

Universal Worthy's Conduct and Vows

The Chapter on Entering the Inconceivable State
of Liberation of the Conduct and Vows of Universal Worthy

Translated on Imperial command by the T'ang Dynasty Tripitaka Dharma Master
Prajna of Kubha.

At that time, Universal Worthy Bodhisattva Mahasattva, having praised the Thus Come One's merit and virtue, told all the Bodhisattvas and Good Wealth, "Good Men, if all the Buddhas of the ten directions spoke continuously of the Thus Come One's merit and virtue for kalpas as many as fine motes of dust in ineffably ineffable numbers of Buddhalands, those virtues could not fully be described. Those wishing to perfect the doors of this merit and virtue should cultivate ten vast and great conduct and vows."

What are the ten? The first is to worship and respect all Buddhas; the second is to praise the Thus Come Ones; the third is to extensively cultivate making offerings; the fourth is to repent of karmic obstacles and reform; the fifth is to follow along with and rejoice in merit and virtue; the sixth is to request the turning of the Dharma Wheel; the seventh is to request that the Buddhas remain in the world; the eighth is to always study with the Buddhas; the ninth is to constantly accord with living beings; the tenth is to universally transfer all merit and virtue.

Good Wealth asked, "Great Sage! What does it mean to worship and respect all Buddhas, up to and including to universally transfer all merit and virtue?"

The First Vow: To Worship and Respect All Buddhas

Universal Worthy Bodhisattva told Good Wealth, "Good Man, to worship and respect all Buddhas is explained like this: All Buddhas, World Honored Ones, are as numerous as fine motes of dust in all Buddhalands in the ten directions and the three periods of time, to the exhaustion of the Dharma Realm and empty space. Because of the power of Universal Worthy Bodhisattva's conduct and vows, I have a mind of deep faith and understanding of them as if they were before my eyes.

"With my body, mouth, and mind karma completely pure, I constantly worship and respect them.

“In each and every place where there are Buddhas, I manifest bodies as numerous as fine motes of dust in ineffably ineffable numbers of Buddhalands.

“Each and every body everywhere worships and respects Buddhas as many as the fine motes of dust in ineffably ineffable numbers of Buddhalands.

“When the realm of empty space is exhausted, my worship and respect will be exhausted. But because the realm of empty space is inexhaustible, my worship and respect will never end. In the same way, when the realms of living beings, the karma of living beings, and the afflictions of living beings are exhausted, my worship and respect will be exhausted. But the realms of living beings, the karma of living beings, and the afflictions of living beings are inexhaustible. Therefore, my worship and respect are inexhaustible. They continue in thought after thought without cease. My body, mouth, and mind never tire of doing these deeds.

The Second Vow: To Praise the Thus Come Ones

“Moreover, Good Man, to praise the Thus Come Ones is explained like this: In each fine mote of dust in all lands throughout the ten directions and the three periods of time, exhausting the Dharma Realm and empty space, there are Buddhas as numerous as fine motes of dust in all worlds. Each of these Buddhas is circumambulated by an ocean-wide assembly of Bodhisattvas.

“With my profound and supreme understanding, I know and see them all. Each of my bodies brings forth a tongue of subtle and wonderful eloquence surpassing the skillful speech of even Sarasvati, the goddess of eloquence. Each tongue brings forth an inexhaustible sea of sounds. Each sound emits an ocean of all words, praising and glorifying all the Thus Come Ones’ sea of all merit and virtue. These praises continue without cease to the end of the boundaries of the future. Exhausting the Dharma Realm, these sounds reach everywhere.

“When the realm of empty space is exhausted, when the realms of living beings are exhausted, when the karma of living beings is exhausted, and when the afflictions of living beings are exhausted, only then will my praise be exhausted. But just as the realm of empty space up to and including living beings’ afflictions are endless, so too are my praises endless. They continue in thought after thought without cease. My body, mouth, and mind never tire of doing these deeds.

