

华严经普贤行愿品

THE FLOWER ADORNMENT SUTRA

**THE CHAPTER ON
THE CONDUCT AND VOWS OF
UNIVERSAL WORTHY**

Translated into English by the Buddhist Text Translation Society

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开 经 偈

南无本师释迦牟尼佛!

无上甚深微妙法，
百千万劫难遭遇。
我今见闻得受持，
愿解如来真实义。

Sutra Opening Gatha

Namo Fundamental Teacher Shakyamuni Buddha!

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.
Now we are able to hear, study, and follow it,
May we fully realize the Tathagata's true meaning.

大方广佛华严经
入不思议解脱境界普贤行愿品

**THE GREAT MEANS EXPANSIVE BUDDHA
FLOWER ADORNMENT SUTRA
THE CHAPTER ON ENTERING
THE INCONCEIVABLE STATE OF LIBERATION OF
THE CONDUCT AND VOWS OF
UNIVERSAL WORTHY**

唐罽宾国三藏般若奉诏译

**Translated on Imperial Command by the T'ang Dynasty
Tripitaka Dharma Master Prajna of Kubha**

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，七者请佛住世，八者常随佛学，九者恒顺众生，十者普皆回向。

善财白言：大圣，云何礼敬，乃至回向？

At that time, 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 Buddhlands, 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]

普贤菩萨告善财言：善男子，言礼敬诸佛者。所有尽法界、虚空界，十方三世一切佛刹极微尘数诸佛世尊，我以普贤行愿力故，深心信解，如对目前，悉以清净身语意业，常修礼敬。

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 Buddhlands 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.

一一佛所，皆现不可说不可说佛刹极微尘数身。

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

一一身，遍礼不可说不可说佛刹极微尘数佛。

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

虚空界尽，我礼乃尽。

“When the realm of empty space is exhausted, my worship and respect will be exhausted.

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。

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.

而众生界，乃至烦恼无有尽故，我此礼敬，无有穷尽。念念相续，无有间断。身语意业，无有疲厌。

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]

复次善男子，言称赞如来者。所有尽法界、虚空界，十方三世一切刹土，所有极微一一尘中，皆有一切世界极微尘数佛。一一佛所，皆有菩萨海会围绕。

“Moreover, Good Man, to praise the 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.

我当悉以甚深胜解，现前知见。各以出过辩才天女微妙舌根，一一舌根，出无尽音声海，一一音声，出一切言辞海，称扬赞叹一切如来诸功德海。穷未来际，相续不断。尽于法界，无不周遍。

“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.

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。

“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]

复次善男子，言广修供养者。所有尽法界、虚空界，十方三世一切佛刹极微尘中，一一各有一切世界极微尘数佛。一一佛所，种种菩萨海会围绕。我以普贤行愿力故，起深信解，现前知见，悉以上妙诸供养具而为供养。所谓华云、鬘云、天音乐云、天伞盖云、天衣服云、天种种香、涂香、烧香、末香，如是

“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

等云，一一量如须弥山王。

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.

燃种种灯，酥灯、油灯、诸香油灯，一一灯柱如须弥山，一一灯油如大海水。以如是等诸供养具，常为供养。

“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.

善男子，诸供养中，法供养最。所谓如说修行供养、利益众生供养、摄受众生供养、代众生苦供养、勤修善根供养、不舍菩萨业供养、不离菩提心供养。

“Good Man, 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.

善男子，如前供养无量功德，比法供养一念功德，百分不及一，千分不及一，百千俱胝那由他分、迦罗分、算分、数分、喻分、优波尼沙陀分，亦不及一。何以故？

“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

以诸如来尊重法故，以如说行出生诸佛故。若诸菩萨行法供养，则得成就供养如来。如是修行是真供养故，此广大最胜供养。

虚空界尽，众生界尽，众生业尽，众生烦恼尽，我供乃至烦恼不可尽故，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，言忏除业障者。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

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

受。我今悉以清淨三业，遍于法界极微尘刹，一切诸佛菩萨众前，诚心忏悔，后不复造，恒住净戒一切功德。

如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我忏悔乃尽。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，

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

舍不可说不可说佛刹极微尘数头目手足。

如是一切难行苦行，圆满种种波罗蜜门，证入种种菩萨智地，成就诸佛无上菩提，及般涅槃，分布舍利。所有善根，我皆随喜。

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。

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.

