

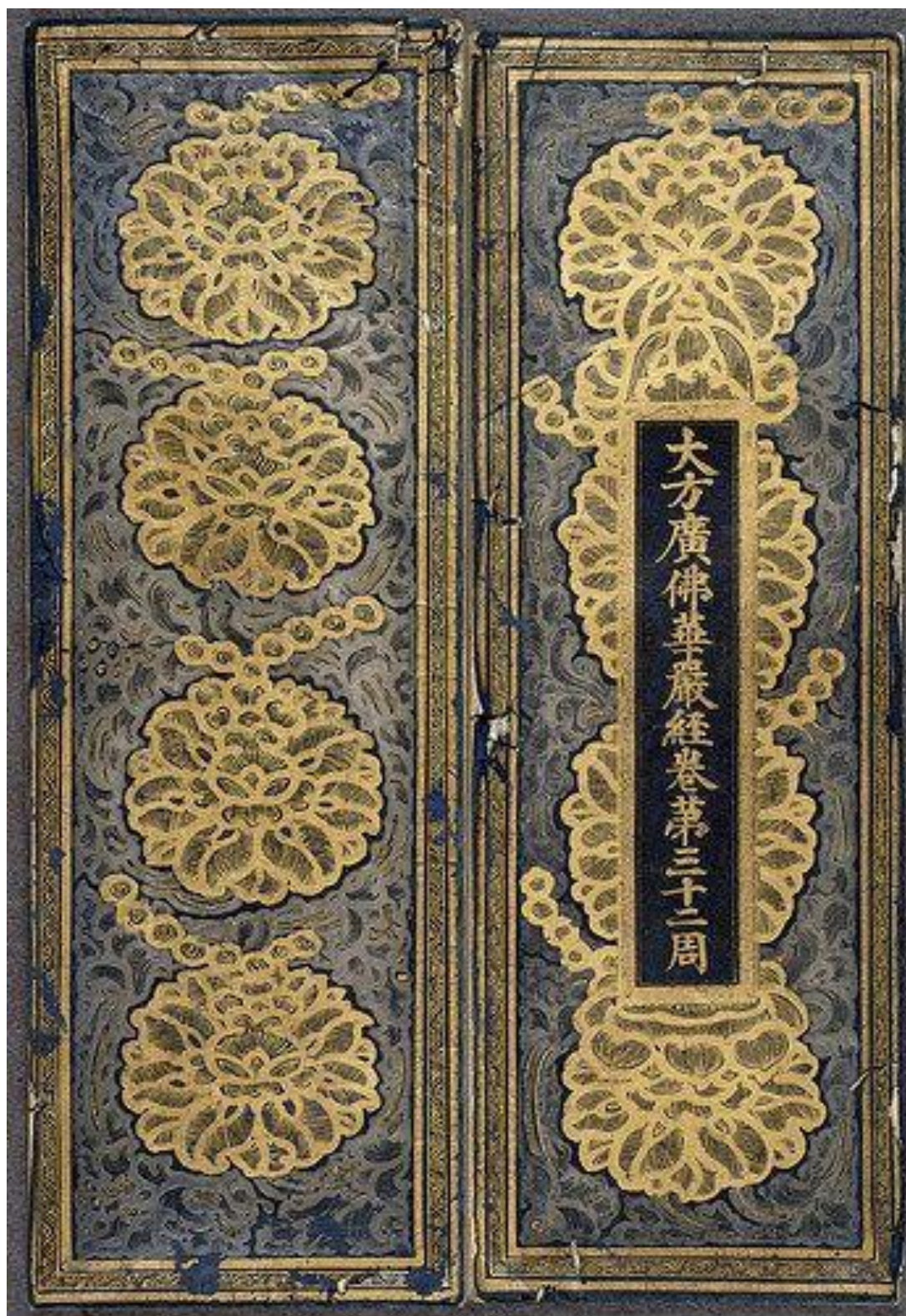
大方广佛华严经
Buddhavatamsaka-mahavaipulya
Sutra
Or Avatamsaka Sutra
(Flower Adornment Sutra)

入不思议解脱境界
普贤菩萨行愿品

The Chapter on Entering the Inconceivable
State of Liberation —
the Practices and Vows of
Samantabhadra Bodhisattva
(The Practices and Vows of
Samantabhadra Bodhisattva)

唐罽宾国三藏般若奉诏译

Translated by the Tripiṭaka Master Prajñā from Kashmir
(Tang Dynasty, by imperial decree)



The Avatamsaka Sutra



普贤菩萨骑六牙白象（代表大行愿）

Samantabhadra Bodhisattva riding on a six-tusked elephant (representing the great practices and vows)

Introduction

The Practices and Vows of Samantabhadra Bodhisattva¹ (普贤行愿品) is one of the five Pure Land sutras in Chinese Pure Land Buddhism. It is the last chapter of the Buddhavatamsaka-mahavaipulya Sutra (大方广佛华严经) or, simply, the Avatamsaka Sutra (华严经) (also known as the Flower Adornment Sutra, the Flower Ornament Sutra, or the Flower Garland Sutra in English). The Avatamsaka Sutra is one of the most important and highly regarded Mahayana sutras in Mahayana Buddhism (if not the most important!).

It is the first sutra that the historical Shakyamuni Buddha expounded after he realised enlightenment under the Bodhi tree, his (direct) audience being all the highly enlightened Bodhisattvas in the Dharma Realm (aka Dharmadhatu: the realm of all things, all phenomena, all universes - only visible to the Buddhas and Bodhisattvas). It forms the cornerstone of all Mahayana sutras. It is no exaggeration to say that all dharma gates arise from the Avatamsaka Sutra and that all dharma gates belong to the Avatamsaka Sutra. The Avatamsaka Sutra truly reveals the truth of life and the universes. In this voluminous sutra, the Buddha describes how there are countless Buddhas (perfect enlightened beings) in countless worlds (Buddha-lands – where Buddhas teach and reside) in the ten directions. Shakyamuni Buddha already knew 2600 years ago, without relying on any modern technology and equipment to observe the Universe, that there are in fact countless worlds and countless world systems in the ten directions. The sutra also reveals the true state of the Buddha, i.e., the inconceivable state of liberation: a Buddha completely awakens to the truth of life and the universes and clearly knows everything – past, present, and future, in all the worlds in the ten directions.

The Avatamsaka Sutra is the richest and most difficult Mahayana sutra for anyone to read and study due to the wide range of practices it covers and because it describes the inconceivable state of the Buddhas and Bodhisattvas. Since ancient times in China, many people have wanted to study it thoroughly. The Huayan school, one of the eight Mahayana schools, derives its name from this sutra and uses it as the basis for their studies and practice.

¹ Samantabhadra Bodhisattva: also known as “Universal Worthy” Bodhisattva. This Bodhisattva is often associated with great practice and vows..

The final chapter of the Avatamsaka Sutra is the Practices and Vows of Samantabhadra Bodhisattva. In this chapter, Samantabhadra Bodhisattva explains his ten great practices and vows , which are absolutely essential for Bodhisattvas to realise Buddhahood, and he also tells all the great Bodhisattvas to seek rebirth in the Land of Ultimate Bliss. This chapter was added by Upasaka Wei Yuan of the Qing Dynasty as one of the five Pure Land sutras in Chinese Pure Land Buddhism.

Translated by the Hai Hui Shan Pure Land Translation Team

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愿我临欲命终时，尽除一切诸障碍。
面见彼佛阿弥陀，即得往生安乐刹。

– 《普贤行愿品》

May I at the time of death
eliminate all obstacles.
Beholding the Buddha Amitabha,
I instantly attain rebirth in the Land of Peace and Bliss.

