

# The Supreme Array Scripture

## 1. The Chapter on the Occasion

### Part I. The Bodhisattvas Assemble

#### Om Honor to All the Buddhas and Bodhisattvas!

**Thus Have I heard:** Once the Lord was dwelling at Śrāvastī in Jeta Grove, the pleasure park of Anāthapiṇḍada, within the Great Array pavilion accompanied by five thousand bodhisattvas with the bodhisattvas Samantabhadra and Mañjuśrī foremost among them – namely<sup>1</sup> the bodhisattva, the great being Jñānottarajñānin, Sattvottarajñānin, Asaṅgottarajñānin, Kusumottarajñānin, Sūryottarajñānin, Candrottarajñānin, Vimalottarajñānin, Vajrottarajñānin, Virajottarajñānin, and the bodhisattva, the great being Vairocanottarajñānin; [2] and Jyotirdhvaja, Merudhvaja, Ratnadvhaja, Asaṅgadvhaja, Kusumadvhaja, Vimaladvhaja, Sūryadvhaja, Ruciradvhaja, Viradvhaja, and the bodhisattva, the great being Vairocanadvhaja; and Ratnatejas, Mahātejas, Jñānavajratejas, Vimalatejas, Dharmasūryatejas, Puṇyaparvatatejas, Jñānāvabhasatejas, Samantaśrītejas, Samantaprabhatejas and the bodhisattva, the great being Samantaprabhaśrītejas; and Dhāraṇīgarbha, Gaganagarbha, Padmagarbha, Ratnagarbha, Sūryagarbha,

---

<sup>1</sup> The following list of 153 bodhisattvas is grouped in sets of ten according to the final compound members in their names (-jñānin, -dhvaja, -tejas, etc.). There are 153 rather than 150, because the 5<sup>th</sup> group (-netra) contains 12 members, and the 8<sup>th</sup> group (-ketu) has 11 members.

Guṇaviśuddhigarbha, Dharmasamudragarbha, Vairocanagarbha, Nābhigarbha, and the bodhisattva, the great being Padmaśrīgarbha; and Sunetra, Viśuddhanetra, Vimalanetra, Asaṅganetra, Samantadarśananetra, Suvilokitanetra, Avalokitanetra, Utpalanetra, Vajranetra, Ratranetra, Gagananetra, and the bodhisattva, the great being Samantanetra; and Devamukūṭa, Dharmadhātupratibhāsamaṇimukūṭa, Bodhimaṇḍamukūṭa, Digvairocanamukūṭa, Sarvabuddhasaṃbhūtagarbhamāṇimukūṭa, Sarvalokadhātūdgatamukūṭa, Samantavairocanamukūṭa, Anabhibhūtamukūṭa, Sarvatathāgatasiṃhāsanaśāstraṇiṣṭhitamaṇimukūṭa, and the bodhisattva, the great being Samantadharmadhātugaganapratibhāsamukūṭa; and Brahmendracūḍa, Nagendracūḍa, Sarvabuddhanirṇāṇapratibhāsacūḍa, Bodhimaṇḍacūḍa, Sarvapaṇidhānasāgaranirghoṣamaṇirājacūḍa, Sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjitacūḍa, Sarvākāśatalāsambhedavijñaptimaṇiratnavibhūṣitacūḍa, Sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajālasaṃchāditacūḍa, Sarvatathāgatadharmacakranirghoṣacūḍa, and the bodhisattva, the great being Sarvatryadhvanāmacakranirghoṣacūḍa; and Mahāprabha, Vimalaprabha, Vimalatejaḥprabha, Ratnaprabha, Virajaprabha, Jotiṣprabha, Dharmaprabha, Śāntiprabha, Sūryaprabha, Vikurvitaprabha, and the bodhisattva, the great being Devaprabha; and Puṇyaketu, Jñānaketu, Dharmaketu, Abhijñāketu, [3] Prabhāketu, Kusumaketu, Bodhiketū, Brahmaketu, Samantāvabhāsaketu, and the bodhisattva, the great being Maṇiketū; and Brahmaghoṣa, Sāgaraghoṣa, Dharaṇīnirṇādaghoṣa, Lokendraghoṣa, Śailendrarājasaṃghaṭṭanaghoṣa, Sarvadharmadhātuspharaṇaghoṣa,

Sarvadharmadhātusāgaranigarjitaghoṣa, Sarvamāramaṇḍalapramardanaghoṣa, Mahākaruṇānayameghanigarjitaghoṣa, and the bodhisattva, the great being Sarvajagadduḥkhapraśāntyāśvāsanaghoṣa; and Dharmodgata, Viśeṣodgata, Jñānodgata, Puṇyasumerūdgata, Guṇaprabhāvodgata, Yaśodgata, Samantāvabhāsodgata, Mahāmaitryudgata, Jñānasambhārodgata, and the bodhisattva, the great being Tathāgatakulagotrodgata; and Prabhāśrī, Pravaraśrī, Samudgataśrī, Vairocanaśrī, Dharmāśrī, Candraśrī, Gaganaśrī, Ratnaśrī, Ketuśrī, and the bodhisattva, the great being Jñānaśrī; and Śailendrarāja, Dharmendrarāja, Jagadindrarāja, Brahmendrarāja, Gaṇendrarāja, Devendrarāja, Śāntendrarāja, Acalendrarāja, Rṣabhendrarāja, and the bodhisattva, the great being Pravarendrarāja; and Praśāntasvara, Asaṅgasvara, Dharaṇīnirghoṣasvara, Sāgaranigarjitasvara, Meghanirghoṣasvara, Dharmāvabhāsasvara, Gagananirghoṣasvara, Sarvasattvakuśalamūlanigarjitasvara, Pūrvapraṇidhānasaṃcodanasvara, and the bodhisattva, the great being Māramaṇḍalanirghoṣasvara; and Ratnabuddhi, Jñānabuddhi, Gaganabuddhi, Asaṅgabuddhi, Vimalabuddhi, Viśuddhabuddhi, Tryadhvāvabhāsabuddhi, Viśālabuddhi, Samantāvalokabuddhi, and the bodhisattva, the great being dharmadhātunayāvabhāsabuddhi.

