

# THE SUPREME ARRAY SCRIPTURE

## Chapter 55:

### The Vow to Follow the Course of Samantabhadra

A translation by

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#### Introduction to Translation

The following is a translation of the final prose and verse sections of the *Gaṇḍavyūha-sūtra* called the *Samantabhadracaryāpraṇidhānam*. The sixty-two verses that conclude the Sanskrit version of *Gaṇḍavyūha-sūtra* (known as the *Bhadracarī*), are also found in the Tibetan translations and the Chinese translation by Prajñā (T 293). They were also twice translated independently into Chinese (T 296 & 297). Interestingly, they are not included in the two earlier Chinese translations of the *Gaṇḍavyūha* (as the final book of the *Avatamsaka-sūtra*) by Buddhahadra (T 278) or Śikṣānanda (T 279). Although the *Bhadracarī* does not become part of the *Gaṇḍavyūha* until Prajñā's translation, according to the Buddhist Texts Translation Society, "Nowadays it [the *Bhadracarī*] is often incorporated at the end of the 80 roll New Version of the *Avatamsaka*, thus making 81 rolls of the New *Hua Yen* in all" (1980: xxi–xxii). The Society does not specify exactly when this addition was made, but this statement does offer an explanation as to why Thomas Cleary conflates versions by including the *Bhadracarī* at the end of his English translation of Śikṣānanda's translation (see Cleary 1993: 1511–18).

The primary source text for my translation is the Sanskrit edition of the *Gaṇḍavyūha* by P. L. Vaidya (1960). I have also had occasion to consult the earlier Sanskrit edition by Suzuki and Idzumi (1949), the Tibetan Derge translation, and (for the *Bhadracarī*) the three Chinese translations. The other versions besides Vaidya's edition, I

employ mainly to resolve textual difficulties or to point out major discrepancies—very infrequently have I emended Vaidya’s text (details are included in the notes). Thus what follows is not a detailed comparison of the multiple versions, but a translation of Vaidya’s edition that makes use of other versions and supplies additional information for the interested reader in the notes.

A verse from the *Bhadracarī* appears in a 10<sup>th</sup> century Indian inscription found at Nālanda (see Schopen 1989, for details). As Schopen points out, this is the only known occurrence of a Mahāyāna text appearing in an Indian inscription (ibid.). In Tibet, we find manuscript copies from of the *Bhadracarī* (*Bzang-spyod*) at Dunhuang, and at least one inscription of a verse from the text on a 9<sup>th</sup> century Bell from Yer-pa (see Richardson 1985: 144–45). Another distinctive feature of the *Bhadracarī* is its mention of Amitābha and his Pure Land, Sukhavatī (see vv. 49, 57, 59 and 62). The presence of these verses may indicate the rise of the Pure Land cult within the Mahāyāna, but they do not fit very well with the religious orientation of the *Gaṇḍavyūha*, which makes no reference to Amitābha or his Pure Land anywhere else in the *sūtra*. Thus the *Bhadracarī*’s inclusion as the final verses of the *Gaṇḍavyūha* appears doctrinal awkward, suggesting that they may have been appended to the *sūtra* for their liturgical significance, rather than their doctrinal compatibility.

### Abbreviations

BHS	Buddhist Hybrid Sanskrit
<i>BHSD</i>	Edgerton’s <i>Buddhist Hybrid Sanskrit Dictionary</i>
<i>BHSG</i>	Edgerton’s <i>Buddhist Hybrid Sanskrit Grammar</i>
m.c.	<i>metri causa</i> , ‘for metrical reasons’
D A	Derge Kanjur, Phal po che, volume A, from (1991) <i>The Tibetan Tripitaka</i> edition (1991)
<i>Gv</i>	<i>Gaṇḍavyūha-sūtra</i>
MW	Monier-Williams’ <i>Sanskrit-English Dictionary</i>
<i>PED</i>	<i>Pali-English Dictionary</i> , Rhys Davids and Stede
Skt.	Sanskrit
SI	Suzuki & Idzumi edition of the <i>Gv</i>
T	<i>Taishō Shinshū Daizōkyō</i>
V	Vaidya’s edition of the <i>Gv</i>

**Translation of the *Samantabhadracaryāprañidhānam*<sup>1</sup>**

Then Sudhana, the merchant-banker's son, having honored spiritual guides equal in number to atoms in a world realm of thirty million worlds,<sup>2</sup> possessed a mind that had accumulated the requisites for omniscience. Having practiced by means of grasping well<sup>3</sup> the admonitions and instructions of all spiritual guides, he was impartially devoted to the intentions of all spiritual guides. His intellect was pleasing and not displeasing to all spiritual guides, and he followed the ocean of principles from the admonitions and instructions of all spiritual guides. His essence produced an ocean of intentions arising from great compassion. Shining upon all beings with a cloud of principles due to his great love, his body expanded from the impelling force arising from great affection. Abiding in the calm of the liberation of great bodhisattvas, he possessed the eye of renunciation that was intent upon all directions. Completely filled with the practices of the ocean of good qualities of all those, he was intent upon the path of resolution of all the tathāgatas. Having developed the impelling force of energy toward the requisites for omniscience, his intellect was well developed by the intentions of the minds of all bodhisattvas. Comprehending the succession of all the tathāgatas from the three times, he was awakened to the ocean of principles of the teachings of all buddhas. Following the ocean of principles from the wheels of teaching of all the tathāgatas, he possessed a range that makes visible the reflections of the states of existence of all worlds.

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<sup>1</sup> Translated from Vaidya 1960: 420–436. See also Suzuki & Idzumi 1949: 529–548; D A 345r–363r.

<sup>2</sup> *trisāhasramahāsāhasralokadhātu* (Tibetan: *stong gsum gyi stong chen po 'i 'jig rten gyi khams*). This term is problematic and has been translated a number of different ways by modern scholars: ‘world system consisting of a triple thousand great thousand (worlds)’ (*BHSD*, p. 259), “The Great Trichiliocosm” (Conze 1973, 323), “three-thousandfold, multi-thousandfold world system” (Gómez 1975: 242), “world system of three thousand great-thousand worlds” (Schopen 1989: 123), and “Trichiliomeghachiliocosm” (Harrison 1990: 13). Edgerton points out that in the *Mahāvvyūtpatti* 7999 ff. and in the *Mañjuśrīmūlakalpa* 343.16 ff. “mahā- compounded with other numbers means ten times the number” (*BHSD*, p. 256). Although there is no way of knowing if *mahā-* functions like this here, in order to render this compound into something that makes sense in English, I am assuming that it does mean “times ten” and that “three thousand” is meant to be multiplied by “ten thousand (worlds)” to equal “a world realm of thirty million worlds.”

<sup>3</sup> *pradakṣinagrāhitā* (*mthun par 'dzin pa*). See *BHSD*, p. 379.

Comprehending the ocean of principles by the vows of all bodhisattvas, he set out for the course of conduct of the bodhisattvas of all eons. Having obtained the light of the sphere of omniscience, he expanded the spiritual faculties possessed by all bodhisattvas. Having obtained the light of the path of omniscience, and a light free from darkness in all directions, his intellect, which was produced from the light of the principles of all lands was intent upon the principles of the entire Dharma Realm. Following the stream that does not go against religious actions<sup>4</sup> for the benefit that spreads to all beings, and having destroyed the mountains and cliffs of all obstructions, he acquired the state of Dharma free from obstructions. Abiding in the calm of the liberation of the bodhisattvas in the interior of the Dharma Realm at the stage that is the universal ground, seeking the range of all the tathāgatas, empowered by all the tathāgatas, he stood reflecting on the range of the bodhisattva Samantabhadra.

Having heard the name of the bodhisattva Samantabhadra, and having heard about his course of conduct toward enlightenment, the excellence of his vow, the excellence of his abiding and the method for the production of the requisites, the excellence of his path for going forth toward enlightenment and its realization, the investigation upon the practices of the stages of Samantabhadra, the requisite for the stages, the excellence of attainment,<sup>5</sup> the impelling force for obtaining the stages, the approach to the stages, the foundation of the stages, the course departing from one and going on to the next stage, the importance of the stages, the power of the stages, the abiding in the stages, and longing eagerly for the vision of the bodhisattva Samantabhadra, Sudhana sat upon a lotus throne filled with all gems, facing the lion throne of the Tathāgata upon that very seat of enlightenment containing an ocean of diamonds.<sup>6</sup>

Sudhana sat there with his mind as extensive as empty space, free from all obsessions, with a well cultivated awareness of all lands, with his mind gone entirely

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<sup>4</sup> *kriyāpratisrota* (*bya ba la rgyud dang mi 'thun pa med par*). The Tibetan seems to read this compound as *-kriyā+aprati+srota-* (D A 347b.4; P 237b.4). But *mi 'thun pa* generally does not simply mean *prati*.

