

南無大行普賢菩薩



入不思議解脫境界

普賢行願品

(大方廣佛華嚴經：四十華嚴·卷四十)

唐 罽賓國三藏般若 奉詔譯

南無華嚴會上佛菩薩(三稱)

爾時普賢菩薩摩訶薩稱歎如來勝功德已·

告諸菩薩及善財言·善男子·如來功德假

ON ENTERING THE INCONCEIVABLE STATE
OF LIBERATION THROUGH

***THE PRACTICES AND VOWS OF THE
BODHISATTVA SAMANTABHADRA***

(*THE AVATAMSAKA SUTRA*, Chapter 40)

Translated into Chinese from Sanskrit by

Dharma Master Prajna (8th Century)

Translated from Chinese into English by

UPASIKA CHIHMAN (MISS. P.C. LEE)

Namo Hwa-Yen Huen Sang Fo Pu Sa (three times)

When the Bodhisattva *Mahasattva Samantabhadra* having discoursed upon and praised the exalted merits and virtues of the *Tathagata*, He addressed the Celestial Youth Treasure of Merit *Kumara Sudhana* and a great company of Bodhisattvas as follows: O Noble-minded Man, the (infinite) merits and virtues of the *Tathagata* are so great and

使十方一切諸佛・經不可說不可說佛刹極
微塵數劫・相續演說不可窮盡・若欲成就
此功德門・應修十種廣行願・
何等爲十・

一者禮敬諸佛

二者稱讚如來

三者廣修供養

四者懺悔業障

五者隨喜功德

六者請轉法輪

七者請佛住世

wonderful. If such were preached by all the Buddhas of the ten directions who consecutively enumerated them during unspeakable and incalculable aeons in the Buddha-domains equal to the smallest dust-motes (in the atmosphere) in number, they could not thereby be exhausted. If (there be any who) aspire to attain this high state of merit, (let them understand that) its realization depends upon the attainment of the Ten Great Vows: the vows of widest and highest aspiration and the actual practice of them.

And what are the Ten Great Vows? They are:

1. To pay the highest homage and respect to all Buddhas.
2. To preach (the virtue of) and to praise (the glory of) the *Tathagatas*.
3. To make abundant offerings for the veneration to the Buddhas.
4. To repent and confess one's evil deeds and evil karma.
5. To approve of and rejoice at the merits and virtues of others.
6. To request the Buddhas to set in motion "The Wheel of Dharma".
7. To request the Buddhas to remain in the

八者常隨佛學

九者恆順眾生

十者普皆迴向

善財白言・大聖・云何禮敬乃至迴向・

1.普賢菩薩告善財言・善男子・言禮敬諸佛者・所有盡法界虛空界十方三世一切佛刹極微塵數諸佛世尊・我以普賢行願力故・深信解如對目前・悉以清淨身語意業常修禮敬・

一一佛所皆現不可說不可說佛刹極微塵數

world.

8. To be faithful follower of “The Teaching of the Buddhas” forever.
9. To be always in harmony with all beings.
(bestowing on them gifts according to their needs.)
10. To dedicate all of one’s merits to (benefit) all beings.

The *Kumara Sudhana* said to the Bodhisattva *Samantabhadra*: “What course shall we follow, O Holy One, to fulfil all these virtues, from “rendering homage to Buddhas” to “turning over one’s own merits” to all beings?”

1. The Bodhisattva *Samantabhadra* replied to the *Kumara Sudhana*: “O Noble-minded Man, as to what is said regarding the “homage and respect of the Buddhas ”, it means that by the power of the Virtues and the Vows of the Bodhisattva *Samantabhadra*, I (“I” means any person) have profound faith and deep understanding, as though I were face to face simultaneously with all the Buddhas of all the Buddha-worlds (such Buddhas) equal to the (flying) smallest dust- motes in number, throughout the worlds of Dharma and the empty space of the ten directions and the three periods of time. I worship and adore them constantly

身・一一身・遍禮不可說不可說佛刹極微
塵數佛・

虛空界盡我禮乃盡・以虛空界不可盡故・
我此禮敬無有窮盡・如是乃至眾生界盡・
眾生業盡・眾生煩惱盡・我禮乃盡・而眾
生界乃至煩惱無有盡故・我此禮敬無有窮
盡・念念相續無有間斷・身語意業無有疲
厭・

2.復次・善男子・言稱讚如來者・所有盡法
界虛空界十方三世一切刹土・所有極微一
一塵中皆有一切世間極微塵數佛・一一佛

with my pure deeds viz. the bodily, vocal, and mental deeds.”

Before every Buddha in the Buddha land, I present myself by (miraculous) transformation in unutterable and innumerable bodies like unto the smallest specks of dust in number. With every one of my manifestations I pay homage to all the Buddhas of every *Buddha-domain* and such Buddhas are equal to the smallest dust-motes in number.

My homage will end when the limitation of infinite space is ended, as the space is boundless, so also is my homage to the Buddhas without end. So is it, when the spheres of beings are ended, the karmas of beings are ended, the sorrows of beings (*klesa*) are ended, these too are endless: even so is my homage to all the Buddhas endless. Thought following upon thought without interruption, and in bodily, vocal, and mental deeds without weariness.

2. *Āgain*, O Noble-minded Man, what signifies “to preach (the virtues of) and to praise (the glories of) the *Tathagatas*”? It means that in the smallest dust-motes of all the worlds of the ten directions, and the three periods of time throughout the Dharma-circles and the empty space, upon each speck of dust, there the

所皆有菩薩海會圍繞。

我當悉以甚深勝解現前知見。各以出過辯
才天女微妙舌根。一一舌根出無盡音聲
海。一一音聲出一切言辭海。稱揚讚歎一
切如來諸功德海。窮未來際相續不斷。盡
於法界無不周遍。

如是虛空界盡。眾生界盡。眾生業盡。眾
生煩惱盡。我讚乃盡。而虛空界乃至煩惱
無有盡故。我此讚歎無有窮盡。念念相續
無有間斷。身語意業無有疲厭。

3.復次。善男子。言廣修供養者。所有盡法

Buddhas are dwelling, equal in number to the smallest specks of dust of all the worlds. And each Buddha is surrounded by an assembly of Bodhisattvas, as wide as the ocean.

I shall apply my profound insight and my temporal knowledge to fathom them till I thoroughly understand, then will I praise them with my oration, as though it was with the angelic and eloquent tongues of the Goddess (*Sarasvati*). Each tongue emitting a boundless ocean of all forms of sound, each voice emitting a boundless ocean of all forms of speech, proclaiming the ocean of the merits of all *Tathagatas*. Such praises shall continue without cessation through endless time and the limitless realms of the Dharma-worlds.

My praises will cease when the void of space is ended, (or) the spheres of beings are ended, (or) the karmas of beings are ended, (or) the sorrows of beings are ended. But all the things from the void of space even to the sorrows of beings are endless: so also are my praises endless; thought succeeding thought without interruption; and in bodily, vocal, and mental deeds without weariness.

