



*Samantabhadra Devotions*

## The King of Prayers

O lions amongst men,  
Buddhas past, present, and future,  
To as many of you as exist in the ten directions  
I bow down with my body, speech, and mind.

On waves of strength of this king  
Of prayers for exalted sublime ways,  
With bodies as numerous as atoms of the world  
I bow down to the buddhas pervading space.

On every atom is found a buddha  
Sitting amongst countless buddha sons,  
I look with eyes of faith to the victorious ones  
Thus filling the entire dharmadhatu.

Of these with endless oceans of excellence  
Endowed with an ocean of wondrous speech  
I sing praises of the greatness of all buddhas,  
A eulogy to those gone to bliss.

Garlands of flowers I offer them,  
And beautiful sounds, supreme perfumes,  
Butter lamps and sacred incense,  
I offer to all the victorious ones.

Excellent food, supreme fragrances,  
And a mound of mystic substances high as Mount Meru  
I arrange in a special formation  
And offer to those who have conquered themselves.

And all peerless offerings I hold up  
In admiration of those gone to bliss;  
With the strength of faith in sublime ways  
I prostrate and make offerings to the conquerors.

Long overpowered by attachment, aversion, and ignorance  
Countless evils I have committed  
With acts of body, speech, and mind.  
Each and every one of these I now confess.

In the perfections of the buddhas and bodhisattvas,

The arhats, training and beyond,  
And in the latent goodness of every living being,  
I lift up my heart and rejoice.

O lights into the ten directions,  
Buddhas who have found the passionless stage of enlightenment,  
To all of you I direct this request:  
Turn the incomparable wheel of Dharma.

O masters wishing to show parinirvana,  
Stay with us and teach, I pray,  
For as many eons as there are specks of dust,  
In order to bring goodness and joy to all beings.

May any small merits that I may have amassed  
By thus prostrating, making offerings, confessing, rejoicing,  
And asking the buddhas to remain and teach the Dharma,  
Be dedicated now to supreme and perfect enlightenment.

May my offerings be received by all past buddhas  
And by all those now abiding in the ten directions,  
And may all the buddhas who have not yet come  
Quickly perfect their minds and reach buddhahood, the state of supreme full  
awakening.

May all the buddha-realms of the ten directions  
Remain forever vast and completely pure,  
May the world be completely filled with buddhas who have attained illumination  
under sacred trees,  
And may they all be surrounded by bodhisattvas.

May all living beings in the ten directions  
Always abide in health and joy.  
May they live in accord with the way of Dharma  
And may their every wish become fulfilled.

By my living in the ways of enlightenment  
May I remember my past lives in all my reincarnations,  
And in all cycles of death, migration, and rebirth  
May a sensitivity for truth be ever strong in me.

By my following in the footsteps of the buddhas  
May I utterly perfect the sublime ways of the bodhisattvas,  
And may I practice the faultless, undegenerating, stainless,

And pure ways of self-control.

May I master all languages that exist, including those of  
The gods, yakshas, spirits, and varieties of men,  
As well as all forms of communication of living beings,  
That I may be able to show the Dharma in every way.

Striving thus and in the transcending perfections  
May I never forget the bodhi mind,  
And may I totally cleanse from within my mindstream  
All negativities and mental veils.

May I gain freedom from karma, delusion, and karmic maras  
To be able to live in the world unaffected by its stains  
Like an unstained lotus grows in the mud,  
And like the sun and moon shine without obstruction in the sky.

For as long as there are buddha-fields and directions  
May I strive to quell the misery of the lower realms,  
May I place all beings only in happiness  
And bring them all only happiness and joy.

May I strive to complete the ways of enlightenment  
And to abide in ways harmonious with the world;  
May I expose to others the ways most sublime  
And myself abide in them throughout all future eons.

May my ways and the ways of a bodhisattva  
Always go together hand in hand.  
In body, speech, and mind  
May I attune to their sublime ways.

May I never be separated from the good friends  
Who reveal the path of the sublime ways  
And who wish only to benefit me;  
May I never disappoint them for even a moment.

May I constantly envision the perfect buddhas,  
The protectors who are surrounded by bodhisattvas,  
And in the future may I never weary  
Of devoting myself to them with all my strength.

May I forever uphold the holy Dharma of the buddhas  
And illumine the sublime way of enlightenment;

May I practice throughout all future ages  
The ways of deeds of the sublime path.

Circling in the various realms of existence  
May I amass inexhaustible goodness and wisdom,  
And may I become an unending treasure of qualities  
Such as methods, wisdom, samadhi, and the experience of a bodhisattva.

In every atom are buddha-fields numberless as atoms,  
Each field is filled with buddhas beyond conception,  
And each buddha is surrounded by myriad bodhisattvas:  
To all these dwellers in sublime ways I turn my attention.

Thus, in all atoms within the directions  
Abide within the space of a single hair  
An ocean of buddhas within an ocean of buddha-fields  
Performing enlightened activities for an ocean of eons.

Each buddha with his perfect speech releases  
An ocean of sounds with every word he says  
To satisfy the infinitely diverse tendencies of beings:  
Thus does the speech of a buddha constantly flow.

All these conquerors past, present, and future  
Continually turn the methods of Dharma wheels;  
With all the powers of my mind I listen  
For the inexhaustible sound of their words.

All future eons that could possibly be,  
Manifest within me in a single instant;  
And I myself in a fraction of a moment  
Enter into all these eons of the three times.

All past, present, and future lions among men  
I envision with the instantaneous wisdom  
And by the power of the bodhisattvas' examples  
I focus upon the objects of their experience.

I manifest buddha-fields past, present, and future  
Upon one single atom of existence,  
And then I transform every single atom  
Of existence into a buddha-field.

By this, when the future lights of the worlds

Eventually gain bodhi, turn the Dharma wheels,  
And reveal the passing to nirvana's supreme peace,  
May I take rebirth in their very presence.

Then may I attain the ten powers:  
The power of instant magical emanation,  
The power which is a vehicle with every door,  
The power of excellent activity,  
The power of all-pervading love,  
The power of constantly positive energy,  
The power of passionless wisdom,  
The powers of knowledge, method, and samadhi,  
And the power of enlightenment itself.

May I purify the power of karma,  
May I crush the powers of delusion,  
May I render powerless the powerful maras,  
And may I perfect the powers of sublime ways.

May I purify an ocean of realms,  
May I liberate an ocean of sentient beings,  
May I see an ocean of truths,  
And may I realize an ocean of wisdom.

May I perform an ocean of perfect deeds,  
May I perfect an ocean of prayers,  
May I revere an ocean of buddhas,  
And may I practice untiringly for an ocean of eons.

Through my practice of the sublime bodhisattva ways  
May I gain the enlightenment of buddhahood  
And then fulfill the enlightened and sublime aspiration  
Of the buddhas past, present, and future.

In order to match the ways of the sage  
Called Samantabhadra, the always-sublime one,  
Chief amongst the awakened ones' sons,  
I now dedicate all virtues that I possess.

Just as the sublime sage Samantabhadra  
Dedicated all pure practices of body, speech, and mind  
To the attainment of a pure state and pure realms,  
So do I now dedicate the fruit of all my efforts.

In order to engage in all sublime virtues  
I offer the prayer of Manjushri;  
In the future may I never become faint  
In striving to perfect the exalted bodhisattvas' way.

May my deeds never reach a limit,  
May my qualities of excellence become boundless,  
And by abiding in immeasurable activity  
May I find buddhahood, the state of limitless manifestation.

Limitless is the extent of space,  
Limitless is the number of sentient beings,  
And limitless is the karma and delusions of beings  
Such are the limits of my aspirations.

One may offer supreme ornaments of the buddha-fields  
Of the ten directions to the conquerors,  
And also offer the highest joys of men and gods  
For eons numerous as atoms of the world.

But to read or hear the King of Prayers  
With eyes looking toward supreme illumination  
And faith shining in one's heart for even an instant  
Gives birth to a far more superior merit.

Should anyone recite this aspiration of sublime ways  
They will pass beyond all states of sorrow,  
Rise above all inferior beings, and gain  
A vision of Amitabha, Buddha of Infinite Light.

Even in this very lifetime  
All sublime joys will be theirs;  
The experiences of the all-sublime Samantabhadra,  
Without obstructions, will quickly be theirs.

Merely by giving voice to these aspirations  
Of the sublime ways of a bodhisattva,  
The effects can only be known by an omniscient buddha.  
Therefore, doubt not that it leads to enlightenment.

In order to follow the excellent examples set  
By the wisdom of the bodhisattva Manjushri  
And the always-sublime Samantabhadra,  
All virtues I dedicate to their peerless ideals.

All conquerors passed into the three times  
Have praised as supreme this peerless dedication.  
Therefore, I also surrender all roots of my activities  
To the sublime goals of a bodhisattva.

When the moment of my death arrives,  
May I remain free from the spiritual obscurations;  
May I perceive the face of Amitabha  
And transmigrate to Sukhavati, the pure land of joy.

Having arrived there, may I fulfill  
All aims of this prayer of aspirations  
And benefit the countless living beings  
Residing throughout the ten directions.

In the joyous mandala of Amitabha Buddha  
May I be reborn from a beautiful lotus,  
And may I there have the pleasure of gaining  
A pure prophecy from Amitabha himself.

Having won this word of prophecy,  
By the power of mind may I fill all directions  
With many millions of mystical emanations  
And bring limitless benefits to the world.

If by reciting this prayer of the sublime ways  
I have amassed a tiny fragment of goodness,  
May it work immediately to fulfill  
All Dharmic hopes of living beings.

Colophon: This is the complete Great King of Prayers, The Prayer of Ways  
Sublime.

Translated by Glenn H. Mullin with Thepo Tulku.