<sup>5</sup> Tibetan omits: “the excellence of attainment.”

<sup>6</sup> Tibetan places this sentence “[Sudhana] sat upon a lotus throne... containing an ocean of diamonds” (V 420.21) further down after “...through the fearlessness and power of all the Ones Gone Thus” (V 420.28; D A 346a.7; P 238a.7).

beyond worldly attachment, with an unobstructed mind whose range is free from the obstructions of all factors and pervades the ocean of all directions, with a pure mind approaching the sphere of omniscience, with a well balanced mind purified through correct insight into the ornaments of the seat of enlightenment, with an extensive mind comprehending the ocean of teachings of all buddhas, with a great mind pervading everywhere in order to guide toward maturity all the realms of beings. He sat with an immeasurable mind cleansing all buddha lands, with an infinite mind not exhausted by the abodes of all eons, with a mind that has obtained the reflection in the assembled group of all buddhas, and that reaches up to the unique qualities of the buddhas through the fearlessness and power of all the tathāgatas.

To Sudhana, the merchant-banker's son, who had undertaken mental concentration in this way, through the power of all tathāgatas, who overflowed with previous roots of merit, and through the resemblance of his previous roots of merit to the bodhisattva Samantabhadra's, there appeared ten signs prior to the vision of the bodhisattva Samantabhadra.<sup>7</sup> Which ten? All buddha lands were purified through the complete purification of the ornaments upon the seats of enlightenment of all the tathāgatas (1). All Buddha lands were purified through the freedom from the paths to all inopportune births, hell states, and evil destinies (2). All buddha lands were purified through the purification of all buddha lands by means of arrays of lotus ponds of the Dharma (3).<sup>8</sup> All buddha lands were purified through the attainment of joy in the minds and bodies of all beings (4). All buddha lands were purified through the appearance of all things being made of gems (5). All buddha lands were purified through the appearance of all realms of beings adorned with the major and minor characteristics (6). All buddha lands were purified through the appearance of clouds of ornaments and all arrays (7). All buddha lands were purified through the appearance of benevolent minds and minds established in love for one another within all realms of beings (8). All buddha

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<sup>7</sup> Literally: “ten prior signs became visible for the sake of the vision of the Bodhisattva Samantabhadra” (*samantabhadrasya bodhisattvasya darśanāya daśa pūrvanimittāni prādurabhūvan / byang chub sems dpa kun tu bzang po mthong bar 'gyur bar sngon gyi ltas bcu byung ngo*).

<sup>8</sup> Tibetan omits: “of the Dharma.”

lands were purified through the appearance of arrays of adornments upon the seat of enlightenment (9). All buddha lands were purified through the appearance of all beings undertaking the mental concentration toward the recollection of the Buddha (10). These were the ten signs that appeared prior to the vision of the great being, the bodhisattva Samantabhadra.

Further, ten great lights appeared as a sign prior to the vision of that great being, the bodhisattva Samantabhadra. Which ten? Within every single atom from among the atoms of all world realms the network of all the tathāgatas shone forth (1). From every single atom from among the atoms of all world realms clouds of circular light from all buddhas with many colors,<sup>9</sup> various colors, many hundreds of thousands of colors came forth and pervaded the entire Dharma Realm (2). From every single atom from among the atoms of all world realms clouds of all gems manifesting the reflections of all the tathāgatas<sup>10</sup> came forth and pervaded the entire Dharma Realm (3). From every single atom from among the atoms of all world realms clouds of circles and wheels of flames from all the tathāgatas came forth and pervaded the entire Dharma Realm (4). From every single atom from among the atoms of all world realms clouds of incense, unguent, garlands and all fragrant flowers came forth, sending out<sup>11</sup> clouds from the ocean of all the virtuous qualities of the bodhisattva Samantabhadra, and pervaded the entire Dharma Realm in the ten directions (5). From every single atom from among the atoms of all world realms clouds of suns, moons and stars came forth sending out the light of the bodhisattva Samantabhadra and pervaded the entire Dharma Realm (6). From every single atom from among the atoms of all world realms clouds of light with the forms of the bodies of all beings came forth shining like the light rays of the Buddha and pervaded the entire Dharma Realm (7). From every single atom from among the atoms of all world realms clouds with individual gems and jewels having within them the reflections of the

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<sup>9</sup> Tibetan reads: “one color” (*kha dog gcig pa*).

<sup>10</sup> The Sanskrit compound “manifesting the reflections of all the Ones Gone Thus” (V 421.14) is in the ablative case which would make it agree with the “every single atom.” This is rather awkward given the non-parallelism with the next sentence. Tibetan clearly reads this compound as agreeing with the “clouds” (cf. D A 347a.4-5; P 239a.3-4) and I have followed the Tibetan here.

<sup>11</sup> Literally “roaring forth” (*nigarjamāṇā / ’brug sgra rab tu sgrog*). Cf. *BHSD*, p. 291.

bodies of all the tathāgatas came forth and pervaded the entire Dharma Realm in the ten directions (8). From every single atom from among the atoms of all world realms clouds of individual light rays with the forms of the bodies of all the tathāgatas came forth pouring down clouds of vows and masteries of all buddhas and pervaded the entire Dharma Realm (9). From every single atom from among the atoms of all world realms lights having the color of all forms, possessing an ocean of clouds containing the reflection of the body of the bodhisattva functioning through the action of magical creations of all beings, and producing the fulfillment of all intentions of all beings,<sup>12</sup> came forth and pervaded the entire Dharma Realm (10). These ten great lights appeared as a sign prior to the vision of the bodhisattva Samantabhadra.

When Sudhana, the merchant-banker's son, had seen these ten lights that were a prior sign, he obtained the opportunity for the vision of the bodhisattva Samantabhadra. Supported by the power of his own roots of merit, born from the light of the teachings of all buddhas through the mastery of all the tathāgatas,<sup>13</sup> imbued with the vow of the bodhisattva Samantabhadra, he turned toward the range of all the tathāgatas. Having obtained the deposit of power through his fixed intention toward the range of the mighty bodhisattva, he consciously obtained the light of omniscience through the vision of the bodhisattva Samantabhadra, and his faculties were directed toward the vision of the bodhisattva Samantabhadra.

After he obtained the impelling force of great energy for the vision of the bodhisattva Samantabhadra, he functioned with the inexorable energy of one who is fervently seeking the bodhisattva Samantabhadra. Endowed with the wheel of his faculties directed toward all directions, with a bodhisattva body that entered into the visual sphere of Samantabhadra,<sup>14</sup> with a mind guided by the support of all the tathāgatas and bound to the bodhisattva Samantabhadra who is at the base of the feet of buddhas

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<sup>12</sup> Tibetan (D A 347b.7; P 239b.5-6) reads: “perfectly accomplishing the intentions of the Dharma for all beings” (*sems can thams cad kyi chos kyi bsam pa yoīs su rdzogs par sgrub pa*).

<sup>13</sup> Tibetan (D A 348a.2; P 239b.8) inserts: “manifested in the course of conduct of the Bodhisattva Samantabhadra” (*byang chub sems dpa' kun tu bzai po'i spyod pa la ni mion du gyur*).

<sup>14</sup> Tibetan (D A 348a.5; P 240a.3) reads: “overcoming the sphere through a universal vision” (*kun tu lta bas yul yoīs su gnon pa*).

without remainder, with an intention not separated from the fervent seeking for the support of the bodhisattva Samantabhadra, his essence<sup>15</sup> was focused on the awareness of the vision of the bodhisattva Samantabhadra within all supports.<sup>16</sup>

Endowed with an eye of knowledge intent upon the path of the bodhisattva Samantabhadra, with an intention as extensive as the realm of space, with a superior intention that had grasped well the diamond of great compassion, with a vow connected to the bodhisattva Samantabhadra, with a sustaining power lasting for eons gone to the utmost limit, with a purity that proceeded in a regular order following the equality of the course of conduct of the bodhisattva Samantabhadra, and with an abode of knowledge firmly established in the stage of the bodhisattva Samantabhadra dwelling within the sphere of all the tathāgatas, Sudhana saw the bodhisattva Samantabhadra sitting on the lion throne containing a great lotus gem in front of the Tathāgata, the worthy, the completely enlightened Buddha,<sup>17</sup> the lord Vairocana.

Sudhana saw him amidst an ocean of assembled groups<sup>18</sup> of bodhisattvas, surrounded by companies of bodhisattvas, and accompanied by the community of bodhisattvas. He saw his erect body imitated by all the assembled groups,<sup>19</sup> unsurpassed in all worlds, continuously gazed upon by all bodhisattvas. Sudhana saw that Samantabhadra's sphere of knowledge was unlimited, that his range was insuperable, that his inconceivable sphere conformed to the equality of the three times, and that he had attained equality with all the tathāgatas.

