

THE HYMN ON THE LIFE AND VOWS OF SAMANTABHADRA

I

INTRODUCTION

My object of editing the Hymn is to produce a perfect Sanskrit text as far as the present source of information and the facility of obtaining the material and the scholarship of the present editor permit. The importance of the text has been well known in Japan since early days, not only from the doctrinal point of view but as a piece of Buddhist Sanskrit literature accessible to Japanese scholars. Jiun 慈雲 (1718–1804) and his followers were among the foremost students of the text. The one who brought it first from China was Kōbōdaishi (774–835). When the late Dr. Bunyiu Nanjio was studying Sanskrit under Max Müller of Oxford, he collected according to the advice of his teacher as many original Sanskrit texts as he could at the time; among those there were the *Smaller Sukhāvatīvyūha*, *Vajracchedikā*, *Prajñāpāramitāhṛdaya*, and *Bhadracarī*. Nanjio however did not have the chance to study the *Bhadracarī*, and it was possible that his friend Kenju Kasawara was planning to take up this study himself. Dr. Kaikioku Watanabe was the first who made a thorough investigation of the text while he was studying in Germany (1900–1910), the result was published in Leipzig;¹ but the pamphlet is almost inaccessible at present. All the problems that may be raised concerning the *Bhadracarīprañidhāna* are discussed in it. My partial study of the text took place in 1909 and a comparison of the different Chinese and Tibetan translations of the Hymn appeared in a Japanese magazine called *Mujinto* (無盡燈), but I was un-

¹ *Die Bhadracarī*, eine Probe buddhistisch-religiöser Lyrik untersucht und herausgegeben. Inaugural Dissertation zur Erlangung der Doktorwürde der philosophischen Fakultät der Kaiser Wilhelms-Universität zu Strassburg, vorgelegt von Kaikioku Watanabe aus Tokio. Leipzig, Druck von G. Kreyling, 1912.

fortunately prevented from pursuing the study any further.

This Hymn sometimes known as an epitomised *Kegon-kyo* 華嚴經 contains the essence of the Buddhist life expressing itself in the ten vows and culminating in rebirth in the Pure Land of Amitābha. It may be in a way regarded as the foreshadowing of the Pure Land doctrine.

Samantabhadra, frequently abbreviated as Bhadra, is one of the most important Bodhisattvas belonging to Mahayana Buddhism; he symbolises in his life, virtues, and vows everything that is required of a good faithful follower of the Buddha.

It has been widely circulated as an independent Hymn all over the Buddhist countries, but the title varies according to the localities where it is found: in Japan, *Bhadracarī nāma samantabhadra-praṇidhānam*; in Nepal, *Bhadracarī-praṇidhāna*, or *Ārya-bhadracarī(-mahā)-praṇidhāna-rāja*; in Tibet, *Ārya-samantabhadra-caryā-praṇidhāna-rāja*;¹ quoted in Śāntideva's *Śikshāsamuccaya* (pp. 290, 291,² 297) as *Ārya-bhadra-caryā-gāthā*.

Going over these different titles, we conclude that Bhadra is the abbreviation of Samantabhadra, and that carī stands for caryā. It is likely that the Hymn was first written in a dialect form which was later turned into classical Sanskrit.

The composition of the Hymn must have taken place rather early in the history of the Mahayana sutras. When Buddhahadra translated (A.D. 418–420) the *Sixty-Volume-Kegonkyo* in which the sutras belonging to the Kego family are put together, he did not find this Hymn in the *Kegonkyo*, and produced it as an independent work in 420 A.D. under the title, *Wên shu shih li fa yüan ching* 文殊師利發願經 *Mañjuśrīpraṇidhāna-sūtra*.

According to the statement in the *Ch'u san tsang hi chi* 出三藏記集, the following was found inscribed in the Chinese

¹ “Rāja” is dropped in three of the five commentaries on the Hymn.

² *Ārya* is omitted here.

translation: "The four groups of Buddhists in the foreign country generally recite this Hymn when they worship the Buddha, vowing to seek the truth of Buddhism." From this we may infer that the Hymn was in wide circulation in India at the time of the Chinese translator, both among the ordained and the lay followers.

In one of the esoteric sutras known as *Ch'ên chiu miao fa lien hua ching wang yu ch'ieh kuan chih i kuei (ching)* 成就妙法蓮華經王瑜伽觀智儀軌(經) the following reference is made to the Hymn, "After making proper obeisance to the Buddha the devotee should once recite the Samantabhadracaryā-praṇidhāna with singleness of mind, thinking of all Buddhas and Bodhisattvas, and reflecting with a pure heart on the signification of each phrase of the Samantabhadracaryā-praṇidhāna." The Sutra is concerned evidently with the honouring of the Saddharmapuṇḍarika Sutra, and yet the devotee is asked reverently to recite the Hymn in connection with it. This shows that the recitation of the Hymn formed a regular part in the Buddhist service already in the seventh century when the above-mentioned sutra was translated into Chinese.

We read in the life of Amogha in the *Biographies of the High Priests* completed in the Sung dynasty (988 A.D.) that Amogha when a child was able to recite the *Wên shu p'u hsien hsin yüan* 文殊普賢行願 in two nights while other children were supposed to learn it by heart in one year. Amogha was one of the translators of the Hymn. No doubt it was still popularly recited among the Indian Buddhists.

Seeing that during the last two thousand years the Hymn has been treated as containing the gist of Mahayana Buddhism crystallising all the merits in connection with the life of the bodhisattva, the Hymn deserves a careful study on the part of scholars.