## **The Vows of Samantabhadra (*Summary*)**

In the Avatamaska Sutra it is recorded that Bodhisattva Samantabhadra makes 10 great vows concerning his Buddhist practice which becomes the leading guidelines of all Bodhisattvas. They are:

- 1.To venerate all buddhas.
- 2.To make praises to the infinite number of buddhas.
- 3.To make offerings to buddhas, the most meaningful offering is to practice the Buddhist teachings so as to benefit oneself and others.
- 4.To repent and reform all karmic hindrance, accumulated from our thoughts, words, or actions throughout our past reincarnations.
- 5.To rejoice and join other's merit and virtue.
- 6.To pray that the Dharma wheel (Buddha's teachings) will be turned (passed on).
- 7.To petition that the Buddhas remain in the world to benefit more people.
- 8.To always follow the Buddha's path (teachings) in order to attain enlightenment.
- 9.To live harmoniously with all living beings. I.e., to respect all sorts of beings, and be as attentive to them as he would to his own parents or even to the buddhas.
- 10.To reflex all accumulating merits and virtue back to all living beings for their salvation.

The above ten vows conclude the combination of seeking enlightenment for themselves (the first eight vows) and saving others (the last two vows) by helping them attain enlightenment is typical of the vows of bodhisattvas.

## The Practices and Vows of Samantabhadra Bodhisattva

The full title is: **On Entering the Inconceivable state of Liberation through the Practices and Vows of Samantabhadra Bodhisattva**

The last volume of the 40 Volumes Avatamsaka Sutra, Translated during the Tang Dynasty by Kapisa Tripitaka Master Prajna

At that time, Having eulogized the exalted merits and virtues of the Tathagata, Samantabhadra Bodhisattva addressed those gathered Bodhisattvas and Sudhana Kumara as follows:

"Worthy men, even if all Buddhas of the ten quarters consecutively enumerate through Kalpas as numerous as the number of motes contained in the ineffable numbers of Buddha-Ksetras, the account of the magnitude of Tathagata's merits and virtues will still be non-exhausted.

To achieve the attainment of this exalted state of merit and virtues, there are ten grand Beneficence Aspiration(Vow)s to practice and pursue. What are these ten?

- Firstly: Make obeisance to all Buddhas
- Secondly: Eulogizing Tathagata
- Thirdly: Proffer abundant oblations
- Fourthly: Penitence over misdeeds and evil doings
- Fifthly: Willingly acquiesce in all meritorious deeds
- Sixthly: Entreat Buddha to perpetuate Dharma-cakra
- Seventhly: Beseech Buddha to take constant mundane domicile
- Eighthly: Constantly be zealous follower of Buddha's teachings
- Ninthly: Be responsive in sympathy and in concord with all sentient beings
- Tenthly: Dedicate all merits to Bodhi and all sentient beings."

Sudhana Kumara then said: "Oh great sage, how may obeisance through all others to dedication be observed and followed."

Samantabhadra Bodhisattva told Sudhana Kumara: "Worthy man, to make obeisance to Buddha through power of Samantabhadra's Beneficence Aspirations, profound perception, insight and presence of mind, is to make obeisance to them ever by deeds of chaste action, speech and volition as if all the Buddhas, throughout Void-dhatu and Dharma-dhatu as numerous as all the dust-motes contained in Ksetras of ten quarters through three- Yugas, are facing

me in person. A Nirmanakaya will be transmuted by me to make obeisance to every Buddha in every Buddha domain which is incalculable in number or as numerous as the dust-motes in a Buddha Ksetra. Until the infinite space exhausted, so will my obeisance end; but since space is boundless, so is my obeisance to Buddha ceaseless. And, until the sphere or the Klesa of sentient beings comes to an end will then my obeisance end. These too being endless, even so is my obeisance to Buddha ceaseless ever with incessant and unremitting thoughts, culminated by indefatigable deeds of action, colloquy and volition."

"Next, worthy man, about eulogizing Tathagata, it is thus: As there are numerous Buddhas, each with seas of gathering Bodhisattvas, in every dust-mote, multiplying it by number of motes in a world and then galaxies of worlds of ten quarters through three-Yugas, I will manifest by as many Nirmanakayas before each Buddha and eulogize the merit of Buddha with my profound comprehension, insight, presence of mind, oratorical eloquence surpassing that of Sarasvati, and with each tongue, issuing forth seas of boundless dialogues, heard throughout the universe, till the end of boundless future. My eulogy ceases only if the Void-dhatu, or the sphere, Karma, Klesa of sentient beings, should come to an end. These too being endless, even so is my eulogy of Buddha's merit ceaseless with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition."

"Further, worthy man, about proffering abundant oblations, it is thus: As there are numerous Buddhas each with seas of gathering Bodhisattvas, in every dust-mote, multiplying it by number of motes in a world and then galaxies of worlds of ten quarters through three-Yugas, before each and every Buddha, I will, through my power of Samantabhadra's Beneficence Aspirations, profound perception, insight and presence of mind, proffer superb oblations as abundant as clouds, of flowers, head dresses, celestial music, tapestries, heavenly garments, perfumes, diverse kinds of incense, quantitatively for each item being commensurable to size of Mt. Sumeru. So are all kinds of votive lamps, burning butter, oil, scent oil as quantitative as water of sea, collective wicks of each kind as the size of Mt. Sumeru. Worthy man, even with all those offerings, the best or cream of them all will be offering of incessant toil for Dharma beneficence to and sustenance of sentient beings, vicarious sacrifice for sentient beings, industrious pursuance over cultivation of beneficence root, abandon not Bodhi-karma and secede not from Bodhi-citta. For, the boundless merits of the former will not come to ever 1/100th, 1/1,000th, nay, nor 1/100,000th part of Koti, Nayuta, Kalau or Upanishad, in comparison with the latter. And wherefore? Because Dharma being held in highest esteem by all Tathagatas, and all Buddhas are begotten through Dharma. When Bodhisattvas proffer Dharma offerings, they would have consummated, or in true sense of the word, succeeded in their oblation offering. And by such pursuance, the offerings are truly supreme and

most exquisite. My effort of such offerings ceases only should the Void-dhatu, or the Sphere, Karma, Klesa of sentient beings come to an end. These too being endless, even so is my effort of pursuance ceaseless, ever with incessant and unremitting thoughts, culminated by indefatigable deeds of action, colloquy and volition."

"Further, worthy man, for being penitent over misdeeds and evil doings is thus: A Bodhisattva would give retrospection like this:

"For all the accumulated evil deeds I committed throughout the immeasurable past Kalpas through avarice, hatred and illusion, manifested by action, speech and mind; if such deeds were corporeal, even the whole cosmic space could not accommodate all of them; I would prostrate in front of all Buddhas and Bodhisattvas of boundless Ksetras, express my sincere penitence ever by deeds of chaste action, speech and mind, avouch never to commit them again, but abide by the merits of sanctified precepts. My penitence will cease only if the Void-dhatu, or the Sphere, Karma, Klesa of sentient beings should come to an end. These too being endless, so will my penitence be ceaseless, with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition."

"Further, worthy man, to acquiesce willingly in all meritorious deeds is thus: I would acquiesce willingly and emulate all the meritorious good roots of Buddhas as numerous as the number of dust-motes of all Buddha-ksetras of ten quarters through three- Yugas and for the duration as long as the unutterable and innumerable past Kalpas, starting from their originated aspiration, devotion in all sagacity acquisition, and ardent engagement in merit accumulation by means of ascetic pursuance even at the cost or sacrifice of their own body, head, eye or limb in unutterable and incalculable quantity or in number even as much as all the dust-motes of a Buddha-ksetra so as to consummate numerous Paramitas, gain access to diverse Bodhisattva's sagacity, and accomplish the highest, incomparable enlightenment up to the occasion on their entering Parinirvana and distributing Sariras thereafter. I would also acquiesce willingly in merits even as infinitesimal as a single dust-mote, gained by any species of existence of creature, whether as Deva-loka, Asura, human being, beast, ghost, demon in purgatorial hell, or of creatures born through media of womb, egg, moist, and by metamorphosis. I would also acquiesce willingly in the merits of all the Sravakas, Pratyeka-Buddhas, savants as well as neophytes of the ten quarters through three-Yugas. Moreover, I would acquiesce willingly in all the Bodhisattvas' grand merit of incessant toil for Anuttara Samyak Sambodhi till the end of Void-dhatu, or the end of Sphere, Karma and Klesa of sentient beings. These being endless, so will my willing acquiesce be ceaseless, with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition."

"Further, worthy man, to entreat Buddha to perpetuate Dharmacakra is thus: As there are ineffable numbers of vast Buddha-Ksetras in every grain of dust-mote, multiplying it by number of motes in a world and then galaxies of worlds of the ten quarters through three-Yugas throughout Void-dhatu and Dharmadhatu, and in each Ksetra, momentarily there are ineffable numbers of Buddhas, as numerous as all the motes of a Buddha-Ksetra, each with seas of gathered Bodhisattvas, attaining incomparable enlightenment, I would, with deeds of chaste action, colloquy, volition and diverse expedencies, earnestly entreat Buddhas to turn the Dharmcakra in motion. Thus the Void-dhatu may end, the Spheres, Karma, Klesa of sentient beings may come to an end, my effort of entreating Buddhas to perpetuate turning of Dharmacakra would be ceaseless, with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy, and volition."

"Further, worthy man, beseeching Buddha to take constant mundane domicile is thus: Upon the time when Buddhas, ineffably infinite in number, of all the Buddha-Ksetras of the ten quarters through three-Yugas throughout Dharmadhatu and Void-dhatu, as well as Bodhisattvas, Sravakas, Pratyeka-Buddhas, adepts, neophytes or even those well learnt devotees who, having attained enlightenment, are ready for Parinirvana, I would beseech them not to enter Nirvana but to continue their mundane domicile for Kalpas as numerous as the dust-motes of all Buddha-Ksetras to benefit all sentient beings. Thus even though the Void-dhatu, the Spheres, Karma, Klesa of sentient beings may come to an end, my beseeching will never cease, but keep on endlessly with thoughts, incessant and unremitting, culminated by deeds of indefatigable action, colloquy and volition."