– The Practices and Vows of Samantabhadra Bodhisattva

南无华严会上佛菩萨（三称）
Namo Flower Adornment Assembly of
Buddhas and Bodhisattvas
(three times)

南无本师释迦牟尼佛（三称）
Namo Fundamental Teacher
Shakyamuni Buddha
(three times)

开经偈

无上甚深微妙法，百千万劫难遭遇。
我今见闻得受持，愿解如来真实义。

Sutra Opening Verse

The Unsurpassed, Profound, Subtle & Wondrous Dharma
is difficult to encounter in hundreds of thousands of millions
of kalpas.

I now see and hear it, receive and uphold it.
May we understand the true meaning of the Tathagata.

入不思議解脫境界 普賢行願品

The Chapter on Entering the Inconceivable State of Liberation — the Practices and Vows of Samantabhadra Bodhisattva

尔时普贤菩萨摩訶萨，称叹如来胜功德已。告诸菩萨及善财言。善男子，如来功德，假使十方一切诸佛，经不可说不可说佛刹极微尘数劫，相续演说不可穷尽。若欲成就此功德门，应修十种广大行愿。何等为十。一者礼敬诸佛。二者称赞如来。三者广修供养。四者忏悔业障。五者随喜功德。六者请转法轮。七者请佛住世。八者常随佛学。九者恒顺众生。十者普皆回向。善财白言，大圣，云何礼敬乃至回向。

At that time, Samantabhadra Bodhisattva Mahasattva, having praised the Tathagata's supreme merit, told all the Bodhisattvas and the youth Sudhana, "Good men, if all the Buddhas of the ten directions spoke continuously of the Tathagata's merit for kalpas as many as the fine motes of dust in ineffably ineffable numbers of Buddha-lands, that merit could not fully be described. Those wishing to perfect this gate of merit should cultivate the ten vast, great practices and vows.

What are the ten? The first is to pay homage to all Buddhas; the second is to praise the Tathagatas; the third is to extensively cultivate making offerings; the fourth is to repent of karmic obstacles; the fifth is to rejoice in others' merit; the sixth is to request the turning of the Dharma Wheel; the seventh is to humbly invite the Buddhas to remain in the world; the eighth is to constantly follow and learn from the Buddhas; the ninth is to constantly accord with living beings; the tenth is to universally transfer all merit."

Sudhana asked, "Great Sage! How should one practise from the first, paying homage, up to the last, making universal dedication?"

一者礼敬诸佛

1. To Pay Homage to All Buddhas

普贤菩萨告善财言。善男子，言礼敬诸佛者。所有尽法界虚空界，十方三世一切佛刹，极微尘数诸佛世尊。我以普贤行愿力故，深心信解，如对目前。悉以清净身语意业，常修礼敬。

Samantabhadra Bodhisattva told Sudhana, "Good man, to pay homage to all Buddhas is explained like this: all Buddhas, World Honoured Ones throughout the Dharma Realm and the realm of empty space are as numerous as the fine motes of dust in all Buddha-lands in the ten directions and three periods of time. By the power of my practices and vows of Samantabhadra, I bring forth profound faith and understanding, and it is as if I were directly in their presence. With pure karma of body, speech, and mind, I constantly practise paying homage.

一一佛所，皆现不可说不可说佛刹极微尘数身。一一身，遍礼不可说不可说佛刹极微尘数佛。

In each and every Buddha-land, I manifest bodies as numerous as the fine motes of dust in ineffably ineffable numbers of Buddha-lands. Each and every body pays homage to Buddhas as many as the fine motes of dust in ineffably ineffable numbers of Buddha-lands.

虚空界尽，我礼乃尽。以虚空界不可尽故，我此礼敬无有穷尽。如是乃至众生界尽，众生业尽，众生烦恼尽，我礼乃尽。而众生界，乃至烦恼无有尽故，我此礼敬无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

When empty space comes to an end, then my homage will come to an end. But since empty space has no end, my homage and respect have no end. In the same way, when the realms of living beings come to an end, when the karma of living beings comes to an end, when the

afflictions of living beings come to an end, then my homage will come to an end. But since the realms of living beings up to their afflictions have no end, my homage is without end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

二者称赞如来

2. To Praise the Tathagatas

复次善男子，言称赞如来者。所有尽法界虚空界，十方三世一切刹土，所有极微一一尘中，皆有一切世界极微尘数佛。一一佛所，皆有菩萨海会围绕。

Moreover, good man, to praise the Tathagatas is explained like this: throughout the Dharma Realm and the realm of empty space, in each and every fine mote of dust within all the lands in the ten directions and three periods of time, there are Buddhas as numerous as all the fine motes of dust in all worlds. Each and every Buddha-land is surrounded by an ocean-wide assembly of Bodhisattvas.

我当悉以甚深胜解现前知见，各以出过辩才天女微妙舌根。一一舌根，出无尽音声海。一一音声，出一切言辞海。称扬赞叹一切如来诸功德海，穷未来际，相续不断。尽于法界，无不周遍。

I, with profound and supreme understanding, know and see them all clearly. Each of my bodies has a subtle and wondrous root of tongue which surpasses that of the Goddess of Eloquence Sarasvatī; each and every tongue produces inexhaustible seas of sounds; each and every sound produces all seas of speech, praising all seas of merit of all Tathagathas. Such praising will continue until the end of the future without cease, and reach everywhere in the entire Dharma Realm.

如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我赞乃尽。而虚空界，乃至烦恼无有尽故，我此赞叹无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

In this way, when the realm of empty space, the realms of living beings, the karma of living beings, and the afflictions of living beings come to an end, then my praise will end. But since the realm of empty space up

to living beings' afflictions have no end, my praise will also never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

三者广修供养

3. To Extensively Cultivate Making Offerings

复次善男子，言广修供养者。所有尽法界虚空界，十方三世一切佛刹极微尘中，一一各有一切世界极微尘数佛。一一佛所，种种菩萨海会围绕。我以普贤行愿力故，起深信解现前知见，悉以上妙诸供养具，而为供养。

Moreover, good man, to extensively cultivate making offerings is explained like this: throughout the Dharma Realm and the realm of empty space, in each and every fine mote of dust within all Buddha-lands in the ten directions and three periods of time, there are Buddhas as numerous as all the fine motes of dust in all worlds. Each and every Buddha-land is surrounded by various ocean-wide assemblies of Bodhisattvas. I, by the power of Samantabhadra's practices and vows, bring forth profound faith and understanding, and I see and know them clearly. I make offerings to them all with superb and wondrous gifts.

所谓华云鬘云，天音乐云，天伞盖云，天衣服云。天种种香，涂香烧香末香，如是等云，一一量如须弥山王，然种种灯，酥灯油灯，诸香油灯，一一灯柱如须弥山。一一灯油如大海水。以如是等诸供养具，常为供养。

These offerings include: clouds of flowers, clouds of garlands, clouds of heavenly music, clouds of heavenly parasols and canopies, clouds of heavenly robes, and various heavenly perfumes – ointment incense, burning incense, powdered incense – each cloud as vast as Mount Sumeru. I burn all kinds of lamps: butter lamps, oil lamps, lamps of many fragrant oils. Each and every lamp stand is as tall as Mount Sumeru; each and every lamp's oil is as abundant as the water of the ocean. With such various gifts, I constantly make offerings.

善男子，诸供养中，法供养最。所谓如说修行供养。利益众生供养。摄受众生供养。代众生苦供养。勤修善根供养。不舍菩萨业供养。不离菩提心供养。

Good man, among all offerings, the gift of the Dharma is the most supreme. That is to say, [it is] the offering of cultivating as taught; the offering of benefiting all living beings; the offering of receiving and guiding living beings; the offering of taking on the suffering of living beings; the offering of diligently cultivating good roots; the offering of not forsaking the Bodhisattva's deeds, and the offering of not losing Bodhicitta².