3. *Ā*gain, O Noble-minded Man, what is meant by “abundant offerings out of veneration

界虛空界十方三世一切佛刹極微塵中。一一各有一切世界極微塵數佛。一一佛所種種菩薩海會圍繞。我以普賢行願力故。起深信解現前知見。悉以上妙諸供養具而爲供養。所謂華雲。鬘雲。天音樂雲。天傘蓋雲。天衣服雲。天種種香。塗香。燒香。末香。如是等雲。一一量如須彌山王。然種種燈。酥燈。油燈。諸香油燈。一一燈炷如須彌山。一一燈油如大海水。以如是等諸供養具常爲供養。

善男子。諸供養中法供養最。所謂如說修

to the Buddhas”? It means that in the smallest dust-motes of the Buddha-domains of the Dharma-circles and of the empty space, and of the ten directions and three periods of time, in each speck of dust exists the Buddhas, equal in number to the smallest dust-motes of all worlds. Each Buddha is surrounded by an ocean-wide assembly of Bodhisattvas, in whom, I have profound faith and reverent understanding through the power of the Vows of the Bodhisattva *Samantabhadra*. I will offer them the most rare and wondrous gifts such as the flowery-clouds, garland-clouds, heavenly music-clouds, celestial tapestry-clouds, angelic garment-clouds; all kinds of heavenly perfumes, scented balms, aromatic incenses, aromatic powders, each equal in quantity to *Mount Sumeru* (the king of mountains). I will present lighted lamps of various kinds, such as the cream lamps, the oil lamps, and the lamps of sweet perfumes. The wick of each lamp being in size as *Mount Sumeru*, and the burning oil of each as great as the water of the ocean. Ceaselessly will I offer such gifts, in veneration.

O Noble-minded Man, among all gifts, the crown of them is the gifts of Dharma. Such gifts are called: the offering of “Following the

行供養・利益眾生供養・攝受眾生供養・
代眾生苦供養・勤修善根供養・不捨菩薩
業供養・不離菩提心供養・
善男子・如前供養無量功德・比法供養一
念功德百分不及一・千分不及一・百千俱
胝那由他分・迦羅分・算分・數分・喻分・
優波尼沙陀分亦不及一・何以故・以諸如
來尊重法故・以如說行出生諸佛故・若諸
菩薩行法供養・則得成就供養如來・如是
修行是真供養故・此廣大最勝供養・
虛空界盡・眾生界盡・眾生業盡・眾生煩

instructions (of all Buddhas), the offering of benefits for all beings, the offering of taking upon oneself the suffering of others, the offering of fostering the root of merit diligently, the offering of swerving not, from the Bodhisattva vows; and the offering of departing not, from the love of the *Bodhicitta*.”

O Noble-minded Man, truly the merit to be derived from the offering of (material) gifts, such as those enumerated, are infinite; yet, in comparison with a single thought of Dharma (they are as nothing). Those merits (derived from material offerings), would not be equal to a hundredth part (of the merit of a thought of Dharma); nay, not to a hundred thousandth part of *koties*, of *nayutas*, of *kalans*, and of *upannishads*. And why? Because the Dharma is held in the highest esteem by all the *Tathagatas*. Moreover, all Buddhas are begotten from the Dharma, through the perfecting of their conduct in accordance with it. If the Bodhisattvas make offering to the Dharma (to the Buddhas) then their offerings to the *Tathagatas* are completed. Thus do the Bodhisattvas present the truest offering of gifts to the *Tathagatas*.

My offering of such great and noble gifts to the Buddhas will only cease if the void of

惱盡・我供乃盡・而虛空界乃至煩惱不可
盡故・我此供養亦無有盡・念念相續無有
間斷・身語意業無有疲厭・

4.復次・善男子・言懺除業障者・菩薩自念
我於過去無始劫中・由貪瞋癡・發身口意・
作諸惡業無量無邊・若此惡業有體相者・
盡虛空界不能容受・我今悉以清淨三業・
遍於法界極微塵刹一切諸佛菩薩眾前・誠
心懺悔後不復造・恆住淨戒一切功德・
如是虛空界盡・眾生界盡・眾生業盡・眾
生煩惱盡・我懺乃盡・而虛空界乃至眾生

space is ended, (or) the spheres of beings are ended, (or) the *karmas* of beings are ended, (or) the sorrows of beings are ended. But as all the things from the void of space to the sorrows of all beings are endless; so also will my offering to Buddhas endless. Thought succeeding thought without interruption, in bodily, vocal, and mental deeds without weariness.

4. *Āgain*, O Noble-minded Man, what is meant by “repenting and confessing one’s evil deeds and evil karma”? A Bodhisattvas would think thus: all the evil deeds I have committed hitherto during the *Kalpas* without beginning of the past, caused by the emotion of lust, hatred, and stupidity leading to bodily, speech, and mental actions are boundless. If such deeds were corporeal and in forms, all the empty spaces unlimited as it is, could not contains them. I now confess and repent them all, by my three purified deeds of body, speech, and mind, and with a sincere heart, pledging myself not to commit any evil deed here-after. I will always keep myself pure in the prohibitive precepts, and in all active moral deeds.

I will lay this repentance before all the Buddhas and Bodhisattvas of all worlds and Dharma- circles equal in number to the smallest

煩惱不可盡故・我此懺悔無有窮盡・念念
相續無有間斷・身語意業無有疲厭・

5.復次・善男子・言隨喜功德者・所有盡法
界虛空界十方三世一切佛刹極微塵數諸佛
如來・從初發心爲一切智・勤修福聚不惜
身命・經不可說不可說佛刹極微塵數劫・
一一劫中捨不可說不可說佛刹極微塵數頭
目手足・如是一切難行苦行・圓滿種種波
羅蜜門・證入種種菩薩智地・成就諸佛無
上菩提・及般涅槃分布舍利・所有善根我
皆隨喜・

dust- motes. My repentance will cease when the void of space is ended, (or) the spheres of beings are ended, (or) the karmas of beings are ended, (or) the sorrows of beings are all ended. But as all the things from the void of the space to the sorrows of beings are endless, so also is my repentance endless. Thought succeeding thought without interruption, in bodily, vocal, and mental deeds without weariness.

5. *Again*, O Noble-minded Man, what is meant by “approving of and rejoicing at the merits and virtues of others”? In Buddha lands, the Buddhas, equal in number to the smallest dust-motes of all the worlds, throughout all the Dharma-circles and empty space, of the ten directions and three periods of time, have devoted their lives to the sole purpose of acquiring all wisdom, and diligently accumulating merit. Since they began to direct their minds (toward *Bodhicitta*), throughout the duration of unutterable and innumerable *kalpas* and in Buddha-domains, equal in number to the smallest dust-motes of all worlds. During each *Kalpa*, having sacrificed their heads, eyes, hands, and feet, in unutterable and incalculable number as the smallest dust-motes of Buddha-spheres, having thus overcome all difficulties,

及彼十方一切世界六趣四生一切種類・所有功德乃至一塵・我皆隨喜・

十方三世一切聲聞及辟支佛・有學無學・所有功德我皆隨喜・

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・

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・

and accomplished all the arduous tasks, perfected the various stages of *paramitas*, passing through the experiences of the Bodhisattva-wisdom, and accomplished the highest *Bodhi* of Buddhas till entered into *Parinirvana*, whereupon they distributed the *sariras*. All such good roots of merit I emulate and rejoice in.

Moreover, whatever merit or virtue may be possessed by any being either, of the six realms of existence, or belonging to the four kinds of birth, or belonging to any species of life in the worlds of the ten directions, though such merit may be as infinitesimal as a grain of dust, all will have my support and corresponding regard. With all such I rejoice.

Again, all the *Sravakas*, the *Pratyeka-Buddhas*, *Arhats*, and those who are still to be advanced on the path of discipline, all such are the saints of the ten directions and the three periods of time, with whom I rejoice at their merit if any may be possessed.

All the Bodhisattvas who through infinite self-sacrifice and boundless achievement have overcome all obstacles and having formed the wish to attain the highest goal of *Bodhi*, with them also I rejoice in their vast merits.

Thus, even though the void of space,

6.復次·善男子·言請轉法輪者·所有盡法界虛空界十方三世一切佛刹極微塵中·一一各有不可說不可說佛刹極微塵數廣大佛刹·一一刹中念念有不可說不可說佛刹極微塵數一切諸佛成等正覺·一切菩薩海會圍繞·而我悉以身口意業種種方便·殷勤勸請轉妙法輪·如是虛空界盡·眾生界盡·眾生業盡·眾生煩惱盡·我常勸請一切諸佛轉正法輪無有窮盡·念念相續無有間斷·身語意業無有疲厭·

together with the states of beings, with the karmas of beings, with the sorrows of beings, though all these be ended, yet, my approval and joy in the merits of all beings will not be ended. Thought succeeding thought without interruption, in bodily, vocal, and mental deeds without weariness.