"Further, worthy man, be zealous follower of BUDDHA's teachings is thus: At the time as early as Vairocana Tathagata of this Saha-world first began to aspire and pursue for Bodhi with his unyielding tenacity, he had sacrificed his life by unutterably countless number of times, and given even his striped skin for usage as parchment, bones as writing instrument, blood as ink in offerings, to write or copy scriptures as quantitative as Mt. Sumeru. For the reverence of Dharma, life itself would be disregarded and sacrificed, so would be throne, dominions, cities, palaces, gardens and all other possessions given up in pursuance of various modes of ascetic and incessant toils till his ultimate attainment of Incomparable Enlightenment under the Bodhi-tree, with manifestations of his diverse supernatural power, transmutation power, and diverse forms of Buddha-rupas, duly accomplished. He would then preside over congregations or Bodhi-mandalas, with gathered Bodhisattvas, or gathered Sravakas, or gathered Pratyeka-Buddhas, or gathered assemblies of Tchakra-varti-Radjas, petty state kings and their respective retinues, or gathered assemblies of Kshatryas, Brahmins, elders, laymen, or even gathered assemblies of eight divisions of celestial or invisible super-mundane forms of beings led by Devas and Nagas,

and creatures not of mankind. While presiding over such assemblies he would convoke with unique voice as astounding thunder claps to relish them in conformation with their inclinations, to conduce and maturate all sentient beings for attainment of Nirvana. All these, I would earnestly follow and learn not only from the present World Honored One Vairocana, but also from all Tathagatas manifested in all the dust-motes of all Ksetras of ten quarters through three-Yugas throughout Dharma-dhatu and Void-dhatu. Should even the Void-dhatu, the Spheres, Karma and Klesa of sentient beings come to an end, I would still be zealously following and learning all such teachings without cessation, ever with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy, and volition."

"Further, worthy man, by being always responsive in sympathy and in concord with sentient beings is thus: There are various kinds of sentient beings of the cosmic worlds of ten quarters through three-Yugas throughout Dharma-dhatu and Void-dhatu irrespective of their birth through placenta, egg born, out of moisture or by metamorphosis; live under various environments as on earth, in water, in heat, in air or on tree, in bush or flying in space; of diverse species, forms, sizes, lineaments, lifespan, castes, appellations, nature, intelligence, desires, mentality, manners, wearing apparels, consuming victuals; living in diverse towns, among nomadic groups, in cities or palaces; so on as to whether they are celestial beings of the eight divisions led by Devas and Nagas, human beings or creatures other than mankind; creatures without legs, with two legs, four legs or multiple legs; with form, without form, with sense, without sense or neither with nor without sense. To all these, I will always be acquiescent, cherish, and venerate as my parents, teachers, Arakhams, or even as Tathagatas. I will be a good physician to the sick, a guide to show the right path for those who lose their way, light to shine for those in darkness, discoverer of buried wealth for those in poverty. Wherefore a Bodhisattva is equally beneficent to all sentient beings? For, if a Bodhisattva who would acquiesce to all sentient beings will be the same as being acquiescent in veneration of all Buddhas; to honour and serve sentient beings is to have honoured and served Tathagata; 3Ild to gratify all sentient beings is to have gratified all Tathagatas. And wherefore? Because the essence originating the Tathagata is the all-embracing compassionate heart, which is developed for all sentient beings and rough and which Bodhi-citta is sprouted and through Bodhi-citta, the Incomparable Enlightenment is attained. This would compare with a mighty king size tree, grown in barren sand of the wilderness; if its rootlets get water, it flourishes with plentiful foliage, blossoms, and fruits. Even so the Bodhi-tree king grown in the wilderness of life and death is. All sentient beings are the rootlets of this Bodhi-tree and all Buddhas, Bodhisattvas are the blossoms and fruits thereof. When sentient beings are being nourished by water of all-embracing compassion, this Bodhi-tree will bloom and bear the sagacity fruits of Buddhas and Bodhi-sattvas. And wherefore? It is because if Bodhisattvas would apply this nectar of

compassion onto sentient beings, they would have consummated Anuttara Samyak Sambodhi. Being so, sentient beings are essential to Bodhi, for without them, no Bodhisattva will be able to attain Incomparable Enlightenment. Ponder well, worthy man, on the truth of this parable. Look upon all sentient beings with impartial mind, so as all-embracing compassion can thus be consummated; and to accord and bestow this compassion upon all sentient beings alike may then be considered as having succeeded in oblation offering to Tathagata. This effort of Bodhisattva's acquiescence with compassion for all sentient beings will never cease even should Void-dhatu, or Spheres, Karma, and Klesa of sentient beings come to an end. Even so will my effort of responsive concord never cease, but it will be pursued ever with incessant & unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition."

"And further, worthy man, as to dedicate all acquired merits is thus: All the merits accumulated by obeisance in the first instance up to responsive concord are all to be reverted for bestowment upon all sentient beings throughout Dharma-dhatu and Void-dhatu, wishing them always be secure and happy, be free from sickness and affliction, be able to frustrate attempts of evil deeds, be rapidly successful on good endeavors; blockading all approaches leading to malevolence for them, showing men and Devas alike the right course leading to Nirvana, and bearing vicariously the accumulated great sufferings for those on retribution for their evil deeds so that eventually they may gain liberation therefrom and consummate Incomparable Enlightenment in the end. Even should the Void-dhatu, the Spheres, Karma, or Klesa of sentient beings come to an end, my reversion dedication will know no end, but will be kept on with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition."

"Now, worthy man, these are what lead to the consummation of Bodhisattva-Mahasattvas' Ten Grand Aspirations. If Bodhisattvas would acquiesce and adhere to these Aspirations, then they will be able to bring all living beings to maturity, acquiesce with Anuttara Samyak Sambodhi, and consummate the Beneficence Aspirations of Samantabhadra Bodhisattva."

"It is so worthy man, who you should comprehend. Any worthy man or woman who would fill the incalculable number of worlds as numerous as the total number of dust-motes contained in unutterable and innumerable Buddha-Ksetras of the ten quarters with the seven exquisite treasures as offerings, or provide superb entertainment and comfort, fit for celestial as well as human beings, to all the sentient beings of that many Ksetras, or to Buddhas and Bodhisattvas of all the Ksetras unremittingly through Ksetra-motes in number of Kalpas without cessation, this said person would have accumulated merit in abundance. However, the merit acquired through the above effort, if compared with one who merely listens once the recitation of this King of Aspirations, then the former will

not come to even 1/100th part, nay, nor 1/1,000th part, nor one Upanisandth part of the latter."

"Or, if another one who, with profound faith in this Aspirations, will follow in practicing, reciting or just writing over one of the Gathas, his sins, even Panchanantaryani committed in the past, would be expiated forthwith, all the worldly sufferings, ailments of physical or mental nature eradicated, even the cause of retribution for all his accumulated sinful commitments amount to as much as all the dust-motes of a Buddha-Ksetra absolved. All malevolent forces of the gnomes or demons, such as those of Yakchas, Rakchasas, Kumbhandas, Pisacas, Bhutas, etc., whether of carnivorous or blood sucking species, erst-while ready to harm him, would either vanish or instead of doing harm, even aspire to stand guard and give him protection. Therefore, whosoever recites this Aspirations, he would be liken to the moon, out of hazy clouds and shining in space, and would encounter no hindrance nor impediment while living in the world. He will be praised by Buddhas and Bodhisattvas alike, honored and venerated by both celestial or fellow beings."

"Such a worthy man will always be well incarnated as man to consummate Samantabhadra Bodhisattva's merits and will have the same features, as that of Samantabhadra Bodhisattva's requited body with thirty-two exquisite attributes, and will be a superhuman among men. Whether regenerated as Deva or man, he will always be among noble class, with faculty to destroy malevolent influences, to segregate himself from defilements. As a lion king to conquer all species of animals, he deserves veneration of all sentient beings."

"Furthermore, on the last Ksana prior to his death, with his sense organs deteriorated and in decay, forsaken by his relatives and kinsfolk, deprived of power and influence, his courtiers and followers dispersed, his palaces, courts, elephants, horse carriages, jewels, treasure repositories left behind; this King of Aspirations, however, will never desert him but will lead and guide him all the while, straight on to Utmost-Happiness world, in a Ksana. Once there, he will see Amitabha Buddha, surrounded by Bodhisattvas Manjusri, Samantabhadra, Avalokitesvara, Maitreya and others, all with resplendently superb bodies, perfect virtues and merits. He will see himself being regenerated through lotus blossom to accept Buddha's Insignia. That accomplished, he will then be able to apply his sagacity, to acquiesce ili the desire of, and to dispense benefits to, all sentient beings throughout the ineffable number of worlds of the ten quarters through countless myriads of Kalpas. Not much later he will manifest himself by squatting at Bodhi-mandala, quelling the forces of Mara, consummating the Incomparable Enlightenment, setting the Dharma-cakra in motion, enabling all sentient beings of innumerable worlds of Ksetra-motes in number to aspire after Bodhi-citta, training and inducing them to mature in conforming to their individual nature and propensity. He will even endeavor copiously to benefit all sentient beings



throughout seas of Kalpas in the infinite future.

"So, worthy man, whosoever of the multitude, having heard of this Great King of Aspirations, will accept, recite, expound, and have faith thereof, none but Buddha, the World Honoured One, can estimate his merits thus derived. Therefore, let no doubt to cloud your mind on hearing of this King of Aspirations but accept with devotion, read, recite, practice, publish, and disseminate them for the benefit of others. Such persons will thus be liable to consummate all their actions and aspirations appertaining to acquire and accumulate boundless bliss thereby, and to deliver all sentient beings from the great sea of pain and sorrow for the ultimate regeneration in Sukhavati, Land of Pure Bliss of Amitabha Buddha."

Thereupon, Samantabhadra Bodhisattva-Mahasattva, with a mind to re-emphasize this theme, cast his gaze around all ten quarters and paraphrased the following Gatha(verse):

"With chaste action, colloquy and volition, I pay homage and make obeisance to all Lions of Man of three-Yugas in all worlds of the ten quarters.

By augustly divine power of Samantabhadra's Beneficence Aspirations, I manifest myself before all Tathagatas, emanating Ksetra-motes in number of Nirmanakayas, prostrating and paying homage to Buddhas, Ksetra-motes in number.

There exist, in one dust-mote, Ksetra-motes in number of Buddhas, with their respective assemblies of Bodhisattvas, thus I believe all the motes of boundless Dharma-dhatus are, each of them, so filled.