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。

“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]

复次善男子，言请转法轮者。所有尽法界、虚空界，十方三世一切佛刹极微尘中，一一各有不可说不可说佛刹极微尘数广大佛刹，一一刹中，念念有不可说不可说佛刹极微尘数一切诸佛成等正觉，一切菩萨海会围绕。而我悉以身口意业，种种方便，殷勤劝请，转妙法轮。

“Moreover, Good Man, to request the turning 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.

如是虚空界尽，众生界尽，众生业尽，众生烦恼尽，我常

“So it is that even if the realm of empty space is exhausted, the realms of living beings are exhausted, the karma of

劝请一切诸佛转正
法轮，无有穷尽。
念念相续，无有间
断。身语意业，无
有疲厌。

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]*

复次善男子，言请
佛住世者。所有尽
法界、虚空界，十
方三世一切佛刹极
微尘数诸佛如来，
将欲示现般涅槃
者，及诸菩萨、声
闻、缘觉、有学、
无学，乃至一切诸
善知识，我悉劝请
莫入涅槃，经于一
切佛刹极微尘数
劫，为欲利乐一切
众生。

“Moreover, Good Man, 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.

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

“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

有疲厌。

thought without cease. My body, mouth, and mind never weary of these deeds.

[The Eighth Vow: To Always Study With the Buddhas]

复次善男子，言常随佛学者。如此娑婆世界毗卢遮那如来，从初发心，精进不退。以不可说不可说身命而为布施，剥皮为纸，析骨为笔，刺血为墨，书写经典，积如须弥。为重法故，不惜身命，何况王位、城邑、聚落、宫殿、园林，一切所有。及余种种难行苦行。

“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.

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。或处一切诸大菩萨众会道场，或处声闻及辟支佛众会道场，或处转轮圣王、小王、眷属众会道场，或处刹利及婆罗门长者居

“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

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，以圆满音，如大雷震，随其乐欲，成熟众生。乃至示现入于涅槃。

Kings and the retinues of 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.

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。

“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.

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。

“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]

复次善男子，言恒顺众生者。谓尽法界、虚空界，十方刹海所有众生，种种差别，所谓卵生、胎生、湿生、化生，或有依于地水火风而生住者，或有依空及诸卉木而生住者。种种生类、种种色身、种种形状、种种相貌、种种寿量、种种族类、种种名号、种种心性、种种知见、种种欲乐、种种意行、种种威仪、种种衣服、种种饮食，处于种种村营、聚落、城邑、宫殿，乃至一切天龙八部、人非人等。无足、二足、四足、多足，有色、无色、有想、无想、非有想、非无想，如是等类。我皆于彼，随顺而转，种种承事，种种供养，如敬父母，如奉师长，及阿罗汉，乃至如来，等无有异。

“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.

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。

“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.

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

“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.

何以故？诸佛如来，以大悲心而为体故。因于众生，而起大悲。因于大悲，生菩提心。因菩提心，成等正觉。

Why is 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.

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

“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

萨，而为华果，以大悲水饶益众生，则能成就诸佛菩萨智慧华果。

何以故？若诸菩萨以大悲水饶益众生，则能成就阿耨多罗三藐三菩提故。是故菩提属于众生，若无众生，一切菩萨终不能成无上正觉。

善男子，汝于此义，应如是解。以于众生心平等故，则能成就圆满大悲。以大悲心随众生故，则能成就供养如来。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。

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]

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、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