Sudhana saw from every single one of Samantabhadra's pores, clouds of light rays equal in number to the atoms in all world realms come forth, illuminate all world realms up to the supreme realm of space within the Dharma Realm and extinguish the

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<sup>15</sup> *-garbhaḥ* (nominative, masculine, singular). The case of this compound is problematic, and the Tibetan does not resolve the problem. The text may be defective here.

<sup>16</sup> Tibetan omits: "within all supports."

<sup>17</sup> Tibetan omits: "the Worthy, the completely enlightened Buddha."

<sup>18</sup> *'parśanmaṇḍala'* (*'khor gyi dkyil 'khor*) I am reading as an appositional karmadhāraya: "a group (*maṇḍala*) which is an assembly (*parśad*)," which I have rendered in an adjective-noun relationship to avoid this awkward phrasing.

<sup>19</sup> V 422.11 reads *'-parśamaṇḍala-*', but SI 533.10 has *'-parśanmaṇḍala-*', which I am taking as the correct reading. This is supported by the Tibetan (cf. D A 348b.4; P 240b.2).

suffering of all beings. He saw from Samantabhadra's body clouds of multi-colored groups of light equal in number to the atoms in all buddha lands come forth, and increase the mighty impelling force of affection and joy directed toward all bodhisattvas.

Sudhana saw from Samantabhadra's head, shoulders, and from every pore clouds of multi-colored fragrant flames come forth, pervade the assembled groups of all the tathāgatas and pour down on them. He saw from every single one of his pores clouds of all flowers equal in number to the atoms in all the buddha lands come forth, pervade the circular assembles of all the tathāgatas, and pour down on them. He saw from every single one of his pores clouds of all fragrant trees equal in number to the atoms in all buddha lands come forth, adorn the entire Dharma Realm up to the realm of space with the ornament of clouds of fragrant trees as well as an inexhaustible store of fragrant powders and unguents, pervade the assembled groups of all the tathāgatas and pour down on them. He saw from every single one of his pores clouds of all types of cloth come forth, envelope and adorn the entire Dharma Realm up to the realm of space. He saw from every single one of his pores clouds of all types of silk ribbons, ornaments, strings of pearls, and wishing-fulfilling gems all equal in number to the atoms in all buddha lands come forth, pervade the assembled groups of all the tathāgatas and pour down on them for the complete fulfillment of all the wishes of all beings. He saw from every single one of his pores clouds of coral equal in number to the atoms in all Buddha lands come forth, pervade the entire Dharma Realm up to the realm of space, adorn it with the ornament of clouds of coral and pour down with great showers of gems upon the assembled groups of all the tathāgatas.

Sudhana saw from every single one of Samantabhadra's pores clouds of assemblies of gods from the realm of form equal in number to the atoms in all buddha lands come forth, praise the bodhisattva and pervade the entire world realm.<sup>20</sup> He saw from every single one of his pores, clouds of magical creations in the form of assemblies of gods belonging to all the Brahmā abodes come forth and request the completely

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<sup>20</sup> Tibetan (D A 349b.5; P 241b.2) reads: "all Buddha lands" (*sangs rgyas kyi zhing thams cad*).

enlightened tathāgatas to set in motion the wheel of Dharma. He saw from every single one of his pores, clouds with the form of the lord of the gods within all the realms of desire come forth and receive the wheels of Dharma from all the tathāgatas. He saw from every single one of his pores, clouds of all buddha lands belonging to the three times, equal in number to the atoms in all buddha lands come forth in every moment of thought, pervade the entire Dharma Realm up to the realm of space and become a refuge, a defense and a shelter for beings who are without refuge, defense and shelter.

Sudhana saw from every single one of Samantabhadra's pores clouds of purified lands completely filled with assembled groups of bodhisattvas who were produced from all buddhas equal in number to the atoms in all buddha lands come forth in every moment of thought and pervade the entire Dharma Realm up to the realm of space, acting for the purification of beings who have a mighty<sup>21</sup> resolution. He saw from every single one of his pores clouds of purified and afflicted lands equal in number to atoms in all Buddha lands come forth in every moment of thought and pervade the entire Dharma Realm up to the realm of space, arising for the purification of afflicted beings. He saw from every single one of his pores, clouds of purified lands and lands containing afflicted minds equal in number to the atoms in all Buddha lands come forth in every moment of thought and pervade the entire Dharma Realm up to the realm of space, arising for the purification of those severely afflicted.

Sudhana saw from every single one of Samantabhadra's pores clouds of groups of all bodhisattvas<sup>22</sup> equal in number to the atoms in all Buddha lands come forth in every moment of thought<sup>23</sup> and pervade the entire Dharma Realm<sup>24</sup> up to the realm of space, following the course of conduct of all beings and guiding all beings to maturity in the

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<sup>21</sup> SI 534.20 reads '-*tvaudāra*'. Edgerton takes *audāra* (meaning 'gross, unrefined') as the correct reading. He states, "this cannot = *udāra* (tho this is compounded elsewhere with **adhimuktika**, q.v.) since that is a complimentary term, and this is not (cf. the parallel 534.23 *saṃkliṣṭānāṃ sattvānāṃ viśuddhaye*, and similarly 534.26)." Edgerton seems to have missed the point of this passage. There is a gradation from beings having a mighty resolution, to afflicted beings, to severely afflicted beings. I am following Vaidya's reading here which is supported by the Tibetan (cf. D A 350a.4; P 242a.1).

<sup>22</sup> Tibetan reads: "beings" (*sems can*).

<sup>23</sup> Tibetan omits: "in every moment of thought."

<sup>24</sup> Tibetan reads: "the realm of beings" (*sems can gyi khams*).

supreme, complete enlightenment of all beings. He saw from every single one of his pores, clouds of groups of bodhisattvas equal in number to the atoms in all world realms come forth in every moment of thought, and pervade the entire Dharma Realm up to the realm of space, pronouncing the names of all buddhas in order to develop the roots of merit of all beings. He saw from every single one of his pores, clouds of groups of bodhisattvas equal in number to the atoms in all Buddha lands come forth and pervade the entire Dharma Realm up to the realm of space, producing the completion of all roots of merit of all bodhisattvas beginning from their initial production of the intention for enlightenment within the appearances of all Buddha lands. He saw from every single one of his pores clouds of bodhisattvas equal in number to the atoms in all buddha lands come forth and illuminate the ocean of vows of all bodhisattvas for purification through the bodhisattva Samantabhadra's course of conduct within every single buddha land.

Sudhana saw from every single one of Samantabhadra's pores clouds of the bodhisattva Samantabhadra's course of conduct equal in number to the atoms in all the Buddha lands come forth and pour down, completely fulfilling the wishes of all beings, and developing the impelling force of joy leading to omniscience. He saw from every single one of his pores clouds of perfect enlightenment equal in number to the atoms in all Buddha lands coming forth, reveal perfect enlightenment within all buddha lands and develop the impelling force of the great Dharma which leads to omniscience.

After Sudhana, the merchant-banker's son, had seen this miracle within the sphere of magic power belonging to the bodhisattva Samantabhadra, he was pleased, satisfied, enraptured, delighted, overjoyed, cheerful and joyous to a very high degree.<sup>25</sup> Reflecting upon the body of the bodhisattva Samantabhadra, he saw from every single limb of the bodhisattva Samantabhadra, from every single part of his limbs, from every single portion of his body, from every single part of every portion of his body, from every single spot on his limbs, from every single part of every spot on his limbs, from every single shape, from every single part of his shapes, from every single pore, from every single part

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<sup>25</sup> *bhūyasyā mātrayā / de bas kyang shas cher*. See *BHSD*, p. 411.

of every hair, this world realm of thirty million worlds with its wind,<sup>26</sup> earth, and fire elements; with its oceans, islands and rivers; with its mountains made of gems, Mount Sumeru<sup>27</sup> and Cakravāla Mountains; with its villages, towns, cities, kingdoms and capitals; with its forests, dwellings and species of creatures; with its hell, animal, Yama, Asura, Nāga, and Garuḍa worlds; with its world of men, world of gods, and Brahmā world; with its sphere of the realm of desire<sup>28</sup> and sphere of the formless realm; with its sustaining powers, bases and forms; with its clouds, lightening and heavenly bodies; with its days and nights, fortnights, seasons, years, intermediate eons and eons.

Just as Sudhana saw this world realm, in the same way he saw all the world realms to the east. Just as to the east, in the same way to the south, west, north, northeast, southeast, southwest, northwest, below, above, from all around, in every direction and intermediate direction, he saw by means of reflection all world realms with their coming forth of all buddhas, assembled groups of bodhisattvas and beings.