With seas of diverse voices and non-exhaustive eulogy, throughout all the future Kalpas, would I praise the seas of profound merits and virtues of the Buddha.

I would proffer the most exquisite oblations of flowery banners, garlands, as well as nautch, music, scented ointments, and canopies, for veneration of all Buddhas.

So are most exquisite garments and perfumeries, incenses, votive lamps, and candles, piled as high as Mt. Sumeru in abundance, proffered in veneration of all Tathagatas.

With extensive perception and profound faith in all Buddhas of three-Yugas, and through fortified strength of Samantabhadra's Aspirations, I offer universal veneration of all Tathagatas.

For all deeds of depravity committed in my infinite past through avarice, hatred, and illusion, culminated in action, colloquy, and mind, regret and repent now I do.

The merits and virtues of all sentient beings in worlds of ten quarters, or those of adepts and neophytes alike aspiring for Sravaka, Pratyeka-Buddha of Hinayana School, or those of all Tathagatas and Bodhisattvas, I acquiesce willingly in all their endeavors.

Those pioneers of Bodhi consummation, who likened to the lamps illuminating cosmos of the ten quarters, I do so earnestly entreat that they will perpetuate the rotation of Dharma-cakra.

Comes the time for the Buddhas to set for Nirvana, I earnestly entreat that they may remain for further duration of boundless Kalpas to benefit and delight all sentient beings.

May all the blessed bliss requited through cultivation of the ennobled roots of obeisance, eulogy, entreaty for Dharma-cakra turning and mundane domicile, acquiescence, and repentance, be all reverted and bestowed upon all sentient beings or be dedicated to Buddha-Dharma.

I adhere to Tathagata's teaching in practicing the consummation of Samantabhadra's Aspirations, thus the veneration of all Tathagatas of the past and present, and throughout the ten quarters is realized.

As to all the Sastadeva-Manuchayanis yet to come, may all their blessed volitions be fulfilled. I aspire to learn the teachings of all Buddhas through three-Yugas, so that the Great Bodhi may promptly be gained.

In all ksetras of the ten quarters, grand, tranquil, and sanctified, numerous Tathagatas are there with their respective assemblies, congregating under their respective kingly Bodhi-trees.

Wishing all sentient beings of the ten quarters, to be free from grief, to be ever peaceful and happy, to gain the advantage of abstruse and truthful Dharma, and to be able to eradicate defilements of life.

When striving for Bodhi attainment, Purvanivasanu Smritidjnana is acquired in every form of life; be always able to denunciate worldliness, and to observe meticulously, not to taint, nor to transgress the sanctified precepts.

Whether they are Devas, Nagas, Yakchas, Kumbhandas, human or not human

beings, to whom I disseminate Bodhi-Dharma, diverse phonetics would be employed, so that each will apprehend as if expressed in his own tongue.

Incessantly practicing sanctified Pararnitas, so as Bodhi-citta is not neglected nor lost, and with total eradication of defilements, all lofty endeavors may thus be consummated.

Strive to emancipate from worldly influence of illusion and Mara, like the lotus above water in a detached position, or like the sun and moon in the cosmos circulating by but never abiding.

To relieve the distress of sentient beings in Gatis, and to bestow happiness impartially upon all others; such endeavors would be carried out incessantly throughout the ten quarters and through boundless future Kalpas.

I will ever be responsive in sympathy for all sentient beings throughout all future Kalpas, cherish, practise Samantabhadra's Beneficence, and consummate the incomparably great Maha-Bodhi.

Those of my fellow devotees, who gather together with me at all places and with identical action, colloquy, and volition, shall ever be with me in realizing our joint pursuance of Beneficence Aspirations.

All those savants, who enlighten me and demonstrate to me Samantabhadra's Beneficence, will always be my associates in congregation and be rejoiced at my presence.

My fervent wish is to be always within sight of Tathagatas, with votaries surrounding them; to all of them and throughout all coming Kalpas, profuse oblations will be proffered indefatigably.

I would aspire to practice the sublime Dharma of all Buddhas, to demonstrate all Bodhi Bahukayanes, to consummate Samantabhadra's serene activities, and to carry on thus throughout future Kalpas.

During my lives in all forms of existence, meritorious bliss and wisdom would always be cultivated with incessant toil; and through pursuance of Samadhi, Prajna, Upaya, and Vimutti, boundless merits would thus be accumulated.

As in one single dust-mote there are inconceivable number of Ksetras, so is impalpable number of Buddhas in each Ksetra; and by all Buddhas together with respective assemblies, I see the incessant toil, for Bodhi enacted therein.

Throughout seas of Ksetras of the ten quarters and through seas of three-

Yugas enacted in just one hair tip, I toil incessantly for seas of Kalpas, serving seas of Buddhas in seas of Ksetras.

All Tathagatas' voices being pure and intelligible, once uttered, seas of diverse phonetic sounds are formed; in concordance with the desired tone of sentient beings, every word emits seas of Buddha's oratory eloquence.

By my profound sagacity, I could discern each and all, seas of colloquy as expressed by all Tathagatas of three-Yugas while the realistic and profound Dharma-cakra is being turned.

So can I penetrate into the futurity, by transmuting the length of all Kalpas to one thought-flash, or penetrate into all Kalpas of three-Yugas as if the duration is for just one single thought.

In one single thought-flash, I could make to see all Lions of Man throughout three-Yugas. Often would I enter Buddha's domain to gain phantasmic emancipation with mighty occult power.

As the sublimed Ksetras of three-Yugas could be made to appear in one tiniest hair tip, therein I would penetrate, to sanctify; likewise, in all hair tips, Ksetra-motes in number, throughout the ten quarters of universe, I would be there to honor its sanctity in each of them.

All those who will be likened the World Illuminating Lights for ages to come, I would approach and be in close attendance with; during and throughout their emancipation, Dharma dissemination in conducting worldlings' cognition, up till their final manifestation of Nirvana.

Take now, the occult power of supramundane speed, of Mahayana penetrability into all barriers (fetters of human mind), of merit through sagacity and beneficence pursuance, and that of all pervading august compassion;

Or, the power of all pervading sublime bliss, of non-attachment, non-clinging sagacity, of August Upaya in concentration and wisdom, and that of all pervasive Bodhi aggregation;

Or, the power to purify all acts of benevolence, to crush all defilements, to subdue all evil influence of Mara, and to consummate all Samantabhadra's Beneficence activities;

Or, the faculty to sanctify seas of Ksetras, to emancipate seas of worldlings, to discern seas of ethics, and to penetrate and immerse in seas of sagacity;

Or, the faculty to purify seas of pursuance undertakings, to consummate seas of aspirations, to be in proximity with, and to venerate, seas of Buddhas, and to toil indefatigably through seas of Kalpas.

All those pursuance and aspirations for the magnificent Bodhi, as practiced by all Tathagatas of three-Yugas, I would venerate and pursue to gain full cognition of Bodhi by accomplishing Samantabhadra's Beneficences.

The names of heir apparent of all Tathagatas have ever been the exalted Samantabhadra, so I dedicate all my good roots to aspire that all my sagacious activities be the same as the ones by that name.

May my action, colloquy, thoughts be always serene and sanctified, so are my pursuance in all Ksetras; such sagacity can then be honored as Samantabhadra's, may mine therefore match his in every way.

In order to sanctify Samantabhadra's Beneficences, as well as Manjusri's Aspirations, I would pursue incessantly and indefatigably through all coming Kalpas to consummate their dedicated tasks.

As my pursuance (for Bodhi) is boundless in effort, so is Punya yielded therefrom boundless; abiding in my boundless beneficent activities, all occult powers are therefore thoroughly comprehended.

It is for attaining Manjusri's vigorous sagacity and for practicing Samantabhadra's intellectual beneficences that I now dedicate all my cultivated good roots to adhere to their ideals by incessant toil.

As those great and most supreme Aspirations being extolled by all Buddhas of Three-Yugas, I dedicate all my cultivated good roots for the accomplishment of Samantabhadra's Beneficence activities.

Earnestly do I aspire to have all retardations cleared at approach of my death, so that I may get to see Amitabha Buddha while being regenerated in Sukhavati.

Having been thus regenerated, I would then have realized this Great Aspiration; and to consummate it in full, I would keep on the pursuance to comfort and benefit all sentient beings.

Amidst the serenity of Tathagata's assembly, and with my regeneration thereat through the superb lotus flower, I would be seeing the infinite resplendence of the Tathagata who will then preordain me the Vyakarana.

With this Vyakarana of Tathagata, I would transmute Nirmanakayas by

countless myriads in number, all possessive of vast sagacity for pervading over the ten quarters of cosmos, to engage in beneficence endeavours reaching everywhere inhabited with sentient beings.

Until the void, the worlds, the sentient beings, Karma, Klesa come to an end. Since those will never come to an end, so will my Aspirations be carried on forever and ever.

One who is able to procure abundantly precious treasures as oblation from boundless Ksetras of the ten quarters and offer them to Tathagata; and to bestow tranquil bliss upon celestial and sentient beings through Kalpas as numerous as Ksetra-motes; or

One who, upon hearing this superb King of Aspirations has his faith aroused and devotes himself fervently in seeking the realization of the sublime Bodhi, the Punya in magnitude of the latter surpasses that of the former,

He will always be able to disassociate himself from evil influences, to keep away from Gatis forever, and to see promptly the infinite resplendence of Tathagata for having fortified with this supreme Samantabhadra's Aspirations.

Such a person will enjoy a superb life of longevity, will be born well in respected family, and will consummate soon such Aspirations, identical to that of Samantabhadra Bodhisattva.

Through his deficiency of wisdom in his past, enormities of Panchanantaryani were committed; by reciting this Samantabhadra's King of Aspirations, so soon as on the instant for a thought, they would all be absolved.

Reborn in noble family and racial group, complete with refined lineament, grace, and sagacity that no Mara nor heretic can subdue or crush, verily he will be worthy of veneration by all Trilokya beings.

Approaching directly the Bodhi-tree, king of trees, meditated thereunder he would have; and then he would subdue Maras, attain Perfect Enlightenment, and turn Dharma-cakra to benefit all sentient beings of the universe.

