

# **Bhadra-cari-praṇidhānam** **The Aspiration for the Good Life**



**Text and Translation**  
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## Preface

The *Bhadra-cari-praṇidhāna* is one of the most important of the Mahāyāna texts, which is recited on a daily basis in many temples and homes throughout East Asia. It is found at the end of the Gaṇḍavyūhasūtra, which is the final section of the Avatamsakasūtra, a huge work, or collection of works, which is one of the most influential texts in the Mahāyāna tradition. It is also found as a separate text and is then seen as summarising the greater work.

The text is based on a comparison of several editions:

Suzuki: The Gandavyuha Sutra, edited by Daisetz Teitaro Suzuki and Hokei Idzumi (Kyoto, 1934)

Vaidya: Samantabhadracaryāpraṇidhānam in Gaṇḍavyūha Sūtram edited by P. L. Vaidya (Darbhanga, 1060), DSBC edition.

Pandey: Bhadracarīpraṇidhānastotram from Bauddha Stotra Saṁgraha, edited by Janardhan Shastri Pandey (Varanasi, 1994), DSBC edition.

The title is variously given as *Bhadra-caryā-praṇidhāna* and *Samantabhadra-caryā-praṇidhāna* elsewhere, but as there are numerous references in the verses themselves to the title *Bhadra-cari-praṇidhāna*, that is what I have chosen to use here. The good life refers not to a comfortable life, as in common English usage, but to a life spent for the benefit of others, as in Buddhist usage.

The verses summarise the outlook of the philosophy of interpenetration (Huayan), and embody an aspiration to the Awakening which enables one to see the truth of this philosophy, which sees the universe, or universes, as present in each and every atom, while remaining empty of self-existence at the same time.

The verses are written throughout in the metre known as Rucirā, an 11-syllable metre having the form  $- \cup \cup - \cup \cup - \cup \cup - -$ , which can be analysed as four *gaṇa* having four *matrā* in each *gaṇa*:  $- \cup \cup | - \cup \cup | - \cup \cup | - -$ .

Because we know this is the form of the underlying metre we can see that the text has been Sanskritised, and now looks more Sanskrit than its original form would have been. This Sanskritisation shows itself in various ways, outlined below.

Many double consonants do not make position, i.e. they do not make the previous syllable heavy, which they would do if they were pronounced as written. Where this has happened I mark the preceding vowel with a breve: ä, ĩ, ũ.

There are 51 examples which can be found in the following places:

before **pr**: 1d, 2a, 2b, 9b, 10a, 10b, 11b, 22b, 27b, 32b, 32c, 32d, 35a, 35b, 35c, 45a, 45b, 48c. We can also see in 2d, 44b that *-ī* is written before *pr-* in order to make the syllable heavy. At 46d, 58a, for the metre to be right, we must read *pr-* as making position.

**tr**: 1c, 29b, 31b, 32c, 33a, 34a, 41a, 52d, 53c, 56a.

**kṣ**: 14a, 29c, 32a, 33b, 34a, 34d, 43b, 47a, 57d, 61c.

**kl**: 20a, 46c.

**jñ**: 27b, 51b.

**sth**: 11c, 45c.

**kr**: 57a.

**cy**: 16c.

**dr**: 53a.

**dv**: 8c.

**ddh**: 26a.

**dhv**: 29b.

**vr**: 57d.

**sv**: 4b.

In two places we find that the opening heavy syllable has been resolved into two short syllables (40b, 59a), something not normally found in Classical Sanskrit, but quite common in the Prakrits.

To fulfil the needs of the metre the names, spelt classically as Samantabhadra and Mañjuśrī, are in the verses written as Samantatabhadra and Mañjuśirī. *-śirī* is, of course, the expected form in Prakrit anyway, but in translation I have used the more familiar form.

We find that the 1<sup>st</sup> person singular verb which in most MIA languages ends in *-āmi* here regularly ends in *-ami*. *Contra* Edgerton I do not think we can count all of these as being shortened because of the metre, as throughout the 62 verses there are no counter-examples, i.e. these verbs always end in *-ami*, and the form can also be found in many of the other verses of Gv., though not in all.