Sudhana also saw the successions of all world realms in the furthest past here within this Sahā world realm emerge from one of the bodhisattva Samantabhadra's marks of a great person, with their coming forth of buddhas, assembled groups of all bodhisattvas, beings, dwellings, days and nights and eons. In the same way he also saw the appearances of all buddha lands in the furthest future. And as he saw here within this Sahā world realm the succession of all world realms in the furthest past and future, in the same way from the bodhisattva Samantabhadra's body, from every single mark of the great person, from every single pore, he saw emerge the series of all world realms in the

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<sup>26</sup> Tibetan (D A 351a.6; P 243a.3) inserts: "water element" (*chu'i phui po*). Since this is part of the traditional list of four elements (*skandha*), it is tempting to think that the Sanskrit editions are defective here. But suprisingly, Cleary's translation based on Śikṣānanda's seventh century translation also only lists the air, earth and fire elements (1993, 1507).

<sup>27</sup> Mount Sumeru was believed to be located in the center of the world system, while the Cakravāla Mountains were thought to form a ring encircling the world system. Thus these two form the center and periphery of the world system.

<sup>28</sup> Tibetan (D A 351b.2; P 243a.6) inserts: "with its sphere of the realm of form" (*gzugs kyi kham kyi yul dang bcas*). Because the realm of form is part of the traditional list of three realms (*dhātu*), its absence from the Skt. editions is conspicuous.

ten directions in the furthest past and future, all well divided and not mixed with each other.

Just as Sudhana saw the bodhisattva Samantabhadra displaying this miracle while sitting upon the lion throne containing a great gem lotus in front of the lord Vairocana, the Tathāgata, in the same way he saw him displaying this same miracle in the east within the world realm Padmaśrī of the lord Bhadrāsī. And just as in the east, in the same way from all around, in every direction and intermediate direction, within all world realms, he saw the bodhisattva Samantabhadra displaying this same miracle while sitting upon the lion seat containing the great gem lotus at the base of the feet of all the tathāgatas. And just as in the ten directions, in the same way within all world realms, he saw him displaying this same miracle while sitting upon the lion throne containing a great gem lotus at the base of the feet of all tathāgatas.

In this way, from all around, in the ten directions, within every single atom equal in number to the atoms in all the buddha lands, within the expanse of the Dharma Realm with its assembled groups of the teachings of<sup>29</sup> the buddhas, Sudhana saw the bodhisattva Samantabhadra<sup>30</sup> at the feet of all the tathāgatas. And from every single one of his bodies he saw all supports obtained within the three times being manifested by means of reflection. He saw all lands, all beings, the coming forth of all buddhas and the assembled groups of all bodhisattvas manifested by means of reflection. He heard the sounds of all beings, the voices of all buddhas, the setting in motion of the wheel of Dharma of all the tathāgatas, the miraculous occurrences of all teachings and instructions, the attainments of all bodhisattvas and miracles of all buddhas.

Having seen and heard the inconceivable<sup>31</sup> miracle of the great bodhisattva Samantabhadra, Sudhana obtained the ten abodes within the perfection of knowledge.

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<sup>29</sup> Tibetan omits: “of the teachings.”

<sup>30</sup> Tibetan (D A 352b.3; P 244a.4-5) inserts: “sitting upon the lion throne containing a great gem lotus displaying this miracle” (*sengs ge’i khri rin po che’i pad mo’i snying po can la ‘dug cing rnam par rtse ba ‘di nyid yongs su ston pa*).

<sup>31</sup> Tibetan omits: “inconceivable.”

Which ten?<sup>32</sup> He obtained the abode within the perfection of knowledge that pervades the group of all buddha lands in a single moment of thought (1); the abode within the perfection of knowledge that is undivided for approaching the feet of all tathāgatas (2); the abode within the perfection of knowledge for the worship and attendance upon all the tathāgatas (3); the abode within the perfection of knowledge for asking questions and receiving answers about the teachings of the buddhas from every single tathāgata among all the tathāgatas (4); the abode within the perfection of knowledge for the profound meditation on the setting in motion of the wheel of Dharma of all the tathāgatas (5); the abode within the perfection of knowledge for the inconceivable miracles of the buddhas (6); the abode within the perfection of knowledge where the elucidation of a single sentence of Dharma possesses sustaining power for eons into the furthest future due to an imperishable special knowledge of all factors (7); the abode within the perfection of knowledge for the direct perception of the signs<sup>33</sup> of all teachings (8); the abode within the perfection of knowledge within the ocean of principles within the entire Dharma Realm (9); the abode within the perfection of knowledge for dwelling within the concepts of all beings (10); the abode within the perfection of knowledge for the direct perception of the course of conduct of the bodhisattva Samantabhadra in a single instant (11).

Then the bodhisattva Samantabhadra putting forth his right hand, placed it upon the head of Sudhana, the merchant-banker's son, who was endowed in this way with these abodes within the perfection of knowledge. In the very next moment immediately after the bodhisattva Samantabhadra had placed his hand upon the head of Sudhana, the merchant-banker's son, Sudhana realized entrances into trances equal in number to the atoms in all buddha lands. Through every single trance he penetrated oceans<sup>34</sup> of world realms equal in number to the atoms in all buddha lands and accumulated previously

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<sup>32</sup> The text actually lists eleven abodes.

<sup>33</sup> Skt.= *mudra*. Tibetan reads: "ocean" (*rgya mtsho*) and Cleary's translates the Chinese with "ocean" (1993, 1508). Since Sanskrit '*samudra*' is often translated by Tibetan '*rgya mtsho*', this could reflect a copy error in the Sanskrit editions. See also n. (two ahead of this one).

<sup>34</sup> V 425.11 reads '*mudra*.' SI 538.1 reads '*samudra*.' Tibetan (D A 353b.3; P 245a.2) has "ocean" (*rgya mtsho*) and Cleary translates the Chinese as "ocean" (1993, 1508). Based on this evidence I have emended Vaidya.

unseen requisites for omniscience equal in number to the atoms in all buddha lands. Productions of factors for omniscience equal in number to the atoms in all buddha lands appeared to him, and Sudhana made himself ready through many preparations for omniscience equal in number to the atoms in all buddha lands. He penetrated oceans of vows equal in number to the atoms in all buddha lands, and went forth by the paths for setting out toward omniscience equal in number to the atoms in all buddha lands. He was intent upon the courses of conduct of bodhisattvas equal in number to the atoms in all buddha lands. He was developed through the impelling forces for omniscience equal in number to the atoms in all buddha lands and illuminated with power through the lights of knowledge of all buddhas equal in number to the atoms in all buddha lands.

Just as the bodhisattva Samantabhadra at the base of the feet of the lord Vairocana had put forth his right hand and placed it upon head of Sudhana here in this Sahā world, so the bodhisattva Samantabhadra sitting at the feet of all the tathāgatas within all world realms put forth his right hand and placed it upon head of Sudhana, the merchant-banker's son. In this way from all sides in all directions and intermediate directions the bodhisattva Samantabhadra sitting at the feet of all tathāgatas within all world realms, even within the interior of the atoms of all world realms, put forth his right hand and placed it upon the head of Sudhana, the merchant-banker's son. Just as Sudhana, the merchant-banker's son, who was touched with the hand put forth by the bodhisattva Samantabhadra at the base of the feet of the lord Vairocana, realized the entrances into the Dharma, in the same way Sudhana, the merchant-banker's son, touched by clouds of hands put forth by the bodies of the bodhisattva Samantabhadra, realized entrances of Dharma through various principles.

Then the great being, the bodhisattva Samantabhadra, said to Sudhana, the merchant-banker's son, this: "O Son of Good Family, did you see my miracle?"

Sudhana said, “I saw, Noble One. But only one claiming to be a tathāgata would understand a miracle so inconceivable.”<sup>35</sup>

Samantabhadra said, “O Son of Good Family, for eons equal in number atoms in buddha lands far beyond description, I have practiced desiring the mind of omniscience. Within every single great eon I met with the tathāgatas equal in number to the atoms in buddha lands far beyond description, leading to the purification of my mind of enlightenment. And within every single great eon, I performed great sacrifices that were proclaimed in all worlds and furnished with the abandonment of all—this state of the requisite of merit for omniscience teaching all beings.<sup>36</sup> Within every single great eon, I made renunciations, great renunciations equal in number to the atoms in buddha lands far beyond description. Longing for the factors of omniscience, I made extreme renunciations. Within every single great eon I gave up bodies far beyond description; I gave up great empires, villages, towns, cities, countries, kingdoms and capitals, dear and charming communities of followers who were difficult to give up, sons, daughters and wives. Out of care for the knowledge<sup>37</sup> of the buddhas through an indifference to my body and life, I gave up the flesh of my own bodies. I gave up blood from my own bodies to beggars; I gave up my bones and marrow;<sup>38</sup> my limbs and body parts; my sense organs such as my ears, noses, eyes, and tongues from my own mouths. And within every single great eon, I gave up my own heads equal in number to the atoms in buddha lands far beyond description, longing for the head of supreme omniscience arisen from all worlds out of my own bodies.