Whosoever will read, recite, practice or disseminate this Samantabhadra's Aspirations, only the Buddha can completely perceive and vouch for the extent of his fruition, and infallibly he will attain the supreme Bodhi.

Whosoever recites this Samantabhadra's Aspirations, he would have, to say the least of his potential good roots, consummated, in just a flash of thought, the serene aspirations of all sentient beings.

Through practicing this my especially excellent Samantabhadra's Aspirations, boundless superb bliss that produced thereby will all be, bestowed upon all sentient beings still being submerged in the sea of defilements, with my universal wish that ultimately they may all be delivered therefrom and be regenerated into the world of Amitabha Buddha."

When Samantabhadra Bodhisattva-Mahasattva had duly concluded his discourse on this Great King of Aspirations and recitation of the serene Gathas thereof before the Tathagata, Sudhana Kumara was enraptured with ecstasy and all Bodhisattvas filled with joy. Thereupon, the Tathagata commended "Sadhu, Sadhu".

At the assembly where this exalted Dharma leading to Inconceivable State of Emancipation was expounded, there were present the World Honored One; a great number of sages and Bodhisattva-Mahasattvas led by Manjusri Bodhisattva; and other great Bodhisattvas with their six thousand adept Bhikkhus led by Maitreya Bodhisattva. All other great Bodhisattvas of the Bhadra-Kalpa were led by the Vimala-Samantabhadra Bodhisattva. Also in attendance were Buddhas-to-be, or Ekajati-Pratyeka-Buddhas who were at the stage of Murddhabhichikta as well as many other Bodhisattva-Mahasattvas, as numerous as the Ksetra-motes over worlds of the ten quarters, led by the great sagacious Sariputra and the Mahamaudgalyayana, etc.

There were also great Sravakas, celestial rulers, world rulers of all kinds, Devas, Nagas, Yakshas, Gandharvas, Asuras, Ganrudas, Kinaras, Mahoragas, fellowmen, and creatures other than mankind that formed the multitude of the congregation.

On hearing this discourse given by the Buddha, all those present were inspired with joy; and taking sincerely to heart, they strove for faithful compliance thereof.

Translated into English by Simpei Shao

## **The Sutra of Meditation on The Bodhisattva Universal Virtue**

(Taisho Tripitaka 0277)

### **Translated into Chinese during Song Dynasty by Dharma-mita**

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Thus Have I Heard:

Once the Buddha was staying at the two storied assembly hall in the great forest monastery, Vaisali; then he addressed all the bhikshus, saying, "after three months I shall surely enter parinirvana." Thereupon the honored Ananda rose from his seat, straightened his garment, and with joined palms and folded hands, he made procession around the Buddha three times, and saluted him, kneeling with folded hands, and attentively gazed at the Tathagata without turning away his eyes for even a moment. The elder Mahakashyapa and the Bodhisattva-Mahasattva Maitreya also rose from their seats, and with folded arms gazed up at the honored face. Then the three great leaders with one voice spoke the Buddha saying, "World Honored One! After the extinction of the Tathagata, how can living beings raise the mind of the Bodhisattva, practice the sutras of Great Extent, The Great Vehicle, and ponder the world of one reality with right thought? How can they keep from losing the mind of supreme Buddha hood? How, without cutting off their earthly care and the five desires, can they also purify their organs and destroy their sins? How, with the natural pure eyes received from their birth by their parents and without forsaking the five desires can, they see things without all impediments? The Buddha said to Ananda, "Do you listen to me attentively! Do you listen to me attentively, ponder, and remember it! Of yore on Mount Grdhrakuta (Eagle Peak) and in other places the Tathagata had already extensively explained the way of one reality. But now in this place, to all living beings and others in the world to come who desire to practice the great law of the supreme law of the Great Vehicle, and to those who desire to learn the works of Universal Virtue and to follow the works of Universal Virtue, I will now preach the law that I have entertained. I will now widely make clear to you the matter of eliminating numerous sins for any one who may happen to see or not see Universal Virtue. Ananda! The Bodhisattva Universal Virtue was born in the eastern pure wonderland, whose form I have already clearly and extensively explained in the sutra of miscellaneous flowers. Now I, in this sutra will briefly explain it.

"Ananda, if there be Bhikshus, Bhiksunis, Upasakas, Upasikas, the eight groups of gods and dragons, and all living beings who recite the great vehicle, practice it, aspire to it, delight to see the form and body of The Bodhisattva Universal Virtue, have pleasure in seeing the stupa of the Buddha Abundant Treasures, take joy in seeing Shakyamuni Buddha, and the Buddhas who emanated from



him, and rejoice to obtain the purify of the six organs, they must learn this meditation. The merits of this mediation will make them free from all hindrances and make them see the excellent forms. Even though they have not yet entered into contemplation just because they recite and keep the great vehicle they will devote themselves to practicing it, and after having kept their minds continuously on the great vehicle for a day, or three times seven days, they will be able to see Universal Virtue; Those who have heavier impediments will see him after seven times seven; again those who have a heavier one will see him after one birth, those who have a much heavier one will see him after two births; again those who have a still heavier one will see him after three births. Thus the retribution for this karma is various and is not equal. For this reason I preach the teaching variously.

The Bodhisattva Universal Virtue is boundless in the size of his body, boundless in the sound of his voice, and boundless in the form of his image. Desiring to come to this world, he makes use of his free transcendent powers and shrinks his stature to the small size of a human being. Because the people in Jambudvipa have the three heavy hindrances, by his wisdom-power he appears transformed as mounted on a white elephant. The elephant has six tusks and, with its seven legs, it supports its body on the ground. Under its seven legs seven lotus flowers grow. The elephant is white as snow, the most brilliant of all shades of white, so pure that even crystal and the Himalayan Mountains cannot be compared with it. The body of the elephant is four hundred and fifty yojanas in length and four hundred yojanas in height. At the end of the six tusks there are six bathing pools. In each bathing pool grow fourteen lotus flowers exactly the size of the pools. The flowers are in full bloom as the king of celestial trees. On each of these flowers is a precious daughter whose continence is red as crimson and whose radiance surpasses that of nymphs. In the hand of that daughter there appear, transformed of themselves, five harps, and each of them has five hundred musical instruments as accompaniment. There are five hundred birds, including ducks, wild geese, and mandarin ducks, all having the color of precious things, arising among flowers and leaves. On the trunk of the elephant there is a flower, and its stalk is the color of a red pearl. That golden flower is still a bud and has not yet blossomed. Having finished beholding this matter, if one further repents one's sins, meditates on the Great Vehicle attentively with entire devotion, and ponders it in his mind incessantly, he will be able to see the flower instantly bloom and light up with a golden color. The cup of the lotus flower is a cup of kimshuka gems with wonderful Brahma jewels, and the stamens are of diamond. A transformed Buddha is seen sitting on the petals of the lotus flower with a host of Bodhisattvas sitting on the stamens of the lotus flower. From the eyebrows of the transformed Buddha a ray of light is sent forth and enters the elephant's trunk. This ray, having the color of a red lotus flower, emanates from the elephant's trunk and enters its eyes; the ray then emanates from the elephant's eyes and enters its ears; it then emanates from the

elephant's ears, illuminates its head, and changes into a golden cup. On the head of the elephant there are three transformed men: one holds a golden wheel, another a jewel, and yet another with a diamond-pounder. When he raises the pounder and points it at the elephant, the latter walks a few steps immediately. The Elephant does not tread on the ground but hovers seven feet above the earth, yet the elephant leaves on the ground its footprints, which are altogether perfect, making the wheels hub with a thousand spokes. From each mark the wheels hub, there grows a great lotus flower, on which a transformed elephant appears. This elephant also has seven legs and walks after the great Elephant, Every time the transformed elephant raises and brings down its legs, seven thousand elephants appear, all following the great elephant and its retinue. On the elephant's trunk, having the color of a red lotus, there is a transformed Buddha, who emits a ray of light from his eyebrow. This ray of light, as mentioned before, enters the elephant's trunk. The ray emanates from the elephants trunk and enters its eyes; the ray then emanates from the elephants eyes and enters its ears; it then emanates from the elephant's ears, and reaches its head. Gradually rising to the elephants back, this ray is transformed into a golden saddle, which is adorned with the precious seven, which are decorated with precious things, forming a jewel pedestal. On this pedestal there is a lotus flower stamen bearing the precious seven, and that that stamen is also composed of a hundred jewels. The cup of that lotus flower is also made of a great jewel.

On the cup there is a Bodhisattva called Universal Virtue who sits cross-legged. His body, pure as a white jewel, radiates fifty rays of fifty different colors, forming a brightness around his head. From the pores of his body he emits rays of light, and innumerable transformed Buddhas are at the end of the rays, accompanied by the transformed Bodhisattvas as their retinue.

The elephant walks quietly and slowly, and goes before the follower of the great vehicle, raining large jeweled lotus flowers. When this elephant opens its mouth, the precious daughters, dwelling in the bathing pools on the elephants tusks, play music whose sound is mystic and extols the way of one reality in the great vehicle. Having seen this wonder, the follower rejoices and reveres, again further reads and recites the profound sutras, salutes universally, the innumerable Buddhas in all directions, makes obedience to the stupa of the of the Buddha Abundant Treasures, and Shakyamuni Buddha, and salutes Universal Virtue and all the other the other great Bodhisattvas. Then the follower makes this vow, "Had I received some blessing through my former destinies, I could surely see The Bodhisattva Universal Virtue. Be pleased, honored Universal Fortune, to show me your form and body!"

Having thus made this vow, the follower must salute the Buddhas in all directions six times day and night, and must practice the law of repentance; he

must read the Great Vehicle sutras and recite them, think of the meaning of the great vehicle. And reflect over its practice, revere and serve those who keep it, see all people as if he were thinking of the Buddha, and treat living beings as if he were thinking of his mother and father. When he finishes reflecting thus, The Bodhisattva Universal Virtue will at once send forth a ray of light from the white hair circle, the sign of a great man, between his eyebrows. When this ray is displayed the body of The Bodhisattva Universal Virtue will be dignified as a mountain of deep gold, so well ordered and refined that it possesses all the thirty-two signs. From the pores of his body he will emit great rays of light, which will illuminate the great elephant and turn it to the color gold. All transformed elephants will also be colored gold, and all transformed Bodhisattvas will be colored gold. When these rays of light shine on the innumerable worlds in the eastern quarter, they will turn them all to the color gold. So, too, will it be in the southern, western, and northern quarters, in the four intermediate directions, and in the zenith and nadir.