The Third Vow: To Extensively Cultivate Making Offerings

“Moreover, Good Man, to extensively cultivate making offerings is explained like this: In every mote of dust in all the Buddhalands throughout the

ten directions and the three periods of time, exhausting the Dharma Realm and the realm of empty space, there are Buddhas as many as the fine motes of dust in all worlds. Each Buddha is circumambulated by various kinds of sea-like assemblies of Bodhisattvas. With the power of Universal Worthy’s practice and vows, I am able to deeply believe in and understand them. I can 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 divine canopies, clouds of heavenly clothing, all varieties of heavenly incense, fragrant balms, burning incense, powdered incense, and clouds of gifts such as these; each cloud is as large as Sumeru, the king of mountains.

“I burn all kinds of lamps, butter 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 constantly make offerings.

“Good Man, of all offerings, the gift of Dharma is supreme. That is to say, the offering of cultivating according to the teachings, the offering of benefiting all living beings, the offering which gathers in all living beings, the offering of standing in for all beings to undergo their suffering, the offering of diligently cultivating good roots, the offering of not forsaking the deeds of the Bodhisattva, and the offering of not renouncing the Bodhi mind.

“Good Man, the immeasurable merit and virtue created from making those offerings, when compared with the merit and 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 kotis of nayutas, one part in a kala, one part by reckoning, one part by calculation, one part that can be demonstrated by comparison, or one part in an upanishad. None of them measure up to a single part. Why is this? Because all Thus Come Ones honor the Dharma. Cultivating according to the teachings gives birth to all Buddhas. If all Bodhisattvas make the offering of Dharma, they perfect the making of offerings to all Thus Come Ones. Cultivation in this manner is a true offering, a vast, great, and most supreme offering.

“When the realm of empty space is exhausted, when the realms of living beings are exhausted, when the karma of living beings is exhausted, and when the afflictions of living beings come to an end, only then will my making of offerings be exhausted. Just as the realm of empty space up to and including the afflictions

are endless, so too are my making of offerings endless. In thought after thought without cease, my body, mouth, and mind never weary of these deeds.

The Fourth Vow: To Repent of Karmic Obstacles and Reform

“Moreover, Good Man, to repent of karmic obstacles and reform is explained like this: The Bodhisattva reflects, ‘From beginningless kalpas in the past, I have created all measureless and boundless evil karma with my body, mouth, and mind, because of greed, hatred, and stupidity. If this evil karma had a substance and form, all of empty space could not contain it. I now completely purify these three karmas, and before the assemblies of all Buddhas and Bodhisattvas, throughout the Dharma Realm in lands as many as fine motes of dust, I sincerely repent of and reform my offenses and vow never to create them again. I will always dwell in all merit and virtue of the pure precepts.’

“So it is that when the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, then my repentance will be exhausted. But just as the realm of empty space up to the afflictions of living beings are endless, so too my repentance and reform are endless. They continue in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Fifth Vow: To Follow Along With and Rejoice in Merit and Virtue

“Moreover, Good Man, to follow along with and rejoice in merit and virtue is explained like this: All the Buddhas, Thus Come Ones, as numerous as the fine dust motes in all the Buddhalands of the ten directions and the three periods of time, throughout the Dharma Realm and the realm of empty space, from the time of their initial resolve for all wisdom, diligently cultivated accumulation of blessings without regard for their bodies and lives. They did this throughout kalpas as many as fine motes of dust in ineffably ineffable Buddhalands. During each kalpa they gave up their heads, eyes, hands, and feet, as many times as there are dust motes in ineffably ineffable Buddhalands.

“In this way, they cultivated all the difficult ascetic practices and perfected the gates of the various paramitas. They entered and were certified to each of the Bodhisattva grounds of wisdom and accomplished the unsurpassed Bodhi of all

Buddhas. Upon their Parinirvana, their shariras were divided and distributed. I completely follow along with and rejoice in all of their good roots.

