

A NEW TRANSLATION OF THE SANSKRIT *BHADRACARĪ* WITH INTRODUCTION AND NOTES

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The *Ārya-samantabhadra-caryā-praṇidhāna-rāja*¹ or *Bhadracarī* is arguably the most popular devotional text in the Mahāyāna Buddhist tradition. A collection of verses originally composed in Sanskrit or Prakrit sometime before the fifth century CE, the *Bhadracarī* recounts in the first person a bodhisattva's aspiration to worship all Buddhas and become enlightened for the sake of all beings. By the eighth century, these verses were incorporated as the conclusion of the Mahāyāna narrative known as the *Gaṇḍavyūha-sūtra*. From this time, the text gained popularity throughout the entire Asian Buddhist world. In the Indian and Tibetan traditions it is referenced in numerous literary sources and appears in Sanskrit and Tibetan inscriptions. Evidence suggests that beyond their semantic significance these verses were considered a *dhāraṇī* or 'spell', which would bestow merit upon its reciter.

Given the immense popularity and continued importance of the *Bhadracarī* in the Mahāyāna tradition, I feel that a more updated and text-critical translation of the Sanskrit text would not be inappropriate at this time as a resource adding to the current body of textual scholarship on Mahāyāna Buddhism. Toward this end, I have divided this study into two parts. In Part I, I provide a detailed introduction to the *Bhadracarī*, which outlines its textual history, describes important inscriptional and art-historical finds in relation to the text, discusses the textual relation between the *Bhadracarī* and the *Gaṇḍavyūha*, and argues that the *Bhadracarī* may be considered a Mahāyāna *dhāraṇī*. Since the textual history of the *Bhadracarī* throughout all of Asia is far too broad a topic to cover here, I will limit my introduction to some comments on the text in its Indo-Tibetan context. Part II is a new translation of the Sanskrit *Bhadracarī* with notes on the Sanskrit text and comparative comments in relation to the Tibetan and Chinese translations.

1 This may be roughly translated as 'The Royal Vow to follow the Noble Course of Conduct of Samantabhadra'. The verses are also referred to as the *Bhadracarī-praṇidhāna* ('Vow to follow the Good Course of Conduct') and the *Ārya-bhadracarī-praṇidhāna-rāja* ('Royal Vow to follow the Noble and Good Course of Conduct'). In what follows, I will simply refer to them as the *Bhadracarī*, or the 'Good Course'.

I. INTRODUCTION

Textual History

Given the general uncertainties of textual composition and transmission in ancient India, scholars most often look to the dates of the Chinese translations to establish the *terminus ad quem* for a particular Indian Buddhist text. We have three datable Chinese translations of the *Bhadracarī*. The first was done by the translator Buddhahadra between 418–420 CE (T 296). Unlike the later 62 verse versions, this translation is only 44 verses long. The second was by Amoghavajra between 763–779 CE (T 297). And the third was completed as the concluding section of the *Gaṇḍavyūha-sūtra* (T 293) in 796–798 CE, by the Kashmiri monk Prajñā. Of the two eighth century translations, Amoghavajra's independent translation most closely corresponds to the surviving Sanskrit version and Tibetan translation. The *Bhadracarī* has often been associated with the long Mahāyāna narrative known in Sanskrit as the *Gaṇḍavyūha-sūtra*. Since I have detailed the textual history of the *Gaṇḍavyūha* elsewhere,² I will only briefly summarise it here. According to the Chinese catalogues, the monk Shengjian first translated the *Gaṇḍavyūha* into Chinese (T 294) sometime between 388 and 408 CE. Compared to the extant Sanskrit text this is only a partial translation³ and does not include the *Bhadracarī*. Buddhahadra and his team translated the first complete Chinese version of the *Gaṇḍavyūha* in 420 CE, as the final chapter of the immense *Avataṃsaka-sūtra*. Interestingly, while Buddhahadra translated the 44 verse *Bhadracarī* at approximately the same time as an independent text, it is not included in his *Avataṃsaka* translation as the concluding verses of the *Gaṇḍavyūha*.⁴ The Khotanese monk Śikṣānanda and his team translated the *Avataṃsaka* once more into Chinese between 695 and 699 (T 279).⁵ The translation of the *Gaṇḍavyūha* within this work is substantially the same as the earlier one (Gómez 1967: xxvi–xxvii). The fourth and final Chinese translation (T 293) of the *Gaṇḍavyūha* was completed in 798 by Prajñā and is based on an expanded and no longer extant Sanskrit version belonging to the king of Orissa, who sent his personal copy to China as a gift to the Emperor in 795.⁶ This is the only Chinese version of the *Gaṇḍavyūha* to conclude with the *Bhadracarī*. Also, there are a number of passages in this translation not found in any extant Sanskrit source.⁷

2 See Osto 2008: 4–7.

3 See Gómez 1967: xxiv. This translation ends abruptly after the thirty-fourth good friend, the night goddess Pramuditāyagadavīrocanā.

