

大方广佛华严经

Buddhavatamsaka-mahavaipulya Sutra

Or Avatamsaka Sutra

(Flower Adornment Sutra

or Flower Ornament Sutra)

入不思議解脱境界

普贤菩萨行愿品

The Chapter on Entering the Inconceivable State of
Liberation of

the Practices and Vows of

Bodhisattva Samantabhadra

(Or The Practices and Vows of

Bodhisattva Samantabhadra)

唐罽宾国三藏般若奉诏译

Translated on Imperial command by the Tang Dynasty

Tripitaka Dharma Master Prajna of Kubha

Introduction

The Practices and Vows of Bodhisattva Samantabhadra(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, Flower Ornament Sutra or the 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 while sitting under the Bodhi tree to all the highly enlightened Bodhisattvas in the Dharma Realm. It forms the cornerstone of all Mahayana sutras. It is no exaggeration to say all dharma gates arise from the Avatamsaka Sutra and all dharma gates belong to the Avatamsaka Sutra. The Avatamsaka Sutra truly reveals the Truth

of life and the Universe (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 Universe and clearly knows everything — past present and future in all the worlds in the ten directions.

The Avatamsaka Sutra is the richest and perhaps one of the most difficult Mahayana sutras for anyone to read and study, due to the wide range of practices it covers, the inconceivable state of the Buddhas and Bodhisattvas. From ancient time in China, many people had wanted to study it thoroughly, one of the eight Mahayana schools also called Huayan school which they use the Avatamsaka Sutra as the basis for their studies and practice.

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

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 end of death

Eliminate all obstacles

Facing the Buddha Amitabha

Instantly attain rebirth to the Land of Peace and Bliss.

— *Practices and Vows of Bodhisattva Samantabhadra*

Namo Flower Adornment Assembly of
Buddhas and Bodhisattvas
(three times)

Namo Fundamental Teacher
Shakyamuni Buddha
(three times)

Sutra Opening Verse

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

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

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。六者请转法輪。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, Bodhisattva Mahasattva Samantabhadra, having praised the Tathagata's merit, told all the Bodhisattvas and Sudhana, "Good men, if all the Buddhas of the ten directions spoke continuously of the Tathagata's merit for kalpas as many as fine motes of dust in ineffably ineffable numbers of Buddha Lands, those 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 the Buddhas; the second is to praise the Tathagata; the third is to extensively cultivate making offerings; the fourth is to repent of karmic obstacles; the fifth is to rejoice in merit; the sixth is to request

the turning of the Dharma Wheel; the seventh is to humbly invite the Buddhas to live in the world; the eighth is to constantly follow and learn from the Buddhas; the ninth is to constantly be in accord with sentient beings; the tenth is to universally transfer all merit.

Sudhana asked, “Great Sage! What does it mean to pay homage to all the Buddhas, up to and including to universally transfer all merit?”

第一大愿：礼敬诸佛

The First Great Vow: To Pay Homage to All the 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。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。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。

Bodhisattva Samanthabhadra told Sudhana, “Good man, to pay homage to all the Buddhas is explained like this: All the Buddhas, World Honored Ones, are as numerous as fine motes of dust in all Buddha Lands in the ten directions and the three periods of time, to the exhaustion of the Dharma Realm and empty space. Because of the power of Bodhisattva Samantabhadra’s Practices and Vows, I have a mind of deep faith and understanding of them as if they were before my eyes, with the karma of my body, speech and mind completely pure, I constantly pay homage to them.