善男子，如前供养无量功德，比法供养一念功德，百分不及一，千分不及一，百千俱胝那由他分，迦罗分，算分，数分，喻分，优波尼沙陀分，亦不及一。何以故，以诸如来尊重法故。以如说行，出生诸佛故。若诸菩萨行法供养，则得成就供养如来。如是修行，是真供养故。

Good man, the immeasurable merit created by the foregoing offerings, when compared with the merit from a single thought of offering the Dharma, is not equal to 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 in calculation, one part in a fraction, one part by metaphor, or one part in an upanishad³; none of those offerings can measure up to a single part. Why? Because all Tathagatas honour the Dharma, and it is by cultivating according to the teachings that all Buddhas are born. If all Bodhisattvas practise offering the Dharma, they perfect the practice of making offerings to all Tathagatas. Cultivating in this way is called the true offering.

此广大最胜供养，虚空界尽，众生界尽，众生业尽，众生烦恼尽，我供乃尽。而虚空界，乃至烦恼不可尽故，我

² Bodhicitta: the mind (citta) that aspires to achieve awakening (bodhi), i.e., Buddhahood, for the benefit of all living beings. One cannot attain Buddhahood without liberating living beings.

³ Upanishad: ancient Indian measurement unit.

此供养亦无有尽。念念相续，无有间断。身语意业，无有疲厌。

This vast and supreme offering will end only when the realm of empty space ends, when the realms of living beings end, when the karma of living beings ends, and when the afflictions of living beings end. Yet because the realm of empty space up to living beings' afflictions can never end, this offering of mine will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

四者忏悔业障

4. To Repent of Karmic Obstacles

复次善男子，言忏悔业障者。菩萨自念我于过去无始劫中，由贪嗔痴，发身口意，作诸恶业，无量无边。若此恶业有体相者，尽虚空界不能容受。我今悉以清净三业，遍于法界极微尘刹一切诸佛菩萨众前，诚心忏悔，后不复造。恒住净戒，一切功德。如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我忏乃尽。而虚空界，乃至众生烦恼不可尽故，我此忏悔无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

Moreover, good man, to repent of karmic obstacles is explained like this: the Bodhisattva reflects, 'I, from beginningless kalpas in the past, have committed boundless and immeasurable evil karma due to greed, anger, and ignorance through body, speech, and mind. If this evil karma had substance and form, all of empty space could not contain it. I, now with the three karmas completely pure, sincerely repent in front of all the assemblies of Buddhas and Bodhisattvas throughout the Dharma Realm in lands as numerous as fine motes of dust, and vow to never commit them again. I shall always dwell in pure precepts and in all merit.

In this way, when the realm of empty space ends, when the realms of living beings end, when the karma of living beings ends, when the afflictions of living beings end, then my repentance will end. But since empty space up to living beings' afflictions never end, my repentance will also never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

五者随喜功德

5. To Rejoice in Others' Merit

复次善男子，言随喜功德者。所有尽法界虚空界，十方三世一切佛刹，极微尘数诸佛如来。从初发心，为一切智，勤修福聚，不惜身命，经不可说不可说佛刹极微尘数劫。一一劫中，舍不可说不可说佛刹极微尘数头目手足。如是一切难行苦行，圆满种种波罗蜜门。证入种种菩萨智地。成就诸佛无上菩提。及般涅槃分布舍利。所有善根，我皆随喜。

Moreover, good man, to rejoice in others' merit is explained like this: the Buddhas, Tathagatas throughout the Dharma Realm and the realm of empty space are as numerous as the fine motes of dust in all Buddha-lands in the ten directions and three periods of time. From the time they first generate Bodhicitta for the sake of omniscience (the wisdom of a Buddha), they diligently cultivate the accumulation of blessings without regard for their bodies and lives, doing this throughout kalpas as numerous as fine motes of dust in ineffably innumerable numbers of Buddha-lands. In each kalpa, they give up their heads, eyes, hands, and feet, as many as the fine motes of dust in ineffably innumerable numbers of Buddha-lands. They cultivate all difficult practices and ascetic practices like these and perfect the various gates of the paramitas. They realise various Bodhisattva grounds of wisdom and accomplish the unsurpassed Bodhi of all Buddhas. Upon their Parinirvana, their śarīraḥ⁴ are divided and distributed. I completely rejoice in all their good roots.

及彼十方一切世界，六趣四生一切种类，所有功德，乃至一尘，我皆随喜。十方三世一切声闻，及辟支佛，有学无学，所有功德，我皆随喜。

⁴ A generic term referring to Buddhist relics. Here, it specifically refers to the relics of Buddhas after cremation.

I completely rejoice in the merit of every kind of being in the six paths and the four births⁵ in all worlds in the ten directions; I rejoice in all of their merit, even if it is as small as a mote of dust. I also completely rejoice in all the merit of all Sound Hearers (Sravakas) and Pratyekabuddhas, and Learners and Non-Learners⁶ in the ten directions and three periods of time.

一切菩薩所修無量難行苦行，志求無上正等菩提，廣大功德，我皆隨喜。

I completely rejoice in the vast and great merit of all Bodhisattvas, who, aspiring for the realisation of unsurpassed perfect Bodhi, cultivate immeasurable difficult practices and ascetic practices.

如是虛空界盡，眾生界盡，眾生業盡，眾生煩惱盡，我此隨喜無有窮盡。念念相續，無有間斷。身語意業，無有疲厭。

In this way, even if the realm of empty space ends, the realms of living beings end, the karma of living beings ends, and the afflictions of living beings end, my rejoicing will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

⁵ The six paths: these are the six realms of existence into which beings are (re)born according to their karma. They include (1) the Deva or Heavenly Realm, (2) the Asura or Demi-god Realm, (3) the Human Realm, (4) the Animal Realm, (5) the Preta or Hungry Ghost Realm, (6) the Hell Realm.

The four births: these are the four ways in which beings can be born – (1) egg birth, (2) womb birth, (3) moisture birth, (4) birth through (spontaneous) transformation.

⁶ Learners refer to cultivators who have reached the first three enlightened stages (Srotāpanna, Sakadāgāmi, Anāgāmi) but are still training towards Arhatship, while Non-Learners are those who have attained the fruit of Arhatship and are therefore beyond learning.

六者请转法轮

6. To Request the Turning of the Dharma Wheel

复次善男子，言请转法轮者。所有尽法界虚空界，十方三世一切佛刹极微尘中，一一各有不可说不可说佛刹极微尘数广大佛刹。一一刹中，念念有不可说不可说佛刹极微尘数一切诸佛成等正觉，一切菩萨海会围绕。而我悉以身口意业，种种方便，殷勤劝请，转妙法轮。

Moreover, good man, to request the turning of the Dharma Wheel is explained like this: throughout the entire Dharma Realm and the realm of empty space, in each and every mote of dust in all Buddha-lands in the ten directions and three periods of time, there are vast and great Buddha-lands as numerous as the motes of dust in all Buddha-lands. Within each and every Buddha-land, in thought after thought, all Buddhas, who are as numerous as the ineffably ineffable numbers of fine motes of dust in all Buddha-lands, realise equal and true enlightenment, surrounded by all ocean-wide assemblies of Bodhisattvas.

With all the actions of my body, speech, and mind, by every skilful means, I earnestly request [the Buddhas] to turn the wondrous Dharma Wheel.

如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我常劝请一切诸佛转正法轮，无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

In this way, even if the realm of empty space ends, the realms of living beings end, the karma of living beings ends, and the afflictions of living beings end, my constant requests to all Buddhas to turn the True Dharma Wheel will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

七者请佛住世

7. To Invite the Buddhas to Remain in the World

复次善男子，言请佛住世者。所有尽法界虚空界，十方三世一切佛刹极微尘数诸佛如来，将欲示现般涅槃者。及诸菩萨声闻缘觉，有学无学，乃至一切诸善知识，我悉劝请莫入涅槃。经于一切佛刹极微尘数劫，为欲利乐一切众生。

Moreover, good man, to humbly invite the Buddhas to remain in the world is explained like this: throughout the entire Dharma Realm and the realm of empty space, the Buddhas, Tathagatas are as numerous as the fine motes of dust in all Buddha-lands in the ten directions and three periods of time. I persuade all Buddhas, all Tathagatas who are about to enter Parinirvana, and all Bodhisattvas, Sound Hearers (Sravakas), Pratyekabuddhas, Learners, Non-learners, and all good teachers, too, not to enter Nirvana. I invite them all to remain in the world for as many kalpas as there are fine motes of dust in all Buddha-lands, for the benefit and bliss of all living beings.

