THE FLOWER ADORNMENT SUTRA'S

PRACTICES AND VOWS OF
SAMANTABHADRA BODHISATTVA CHAPTER

華嚴經普賢菩薩行願品

Fo Guang Shan International Translation Center
The Flower Adornment Sutra's Practices and Vows of Samantabhadra Bodhisattva Chapter

華嚴經普賢菩薩行願品
目 録

爐香讚 2
開經偈 4
華嚴經普賢菩薩行願品 6
七佛滅罪真言 140
普賢菩薩警眾偈 142
三皈依 144
回向偈 146
# Table of Contents

- **Praise of Incense Offering**  3
- **Sutra Opening Verse**  5
- **The Flower Adornment Sutra's Practices and Vows of Samantabhadra Bodhisattva Chapter**  7
- **The Seven Buddhas' Negative Karma Purification Mantra**  141
- **Admonition of Samantabhadra Bodhisattva**  143
- **Triple Refuge**  145
- **Dedication of Merit**  147
Lu Xiang Zan

爐 香 譴

Lu Xiang Zha Ruo
爐 香 乍 熾

Fa Jie Meng Xun
法 界 蒙 薰

Zhu Fo Hai Hui Xi Yao Wen
諸 佛 海 會 悉 遙 聞

Sui Chu Jie Xiang Yun
隨 處 結 祥 雲

Cheng Yi Fang Yin
誠 意 方 殷

Zhu Fo Xian Quan Shen
諸 佛 現 全 身

Nan Mo Xiang Yun Gai Pu Sa
南 無 香 雲 蓋 菩 薩

Mo He Sa
摩 話 蕊 薩 （三稱三拜）
Praise of Incense Offering

Incense burning in the censer,

All space permeated with fragrance.

Buddhas perceive it from every direction.

Auspicious clouds gather everywhere.

With our sincerity,

Buddhas manifest themselves in their entirety.

We take refuge in the bodhisattvas, mahasattvas.

(repeat three times and prostrations)
南無本師釋迦牟尼佛（三稱）

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義
Homage to Our Teacher Sakyamuni Buddha

(repeat three times)

Sutra Opening Verse

The unexcelled, most profound, and exquisitely wondrous Dharma,
Is difficult to encounter throughout hundreds of thousands of millions of kalpas.
Since we are now able to see, hear, receive and retain it,
May we comprehend the true meaning of the Tathagata.
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，假使十方一切諸佛，
At that time, Samantabhadra Bodhisattva, Maha-sattva, having praised the excellent virtue of the Tathagata, said to all the bodhisattvas and Sudhana, “Good men, as for the virtue of the Tathagata, if all the Buddhas of the ten directions expounded continuously for kalpas as numerous as the minutest of dust particles in inexpressibly inexpressible numbers of Buddha lands, [...]
經 不 可 說 不 可 說 佛
不 极 微 塵 數 劫, 相 續
演 說, 不 可 窮 盡。 若 欲
成就此功德門，應修
十種廣大行願。何等
為十？一者、禮敬諸佛，
二者、稱讚如來，三者、
廣修供养，四者、懺悔
業障，五者、隨喜功德，
六者、請轉法輪，七者、
請佛住世，八者、常隨
[...] this virtue could not be fully described. Those wishing to accomplish the methods of this virtue should cultivate ten expansive and great practices and vows. What are the ten?

The first is to pay homage and respect to all Buddhas;
The second is to praise the Tathagatas;
The third is to extensively cultivate making offerings;
The fourth is to repent and reform karmic obstacles;
The fifth is to rejoice in virtue;
The sixth is to request the turning of the Dharma wheel;
The seventh is to request that the Buddhas remain in the world;
善財白言：「大聖！云何禮敬，乃至迴向？」

普賢菩薩告善財言：

「善男子！言禮敬諸佛者：所有盡法界、虚空界十方三世一切佛剎極微塵數諸佛世尊，我以普賢行願力故，起深信解，如對目

故，起深信解，如對目
The eighth is to always study with the Buddhas;
The ninth is to constantly accord with sentient beings;
The tenth is to universally dedicate all virtue.”

Sudhana asked, “Noble One! What does it mean to pay homage and respect to all Buddhas, to the [tenth] vow, universally dedicating all virtue?”

Samantabhadra Bodhisattva told Sudhana, “Good man, to pay homage and respect to all Buddhas is explained like this: All Buddhas, World-Honored Ones, are as numerous as the minutest dust particles in all Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space. With the power of the practices and vows of [...]
前，悉以清净身、语、意业，常修礼拜；一一佛
所，皆现不可说不可说佛刹极微尘数身，
一一身遍礼拜不可说
不可说佛刹极微尘
数佛；虚空界尽，我礼
乃尽，而虚空界不可
故，我此礼拜敬，无有
穷尽。如是乃至众生
界尽、众生业尽、众生
Samantabhadra, I have profound faith and understanding of it as if the Buddhas were before my eyes. With the actions of my body, speech, and mind completely pure, I always practice paying homage and respect to them.

“In each and every place where there are Buddhas, I manifest bodies as numerous as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands.

“Each and every body everywhere pays homage and respect to Buddhas as many as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands.

“Only when the realm of empty space ends, will my homage and respect end. Since the realm of empty space does not end, my homage and [...]
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、意業無疲厭。

「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剎土所有極微一一塵中，皆有一切
[...] respect will not end. Thus, only when the realms of sentient beings, the karma of sentient beings, and the afflictions of sentient beings end, will my homage and respect end. Since the realms of sentient beings, and even up to the afflictions of sentient beings will not end, therefore, my homage and respect will not end. They will continue in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to praise the Tathagatas is explained like this: In each of the minutest dust particles in all lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space, there are Buddhas as numerous as the minutest dust particles in all worlds. [...]
華嚴經普賢菩薩行願品

世界極微塵數佛，一
一佛世界皆有菩薩海
會圍遙，我當悉以甚深勝解，現前知見；各以出過辯才天女妙舌根，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
[...] Each Buddha is surrounded by an assembly of bodhisattvas. With my profound and supreme understanding, I know and see all manifestations. Each brings forth a tongue of wondrous eloquence that surpasses the goddess [of eloquence]. Each tongue brings forth an endless sea of sounds. Each sound emits an ocean of words, admiring and praising the sea of virtue of all Tathagatas. These praises continue throughout all future time, without even an instant of ceasing, reaching everywhere in all the Dharma realms.
不周遍。如是虚空界