6. *Again, O Noble-minded Man, what is meant by requesting the Buddhas to set in motion "the Wheel of Dharma"?* It means that I will apply my bodily, speech, and mental efforts, and various expedient means, and the most skilful methods, earnestly to request the Buddhas to rotate the wondrous Wheel of Dharma. Such Buddhas are incalculable in number as the smallest (flying) dust-motes of the Buddha- domains of the ten directions, and the three periods of time, throughout the Dharma-realms and the empty space; each dust-motes respectively contains therein unutterable and innumerable vast Buddha lands, equal in number to the smallest dust-motes. In each country dwell innumerable and ineffable Buddhas equal to the smallest dust-motes in number. Each moment there are Buddhas, equal to the smallest dust-motes in number, who are attaining enlightenment, and each are surrounded

7.復次·善男子·言請佛住世者·所有盡法界虛空界十方三世一切佛刹極微塵數諸佛如來·將欲示現般涅槃者·及諸菩薩聲聞緣覺有學無學·乃至一切諸善知識·我悉勸請莫入涅槃·經於一切佛刹極微塵數劫·爲欲利樂一切眾生·如是虛空界盡·眾生界盡·眾生業盡·眾生煩惱盡·我此勸請無有窮盡·念念相續無有間斷·身語意業無有疲厭·

by an ocean-wide assembly of all Bodhisattvas. I constantly request such Buddhas to turn the Wheel of Right Dharma. Thus, even though the space of void has ended, and likewise the states of beings, the karmas of beings, and the sorrows of beings, all have ended, yet my request is endless. Thought succeeding thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

7. *Again*, O Noble-minded Man, what is meant by “requesting the Buddhas to remain in the world”? The Buddhas are infinite in number as the minutest dust-motes of the ten directions and three periods of time throughout the Dharma-realms and empty space; and so are the Bodhisattvas, the *Sravakas*, the *Pratyeka-Buddhas*, the *Arhats*, the partly learned ones, and the well learned laymen, when they set their minds on the attainment of *Nirvana*; I entreat them all to remain in touch with living beings, instead of entering *Nirvana*; even to the duration of *kalpas* of Buddha lands, equal to the minutest dust-motes in number, in order to benefit all living beings. Thus even though the void of space has ended, and likewise the states of beings, the karmas of beings, and the sorrows of beings, though all such have ended, yet, my

8.復次·善男子·言常隨佛學者·如此娑婆
世界毗盧遮那如來·從初發心精進不退·
以不可說不可說身命而為布施·剝皮為
紙·析骨為筆·刺血為墨·書寫經典積如
須彌·為重法故·不惜身命·何況王位城
邑聚落宮殿園林·一切所有·及餘種種難
行苦行·乃至樹下成大菩提·示種種神通·
起種種變化·現種種佛身·處種種眾會·
或處一切諸大菩薩眾會道場·或處聲聞及
辟支佛眾會道場·或處轉輪聖王小王眷屬
眾會道場·或處刹利及婆羅門長者居士眾

request to the Buddhas is endless. Thought succeeds thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

8. *Again, O Noble-minded Man, what is meant by being “Under Buddhas’ guidance forever”?* It means, for instance, the Buddha *Sakyamuni*, who was the vehicle for the power of *Tathagata Vairocana* of the *Saha-world*, who, from the beginning, when He made an earnest wish (for obtaining *Buddhahood*, in order to deliver all beings), and having made the exquisite advance by continuous skilful exertion, and sacrificed of His lives and bodies, in unutterable and countless number, for the sake of almsgiving. He stripped off His own skin for paper, used His own blood for ink, and His bones for writing-instruments. Thus the scripture have been written in bulk as great as *Mount Sumeru*. In appreciation of the Dharma, He would disregard the royal thrones, kingdoms, palaces, gardens, and all that belonged to Him. He spared no energy in his arduous and painstaking career, until He accomplished the great *Bodhi* under the sacred *Bodhi tree*. Then He displayed various exalted powers (*Abhidjnas*), manifested various transmutations,

會道場・乃至或處天龍八部・人非人等眾
會道場・處於如是種種眾會・以圓滿音如
大雷震・隨其樂欲成熟眾生・乃至示現入
於涅槃・

如是一切我皆隨學・如今世尊毗盧遮那・
如是盡法界虛空界十方三世一切佛刹所有
塵中・一切如來皆亦如是・於念念中我皆
隨學・如是虛空界盡・眾生界盡・眾生業
盡・眾生煩惱盡・我此隨學無有窮盡・念
念相續無有間斷・身語意業無有疲厭・

revealed various Buddha-figures of the three *kayas*, and presided at the various assemblies; such as the assemblies of Great Bodhisattvas, the assemblies of *Sravakas* and *Pratyeka-Buddhas*, the assemblies of *cakravarti* (world rulers) and petty kings (scattered corn kings) and their retinues, the assemblies of *kshatriya* (warrior-statesmen), *brahmin*, elders, and laymen, the assemblies of *devas* (gods), *nagas* (dragon), eight divisions of supernatural beings, human, and non-human. At these assemblies and sanctuaries, He spoke with the full and round voice of thunder, with expedient means and skilful methods, teaching the beings in manner befitting their inclinations and happiness. Thus He led them to the maturity (of *Bodhi*), until He entered into Nirvana.

All these examples I will follow, not only that of the present World-Honoured One *Vairocana*, but of all the *Tathagatas* of the Buddha lands, equal in number to the dust-motes of the ten directions and three periods of time, throughout the Dharma-realms and empty space. I will follow the examples of the Buddhas from thought to thought. Even thought the void of space has ended, and the worlds of beings, the karmas of beings, the

9.復次·善男子·言恆順眾生者·謂盡法界
虛空界十方刹海所有眾生種種差別·所謂
卵生·胎生·濕生·化生·或有依於地水
火風而生住者·或有依空及諸卉木而生住
者·種種生類·種種色身·種種形狀·種
種相貌·種種壽量·種种族類·種種名號·
種種心性·種種知見·種種欲樂·種種意
行·種種威儀·種種衣服·種種飲食·處
於種種村營聚落·城邑宮殿·
乃至一切天龍八部·人非人等·無足二足
四足多足·有色無色·有想無想·非有想

sorrows of beings all have ended. yet, my practice and following of the examples of the Buddhas will not be ended. Thought succeeds thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

9. *Again, O Noble-minded Man, what is meant by “Always in harmony with beings”?* It means always accommodate and benefit all living beings of the worlds of ten directions and three periods of time. throughout the Dharma-circles and empty space: they are known as the beings to be born from the womb, from the egg, from moisture, and produced by metamorphosis. They live in different elements, either abiding on the earth, in the water, in the fire (that is heat), or in the wind (air). There are also some beings dwelling in space, living in forests and bushes. They are of various species, forms, appearances, life-spans, names, natures, knowledge, habits, characteristics, manners, costumes, and diets. They dwell at innumerable abiding places: in towns, villages, cities, and palaces.

They comprise the *devas*, the *nagas*, the eight divisions of supernatural beings, human, and non-humans: some have no feet, some two feet, some four feet, and others have many feet;

非無想・如是等類我皆於彼隨順而轉・種種承事種種供養・如敬父母・如奉師長及阿羅漢乃至如來等無有異・

於諸病苦爲作良醫・於失道者示其正路・於闇夜中爲作光明・於貧窮者令得伏藏・菩薩如是平等饒益一切眾生・何以故・菩薩若能隨順眾生則爲隨順供養諸佛・若於眾生尊重承事則爲尊重承事如來・若令眾生歡喜者則令一切如來歡喜・何以故・諸佛如來以大悲心而爲體故・因於眾生而起大悲・因於大悲生菩提心・因菩提心成

some are with form, some without form; with sense, without sense, or neither with or without sense. All of these shall be accommodated and served by me (according to their needs and their natures), as attentively as I would show filial respect to my parents, due respect to my teachers, to elders, and *arhats*, up to the *Tathagatas*, all in equality.