In each and every Buddha Land, I manifest bodies as numerous as fine motes of dust in ineffably ineffable numbers of Buddha Lands. Each and every body pays homage to the Buddhas everywhere as many as the fine motes of dust in ineffably ineffable numbers of Buddha Lands. When the realm of empty space is exhausted, my homage will be exhausted. However, the realm of empty space is inexhaustible, my homage will never be exhaustible. In the same way, when the realms of living beings, the karma of living beings, and the afflictions of living beings are exhausted, my homage will be exhausted. But the realms of living beings, the karma of living beings, and the afflictions of living beings are inexhaustible. Therefore, my homage is inexhaustible. It continues in thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

第二大愿：称赞如来

The Second Great Vow: 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 end of Dharma realm and the realm of empty space, all the lands in the ten directions and three periods of time, within all the fine motes of each and every particle of dust, there are Buddhas as numerous as all the fine motes of dust in all worlds. In each and every Buddha Land, there is an ocean-wide assembly of Bodhisattvas surrounding it.

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. With a subtle and wonderful root of tongue which surpasses that of the Goddess of Eloquence Sarasvatī, each and every root of tongue produces inexhaustible seas of sounds; each and every sound produces all seas of words, praising all seas of merit of all Tathagathas, such praising will continue until the end of the future without ceasing, 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。

Such as it is, when the realm of empty space is exhausted, the realms of living being are exhausted, the karma of living beings are exhausted, the afflictions of living beings are exhausted, and my praising will be exhausted. But just as the realm of empty space up to and including all living beings' afflictions are inexhaustible, so too my praising is endless, thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

第三大愿：广修供养

The Third Great Vow: 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 the making of offerings is explained like this: Throughout the end of the Dharma realm and the realm of empty space, all the Buddha Lands like fine motes of dust in the ten directions and three periods of time, in each and every land, there are Buddhas as numerous as fine motes of dust in all worlds. Each and every Buddha Land is surrounded by various ocean-wide assemblies of Bodhisattvas. I, with the power of Samantabhadra’s practices and vows, give rise to deep faith and understanding, can see and

know them clearly. I make offerings to them with superb and wonderful 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。

Such as clouds of flowers, clouds of garlands, clouds of heavenly music, clouds of heavenly canopies, clouds of heavenly clothing, all various heavenly incense, perfumes, burning incense, powdered incense, clouds of gifts such as these, each and every offering is as large as King Mount Sumeru. Burning all kinds of lamps: butter lamps, oil lamps, and lamps with all the fragrant oils. The lamp post is as tall as Mount Sumeru; each and every oil is like the water of the vast ocean. With all kinds of offerings such as these, 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, amongst all these offerings, the gift of the Dharma is the most supreme. That is to say, the offering of cultivation according to the teachings; the offering of benefiting all living beings, the offering of receiving and guiding living beings; the offering of taking on the suffering for living beings; the offering of diligently cultivating good roots; the offering of not forsaking the Bodhisattva's deeds, and the offering of not renouncing the Bodhicitta.

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 previous offerings, when compared with the merit from a single thought of offering the Dharma, does 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

point, one part by metaphor, or one part in an upanishad¹, none of them can measure up to a single part. Why is this so? Because all Tathagatas honour the Dharma. Cultivating according to the teachings gives birth to all Buddhas. If all Bodhisattvas make the offering of the Dharma, they perfect the making of offerings to all Tathagatas. Cultivating in accordance with this manner 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，我此供养亦无有尽。念念相续，无有间断。身语意业，无有疲厌。

Such vast, great, and the most supreme offering, till the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, the afflictions of living beings are exhausted, only will my offerings be exhausted. Just as the realm of empty space up to and including the afflictions are inexhaustible, so too are my making of offerings inexhaustible. It continues in thought after thought

¹ Upanishad, ancient India measurement unit.

without ceasing, the karma of my body, speech, and mind never
wearies of this.

第四大愿：忏悔业障

The Fourth Great Vow: 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, arising from body, speech, and mind. If this evil karma had a substance and form, all the empty space could not contain it. I now with the three karmas completely pure, sincerely repent in front of the assemblies of all Buddhas and Bodhisattvas throughout the Dharma Realm in lands as numerous as fine motes of dust, and vow to never commit them again. I will always dwell in pure precepts and in all merit.