There are three Chinese translations of this Hymn. The oldest of them is Buddhahadra's *Mañjuśrī-praṇidhāna Sūtra* (文殊師利發願經), of which mention is made above;

compared with the present Sanskrit text here reproduced Buddhābhaddra's translation has less stanzas, and as to its contents we notice some disagreement in detail. Buddhābhaddra's line consists of five Chinese characters instead of seven as in other cases. Translation is not quite literal, that is, it is not a word-for-word translation, but the translator seems to have a better grasp of the meaning. It is interesting to note that Buddhābhaddra's title is *Mañjuśrīprañidhāna* and not *Samantabhadra-caryā-prañidhāna*, by which latter title the Hymn is now better known to us. Is it possible that originally Mañjuśrī and Samantabhadra were different names for the same individual Bodhisattva as is sometimes maintained by some Chinese Buddhist exegetists? It is certain that the Hymn was known at one time in its history as *Mañjuśrīprañidhāna* and not as *Samantabhadra-prañidhāna*.

The second Chinese translation was done by Amoghavajra in the reign of Tai Tsung (763-779) of the T'ang dynasty under the title *P'u hsien p'u sa hin yüan tsan* (普賢菩薩行願讚). This agrees best with the Sanskrit.

The third one was produced by Prājña, in the twelfth year of Chên yüan (796) as the concluding Gāthās of the *Forty-Volume Kegongyo* (四十華嚴). The work began on the fifth day of the sixth month of the twelfth year of Chên yüan (796), and a complete copy was presented to the emperor on the twenty-fourth day of the second month of the fourteenth year of the same era. This on the whole agrees with the Sanskrit.

As mentioned above, this Hymn was circulated independently, when it first came to China; perhaps it was so in India too. And it was not until when the *Forty-Volume Kegongyo* was translated that the Hymn was found itself incorporated in the *Kegongyo*. Later on, however, it became detached again from the mother Sutra assuming its independence; in Nepal we find the Hymn circulated as such. And in Japan too it is recited and studied as not necessarily belonging to the *Kegongyo*.

The fact that it was once taken into the body of the *Kegongyo* is shown by the prose prologue which is found in the Nepalese text as well as in the Japanese even when it is used separately.

According to Ch'eng kuan 澄觀 who wrote a commentary on the *Fourty-Volume Kegongyo* there was an entry in the two preceding translations, Buddhābhaddra's and Amoghavajra's, to the following effect:

"In each of the two preceding translations we read that 'this is the work of *Hsien chi hsiang p'u sa* 賢吉祥菩薩 (Bhadraśrī Bodhisattva), and not a sutra preached by Buddha himself'. But as we know that this is the teaching of *P'u hsien p'u sa* 普賢菩薩 (Samantabhadra Bodhisattva), there is a confusion of the names [in the above entry], that is between *P'u hsien* 普賢 (Samantabhadra) and *Hsien shou* 賢首 (Bhadraśrī); and again as this Hymn has been in circulation generally independently, so it is probable that the ancient masters of the Tripitaka regarded it as not one of the Sutras preached by Buddha himself."

It is difficult to know how *Hsien shou* 賢首 came to be confused with *P'u hsien* 普賢, because there seems to be great difference between the two terms, except Bhadra which is common to them. If any confusion were possible, it might take place between Bhadracarī and Bhadraśrī. And it is likely that the Hymn was known in some quarters under the title of Bhadraśrī-praṇidhāna instead of Bhadracarī-praṇidhāna, which latter being the title of our text. From this fact the Hymn probably came to be known as the work of Bhadraśrī, that is, *Hsien chi hsiang* 賢吉祥 or *Hsien shou* 賢首. While the Hymn is generally entitled as *Bhadracarī-praṇidhāna* as we have already noted, we have reason to suspect that it was also known among some Mahayanists as *Mañjuśrī-praṇidhāna*;¹ for Buddhābhaddra's Chinese translation bears this title.

¹ Mañju is the synonym of Bhadra as they both mean "beautiful" or "lovely."

According to Tsung mi's (宗密) view which is recorded as a note to this passage, he thinks Bhadrāśrī extracted these passages from the Sutra relating to the life and vows of the Bodhisattva and made them into a form of Hymn.

The Hymn that was introduced into Japan was the one brought over to China by Amoghavajra. Amoghavajra who came to China about 747 A.D. was a representative of the esoteric Buddhism which at the time prevailed in the southern India and Ceylon. He brought a number of Sutras belonging to this school and the Bhadracarī-praṇidhāna was among them. It was Kūkai 空海 who first brought the Hymn to Japan in 806 A.D.; he was the disciple of Hui kuo 慧果 and Hui kuo transmitted the esoterism of Amoghavajra.

After Kūkai, Engyo 圓行 who was his disciple brought two handwritten copies of the Hymn (836). Eight years after Engyo, Eun 惠運 brought another copy of the Hymn from China; Ennin 圓仁 was the last importer of the text from China. Hitherto the Hymn was brought by the Buddhist priests of the Shingon sect, but for the first time a priest belonging to the Japanese Tendai school carried a copy of it back to Japan. Altogether five different copies came over here from China, but the one we still have belongs to Kūkai's transmission; all the rest are lost now.

Kūkai's original copy is evidently lost, but four different copies of it are still in existence, and the oldest one dates back as far as 966. And the text in circulation at present is the one revised by Jiun who carefully collated the four different copies made from Kūkai's original copy. Jiun's revision probably dates not later than 1767, this being the year when he began to lecture on his own manuscript of the *Bhadracarī-praṇidhāna*.