I think we must therefore take this as a feature of the underlying language. There are six examples, see: *vandami* (1c, 7d), *adhimucyami* (3d, 7b), *adhyeṣami* (10c), see also: *pratideśayamī* (8d), where *-ī* is m.c.

Ānandajoti Bhikkhu  
April, 2018

## Bhadra-cari-praṇidhānam The Aspiration for the Good Life

**Atha khalu Samantabhadro Bodhisattvo Mahāsattvaḥ,<sup>1</sup>**

Then the Awakening Being, the Great Being, Samantabhadra,

**evam-eva loka-dhātu-param-parān-abhilāpyānabilāpya-Buddha-kṣetra-paramāṇu-  
rajaḥ-samān, kalpān kalpa-prasarān-abhidiotayamāno,**

explaining in this way the succession of world elements, spoken of and not spoken of,  
equal (in number) to the supremely small atoms in a Buddha field, through aeons after  
aeons,

**bhūyasyā mātrayā gāthābhigītena praṇidhānam-akārṣīt:**

went on to make his aspiration by reciting these verses:

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**Yāvata keci daśad-diśi loke, sarvā-triyadhva-gatā Nara-simhāḥ,  
tān-ahu vandami sarvi aśeṣān-kāyatu vāca manenā prasannaḥ. [1]**

As many Lions of Men as there are in the worlds, in the ten directions, in all three times,  
faithfully I worship them all, without exception, with body, speech and mind.

**Kṣetra-rajopama-kāyā-pramāṇaiḥ sarva-Jināna karomī praṇāmam,  
sarva-Jinābhimukhena manena, Bhadra-carī-praṇidhāna-balena. [2]**

I make a salutation to all Victors with a measure of bodies the same as there are atoms in  
a (Buddha) field, with a mind directed towards all Victors, with the strength of (my)  
Aspiration for the Good Life.

**Eka-rajāgri rajopama-Buddhā, Buddha-sutāna niṣaṅṅaku madhye,  
evam-aśeṣata Dharmata-dhātuṃ sarvadhimucyami<sup>2</sup> pūrṇa Jinebhiḥ. [3]**

On the tip of each single atom, Buddhas, like atoms, sit in the midst of the Sons of  
Buddhas; (and) so I am totally and completely intent on the Dharma Element which is  
filled with Victors.

**Teṣu ca akṣaya-varṇa-samudrān sarvā-svarāṅga-samudra-rutebhiḥ  
sarva-Jināna guṇān-bhaṇamānas-tān-Sugatān-stavamī ahu sarvān. [4]**

With a voice having an ocean of intonations, an ocean of letters and syllables, speaking of  
the virtues all Victors, I praise all the Fortunate Ones.

**Puṣpa-varebhi ca mālya-varebhir-vādyā-vilepana-chatra-varebhiḥ,  
dīpa-varebhi ca dhūpa-varebhiḥ, pūjana teṣa<sup>3</sup> Jināna karomi. [5]**

With the best flowers, with the best garlands, with the best umbrellas, creams and musical  
instruments, with the best lamps, with the best incense, I honour the Victors.

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<sup>1</sup> Suzuki: *Mahāsattva*.

<sup>2</sup> Suzuki, Vaidya: *sarvādhimucyami*, against the metre.

<sup>3</sup> Suzuki: *teṣu*; also in the next verse.

**Vastra-varebhi ca gandha-varebhiś-cūrṇa-putēbhi ca Meru-samebhiḥ,  
sarva-viśiṣṭa-viyūha-varebhiḥ, pūjana teṣa Jināna karomi. [6]**

With the best vestments, with the best fragrances, with powders and compounds similar to (Mount) Meru, and with the best array of all excellent (things), I honour the Victors.

