

UDC 1(091)+294.321(122/129+13)

**THE SANSKRIT *BHADRACARYĀPRANIDHĀNA*
AND ITS TIBETAN TRANSLATION IN TEXTUAL, DOCTRINAL,
AND HISTORICAL CONTEXTS**

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The paper is dedicated to the contextual study of the *Bhadracaryāpranidhāna* (Tib. *Bzang spyod smon lam*), i.e., *Aspiration for Good Conduct*, one of the most important Mahāyāna aspiration prayers (Skt. *pranidhāna*, Tib. *smoṅ lam*). The aim of the paper is to examine the Sanskrit text of the *Bhadracaryāpranidhāna*, including its dates, literary genre, doctrinal context, textual witnesses, and references in other ancient Indian texts, and then explore its Tibetan translation – the history of its creation, translators, and an alternative translation version preserved within the Dunhuang collection of Tibetan manuscripts. The historical context of the Sanskrit *Bhadracaryāpranidhāna* is chronologically limited to the time starting from the date of historical Buddha (c. the 5th century BCE) to the end of the 12th century CE when Buddhism largely disappeared from India, and the historical context of its Tibetan translation – to the time of early spread (*snga dar*) (c. 641–842) and later spread (*spyi dar*) (986 – the beginning of the 14th century) of Buddhism in Tibet. Thereby the paper contributes to the field of Mahāyāna philosophical and linguistic research in general, and to the further advancement of scholarship on the *Bhadracaryāpranidhāna* in particular.

Keywords: *Bhadracaryāpranidhāna* (*Bzang spyod smon lam*); bodhisattva path; Mahāyāna Buddhism; Dunhuang manuscripts; *pranidhāna*; Tibetan Buddhist canon

1. Introduction

Bhadracaryāpranidhāna, i.e., *Aspiration for Good Conduct*, commonly known in Sanskrit under its abbreviated title as *Bhadracaryā* or *Bhadracarī*, is considered one of the most important Mahāyāna *pranidhānas*, i.e., aspiration prayers. It is known as an independent text, as well as the final part of the *Gaṇḍavyūhasūtra*¹, a Mahāyāna sūtra that is, itself, included as the final chapter of the large *Buddhāvataṃsakasūtra*². The *Bhadracaryāpranidhāna* spread to every major (and, possibly, every single) country in which Mahāyāna was a predominant form of Buddhist praxis. During the first millennium the text was translated into Chinese [Dessein 2003, 317–338], Japanese [Idumi 1929–1931, 231], Khotanese [Asmussen 1961], Korean [Lee 1961, 409–414], Tibetan³, and other languages. The first translation of it, that we have a record of, is the one into Chinese completed in 420 CE by Buddhahadra [Nanjio 1883, 297]. In the 20th century, it was also translated into many European languages. The first translation into German was published by Ernst Leumann in 1912 [Leumann 1912, 41–50], and the first translation into English by Hokei Idumi [Idzumi] in 1931 [Idumi 1929–1931, 226–242]. Thus, the history of the *Bhadracaryāpranidhāna*'s translations in the Asian languages counts more than 1600 years, and in the modern European languages – more than 100 years.

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The Sanskrit *Bhadracaryāprañidhāna* and its translations into Chinese, Japanese, Korean, and Khotanese, as mentioned above, have been the focus of several studies⁴. The *Bhadracaryāprañidhāna* has also been specifically targeted as an independent *dhāraṇī* [Osto 2010]. Moreover, it has been indirectly addressed through the studies and translations of the *Gaṇḍavyūha*⁵ and *Buddhāvataṃsaka*⁶ sūtras. However, there seems to be a lack of attention paid to its literary genre as a poem and a *prañidhāna*, analysis of its doctrinal context, and exploration of its references in ancient Indic treatises. Moreover, as far as I am aware, the history of its canonical Tibetan translation and its non-canonical alternatives does not seem to have been directly addressed in any published work up to now. These are the gaps this paper aims to fill.

2. The Sanskrit *Bhadracaryāprañidhāna*

2.1 Dating the *Bhadracaryāprañidhāna*

Within the Buddhist traditions that regard the *Bhadracaryāprañidhāna* as part of the *Gaṇḍavyūhasūtra*, it is considered that this aspiration was pronounced by bodhisattva Samantabhadra⁷ in the presence of the Buddha Vairocana⁸ in the realm of Akaniṣṭha⁹ at the time when Śākyamuni Buddha was physically present in Śrāvastī, India¹⁰, and thus it belongs to the time of the historical Buddha – c. the 5th century BCE.

By methods of modern textual Buddhist studies, it can be established that the *Bhadracaryāprañidhāna* was originally composed in either Buddhist Sanskrit or Prakrit sometime before the 5th century CE. The limit before which *Bhadracaryāprañidhāna* must have been composed, the *terminus ante quem*, can be established based on the dates of its Chinese translations. In accordance with the *Catalogue of the Chinese Translation of the Buddhist Tripitaka* (in what follows, Nanjio's catalogue), there are three datable Chinese translations of the *Bhadracaryāprañidhāna*, the earliest of which is attributed to Buddhahadra (358–429 CE), an Indian monk, translator of the Eastern Jin dynasty [Nanjio 1883, 400], and is dated to 420 CE (No. 1336 of Nanjio's catalogue). This text was translated under the title *Wen shu shi li fa yuan jing*; based on the Sanskrit title provided by Nanjio, *Mañjuśrīprañidhānotpādasūtra* [Nanjio 1883, 297], i.e., *Sūtra on the Generation of Mañjuśrī's Aspiration*. Unlike the later versions that contain 62 verses, this translation has only 43 verses [Nanjio 1883, 297] and attributes the aspiration to the bodhisattva Mañjuśrī¹¹. The second translation was by Amoghavajra (704–774), a Northern Indian monk, translator of the Tang dynasty [Nanjio 1883, 446], and is dated to 746–771 (No. 1142 of Nanjio's catalogue). The text was translated under the title *Pu xian pu sa xing yuan zan*; based on the Sanskrit title *Samantabhadrabodhisattvacaryāprañidhānastotra* provided by Nanjio [Nanjio 1883, 252], *Praise of the Aspiration for the Conduct of the Bodhisattva Samantabhadra*; Bart Dessein translates this Chinese title as *The Glow of the Vow of the Teacher Samantabhadra* [Dessein 2003, 318]. Amoghavajra also treated the *Bhadracaryāprañidhāna* as an autonomous text, connected, as judged by the title, with the bodhisattva Samantabhadra. It is only in the third Chinese translation dated to 796–798 CE (No. 89 of Nanjio's catalogue) by Prajñā, a monk from Kubhā (Kabul), translator of the Tang dynasty active in 785–810 [Nanjio 1883, 448], that the *Bhadracaryāprañidhāna* appears as the concluding part of the *Buddhāvataṃsakasūtra*. This translation is titled *De fang guang fo hua yan jing pu xian pu sa xing yuan pin*; Nanjio does not provide any Sanskrit title for it, only an English translation *Chapter on the Practice and Prayer of the Bodhisattva Samantabhadra, in the Mahāvaiṣṭyabuddhāvataṃsakasūtra* [Nanjio 1883, 34]. According to Douglas Osto, of the two eighth century translations, Amoghavajra's translation most closely corresponds to the currently available Sanskrit version [Osto 2010, 2].

When considering Buddhist translations into Chinese, it is important to avoid the assumption that the Indic prototype was present in China as a written document, which was then translated into a corresponding Chinese-language written document. This was often not the case. Although written texts certainly did exist in India from at least 100 CE, there

is historical evidence that early Buddhist translations in China were mainly based on oral transmission or teachings given by Indian monks [Tang 2017, 1–43; Nattier 2008, 3–34; Sharf 2002, 1–27, etc.]. Therefore, this initial translation of the *Bhadracaryāprañidhāna* into Chinese does not, by itself, prove that the text existed in the form of a discrete Sanskrit manuscript. For example, Jes Asmussen’s assessment of the Khotanese translation of the *Bhadracaryāprañidhāna* suggests that this was not the case. He notes: “(...) the Khotanese *Bhadracaryādeśana* is a rather free rendering of the BSkt. [i.e., Buddhist Sanskrit] original, in some cases more a paraphrase than a translation” [Asmussen 1961, 6]. This suggests it may have existed in the kingdom of Khotan in oral form.

It is important to notice that, unfortunately, we cannot rely on the attributions of the Tibetan *Bstan ‘gyur* canonical commentaries on the *Bhadracaryāprañidhāna* to establish its *terminus ante quem*. There are six such commentaries: five Indic and one Tibetan. The five Indic commentaries are attributed to Nāgārjuna (c. 2nd–3rd century)¹², Dignāga (c. 480–540)¹³, Śākyamitra (?)¹⁴, *Bhadrapaṇa (Rgyan bzang po) (?)¹⁵, and Vasubandhu (c. 4th century)¹⁶. Moreover, there are four Dunhuang manuscripts – two (IOL Tib J 146 and IOL Tib J 148/ PT 150) of a commentary attributed to *Bhadrapaṇa and two (IOL Tib J 147 and PT 151) of an anonymous commentary that is not part of the *Bstan ‘gyur* canonical collections. This commentary may be the one attributed to Guṇaprabha (c. 6th century) in the 9th century Tibetan imperial catalogues of the translated works¹⁷. Note that it is an assumption, and there is no available data to prove it. Thus, altogether there are six Indic commentaries on the *Bhadracaryāprañidhāna* currently available as Tibetan translations. However, their examination leads to a finding that four out of the five commentaries – attributed to Nāgārjuna, Dignāga, *Bhadrapaṇa, and Vasubandhu, as well as the fifth anonymous Dunhuang commentary are strikingly similar. Only one Indic commentary, attributed to Śākyamitra, is different both in length and content. With the support of comparative textual analysis, I have concluded that the similarity of the five above-mentioned Indic commentaries is not just an example of a scholarly tendency of the time; rather they come down to the same (currently unavailable) Sanskrit archetype that reached Tibet in multiple hyparchetypes¹⁸. Thus, the authorship of the synoptic commentaries is uncertain. And the remaining Indic commentary attributed to Śākyamitra cannot help us with the *Bhadracaryāprañidhāna*’s *terminus ante quem* either because Śākyamitra’s identity as Nāgārjuna’s disciple is largely contested, and he is currently dated between 8th and 9th century CE¹⁹.

Summing it up, by means of the analysis of the earliest Chinese translations we can conclude that the *terminus ante quem* of the *Bhadracaryāprañidhāna* is 420 CE. And according to Idumi [Idzumi], there is a statement in the first Chinese translation that “The four groups of Buddhists in the foreign country generally recite this Hymn [i.e., the *Bhadracaryāprañidhāna*] when they worship the Buddha to seek the truth of Buddhism”, which Idumi interprets as an indication that the *Bhadracaryāprañidhāna* was in wide circulation in India in the time of the 5th century CE, among both the ordained and the lay followers [Idumi 1929–1931, 228].

2.2 The Literary Genre of the *Bhadracaryāprañidhāna*

With all the potential meanings preserved within various language variations and commentarial interpretations, the importance of the *Bhadracaryāprañidhāna* may very well be much more diverse than its widely recognized devotional significance. Thus, it seems important to define its literary genre characterizing its style and format. Eric Hirsch defines literary genre as “that sense of the whole by means of which an interpreter can correctly understand any part in its determinacy” [Hirsch 1967, 86]. Being unaware of the differences in genres may lead to the risk of misreading a text because, as Hirsch asserts, “All understanding of verbal meaning is necessarily genre-bound” [Hirsch 1967, 76]. Therefore, the first question to ask, as broad as it seems, is simply “What is the *Bhadracaryāprañidhāna*?”

2.2.1 Bhadracaryāpraṇidhāna as a Poem

Primarily, the *Bhadracaryāpraṇidhāna*, in its longer Sanskrit version, is a collection of 62 verses (stanzas). It is composed in the Buddhist versified (*gāthā*) Sanskrit²⁰ that has specific features unshared by Classical Sanskrit. It is a metrical composition that uses poetic devices to create a specific effect of devotional mood. There are eleven syllables in its each line, and in Classical Sanskrit terms, its syllabic meter (*vr̥tta*) can be identified as Dodhaka [Asmussen 1961, 5], in which the first, the fourth, the seventh, the tenth, and the eleventh syllables of a foot (*pāda*) are heavy (*guru*), while the rest of the syllables are light (*laghu*):

- ॐ॑-ॐ॑-ॐ॑-ॐ॑- -॑॑-ॐ॑-ॐ॑-ॐ॑- -॑॑

For example, the first verse of the *Bhadracaryāpraṇidhāna* reads:

yāvata keci daśaddiśi loke
 - ॐ॑-ॐ॑-ॐ॑-ॐ॑- -॑॑
sarvatriyadhvatā narasiṃhāḥ
 - ॐ॑-ॐ॑-ॐ॑-ॐ॑- -॑॑
tān ahu vandami sarvi aśeṣān
 - ॐ॑-ॐ॑-ॐ॑-ॐ॑- -॑॑
*kāyatu vāca manena prasannaḥ*²¹
 - ॐ॑-ॐ॑-ॐ॑-ॐ॑- -॑॑

However many they are, whosoever in the ten-directional²² world,
 Lions among humans present in the three times,
 To all of them, without exception,
 With the clarity of faith, I pay homage with my body, speech, and mind²³.

If explained from the perspective of Greek prosody, each verse of the *Bhadracaryāpraṇidhāna* consists of three dactyls and a spondee, i.e., dactylic tetrameter.