The text is not written in pure classical Sanskrit throughout; a great deal of the Gatha dialect is mixed as is shown in the following table:¹

¹ Here the numerical figures refer to the verses, and the annexed letters, a, b, c, d to the divisions of a verse. The pure Sanskrit form is in parentheses.

- agri (agre), 3a, 28a.
 agru (agras), 48d.
 acintiya (acintya), 28b.
 atitaku (aitakas), 13a.
 adhimucyami (adhimucyāmi),
 7b.
 adhyeshami (adhyeshāmi),
 10c.
 anantariyāṇi (anantaryāṇi),
 51a.
 anuttaru (anuttaras), 10d.
 anumodayamī (anumo-
 dayāmi), 9d.
 abhinirhari (abhinirhare),
 34b.
 abhiyācami (abhiyācāmi),
 11b.
 alamkṛtu (alamkṛtas), 47b.
 aśeshata (aśeshatas), 3c, 29a,
 34c.
 asaṅgata (asaṅgatā), 10b.
 ahu (aham), 1c, 4d, 8d, 9d,
 10c, 12d, 16d, 18d, 33b, 35d,
 41c, 59c, 60c.
 āmukhi (āmukhe), 58b.
 imi (ime), 58a.
 imu (imam), 42d, 48d, 50b,
 51c, 54a, 55d.
 ekacarī (ekacaryā), 23d.
 otari (avatāre or avataret),
 29d, 33c, 34d.
 kareya (kurvīya), 25c.
 karmatu (karmatas), 20a, 46c.
 kāyatu (kāyatas), 1d, 8c, 23c,
 43a.
 kālakṛyam (kālakṛiyām), 57a.
 keci (kecit), 1a, 14a, 15a.
 kriya (kriyām), 44d.
 kleśatu (kleśatas), 20a, 46c.
 kshipru (kshipram), 49c, 51d,
 53a.
 kshetrā (kshetrāṇi), 28a.
 kshetri (kshetre), 25b.
 gatāna (gatānam), 41a.
 gatīshu (gatishu), 16b, 20b.
 gatebhi (gatais), 14c.
 gatva (gatvā), 53b.
 gotratu (gotratas), 52b.
 cakru (cakram), 10d.
 cari (caryā), 22abc, 26bc, 28d,
 41b.
 cariyāya (caryāyām), 45c.
 cariyāye (caryāye), 23a.
 carī (caryā), 23d.
 carīye (caryāye), 42c, 45a.
 carya (caryā), 43b.
 cārika (carikaḥ), 29d.
 jagasya (jagatas), 9a, 11d,
 15c, 21c, 30c, 61d.
 janetha (jāya or jāyasva),
 54d.
 jātismaru (jātismaras), 16b.
 jānati (jānāti), 55a.
 jānaya (jāni), 45d.
 jināna (jinānām), 2b, 4c, 26a.
 jinebhi (jinais), 14c, 56a.
 jinebhiḥ (jinais), 3d.
 jñānatu (jñānatas), 27b, 52a.
 jyeshthaku (jyeshthakas),
 42a.
 tahi (tatra), 59a.
 tāvata (tāvata), 46d.

tebhi (tebhis), 23b, 24c, 56a.	paśyīya (paśyeya), 33b, 57c.
triyaadhva (tryadhva), 1b, 29b,	paśye (paśyeya), 25a.
31b, 32c, 33a, 34a, 41a, 56a.	pāpaku (pāpakas), 51a.
tha (atha), 29c.	pāpu (pāpas), 8a.
thāpayamānaḥ (sthāpayā-	pi (api), 29c.
mānaḥ), 21b.	puṇyatu (puṇyatas), 27b.
thihantu (tishṭhantu), 11c.	pūja (pūjā), 7a.
thihitvā (sthitvā), 45c.	pūjayamī (pūjayāmi), 7d.
dadeyam (dadyām), 47d.	pūjitu (pūjitas), 52d.
dadyu (dadyām), 47b.	pūrayi (pūrayeya), 38d, 41c.
darśitu (drashṭu), 11a.	44d.
dukhām (duḥkhāni), 21a.	pratideśayamī (pratideśa-
deśayi (deśaye), 18d.	yāmi), 8d.
dveshatu (dveshata), 8b.	pradakshiṇu (pradakshiṇa),
dharśayi (dharśayet), 53d.	15d.
dhārayamāṇu (dhāraya-	pramāṇu (pramāṇam), 45ab.
māṇas), 26a.	pravartayi (pravartayet), 53c.
dhārayi (dhārayet), 54b.	bodhayi (bodhaye), 12d, 19b.
dharmata (dharmatā), 3c.	bhadracarī (bhadracaryā),
dhārmiku (dhārmikas), 15c.	49d, 51c, 54a, 62a.
dhimucyami (adhīmucyāmi),	bhadracarī (bhadracaryā),
3d.	2d, 7c, 38d, 61a.
dheshana (adhyeshana), 12b.	bhadracarīya (bhadracaryāyas
dhriyanti (dhriyante), 13b.	or -caryāyām), 24b, 41d,
nāmana (nāma), 43c.	44a.
nāmayamī (nāmayāmi), 12d,	bhadracarīye (bhadrā-
42d, 55d.	caryāye), 56d.
nityu (nityam), 16d, 24c.	bhavi (bhava), 16b, 27a.
nishaṇṇaku	bhaveyya (bhaveyam or
(nishanṇakas),	bhavet), 45ab.
3b, 28c.	bhaveyya (bhaveyam or
parikshayu (parikshaya),	bhavet), 16d, 23b, 24c, 46a.
19d, 51d.	bhaveyyu (bhaveyus), 58b.
paripūri (paripūrṇiya), 58c.	bhoti (bhavati), 51d, 52d.
parivṛtu (parivṛtas), 25b.	bhotu (bhavatu), 19d, 43d,
paśyi (paśyet), 49c.	52b.