**Yā ca anuttara pūja udārā tān-adhimucyami sarva-Jinānām;  
bhadracarī-adhimukti-balena, vandami pūjayamī Jina-sarvān. [7]**

Whatever unsurpassed and exalted offerings there are, I intend those for all Victors; with the strength and determination for the good life, I worship and honour all Victors.

**Yac-ca kṛtaṁ mayi pāpu bhaveyyā, rāgatū dveṣatu moha-vaśena,  
kāyatu vāca manena tathaiva taṁ pratideśayamī ahu sarvam. [8]**

Whatever wickedness may have been done by me, through delusion, hatred and passion, I confess all of it in the same way with body, speech and mind.

**Yac-ca daśad-diśi puṇya jagasya śaikṣa aśaikṣā-Pratyeka-Jinānām,  
Buddha-sutān-atha sarva-Jinānām taṁ anumodayamī ahu sarvam. [9]**

Whatever merit beings have in the ten directions, from trainees, those beyond training, Independent Buddhas, Sons of Buddhas and also all Victors, I rejoice in it all.

**Ye ca daśad-diśi Lokā-pradīpā, Bodhi vibuddha asaṅgatā-prāptāḥ,  
tān-ahu sarvi adhyeṣami Nāthāṁ Cakru<sup>4</sup> anuttaru vartanatāyai. [10]**

Those Lights of the World in the ten directions, having awakened to Awakening, having attained non-attachment, I ask all those Lords to turn the unsurpassed Wheel (of Dharma).

**Ye 'pi ca nirvṛti darśitu-kāmās-tān-abhiyācamī<sup>5</sup> prāñjali-bhūtaḥ,  
kṣetra-rajopama-kalpā sthiantu,<sup>6</sup> sarva-jagasya hitāya sukhāya. [11]**

Those who desire to realise cessation, I request, with my hands folded, to remain for as many aeons as there are atoms in a (Buddha) field, for the happiness and welfare of all beings.

**Vandana-pūjana-deśanatāya modanadhyeṣaṇa-yācanatāya:  
yac-ca śubhaṁ mayi samcitu kiṁcid-Bodhayi nāmayamī ahu sarvam. [12]**

Through worship, honouring, teaching, through requesting, asking and rejoicing: whatever good has been accumulated by me I offer it all for (the attainment of) Awakening.

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<sup>4</sup> Suzuki: *Nāthāms-Cakru?*

<sup>5</sup> Suzuki: *-kāmās-*.

<sup>6</sup> Pandey: *nihantu*, I am unsure what this could mean here.

**Pūjita bhontu atītaka<sup>7</sup> Buddhā, ye ca dhriyanti<sup>8</sup> daśad-diśi loke,  
ye ca anāgata te laghu bhontu pūrṇa-manoratha Bodhi-vibuddhāḥ.<sup>9</sup> [13]**

May the Buddhas of the past be honoured, and those existing in the world in the ten directions, may the (Buddhas) of the future quickly fulfil their desire to awaken to Awakening.

**Yāvata keci daśad-diśi kṣetrās-te pariśuddha bhavantu udārāḥ,  
Bodhi-drumendra-gatebhi Jinebhir-Buddha-sutebhi ca bhontu prapūrṇāḥ. [14]**

As many (Buddha) fields as there are in the ten directions may they be purified and exalted, may they be filled with Sons of Buddhas, and with Victors who have come to the lordly Bodhi trees.

**Yāvata keci daśad-diśi sattvās-te sukhitāḥ sada bhontu arogāḥ,  
sarva-jagasya ca Dharmiku artho bhontu pradakṣiṇu ṛdhyatu āśā.<sup>10</sup> [15]**

As many beings as there are in the ten directions may they always be happy and healthy, and may the Dharma purpose and desire to pay respect of all beings be successful.

**Bodhi-carim ca aham caramāṇo bhavi jāti-smaru<sup>11</sup> sarvagatīṣu;  
sarvasu janmasū cyuty-upapattī pravrajito ahu nityu bhaveyyā. [16]**

May I, walking in the life of Awakening, remember my births in all destinies; and in all births, fallings away and rebirths, may I always go forth.