Moreover, the *Bhadracaryāpraṇidhāna* employs repetitions of words and phrases for emphasis to create a sense of poetic unity, or aesthetic completeness, and add depth to the poem. For example, to emphasize the aspect of immeasurability, a compound *rajoḥpama*, i.e., “as numerous as particles” or “equal in number to particles” (vv. 2, 3, 11, 28, 47)²⁴ is commonly repeated, and to emphasize vastness there is a repeated reference to *samudra*, i.e., oceanic expanse. Thus, there are oceans of extolments (*varṇasamudra*) (v. 4), oceans of buddhas (*buddhasamudra*) (vv. 29, 40), oceans of buddhafields (*kṣetrasamudra*) (vv. 29, 39), oceans of eons (*kalpasamudra*) (vv. 29, 40), oceans of beings (*sattvasamudra*) (v. 39), oceans of Dharma (*dharmasamudra*) (v. 39), oceans of primordial wisdom (*jñānasamudra*) (v. 39), oceans of conduct (*caryasamudra*) (v. 40), oceans of attributes (*aṅgasamudra*) (v. 4), and oceans of aspirations (*praṇidhisamudra*) (v. 40)²⁵. These oceans are proclaimed, purified, liberated, seen, worshiped, perfected, conceived, penetrated, and traversed. Also, to emphasize inexhaustibility, the word *akṣaya*, i.e., “inexhaustible,” is repeated. Thus, there are inexhaustible extolments (*akṣayavarṇa*) (v. 4), inexhaustible merit (*akṣayapunya*) (v. 27), inexhaustible primordial wisdom (*akṣayajñāna*) (v. 27), inexhaustible treasury (*akṣayakośa*) (v. 27), and inexhaustible sounds of the speech (*akṣayaghoṣaruta*) (v. 31)²⁶.

Furthermore, the *Bhadracaryāpraṇidhāna* makes use of imagery, a descriptive language to create vivid mental pictures in the mind. Thus, the buddhas are called “lions among humans” (*narasiṃha*) (vv. 1, 33)²⁷ and “beacons of the world” (*lokapradīpa*) (vv. 10, 35)²⁸. It also employs similes, i.e., comparisons of a likeness between dissimilar things. For example, purity is compared with a “lotus unstained by water” (*padma yathā salilena aliptaḥ*) (v. 20)²⁹ and unobstructedness with the movement of the sun and the moon in the sky (*sūrya śaśī gagane ‘va asaṅgataḥ*) (v. 20). All these poetic devices serve the purpose of creating rhythm, enhancing the meaning, and intensifying the devotional mood.

To demonstrate the thematic structure of the *Bhadracaryāpraṇidhāna*, let us look at the structural outline of Lo tsā ba Ye shes sde's subcommentary³⁰ on the *Bhadracaryāpraṇidhāna*'s Indic commentaries. It singles out eleven main parts, most of which are further subdivided:

1. Paying Homage to the Tathāgatas
 - 1.1 Paying homage with one's body, speech, and mind all at once (v. 1)
 - 1.2 Paying homage with one's body (v. 2)
 - 1.3 Paying homage with one's mind (v. 3)
 - 1.4 Paying homage with one's speech (v. 4)
2. Worshiping the Tathāgatas
 - 2.1 Excelled worship (v. 5–6)
 - 2.2 Unexcelled worship (v. 7)
3. Confessing Wrongdoing (v. 8)
4. Rejoicing in Merit (v. 9)
5. Requesting to Turn the Wheel of Dharma (v. 10)
6. Asking the Tathāgatas to Remain (v. 11)
7. Dedicating the Roots of Virtue (v. 12)
8. Subdivisions of the Aspiration
 - 8.1 Intention
 - 8.1.1 Intention of worshiping the tathāgatas and fulfilling their wish (v. 13)
 - 8.1.2 Intention of purifying buddhafiels (v. 14)
 - 8.1.3 Intention of bringing benefit and happiness to all beings (v. 15)
 - 8.2 Not forgetting bodhicitta (v. 16–19)
 - 8.3 Stainless application (v. 20)
 - 8.4 Benefiting beings (v. 21)
 - 8.5 The armor (v. 22)
 - 8.6 Associating with bodhisattvas (v. 23)
 - 8.7 Pleasing virtuous friends (v. 24)
 - 8.8 Directly perceiving the tathāgatas (v. 25)
 - 8.9 Upholding the sublime Dharma (v. 26)
 - 8.10 Acquiring the inexhaustible treasury (v. 27)
 - 8.11 Engagement
 - 8.11.1–2 Engagement with seeing the buddhas and their fields (v. 28–29)
 - 8.11.3 Engagement with the speech of the buddhas (v. 30)
 - 8.11.4 Entering the turning of the wheel of Dharma (v. 31)
 - 8.11.5 Penetration into the entrance of eons (v. 32)
 - 8.11.6 Seeing the tathāgatas and engaging with their sphere of activity (v. 33)
 - 8.11.7 Engagement with manifesting buddhafiels (v. 34)
 - 8.11.8 Engagement with going into the presence of the tathāgatas (v. 35)
 - 8.12 Power (v. 36–37)
 - 8.13 Antidote
 - 8.13.1 Overcoming karma (v. 38.1)
 - 8.13.2 Overcoming afflictions (v. 38.2)
 - 8.13.3 Overcoming the power of Māra³¹ (v. 38.3)
 - 8.14 Activity (v. 39–v. 40)
 - 8.15 Dedication by means of emulating the training
 - 8.15.1 Dedication emulating the training of the buddhas (v. 41)
 - 8.15.2 Dedication emulating the training of bodhisattvas (v. 42–v. 44)
 - 8.16 Summary (v. 45)
9. Extent of the Aspiration (v. 46)
10. Benefits of the Aspiration
 - 10.1 Benefits in this life

- 10.1.1 Acquisition of superior merit (v. 47–v. 48)
- 10.1.2 Seeing the tathāgatas (v. 49)
- 10.1.3 Obtaining an equal status with the bodhisattva (v. 50)
- 10.1.4 Purifying karmic obstructions (v. 51)
- 10.2 Benefits in the lives to come
 - 10.2.1 Benefits gathered as the cause (v. 52)
 - 10.2.2 Benefits gathered as the result (v. 53–v. 54)
- 11. Concise Dedication
 - 11.1 Dedication in the manner of bodhisattvas (v. 55)
 - 11.2 Dedication in the manner of tathāgatas (v. 56)
 - 11.3 Freedom from obstructions (v. 57)
 - 11.4 Obtaining a body conducive to the *pāramitās*³² (v. 58)
 - 11.5 Receiving a prophecy and accomplishing benefit of beings (v. 59–v. 60)
 - 11.6 Dedicating the root of virtue accumulated through recitation (v. 61)
 - 11.7. Dedication so that all beings may be reborn in the abode of Amitābha³³ (v. 62)

The outline shows that the *Bhadracaryāpraṇidhāna* begins with the seven branches³⁴ (*saptāṅga*), i.e., the seven aspects of devotional practice which constitute a method of gathering accumulations and overcoming afflictions, and then continues with the practice of generating intention, cultivating bodhicitta, seeing the buddhas, associating with bodhisattvas, etc., followed by the seven kinds of engagement, teaching on antidotes and the statements of benefits, and finally concludes with dedications. In this sense, it can be viewed as a comprehensive instrument of various aspects of the bodhisattva's practice.

2.2.2 The *Bhadracaryāpraṇidhāna* as an Aspiration

Secondly, the *Bhadracaryāpraṇidhāna*, as it is evident from its title, is a *praṇidhāna*, i.e., an aspiration. In my opinion, *praṇidhānas* can be qualified as a discrete genre of Mahāyāna sūtric literature with two subcategories singled out within it: *praṇidhānas* that belong to the Word of the Buddha (*buddhavacana*)³⁵ and *praṇidhānas* attributed to Mahāyāna authors³⁶.

The *Bhadracaryāpraṇidhāna* belongs to the first subcategory, and there are at least two other aspirations known as separate texts under their Sanskrit titles – *Āryamaitrīpraṇidhāna*, i.e., *Ārya Maitreya's Aspiration*³⁷, and *Agracāryapraṇidhāna*, i.e., *Aspiration for Sublime Conduct*³⁸ – which are part of the Tibetan *Bka'* 'gyur. There are many other aspirations which do not have a distinct title and appear as part of larger Mahāyāna sūtras.

As to the second subcategory, there are many aspirations attributed to such Indian luminaries, as Nāgārjuna (c. 2nd–3rd century), e.g., *Vajrapraṇidhāna*³⁹, *Bodhyākarapraṇidhāna*⁴⁰, and *Praṇidhānaratnarājanāma*⁴¹; also Candragomin (600–650), e.g., *Candragomipraṇidhāna*⁴²; Atiśa Dīpaṃkaraśrījñāna (980–1056), e.g., *Kulapraṇidhāna*⁴³, and others, which are part of the Tibetan *Bstan* 'gyur. Among them, only *Candragomipraṇidhāna* is currently available as a Sanskrit fragment and is considered as an authentic composition by Candragomin [Szántó 2017, 225].

Before identifying conventions of Mahāyāna *praṇidhānas*, let us look at the semantics and origins of the term. The Sanskrit word *praṇidhāna* carries many meanings, such as resolve, wish, commitment, effort, prayer, aspiration, vow, endeavor, and so on. *Praṇidhāna* is not a strictly Mahāyāna – nor even a strictly Buddhist – concept. For example, the *Yoga Sūtras* of Patañjali (c. 2nd BCE – 4 CE) cite *īśvarapraṇidhāna*, “*praṇidhāna* towards the lord (*īśvara*)”, as one of the five *niyamas* (i.e., virtuous habits, behaviors, or ethical observances)⁴⁴. In that context, *praṇidhāna* carries the primary sense of “commitment” towards the supreme deity.

In the Buddhist context, the practice of *praṇidhānas* is based on the fundamental principal of dependent origination (*pratītyasamutpāda*). This principal implies that all

phenomena do not appear without causes. Neither they are caused by an uncaused and permanent creator – energy, time, nature, or a god. They appear when corresponding causes and conditions come together. As it is said in the Pāli *Assutavāsutta*,

When this is, that appears.
With the arising of this, that arises.
When this is not, that does not arise.
With the cessation of this, that ceases⁴⁵.

It means all phenomena are conditioned. Results appear from the corresponding causes. When there are no such causes, there is no result. However, when corresponding causes and conditions come together, it is impossible for the result not to appear. It implies that to attain a desired result, one needs to create corresponding causes. In this sense, *praṇidhāna* may be viewed as a tool that creates causes needed for the attainment of the desired results.

The origins of *praṇidhāna* can be traced back to the early Buddhist sūtras where *paṇidhi* (Pāli, aspiration, request, prayer, and resolve) occurs frequently⁴⁶. Also, the *Jātaka* and *Avadāna* tales, accounts of the earlier lives of Śākyamuni Buddha and other bodhisattvas, and the *Mahāvastu*, a text of the Mahāsāṃghika Lokottaravāda school, present *praṇidhānacaryā* as a resolve to attain awakening [Shiraishi 1958, 301–306].

In Mahāyāna Buddhism, *praṇidhāna* is featured as a bodhisattva ideal and as a crucial component of the path to buddhahood. *Mahābodhipraṇidhāna*, i.e., the “resolve for the great awakening” generated by a bodhisattva – is a central concept in Mahāyāna. When it comes to the common features and conventions of Mahāyāna *praṇidhānas*, they seem to be shaped by Mahāyāna sūtras, and the principal among them is the *Daśabhūmikasūtra* that provides a list of the ten great aspirations (*daśamahāpraṇidhānāni*), which bodhisattvas continuously make on the first bodhisattva *bhūmi*⁴⁷ called Pramuditā, i.e., “Perfect Joy” [Rahder 1926, 14–16]. These ten are also summarized in the *Bodhisattvabhūmi* of Ārya Asaṅga (300–370 CE) [Dutt 1966, 187]. The condensed meaning of them is as follows:

1. To serve all buddhas without exception, bodhisattvas make a great aspiration to render great service and make great offerings to all buddhas who will appear in all eons.
2. To uphold the Dharma taught by all the buddhas, obtain awakening, and preserve the Dharma of all the buddhas, bodhisattvas make a great aspiration to uphold the Dharma of all the buddhas.
3. In order that they may come into their presence, make offerings to them, serve them, receive the Dharma, and so on, bodhisattvas make a great aspiration to be in the presence of all buddhas until they pass into nirvāṇa⁴⁸.
4. To accomplish the immeasurable vast extent of bodhisattva conduct, assemble all the *pāramitās*, train on all the *bhūmis*, and acquire all the factors of awakening⁴⁹, bodhisattvas make a great aspiration to accomplish the practice of bodhicitta⁵⁰ throughout all eons.
5. In order that all beings be completely ripened, enter the Dharma, follow the path without interruption, and be brought to buddhahood, bodhisattvas make a great aspiration to ripen the nature of all beings throughout all eons.
6. In order that their magical emanations may enter every assembly in every single world in the ten directions while having the wisdom that perceives their particularities, bodhisattvas make a great aspiration to enter those worlds for the sake of purification throughout all eons.
7. To have limitless purified buddhafields where there is the attainment of the path of purification that removes all afflictions, bodhisattvas make a great aspiration to purify buddhafields throughout all eons.
8. To be dedicated to the single intention of all bodhisattvas, gather the roots of virtue, have the same goal as all bodhisattvas and be always inseparably accompanied by them;

receive teachings of the buddhas and obtain their power and wisdom, as well as have the uninterrupted practice of bodhisattva conduct, bodhisattvas make a great aspiration to accomplish the Mahāyāna throughout all eons. In accordance with the *Bodhisattvabhūmi*, the eighth great aspiration is a wish to enter the Mahāyāna by having the same intentions and deeds as all bodhisattvas⁵¹.