dōn zōu biàn. rú shì xū kōng jiè

盡、眾生界盡、眾生業

jìn zhòng shēng jiè jìn zhòng shēng yè

盡、眾生煩惱盡，我讚

jìn zhòng shēng fán nǎo jǐn wǒ zàn

乃盡。而虚空界乃至

nài jìn ér xū kōng jìe nài zhì

煩惱無有盡故，我此

fán nǎo wù yǒu jìn gu wò cì

讚歎無有窮盡，念念

zàn tàn wù yǒu qióng jìn nián nián

相續，無有間斷，身、語、

xiāng xù wù yǒu jiān duàn shēn yǔ

意業無有疲厭。

yì yè wù yǒu pi yàn

「復次，善男子！言廣修

「fù cì shàn nán zǐ yán guǎng xiū

供養者：所有盡法界。

gōng yáng zhe suǒ yǒu jìn fǎ jiè

虛空界十方三世一

xū kōng jiè shí fāng sān shì yī
“Thus, only when the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, will my praises end. Just as the realm of empty space, and even up to the afflictions of sentient beings will not end, so my praises will not end. They will continue in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to extensively cultivate making offerings is explained like this: In every minutest dust particle in all the Buddha lands in the ten directions and [...]
切佛刹极微尘中，一
一各有一切世界极
微尘数佛，一一佛所
種種菩薩海會圍遶，
我以普賢行願力故，
起深信解，現前知見，
悉以上妙諸供養具
而為供養。所謂：華雲、
鬘雲、天音樂雲、天傘
蓋雲、天衣服雲、天種
種香、塗香、焼香、末香，
the three time periods in all the Dharma realms and the realm of empty space, there are Buddhas as numerous as the minutest dust particles in all worlds. Each Buddha is surrounded by an assembly of various bodhisattvas in every direction. With the power of the practices and vows of Samantabhadra, I generate profound faith and understanding, and know and see them all. To each I make offerings of superb and wonderful gifts. That is to say, clouds of flowers, clouds of garlands, clouds of heavenly music, clouds of heavenly canopies, clouds of heavenly garments, various kinds of heavenly incense, incense paste, burning incense, powdered incense, [...]

華嚴經普賢菩薩行願品

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為供養。善男子！諸供養中，法供養最。所謂：如說修行供養，利益眾生供養，攝受眾生供養，代眾生苦供養。
[...] and clouds of gifts such as these; the number of clouds is as many as the size of Mount Sumeru, the king of mountains. I burn various kinds of lamps, ghee lamps, oil lamps, and lamps of many fragrant oils. The wick of each lamp is as tall as Mount Sumeru; the quantity of oil in each lamp is equal in volume to the waters of the great sea. With all manner of gifts such as these, I always make offerings.

“Good man, of all offerings, the offering of Dharma is supreme. That is to say, the cultivation of making offerings as expounded [by Samantabhadra], the offering of benefiting sentient beings, the offering which embraces sentient beings, the offering of enduring suffering on behalf of sentient beings, the offering of [...]

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、諭分、優婆尼沙陀
分亦不及一。何以故？
以諸如來尊重法故，
[...] diligently cultivating one’s wholesome roots, the offering of not forsaking the deeds of a bodhisattva, and the offering of not abandoning the bodhi mind. Good man, the immeasurable virtue created from making the offerings above, when compared with the virtue from a single thought of offering Dharma, does not equal one part in a hundred, one part in a thousand, one part in a hundred thousand koti nayutas, one part in a kala, one part by counting, one part by calculating, one part by comparing, or one part in an upanisad. None of them measure up to a single part.

“Why is this? This is because all Tathagatas respect the Dharma. Cultivating in accordance [...]

Practices and Vows of Samantabhadra Bodhisattva Chapter 25
華嚴經普賢菩薩行願品

以如說修行出生諸佛故。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。此廣大最勝供養虚空界盡、眾生界盡、眾生業盡、眾生煩惱盡，我供乃盡。而虚空界乃至煩惱不可盡故，我此供養亦無有盡，念念相續，無
[...] with the teachings gives birth to all Buddhas. If all bodhisattvas practice the offering of Dharma, they will accomplish making offerings to all Tathagatas. Cultivating in this manner is a true offering; a vast, great, and supreme offering. Only when the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end will my cultivation of making offerings end. Since the realm of empty space, and even up to the afflictions of sentient beings will not end, my cultivation of offerings will not end. [...]

Practices and Vows of Samantabhadra Bodhisattva Chapter 27
有間斷，身、語、意業無疲厭。

「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，遍於法界極微塵剎一。」
 [...] It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, to repent and reform karmic obstacles is explained like this: The bodhisattva reflects: From beginningless kalpas in the past, I have created immeasurable and boundless unwholesome karma with my body, speech, and mind, due to greed, anger, and ignorance. If this unwholesome karma had an essence and characteristic, all of empty space could not contain it. With these three completely pure actions, [...]

Practices and Vows of Samantabhadra Bodhisattva Chapter 29
切諸佛菩薩眾前，誠心懺悔，後不復造，恒住淨戒一切功德。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。
[...] I now sincerely repent and reform before the assemblies of all Buddha and bodhisattvas in the Dharma realms as numerous as the minutest dust particles, and vow never to create them again. I will constantly abide in all of the virtue of the pure precepts. Thus, only when the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end will my repentance end. Since the realm of empty space, and even up to the afflictions of sentient beings will not end, so my repentance and reform will not end. They continue in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.
「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剎極微塵數諸佛如來，從初發心為一切智，勤修福德，不惜身命，經不可說不可說佛剎極微塵數劫，一一劫中捨不可說不可說佛剎極微塵數頭、目、手、足，如是
“Furthermore, good man, to rejoice in virtue is explained like this: All the Buddhas, the Tathagatas, as numerous as the minutest dust particles in all the Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space, from the time they made their initial vow to attain all wisdom, diligently cultivated and accumulated merit without regard for their bodies and lives. They did this throughout kalpas as many as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands.

“During each kalpa they gave up their heads, eyes, hands, and feet, as many as the minutest dust particles in inexpressibly inexpressible [...]"
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。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、
[...] numbers of Buddha lands. In this way, they cultivated all the difficult and ascetic practices and completed the various methods of perfections. They realized and entered the various bodhisattva stages of wisdom and attained the supreme enlightenment and final nirvana of all Buddhas. Their relics were divided and distributed. I completely rejoice in all of their wholesome roots.

“Furthermore, as for the virtue of all beings in the six realms of existence and the four kinds of birth in every world in the ten directions, I rejoice in all of it, even if it is just one dust particle.