**Sarva-Jinān-anuśikṣayamāṇo<sup>12</sup> bhadra-carim paripūrayamāṇaḥ,  
śīla-carim vimalām pariśuddhām nityam-akhaṇḍam-achidra<sup>13</sup> careyam. [17]**

Training in the way of all Victors, fulfilling the good life, may I always live, unbroken and faultlessly, a virtuous life, stainless and pure.

**Deva-rutebhi ca nāga-rutebhir-yakṣa-kumbhāṇḍa-manuṣya-rutebhiḥ,  
yāni ca sarva-rutāni jagasya, sarva-ruteṣv-ahu deśayi Dharmam. [18]**

With the voices of gods, with the voices of *nāgas*, with the voices of *yakṣas*, *khumbāṇḍas* and humans, with whatever voices there are of all beings, may I teach the Dharma with all (these) voices.

**Peśalu<sup>14</sup> pāramitāsv-abhiyukto Bodhiyi citta ma jātu vimuhyet;  
ye 'pi ca pāpaka āvaraṇīyās-teṣu parikṣayu bhotu aśeṣam. [19]**

May the skilful mind devoted to the perfections and Awakening never be bewildered; and whatever wicked obstructions there are, may they be destroyed without remainder.

<sup>7</sup> Suzuki: *atītaku*.

<sup>8</sup> Vaidya: *ghriyanti*? Presumably a transcription error.

<sup>9</sup> Suzuki: *vibuddhā*.

<sup>10</sup> Pandey: *āśāḥ*.

<sup>11</sup> The opening gaṇa is syncopated here. We could correct it by reading *jāti-smarū bhavi*.

<sup>12</sup> Pandey: *sarvajinānuśikṣayamāṇo*, against the metre.

<sup>13</sup> Suzuki, Vaidya: *acchidra*, which is standard Sanskrit, but metrically wrong.

<sup>14</sup> Vaidya, Pandey: *Ye khalu*.

**Karmatū kleśatu Māra-pathāto loka-gatīṣu vimuktu careyam,  
padma yathā salilena aliptaḥ, sūrya śaśī gaganeva asaktaḥ. [20]**

May I in all worldly states live liberated from Māra's paths, from defilements and from (bad) deeds, like a lotus undefiled by water, (like) the sun and the moon unobstructed by the sky.

**Sarvi apāya-dukhām praśamanto, sarva-jagat sukhi<sup>15</sup> sthāpayamānaḥ,  
sarva-jagasya hitāya careyam, yāvata kṣetra-pathā diśatāsu. [21]**

Pacifying all suffering in the lower worlds, establishing the happiness of all beings, may I live for the benefit of all beings, in as many directions as there are paths in the (Buddha) fields.

**Sattva-carim anuvartayamāno, Bodhi-carim paripūrayamānaḥ,  
bhadra-carim ca prabhāvayamānaḥ: sarvi anāgata-kalpa careyam. [22]**

Serving the life of (all) beings, fulfilling the life of Awakening, increasing the good life: may I live (like this) in all future aeons.

**Ye ca sabhāgata mama caryāye<sup>16</sup> tebhi samāgamu nityu bhaveyyā;  
kāyatu vācatu cetanato vā<sup>17</sup> eka-cari praṇidhāna careyam. [23]**

With those who share my life may I always be in harmony; through body, speech and mind may I live focused on my aspiration.

**Ye 'pi ca mitrā mama<sup>18</sup> hita-kāmā, bhadra-carīya nidarśayitāraḥ,  
tebhi samāgamu nityu bhaveyyā, tāmś-ca ahaṃ na virāgayi jātu. [24]**

With those friends who, desiring my benefit, point to the good life, may I always be in harmony, and may I never alienate them.

**Samṃukha nityam-ahaṃ Jina paśye, Buddha-sutebhi parivṛtu Nāthān,  
teṣu ca pūja kareya udārām, sarvi anāgata-kalpam-akhinnaḥ. [25]**

May I always see the Victors face to face, those Lords in the midst of the Sons of Buddhas, may I pay exalted honour to them, unbrokenly throughout all future aeons.