Such as the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, so too will my repentance be exhausted. However, just as the realm of empty space up to the afflictions of living beings can never be exhausted, so too are my repentance and reform. They continue in thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

第五大愿：随喜功德

The Fifth Great Vow: To Rejoice in 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 merit is explained like this: throughout the Dharma Realm and the realm of empty space, all the Buddhas Tathagatas, are as numerous as the fine motes of dust in all the Buddha Lands of the ten directions and the three periods of time. When they first generated bodhicitta for all wisdom, they diligently cultivated the accumulation of blessings without regard for their bodies and lives. Throughout kalpas as numerous as fine motes of dust in ineffably ineffable Buddha Lands, within each kalpa, they gave up their heads, eyes, hands, and feet, as many as fine motes of dust like ineffably ineffable Buddha Lands. They cultivated all the difficult and ascetic

practices such as these and perfected the various gates of the paramitas. They realized various Bodhisattva grounds of wisdom and accomplished the unsurpassed Bodhi of all Buddhas. Upon their Parinirvana, their shariras were 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。

And for all the worlds in the ten directions, all kinds of beings in the six paths and the four births, all the merit, even as a mote of dust, I completely rejoice. All the sound-hearers (Sravakas), and Pratyeka-Buddhas, Learners and Non-Learners in the ten directions and three periods of time, all the merit, I completely rejoice.

一切菩萨所修无量难行苦行，志求无上正等菩提，广大功德，我皆随喜。

All the Bodhisattvas who cultivate immeasurable difficult practices and ascetic practices, aspiring for realizing the

unsurpassed supreme Bodhi, all the vast and great merit, I completely rejoice.

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

Such as it is, when the realm of empty space is exhausted, the realms of living beings are exhausted, the afflictions of living beings are exhausted, my rejoice will never be exhausted. They continue in thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

第六大愿：请转法轮

The Sixth Vow: 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 the Dharma Wheel is explained like this: throughout the entire Dharma Realm and the realm of empty space, all the Buddha Lands like the fine motes of dust in the ten directions and three periods of time, within each and every land, in thought after thought, there are all the Buddhas as numerous as ineffably ineffable fine motes of dust of all the Buddha Lands realise the Equal and Right Enlightenment. All the ocean-like assemblies of Bodhisattvas are surrounding them. I adopt all skillful means with the karma of body speech and mind, earnestly persuade them to please turn the wonderful 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。

So it is, when the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, my constant earnest persuasion of all the Buddhas to please turn the right Dharma Wheel will be inexhaustible. It continues in thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

第七大愿：请佛住世

The Seventh Vow: To Humbly Invite the Buddhas to Live 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 Buddha to live in the world is explained like this: throughout the entire Dharma Realm and the realm of empty space, all Buddhas Tathagatas of the ten directions and three periods of time in Buddha Lands as many as fine motes of dust, who are about to enter Parinirvana; and all Bodhisattvas, Sound Hearers (Sravakas), Pratyeka-buddhas, Learners, and Non-learners, and all the good teachers, I persuade all of them to not to enter Nirvana. To live in the world for as many kalpas as fine motes of dust in all Buddha Lands, for bringing benefit and bliss to 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。

Such as the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, my persuasion is endless. It continues in thought after thought without ceasing. The karma of my body, speech, and mind never wearies of this.

第八大愿：常随佛学

The Eighth Vow: 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: Such as the Vairocana Tathagata of the Saha world, from his initial resolve for generating bodhicitta, cultivating diligently without regression, giving alms with ineffably ineffable numbers of bodies and lives: Peeling off his skin for paper, splitting bones for pens, drawing blood for ink, and writing out sutras stacked as high as Mount Sumeru.