9. In order to practice the bodhisattva conduct dwelling within the irreversible wheel⁵² (i.e., the wheel of Mahāyāna), have meaningful activities of body, speech, and mind that bring faith in the Dharma, attainment of wisdom, and freedom from afflictions, attain a body that is like a wish-fulfilling jewel, and practice all the conduct of the bodhisattvas, bodhisattvas make a great aspiration so that all their practice of the irreversible wheel be fruitful throughout all eons. In accordance with the *Bodhisattvabhūmi*, the ninth great aspiration means a wish that all righteous activities of the bodhisattvas be fruitful⁵³.

10. To attain buddhahood in all worlds, manifest as a buddha in all the realms of beings in accordance with bodhisattvas' wishes and teach the presentation of all the qualities in the *bhūmis* of great wisdom, bodhisattvas make a great aspiration to have the higher knowledge⁵⁴ of great wisdom in the attainment of buddhahood throughout all eons. In accordance with the *Bodhisattvabhūmi*, the tenth aspiration means a wish to attain unsurpassed, complete, and perfect buddhahood⁵⁵.

These ten aspirations are understood as the essence of the aspirations and deeds of all past, present, and future buddhas. For this reason, all or most of them are commonly featured in different variations in the Mahāyāna *prañidhānas*. For example, the *Bhadra-caryāprañidhāna* contains them all. In this, we can see an intrinsic connection of the Mahāyāna *prañidhānas* with the *Daśabhūmikasūtra*.

Continuing with the doctrinal usage of the *prañidhāna* as a component of the Mahāyāna path, *prañidhāna* is the eighth of the ten *pāramitās* – *prañidhānapāramitā*, i.e., transcendence of aspiration, that is perfected on the eighth bodhisattva *bhūmi* called Acalā, i.e., “Immovable”. Although bodhisattvas make aspirations throughout the path, on the eighth *bhūmi* the *pāramitā* of aspiration becomes preeminent because, here, as Candrakīrti (c. 600–650) says in his *Madhyamakāvātārabhāṣya*, all countless aspirations made throughout the bodhisattva path become “completely purified. Thus, the *pāramitā* of aspiration becomes greatly increased”⁵⁶.

Moreover, different types of *prañidhāna* can be classified into three groups in relation to the agents who perform them. The first is the *pūrvaprañidhāna*, i.e., “former aspiration” towards the awakening generated by the buddhas in the time of their being bodhisattvas. The *pūrvaprañidhānas* of the present buddhas, such as Śākyamuni, Amitābha, Akṣobhya⁵⁷, and others, are recounted in the *Karuṇāpūṇḍarikasūtra*⁵⁸, while *Bhadra-kalpikasūtra*⁵⁹ contains a section devoted to the *pūrvaprañidhānas* of the next buddhas among the one thousand buddhas of our Fortunate Eon (*bhadrakalpa*) [see: Skilling and Saerji 2014]. This type of *prañidhāna* is not to be confused with the *vyākaraṇa*, i.e., a prophecy regarding the future awakening. For example, the *Āryadīpaṃkaravyākaraṇasūtra*⁶⁰ recounts a story of Śākyamuni Buddha who, when he was a young brahmin called Megha, met Dīpaṃkara⁶¹ Buddha, offered him his hair to step on and five blue lotuses. Then Dīpaṃkara Buddha made a prophecy about his future awakening. At that time, Megha was already a bodhisattva who had formerly served countless buddhas.

The second *prañidhāna* group is that of the great bodhisattvas (such as Avalokiteśvara⁶², Mañjuśrī, Samantabhadra, and so forth). It is characterized by their compassionate aspiration to liberate beings from suffering and lead them to awakening. For this purpose, instead of entering nirvāṇa, these bodhisattvas make aspirations to remain in saṃsāra to bring all uncountable beings to complete and perfect buddhahood. The goal of such aspirations is always the ultimate benefit of all beings – their perfect awakening.

The third group of *prañidhānas* is “determination” or “aspiration” that is no longer limited to the great bodhisattvas but is a component of the bodhisattva path. Any sentient

being from the moment of giving rise to bodhicitta, which is a wish to attain Buddhahood for the benefit of others⁶³, can engage into the practice of making aspirations emulating the practice of the great bodhisattvas. The *Bhadracaryāpraṇidhāna* may be viewed as a form of such practice.

Overall, the significance of a bodhisattva's aspiration – its scope, power, functions, and results both within the framework of the bodhisattva path and at the time of complete awakening – cannot be overstated. Beings who follow the Mahāyāna path earnestly dedicate themselves to the practice of aspirations because all their achievements and qualities arise in accordance with what they aspire for. As it is said in the Mahāyāna sūtra *Mañjuśrībuddhakṣetrāgūṇavyūha*,

All dharmas are conditioned
And depend on the root of one's intentions.
Whatever aspirations someone makes
The corresponding results will be achieved⁶⁴.

2.2.3 Textual Witnesses

There are many Sanskrit manuscripts of the *Bhadracaryāpraṇidhāna*. Up to date, the most comprehensive study of these has been conducted by Kaikioku Watanabe in 1912. Watanabe worked with nine manuscripts to prepare his critical edition dividing the sources into two recensions – northern and southern [Watanabe 1912, 16–18]. Among them, the oldest currently available manuscript of the *Bhadracaryāpraṇidhāna* seems to be a Nepali palm-leaf (*tālapatra*) manuscript Add.1680.1 dated 1068 CE that is kept in the Cambridge University Library. This manuscript is identified as belonging to the northern recension and is featured as a “C” variant in Watanabe's edition [Watanabe 1912, 29–37]. There are also two Nepali paper manuscripts located in Cambridge: Add.1471 and Add.899 dated 19th century, as well as a Nepali paper manuscript of *Dhāraṇīsaṃgraha* (Add.1326), dated 1719, which among one hundred and eighty texts contains the *Bhadracaryāpraṇidhāna* (ff. 69v–73v)⁶⁵. Moreover, the Nepalese-German Manuscript Cataloguing Project (NGMCP) lists 57 manuscripts of the *Bhadracaryāpraṇidhāna* preserved in Nepal, not all of them containing exclusively the *Bhadracaryāpraṇidhāna*; some are in Devanāgarī and some in Newa (Newar) script⁶⁶.

There are six printed Sanskrit editions of the *Bhadracaryāpraṇidhāna* either as an independent text or part of the *Gaṇḍavyūhasūtra*: by Kaikioku Watanabe [Watanabe 1912, 29–37], Hokei Idumi (Idzumi) [Idumi 1929–1931, 242–247], Daisetz Suzuki and Hokei Idzumi [Suzuki and Idzumi 1934, 543–548; Suzuki and Idzumi 1949, 543–548], Sushama Devi [Devi 1958, 29–155], Paraśurāma Vaidya [Vaidya 1960, 428–436], and Janardan Pandey [Pandey 1994, 139–143]. However, among them only two – by Watanabe and Devi – are critical editions in the scholarly sense because only they contain a critical apparatus of variants. Since Devi bases her Sanskrit edition on a Chinese xylograph that provides Sanskrit text in Lantscha script and a photographic reprint in Siddham script [Devi 1958, 10–13], Watanabe's edition based on nine Sanskrit manuscripts seems to be the most comprehensive critical edition of the *Bhadracaryāpraṇidhāna* published up to date.

In the Sanskrit manuscripts, the *Bhadracaryāpraṇidhāna* is featured by a litany of names, the most common of which are:

- *Bhadracarīpraṇidhānarāja* [MS Add.1680.1 at the beginning], i.e., the *Kinglike*⁶⁷ *Aspiration for Good Conduct*;
- *Bhadracarīpraṇidhāna* [MS Add.1471 at the beginning] or *Bhadracarīpraṇidhāna* [NGMCP, MS Reel No. E 2572-9], i.e., the *Aspiration for Good Conduct*;
- *Mahāpraṇidhāna* [NGMCP, MS Reel No. A 113-1], i.e., the *Great Aspiration*;
- *Bhadracarīmahāpraṇidhānarāja* [MS Add. 899; MS Add.1471 in the end], i.e., the *Kinglike Great Aspiration for Good Conduct*;

- *Āryabhadracarīmahāpraṇidhānarāja* [MS Add.1680.1 in the end], i.e., the *Noble Kinglike Great Aspiration for Good Conduct*;
- *Bhadracarīmahāpraṇidhānarātinarāja* [NGMCP, MS Reel No. A 131-18], i.e., the *Kinglike Precious Great Aspiration for Good Conduct*;
- *Samantabhadracaryāpraṇidhānam* [Suzuki and Idzumi 1949, 543], i.e., the *Aspiration for Entirely Good Conduct or Aspiration for the Conduct of Samantabhadra*;
- *Samantabhadracaryāpraṇidhānarāja* [Suzuki and Idzumi 1949, 543], i.e., the *Kinglike Aspiration for the Entirely Good Conduct or the Kinglike Aspiration for the Conduct of Samantabhadra*;
- *Āryasamantabhadracaryāpraṇidhānarāja* [Devi 1958, 29], i.e., the *Noble Kinglike Aspiration for Entirely Good Conduct or the Noble Kinglike Aspiration for the Conduct of Samantabhadra*.

It also has a Sanskrit title *Bhadracarīpraṇidhānagāthā*, i.e., *Verses of Aspiration for Good Conduct*, and *Bhadracaryādeśanā*, i.e., *Discourse on Good Conduct*, in the Khotanese translation [Asmussen 1961, 5].

2.2.4 References in Ancient Indic Treatises

The *Bhadracaryāpraṇidhāna* is mentioned and quoted in ancient Indic treatises. The earliest identified reference is a passage in the *Madhyamakaratnapradīpa* of Bhāviveka (c. 500–570) who instructs one to constantly recite the *Bhadracaryāpraṇidhāna* to perfect the Dharma and bring beings to maturation⁶⁸.

Moreover, Candrakīrti (c. 600–650) mentions *Samantabhadrapraṇidhi*, i.e., *Samantabhadra's Aspiration*, in his *Madhyamakāvātāra* and *Samantabhadrabodhisattvapraṇidhāna*, i.e., *Aspiration of the bodhisattva Samantabhadra*, in its *Bhāṣya* in relation to the aspirations made by bodhisattvas on the first *bhūmi*. This verse of the *Madhyamakāvātāra* reads:

The sons of the *jinās* filled with this intention
Are overwhelmed with compassion to liberate them (i.e., beings). (1.4cd)
With the dedication of *Samantabhadra's Aspiration*
They abide on Pramuditā called the first. (1.5ad)⁶⁹

And the *Madhyamakāvātārabhāṣya* explains it thus:

Regarding that, the mind of bodhisattvas, who see in the way it has been explained that beings are devoid of the intrinsic nature, becomes filled with compassion, and thus they make dedications with *Samantabhadra's Aspiration*. [This *bhūmi*] is called Pramuditā (i.e., Perfect Joy) because the result [of its attainment] has the non-dual wisdom as its cause. It is the first [*bhūmi*]. Here, bodhisattvas make innumerable hundreds of thousands of aspirations, such as the ten great aspirations, and so on. These aspirations of the bodhisattvas who first have generated bodhicitta are included into the *Aspiration* of the bodhisattva Samantabhadra. *Samantabhadra's Aspiration* is specified here to include all aspirations without exception⁷⁰.

Furthermore, there are at least five references to the *Bhadracaryāpraṇidhāna* in the *Śikṣāsamuccaya* of Śāntideva (685–763) who refers to it as *Āryabhadracaryā* and *Bhadracaryā*. It appears in the chapter 16 *Bhadracaryāvidhiḥ*, i.e., “The Precept [also the Rite, or Ceremony] of Good Conduct”, in which Śāntideva states that confession should be performed with the verses from the *Āryabhadracaryā*⁷¹, as well as advises to practice rejoicing⁷², requesting the buddhas to teach, and performing dedication⁷³ with the verses from the *Bhadracaryā*. And then in the conclusion of this chapter, Śāntideva states that the highest dedication consists in the two dedication verses of the *Bhadracaryā* – the verse 55 (The hero Mañjuśrī knows it correctly...) and the verse 56 (Whatever dedications are praised as supreme...) providing their full quotations⁷⁴.

Also, the *Bhadracaryāpraṇidhāna* appears three times in the *Bhāvanākrama* of Kamalaśīla (c. 740–795) under the title of *Āryabhadracaryāpraṇidhāna*. Kamalaśīla

instructs one to practice the *Bhadracaryāpraṇidhāna* in the end of the meditation practice session: after undoing the cross-legged (*paryāṅka*) posture, paying homage, worshipping, and praising all the buddhas and bodhisattvas the yogi should practice *Āryabhadracaryāpraṇidhāna*⁷⁵.

Moreover, there are at least three references to the *Bhadracaryāpraṇidhāna* in the *Bodhimārgadīpapañjikā* of Atiśa Dīpaṅkaraśrījñāna (982–1054), in which he explains a reference to the short title **Samantabhadracaryā(ī)*⁷⁶ and then comments on its seven-branch practice⁷⁷. And finally, the *Bhadracaryāpraṇidhāna* is also mentioned as *Bhadracaryā* in *Ādikarmapradīpa* of Anupamavajra (c. 9th–10th century)⁷⁸. This list of Indic sources is not exhaustive, but it shows that the *Bhadracaryāpraṇidhāna* was well-known to the Buddhist authors of Ancient India starting from at least the 6th century CE.