Then in each quarter of all directions there is Bodhisattva who, mounting the six tusked white elephant king, is exactly equal to The Bodhisattva Universal Virtue. Like this, by his transcendental powers The Bodhisattva Universal Virtue will enable all the keepers of the great vehicle sutras to see transformed elephants filling the infinite and boundless worlds in all directions. At this time the follower will rejoice in body and mind, seeing all the Bodhisattvas, and will salute them and speak to them, saying, "Great merciful and great compassionate ones! Out of compassion for me, be pleased to explain the law to me!" When he speaks thus, all the Bodhisattvas and others with one voice will each explain the pure law of the great vehicle sutras and will praise him in various verses. This is called the first stage of mind, in which the follower first meditates on The Bodhisattva Universal Virtue.

Thereupon, when the follower, having beheld this matter, keeps the great vehicle in mind without forsaking it, day and night, even while sleeping, he will be able to see The Bodhisattva Universal Virtue preach the law to him in a dream. Exactly as if the follower were awake, The Bodhisattva will console and pacify the follower's mind, speaking thus, "In the sutras you have recited and kept, you have forgotten this word, or lost this verse." Then the follower, hearing The Bodhisattva Universal Virtue preach the profound law, will comprehend its meaning, and keep it in his memory without forgetting it. As he does like this day by day, his mind will gradually acquire spiritual profit. The Bodhisattva Universal Virtue will cause the follower to remember the Buddhas in all directions. According to the teaching of Universal Virtue, the follower will rightly think and remember everything, and with spiritual eyes he will gradually see the eastward Buddhas, whose bodies are gold colored and very wonderful in their majesty. Having seen one Buddha, he will again see another Buddha. In this manner he will gradually see all the Buddhas in the eastern quarter, and because of his

profitable reflection, he will universally see all the Buddhas in all directions.

Having seen the Buddhas, he conceives joy in his heart and utters these words, "By means of the great vehicle, I have been able to see the great leaders. By means of their powers, I have also been able to see the Buddhas. Though I have seen these Buddhas, I have yet failed to make them plain. Closing my eyes, I see the Buddhas, but when I open my eyes I lose sight of them." After speaking thus, the follower should universally make obeisance, prostrating himself down to the ground toward the Buddhas in all directions. Having made obeisance to them, he should kneel with folded hands and speak thus, "The Buddhas, The World Honored Ones, possess the ten powers, the fearlessnesses, the eighteen unique characteristics, the great mercy, the great compassion, the three kinds of stability, in contemplation. These Buddhas, forever remaining in this world, have the finest appearance of all forms. By what sin do I fail to see these Buddhas?"

Having spoken thus, the follower should again practice further repentance. When he has achieved the purity of his repentance, The Bodhisattva Universal Virtue will again appear before him and will not leave his side, in his walking, standing, sitting, lying, and even his dreams, ceaselessly preach the law to him. After awaking from his dreams, this person will take delight in the law. In this manner, after three times seven days and nights have passed, he will thereupon attain the dharani of revolution. Through acquiring the dharani, he will keep in his memory without losing it the wonderful, which the Buddhas and bodhisattvas have taught. In his dreams, he will constantly see the Seven Buddhas of the past, among whom only Shakyamuni Buddha will preach the law to him. These World Honored Ones will each praise the great vehicle sutras. At that time the follower will again further rejoice and universally salute the Buddha's in all directions, The Bodhisattva Universal Virtue, abiding before him will teach and explain to him all karmas and environments of his former lives, and will cause him to confess his black and evil sins. Turning to the World Honored Ones he should confess his sins with his own mouth.

After he finishes confessing his sins, he will then attain the contemplation of the revelation of Buddhas to men. Having attained this contemplation he will plainly and clearly see the Buddha Akshobhya and the kingdom of wonderful joy in the eastern quarter. In like manner he will plainly and clearly see the mystic lands of the Buddhas in all directions. After he has seen the Buddhas in all directions, he will have a dream: On the elephants head is diamond man pointing his diamond pounder at the six organs; after pointing it at the six organs, The Bodhisattva Universal Virtue will preach to the follower the law of repentance to obtain the purity of the six organs. In this way the follower will do repentance for a day or three times seven days. Then by the power of the contemplation of the revelation of Buddhas to men and by the adornment of the preaching of The Bodhisattva Universal Virtue, the followers ears will gradually hear sounds

without impediment, his eyes will gradually see things without impediment, and his nose will gradually smell odors without impediment. This is as preached extensively in the Wonderful Law Flower Sutra. Having obtained the purity of the six organs, he will have joy of body and mind and freedom from evil ideas, and will devote himself to this law so that he can conform to it. He will then further acquire a hundred thousand myriad kotis of the dharani of revolution and will again see extensively a hundred thousand myriad kotis of innumerable Buddhas. These World Honored Ones will all stretch out their right hands, laying them on the head of the follower, and will speak thus "Good! Good! You are a follower of the great vehicle, an aspirant to the spirit of great adornment, and one who keeps the great vehicle in his mind. When of old we aspired to Buddhahood, we were also like you. Do you be zealous and do not lose the great Vehicle! Because we practiced it in our former lives, we have now become the pure body of the All Wise. Do you now be diligent and not lazy! These great vehicle sutras are the law treasury of the Buddhas, The eyes of the Buddhas from all directions in the past, present, and future. He who keeps these sutras has the body of a Buddha, and does the work of a Buddha; Know that such is the apostle sent by the Buddhas; such is covered by the robes of the Buddhas; The world Honored Ones; such is a true law heir of the Buddhas; the Tathagatas. Do you practice the great vehicle and do not cut off the law seeds! Do you now attentively behold the Buddhas in the eastern quarter!

When these words are spoken the follower sees all the innumerable worlds in the eastern quarter, whose lands are as even as one's palm, with no mounds or hills or thorns, but with the ground of lapis lazuli and with gold to bound the ways. So, too, is it in the worlds of all directions. Having finished beholding this matter, the follower will see a jewel tree, which is lofty, wonderful, and five thousand yojanas high. This tree will always produce deep gold and white silver, and will be adorned with the precious seven; under this tree there will be jeweled lion throne of itself; the lion throne will be two thousand yojanas high. And from the throne will radiate the light of a hundred jewels. In like manner, from all of the trees, the other jewel thrones, and each jewel throne will radiate the light of a hundred jewels. In like manner, from all the trees, the other jewel thrones, and each jewel throne will emerge of themselves five hundred white elephants on which all of The Bodhisattva Universal Virtues mount. Thereupon the follower, making obeisance to all of the Universal Virtues will speak thus; "By what sin have I only seen the jewel grounds, jewel thrones, and jewel trees, but have been unable to see the Buddhas?"

When the follower finishes speaking thus, he will see that on each of the jewel thrones there is a World Honored One sitting on a jewel throne and very wonderful in his majesty. Having seen the Buddhas, the follower will be greatly pleased, and will again further recite and study the great vehicle sutras. By the power of the great vehicle, from the sky there will come a voice, praising and

saying; "Good! Good! Good Son! By the cause of the merit you have acquired practicing the great vehicle you have seen the Buddhas. Though you have now seen the Buddhas, the World Honored Ones, you cannot yet see Shakyamuni Buddha, the Buddhas who emanated from him, and the stupa of the Buddha Abundant Treasures."

After hearing the voice in the sky, the follower will again zealously recite and study the great vehicle sutras. Because he recites and studies the sutras of great extent, the great vehicle, even in his dreams he will see Shakyamuni Buddha staying on mount Grdhrakuta with the great assembly, preaching the law flower sutra and expounding the meaning of the one reality. After the teaching is preached, with repentance and a thirsting heart of hope, he will wish to see the Buddha. Then he must fold his hands, and kneeling in the direction of Mount Grdhrakuta, he must speak thus; "Tathagata, the world's hero forever remains in this world. Out of compassion for me, please reveal yourself to me."

After he has spoken thus, he will see Mount Grdhrakuta adorned with the precious seven and filled with countless Bhikshus, Sravakas, and a great assembly; this place is lined with jeweled trees, and it's jewel ground is even and smooth; There a wonderfully Jeweled Lion Throne is spread. On it sits Shakyamuni Buddha, who sends forth from his eyebrows a ray of light, which shines everywhere throughout all directions of the universe and passes through innumerable worlds in all directions. The Buddhas emanated from Shakyamuni Buddha in all directions where this ray reaches assemble like a cloud at one time, and preach extensively the Wonderful Law--as it is said in the Wonderful Law Flower Sutra. Each of these emanated Buddhas, having a body of deep gold, is boundless in the size of his body and sits on his lion throne, accompanied by countless hundreds of kotis of great bodhisattvas as his retinue. The practice of each Bodhisattva is equal to that of The Bodhisattva Universal Virtue. So, too, is it in the retinue of the countless Buddhas and Bodhisattvas in all directions. When the great assembly have gathered together like a cloud they will see Shakyamuni Buddha, who from the pores of his whole body emits rays of light in each of which a hundred kotis of transformed Buddhas dwell. The emanated Buddhas will also emit rays of light from the white hair circles, the sign of a great man, between their eyebrows, streaming on the head of Shakyamuni Buddha. Beholding this aspect, the emanated Buddhas will also emit from the pores of their bodies rays of light in each of which transformed Buddhas, as numerous as the atoms of the sands of the Ganges, abide.