bhontu (bhavantu), 13a, 14d, 15d.	vibudhyana (vibudhāna), 35b.
ma (mā), 54d.	vibudhyiṃ (vibudhyeyam), 41d.
mañjuśirī (mañjuśrī), 44b, 55a.	vimuktu (vimuktas), 20b.
maṇḍali (maṇḍale), 59a.	virāgayi (virāgaye), 24d.
manena (manasā), 1d, 2c, 8c.	śubhāye (śubhāyai), 44a.
mayi (mayā), 8a, 12c, 61b.	śobhani (śobhane), 59a.
māru (māras), 53d.	śrutva (śrutvā), 48b.
mitrā (mitrāṇi), 24a.	saṃcitu (saṃcitas), 12c.
yatha (yathā), 55a.	sattvahitaṃkari (sattva- hitaṃkare), 58d.
yasyimu (yasyemam), 49d.	sada (sadā), 15b.
yāvata (yāvat), 1a, 14a, 15a, 21d, 46a, 46c, 58d.	samantatabhadra (samanta- bhadra), 42b, 50c, 55b.
yotra (yatra), 54c.	samāgamu (samāgamas), 24c.
rāgatu (rāgatas), 8b.	sasainyaku (sasainyakas), 53d.
tutebhi (tutais), 18ab.	sarvi (sarve), 1c, 10c, 21a, 22d, 25d, 35d, 41c, 44cd, 45d.
rūpatu (rūpatas), 52a.	sujīvitu (sujīvitas), 50a.
labheyya (labbheyam), 59c.	sutāna (sutānām), 3b, 28c.
vandami (vandāmi), 1c, 7d.	sutu (sutas), 42a.
varebhi (varais), 5ac, 6ab.	sutebhi (sutais), 14d, 25d.
varṇatu (varṇatas), 52b.	sukhāvati (sukhāvati), 57d.
vāca (vācā), 1d, 8c.	stavamī (stavāmi), 4d.
vācatu (vācatas), 23c.	svāgatu (svāgatas), 50b.
vācayī (vācayet), 54b.	
vikurvitu (vikunvitas), 45d.	
vijānati (vijānāti), 54c.	
vidusya (idurasya), 42c, 43c.	

II

AN ENGLISH TRANSLATION

1. All the lions of mankind in all the three divisions of time who are in the ten quarters of the universe—all these

without exception, I, the pure one, salute with body, speech, and mind.

2. Making my body as numerous as particles of dust composing the earth I pay reverence to all the Buddhas, imagining in mind to be in the presence of all the Buddhas, by virtue of Bhadra's Life-of-vows.

3. Buddhas as numerous as particles of dust are sitting surrounded by the Bodhisattvas, even at the end of a particle of dust; thus I believe all the universe without exception is filled with the Buddhas.

4. And of them, with an ocean of voice in which all notes of sound are found, I praise all those Buddhas, by exalting all the virtues of these Buddhas, which are like the ocean of inexhaustible nature.

5. With the best flowers, wreaths, musical instruments, ointments, umbrellas, lamps, and incenses, I make offerings to the Buddhas.

6. With the best garments, scented wood, powdered incense in heap equal to the Meru, arrayed with all these excellent (offerings), most exquisitely I make offerings to the Buddhas.

7. This is, I believe, what is to be the best, munificent offering to the Buddhas; it is due to my faith in the life of Bhadra that I salute and make offerings to all the Buddhas.

8. And all the sins that may have been committed by me, due to my greed, anger, and folly, with my body, speech, and mind, I make full confession.

9. And what is the happiness of all beings, the Learners, the non-Learners, Pratyeka-Buddhas, Bodhisattvas, and all the Buddhas, in the ten quarters,—for all that I feel sympathetic joy.

10. Those who being awakened in enlightenment are the light of the world in the ten quarters have attained non-attachment, all these I entreat to revolve the wheel that is unsurpassed.

11. Those who wish to manifest Nirvāṇa I entreat with

folded hands, to stay [in this world] for a number of Kalpas equal to particles of dust making up the earth, for the benefit and happiness of all beings.

12. Whatever goodness, accumulated by me accruing from the Salutation, Offering, Confession, Sympathetic Joy, Request, Solicitation, all this I dedicate towards enlightenment.

13. May all the Buddhas of the past be revered, and those residing now in the ten quarters of the world and those of the future—may they be at ease, be fulfilled in their aspirations, and awakened to enlightenment.

14. May all the lands in the ten quarters be pure, extensive, and filled with Buddhas who went under the king of the Bodhi tree and with Bodhisattvas.

15. May all beings in the ten quarters be always happy and healthy; the benefit of righteousness be possessed by all beings; let them be blissful, and their wishes be fulfilled.

16. While practising a life of enlightenment, wherever I may be born in the paths of existence, may I remember my previous lives; in all the forms of life I may be born and pass away, but may I always lead a mendicant's life.

17. Learning after all the Buddhas, perfecting the life of Bhadra, let me always practise a pure and spotless life of morality, without breakage, without leakage.

18. With the speeches of the gods, with the speeches of the Nāgas, with the speeches of Yakshas Kumbhāṇḍas, and mankind,—with all the speeches wherever there are speeches in the world, I will disclose the Dharma.

