



●入不思議解脱境界●

普贤菩萨行愿品

(大方广佛华严经：四十华严。卷四十)

唐 闍宾国三藏般若 奉诏译

● ON ENTERING THE INCONCEIVABLE STATE OF
LIBERATION THROUGH

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

(THE AVATAMSAKA SUTRA, Chapter 40)

● THE PRACTICES AND VOWS OF THE BODHISATTVA SAMANTABHADRA ●



●大行普贤菩萨●

大乘佛教中最著名的五位菩萨：大智文殊师利菩萨（五台山）；大行普贤菩萨（峨眉山）；大悲观世音菩萨（普陀山）；大慈弥勒菩萨（雪窦山）；大愿地藏王菩萨（九华山）。

五位菩萨所表现的智、行、悲、慈、愿五德，也就是佛陀一身人格上最具足的五德。

●SAMANTABHADRA BODHISATTVA● (The Bodhisattva Of Great Conduct)

In BUDDHISM, there are FIVE prominent BODHISATTVAS in the teaching of the Great Vehicle. They are Manjushri Bodhisattva, the Bodhisattva of Great Wisdom (who dwells in the Wu-tai Mountain). Universal Worthy Bodhisattva, the Bodhisattva of Great Conduct (who dwells in the E-Mei Mountain). Guan Shi Yin Pu Sa, the Bodhisattva of Great Compassion (who dwells in the Pu-tuo Mountain). Maitreya Bodhisattva, the Bodhisattva of Great Kindness (who dwells in the Xuedou Mountain) and Earth Store Bodhisattva, the Bodhisattva of Great Vows (who dwells in the Nine Flowers Mountain).

The Five Bodhisattvas each represents the five virtuous personality traits of the Buddha, namely the Great Wisdom, Great Conduct, Great Compassion, Great Kindness and Great Vows.



●普贤菩萨十大行愿●

●发愿文●

一者礼敬诸佛。

The first is to worship and Respect all Buddhas.

二者称赞如来。

The second vow is to praise The Thus Come Ones.

三者广修供养。

The third is to cultivate the giving of offerings.

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四者忏悔业障。

The fourth, to repent and reform all karmic faults.

五者随喜功德。

The fifth, to compliantly rejoice in merit and virtue.

六者请转法轮。

The sixth, to request the turning of the Dharma Wheel.

七者请佛住世。

The seventh is to request that the Buddha dwell in the world.

八者常随佛学。

The eighth, to always follow the Buddhas in study.

九者恒顺众生。

The ninth is to forever accord with living beings.

十者普皆回向。

The tenth, to universally transfer all merit and virtue.

● THE KING OF THE TEN GREAT VOWS ●

SAMANTABHADRA BODHISATTVA

Samantabhadra Bodhisattva is known as The King of Ten Great Vows. Every Vow in the Ten Great Vows is extremely supreme, perfect and inconceivable. That is why Samantabhadra Bodhisattva is also known as 'Samantabhadra's Seas of Vows'. They represent the Vows and Practices of all the Bodhisattvas.

Among the Ten Great Vows of Samantabhadra Bodhisattva, the first till the eighth Great Vows are the practices to seek The Buddha's wisdom. The ninth and the tenth Great Vows are practices to transform living beings. Here are the two transferences. To seek the Buddha's Wisdom, the Bodhisattva brings forth the strength of kindness just the same as the Tathagathas in the ten directions. To transform all the living beings, the Bodhisattva brings forth the same Great Compassion to save them.

The Buddha said, "A man who does not practise in accord with the Samantabhadra Bodhisattva's conduct will be unable to perfectly accomplish the Buddha Path."

Here are the main characteristics of Samantabhadra Bodhisattva's Ten Great Vows. He said, "Only when the realms of empty space come to an end, the realms of living being come to an end, will my Vows to an end." But when the realms of empty space and living beings will not be able to come to an end, Samantabhadra Bodhisattva's Vows and Conduct will never come to an end.

These are the Vows and Conduct of Samantabhadra Bodhisattva which have attained the state of Ultimate Extremity, thus they become "The king of Ten Great Vows."

十大愿王

● 普贤菩萨 ●

称为“十大愿王”的普贤菩萨，所发的十大愿，愿愿都非常殊胜、圆满、不可思议，所以又称普贤菩萨为：“普贤愿海”，代表菩萨的一切行愿。

普贤菩萨的十大愿：第一到第八大愿是上求佛智；第九到第十大愿是下化众生。上下双回向；上与十方如来同一慈力，下与一切众生同一悲仰。

佛陀说：“不修普贤行，不能圆满佛道。

在普贤菩萨十大愿的特色里，每一愿皆是：“虚空界尽，众生界尽，我愿乃尽”而“虚空界、众生界、无有穷尽”时，普贤菩萨的行愿也是无有穷尽！

以上是普贤菩萨所发的行愿，达到登峰造极，成了“十大愿王”了。

UNIVERSAL WORTHY'S SEAS OF VOWS

Universal Worthy Bodhisattva is a Bodhisattva of Great Vows and Practices. In the Flower Adornment Sutra, all the Bodhisattvas who wish to save living beings will enter the Genuine Dharma Realm. Their vows will become huge and vibrant on entering the Universal Worthy Bodhisattva's Seas of Vows.

When a man brings forth the Bodhi mind to cultivate the Bodhisattva conduct, he will enter the Universal Worthy's Dharma Realm and be protected by him.

Universal worthy is the Leader of all Great Bodhisattvas. In the Great Vehicle Sutras, such as the Shurangama Sutra, the Dharma flowers Sutra and others, there are records on Universal Worthy Bodhisattva's teaching, his giving of protection on living beings.

In the chapter on Universal Worthy's conduct and vows, we can witness the Bodhisattva's teaching on Bodhisattva's conduct which is most magnificent and incomparable. Not only is he endowed with Great Practices, he is indeed the Bodhisattva of Great wisdom, Great Compassion and Great Vows. His cultivation of Great Conduct and Vows resembles the deep and expansive ocean.

It we learn to practise the conduct and vows of Universal Worthy Bodhisattva which are as deep and expansive as the great oceans, and enter the huge and vibrant waves of Universal Worthy's Seas of Vows, we will be able to appreciate how magnificent he is. Indeed, there is no comparison.

●普贤菩萨行愿品●

●普贤愿海●

普贤菩萨是一位“大愿大行”的菩萨。

在《华严经》里讲到，所有菩萨救度众生的愿望，最后都会汇入法界，成为雄庄波涛的“普贤愿海”里。

当一个人发起菩提心而行菩萨行的时候，就进入普贤菩萨的法界，就会得到普贤菩萨的护佑。

普贤菩萨是诸大菩萨的上首，在大乘经典里如：《楞严经》、《法华经》等，都记载了普贤菩萨对众生的教化与护持。

在《普贤行愿品》里，我们看到了普贤菩萨充满了无比的菩萨行思想，这不只是大行，也是大智大悲大愿的道行，有如大海般深广的行愿。

如果我们学习普贤菩萨如大海般深广的行愿时，而进入了波涛汹涌的“普贤愿海”里，就可以知道普贤菩萨是如何的伟大不凡了。

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SAMANTABHADRA**
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When the Bodhisattva *Mahasattva Samantabhadra* having discoursed upon and praised the exalted merits and virtues of the *Tathagata*, He addressed the Celestial Youth Treasure of Merit *Kumara Sudhana* and a great company of Bodhisattvas as follows: O Noble-minded Man, the (infinite) merits and virtues of the *Tathagata* are so great and wonderful. If such were preached by all the Buddhas of the ten directions who consecutively enumerated them during unspeakable and incalculable aeons in the Buddha-domains equal to the smallest dust-motes (in the atmosphere) in number, they could not thereby be exhausted. If (there be any who) aspire to attain this high state of merit, (let them understand that) its realization depends upon the attainment of the Ten Great Vows: the vows of widest and highest aspiration and the actual practice of them.

And what are the Ten Great Vows? They are:

1. To pay the highest homage and respect to all Buddhas.

●普贤菩萨行愿品●

◀ 正文 ▶

尔时普贤菩萨摩诃萨，称叹如来胜功德已。告诸菩萨及善财言。

善男子，如来功德，假使十方一切诸佛，经不可说不可说佛刹极微尘数劫，相续演说，不可穷尽。若欲成就此功德门，应修十种广大行愿。

何等为十。一者礼敬诸佛。二者称赞如来。三者广修供养。四者忏悔业障。五者随喜功德。六者请转法轮③。七者请佛住世。八者常随佛学。九者恒顺众生。十者普皆回向。

◀ 译文 ▶

当时，普贤大菩萨，称叹如来了不起的功德之后，告诉诸菩萨及善财们说：

善男子，如来的功德，就是那十方一切诸佛，经历了说不尽的佛刹极微尘数的劫，连续不断地说，也是不能穷尽的。如果要想成就这一功德法门，就应该修十种广大的行愿。

是那十种呢？一是礼敬诸佛。二是称赞如来。三是广修供养。四是忏悔业障。五是随喜功德。六是请转法轮。七是请佛住世。八是常随佛学。九是恒顺众生。十是普皆回向。

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礼敬诸佛。称赞如来。
广修供养。忏悔业障。
随喜功德。



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2. **T**o preach (the virtue of) and to praise (the glory of) the *Tathagatas*.
3. **T**o make abundant offerings for the veneration to the Buddhas.
4. **T**o repent and confess one's evil deeds and evil karma.
5. **T**o approve of and rejoice at the merits and virtues of others.
6. **T**o request the Buddhas to set in motion "The Wheel of Dharma".
7. **T**o request the Buddhas to remain in the world.
8. **T**o be faithful follower of "The Teaching of the Buddhas" forever.
9. **T**o be always in harmony with all beings. (bestowing on them gifts according to their needs.)
10. **T**o dedicate all of one's merits to (benefit) all beings.

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

●普贤菩萨行愿品●

善财④白言，大圣，云何礼敬，乃至回向。

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⑤三世一切佛刹，极微尘数诸佛世尊。

我以普贤行愿力故，深信信解，如对目前。

悉以清净身语意业，常修礼敬。

——一佛所，皆现不可说不可说佛刹极微尘数身。——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。

善财问：大圣，什么叫礼敬？什么又是回向？

普贤菩萨告诉善财说：善男子，说礼敬诸佛的意思是：

包括所有的法界、虚空界，十方三世一切佛刹，极微尘数的诸佛世尊。

我依靠了普贤行愿的法力的缘故，能够深信理解，所有一切无穷无尽的佛，都好像在我的面前。

完全以清净的身、语、意业，常常修礼敬诸佛的功德。

每一处佛所，都现出说不尽的佛刹，化成像极细微的微尘数那样多的普贤菩萨的身形，每一位普贤菩萨的身形，又都无处不在地礼敬那如微尘数那样的佛。

虚空的世界如果有穷尽的话，我的礼敬，也就可以穷尽。

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

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

My homage will end when the limitation of infinite space is ended, as the space is boundless, so also is my homage to the Buddhas without end. So is it, when the spheres of beings are ended, the karmas of beings are ended, the sorrows of being (klesa) are ended, these too are endless: even so is my homage to all the Buddhas endless. Thought

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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，我此礼敬无有空尽。

念念相续，无有间断。身语意业，无有疲厌。

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，皆有一切世间极微，一一尘中，皆有一切世间极微尘数佛，一一佛所，皆有菩萨海会围绕。

由于虚空界没有穷尽的时候，所以我的礼敬，也就没有穷尽的时候。

像这样，乃至众生界尽、众生业尽、众生的烦恼尽，我的礼敬才可能尽。由于众生界乃至烦恼没有穷尽的缘故，所以我的礼敬，也就没有穷尽的时候。

礼敬的念头，一个接一个，永远没有间断；身语意三种业，永远真诚地修下去，没有任何疲倦和厌烦。

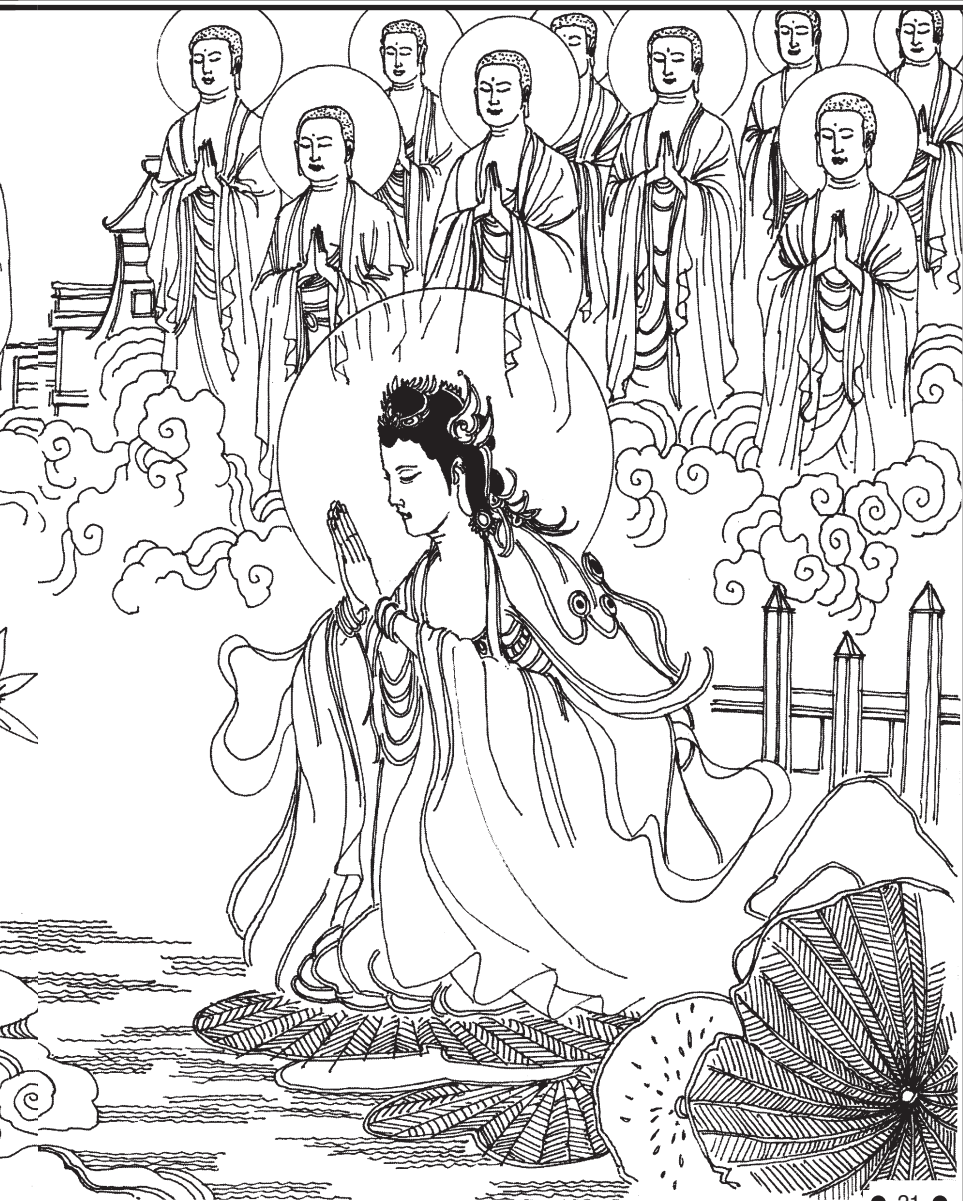
再次，善男子，说称赞如来的意思是：

包括所有的法界、虚空界，十方三世一切佛所在的极细微的地方，所有极细极小的一粒粒微尘里头，都有一切世界的极细极小的微尘数那么多的佛。在每一处佛所，都有许许多多听佛法的菩萨海会，围绕在那里。

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following upon thought without interruption, and in bodily, vocal, and mental deeds without weariness.