In this way the Lord dwelled together with five thousand of the foremost bodhisattvas all of who had embarked upon the vow to follow the course of the bodhisattva Samantabhadra, whose range was unobstructed due to their pervasion of all buddha lands, who had entered an infinitude of proclamations due to their unceasing approach toward the perfect awakening of all the tathāgatas, whose splendor was endless due to having obtained the light of gnosis of an ocean of

principles of all the teachings of the buddhas, whose elucidation of good qualities would not end after endless eons due to the purity of their special knowledge,<sup>2</sup> whose purity and range of supreme knowledge was unchecked all the way to the realm of space due to their seeing the Form Body as the basis for the world.

Also present were five hundred disciples with great psychic powers of whom all had perfectly awakened to the essence of the principles of reality, who had arrived at the direct perception of the limit of the real, who had penetrated into the nature of phenomena, who had escaped from the ocean of becoming, whose range was the sky of the Tathāgata; who had turned backed the fetters, evil dispositions and evil latent tendencies; whose residence was an unobstructed firm basis; whose abode was sky-like peace; who had uprooted doubt, uncertainty and scepticism with regard to the Buddha; who had penetrated the path of resolution to attain the ocean of gnosis of the Buddha.

Also present were lords of the earth who had served previous conquerors, who were practiced in working for the welfare and happiness of the whole world, [4] who were spiritual guides though they were not asked for instruction,<sup>3</sup> who were practiced at the protection of other beings, who had penetrated into a happiness through a gnosis that abides in the distinctions of the world, whose thoughts had not abandoned all beings, who were adept at the range of the teachings of the Buddha, who were practiced in the protection of the teachings of the Buddha, who had produced the vow to maintain the lineage of the Buddha, who were directed toward

---

<sup>2</sup> *pratisaṃvid* (V 3.24).

<sup>3</sup> *anadhīṣṭakalyāṇamitrah* (V 4.1). See *BHSD*, *adhīṣṭa*. Tib: *gsol ba ma btab par dge ba'i bshes gnyen du gyur ba* (D ga277r.5).

the family and clan of the Tathāgata, and who were desiring the gnosis of omniscience.

Then this thought occurred to the bodhisattvas, their attendants, the disciples with great psychic powers, and the lords of the earth and their attendants:

Without the power of the Tathāgata, the miraculous action of the Tathāgata, the authority of the Tathāgata, the previous vow of the Tathāgata, his cultivation of roots of merit under the previous buddha, his accepting the spiritual guides, his purification of gnosis leading to faith, his undertaking the light of noble intention, his purification of the bodhisattva's resolve, and his setting out with a vow toward resolve and omniscience, it would not be possible for the world of humans and the gods to understand, plunge into, earnestly devote themselves to, understand, discern, investigate, ascertain, divide, recognize, or establish with regard to the mental disposition of other beings the domain of the Tathāgata, or the range of knowledge of the Tathāgata, the power of the Tathāgata, the strength of the Tathāgata, the confidence of the Tathāgata, the trance of the Tathāgata, the abode of the Tathāgata, the sovereignty of the Tathāgata, the body of the Tathāgata, or the gnosis of the Tathāgata. If only the Lord would show his previous setting out for omniscience to us, all the bodhisattvas with such a mental disposition, and beings who through a variety of mental dispositions, intentions and realizations, comprehend a variety of words and gestures, are established in various stages of mastery, have

purified various faculties, strive toward various mental dispositions, whose domain are various types of consciousness, who rely on the good qualities of the Tathāgata, and who are approaching from various directions for the elucidation of the Dharma. Would that he show us his previous accomplishment of the bodhisattva's vow, the purity of his previous collection of the bodhisattva's perfections, his previous miracle of ascending the bodhisattva's stages, his previous fulfillment and accomplishment of the collection of the bodhisattva's course of conduct, his manifestation of previous arrays for the accomplishment of the bodhisattva's vehicle, and the purity of his previous arrays displaying the bodhisattva's path. Moreover, would that he show us his previous arrays for the accomplishment of the ocean of principles for the going forth of the bodhisattva, the previous arrays of oceans of miracles displaying the attainments of the bodhisattva, the oceans of his previous lives as a bodhisattva, the oceans of miracles displaying his perfect awakening, the Tathāgāta's majesty of his miracle of setting in motion the Dharma wheel, the Tathāgāta's oceans of miracles for the complete purification of his buddha land, the Tathāgāta's entrances into means for disciplining the realm of beings, the Tathāgāta's overlordship of the city of Dharma through his omniscience, the Tathāgāta's manifestation within the paths of all beings, the Tathāgāta's entrance into and performance of miracles within the

abodes<sup>4</sup> of beings, the Tathāgāta’s receiving of gifts on his right side, the Tathāgāta’s magical performances of instruction about gifts and their merit for all beings,<sup>5</sup> the manifestations of images of buddhas within the realms and minds of all beings by the Tathāgata, the Tathāgāta’s magical performances of miracles for the sake of beings, the Tathāgāta’s magical performances of preaching and instructing all beings, and the Tathāgāta’s miracles within the range of a buddha’s inconceivable trance for the sake of all beings.