19. Let him who is disciplining himself in the exquisite Pāramitās, never be confused in mind as regards enlightenment; from those sins that are hindering let him be thoroughly freed.

20. Let me practise in the walks of life emancipation from karma, evil passions and from the way of Māyā; like the lotus that is not stained by water, like the sun and the moon that are not attached to the sky.

21. Extinguishing all pains in the evil paths, establishing all creatures in happiness, let me practise [the life of Bhadra] for the benefit of all creatures, as far as there are lands and paths in the ten quarters.

22. Conforming to the lives of all beings, perfecting the life of enlightenment, and holding up the life of Bhadra, let me discipline myself to the very end of time.

23. May I always be associated with those who would keep company with me in the life [of Bhadra]; let us all practise one life of vows with body, speech, and mind.

24. Those well-wishing friends who are witnesses of the life of Bhadra, with them may I always be associated, and may I never grow tired of them.

25. Let me always be personally in the presence of the Buddhas, leaders surrounded by the Bodhisattvas, and let me make them munificent offerings without growing weary to the end of time.

26. Holding up the true law of all the Buddhas, making the life of enlightenment shine out, and purifying the life of Bhadra, let me discipline myself to the end of time.

27. And transmigrating through all the paths of existence I have infinitely accumulated all merit and wisdom; let me be an inexhaustible store-house, filled with all the virtues such as Supreme Wisdom, Skilful Means, Mental Concentration, and Emancipation.

28. There are lands as numerous as particles of dust at the end of a particle of dust, and in each of these lands there is an inconceivable number of Buddhas, whom I see sitting in the midst of the Bodhisattvas, I disciplining myself in the life of enlightenment.

29. Thus, in all the quarters without exception, even to the hair-like passage through all the three divisions of time, there is an ocean of Buddhas, an ocean of lands, an ocean of Kalpas of [devotional] life: into all these may I, enter.

30. There is one voice containing an ocean of meaning,

a voice of purity uttered by all the Buddhas, which is the voice in accordance with the aspirations of all beings,—this is the eloquence of the Buddha, into which may I enter.

31. And revolving the wheel of the doctrine, and by the power of the understanding, may I enter into those inexhaustible sounds and languages of the Buddhas walking in the three divisions of time.

32. Entering into all future time may I enter in an instant; and into the three divisions of time measure, at an instant point of time, may I discipline myself.

33. May I see all the lions of mankind in the three divisions of time in an instant, and may I always enter into their realms with the power of emancipation which is like *Māyā*.

34. And may I manifest throughout the three divisions of time excellent lands in full array at the end of one particle of dust; thus may I enter into all the Buddha-lands in full array in the ten quarters without exception.

35. The world-lamps of the future when enlightened will revolve the wheel and show themselves in *Nirvāṇa* in absolute tranquillity: all those leaders may I approach.

36. By the power of the psychic faculties swiftly moving everywhere, by the power of the vehicle in every direction, by the power of deeds productive of all virtues, by the power of all-pervading good-will,

37. By the power of all-purifying merit, by the power of wisdom which is conducive to non-attachment, by the power of Transcendental Wisdom, Device, Mental Concentration; accumulating the power of enlightenment,

38. Purifying the power of Karma, crushing the power of passions, disarming the power of the evil one, may I perfect all the power of the life of *Bhadra*.

39. Purifying the ocean of lands, releasing the ocean of beings, reviewing the ocean of phenomena, plunging into the ocean of wisdom,

40. Purifying the ocean of deeds, fulfilling the ocean

of vows, worshipping the ocean of Buddhas, may I discipline myself untiringly in the ocean of Kalpa.

41. The excellent deeds and vows of enlightenment which belong to the Buddhas of the three divisions of time, all these without exception, may I fulfil, and awake in enlightenment for the sake of the life of Bhadra.

42. There is the eldest son of all the Buddhas, whose name is Samantabhadra; to those who walk the same path as this wise one may I dedicate all the good works [of mine].

43. Purity of body, speech, and mind, purity of life, and purity of land: such is the name of Bhadra, the wise one, with such as he I wish to be equal.

44. To be thoroughly pure in the life of Bhadra, may I discipline myself in the vows of Mañjuśrī, untiringly through all the future time I wish to fulfil all the deeds without exception.

45. Let me practise all the deeds that are beyond measure, let me practise all the virtues that are beyond measure; establishing myself in the deeds that are beyond measure, let me know all their miraculous powers.

46. Only when space-limits are reached, only when the end of beings is reached, with none left, not even with a single being unsaved, only when karma and passions are exhausted, then my vows would come to an end.

47. There are innumerable lands in the ten quarters which are adorned with jewels, may I give them to the Buddhas; all the excellent happiness that belongs to the gods and men may I give to [them] for Kalpas [as numerous as] particles of dust composing the earth.

48. Listening for once to this king of the turning-over of merit, faith will grow [in one's heart] who will seek after the supreme enlightenment, the merit thereby acquired will be the highest and most excellent of all merits.

49. One who practises the life and vows of Bhadra will be kept away from evil paths as well as from bad friends and will instantly see that Amitābha.

50. They will easily obtain whatever is profitable, they will live a worthy life, when they are born among human beings they will be welcomed; they will be like Samantabhadra himself before long.

51. When a man has committed by reason of his ignorance the five sins of immediate nature, let him recite this hymn called "the life of Bhadra", and have his sins instantly and completely extinguished.