如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我此劝请无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

In this way, even if the realm of empty space ends, the realms of living beings end, the karma of living beings ends, and the afflictions of living beings end, my earnest requests will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

八者常随佛学

8. To Constantly Follow and Learn from the Buddhas

复次善男子，言常随佛学者。如此娑婆世界，毗卢遮那如来。从初发心，精进不退，以不可说不可说身命而为布施。剥皮为纸，析骨为笔，刺血为墨，书写经典，积如须弥。为重法故，不惜身命。何况王位，城邑聚落，宫殿园林，一切所有。及余种种难行苦行，乃至树下成大菩提，示种种神通，起种种变化，现种种佛身，处种种众会。

Moreover, good man, to constantly follow and learn from the Buddhas is explained like this: [take for example] Vairocana Tathagata⁷ of this Saha world. From the moment he first generated Bodhicitta, he cultivated diligently without regression. He gave away ineffably innumerable numbers of his own bodies and lives in alms, peeling off his skin to make paper, splitting his bones to make pens, and drawing his blood to make ink, all in order to write out sutras stacked as high as Mount Sumeru. Because he values the Dharma, he is willing to sacrifice his bodies and lives, not to mention a king's throne, cities and towns, palaces and gardens, and all of his possessions. He practised all kinds of difficult ascetic practices, ultimately realising Great Bodhi under the [Bodhi] tree. He demonstrated all kinds of miraculous powers, produced all kinds of transformations, appeared in all kinds of Buddhas' bodies, and was in all kinds of assemblies.

或处一切诸大菩萨，众会道场。或处声闻，及辟支佛，众会道场。或处转轮圣王，小王眷属，众会道场。或处刹利，及婆罗门，长者居士，众会道场。乃至或处天龙八部，人非人等，众会道场。

He could be in the assemblies of all the great Bodhisattvas or the assemblies of Sound Hearers and Pratyekabuddhas. Or he could be in

⁷ Vairocana Tathagata is the Dharma Body of Shakyamuni Buddha (and all Buddhas).

the assemblies of Chakravartis⁸, lesser kings, and their retinues. Or he could be in the assemblies of Kshatriyas, Brahmans, elders, lay Buddhists, up to the assemblies of the Eight Legions of Devas⁹ and Nagas, and those of humans and non-humans, et cetera.

处于如是种种众会。以圆满音，如大雷震。随其乐欲，成熟众生。乃至示现入于涅槃。如是一切，我皆随学。如今世尊毗卢遮那。如是尽法界虚界，十方三世一切佛刹，所有尘中一切如来，亦皆如是，于念念中，我皆随学。

As he dwelled in such various assemblies, with a full and perfect voice like great thunder, he brought living beings to maturity according to their preferences and wishes. He even demonstrated entering Nirvana. All such practices, I completely follow and learn. Now, such is the case with the World Honoured Vairocana. So it is with the Tathagatas in all the dust motes of all Buddha-lands in the ten directions and three periods of time, throughout the Dharma Realm and the realm of empty space. In thought after thought I follow and learn from them all.

如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我此随学无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

In this way, even if the realm of empty space ends, the realms of living beings end, the karma of living beings ends, and the afflictions of living beings end, my following and learning will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

⁸ Chakravarti (转轮圣王): also known as Wheel-Turning Sage King. A universal ruler of one small world in Buddhism (one small world comprises four continents/planets, earth being one of them).

⁹ In Buddhist cosmology, Devas are heavenly beings, one of the six classes of beings in Samsara.

九者恒顺众生

9. To Constantly Accord with Living Beings

复次善男子，言恒顺众生者。谓尽法界虚空界，十方刹海，所有众生，种种差别。所谓卵生，胎生，湿生，化生。或有依于地水火风而生住者。或有依空，及诸卉木，而生住者。

Moreover, good man, to constantly accord with living beings is explained like this: throughout the Dharma Realm and the realm of empty space, in the seas of Buddha-lands in the ten directions, all the living beings have various differences. That is to say, there are those born from eggs, the womb, moisture, or through transformation; those who rely on earth, water, fire, and wind to live; and those who rely on space or various plants and trees to live.

种种生类。种种色身。种种形状。种种相貌。种种寿量。种种族类。种种名号。种种心性。种种知见。种种欲乐。种种意行。种种威仪。种种衣服。种种饮食。处于种种村营聚落，城邑宫殿。乃至一切天龙八部，人非人等。无足二足，四足多足。有色无色。有想无想。非有想非无想。如是等类，我皆于彼随顺而转。

Beings of various kinds, various forms and bodies, various shapes, various appearances, various lifespans, various races, various names, various dispositions, various views and perceptions, various desires and pleasures, various mental actions, various dignified conducts, various clothes, and various diets; dwelling in various villages, towns, cities, and palaces. This is the case with all the Eight Legions of Devas and Nagas; and humans and non-humans, et cetera; and beings with no feet, two feet, four feet, and many feet; and those with form and no form, with thought and no thought, and neither with thought nor without thought. For all such kinds, I shall accord with and guide them.

种种供养。如敬父母，如奉师长，及阿罗汉，乃至如来，等无有异。于诸病苦，为作良医。于失道者，示其正路。于闇夜中，为作光明。于贫穷者，令得伏藏。菩萨如是平等饶益一切众生。

I will make all kinds of offerings to them, honouring them like my parents, treating them like my teachers and elders, like Arhats, and even the Tathagatas. I will treat them all equally and with no difference.

To those in illness I become a good physician; to those gone astray I show the right path; to those in darkness I become a light; to the poor I reveal hidden treasures. Thus does the Bodhisattva impartially benefit all living beings.

何以故。菩萨若能随顺众生，则为随顺供养诸佛。若于众生尊重承事，则为尊重承事如来。若令众生生欢喜者，则令一切如来欢喜。何以故。诸佛如来，以大悲心而为体故。因于众生而起大悲，因于大悲生菩提心，因菩提心成等正觉。

Why is that so? If a Bodhisattva can accord with living beings, then he accords with and makes offerings to all Buddhas. If he honours and serves living beings, then he honours and serves the Tathagatas. If he makes living beings happy, then he makes all the Tathagatas happy. Why is that so? Because the great compassionate heart is the essence of all Buddhas, Tathagatas; because of living beings, they give rise to great compassion; because of great compassion, they give rise to Bodhicitta; because of Bodhicitta, they realise perfect and complete enlightenment.

譬如旷野沙磧之中，有大树王，若根得水，枝叶华果，悉皆繁茂。生死旷野菩提树王，亦复如是。一切众生而为树根，诸佛菩萨而为华果。以大悲水饶益众生，则能成就诸佛菩萨智慧华果。何以故。若诸菩萨以大悲水饶益众生，

则能成就阿耨多罗三藐三菩提故。是故菩提属于众生。若无众生，一切菩萨，终不能成无上正觉。

It is like a great king of trees growing in the rocks and sand of a barren wilderness. If the roots obtain water, the branches, leaves, flowers, and fruits will all flourish. The Bodhi-tree King growing in the wilderness of birth and death is the same. All living beings are its roots; all Buddhas and Bodhisattvas are its flowers and fruits. By benefiting all living beings with the water of great compassion, one can realise the flowers and fruits of wisdom of all Buddhas and Bodhisattvas. Why is that so? If all Bodhisattvas benefit living beings with the water of great compassion, they will be able to attain anuttara-samyak-sambodhi. Therefore, Bodhi belongs to living beings. Without living beings, all Bodhisattvas could never accomplish unsurpassed perfect enlightenment.