**Dhārayamāṇu Jināna Sāddharmaṃ, Bodhi-carim paridīpayamānaḥ,  
bhadra-carim ca viśodhayamānaḥ: sarvi anāgata-kalpa careyam. [26]**

Upholding the Good Dharma of the Victors, explaining the life of Awakening, purifying the good life: may I live (like this) in all future aeons.

**Sarva-bhaveṣu ca saṃsaramānaḥ, puṇyatū jñānatu akṣayā-prāptaḥ,  
prajña-upāya-samādhi-vimokṣaiḥ sarva-guṇair-bhavi akṣaya-kośaḥ. [27]**

Wandering through all existences, with merit, with knowledge, having attained the imperishable, with wisdom, skill in means, concentrations and liberations, and with all virtue, may I be an indestructible vessel.

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<sup>15</sup> Suzuki omits *sukhi*.

<sup>16</sup> The gaṇa is syncopated, I see no easy way to correct it.

<sup>17</sup> Pandey: *cā*?

<sup>18</sup> The gaṇa is syncopated, perhaps we could read *Ye 'pi ca mitrā mamā* to correct it.

**Eka-rajāgri rajopama-kṣetrā, tatra ca kṣetri acintiya Buddhān  
Buddha-sutāna niṣaṅṅaku madhye paśyīya Bodhi-carim caramāṇaḥ. [28]**

The tip of one atom is like a (Buddha) field (full) of atoms, in these inconceivable (Buddha) fields may I see Buddhas sat in the middle of Sons of Buddhas, while living out the life of Awakening.

**Evam-aśeṣata sarva-diśāsu, bāla-patheṣu triyādhva-pramāṇān,  
Buddha-samudra thā kṣetra-samudrān-otari cārika-kalpa-samudrān. [29]**

In all directions without exception, (even) in the ways of the foolish, for the duration of the three times, (like) an ocean of Buddhas, may I plunge into oceans of (Buddha) fields, wandering through oceans of aeons.

**Eka-svarāṅga-samudra-rutebhiḥ sarva-Jināna svarāṅga-viśuddhim,  
sarva-Jināna<sup>19</sup> yathāśaya-ghoṣān, Buddha-sarasvatim-otari nityam. [30]**

Together with the voice of an ocean of singular intonations, the pure intonation of all Victors, may I always plunge into the Buddhas' speech, sounds made according to the intentions of all Victors.

**Teṣu ca akṣaya-ghoṣa-ruteṣu sarvā-triyadhva-gatāna Jinānām,  
Cakra-nayaṁ parivartayamāno, Buddhi-balena ahaṁ praviśeyam. [31]**

Through those voices having the indestructible sounds of the Victors throughout all three times, rolling the systematic Wheel (of Dharma), may I attain (Awakening) through the strength of (my) intelligence.

**Ekā-kṣaṇena anāgata-sarvān kalpā-praveśa ahaṁ praviśeyam,  
ye 'pi ca kalpā triyadhvā-pramāṇās-tān kṣaṇa-koṭi-praviṣṭa careyam. [32]**

May I enter into all future aeons in an instant, and having reached the end of that instant, may I live through whatever aeons there are for the duration of the three times.

**Ye cā triyadhva-gatā Nara-simhās-tān-ahu<sup>20</sup> paśyīya ekā-kṣaṇena,  
teṣu ca gocarim-otari nityaṁ māya-gatena vimokṣa-balena. [33]**

May I see in an instant whatever Lions of Men there are throughout the three times, always plunging into their range through the magical power of the liberations.

**Ye cā triyadhva-sūkṣetra-viyūhās-tān-abhinirhari<sup>21</sup> eka-rajāgre,  
evam-aśeṣata sarva-diśāsu otarī kṣetra-viyūha Jinānām. [34]**

Having realised in the tip of one atom those arrays of good (Buddha) fields in the three times, may I plunge into the array of the Victors' fields in all directions without exception.