Upon reading the thoughts of the bodhisattvas, [5] the Lord entered a trance called “The Lion’s Yawn,” the body of which was great compassion, the entrance into which was great compassion, which was the foremost trance due to great compassion, which followed the principles in the sky of the Dharma due to great compassion, which was an array illuminating the entire world. And immediately upon this occurrence,<sup>6</sup> the Lord’s Great Array pavilion became infinite in size. The pavilion became an array with a ground-surface of unsurpassed diamonds, with a surface of the earth that appeared to be a royal net of all jewels, covered with many gem flowers, evenly dispersed with great jewels, adorned with pillars of lapis lazuli, with royal ornaments evenly distributed, with jewels illuminating the world and a multitude of pairs of all gems. It was a purified array of turrets, archways, mansions,

---

<sup>4</sup>-*bhavanapraveśavikurvītāni* (V 4.24). See Tibetan, *gnas su gshegs shing rnam par 'phrul ba mdzad ba* (D ga 278v.1).

<sup>5</sup>*tathāgatasattvapūṇyadakṣiṇādeśanāprātihāryāṇi* (V. 4.25-26). For *dakṣiṇādeśanā*, Edgerton offers “assignment (to someone other than the donor or performer) of the profit from gifts or works of merit” (see *BHSD*, q.v.), which suggests the Buddhist notion of the “transference of merit.” The Tibetan reads “the Tathāgata’s performance of miracles when teaching about gifts and their merit for all beings” (*de bshin gshegs pa sems can thams cad kyi bsod nams dang yon tan ston pa'i tshes 'phrul mdzad pa* – D ga 278v.2).

<sup>6</sup>*samanantarasamāpannasya* (V 5.1). This appears to be a genitive absolute construction. See *BHSG*, 7.53.

windows and innumerable pavilions all of gems, adorned with storehouses of gold and jewels. It was an array of jewels resembling those possessed by all the lords of the earth. It was an array of jewels found within the oceans of the world, covered with all jewels, with parasols, banners and flags raised up. It was a pervasive array discharging nets of light rays into the Dharma Realm through all the openings in the gates and archways of the array. It was an array with pavilions outside on the ground-level containing an inconceivable number of assembled groups, with houses of jewels having staircases in all directions, supremely well distributed and adorned.

Also, the entire Jeta Grove became as extensive as the earth.<sup>7</sup> Moreover, by the power of the Buddha, buddha lands as numerous as atoms in buddha lands beyond description also took full form upon the earth. These lands took the form of manifold arrays of all gems with ground surfaces of various forms made of gems beyond description, possessing arrays of rows of palm trees made of various gems, which were surrounded by walls made of innumerable jewels. Within these lands were immeasurable rivers completely filled with endlessly swirling scented water made turbid by streams of all varieties of gem flowers, all flowing to the right, which roared forth with the voices of all buddhas.<sup>8</sup> There also appeared inconceivable rows

---

<sup>7</sup> *sarvaṃ ca jetavanaṃ vipulāyāṃ avistāraṃ saṃsthitam abhūt* (V 5.8-9). Here *vipulāyāṃ* in the feminine, locative, singular is unusual. Monier-William provides a lexicographer's reference to *vipulā* (fem.) meaning "earth" (MW: 974). Translated with this sense, a literal meaning would be something like, "And the entire Jeta Grove became a shape that was full upon the earth." The Tibetan interprets *vipulā* as simply "spacious, extensive, a vast expanse" (*shin tu yangs*) without considering this meaning of the feminine noun (see *dze ta 'i tshal thams cad kyang chu zheng gab par shin tu yangs shing rgya che bar kun nas par gyur te* – D ga279r.4-5).

<sup>8</sup> *teṣu ca aparimāṇagandhōdakanadyo 'nantāvartagandhōdakaparipūrṇāḥ sarvaratnapuṣpaughakaluṣāḥ pradakṣiṇāvāhinyāḥ sarvabuddhanirghoṣanigarjitavyūhāḥ samavatiṣṭhante sma* (V 5.12–13). Cf. *de dag na spos chu 'i klung 'tshad myed pa klong mtha' yas par 'khyil pa 'i sbos kyi chus yongs su gang ba | rin po che sna tshogs kyi me tog mang po dang 'dres par gyur la g.yas phyogs su 'khyil cing 'bab la | sangs rgyas*



of white gem-lotuses, gem trees with surfaces adorned with arrays of blooming lotuses arisen from all gems, inconceivable rows of pavilions made of various gems, arrays of nets of light with rays like innumerable jewels, arrays of all jewels in the form of innumerable jeweled palaces, arrays of chests containing every type of incense that discharged all varieties of perfume casks. Immeasurable banners made of gems—such as banners of garments, flag banners, banners of jeweled cloth, banners of flowers, banners of ornaments, banners of garlands, banners that were nets of bells made of all gems, banners of royal jeweled parasols, banners of jewels sending light everywhere, royal banners of jewels emitting the sound of the names of all tathāgatas, royal banners of lovely jewels in the form of lions, royal banners of jewels proclaiming the former deeds of all tathāgatas, banners that reflected the entire Dharma Realm—appeared as arrays of royal jeweled banners, which were all well distributed in every direction, a single ornament of all banners. Containing all these things, Jeta Grove appeared as an ornament with platforms in the sky containing clouds of an inconceivable number of celestial palaces. It became an ornament entirely covered by innumerable clouds of all varieties of scented trees, an ornament enveloped by Mount Sumerus<sup>9</sup> all arrayed in a number beyond description, an ornament emitting the sweet sound of a concert in praise of all tathāgatas by means of clouds of musical instruments beyond description, an ornament enveloped in clouds of gem-lotuses beyond description, an ornament emitting sweet sounds

---

*kyi chos tham cad dbyings su sgrog par rab tu brgyan pa dag kyang kun nas gnas par gyur to* || (D ga279r.7-279v.1).

<sup>9</sup> In Buddhist cosmology, Mount Sumera is both the highest mountain located at the center of our world realm (*lokadhātu*), and the mountain located at the centre of infinite other world realms. For a description of Buddhist cosmology in relation to the *Gaṇḍavyūha*, see Osto 2008: 14–23.

that were clouds of praise for seated tathāgatas sung by bodhisattvas who have arranged for them heavenly jeweled garments and lion thrones of gems beyond description, an ornament of clouds of jeweled moons like the disks of the Indra gods in numbers beyond description, an ornament of clouds of nets discharging white pearls<sup>10</sup> beyond description, an ornament enveloped by clouds of pavilions made of red pearl beyond description, an ornament raining down clouds of pearls hard as diamonds<sup>11</sup> beyond description.