善男子，汝于此义，应如是解。以于众生心平等故，则能成就圆满大悲。以大悲心随众生故，则能成就供养如来。

Good man, you should understand the meaning like this: with an impartial heart towards all living beings, one can accomplish the perfect great compassion. By according with living beings with a heart of great compassion, one can perfect the making of offerings to the Tathagatas.

菩萨如是随顺众生，虚空界尽，众生界尽，众生业尽，众生烦恼尽，我此随顺无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

Bodhisattvas constantly accord with living beings like this. Even if the realm of empty space ends, the realms of living beings end, the karma of living beings ends, and the afflictions of living beings end, my accordance with living beings will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

十者普皆回向

10. To Universally Transfer All Merit

复次善男子，言普皆回向者，从初礼拜，乃至随顺，所有功德，悉皆回向尽法界虚空界，一切众生。

Moreover, good man, to universally transfer all merit is explained like this: all the merit I obtain from the first vow, to pay homage to all Buddhas, up to the ninth vow, to constantly accord with living beings, I universally transfer to all living beings in the entire Dharma Realm and the realm of empty space.

愿令众生常得安乐，无诸病苦。欲行恶法，皆悉不成。所修善业，皆速成就。关闭一切诸恶趣门。开示人天涅槃正路。

May all living beings always obtain peace and happiness, free from all sickness and suffering. May all those who want to commit evil not succeed. May all good deeds be quickly accomplished. May I close all gates to the evil destinies and reveal the right paths of humans, heavens, and Nirvana.

若诸众生，因其积集诸恶业故，所感一切极重苦果，我皆代受。令彼众生，悉得解脱，究竟成就无上菩提。

If living beings are reaping all the extremely heavy, bitter fruits of their evil karma, I will take on all of this suffering on their behalf, so that all these beings can be liberated and achieve supreme Bodhi.

菩萨如是所修回向，虚空界尽，众生界尽，众生业尽，众生烦恼尽，我此回向无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

The Bodhisattva cultivates transference like this. The Bodhisattvas constantly accord with living beings like this. Even if the realm of empty space ends, the realms of living beings end, the karma of living beings ends, and the afflictions of living beings end, my transference will never end. It continues thought after thought without interruption; in the karma of body, speech, and mind there is no weariness.

善男子，是为菩萨摩訶萨十种大愿，具足圆满。若诸菩萨于此大愿随顺趣入，则能成熟一切众生。则能随顺阿耨多罗三藐三菩提。则能成满普贤菩萨诸行愿海。

Good man, these are the ten great vows of the Bodhisattva Mahasattva, perfectly complete. If all Bodhisattvas follow and enter into these great vows, then they will be able to bring all living beings to maturity. They will be able to accord with anuttara-samyak-sambodhi and fulfil the sea of practices and vows of Samantabhadra Bodhisattva.

是故善男子，汝于此义，应如是知。若有善男子善女人，以满十方无量无边不可说不可说佛刹极微尘数一切世界上妙七宝，及诸人天最胜安乐，布施尔所一切世界所有众生，供养尔所一切世界诸佛菩萨，经尔所佛刹极微尘数劫相续不断，所得功德。若复有人，闻此愿王，一经于耳，所有功德，比前功德，百分不及一，千分不及一，乃至优波尼沙陀分亦不及一。

Therefore, good man, you should understand the meaning in this way. Suppose a good man or good woman fills up all the worlds with the supremely wondrous seven jewels, the number of these worlds being as great as the number of fine motes of dust in measureless, boundless, ineffably ineffable Buddha-lands throughout the ten directions; and also fills up those worlds with the most supreme peace and happiness known to Devas and humans, and gives all of these things to all living beings in all of those worlds; and makes offerings of these things to all the Buddhas and Bodhisattvas in all of those worlds, continuously doing so without cease for kalpas as numerous as the fine motes of dust in all of those Buddha-lands. The total of all the merit that would

be acquired from these acts, when compared to all the merit of a person who hears these kings of vows, even if they pass by his ears just once, does not measure up to one part in a hundred, one part in a thousand, or even one part in an upanishad.

或复有人以深信心，于此大愿受持读诵，乃至书写一四句偈，速能除灭五无间业。所有世间身心等病，种种苦恼，乃至佛刹极微尘数，一切恶业，皆得销除。一切魔军，夜叉罗刹，若鸠槃荼，若毗舍闍，若部多等，饮血啖肉，诸恶鬼神，悉皆远离。或时发心亲近守护。

Moreover, if someone, with a mind of deep faith, reads, recites, and upholds these great vows, or even writes out one four-line verse, he will be able to quickly eradicate the karma of the five uninterrupted offences¹⁰. All the world's physical and mental illnesses, various kinds of suffering and afflictions, and even evil karma equal in amount to the fine motes of dust in all Buddha-lands will all be eliminated.

All the demonic armies, the Yakshas, Rakshasas, Kumbhandas, Pishachas, Bhutas, and so forth, all evil ghosts and spirits that drink blood and devour flesh will stay far away from this person – or else they will generate the resolve to be near and protect him.

是故若人诵此愿者，行于世间，无有障碍。如空中月，出于云翳。诸佛菩萨之所称赞，一切人天皆应礼敬，一切众生悉应供养。

Therefore, if someone recites these vows, he will move freely in the world without obstacles, like the moon coming out from the clouds. All Buddhas and Bodhisattvas will praise him; all humans and gods should pay homage and respect to him, and all living beings should make offerings to him.

¹⁰ The five uninterrupted offences (anantarika-karma): also called the five grave offences or the five heinous crimes. They are: 1. Killing one's father. 2. Killing one's mother. 3. Killing an Arhat, Bodhisattva, or any enlightened being. 4. Shedding the blood of a Buddha. 5. Creating a schism within the Sangha. These offences are so karmically heavy that committing any one of them leads to rebirth in the Avici hell immediately after death, where suffering continues without interruption.

此善男子，善得人身，圓滿普賢所有功德。不久當如普賢菩薩，速得成就微妙色身，具三十二大丈夫相。若生人天，所在之處，常居勝族。悉能破壞一切惡趣。悉能遠離一切惡友。悉能制伏一切外道。悉能解脫一切煩惱。如獅子王，摧伏群獸，堪受一切眾生供養。

This good man will easily be reborn as a human and will perfect all of Samantabhadra's merit. Not long after, he will be like Samantabhadra Bodhisattva and quickly attain a subtle and wondrous physical body, complete with the thirty-two marks of a great man. If he is born among humans or gods, he will always live in a noble family. He will be able to destroy all evil destinies and stay away from all evil friends. He will be able to subdue all external paths and achieve liberation from all afflictions. Like a lion king who defeats all beasts, he is worthy of receiving offerings from all living beings.

又復是人臨命終時，最後剎那。一切諸根悉皆散壞。一切親屬悉皆舍離。一切威勢悉皆退失。輔相大臣，宮城內外，象馬車乘，珍寶伏藏，如是一切，無復相隨。唯此願王，不相舍離。於一切時，引導其前，一剎那中，即得往生極樂世界。到已，即見阿彌陀佛。文殊師利菩薩。普賢菩薩。觀自在菩薩。彌勒菩薩等。此諸菩薩，色相端嚴，功德具足，所共圍繞。

Furthermore, when this person is on the verge of death, in his final moment of life, when all his roots are scattered and damaged, when all his relatives have left him, when all his power is withdrawn and lost; and when his ministers and great officials, palaces and cities, elephants, horses and carriages, and treasuries of precious jewels, when all such things can no longer accompany him, only these kings of vows will not desert him. At all times, they will guide him forward, and in an instant he will be reborn in the Land of Ultimate Bliss. Upon arrival, he will immediately see Amitabha Buddha, Manjushri Bodhisattva, Samantabhadra Bodhisattva, Avalokiteshvara Bodhisattva, Maitreya Bodhisattva, and others. These Bodhisattvas, their appearances dignified and majestic and their merit and virtue perfectly complete, will all surround him.