3. The *Bhadracaryāpraṇidhāna*'s Tibetan Translation

In the Tibetan Buddhist tradition, the *Bhadracaryāpraṇidhāna* is known under the title '*Phags pa bzang po spyod pa'i smon lam gyi rgyal po* (*Āryabhadracaryāpraṇidhāna-rāja*)⁷⁹, i.e., the *Noble Kinglike Aspiration for Good Conduct*. It is also commonly referred to as *Bzang spyod smon lam*, i.e., *Aspiration for Good Conduct*. It is one of the most popular devotional texts frequently taught and referenced by contemporary teachers in all the Tibetan Buddhist lineages. Many Tibetan devotees know the whole *Bhadracaryāpraṇidhāna* by heart and recite it daily as part of their regular practice (*kha ton*). Moreover, the *Bhadracaryāpraṇidhāna* is commonly recited at the great Buddhist prayer gatherings (*smoṅ lam chen mo*) held across the world.

The *Bhadracaryāpraṇidhāna* was translated into Tibetan, during the early period of the spread of Dharma (*snga dar*) of c. 641–842 at the time of the Tibetan Empire when the “Great Tibet” (Bod chen po) was unified as a large and powerful state and ruled an area considerably larger than the Tibetan Plateau, stretching to parts of East, Central, and South Asia. The time of its translation can be established with reliance on the Tibetan catalogues (*dkar chag*) of the translated works. There are three historically attested imperial catalogues dated 9th century that list translations of Buddhist texts into Tibetan mainly from Sanskrit and Chinese, as well as related works of distinguished Tibetan authors:

1. *Dkar chag ldan kar ma*, i.e., the *Catalogue from Ldan kar* (also known as *Dkar chag lhan kar ma*, i.e., the *Catalogue from Lhan kar*), compiled by Ska ba dpal brtsegs (8th–9th century), 'Khon klu'i dbang po srung ba (8th–9th century), and Nam mkha'i snying po (8th–9th century) in the early 9th century during the reign of Khri lde srong btsan (761–815, reigned in 804–814/817), son of Khri srong lde brtsan (742–797, reigned in 755–794). It is included in the *Bstan 'gyur* canonical collections⁸⁰.

2. *Dkar chag bsam yas mchims phu ma*, i.e., the *Catalogue from Bsam yas mchims phu*, also compiled during the reign of Khri lde srong btsan. This catalogue is considered lost.

3. *Dkar chag 'phang thang ma* [*Dkar chag 'phang thang ma*, and Halkias 2004, 46–105], i.e., the *Catalogue from 'Phang thang*. Its date is contested: some scholars place it during the reign of Khri lde srong btsan, others later, during the reign of Khri gtsug lde btsan (802–838, reigned 815–838), grandson of Khri srong lde brtsan.

The *Bhadracaryāpraṇidhāna* is listed as '*Phags pa bzang po spyod pa'i smon lam gyi rgyal po*, i.e., *The Noble Kinglike Aspiration for Good Conduct*, 97 ślokas, in the “Various Aspirations” (*Smon lam sna tshogs*) section of the *Catalogue from Ldan kar*⁸¹ (Lalou, No. 470) [Lalou 1953, 330], and under the same title with 97 ślokas in the “Various Aspirations” (*Smon lam sna tshogs*) section of the *Catalogue from 'Phang thang* [*Dkar chag 'phang thang ma*, 33].

The *Mahāvīyutpatti* (*Bye brag tu rtogs par byed pa*), further on *Mvy*, an early 9th century Sanskrit – Tibetan lexicon that is also included as part of the *Bstan 'gyur* canonical collections⁸², does not contain a separate entry for any variant of the *Bhadracaryāpraṇidhāna*'s title but it lists seven entries in relation to *praṇidhāna* (*smoṅ lam*):

- *praṇidhānabalam* – *smoṅ lam gyi stobs* (*Mvy* 764), i.e., “the power of aspirations”;

- *praṇidhānavaśitā – smon lam la dbang ba* (Mvy 778), i.e., “mastery over aspirations”;
- *sarvaprāṇidhānaniśrayavigataḥ – smon lam la gnas pa thams cad dang bral ba* (Mvy 820), i.e., “free from any abiding in aspirations”;
- *asamkhyeyakalpaprāṇidhānasusamārabdhaḥ – bskal pa grangs med par smon lam shin tu brtsams pa* (Mvy 847), i.e., “someone who has applied oneself to aspirations for uncountable eons”;
- *buddhakṣetravyūhānantaprāṇidhānaprasthānapariḡhītaḥ – sangs rgyas kyi zhing gi bkod pa mtha’ yas par smon pa la ‘jug pas yongs su gzung ba* (Mvy 859), i.e., “someone who has well taken up engagement with aspirations for the infinite arrays of buddha-fields”;
- *praṇidhānapāramitā – smon lam gyi pha rol tu phyin pa* (Mvy 921), i.e., “pāramitā of aspiration”;
- *ātmanah samyakpraṇidhānam – bdag nyid kyis yang dag pa’i smon lam btab pa* (Mvy 1606), i.e., “one’s own right aspirations”.

Other sources to look for the presence of the *Bhadracaryāpraṇidhāna* in the imperial Tibet are the Dunhuang manuscripts of the 9th – early 11th century. According to Sam van Schaik and Lewis Doney, the caves at Dunhuang contained over forty copies of the *Bhadracaryāpraṇidhāna* in Tibetan – on their own or in collections of texts. Among them, there is an interesting Tibetan manuscript of Pelliot Collection (PT 149) dated from the late 9th to late 10th century that provides important evidence of the *Bhadracaryāpraṇidhāna*’s presence within the Tibetan cultural context [Schaik and Doney 2007–2009, 185]. The first third of the manuscript is a condensed version of the *Gaṇḍavyūha* narrative, describing Sudhana’s story. However here, the quest is specifically for the *Bhadracaryāpraṇidhāna* rather than the general concept of the bodhisattva conduct as it is in the *Gaṇḍavyūha* itself. The remaining two thirds of the manuscript tell the story of how Dba’ dpal byams, the commitment holder (*thugs dam pa*) to the king Khri srong lde brtsan, received and passed on the transmission of the *Bhadracaryāpraṇidhāna* in Tibet. By means of reciting the *Bhadracaryāpraṇidhāna*, Dba’ dpal byams and his two disciples attain Sukhāvati⁸³. As Schaik and Doney assert,

(...) structurally, the text makes Dba’ dpal byams equivalent to Sudhana himself. By placing the Indian and Tibetan narratives next to each other in chronological order, PT 149 becomes a history of the transmission of *Āryabhadracaryāpraṇidhāna* from India to Tibet. However, the story does not establish an unbroken lineage between India and Tibet, which is one of the functions of many later lineage histories [Schaik and Doney 2007–2009, 193].

In the Tibetan tradition, the *Bhadracaryāpraṇidhāna*, apart from the *Buddhāvataṃsaka*, can be found as an independent text. In the following *Bka’ gyur* collections it is classified as either a sūtra, a *dhāraṇī*, or a tantra: in the *Shel mkhar*⁸⁴, *Stog*⁸⁵, and *Zhol (Lha sa)*⁸⁶ *bka’ gyur* editions it is part of the Sūtra (Mdo) or Sūtras (Mdo sde) sections; in the *Sde dge*⁸⁷ and *Urga bka’ gyur*⁸⁸ editions it is part of the Compendium of Dhāraṇīs (*Gzungs ‘dus*) section; and in the *Co ne*⁸⁹ and *Pe cin bka’ gyur*⁹⁰ editions it is part of the Tantra (*Rgyud*) section. Moreover, in the *Co ne*⁹¹ and *Pe cin bka’ gyur*⁹², its full text is also added together with other dedications, aspirations, and auspicious verses in the end of the last volume to conclude the main body of the *Bka’ gyur*. However, in the catalogues, the text technically appears as part of the Vinaya (*‘Dul ba*) section. The variety of these classifications demonstrates that the importance of the *Bhadracaryāpraṇidhāna* may very well be much more diverse than its widely recognized devotional significance with it being simultaneously a *praṇidhāna*, *dhāraṇī*, and a sūtra with each of these roles not contradicting but complementing each other.

3.1 Tibetan translators of the *Bhadracaryāpraṇidhāna*

The independent texts of the *Bhadracaryāpraṇidhāna* in Dunhuang and the *Bka’ gyur* collections, apart from the *Zhol (Lha sa) bka’ gyur*, do not have elaborate colophons⁹³.

However, the colophons of the *Buddhāvataṃsaka* editions which, apart from the *Zhol* and *Stog bka' gyur*, contain the same variants of the *Bhadracaryāpranīdhāna* as the editions of the independent texts, provide two different attributions. The *Sde dge bka' gyur* colophon of the *Buddhāvataṃsaka* reads: “This was translated and revised by the Indian paṇḍitas Jinamitra and Surendrabodhi and by the chief editor (*zhu chen*) Lo tsā ba Ban de Ye shes sde, and others”⁹⁴. The *Co ne bka' gyur* does not contain any colophon at all, while the *Snar thang*, *Stog*, and *Zhol bka' gyur* colophons of the *Buddhāvataṃsaka* name the chief editor Lo tsā ba Vairocanarakṣita (Bai ro tsa na rakṣi ta) as the one who translated it and revised the translation⁹⁵.

There is no clarity who this Vairocanarakṣita is because the editor’s colophon in the *Sde dge bka' gyur* asserts that Surendrabodhi and Vairocanarakṣita were principal editors for the Chinese translation of the *Buddhāvataṃsaka*⁹⁶. In relation to this, Nanjio’s catalogue does not contain any reference to either Vairocana or Vairocanarakṣita and mentions Buddhābhadrā and Śikṣānanda as the translators of the *Buddhāvataṃsaka* into Chinese⁹⁷. Peter Roberts, author of the recent 84000 Project translation of the *Gaṇḍavyūhasūtra* into English, maintains that “the identity of this Vairocanarakṣita is a mystery, as he could not be the eleventh-century translator Vairocanarakṣita, nor could he be the eighth-century Vairocana”⁹⁸. In favor of this categorical statement, it is noteworthy to mention that, in accordance with the Buddhist Resource Center (BDRC) profile, the other names and titles applied to the 8th century Lo tsā ba Vairocana (Bai ro tsa na) is Lo chen Vairocana (Lo chen bai ro tsa na) and Pa gor Vairocana (Pa gor bai ro tsa na)⁹⁹. Thus, I could not find any attestation that Lo tsā ba Vairocana was known as Vairocanarakṣita.

The name of Vairocanarakṣita appears only once in the Tibetan imperial catalogues: *Dkar chag ldan kar ma* lists Vairocanarakṣita (Bai ro tsa na rakṣi ta) as an author of *Śiṣyalekhaṭippaṇa*¹⁰⁰, a commentary on the *Śiṣyalekha* by Ācārya Candragomin (600–650). This work does not appear in the *Dkar chag 'phang thang ma*. Instead, *Dkar chag 'phang thang ma* provides a reference to Vairocanasaṃśita (Bai ro tsa na sang shi ta) as an author of the *Snang ba mtha' yas kyi mtshan brjod pa* [*Dkar chag 'phang thang ma*, 60], i.e., *Reciting the Names of Amitābha*, which does not appear in the *Dkar chag ldan kar ma*. Georgios Halkias lists Vairocanarakṣita [Halkias 2024, 84] as its author reconstructing “Sang shi ta” as Rakṣita. In my opinion, it may not be substantiated¹⁰¹ because Saṃśita is also fine as part of the name meaning “Diligent in Accomplishing”, “Resolved Upon”, etc. In any case, these Vairocanarakṣita and Vairocanasaṃśita were not translators. The only imperial Tibetan translator known as Rakṣita was Ska ba dpal brtsegs¹⁰². Thus, there is a probability that Vairocanarakṣita is a result of merging the names of two translators – Vairocana and Rakṣita (i.e., Ska ba dpal brtsegs). However, there seems to be no way to verify it.

In opposition to Roberts’s statement, *Zhol (Lha sa) bka' gyur* contains the following colophon of the independent *Bhadracaryāpranīdhāna*: “This was translated by the Indian paṇḍitas Jinamitra and Surendrabodhi, and by Lo tsā ba ban de Ye shes sde. It was edited by Lo chen Vairocana”¹⁰³. Thus, it calls Ye shes sde a translator and Vairocana an editor.

Whatever the case may be, since the *Buddhāvataṃsaka* is a large collection of many sūtras, they could be translated by different Tibetan masters of the imperial time including Ye shes sde, Ska ba dpal brtsegs, Vairocana, and others. Even if we assume that the *Bhadracaryāpranīdhāna* was translated together with the *Gaṇḍavyūhasūtra*, there is currently no way to confirm who the Tibetan translators of the *Gaṇḍavyūha* were. The *Bhadracaryāpranīdhāna* could have also been translated separately from the *Gaṇḍavyūha* by different translators and then joined with the translation of the *Gaṇḍavyūha*. Since Lo tsā ba Ye shes sde also composed his own commentary on the *Bhadracaryāpranīdhāna* and seems to be well-engaged into its textual interpretation, I believe

that he is a key figure in its Tibetan translation. Another imperial Tibetan translator distinguished in this regard is Ska ba dpal brtsegs who is named as a translator of the two Indic commentaries on the *Bhadracaryāprañidhāna* attributed to Śākyamitra and *Bhadrapaṇa (Rgyan bzang po).

3.3.2 Manuscript PT 138 – An Alternative Tibetan Translation

Exploration of the Dunhuang manuscripts of the *Bhadracaryāprañidhāna* provides evidence of an alternative version of its Tibetan translation, different from the commonly accepted one. The manuscript that demonstrates it is the only complete Dunhuang manuscript of the *Bhadracaryāprañidhāna* – PT 138. With reliance on textual comparative analysis, I am inclined to think that it is not a completely different translation but rather an earlier version of the translation which was later subject to a revision. This revision was most likely conducted early on, still in imperial times, because there are many fragmented Dunhuang manuscripts that correspond to the version featured in the *Bka'* 'gyur collections (e.g., IOL Tib J 139, IOL Tib J 140, PT 141, PT 142, IOL Tib J 143, PT 144, etc.).