Just as it was in every single great eon, so it was in oceans of great eons equal in number to the atoms in buddha lands far beyond description. Within every single great eon, I, the supreme lord, honored, praised, respected and worshipped the tathāgatas equal

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<sup>35</sup> *dr̥ṣṭam te kulaputra mama vikurvitam? āha—dr̥ṣṭam ārya. api tu tathāgataḥ prajānan prajānīyāt tāvad acintyam idaṃ vikurvitam* (V 425.26–28). For this meaning of *prajānan* see *BHSD*, p. 357.

<sup>36</sup> *sarvasattvapratipādanā sarvajñatāpuṇyasambhāratā* (V 425.31-32). The meaning of this expression in this context is unclear to me. The Tibetan is equally confusing to me (D A 354b.3–4; P 245b.8–246a.1). The text may be corrupt here.

<sup>37</sup> Tibetan (D A 354b.5; P 246a.2) reads “Dharma” (*chos*).

<sup>38</sup> Tibetan (D A 355a.1; P 246a.5) inserts: “legs and arms” (*rkang pa dang lag pa dang*).

in number to the atoms in buddha lands far beyond description. I offered them personal belongings consisting of robes, alms food, dwellings and medicine for curing the sick. Going forth into the teaching of the tathāgatas, I practiced according to the instructions of all the buddhas and I maintained their teaching.

O Son of Good Family, through so many oceans of eons I do not know of the production of even a single thought that would give rise to injury to the teaching of the tathāgatas. Through so many oceans of eons I do not know of the production of even a single thought that would give rise to association with anger, or would give rise to a thought laying hold of a self, or a thought of possession resulting from the laying hold of a self, or a thought about the difference between self and others, or a thought about avoiding the path of enlightenment, or a thought of weariness with dwelling within the cycle of existence, or a despondent thought, or a thought that is confused due to the hindrances, or any thought other than the thought of enlightenment that is the unconquerable essence of unsurpassed knowledge for the requisites of omniscience.

Thus, O Son of Good Family, the ocean of all eons would be exhausted through the proclaiming of these: my efforts toward the purification of the lands of perfectly enlightened buddhas in previous lives; and my efforts toward the deliverance, bringing to maturity, and purification of all by me acting with an intention, which has been obtained through great compassion.

Thus, O Son of Good Family, from among so many of these—my oceans of factors such as those efforts in worshipping and attending buddhas, efforts in obedience to one's teacher for the sake of seeking after the true Dharma, efforts in abandoning my body for the sake of receiving the true Dharma, and efforts in abandoning my own life motivated by the defense of the true Dharma—there was not even a single word or sound that was not purchased through the giving up of the empire of a wheel-turning monarch, which was not purchased through giving up all there is, undertaken for the deliverance of all beings, undertaken for the comprehending of my own mind-stream, undertaken for the direct attainment of the supreme Dharma, undertaken for the promulgation of the light of all worldly knowledge, undertaken for the promulgation of all knowledge surpassing the

world, undertaken for the production of the pleasures of the cycle of existence for all beings, undertaken for the quality of praise regarding the virtues of all tathāgatas. In this way the oceans of eons equal in number to the atoms in buddha lands far beyond description would be exhausted while proclaiming the attainment of my previous lives.

Therefore, O Son of Good Family, in this way through the power of the requisites with this form, through the power of the accumulation of root causes, through the power of mighty resolution, through the power of the performance of virtues, through the power of comprehending properly all factors, through the power of the eye of wisdom, through the power of the mastery of the tathāgatas, through the power of the great vow, through the power of great compassion, through the power of well purified supernormal powers, through the power of accepting all spiritual guides, I obtained the Dharma body that is absolutely pure and non-differentiated within the three times. I also purified a supreme form body that has arisen in all worlds, which gives instruction according to the intentions of the entire world, which is conformable everywhere, which is intent upon all buddha lands, which has a universal basis, which makes visible all miracles in every direction, and which is viewed by the entire world. O Son of Good Family, look at this accomplishment that is the obtaining of this body, arisen within oceans of endless eons, whose appearance is difficult to obtain in many eons numbering hundreds of thousands of ten million *niyutas*,<sup>39</sup> whose sight is difficult to obtain!

O Son of Good Family, I do not even come within the range of hearing of those beings whose roots of merit are not planted—how much less likely would they be able to obtain a vision of me. O Son of Good Family, there are beings, who by merely hearing my name, are not liable to turn back from supreme, perfect enlightenment. There are beings who by merely seeing, touching, or following me; by merely touching me, seeing me in a dream, or by hearing my name in a dream, are not liable to turn back from supreme, perfect enlightenment. Some beings attain maturity recollecting me for a day

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<sup>39</sup> See *BHSD*, *niyuta* – a high number. Tibetan translates as *khrag khrig* = one hundred billion.

and night. Some attain maturity recollecting me for<sup>40</sup> a fortnight, others for a month, a year, a hundred years, an eon, a hundred eons, up to eons equal in number to the atoms in buddha lands far beyond description. Some attain maturity recollecting me for one life; others for a hundred lives,<sup>41</sup> up to revolutions of lives equal in number to the atoms in buddha lands far beyond description. Some beings attain maturity through a vision of light belonging to me. Some attain maturity through the appearance of the discharging of light rays, some through a great trembling of their land, some through the appearance of form bodies, some through something that causes joy. In this way, O Son of Good Family, through means equal in number to the atoms in the buddha lands, beings are not liable to turn back from supreme, perfect enlightenment.

O Son of Good Family, beings who hear about the complete purity of my buddha land are reborn within pure buddha lands. Those beings who see the purity of my body are reborn within my body. O Son of Good Family, see this purity of my body!

Then Sudhana, the merchant-banker's son, reflecting upon the body of the bodhisattva Samantabhadra, saw within every single pore oceans of buddha lands beyond description<sup>42</sup> completely filled with the coming forth of buddhas. And within every single ocean of buddha lands, he saw the tathāgatas surrounded by oceans of assemblies of bodhisattvas. He saw all those oceans of lands with their various bases, forms, arrays, Cakravāla mountain ranges, appearances of various buddhas enveloped in the sky by various clouds, various sounds of the wheels of Dharma being turned. Just as Sudhana saw this within every single pore, so he saw this within all pores without remainder, and within all the marks, minor marks, limbs and body parts of the bodhisattva. Entering oceans of lands equal in number to the atoms within all buddha lands and clouds of magical creations of buddha bodies, and pervading all world realms within the ten directions, he saw all beings being brought to maturity in supreme, perfect enlightenment.

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<sup>40</sup> Tibetan inserts: "a week" (*zhig bdun*).

<sup>41</sup> Tibetan omits: "some for a hundred lives"

<sup>42</sup> Tibetan (D A 357a.4; P 248a.3-4) reads: "far beyond description" (*brjod du med pa'i yang brjod du med pa*).

Then Sudhana, the merchant-banker's son, taught by the admonition and instruction of the bodhisattva Samantabhadra, having penetrated into all world realms inside the body of the bodhisattva Samantabhadra, brought beings to maturity. And those accumulations of the roots of merit belonging to Sudhana, the merchant-banker's son, resulting from the light of knowledge obtained through approaching, seeing and waiting upon spiritual guides equal in number to the atoms in the buddha lands, did not approach even a hundredth, a thousandth, a hundred-thousandth, or a hundred-thousand-ten-millionth part of the accumulation of the roots of merit that arose immediately upon<sup>43</sup> seeing the bodhisattva Samantabhadra; they were not worth even the sum, a part, an enumeration, a likeness, or a degree for<sup>44</sup> the coming forth of the first thought of enlightenment up to the vision of the bodhisattva Samantabhadra.

As many successions of oceans of buddha lands as Sudhana had penetrated in this interval, he penetrated so many successions of oceans of buddha lands in every instant of thought within a single pore<sup>45</sup> of the bodhisattva Samantabhadra; successions that have good qualities equal in number to the atoms within buddha lands far beyond description. As in one pore,<sup>46</sup> just so within all pores<sup>47</sup> in every instant of thought by proceeding beyond world realms equal in number to the atoms within buddha lands<sup>48</sup> far beyond description, and by proceeding beyond the world realm that has as a basis the eons within the furthest future, he did not arrive at an end. He did not arrive at the end of the successions of oceans of lands, of the origins of the oceans of lands, of the separations of the oceans of lands, of the gatherings of the oceans of lands, of the births of the oceans of buddha<sup>49</sup> lands far beyond description,<sup>50</sup> of the destructions of the oceans of lands, or of the arrays of oceans of lands.