“As for the virtue of all the sravakas, pratyeka-buddhas, those learning and beyond learning in the ten directions and the three time periods, I rejoice in all of it. [...]
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。如是虚空界盡、眾生界盡、眾生意業盡、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。
[...] As for the vast and great virtue cultivated by the bodhisattvas through immeasurable difficult and ascetic practices in their quest for supreme, perfect enlightenment, I rejoice in all of it. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, my rejoicing is endless. It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.
「復次，善男子！言請轉法輪者：所有盡法界、虚空界十方三世一切佛刹極微塵中，一一各有一切不可說不可說佛刹極微塵數一切諸佛成等正覺，一切菩薩海會圍遶，而我

Fu  Ci  Shan  Nan  Zi  Yan  Qing  Zhuan

法輪者：所有盡法界、虚空界十方三世一切佛刹極微塵數廣大佛刹，一一剎中念有不可說不可說佛刹極微塵數一切諸佛成等正覺，一切菩薩海會圍遶，而我

Xi  Kong  Jie  Shi  Fang  San  Shi  Yi

虛空界十方三世一切

Qie  Fo  Cha  Ji  Wei  Chen  Zhong  Yi

切佛剎極微塵中，一

Yi  Ge  You  Bu  Ke  Shuo  Bu  Ke

一各有一切不可說不可說

Shuo  Fo  Cha  Ji  Wei  Chen  Shu  Guang

說佛剎極微塵數廣

Da  Fo  Cha  Yi  Yi  Cha  Zhong  Nian

大佛剎，一一剎中念念有不可說不可說

Nian  You  Bu  Ke  Shuo  Bu  Ke  Shuo

念有不可說不可說

Fo  Cha  Ji  Wei  Chen  Shu  Yi  Qie

佛剎極微塵數一切

Zhu  Fo  Cheng  Deng  Zheng  Jue  Yi  Qie

諸佛成等正覺，一切

Pu  Sa  Hai  Hui  Wei  Rao  Er  Wo

菩薩海會圍遶，而我
“Furthermore, good man, to request the turning of the Dharma wheel is explained like this: Within each and every one of the minutest dust particles in the Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space, there are vast and great Buddha lands as numerous as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands. In each and every land, in every thought, there are Buddhas as numerous as the minutest dust particles in inexpressibly inexpressible numbers of Buddha lands who are attaining perfect enlightenment. [...]
悉 以 身、 口、 意 業 種 種 方 便， 慎 慎 勸 請 轉 妙 法 輪。

悉 以 身、 口、 意 業 種 種 方 便， 慎 慎 勸 請 轉 妙 法 輪。

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 繼， 無 有 間 斷， 身、 語、 意 業 無 有 疲 厭。
[...] There is an assembly of bodhisattvas surrounding each Buddha. Using various skillful means through actions of body, speech, and mind, I sincerely and diligently request that they turn the wonderful Dharma wheel. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, my constant request for all Buddhas to turn the right Dharma wheel will not end. It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, requesting that the Buddhas remain in the world is explained like this: All Buddhas, the Tathagatas, [...]
虚空界十方三世一切佛刹极微尘数诸
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
於一切佛刹极微尘
数劫，为欲利益一切
众生。如是虚空界尽、
众生界尽、众生业尽。
[...] are as numerous as the minutest dust particles in all Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space. When they are about to enter final nirvana, along with all bodhisattvas, sra-vakas, pratyekabuddhas, those learning and beyond learning, including all the good Dharma friends, I request them all not to enter nirvana. I request that they remain in the world for as many kalpas as there are the minutest dust particles in all Buddha lands, bringing benefit and happiness to all sentient beings. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, still my request will not end. [...]

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。

「復次，善男子！言常隨佛學者：如此娑婆世界毘盧遮那如來，從初發心精進不退，以不可說不可說身命而為布施；剖皮為紙，析骨為筆，刺血為墨，
[...] It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of these.

“Furthermore, good man, to always study with the Buddhas is explained like this: I will be like Vairocana Tathagata of this Saha world who, from the time he first made his vow, was diligent and never retreated. He offered up inexpressibly inexpressible numbers of bodies and lives. He peeled off his skin to make paper, split his bones to fashion pens, drew his blood to use as ink, [...]

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。
[...] and used them to write sutras stacked as high as Mount Sumeru. Because he valued the Dharma, he did not spare his own body or life; how much less did he covet a king’s throne, cities, towns, palaces, gardens, groves, or any other possessions. He exerted himself in the various kinds of difficult and ascetic practices. He attained great enlightenment beneath a tree, manifested various kinds of supernatural power, gave rise to various kinds of transformations, manifested various kinds of Buddha bodies, and abided in various assemblies.
華嚴經普賢菩薩行願品

眾 會 道 場，或 處 轉 輪
聖 王、小 王 眷 屬 眾 會
道 場，或 處 剎 利 及 婆 羅 門、 長 者、居 士 眾 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
“He abided in: the assemblies in all Dharma places of all great bodhisattvas; the assemblies in Dharma places of sravakas and pratyekabuddhas; the assemblies in Dharma places of wheel-turning monarchs; the assemblies in Dharma places of lesser kings and retinues; the assemblies in Dharma places of Ksatriyas, Brahmins, elders, and householders; or even the assemblies in Dharma places of the eight groups of heavenly beings, humans, and non-humans. As he abided in various assemblies such as these, with a voice that was perfect like a great thunder clap, he brought sentient beings to attainment in accordance with their likes and wishes up until the time he manifested entrance into nirvana.
隨學，如今世尊毘盧遮那，如是盡法界、虛空界十方三世一切佛剎，所有塵中一切如來皆亦如是，於念念中，我皆隨學。如是虚空界盡、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。
“In all these ways I will learn from the Buddhas, just as I am learning from the present World-Honored One, Vairocana. I will learn from all the Tathagatas that are as numerous as the dust in all Buddha lands in the ten directions and the three time periods in all the Dharma realms and the realm of empty space. In thought after thought I will learn from them all. Thus, even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, still my study with them will not end. It continues in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.
「復次，善男子！言恆順眾生者：謂盡法界、虛空界十方剎海，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、種種族類、
“Furthermore, good man, to constantly accord with sentient beings is explained like this: In the lands and seas in the ten directions in all the Dharma realms and the realm of empty space, there are all sentient beings with various kinds of differences. That is, beings are born of eggs, born of wombs, born of moisture, and born of transformation. There are beings who live and rely on earth, water, fire, and air for their existence. There are beings dwelling in space, and those who are born in and live in plants and trees. There are various living beings with various bodies, shapes, appearances, lifespans, clans, [...]

華嚴經普賢菩薩行願品

種種名號、種種心性、
種種見、種種樂、
種種行、種種儀、
種種衣食、種種村營、聚落、
處於種種天龍八部，人、非人等、
天龍八部，人、非人等、
無足、二足、四足、多足、
有色、無色，有色、無色，
非有色、非無色，如是
等類，我皆於彼隨順
[...] names, and natures, various kinds of knowledge and views, various desires and pleasures, various mental actions, and various kinds of deportment, garments, and food. They dwell in various villages, towns, cities, and palaces. Even up to the eight groups of heavenly beings, humans, and non-humans are the same. Also there are footless beings, beings with two feet, four feet, numerous feet, with form, without form, with thought, without thought, not with thought, and not without thought. I will accord with and care for all these various kinds of beings, [...]

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。於諸病苦為作良醫，於失道者示其正路，於闇夜中為作光明，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，則為隨順。
[...] providing them with various kinds of services and offerings. I will respect them the same as my parents, honor them the same as teachers, arhats, and even the Tathagatas. I will serve them all equally without difference.