I will be a good doctor to those who are sick, a guide to those who have wandered away from the right path. I will be a bright light to those who wander in darkness. I will enable the poor and destitute to discover hidden treasure. A Bodhisattva should thus benefit all beings in equal treatment, and bestow his loving care on all beings alike. And why? Because if a Bodhisattva serves all beings that is equal to serving the Buddhas dutifully. To hold all beings in high esteem, and render them respectful services, that is equal to revering and serving the *Tathagatas*. To make all beings happy, is to please all *Tathagatas*. And why? Because the Great Compassionate Heart is the essence of *Buddhahood*. For the sake of (delivering) all beings, (the Bodhisattva) develops Great Compassion, and from the Great Compassion springs the *Bodhicitta*, and from

等正覺。

譬如曠野沙磧之中。有大樹王。若根得水。枝葉華果。悉皆繁茂。生死曠野。菩提樹王亦復如是。一切眾生而為樹根。諸佛菩薩而為華果。以大悲水饒益眾生。則能成就諸佛菩薩智慧華果。何以故。若諸菩薩以大悲水饒益眾生。則能成就阿耨多羅三藐三菩提故。是故菩提屬於眾生。若無眾生。一切菩薩終不能成無上正覺。善男子。汝於此義應如是解。以於眾生心平等故。則能成就圓滿大悲。以大悲心隨眾生故。則能成

Bodhicitta comes the Enlilghtenment.

This is like unto the king *Bodhi trees* growing in the wilderness and barren-desert; (if it gets no water, it wilts and dies, but) if its roots be well watered, we shall see it flourishing with full foliage, blossoming in its full efflorescence, and bearing plentiful fruit. It will live to the full length of its normal existence. A king *Bodhi-tree* is even thus, all living beings are roots of the *Bodhi tree*, the Buddhas and the Bodhisattvas are its fruits and its flowers. If (Bodhisattvas) apply the water of Great Compassion to all beings (who form its roots), the *Bodhi-tree* will bloom with flowers, and bear the fruits of the wisdom of Buddhas and Bodhisattvas. And why? If Bodhisattvas apply the nectar of Great Compassion to benefit all beings, they will attain the Supreme Perfect Enlightenment. Therefore the beings are essential to the *Bodhi*; for without them, there are no Bodhisattvas able to attain the Supreme Perfect Enlightenment. Ponder O Noble-minded Man, on the truth in this parable. Look upon all beings with impartial mind and equality. thus will the Great Compassion be brought to the state of fullness and completion. To bestow the Great Compassion upon all beings, that is equal

就供養如來・菩薩如是隨順眾生・虛空界
盡・眾生界盡・眾生業盡・眾生煩惱盡・
我此隨順無有窮盡・念念相續無有間斷・
身語意業無有疲厭・

10.復次・善男子・言普皆迴向者・從初禮
拜乃至隨順所有功德・皆悉迴向盡法界虛
空界一切眾生・願令眾生常得安樂無諸病
苦・欲行惡法皆悉不成・所修善業皆速成
就・關閉一切諸惡趣門・開示人天涅槃正
路・若諸眾生因其積集諸惡業故・所感一
切極重苦果我皆代受・令彼眾生悉得解

to serving the *Tathagatas* (to their satisfaction). My compassionate embrace of all beings shall never cease. Even though void of space has ended, the worlds of beings, the karmas of beings, and the sorrows of beings are all ended, yet, my boundless compassion is endless. Thought succeeds thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

10. *Again*, O Noble-minded Man, what signifies “Dedicating all one’s merits (to benefit all sentient beings)”? This means that all one’s merits acquired from the first vow of paying the highest homage and respect to all Buddhas, up to and including the vow to dedicating all one’s merit to all beings. All these shall be transferred to all beings throughout the Dharma-worlds and immeasurable spaces of the universe, wishing them to be constantly peaceful and happy without sickness or suffering. I will see all beings’ evil projects fail, and all their virtuous intentions will be quickly achieved. I will close the door against evil destinies, and open the right paths of *Nirvana* to men and *devas*. If the beings are suffering the most terrible tortures in expiation of their accumulated evil doings, I will substitute

脫・究竟成就無上菩提・菩薩如是所修迴
向・

虛空界盡・眾生界盡・眾生業盡・眾生煩
惱盡・我此迴向無有窮盡・念念相續無有
間斷・身語意業無有疲厭・

善男子・是爲菩薩摩訶薩十種大願具足圓
滿・若諸菩薩於此大願隨順趣入・則能成
熟一切眾生・則能隨順阿耨多羅三藐三菩
提・則能成滿普賢菩薩諸行願海・是故善
男子・汝於此義應如是知・

若有善男子善女人・以滿十方無量無邊不

myself and take upon myself the sufferings that their evil deeds have brought upon them, so shall they be released (from their evil deeds), and finally attain the supreme *Bodhi*. Thus do all the Bodhisattvas devote themselves to the cultivation of virtue and merit, and dedicate all the rewards over to the benefit of all beings (in this way).

My loving embrace of all beings is eternal. Even though the void of space has ended, (or) the worlds of beings, (or) the *karmas* of beings, (or) the sorrows of beings all have ended, yet my compassion for all beings, by turning over my rewards of merit to them is endless. Thought succeeds thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

O Noble-minded Man, such is the Ten Great Vows of all Bodhisattvas *Mahasattvas* in completion. The Bodhisattvas who achieve the performance of these Vows, will lead all beings to the fruition (of *Bodhi*), and attainment of Supreme Perfect Enlightenment. He (whosoever is a Bodhisattva), can fulfil the ocean of Vows of Bodhisattva *Samantabhadra*; therefore, O Noble-minded Man, you should comprehend the Truth, (and attain thereto).

可說不可說佛刹極微塵數一切世界上妙七寶・及諸人天最勝安樂・布施爾所一切世界所有眾生・供養爾所一切世界諸佛菩薩・經爾所佛刹極微塵數劫相續不斷所得功德・若復有人聞此願王一經於耳・所有功德比前功德百分不及一・千分不及一・乃至優波尼沙陀分亦不及一・

或復有人以深信心・於此大願受持讀誦・乃至書寫一四句偈・速能除滅五無間業・所有世間身心等病種種苦惱・乃至佛刹極微塵數一切惡業皆得消除・

If a good man or woman filled the incalculable Buddha-spheres in unutterable and innumerable numbers, equal to the dust-motes of the ten directions, with the seven exquisite gems and with the highest joys of men and *devas* all as gifts to the beings of all worlds. And offered the same in adoration to the Buddhas and Bodhisattvas of all worlds; and continued such offerings for a period of *kalpas* of Buddha-countries, equal to the dust-motes of the universe in number, and so produced great stores of merit. (Yet such an offering would be infinitesimal) in comparison with the merit acquired by one who has only listened to the very King of Vows. The measure of the stock of merit of the former one, would not equal one hundredth part (of the latter); nay, not one thousandth part, even not to an *upanisandth* part of the merit (of the latter).

Again, whosoever has profound faith in this Great Vows, and will accept, recite, or write, even one verse of four lines only. Such will quickly purify the five deadly sins, and all physical illness, or mental anguish, and afflictions of the (mundane) world, even his sinful deeds equal to the dust-motes of all Buddha lands in number, will all be blotted out.