For example, the verse 1 of the *Bhadracaryāprañidhāna* –

yāvata keci daśaddiṣi loke sarvatryadhvagatā narasiṃhāḥ |
tān ahu vandami sarvi aśeṣān kāyatu vāca manena prasannaḥ || ||,

its *chāyā* rendering in Classical Sanskrit:

yāvantaḥ kecid daśadiṣi loke sarvatryadhvagatā narasiṃhāḥ |
tān ahaṃ vande sarvān aśeṣān kāyena vācā manasā prasannaḥ || ||,

and English translation:

However many they are, whosoever in the ten-directional world,
Lions among humans present in the three times,
To all of them, without exception,
With the clarity of faith, I pay homage with my body, speech, and mind –

reads thus in the *Bka'* 'gyur versions and the PT 138:

<i>Bka'</i> 'gyur versions ¹⁰⁴	PT 138 [MS PT 138, 1r1] ¹⁰⁵
<i>ji snyed su dag phyogs bcu'i 'jig rten na </i>	<i>phyogs bcu'i 'jig rten dag na myi'i seng ge </i>
<i>dus gsum gshegs pa mi yi seng ge kun </i>	<i>dus gsum kun gshegs gang dag ji snyed pa' </i>
<i>bdag gis ma lus de dag thams cad la </i>	<i>de dag thams chad ma lus rnam la bdag </i>
<i>lus dang ngag yid dang bas phyag bgyi'o </i>	<i>lus dang ngag yid dang bas phyag 'tshal lo </i>

As the above comparison shows, MS PT 138 contains a close rendering of the Sanskrit compound *sarvatryadhvagatā*, i.e., “all present in the three times”, as *dus gsum kun gshegs*, which is rather uncommon in Tibetan, and probably for this reason it was revised. Likewise, the third line in which MS PT 138 has an irregular word order with *bdag*, i.e., “I”, being the last word of the sentence was revised to make it come first. Also, an agentive particle (*byed sgra*) *gis* was added making it *bdag gis* in the *Bka'* 'gyur versions.

Moreover, I am inclined to think that the revision was done without much consideration of the Sanskrit meaning, which, as the result, took the revised version further away from Sanskrit. As an example, let us look at the verse 52:

jñānatu rūpatu lakṣaṇataś ca varṇatu gotratu bhoti-r-upetaḥ |
tīrthikamāraṇaṅebhir adhr̥ṣyaḥ pūjitu bhoti sa sarvatriloke || ||

Its *chāyā* rendering in Classical Sanskrit:

jñānato rūpato lakṣaṇataś ca varṇato gotrato bhavaty upetaḥ |
tīrthikamāraṇaṅair adhr̥ṣyaḥ pūjito bhavati sa sarvatriloke || ||

Its English translation:

He will be endowed with primordial wisdom, [beautiful] form, and marks,
Born in a [high] caste and a [noble] family.
He will be invincible by the hordes of *māras* and *tīrthikas*
And revered in all the three worlds.

It is rendered thus in the *Bka'* 'gyur editions and MS PT 138:

<i>Bka'</i> 'gyur versions ¹⁰⁶	PT 138 [MS PT 138, 4v3–4] ¹⁰⁷
<i>ye shes dang ni gzugs dang mtshan rnams dang </i>	<i>ye shes dang ni gzugs dang mtshan rnams dang </i>
<i>rigs dang kha dog rnams dang ldan par 'gyur </i>	<i>rigs rnams dang ni rus dang ldan bar 'gyur </i>
<i>bdud dang mu stegs mang pos de mi thub </i>	<i>bdud dang mu stegs tshogs kyis de myi thub </i>
<i>'jig rten gsum po kun la 'ang mchod par 'gyur </i>	<i>'jig rten gsum po kun na 'ang mchod par 'gyur </i>

The second line of the MS PT 138 contains a grammatically irregular cluster of a meter-filler particle *ni* after a conjunction *dang*, and a plural particle *rnams* (*rnams dang ni*), but it provides a correct rendering of *varṇa*, i.e., “caste”, as *rigs* and *gotra*, i.e., “family”, as *rus*. Apparently, it was revised to get rid of the *rnams dang ni* cluster, and *rus* was changed for *kha dog*, i.e., “color”, also “appearance”, “complexion”, etc. As a result, all the *Bka'* 'gyur versions feature *rigs dang kha dog rnams dang ldan par 'gyur*. Since *varṇa* does initially mean “color”, in theory it can be rendered as *kha dog*, but then its meaning as “caste”, in my opinion, becomes unrecognizable. And this is the reason why in the translations of the *Bhadracaryāpraṇidhāna* from Tibetan, one may often see such English renderings as “radiant appearance”, “good complexion”, and so on, instead of “caste”. This contradicts Indic commentaries on the *Bhadracaryāpraṇidhāna* that explicitly explain *varṇa* as referring to the caste: “Caste (*varṇa*) refers to the caste of *brāhmanas* or *kṣatriyas*, whichever is suitable. Family (*gotra*) refers to the families that are particularly noble and renowned”¹⁰⁸. Moreover, if *kha dog* renders *varṇa*, then *rigs* renders *gotra*, which is possible, but then it is not in accord with the sequence in Sanskrit where *varṇa* comes first.

Furthermore, there is an interesting observation in relation to the verse 55, which might demonstrate that MS PT 138 is an earlier translation version, and that there could be more than one revision. Verse 55 is one of the two most famous *Bhadracaryāpraṇidhāna*'s verses in the Tibetan tradition (the other one is verse 12 that summarizes the seven-branch practice), and it is omnipresent as a dedication free from the conceptualization of the three spheres (*trimaṇḍala*, '*khor gsum*) of the subject, object, and action:

mañjuśīrī yatha jānāti sūrah so ca samantatabhadra tathaiva |
teṣu ahaṃ anuśikṣayamāṇo nāmayamī kuśalam imu sarvam || ||

Its *chāyā* rendering in Classical Sanskrit:

mañjuśrīr yathā jānāti sūrah sa ca samantabhadras tathaiva |
teṣāṃ ahaṃ anuśikṣamāṇo nāmayāmi kuśalam idaṃ sarvam || ||

And English translation:

The hero Mañjuśrī knows it correctly,
And Samantabhadra does in the same manner.
Following their example
I dedicate all this virtue.

In my experience, this verse is most often recited in Tibetan as:

'jam dpal dpa' bos ji ltar mkhyen pa dang ||
kun tu bzang po de yang de bzhin te|
de dag kun gyi rjes su bdag slob phyir|
dge ba 'di dag thams cad rab tu bsngo|

Surprisingly, it corresponds to only one *Bka'* 'gyur edition – a version of the independent *Bhadracaryāpraṇidhāna* in the *Zhol (Lha sa) bka'* 'gyur [*Zhol bka'* 'gyur, Vol. 47, 580v2–3]. The version of the independent *Bhadracaryāpraṇidhāna* in the *Zhol bka'* 'gyur differs from the version in the *Buddhāvataṃsaka* which is the same as the other *Bka'* 'gyur editions quoted below. It is also identical with the version of the *Bhadracaryāpraṇidhāna* included into the *Compendium of Dhāraṇīs (Gzungs 'dus)*¹⁰⁹ from the sūtras and tantras, which is believed to be first compiled by Rje btsun Tāranātha Kun dga' snying po (1575–1634).

The closest to this version is the independent *Bhadracaryāpraṇidhāna* in the *Shel mkhar* and *Stog bka'* 'gyur editions:

'jam dpal dpa' bos ji ltar mkhyen pa dang ||
 kun tu bzang po de yang de bzhin te ||
 de dag gi ni rjes su bdag slob cing ||
 dge ba 'di dag thams cad rab tu bsngo ||
 [*Shel mkhar bris ma bka'* 'gyur, Vol. 84, 396v5–6; *Stog bka'* 'gyur, Vol. 88, 369r4]

This version of the independent *Bhadracaryāpraṇidhāna* in the *Stog bka'* 'gyur differs from the version in the *Buddhāvataṃsaka* which is the same as the other *Bka'* 'gyur editions quoted below. Since the volume *cha* of the *Buddhāvataṃsaka* in the *Shel mkhar bka'* 'gyur is missing from the BDRC collection, I am not able to verify whether the version of the *Bhadracaryāpraṇidhāna* in it is different from the independent. All the other *Bka'* 'gyur editions and MS PT 138 feature it thus:

Bka' 'gyur versions¹¹⁰

'jam dpal ji ltar mkhyen cing dpa' ba dang ||
 kun tu bzang po de yang de bzhin te ||
 de dag gi ni rjes su bdag slob cing ||
 dge ba 'di dag thams cad rab tu bsngo ||

PT 138 [MS PT 138, 5r1]¹¹¹

'jam dpal dpa' bos ji ltar mkhyen pa dang ||
 kun du bzang po de yang de bzhin te ||
 de dag rjes su bdag ni slob bgyid cing ||
 dge ba 'di kun yongs su bsngo bar bgyi ||

The foregoing indicates that the *Bhadracaryāpraṇidhāna* is available in Tibetan in more than one translation version. Thus, even if Surendrabodhi and Ye shes sde were the initial translators of the *Bhadracaryāpraṇidhāna* into Tibetan, this does not imply that the translation version we see in the *Bka'* 'gyur collections is the translation they produced, since the initial translation most probably was subject to revision at least once, as MS PT 138 shows, or potentially several times.

4. Conclusion

I hope that my humble research has demonstrated that the *Bhadracaryāpraṇidhāna*, although so well-known and respected within the Sanskrit and Tibetan Mahāyāna Buddhist traditions, still preserves many mysteries. Within the Buddhist traditions that regard it as part of the *Gaṇḍavyūhasūtra*, it is considered to belong to the time of the historical Buddha – c. the 5th century BCE. The earliest datable mentioning of it is 420 CE. The Chinese sources tell us that it was in wide circulation in India in the time of the 5th century CE. The analysis of references in the Sanskrit treatises demonstrates that it was well-known to the Mahāyāna authors starting from at least the 6th century CE. And when it comes to its Tibetan translation, there are more unknowns than knowns: we cannot establish with certainty who its Tibetan translators were, what was the initial translation version, as well as when and by whom it was revised.

Overall, this paper has analyzed the literary genre of *Bhadracaryāpraṇidhāna* as a poem and a *praṇidhāna*, examined its doctrinal context, and explored its references in ancient Indic treatises. Moreover, it has presented an overview of the history of its canonical Tibetan translation and non-canonical alternatives. More could be said about the *Bhadracaryāpraṇidhāna* as part of the *Gaṇḍavyūhasūtra* or an independent *dhāraṇī*, as well as about its commentaries. These issues will be addressed in separate papers.

¹ See: [Suzuki and Idzumi 1949, 543–548; Vaidya 1960, 428–436]; *Shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba las sdong pos brgyan pa'i le'u ste bzhi bcu rtsa lnga pa'o* (Buddhāvataṃsakanāmahāvaiṇyasyūtrāt gaṇḍavyūhasūtraḥ paṭalāḥ) [“The Stem Array” Chapter from the Mahāvaiṇyasya Sūtra “A Multitude of Buddhas”]. Tōh 44–45.

² *Sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo* (Buddhāvataṃsakanāmahāvaiṇyasyūtra) [The Mahāvaiṇyasya Sūtra “A Multitude of Buddhas”]. Tōh 44.

³ *Phags pa bzang po spyod pa'i smon lam gyi rgyal po* (Āryabhadracaryāpraṇidhānarāja) [The Noble Kinglike Aspiration for Good Conduct]. Tōh 1095.

⁴ See, e.g.: [Dessein 2003; Lee 1961; Watanabe 1912; Idumi 1929–1931; Devi 1958; Asmusen 1961; Osto 2010].

⁵ See, e.g.: [Roberts 2022; Osto 2004].

⁶ See, e.g.: [Skilling and Saerji 2013, 139–167].

⁷ Samantabhadra (Kun tu bzang po), or “Entirely Good”, one of the eight great bodhisattvas. He is renowned for the vastness of his offerings and aspirations.

⁸ Vairocana (Rnam par snang mdzad), or “Utterly Radiating One”, the central buddha of the tathāgata family (*tathāgatakula*, *de bzhin gshegs pa'i rigs*).

⁹ Akaniṣṭha (‘Og min), or “Below None”, the highest heaven of the form realm (*rūpadhātu*, *gzugs khams*).

¹⁰ See, e.g., Ch. 56 “Samantabhadra and the Prayer for Completely Good Conduct” of the English translation of the *Gaṇḍavyūhasūtra* in: [Roberts 2022].

¹¹ Mañjuśrī (‘Jam dpal dbyang), or “Gentle Glory”, one of the eight great bodhisattvas. He is considered an embodiment of the wisdom of all the buddhas.

¹² Nāgārjuna. *Phags pa bzang po spyod pa'i smon lam gyi rgyal po chen po'i bshad sbyar* (Āryabhadracaryāmahāpraṇidhānarājanibandhana) [Discourse on the Noble Kinglike Great Aspiration for Good Conduct]. Tōh 4011.

¹³ Dignāga. *Kun tu bzang po'i spyod pa'i smon lam gyi don kun bsdu* (Samantabhadracaryāpraṇidhānārthasaṃgraha) [Synopsis of the Aspiration for Samantabhadra's Conduct]. Tōh 4012.