**Ye ca anāgata Lokā-pradīpās-teṣu vibudhyana Cakrā-pravṛttim,  
nirvṛti-darśana-niṣṭhā praśāntim, sarvi ahaṁ upasaṁkrami Nāthān. [35]**

Having understood the Wheel-rollings of all these future Lights of the World, continuing insight into cessation, peaceful, I approach all Lords.

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<sup>19</sup> Suzuki: *sarva-jagasya*; (according to) the sounds of all beings?

<sup>20</sup> Suzuki: *-simhāms-tān-*.

<sup>21</sup> Suzuki: *-viyūhāms-tān-*.



**Ṛddhi-balena samanta-javena, Yāna-balena<sup>22</sup> samanta-mukhena,  
carya-balena samanta-guṇena, maitra-balena samanta-gatena, [36]**

Through the strength of spiritual power, quick all-round, through the strength of the (Great) Vehicle, entering all-round, through the strength of conduct, virtuous all-round, through the strength of loving-kindness, established all-round,

**puṇya-balena samanta-śubhena jñāna-balena asaṅga-gatena,  
prajña-upāya-samādhibalena Bodhi-balaṃ samudānaya-mānaḥ. [37]**

through the strength of merit, lovely all-round, through the strength of knowledge, established in non-attachment, through the strength of concentrations, means and wisdom, I am perfecting the strength of Awakening.

**Karma-balaṃ pariśodhayamānaḥ, kleśa-balaṃ parimardayamānaḥ,  
Māra-balaṃ abalaṃ karamānaḥ, pūrayi bhadra-carī-bala sarvān. [38]**

Purifying the strength of deeds, crushing the strength of defilements, making powerless the strength of Māra, may I fulfil all the strengths of the good life.

**Kṣetra-samudra viśodhayamānaḥ, sattva-samudra vimocayamānaḥ,  
Dharma-samudra vipaśyayamāno, jñāna-samudra vigāhayamānaḥ, [39]**

Purifying an ocean of (Buddha) fields, liberating an ocean of beings, having insight into an ocean of Dharma (teachings), penetrating an ocean of knowledges,

**carya-samudra viśodhayamānaḥ, praṇidhi-samudra prapūrayamānaḥ,  
Buddha-samudra prapūjayamānaḥ, kalpa-samudra careyam-akhinnaḥ. [40]**

purifying an ocean of (good) conduct, fulfilling an ocean of aspirations, honouring an ocean of Buddhas, may I live through an unbroken ocean of aeons.

**Ye ca triyadhva-gatāna Jinānām Bodhi-cari-praṇidhāna-viśeṣāḥ  
tān-ahu pūrayi sarvi aśeṣān<sup>23</sup> bhadra-carīya vibudhyiya<sup>24</sup> Bodhim. [41]**

May I fulfil, completely and without remainder, the special aspiration to the life of Awakening of those Victors of the three times, and through the good life may I awaken to Awakening.

**Jyeṣṭhaku yaḥ sutu sarva-Jinānām, yasya ca nāma Samantatabhadraḥ:  
tasya vidusya sabhāga-carīye nāmayamī kuśalaṃ imu sarvam. [42]**

The eldest son of all the Victors, who is known as Samantabhadra: may I offer all of this wholesomeness to this wise one.

**Kāyatu vāca manasya viśuddhiś-carya-viśuddhy-athā kṣetra-viśuddhiḥ,  
yādṛśa nāmana bhadra-vidusya tādṛśa bhotu samaṃ mama tena. [43]**

Purified through body, speech and mind, then having pure conduct, a pure field (of action), may I be similar to the wise one, who is known as good.

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<sup>22</sup> Vaidya, Pandey: *jñāna-balena*.

<sup>23</sup> Pandey: *aśeṣāt*, unexpected sandhi.

<sup>24</sup> Pandey: *bibudhyiya*, presumably a transcription error.