4 In Buddhahadra's translation instead of the *Bhadracarī*, the *Gaṇḍavyūha* ends with verses of praise to 'all bodhisattvas in the universe' (see Gómez 1967: xxvi).

5 This translation is known as the 'Huayan in 80 fascicles', in order to distinguish it from Buddhahadra's translation in 60 fascicles.

6 The colophon to the Chinese translation contains a letter from the king to the emperor (see T 293.848b–c; and Gómez 1967: xxvii).

7 For translations of this additional material, see Cleary 1993: 1535–1541.

Watanabe's critical edition of the Sanskrit *Bhadracarī* is based on nine sources divided into northern and southern recensions.⁸ The earliest dated Sanskrit versions of both the *Bhadracarī* and the *Gaṇḍavyūha* are from a twelfth century manuscript of the *Gaṇḍavyūha* brought from Nepal by the British civil servant, B. H. Hodgson, and presented to the Royal Asiatic Society, London in 1835.⁹ The two modern Sanskrit editions of the *Gaṇḍavyūha* are primarily based on this manuscript and five or six other manuscripts of the surviving twenty or so Sanskrit manuscripts.¹⁰

According to modern scholarly consensus the extant Tibetan *Gaṇḍavyūha* was translated into Tibetan in the early period of Buddhist transmission (7th–9th centuries), possibly during the 'Great Revision' (circa 815–836 CE).¹¹ The various Tibetan Kanjur versions of the *Gaṇḍavyūha*, like the surviving Sanskrit manuscripts and Prajñā's translation, conclude with the sixty-two verse *Bhadracarī*. There are also a number of fragments and independent copies of the Tibetan *Bhadracarī* recovered from Dunhuang dating to about the eighth century.¹²

From references in other works, we are aware that the *Bhadracarī* verses were known to a number of Indian Buddhist scholastics, such as Bhavya (sixth century), Śāntideva (eighth century), and Kamalaśīla (late eighth century).¹³ Additionally, the Tibetan Tāngyur (collection of commentarial texts) contains no less than five commentaries on the *Bhadracarī* attributed to such Indian Buddhist luminaries as Nāgārjuna, Dīnāga, Śākyamitra, Bhadrāpaṇa, and Vasubandhu.¹⁴ Although, undoubtedly some of these attributions are spurious, the commentaries nevertheless demonstrate an on-going interest in the verses in the Indo-Tibetan tradition.

The *Bhadracarī* verses continue to be important in both Nepalese Newar Buddhism and Tibetan Buddhism. In his field study of contemporary Newar Buddhism, David Gellner (1992: 107) states that the *Bhadracarī* verses 'are extremely well known, being recited regularly on behalf of a dead person and sometimes as part of their [Newar Buddhists] daily devotions.' In his extensive study of the cult of Tārā in Tibetan Buddhism, Stephan Beyer (1973: 188) states of the *Bhadracarī* that 'the verses of this devotional work are very important to the Tibetans'; and citing Lokesh Chandra, he declares that a copy of the *Bhadracarī* 'has adorned the house altar of every family in the Tibetan-speaking world' (*ibid.*). Both of these scholars mention the *Bhadracarī*

8 For details, see Watanabe 1912: 16–18. For an extensive bibliography of the *Bhadracarī*, see Yuyama 1967: 33–50. For further references see Schopen 2005a [1989]: 303–304n9.

9 See Cowell and Eggeling 1875: 1–4 & 51, for manuscript details.

10 The two Sanskrit editions of the *Gaṇḍavyūha* are Suzuki and Idzumi 1949, and Vaidya 1960. For a list of extant Sanskrit manuscripts of the *Gaṇḍavyūha*, see Jastram 1975.

11 See Steinkellner 1995: 14–15; and Gómez 1967: xxx–xxxi.

12 For details and photographic images, see the International Dunhuang Project's website (<http://idp.bl.uk/idp.a4d>, accessed 11/05/2010).

13 Schopen 2005a [1989]: 305n14.

14 See Yuyama 1967: 47–48; Watanabe 1912: 23–24. See also, Tatz 1977: 154.

in reference to preliminary practices involved in Tantric ritual. Lokesh Candra also mentions that the verses were put to other ritual uses in Tibet such as to aid in the transference of one's consciousness during sleep, and to bring the dead back to life.¹⁵

Beginning in the early 20th century, the *Bhadracarī* has been extensively studied and translated into modern languages numerous times from the Sanskrit, Tibetan and Chinese.¹⁶

Inscriptional and art-historical evidence

There are also a number of important inscriptions and some art-historical evidence of the *Bhadracarī* in the Indo-Tibetan tradition dating from the ninth and tenth centuries. Richardson has published a Tibetan inscription of one of the *Bhadracarī* verses found on a temple bell from Yer-pa (15 miles from Lhasa) dating to the ninth century.¹⁷ Also, in western Tibet at the monastery complex of Tabo are found paintings depicting scenes of the entire *Gaṇḍavyūha-sūtra* accompanied by a redacted Tibetan version of the text, dating to the tenth century.¹⁸ The last of these paintings is thought to be a scene from the *Bhadracarī*; however, the text for this painting has not survived.