“Moreover, as for all the different types of beings in the six paths and the four kinds of birth in every world in the ten directions, I follow along with and rejoice in their merit and virtue as well, even if it is as small as a mote of dust. I completely follow along with and rejoice in the merit and virtue of all the Sound Hearers, Pratyeka-Buddhas, Learners, and Those Beyond Study in the ten directions and the three periods of time. I follow along with and rejoice in the vast and great merit and virtue of all Bodhisattvas, who in their quest for unsurpassed, right, and equal Bodhi, cultivate measureless difficult ascetic practices.

“So it is that even if the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, my following and rejoicing are endless. They continue in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Sixth Vow: To Request the Turning of the Dharma Wheel

“Moreover, Good Man, to request the turning of the Dharma Wheel is explained like this: Within each and every fine mote of dust in the Buddhalands throughout the ten directions and the three periods of time, throughout the Dharma Realm and the realm of empty space, there are vast and great Buddhalands as many as fine motes of dust in ineffably ineffable Buddhalands. In each and every land, in thought after thought, there are all Buddhas accomplishing equal and right enlightenment, their number as many as fine motes of dust in ineffably ineffable Buddhalands. A sea-like assembly of Bodhisattvas circumambulates each Buddha. Using all manner of skillful means of body, mouth, and mind, I sincerely and diligently request that they turn the wonderful Dharma Wheel.

“So it is that even if the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, my request that all Buddhas turn the proper Dharma Wheel is without end. It continues in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Seventh Vow: To Request That the Buddhas Remain in the World

“Moreover, Good Man, requesting that the Buddhas remain in the world is explained like this: All Buddhas, Thus Come Ones, are numerous as fine motes of dust in all Buddhalands, throughout the ten directions and the three periods of time, exhausting the Dharma Realm and the realm of empty space. When they are about to enter Parinirvana, along with all Bodhisattvas, Sound Hearers, Those Enlightened by Conditions, Learners, and Those Beyond Study, including all Good Knowing Advisors, I ask them all not to enter Nirvana. I request that they remain in the world for as many kalpas as there are fine motes of dust in all Buddhalands, bringing benefit and bliss to all living beings.

“So it is that even if the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, still my requesting is endless. It continues in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Eighth Vow: To Always Study With the Buddhas

“Moreover, Good Man, to always study with the Buddhas is explained like this: I will be like Vairochana Thus Come One of this Saha World who, from the time he first resolved his mind, never retreated from vigor. He gave up ineffably ineffable numbers of bodies and lives. He peeled off his skin for paper, split his bones to fashion brushes, drew blood for ink, and wrote out sutras stacked as high as Mount Sumeru. Because he valued the Dharma, he did not cherish his own body or life. How much the less did he crave a king’s throne, cities, towns, palaces, gardens, groves, or any material things at all. He exerted himself to the extreme in the different kinds of difficult ascetic practices.

“He accomplished the Great Enlightenment beneath the tree, manifested different kinds of spiritual powers, gave rise to different kinds of transformations, made appear different kinds of Buddha bodies, and dwelled in different kinds of assemblies. He dwelled amidst the assemblies in the Bodhimandas of all great Bodhisattvas, the assemblies of Sound Hearers, the assemblies of Pratyeka-Buddhas. He dwelled amidst the assemblies in the Bodhimandas of Wheel Turning Sage Kings and the retinues of lesser Kings. He dwelled amidst the assemblies in the Bodhimandas of Kshatriyas, Brahmans, elders and lay people, up to and including assemblies of gods, dragons, the remaining eight divisions, humans, and non-humans. As he dwelled in various different assemblies such as these, with a voice that was full and perfect like a great thunder clap, he brought all living

beings to maturity according with their likes and wishes up until the time he manifested Nirvana.

“In all these ways I will learn from the Buddhas, and just as it is with the present World Honored One Vairochana, so it is with all the Thus Come Ones in every dust mote in all Buddhalands in the ten directions and the three periods of time, throughout the Dharma Realm and the realm of empty space. In thought after thought I will learn from them all.