¹⁴ Śākyamitra. *Phags pa bzang po spyod pa'i smon lam gyi rgyal po'i rgya cher 'grel pa* (Āryabhadracaryāpraṇidhānarājaṭikā) [Extensive Commentary on the Noble Kinglike Aspiration for Good Conduct]. Tōh 4013.

¹⁵ *Bhadrapāṇa. *Phags pa bzang po spyod pa'i smon lam gyi rgyal po'i rgya cher 'grel pa* (Āryabhadracaryāpraṇidhānarājaṭikā) [Extensive Commentary on the Noble Kinglike Aspiration for Good Conduct]. Tōh 4014.

¹⁶ Vasubandhu. *Phags pa bzang po spyod pa'i smon lam gyi 'grel pa* (Āryabhadracaryāpraṇidhānarājaṭikā) [Extensive Commentary on the Noble Kinglike Aspiration for Good Conduct]. Tōh 4015.

¹⁷ *Pho brang stong thang lhan dkar gyi chos 'gyur ro cog gi dkar chag bzhugs* [The Catalogue of All the Translated Dharma from Stong thang lhan dkar Palace]. Tōh 4407, *Sde dge bstan 'gyur*, Vol. 206, 306v2; *Dkar chag 'phang thang ma. Bod ljongs rten rdzas bshams mdzod khang gi rtsa che'i dpe rnying gces sgrigs dpe tshogs* [The Catalogue from 'Phang thang. An Arranged Old Precious Collection Based on the Layout from the Treasure House of Central Tibet], 37.

¹⁸ See in detail: [Vasylieva 2024, 49–78]; also see: [Hartmann 2023].

¹⁹ See BDR profile of Śākyamitra, BDR, available at: <http://purl.bdrc.io/resource/P4CZ154> 54 (accessed August 2, 2024).

²⁰ Regarding Buddhist Sanskrit [see, e.g.: Aspects of Buddhist Sanskrit... 1993].

²¹ Here and throughout the paper, critical edition of the Sanskrit *Bhadracaryāpraṇidhāna* is mine. See: [Vasylieva 2024, 131–320].

²² “Ten-directional” refers to the ten directions of the universe (*daśadiśa*, *phyogs bcu*): the four cardinal directions, the four intermediate directions, zenith, and nadir.

²³ Here and throughout the paper, English translation of the *Bhadracaryāpraṇidhāna* is mine. See: [Vasylieva 2024, 323–478].

²⁴ v. 2 of the *Bhadracaryāpraṇidhāna*:

*kṣetrarajopamakāyapramāṇaiḥ sarvajināna karomi praṇāmam |
sarvajinābhimukhena manena bhadracarīpraṇidhānabalena || ||*

Bowing down with bodies equal to dust particles in buddhafiels
I prostrate to all the *jinās*.

All the *jinās* are directly perceived by my mind

By the power of this *Aspiration for Good Conduct*.

v. 3:
ekarajāgri rajopamabuddhā buddhasutāna niṣaṅṅaku madhye |
evam aśeṣata dharmata dhātuṃ sarvādhimucyami pūrṇa jinebhiḥ || ||

On one dust particle, there are buddhas as numerous as particles,
 Seated amidst sons of the buddhas.
 In this way, I imagine the entire *dharmatādhātu* without remainder
 Is filled with *jinās*.

v. 11:
ye 'pi ca nirvṛti darśitukāmas tān ahu yācami prāñjalibhūtaḥ |
kṣetrarajopamakalpa sthiantu sarvajagasya hitāya sukhāya || ||

Those who wish to manifest nirvāṇa,
 I ask them, with my palms joined,
 To remain for eons as numerous as particles in the buddhafiels
 For the benefit and happiness of all wandering beings.

v. 28:
ekarajāgri rajopamakṣetrā tatra ca kṣetri acintiya buddhān |
buddhasutāna niṣaṅṅaku madhye paśyīya bodhicariṃ caramānaḥ || ||

On each particle, there are buddhafiels equal in number to particles.
 In these fiels, there are inconceivable buddhas
 Seated amidst sons of the buddhas.
 May I see them, while practicing the conduct for awakening.

v. 47:
ye ca daśaddiśi kṣetra anantā ratnaalamkṛtu dadyu jinānām |
divya ca mānuṣa saukhya viśiṣṭām kṣetrarajopamakalpa dadeyā || ||

Immeasurable fiels throughout the ten directions
 Adorned with jewels offered to the *jinās*,
 And “May I offer for eons as numerous as particles in the fiels
 Supreme pleasures of gods and humans” –

²⁵ v. 4 of the *Bhadracaryāprañidhāna*:
teṣu ca akṣayavarṇasamudrān sarvasvarāṅgasamudrarutebhiḥ |
sarvajināna guṇān bhaṇamānas tān sugatān stavamī ahu sarvān || ||

Oceans of their inexhaustible extolments,
 With all the sounds of oceans of attributes of melodious speech,
 Proclaiming qualities of all the *jinās*
 I praise all *sugatas*.

v. 29:
evam aśeṣata sarva diśāsu vālapatheṣu triyadhvapramāṇān |
buddhasamudr' atha kṣetrasamudrān otari cārikakalpasamudrān || ||

Thus, in all directions without exception,
 May I engage with the oceans of buddhas, as well as oceans of fiels
 Measured in the three times in the space the size of a hair,
 While practicing, for oceans of eons.

vv. 39–40:
kṣetrasamudra viśodhayamānaḥ sattvasamudra vimocayamānaḥ |
dharmasamudra vipāśyayamāno jñānasamudra vigāhayamānaḥ || ||
caryasamudra viśodhayamānaḥ prañidhisamudra prapūrayamānaḥ |
buddhasamudra prapūjayamānaḥ kalpasamudra careyam akhinnāḥ || ||

Purifying oceans of fiels,
 Liberating oceans of beings,
 Clearly seeing oceans of Dharma,
 Penetrating oceans of primordial wisdom,

Purifying oceans of conduct,
Perfecting oceans of aspirations,
Worshipping oceans of buddhas –
May I do it for oceans of eons without ever getting discouraged.

²⁶ v. 4 of the *Bhadracaryāprañidhāna*:
teṣu ca akṣayavarṇasamudrān sarvasvarāṅgasamudrarutebhiḥ |
sarvajināna guṇān bhaṇamānas tān sugatān stavamī ahu sarvān || ||

Oceans of their inexhaustible extolments,
With all the sounds of oceans of attributes of melodious speech,
Proclaiming qualities of all the *jinās*
I praise all *sugatas*.

v. 27:
sarvabhaveṣu ca saṃsaramāṇaḥ puṇyatu jñānatu akṣayaprāptaḥ |
prañāupāyasamādhivimokṣaiḥ sarvagunair bhavi akṣayakośaḥ || ||

And roaming through all the states of existence,
I acquired inexhaustible merit and primordial wisdom.
May I become an inexhaustible treasury filled with all qualities—
Wisdom, skillful means, samādhi, and liberation.

v. 31:
teṣu ca akṣayaghoṣaruteṣu sarvatriyadhvatāna jinānām |
cakranayaṃ parivartayamāno buddhibalena ahaṃ praviśeyam || ||

Those inexhaustible sounds of the speech
Of all the *jinās* dwelling throughout the three times
Who are setting in motion the method of the wheel,
May I penetrate with the power of mind.

²⁷ v. 1 of the *Bhadracaryāprañidhāna*:
yāvata keci daśaddiśi loke sarvatriyadhvatā narasiṃhāḥ |
tān ahu vandami sarvi aśeṣān kāyatu vāca manena prasannaḥ || ||

However many they are, whosoever in the ten-directional world,
Lions among humans present in the three times,
To all of them, without exception,
With the clarity of faith, I pay homage with my body, speech, and mind.

v. 33:
ye ca triyadhvatā narasiṃhāṃs tān ahu paśyīya ekakṣaṇena |
teṣu ca gocarim otari nityaṃ māyagatena vimokṣabalena || ||

May I see in one instant
Those lions among humans of the three times.
May I always engage with their sphere of activity
Through the illusory power of liberation.

²⁸ v. 10 of the *Bhadracaryāprañidhāna*:
ye ca daśaddiśi lokapradīpā bodhi vibudhya asaṅgataprāptāḥ |
tān ahu sarvi adhyeṣami nāthāṃś cakru anuttaru varttanatāyai || ||

Any beacons of the ten-directional worlds
Who attained non-attachment and awakened to buddhahood –
I request all the protectors
To turn the unexcelled wheel of Dharma.

v. 35:
ye ca anāgata lokapradīpās teṣu vibudhyana cakrapravṛttim |
nirvṛtidarśana niṣṭhapraśāntiṃ sarvi ahaṃ upasaṃkrami nāthān || ||

May I go into the presence of all those protectors,
The future beacons of the world,
[At the time of] their complete awakening, turning of the wheel,
And demonstrating nirvāṇa, final pacification.

²⁹ v. 20 of the *Bhadracaryāpraṇidhāna*:
karmatu kleśatu mārāpathāto lokagatīṣu vimuktu careyam |
padma yathā salilena aliptaḥ sūrya śaśī gagane ‘va asaktaḥ || ||

May I act free from karma, afflictions, and Māra’s way
In the wordly states of existence,
Like the lotus unstained by water,
Like the sun and the moon unobstructed in the sky.

³⁰ Ye shes sde. *Bzang spyod kyi ‘grel pa bzhi’i don bsdus nas brjed byang du byas pa bzhugs* [Mnemonic Synopsis of the Four Commentaries on the Aspiration for Good Conduct]. Tōh 4402. Ye shes sde’s subcommentary reproduces the tenfold outline of the synoptic commentaries adding the eleventh part “Concise Dedication.” Its subsections 11.1–11.5 appear in the synoptic Indic commentaries as well, although they do not single out the eleventh part as a separate section of the outline. Since the Indic synoptic commentaries cover 60 verses of the *Bhadracaryāpraṇidhāna*, they do not include subsections 11.6–11.7 which cover verses 61–62.

³¹ Māra refers to the four kinds of obstructive forces that create obstacles on the spiritual path: (1) Māra of the aggregates (*skandhamāra*, *phung po’i bdud*), which symbolizes clinging to forms, perceptions, and mental states as real; (2) Māra of the afflictions (*kleśamāra*, *nyon mongs kyi bdud*), which symbolizes being overpowered by afflictions; (3) Māra the lord of death (*mṛtyumāra*, *‘chi bdag gi bdud*), which symbolizes both death itself – the cutting short of the precious human life – and also the fear of change, impermanence, and death; and (4) Māra the son of gods (*deva-putramāra*, *lha’i bu’i bdud*), which symbolizes craving for pleasures and peace.

³² *Pāramitā* (*pha rol tu phin pa*) is a quality of “transcendent perfection”. Ten such qualities are: (1) generosity (*dāna*, *sbyin pa*); (2) discipline (*śīla*, *tshul khrims*); (3) patience (*kṣānti*, *bzod pa*); (4) heroic effort, or diligence (*vīrya*, *brtson ‘grus*); (5) meditative concentration (*dhyāna*, *bsam gtan*); and (6) wisdom (*prajñā*, *shes rab*) that comprise the training of a bodhisattva. The sixth *pāramitā* can be further divided into four: (7) the skillful means (*upāyakauśala*, *thabs la mkhas pa*); (8) power (*bala*, *stobs*); (9) aspiration (*praṇidhāna*, *smon lam*); and (10) primordial wisdom (*jñāna*, *ye shes*), resulting in ten *pāramitās*.

³³ Amitābha (S nang ba mtha’ yas), or “Boundless Light”, the central buddha of the lotus family (*padmakula*, *pad ma’i rigs*).

³⁴ Seven branches (*saptāṅga*, *yan lag bdun*), the seven-branch practice, or the seven aspects of devotional practice, a method of gathering accumulations and overcoming afflictions: (1) prostration, the antidote to pride; (2) worshiping, the antidote to greed; (3) confession, the antidote to anger; (4) rejoicing, the antidote to jealousy; (5) requesting to turn the wheel of Dharma, the antidote to ignorance; (6) requesting not to pass into nirvāṇa, the antidote to wrong views; and (7) dedication of merit, the antidote to doubts.

³⁵ They are grouped within a separate section in the *Sde dge bka’ ‘gyur* called *Bsngo smon*, i.e., “Dedications and Aspirations” which concludes the Compendium of Dhāraṇīs (Gzungs ‘dus). Tōh 1094–1099, *Sde dge bka’ ‘gyur*, Vol. 102, 261r1–270r3.

³⁶ They are grouped within a separate section in the *Sde dge bstan ‘gyur* called *Bsngo smon bkra shis*, i.e., “Dedications, Aspirations, and Auspicious Verses”. Tōh 4383–4395, *Sde dge bstan ‘gyur*, Vol. 207, 312r5–326v7.

³⁷ The Sanskrit title appears in *Stog bka’ ‘gyur*, Vol. 88, 370r4–371v5 (S322). In the *Sde dge bka’ ‘gyur*, it appears without a Sanskrit title as *‘Phags pa byams pa’i smon lam* [*Ārya Maitreya’s Aspiration*]. Tōh 1096. It is also part of the *‘Phags pa byams pas zhus pa zhes bya ba theg pa chen po’i mdo* (*Āryamaitreyapariṣchānāmamahāyānasūtra*) [*The Noble Mahāyāna Sūtra “The Question of Maitreya”*]. Tōh 85, *Sde dge bka’ ‘gyur*, Vol. 44, 114r4–116r4, that belongs to the *Ratnakūṭa* (*Dkon brtsegs*) [Heap of Jewels] collection of sūtras.

³⁸ *Mchog gi spyod pa’i smon lam* (*Agracāryapraṇidhāna*) [*Aspiration for Sublime Conduct*]. Tōh 1097.