2. **A**gain, O Noble-minded Man, what signifies “to preach (the virtues of) and to praise (the glories of) the *Tathagatas*”? It means that in the smallest dust-motes of all the worlds of the ten directions, and the three periods of time throughout the Dharma-circles and the empty space, upon each speck of dust, there the Buddhas are dwelling, equal in number to the smallest specks of dust of all the worlds. And each Buddhas is surrounded by an assembly of Bodhisattvas, as wide as the ocean.

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

My praises will cease when the void of space is ended, (or) the spheres of beings are ended, (or) the karmas of beings are ended, (or)

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我当悉以甚深胜解，现前知见。

各以出过辩才天女⑥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。

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。

复次，善男子，言广修供养者：

我应当用极深切、极特别的认识和理解，就我所能知道见到的一切力量将其显示於面前。

所有我现出的微尘数的身形，都能生出胜过辩才天女那种又细微又巧妙的舌根，发出无穷无尽的种种声音，并在所发出的声音中，还能讲出各种各样的语言。这所有的语言都是称扬赞叹一切佛的无穷无尽的功德的。并且一直要经过未来世界，连续不断地称扬下去，所有法界，没有一处不在称扬称叹如来的功德。

像这样，虚空界穷尽的时候，众生界穷尽的时候，众生业穷尽的时候，众生烦恼穷尽的时候，我的称赞才会有穷尽的时候。由于虚空界乃至烦恼没有穷尽的时候，我的赞叹也就没有穷尽的时候。称赞的念头，一个跟著一个，永远没有间断；身语意三种业，永远真诚地修下去，没有任何的的的疲倦和厌烦。

再次，善男子，说广修供养的意思是：

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the sorrows of beings are ended. But all the things from the void of space even to the sorrows of beings are endless: so also are my praises endless; thought succeeding thought without interruption; and in bodily, vocal, and mental deeds without weariness.

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

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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。所谓华云，鬘⑦云、天音乐云、天伞盖云、天衣服云、天种种香，涂香⑧、烧香、末香、如是等云，一一量如须弥山王。然种种灯，酥灯、油灯、诸香灯油，一一灯炷，如须弥山；一一灯油，如大海水。

包括所有的法界，虚空界，十方三世一切佛土，所有极微小的地方，所有极细极小的一粒粒的微尘里头，都有一切世界化成的极细小的微尘数那么多的佛。在每一处佛所在的地方，都有许许多多听佛法的菩萨海会，围绕在那里。

我依靠了普贤行愿的法力的缘故，产生了这种很深切信心、很深切的了解，就我所能够知道见到的一切力量将它显示在眼前。

完全以上好神妙的诸多供养器具来供养。若是供花，就要用须曼那、茉莉；用像天上一样好一样多的音乐、伞盖、衣服，以及种种香，涂香、烧香、末香，像这样等等说不尽的又好又多的供品来供养。每一种的供养，其数量如须弥山王一样庞大无比。点燃的种种灯，酥灯、油灯、诸香油灯，一处一处的灯柱，都如须弥山那般高大；一盏一盏的灯油，如大海之水一样无穷无尽。

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the ocean. Ceaselessly will I offer such gifts, in veneration.

○ Noble-minded Man, among all gifts, the crown of them is the gifts of Dharma. Such gifts are called: the offering of "Following the instructions (of all Buddhas), the offering of benefits for all beings, the offering of taking upon oneself the suffering of others, the offering of fostering the root of merit diligently, the offering of swerving not, from the Bodhisattva vows; and the offering of departing not, from the love of the *Bodhicitta*."

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

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以如是等诸供养具，常为供养。

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。

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^①，那由他分、迦罗分、算分、数分、喻分、优波尼陀分，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

用像上面所说的种种供养物品，永不间断地供养。

善男子，在诸多的供养中，没有比法供养更好的了。

所说的法供养如：修行供养，利益众生供养，摄受众生供养，代众生受苦供养，勤修善根供养，不舍菩萨业供养，不离菩提心供养。

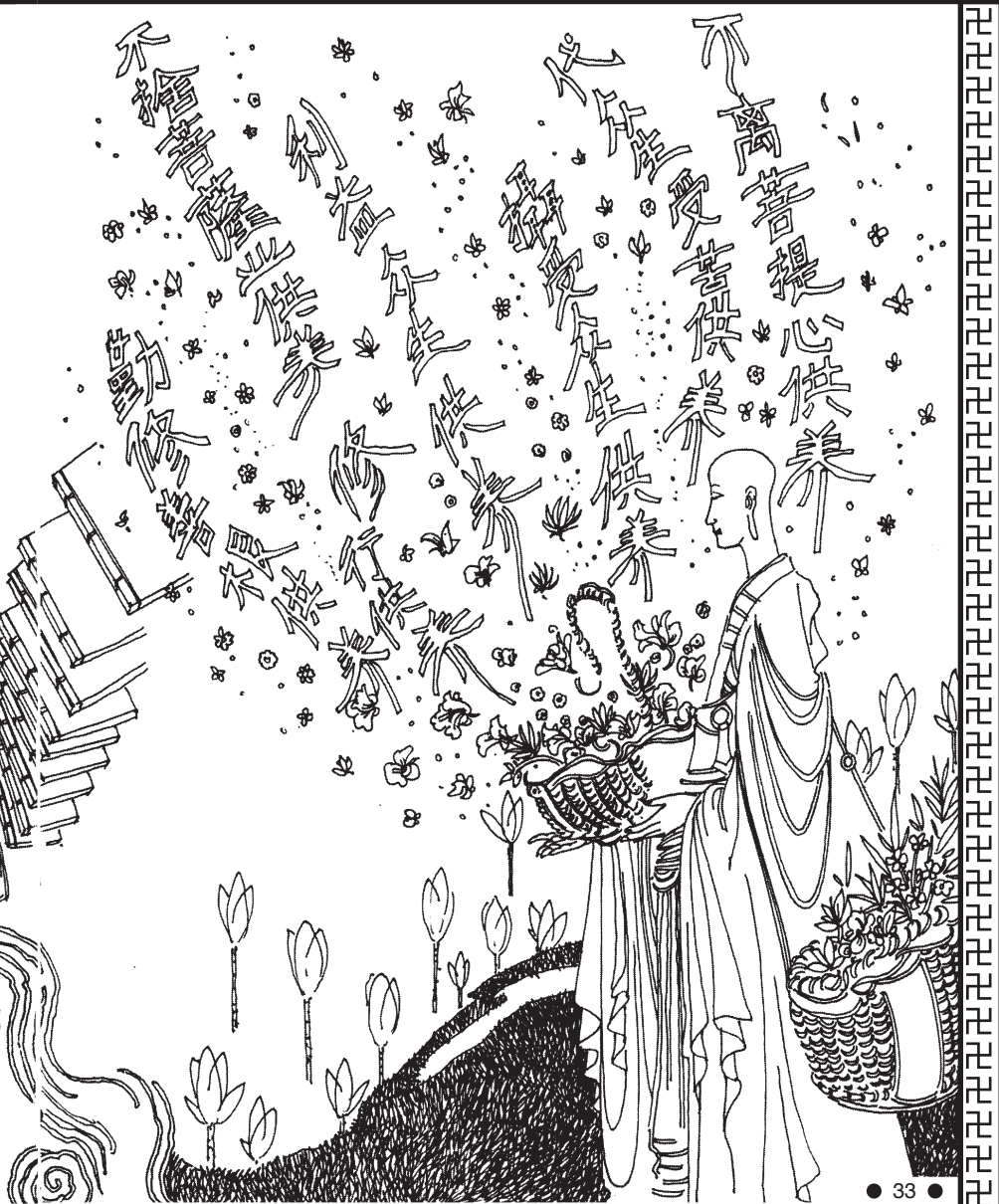
善男子，像前面所说的种种供养，所得到的无量功德，比较起来，不及法供养的一念所得的功德，百分不及一分，千分不及一分。那怕大到有百千个俱胝、那由他分、迦罗分、算分、数分、喻分、优波尼沙陀分的功德，也不及法供养一分的功德。

为什么缘故呢？这是因为一切的佛，都是尊重佛法的缘故。因为依照佛所说的方法，修像上边所说的七种法供养，就能生出诸佛来的缘故。若是许多供养佛的菩萨，都修这种法供养，那就可以成就供养佛的功德了。像这样的修行，才可以说是真正的供养了。

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

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

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

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是真供养故。

此广大最胜供养，虚空界尽，众生界尽，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。

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。

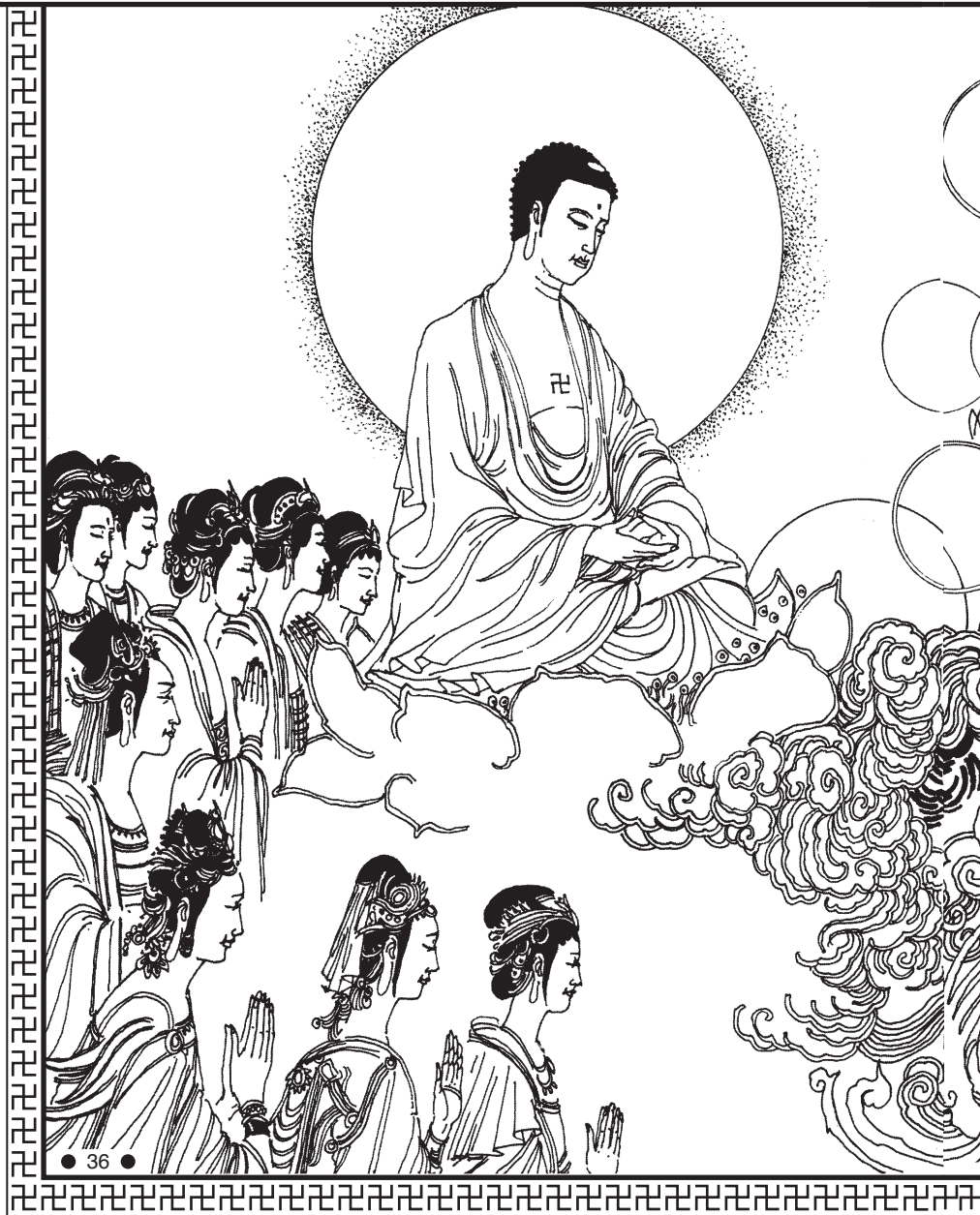
这个最有功德的供养，直到虚空界穷尽的时候，众生界穷尽的时候，众生业穷尽的时候。而虚空界，以至烦恼，不可能有穷尽的缘故，所以我的供养，也就没有穷尽的时候。供养的念头，一个接一个，永不间断；身语意三种业，没有任何的厌倦和厌烦。

再次，善男子，说忏悔业障的意思是：

扪心自念，从过去无穷无尽，说不出起头劫数的时候一直到现在；从贪心、嗔心、痴心，三种业因上，产生了身口意三种的业缘，有因有缘，就造成了种种的恶业来，已经无量无边，无法计算了。

像这样的恶业，若有有实质形相的，那个实质形相之大，就是穷尽了虚空界，也是难以容受得下。

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

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

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我今悉以清净三业，遍于法界极微刹，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，众生业界，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。

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

我今天全部以清净的三业，周遍在法界，极微尘刹的一切无穷无尽的诸佛菩萨面前，诚心忏悔，以后永远不再造恶业，永远是安住在清净戒律的一切功德上。

像这样虚空界穷尽的时候，众生界穷尽的时候，众生业穷尽的时候，众生烦恼穷尽的时候，我的忏悔才会有穷尽的时候。而虚空界，乃至烦恼，不可能有穷尽的缘故，我的忏悔，也就没有穷尽的时候。忏悔的念头，一个跟一个，永不间断；身语意三种业，没有任何的疲倦和厌烦。