一切魔軍・夜叉・羅刹・若鳩槃荼・若毗舍闍・若部多等・飲血啗肉諸惡鬼神・皆悉遠離・或時發心親近守護・是故若人誦此願者・行於世間無有障礙・如空中月出於雲翳・諸佛菩薩之所稱讚・一切人天皆應禮敬・一切眾生悉應供養・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

All evil harmful forces, *yakas* (evil flying spirits), *raksasas* (evil night demons), *kumdhadas* (demons of greed and lust), *pisacas* (mad ghosts), *bhutas* (self-created ghosts), vampires and cannibals, all such evil spirits will keep afar from him, or even willingly protect him (by acting as his tutelary gods). Therefore, he who recites these Vows will have no obstacles (to impede his progress) wherever he goes in the world, as the moon comes out from the hazy clouds. Praised by Buddhas and Bodhisattvas; he will be honored by men and *devas*, and adored by all beings. This good man is well incarnated in a human body, and has been brought to perfection all the merits and virtues of Bodhisattva *Samantabhadra*. He will soon become like the Bodhisattva *Samantabhadra*, with the glorious body of bliss, resplendent with the thirty-two attributes of the Great One. If he be born in the *devas* or human worlds, such an one will always be born into most noble class; and he will destroy all evil influences, and keep away from wicked friends. He will be free from all passions; he will conquer the men of wrong doctrines, he will be like unto the King of Lions, able to subdue all animals; he deserves to receive gifts from all

師子王摧伏群獸・堪受一切眾生供養・

又復是人臨命終時最後剎那・一切諸根悉
皆散壞・一切親屬悉皆捨離・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
相捨離・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・

其人自見生蓮華中・蒙佛授記・得授記已・

beings.

Again, when such a person is on the verge of death, at the last instant of life, when all his faculties scatter and he departs from all relatives, when all power and status are lost and nothing survives, his state-ministers and great officials, his inner palaces and outer cities, elephants and horses, carriages, jewels and the treasuries of precious jewels, can no longer accompany him, these Great Vows alone will stay with him. At all times they will guide him forward, and in a single instant he will be reborn in *Sukhavati*, the Land of Highest Bliss (the Pure land of Buddha *Amitabha*).

Arriving there (the Pure land of Buddha *Amitabha*), he will see the Lord Buddha *Amitabha*, surrounded by the Bodhisattva *Manjusri*, Bodhisattva *Samantabhadra*, Bodhisattva *Avalokitesvara*, Bodhisattva *Maitreya*, and others. The appearance of these Bodhisattvas will be magnificent and their virtues and merits complete. Together they will surround him.

This man (the vower), will find himself born from a lotus flower, and favoured by the Buddha with the prediction of attaining the *Buddhahood* (in the future). After having received the prediction he will pour out the

經於無數百千萬億那由他劫・普於十方不可說不可說世界・以智慧力隨眾生心・而爲利益・不久當坐菩提道場・降伏魔軍・成等正覺・轉妙法輪・能令佛刹極微塵數世界眾生發菩提心・隨其根性・教化成熟・乃至盡於未來劫海・廣能利益一切眾生・善男子・彼諸眾生若聞若信此大願王・受持讀誦廣爲人說・所有功德除佛世尊・餘無知者・是故汝等・聞此願王・莫生疑念・應當諦受・受已能讀・讀已能誦・誦已能持・乃至書寫・廣爲人說・是諸人等於一

power of his wisdom to benefit all beings according to their (faith, or the strength of their) minds. Such deeds he shall performed, throughout the duration of countless myriad of *kalpas* and throughout the ten directions of infinite and innumerable worlds.

Soon he will be sitting in the *Bodhi-mandala*, subduing the demonic forces of *maras*, attaining Supreme Perfect Enlightenment, and rotating the wondrous Wheel of Dharma. He will cause the living beings of the innumerable worlds of Buddha lands, as numerous as the infinitesimal dust-motes, to direct their minds towards the attainment of *Bodhicitta*. According to their ability and natures, he will teach, transform, and bring them to maturity. And he will continue (such doings) throughout coming *Kalpas*, and thus widely benefit all beings.

O Noble-minded Man, whosoever of the multitude has awakened faith on hearing this Great King of Vows, observes, reads, recites, and widely preaches it to others, the merits produced thereby, none but the Buddhas can estimate. Therefore, you should allow no doubts to cloud your minds on hearing this King of Vows, but carefully accept, read, recite, and put

念中・所有行願皆得成就・所獲福聚無量
 無邊・能於煩惱大苦海中拔濟眾生令其出
 離・皆得往生阿彌陀佛極樂世界・

爾時普賢菩薩摩訶薩・欲重宣此義・普觀
 十方而說偈言・

- | | |
|------------|---------|
| 1. 所有十方世界中 | 三世一切人師子 |
| 我以清淨身語意 | 一切遍禮盡無餘 |
| 2. 普賢行願威神力 | 普現一切如來前 |
| 一身復現刹塵身 | 一一遍禮刹塵佛 |

the teaching into actual practice, and publish it to others. Such people will attain the fulfillment of this vow by a single thought, and their accumulation of bliss, acquired therefrom, is boundless. It can deliver all beings from the great ocean of pain and sorrow, and ensure their re-birth in the Western Paradise of Buddha *Amitabha*.

Thereupon, the Bodhisattvas *Mahasattva Samantabhadra* in confirmation of this Truth, turning around to the ten directions, uttered the following stanzas:

1. Before the Lions among Men, throughout the worlds of the ten directions,
In the past, in the present, and also in the future, with body, speech, and mind entirely pure, I bow before them all, omitting none.
2. With the awesome spiritual power of *Samantabhadra's* vows, I appear at the same time before every *Tathagatas*,
And in transformed bodies as numerous as motes of dust in all lands, bow to the Buddhas as numerous as motes of dust in all lands.

3. 於一塵中塵數佛 各處菩薩眾會中
無盡法界塵亦然 深信諸佛皆充滿
4. 各以一切音聲海 普出無盡妙言辭
盡於未來一切劫 讚佛甚深功德海
5. 以諸最勝妙華鬘 伎樂塗香及傘蓋
如是最勝莊嚴具 我以供養諸如來
6. 最勝衣服最勝香 末香燒香與燈燭
一一皆如妙高聚 我悉供養諸如來
7. 我以廣大勝解心 深信一切三世佛

3. In every mote of dust are Buddhas as numerous as mote of dust, each dwelling amid a host of Bodhisattvas.
Throughout the motes of dust, in endless Dharma Realm it is the same: I deeply believe they all are filled with Buddhas.
4. With oceans of sound I everywhere let fall words and phrases, wonderful and endless, Which now and through all the aeons of the future, praise the wide, deep sea of Buddhas' merits and virtues.
5. Flower garlands, supreme and wonderful, music, perfumes, parasols, and canopies, And other decorations rich and rare, I offer up to every *Tathagatas*.
6. Fine clothing, superior incense, powdered and burning incense, lamps and candles, Each one heaped as high as *Mount Sumeru*, I offer completely to all the *Tathagatas*.
7. With a vast, great, supremely, liberated mind, I believe in all the Buddhas of the three periods of time;
With the strength of *Samantabhadra's*

- | | |
|--------------------|---------|
| 悉以普賢行願力 | 普遍供養諸如來 |
| 8. 我昔所造諸惡業 | 皆由無始貪瞋癡 |
| 從身語意之所生 | 一切我今皆懺悔 |
| 9. 十方一切諸眾生 | 二乘有學及無學 |
| 一切如來與菩薩 | 所有功德皆隨喜 |
| 10. 十方所有世間燈 | 最初成就菩提者 |
| 我今一切皆勸請 | 轉於無上妙法輪 |
| 11. 諸佛若欲示涅槃 | 我悉至誠而勸請 |
| 唯願久住刹塵劫 | 利樂一切諸眾生 |

conduct and vows, I make offerings to all the *Tathagatas* everywhere.

