty-sixth.

The top of the Tathāgata's left foot has a mark of the great man known as "the cloud that everywhere reveals all buddhas." Adorned with jewel treasury *maṇi* jewels, it emanates the light of jewels which in each successive mind-moment reveal all buddhas' spiritual superknowledges and transformations as well as their ocean of Dharma and the sites of enlightenment in which they sit uninterruptedly to the very end of all kalpas of the future. This is the eighty-seventh.

The spaces between the toes of the Tathāgata's right foot have a mark of the great man known as "the cloud that brightly illuminates the ocean of the entire Dharma realm." Adorned in all kinds of different ways with *sumeru* lamps, sovereign *maṇi* jewels, and thousand-spoked wheels of flaming radiance, they emanate a great light that fills all the oceans of worlds throughout the ten directions of the entire Dharma realm and everywhere reveal within them all the buddhas as well as all their many different kinds of signs adorned with jewels. This is the eighty-eighth.

The spaces between the toes of the Tathāgata's left foot have a mark of the great man known as "the cloud that reveals the ocean of all buddhas." Adorned with *maṇi* jewel flowers, fragrantly flaming lamps, garlands, and wheels made of every kind of jewel, they constantly emanate the pure light of an ocean of jewels that fills empty space and everywhere reaches all worlds throughout the ten directions, revealing all the buddhas and bodhisattvas within them as

well as their perfectly full voices, their *svastika* emblems, and other such signs with which they benefit all the countless many beings. This is the eighty-ninth.

The Tathāgata's right heel has a mark of the great man known as "the cloud of freely shining dazzling illumination." Adorned with powdered sapphires, it always emanates the radiance of the Tathāgata's marvelous jewels, the marvelously fine light of which, all of it of the same appearance, free of any differences, fills the Dharma realm and reveals all the buddhas within it seated in their sites of enlightenment, expounding on the sublime Dharma. This is the ninetieth.

The Tathāgata's left heel has a mark of the great man known as "the cloud that reveals the marvelous voice expounding on the ocean of all dharmas." Adorned with ocean-of-transformations *maṇi* jewels, ocean-of-fragrant-flaming-light *sumeru* flower *maṇi* jewels, and *vaidūrya*, it emanates a great light that fills the Dharma realm and everywhere reveals within it the spiritual powers of all buddhas. This is the ninety-first.

The Tathāgata's right ankle has a mark of the great man known as "the light cloud that reveals all adornments." Possessed of the most ultimately marvelous adornments made of the many kinds of jewels, it emanates pure light the color of *jambūnada* gold that everywhere illuminates the ten directions of the Dharma realm. The appearance of its radiance is like that of a great cloud that everywhere covers the sites of enlightenment of all buddhas. This is the ninety-second.

The Tathāgata's left ankle has a mark of the great man known as "the cloud that reveals the many forms and appearances." Adorned with *vairocana* jewels and sapphires from the treasury of the shimmering light of all moons, in every mind-moment, it travels through all oceans of the Dharma realm emanating the fragrant flaming light of *maṇi* lamps. Its radiance everywhere fills the entire Dharma realm. This is the ninety-third.

The four-part circumference of the Tathāgata's right foot has a mark of the great man known as "the cloud of the universal treasury." Adorned with sapphire gems, and vajra jewels, it emanates the light of jewels that fills empty space and reveals within it all buddhas sitting in their sites of enlightenment on lion thrones made of sovereign *maṇi* jewels. This is the ninety-fourth.

The four sides of the Tathāgata's left foot have a mark of the great man known as "the cloud whose light everywhere illuminates the Dharma realm." Adorned with *maṇi* jewel flowers, it emanates a

great radiance of the same single character that fills the Dharma realm and reveals within it the sovereign spiritual powers of all buddhas and bodhisattvas as well as their use of a loud and sublime voice with which they expound on the endless Dharma gateways of the Dharma realm. This is the ninety-fifth.

The tips of the Tathāgata's right toes have a mark of the great man known as "the cloud that reveals adornments." Adorned with extremely lovely pure *jambūnada* gold, it emanates a great radiance that fills the ten directions of the Dharma realm, revealing within it all buddhas and bodhisattvas, their endless ocean of dharmas, their many different kinds of meritorious qualities, and the transformations produced by their spiritual superknowledges. This is the ninety-sixth.

The tips of the Tathāgata's left toes have a mark of the great man known as "the cloud that reveals the spiritual transformations of all buddhas." Adorned with the inconceivable light of the Buddha, the universally pervasive fragrance of shimmering moonlight, and wheels of flaming *maṇi* jewel radiance, it emanates a pure light the color of the many kinds of jewels that fills all the oceans of worlds, revealing within them all buddhas and bodhisattvas expounding on the ocean of the Dharma of all buddhas. This is the ninety-seventh.