A stunning example of art-historical evidence of the *Bhadracarī* from the Indic cultural sphere can be found in central Java. Constructed at the end of the eighth or early ninth centuries, Barabudur is the largest Buddhist monument ever built.¹⁹ Covering the walls of its four galleries are stone reliefs depicting scenes from a number of Buddhist texts. The top two galleries and half of the second are entirely devoted to reliefs showing scenes from the *Gaṇḍavyūha-sūtra*. The final reliefs of the fourth gallery are thought to depict scenes specifically related to the *Bhadracarī*. Recently, it has been argued that the *Bhadracarī* verses may have provided organizing themes for the construction of the entire monument.²⁰

15 As cited in Tatz 1977: 156.

16 For a useful list of Japanese scholarship, see Yuyama 1967: 49; and Schopen 2005a [1989]: 303–304n9. For an English translation of the Sanskrit (based on the Suzuki and Idzumi edition), see de Bary 1963: 172–178. For translations of the Tibetan, see Tatz 1977; and Fenton 2002. For a translation from the Chinese, see Cleary 1993: 1511–18 (as part of his much larger translation of the *Avatamsaka-sūtra*). Although Cleary states that his translation is based on Śikṣānanda's seventh century translation, as noted above this version does not include the *Bhadracarī*. Cleary offers no explanation for this inclusion.

17 The bell dates to the reign of Khri gtsug lda brtsan (815–836 CE). See Richardson 1985: 144–147.

18 See Steinkellner 1995; and Thakur 2006.

19 For a useful reference work, see Gómez and Woodward 1981.

20 See Kandahjaya 2004.

Gregory Schopen has published a Sanskrit verse from the *Bhadracarī*²¹ found carved into the base of a small stūpa at the great north Indian monastic Buddhist site of Nālandā, dating to the tenth century.²² About this verse Schopen states,

The primary importance of our inscription, however, must lie in the fact that it contains the only verse of the *Bhadracarīpranīdhāna* known to occur in an Indian epigraph, and its occurrence establishes the fact that the *Bhadracarī* was known and actually used in the 10th century at Nālandā. Moreover, although several specifically identifiable *dhāraṇīs* have been found at a number of sites, *this verse is the only passage from a Mahāyāna text so far known to occur in an Indian inscription.*²³

I will address the significance of Schopen's comments about the *Bhadracarī* and its possible status as a *dhāraṇī* in the final section of Part I.

The *Bhadracarī* and the *Gaṇḍavyūha* – an awkward marriage of two texts

In the Sanskrit, Tibetan and Prajñā versions of the *Gaṇḍavyūha*, the text concludes with the Bodhisattva Samantabhadra ('Universal Good') reciting the *Bhadracarī*. Samantabhadra in the *Gaṇḍavyūha* (and the *Avatamsaka* as a whole) represents the embodied perfection of the bodhisattva's path to enlightenment. As I have argued elsewhere (1999, 2004, 2008), Samantabhadra's status is so exalted that it blurs the distinction between a bodhisattva and a Buddha. In the concluding prose section of the *Gaṇḍavyūha*, Sudhana, the hero of the story, merges with the body of Samantabhadra, which contains the entire universe. Following this mystical union, Samantabhadra recites the *Bhadracarī* and the sūtra abruptly concludes.

The linguistic connection between Samantabhadra ('Universal Good') and the *Bhadracarī* ('The Good Course') is obvious. It appears that sometime prior to Prajñā's translation in the eighth century the two—bodhisattva and verses—became associated with each other in the sense that Samantabhadra is thought to embody the aspirations contained in the verses. As mentioned, in the later versions of the *Gaṇḍavyūha*, the *Bhadracarī* is inserted as the poetry of Samantabhadra. However, this is an awkward marriage of texts for two reasons. The first has to do with style. Although Samantabhadra is the supposed speaker of the *Bhadracarī*, in three verses he refers to himself in the third person.²⁴ Stylistically, these third person references appears strange, especially the last one in which the speaker (supposedly Samantabhadra) states that he will imitate himself! The second reason that the *Bhadracarī* does not fit well with the *Gaṇḍavyūha* is its mention of the Buddha Amitābha ('Infinite Light') and his Pure Land, which occur

21 This corresponds to Watanabe's verse 46 (1912: 33).

22 See Schopen 2005a [1989].

23 *Ibid.*, 300. Italics his.

