

大 | 方 | 廣 | 佛 | 華 | 嚴 | 經

# 普賢行願品

The Practices and Vows  
of The Bodhisattva Samantabhadra  
(The Avatamsaka Sutra, Chapter 40)



# DEDICATION OF MERIT

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

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

**NAMO AMITABHA**

南無阿彌陀佛

【中英對照：大方廣佛華嚴經、普賢行願品】

財團法人佛陀教育基金會 印贈

台北市杭州南路一段五十五號十一樓

Printed and donated for free distribution by

**The Corporate Body of the Buddha Educational Foundation**

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

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Printed in Taiwan

6,000 copies; September 2006

CE006-6719

入不思議解脫境界

# 普賢行願品

(大方廣佛華嚴經：四十華嚴·卷四十)

唐 罽賓國三藏般若 奉詔譯

南無華嚴會上佛菩薩(三稱)

爾時普賢菩薩摩訶薩稱歎如來勝功德已·

告諸菩薩及善財言·善男子·如來功德假

ON ENTERING THE INCONCEIVABLE STATE  
OF LIBERATION THROUGH

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

(*THE AVATAMSAKA SUTRA*, Chapter 40)

Translated into Chinese from Sanskrit by

Dharma Master Prajna (8<sup>th</sup> Century)

Translated from Chinese into English by

UPASIKA CHIHMAN (MISS. P.C. LEE)

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

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

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

一者禮敬諸佛

二者稱讚如來

三者廣修供養

四者懺悔業障

五者隨喜功德

六者請轉法輪

七者請佛住世



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

And what are the Ten Great Vows? They are:

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

八者常隨佛學

九者恆順眾生

十者普皆迴向

善財白言・大聖・云何禮敬乃至迴向・

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

一一佛所皆現不可說不可說佛刹極微塵數

world.

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

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

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



身・一一身・遍禮不可說不可說佛刹極微塵數佛・

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

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

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

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

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

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

所皆有菩薩海會圍繞。

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

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

3.復次。善男子。言廣修供養者。所有盡法

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

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

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

3. *Again*, O Noble-minded Man, what is meant by "abundant offerings out of veneration

界虛空界十方三世一切佛刹極微塵中。一  
 一各有一切世界極微塵數佛。一一佛所種  
 種菩薩海會圍繞。我以普賢行願力故。起  
 深信解現前知見。悉以上妙諸供養具而爲  
 供養。所謂華雲。鬘雲。天音樂雲。天傘  
 蓋雲。天衣服雲。天種種香。塗香。燒香。  
 末香。如是等雲。一一量如須彌山王。然  
 種種燈。酥燈。油燈。諸香油燈。一一燈  
 炷如須彌山。一一燈油如大海水。以如是  
 等諸供養具常爲供養。

善男子。諸供養中法供養最。所謂如說修



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

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

行供養・利益眾生供養・攝受眾生供養・  
代眾生苦供養・勤修善根供養・不捨菩薩  
業供養・不離菩提心供養・

善男子・如前供養無量功德・比法供養一  
念功德百分不及一・千分不及一・百千俱  
胝那由他分・迦羅分・算分・數分・喻分・  
優波尼沙陀分亦不及一・何以故・以諸如  
來尊重法故・以如說行出生諸佛故・若諸  
菩薩行法供養・則得成就供養如來・如是  
修行是真供養故・此廣大最勝供養・

虛空界盡・眾生界盡・眾生業盡・眾生煩

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

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

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

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

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