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<sup>43</sup> I am uncertain of the meaning of 'saha' in this compound. It is not translated in the Tibetan.

<sup>44</sup> The use of the dative here is strange. In the Peking the word *bskyed pa* (Skt. *utpāda*) is unmarked (P 248b.4). The Derge uses the ablative particle *nas* (D A 357b.5), which I suspect is the correct reading here.

<sup>45</sup> Tibetan reads: "within every single pore..."

<sup>46</sup> Tibetan reads: "As in each pore..."

<sup>47</sup> Tibetan inserts: "without exception" (*ma lus pa*).

<sup>48</sup> Tibetan reads "within world systems" (*'jig rten gyi kham*s).

<sup>49</sup> Tibetan omits: "Buddha."

<sup>50</sup> Tibetan omits: "far beyond description."

Nor did he arrive at the end of the origins<sup>51</sup> of the oceans of the coming forth of buddhas,<sup>52</sup> of the gatherings of the oceans of the coming forth of buddhas, of the births of the oceans of the coming forth of buddhas, nor of the destructions of the oceans of the coming forth of buddhas.

Nor did he arrive at the end of the oceans of assembled groups of oceans<sup>53</sup> of bodhisattvas, of the successions of oceans of assembled groups of bodhisattvas, of the origins of the oceans of assembled groups of bodhisattvas, of the separations of the oceans of assembled groups of bodhisattvas, of the gatherings of the oceans of assembled groups of bodhisattvas, of the births of the oceans of assembled groups of bodhisattvas, nor of the destructions of the oceans of the assembled groups of bodhisattvas.

Nor did he arrive at the end of the entrances into the realms of beings, of the entrances into the knowledge at every moment of the faculties of beings, of the penetrations into the knowledge of the faculties of beings, of the ways of leading to maturity of beings, of the abodes of the unfathomable miracles of the bodhisattvas, nor of the oceans of entrances into and departures from the stages of the bodhisattvas.

In a certain land, Sudhana practiced for an eon. In a certain land, he practiced for as many eons as are equal in number to the atoms<sup>54</sup> in buddha lands far beyond description, not proceeding to other lands. In each moment of thought he penetrated infinitely numerous oceans of lands and brought beings to maturity in supreme, perfect enlightenment. Through a regular order, he obtained equality with the ocean of vows and the course of conduct of the bodhisattva Samantabhadra, he obtained equality with all tathāgatas, equality in accomplishing the group of all lands, equality in fulfilling the course of conduct, equality in accomplishing the vision of the miracle of perfect enlightenment, equality in turning the wheel of Dharma, equality in the purity of special knowledge, equality in the utterances of voice, equality in joining together the oceans of

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<sup>51</sup> Tibetan reads: “successions” (*gcig nas cig du brgyud pa*).

<sup>52</sup> Tibetan (D A 358a.2; P 249a.2) inserts: “of the group of the oceans of the coming forth of Buddhas, of the diversity of the oceans of the coming forth of Buddhas” (*sangs rgyas byang ba rgya mtsho 'i sku dang sangs rgyas byang ba rgya mtsho 'i bye brag*).

<sup>53</sup> Tibetan omits: “oceans.”

<sup>54</sup> Tibetan omits: “as are equal in number to the atoms in.”

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all qualities of sound, equality in strength and fearlessness, equality in the abodes of buddhas, equality in love and great compassion, and equality in the inconceivable miracle of the liberation of bodhisattvas.

Then the great being, the bodhisattva Samantabhadra in this very way illuminating to a very high degree<sup>55</sup> the extension of eons for eons equal in number to the atoms within buddha lands far beyond description in the succession of world realms, made a vow through the recitation of verses:

Filled with faith,<sup>56</sup> I honor with my body, speech and mind  
All the lions among men without exception  
Who abide within all three times,  
In the world with its ten directions. (1)

Through the strength of my vow<sup>57</sup> for the good course,  
With a mind directed toward all conquerors,  
I prostrate with as many bodies<sup>58</sup> as there are  
Atoms in the world to all conquerors. (2)

Buddhas equal in number to atoms  
Are seated in the middle of the sons of buddhas within an atom.  
In this way, I am entirely intent upon  
The whole<sup>59</sup> Dharma Realm<sup>60</sup> filled with conquerors. (3)

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<sup>55</sup> Tibetan omits: “to a very high degree.”

<sup>56</sup> The Tibetan reads, “with a pure body, speech and mind” (*lus dang ngag yid dang bas* – D A 359a1). The three Chinese translations support this reading: *qingjing shen yu yi* 清淨身語意 (T 293.847.a3), *shen kou yi qingjing* 身口意清淨 (T 296.878.c25), and *qingjing shen kou yi* 清淨身口意 (T 297.880.a10). But the Sanskrit “filled with faith, pure” (*prasannaḥ*) is clearly nominative and therefore must modify the subject ‘I’ (*ahu*).

<sup>57</sup> The Tibetan reads, “through the vow for the Good Course and strength” (*bzang po spyod pa’i smon lam stobs dag gis* – D A 359a1)

<sup>58</sup> Tibetan reads: *lus rab btud pa yis* (D A 359a1). LC cites *rab btud pa* as a translation of the Sanskrit *praṇāma*. But both Sanskrit editions have the reading *pramāṇaiḥ*, meaning something like ‘measures, quantities’. A 286.3r seems to read something like *pra(ṇā)maiḥ*, which would correspond with the Tibetan.

Speaking with voices endowed with an  
Entire ocean of qualities<sup>61</sup> about all the  
Conquerors' oceanic imperishable good qualities,  
I praise all the tathāgatas. (4)

I worship those conquerors with  
The finest flowers, garlands, musical instruments,  
Unguents, parasols, lamps and incense. (5)

I worship those conquerors with the best garments and fragrances,  
With vessels of powder as voluminous as Mount Meru  
And with the best of all the excellent arrays. (6)

Whatever are supreme, noble offerings,  
I devote them to all the conquerors.  
Through the strength of my resolution for the good course,<sup>62</sup>  
I honor and worship all the conquerors. (7)

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<sup>59</sup> The case of *sarva* is unclear (V 429.2). I am reading it as accusative, singular in agreement with *dharmadhātum*. The Tibetan (D A 359a2) appears to read *sarva* (*thams cad*) with *jina* (*rgyal ba*); likewise the three Chinese translations each read "all Buddhas" (*zhu fo* 諸佛 – see T 293.847.a7, T 296.878.c29, and T 297.880.a14). Since the Sanskrit *jinebhiḥ* is instrumental plural and *sarva* is most likely accusative, I have read *sarva* with *dharmadhātum*.

<sup>60</sup> Sanskrit reads *dharmatadhātum* (V 429.1). I am unsure of meaning of the *-ta* suffix here. It appears to be *-tā* shorted m.c., but how this term differs from the standard *dharmadhātu* is unclear. The Tibetan reads *chos kyi dbyings rnams* (D A 359a2), which is the common translation of *dharmadhātu*, except here in the plural!

<sup>61</sup> Edgerton (*BHSD*, p. 616) translates pāda b, *sarvasvarāṅgasamudrarutebhiḥ* (V 429.4), as '(I praise Buddhas) with the sounds of the ocean of all voice-qualities'.

<sup>62</sup> The Tibetan (D A 359a5) reads 'through the powers of my wish for the Good Course' (*bzang po spyod la dad pa'i stobs dag gis*). The plural enclitic *dag* (usually used for the Sanskrit dual) is difficult to understand here (this use of *dag* is fairly common in the Tibetan translation; see also *stobs dag gis* in verse 2, pāda a). LC's citation of *dad pa'i stobs* in this verse as representing *adhimuktibala* does little to resolve the problem.

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Whatever evil might be done by me  
From passion, hatred or through the power of delusion  
With my body, speech and likewise my mind;  
I confess it all. (8)

Whatever merit there is in the ten directions  
Belonging to worldly beings, disciples, worthies,  
Solitary conquerors, the sons of the buddhas<sup>63</sup> and all conquerors;  
I rejoice in all of it. (9)

Those world-illuminators in the ten directions  
Who are wide awake to enlightenment  
And have obtained non-obstruction;  
All those Lords I request<sup>64</sup> to turn<sup>65</sup> the supreme wheel [of Dharma]. (10)

And those who desire to manifest extinction,  
With my hands joined together  
I request them to remain for as many eons as there are  
Atoms in the world for the welfare and happiness of all beings. (11)

Whatever good I have collected through  
Honoring, worshipping, confession, delighting in,  
Requesting and asking [the buddhas to teach],  
All of it I direct toward enlightenment. (12)

May the buddhas of the past and those existing in the world

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<sup>63</sup> The Sanskrit (V 429.25) reads *Buddhasutānatha*. I am reading this as *Buddhasutāna atha* (for standard Sanskrit *Buddhasutānām atha*).