52. He will be endowed with wisdom, beauty, and the auspicious marks, born in a [high] caste, in a [noble] family; he will not be crushed by a host of heretics and evil ones, will be revered in all the triple world.

53. He will immediately go under the Bodhi tree, king [of trees]. going there he will take his seat for the welfare of beings, he will be awakened in enlightenment, revolve the wheel [of Dharma], he will entirely crush evil ones with his army.

54. When a man holds, recites, preaches this life and vows of Bhadra, the Buddha knows what maturity he will attain, have no doubt as to [his attaining] the excellent enlightenment.

55. Mañjuśirī the hero knows, so does Samantabhadra; following them in my study I apply all my good deeds [towards that end].

56. By the turning over of merit which is praised as best by the Buddhas of the past, present and future, I apply all my good deeds towards the attainment of the most excellent life of Bhadra.

57. At the time of my death, all the hindrances being cleared off, may I come in the presence of the Buddha Amitābha, and go to his land of bliss.

58. Having gone there, may all these excellent vows come up in my mind; and may I fulfil them without exception in order to benefit all beings to the full extent of the world.

59. May I be born in the assembly of the Buddhas pure

and delightful, and in a most beautiful lotus, and obtain there the declaration of my future destiny in the presence of the Buddha Amitābha.

60. Having obtained the declaration of my future destiny, I will, then, transforming myself in many hundreds of kotis of forms, benefit all beings in the ten quarters, in a most liberal manner, by the power of my wisdom.

61. By whatever goodness gathered by myself by reciting this life and vows of Bhadra, let all the pure vows of the world be fulfilled in a moment.

62. By the infinite and most excellent merit which is acquired by devoting one self to the life of Bhadra, let the whole world sinking in the flood of calamities go to the most excellent city of Amitābha.

HOKEI IDUMI

BHADRACARĪPRANIDHĀNA

यावत् केचि दशदिशि लोके सर्वत्रियध्वगता नरसिंहाः ।
 तानहु वन्दमि सर्वि अशेषान्कायतु वाच मनेन प्रसन्नः ॥१॥
 क्षेत्रजोपमकायप्रमाणैः सर्वजिनान करोमि प्रणामम् ।
 सर्वजिनाभिमुखेन मनेन भद्रचरीप्रणिधानबलेन ॥२॥
 एकरजामि रजोपमबुद्धा बुद्धसुतान निषण्णकु मध्ये ।
 एवमशेषत धर्मतथातुं सर्वधिमुच्यमि पूर्ण जिनेभिः ॥३॥
 तेषु च अक्षयवर्णसमुद्रान् सर्वस्वराङ्गसमुद्रहतेभिः ।
 सर्वजिनान गुणान्भणमानस्तान्मुगतान्स्तवमी अहु सर्वान् ॥४॥
 पुष्पवरेभि च मातृवरेभिर्वाद्यविलेपनच्छत्रवरेभिः ।
 दीपवरेभि च धूपवरेभिः पूजन तेषु जिनान करोमि ॥५॥
 वस्त्रवरेभि च गन्धवरेभिश्चूर्णपुटेभि च मेरुसमेभिः ।
 सर्वविशिष्टविग्रहवरेभिः पूजन तेषु जिनान करोमि ॥६॥
 या च अनुत्तर पूज उदारा तानधिमुच्यमि सर्वजिनानाम् ।
 भद्रचरोअधिमुक्तिबलेन वन्दमि पूजयमी जिनसर्वान् ॥७॥
 यच्च कृतं मयि पापु भवेय्या रागतु द्वेषतु मोहवशेन ।
 कायतु वाच मनेन तथैव तं प्रतिदेशयमी अहु सर्वम् ॥८॥
 यच्च दशदिशि पुण्य जगस्य शैक्षअशैक्षप्रत्येकजिनानाम् ।
 बुद्धसुतानथ सर्वजिनानां तं अनुमोदयमी अहु सर्वम् ॥९॥
 ये च दशदिशि लोकप्रदीपा बोधि विबुध्य असङ्गतप्राप्ताः ।
 तानहु सर्वि अध्येषमि नाथांश्चक्रु अनुत्तर वर्तनतायै ॥१०॥

ये ऽपि च निर्वृतिं दर्शितुकामास्तानभियाचमि प्राञ्जलिभूतः ।
 क्षेत्रजोपमकल्पं स्थिहन्तु सर्वजगस्य हिताय सुखाय ॥११॥
 वन्दनपूजनदेशनताय मोदनधेषणयाचनताय ।
 यच्च शुभं मयि संचितुं किञ्चिद्बोधयि नामयमी अहु सर्वम् ॥१२॥
 पूजितं भोन्तु अतीतकुबुद्धा ये च ध्रियन्ति दशदिशि लोके ।
 ये च अनागतं ते लघुं भोन्तु पूर्णमनोरथं बोधिविवुद्धा ॥१३॥
 यावत् केचिदशदिशि क्षेत्रास्ते परिशुद्धा भवन्तु उदाराः ।
 बोधितुमेन्द्रगतेभिर्जिनेभिर्वृद्धसुतेभिश्च भोन्तु प्रपूर्णाः ॥१४॥
 यावत् केचिदशदिशि सत्त्वास्ते सुखिताः सदं भोन्तु अरोगाः ।
 सर्वजगस्य च धार्मिकु अर्थो भोन्तु प्रदक्षिणु ऋध्यतु आशा ॥१५॥
 बोधिचरिं च अहं चरमाणो भवि जातिस्मरु सर्वगतीषु ।
 सर्वसु जन्मसु च्युत्युपपत्ती प्रव्रजितो अहु नित्यु भवेय्या ॥१६॥
 सर्वजिनाननुशिष्यमाणा भद्रचरिं परिपूरयमाणः ।
 शीलचरिं विमलां परिशुद्धां नित्यमखण्डमच्छिद्रं चरेयम् ॥१७॥
 देवहस्तेभिश्च जागहस्तेभिर्यक्षकुम्भाण्डमनुष्यहस्तेभिः ।
 यानि च सर्वहस्तानि जगस्य सर्वहस्तेष्वहु देशयि धर्मम् ॥१८॥
 पेशलु पारमितास्वभियुक्तो बोधियि चित्तु म जातु विमुह्येत् ।
 ये ऽपि च पापक आवरणीयास्तेषु परिह्यतु भोतु अशेषम् ॥१९॥
 कर्मतु क्लेशतु मारमथातो लोकगतीषु विमुक्तु चरेयम् ।
 पद्मं यथा सलिलेन अलिप्तः सूर्यं शशी गगनेव असक्तः ॥२०॥
 सर्वि अपायं दुःखं प्रशमन्तो सर्वजगत्स्थापयमानः ।
 सर्वजगस्य हिताय चरेयं यावत् क्षेत्रपथा दिश तासु ॥२१॥