其人自见生莲华中，蒙佛授记。得授记已，经于无数百千万亿那由他劫，普于十方不可说不可说世界，以智慧力，随众生心，而为利益。不久当坐菩提道场。降服魔军。成等正觉。转妙法轮。能令佛刹极微尘数世界众生，发菩提心。随其根性，教化成熟。乃至尽于未来劫海，广能利益一切众生。

This person will see himself being born from a lotus and will receive a prediction from the Buddha. After receiving the prediction, throughout countless hundreds of millions of billions of nayutas of kalpas and throughout ineffably ineffable numbers of worlds in the ten directions, he will, by the power of wisdom, accord with the minds of living beings in order to benefit them. Not long after, he will sit in a Bodhimanda, subdue the demonic armies, realise equal and proper enlightenment, and turn the wondrous Dharma Wheel. He will enable living beings in worlds as many as fine motes of dust in all Buddha-lands to generate Bodhicitta. He will teach and bring them to maturity in accordance with their roots. Until the seas of future kalpas come to an end, he will greatly benefit all living beings.

善男子，彼诸众生，若闻若信此大愿王，受持读诵，广为人说，所有功德，除佛世尊，余无知者，是故汝等闻此愿王，莫生疑念，应当谛受。受已能读。读已能诵。诵已能持。乃至书写，广为人说。是诸人等，于一念中，所有行愿，皆得成就。所获福聚，无量无边。能于烦恼大苦海中，拔济众生，令其出离，皆得往生阿弥陀佛极乐世界。

Good men, if living beings hear or believe in these great kings of vows, and if they uphold, read, and recite these vows and teach them extensively to others, the amount of merit [they will obtain from these acts] is known to no one but the Buddhas, the World Honoured Ones.

Therefore, you who hear these kings of vows should have no doubts and reverently accept them. After accepting them, you should be able to read them. After reading them, you should be able to recite them. After reciting them, you should be able to uphold them, and even write them out and extensively explain them to others. Then, in a single thought, these people will be able to fulfil all of their practices and

vows. The blessings one will obtain are measureless and boundless. One will be able to rescue living beings from the vast sea of afflictions and suffering, enabling them to exit [the cycle of Samsara], so they can all be reborn in Amitabha Buddha's Land of Ultimate Bliss.

尔时普贤菩萨摩訶萨。欲重宣此义。普观十方。而说偈言。

At that time, Samantabhadra Bodhisattva Mahasattva, wishing to repeat this meaning, universally contemplated the ten directions and spoke these verses:

所有十方世界中，三世一切人师子。
我以清净身语意，一切遍礼尽无余。

To all lion-like teachers among men¹¹
in all worlds in the ten directions and three periods of time,
I, with purified body, speech, and mind,
pay homage universally without exception.

普贤行愿威神力，普现一切如来前。
一身复现刹尘身，一一遍礼刹尘佛。

By the power of Samantabhadra Bodhisattva's practices and vows,
I manifest universally before all Tathagatas.
With one body I manifest bodies as countless as the dust motes in all
lands,
each body paying homage to Buddhas as many as the dust motes in
all worlds.

于一尘中尘数佛，各处菩萨众会中。
无尽法界尘亦然，深信诸佛皆充满。

¹¹ Lion-like teachers among men/lions among men: "Lion" is a metaphor for the Buddha. The Buddha is the King of the Dharma Realm, like the lion is the king among all the animals.

In each mote are Buddhas as many as all motes of dust,
each dwelling amidst assemblies of Bodhisattvas.
Throughout the limitless Dharma Realm it is the same.
With deep faith I know that all Buddhas pervade and fill it.

各以一切音声海，普出无尽妙言辞。
尽于未来一切劫，赞佛甚深功德海。

Each of my manifestations, using all seas of sounds,
emits endless wonderful words;
Until the end of all future kalpas,
I thus praise the profound sea of merit of all Buddhas.

以诸最胜妙华鬘，伎乐涂香及伞盖。
如是最胜庄严具，我以供养诸如来。

With supremely wonderful flower garlands,
music, fragrances, perfumes, and umbrellas –
all superlative adornments such as these,
I make offerings to all Tathagatas.

最胜衣服最胜香，末香烧香与灯烛。
一一皆如妙高聚，我悉供养诸如来。

Using the most supreme garments and incense,
powdered incense, burning incense, lamps, and candles, too,
each and every kind of offering heaped as high as Mount Meru,
I offer everything to all Tathagatas.

我以广大胜解心，深信一切三世佛。
悉以普贤行愿力，普遍供养诸如来。

I, with a vast and great mind of supreme understanding,
deeply believe in all Buddhas of the three periods.
By the power of the practices and vows of

Samantabhadra Bodhisattva,
I make offerings universally to all Tathagatas.

我昔所造诸恶业，皆由无始贪嗔痴。
从身语意之所生，一切我今皆忏悔。

All the evil deeds I have ever committed,
arising from beginningless greed, anger, and delusion,
born of body, speech, and mind –
I now repent of them all.

十方一切诸众生，二乘有学及无学。
一切如来与菩萨，所有功德皆随喜。

All living beings of the ten directions,
including Learners and Non-learners in the Two Vehicles,
and all Tathagatas and Bodhisattvas, too –
In all their merit I rejoice completely.

十方所有世间灯，最初成就菩提者。
我今一切皆劝请，转于无上妙法轮。

All the Lights of the Worlds¹² in the ten directions
and those who first realised Bodhi –
I now persuade and beseech them all
to turn the unsurpassed and wondrous Dharma Wheel.

诸佛若欲示涅槃，我悉至诚而劝请。
唯愿久住刹尘劫，利乐一切诸众生。

All Buddhas who are about to enter Nirvana,
I, with utmost sincerity, persuade and beseech them thus:

¹² Another title for the Buddhas.

May they remain for kalpas as many as the motes of dust in all lands,
bringing happiness and benefit to all living beings.

所有礼赞供养福，请佛住世转法轮。
随喜忏悔诸善根，回向众生及佛道。

All blessings and good roots that come from homage, praises,
offerings,
inviting Buddhas to remain in the world and turn the Dharma wheel,
and from rejoicing and repenting, too,
I transfer to all living beings and the path of Buddhahood.

我随一切如来学，修习普贤圆满行。
供养过去诸如来，及与现在十方佛。

I follow and learn from all Tathagatas
and cultivate the perfect practices of Samantabhadra.
I make offerings to all the Tathagatas of the past
and the present Buddhas of the ten directions.

未来一切天人师，一切意乐皆圆满。
我愿普随三世学，速得成就大菩提。

As for all future Teachers of Devas and Humans¹³,
may all their wishes and aspirations be fulfilled.
I wish to follow and learn from the Buddhas of the three periods
to quickly realise great Bodhi.

所有十方一切刹，广大清净妙庄严。
众会围绕诸如来，悉在菩提树王下。

All Buddha-lands in the ten directions
are vast, pure, and wondrously adorned.

¹³ Teachers of Devas and Humans: another title for the Buddhas.

Many assemblies surround the Tathagatas,
all seated beneath Bodhi-Tree Kings.

十方所有诸众生，愿离忧患常安乐。
获得甚深正法利，灭除烦恼尽无余。

May all beings throughout the ten directions
be free from sorrow and suffering, always dwelling in peace and joy.
May they obtain the profound benefit of the True Dharma
and utterly extinguish all afflictions without remainder.