“I will be a good doctor for the suffering of sickness. I will lead the lost to the right path. I will be a bright light for those in the dark night, and motivate the poor and destitute to uncover hidden treasures. A bodhisattva equally benefits all sentient beings in this manner. Why is this? If a bodhisattva is able to accord with sentient beings, [...]
順供養諸佛；若於眾
生尊重承事，則為尊
重承事如來；若令眾
生生歡喜者，則令一
切如來歡喜。何以故？
諸佛如來以大悲心
而為體故。因於眾生
而起大悲，因於大悲
生菩提心，因菩提心
成等正覺。譬如曠野
沙磧之中有大樹王，
then that means he accords with and makes offerings to all Buddhas. If he respects and serves sentient beings, then that means he respects and serves the Tathagatas. If he makes sentient beings generate happiness, then he makes all Tathagatas happy. Why is this? It is because all Buddhas, the Tathagatas, take the great compassionate mind as their essence. For the sake of sentient beings, they bring forth great compassion. From great compassion, the bodhi mind is generated; and because of the bodhi mind, they attain perfect enlightenment.

“It is like a great king of trees growing in the rocks and sand of a barren wilderness. [...]

若根得水，枝葉、華果悉皆繁茂。生死旷野菩提樹王，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，则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。
[...] When the roots get water, the branches, leaves, flowers, and fruits will all flourish. The bodhi, the king of trees, growing in the wilderness of birth and death is the same. All sentient beings are tree roots; all Buddhas and bodhisattvas are its flowers and fruits. By benefitting sentient beings with the water of great compassion, one can attain the flowers and fruits of the wisdom of the Buddhas and bodhisattvas. Why is this? If all bodhisattvas benefit sentient beings with the water of great compassion, they can attain anuttara-samyak-sambodhi. [...]
故。是故菩提属於眾生，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。
Therefore, bodhi belongs to sentient beings. Without sentient beings, all bodhisattvas could not attain supreme, perfect enlightenment.

“Good man, you should understand this teaching in this way: When the mind is equal toward sentient beings, one can attain full and perfect great compassion. By using the mind of great compassion to accord with sentient beings, one is able to achieve the making of offerings to the Tathagatas. Bodhisattvas accord with sentient beings in this way. Even if the realm of empty space ends, the realms of sentient beings end, [...]

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。
「復 次，善 男 子！言 普 皆
迴 向 者：從 初 禮 拜 乃
至 隨 無，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
[...] the karma of sentient beings ends, and the afflictions of sentient beings end, will I still accord endlessly, continuously in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Furthermore, good man, to universally dedicate all virtue is explained like this: All of the virtue, from the first vow to pay homage and respect, until the [ninth] vow to always accord, I universally dedicate to all sentient beings in all the Dharma realms and the realm of empty space. I vow that all sentient beings will always be peaceful and happy, without the suffering of sickness. I wish that those who will commit unwholesome actions will not succeed, [...]
成，所修善業皆速成
就；閉一切諸惡趣
門，開示人天涅槃正路；若諸眾生因其所積
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
[...] but will quickly accomplish their cultivation of wholesome karma. I vow to close the doors to the lower realms of existence, and open and show the right path of nirvana for heavenly and human beings. If sentient beings endure all the fruits of severe suffering resulting from the accumulation of their unwholesome karma, I will bear them on their behalf. I will motivate all sentient beings to attain liberation and ultimately attain supreme enlightenment. Bodhisattvas cultivate dedication in this way. Even if the realm of empty space ends, the realms of sentient beings end, the karma of sentient beings ends, and the afflictions of sentient beings end, [...]
惱盡，我此迴向無有
窮盡，念念相續，無有
間斷，身、語、意業無有
疲惱。善男子！是為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，則能成熟
滿普賢菩薩諸行願
 [...] I will still dedicate all virtue endlessly, continuously in thought after thought without even an instant of ceasing. The actions of my body, speech, and mind will never be tired of this.

“Good man, these are the complete and perfect ten kinds of great vows of the bodhisattvas, mahasattvas. If all bodhisattvas can follow and enter these great vows, then they will be able to bring all sentient beings to attainment. They then will be able to accord with anuttara-samyak-sambodhi and complete Samantabhadra’s sea of practices and vows. [...]
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、不可說不可說佛剎極微塵數一切世界妙七寶，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，經爾所佛剎極微。
[...] Therefore, good man, you should know this teaching in this way. If a good man or a good woman filled up worlds as numerous as the minutest dust particles in immeasurable, boundless, inexpressibly inexpressible numbers of Buddha lands in the ten directions with the seven supreme, wonderful treasures; gave all of the supreme peace and happiness known to heavenly and human beings to all sentient beings in all these worlds; and offered such gifts to all Buddhas and bodhisattvas of these worlds; then such a person will attain virtue [...]

華嚴經普賢菩薩行願品

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
大願持讀誦，乃至
書寫一四句偈，速能
除滅五無間業，所有

Wei Chen Shu Jie Xiang Xu Bu Duan
微塵數劫相續不斷
Suo De Gong De Ruo Fu You Ren
所得功德，若復有人
Wen Ci Yuan Wang Yi Jing Yu Er
聞此願王一經於耳，
Suo You Gong De Bi Qian Gong De
所有功德比前功德
Bai Fen Bu Ji Yi Qian Fen Bu
百分不及一，千分不
Ji Yi Nai Zhi You Bo Ni Sha
及一，乃至優波尼沙
Tuo Fen Yi Bu Ji Yi Huo Fu
陀分亦不及一。或復
You Ren Yi Shen Xin Xin Yu Ci
有人以深信心，於此
Da Yuan Shou Chi Du Song Nai Zhi
大願持讀誦，乃至
Shu Xie Yi Si Ju Ji Su Neng
書寫一四句偈，速能
Chu Mie Wu Wu Jian Ye Suo You
除滅五無間業，所有
[...] by doing so constantly without ceasing for kalpas as numerous as the minutest dust particles in those Buddha lands. But the virtue attained from these offerings, when compared to the virtue of a person who heard these kings of vows once, does not equal one part in one hundred, one part in one thousand, or even one part in an upanisad.

“Furthermore, with profound faith, if one receives, upholds, reads, and recites these great vows, or writes out just a single four-line verse, one can quickly eradicate the five uninterrupted karmas from the five great violations. [...]
世間身心等病，種種苦惱，乃至佛剎極微塵數一切惡業，皆得銷除；一切魔軍、夜叉、羅刹、若鸠槃荼、若毘舍闍、若部多等飲血噉肉諸惡鬼神，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
All of the illnesses of the body and mind in the world, the various kinds of suffering and affliction, and even all unwholesome karma as numerous as the minutest dust particles in a Buddha land will be eradicated. All the armies of mara, yaksas, raksasas, and all the blood-drinking and flesh-eating lesser deities such as kumbhandas, pisacmas, and bhutas, will depart far away; or at times they will vow to stay near and protect. Therefore, if one recites these vows, one will move freely through the world without obstacles, like the moon appearing through the clouds in the sky.
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
"One is praised by all the Buddhas and bodhisattvas: all heavenly and human beings should all pay respect to this person; and all sentient beings should all make offerings to this person. This good person will be reborn as a wholesome human, and perfect all of the virtue of Samantabhadra. Before long, one will be just like Samantabhadra Bodhisattva himself, attaining a wonderful physical body complete with the thirty-two marks of the great man.\footnote{1} If reborn among heavenly and human beings, this person will always live in a superior family. This person will be fully able to destroy all the lower realms of existence, [...]
遠離一切惡友，悉能制伏一切外道，悉能解脫一切煩惱，如師子王摧伏群獸，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、輔相、大臣、宮城內外，象馬車乘，珍寶。
[...] depart far away from all unwholesome companions, subdue all those who are outside of the Way, and completely be free from all afflictions. Just as the lion king subdues all beasts, this person is worthy of receiving the offerings of all sentient beings.