सत्त्वचरिं अनुवर्तयमानो बोधिचरिं परिपूरयमाणः ।
 भद्रचरिं च प्रभावयमानः सर्वि अनागतकल्प चरेयम् ॥ २२ ॥
 ये च सभागत मम चर्याये तेभि समागमु नित्यु भवेय्या ।
 कायतु वाचतु चेतनतो वा एकचरि प्रणिधान चरेयम् ॥ २३ ॥
 ये ऽपि च मित्रा मम हितकामा भद्रचरीय निदर्शयितारः ।
 तेभि समागमु नित्यु भवेय्या तांश्च अहं न विरागयि जातु ॥ २४ ॥
 संमुख नित्यमहं जिन पश्ये बुद्धसुतेभि परीवृतु नाथान् ।
 तेषु च पूज करेय उदारं सर्वि अनागतकल्पमखिनः ॥ २५ ॥
 धारयमाणु जिनान सद्धर्म बोधिचरिं परिदीपयमानः ।
 भद्रचरिं च विशोधयमानः सर्वि अनागतकल्प चरेयम् ॥ २६ ॥
 सर्वभवेषु च संसरमाणः पुण्यतु ज्ञानतु अक्षयप्राप्तः ।
 प्रज्ञउपायसमाधिविमोक्षैः सर्वगुणैर्भवि अक्षयकोशः ॥ २७ ॥
 एकरजायि रजोपमक्षेत्रा तत्र च क्षेत्रि अचिन्तिय बुद्धान् ।
 बुद्धसुतान निषण्णकु मध्ये पशिय बोधिचरिं चरमाणः ॥ २८ ॥
 एवमशेषत सर्वदिशासु वालपयेषु त्रियध्वप्रमाणान् ।
 बुद्धसमुद्रं थ क्षेत्रसमुद्रानोतरि चारिककल्पसमुद्रान् ॥ २९ ॥
 एकस्वराङ्गसमुद्रस्तेभिः सर्वजिनान स्वराङ्गविशुद्धिम् ।
 सर्वजगस्य यथाशयघोषान् बुद्धसरस्वतिमोतरि नित्यम् ॥ ३० ॥
 तेषु च अक्षयघोषस्तेषु सर्वत्रियध्वगतान जिनानाम् ।
 चक्रनयं परिवर्तयमानो बुद्धिबलेन अहं प्रविशेयम् ॥ ३१ ॥
 एकक्षणेन अनागतसर्वान् कल्पप्रवेश अहं प्रविशेयम् ।
 ये ऽपि च कल्प त्रियध्वप्रमाणास्तान्क्षणकोटिप्रविष्ट चरेयम् ॥ ३२ ॥

ये च त्रियध्वगता नरसिंहांस्तानहु पश्यिय एकक्षणेन ।
 तेषु च गोचरिस्मोतरि नित्यं सायगतेन विमोक्षबलेन ॥३३॥
 ये च त्रियध्वसुक्षेत्रविग्रहंस्तानभिनिर्हरि एकरजाग्रे ।
 एवमशेषत सर्वदिशासु स्मोतरि क्षेत्रे विग्रहं जिनानाम् ॥३४॥
 ये च अनागत लोकप्रदीपास्तेषु विबुध्यन् चक्रप्रवृत्तिम् ।
 निर्वृतिदर्शननिष्ठप्रशान्तिं सर्वि अहं उपसंक्रमि नाथान् ॥३५॥
 ऋद्धिबलेन समन्तजवेन यानबलेन समन्तमुखेन ।
 चर्यबलेन समन्तगुणेन मैत्रबलेन समन्तगतेन ॥३६॥
 पुण्यबलेन समन्तशुभेन ज्ञानबलेन असङ्गगतेन ।
 प्रज्ञउपायसमाधिबलेन बोधिबलं समुदानयमानः ॥३७॥
 कर्मबलं परिशोधयमानः क्लेशबलं परिमर्दयमानः ।
 मारबलं अबलंकरमाणः पूरयि भद्रचरीबलसर्वान् ॥३८॥
 क्षेत्रसमुद्रं विशोधयमानः सत्त्वसमुद्रं विमोचयमानः ।
 धर्मसमुद्रं विपश्ययमानो ज्ञानसमुद्रं विगाहयमानः ॥३९॥
 चर्यसमुद्रं विशोधयमानः प्रणिधिसमुद्रं प्रपूरयमाणः ।
 बुद्धसमुद्रं प्रपूजयमानः कल्पसमुद्रं चरेयमखिन्नः ॥४०॥
 ये च त्रियध्वगतान् जिनानां बोधिचरिप्रणिधानविशेषाः ।
 तानहु पूरय सर्वि अशेषान् भद्रचरीय विबुध्यिय बोधिम् ॥४१॥
 ज्येष्ठकु यः सुतु सर्वजिनानां यस्य च नाम समन्ततभद्रः ।
 तस्य विदुस्य सभागचरीये नामयमी कुशलं इमु सर्वम् ॥४२॥
 कायतु वाच मनस्य विशुद्धिर्निर्यविशुद्ध्य क्षेत्रविशुद्धिः ।
 यादृश नामन भद्र विदुस्य तादृश भोतु समं मम तेन ॥४३॥