What was the reason for this? This was so because tathāgatas' store of merit is inconceivable, tathāgatas' accumulation of pure factors is inconceivable, tathāgatas' power which is the great majesty of buddhas is inconceivable, tathāgatas' miracle of pervading all worlds with one body is inconceivable, all tathāgatas' manifestation of the power of collecting the array of all buddha lands through one entrance into the single body is inconceivable, tathāgatas' manifestation of knowledge that reflects the entire Dharma Realm within a single atom is inconceivable, tathāgatas's [6] manifestation of the lineage of all tathāgatas gone to furthest past is inconceivable, tathāgatas'<sup>12</sup> illumination of the appearance of the atoms within all worlds by means of their entrance into a single ray of light is inconceivable, tathāgatas' pervading all buddha lands with clouds of manifestations equal in number to the atoms in all worlds through their entrance into a single pore is inconceivable, and tathāgatas'

---

<sup>10</sup> *śvetamukti* (V 5.26); *mu tig dkar po* (D ga280r.3).

<sup>11</sup> *vajrasāramuktā* (V 5.27), lit. "pearls with an essence that is diamond." I am following the Tibetan here: "pearls hard as diamonds" (*rdo rje lta bur sra ba'i mu tig* – D ga280r.4).

<sup>12</sup> V 6.1 reads *tathāgatām*. SI 7.26 reads *tathāgatānām*.

manifestation of evolution and destruction of eons in all worlds through their entrance into a single pore is inconceivable.

Just as Jeta Grove was purified with the purity of a buddha land with such a form, in the same way, the worlds in the ten directions up to the supreme realm of space throughout the Dharma Realm were manifested with purified forms, ornamented, adorned, completely filled with the bodies of tathāgatas, unified with Jeta Grove, completely filled with bodhisattvas, evenly dispersed with oceans of assembled groups of tathāgatas, raining down clouds of all arrays, illuminated by the light of all gems; they appear as ornaments raining down clouds of all jewels, ornaments raining down clouds of all celestial bodies, as ornaments raining down clouds of all types of flowers, ornaments pervading everywhere with various casks which were discharging a rain of beautiful robes of various colors and clouds of every type of garment, ornaments raining down streams of cloth and clouds of arrays of every type of garlands, wreaths and necklaces, ornaments raining down forms like the body of the entire world from chests<sup>13</sup> containing clouds of various types of scented incense that rose up in all in directions, ornaments raining down clouds of nets of flowers made of all gems, gem-nets strung with cloth and fine powders, ornaments raining down revolving platforms in the sky grasped by the hands of celestial maids and clouds of flags and banners made of all gems, ornaments emitting sweet sounds that arose from musical instruments fastened with fragrant powders below staff-poles raised up like a collection of various jeweled wings and lotuses

---

<sup>13</sup> *Paṭala* (V 6.11). SI = *paṭṭana* (8.12).

made of all types of gems,<sup>14</sup> and ornaments of nets of disks made of all gems, lion cages, and manifold necklaces and garlands made of various gems.

As soon as the Lion's Yawn of the Lord, this trance of the Tathāgata, had occurred, to the east a bodhisattva, a great being, named Vairocanapraṇidhananābhiraśmiprabha from the buddha land of the Tathāgata Vairocanaśrītejorāja from the world Kanakameghapradīpadhvajā beyond an ocean of worlds as numerous as the atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in buddha lands beyond description, having been granted permission to leave by his Lord, arose from the ocean of the assembled masses, went to the Sahā world, and began ornamenting a platform in the sky with clouds of various arrays. He did this by raining down rain clouds of celestial flowers, releasing rain clouds of celestial scents, bestrewing rain clouds of celestial gem-lotuses, letting loose rain clouds of celestial garlands, raining down rain clouds of celestial gems, raining down rain clouds of celestial ornaments, producing a multitude of celestial gem-parasols, raining down rain clouds of manifold fine celestial garments of various colors, establishing on the platform in the sky celestial banners and flags made of gems, and pervading the platform in the sky with beautiful arrays of a cloud of every type of gem. Then after approaching the Lord with his followers and honoring him, the bodhisattva went to the eastern quarter, magically created pavilions enveloped in jeweled nets arrayed in every direction and lion

---

<sup>14</sup> *sarvaratnapadmavicitraratnapatramaṇḍalordhvadaṇḍādhaḥkesaranibaddhatūryasaṅghaṭṭita-madhuranirghoṣālamkārah* (V 6.13–14). *rin po che tham cad kyi padmo rin po che sna tshogs kyi 'dab ma'i dkyil 'khor can chu ba mthon po dang ldan pa'i ze ba la rol mo bkod pa kun nas sgra 'byin cing byangs snyan par sgrog pas brgyan pa dang* | (D ga281r.3-4).

thrones containing royal jeweled lotuses with a brilliance that filled the four quarters, and magically generated bodies of bodhisattvas enveloped in ornaments that were nets of royal wish-fulfilling jewels; having done this, he knelt down and sat in meditation.