Sons of the Buddha, Vairocana Tathāgata has marks of the great man such as these as numerous as the atoms in ten oceans of worlds such as the Flower Treasury World. Every one of the parts of his body is adorned with marvelous signs made of the many kinds of jewels.

The End of Chapter Thirty-Four

336. “Right and fixed position” corresponds to the Sanskrit *samyaktva-niyāma*. It is synonymous with irreversibility on the path.
337. Although with the first glance at the Chinese text it would be natural to suppose that the deeply abstruse concept of “non-duality” is somehow being referenced here, it is definitely not a topic anywhere in this entire passage. What I translate ten times in this paragraph as “it could definitely not be otherwise” is literally “definitely, without a second [outcome]” (決定無二). Per DDB, this *wu'er* (無二) can also mean: “The lack of a second (thing) (Skt. *advitīya*) [Charles Muller].”
338. “Three spheres of action” refers to a buddha’s physical, verbal, and mental actions.
339. Again, “right and fixed position” corresponds to the Sanskrit *samyaktva-niyāma*. It is synonymous with irreversibility on the path.
340. Again, “three spheres of action” refers to a buddha’s physical, verbal, and mental actions.
341. As should become evident soon to most readers, the descriptions of the physical adornments of the Tathāgatha described in this chapter and following chapter would be those associated with the Buddha’s reward body or *saṃbhogakāya* as seen in a pure land setting.
342. QL interprets this as referring to the list also found in the *Yogācārabhūmi-śāstra* (T1579.30.565c16): the *pāramitās*; the practice of the enlightenment factors, the practice of the superknowledges; and the practice of maturing beings (當知略有四菩薩行。何等爲四。一者波羅蜜多行。二者菩提分法行。三者神通行。四者成熟有有情行。). HH explains this as referring to the four bodhisattva vows or the four means of attraction.
343. According to Soothill (digital edition), this *ganpu* (紺蒲) is a transliteration of “*kamboja*,” “described as a round, reddish fruit, the Buddha having something resembling it on his neck, one of his characteristic marks.” HH points out that this is referring to the three horizontal creases in the flesh of the Buddha’s soft and smooth neck (HYQS). Translator’s note: One also sees these three creases in the neck flesh on the majority of bodhisattva images as well. Further investigation suggests that this is referring to the deep creases in the outer shape of *Garcinia gummi-gutta* or one of its subspecies, these being according to Wikipedia (as of 12/15/2021) “tropical species of *Garcinia* native to South Asia and Southeast Asia. Common names include *Garcinia cambogia* (a former scientific name), as well as brindle berry, and Malabar tamarind. The fruit looks like a small pumpkin and is green to pale yellow in color.” As referenced in the text, one could probably rightly visualize it as like a small yellow pumpkin with very deep

creases in its outer flesh. As of this writing, images are available in abundance on the internet.

344. “Jewel King” (寶王 / *rāja-ratna*) is one of the titles of the Buddha. Although all three jewels of “the Three Jewels” are finally equally important, in this “Jewel King” or “King of Jewels” name, the inference appears to be that the buddhas are the most supreme of the Three Jewels (Buddha, Dharma, Sangha), for without them there would not be their teaching of the Dharma or their community of enlightened Sangha members.
345. As unequivocally specified in the BB translation (T09n0278_p0607a17: “生八難處障,” or “The obstacle of being born in to the eight difficult circumstances.”), “difficult circumstances” here refers to “birth into the eight difficult circumstances (*aṣṭa kṣaṇa*) consisting of inopportune rebirths: in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; as one possessed of oratorical skill tethered to merely worldly knowledge; or at a time before or after a buddha appears in the world.
346. What I translate here as “unintelligent” is more literally “stupid” (頑鈍). Typically this is referring to rebirth among animals, among the hungry ghosts, or in the hells where the beings lives are so dominated by the three poisons and basic instincts that they remain unable to understand karma, unable to reliably distinguish right from wrong, and unable to understand the path of liberation from karma-bound suffering in *saṃsāra*.
347. *Xinle* (信樂), which would seem to mean “having faith in and being pleased by” is actually a Chinese translation of the Sanskrit *adhimukti* which, at least in this context, simply means “resolute faith.”
348. The BB translation makes it clear that this refers directly to a *kalyāṇamitra* (T09n0278_p0607a22: “不見善知識障”) and not merely to the SA translation’s slightly ambiguous “good friends” (善友), hence my more specific translation: “good spiritual guide,” what in common parlance one might refer to as “the good guru.”
349. “Restraining difficulties” (*liunan* / 留難) often implies interference wrought by demonic influences which lead to the slowing or halting of a cultivator’s attempts to advance on the path.
350. HH: “Although reborn as a human—but one’s six sense faculties are incomplete, one’s five sense organs are not normal—this is also an obstacle.” (雖生為人，但六根不全，五官不正，這也是障。)
BB translated this as: “the obstacle of being born among evil people” (生惡人中障, T09n0278_p0607a23).