“Further, as one is dying, at the last moment when all one's faculties scatter and decay; all the relatives one has to give up and leave behind, and all power and status are lost. One's prime ministers, officials inside and outside the imperial capital, elephants, horses, carts, precious jewels [...]
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 遠。 其 人 自 見 生 蓮
[...] and hidden treasuries, all can no longer accompany one. Only these kings of vows will not forsake and leave one. At all times, they will guide one forward, and in an instant one will be reborn in the Land of Ultimate Bliss; and upon arrival one will immediately see Amitabha Buddha, Manjusri Bodhisattva, Samantabhadra Bodhisattva, Avalokitesvara Bodhisattva, Maitreya Bodhisattva, and others. The appearances of these bodhisattvas are dignified and adorned, and their virtue complete. Together, they will surround one.
華中，蒙佛授記；得授記已，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為利益。不久當坐菩提道場，降伏魔軍，成等正覺，轉妙法輪。能令佛剎極微塵數世界眾生發菩提心，隨其根性，教化
“One will see oneself born from a lotus flower and will receive a prediction from the Buddha. After having received the Buddha’s prediction, one will pass through countless hundreds of thousands of millions of billions of nayutas of kalpas; and with the power of wisdom, one will accord with the minds of sentient beings in order to benefit them everywhere throughout inexpressibly inexpressible numbers of worlds in the ten directions. Before long, one will sit in a place of enlightenment, subdue the armies of mara, attain perfect enlightenment, and turn the wonderful Dharma wheel. One will inspire sentient beings in worlds as numerous as the minutest dust particles in a Buddha land to generate the bodhi mind. In accord with the nature of their faculties, [...]
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，廣為人說，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，廣為人
one will teach, transform, and bring them to attainment; throughout a sea of future kalpas, one will broadly benefit all sentient beings.

“Good man, the virtue attained by sentient beings through hearing and believing in these great kings of vows, through receiving, upholding, reading, and reciting them, and through extensively expounding them to others, can be known only by the Buddha, the World-Honored One, and by no one else. Therefore, those of you who hear these kings of vows should harbor no doubts. You should reverently receive them. After receiving them, you should be able to read them. After reading them, you should be able to recite them; and after reciting them, you should be able to uphold them, to the extent that you can write them out and [...]

說。是諸人等於一念中，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，普賢菩薩摩耶薩欲重宣此義，普觀十方而說偈言：

「所有十方世界中，
[...] extensively expound them to other people. Then in a single thought of each person, all the practices and vows will be accomplished, and the merit attained and accumulated will be immeasurable and boundless. You will be able to rescue sentient beings from the great sea of suffering of affliction, causing them to escape and be reborn in the Land of Ultimate Bliss of Amitabha Buddha.”

At that time, Samantabhadra Bodhisattva, Mahasattva, wishing to restate this teaching, contemplated the ten directions universally, and spoke verses, saying:

Within all the worlds in the ten directions,
San Shi Yi Qie Ren Shi Zi
三世一切人师子，

Wo Yi Qing Jing Shen Yu Yi
我以清净身语意，

Yi Qie Bian Li Jin Wu Yu
一切遍礼尽无余。

Pu Xian Xing Yuan Wei Shen Li
普贤行愿威神力，

Pu Xian Yi Qie Ru Lai Qian
普现一切如来前，

Yi Shen Fu Xian Cha Chen Shen
一身复现剎尘身，

Yi Yi Bian Li Cha Chen Fo
一一遍礼剎尘佛。

Yu Yi Chen Zhong Chen Shu Fo
於一尘中尘数佛，

Ge Chu Pu Sa Zhong Hui Zhong
各处菩萨眾会中，

Wu Jin Fa Jie Chen Yi Ran
无尽法界尘亦然，

Shen Xin Zhu Fo Jie Chong Man
深信諸佛皆充满。
To all the Lions among Humans of the three time periods,
With pure body, speech, and mind
I venerate them all, entirely without exclusion.
Through the awe-inspiring power of the practices and vows of Samantabhadra,
I universally manifest before all Tathagatas.
A single body in turn manifests as many bodies as there is dust in the land,
Each and every one prostrating to Buddhas as numerous as there is dust in the land.
In each dust particle there are Buddhas as numerous as there are dust particles,
Each of them abides where assemblies of bodhisattvas gather;
It is the same for the dust in the infinite Dharma realms,
I profoundly believe that Buddhas fill them all.
華嚴經普賢菩薩行願品

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。

以諸最勝妙華鬘，
妓樂塗香及傘蓋，
如是最勝莊嚴具，
我以供養諸如來。

最勝衣服最勝香，
末香燒香與燈燭，
一一皆如妙高聚，
Each of them uses the sea of all sounds
To universally expound endless and wonderful words and speech;
Throughout all future kalpas,
I praise the profound sea of virtue of the Buddhas.
With all of the most excellent and wonderful flower garlands,
Music, incense paste, parasols, and canopies,
The most excellent and awe-inspiring adornments;
I make offerings to all Tathagatas.
With the most excellent garments and fragrances,
Incense powders, burning incense, lamps, and candles,
Each as high as Mount Sumeru;
我悉供养诸如来。
我以广大胜解心，
深信一切三世佛，
悉以普贤行愿力，
普遍供养诸如来。
我昔所造诸恶业，
皆由无始贪瞋痴，
从身语意之所生，
一切我今皆懇悔。
十 方 一 切 諸 眾 生，
二 乘 有 學 及 無 學，
I make offerings of them to all Tathagatas.

With a broad and supreme understanding mind,
I have profound faith in all Buddhas of the three time periods.

With the power of the practices and vows of Samantabhadra,
I universally make offerings to all Tathagatas.

All the unwholesome karma I have created in the past,
Generated from beginningless greed, anger, and ignorance
By body, speech, and mind;
I now repent and reform.