24 See Part II, translations of verses 42, 50 and 55. This oddity was first noted by Sushama Devi (see Tatz 1977: 157).

in four verses within the 62 verse version.²⁵ Nowhere else in the *Gaṇḍavyūha* are there any references at all to Amitābha or rebirth in his Pure Land. Thus the *Bhadracarī*'s inclusion as the final verses of the *Gaṇḍavyūha* appears doctrinally awkward.

The *Gaṇḍavyūha* is not the only Mahāyāna *sūtra* wherein the mention of rebirth in the Amitābha's Pure Land appears unexpectedly. Gregory Schopen (2005b [1977]) has documented several cases where rebirth in Sukhāvati seems to have been inserted into texts with very different doctrinal orientations. This led Schopen to conclude that rebirth in Sukhāvati became a generalized religious goal in Indian Mahāyāna Buddhism distinct from a particular cult of the Buddha Amitābha. In reference to the *Bhadracarī* verses, Schopen states that there may have been some link between the *Bhadracarī* and the cult of Amitābha, 'but until the nature and history of this linkage is more clearly determined, we can make little use of it' (*ibid.*: 179). We do know that at a later stage in China, the *Bhadracarī* became one of the central texts of the Pure Land cult (*ibid.*). Moreover, a recently published Tibetan manuscript from Dunhuang (dated from the late ninth to late tenth century) narrates a story of three Tibetan monks during the reign of Tsenpo Khri Srong lde brtsan reciting the *Bhadracarī* and attaining Amitābha's Pure Land.²⁶ The *Bhadracarī* verses mentioning Amitābha and his Pure Land may be as Schopen maintains another example of Sukhāvati as a 'generalised religious goal' in India; however, the Indian evidence is inconclusive.

This brief overview of the *Bhadracarī* has raises an important textual problem: if the *Bhadracarī* does not seem to 'fit' very well within the *Gaṇḍavyūha*, why were the two texts joined in this manner? Unfortunately, there may never be a definitive answer to this question. However, I would like to offer a reasonable hypothesis that is at least consistent with what we know about the two texts.

We know that the *Gaṇḍavyūha* was first translated into Chinese in the fifth century as part of the *Avataṃsaka sūtra* by Buddhahadra, the same translator who first translated the 44 verse *Bhadracarī* into Chinese. From art-historical evidence, we know that the *Gaṇḍavyūha* by the eighth century had become an extremely popular religious narrative depicting the 'pilgrim's progress' of the hero Sudhana questing for enlightenment throughout India. This story became arguably the most popular Buddhist narrative in all of Asia. As such, it may have functioned as inspirational literature (and possibly entertainment) for Mahāyāna Buddhists whom most likely represented urban, social elites in ancient India and elsewhere throughout the Asian world.²⁷ At about the same time as the *Gaṇḍavyūha* was reaching its peak of popularity, it appears that the *Bhadracarī* was becoming an extremely popular text in its own right. There is strong evidence to suggest from the structure of the text and its current use by Buddhists in Tibetan and Nepal that these verses were employed in Mahāyāna devotional rituals (and then later incorporated as initial tantric practices). What I would like to suggest is that

25 See Part II, translations of verses 49, 57, 59 and 62. Mention of Amitābha also occurs in Buddhahadra's 44 verse version (see verses 42 and 43 of the Chinese).

26 See van Schaik and Doney 2007 [2009].

27 For arguments to this effect, see Osto 2008.

the union of the *Gaṇḍavyūha* and the *Bhadracarī* is a marriage of an inspirational text to a liturgical text. Having been inspired by the story of Sudhana, Buddhist devotees are then presented with a text to memorise as part of a ritual practice.

The *Bhadracarī* as *dhāraṇī*

Besides their devotional importance, the *Bhadracarī* verses may have significance for other more magical reasons. As mentioned above, Schopen points out that *Bhadracarī* verse 46 from Nālandā ‘...is the only passage from a Mahāyāna text so far known to occur in an Indian inscription’. The only exception that Schopen mentions is a number of *dhāraṇīs*. This suggests to me that the *Bhadracarī* as a whole may have been considered a *dhāraṇī*. Yukai Matsunaga has identified two specific meanings of the word ‘dhāraṇī’ in the Buddhist context.²⁸ The first is in the sense of ‘a memorised text’; and the second is as ‘a magical spell’. The liturgical use of the *Bhadracarī* may have generated an understanding of it as a *dhāraṇī* in the first sense—as a text to be memorised. This in turn may have led to the view that it was a *dhāraṇī* in the second sense—a magical spell. Williams and Tribe point out the connection between the two meanings when they write, ‘The link between this and the second meaning is found in the idea that a memorised *dhāraṇī* contains the power of the word of the Buddha, which is able to protect one from harm and overcome enemies’ (*ibid.*). More recently Davidson (2009) has argued for the polysemic and context-sensitive nature of the term *dhāraṇī*. He summarises his discussion as follows:

...*dhāraṇīs* are revealed in Mahāyāna sūtras as the coded systems of Buddhas’ speech, for the protection of beings, for the liberation of bodhisattvas, for the eloquence of the preachers, for the intuitive realization of the scriptures, for the mnemonics of the four truths, and a hundred other purposes (*ibid.*: 141).