To the south a bodhisattva, a great being, named Duryodhanavīryavegarāja from a buddha land of the Tathāgata Samantāvabhāsaśrīgarbharāja from the world Vajrasāgaragarbhā beyond oceans of worlds as numerous as the atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in buddha lands beyond description, having been granted permission to leave by his Lord, arose from the ocean of the assembled masses and went to the Sahā world [7]. Magically transforming the oceans of all worlds so that they became covered with nets of garlands made of all fragrances, transforming the appearance of all buddha lands so that they became covered with nets of necklaces and garlands made of all gems, transforming the series of all buddha lands so that they became covered with nets of garlands and necklaces made of all types of flowers, transforming the revolutions of all buddha lands so that they became covered with nets of every type of wreaths, garlands and necklaces, transforming the assembled groups of all buddha lands so that they became gathered together upon a basis that has a foundation entirely made of diamonds, transforming the principles of all buddha lands so that they became covered with nets made of all jewels, transforming all worlds so that they became gathered together in a totality everywhere made of all types of cloth and garlands; producing all buddha lands as to be covered with nets of disks, necklaces, garlands and strings made of all kinds of gems; magically transforming all lands so that they

became covered with nets of necklaces and garlands made of jewels sending forth brilliant light rays, transforming all buddha lands so that they became covered with nets of royal garlands made of resplendent jewels sending out light rays throughout all arrays, and transforming all worlds so that they became gathered together into a totality of nets of beautiful jeweled necklaces and garlands in the form of lions, the bodhisattva with his followers approached the Lord, honored him, went to the southern quarter, magically created the most splendid jeweled pavilions in the entire world and lion thrones containing splendid jewel lotuses in every direction, and magically generated bodies of bodhisattvas enveloped with ornaments in the form of nets of flowers made of all gems; having done this, he knelt down and sat in meditation.

To the west a bodhisattva named Samantaśrīsamudgatarāja from the buddha land of the Tathāgata Dharmadhātujñānapradīpa from the world Maṇisumerūvirocānadhvajapradīpa beyond an ocean of worlds as numerous as atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in an ocean of worlds beyond description, having been granted permission to leave by his Lord, arose from the assembled masses and went to the Sahā world. Pervading the entire Dharma Realm with clouds of Mount Sumerus like scented banners of various colors as numerous as atoms in buddha lands beyond description, pervading the entire Dharma Realm with clouds of diverse scented flowers as numerous as atoms in buddha lands beyond description, with clouds of incense like multicolored scented Mount Sumerus as numerous as atoms in buddha lands beyond description, with clouds of variously colored fragrances as numerous as atoms in buddha lands

beyond description, with clouds of royal Sumerus made of jewels arisen from his pores and shaped like all types of utensils<sup>15</sup> as numerous as atoms in buddha lands beyond description, with clouds of jeweled Sumerus like banners of light arrayed into various light-maṇḍalas as numerous as atoms in buddha lands beyond description, with clouds of Sumerus within which were various royal arrays of jewels containing diamonds of various colors as numerous as atoms in buddha lands beyond description, and with clouds of jeweled Sumerus made of gold reflecting the worlds as numerous as atoms in buddha lands beyond description; magically transforming a platform in the sky so that it became enveloped with clouds of royal Sumerus made of jewels reflecting the Dharma Realm within every mountain as numerous as atoms in buddha lands beyond description; pervading the domain of the entire Dharma Realm with clouds of royal Sumerus made of jewels reflecting the marks of all tathāgatas as numerous as atoms in buddha lands beyond description; pervading the sky of the entire Dharma Realm with clouds of royal Sumerus made of jewels emitting voices proclaiming the course of conduct of bodhisattvas and showing the previous deeds of all tathāgatas as numerous as atoms in buddha lands beyond description; pervading the ten directions with clouds of royal Sumerus made of jewels reflecting the seats of awakening of all tathāgatas as numerous as atoms in buddha lands beyond description, the bodhisattva with his followers, approached the Lord, honored him, went to the western quarter [8], magically created pavilions

---

<sup>15</sup> *sarvaparīṣkārasaḍṣavarṇaiḥ romatejaḥsambhavamānirājasumerumeghaiḥ* (V 7.21). The Tibetan has a different reading: “a cloud of mount Sumeras similar to the color of all atoms through the appearance of radiant royal gems” (*nor bu rin po che'i rgyal po mdangs 'byung bas thams cad kyi rdul gyi kha dog dang 'bra ba'i ri rab gyi sprin* – D ga282v.6).

covered with nets of pearls like the body of a king anointed with all types of fragrance and lion thrones containing jeweled lotuses like banners reflecting the lords of the gods, and magically generated the bodies of bodhisattvas covered with wish-fulfilling crowns that were encrusted with gold and royal gems; having done this, he knelt down and sat in meditation.

To the north a bodhisattva, a great being, named Asaṅgaśrīrāja from a buddha land of Tathāgata Dharmadhātugaganaśrīvairocana in the world Ratnavastrāvabhāsadhvaja beyond an ocean of worlds as numerous as the atoms in buddha lands beyond description, together with bodhisattvas as numerous as the atoms in an ocean of worlds beyond description, having been granted permission by his lord, rose up from the ocean of the assembled masses and went to the Sahā world. Magically transforming a platform in the sky into an ornament that was a cloud of cloth made of all types of gems, an ornament that was a cloud of yellow garments encrusted with yellow gems, an ornament that rained down clouds of jeweled garments perfumed with various fragrances, an ornament that was a cloud of royal garments made of jewels like banners of the sun, an ornament that was a cloud of royal garments made of jewels shining with the splendor of gold, an ornament that was a cloud of royal garments made of jewels shining like gems, an ornament that was a cloud of garments made of various jewels reflecting every light; magically transforming a platform in the sky so that it became completely filled throughout the ten directions with clouds of jeweled garment emitting a light like crystal cloth,<sup>16</sup> so that it became completely filled throughout the ten directions with clouds of royal

---

<sup>16</sup> *pāṇḍukambalaśilā* (V 8.12). Tibetan: *snam bu khra bo'i rdo ltar* (D ga283v.7).



garments made of gems emitting a light shining with resplendent glory, so that it became completely filled throughout the ten directions with clouds of royal garments made of jewels resplendent in all directions through being purified by light,<sup>17</sup> and so that it became enveloped with a cloud of royal garments made of gems like an oceanic array, the bodhisattva with his followers approach the Lord, honored him, went to the northern quarter, magically created royal pavilions made of jewels arisen from the ocean and lion thrones containing lotuses of lapis lazuli, and magically transformed the bodies of the bodhisattvas so that their heads were covered with jewels like banners of light and they were enveloped with royal nets made of beautiful jewels just like lions; having done this, he knelt down and sat in meditation.

