

The Ten Great Vows of Samantabhadra Bodhisattva

(from the *Bhadracaripraṇidhāna*)

1. I vow to pay homage to all the buddhas (禮敬諸佛)
2. I vow to praise the tathāgatas (稱讚如來)
3. I vow to make unlimited offerings (廣修供養)
4. I vow to repent and reform all karmic hindrances (懺悔業障)
5. I vow to rejoice in others' merit and virtue (隨喜功德)
6. I vow to request that the buddhas turn the Dharma Wheel (請轉法輪)
7. I vow to request that the buddhas continue living in the world (請佛住世)
8. I vow to follow always the Buddha's teaching (常隨佛學)
9. I vow to comply always with the needs of all sentient beings (恆順眾生)
10. I vow to transfer all merit and virtue universally (普皆迴向)

3. I vow to make unlimited offerings (廣修供養)

“Moreover, Good Man, to extensively cultivate making offerings is explained like this: In every mote of dust in all the Buddhalands throughout the ten directions and the three periods of time, exhausting the Dharma Realm and the realm of empty space, there are Buddhas as many as the fine motes of dust in all worlds. Each Buddha is circumambulated by various kinds of sea-like assemblies of Bodhisattvas. With the power of Universal Worthy’s practice and vows, I am able to deeply believe in and understand them. I can know and see them all. To each I make offerings of superb and wonderful gifts. That is to say, clouds of flowers, clouds of garlands, clouds of heavenly music, clouds of divine canopies, clouds of heavenly clothing, all varieties of heavenly incense, fragrant balms, burning incense, powdered incense, and clouds of gifts such as these; each cloud is as large as Sumeru, the king of mountains.

“I burn all kinds of lamps, butter lamps, oil lamps, and lamps of many fragrant oils. The wick of each lamp is as tall as Mount Sumeru; the quantity of oil in each lamp is equal in volume to the waters of the great sea. With all manner of gifts such as these, I constantly make offerings.

“Good Man, of all offerings, the gift of Dharma is supreme. That is to say, the offering of cultivating according to the teachings, the offering of benefiting all living beings, the offering which gathers in all living beings, the offering of standing in for all beings to undergo their suffering, the offering of diligently cultivating good roots, the offering of not forsaking the deeds of the Bodhisattva, and the offering of not renouncing the Bodhi mind.

“Good Man, the immeasurable merit and virtue created from making those offerings, when compared with the merit and virtue from a single thought of offering Dharma, does not equal one part in a hundred, one part in a thousand, one part in a hundred thousand kotis of nayutas, one part in a kala, one part by reckoning, one part by calculation, one part that can be demonstrated by comparison, or one part in an upanishad. None of them measure up to a single part. Why is this? Because all Thus Come Ones honor the Dharma. Cultivating according to the teachings gives birth to all Buddhas. If all Bodhisattvas make the offering of Dharma, they perfect the making of offerings to all Thus Come Ones. Cultivation in this manner is a true offering, a vast, great, and most supreme offering.

“When the realm of empty space is exhausted, when the realms of living beings are exhausted, when the karma of living beings is exhausted, and when the afflictions of living beings come to an end, only then will my making of offerings be exhausted. Just as the realm of empty space up to and including the afflictions are endless, so too are my making of offerings endless. In thought after thought without cease, my body, mouth, and mind never weary of these deeds.