All sentient beings of the ten directions,
The learning and beyond learning of the two vehicles,
一切如來與菩薩，
所有功德皆隨喜。

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。

諸佛若欲示涅槃，
我悉至誠而勸請，
唯願久住剎塵劫，
利樂一切諸眾生。

所有禮讚供養福，
And all Tathagatas and bodhisattvas,
I rejoice in all their virtues.
To all of the Lamps of the World of the ten
directions,
The first ones who attained enlightenment,
I now exhort and request all
To turn the supreme, wonderful Dharma wheel.
If any Buddha wishes to enter nirvana,
I exhort and request with utmost sincerity,
Praying that they abide for kalpas as numerous
as dust particles in a land
To benefit and bring happiness to all sentient
beings.
With all the merit from paying homage,
praising, and making offerings,
請佛住世轉法輪，
隨喜懺悔諸善根，
迴向眾生及佛道。
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。
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。
I request the Buddhas to abide in the world and turn the Dharma wheel;
All the wholesome roots from rejoicing and repenting,
I dedicate to sentient beings and Buddhahood.
I follow the teachings of all Tathagatas,
Cultivate the perfect practices of Samantabhadra,
and
Make offerings to all Tathagatas of the past
And Buddhas of the present in the ten directions.
All the future Teachers of Heavenly and Human beings,
All their wishes and happiness are perfect and complete;
I vow to universally study with them throughout the three time periods
And quickly attain great enlightenment.
所有十方一切刹，

广大清净妙庄严，

众会围绕诸如来，

悉在菩提树王下。

十方所有诸众生，

愿离忧患常安乐，

获得甚深正法宝，

灭除烦恼尽无余。

我为菩提修行时，

一切趣中成宿命，

常得出家修净戒，
In all lands in the ten directions that
Are vast, great, pure, wonderful, and majestic,
The Tathagatas are surrounded by an assembly,
While sitting below the bodhi, the king of trees.
I wish that all sentient beings of the ten directions
Will be free of stress, and always peaceful and happy,
Attain the benefit of the profound, right Dharma,
and
 Completely eradicate all afflictions without exception.
When I cultivate for the sake of enlightenment,
I will gain knowledge of past lives in all realms of existence
And always be able to renounce household life and cultivate pure precepts,
華嚴經普賢菩薩行願品

無垢無破無穿漏。

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。

勤修清净波羅蜜，

恆不忘失菩提心，

滅除障垢無有餘，

一切妙行皆成就。

於諸惑業及魔境，

世間道中得解脫，

無垢無破無穿漏。

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。

勤修清净波羅蜜，

恆不忘失菩提心，

滅除障垢無有餘，

一切妙行皆成就。

於諸惑業及魔境，

世間道中得解脫，

無垢無破無穿漏。

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。

勤修清净波羅蜜，

恆不忘失菩提心，

滅除障垢無有餘，

一切妙行皆成就。

於諸惑業及魔境，

世間道中得解脫，
Without defilements, without violations, and without outflows.

Be they heavenly beings, nagas, yaksas, kumbhhandas,

Or humans, non-humans, and the rest,

In the languages of all sentient beings,

I will expound the Dharma with their voices.

I will diligently cultivate the pure perfections, And never forsake the bodhi mind.

I will eliminate all obstacles and defilements without exception,

And accomplish all wonderful practices.

From all delusional acts and mara states,

I will attain liberation from the path of the world,
犹 如 蓮 華 不 著 水，
亦 如 日 月 不 住 空。
悉 除 一 切 惡 道 苦，
等 與 一 切 群 生 樂，
如 是 經 於 剎 塵 劫，
十 方 利 益 恒 無 盡。
我 常 隨 諸 眾 生，
盡 於 未 來 一 切 劫，
恒 修 普 賢 廣 大 行，
圓 滿 無 上 大 菩 提。
Just as the lotus blossom does not touch the water
And the sun and moon do not abide in space.
Eliminating all sufferings of the lower realms of existence
And equally bringing joy to all beings,
I, for kalpas as numerous as dust particles in a land,
Will constantly benefit all beings of the ten directions endlessly.
I will always accord with all sentient beings
Throughout all future kalpas, and
Constantly cultivate the expansive practices of Samantabhadra
And perfect the supreme, great enlightenment.
For those who have the same practice
於一切處同集會，
身口意業皆同等，
一切行願同修學。
所有益我善知識，
為我顯示普賢行，
常願與我同集會，
於我常生歡喜心。
願常面見諸如來，
及諸佛子眾圍遙，
於彼皆興廣大供，
盡未來劫無疲厭。
And assemble together with me in all places,
May all our actions of body, speech, and mind be equal,
And we cultivate and study all practices and vows together.
All good Dharma friends who are beneficial to me
By demonstrating the practices of Samantabhadra to me,
They always wish to assemble together with me
And always inspire me to generate a mind of joy.
I wish to always meet all Tathagatas
And the assemblies of disciples surrounding the Buddhas.
I will initiate vast and great offerings to them
Tirelessly throughout all future kalpas.
願持諸佛微妙法，
光顯一切菩提行，
究竟清净普賢道，
盡未來劫常修習。
我於一切諸有中，
所修福智恒無盡，
定慧方便及解脫，
獲諸無盡功德藏。
一塵中有塵數剎，
一一切刹有難思佛，
一一切佛處眾會中，
I will uphold the wonderful teachings of all Buddhas,
Brilliantly illuminate all the practices of bodhi,
Thoroughly practice the pure path of Samantabhadra, and
Always cultivate and study throughout all future kalpas.
Throughout all realms of existence,
The merit and wisdom I cultivated will never end.
Through meditative concentration, wisdom,
    skillful means, and liberation,
I gain an endless treasure of virtue.
In one dust particle there are lands as numerous as dust particles;
In each land there are inconceivable numbers of Buddhas.
In each place where Buddhas abide with the assembly,
我見恆演菩提行。
普盡十方諸剎海，
一一毛端三世海，
佛海及與國土海，
我遍修行經劫海。
一切如來語清淨，
一言具眾音聲海，
隨諸眾生意樂音，
一流佛辯才海。
三世一切諸如來，
於彼無盡語言海，
I see them constantly expounding all the practices of bodhi.

Everywhere throughout all seas of lands in the ten directions,

On the tip of each hair there is a sea of three time periods

As well as seas of Buddhas and seas of lands;

I cultivate in all of them throughout a sea of kalpas.

The speech of all Tathagatas is pure;

Each word contains a sea of voices

Following what sentient beings wish to hear;

Each flows with the sea of eloquence of Buddhas.