“So it is that even if the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, still my study with them is without end. It continues in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Ninth Vow: To Constantly Accord with Living Beings

“Moreover, Good Man, to constantly accord with living beings is explained like this: Throughout seas of Kshetras in the ten directions exhausting the Dharma Realm and the realm of empty space, there are many different kinds of living beings. That is to say, those born from eggs, womb-born, moisture-born, transformationally born, as well as those 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. This includes all the many species and races with their diverse bodies, shapes, appearances, lifespans, families, names, and natures. This includes their many varieties of knowledge and views, their various desires and pleasures, their thoughts and deeds, and their many different deportments, clothing and diets. It includes beings who dwell in different villages, towns, cities and palaces, as well as gods, dragons, others of the eight divisions, humans and non-humans alike.

Also there are footless beings, beings with two feet, four feet, and many feet, with form and without form, with thought and without thought, and not entirely with thought and not entirely without thought. I will accord with and take care of all these many kinds of beings, providing all manner of services and offerings for them. I will treat them with the same respect I show my own parents, teachers, elders, Arhats, and even the Thus Come Ones. I will serve them all equally without difference.

“I will be a good doctor for the sick and suffering. I will lead those who have lost their way to the right road. I will be a bright light for those in the dark night, and

cause the poor and destitute to uncover hidden treasures. The Bodhisattva impartially benefits all living beings in this manner.

“Why is this? If a Bodhisattva accords with living beings, then he accords with and makes offerings to all Buddhas. If he can honor and serve living beings, then he honors and serves the Thus Come Ones. If he makes living beings happy, he is making all Thus Come Ones happy. Why is this? Because all Buddhas, Thus Come Ones, take the mind of great compassion as their substance. Because of living beings, they bring forth great compassion. From great compassion, the Bodhi mind is born; and because of the resolve for Bodhi, they accomplish Equal and Proper Enlightenment.

“It is like a great king of trees growing in the rocks and sand of a barren wilderness. When the roots get water, the branches, leaves, flowers, and fruits will all flourish. The Bodhi-tree king growing in the wilderness of birth and death is the same. All living beings are its roots; all Buddhas and Bodhisattvas are its flowers and fruits. By benefiting all beings with the water of great compassion, one can realize the flowers and fruits of the Buddhas’ and Bodhisattvas’ wisdom.

“Why is this? If all Bodhisattvas benefit living beings with the water of great compassion, they can attain anuttarasamyaksambodhi. Therefore, Bodhi belongs to living beings. Without living beings, no Bodhisattva could perfect the Unsurpassed Proper Enlightenment.

“Good Man, you should understand these principles in this way: When the mind is impartial towards all living beings, one can accomplish full and perfect great compassion. By using the heart of great compassion to accord with living beings, one perfects the making of offerings to the Thus Come Ones. In this way the Bodhisattva constantly accords with living beings.

“Even when the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, I will still accord endlessly, continuously in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Tenth Vow: To Universally Transfer All Merit and Virtue

“Moreover, Good Man, to universally transfer all merit and virtue is explained like this: All of the merit and virtue, from the first vow, to worship and respect, up to and including the vow to constantly accord, I universally transfer to all living beings throughout the Dharma Realm and to the limits of empty space. I vow that all living beings will be constantly peaceful and happy, without sickness or

suffering. I vow that no one will succeed in doing any evil, but that all will quickly perfect their cultivation of good karma. I vow to close the doors to the evil destinies and open the right paths of humans, gods, and Nirvana. I will stand in for beings and receive all the extremely severe fruits of suffering which they bring on with their evil karma. I will liberate all these beings and ultimately bring them to accomplish Unsurpassed Bodhi. The Bodhisattva cultivates transference in this way.