भद्रचरीय समन्तशुभाये मञ्जुशिरी प्रणिधान चरेयम् ।
 सर्वि अनागत कल्पमखिन्नः पूरयि तां क्रिय सर्वि अशेषाम् ॥४४॥
 नो च प्रमाणु भवेय्य चरीये नो च प्रमाणु भवेय्य गुणानाम् ।
 अग्रमाण चरियाय स्थित्वा जानयि सर्वि विकुर्वितु तेषाम् ॥४५॥
 यावत् निष्ठ नभस्य भवेय्या सच्च अशेषत् निष्ठ तथैव ।
 कर्मतु क्लेशतु यावत् निष्ठा तावत् निष्ठ सम प्रणिधानम् ॥४६॥
 ये च दशदिशि क्षेत्र अनन्ता रत्न अलंकृत दद्यु जिनानाम् ।
 दिव्य च मानुष सौख्यविशिष्टां क्षेत्रजोपमकल्प देदयम् ॥४७॥
 यश्च इमं परिणामनराजं श्रुत्वा सकृज्जनयेदधिमुक्तिम् ।
 बोधि वरामनुप्रार्थयमानो अगु विशिष्ट भवेदिमु पुण्यम् ॥४८॥
 वर्जित तेन भवन्ति अपाया वर्जित तेन भवन्ति कुमित्राः ।
 क्षिप्रु स पश्यति तं अमिताभं यस्मिन् भद्रचरि प्रणिधानम् ॥४९॥
 लाभ सुलब्ध सुजीवितु तेषां स्वागत ते इमु मानुष जन्म ।
 यादृश सो हि समन्ततभद्रस्ते ऽपि तथा न चरेण भवन्ति ॥५०॥
 पापक पञ्च अनन्तरियाणि येन अज्ञानवशेन कृतानि ।
 सो इमु भद्रचरिं भणमानः क्षिप्रु परिह्वयु भोति अशेषम् ॥५१॥
 ज्ञानतु रूपतु लक्षणतश्च वर्णतु गोचतु भोतिरुपेतः ।
 तीर्थिकमारगणेभिरधृष्यः पूजितु भोति स सर्वत्रिलोके ॥५२॥
 क्षिप्रु स गच्छति बोधिदुमेन्द्र गत्व निषीदति सच्चहिताय ।
 बुध्यति बोधि प्रवर्तयि चक्रं धर्षयि मारु ससैन्यकु सर्वम् ॥५३॥
 यो इमु भद्रचरिप्रणिधानं धारयि वाचयि देशयितो वा ।
 बुद्ध विजानति यो ऽत्र विपाको बोधि विशिष्ट स काङ्क्ष जनेय ॥५४॥

मञ्जुशिरो यथ जानति शूरः सो च समन्ततभद्र तथैव ।
 तेषु अहं अनुशिष्यमाणो नामयमी कुशलं इमु सर्वम् ॥ ५५ ॥
 सर्वत्रियध्वगतेभि जिनेभिर्या परिणामन वर्णित अग्रा ।
 ताय अहं कुशलं इमु सर्वं नामयमी वरभद्रचरीये ॥ ५६ ॥
 कालकृयां च अहं करमाणो आवरणान्विनिवर्तिय सर्वान् ।
 संमुख पश्यिय तं अमिताभं तं च सुखावतिष्ठेच व्रजेयम् ॥ ५७ ॥
 तत्र गतस्य इमि प्रणिधाना आमुखि सर्वि भवेय्यु समग्राः ।
 तांश्च अहं परिपूर्य अशेषान् सच्चहितं करि यावत लोके ॥ ५८ ॥
 तहि जिनमण्डलि शोभनि रम्ये पद्मवरे रुचिरे उपपन्नः ।
 व्याकरणं अहु तत्र लभेय्या संमुखतो अमिताभजिनस्य ॥ ५९ ॥
 व्याकरणं प्रतिलभ्य च तस्मिन् निर्मितकोटिशतेभिरनेकैः ।
 सच्चहितानि बहून्यहु कुर्या दिदु दशस्वपि बुद्धिबलेन ॥ ६० ॥
 भद्रचरिप्रणिधान पठित्वा यत्कुशलं मयि संचितु किंचित् ।
 एकक्षणेन समृध्यतु सर्वं तेन जगस्य शुभं प्रणिधानम् ॥ ६१ ॥
 भद्रचरिं परिणाम्य यदाप्तं पुण्यमनन्तमतीव विशिष्टम् ।
 तेन जगद्वसनोधनिमये यात्वमिताभपुरिं वरमेव ॥ ६२ ॥