Because he values the Dharma, he is willing to sacrifice his bodies and lives, let alone to say a king's throne, cities and towns, palaces and gardens, and all his possessions. He

practiced all kinds of difficult ascetic practices, even realized the great Bodhi under the tree. He demonstrated all kinds of supernatural powers, gave rise to all kinds of transformations, appeared in all kinds of Buddha's bodies, and be 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 may be in the assemblies of all the great Bodhisattvas or be in the assemblies of Sound Hearers and Pratyekabuddhas. Or be in the assemblies of Chakravarti (Wheel Turning Sage Kings) and the retinues of lesser Kings. Or be in the assemblies of Kshatriyas, Brahmans, elders, lay Buddhists, up to and including assemblies of the Eight Legions of Dragons and Nagas, 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

虛空界，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 various assemblies such as these, with a full and perfect voice like a great thunderclap, he brought all living beings to maturity according to their preferences and wishes. He even demonstrated entering Nirvana. Such as all these, I completely follow and learn. Such as the World Honoured One Vairocana of this present world, so it is with all the Tathagatas in all the dust motes in all Buddha Lands in the ten directions and the 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.

如是虛空界尽，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。

Such as the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, still my constant following and learning is endless. It continues in

thought after thought without ceasing, the karma of my body,
speech, and mind never wearies of this.

第九大愿：恒顺众生

The Ninth Vow: 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, all the various kinds of living beings from the lands and seas in the ten directions. That is to say, those born from eggs, womb, moisture, or transformationally born, as well as those who live and rely on earth, water, fire, and air, or those who live and rely on air and various flowers and trees.

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。

All the various species, various bodies, various shapes, various appearances, various lifespans, various races, various names, various heart nature, various views and perceptions, various desires and pleasures, various thoughts and consciousnesses, various dignified manners, various clothes and diets. They dwell in different villages, towns, cities, and palaces. Even for all the Eight Legions of Dragons and Nagas, humans, and non-humans, et cetera, beings with no feet, two feet, four feet, and many feet, with form and no form, with thought and no thought, and not with thought nor without thought, species such as these, I will accord with all of them 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。

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

For those sick and suffering, I will be the good doctor. For those who have lost the way, I will show them the right path. For those in darkness, I will be the bright light. For the poor I will help them uncover the hidden treasures. Bodhisattvas impartially benefits all living beings as such.

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 it so? If a Bodhisattva can be in accord with living beings, then he accords with and make offerings to all the Buddhas. If he can respect and serve living beings, then he honours and serves the Tathagatas. If he makes living beings happy, he is making all the Tathagatas happy. Why is it so? Because the great compassionate heart is the essence of all the Buddhas Tathagatas. Because of living beings, they bring forth great compassion. From great compassion, it generates the Bodhicitta; and because of Bodhicitta, they realise the Equal and Proper 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 tree 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 also 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 realize the wisdom of flowers and fruits of all the Buddhas and Bodhisattvas. Why is it so? If all Bodhisattvas benefit living beings with the water of great compassion, they can attain anuttara-samyak-sambodhi. Therefore, Bodhi belongs to living beings. Without living beings, no Bodhisattva could perfect the Unsurpassed Supreme 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 principle in this way: With the impartial heart towards all living beings, one can accomplish the perfect great compassion. With the heart of great compassion to accord with living beings, one perfects 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 as such. When the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, my accordance is endless, thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

第十大愿：普皆回向

The Tenth Vow: 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 from first paying homage until constantly accord, 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. For those who want to commit evil, they cannot succeed. For all the good deeds cultivated, may they quickly be accomplished. Closing all the evil gates, reveals the right paths for humans, heavenly beings 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 all living beings, because of their accumulation of evil karma, feel all the extremely heavy bitter fruits, I will take on all the suffering on behalf of them, so that all beings can be liberated and achieve the 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 as such. Even when the realm of empty space is exhausted, and the realms of living beings are exhausted, and the karma of living beings is exhausted, and the afflictions of living beings are exhausted, such transference of mine will be endless. It continues in thought after thought without ceasing, the karma of my body, speech, and mind never wearies of this.