“Even when the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of living beings is exhausted, and the afflictions of living beings are exhausted, I will still transfer all merit and virtue endlessly, continuously, in thought after thought without cease. My body, mouth, and mind never weary of these deeds.

The Merit of These Vows

“Good Man, these are the Bodhisattva Mahasattva’s ten great vows in the entirety. If all Bodhisattvas can follow and enter these great vows, then they will be able to bring all living beings to maturity. They will be able to accord with anuttarasamyaksambodhi and complete Universal Worthy’s sea of conduct and vows. Therefore, Good Man, you should know the meaning of this.

“If a good man or good woman filled up worlds as many as very fine dust motes in measureless, boundless, ineffably ineffable Buddhalands throughout the ten directions with the supremely wonderful seven jewels; and if they as well gave all of the supreme peace and happiness known to gods and men to every living being in all those worlds; and if they offered such gifts to all the Buddhas and Bodhisattvas of these worlds, doing so constantly without cease for as many kalpas as very fine motes of dust in those Buddhalands, they would acquire much merit and virtue.

“But the merit and virtue gained from these gifts, when compared to the merit and virtue of a person who hears these kings of vows pass by his ear but once, does not equal one part in one hundred, one part in one thousand, or even one part in an upanishad.

“Moreover, if a person receives and maintains these great vows with a mind of deep faith, reads and recites them, or writes out just a single four line verse, he or she can quickly eradicate the karma of the Five Unintermittent Offenses. All of the world’s illnesses that afflict the body and mind, as well as the various kinds of bitter suffering, will be wiped away, up to and including bad karma equal to the fine motes of dust in Buddhalands.

“All the demon-armies, the Yakshas, Rakshasas, Kumbhandas, Pishachas, Bhutas, and so forth, and all evil ghosts and spirits that drink blood and devour flesh will go far away from this person. Or they will resolve, before long, to draw near and protect him. Therefore, if he recites these vows aloud he will move freely through the world without obstruction, like the moon appearing through the clouds. All the Buddhas and Bodhisattvas will praise him; people and gods should all bow in respect to him, and all living beings should make offerings to him. This good man will easily get reborn as a human and will perfect all of Universal Worthy’s merit and virtue. Before long, he will be just like Universal Worthy himself, obtaining a subtle and wonderful physical body complete with the thirty-two marks of the great man. If he is born among human or gods, he will always live in a superior family. He will totally destroy the evil destinies and will leave all bad companions. Fully able to vanquish all externalists, he will completely free himself from all afflictions, just as the lordly lion subdues all beasts. This person will be worthy of receiving the offerings of all living beings.

“Further, when a person is on the verge of death, at the last instant of life, when all his faculties scatter and he departs from his relatives, when all power and status are lost and nothing survives, when his prime minister, great officials, his inner court and outer cities, his elephants, horses, carts, and treasuries of precious jewels can no longer accompany him, these kings of vows alone will stay with him. At all times, they will guide him forward, and in a single instant he will be reborn in the Land of Ultimate Bliss. Arriving there, he will see Amita Buddha, Manjushri Bodhisattva, Universal Worthy Bodhisattva, the Bodhisattva Who Contemplates At Ease, Maitreya Bodhisattva, and others. The appearances of these Bodhisattvas will be upright and adorned, and their merit and virtue complete. Together, they will circumambulate him.

“This person will see himself born from a lotus flower and will receive a prediction from the Buddha. In this way, he will pass through numberless hundreds of thousands of tens of thousands of millions of nayutas of kalpas, and with his power of wisdom, he will accord with the minds of living beings in order to benefit them everywhere throughout the ineffably ineffable worlds in the ten directions.

“Before long, he will sit in a Bodhimanda, subdue the demonic armies, accomplish Equal and Proper Enlightenment and turn the wonderful Dharma Wheel. He will cause living beings in worlds as many as the fine motes of dust in Buddhalands to bring forth the Bodhi mind. According with their basic natures, he will teach, transform, and bring them to maturity. To the exhaustion of the seas of future kalpas, he will greatly benefit all living beings.