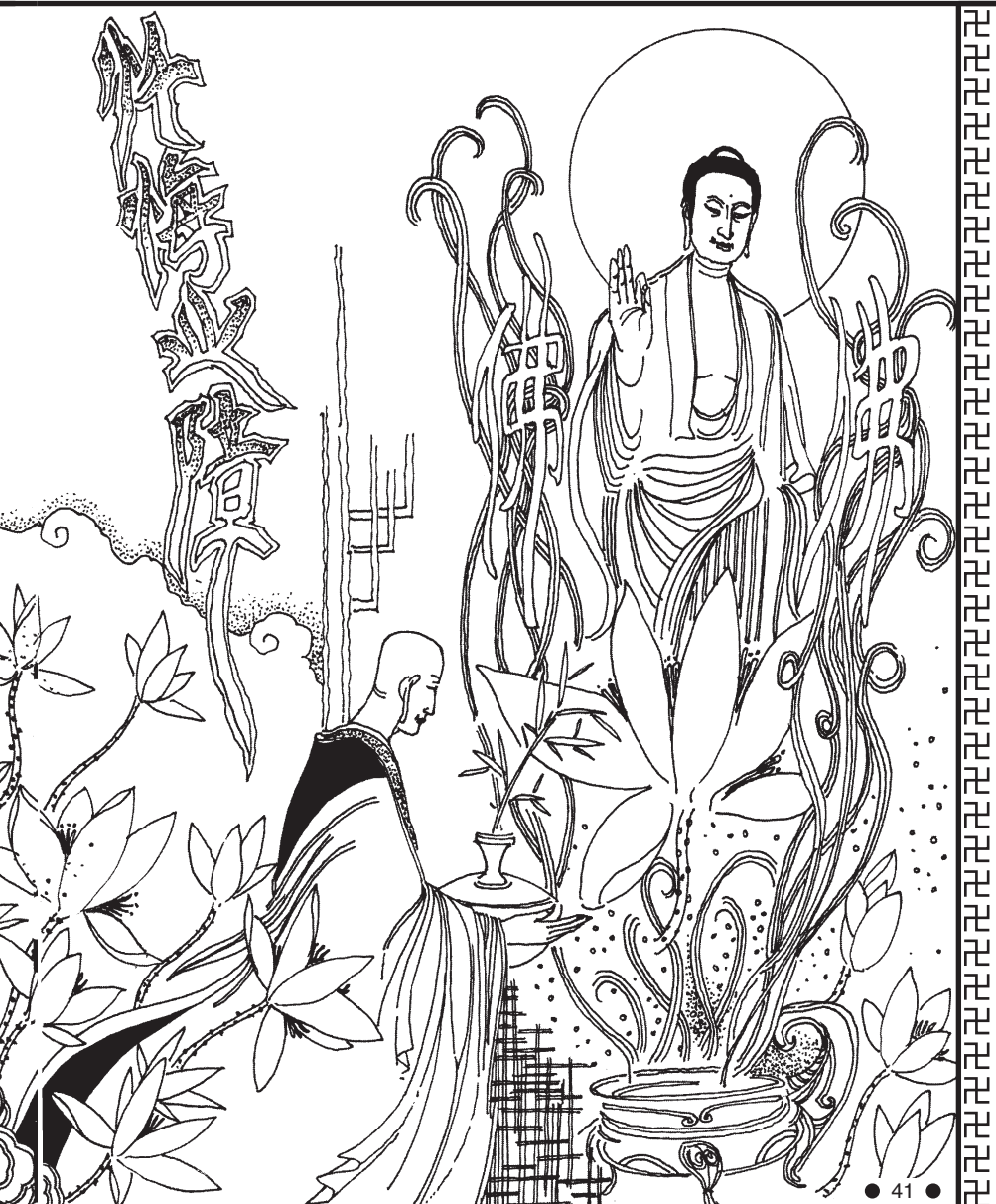
再次，善男子，说随喜功德的意思是：

所有无穷无尽的法界、虚空界、十方三世一切佛所在，像极小微尘数的佛，从起初发心修佛道的时候起，为了求得一切智，所以不断地勤勤恳恳、诚心诚意地修，要修到聚成许许多多的福德，甚至不惜牺牲性命，经过了那说不尽的佛刹极微尘数的头目手足。

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entered into *Parinirvana*, whereupon they distributed the *sariras*. All such good roots of merit I emulate and rejoice in.

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

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

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

Thus, even though the void of space, together with the states of beings, with the karmas of beings, with the sorrows of beings, though all these be ended, yet, my approval and joy in the merits of all beings will not be ended.

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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^⑪，证入种种菩萨智地；成就诸佛无上菩提，及般涅槃，分布舍利^⑫，所有善根，我皆随喜。

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。

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。

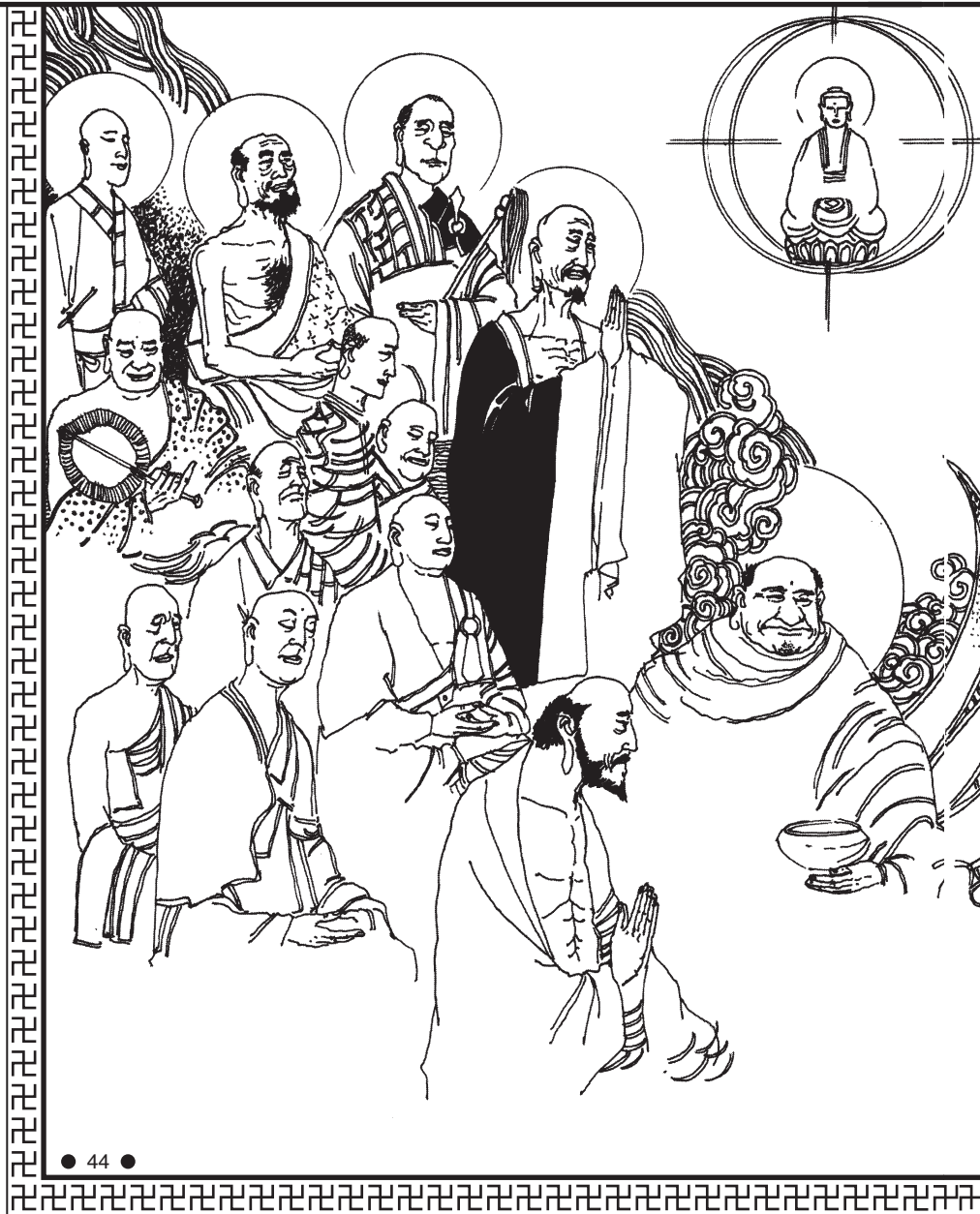
像这样种种极难极苦的修行，为了要圆满种种的波罗蜜门，可以证到菩萨的种种智慧地位；还要能够成就佛所传扬的最高妙的佛道，及佛灭度后分散舍利的功德。所有像上面所说的种种功德，修了这种了善根，将来就有成佛的一日，所以我都应该随喜。

以及那十方一切世界，六趣四生一切种类，所有种善根的功德，尽管只有一粒微尘那么小，我也要随喜。

十方三世一切声闻以及辟支佛、修学佛的人、应该修学的人，所有的功德，我都要随喜。

一切菩萨所作的无量无边、极难极苦的修行，真心求无上正等菩提的广大功德，我都要随喜。

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Thought succeeding thought without interruption, in bodily, vocal, and mental deeds without weariness.

6. **A**gain, O Noble-minded Man, what is meant by “requesting the Buddhas to set in motion the Wheel of Dharma”? It means that I will apply my bodily, speech, and mental efforts, and various expedient means, and the most skilful methods, earnestly to request the Buddhas to rotate the wondrous Wheel of Dharma. Such Buddhas are incalculable in number as the smallest (flying) dust-motes of the Buddha-domains of the ten directions, and the three periods of time, throughout the Dharma-realms and the empty space; each dust-motes respectively contains therein unutterable and innumerable vast Buddha lands, equal in number to the smallest dust-motes. In each country dwell innumerable and ineffable Buddhas equal to the smallest dust-motes in number. Each moment there are Buddhas, equal to the smallest dust-motes in number, who are attaining enlightenment, and each are surrounded by an ocean-wide assembly of all Bodhisattvas. I constantly request such Buddhas to turn the Wheel of Right Dharma. Thus, even though the space of void has ended, and likewise the states of beings, the karmas of beings, and the sorrows of beings, all have ended, yet my request is endless. Thought succeeding thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

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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。

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。

像这样，虚空界穷尽的时候，众生虚空界穷尽的时候，众生业穷尽的时候，众生烦恼穷尽的时候，而我的这随喜却没有穷尽的时候。随喜的念头，一个接一个，永不间断；身语意三种业，没有任何的疲倦和厌烦。

再次，善男子，说请转法轮的意思是：

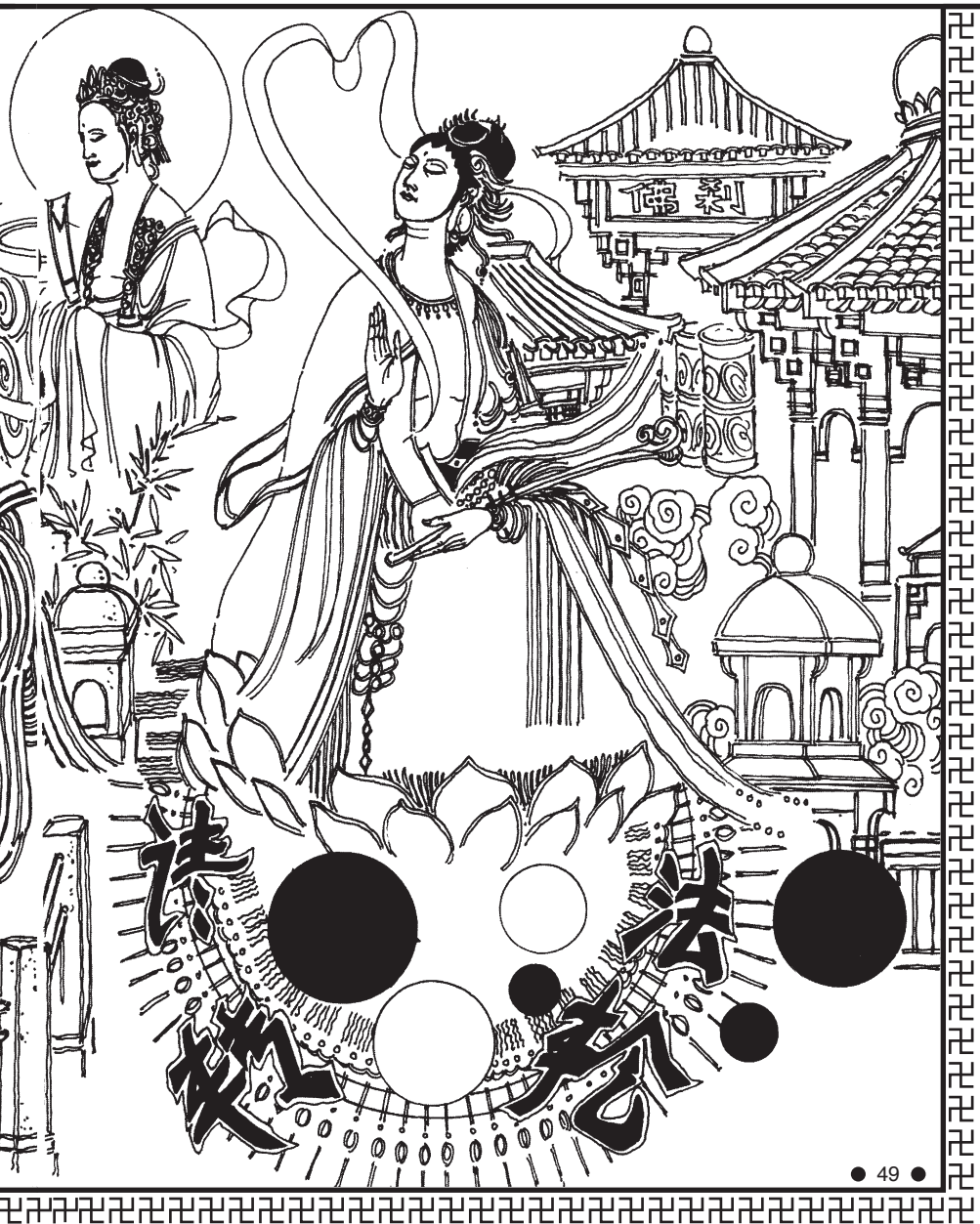
在所有的法界、虚空界、十方三世一切佛刹，极微细小的灰尘中，那无所不在的佛刹，那极微尘数一样广大的佛刹，在每一个地方、在每一个念头里，那说不尽的佛刹，那极微尘数的一切诸佛，以及得道成佛的，一切菩萨和法会像海水一般围者诸佛听佛法。

我完全要用我的身口意的种种方便，来殷勤地劝请诸佛转妙法轮。

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7. **A**gain, O Noble-minded Man, what is meant by “requesting the Buddhas to remain in the world”? The Buddhas are infinite in number as the minutest dust-motes of the ten directions and the three periods of time throughout the Dharma-realms and empty space; and so are the Bodhisattvas, the *Sravakas*, the *Pratyeka-Buddhas*, the *Arhats*, the partly learned ones, and the well learned laymen, when they set their minds on the attainment of *Nirvana*; I entreat them all to remain in touch with living beings, instead of entering *Nirvana*; even to the duration of *kalpas* of Buddha lands, equal to the minutest dust-motes in number, in order to benefit all living beings. Thus even though the void of space has ended, and likewise the states of beings, the karmas of beings, and the sorrows of beings, though all such have ended, yet, my request to the Buddhas is endless. Thought succeeds thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

8. **A**gain, O Noble-minded Man, what is meant by being “Under Buddhas’ guidance forever”? It means, for instance, the Buddha *Sakyamuni*, who was the vehicle for the power of *Tathagata Vairocana* of the *Saha-world*, who, from the beginning, when He made an earnest wish (for obtaining *Buddhahood*, in order to deliver all beings), and having made the exquisite

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

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。

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

像这样，虚空界穷尽了，众生业穷尽了，众生烦恼也穷尽了，而我常劝请一切诸佛转妙法轮，却没有穷尽的时候。劝请的念头一个接一个，永远没有间断；身语意三种业，没有任何的疲倦和厌烦。

再次，善男子，说请佛住世的意思是：

在所有的法界、虚空界，十方三世一切佛刹，极微尘数诸佛如来，到了差不多要示现涅槃的时动候，以及诸菩萨、声闻、缘觉、有学、无学，以至一切诸善知识，我都劝请他们住在我们这个世界上，不要入涅槃。一直要经过所有一切佛刹极微尘数那么多的劫数，使一切众生得到离苦得乐的利益。

这样，虚空界穷尽了，众生界穷尽了，众生业穷尽了，众生烦恼穷尽了，而我的这个劝请却没有穷尽的时候。劝请的念头一个接一个，永不间断；身语意三种业，没有任何的疲倦和厌烦。

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advance by continuous skilful exertion, and sacrificed of His lives and bodies, in unutterable and countless number, for the sake of almsgiving. He stripped off His own skin for paper, used His own blood for ink, and His bones for writing-instruments. Thus the scripture have been written in bulk as great as *Mount Sumeru*. In appreciation of the Dharma, He would disregard the royal thrones, kingdoms, palaces, gardens, and all that belonged to Him. He spared no energy in His arduous and painstaking career, until He accomplished the great *Bodhi* under the sacred *Bodhi tree*. Then He displayed various exalted powers (*Abhidjnas*), manifested various transmutations, revealed various Buddha-figures of the three *kayas*, and presided at the various assemblies; such as the assemblies of Great Bodhisattvas, the assemblies of *Sravakas* and *Pratyeka-Buddhas*, the assemblies of *cakravarti* (world rulers) and petty kings (scattered corn kings) and their retinues, the assemblies of *kshatriya* (warrior-statesmen), *Brahmin*, elders, and laymen, the assemblies of *devas* (gods), *nagas* (dragon), eight divisions of supernatural beings, human, and non-human. At these assemblies and sanctuaries, He spoke with the full and round voice of thunder, with expedient means and skilful methods, teaching the beings in manner befitting their inclinations and happiness. Thus He led them to the maturity (of *Bodhi*), until He entered into Nirvana.