**Bhadra-cariya samanta-subhāye Mañjuśirī-praṇidhāna<sup>25</sup> careyam,  
sarvi anāgata kalpam-akhinnaḥ pūrayi tām kriya sarvi aśeṣām. [44]**

May I live the aspiration of Mañjuśrī, in a good life, beautiful all-round, and through all future aeons, unbroken, may I fulfil all (good) deeds without remainder.

**No cā pramāṇu bhaveyya cariye, no cā pramāṇu bhaveyya guṇānām,  
apramāṇa cariyāyā stihitvā,<sup>26</sup> jānaya<sup>27</sup> sarvi vikurvitu teṣām. [45]**

May there be no measure to this life, may there be no measure to these virtues, having established this immeasurable life, may I know all their transformations.

**Yāvata niṣṭha nabhasya bhaveyyā, sattva aśeṣata niṣṭha tathaiva,  
karmatū kleśatu yāvata niṣṭhā, tāvata-niṣṭha mama praṇidhānam.<sup>28</sup> [46]**

For as long as the sky continues, (and) beings without remainder continue, as long as defiled deeds continue, for that long my aspiration will continue.

**Ye ca daśad-diśi kṣetra anantā ratna-alamkṛtu dadyu Jinānām,  
divya ca mānuṣa saukhya-viśiṣṭām kṣetra-rajopama-kalpa dadeyam. [47]**

May I give decorated jewels to the Victors in the endless (Buddha) fields in the ten directions, may I give special comfort to gods and humans for as many aeons as there are atoms in the (Buddha) fields.

**Yaś-ca imam pariṇāmana-Rājam śrutva, sakṛj-janayed-adhimuktim,  
Bodhi-varām-anūprārthayamāno, agru viśiṣṭa bhaved-imu puṇyam. [48]**

May he, having heard this King of complete fulfilment, understand at once; determined, desiring the noble Awakening, may this merit be special and prominent.

**Varjita tena bhavanti apāyā, varjita tena bhavanti kumitrāḥ,  
kṣipru sa paśyati tām Amitābham, yasy-imu Bhadra-cari-praṇidhānam. [49]**

Warding off the lower worlds through this, warding off bad friends through this, quickly see Amitābhā, having this Aspiration for the Good Life.

**Lābha sulabdha sujīvitu teṣām, svāgata te imu mānuṣa-janma,  
yādṛśa so hi Samantatabhadras-te 'pi tathā nacireṇa bhavanti. [50]**

For these the good life and (true) gains are easily obtained, they are born in a good state as a human, through that they become in no long time similar to Samantabhadra.

**Pāpaka pañca anantariyāṇi, yena ājñāna-vaśena kṛtāni,  
so imu Bhadra-cariṁ bhaṇamānaḥ kṣipru parikṣayu bhoti<sup>29</sup> aśeṣam. [51]**

The five wicked (crimes having retribution) immediately (after this life), performed through ignorance, he can quickly destroy through reciting the Good Life (verses found here).

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<sup>25</sup> Vaidya, Pandey: *Mañjuśirī*-; against the metre, unless *pr*- makes position here.

<sup>26</sup> The opening is syncopated, I see no easy way to correct it.

<sup>27</sup> Vaidya, Pandey: *jānami*; I know.

<sup>28</sup> *pr*- seems to make position here.

<sup>29</sup> Vaidya, Pandey: *neti*; *he can quickly lead to destruction*.

**Jñānatu rūpatu lakṣaṇataś-ca varṇatu gotratu bhotir-upetaḥ;  
tīrthika-Māra-gaṇebhir-aghr̥ṣyaḥ<sup>30</sup> pūjitu bhoti sa sarvā-tri-loke. [52]**

He will be endowed with knowledge, (good) form, characteristics, class, lineage; he will be uncrushed by the legions of Māras and heretics, (and) honoured throughout the three worlds.

**Kṣipru sa gacchati Bodhī-drumendraṁ, gatva niṣīdati sattva-hitāya,  
budhyati Bodhī pravartayi Cakraṁ<sup>31</sup> dharṣayi<sup>32</sup> Māru sasainyaku sarvam. [53]**

Quickly he goes to the Lord of Bodhi trees, and after going, he sits (there) for the benefit of (all) beings, realising Awakening, he can turn the (Dharma) Wheel, and can overpower Māra and his entire army.