“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

足圆满。若诸菩萨，于此大愿随顺趣入，则能成熟一切众生，则能随顺阿耨多罗三藐三菩提，则能成满普贤菩萨诸行愿海。是故善男子，汝于此义应如是知。

若有善男子、善女人，以满十方无量无边不可说不可说佛刹极微尘数一切世界上妙七宝，及诸人天最胜安乐，布施尔所一切世界所有众生，供养尔所一切世界诸佛菩萨，经尔所佛刹极微尘数劫，相续不断，所得功德。

若复有人闻此愿王，一经于耳，所有功德，比前功德，百分不及一，千分不及一，乃至优波尼沙陀分亦不及一。

或复有人，以深信

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

心，于此大愿受持读诵，乃至书写一四句偈，速能除灭五无间业。所有世间身心等病，种种苦恼，乃至佛刹极微尘数一切恶业，皆得消除。

一切魔军，夜叉、罗刹，若鸠槃荼、若毗舍阇、若部多等，饮血啗肉诸恶鬼神，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。

若生人天，所在之处，常居胜族，悉

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

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。唯此愿王不相舍离，于一切时引导其前，一刹那中，即得往生极乐世界，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

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

说不可说世界，以智慧力，随众生心，而为利益。

不久当坐菩提道场，降服魔军，成等正觉，转妙法轮，能令佛刹极微尘数世界众生发菩提心，随其根性，教化成熟，乃至尽于未来劫海，广能利益一切众生。

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。

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.

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。

“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.”

[Verses]

尔时普贤菩萨摩訶萨欲重宣此义，普观十方，而说偈言：

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

所有十方世界中，三世一切人师子，我以清净身语意，一一遍礼尽无余。

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.

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。

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.

于一尘中尘数佛，各处菩萨众会中，无尽法界尘亦然，

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

深信诸佛皆充满。

Dharma Realms it is the same;
I deeply believe they all are filled with
Buddhas.

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。

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.

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。

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

最胜衣服最胜香，
末香烧香与灯烛，
一一皆如妙高聚，
我悉供养诸如来。

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.

我以广大胜解心，
深信三世一切佛，
悉以普贤行愿力，
普遍供养诸如来。

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.

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。

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.

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。

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.

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。

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.

诸佛若欲示涅槃，
我悉至诚而劝请，
唯愿久住刹尘劫，
利乐一切诸众生。

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.

所有礼赞供养福，
请佛住世转法轮，
随喜忏悔诸善根，
回向众生及佛道。

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.

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。

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

<p>未来一切天人师， 一切意乐皆圆满， 我愿普随三世学， 速得成就大菩提。</p>	<p>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.</p>
<p>所有十方一切刹， 广大清净妙庄严， 众会围绕诸如来， 悉在菩提树王下。</p>	<p>In all lands of the ten directions, Vast, great, pure and wonderfully adorned, All Tathagatas sit beneath royal Bodhi trees, While assemblies circumambulate them.</p>
<p>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。</p>	<p>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.</p>
<p>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。</p>	<p>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.</p>
<p>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。</p>	<p>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</p>

Dharma.

勤修清淨波罗蜜，
恒不忘失菩提心，
灭除障垢无有余，
一切妙行皆成就。

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.

于诸惑业及魔境，
世间道中得解脱，
犹如莲华不著水，
亦如日月不住空。

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.

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。

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.

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。

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

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。

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.

所有益我善知识，
为我显示普贤行，
常愿与我同集会，
于我常生欢喜心。

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.

愿常面见诸如来，

I vow to always meet Thus Come Ones

及诸佛子众围绕，
于彼皆兴广大供，
尽未来劫无疲厌。

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.

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。

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.

我于一切诸有中，
所修福智恒无尽，
定慧方便及解脱，
获诸无尽功德藏。

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.

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。

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.

普尽十方诸刹海，
一一毛端三世海，
佛海及与国土海，
我遍修行经劫海。

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
Buddhalands;
Pervading them all I cultivate for seas of
endless time.

一切如来语清淨，
The speech of all Tathagatas is pure;

一言具众音声海，
随诸众生意乐音，
一流佛辩才海。

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

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。

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.

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。

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.