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有疲厌。

复次，善男子，言常随佛学者：

如此娑婆世界毗卢遮那如来，^⑬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，或处一切诸大菩萨会道场，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^⑭，及婆

再次，善男子，说常随佛学的意思是：

像这个娑婆世界的教主毗卢遮那佛，从他刚刚产生成佛的心愿开始，一直勇猛精进，没有丝毫的退却之心，以说不尽的身体和生命来作为布施，把自己身上的皮，剥下来当纸用，把骨头分开来当笔用，把血刺出来当作墨用，来尽写佛法经典，堆积起来，有须弥山那样高大。为了尊重佛法的缘故，连自己的身体和生命都不爱惜，更何况王位、城邑、聚落、宫殿、园林、以及一切所有的东西。

以及种种极难极苦的修行，以至在树下成大菩提，显示种种的神通，发起种种的变化，现出种种变化，现出种种的佛身，处在种种的众生中，或者处在一切诸大菩萨众生的道场里，或处在声闻及辟支佛、众会的道场。或处在转轮圣王、小王眷属、众生的道场，或处在刹利及婆罗门、长者、居士众会道场，以至处在天龙八部、人

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● 普贤菩萨行愿品 ●



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All these examples I will follow, not only that of the present World-Honoured One *Vairocana*, but of all the *Tathagatas* of the Buddha lands, equal in number to the dust-motes of the ten directions and three periods of time, throughout the Dharma-realms, and empty space. I will follow the examples of the Buddhas from thought to thought. Even thought the void of space has ended, and the worlds of beings, the karmas of beings, the sorrows of beings all have ended, yet, my practice and following of the examples of the Buddhas will not be ended. Thought succeeds thought without interruption, and in bodily, vocal, and mental deeds, without weariness.

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

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罗门^⑮，长者，居士众会道场。乃至或处天龙八部，人非人等众会道场。处于如是种种众会，以圆满者，如大雷震。随其乐欲。成熟众生及至示现入于涅槃。

如是一切我皆随学如今世尊毗卢遮那。

如是尽法界，虚空界，十方三世，一切佛刹所有尘中，一切如来皆亦如是于念念中，我皆随学。

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

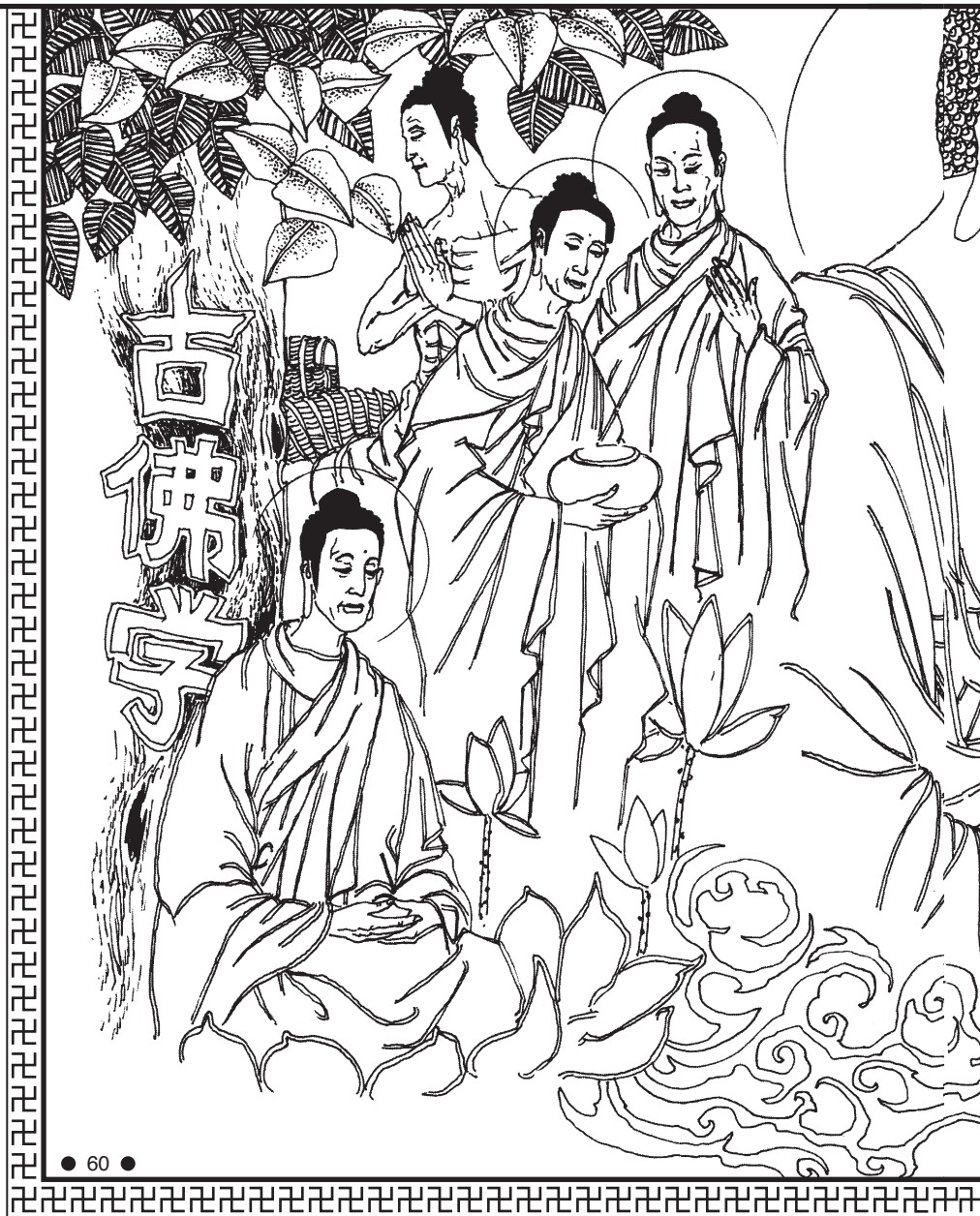
和非人等众生的众会道场。处在像这种种众会之中，用圆满的声音，像天上的雷霆震动一样，根据听法众生所喜欢所要听的各种佛法，为他们演讲，使他们修学到成熟的地位，一直到示现入涅槃才算功德圆满。

像上边所说，佛从出家起，一直到成佛坐道场，说法度众生，种种难行苦行，佛是跟随了古佛学的，我也要样样跟随了佛，安心艰苦地修学。

像这样在所有的法界、虚空界、十方三世，一切佛刹所有的微尘中，一切如来也都像这样在念念之中，我都随佛修学。

像这样，虚空界穷尽了，众生界穷尽了，众生业穷尽了，众生烦恼穷尽了，而我这随佛修学却没有穷尽的时候。随学的念头，一个接一个，永远没有间断；身语意三种业，没有任何的疲倦和厌烦。

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They dwell at innumerable abiding places; in towns, villages, cities, and palaces.

They comprise the *devas*, the *nagas*, the eight divisions of supernatural beings, human, and non-humans; some have no feet, some two feet, some four feet, and others have many feet; some are with form, some without form; with sense, without sense, or neither with or without sense. All of these shall be accommodated and served by me (according to their needs and their natures), as attentively as I would show filial respect to my parents, due respect to my teachers, to elders, and *arhats*, up to the *Tathagatas*, all in equality.

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

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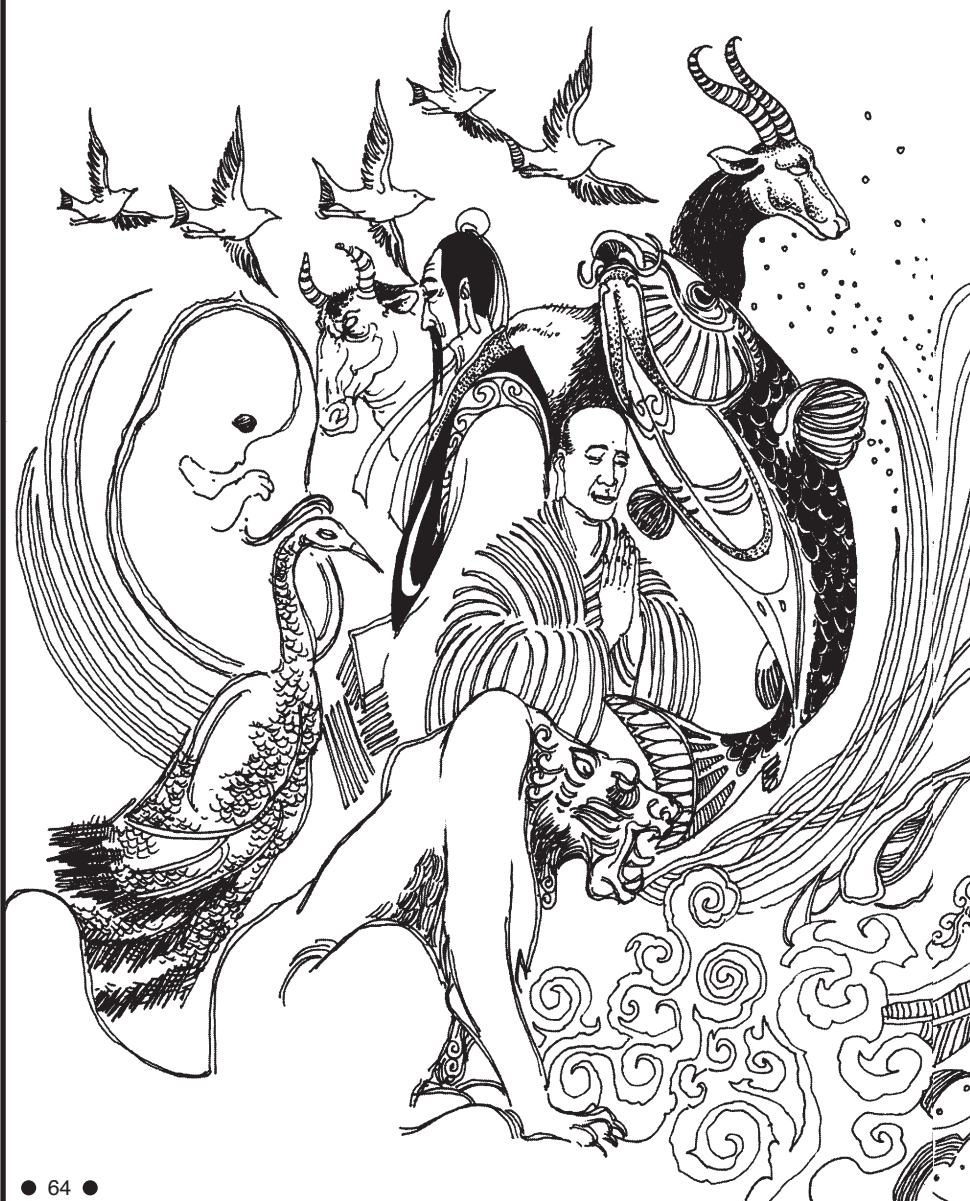
复次，善男子，言恒顺众生者：

谓尽法界虚空界，十方刹海所众生，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；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。

再次，善男子，说恒顺众生的意思是：

所说的包括所有的法界、虚空界、十方刹海的所有众生，种种的差别。有所谓的卵生、胎生、湿生、化生。有的是依靠于地水火风而生存的；有的是依靠空气以及诸种花卉草本而生存的；种种的生物类形，种种的色身，种种的形象，种种的相貌，种种的寿命的长短，种种的族类，种种的名号，种种的心性，种种的知识见解，种种的愿望和愉悦，种种的意识，种种的威仪，种种的衣服，种种的饮食，以及处于种种的村营、聚落、城邑、宫殿，以至一切天龙八部，人和非人等等。无足的、二足的、四足的、多足的、有色的、无色的、有想的、无想的、非有想的、非无想的。

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Buddhahood. For the sake of (delivering) all beings, (the Bodhisattva) develops Great Compassion, and from the Great Compassion springs the *Bodhicitta*, and from *Bodhicitta* comes the Enlightenment.

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

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如是等类，我皆于彼随顺而转。种种承事，种种供养。如敬父母，如奉师长，及阿罗汉，及乃如来，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。

何以故，菩萨若能随顺众生，则为随顺供养诸佛；若于众生尊种承事，则为尊重承事如来；若令众生生欢喜者，则令一切如来欢喜。

像这样种种类形，我都随了他们的意思，来转变、调整我的方法。我用种种的方法，服侍他们：用种种物品，供养他们。像恭敬生我的父母一样，像奉侍师长一样，不论是阿罗汉，还是如来，一律服侍平等，没有什么两样。若见到有疾病痛苦的众生，我情愿供他们好的医生，给他们医病，给他们服药；如果有迷路的众生，我情愿引领他走正确的道路，在黑暗的夜间，我情愿作明亮的灯光去照亮他们；遇到贫穷的众生，我情愿拿我所有的珍宝，分给他们，使他们也有收放珍宝的库藏，可以永远地享用。发愿常常依顺众生的菩萨，应该要像这样的不分高低，一律平等，使一切众生，得到最大的利益。

为什么缘故呢？菩萨如果能够随顺众生，就是随顺供养诸佛；如果能够尊重承事众生，就是尊重承事诸佛；如果能够使得众生生出欢喜之心，就是使得一切诸佛生出欢喜之心。

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

10. **A**gain, O Noble-minded Man, what signifies "Dedicating all one's merits (to benefit all sentient beings)"? This means that all one's merits acquired from the first vow of paying the highest homage and respect to all Buddhas, up to and including the vow to dedicating all one's merit to all beings. All these shall be transferred to all beings throughout the Dharma-worlds and immeasurable spaces of the universe, wishing them to be constantly peaceful and happy without sickness or suffering. I will see all beings' evil projects fail, and all their virtuous intentions will be quickly achieved. I will close the door against evil destinies, and open the right paths of *Nirvana* to men and *devas*. If the beings are suffering the most terrible tortures in expiation of their accumulated evil doing, I will substitute myself and take upon myself the sufferings that their evil deeds have brought upon them, so shall they be released (from their evil deeds), and finally attain the supreme *Bodhi*. Thus do all the

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何以故，诸佛如来，以大悲心而为体故。因于众生而起大悲心，因于大悲生菩提心，因菩提心成正等正觉。

譬如旷野沙碛之中，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。

为什么缘故呢？因为诸佛如来存有同体大悲。佛因为哀怜众生，起这种大悲，又因为有了这样深切广大的大悲心，就一切都觉悟了。因为一切都觉悟了，就成了佛了。

譬如在荒野地方，沙泥石块中间，有一株很大的树，若是用水去浇灌这株树根，那么它的枝叶华果，自然就都十分的繁茂昌盛了。对生死的旷野，觉悟的大树来说，也是同样的道理。一切众生是菩提树的树根，而诸佛菩萨则是树根上开出的花和果。用大悲水来浇众生，才能够使得众生都能够修成像诸佛菩萨一样的智慧花果，就是修成佛和菩萨。

为什么缘故呢？如果诸菩萨用大悲水来利益众生，那诸菩萨自己也就能够成就正等正觉。

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Bodhisattvas devote themselves to the cultivation of virtue and merit, and dedicate all the rewards over to the benefit of all beings (in this way).