³⁹ Nāgārjuna. *Rdo rje’i smon lam* (*Vajrapraṇidhāna*) [*Vajra Aspiration*]. Tōh 4384.

⁴⁰ Nāgārjuna. *Byang chub 'byung ba'i smon lam (Bodhyākarapraṇidhāna)* [An Aspiration to the Source of Awakening]. Tōh 4385.

⁴¹ Nāgārjuna. *Smon lam rin po che'i rgyal po zhes bya ba (Praṇidhānaratnarājanāma)* [An Aspiration called "The King of Jewels"]. Tōh 4395.

⁴² Candragomin. *Btsun pa zla ba'i smon lam (Candragomipraṇidhāna)* [An Aspiration of the Venerable Candragomin]. Tōh 4386.

⁴³ Atiśa Dīpaṃkaraśrījñāna. *Rigs kyi smon lam (Kulapraṇidhāna)* [An Aspiration to the Lineage]. Tōh 4389.

⁴⁴ See explanation of the Sūtra II.1. *tapah-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ* [Kriyā-yoga, the path of action, consists of self-discipline, study, and dedication to the Lord], "Dvitiyaḥ sādhana-pādaḥ", (Chapter II: Practice) in [Bryant 2009].

⁴⁵ *Assutavāsutta* [Sutta "Unlearned"] (61) of *Mahāvagga* (7), *Samyutta Nikāya* (12). SN 12.61: 'iti imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati.

⁴⁶ There are too many instances to give an exhaustive list; to name a few examples: *Bījasutta* [Sutta "A Seed"] (104) of *Samaṇasaññāvagga* (11), *Aṅguttara Nikāya* (10). AN 10.104; *Giṅjakāvasathasutta* [Sutta "In the Brick Hall"] (13) of *Dutiyaavagga* (2), *Samyutta Nikāya* (14). SN 14.13; *Kusalākusalapatisandahanakathā* [Of the Mutual Consecutiveness of Good and Bad] of *Cuddasa-mavagga*, *Anusayapaṇṇāsaka*, *Kathāvatthu*. Kv 14.1, etc.

⁴⁷ *Bhūmi (sa)*, lit. the "ground" in which qualities grow, refers to the stages a bodhisattva traverses on the path to awakening. There are ten *bhūmis* of the bodhisattva path, with the eleventh (Samantaprabhā, Kun tu 'od) being buddhahood.

⁴⁸ *Nirvāṇa (mya ngan las 'das pa)*, Skt. lit. "blowing out" (*nir* is a negative particle and *vā* is "blowing"), "extinction", and Tib. lit. "beyond suffering", is the state of peace that results from cessation, i.e., the total pacification of all suffering and its causes.

⁴⁹ Factors of awakening are seven elements essential for attaining awakening (*saptabodhyaṅga*, *byang chub kyi yan lag bdun*) and belong to the thirty-seven factors of awakening practiced on the path of seeing: (1) mindfulness (*smṛti*, *dran pa*); (2) discernment of phenomena (*dharmapṛavicaya*, *chos rab tu rnam par 'byed pa*); (3) diligence (*vīrya*, *brtson 'grus*); (4) joy (*prīti*, *dga' ba*); (5) pliancy (*praśrabdhi*, *shin tu sbyangs pa*); (6) samādhi (*ting nge 'dzin*); and (7) equanimity (*upekṣā*, *btang snyoms*).

⁵⁰ Bodhicitta is defined in Maitreya's *Abhisamayālamkāra*, v.1.18 [Wogihara 1932–1935, 25]: *cittotpādaḥ parārthāya samyaksambodhikāmāṭā*, i.e., "Bodhicitta is a wish to attain complete and perfect awakening for the benefit of others".

⁵¹ *Asaṅga. Bodhisattvabhūmi* [Dutt 1966, 187]: *sarvabodhisattvaikāśayaprayogatāyai mahāyānāvataṛaṇatāyai mahāpraṇidhānam*.

⁵² *Daśabhūmikāsūtra* [Rahder 1926, 16]: *utāvivartyacakraśamārūḍhabodhisattvacaryācaraṇaya*.

⁵³ *Asaṅga. Bodhisattvabhūmi* [Dutt 1966, 187]: *abandhyasarva-samyakprayogatāyai mahāpraṇidhānam*.

⁵⁴ Refers to the six kinds of the higher knowledge (*ṣaḍabhijñā*, *mngon par shes pa drug*): (1) knowledge of magical activities (*rddhividhijñāna* or *rddhiviśayajñāna*, *rdzu 'phrul gyi bya ba zhes pa*); (2) divine hearing (*divyaśrotrajñāna*, *lha'i snyan*); (3) knowledge of the minds of others (*cetahparyāyajñāna* or *paracittajñāna*, *pha rol gyi sems shes pa*); (4) recollection of one's past lives (*pūrvanivāsānusmṛtijñāna*, *sngon gyi gnas rjes su dran pa shes pa*); (5) knowledge of the death and rebirth of beings (*cyutupapāḍajñāna*) also called divine eye (*divyacakṣu*, *lha'i spyen*); and (6) knowledge of the exhaustion of defilements (*āsravakṣayajñāna*, *zag pa sad pa shes pa*).

⁵⁵ *Asaṅga. Bodhisattvabhūmi* [Dutt 1966, 187]: *anuttarasamyaksambodhyabhisambodhāya mahāpraṇidhānam*.

⁵⁶ *Candrakīrti. Dbu ma la 'jug pa'i bshad pa zhes bya ba (Madhyamakāvatārabhāṣya)* [An Explanation of "Entering into the Middle Way"]. Tōh 3862, *Sde dge bstan 'gyur*, Vol. 102, 326r3–4: 'dis sems dang po bskyed par gyur pa na smon lam chen po bcu la sogs pa smon lam 'bum phrag grangs med pa phrag bcu gang dag mngon par btab pa de dag 'di la yongs su dag par 'gyur bas 'di'i smon lam gyi pha rol tu phyin pa ches lhag par 'gyur ro, i.e., "The innumerable hundreds of thousands of aspirations which they made in the context of the first resolve, such as the ten great aspirations, and so on, now become completely purified. Thus, the *pāramitā* of aspiration becomes greatly increased".

⁵⁷ *Akṣobhya (Mi bskyod pa)*, or "The Unshakeable", the central buddha of the vajra family (*vajrakula*, *rdo rje'i rigs*).

⁵⁸ *‘Phags pa snying rje pad ma dkar po zhes bya ba theg pa chen po’i mdo* (*Āryakarūṇāpūṇḍa rikanāmamahāyānasūtra*) [*The Noble Mahāyāna Sūtra “White Lotus of Compassion”*]. Tōh 112.

⁵⁹ *‘Phags pa bskal ba bzang po pa zhes bya ba theg pa chen po’i mdo* (*Āryabhadrakalpikanāmamahāyānasūtra*) [*The Noble Mahāyāna Sūtra “The Fortunate Eon”*]. Tōh 94.

⁶⁰ *‘Phags pa mar me mdzad kyis lung bstan pa zhes bya ba theg pa chen po’i mdo* (*Āryadīpaṃ karavyākaraṇanāmamahāyānasūtra*) [*The Noble Mahāyāna Sūtra “The Prophecy of Dīpaṃkara”*]. Tōh 188.

⁶¹ Dīpaṃkara (Mar me mzad), or “Lamp Lightener”, the first of a list of eighteen buddhas who preceded Buddha Śākyamuni.

⁶² Avalokiteśvara (Spyan ras gzigs dbang phyug), or “The Lord who Looks Down”, one of the eight great bodhisattvas. He is considered an embodiment of the compassion of all the buddhas.

⁶³ Maitreyaṇātha. *Abhisamayālaṃkāra*, v. 1.18 [Wogihara 1932–1935, 25]: *cittotpādaḥ parārthhāya samyaksambodhikāmatā*, i.e., “Bodhicitta is a wish to attain complete and perfect awakening for the benefit of others”.

⁶⁴ *‘Phags pa ‘jam dpal gyi sangs rgyas kyī zhing gi yon tan bkod pa zhes bya ba theg pa chen po’i mdo* (*Āryamañjuśrībuddhakṣetrāgūṇavyūhanāmamahāyānasūtra*) [*The Noble Mahāyāna Sūtra “The Array of Virtues of Mañjuśrī’s Buddhafield”*]. Tōh 59, *Sde dge bka’ gyur*, Vol. 41, 279r5: *chos rnam thams cad rkyen bzhin te | ‘dun pa’i rtsa la rab tu gnas | gang gis smon lam ci btap pa | de ‘dra’i ‘bras bu thob par ‘gyur*.

⁶⁵ See its Skt. edition in: [Hidas 2021, 142–145].

⁶⁶ See NGMCP Descriptive Catalogue, available at: http://ngmcp.fdm.uni-hamburg.de/media-wiki/index.php/Main_Page (accessed August 2, 2024).

⁶⁷ Regarding “kinglike” in the translation of the *Aspiration’s* title, the Skt. *rāja* in the compound *Āryabhadracaryāpraṇidhānarāja* does not explicitly represent a simile (i.e., *rājopamaṇidhāna*) but rather a metaphor. Following the Tib. rendering *‘Phags pa bzang po spyod pa’i smon lam gyi rgyal po*, *King of Aspirations* would be more precise. However, in English, it would require a repetition of the word “aspiration”, i.e., *The Aspiration for Good Conduct, King of Aspirations*. To avoid that, “kinglike” has been chosen as a translation option.

⁶⁸ Bhāviveka. *Dbu ma rin po che’i sgron ma zhes bya ba* (*Madhyamakaratnapradīpa*) [*The Precious Lamp of the Middle Way*]. Tōh 3854, *Sde dge bstan ‘gyur*, Vol. 97, 282r2–3: *‘phags pa shes rab kyī pha rol tu phyin pa’i mdo gdon par bya ba dang | ‘phags pa bzang po spyod pa’i smon lam dang | (...) dus rtag tu gdon par byas pas sangs rgyas kyī chos yongs su rdzogs par bya ba dang | sems can yongs su smin par bya ba la shin tu gyel ba med par ‘bad par bya’o*, i.e., “One should recite the *Āryaprajñāpāramitāsūtra*, and through constant recitation of the *Āryabhadracaryāpraṇidhāna* and (...) one should strive incessantly in perfecting the Buddhadharma and bringing beings to maturation”.

⁶⁹ Candrakīrti. *Madhyamakāvātārabhāṣya* [Lasic, Li and MacDonald 2022, 7]: *kṛpāsvatantraṃ jagatām vimuktaye samantabhadrapraṇidhipraṇāmitam || MAv 1.4cd yadasya ceto muditāpratiṣṭhitam jinātmajasya prathamam taducyate | MAv 1.5ab*.

⁷⁰ Candrakīrti. *Madhyamakāvātārabhāṣya* [Lasic, Li and MacDonald 2022, 7–8]: *tatra yathoktena nyāyena jagannaiḥ svābhāvyaṃ paśyato bodhisattvasya karuṇāviśeṣaṇatvenopāttasya yaccittam karuṇāsvatantraṃ samantabhadrabodhisattvapraṇidhipraṇāmitam pramuditābhidhānādvayajñānam tannimittaphalopalakṣitam ca | tat prathamam itya ucyate | bodhisattvasya tatra daśamahāpraṇidhānapramukhāni daśa praṇidhānāsaṅkhyeyaśatasahasraṇi yāni bodhisattvaḥ prathamacittotpādika utpādayati tāni samantabhadrabodhisattvapraṇidhāne ntargatāni | niravaśe śapraṇidhānopasaṅgrahārtham samantabhadrapraṇidhiviśeṣaṇopādāna*.

⁷¹ Śāntideva. *Śikṣāsamuccaya* [Vaidya 1961, 152]: *āryākṣayamatisūtre tu ātmaparapāpadeśanāpūnyasaṃbhāre paṭhyate gāthācatuṣṭayena ca yathāgītaiśca stotrāiḥ | āryabhadracaryādigāthābhīrvā pūjanā ca*, i.e., “According to the *Āryākṣayamatisūtra*, you should recite the confession of misdeeds of yourself and others in the context of merit accumulation with four verses, and as chanted in the *gāthās*, or using the verses in the *Āryabhadracaryā*”.

⁷² Śāntideva. *Śikṣāsamuccaya* [Vaidya 1961, 152]: *anumodanā bhadracaryāgāthayā*, i.e., “Do the rejoicing with the verses of *Bhadracaryā*”.

⁷³ Śāntideva. *Śikṣāsamuccaya* [Vaidya 1961, 152]: *adhyeṣaṇā bhadracaryayaiva | pariṇāmanā tu sakalasamāptāryabhadracaryayaiva | vajradhvajapariṇāmanām vā paśyēt*, i.e., “Requesting the buddhas to teach [is done] only with the *Bhadracaryā*. When you have found the fortunate opportunity, do the dedication with only *Āryabhadracaryā*, or look at the *Vajradhvaja* dedication”.

⁷⁴ Śāntideva. *Śikṣāsamuccaya* [Vaidya 1961, 155]: *saṃkṣepataḥ punariyamanuttarā parināmanā yayamāryabhadracaryāgāthāyām | mañjuśirī yatha jānati sūrah so ca samantatabhadra tathaiva | teṣu ahaṃ anuśikṣayamāṇo nāmayamī kuśalaṃ imu sarvaṃ || sarvatriyadhvagatebhi jinebhīryā parināmana varṇita agrā | tāya ahaṃ kuśalaṃ imu sarvaṃ nāmayamī varabhadracarīye || iti*, i.e., “In brief, the highest dedication of all is this one, in verses from the *Āryabhadracaryā*: ‘The hero Mañjuśrī knows it correctly, (...)’ and ‘Whatever dedications are praised as supreme (...)’”.