我为菩提修行时，一切趣中成宿命。
常得出家修净戒，无垢无破无穿漏。

As I have cultivated for the sake of Bodhi,
I have spent my past lives in every realm.
I often entered the monastic life and practised the pure precepts
without defilement, without breach, and without outflows.

天龙夜叉鵄槃荼，乃至人与非人等。
所有一切众生语，悉以诸音而说法。

Devas, dragons, Yakshas, Kumbhandas,
up to humans and non-humans and so forth –
in all the languages of all living beings,
I expound the Dharma with all sounds.

勤修清净波罗密，恒不忘失菩提心。
灭除障垢无有余，一切妙行皆成就。

I diligently cultivate the pure paramitas,
never forsaking Bodhicitta.
I eliminate all obstacles and defilements without exception,
and bring all wondrous practices to complete fulfilment.

于诸惑业及魔境，世间道中得解脱。
犹如莲华不著水，亦如日月不住空。

From all deluded karma and demonic states,
within the worldly path, I will gain liberation,
like a lotus untainted by the water,
like the sun and moon, which do not abide in the sky.

悉除一切恶道苦，等与一切群生乐。
如是经于刹尘劫，十方利益恒无尽。

May I completely eliminate the sufferings of all evil paths
and bring happiness to all living beings equally.
Thus, through kalpas as many as the dust motes in all lands,
I shall benefit the ten directions forever without end.

我常随顺诸众生，尽于未来一切劫。
恒修普贤广大行，圆满无上大菩提。

I shall constantly accord with all living beings
throughout all future kalpas without end.
I will ceaselessly cultivate Samantabhadra's vast and great practices
and fully realise the unsurpassed great Bodhi.

所有与我同行者，于一切处同集会。
身口意业皆同等，一切行愿同修学。

As for all beings who cultivate with me,
may we, gathering together in every place,
be equal in the karma of our body, speech, and mind,
and cultivate and learn all practices and vows together.

所有益我善知识，为我显示普贤行。
常愿与我同集会，于我常生欢喜心。

All good teachers who benefit me
and reveal to me the practices of Samantabhadra –
May they always wish to gather with me
and constantly take delight in me.

愿常面见诸如来，及诸佛子众围绕。
于彼皆兴广大供，尽未来劫无疲厌。

May I always see all the Tathagatas in person
and the assemblies of disciples surrounding them, too.
I vow to make vast and great offerings to them all,
throughout all future kalpas without weariness.

愿持诸佛微妙法，光显一切菩提行。
究竟清净普贤道，尽未来劫常修习。

May I uphold the subtle and wondrous Dharma of all Buddhas
and illuminate and reveal all the practices of Bodhi.
May I practise the absolutely pure path of Samantabhadra
and cultivate it always throughout all future kalpas.

我于一切诸有中，所修福智恒无尽。
定慧方便及解脱，获诸无尽功德藏。

In all of my existences,
the blessings and wisdom I cultivate are ever immeasurable.
Through concentration, wisdom, skilful means, and liberation,
I obtain endless treasury of merit.

一尘中有尘数刹，一一刹有难思佛。
一一佛处众会中，我见恒演菩提行。

In each mote of dust there are lands as many as all dust motes,
in each land inconceivable numbers of Buddhas;
and in each and every Buddha's assembly,
I see the constant performance of the practices of Bodhi.

普尽十方诸刹海，一一毛端三世海。
佛海及与国土海，我遍修行经劫海。

Everywhere throughout the seas of Buddha-lands in the ten directions,
within every single tip of a hair there are the seas of the three periods.
Among seas of Buddhas and in seas of lands,
I practise throughout seas of kalpas.

一切如来语清净，一言具众音声海。
随诸众生意乐音，一流佛辩才海。

The speech of all Tathagatas is pure,
each word containing many seas of sounds,
which accord with the minds and delights of all living beings.
Each sound flows forth from the Buddhas' seas of eloquence.

三世一切诸如来，于彼无尽语言海。
恒转理趣妙法轮，我深智力普能入。

All Tathagatas of the three periods,
with their inexhaustible seas of language,
constantly turn the wondrous Dharma Wheel of profound meaning.
With profound wisdom and power, I am able to fully enter it.

我能深入于未来，尽一切劫为一念。
三世所有一切劫，为一念际我皆入。

I can penetrate deeply into the future
and pass through all its kalpas in one thought.
All the kalpas of the three periods of time
I can enter in a single thought.

我于一念见三世，所有一切人师子。

亦常入佛境界中，如幻解脱及威力。

Within a single thought I behold the three periods
and all the lion-like teachers¹⁴ among men.
I also constantly enter the Buddha realms,
with their liberations that reveal all as illusion and their majestic
powers.

于一毛端极微中，出现三世庄严刹。
十方尘刹诸毛端，我皆深入而严净。

On each extremely fine hair-tip,
there appear the adorned lands of the three periods.
All hair-tips in lands as numerous as the motes of dust in the ten
directions –
I will deeply penetrate, adorn, and purify them all.

所有未来照世灯，成道转法悟群有。
究竟佛事示涅槃，我皆往诣而亲近。

All future World-illuminating Lights,
who attain enlightenment, turn the Dharma Wheel, awaken living
beings,
complete the Buddha's works and display Nirvana –
I will go before them all and draw near in reverence.

速疾周遍神通力，普门遍入大乘力。
智行普修功德力，威神普覆大慈力。

The miraculous power of reaching everywhere swiftly,
the power of the Mahayana, which can be entered by all gates
universally,
the power of wisdom-practice that cultivates all merits,
the majestic power that universally covers with great compassion.

¹⁴ Another title for the Buddhas. Please refer to footnote 10 for more information.

遍净庄严胜福力，无著无依智慧力。
定慧方便威神力，普能积集菩提力。

The power of supreme blessings to purify and adorn everywhere,
the power of wisdom free from attachment and dependence,
the majestic powers of concentration, wisdom, and skilful means,
the power of universally gathering and accumulating Bodhi.

清净一切善业力，摧灭一切烦恼力。
降服一切诸魔力，圆满普贤诸行力。

The power to purify all good deeds,
the power to destroy all afflictions,
the power to conquer all demons,
and the power to perfect all of Samantabhadra's practices.

普能严净诸刹海，解脱一切众生海。
善能分别诸法海，能甚深入智慧海。

Thoroughly capable of adorning and purifying all the seas of Buddha-
lands
and liberating all the seas of living beings;
skilfully discerning all the seas of dharmas
and deeply entering into the seas of wisdom;

普能清净诸行海，圆满一切诸愿海。
亲近供养诸佛海，修行无倦经劫海。

Universally capable of purifying all the seas of practices,
and perfecting all the seas of vows;
drawing near and making offerings to all the seas of Buddhas,
and tirelessly cultivating throughout seas of kalpas.

三世一切诸如来，最胜菩提诸行愿。
我皆供养圆满修，以普贤行悟菩提。

All the Tathagatas of the three periods,
with their practices and vows of Supreme Bodhi –
I offer to them all and practise until perfection,
and through the practices of Samantabhadra awaken to Bodhi.

一切如来有长子，彼名号曰普贤尊。
我今回向诸善根，愿诸智行悉同彼。

All Tathagatas have a foremost heir,
whose name is Venerable Samantabhadra.
I now dedicate all of my good roots:
May my wisdom and practices be equal to his.

愿身口意恒清净，诸行刹土亦复然。
如是智慧号普贤，愿我与彼皆同等。

May our bodies, speech, and minds always be pure
and may all practices and all lands be so, too.
Such wisdom is called Samantabhadra:
May I be equal to him in every way.

我为遍净普贤行，文殊师利诸大愿。
满彼事业尽无余，未来际劫恒无倦。

I, for the sake of purifying all the practices of Samantabhadra
and all the great vows of Manjushri,
complete all of their works without remainder,
practising tirelessly throughout endless future kalpas.