8. For all the evil deeds I have done in the past,
Created by my body, mouth, and mind,
From beginningless greed, anger, and
delusion, I now know shame and repent
them all.
9. I rejoice in the merits and virtues of all
beings in the ten directions,
From the most humble to the *Arhats*,
Pratyeka-Buddhas, Bodhisattvas, and all the
Tathagatas.
10. Before the Lamps of the Worlds of the ten
directions, who have just accomplished
Supreme *Bodhi*,
I now request and beseech them all to turn
the foremost, wondrous Dharma wheel.
11. If there are Buddhas who wish for Nirvana,
I request with deep sincerity that they dwell
in the world for a long time to bring benefits
and bliss to every being.

12. 所有禮讚供養福 請佛住世轉法輪
隨喜懺悔諸善根 迴向眾生及佛道
13. 我隨一切如來學 修習普賢圓滿行
供養過去諸如來 及與現在十方佛
14. 未來一切天人師 一切意樂皆圓滿
我願普隨三世學 速得成就大菩提
15. 所有十方一切刹 廣大清淨妙莊嚴
眾會圍繞諸如來 悉在菩提樹王下
16. 十方所有諸眾生 願離憂患常安樂

12. I worship those with blessings, praise them and make offerings; I request that the Buddhas remain in the world and turn the Dharma wheel;
The good roots gained from following and rejoicing, in the merit and virtue and from repentance and reform, I transfer to living beings and the Buddha Way.
13. I study with the Buddhas and practice the perfect conduct of *Samantabhadra* ;
I make offerings to all the *Tathagatas* of the past, and to all present Buddhas throughout the ten directions.
14. All future Teachers of Gods and Men whose aspirations and vows have been completed,
I will follow in study throughout the three periods of time and quickly attain Great *Bodhi*.
15. In all lands of the ten directions, vast, great, pure, and wonderfully adorned,
All the *Tathagatas* sit beneath regal *Bodhi* trees, while assemblies circumambulate them.

獲得甚深正法利 滅除煩惱盡無餘

17.我為菩提修行時 一切趣中成宿命

常得出家修淨戒 無垢無破無穿漏

18.天龍夜叉鳩槃荼 乃至人與非人等

所有一切眾生語 悉以諸音而說法

19.勤修清淨波羅蜜 恆不忘失菩提心

滅除障垢無有餘 一切妙行皆成就

20.於諸惑業及魔境 世間道中得解脫

猶如蓮華不著水 亦如日月不住空

16. I vow that every being in all directions will be peaceful, happy, and without worry,
May they obtain the proper Dharma's profound aid, and may all their sufferings be wiped away, without exception.
17. While striving to attain *Bodhi*, I will gain the knowledge of past lives in all destinies.
I will always leave the home-life and cultivate pure precepts without outflows, never broken, and without stain.
18. Be they *devas*, *nagas*, *yakshas*, or *kumbhandas*, Humans, non-humans, and the rest,
In the many languages of all such living beings, with every sound I will speak the Dharma.
19. I will cultivate the pure *paramitas* with vigor, and never abandon the *Bodhi Mind*.
I will banish all obstructions and defilements, and fulfill all wondrous practices.
20. From all delusions, karma, and demon-states, amid all worldly paths, I will be freed,
As the lotus does not touch the water, as the

21. 悉除一切惡道苦 等與一切群生樂
如是經於刹塵劫 十方利益恆無盡
22. 我常隨順諸眾生 盡於未來一切劫
恆修普賢廣大行 圓滿無上大菩提
23. 所有與我同行者 於一切處同集會
身口意業皆同等 一切行願同修學
24. 所有益我善知識 爲我顯示普賢行
常願與我同集會 於我常生歡喜心
25. 願常面見諸如來 及諸佛子眾圍繞
於彼皆興廣大供 盡未來劫無疲厭

sun and moon do not stop in space.

21. Ending the sufferings of the paths of evil,
and to everyone equally bringing joy,
May I for aeons like the motes of dust in all
lands, ever benefit all in the ten directions.
22. Always in accord with living beings,
cultivating through all future aeons,
The vast conduct of *Samantabhadra*, the
unsurpassed *Great Bodhi* will I perfect.
23. May all who cultivate with me, assemble
with me in one place,
Our karmas of body, mouth, and mind the
same, as we cultivate and study all practices
and vows.
24. With all advisors good and wise who aid me
by explaining *Samantabhadra's* deeds,
I vow always to congregate together: may
they never be displeased with me.
25. I vow always to meet the *Tathagatas* face to
face and the hosts of disciples who gather
around them.
I will raise offerings, which are vast and

- 26.願持諸佛微妙法 光顯一切菩提行
 究竟清淨普賢道 盡未來劫常修習
- 27.我於一切諸有中 所修福智恆無盡
 定慧方便及解脫 獲諸無盡功德藏
- 28.一塵中有塵數刹 一一刹有難思佛
 一一佛處眾會中 我見恆演菩提行
- 29.普盡十方諸刹海 一一毛端三世海
 佛海及與國土海 我遍修行經劫海

great, untiring to the end of future aeons.

26. I will hold high the subtly wondrous
 Buddha-dharma and illuminate all the
 practices of *Bodhi* ;
 I will be ultimately pure in *Samantabhadra's*
 way, practicing until the end of time.
27. Inexhaustible blessings and wisdom, I
 cultivate throughout all worlds ;
 By concentration, wisdom, skillful means,
 and liberation, I will gain an endless store of
 merits and virtues.
28. In one mote of dust are lands as numerous
 as motes of dust; in each land are
 incalculable numbers of Buddhas.
 In every place where the Buddhas dwell I
 see the host assembled, endlessly
 proclaiming all the practices of *Bodhi*.
29. In ten directions everywhere, throughout the
 sea of lands, every hair-tip encompasses
 oceans of past, present and future.
 So, too, there is a sea of Buddhas, a sea of
 Buddha lands; pervading them all I cultivate
 for seas of endless time.

- 30.一切如來語清淨 一言具眾音聲海
隨諸眾生意樂音 一一流佛辯才海
- 31.三世一切諸如來 於彼無盡語言海
恆轉理趣妙法輪 我深智力普能入
- 32.我能深入於未來 盡一切劫爲一念
三世所有一切劫 爲一念際我皆入
- 33.我於一念見三世 所有一切人師子
亦常入佛境界中 如幻解脫及威力
- 34.於一毛端極微中 出現三世莊嚴刹

30. The speech of all *Tathagatas* is pure; each word contains an ocean of sounds.
According with what beings like to hear, the Buddhas' sea of eloquence flows forth.
31. All the *Tathagatas* of the three periods of time, forever turn the wonderful Dharma wheel, with these inexhaustible seas of words and languages. I understand all with my deep wisdom.
32. I can penetrate the future and exhaust all aeons in a single thought.
In a single thought I completely enter all aeons of the three periods of time.
33. In one thought I see all Lions of Men of the past, present, and future ;
I constantly fathom the Buddhas' states, their magical liberations and their awesome strength.
34. On the tip of an extremely fine hair, appear jewelled lands of past, present, and future;
Lands on hair-tips as numerous as dust-motes, in all lands of the ten directions,

十方塵刹諸毛端 我皆深入而嚴淨

35.所有未來照世燈 成道轉法悟群有

究竟佛事示涅槃 我皆往詣而親近

36.速疾周遍神通力 普門遍入大乘力

智行普修功德力 威神普覆大慈力

37.遍淨莊嚴勝福力 無著無依智慧力

定慧方便威神力 普能積集菩提力

I deeply enter, adorn, and purify.