流通分

The Circulation Part

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 men, these are the ten great vows of the Bodhisattva Mahasattva, all of which are complete. If bodhisattvas follow these great vows, then they will be able to mature all sentient beings. They will be able to follow anuttara-samyak-sambodhi and fulfill the ocean of practices and vows of Bodhisattva Samantabhadra.

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 as such. If a good man or good woman, filled up all the worlds with the supremely wonderful seven jewels, the amount of these worlds being as much as the fine motes of dust in measureless boundless, ineffably ineffable Buddha Lands throughout the ten directions, also with all the supreme peace and happiness known to gods and humans, and gave all of them to all living beings in all worlds; and make offerings to all the Buddhas and Bodhisattvas in all worlds, continuously doing so without ceasing for kalpas as many as fine motes of dust of those Buddha Lands. The total of all the merit acquired from these, when compared to all the merit of a person who hears these kings of vows passing by his ears just for once, does not equal to one part in a hundred, one part in a thousand, or even one part in an upanshad.

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，皆得消除。一切魔军，夜叉罗刹，若鸠槃荼，若毗舍闍，若部多等，饮血啗肉，诸恶鬼神，悉皆远离。或时发心亲近守护。

Or if someone, with the heart of deep faith, reads, recites and uphold these great vows, even writes out one four-line verse, he

can quickly eradicate the karma of the Five Uninterrupted Offences. All the world's physical and mental illnesses, various kinds of suffering and afflictions, up to and including evil karma equal to the fine motes of dust in the Buddha Lands, will all be eliminated.

All the demonic armies, Yakshas, Rakshasas, Kumbhandas, Pishachas, Bhutas, and so forth, all evil ghosts and spirits that drink blood and devour flesh will all stay far away from this person – or they will generate the heart for protection to be near 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 can move freely in the world without obstacles, like the moon coming out from the clouds. All the Buddhas and Bodhisattvas will praise him; all the humans and gods should all honour and respect him, and all living beings should make offerings to him.

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 the Samantabhadra's merit. Not long after, he will be like Bodhisattva Samantabhadra and quickly accomplish a subtle and wonderful 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 superior family. He can destroy all evil paths and stay away from all evil friends. He can subdue all external paths and liberate from all afflictions. Like a lion king 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。

Further, when this person is on the verge of death, in the last moment, when all the roots are scattered and damaged, when all relatives are forsaken, all power is withdrawn, his ministers and great officials, palaces and cities, elephants, horses and carriages, and treasuries of precious jewels, all of these can no longer accompany him. Only these kings of vows will not be away from him. At all times, they will guide him forward, in one instant he will be reborn in the Land of Ultimate Bliss. Upon arrival, he will immediately see Amitabha Buddha, Bodhisattva Manjushri, Bodhisattva Samantabhadra, Bodhisattva Avalokiteshvara, Bodhisattva Maitreya, and others. The appearances of these Bodhisattvas are dignified and adorned, and complete with all merit and virtue. Together, they will 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, he will pass through countless hundreds of thousands of kotis of nayutas of kalpas, and throughout ineffably ineffable worlds of the ten directions, with the power of wisdom, he will 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, accomplish the Equal and Proper Enlightenment and turn the wonderful Dharma Wheel. He will enable living beings in worlds as many as fine motes of dust like the Buddha Lands to generate Bodhicitta. He will teach and bring them into maturity in accordance with their roots, even to the end of the seas of future kalpas, 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 all sentient beings hear or believe in these great vows, and if they uphold, read and recite them, and speak widely for people, then all the merit (obtained from this), there is no one but the Buddhas, the World Honoured Ones, know it.

Therefore, you who hear these kings of vows should have no doubts and reverently accept them. After accepting, you should be able to read them. After reading, you should be able to recite them; and after reciting, you should be able to uphold them, even writing them out and extensively explaining them to others. Then in a single thought, such people's practices and vows will be accomplished. 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.