Davidson points out that included in the many meanings for *dhāraṇīs* is a genre of prayers, aspirations, ritual programs and concluding summaries of benefits (*ibid.*: 142). The main idea behind such a belief is that the memorisation and recitation of such prayers and aspirations creates ‘merit’, that spiritual credit, which can be exchanged for various benefits. This power of the *Bhadracarī* is clearly declared by the text itself in verses 49, 54, and 61 (see Part II translations).

The view of the *Bhadracarī* as a *dhāraṇī* would explain why it appears in the Sanskrit Nālandā inscription and the Tibetan Yer-par bell inscription.²⁹ The words of the text are words of power. Thus we see the importance of the text deriving in part not from what

28 See Williams and Tribe 2000: 206.

29 Davidson (2009: 142) makes an important observation about *dhāraṇīs* in relation to these inscriptions. He states that *dhāraṇīs* as prayers, aspirations, etc. ‘may be abstracted elsewhere with no sense of a loss of meaning’. In other words, a single verse of the *Bhadracarī* inscribed on a stone or a bell was probably considered to be as spiritually powerful as the recitation of the entire text.

it says, but from what it is. Here we witness text as talisman. Likewise, the *Bhadracarī* was appended to the *Gaṇḍavyūha* not for its stylistic or doctrinal consistency with the narrative, but for its religious use. The liturgical employment of the *Bhadracarī* continued to develop beyond its relation to the *Gaṇḍavyūha*, transforming and modifying with the emergence of Buddhist Tantra and the development of the Amitābha cult in East Asia.

In conclusion, I would like to point out that the *Bhadracarī* offers us an excellent illustration of the multiple meanings and uses of religious texts. As scholars of religious literature we must be sensitive to the multiple meanings embodied in sacred writings. Their significance often exceeds their linguistic codes (what they say) and includes other codes such as bibliographic (what they are, that is their ‘ontology’, how they manifest in material culture), ritual codes (how they are employed within religious communities), and talismanic / shamanic / magical codes (the spiritual power they are thought to embody).

II. TRANSLATION

The following translation is based on Vaidya’s Sanskrit edition of the *Gaṇḍavyūha-sūtra*. I have also included extensive notes on the language and included some comparative materials related to Hodgson’s Nepalese manuscript of the *Gaṇḍavyūha* (A), Watanabe’s critical edition (W) of the *Bhadracarī*, the Suzuki-Idzumi Sanskrit (S-I) edition from the *Gaṇḍavyūha*, a Tibetan translation of the verses from the *Avataṃsaka* as found in the Derge Kanjur (D A), and the three extant Chinese translations (T 293, 296, 297) of the *Bhadracarī* in the Taishō. On a few occasions I have over-ridden V’s readings based on the evidence from the other sources. These are cited in the notes.

Abbreviations

A	Royal Asiatic Society ms. of <i>Gaṇḍavyūha-sūtra</i> , Hodgson 2
Av	<i>Avataṃsaka-sūtra</i>
BHS	Buddhist Hybrid Sanskrit
BHSD	Edgerton’s <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , Vol. II
BHSG	Edgerton’s <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , Vol. I
C	Thomas Cleary’s English translation, <i>The Flower Ornament Scripture</i> , of T 279
D A	Derge Kanjur (D), volume ‘A’ of the <i>Phal po che</i> (<i>Avataṃsaka</i>)
LC	Lokesh Chandra’s <i>Tibetan-Sanskrit Dictionary</i>
m.c.	<i>metri causa</i> , for metrical reasons
MW	Monier-Williams’ <i>Sanskrit-English Dictionary</i>
PED	<i>Pali-English Dictionary</i> , Rhys Davids and Stede
S-I	Suzuki & Idzumi edition of the <i>Gaṇḍavyūha-sūtra</i>
Skt	Sanskrit
T	<i>Taishō Shinshū Daizōkyō</i>
V	Vaidya’s edition of the <i>Gaṇḍavyūha-sūtra</i>
W	Watanabe’s edition of the <i>Bhadracarī</i>

Translation

Then the great being, the bodhisattva Samantabhadra in this very way illuminating to a very high degree³⁰ the extension of eons for eons equal in number to the atoms³¹ within Buddha fields far beyond description in the succession of world realms, made a vow through the recitation of verses:

Filled with faith,³² I honor with my body, speech and mind
All the Lions among Men³³ without exception
Who abide in all three times,
In the world with its ten directions. (1)

Through the strength of my vow³⁴ for the Good Course,³⁵
With a mind directed toward all Conquerors,³⁶
I prostrate with as many bodies³⁷ as there are
Atoms in the world to all Conquerors. (2)