35. All Lamps of the Future that light the world,
complete the way, turn the Dharma wheel,
and rescue living beings,
As they perfect the Buddhas' work and
manifest *Nirvana*, I draw near and attend to
each one and obtain:
36. The spiritual power to go everywhere swiftly;
the power to enter the Mahayana universally
through the Universal Door;
The power of wisdom and conduct to
cultivate merits and Virtues universally; the
subtle spiritual power to shield all with
Great Compassion;
37. The power to purify and adorn (all) with
supreme blessings everywhere; the power of
wisdom which is unattached and
independent;
The awesome spiritual powers and the
powers of concentration, wisdom, and
skill-in-means; the power of universally
accumulating *Bodhi*;

- | | |
|------------|---------|
| 38.清淨一切善業力 | 摧滅一切煩惱力 |
| 降伏一切諸魔力 | 圓滿普賢諸行力 |
| 39.普能嚴淨諸刹海 | 解脫一切眾生海 |
| 善能分別諸法海 | 能甚深入智慧海 |
| 40.普能清淨諸行海 | 圓滿一切諸願海 |
| 親近供養諸佛海 | 修行無倦經劫海 |
| 41.三世一切諸如來 | 最勝菩提諸行願 |
| 我皆供養圓滿修 | 以普賢行悟菩提 |
| 42.一切如來有長子 | 彼名號曰普賢尊 |

38. The power of good karma which purifies all things; the power to eradicate all afflictions; The power to subdue all demons; the power to perfect *Samantabhadra's* conduct.
39. The sea of lands I everywhere adorn and purify, and I liberate all living beings, without exception.
With skill I make selections from among the sea of Dharmas and enter deeply into the wisdom sea.
40. I cultivate the ocean of practices to purify, perfect and complete a sea of vows.
I draw near to a sea of Buddhas and make offerings, and cultivate without fatigue for a sea of time.
41. To all the *Tathagatas* of the three periods of time, with *Bodhi*, conduct, and vows most supreme,
I completely offer up my perfect cultivation; with *Samantabhadra's* practices, I awaken to *Bodhi*.
42. Each *Tathagata* has an elder disciple named *Samantabhadra*, Honoured One.

- | | |
|------------|---------|
| 我今迴向諸善根 | 願諸智行悉同彼 |
| 43.願身口意恆清淨 | 諸行刹土亦復然 |
| 如是智慧號普賢 | 願我與彼皆同等 |
| 44.我爲遍淨普賢行 | 文殊師利諸大願 |
| 滿彼事業盡無餘 | 未來際劫恆無倦 |
| 45.我所修行無有量 | 獲得無量諸功德 |
| 安住無量諸行中 | 了達一切神通力 |
| 46.文殊師利勇猛智 | 普賢慧行亦復然 |
| 我今迴向諸善根 | 隨彼一切常修學 |

I now transfer all good roots, and I vow to perform deeds of wisdom identical to His.

43. I vow that my body, mouth, and mind will be forever pure and that all practices and lands will be also.

I vow in every way to be identical to the wisdom of *Samantabhadra*.

44. I will wholly purify *Samantabhadra's* conduct, and the great vows of *Manjusri* as well.

All their deeds I will fulfill, leaving nothing undone, till the end of the future I will never tire.

45. Infinite and measureless in my cultivation; boundless merit and virtue I obtain.

Amid limitless practices I will dwell in peace, and penetrate the strength of spiritual powers.

46. *Manjusri* has wisdom, courage and bravery; *Samantabhadra's* conduct and wisdom are the same.

I now transfer all good roots, in order to follow them in practice and in study.

- 47.三世諸佛所稱歎 如是最勝諸大願
我今迴向諸善根 爲得普賢殊勝行
- 48.願我臨欲命終時 盡除一切諸障礙
面見彼佛阿彌陀 即得往生安樂刹
- 49.我既往生彼國已 現前成就此大願
一切圓滿盡無餘 利樂一切眾生界
- 50.彼佛眾會咸清淨 我時於勝蓮華生
親睹如來無量光 現前授我菩提記
- 51.蒙彼如來授記已 化身無數百俱胝

47. In the three periods of time, all Buddhas praise such vows as these, lofty and great.
I now transfer all good roots wishing to perfect the supreme practices of *Samantabhadra*.
48. I vow that when my life approaches its end, all obstructions will be swept away;
I will see *Amitabha* Buddha and be born in His Land of Ultimate Bliss and Peace.
49. When reborn in the Western Paradise, I will perfect and completely fulfill, without exception, these Great Vows, to delight and benefit all beings.
50. The Assembly of *Amitabha* Buddha is completely pure; when from a matchless lotus I am born,
I will behold the *Tathagata's* Measureless Light as He appears before me to bestow a prediction of *Buddhahood*.
51. Receiving a prediction from the *Tathagata*, I will take countless appearances and forms,
And with wisdom power vast and great, pervade ten directions to benefit all the

- | | |
|--------------------|---------|
| 智力廣大遍十方 | 普利一切眾生界 |
| 52. 乃至虛空世界盡 | 眾生及業煩惱盡 |
| 如是一切無盡時 | 我願究竟恆無盡 |
| 53. 十方所有無邊刹 | 莊嚴眾寶供如來 |
| 最勝安樂施天人 | 經一切刹微塵劫 |
| 54. 若人於此勝願王 | 一經於耳能生信 |
| 求勝菩提心渴仰 | 獲勝功德過於彼 |
| 55. 即常遠離惡知識 | 永離一切諸惡道 |
| 速見如來無量光 | 具此普賢最勝願 |

realms of living beings.

52. Realms of worlds in empty space might reach an end, and living beings, karma and afflictions be extinguished ;
But they will never be exhausted, and neither will my vows.
53. With myriad jewels in boundless lands in all directions, I will make decorations and offerings to the *Tathagatas*.
For aeons as numerous as the motes of dust in all lands, I bring the foremost peace and joy to gods and humans.
54. Yet, if anyone believes in these Great Vows, as they pass by the ear but a single time,
And in search of *Bodhi* thirstily craves these vows, the merits and virtues gained will surpass these offering.
55. With bad advisors forever left behind, from paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light and perfect *Samantabhadra's* Supreme Vows.

- | | |
|------------|---------|
| 56.此人善得勝壽命 | 此人善來人中生 |
| 此人不久當成就 | 如彼普賢菩薩行 |
| 57.往昔由無智慧力 | 所造極惡五無間 |
| 誦此普賢大願王 | 一念速疾皆消滅 |
| 58.族姓種類及容色 | 相好智慧咸圓滿 |
| 諸魔外道不能摧 | 堪爲三界所應供 |
| 59.速詣菩提大樹王 | 坐已降伏諸魔眾 |
| 成等正覺轉法輪 | 普利一切諸含識 |

56. Easily obtaining the blessing of long life,
assured of a noble rebirth in the human
realm,
Before long he will perfect and complete the
practices of *Samantabhadra*.
57. In the past, owing to a lack of wisdom
power, the five offences of extreme evil he
has committed;
In one thought they can all be wiped away
by reciting the Great Vows of *Samantabhadra*.
58. His clan, race, and color, marks and
characteristics with his wisdom are all
perfected and complete;
Demons and externalisms will have no way
to harm him, and he will be a field of merits
in the Three Realms.
59. To the regal *Bodhi tree* he will quickly go,
and seated there subdue hordes of demons.
Supremely and perfectly enlightened, he
will turn the Dharma wheel to benefit the
host of living beings.

60.若人於此普賢願 讀誦受持及演說

果報唯佛能證知 決定獲勝菩提道

61.若人誦此普賢願 我說少分之善根

一念一切悉皆圓 成就眾生清淨願

62.我此普賢殊勝行 無邊勝福皆迴向

普願沈溺諸眾生 速往無量光佛刹

爾時普賢菩薩摩訶薩·於如來前說此普賢

廣大願王清淨偈已·善財童子踴躍無量·

一切菩薩皆大歡喜·如來讚言·善哉善哉·

爾時世尊與諸聖者菩薩摩訶薩·演說如是

60. If anyone can read, recite, receive, and hold high *Samantabhadra's* Vows and proclaim them,
His reward only the Buddhas will know, and he will obtain *Bodhi's* highest path.
61. If anyone recites *Samantabhadra's* Vows, I will speak of a portion of his good roots:
In one single thought he can fulfill the pure vows of sentient beings.
62. The supreme and endless blessing from *Samantabhadra's* conduct, I now universally transfer.
May every living being, drowning and adrift, soon return to the Land of Limitless Light.