我所修行无有量，获得无量诸功德。
安住无量诸行中，了达一切神通力。

What I practise is without measure,
and I obtain immeasurable merits.
I abide in all the countless practices

and have thoroughly realised all miraculous powers.

文殊师利勇猛智，普贤慧行亦复然。
我今回向诸善根，随彼一切常修学。

The wisdom of Manjushri is courageous and vigorous,
so, too, are the wisdom and practices of Samantabhadra.
I now transfer all good roots
to constantly follow them in practice and learning.

三世诸佛所称叹，如是最胜诸大愿。
我今回向诸善根，为得普贤殊胜行。

Praised by all the Buddhas of the three periods –
such are these supreme great vows.
I now transfer all good roots
to attain the peerless practices of Samantabhadra.

愿我离欲命终时，尽除一切诸障碍。
面见彼佛阿弥陀，即得往生安乐刹。

May I at the time of death
eliminate all obstacles.
Beholding the Buddha Amitabha,
I instantly attain rebirth in the Land of Peace and Bliss.

我既往生彼国已，现前成就此大愿。
一切圆满尽无余，利乐一切众生界。

When I am reborn in that Land,
I shall immediately fulfil these great vows.
All shall be perfectly accomplished without remainder,
bringing benefits and happiness to all realms of living beings.

彼佛众会咸清净，我时于胜莲华生。
亲睹如来无量光，现前授我菩提记。

All the assemblies of that Buddha are completely pure.
I will then be born from a sublime lotus,
seeing with my own eyes the Tathagatha of Infinite Light,
who will presently grant me the prediction of Bodhi.¹⁵

蒙彼如来授记已，化身无数百俱胝。
智力广大遍十方，普利一切众生界。

After receiving the Tathagata's prediction,
I will manifest countless hundreds of kotis of bodies.
My vast power of wisdom will pervade the ten directions universally,
benefitting all realms of living beings.

乃至虚空世界尽，众生及业烦恼尽。
如是一切无尽时，我愿究竟恒无尽。

Until empty space and the worlds end,
living beings, their karma, and their afflictions end –
Since all things such as these have no end,
my vows will ultimately never cease.

十方所有无边刹，庄严众宝供如来。
最胜安乐施天人，经一切刹微尘劫。

Suppose in all the countless lands in the ten directions,
one makes offerings to the Tathagatas with manifold adorned
treasures
and gives the most supreme peace and happiness to Devas and
humans
for kalpas as numerous as the fine motes of dust in all lands.

¹⁵ To grant the prediction of Bodhi: in Sanskrit it is called ryakarana, which means the Buddha will tell this person when he will realise Buddhahood, in which land, his lifespan and how many sentient beings he can liberate, et cetera.

若人于此胜愿王，一经于耳能生信。
求胜菩提心渴仰，获胜功德过于彼。

If someone hears these supreme kings of vows,
generating faith upon them passing by their ears a single time,
if they seek to attain supreme Bodhi with a mind of yearning,
they shall gain superb merit surpassing that of the one before.

即常远离恶知识，永离一切诸恶道。
速见如来无量光，具此普贤最胜愿。

Such a person will always be far from evil teachers,
forever abandon all evil paths,
swiftly behold the Tathagata of Infinite Light,
and be endowed with these most supreme vows of Samantabhadra.

此人善得胜寿命，此人善来人中生。
此人不久当成就，如彼普贤菩萨行。

This person will obtain a supreme lifespan with ease,
this person will be born as a human with ease,
and this person will soon accomplish these practices of
Samantabhadra Bodhisattva.

往昔由无智慧力，所造极恶五无间。
诵此普贤大愿王，一念速疾皆消灭。

In the past, through lack of the power of wisdom,
one committed the five grave offences.
By reciting Samantabhadra's great kings of vows,
in a single thought they are swiftly extinguished.

族姓种类及容色，相好智慧咸圆满。
诸魔外道不能摧，堪为三界所应供。

His clan, family, kind, complexion,
good marks and wisdom all become complete.
All those of the demonic and external paths cannot overthrow him,
and he is worthy of offerings in the triple realms.

速詣菩提大树王，坐已降服诸魔众。
成等正觉转法轮，普利一切诸含识。

Swiftly he approaches the great Bodhi-tree King;
seated, he subdues all the demonic assemblies.
Upon attaining perfect enlightenment, he turns the Dharma wheel,
universally benefiting all living beings.

若人于此普贤愿，读诵受持及演说。
果报唯佛能证知，决定获胜菩提道。

If one embraces these vows of Samantabhadra,
reads, recites, upholds, and expounds them –
the fruits one will reap only the Buddhas can know,
and one will certainly attain the supreme path of Bodhi.

若人诵此普贤愿，我说少分之善根。
一念一切悉皆圆，成就众生清净愿。

If a person recites these vows of Samantabhadra,
I will speak of only a small portion of his good roots:
in one thought he will perfect everything
and accomplish the pure aspirations of living beings.

我此普贤殊胜行，无边胜福皆回向。
普愿沉溺诸众生，速往无量光佛刹。

With respect to these supreme practices of Samantabhadra,
I transfer all of the boundless, peerless blessings gained therefrom:
May all drowning living beings

swiftly attain rebirth in the Land of Infinite Light Buddha (Amitabha).

尔时，普贤菩萨摩诃萨，于如来前，说此普贤广大愿王清净偈已。善财童子，踊跃无量，一切菩萨，皆大欢喜。如来赞言：‘善哉！善哉！’

At that time, when Samantabhadra Bodhisattva Mahasattva, in front of the Tathagata, had finished speaking these pure verses on Samantabhadra's vast and great kings of vows, Sudhana jumped up in boundless joy. All the Bodhisattvas were also filled with great joy. The Tathagata praised him, saying, "Well done, well done."

尔时，世尊与诸圣者菩萨摩诃萨，演说如是不可思议解脱境界胜法门时，文殊师利菩萨而为上首。诸大菩萨，及所成熟六千比丘，弥勒菩萨而为上首。贤劫一切诸大菩萨，无垢普贤菩萨而为上首。一生补处住灌顶位诸大菩萨，及余十方种种世界，普来集会。一切刹海极微尘数菩萨摩诃萨众、大智舍利弗、摩诃目犍连等而为上首。

At that time, when the Tathagata and all the sagely Bodhisattva Mahasattvas were expounding this supreme Dharma gate of the inconceivable state of liberation, Manjushri Bodhisattva as their leader, [the following groups were also present:] all the great Bodhisattvas and the six thousand Bhikshus who had reached maturity, with Maitreya Bodhisattva as their leader; all the great Bodhisattvas of the Auspicious Kalpa, with the stainless Samantabhadra Bodhisattva as their leader; and all the great Bodhisattvas who were in the position of One-Life-to-Go, abiding in the Stage of Consecration, were gathered together with all the remaining Bodhisattvas from the multitude of worlds in the ten directions. The Bodhisattva Mahasattvas in these assemblies were as numerous as the fine motes of dust in all seas of lands. Also present were the Shariputra of Great Wisdom, and Maha-Maudgalyayana, and so forth, who each headed their own assemblies.

诸大声闻，并诸人天一切世主、天、龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人非人等一切大众，闻佛所说，皆大欢喜，信受奉行。

All the great Sound Hearers, the lords of human and heavenly worlds, Devas, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas¹⁶, humans, non-humans and so forth, upon hearing what the Buddha had said, were all filled with great joy. They all faithfully accepted, upheld, and practised it accordingly.

¹⁶ These are the Eight Legions of supernatural beings who protect the Dharma.

功德回向

Merit Transfer

愿生西方净土中
九品莲花为父母
花开见佛悟无生
不退菩萨为伴侣

May we be born in the Western Pure Land
Have the nine grade lotuses as our parents
When the lotuses open, we will see the Buddha
and awaken to the truth of non-arising
With non-regressing Bodhisattvas as our companions.