⁷⁵ Kamalaśīla. *Bhāvanākrama* [Namdol 1984, 194]: *tataḥ sarvabuddhabodhisattvebhyāḥ pūjāstotropahāraṃ kṛtvā āryabhadracaryāpraṇidhānamabhīnirharet*, i.e., “After offering worship and praises to all the buddhas and bodhisattvas, one should practice *Āryabhadracaryāpraṇidhāna*”; [Namdol 1984, 215]: *atha śanaiḥ paryāṅkaṃ bhittvā daśadigvyavasthitān sarvabuddhabodhisattvān praṇipātya tebhyaśca pūjāstotropahāraṃ kṛtvāryabhadracaryādīmahāpraṇidhānaṃ praṇidadhīta*, i.e., “After this, [the yogi] should slowly undo his cross-legged posture and pay homage to all the buddhas and bodhisattvas in the ten directions and, after worshipping and praising them, he should practice ‘the great aspiration’ from the *Ārya-bhadracaryā-praṇidhāna*”; and [Namdol 1984, 232]: *tad evaṃ kṛtvā śanaiḥ paryāṅkaṃ bhittvā daśadigvyavasthitān sarvabuddhabodhisattvān praṇipātya tebhyaśca pūjāstotropahāraṃ kṛtvāryabhadracaryādīpraṇidhānaṃ praṇidadhīta*, i.e., “Then slowly undoing his cross-legged posture, he should pay homage to all the buddhas and bodhisattvas in the ten directions, and after worshipping and praising them make such aspirations as *Āryabhadracaryāpraṇidhāna*”.

⁷⁶ Atiśa Dīpaṃkaraśrījñāna. *Byang chub lam gyi sgron ma’i dka’ ‘grel zhes bya ba (Bodhimārgadīpaṃkaraśrījñāna)* [The Commentary on the Lamp for the Path to Awakening]. Tōh 3948, *Sde dge bstan ‘gyur*, Vol. 111, 243v2: *kun bzang spyod ces bya ba ni ‘phags pa sdong po bkod pa las ‘byung ba’i ‘phags pa bzang po spyod pa’i smon lam gyi rgyal po yin te*, i.e., “*Samantabhadracaryā(ī)* refers to the *Āryabhadracaryāpraṇidhānarāja* from the *Gaṇḍavyūhasūtra*”.

⁷⁷ Atiśa Dīpaṃkaraśrījñāna, *Byang chub lam gyi sgron ma’i dka’ ‘grel zhes bya ba*, 243v3–244r1: *‘phags pa bzang po spyod pa’i smon lam las mchod pa bdun*, i.e., “(...) the seven offerings from the *Āryabhadracaryāpraṇidhāna* (...)”.

⁷⁸ Anupamavajra. *Ādikarmapradīpa* [Takahashi 1993, 138]: (5a) *bhadracaryādīpraṇidhāna-purvakaṃ sarvagurubuddhabodhisattvebhyo* (5b) *namaskāraṃ kuryād ity arthaḥ*.

⁷⁹ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. Tōh 1095.

⁸⁰ *Pho brang stong thang lhan dkar gyi chos ‘gyur ro cog gi dkar chag bzhugs*, *Sde dge bstan ‘gyur*, Vol. 206, 294v6–310v [also see: Yoshimura 1950; Lalou 1953, 313–353].

⁸¹ *Pho brang stong thang lhan dkar gyi chos ‘gyur ro cog gi dkar chag bzhugs*, *Sde dge bstan ‘gyur*, Vol. 206, 304r7.

⁸² *Bye brag tu rtogs par byed pa (Mahāvīyutpatti)* [Great Detailed Explanation]. Tōh 4375, *Sde dge bstan ‘gyur*, Vol. 204, 1v1–131r4; and *Mahāvīyutpatti. Digital Version*.

⁸³ Sukhāvati (De ba can), “Blissful”, Buddhafield of the Buddha Amitābha.

⁸⁴ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. *Shel mkhar bris ma bka’ ‘gyur*, *Mdo*, Vol. 84 (ji), 392v5–397r7.

⁸⁵ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. *Stog pho brang bris ma bka’ ‘gyur*, *Mdo sde*, Vol. 88 (ji), 366r–370r.

⁸⁶ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. *Zhol bka’ ‘gyur*, *Mdo sde*, Vol. 47 (ka), 575v7–581r6.

⁸⁷ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. Tōh 1095, *Sde dge bka’ ‘gyur*, *Gzung ‘dus*, Vol. 102 (waṃ), 262v5–266r3.

⁸⁸ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. *Urga bka’ ‘gyur*, *Gzung ‘dus*, Vol. 102 (waṃ), 262v5–266r3.

⁸⁹ *Phags pa bzang po spyod pa’i smon lam gyi rgyal po (Āryabhadracaryāpraṇidhānarāja)* [The Noble Kinglike Aspiration for Good Conduct]. *Co ne bka’ ‘gyur*, *Rgyud*, Vol. 24 (ya), 280v8–284v4.

⁹⁰ *Phags pa bzang po spyod pa'i smon lam gyi rgyal po* (*Āryabhadracaryāpraṇidhānarāja*) [*The Noble Kinglike Aspiration for Good Conduct*]. Q.716, *Pe cin bka'* 'gyur, *Rgyud*, Vol. 25 (ya), 268r2–271v4.

⁹¹ *Phags pa bzang po spyod pa'i smon lam gyi rgyal po* (*Āryabhadracaryāpraṇidhānarāja*) [*The Noble Kinglike Aspiration for Good Conduct*]. *Co ne bka'* 'gyur, *Dul ba*, Vol. 107 (pa), 352r6–356r5.

⁹² *Phags pa bzang po spyod pa'i smon lam gyi rgyal po* (*Āryabhadracaryāpraṇidhānarāja*) [*The Noble Kinglike Aspiration for Good Conduct*]. Q.1038, *Pe cin bka'* 'gyur, *Dul ba*, Vol. 106 (phe), 296v1–299r7.

⁹³ Dunhuang manuscripts and separate text versions in the *Bka'* 'gyur collections do not contain elaborate colophons, e.g., *bzang po spyod pa'i smon lam rdzogs so* MS PT 138; *rdzogs sho* MS PT 144 (OT *sho* = so); *phags pa bzang po spyod pa'i smon lam gyi rgyal po* | *rdzogs sho* | *Co ne*, *Pe cin*, *Sde dge*, *Shel mkar*, and *Urga bka'* 'gyur.

⁹⁴ *Sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo* (*Buddhāvataṃsakanām amahāvaiṇyasyūtra*). Tōh 44, *Sde dge bka'* 'gyur, Vol. 38, 362r4: *rgya gar gyi mkhan po dzi na mi tra dang | su rendra bo dhi dang | zhus chen gyi lo tsā ba ban de ye shes sde | la sogs pas bsgyur cing zhus te gtan la phab pa'o*.

⁹⁵ *Sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo* (*Buddhāvataṃsakanām amahāvaiṇyasyūtra*). *Stog pho brang bris ma bka'* 'gyur, Vol. 34, 310r5: *lo tsa ba bai ro tsa na rakṣi tas zhu chen bgyis te gtan la phab pa'o*; *Zhol bka'* 'gyur, Vol. 46, 341r6, *Snar thang bka'* 'gyur, Vol. 46, 340r5, and *Zhol bka'* 'gyur, Vol. 46, 341r4: *lo tssha ba bai ro tsa na rakṣi tas zhu chen bgyis te gtan la phab pa'o*.

⁹⁶ *Sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo*. *Sde dge bka'* 'gyur, Vol. 38, 326v3–4: *rgya nag gi 'gyur la | su rentra bo dhi dang | bai ro tsa na rak ṣi tas zhus chen mdzad par bshad cing*, i.e., “It is said that Surendrabodhi and Vairocanarakṣita became principal editors for the Chinese translation”.

⁹⁷ *Buddhāvataṃsaka* (No. 87 and 88 of Nanjio's catalogue) is said to be translated by Buddhābhadrā (No. 87) and Śikṣananda (No. 88). See: [Nanjio 1883, 297].

⁹⁸ See: [Roberts 2022, “Introduction”, i.33].

⁹⁹ See BDRC profile of Vairocana, BDRC, available at: <http://purl.bdrc.io/resource/P5013> (accessed August 2, 2024).

¹⁰⁰ *Pho brang stong thang lhan dkar gyi chos 'gyur ro cog gi dkar chag bzhugs*, *Sde dge bstan 'gyur*, Vol. 206, 309r2; Lalou (No. 671), 335. The text is part of the *Sde dge bstan 'gyur*: Vairocanarakṣita. *Slob ma la spring pa'i phrin yig dka' 'grel* (*Śiṣyalekhatippaṇa*) [*A Commentary on the Difficult Points of the 'Letter of a Message to a Student'*]. Tōh 4191.

¹⁰¹ Georgios Halkias brought to my attention that his reconstruction is in accord with Eishin Kawagoe's edition of the *Dkar chag 'phang thang ma*.

¹⁰² See BDRC profile of Ska ba dpal brtsegs: *Dpal brtsegs rakṣi ta*, *Ban de ska ba dpal brtsegs rakṣi ta*, *Zhu chen gyi lo tsā ba ban de dpal brtsegs rakṣi ta*, BDRC, available at: <http://purl.bdrc.io/resource/P8182> (accessed August 2, 2024).

¹⁰³ *Zhol bka'* 'gyur, Vol. 47, 581r5–6: *rgya gar gyi mkhan po dzi na mi tra dang | su rendra bo dhi dang | lo tsā ba ban de ye shes sde la sogs pas bsgyur cing lo chen bai ro tsā nas zhus chen mdzad do*.

¹⁰⁴ *Co ne bka'* 'gyur, Vol. 94, 280r6–7; *Sde dge bka'* 'gyur, Vol. 38, 358v7–359r1; *Snar thang bka'* 'gyur, Vol. 46, 335v7–336r1; *Stog pho brang bris ma bka'* 'gyur, Vol. 34, 306r2; *Zhol bka'* 'gyur, Vol. 46, 336v2–3.

¹⁰⁵ Old Tibetan orthography preserved. The reversed *gi gu* (*gi log*) is transliterated as ordinary *gi gu* with *i*.

¹⁰⁶ *Co ne bka'* 'gyur, Vol. 94, 283r3–4; *Sde dge bka'* 'gyur, Vol. 38, 360v3–4; *Snar thang bka'* 'gyur, Vol. 46, 339v4–5; *Stog pho brang bris ma bka'* 'gyur, Vol. 34, 309v3–4; *Zhol bka'* 'gyur, Vol. 46, 340r7–340v1.

¹⁰⁷ Old Tibetan orthography preserved. The reversed *gi gu* (*gi log*) is transliterated as ordinary *gi gu* with *i*.

¹⁰⁸ See, e.g., *Bhadrapaṇa (Rgyan bzang po). *Phags pa bzang po spyod pa'i smon lam gyi rgyal po'i rgya cher 'grel pa* (*Āryabhadracaryāpraṇidhānarājaṭīkā*) [*Extensive Commentary on the Noble Kinglike Aspiration for Good Conduct*]. Tōh 4014, *Sde dge bstan 'gyur*, Vol. 117, 251r4-5: **rigs** *zhes bya ba ni bram ze dang rgyal rigs dag las gang yang rung ba zhig dang ngo | | rus dang zhes bya ba ni thams cad las khyad par du 'phags par grags pa dang ngo*.

¹⁰⁹ “‘Phags pa bzang po spyod pa’i smon lam gyi rgyal po”. Gzungs ‘dus [Compendium of Dhāraṇīs]. *Sku ‘bum par ma*, 184.

¹¹⁰ *Co ne bka’ gyur*, Vol. 94, 283r6–7; *Sde dge bka’ gyur*, Vol. 38, 360v5–6; *Snar thang bka’ gyur*, Vol. 46, 339v7; *Stog pho brang bris ma bka’ gyur*, Vol. 34, 309v6–7; *Zhol bka’ gyur*, Vol. 46, 340v3–4.

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**Санскритська “Бгадрачар’япранідгана” та її тибетський переклад
у текстуальному, доктринальному та історичному контекстах**

Стаття присвячена дослідженню “Бгадрачар’япранідгани” (санскр. *Bhadracaryāprañidhāna*, тиб. *Bzang spyod smon lam*), тобто “Прагнення до доброї поведінки”, що є однією з найважливіших молитов-прагнень (санскр. *prañidhāna*, тиб. *smoṅ lam*) буддизму магаяни. Мета статті – вивчити санскритський текст “Бгадрачар’япранідгани”, а саме час його створення, літературний жанр, доктринальний контекст, текстові версії та згадки в інших давньоіндійських джерелах, а також дослідити його тибетський переклад – історію створення, перекладачів та альтернативну версію перекладу, що збереглася в колекції тибетських Дуньхуанських рукописів. Історичний контекст санскритської “Бгадрачар’япранідгани” хронологічно обмежений часом, починаючи з дати історичного Будди (~V ст. до н. е.) до кінця XII ст. н. е., коли в Індії буддизм практично зник, а історичний контекст її тибетського перекладу – часом раннього поширення (*snga dar*) (~641–842) та пізнішого поширення (*spyi dar*) (986 – початок XIV ст.) буддизму в Тибеті. Отже, ця стаття робить внесок у філософські та лінгвістичні дослідження буддизму магаяни загалом та в подальше вивчення “Бгадрачар’япранідгани” зокрема.

Ключові слова: *Bhadracaryāprañidhāna* (*Bzang spyod smon lam*); буддизм магаяни; Дуньхуанські рукописи; *пранідгана*; тибетський буддійський канон; шлях бодгісаттви

Стаття надійшла до редакції 3.08.2024