30 Tibetan omits: ‘to a very high degree’.

31 Skt *paramānūrajas*. The compound *paramānu* is made up of *parama*, ‘supreme’ and *anu*, ‘fine, minute, atomic, an atom of matter’. Together the two words mean ‘an infinitesimal particle or atom (30 are said to form a mote in a sun-beam)’ (MW: 588). *rajas* means ‘impurity, dirt, dust, any small particle of matter’. Thus the compound *paramānūrajas* indicates something like ‘particles of extremely small matter, or atoms’. Note that this translation does not imply modern atomic theory – the ancient Indians, as well as the ancient Greeks, had their own atomic theories. Some modern translators prefer ‘specks of dust’ for *paramānūrajas*; however, to my mind, this entirely misses the mark.

32 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’ (*ahū*).

33 ‘Lions among Men’ (*narasiṃha*) is an epithet of the Buddhas.

34 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).

35 The ‘Good Course’ is the *bhadracarī*; that is the course of conduct of the bodhisattva, which leads to the eventual attainment of awakening. There is often ambiguity in the verses with regard to the term *bhadracarī* as to whether it refers to the practice of the Good Course, or the text itself. This ambiguity may be intentional.

36 ‘Conquerors’ (*jina*) is one of the many epithets for the Buddhas.

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

In a single atom Buddhas³⁸ equal in number to atoms
 Are seated in the middle of the Sons of Buddhas.³⁹
 In this way, I am entirely intent upon
 The whole⁴⁰ Dharma Realm⁴¹ filled with Conquerors. (3)

Speaking with voices endowed with an
 Entire ocean of qualities⁴² about all the
 Conquerors' oceanic imperishable good qualities,
 I praise all those Well Gone Ones.⁴³ (4)⁴⁴

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 Meru⁴⁵
 And with the best of all the excellent arrays.⁴⁶ (6)⁴⁷

Whatever are supreme, noble offerings,
 I devote them to all the Conquerors.

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- 38 W reads *–buddhām*. However, both V 428.31 and S-I 543.13, read *–buddhā*, which I am taking to be nominative plural. The appearance of the *anusvara* in place of *n*, *t* and zero (it being added to a final *ā*) is too common in W to be worth mentioning. The interested reader should consult W.
- 39 'Sons of Buddhas' (*buddhasuta*) is an epithet for bodhisattvas.
- 40 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*.
- 41 Sanskrit reads *dharmatadhātum* (V 429.1). I am unsure of the 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! The Dharma Realm (*dharmadhātu*) is the totality of spacetime as conceived in the *Gaṇḍavyūha-sūtra* and other Mahāyāna sources. For a detailed description of the concept in the *Gaṇḍavyūha*, see Osto 2008.
- 42 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'.
- 43 'Well Gone Ones' (*sugata*) is an epithet for the Buddhas.
- 44 W reads the accusative plural *–ān* endings as *–ām*.
- 45 Mount Meru is a mythical Buddhist mountain thought to occupy the centre of the world.
- 46 An 'array' (*vyūha*) in the Mahāyāna context is a magical manifestation of Buddhas and advanced bodhisattvas. For a detailed description of the use of the term in the *Gaṇḍavyūha*, see Osto 2009.
- 47 There are three significant variations to this verse. See W 30 for details.

Through the strength of my resolution for the Good Course,⁴⁸
I honor and worship all the Conquerors. (7)

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

Whatever merit there is in the ten directions
Belonging to worldly beings, disciples, saints,
Solitary Conquerors,⁴⁹ the Sons of the Buddhas⁵⁰ and all Conquerors;
I rejoice in all of it. (9)

Having awakened⁵¹ to enlightenment
Those World-Illuminators in the ten directions
Have obtained non-obstruction;
All those Lords I request⁵² to turn⁵³ the supreme wheel [of Dharma]. (10)

And those who desire to manifest extinction,⁵⁴
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)

48 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.

49 ‘Solitary Conquerors’ (*pratyekabuddha*) is an inferior class of enlightened beings, who attain awakening but do not teach to others.

50 V 429.25, reads *buddhasutānatha*. Following W, I am reading this as *buddhasutāna atha* (for standard Sanskrit *buddhasutānām atha*).

51 52 V 429.28, reads *bodhivibuddha*. Against this, W and S-I (544.1) read *bodhi vibudhya*. I am following this reading as an accusative + absolute construction.

52 Skt *adhyeṣami* (see *BHSD*, p. 18).

53 Skt *vartanatāyai* (see *BHSD*, p. 471, and *BHSG* §22.41).

54 ‘who desire to manifest extinction’ (*nīrvṛti darśitukāmāḥ*), refers to those Buddhas who would appear to pass into final nirvana. From the Mahāyāna point of view, there is no final passing away, so these Buddhas only appear to do so by disappearing from whatever world they might be in.