At that time, Bodhisattva Mahasattva Samantabhadra, wishing to repeat this meaning, viewing universally in the ten directions and speak of this verse:

Of all the worlds in the ten directions
All the lions of humans of the three periods
I, with purified body speech and mind
Pay homage universally without exception
The supreme power of Bodhisattva Samatabhadra's Practices
and Vows
Revealing universally in front of all Tathagatas
One body manifesting many bodies in lands as motes of dust
each and every body paying homage to all Buddhas in lands as
motes of dust
Within one mote there are Buddhas as motes of dust
each is among the assemblies of Bodhisattvas
This is the same for the endless Dharma Realm
Deeply believe all Buddhas are filled
Each with all seas of sounds
universally coming out endless wonderful words
til the end of all future kalpas
Praising the profound sea of merit of all Buddhas
With the supreme wonderful flower garlands
music dances fragrance perfume and umbrellas
all the supreme wonderful adornments such as these
spiced incense, burning incense and lamp posts

each and every one are as high as Mount Meru
I completely make offerings to all Tathagatas
I, with the heart of vast great supreme understanding
deeply believe in all the Buddhas of the three periods
completely with the power of the practices and vows of
Bodhisattva Samantabhadra
making offerings universally to all Tathagatas
All the evil deeds I have committed in the past
Due to beginningless greed anger and ignorance
Arising from body speech and mind
I now completely repent and reform
All living beings of the ten directions
Two Vehicles Learners and Non-learners
All the Tathagatas and Bodhisattvas
All the merit I completely rejoice
All the lights of worlds in the ten directions
Those who have initially realized Bodhi
I now completely persuade all
to turn the unsurpassed wonderful Dharma Wheel
All the Buddhas who are about to enter Nirvana
I completely and sincerely persuade
May they live for kalpas as many as lands of motes of dust

Bringing happiness and benefiting all living beings
All the blessings from paying homage, praising and making
offerings
to invite the Buddhas to live in the world and turn the Dharma
Wheel
All the good roots from rejoicing, repenting and reforming
Transfer to all living beings and the path of Buddhahood
I follow to learn from all the Tathagatas
to practice the perfect practice of Samantabhadra
to make offerings to all the Tathagatas of the past
and the present Buddhas of the ten directions
all the future teachers of humans and heavenly beings
may their wishes and happiness be complete
I wish to follow and learn from the Buddhas of the three periods
to quickly realise the great Bodhi
All the lands of the ten directions
vast great pure wonderful and adorned
Many assemblies surround the Tathagatas
all under the Bodhi-tree King
All living beings of all the ten directions
May they be away from suffering and obtain peace and
happiness

to obtain the benefits of the profound right Dharma
eliminate all afflictions without exception
When I practice for the Bodhi
I know my past lives in all paths
Can often take the monastic life and practice pure precepts
with no filth no hole no leakage
heavenly dragons Yakshas Kumbhandas
even humans and non-humans and so forth
All the languages of all living beings
Expounding the Dharma with all sounds
diligently cultivate pure paramitas
never forsaking the Bodhicitta
Eliminate all obstacles without exception
all the wonderful practices will all be accomplished
with all the confused karma and demonic states
obtain liberation in the worldly path
like a lotus without being tainted with the water
same as the sun and moon not abiding the sky
completely eliminate the suffering of all evil paths
to be happy with all living beings equally
such as it is passing kalpas as numerous as lands of motes of
dust

constantly benefiting all living beings in the ten directions
endlessly
I constantly follow and accord with all living beings
til the end of all the kalpas in the future
constantly practice the vast great practices of Samantabhadra
perfect the unsurpassed great Bodhi
all the beings who walk with me together
to be gathered together everywhere
to be equal in the karma of body speech and mind
to practice all the practices and vows together
all the great teachers who benefit me
to demonstrate the practices of Samantabhadra
to constantly gather with me together
to arise the joyful heart with me
May I constantly face all the Tathagatas
to be surrounded by the assemblies of Buddhists
with whom I make vast great offerings to
til the end of future kalpas without exhaustion
May I uphold the subtle and wonderful Dharma
to illuminate all the practices of Bodhi
to practice the pure path of Samantabhadra
to practice constantly till the end of future kalpas