All Tathagatas of the three time periods

Through endless seas of speech,
恒轉理趣妙法輪，
我深智力普能入。
我能深入於未來，
盡一切劫為一念，
三世所有一切劫，
為一念際我皆入。
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。
於一毛端極微中，
Constantly turn the wonderful Dharma wheel of truth;
I can universally enter by the power of profound wisdom.
I can enter deeply into the future,
And all kalpas are in a single thought;
All kalpas of the three time periods,
I enter them in a single thought.
In a single thought I see all the Lions among Humans of the three time periods,
And always enter the state of the Buddha
With its illusion-like liberation and awe-inspiring power
In the minuteness of the tip of a hair,
出現三世莊嚴剎，
十方塵剎諸毛端，
我皆深入而嚴淨。
所有未來照世燈，
成就轉法悟群有，
究竟佛事示涅槃，
我皆往詣而親近。
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，
There manifest majestic lands of the three time periods.
On the tip of every hair of the numerous lands in the ten directions
I deeply enter, adorn, and purify them all.
All future Lamps that Light the World
Who attain Buddhahood, turn the Dharma wheel, awaken sentient beings,
Perfect the Buddha’s work, and manifest entrance into nirvana,
I visit to be near to learn from them all.
May I attain: Supernatural power that quickly goes everywhere,
The Mahayana power that enters the Universal Gate,
The power of virtue that is universally cultivated through wisdom and practice,
遍 淨 莊 嚴 勝 福 力，
無 著 無 依 智 慧 力，
定 慧 方 便 諸 威 力，
普 能 積 集 菩 提 力，
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。
The power of great loving-kindness that is covered through awe-inspiring deportment universally,
The power of merit that is universal, pure, majestic, and surpassing,
The power of wisdom that does not attach or abide,
The power of meditative concentration, wisdom, skillful means, and awe-inspiring deportment,
The power of bodhi that is universally accumulative,
The power of wholesome karma that purifies all,
The power of eradicating all afflictions,
The power of subduing all maras, and
The power of perfecting all the practices of Samantabhadra.
May I be able to universally adorn and purify all seas of lands
華嚴經普賢菩薩行願品

能甚深入智慧海，
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。

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。
一切如來有長子，
彼名號曰普賢尊，
And liberate the sea of all sentient beings,
Be able to differentiate skillfully the sea of all Dharmas
And enter deeply into the sea of wisdom.
May I be able to universally purify the sea of all practices
And perfect the seas of all vows,
Be able to be near to learn and make offerings to the sea of all Buddhas
And cultivate tirelessly throughout a sea of kalpas.
To all Tathagatas of the three time periods,
With the supreme bodhi and all the practices and vows,
I make offerings to them and perfect my cultivation;
I attain bodhi through the practices of Samantabhadra.
我 今 迴 向 諸 善 根，
願 諸 智 行 悉 同 彼。
願 身 口 意 恆 清 淨，
諸 行 剎 土 亦 復 然，
如 是 智 慧 號 普 賢，
願 我 與 彼 皆 同 等。
我 為 遍 淨 普 賢 行，
滿 彼 事 業 盡 無 餘，
未 來 際 劫 恒 無 倦。
我 所 修 行 無 有 量，
All Tathagatas have a most senior disciple
Named Samantabhadra, the Honored One.
I now dedicate all wholesome roots:
May my wisdom and practices be identical to his,
My body, speech, and mind constantly be pure,
And all practices and Buddha lands be pure.
Wisdom such as this is named Samantabhadra.
May I be identical to him in every way,
Purify the practices of Samantabhadra
And the great vows of Manjusri everywhere,
And completely fulfill their deeds tirelessly
without exception
Throughout all future kalpas.
My cultivation and practices are without measure,
And I attain immeasurable virtue.
獲 得 無 量 諸 功 德，
安 住 無 量 諸 行 中，
了 達 一 切 神 通 力。
文 殊 師 利 勇 猛 智，
普 賢 慧 行 亦 復 然，
我 今 迴 向 諸 善 根，
三 世 諸 佛 所 稱 歎，
如 是 最 勝 諸 大 願，
為 得 普 賢 殊 勝 行。

Huo De Wu Liang Zhu Gong De
獲 得 無 量 諸 功 德，
An Zhu Wu Liang Zhu Xing Zhong
安 住 無 量 諸 行 中，
Liao Da Yi Qie Shen Tong Li
了 達 一 切 神 通 力。
Wen Shu Shi Li Yong Meng Zhi
文 殊 師 利 勇 猛 智，
Pu Xian Hui Xing Yi Fu Ran
普 賢 慧 行 亦 復 然，
Wo Jin Hui Xiang Zhu Shan Gen
我 今 迴 向 諸 善 根，
Sui Bi Yi Qie Chang Xiu Xue
隨 彼 一 切 常 修 學。
San Shi Zhu Fo Suo Cheng Tan
三 世 諸 佛 所 稱 歎，
Ru Shi Zui Sheng Zhu Da Yuan
如 是 最 勝 諸 大 願，
Wo Jin Hui Xiang Zhu Shan Gen
我 今 迴 向 諸 善 根，
Wei De Pu Xian Shu Sheng Xing
為 得 普 賢 殊 勝 行。
I abide peacefully in immeasurable practices,
And thoroughly understand all supernatural power.
As the wisdom of Manjusri is courageous and brave,
The practices and knowledge of Samantabhadra are the same.
I now dedicate all wholesome roots:
May I follow all of them and always cultivate and study.
What all Buddhas of the three time periods praise
Are supreme, great vows such as these.
I now dedicate all wholesome roots
In order to attain the supreme practices of Samantabhadra.
願我臨欲命終時，
盡除一切諸障礙，
面見彼佛阿彌陀，
即得往生安樂剎。
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。
彼佛眾會咸清淨，
我時於勝蓮華生，
親覩如來無量光，
When my life approaches its end,
May I eliminate all obstacles,
See Amitabha Buddha,
And immediately be reborn in the Land of
   Ultimate Bliss.
Once I am reborn in that land,
I will accomplish all these vows at that moment
Perfectly without exception,
Benefitting and giving joy to all sentient beings.
The assembly of Amitabha is completely pure;
When I am reborn from an exquisite lotus,
I will witness in person Infinite Light Tathagata
現前授我菩提記。
蒙彼如來授記已，化身無數百俱胝，智力建大遍十方，普利一切眾生界。
乃至虛空世界盡，眾生及業煩惱盡，如是一切無盡時，我願究竟恒無盡。
十方所有無邊剎，莊嚴眾寶供如來，
As he appears before me to bestow a prediction of attaining enlightenment.

After receiving this prediction from the Tathagata,

I will manifest countless hundreds of kotis of bodies;

With the power of wisdom that is vast, great, and pervading the ten directions,

I will benefit all the realms of sentient beings

Even if the worlds and empty space end
And sentient beings, karma, and afflictions end.

Such as these will never end,

My ultimate vows will never end.