When the Bodhisattva *Mahasattva Samantabhadra* finished speaking these pure verses on the Great King of Vows before the *Tathagata*, the *Kumara Sudhana* was overwhelmed with boundless joy, and all the Bodhisattvas were enraptured with ecstasy. The *Tathagata* applauded: "Excellent! Excellent!"

At the assembly, where this inconceivable state of emancipation and exalted Dharma was proclaimed, there were presented the World

不可思議解脫境界勝法門時・文殊師利菩薩而爲上首・諸大菩薩及所成熟六千比丘・彌勒菩薩而爲上首・賢劫一切諸大菩薩・無垢普賢菩薩而爲上首・一生補處住灌頂位諸大菩薩・及餘十方種種世界普來集會一切刹海極微塵數諸菩薩摩訶薩眾・大智舍利弗・摩訶目犍連等而爲上首・諸大聲聞・并諸人天一切世主・天・龍・夜叉・乾闥婆・阿修羅・迦樓羅・緊那羅・摩睺羅伽・人・非人等・一切大眾・聞佛所說・皆大歡喜・信受奉行・

Honour One, and a great company of the saints, Bodhisattvas and *Mahasattvas*, with the Bodhisattva *Manjusri* at the head of the assembly. The great Bodhisattvas with their fully trained six thousand *Bhikkus* were led by the Bodhisattvas *Maitreya*. All the great Bodhisattvas of the *Bhadra-kalpa* were led by the Bodhisattva *Vimala-Samantabhadra*. The *Ekajati-Pratyeka-Buddhas*, who are in the stage of *Murdhadhichikata*, and the great Bodhisattvas and others of the ten directions of the various worlds, were all present in this congregation. Great and exalted beings of the ocean of worlds equal in number to the smallest dust-motes of all the worlds, all these were led by the Great Wise One *Sariputra* and by the *Mahamaugalyayana*. There were present also the great *sravakas*, *devas*, heavenly kings, the *nagas*, *yakas* (evil flying spirits), *gandhavas* (musician perfuming-living gods), *garudas* (golden winged birds), *kinaras* (horn-headed semi-humans), and *maharajas* (large abdomen *naga-deity*s), human and sub-human. And the whole multitude on hearing the discourse of the Buddha, were inspired with great joy the faithful observance (of the Vows).

* Here ends the Vows of Bodhisattva
Samantabhadra*

迴 向 偈

願以此功德，莊嚴佛淨土；

上報四重恩，下濟三途苦。

若有見聞者，悉發菩提心；

盡此一報身，同生極樂國。

© **VERSE OF DEDICATION**

*May the merit and virtue accrued from this
work, adorn the Buddha's Pure Lands,
Repaying four kinds of kindness above, and
aiding those suffering in the paths below.*

*May those who see and hear of this, all bring
forth the resolve for Bodhi,
And when this retribution body is over, be born
together in ultimate bliss.*

◎ **NA MO PU HSIEN WANG PU SA**
 ~ **Homage to Bodhisattva Samantabhadra**~
 (Recite this praise many, many times)

◎ ***The praises to Bodhisattva
 Samantabhadra***

【Chanted on His Birthday, 2nd lunar month 21st Day】

The Bodhisattva of Great Conduct is called *Samantabhadra*, with His multitude of vows so vast and boundless.

Dignified He rides a six-tusked elephant, with wisdom He is born from a seven gems lotus.

All His *Samadhi* serenities are invariably sovereignty free, his originally wonderful virtues are all perfect and complete.

Dignified and impressive He comes to assist in the salvation of the *Saha-worlds*, his spiritual responses and powers shake the great thousand realms.

Homage to *Samantabhadra* Bodhisattva who dwells in the silver-world of *E-mei Shan*, homage to Bodhisattva *Samantabhadra* of the great conduct.



*“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”*

~THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL~

Taking Refuge with a mind of Bodhichitta

**In the Buddha, the Dharma and the Sangha,
I shall always take refuge
Until the attainment of full awakening.**

**Through the merit of practicing generosity
and other perfections,
May I swiftly accomplish Buddhahood,
And benefit of all sentient beings.**

The Prayers of the Bodhisattvas

**With a wish to awaken all beings,
I shall always go for refuge
To the Buddha, Dharma, and Sangha,
Until I attain full enlightenment.**

**Possessing compassion and wisdom,
Today, in the Buddha's presence,
I sincerely generate
the supreme mind of Bodhichitta
For the benefit of all sentient beings.**

**"As long as space endures,
As long as sentient beings dwell,
Until then, may I too remain
To dispel the miseries of all sentient beings."**

GREAT VOW

BODHISATTVA EARTH-TREASURY (BODHISATTVA KSITIGARBHA)

**“ Unless Hells become empty,
I vow not to attain Buddhahood;
Till all have achieved the Ultimate
Liberation,
I shall then consider my Enlightenment
full !”**

**Bodhisattva Earth-Treasury is
entrusted as the Caretaker of the World until
Buddha Maitreya reincarnates on Earth
in 5.7 billion years.**

**Reciting the Holy Name:
NAMO BODHISATTVA
EARTH-TREASURY**

**Karma-erasing Mantra:
OM BA LA MO LING TO NING SVAHA**

The Teachings Of Great Master Yin Guang

Whether one is a layperson or has left the home-life, one should respect elders and be harmonious to those surrounding him. One should endure what others cannot, and practice what others cannot achieve. One should take others' difficulties unto oneself and help them succeed in their undertakings. While sitting quietly, one should often reflect upon one's own faults, and when chatting with friends, one should not discuss the rights and wrongs of others. In every action one makes, whether dressing or eating, from dawn to dusk and dusk till dawn, one should not cease to recite the AMITABHA Buddha's name. Aside from Buddha recitation, whether reciting quietly or silently, one should not give rise to other improper thoughts. If wandering thoughts appear, one should immediately dismiss them. Constantly maintain a humble and repentful heart; even if one has upheld true cultivation, one should still feel one's practice is shallow and never boast. One should mind one's own business and not the business of others. Only look after the good examples of others instead of bad ones. One should see oneself as mundane and everyone else as Bodhisattvas. If one can cultivate according to these teachings, one is sure to reach the Western Pure Land of Ultimate Bliss.

Homage to Amitabha! Amitabha!

*With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.*

*The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!*

~ The Vows of Samantabhadra ~

*I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.*

*When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.*

*~ The Vows of Samantabhadra
Avatamsaka Sutra ~*

NAME OF SPONSOR

助印功德芳名

Document Serial No : 101618

委印文號 : 101618

Book title: The Practices and Vows of The Bodhisattva
Samantabhadra

大方廣佛華嚴經普賢行願品 (中英對照)

Book Serial No: CE006

N.T.Dollars :

16,000 : 香港佛陀教育協會。

Total:N.T.Dollars 16,000 , 2,000 copies.

以上合計:新台幣: 16,000 元, 恭印 2,000 冊

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn the Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

【中英對照：大方廣佛華嚴經普賢行願品】

財團法人佛陀教育基金會 印贈

台北市杭州南路一段五十五號十一樓

Printed and donated for free distribution by

The Corporate Body of the Buddha Educational Foundation

11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.

Tel: 886-2-23951198, Fax: 886-2-23913415

Email: overseas@budaedu.org

Website: <http://www.budaedu.org>

This book is strictly for free distribution, it is not for sale.

Printed in Taiwan

2,000 copies; January 2013

CE006-11004