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

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

If a good man or woman filled the incalculable Buddha-spheres in unutterable and innumerable numbers, equal to the dust-motes of the ten directions, with the seven exquisite gems and with the highest joys of men and *devas* all as

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是故菩提，属于众生。若无众生，一切菩萨终不能成为无上正觉。

善男子，汝于此养，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。

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。

复次，善男子，言普皆回向者：

从初礼拜，乃至随顺，所有功德，皆悉回向尽法界、

正是因为这个缘故，菩提属于众生。若是没有众生，一切菩萨终究是不能够成就无上正觉的功德。

善男子，你对这意义，应当做如此的解释。因为对待一切众生以平等心的缘故，所以就能够使慈悲心增大圆满。因为以大悲心来随顺众生的缘故，所以就能够成就供养如来。

菩萨这样随顺众生，就是虚空界穷尽了，众生界穷尽了，众生业穷尽了，众生烦恼尽了，而我的这随顺之心没有穷尽的时候。随顺的念头，一个接一个，永远没有间断；身语意三种业，没有任何的疲倦和厌烦。

再次，善男子，说普皆回向的意思是：

把最先的第一大愿礼敬诸佛，一直到第九大愿恒顺众生，所有修的大小种种功德，完全回向给所有的法界、虚空界和所有的一切众生。

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gifts to the beings of all worlds. And offered the same in adoration to the Buddhas and Bodhisattvas of all worlds; and continued such offerings for a period of *kalpas* of Buddha-countries, equal to the dust-motes of the universe in number, and so produced great stores of merit. (Yet such an offering would be infinitesimal) in comparison with the merit acquired by one who has only listened to the very Kind of Vows. The measure of the stock of merit of the former one, would not equal one hundredth part (of the latter); nay, not one thousandth part, even not to an *upanisandth* part of the merit (of the latter).

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

All evil harmful forces, *yakas* (evil flying spirits), *raksasas* (evil night demons), *kumdhadas* (demons of greed and lust), *pisacas* (mad ghosts), *bhutas* (self-created ghosts), vampires and cannibals, all such evil spirits will keep afar from him, or even willingly protect him (by acting as his tutelary gods). Therefore, he who recites these Vows will have no obstacles (to impede his

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虚空界，一切众生。

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。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。

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。

善男子，是为菩萨摩訶萨十种大愿，具足圆满。若

愿使一切众生常常得到安乐，没有各种的疾病痛苦；众生如果要做罪恶的事情，唯愿他们都做不成；众生所修的善业，唯愿他们赶紧快速修成。把一切朝向诸恶的门都关闭了，开启人天涅槃的正确道路。一切的诸众生，若有因为他们所积集诸恶业的缘故，而引起的一切极重的业报苦果，我全部任受了。让那些众生，全部得到解脱，而终究成就无上的佛道。

菩萨便是像这样来修回向的，就是虚空界穷尽了，众生界穷尽了，众生业烦恼穷尽了，而我的这回向，却没有穷尽的时候。回向的念头，一个接一个，永远没有间断；身语意三种业，没有任何的疲倦和厌烦。

善男子，这样就是大菩萨的十种大愿，完全圆满。若是一切修行的菩萨，都能够根据这十种大愿，能够趋入这十种大愿，就能够使一切众生，个个成佛，也就能成就圆满普贤菩萨的十种行愿海了。因为这个缘故，

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progress) wherever he goes in the world, as the moon comes out from the hazy clouds. Praised by Buddhas and Bodhisattvas; he will be honored by men and *devas*, and adored by all beings. This good man is well incarnated in a human body, and has been brought to perfection all the merits and virtues of Bodhisattva *Samantabhadra*. He will soon become like the Bodhisattva *Samantabhadra*, with the glorious body of bliss, resplendent with the thirty-two attributes of the Great One. If he be born in the *devas* or human worlds, such an one will always be born into most noble class; and he will destroy all evil influences, and keep away from wicked friends. He will be free from all passions; he will conquer the men of wrong doctrines, he will be like unto the King of Lions, able to subdue all animals; he deserves to receive gifts from all beings.

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

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诸菩萨，于此大愿，随顺趣入，则能随熟一切众生，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。是故善男子，汝于此养，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。

善男子，你对于这意义，应当如此理解。

若是有善男子、善女子，把十方无量无边，像极细极细的微尘那样多的粉末、那么数不尽的佛刹，在如此之多的世界里，都装满了上等的宝贝，以及诸多的人天最善最妙的安乐，去布施那无所不在的一切世界里的一切众生，供养那无所不在的一切世界里的诸位佛菩萨，经过那佛所在的地方的极微尘数的时劫，连接不断的话，这样所得到的功德，当然是很大的。若是再有人，一听到这大愿，一经过耳根却产生净信，这样的功德，相比较起来，前功德比后功德百分不及一分，千分不及一分，那怕大到优波尼沙陀分，也不及一分。

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

This man (the vower), will finds himself born from a lotus flower, and favoured by the Buddha with the prediction of attaining the *Buddhahood* (in the future). After having received the prediction he will pour out the power of his wisdom to benefit all beings according to their (faith, or the strength of their) minds. Such deeds he shall performed, throughout the duration of countless myriad of *kalpas* and throughout the ten directions of infinite and innumerable worlds.

Soon he will be sitting in the *Bodhi-mandala*, subduing the demonic forces of *maras*, attaining Supreme Perfect Enlightenment, and rotating the wondrous Wheel of Dharma. He will cause the living beings of the innumerable worlds of Buddha lands, as numerous as the infinitesimal dust-motes, to direct their minds towards the attainment of *Bodhicitta*. According to their ability and natures, he will teach, transform, and

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或复有人，以深信心，于此大愿，受持读诵，乃至尽写一四句偈，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^{①⑥}，若鸠盘荼，若毗舍闍，若部多等，饮血啖肉，诸恶鬼神，皆悉远离。或时发心亲近守护。

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。

此善男子善得人身，圆满普贤所有功德。不久当如普贤菩萨，速得成就微妙色身，具三十二大丈夫相。

或是再有人，用他极深的信心，把这十种大愿，心领读诵，那怕是只写一个四句的偈，就可以迅速灭除犯了五无间地狱重罪所遭受的业报。所有这个世界上各种身心的病痛，种种的苦恼，以至如同极微尘数之多的佛刹，这一切作恶的业报，都可以完全消灭干净。所有的一切魔军、夜叉、罗刹、鸠盘荼、毗舍闍、部多，像这些等等吃人众、吃人肉的诸多凶恶鬼神们，都全部远远地离开，甚至有时会发出善心来亲近守护。

因为这个缘故，若有人诵这十大愿，不论他走到什么世界、什么地方，一定没有任何阻隔妨碍，譬如空中的月，透出在云翳的外边；并且诸佛菩萨，还要称赞他，一切天上的诸佛、世间的人，都应该礼敬他；一切的众生，都应该来供养他。

这个读诵十大愿的善男子，他得了这个人身，修学圆满了普贤十大愿的所有功德，不久就可以像普贤菩萨

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bring them to maturity. And he will continue (such doings) throughout coming *Kalpas*, and thus widely benefit all beings.

○ Noble-minded Man, whosoever of the multitude has awakened faith on hearing this Great King of Vows, observes, reads, recites, and widely preaches it to others, the merits produced thereby, none but the Buddhas can estimate. Therefore, you should allow no doubts to cloud your minds on hearing this King of Vows, but carefully accept, read, recite, and put the teaching into actual practice, and publish it to others. Such people will attain the fulfillment of this vow by a single thought, and their accumulation of bliss, acquired therefrom, is boundless. It can deliver all beings from the great ocean of pain and sorrow, and ensure their re-birth in the Western Paradise of Buddha *Amitabha*.

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

1. Before the Lions among Men, throughout the worlds of the ten directions,

In the past, in the present, and also in the future, with body, speech, and mind entirely pure, I bow before them all, omitting none.

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若生人天，所在之处，常居胜族。

悉能破坏一切恶趣，悉能远离一切恶友，悉能制伏一切外道。

悉能解脱一切烦恼，如狮子王摧伏群兽，堪受一切众生供养。

又复是人临命终时，最后刹那，一切诸根悉皆散坏，一切亲属悉皆舍离，一切威势悉皆退失。辅相大臣，宫城内外，象马车乘，珍宝伏藏，如是一切无复相随。此愿王，不相舍离，于一切时，引道其前。一刹那中，即

一样，很迅速地成就一个微妙奇巧的色身，具有了三十二种大丈夫的美好相貌。

若生在入天道上，出生所在之处，也常常是在贵族人家家里。

能够破坏所有一切的恶道恶趣，能够远远地离开一切的恶友，能够制伏一切的外道，不让他妨害修正道的人。

能够解脱一切的烦恼，就像狮子威伏群兽一样。应该享受一切众生的供养。

又再有人临到命终的时候，在最后的刹那间，一切的诸根全都散坏了，一切的亲属全都舍弃离开，一切的威势全都退失消尽。那些宰相大臣、宫城内外、象马车辆、珍宝库藏，像这一切的东西都不会再跟随而去。只有这十大愿，一点也不相离，无论在任何时候，引导着他前行，于一刹那之间，就即刻得到往生极乐世界的果报。

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2. **W**ith the awesome spiritual power of *Samantabhadra's* vows, I appear at the same time before every *Tathagatas*,

And in transformed bodies as numerous as motes of dust in all lands, bow to the Buddhas as numerous as motes of dust in all lands.

3. **I**n every mote of dust are Buddhas as numerous as mote of dust, each dwelling amid a host of Bodhisattvas.

Throughout the motes of dust, in endless Dharma Realm it is the same: I deeply believe they all are filled with Buddhas.

4. **W**ith oceans of sound I everywhere let fall words and phrases, wonderful and endless,

Which now and through all the aeons of the future, praise the wide, deep sea of Buddhas' merits and virtues.

5. **F**lower garlands, supreme and wonderful, music, perfumes, parasols, and canopies,

And other decorations rich and rare, I offer up to every *Tathagatas*.

6. **F**ine clothing, superior incense, powdered and burning incense, lamps and candles,

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得往生极乐世界。

到已，即见阿弥陀佛、文殊师利菩萨、普贤菩萨、观自在菩萨、弥勒菩萨等。此诸菩萨，色相端严，功德具足，所共围绕。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，降伏魔军，成正等正觉，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。

到了极乐世界后，就能即刻见到阿弥陀佛、以及文殊师利菩萨、普贤菩萨、观自在菩萨、弥勒佛等。这些诸多菩萨的颜色相貌，都是很端正庄严的，功德也都是完全圆满的，大家都环绕在他们周围。这个人自己看见从莲花里头化生出来，承蒙亲自为他授记。

得了佛的授记后，经过了无数百千万亿那由他的时劫，普遍于十方不可说不可说那么多的世界里，用他智慧的力量，随顺了众生的心念，众生喜欢得到怎样的利益，就给众生怎样的利益。

没有多久的时间，就可坐到菩萨道场里头去，降伏一切的魔军，就成佛了。成佛以后，就要转妙法轮，能够令佛刹极微尘数的世界里的一切众生，发生菩提心，各各随他们善根的深浅厚薄，性质的温暴智愚，教化他们，使得他们都修学成功，一直要教化到未来的时劫海里，普遍地使得一切众生都得到利益。

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Each one heaped as high as *Mount Sumeru*, I offer completely to all the *Tathagatas*.

7. With a vast, great, supremely, liberated mind, I believe in all the Buddhas of the three periods of time;

With the strength of *Samantabhadra's* conduct and vows, I make offerings to all the *Tathagatas* everywhere.

8. For all the evil deeds I have done in the past, Created by my body, mouth, and mind,

From beginning less greed, anger, and delusion, I now know shame and repent them all.

9. I rejoice in the merits and virtues of all beings in the ten directions,

From the most humble to the *Arhats*, *Pratyeka-Buddhas*, Bodhisattvas, and all the *Tathagatas*.

10. Before the Lamps of the Worlds of the ten directions, who have just accomplished Supreme *Bodhi*,

I now request and beseech them all to turn the foremost, wondrous Dharma wheel.

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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。

尔时普贤菩萨诃萨，欲重宣此义，普观十方而说偈言：

善男子，那些诸众生若是听了，并相信了这十大愿，也领受记住了；并且广大地为人们宣说演讲，这样的功德，只有佛知道，除了佛，就没有人能够知道了。

因为这缘故，你们听到这十大愿，不要有丝毫的疑惑，而应当真实地领受，并且领受了就要能够读；能够读，就要能够背诵；能够背诵，就要能够记住不忘；乃至至于书写出来，到各地方广大地宣讲演说。

诸多的人等，在一念中，就能够把十大愿所讲的种种行愿，圆满地成就。所获的福德无量无边。能够在烦恼的大苦海里头，把受苦的众生，一个一个都救拔出来，使他们远远地离开这个大苦海，都能够往生到阿弥陀佛的极乐世界里去。

这时候普贤大菩萨，想再宣讲这十大愿的意义，普遍地观察十方而用四句的偈言宣讲演说：

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11. **I**f there are Buddhas who wish for Nirvana, I request with deep sincerity that they dwell in the world for a long time to bring benefits and bliss to every being.
12. **I** worship those with blessings, praise them and make offerings; I request that the Buddhas remain in the world and turn the Dharma wheel;
The good roots gained from following and rejoicing, in the merit and virtue and from repentance and reform, I transfer to living beings and the Buddha Way.
13. **I** study with the Buddhas and practice the perfect conduct of *Samantabhadra*;
I make offerings to all the *Tathagatas* of the past, and to all present Buddhas throughout the ten directions.
14. **A**ll future Teachers of Gods and Men whose aspirations and vows have been completed, I will follow in study throughout the three periods of time and quickly attain Great *Bodhi*.
15. **I**n all lands of the ten directions, vast, great, pure, and wonderfully adorned.
All the *Tathagatas* sit beneath regal *Bodhi trees*, while assemblies circumambulate them.