我于一念见三世，
所有一切人狮子，
亦常入佛境界中，
如幻解脱及威力。

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.

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。

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.

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。

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

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。

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.

遍净庄严胜福力，
无著无依智慧力，
定慧方便诸威力，
普能积集菩提力。

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.

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。

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.

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。

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.

普能清净诸行海，
圆满一切诸愿海，
亲近供养诸佛海，
修行无倦经劫海。

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,

<p>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。</p>	<p>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.</p>
<p>一切如来有长子， 彼名号曰普贤尊， 我今回向诸善根， 愿诸智行悉同彼。</p>	<p>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.</p>
<p>愿身口意恒清淨， 诸行刹土亦复然， 如是智慧号普贤， 愿我与彼皆同等。</p>	<p>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.</p>
<p>我为遍淨普贤行， 文殊师利诸大愿， 满彼事业尽无余， 未来际劫恒无倦。</p>	<p>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.</p>
<p>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。</p>	<p>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.</p>

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。

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.

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。

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.

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。

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.

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。

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

彼佛众会咸清淨，
我时于胜莲华生，
亲睹如来无量光，
现前授我菩提记。

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.

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。

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

<p>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。</p>	<p>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.</p>
<p>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。</p>	<p>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.</p>
<p>若人于此胜愿王， 一经于耳能生信， 求胜菩提心渴仰， 获胜功德过于彼。</p>	<p>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.</p>
<p>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。</p>	<p>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.</p>
<p>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。</p>	<p>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.</p>

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。

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.

族姓种类及容色，
相好智慧咸圆满，
诸魔外道不能摧，
堪为三界所应供。

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.

速诣菩提大树王，
坐已降服诸魔众，
成等正觉转法轮，
普利一切诸含识。

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.

若人于此普贤愿，
读诵受持及演说，
果报唯佛能证知，
决定获胜菩提道。

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.

若人诵此普贤愿，
我说少分之善根，
一念一切悉皆圆，
成就众生清净愿。

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.

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。

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]

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。

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!"

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。

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.

诸大菩萨，及所成熟六千比丘，弥勒菩萨而为上首。贤劫一切诸大菩萨，无垢普贤菩萨而为上首。

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.

一生补处住灌顶位
诸大菩萨，及余十
方种种世界普来集
会，一切刹海极微
尘数诸菩萨摩訶萨
众，大智舍利弗、
摩訶目犍连等而为
上首。

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.

诸大声闻，并诸人
天一切世主，天、
龙、夜叉、乾闥婆、
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。

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.

大方广佛华严经入
不思议解脱境界普
贤行愿品

*The Great Means Expansive Buddha
Flower Adornment Sutra
The Chapter on Entering the
Inconceivable State of Liberation of the
Conduct and Vows of Universal Worthy*

补阙真言

南谟喝啰怛那，哆啰夜耶。佉啰佉啰。俱住俱住。摩啰摩啰。
虎啰，吽。贺贺，苏怛拏，吽。泼抹拏，娑婆诃。

Mantra for Patching the Flaws in Recitation

Nama ratnatrayāya khara khara kūcī kūcī mala mala horā
hū ha ha sūdāna hū pha vāra svāhā.

[nā mó hē là dá nà, duō là yè yē. qié là qié là. jù zhù jù zhù.
mó là mó là. hǔ là, hōng. hè hè, sū dá ná, hōng. pō mò ná,
suō pó hē.]

功德回向

诵经功德殊胜行，无边胜福皆回向，
普愿沉溺诸众生，速往无量光佛刹。
十方三世一切佛，一切菩萨摩訶萨，摩訶般若波罗蜜。

The Transference of Merit and Virtue

I dedicate the merit and virtue from the profound act of
reciting the Sutra,
Including all the superior, limitless blessings generated,
With the universal vow that all beings sunk in defilement
Will quickly go to the Land of the Buddha of Limitless
Light.

Homage to all Buddhas of the ten directions and the three
periods of time.

All Bodhisattvas, Mahasattvas, and Maha prajña paramita!