“Good Man, the merit and virtue obtained by living beings through hearing and believing in these great kings of vows, through receiving, maintaining, reading and reciting them, and through extensively explaining them for others, can be known only by the Buddha, the World Honored One, and by no one else. Therefore, you who hear these kings of vows should harbor no doubts. Reverently accept them. After accepting them, you should be able to read them. After you can read them, you should be able to recite them aloud; and after you can recite them aloud, you should be able to maintain them, to the extent that you can write them out and extensively explain them for others. Then in a single thought, one’s conduct and vows will be accomplished.

“The blessings one will obtain are measureless and boundless. One will be able to rescue living beings from the great sea of afflictions and suffering, causing them to make good their escape and to be reborn in Amita Buddha’s Land of Ultimate Bliss”.

At that time, Universal Worthy Bodhisattva Mahasattva, wishing to restate his meaning, contemplated everywhere in the ten directions and spoke verses.

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, mouth, and mind entirely pure,
I bow before them all, omitting none.

With the awesome spiritual power of Samatabhadra’s vows,
I appear at the same time before every Thus Come One
And in transformed bodies as many as motes of dust in lands,
Bow to Buddhas as many as motes of dust in lands.

In every mote of dust are Buddhas as many as motes of dust,
Each dwelling amid a host of Bodhisattvas.
Throughout motes of dust in endless Dharma Realms it is the same;
I deeply believe they all are filled with Buddhas.

With seas of each and every sound I everywhere let fall
Words and phrases, wonderful and endless,
Which now and through all the kalpas of the future,
Praise the wide, deep sea of the Buddhas’ merit and virtue.

Flower garlands supreme and wonderful,
Music, perfumes, parasols, and canopies,
And other decorations rich and rare,
I offer up to every Thus Come One.

Fine clothing and superior incense,
Powdered and burning incense, lamps and candles,
Each one heaped as high as Wonderfully High Mountain,
I offer completely to all Tathagatas.

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 Thus Come Ones everywhere.

For all the evil deeds I have done in the past
Created by my body, mouth, and mind,
From beginningless greed, anger, and delusion,
I now know shame and repent of them all.

I rejoice in the merit and virtue
Of all beings in the ten directions,
The Learners and Those Past Study in the Two Vehicles,
And all Thus Come Ones and Bodhisattvas.

Before the lamps of the worlds of the ten directions,
Those who first accomplished Bodhi,
I now request and beseech them all
To turn the foremost, wondrous Dharma Wheel.

If there are Buddhas who wish for Nirvana,
I request with deep sincerity
That they dwell in the world for as many kalpas as there are dust motes in kshetras

To bring benefit and bliss to every being.

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 merit and virtue, and from
repentance and reform,
I transfer to living beings and the Buddha Way.

I study with the Buddhas and practice
The perfect conduct of Universal Worthy;
I make offerings to all the Thus Come Ones of the past
And to all present Buddhas throughout the ten directions.

All future teachers of gods and men
Whose aspirations to joy have been completed

I'll follow in study throughout the three periods of time
And quickly attain great Bodhi.

In all lands of the ten directions,
Vast, great, pure and wonderfully adorned,
All Tathagatas sit beneath royal Bodhi trees,
While assemblies circumambulate them.

I vow that every living being in all directions
Will be peaceful, happy, and without worry.
May they obtain the Proper Dharma's profound aid,
And may all their afflictions be wiped away without exception.

When I cultivate towards 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.

Be they gods, dragons, yakshas, or kumbhandas,
Up to humans, non-humans, and the rest,
In the many languages of all such living beings,
With every sound I will speak the Dharma.

I will cultivate the pure paramitas with vigor,
And never leave the Bodhi mind behind.
I will banish all obstructions and defilements,
And fulfill all the wondrous practices.