May the Buddhas of the past and those existing in the world
 With its ten directions be worshipped.
 And may those [Buddhas] 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 bodhi trees⁵⁵ 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 aim⁵⁶ 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.⁵⁷
 Having died,⁵⁸ may I always go forth⁵⁹
 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,
 Serpents (*nāga*), demons (*yakṣa*), evil spirits (*kumbhāṇḍa*) and men. (18)⁶⁰

May the beautiful⁶¹ mind aimed at enlightenment
 Intent upon the perfections never be confused.

55 The 'bodhi tree' (here: *bodhidruma*) is the 'tree of enlightenment' under which the historical Buddha is thought to have attained awakening. In the Mahāyāna, all Buddhas attain awakening under trees and all of those trees are referred to as 'bodhi trees'.

56 'righteous aim' (*dharmiku artho*) refers to beings following the virtuous path of the Buddhist teaching (*dharmā*). The Tibetan (D A 359b4) uses the plural here: 'righteous aims' (*don rnams*).

57 'states of existence' (*gati*) refer to the various realms of Buddhist cosmology such as heavens, hells, animal realms, wherein a person may be reborn.

58 Skt *cyutyupattī* (V 430.21). *upapatti* is usually feminine. The long *ī* is curious. Possibly this is a nominative singular of a masculine *-in* stem? In this case, it would mean something like 'one possessed of a rebirth that has fallen', i.e. 'one who has died'.

59 In the Buddhist context, 'to go forth' (*pra + vraj-*) means to leave the life of the householder and wander about as a homeless mendicant.

60 W has a number of significant variants to this verse.

61 V 430.31 reads *ye khalu*. W and S-I 544.19 read *peśalu*= beautiful, charming, lovely, pleasant. A 287r.4 appears to confirm W's and S-I's readings. 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 BHS §8.83.

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 Evil One,⁶²
Like a lotus undefiled by water,⁶³
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 in every direction. (21)

Conforming to the way of beings,
Perfecting the course to enlightenment,
Nurturing the Good Course,⁶⁴
May I traverse 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 practice⁶⁵
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 traverse 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)

62 The Evil One is Māra, the ‘Buddhist Satan’.

63 Existing in the world like an undefiled lotus is a commons simile in Mahāyāna Buddhism.

64 Tibetan reads, ‘showing the good courses’ (*bzang po spyod pa dag ni rab ston cing* – D A 360a2).

65 Tibetan reads ‘May I make my vow one with my actions’ (*spyod pa dag dang smon lam gcig tu spyad* – D A 360a3).

In a single atom,
 There are worlds equal in number to atoms.
 Practicing the course to enlightenment,
 May I see⁶⁶ in each world inconceivable numbers of Buddhas
 Seated in the middle of the Sons of the Buddhas. (28)

In this way, may I comprehend⁶⁷ completely
 In 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,⁶⁸
 And the eloquence of those Buddhas. (30)

And understanding⁶⁹ 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 in all three times. (31)

In a single instant may I enter all future eons.
 And having reached the end⁷⁰ of that instant,
 May I traverse the eons of the three times. (32)

And in a single instant may I see
 Those Lions among Men in the three times.
 And through the illusionary power of liberations,⁷¹
 May I always comprehend their range.⁷² (33)

And within a single atom may I realise
 The arrays of worlds within the three times.

66 Skt *paśyīya* = 1st person, singular, optative of *paś* – (see *BHSG*, §29.34 & p. 220).

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

68 V 432.15 reads *sarvajināna yathāśayaghoṣān*. A 287v.3 appears to support this reading. But S-I 545.16 reads *sarvajagasya yathāśayaghoṣān*. W (*sarvajagasya yathāśayaghoṣām*), the Tibetan (*‘gro ba kun gyi bsam pa ji bzhin dbyangs* – D A360b1), and 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) support S-I’s reading.

69 Literally, ‘causing to turn’ (*parivartayamāno*).

70 Skt *koṭi* = ‘end’ (see *BHSD*, p. 194).

71 Skt *māyagatena vimokṣabalena*. Buddhas and advanced bodhisattvas (similar to illusionists and magicians) have the power to manipulate the appearance of reality. ‘Liberations’ (*vimokṣa*) are special attainments one acquires through the practice of the Good Course.

72 ‘their range’ (*teṣu... gocariṃ*) refers to the sphere of influence of the Buddhas, just as a lion’s ‘range’ refers to the area that it roams.

In this way, may I entirely comprehend
The Conquerors' arrays of worlds in all directions. (34)

Perceiving⁷³ 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 knowledge⁷⁴ 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,
Making powerless the power of the Evil One,
May I fulfill⁷⁵ 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 traverse an ocean of eons unwearied. (40)

And by the Good Course,⁷⁶ may I awaken⁷⁷ to enlightenment,
And fulfill without remainder all the special properties of
The vow to carry out the course to enlightenment possessed by the
Conquerors of the three times. (41)

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

74 V 433.12 reads *jñāna*. A 287v.5 supports this reading, but S-I 546.1 reads, 'through the power of the vehicle (*yāna*)'. The S-I reading is supported by W, 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').