<sup>64</sup> Skt. *adhyeṣami* (see *BHSD*, p. 18).

<sup>65</sup> Skt. *vartanatāyai* (see *BHSD*, p. 471, and *BHSG* 22.41).

With its ten directions be worshipped.  
And may those of the future quickly have  
Their desires fulfilled and awaken to enlightenment. (13)

As many worlds as there are in the ten directions,  
May they become purified and great.  
And may they become completely filled with conquerors  
Residing under the best enlightenment trees along with the sons of the buddhas. (14)

As many beings as there are in the ten directions,  
May they always be comforted and free from disease.  
And may the righteous aim<sup>66</sup> of all beings be  
Successful and may their hope increase. (15)

And may I, coursing in the way of enlightenment,  
Remember my rebirths in all states of existence.  
Having died,<sup>67</sup> may I always go forth  
In every rebirth. (16)

Imitating all the conquerors,  
Perfecting the good course,  
May I always follow flawlessly and without interruption,  
Stainless, pure moral conduct. (17)

And may I teach the Dharma in all the voices of beings;  
Such as with the voices of the gods,

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<sup>66</sup> The Tibetan (D A 359b4) uses the plural here: ‘righteous aims’ (*don rnams*).

<sup>67</sup> Skt. *cyutyupattī* (V 430.21). *upapatti* is usually fem. The long *ī* is curious. Possibly this is a nom. sing. of a masc. *-in* stem? In this case, it would mean something like ‘one possessed of a rebirth that has fallen’, i.e. ‘one who has died’.

*Nāgas, yakṣas, kumbhāṇḍas* and men. (18)

May the beautiful<sup>68</sup> mind aimed at enlightenment  
Intent upon the perfections never be confused.  
And what evil obstructions there might be,  
Let them entirely be destroyed. (19)

May I move within the states of existence in the world,  
Liberated from karma, defilements, and the path of Māra,  
Like a lotus undefiled by water,  
Or like the sun and the moon unimpeded in the sky. (20)

Pacifying all the sufferings of the evil states of existence  
And establishing all beings in happiness,  
May I travel as many paths in the various worlds  
As there are within every direction. (21)

Conforming to the way of beings,  
Perfecting the course to enlightenment,  
Nurturing the good course,<sup>69</sup>  
May I transverse all future eons. (22)

And may I always be in union  
With those whose conduct is like mine.  
May I observe my vow as a single practice<sup>70</sup>

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<sup>68</sup> V 430.31 reads *ye khalu*. SI 544.19 reads *peśalu*= beautiful, charming, lovely, pleasant. A 287r.4 appears to confirm SI's reading. If we accept the V reading, there is number disagreement here between *ye* and *abhiyukto*. I have chosen to read *abhiyukto* as singular agreeing with *cittu*. See *BHSG* 8.83.

<sup>69</sup> Tibetan reads, 'showing the good courses' (*bzang po spyod pa dag ni rab ston cing* - D A 360a2).

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With my body, speech, or mind. (23)

And may I also always be in union  
With friends who desiring my welfare  
Expound the good course.  
And may I never offend them. (24)

May I see face to face the conquerors,  
Those lords surrounded by the sons of the buddhas.  
And may I perform great reverence to them,  
Unwearied for all future eons. (25)

Holding fast to the good Dharma of the conquerors,  
Expounding the course to enlightenment,  
Purifying the good course,  
May I transverse all future eons. (26)

Wandering in all existences,  
Through merit and knowledge  
I have obtained the indestructible.  
Through wisdom, means, trances, liberations and all good qualities,  
May I become an indestructible treasury. (27)

In a single atom,  
There are worlds equal in number to atoms.  
Practicing the course to enlightenment,

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<sup>70</sup> Tibetan reads ‘May I make my vow one with my actions’ (*spyod pa dag dang smon lam gcig tu spyad* - D A 360a3).

May I see<sup>71</sup> in each world inconceivable numbers of buddhas  
Seated in the middle of the sons of the buddhas. (28)

In this way, may I comprehend<sup>72</sup> completely  
Within all directions, within the pathways of the ignorant,  
Oceans of buddhas throughout the three times,  
Oceans of worlds and oceans of eons of practices. (29)

May I always comprehend through an ocean of sounds within a single voice,  
The purity of the quality of voice of all the conquerors,  
Their speech according to the intentions of all the conquerors,<sup>73</sup>  
And the eloquence of those buddhas. (30)

And understanding<sup>74</sup> the principle of the wheel [of Dharma],  
May I enter through the power of the mind,  
The sounds of the indestructible speech of  
The conquerors within all three times. (31)

In a single instant may I enter all future eons.  
And having reached the end<sup>75</sup> of that instant,  
May I transverse the eons of the three times. (32)

And in a single instant may I see

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<sup>71</sup> Skt. *paśyīya* = 1<sup>st</sup> person, singular, optative of *paś-* (see *BHSG*, 29.34 & p. 220).

<sup>72</sup> ‘May I comprehend’ = Skt. *otari* (m.c. for *otāri*). This is the 1<sup>st</sup> person, singular, optative form of *avatārayati*. See *BHSD* & *BHSG*, p. 214 (under verb root *ṭ-*).

<sup>73</sup> V 432.15 reads *sarvajināna yathāśayaghoṣān*. A 287v.3 appears to support this reading. But SI 545.16 reads *sarvajagasya yathāśayaghoṣān*. The Tibetan (*’gro ba kun gyi bsam pa ji bzhin dbyangs* - D A360b1) supports SI’s reading; as do two of the Chinese translations: *zhu zhongsheng yi* 諸眾生意 (T 293.847c3), and *yique qunsheng yi* 一切群生意 (T 297.880.c10).

<sup>74</sup> Literally, “causing to turn” (*parivartayamāno*).

<sup>75</sup> Skt. *koṭi* = “end” (see *BHSD*, p. 194).

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Those lions among men within the three times.  
And through the power of illusory liberations,  
May I always comprehend their range. (33)

And within a single atom may I realize  
The arrays of worlds within the three times.  
In this way, may I entirely comprehend  
The conquerors' arrays of worlds in all directions. (34)

Perceiving<sup>76</sup> the future world-illuminators turning the wheel [of Dharma],  
Their tranquility, and their ending with the appearance of extinction,  
May I approach all these lords. (35)

Through supernatural powers with universal speed,  
Through the power of knowledge<sup>77</sup> facing all directions,  
Through the power of practice with all good qualities,  
Through the power of universal love, (36)

Through the power of universally good merit,  
Through the power of unobstructed knowledge,  
Through the power of wisdom, means and trance,  
Gathering the power of enlightenment, (37)

Purifying the power of action,  
Destroying the power of the afflictions,

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<sup>76</sup> Skt. *vibudhyana*. Against Edgerton (*BHSD*, p. 494), I am reading this as a present, active particle in the nominative singular. This is the only way I have found to account for the accusative singular forms in *pādas* b and c.

<sup>77</sup> V 433.12 reads *jñāna*. A 287v.5 supports this reading, but SI 546.1 reads *yāna*. The SI reading is supported by the Tibetan *theg pa* (D A 360b.5) and three Chinese translations: T 293.847c14 and T 296.879b29 both gloss with *dasheng* 大乘 (“mahāyāna”), and T 297.880c21 reads simply *sheng* 乘 (“yāna”).

Making powerless the power of Māra,  
May I fulfill<sup>78</sup> all the powers of the good course. (38)

Purifying an ocean of worlds,  
Liberating an ocean of beings,  
Learning an ocean of teachings,  
Plunging into an ocean of knowledge, (39)

Purifying an ocean of practices,  
Fulfilling an ocean of vows,  
Worshipping an ocean of buddhas,  
May I transverse an ocean of eons unwearied. (40)

And by the good course,<sup>79</sup> may I awaken<sup>80</sup> to enlightenment,  
And fulfill without remainder all the special properties of  
The vow the concerning the course to enlightenment possessed by the  
Conquerors of the three times. (41)

The eldest son of the conquerors  
Is named Samantatabhadra.<sup>81</sup>  
All this merit I direct toward  
A course like that of this wise one.<sup>82</sup> (42)

As this wise one's purity of body, speech, mind<sup>83</sup>

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<sup>78</sup> Skt. *pūrayi*. Edgerton reads this form as a 1<sup>st</sup> person singular, optative of *pr-* (see *BHSG*, p. 220).