From all delusions, karma, and demon-states,
Amid all worldly paths, I will be freed,
As the lotus does not touch the water,
As sun and moon do not stop in space.

Ending suffering of the paths of evil,
And to everyone equally bringing joy,
May I for aeons like the motes of dust in lands
Ever benefit all in the ten directions.

Always in accord with living beings,
Cultivating through all future aeons
The vast conduct of Universal Worthy
The Unsurpassed Great Bodhi will I perfect.

May all who cultivate with me
Assemble together with me in one place,

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

With all advisors good and wise who aid me
By explaining Samantabhadra's deeds,
I vow to always congregate together:
May they never be displeased with me.

I vow to always meet Thus Come Ones face to face
And the hosts of disciples that circulate around them.
I'll raise offerings which are vast and great
Untiring to the end of future aeons.

I will hold on high the subtly wondrous Buddhadharma
And illuminate the practices of Bodhi;
I will be ultimately pure in Samantabhadra's Way,
Practicing until the end of time.

Inexhaustible blessings and wisdom
I cultivate throughout all existences;
By concentration, wisdom, skillful means, and liberation,
I will gain an endless store of merit and virtue.

In one mote of dust are lands as numerous as motes of dust.
In each land are incalculable numbers of Buddhas.
In every place where Buddhas dwell I see the host assembled,
Endlessly proclaiming all the practices of Bodhi.

In the ten directions everywhere, throughout the sea of lands,
On the tip of every hair in oceans of all time,
So too there is a sea of Buddhas, a sea of Buddhahands;
Pervading them all I cultivate for seas of endless time.

The speech of all Tathagatas is pure;
Each word contains an ocean of all sounds.
According with what beings like to hear,
The Buddhas' sea of eloquence flows forth.

All Tathagatas of the three periods of time
Forever turn the wonderful Dharma Wheel of noumenon and phenomena.
Into the inexhaustible seas of words and languages,
I enter everywhere with the power of deep wisdom.

I can penetrate the future
And exhaust all kalpas in a single thought.

In a single thought I completely enter
All kalpas of the three periods of time.

In one thought I see all Lions of Men
Of the past, present, and future.
I constantly fathom the Buddhas' states,
Their magical liberations and their awesome strength.

On the tip of an extremely fine hair,
Appear jeweled lands of eternal time.
Lands on hair-tips as many as dust-mote-like lands of the ten directions,
I deeply enter, adorn, and purify.

All lamps of the future that light the world,
Complete the Way, turn the Dharma Wheel, and awaken living beings;
As they perfect the Buddha's work and manifest Nirvana,
I visit and draw near to each one and obtain

The spiritual power to rapidly go everywhere,
The power to universally enter the Mahayana through the Universal Door,
The power of wisdom and conduct to universally cultivate merit and virtue.
The subtle spiritual power to shield all with great kindness.

The power to everywhere purify and adorn supreme blessings,
The power of wisdom which is unattached and independent,
The awesome spiritual power and the powers of concentration, wisdom, and skill-
in-means,
The power of universally accumulating Bodhi.

The power of good karma which purifies all things,
The power to eradicate all afflictions,
The power to subdue all demons,
The power to perfect Universal Worthy's conduct.

The sea of lands I everywhere adorn and purify,
And I liberate the sea of all living beings.
With skill I make distinctions in the sea of all dharmas
And enter deeply into the wisdom sea.

I can purify the ocean of all practices,
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.

To all 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.

Each Tathagata has an elder disciple
Named Universal Worthy, Honored One.
I now transfer all good roots, and I vow
To perform deeds of wisdom identical to his.

I vow that my body, mouth, and mind will be forever pure
And that all practices and Buddhalands will be also.
I vow in every way to be identical
To the wisdom of Universal Worthy.

I will wholly purify Samantabhadra's conduct,
And the great vows of Manjushri as well.
All their deeds I will fulfill, leaving nothing undone.
Till the ends of the future I'll never tire.