In all my lives
the blessings and wisdom I practice are endless
With meditation wisdom skilful means and liberation
I obtain endless treasure of merit
Within one mote there are lands as motes of dust
within each land there are inconceivable Buddhas
within each and every Buddha's assembly
I constantly demonstrate and show the practice of Bodhi
Universally encompassing all the seas of lands in the ten
directions
within each hair-tip there are seas of the three periods
Seas of Buddhas and seas of lands
I universally practice throughout seas of kalpas
all the Tathagatas' words are pure
One word contains many seas of sounds
accord with the sounds of all living beings' desire and happiness
each and every sound reveals the seas of eloquence of the
Buddhas
All the Tathagatas of the three periods
with whom one has endless seas of language
constantly turn the meaningful and wonderful Dharma Wheel
I, with profound wisdom can universally enter

I can deeply enter the future
with all the kalpas in one thought
All the kalpas of the three periods
in one thought I can enter all
In one thought I see the three periods
all the lions among humans²
also constantly enter the Buddha's realm
like illusions liberation and divine power
within one fine mote of dust
appearing the adorned lands of the three periods
Lands as motes of dust in the ten directions on all the hair-tips
I can all enter deeply, adorn and purify
All the future lamps that illuminate the worlds
realizing Enlightenment turning the Dharma Wheel and awaken
sentient beings
To exhaust Buddhist matters and display Nirvana
I will all go and be close to them
The divine power that reaches everywhere univesrally swiftly
The power of the great Mahayana that universally enters all the
gates
The power of merit that universally practices the act of wisdom

²Lion is the metaphor for the Buddha. Because the Buddha is the King of the Dharma Realm, like the lion is the King among all the animals.

the divine power that covers the power of great compassion
The power of supreme blessings universally purify and adorn
the power of wisdom that is non-abide and non-rely on
the divine power of meditation and wisdom
which can universally gather the power of Bodhi
purify all the power of good deeds
destroy all the power of afflictions
surrender to all the demonic power
perfect all the power of the practices of Samantabhadra
Capable of universally purify all seas of lands
Liberate all seas of sentient beings
Skilful in distinguishing all seas of Dharma
can enter deeply in the seas of wisdom
Capable of universally purify all seas of practices
perfect all seas of vows
to be close and make offerings to all seas of the Buddhas
to practice endlessly for seas of kalpas
all the Tathagatas of the three periods
all the practices and vows of the supreme Bodhi
I completely make offerings and perfect the practice
with the practices of Samantabhadra I realise the Bodhi
all the Tathagatas have a senior son

whose name is called the honourable Samantabhadra³

I now transfer all good roots

May our wisdom and practice be like him

May our body speech and mind be constantly pure

so are all the lands

such wisdom called Samantabhadra

May I be equal with him

I, for the sake of purify the practice of Samantabhadra

all the great vows of Manjusri

to complete their undertakings entirely

to constantly practice tirelessly till the end of future kalpas

What I have practiced is measureless

obtain immeasurable merit

abiding in the immeasurable practices

realise all the Divine Power

the vigorous wisdom of Manjusri

which is the same for the wisdom and practices of

Samantabhadra

I now completely transfer all the good roots

to follow them all and constantly practice and learn

Praising by all the Buddhas of the three periods

³ Samantabhadra literally means Universal Good, also known as Puxian in Chinese.