Thereupon The Bodhisattva Universal Virtue Will again emit the ray of light, the sign of a great man, between his eyebrows, and put it into the heart of the follower. After this ray has entered into his heart, the follower himself will remember that under the countless hundreds and thousands of Buddhas in the past he received and kept, read and recited the great vehicle sutras, and he will

himself plainly and clearly see his former lives. He will possess the very faculty of transcendent remembrance of former states of existence. Immediately attaining a great enlightenment he will acquire the dharani of revolution and a hundred thousand myriad kotis of dharanis. Rising from his contemplation, he will see before himself all the emanated Buddhas sitting on lion thrones under all the jewel trees. He will also see the ground of Lapis Lazuli springing up from the lower sky like heaps of Lotus Flowers; between each flower there will be Bodhisattvas, numerous as the atoms of the sands of the Ganges and sitting cross legged. He will also see the Bodhisattvas that emanated from The Bodhisattva Universal Virtue, extolling and expounding the great vehicle among their assembly. Then the Bodhisattvas with one voice will cause the follower to purify his six organs.

One Bodhisattvas preaching will say: "Do you reflect on the Buddha"; another's preaching will say "Do you reflect on the law"; Yet another preaching will say "Do you reflect on the Sangha"; Still another preaching will say "Do you reflect on the precepts"; Still another one's preaching will say "Do you reflect on gift giving"; Yet another's preaching will say "Do you reflect on the heavens". And the preaching will further say, "Such six laws are the aspiration to Buddhahood and are the ones that begat the Bodhisattvas. Before the Buddhas, do you now confess you previous sins and repent of them sincerely."

In your innumerable former lives, by reason of your organ of the eye, you have attached to all forms. Because of your attachment to forms, you hanker after all dust. Because of your hankering for dust, you receive a woman's body and you are pleasurably absorbed in all forms everywhere and you are born age after age. Forms harm your eyes and you become a slave to human affections. Therefore forms cause you to wander in the triple world. Such fatigue of your wandering there makes you so blind that you can see nothing at all. You have now recited the sutras of great extent, the great vehicle. In these sutras, the Buddhas of all directions preach that their forms and bodies are not extinct. You have now been able to see them--is this not true? The evil of your eye organ often does much harm to you. Obediently following my words, you must take refuge in the Buddhas and Shakyamuni Buddha, and confess the sins due to your organ of the eye, saying "Law water of wisdom eye possessed by the Buddhas and Bodhisattvas! Be pleased, by means of it, to wash me and to let me become pure!"

Having finished speaking thus, the follower should universally salute the Buddhas in the ten directions, and turning to Shakyamuni Buddha and the great vehicle sutras, he should again speak thus "The heavy sins of my eye-organ of which now I repent are such an impediment and are so tainted that I am blind and can see nothing at all. May the Buddha be pleased to pity and protect me by his great mercy! The Bodhisattva Universal Virtue on board the ship of the law

ferries the company of the countless Bodhisattvas everywhere in all directions. Out of compassion for me, be pleased to permit me to hear the law of repenting the evil of my eye organ and the impediment of my bad karma!"

Speaking thus three times the follower must prostrate himself down to the ground and rightly reflect on the great vehicle without forgetting it. This is called the law of repenting the sin of the organ of the eye. If there be anyone who calls upon the names of the Buddhas, burns incense, strews flowers, aspires to the great vehicle, hangs silks, flags, and canopies, speaks of the errors of his eyes, and repents his sins, such a one in the present world will see Shakyamuni Buddha, the Buddhas who emanated from him, and the countless other Buddhas, and will not fall in the evil paths for asamkhyeya kalpas. Thanks to the power and to the vow of the great vehicle, such a one will become an attendant of the Buddhas, together with all the Bodhisattvas of dharani. Anyone who reflects thus is one who thinks rightly. If anyone reflects otherwise, such is called one who thinks falsely. This is called the sign of the first stage of the purification of the eye organ.

Having finished purifying the organ of the eye, the follower should again further read and recite the great vehicle sutras, kneel and repent six times day and night, and should speak thus, "Why can I see only Shakyamuni Buddha and the Buddhas who emitted from him, but cannot see the Buddhas relics of his whole body in the stupa of abundant treasures? The stupa of the Buddha Abundant Treasure exists forever and is not extinct. I have defiled and evil eyes. For this reason I cannot see the stupa." After speaking thus the follower should again practice further repentance.

After seven days have passed, the stupa of the Buddha Abundant Treasures will spring out of the earth. Shakyamuni Buddha with his right hand opens the door of the stupa, where the Buddha abundant treasures is seen deep in the contemplation of the universal revelation of forms. From each pore of his body he emits rays of light as numerous as the Atoms of the sands of the Ganges. In each ray there dwells one of a hundred transformed Buddhas. When such signs appear, the follower will rejoice and make procession around it seven times, the tathagata Abundant treasures with a great voice praises him, saying, "Heir of the law! You have truly practiced the great vehicle and have obediently followed The Bodhisattva Universal Virtue, repenting the sins of your eye organ. For this reason, I will go to you and bear testimony to you." Having spoken thus the tathagata extols the Buddha saying, "Excellent! Excellent! Shakyamuni Buddha! Thou art able to preach the great law, to pour the rain of the great law, and to cause all the defiled living to obtain Buddhahood." Thereupon the follower, having beheld the stupa of the stupa of Abundant Treasures, again goes to The Bodhisattva Universal Virtue, and folding his hands and saluting him, speaks to him saying, "Great Teacher! Please teach me the repentance of my errors."



The Bodhisattva Universal Virtue again speaks to the follower saying, "through many kalpas, because of your ear organ, you dangle after external sounds; your hearing of mystics sounds begets attachment to them; your hearing evil sounds causes the harm of one hundred and eight illusions. Such retribution of your hearing evils brings about evil things and your incessant hearing of evil sounds produces various entanglements. Because of your perverted hearing, you will fall into evil paths, faraway places of false views, where the law cannot be heard. At present you have recited and kept the great vehicle, the ocean store of your merits. For this reason, you have come to see, the Buddhas in all directions, and the stupa of the Buddha Abundant Treasures has appeared to bear testimony to you. You must yourself confess your own errors and evils and must repent all of your sins.

Then the follower, having heard this, must again further fold his hands, and prostrating himself down to the ground, he must speak thus, saying, "All Wise, World Honored One! Be pleased to reveal yourself and bear testimony to me! The sutras of great extent are masters of compassion. Be pleased to look upon me and hear my words! Until my present life, for many kalpas, because of my ear organ, I have been attached to hearing evil sounds, like glue sticking to grass; my hearing of evil sounds causes the poison of illusions, which are attached to every condition and I am not able to rest for even a little while; my raising evil sounds fatigues my nerves and makes me fall into the three evil ways. Now having for the first time understood this, I confess and repent it, turning to the World Honored Ones." Having finished repenting thus, the follower will see the Buddha Abundant Treasures emitting a great ray of light which is golden colored and universally illuminates the eastern quarter as well as the worlds in all directions, where the countless Buddhas appear with their bodies of pure gold color. In the sky of the eastern quarter there comes a voice uttering thus, "Here is a Buddha, the World Honored One named Excellent Virtue, who also possesses innumerable emanated Buddhas, sitting cross legged on lion thrones under jewel trees. All of these World Honored Ones who enter in to the contemplation of the universal revelation of forms speak to the follower, praising him and saying, "Good! Good! Good Son! You have now read and recited the great vehicle sutras. That which you have recited is the mental stage of the Buddha."

After these words have been spoken, The Bodhisattva Universal Virtue will again further preach to the follower the law of repentance, saying, "in the innumerable kalpas of your former lives because of your attachment to odors, your discrimination and your perception are attached to every condition and you fall into birth and death. Do you now meditate on the cause of the Great Vehicle! The cause of the great vehicle is the reality of all existence.

Having heard these words the follower should again further repent, prostrating himself down on the ground. When he has repented, he should exclaim thus, "Namah Shakyamuni Buddha! Namah stupa of the Buddha Abundant Treasures! Namah all the Buddhas emanated from Shakyamuni Buddha!" Having spoken thus he should universally salute the Buddhas in all directions, Exclaim" Namah the Buddha of Excellent Virtue in the eastern quarter and the Buddhas who emanate from him!" The follower should also make obeisance to each of these Buddhas as wholeheartedly as if he saw them with his naked eyes, and should pay homage to them with incense and flowers. After paying homage to the Buddhas, he should kneel with folded hands and extol them with various verses. After extolling them, he should speak of the ten evil karmas and repent all his sins. Having repented, he should speak thus, saying, "During the innumerable kalpas of my former lives, I yearned after odors, flavors, and contacts and produced all manner of evils. For this reason, for innumerable lives I have continuously received states of evil existence, including hells, hungry spirits, animals, and faraway places of false views. Now I confess such evil karmas, and take refuge in the Buddhas, the kings of the righteous law, I confess and repent my sins."

Having repented thus, the follower must again read and recite the Great vehicle sutras without negligence of body and mind. By the power of the great vehicle, from the sky there comes a voice saying, "Heir of the law! Do you now praise and explain the law of the great vehicle, turning to the Buddhas in all directions, and before them do you yourself speak of your errors! The Buddhas, the Tathagatas, are your merciful fathers. Do you yourself speak of the evils and bad karmas produced by your organ of the tongue, saying, "This organ of the tongue, moved by the thought of evil karmas, causes me to praise false speaking, improper language, ill speaking, a double tongue, slandering, lying, and words of false views, and also causes me to utter useless words. Because of such many and various evil karmas I provoke fights and dissensions and speak of the law as if it were not the law. I now confess all such sins of mine."

Having spoken thus before the worlds heroes, the follower must universally revere the Buddhas in all directions, prostrating himself down to the ground, and folding his hands and kneeling salute them, and he must speak thus saying, "The errors of this tongue are numberless and boundless. All the thorns of evil karma come from the organ of the tongue. This tongue causes the cutting off of the wheel of the righteous law. Such an evil tongue cuts off the seeds of merits. Preaching of meaningless things is frequently forced upon others. Praising false views is like adding wood to a fire and further wounding living beings who already suffer in raging flames. It is like one who dies drinking poison, without showing sores or pustules. Such reward of sins is evil, false and bad, and causes me to fall into the evil paths during a hundred or a thousand kalpas. Lying causes me to fall into a great hell. I now take refuge in the

Buddhas of the southern quarter and confess my errors and sins.