●普贤菩萨行愿品●

所有十方世界中，三世一切人师子，我以清净身语意，一切遍礼尽无余。普贤行愿威神力，普现一切如来前，一身复现刹尘身，一一遍礼刹尘佛。

于一尘中尘数佛，各处菩萨众会处中；无尽法界尘亦然，深信诸佛皆充满。各以一切音声海，普出无尽妙言辞，尽于未来一切劫，赞佛甚深功德海。

以诸最胜妙华鬘，伎乐涂香及伞盖，如是最胜庄严具，我以供养诸如来。最胜衣服最胜香，末香烧与灯烛，一一皆如妙高聚，我悉供养诸如来。我以广大胜解心，深信一切三世佛，悉以普贤愿力，普遍供养诸如来。

所有的十方世界之中，三世一切的人师子，我用清净的身语意三种业，遍礼一切以至无穷尽。普贤以行愿的威神力，普遍地现示一切在如来的面前，一身化现出无穷无尽的刹尘身，一个一个地周遍地礼敬一切的刹尘数佛。

在一微尘中间，有像微尘那样多的佛，都在各处的法会里；所有无穷无尽的法界，也都有像微尘数那样多的佛，都充满在各处的法会里头。这样许许多多的佛，各自以一切音声海，发出无量无边绝妙的话来，直到所有未来的一切时劫里，还不停地赞叹诸佛，深不可测的功德海。

用诸多美妙的华鬘、伎乐、涂香以及伞盖，像这样以最好最庄严的方式供养如来；我聚集最好的衣服、最好的香、末香、烧香与灯烛来供养如来，并以广大深邃的理解来信奉一切三世佛；完全以普贤行愿的法力，普遍地供养诸多的如来。

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16. **I** vow that every being in all directions will be peaceful, happy, and without worry, **M**ay they obtain the proper Dharma's profound aid, and may all their sufferings be wiped away, without exception.
17. **W**hile striving to attain *Bodhi*, I will gain the knowledge of past lives in all destinies. **I** will always leave the home-life and cultivate pure precepts without outflows, never broken, and without stain.
18. **B**e they *devas*, *nagas*, *yakshas*, or *kumbhandas*, Humans, non-humans, and the rest, **I**n the many languages of all such living beings, with every sound I will speak the Dharma.
19. **I** will cultivate the pure *paramitas* with vigor, and never abandon the *Bodhi Mind*. **I** will banish all obstructions and defilements, and fulfill all wondrous practices.
20. **F**rom all delusions, karma, and demonstates, amid all worldly paths, I will be freed,

●普贤菩萨行愿品●

我昔所造诸恶业，皆由无始贪嗔痴，从身语意之所生，一切我今皆忏悔。

十方一切诸众生，二乘有学及无学，一切如来与菩萨，所有功德皆随喜。

十方所有世间灯，最初成就菩提者，我今一切皆劝请，转于无上妙法轮。

诸佛若欲示涅槃，我悉志诚而劝请，惟愿久住刹尘劫，利乐一切诸众生。

所有礼赞供养佛，请佛住世转法轮，随喜忏悔诸菩提，回向众生及佛道。

我以往所造的诸多恶业，都是由无止尽的贪、嗔、痴，从身语意三种业中所生发出来的，这一切我如今全都诚心地忏悔。

十方的一切诸多众生，大乘、小乘、有学、无学，一切的如来和菩萨，所有的功德，我全都随喜。

十方所有的佛，最初成就为菩提的，我今天一切全都劝请，转那无上的妙法轮。

诸多的佛，若是要显示山涅槃相，我全都真诚恭敬地劝请他们，唯愿他们长久地住在刹尘劫中，带给诸多的众生利益安乐。

所有的礼赞供养佛，请佛住世转法轮，随喜忏悔诸多善根，回向那众生以及佛道。

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As the lotus does not touch the water, as
the sun and moon do not stop in space.

21. Ending the sufferings of the paths of evil,
and to everyone equally bringing joy,

May I for aeons like the motes of dust in
all lands, ever benefit all in the ten
directions.

22. Always in accord with living beings,
cultivating through all future aeons,

The vast conduct of *Samantabhadra*, the
unsurpassed *Great Bodhi* will I perfect.

23. May all who cultivate with me, assemble
with me in one place,

Our karmas of body, mouth, and mind
the same, as we cultivate and study all
practices and vows.

24. With all advisors good and wise who aid
me by explaining *Samantabhadra's* deeds,

I vow always to congregate together: may
they never be displeased with me.

25. I vow always to meet the *Tathagatas* face
to face and the hosts of disciples who
gather around them.

I will raise offerings, which are vast and
great, untiring to the end of future aeons.

●普贤菩萨行愿品●

我随一切如来学，修习普贤圆满行，供养过去诸如来，及与现在十方佛。未来一切天人师，一切音乐皆圆满。我愿普随三世学，速得成就大菩提。

所有十方一切刹，广大清净妙庄严，众生围绕诸如来，悉在菩提树王下。十方所有诸众生，愿离忧患常安乐，获得甚深正法利，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，无垢无破无穿漏。天龙夜叉鸠槃荼，乃至人与非人等，所有一切众生语，悉以诸音而说法。

我跟随一切如来学习修行，修习普贤菩萨种种圆满的行愿，供养过去的诸多如来，以及和现在的十方佛。未来的一切天人师，一切的意乐都是圆满的。我愿意普遍地跟随三世学，迅速地成就为大菩提。

所有十方的一切佛刹，又广大、又清净、又庄严巧妙，在许多大菩提树下，有诸佛在那里修佛道，诸佛的周围，还有许多众生围绕着。十方所有的一切众生，都愿意修普贤菩萨行愿，离开种种忧愁患难，常常得到安逸快乐。获得又深又正的一切佛法的利益，把种种的烦恼完全干净地灭除掉而一点点也不剩余。

我因为修行佛道，每一世在六道里头转的时候，都能够记得隔世的事情，所以一经经到人道里头，常常出家修持清净的戒法，修戒能够修到无垢、无破、无穷漏。天龙、夜叉、鸠槃荼，乃至人和非人等，所有的一切众生的语言，我都能知悉，并以各种诸多的语言声音来讲佛法让他们听懂。

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26. **I** will hold high the subtly wondrous Buddha-dharma and illuminate all the practices of *Bodhi*;

I will be ultimately pure in *Samantabhadra*'s way, practicing until the end of time.

27. **I**nexhaustible blessings and wisdom, I cultivate throughout all worlds;

By concentration, wisdom, skillful means, and liberation, I will gain an endless store of merits and virtues.

28. **I**n one mote of dust are lands as numerous as motes of dust; in each land are incalculable numbers of Buddhas.

In every place where the Buddhas dwell I see the host assembled, endlessly proclaiming all the practices of Bodhi.

29. **I**n ten directions everywhere, throughout the sea of lands, every hair-tip encompasses oceans of past, present and future.

So, too, there is a sea of Buddhas, a sea of Buddha lands; pervading them all I cultivate for seas of endless time.

30. **T**he speech of all *Tathagatas* is pure; each word contains an ocean of sounds.

According with what beings like to hear, the Buddhas' sea of eloquence flows forth.

●普贤菩萨行愿品●

勤修清净波罗蜜，恒不忘失菩提心。灭除障垢无有余，一切妙行皆成就。于诸惑业及魔境，世间道中得解脱。犹如连华不着水，亦如日月不住空。

悉除一切恶道苦。等与一切群生乐。如是经于刹尘劫。十方利益恒无尽。我常随顺诸众生，尽于未来一切劫。恒修普贤广大行。圆满无上大菩提。

所有与我同行者，于一切处同集会，身口意业皆同等，一切行愿同修学。所有益我善知识，为我愿示普贤行，常愿与我同集会，与我常生欢喜心。

勤勤恳恳地常常修习清净波罗蜜，永远不忘失菩提之心。把障垢罪业全都灭除无余，一切的妙胜行愿都能够成就了。从诸多的惑业以及魔境，世间的六道中得到解脱，就像莲花生在水中而不着水，日月高挂空中而不停住在空中一样。

消除一切的恶道之苦，而同一切的众生同享安乐。像这样经过了刹尘劫，我利益十方一切众生是永远没有尽头的。我常常随顺一切众生，一直到未来的一切时劫里。永远地修习普贤的十种行愿，一直到成就圆满无上的大菩提。

所有同我一样修十大愿的人，不论在么世界、什么地方，我常常同他们聚集在一处法会里，大家一同修行这十大愿。大家在法会里头修行的时候，各人的身业、口业、意业，都是一样的至诚恭敬，没有任何差别。所有教化我、使我得到利益的善知识，把普贤菩萨种种的修行方法，明明白白地教我，并且愿意常常同我聚会，常

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31. **A**ll the *Tathagatas* of the three periods of time, forever turn the wonderful Dharma wheel, with these inexhaustible seas of words and languages. I understand all with my deep wisdom.

32. **I** can penetrate the future and exhaust all aeons in a single thought.

In a single thought I completely enter all aeons of the three periods of time.

33. **I**n one thought I see all Lions of Men of the past, present, and future;

I constantly fathom the Buddhas' states, their magical liberations and their awesome strength.

34. **O**n the tip of an extremely fine hair, appear jewelled lands of past, present, and future;

Lands on hair-tips as numerous as dust-motes, in all lands of the ten directions, I deeply enter, adorn, and purify.

35. **A**ll Lamps of the Future that light the world, complete the way, turn the Dharma wheel, and rescue living beings,

As they perfect the Buddhas' work and manifest *Nirvana*, I draw near and attend to each one and obtain:

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愿常面见诸如来，及诸佛子众围绕。于彼皆兴广大供，尽未来劫无疲厌。愿持诸佛微妙法，光显一切菩提行。究竟清净普贤道。尽未来劫常修习。

我于一切诸有中，所修福会恒无尽。定慧方便及解脱，获诸无尽功德藏。一尘中有尘数刹，一一刹有难思佛，一一佛处众会中，我见恒演菩提行。

普尽十方诸刹海，一一毛端^{①⑦}三世海，^{①⑧}，佛海及

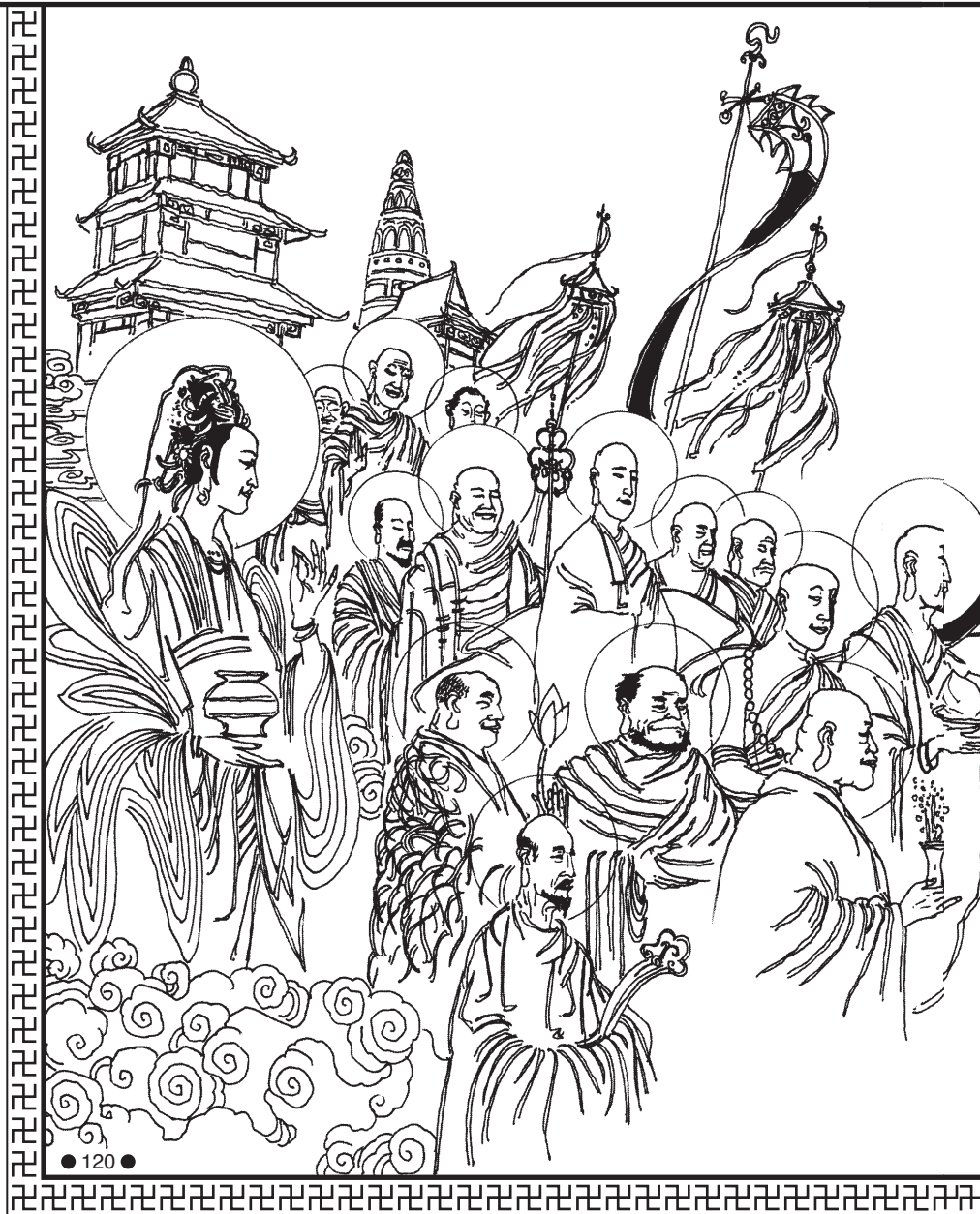
生欢喜心。

愿能常常见到诸佛和佛弟子围绕诸佛。发供养大愿心的人，都用很多供养品，来供养诸佛和佛弟子，一直供养到未来的时劫里而没有丝毫的厌倦。也愿意领受遵循诸佛的微妙法，并光大显示一切的菩提行愿。终究成就清净普贤菩提道。就是穷尽了未来的时劫也常勤修习不怠。

我对于一切众生，所修的福德和智慧事业，永远没有穷尽的时候。修到定力、慧力、种种方便，断尽烦恼，能够自由解脱的时候，获得诸多无穷无尽的功德宝藏。一微尘中间，有像微尘那样多佛刹，一个一个的佛刹中间，又有想不到的那么多的佛。一尊一尊的佛，都在各处的一切法会里头，我看见无穷无尽的佛，常常在演讲成佛道的方法，使得一切众生，都得到成佛的无上大利益。

尽所有普遍的十方诸多刹海，一个个如毛发那般细

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36. **T**he spiritual power to go everywhere swiftly; the power to enter the Mahayana universally through the Universal Door;

The power of wisdom and conduct to cultivate merits and Virtues universally; the subtle spiritual power to shield all with Great Compassion;

37. **T**he power to purify and adorn (all) with supreme blessings everywhere; the power of wisdom which is unattached and independent;

The awesome spiritual powers and the powers of concentration, wisdom, and skill-in-means; the power of universally accumulating *Bodhi*;

38. **T**he power of good karma which purifies all things; the power to eradicate all afflictions;

The power to subdue all demons; the power to perfect *Samantabhadra's* conduct.

39. **T**he sea of lands I everywhere adorn and purify, and I liberate all living beings, without exception.

With skill I make selections from among the sea of Dharmas and enter deeply into the wisdom sea.