To the northeast a bodhisattva named Dharmadhātusunirmitapraṇidhicandra from the buddha land of the Tathāgata Anilambhacakṣu from the world Sarvamahāpṛthivīrājamaṇiraśmijālapramuktā beyond oceans of worlds as numerous as atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in an ocean of worlds beyond description, having been granted permission to leave from his lord, arose from the ocean of the assembled masses and went to the Sahā world. Magically transforming the appearances of all worlds so that they were enveloped with clouds of pavilions made of gems, fragrant pavilions, pavilions made of incense, sandal wood pavilions, pavilions made of flowers, jeweled pavilions, diamond pavilions, gold pavilions, pavilions made of garments, and lotus pavilions, the bodhisattva with his followers, approached the Lord, honored him, went to the

---

<sup>17</sup> *avabhāsottaptavaddik-* (V 8.14) Baroda manuscript reads *avabhāsottarayāvaddik-* (see V 8, n. 1). The Vaidya reading is supported by the Tibetan (see *snang ba shin tu gsal bas phyogs* – D ga284r.1–2). For *shin tu gsal ba* as a translation for *uttapta*, see LC (q.v.).

northeast, [9] magically generated great jeweled pavilions with gates and turrets made of every type of gem facing everywhere within the Dharma Realm and lion thrones containing royal jeweled lotuses of unequalled fragrances, and magically transformed the bodies of the bodhisattvas so that they were enveloped in royal nets made of flowers and covered with jeweled crowns made of nets of various vessels; having done this, he knelt down and sat in meditation.

To the southeast a bodhisattva named Dharmārciṣmattejorāja from the buddha land of the Tathāgatha Nāgeśvararāja from the world Gandhameghadhvajā beyond oceans of worlds as numerous as atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in an ocean of worlds beyond description, having been granted permission to leave from his lord, arose from the ocean of the principle group within the assembled masses and went to the Sahā world. Covering his entire platform in the sky with clouds of gold colored disks of light, disks of light from gems of infinite colors, disks of light the color of a tathāgata's *ūrṇā*,<sup>18</sup> disks of light the color of various gems, disks of light containing lotuses, disks of light of regal colors like jewels from a multitude of branches from gem trees, disks of light the color of a tathāgata's topknot, disks of light with a golden hue, disks of light the color of the sun, and disks of light like wheels of light from the moon, the bodhisattva with his followers approached the Lord, honored him, went to the southeast, magically generated pavilions of glorious flowers made of resplendent, stainless jewels and lion thrones containing jeweled lotuses and diamonds shaped like lions, and magically transformed the bodies of the bodhisattvas so that they were

---

<sup>18</sup> The *ūrṇā* is a white, circular tuft of hair between a buddha's brow.

enveloped with regal jewels shining forth light rays from gems; having done this, he knelt down and sat in meditation.

To the southwest a bodhisattva named Sarvamāramaṇḍalavikiraṇajñānadhvaja from the buddha land of the Tathāgata Dharmacandrasamantajñānāvabhāsarāja from the world Maṇisūryapratibhāsarabhā beyond oceans of worlds as numerous as atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in an ocean of worlds beyond description, having been granted permission to leave from his lord, arose from the ocean of the assembled masses and went to the Sahā world. Releasing from every one of his pores clouds of light-rays shaped like flowers expanding outward up to the realm of space, clouds of light-rays in the form of every musical instrument expanding outward up to the realm of space, clouds of light-rays made of jewels expanding outward up to the realm of space, clouds of light-rays in the form of jeweled garments made fragrant with incense of various scents expanding outward up to the realm of space, clouds of light-rays like the miraculous thunderbolts of the serpent deities expanding outward up to the realm of space, clouds of light-rays in the form of resplendent jewels, clouds of light-rays shining like gold expanding outward up to the realm of space, clouds of light-rays flaming like royal jewels glorious in their essence [*śrīgarbha*] expanding outward up to the realm of space, clouds of light-rays of gems leading to the manifestation of the basis of the three times like the ocean causes the recollection of the tathāgatas<sup>19</sup>

---

<sup>19</sup> *tathāgatasmṛtisamudrasaḍṣatryadhvatalāvabhāsanayanaratnārcimeghān* (V 9.29). The Sanskrit archetype for the Tibetan seems to have read \**tathāgatasmṛtisamudrasaḍṣatryadhvatalāvabhāsanayārcimeghān* (*de zhin shegs pa 'i dgongs pa rgya mtsho ltar dus gsum gyi rgyud rab tu snangs ba 'i tshul dang ldan pa 'i 'od 'phro ba sprin* – D ga286r.3).

expanding outward up to the realm of space, the bodhisattva with his followers approached the Tathāgata, honored him, went to the southwest, magically generated great jeweled pavilions reflecting the true Dharma Realm like a drop of water with nets of light-rays shooting out in every direction, and lion thrones containing jeweled lotuses like flames from scented lamps, and magically transformed the bodies of the bodhisattvas so they were enveloped with royal nets of jewels pure in their essence and covered with royal crowns of jewels emitting the sounds of all beings; having done this, he knelt down and sat in meditation.