In all the boundless lands in the ten directions,

I offer awe-inspiring jewels to the Tathagatas
華嚴經普賢菩薩行願品

最勝安樂施天人，
經一切剎微塵劫。
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。
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。
此人善得勝壽命，
And give the greatest peace and happiness to heavenly and human beings
Through kalpas as numerous as the minutest dust particles in all lands.
If one is able to give rise to faith in these supreme kings of vows
Once they hear them,
And longingly seek the supreme bodhi mind,
Then the excellent virtue attained will surpass them.
Then one will always depart far away from unwholesome Dharma friends,
Forever depart from all lower realms of existence,
Quickly see Infinite Light Tathagata,
And possess these supreme vows of Samantabhadra.
Such a person will have extraordinary longevity,
此人善来人中生，此人不久当成就，如彼普贤菩萨行。

往昔由无智慧力，所造极恶五无间，誦此普贤大愿王，一念速疾皆销灭。

族姓种类及容色，相好智慧咸圆满，诸魔外道不能摧，堪为三界所应供。
Have wholesome rebirth in the human realm,
And before long, have attainment
Such as the practices of Samantabhadra.
Due to a lack of the power of wisdom in the past,
One committed the most wicked of the five uninterrupted [transgressions];
By reciting the Great Kings of Vows of Samantabhadra,
In one thought all will be quickly eliminated.
One’s clan, race, and appearance,
And the marks of excellence and wisdom are perfect;
All maras and those outside of the Way are unable to destroy one,
And one is worthy of receiving the offerings from the three realms.
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。
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。
若人誦此普賢願，
我說少分之善根，
一念一切悉皆圓，
Quickly going to the bodhi, the king of trees,
Once seated, one subdues all maras,
Attains perfect enlightenment, turns the Dharma wheel,
And benefits all sentient beings.
If one can read, recite, receive, uphold, and expound
These vows of Samantabhadra,
Only the Buddhas can recognize the karmic effect,
Assuring that one can attain the supreme bodhi path.
If one recites these vows of Samantabhadra,
With just a small portion of one’s wholesome roots,
All will be perfected in a single thought,
華嚴經普賢菩薩行願品

成就眾生清净願。
我此普賢殊勝行，
無邊勝福皆回向，
普願沈溺諸眾生，
速往無量光佛剎。」

爾時，普賢菩薩於如來前，說此普賢廣大願王清净偈
已，善財童子踊躍無量，一切菩薩皆大歡喜。如來讚言：「善哉！善
哉！」
And thus fulfill the pure vows of sentient beings. With the supreme practices of Samantabhadra, I now universally dedicate the boundless, surpassing merit; May the sinking and drowning sentient beings Quickly go toward the Land of Infinite Light Buddha.

At that time, Samantabhadra Bodhisattva, Mahasattva, finished expounding the pure verses of Samantabhadra, the great kings of vows, before the Tathagata. Sudhana was filled with immeasurable joy and all bodhisattvas were extremely happy. The Tathagata praised him, saying, “Wonderful, wonderful!”
爾時，世尊與諸聖者，菩薩摩訶薩演說如是不可思議解脫境界時，文殊師利菩薩而為上首，諸大菩薩及所成熟六千比丘；彌勒菩薩而為上首，賢劫一切諸大菩薩。無垢普賢菩薩而為上首，一生補處住灌頂位諸大菩薩。
At that time, the World-Honored One expounded this supreme Dharma method of the inconceivable state of liberation to the noble ones and bodhisattvas, mahasattvas. Present were Manjusri Bodhisattva, as the head of honor, together with all the great bodhisattvas and the six thousand bhiksus who had matured. Also present were Maitreya Bodhisattva, as the head of honor, together with all the great bodhisattvas of the Bhadra Kalpa.

Present as well were the immaculate Samantabhadra Bodhisattva, as the head of honor, with all the great bodhisattvas who in one life would be the next Buddhas and who were at the position of being anointed by the Buddha as Buddhas, [...]

華嚴經普賢菩薩行願品

薩，及餘十方種種世界

界普來集會一切剎

海極微塵數諸菩薩

摩訶薩眾；大智舍利弗、摩訶目犍連等而為上首，諸大聲聞並諸人天一切世主、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。
 [...] gathered together with all the assemblies of bodhisattvas, mahasattvas, as numerous as the minutest dust particles in all seas of lands, who came from the remaining worlds in the ten directions.

Also present were the great wise Sariputra and Mahamaudgalyayana, as the heads of honor, with all the great sravakas, along with all the lords in the worlds of humans and heavenly beings, as well as heavenly beings, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, non-humans, and so forth. The entire great assembly, upon hearing what the Buddha had said, were all greatly happy; they believed, received, upheld, and practiced it.
[Thus ends] the Flower Adornment Sutra's Practices and Vows of Samantabhadra Bodhisattva Chapter
七佛滅罪真言

七 佛 滅 罪 真 言

離 婆 離 婆 帝
求 訶 求 訶 帝
陀 羅 尼 帝
尼 訶 囉 帝
毗 黎 你 帝
摩 訶 伽 帝
真 陵 乾 帝
莎 婆 訶

Qi  Fo  Mie  Zui  Zhen  Yan

Li  Po  Li  Po  Di
求  訶  求  訶  帝
Qiu  He  Qiu  He  Di
Tuo  Luo  Ni  Di
Ni  He  La  Di
Pi  Li  Ni  Di
Mo  He  Qie  Di
Zhen  Ling  Qian  Di
Suo  Po  He
[The following is the Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section, followed by the triple refuge and dedication of merit.]
普賢菩薩警眾偈

是日已過，
命亦隨減；
如少水魚，
斯有何樂？

當勤精進，
如救頭燃；
但念無常，
慎勿放逸。

Pu Xian Pu Sa Jing Zhong Ji
普賢菩薩警眾偈

Shi Ri Yi Guo
是日已過，
Ming Yi Sui Jian
命亦隨減；
Ru Shao Shui Yu
如少水魚，
Si Yo He Le
斯有何樂？
Dang Qin Jing Jin
當勤精進，
Ru Jiu Tou Ran
如救頭燃；
Dan Nian Wu Chang
但念無常，
Shen Wu Fang Yi
慎勿放逸。
The day has passed,
Our lives thus shortened,
Like fish running short of water,
For what do we rejoice?
Strive on diligently and vigilantly,
As if putting out fire on the head.
Be mindful of impermanence,
And be cautious of laxity.
San Gui Yi
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng
自 皈 依 佛，當 願 眾 生，

Ti Jie Da Dao Fa Wu Shang Xin
體 解 大 道，發 無 上 心。

Zi Gui Yi Fa Dang Yuan Zhong Sheng
自 皈 依 法，當 願 眾 生，

Shen Ru Jing Zang Zhi Hui Ru Hai
深 入 經 藏，智 慧 如 海。

Zi Gui Yi Seng Dang Yuan Zhong Sheng
自 皈 依 僧，當 願 眾 生，

Tong Li Da Zhong Yi Qie Wu Ai
統 理 大 眾，一 切 無 碍。
I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.
回向偈

慈 悲 喜 捨 遍 法 界；
惜 福 結 緣 利 人 天；
禪 淨 戒 行 平 等 忍；
慚 愧 感 恩 大 願 心。
Dedication of Merit

May kindness, compassion, joy, and equanimity pervade the Dharma realms;
May all people and heavenly beings benefit from our blessings and friendship;
May our ethical practice of Chan, Pure Land, and Precepts help us to realize equality and patience;
May we undertake the great vows with humility and gratitude.
Fo Guang Shan
International Translation Center

Fo Guang Shan International Translation Center is dedicated to translating and distributing quality translations of classical Buddhist texts as well as works by contemporary Buddhist teachers and scholars. We embrace Humanistic Buddhism, and promote Buddhist writing that is accessible, community-oriented, and relevant to daily life. On FGSITC.org you can browse all of our publications, read them online and even download them for FREE, as well as request printed copies for you or your organization.