<sup>79</sup> Skt. *bhadracarīya* is instrumental (see *BHSG* 10.103).

<sup>80</sup> Skt. *vibudhyiya*. According to Edgerton this is a 1<sup>st</sup> person, singular, optative (*BHSG*, p. 221).

<sup>81</sup> Edgerton reads 'Samantatabhadra' as m.c. for the Bodhisattva 'Samantabhadra' (see *BHSD*, p. 562). This is a curious verse since Samantabhadra is the supposed reciter.

<sup>82</sup> For a discussion of the second half of this verse, see *BHSD*, under 'nāmayati' (p. 293) and 'sabhāga' (p. 560).

Conduct and world is called<sup>84</sup> “good”,<sup>85</sup>

May I become equal to such a one through this [practice]. (43)

May I undertake Mañjuśiri’s vow

Regarding the universally beneficial good course.

May I fulfill all undertakings without remainder

Unwearied for all future eons. (44)

And may there be no measure to this course,

And may there be no measure to its virtues.

Establishing myself in this measureless course,

I will know<sup>86</sup> all their miracles. (45)

As great as would be the limit of the sky,

Just as the limit of beings without remainder,

As much as the limit of action and affliction,

To such an extent, is the limit of my vow. (46)<sup>87</sup>

And may I give to the conquerors

Endless worlds adorned with gems throughout the ten directions.

May I give the best enjoyments both divine and human

For eons equal in number to atoms in a world. (47)

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<sup>83</sup> Skt. *kāyatu vāca manasya viśuddhiś* (for grammar, see *BHSG* 15.16).

<sup>84</sup> Skt. *nāmana* is m.c. for *nāmnā* (see *BHSG* 17.49). The Tibetan (D A 361a4) appears to read this as a form of the verb *nam-* “to bow, or bend” in the causative, and translates with *bsgno ba*, “to dedicate”. The form *nāmayamī* occurring in the preceding verse may have influenced this rendering.

<sup>85</sup> Skt. *bhadra*, as in the Bodhisattva Samantabhadra.

<sup>86</sup> Skt. *jānami*. SI reads *jānaya* (546.20). Against the Tibetan (*'sthal bar* – D A 361a5), two Chinese translations (*liaoda* 了達- T 293.848a4; *zhi* 知- T 297.881.a11) and de Bary translation (p. 177), Edgerton (*BHSG*, p. 213) reads *jānaya* as 1<sup>st</sup> singular optative of *jan*—to be born!

<sup>87</sup> Prajñā translation breaks with the Sanskrit and Tibetan verse order here, such that in T 293, vv. 46–51 = Skt. 55–60; and T 293, vv. 52–60 = Skt. 46–54.

And who has heard this king of spiritual maturation,<sup>88</sup>  
Seeking after the blessing of enlightenment,  
May [that one] at once beget the resolution [for enlightenment].  
May the merit [from this] be the foremost and most excellent. (48)

Possessing this *Bhadracaripranīdhānam*,<sup>89</sup>  
One abandons evil states of existence and bad friends,  
And quickly sees Amitābha. (49)

For such ones profit and a happy life are easily obtained.  
They duly arrive at this human birth;  
Before long they even become like Samantatabhadra. (50)

Whoever has committed through the power of ignorance  
The heinous five deadly sins,  
Reciting this good course,  
He quickly brings<sup>90</sup> [this evil] entirely to its destruction. (51)

He will be endowed with knowledge, beauty,  
The characteristic marks [of a superior person],  
A good social class and clan.  
He will be unassailable by the hosts of heretics and māras,  
And be worshipped in all three worlds. (52)

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<sup>88</sup> Skt. *pariṇāmanarājam* (V 434.25). Edgerton translates this as “King of Ripeners” (*BHSD*, p. 323) and de Bary as the “King of merit-extending” (p. 177). Both translators interpret this phrase as a reference to the *Bhadracarī* itself.

<sup>89</sup> The interpretation compound as a reference to the title of the text has been influenced by Schopen (2005: 160–62).

<sup>90</sup> Skt *neti* from *nī-*. S-I reads *bhoti* (547.6).

Quickly he goes to the best tree of enlightenment.  
Having gone there, he sits for the benefit of beings.  
Awakening to enlightenment, he would turn<sup>91</sup> the wheel [of Dharma], and  
Overcome<sup>92</sup> Māra and his entire army. (53)

Whoever henceforth would maintain, recite or teach  
This *Bhadracaripraṇidhānam*,<sup>93</sup>  
[for such a one] the Buddha knows the spiritual maturation arising from this.  
You should not beget<sup>94</sup> doubt regarding this most excellent enlightenment. (54)

As the hero Mañjuśirī knows,  
Just so also does Samantabhadra.  
Imitating them, I will direct  
This merit toward all. (55)

The conquerors abiding within all three times  
Have praised this spiritual maturation<sup>95</sup> as foremost.  
I will direct all this merit toward  
This most excellent good course. (56)<sup>96</sup>

And when I am dying,<sup>97</sup>

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<sup>91</sup> Skt. *pravartayi*. Edgerton reads this as optative (*BHSG* 29.14).

<sup>92</sup> Skt. *dharṣati*. SI reads *dharṣayi* (547.10), which Edgerton interprets as optative (*BHSG* 29.14).

<sup>93</sup> See note to verse 49.

<sup>94</sup> Skt. *janetha* (for standard Sanskrit *janethāḥ*).

<sup>95</sup> This “spiritual maturation” is a reference to the practice of the *Bhadracarī*.

<sup>96</sup> This verse is missing from the Cleary translation (see p. 1517).

<sup>97</sup> Skt. *kālakriyāṃ... karamāṇo*. Literally this means, “doing what is to be done by Time”, i.e. “dying.” For the Buddhist idiom *kālakriyā*, see *BHSD*, p. 180. The Tibetan and interprets accordingly: ‘*chi ba’i dus byed gyur pa na* (D A 362b7); see also the Chinese *ming zhong shi* 命終時 (T 293.848a9; T 296.879.c20), and

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May I remove all obstacles,  
See Amitābha face to face  
And proceed to the land of Sukhāvati. (57)

Having gone there,  
May all these vows be fully present before me,  
And may I fulfill them all without remainder  
For the benefit of beings, as many as are in the world. (58)

Arising there in the best of radiant lotuses,  
Within the glorious and delightful assembly of the conqueror,  
May I receive my prediction of enlightenment  
In the presence of the conqueror Amitābha. (59)

And after receiving my prediction there,  
May I carry out through the power of my mind<sup>98</sup>  
Numerous benefits for beings  
By means of many billions<sup>99</sup> of manifestations  
Within the ten directions. (60)

By whatever merit I have accumulated  
Through reciting the vow concerning the good course,  
May all the good vows of the world  
Be accomplished in a single instant. (61)

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*dang yu linzhong she shou shi* 當於臨終捨壽時 (T 297.881.b5). Cleary's translation misses the sense with "Acting in accord with the time," (p. 1517).

<sup>98</sup> Skt. *buddhibalena*. Cleary translates, "by the power of the Buddha" (p. 1518), but the Sanskrit reading *buddhi* ("intellect, mind"); not *Buddha*), is supported by the Tibetan *blo'i stobs gyis* (D A 362a2) and two Chinese translations: *zhili* 智力 (T 293.848a16), and *yi hui li* 以慧力 (T 297.881.b12). Buddhahadra's translation (T. 296) is only forty-four verses long.

<sup>99</sup> Skt. *koṣātebhir*, literally "hundreds of ten millions."

By whatever most excellent, infinite merit  
Obtained through my developing the good course,  
May beings submerged in the flood of passions  
Go to the very best city of Amitābha. (62)

His mind filled with joy, the Lord said this: “Sudhana, the merchant-banker’s son, the bodhisattvas with the noble Mañjuśrī foremost, the monks ripened by the noble Mañjuśrī, the bodhisattvas of the entire good eon with the noble Maitreya foremost, the great bodhisattvas equal in number to atoms gathered from various world realms anointed as heir-apparents with the bodhisattva Samantabhadra as their chief, the great auditors with Śāriputra and Maudgalyāyana as their chiefs, the entire assembly, and the world with its gods, men, asuras, and gandharvas all approved the speech of the lord, the bodhisattva Samantabhadra.”

The *Noble Gaṇḍavyūha*, the royal gem of Mahāyāna sūtras, a single portion of Sudhana’s course of conduct to serve the spiritual guides as obtained from the great Dharma discourse known as the *Noble Gaṇḍavyūha*, is concluded.