To the northwest a bodhisattva named Vairocanaṣṛīmerurāja from the buddha land of the Tathāgata Samantavairocanaśrīmerurāja from the world Vairocanaśrīpraṇidhigarbhā beyond the oceans of worlds as numerous as atoms in buddha lands beyond description together with bodhisattvas as numerous as atoms in an ocean of worlds beyond description, having been granted permission to leave from his lord, arose from the ocean of the assembled masses and went to the Sahā world. Emitting from every major and minor mark, from every pore, from his entire body, clouds into all times<sup>20</sup> that reflected the bodies of the tathāgatas, clouds that reflected the bodies of bodhisattvas from all times, clouds that reflected the collection of assembled masses of the tathāgatas from all times, clouds of the collection of reflected images of the magically created hosts<sup>21</sup> of the buddhas from all times, clouds of the collection of reflected images of the previous deeds of the tathāgatas from all times, clouds reflecting the bodies of the disciples and solitary

---

<sup>20</sup> *sarvatryadhva*, literally “all three times;” that is all past, present and future times.

<sup>21</sup> *-nirmāṇacakrapratibimbakāyameghān* (V 10.12); Tibetan: *sprul pa'i tshogs kyi gzugs brnyan mang po'i sprin* (D ga286v.5).

buddhas from all times, clouds reflecting the forms of the trees at the seats of enlightenment of collection of tathāgatas from all times, clouds of the collection of reflected images showing the miracles of the buddhas from all times, clouds reflecting the bodies of the lords of the worlds from all times, clouds of purified buddha lands from all time—with all of these manifestations pervading everywhere up to the realm of space in every instant—the bodhisattva with his followers approached the Lord, honored him, went to the northwest, magically generated pavilions containing everywhere resplendent royal gems, and lion thrones containing the most resplendent jeweled lotuses in the world, and magically transformed the bodies of the bodhisattvas so that they were enveloped with nets of pearls of unsurpassed radiance and covered with jeweled crowns possessing a light that shown everywhere; having done this, he knelt down and sat in meditation.

From below a bodhisattva named Asaṅgajñānaketudhvajarāja from the buddha land of the Tathāgata Samantavairocanaśrīmerurāja from the world Sarvatathāgataprabhāmaṇḍalavairocanā beyond the oceans of worlds as numerous as atoms in buddha lands beyond description together with bodhisattvas as numerous as atoms in an ocean of worlds beyond description, having been granted permission to leave from his lord, arose from the ocean of the assembled masses and went to the Sahā world. Emitting from every pore in his body voices explaining the ocean of mantras existing in all worlds, roaring forth sound-waves proclaiming the oceanic virtues produced by the bodhisattvas from all times, releasing sounds announcing the oceanic virtues realized through the vows of all bodhisattvas, [11] releasing sound-waves declaring the oceanic virtues that are the complete purity and fulfillment of the

perfections by all bodhisattvas, releasing oceans of sounds declaring the miraculous virtue that is the realization of awakening by all the tathāgatas through their approach to their seats of awakening, and battle and destructions of the māras; roaring forth sound-waves naming the virtues found in the scriptures of all the tathāgatas through their turnings of the wheel of Dharma, releasing the sounds describing the means of virtues through teachings on disciple within the wheel of time for the guidance of all worlds; releasing sounds announcing the oceanic virtues of the times, means and teachings that are superior roots of merit and proclaiming vows such as those made to realize omniscience;<sup>22</sup> the bodhisattva with his followers approached the Lord, honored him, went to the nadir, magically generated pavilions that were various treasuries of every type of gem containing the reflections of the palaces of all tathāgatas and lion thrones with interiors containing lotuses filled with every type of gem, and magically transformed the bodies of the bodhisattvas so that their heads were covered with jeweled crowns like banners reflecting the image of all the seats of awakening and so that they were enveloped in royal nets of jewels sending light into every land; having done this, he knelt down and sat in meditation.

From above a bodhisattva named Dharmadhātupraṇidhitalanirbheda from the buddha land of the Tathāgata Samantajñānamaṇḍalapratiḥāsanirghoṣa from the world Akṣayabuddhavaṃśanirdeśā beyond oceans of worlds as numerous as atoms in buddha lands beyond description, together with bodhisattvas as numerous as atoms in

---

<sup>22</sup> *sarvajñānādhiḡamayathāpraṇidhikuśalamūlaviśeṣakālopāyadharmanayasāgaranirghoṣān pramuñcan* (V 11.5); C.f. Tibetan: *ye shes thams cad khong du chud par bya ba'i phyir smon lam ji ltar btab pa dang | dge ba'i rtsa ba'i khyad par dang dus dang thabs dang | chos kyi tshul rgya mtsho'i dbyangs rab tu bsrag pa byed cing* | (D ga287v.6–7).

an ocean of worlds beyond description, having been granted permission to leave from his lord, arose from the ocean of the assembled masses and went to the Sahā world. Making visible from all his marks and minor marks, all of his pores, from his entire body, from all his limbs, fingers and toes, with every utterance, and from the all the folds in his robe, oceans of previous deeds related to the entire<sup>23</sup> perfection of giving of the Lord Vairocana himself, all his bodhisattva followers, all the tathāgatas from furthest past, from the past and future,<sup>24</sup> from the furthest future,<sup>25</sup> from the future both predicted and not predicted,<sup>26</sup> and from the present abiding in all lands<sup>27</sup> within the ten directions; making visible through the power of reflection the images of garments being presented to every type of recipient within his marks and minor marks, his pores, his entire body, his limbs, fingers and toes, within every utterance, from the all the folds in his body; displaying through the power of reflection oceans of previous deeds related to the entire perfection of virtue; oceans of previous deeds demonstrating the dismemberment of limbs, finger and toes related to the entire perfection of patience; oceans of previous deeds related to the energy, vigor and valor of all bodhisattvas; oceans of previous deeds related to the striving for and completion of the ocean of concentrations by all the tathāgatas; oceans of previous deeds revealing images from the openings in his body demonstrating the great

---

<sup>23</sup> The Baroda ms. reads “previous” (*pūrva*), instead of “entire” (*sarva*). The Tibetan agrees with the Baroda ms. (see *sngon sbyin pa'i pha rol tu phyin pa* – D ga288r.7).

<sup>24</sup> The Baroda ms. inserts ‘predicted’ (*vyākṛtānām* – see V 11, n. 2).