Infinite and measureless is my cultivation;
Boundless merit and virtue I obtain.
Amid limitless practices I will dwell in peace,
And penetrate the strength of spiritual powers.

Manjushri has wisdom, courageous and brave;
Samantabhadra's conduct and wisdom are the same.
I now transfer all good roots
In order to follow them in practice and in study.

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.

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

When reborn in the Western Land,
I will perfect and completely fulfill
Without exception these great vows,
To delight and benefit all beings.

The assembly of Amita Buddha is completely pure;
When from a matchless lotus I am born,
I'll behold the Tathagata's measureless light as he appears before me
To bestow a prediction of Bodhi.

Receiving a prediction from the Thus Come One,
I'll transform countless kotis of bodies,
And with wisdom power vast and great pervade the ten directions
To benefit the realms of living beings.

Realms of worlds and empty space might reach an end,
And beings' karma and afflictions be extinguished;
But they will never be exhausted,
Neither will any of my vows.

With myriads of jewels in boundless lands in all directions,
I make decorations and offerings to the Thus Come Ones.
For aeons as many as the motes of dust in lands, I bring
The foremost peace and joy to gods and humans.

Yet, if one believes in these kings of vows supreme,
As they pass by the ear but a single time,
And if in search of Bodhi one thirstily craves these vows,
The merit and virtue gained will that surpass.

With bad advisors forever left behind,
From paths of evil one departs for eternity.
Soon to see the Thus Come One's limitless light
And perfect Samantabhadra's supreme vows.

Easily obtaining the blessings of long life,
Assured of rebirth in the human realm,
Before long, he'll perfect and complete
The practices of Universal Worthy.

In the past, owing to a lack of wisdom power,
The Five Unintermittent Offenses of extreme evil I have done,
In one thought can all be wiped away, by reciting
The great Kings of Vows of Universal Worthy.

His clan, race, and color, marks and characteristics
With his wisdom are all perfected and complete;
Demons and externalists will have no way to harm him,
And he's worthy to receive the offerings of the three realms.

To the regal Bodhi Tree he will quickly go,
And seated there subdue a horde of demons.
Right and equally enlightened, he'll turn the Dharma Wheel,
To benefit the host of living beings.

If one can read, recite, receive, and hold on high
Samantabhadra's vows and proclaim them,
One's reward only the Buddha's will know,
And one will obtain Bodhi's highest path.

If one recites Universal Worthy's vows,
Then from just a small portion of one's good roots,
Everything will be perfected in a single thought,
And the pure vows of living beings will all be fulfilled.

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

CONCLUSION

At that time, when Universal Worthy Bodhisattva Mahasattva finished speaking before the Thus Come One these pure verses on the great Kings of Vows of Universal Worthy, the Youth Good Wealth was overwhelmed with boundless joy. All the Bodhisattvas were extremely happy as well, and the Thus Come One praised him, saying, "Good indeed, good indeed!"

At that time, the World Honored One proclaimed this supreme Dharma door of the inconceivable state of liberation for all the sages and Bodhisattvas Mahasattvas, with Manjushri Bodhisattva as their leader.

Also present were all the great Bodhisattvas and the six thousand Bhikshus who had matured, with Maitreya Bodhisattva as their leader. All the great Bodhisattvas of the Worthy Kalpa, led by the immaculate Universal Worthy Bodhisattva, were present as well.

All the great Bodhisattvas who in one life would be the next Buddhas and who were at the position of anointment of the crown gathered together with all the assemblies of Bodhisattvas Mahasattvas, as numerous as fine motes of dust in an ocean of lands, who came from the remaining worlds of the ten directions. They were headed by the great wise Shariputra, Mahamaudgalyayana, and others.

All the great Sound Hearers, along with all the people, gods, and lords of all worlds, as well as dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, non-humans and so forth, and the entire great assembly, upon hearing what the Buddha had said, were all greatly happy, faithfully accepted it, and put it into practice.