●普贤菩萨行愿品●

与国土海，我遍修行经劫海。一切如来语清静；一言具众音声海，随诸众生意乐音，一流佛辩才海。三世一切诸如来，于彼无尽语言海，恒转理趣妙法轮，我深智力普能入。

我能深入于未来，尽一切劫为一念，三世所有一切劫，为一念际我皆入。我于一念见三世，所有一切人师子，亦常入佛境界中，如幻解脱及威力。

于一毛端极微中，出现三世庄严刹，十方尘刹诸毛端，我皆深入而严净。所有未来照世灯，成道转法悟群有，究竟佛事示涅槃，我皆往诣而亲近。

微的三世海、佛海以及国土海，我都要周遍地修行，经过许许多多的劫海。一切诸佛说起法来，所讲的话，都是非常的清静；佛说话的声音，任何人听了，都像他们自己说话的声音一样；听佛法的人，就像听到自己熟悉的声音。在十方诸佛刹，和人世间各国的国土里头，说无穷无尽高妙的话，都是为了演讲佛法精神的道理、高妙的旨趣，我都用很深切的智慧力，周遍地深入了解。

我能够一直进入到未来的许多时劫，所有一切未来的时劫，都在我念里头，那怕过去现在未来三世，所有一切的时劫，因为也都在季念里头，所以我能够进入到无穷无尽的时劫里头去。我能在一个念头里边，见到三世诸佛，也常进入佛的境界中，觉得佛境界有无穷的变化，竟然像幻术的变化一样，非常的解脱自在，并且还有很大的威严和力量，所以一切的功德，都能够成就。

在像一根毛发那样极微细之中，出现过去现在未来三世所有庄严的佛刹。像十方尘刹那样多的极微的毛发，

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40. **I** cultivate the ocean of practices to purify, perfect and complete a sea of vows.

I draw near to a sea of Buddhas and make offerings, and cultivate without fatigue for a sea of time.

41. **T**o all the *Tathagatas* of the three periods of time, with *Bodhi*, conduct, and vows most supreme,

I completely offer up my perfect cultivation; with *Samantabhadra's* practices, I awaken to Bodhi.

42. **E**ach *Tathagata* has an elder disciple named *Samantabhadra*, Honoured One.

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

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

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

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

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

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速疾周遍神通力，普门遍入大乘力，智行普修功德力，威神普覆大慈力，遍净庄严胜福力，无着无依智慧力，定慧方便威神力，普能积集菩提力，清净一切善业力，摧灭一切烦恼力，降伏一切诸魔力，圆满普贤诸行力。

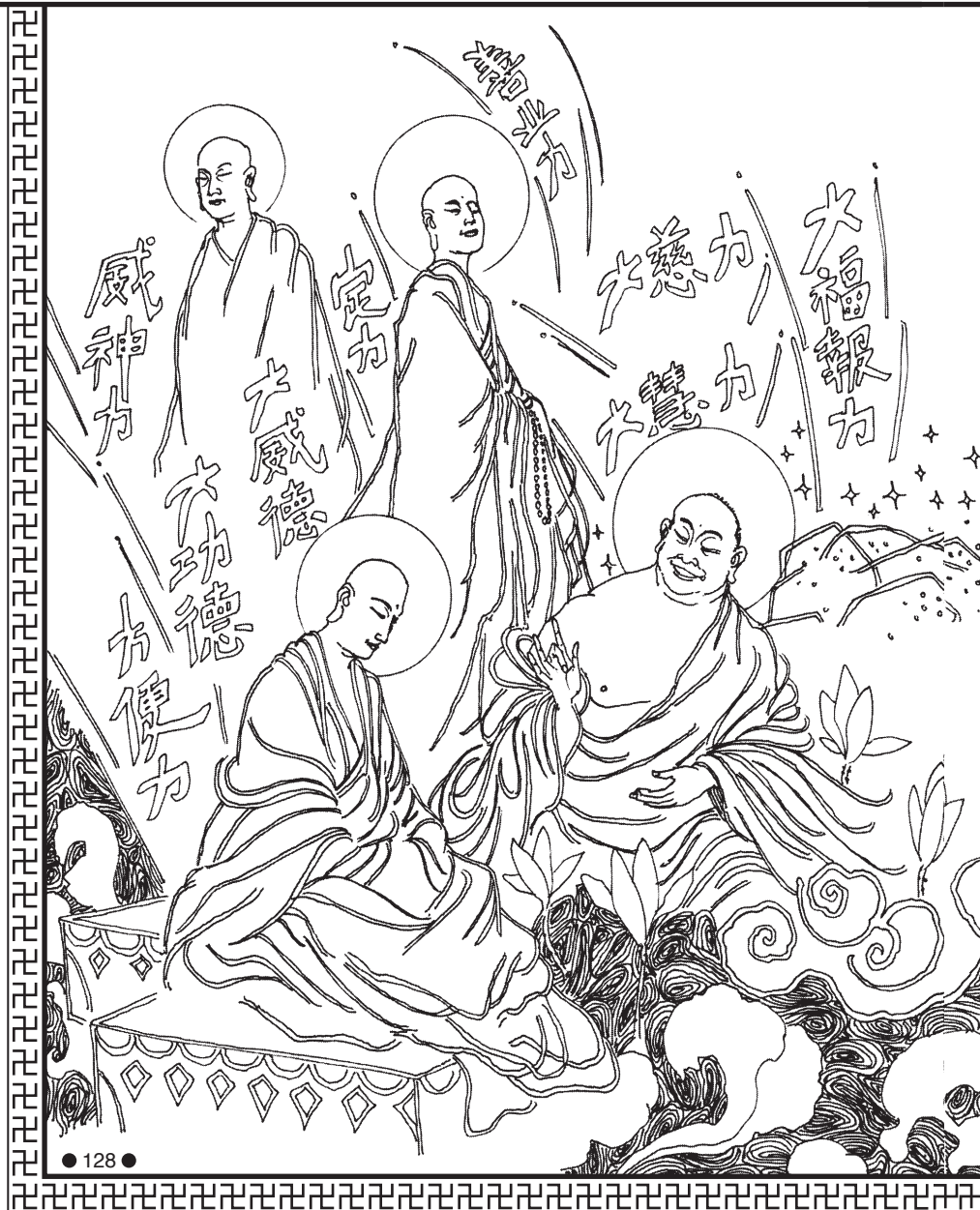
普能严净诸刹海，解脱一切众生海，善能分别诸法海，能甚深入智慧海。普能清净诸行海，圆满一切愿诸海，亲近供养诸佛海。修行无倦经劫海。三世一切诸如来，最胜菩提诸行愿，我皆供养圆满修，以普贤行悟菩提。

我都去深入了解，而且庄严清净，像所有未来的诸佛，成佛道、转法轮、觉悟世界上的一切众生。一直到佛显示出涅槃相了，我还要到佛那里去，和佛时时亲近，修行佛法。

迅速地周遍大神通力，普遍地在一切佛门里深入大乘力，普遍修学智慧和行为的大功德大威德，威神普遍覆护一切众生的大慈力，周遍清净庄严的大福报力，没有执著没有依傍的大慧力、定力、慧力、方便力、威神力，能够普遍积集佛道的力，清净一切的善业力，摧灭一切的烦恼力，降伏一切的诸魔力，以圆满成就普贤行愿的力量。

能够普遍的庄严清净一切的佛刹，能够使一切众生解脱苦海，能够明白透彻一切诸佛法海，能够极深地进入智慧海，能够普遍地清净诸多行为海，圆满成就一切愿望诸海，亲近和供养诸多佛海，修行没有厌倦直到穷尽劫海。三世一切的诸位如来，佛道的诸多行愿，我都

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

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

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

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

47. In the three periods of time, all Buddhas praise such vows as these, lofty and great.

I now transfer all good roots wishing to perfect the supreme practices of *Samantabhadra*.

48. I vow that when my life approaches its end, all obstructions will be swept away;

I will see *Amitabha* Buddha and be born in His land of Ultimate Bliss and Peace.

49. When reborn in the Western Paradise, I will perfect and completely fulfill, without exception, these Great Vows, to delight and benefit all beings.

●普贤菩萨行愿品●

一切如来有长子，彼名号曰普贤等，我今回向诸善根，愿诸智行悉同彼，愿身口意恒清净，诸行刹土亦复然，如是智慧号普贤，愿我与彼皆同等。

我为遍净普贤行，文殊师利诸大愿，满彼事业尽无余，未来际劫恒无倦。我所修行无有量，获得无量诸功德，安住无量诸行中，了达一切神通力。文殊师利勇猛智，普贤慧行亦复然，我今回向诸善根，随彼一切常修学。

三世诸佛所称叹，如是最胜诸大愿。我今回向诸善根，为得普贤殊胜行。

供养圆满修成，以普贤行愿而证悟到菩提。

诸佛都有道德高尚，修行功夫圆满的长弟子，他的名字叫普贤。我现在把所修的功德善根，完全回向愿我的智慧、功德，完全都像普贤菩萨一样，还身口意三业，常常清清净净，没有污染。像上边所说的智慧，才可以号称普贤。一切我都愿意尊循仿照普贤菩萨。

我为了要把普贤菩萨所修的种种功行，同文殊师利菩萨所发的种种大愿，完全学习无遗，圆满地学习，一直到未来的时劫，没有任何厌倦的心。我所修行的佛法，没有限量，所以能够得到没有限量的种种功德，住在所修的一切善行里头，所有的一切神通力，都能够明白。文殊师利菩萨的勇猛有力的智慧，普贤菩萨的慧行，也是一样的。我现在把我所修的一切功德善根，都回向给一切众生，愿能常常跟随文殊普贤他们，修学他所修学的一切。

三世诸佛所称赞的，就是这最尊最妙的许多大愿

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50. **T**he Assembly of *Amitabha* Buddha is completely pure; when from a matchless lotus I am born,

I will behold the *Tathagata's* Measureless Light as He appears before me to bestow a prediction of *Buddhahood*.

51. **R**eceiving a prediction from the *Tathagata*, I will take countless appearances and forms,

And with wisdom power vast and great, pervade ten directions to benefit all the realms of living beings.

52. **R**ealms of worlds in empty space might reach an end, and living beings, karma and afflictions be extinguished;

But they will never be exhausted, and neither will my vows.

53. **W**ith myriad jewels in boundless lands in all directions, I will make decorations and offerings to the *Tathagatas*.

For aeons as numerous as the motes of dust in all lands, I bring the foremost peace and joy to gods and humans.

54. **Y**et, if anyone believes in these Great Vows, as they pass by the ear but a single time,

●普贤菩萨行愿品●

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，我既往生彼国已，现前成就此大愿，一切圆满尽无余，利乐一切众生界，彼佛众会或清净，我时于胜莲华生，亲睹如来无量光，现前授我菩提记。蒙彼如来授记已，化身无数百俱胝；智力广大遍十方，普利一切众生界。

乃至虚空世界尽，众生及业烦恼尽，如是一切无尽时，我愿究竟恒无尽。

十方所有无边刹，庄严众宝供如来，最胜安乐施天人。经一切刹微尘劫。若人于此胜愿王，一经于耳能生

心。我现在把所修的许多功德善根，完全回向。这种回向，为的是得到普贤菩萨那样特别高妙的功德。

愿我寿命终了的时候，所有阻碍我往生极乐世界的一切恶魔境界，完全消灭。当面见到阿弥陀佛来迎接我，我立刻就往生到极乐世界，我既往生到极乐世界，这上面所说的种种大愿，就即刻成就，一切都是圆满无碍的，到时我将利益一切众生。西方极乐世界的一切法会，都是很清净的，那个时候，我就在盛开的莲花里头，化生出来了。在佛的面前，承蒙佛的大恩，授记我得佛的名号。到时，我就化身成无其数的身形相貌；智慧力量，也都广大到无边无际，周遍到十方世界去，劝化救度一切的众生，使得一切众生都得到很大的利益。

一直到虚空世界穷尽了，众生界及众生业、众生烦恼都穷尽了，而实际上像这样一切都没有穷尽的时候，我的愿心也永远没有穷尽的时候。

十方所有多到无际的佛刹，都拿了许多很庄严的宝

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And in search of Bodhi thirstily craves
these vows, the merits and virtues gained
will surpass these offering.

55. **W**ith bad advisors forever left behind,
from paths of evil he departs for eternity,
Soon to see the Buddha of Limitless
Light and perfect *Samantabhadra's*
Supreme Vows.
56. **E**asily obtaining the blessing of long life,
assured of a noble rebirth in the human
realm,
Before long he will perfect and complete
the practices of *Samantabhadra*.
57. **I**n the past, owing to a lack of wisdom
power, the five offences of extreme evil he
has committed;
In one thought they can all be wiped away
by reciting the Great Vows of *Samantab-*
hadra.
58. **H**is clan, race, and colour, marks and
characteristics with his wisdom are all
perfected and complete;
Demons and externalisms will have no
way to harm him, and he will be a field of
merits in the Three Realms.

●普贤菩萨行愿品●

信，求胜菩提心渴仰，获胜功德过于彼。

即常远离恶知识，永离一切诸恶道；速见如来无量光，具此普贤最胜愿。

如此人善得胜寿命，此人善来人中生，此人不久当成就，如彼普贤菩萨行。

往昔由无智慧力，所造极恶五无间，诵此普贤大愿王，一念速疾皆消灭。

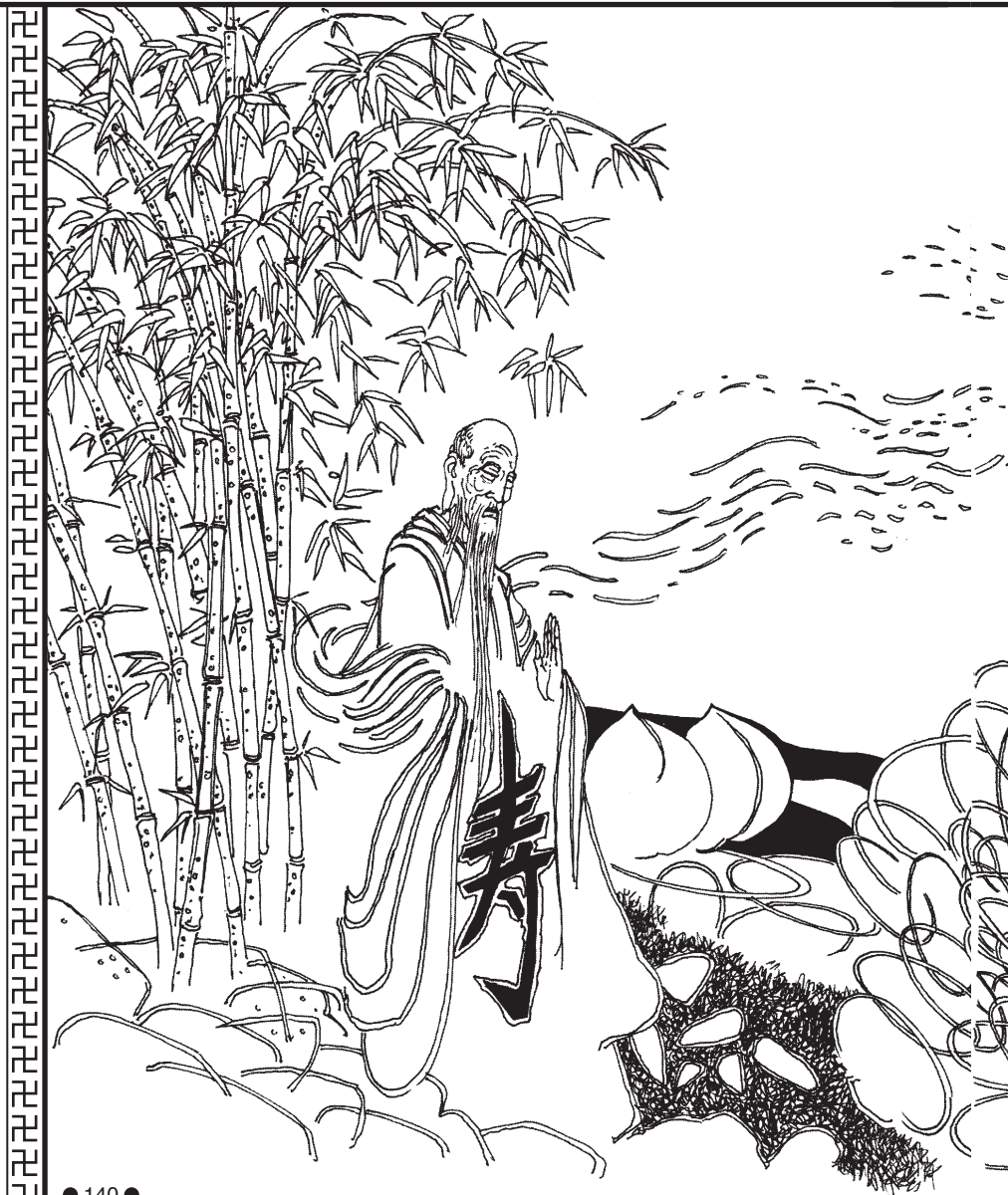
贝，来供养一切的佛，再拿最好最妙的安乐，来布施给天道人道的众生。要经过像一切佛刹的微尘劫这样多的时劫去布施行善。若是有人对这样深切的大愿，一听闻就能够生出信心来，要求求取菩提心，像口渴的人，盼望有水喝一样急迫，那个人一定会得到最高最大的功德，比上边所说的种种情形还要胜过。