such are the supreme great vows
I now transfer all the good roots
for the sake of obtaining the supreme practices of
Samantabhadra
May I near the time of my death
Eliminate all obstacles completely
Facing the Buddha Amitabha
And instantly be reborn in the Land of Peace and Bliss
Upon attaining rebirth in that Land
I can realise these great vows in the present
All is perfect and complete without exception
to benefit all the realms of sentient beings
That Buddha's assemblies are completely pure
I then born out of the supreme lotus
witnessing the Tathagatha of Infinite Light
to presently grant me the Bodhi⁴
Upon obtaining the grant from that Tathagata
Manifest countless bodies of hundreds of kotis
the power of wisdom is vast and great which covers universally
in the ten directions

⁴ To grant the 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.

to universally benefit all realms of living beings
even till the end of empty space
the end of living beings and their karmic afflictions
such as these have no end
so are my vows are inexhaustibly endless
all the boundless lands in the ten directions
Making offerings to the Tathagatas with all the adorned
treasures
To give supreme peace and happiness to heavenly beings
continue so for all the kalpas as motes of dust
if someone by hearing this supreme kings of vows
passing his ears for once and can generate faith
to have the deep desire for realizing Bodhi
the merit one obtained (from the later) will surpass the merit
obtained previously⁵
One can immediately be away from evil teachers
forever be away from all the evil paths
to speedily see the Tathagata of Infinite Light
to possess the supreme vows of Samantabhadra
this person can skilfully obtain a supreme lifespan
this person can skilfully be born as a human

⁵ Referring to what the verse mentioned before - to make offerings to the Tathagatas with all the adornments and jewels, to give supreme peace and happiness to heavenly beings for countless kalpas.

this person will soon realise (Buddhahood)
such as that of the practices of Bodhisattva Samantabhadra
in the past due to the lack of the power of wisdom
one commits the five gravest offences
upon reciting these great king vows of Samantabhadra
in one thought one speedily eliminate (all karmic obstacles)
races families varieties and appearances
with wonderful appearance and wisdom which are all perfect and
complete
all the demonic external paths cannot destroy
he is worthy of being offered by the Triple Realms
Quickly be in the Bodhi-tree King
upon sitting already subdue all the demonic assemblies
realizing the Proper Enlightenment and turn the Dharma Wheel
Universally benefit all living beings
If a person can read recite uphold and expound these vows of
Samantabhadra
his fruits can only be known by the Buddhas
can definitely obtain the supreme path of Bodhi
if one recites these vows of Samantabhadra
I say this person has at least some good roots
in one thought one can accomplish all

to accomplish the vow of purifying sentient beings

My supreme practices of Samantabhadra

I transfer all the boundless supreme blessings

May all drowning living beings

speedily attain rebirth to the Buddha-Land of Infinite Light

At that time Bodhisattva Mahasattva Samantabhadra, in front of the Tathagata, upon speaking these great king vows of Samantabhadra. Sudhana, jumping in boundless joy. All the Bodhisattvas are filled with great joy. The Tathagata praised, well done, well done. At that time the Tathagata, and all the sages Bodhisattvas Mahasattvas, expound such supreme Dharma gate of the inconceivable state of liberation. With Bodhisattva Manjusri be in the seat of honour. All the great Bodhisattvas and the six thousand Bhikshus which are matured. With Bodhisattva Maitreya be in the seat of honour, all the great Bodhisattvas in the Auspicious Kalpa, with the spotless Bodhisattva Samantabhadra be in the seat of honour; all the great Bodhisattvas which are in the position of one life-time replacement which have all received the grant of Bodhi, all gather together with Bodhisattvas of all kinds of worlds in the ten directions. All the assemblies of Bodhisattva Mahasattvas in

all the seas of lands like fine motes of dust, the great wisdom Sariputra, Maha– Maudgalyayana and so forth, to be in the seat of honour. All the great Sound Hearers, and all the humans and heavenly beings, lords of worlds, heavenly dragons, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, humans, non–humans and so forth, and all the beings, upon hearing what the Buddha had said, were all filled with great joy, faithfully accepted it and upheld the practices.