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

76 Skt. *bhadracarīya* is instrumental (see *BHSG*, §10.103).

77 Skt. *vibudhyi*. According to Edgerton this is a 1st person, singular, optative (*BHSG*, p. 221).

The eldest son of the Conquerors
Is named Samantabhadra.⁷⁸
All this merit I direct toward
A course like that of this Wise One.⁷⁹ (42)

As this Wise One's purity of body, speech, mind⁸⁰
Conduct and world is called⁸¹ "Good",⁸²
May I become equal to such a one through this [practice]. (43)

May I undertake Mañjuśrī's⁸³ vow
Regarding the universally beneficial Good Course.
May I fulfill all undertakings without remainder
Unworned 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 know⁸⁴ 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)⁸⁵

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)

78 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.

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

80 Skt *kāyatu vāca manasya viśuddhiś* (for grammar, see *BHSG*, §15.16).

81 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.

82 Skt *bhadra*, as in the Bodhisattva Samantabhadra.

83 Mañjuśrī is hybrid Sanskrit (here m.c.) for Mañjuśrī, the bodhisattva of wisdom. He is an extremely popular bodhisattva in Mahāyāna Buddhism. For his central role in the *Gaṇḍavyūha*, see Osto 2008.

84 Skt. *jānami*. W and S-I 546.20 read *jānaya*. Against the Tibetan (*ʼsthal bar* – D A 361a5), two Chinese translations (*liaoda* 了達 – T 293.848a4; *zhi* 知 – T 297.881.a11) and the translation in de Bary (p. 177), Edgerton (*BHSG*, p. 213) reads *jānaya* as 1st singular optative of *jan*—to be born!

85 Prajñā's 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 whoever has heard this King of Spiritual Maturation,⁸⁶
 Seeking after the blessing of enlightenment,
 May [that one] at once make the resolution [for enlightenment].
 May the merit [from this] be the foremost and most excellent. (48)

Possessing this *Bhadracaripraṇidhāna*,⁸⁷
 One abandons evil states of existence and bad friends,
 And quickly sees Amitābha.⁸⁸ (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 five heinous sins of immediate retribution,⁸⁹
 Reciting this Good Course,
 He quickly brings⁹⁰ [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 demons,⁹¹
 And be worshipped in all three worlds. (52)

Quickly he goes to the best bodhi tree.
 Having gone there, he sits for the benefit of beings.
 Awakening to enlightenment, he would turn⁹² the wheel [of Dharma], and
 Overcome⁹³ the Evil One and his entire army. (53)

Whoever henceforth would maintain, recite or teach
 This *Bhadracaripraṇidhāna*,

86 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.

87 My interpretation of this compound as a reference to the title of the text has been influenced by Schopen (2005b: 160–62).

88 Amitābha (‘Infinite Light’) is a Buddha thought to dwell in a Western Paradise called Sukhāvatī. See comments in the Introduction to the translation above.

89 *pāpaka pañca anantariyāṇi*. These five sins are: patricide, matricide, killing a Buddhist saint (*arhat*), injuring a Buddha, and causing schism in the monastic community. Any one of them was thought to lead to immediate rebirth in hell at the time of death.

90 Skt *neti* from *nī-*. W and S-I 547.6 read *bhoti*.

91 ‘demons’ here translates the plural of *māra*. In Mahāyāna Buddhism there are many *māras*.

92 Skt. *pravartayati*. Edgerton reads this as optative (*BHSG*, §29.14).

93 Skt. *dharṣati*. W and S-I 547.10 read *dharṣayi*, which Edgerton interprets as optative (*BHSG*, §29.14).

[for such a one] the Buddha knows the spiritual maturation arising from these actions.
You should not beget⁹⁴ doubt regarding this most excellent enlightenment. (54)

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

The Conquerors abiding in all three times
Have praised this spiritual maturation⁹⁵ as foremost.
I will direct all this merit toward
This most excellent Good Course. (56)⁹⁶

And when I am dying,⁹⁷
May I remove all obstacles,
See Amitābha face to face
And proceed to the land of Sukhāvātī. (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 mind⁹⁸
Numerous benefits for beings
By means of many billions⁹⁹ of magical creations¹⁰⁰
Within the ten directions. (60)

94 Skt *janetha* (for standard Sanskrit *janethāḥ*).

95 This ‘spiritual maturation’ is a reference to the practice of the *Bhadracarī*.

96 This verse is missing from C (see p. 1517).

97 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 *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).

98 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). Buddhābhadrā’s translation (T. 296) is only forty-four verses long.

99 Skt *koṭīśatebhir*, literally ‘hundreds of ten millions’.

100 Skt *nirmita* (see *BHSD*, p. 302).

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

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)

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