能够立刻远离诸种恶知识恶习气，永远地离开一切诸恶道；能迅速地见到如来的无量光明，完全具备像普贤菩萨那样最高妙的大愿。

这个人将得到很长很长的寿命，生到人世界中来，常常得到福报。这个人没有多久的时间就应当会有所成就，成就像普贤菩萨那样深切的善行。

从前因为无智慧的力量，所以造了极恶的五无间重罪。只要能够背诵这个普贤菩萨的大愿，那使在转念之间一切恶业就灭绝了。

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59. **T**o the regal *Bodhi tree* he will quickly go,
and seated there subdue hordes of demons.

Supremely and perfectly enlightened, he
will turn the Dharma wheel to benefit the
host of living beings.

60. **I**f anyone can read, recite, receive, and
hold high *Samantabhadra's Vows* and
proclaim them,

His reward only the Buddhas will know,
and he will obtain *Bodhi's* highest path.

61. **I**f anyone recites *Samantabhadra's Vows*,
I will speak of a portion of his good roots:

In one single thought he can fulfill the
pure vows of sentient beings.

62. **T**he supreme and endless blessing from
Samantabhadra's conduct, I now
universally transfer.

May every living being, drowning and
adrift, soon return to the Land of
Limitless Light.

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

●普贤菩萨行愿品●

族性种类及容色，相好智慧咸圆满，诸魔外道不能摧，堪为三界^①所应供。

速诣菩提大树王，坐已降伏诸魔众，成等正觉转法轮，普利一切诸含识。

若人于此普贤愿，读诵受持及演说。果报惟佛能证知，决定获胜菩提道。

若人诵此普贤愿，我说少力之善根，一念一切悉皆圆，成就众生清净愿。

我此普贤殊胜行，无边胜福皆回向，普愿沉溺诸众生，速往无量光佛刹。

他的形相，他的智慧，那是极为圆满的。天魔外道，不能够伤害他。这种种人，实在够得上受三界众生的供养。

求菩提道的人，他能够很快地在菩提树下，降伏诸魔天众，修成无上等正觉。成了佛，大转法轮，劝化众生，使得一切的六道众生，都普遍地得到无穷的利益。

若是有人把这普贤菩萨的十大愿，不仅自己念诵学习，还要向众生演讲劝化，有了这种功德，就一定会得到很好的果报。这种果报，只有佛能够证明，能够决定获证极尊敬、极崇高的佛道。

若是有人念诵这普贤菩萨的十大愿，我说只要具有少许的善根，只要一念之间，就可以圆满一切的功德，圆满成就众生的清净愿心。

这个普贤行是一种殊胜行门，所得到的无边无量的殊胜的福报，我都拿来回向给一切众生。普愿沉溺在苦海里的一切众生，很快地往生到极乐世界里去。

● THE PRACTICES AND VOWS OF THE
BODHISATTVA SAMANTABHADRA ●



● 普贤菩萨行愿品 ●



● THE PRACTICES AND VOWS OF THE BODHISATTVA SAMANTABHADRA ●

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

* Here ends the Vows of Bodhisattva Samantabhadra *

●普贤菩萨行愿品●

尔时普贤菩萨摩诃萨于如来前说此普贤广大愿王清
净偈已。善财童子踊跃，无量一切菩萨皆大欢喜。

如来赞言，善哉善哉。

尔时世尊，与诸圣者菩萨摩诃萨，演说如是不可思
议解脱境界胜法门时，文殊师利菩萨而为上首。诸大菩
萨及所成熟六千比丘，弥勒菩萨而为上首。贤劫^{②①}一切
诸大菩萨，无垢普贤菩萨而为上首。一生补处住灌顶^{②②}
位诸大菩萨及余十方种种世界，普来集会，一切刹海极
微尘数诸菩萨摩诃萨众。大智舍利弗，摩诃目犍连^{②③}等
而上道，诸大声闻并诸人天一切世主，天龙、夜叉、乾

在那个时候，普贤大菩萨在佛的面前，把这种普贤
广大愿王净偈说宗。善财童子听了，欢喜跳跃起来。所
有各来到法会里头，普贤大菩萨说十大愿王的一切菩萨，
也都是大大地欢喜。

如来赞叹说：很好！很好！

那时，世尊和诸多的圣者、大菩萨，演说宣讲了如
此不可思议解脱培界的法门的时候，以文殊师利菩萨为
首的许多大菩萨，和修行已经成熟的比丘六千人；以弥
勒菩萨为首，贤劫时代的一切大菩萨；以无垢普贤菩萨
为首的许多一生就可以补到佛位的菩萨；和许多安住在
灌顶位的菩萨；还有十方种种世界的菩萨，都来集会，像
海水那么多极微尘数的一切佛刹的大菩萨；还有大智舍
利弗，摩诃目犍连等为首的许多大声闻，和天道人道的一
切世界上的帝王；又有天上的人、龙、夜叉、乾闥婆、
迦楼罗、紧那罗、摩睺罗伽、人和非人等一切众生。

● THE PRACTICES AND VOWS OF THE
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禮敬諸佛。稱讚如來。
廣修供養。懺悔業障。
隨喜功德。



●普贤菩萨行愿品●

闍婆、阿修罗、迦楼罗、紧那罗、摩睺罗伽、人、非人等一切大众。

闻佛所说，皆大欢喜，信受奉行。

《频伽精舍校刊大藏经》华严部（天六）《大方广佛华严经》卷四十《入不思议解脱境界普贤行愿品》，一九〇九——一九一三年出版

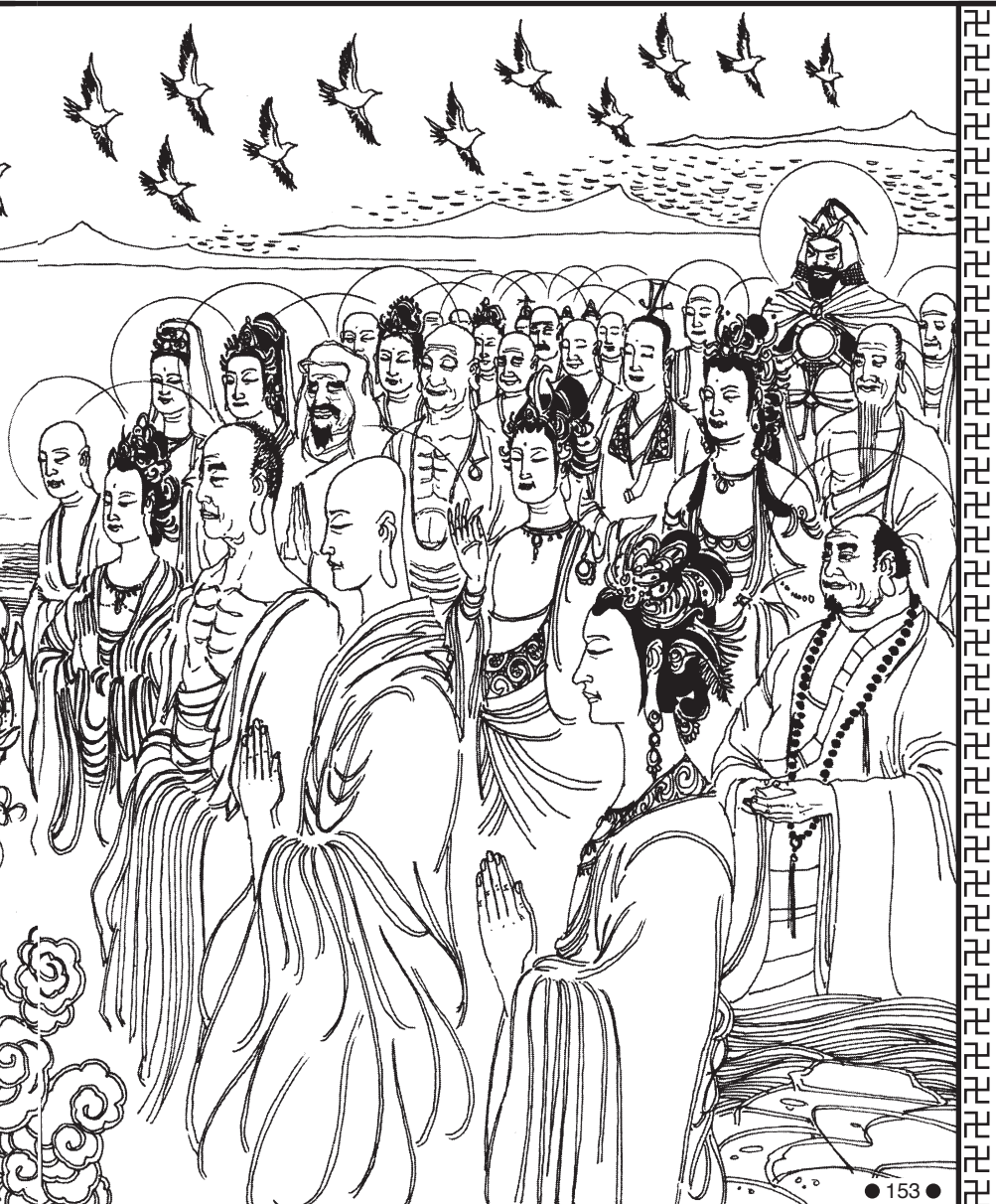


听了佛所演讲宣说的佛法，都欢喜地深信领受，诚心诚意地依了佛所教的各种法门修行。

● THE PRACTICES AND VOWS OF THE
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- ①《入不思議解脱境界普贤菩萨行愿品》为《大方广佛华严经》中《入法界品》的别译，也叫《入法界品》。《大方广佛华严经》是中国佛教华严宗据以立宗的重要经典。有多种译本。本书收入的是唐般若所译的四十卷本，也称《四十华严》，或《贞元经》。此经主要说明世界是毗卢遮那佛的显现，一微尘映世界，一瞬间含永远。发挥辗转一心，深入法界，无尽缘起的理论与普贤行愿的实践相一致的大乘瑜伽思想。
- ②般若：唐代罽宾国（北印度）僧人。他精通经藏、律藏、论藏、为罽宾国三藏法师。
- ③法喻：佛教术语。对佛法的喻称。
- ④善财：童子，佛教菩萨名。
- ⑤十方：佛教术语。指东南西北、四维、上下。一般认为十方有诸佛净土，故又称十方净土、十方诸佛等。
- ⑥辩才天女：佛教人物。是自在天王差使的一个采女，以善辩著称。
- ⑦鬘：一种装饰品，用较贵重的花，编结成像帽子一样的东西，装饰在头上。
- ⑧涂香：涂在身上的油，一般用于美化佛身。
- ⑨末香：由各种香磨成的末。
- ⑩俱胝、那由他、迦罗、算、数、喻、优波尼、沙陀均是佛教术语，为极大数目名称。通常用来比喻大至不可数的情形。
- ⑪波罗蜜门：指“到彼岸”的方法，或度众生的法门。
- ⑫舍利：佛陀的骸骨。
- ⑬毗卢遮那如来：华严宗称毗卢那为报身佛，是莲花藏

● 普贤菩萨行愿品 ●

世界（佛报身之净土）的教主。

- ⑭⑮ 刹利、婆罗门：印度种。婆罗门第一种姓（阶级）、刹利（刹帝利）为第二种姓，第三吠舍，第四首陀罗。
- ⑯ 罗刹、鸠槃荼、毗舍伽：均是恶鬼的名称。
- ⑰ 毛端：形容东西极其细小。
- ⑱ 三世海：佛教术语。指过去、现在、未来三世。海以形容大而无边。
- ⑲ 三界：佛教术语。认为凡夫生死往来的世界分为三种：
1. 欲界：有淫欲、食欲、此为有情的住所。上自六欲天，中之人界四大洲，下至无间地狱，都属欲界。
 2. 色界，在欲界之上，为有形的物质。以其禅定的深浅拙妙分为四级，叫作“四禅天”。
 3. 无色界，在色界之上，到了此界为无物质世界，唯以心识住于深妙的禅定。有四天，叫作四无色，或四空处。
- ⑳ 贤劫：佛教术语。指现在住劫，是一个中劫，过去的住劫，叫庄严劫，未来的劫叫星宿劫。
- ㉑ 灌顶：原是古印度国王登王位时的一种仪式，用东南北四大海水，灌在王子头顶上。佛教中亦采用了这种灌顶仪式，其名目内容较多，一般有传教灌顶，受教灌顶、灭罪灌顶、成就灌顶、求界灌顶等。
- ㉒ 目犍连：又叫“摩诃目犍罗夜那”。释迦牟尼“十大弟子”之一，以神通广大著称，故又叫“神通第一”。

● THE PRACTICES AND VOWS OF THE BODHISATTVA SAMANTABHADRA ●



迴向偈



VERSE OF TRANSFERENCE

願以此功德，
May the merit and virtue accrued from this work,

莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,

上報四重恩，
Repaying four kinds of kindness above,

下濟三塗苦。
And aiding those suffering in the paths below.

若有見聞者，
May those who see and hear of this,

悉發菩提心，
All bring forth the resolve for Bodhi,

盡此一報身，
And when this retribution body is over,

同生極樂國。
Be born together in the Land of Ultimate Bliss.

● 出資印經者回向給法界眾生 ●

● THE PRACTICES AND VOWS OF THE
BODHISATTVA SAMANTABHADRA ●





The Dharma Protector:

● VAJRAPANI BODHISATTVA ●

● 护法：韦驮菩萨 ●