<sup>25</sup> The Baroda ms. omits “from the furthest future, from the future both predicted and not predicted,” (see V 11, n. 3). The Tibetan reads “...all tathāgatas from the furthest past, predicted tathāgatas from the furthest future, all future ones not predicted...” (see D ga288r.6–7). Obviously there was some textual corruption here.

<sup>26</sup> *vyākṛtāvvyākṛtānām* (V11.16); Tibetan: *lung bstan pa dang | lung ma bstan pa* (D ga288r.6).

<sup>27</sup> Tibetan reads “all buddha lands” (D ga288r.7).

resolve to abandon all that exists in the quest for Dharma and its perfection in the turning of the Dharma wheel by all tathāgatas; oceans of previous deeds related to the illumination of all worlds through the joy of seeing all tathāgatas and by means of the path of all bodhisattvas; ocean of previous deeds related to purified arrays that were entrances into the realization of all bodhisattvas' the ocean of vows; oceans of previous deeds related to all bodhisattvas' accomplishment of the perfection of power and the purity of their heroism; [12] having pervaded the great expanse of the Dharma Realm with clouds of all these miraculous events and further displaying through reflection oceans of previous deeds related to the entire body of gnosis of all bodhisattvas; the bodhisattva with his followers approached the Lord, honored him, went to the zenith, magically created pavilions in various arrays made of the finest diamonds and lion thrones containing blue lotuses as beautiful as the bodhisattva Samantabhadra, which streamed forth the finest diamonds; and magically transformed the bodies of the bodhisattvas so that they were covered with jeweled crowns upon their heads and regal necklaces made of gems hung from their necks emitting sounds that named the tathāgatas of the three times; having done this, he knelt down and sat in meditation.

All those bodhisattvas and their followers were produced from their vow to follow the course of conduct of the bodhisattva Samantabhadra, possessed purified gnosis-eyes in order to see their presence at the feet of all tathāgatas, were assembled to hear clearly the ocean of sounds proclaiming the virtues of the scriptures which are the Dharma wheels of all tathāgatas, had obtained the supreme perfection that is the undertaking of the mastery of all bodhisattvas, were produced by the miracle of



their manifesting in every instant their approach to all tathāgatas, had a sphere of influence pervading all worlds as a single body; possessed resplendent bodies which had gone out to the assembled group of all tathāgatas, possessed a sphere of influence manifesting the assembly of this world through the power of reflection in all worlds within [every] single atom; possessed a sphere of influence that roared forth from every one of their pores clouds of all the tathāgatas' Dharma wheels directed toward approaching the correct time for disciple for the spiritual maturation of all beings; they had obtained a thorough knowledge that all the realms of beings are like illusions, comprehended that all tathāgatas are like reflections, they were produced by the gnosis that rebirth in all the states of existence is like a dream, they were purified by the gnosis that all the results of karma are like reflected images; they possessed the supernatural knowledge through the gnosis that all accomplishments<sup>28</sup> are like mirages, comprehended that the appearance of all worlds is like a magical creation; they had obtained a light of gnosis of a tathāgata's ten powers, possessed the courage of the lion's roar and the fearless bull, comprehended an ocean of indestructible special knowledges,<sup>29</sup> obtained the gnosis which is the explanation<sup>30</sup> of an ocean of teachings through mantras for all beings; their range was the sky-like gnosis of the unobstructed Dharma Realm, they had obtained the gnosis of the nonobstruction of all phenomena, they were purified by the circle of gnosis which is the supernatural knowledge of all bodhisattvas, their vigor was a cause for

---

<sup>28</sup> *abhinirvṛtti* (V 12.14). SI 17.7 reads *abhinirvṛti*, which Edgerton interprets as “complete extinction” (*BHSD*, 52). My translation of “accomplishments” is supported by the Tibetan translation's use of *grub pa* (D ga289v.3).

<sup>29</sup> *pratisaṃvid* (V 12.15). There is a traditional list of four (see, *BHSD*, q.v.)

<sup>30</sup> *nirukti* (V 12.16). This is one of the *pratisaṃvids*. See note above.

alarm for the multitude of all māras; they possessed a basis of gnosis and power within all three times; they had gained an unobstructed omniscience; their range was the baseless sky; due to their effortless stage of omniscience their vigor was like the sky;<sup>31</sup> their range of gnosis was independent from all becoming; they were diffused throughout all the principles of the Dharma Realm through their oceanic gnosis, had entered an undivided gnosis of all worlds, were produced by the miracle of their assemblies mutually appearing throughout all worlds; they manifested bodies that had gained rebirth into families throughout all worlds,<sup>32</sup> they understood the various states—subtle, great, expansive and contracted—of all worlds, had realized the gnosis of the subtle basis and the assembly of expansive lands; they possessed the gnosis-bodies of all tathāgatas which was acquired through a subtle knowledge of the expansive basis and was obtained by their the abiding with all buddhas in every single instant of thought; and they were miraculously pervading in every single instant of thought the ocean of all directions through having attained the gnosis of the illusion of the ocean of all directions. Thus, through the power of the tathāgatas, the entire Jeta Grove was filled with infinite numbers of assembled bodhisattvas with this form.

---

<sup>31</sup> *anāyūhasarvajñatābhūmigaganavīryāḥ* (V 12.18–19). My translation is partly inspired by the Tibetan: *thams cad mkhyen pa'i sa len pa myed pa | nam mkha' lta bu'i brtson 'grus dang ldan pa |* (D ga289v.7). However, note the Tibetan does not mark the instrumental sense of “due to their effortless stage of omniscience.”

<sup>32</sup> V 12.19–20 reads: *sarvalokadhātuḥ kulopapatyupapannakāyasaṃdarśakāḥ*. Here I am following SI 17.15–16, which seems to present a better reading: *sarvalokadhātukulopapatyupapannakāyasaṃdarśakāḥ*.