**Yo imu Bhadra-cari-praṇidhānaṁ dhārayi vācayi deśayito vā  
Buddha vijānati yo 'tra vipāko Bodhi viśiṣṭa ma kāṅkṣa janetha. [54]**

The Buddha knows him who remembers, recites and teaches this Aspiration for the Good Life, the result of which is the excellent Awakening, do not have (any) doubt.

**Mañjuśrī yatha jānati sūraḥ, so ca Samantabhadra tathaiva,  
teṣu ahaṁ anuśikṣayamāṇo, nāmayamī kuśalaṁ imu sarvam. [55]**

Just as the hero Mañjuśrī knows, so also does Samantabhadra, training in these (practices) I offer all this wholesomeness (to them).

**Sarvā-triyadhva-gatebhi Jinebhir-yā pariṇāmana varṇita agrā,  
tāya ahaṁ kuśalaṁ imu sarvaṁ nāmayamī vara-bhadra-carīye. [56]**

Complete fulfilment has been praised as the pinnacle by the Victors throughout all three times, I offer (to them) all the wholesomeness of this noble and good life.

**Kālā-kriyām ca ahaṁ karamāṇo āvaraṇān vinivartiya sarvān,  
saṁmukha paśyīya taṁ Amitābhaṁ taṁ ca Sukhāvati-kṣetrā vrajeyam. [57]**

When I am dying may I remove all obstacles, and may I go to the Sukhāvati land and see Amitābhā face to face.

**Tatra gatasya imi praṇidhānā āmukhi sarvi bhavyeṣu samagrā,  
tāṁś-ca ahaṁ paripūrya aśeṣān, sattva-hitāṁ kari-yāvata loke. [58]**

Having gone there, may all these aspirations be present and complete, having fulfilled them without remainder, I will work for the welfare of as many beings as there are in the world.

**Tahi<sup>33</sup> Jina-maṇḍali śobhani ramye, padma-vare rucire upapannaḥ,  
vyākaraṇaṁ ahu tatra labheyyā, saṁmukhato Amitābha-Jinasya. [59]**

May I delight in the midst of the circle of Victors, (then) reborn on a splendid and noble lotus, may I gain there the prediction (of Awakening), face to face with the Victor Amitābhā.

<sup>30</sup> Pandey: *adhr̥ṣyaḥ*, *unassailable*.

<sup>31</sup> Suzuki: *Cakra*.

<sup>32</sup> Vaidya, Pandey: *dharṣati*.

<sup>33</sup> The first heavy syllable is resolved into two light syllables.

**Vyākaraṇam pratilabhya ca<sup>34</sup> tasmin nirmita-koṭi-śatebhir-aneakaiḥ,  
sattva-hitāni bahūny-ahu kuryām dikṣu daśasv-api buddhi-balena. [60]**

Having received the prediction there, may I, through the power of intelligence, perform abundant benefits for beings in the ten directions, through tens of billions of magical creations.

**Bhadra-cari-praṇidhāna paṭhitvā, yat-kuśalam mayi samcitu kiñcit,  
ekā-kṣaṇena samṛdhyatu sarvaṁ tena jagasya śubham praṇidhānam. [61]**

Having recited this Aspiration for the Good Life, whatever wholesomeness has been accumulated, through that in an instant may all good aspirations beings have be accomplished.

**Bhadra-carim pariṇāmya yad-āptam puṇyam-anantam-atīva viśiṣṭam,  
tena jagad-vyasanaughani-magnaṁ yātv-Amitābha-purim varam-eva. [62]**

By completely fulfilling the good life, whatever endless, excellent merit has been obtained, through that may beings, overcome and immersed in the flood of misfortunes, go to the noble city of Amitābhā.

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<sup>34</sup> Vaidya, Pandey: *ta*.