When the follower reflects thus, there will come a voice from the sky saying: "In the southern quarter there is a Buddha named Sandalwood virtue who also possesses countless emanated Buddhas. All these Buddhas preach the great vehicle and extinguish sins and evils. Turning to the innumerable Buddhas and the great merciful world honored ones in all directions, you must confess such sins, false evils, and repent them with a sincere heart." When these words have been spoken, the follower should again salute the Buddhas, prostrating himself down to the ground.

Thereupon the Buddhas will send forth rays of light, which illuminate the follower's body and cause him naturally to feel joy of body and mind, to raise a great mercy, and to reflect on all things extensively. At that time the Buddhas will widely preach to the follower the law of great kindness, compassion, joy and indifference, and also teach him kind words to make him practice the six ways of harmony and reverence. Then the follower, having heard this royal teaching, will greatly rejoice in his heart and will again further recite and study it without laziness.

From the sky there again comes a mystic voice, speaking thus; "Do you now practice the repentance of body and mind! The sins of the body are killing, stealing, and committing adultery, while the sins of the mind are entertaining thoughts of various evils. Producing the ten evil karmas and the five deadly sins, is just like living as a monkey, like birdlime and glue, and the attachment to all sorts of conditions leads universally to the passions of the six organs of all living beings. The karmas of these six organs with their boughs, twigs, flowers, and leaves entirely fill the triple world, the twenty-five abodes of living beings, and all the places where creatures are born. Such karmas also increase ignorance, old age, death and the twelve sufferings, and infallibly reach through the eight falsenesses and the eight circumstances. Do you now repent such evil and bad karmas!" Then the follower, having heard thus, asks the voice in the sky, saying, "At what place may I practice the law of repentance?"

Thereupon the voice in the sky will speak thus saying, "Shakyamuni Buddha is called Vairocana Who Pervades All Places, and his dwelling place is called Eternally Tranquil Light, the place which is composed of Permanency Paramita, and is stabilized by self paramita, the place where the purity paramita extinguishes the aspect of existence, where the bliss paramita does not abide in the aspect of one's body and mind, where the aspects of all laws cannot be seen as either existing, nor non existing, the place of tranquil emancipation, or prajna paramita. Because these forms are based on permanent law, thus you must now meditate on the Buddhas in all directions"

Then the Buddhas in all directions will stretch out their right hands, laying them on the head of the follower, and speak thus, "Good! Good! Good Son! Because you have now read and recited the great vehicle sutras, the Buddhas in all directions will preach the law of repentance. The Bodhisattva practice is not to be cut off binding or driving, nor to abide in the ocean of driving. In meditating on one's mind, there is no mind one can seize, except the mind that comes from one's perverted thought. The mind, present in such a form rises from one's false imagination. Like the wind in the sky, which has no foothold. Such a form of the law neither appears, nor disappears. What is sin? What is blessedness? As one's own mind is void of itself, sin and blessedness have no existence. In like manner all the laws are neither fixed nor going towards destruction. If one repents like this, meditating on his mind, there is no mind he can seize the law also does not dwell in the law. All the laws are emancipation, the truth of extinction, and quiescence. Such an aspect is called the great repentance, the greatly adorned repentance, the repentance of the non-sin aspect, and the destruction of discrimination. He who practices this repentance has the purity of body and mind in the law but free as the flowing water. Through each reflection, he will be the see The Bodhisattva Universal Virtue and the Buddhas in all directions"

Thereupon the world honored ones, sending forth the ray of great mercy, preach the law of non-aspect to the follower. He hears the world honored ones preaching the void of the first principle. When he has heard it, his mind becomes imperturbable. In due time, he will enter into the real Bodhisattva Standing". The Buddha addressed Ananda, "to practice in this manner is called repentance. This is the law of repentance. This is the law of repentance which the Buddhas and the great Bodhisattvas in all directions practice."

The Buddha addressed Ananda, "After the extinction of the Buddha, if all disciples should repent their evil and bad karmas, they must only read and recite the great vehicle sutras. These sutras of great extent are the eyes of the Buddhas. By means of the sutras the Buddhas have perfected the five kinds of eyes. The three of the Buddhas bodies grow out of the sutras of Great Extent. This is the seal of the great law with which the ocean of nirvana is sealed. From such an ocean are born the three kinds of pure bodies of the Buddha. These three kinds of Buddha bodies are the blessing field for gods and men, and the supreme object of worship. If there be any who recite and read the sutras of great extent, the great vehicle, know that such are endowed with the Buddhas merits and, having extinguished their longstanding evils, are born of the Buddhas wisdom." At that time the world honored one spoke thus in verse:

If one has evil in eye organ  
And his eyes are impure with the impediments of Karmas,  
He must only recite the great vehicle  
And reflect on the great principle.

This is called the repentance of the eye,  
Ending all bad karmas.  
His ear organ hears disordered sounds  
And disturbs the principle of harmony.  
This produces in him a demented mind,  
Like that of a foolish monkey.  
He must only recite the great vehicle  
And meditate on the void non-aspect of the law,  
Ending all the longstanding evils,  
So that with the heavenly ears he may hear Sounds from all directions.  
His organ of smell is attached to all odors,  
Causing all contacts according to lusts.  
His nose thus deluded  
Gives birth to all dust of illusions according to his lusts.  
If one recites the great vehicle sutras  
And meditates on the fundamental truth of the law,  
He will become free from his longstanding evil karmas  
And will not again produce them in future lives.  
His organ of the tongue causes five kinds  
Of bad karmas of evil speech.  
Should one wish to control them by himself,  
He must zealously practice mercy,  
And considering the true principle of the quiescence of the Law,  
He should not conceive discrimination.  
His organ of thought is like that of a monkey,  
Never resting for even a little while.  
Should one desire to subdue this organ,  
He must zealously recite the great vehicle,  
Reflecting on the Buddha's greatly enlightened body,  
The completion of his power, and his fearlessness.  
The body is the master of its organs,  
Freely without obstacles.  
If one desires to destroy these evils,  
To be removed from the longstanding illusion of dust,  
Ever dwelling in the city of nirvana,  
And to be at ease with mind tranquil,  
He should recite the great vehicle sutras  
And reflect on the mother of Bodhisattvas.  
Innumerable surpassing means of tactfulness  
Will be obtained on one's reflection of reality.  
Such six laws  
Are called the purification of the six sense organs.  
The ocean of impediment of all karmas  
Is produced from one's false imagination.

Should one wish to repent of it  
Let him sit upright and meditate on the true aspect of reality.  
All sins are just as frost and dew,  
So wisdom's sun can disperse them.  
Therefore with entire devotion  
Let him repent of his six organs.

Having spoken these verses, the Buddha addressed Ananda: "Do you now repent of these six organs, keep the law of meditating on The Bodhisattva Universal Virtue, and discriminate and explain it widely to all the gods of the universe and men. After the extinction of the Buddha, if all his disciples keep, read and recite, and expound the sutras of great extent, whether in a quiet place or in a graveyard, or under a tree, or in a place of the aranya, they must read and recite the sutras of great extent, and must think of the meaning of the great vehicle. By virtue of their strong power of their reflecting on the sutras they will be able to see myself, the stupa of the Buddha Abundant Treasures, the countless emanated Buddhas from all directions, The Bodhisattva Universal Virtue, The Bodhisattva Manjurshi, The Bodhisattva Medicine King, And the Bodhisattva Medicine Lord. By virtue in their revering the law, these Buddhas and Bodhisattvas, abiding in the sky with various wonderfulflowers, will extol and revere those who practice and keep the law. by virtue of their only reciting the sutras of great extent, the great vehicle, the Buddhas and Bodhisattvas will day and night pay homage to those who keep the law."

The Buddha addressed Ananda: "I as well as The Bodhisattvas in the Virtuous Kalpa and the Buddhas in all directions, by means of our thinking of the true meaning of the great vehicle, have now rid ourselves of the sins of birth and death during hundreds of myriad kotis of asamkhya kalpas. By means of this supreme and wonderful law of repentance, we have each become the Buddhas in all directions. If one desires to accomplish perfect enlightenment rapidly an wishes in his present life to see the Buddhas in all directions and The Bodhisattva Universal Virtue, he must take a bath to purify himself, wear clean robes, and burn rare incense, and must dwell in a secluded place, where he should read and recite the great vehicle sutras and think of the meaning of the great vehicle."

The Buddha addressed Ananda: "if there are living beings who desire to meditate on The Bodhisattva Universal Virtue, they must meditate thus. If anyone meditates thus, such is called one who meditates rightly. If anyone meditates otherwise, such is called one who meditates falsely. After the extinction of the Buddha, if all his disciples obediently follow the Buddhas words and practice repentance, let it be known that these are doing the work of The Bodhisattva Universal Virtue. Those who do not work of universal virtue see neither evil aspects nor the retributions of evil karmas. If there be any living beings who salute Buddhas in all directions six times day and night, recite the great vehicle

sutras, and consider the profound law of the void of the first principle, they will rid themselves of the sins of birth and death produced during hundreds of myriad kotis of asamkhya kalpas in the short time it takes one to snap his fingers. Anyone doing this work is a real Buddha son who is born from the Buddhas. The Buddhas in all directions and the Bodhisattvas will become his preceptors. This is called one who is perfect in the precepts of the Bodhisattvas. Without going through the ceremony of confession, he will of himself accomplish Bodhisattva-hood and he will be revered by all the gods and men.

At that time if the follower desires to be perfect in the precepts of the Bodhisattva, he must fold his hands, dwell in the seclusion of the wilds, universally salute the Buddhas in all directions, and repent his sins, and must himself confess his errors. After this, in a calm place, he should speak to the Buddhas in all directions, saying thus, "the Buddhas, the world honored ones, remain forever in this world. Because of the impediments of my karmas, though I believe in the sutra great extent, I cannot clearly see the Buddhas. I have now taken refuge in the Buddhas. Be pleased, Shakyamuni Buddhas, all wise and world honored one, to be my preceptor! Manjurshi, possessor of great compassion! With your wisdom, be pleased to bestow on me the laws of pure Bodhisattvas! Bodhisattva Maitreya, supreme and great merciful sun! Out of your compassion for me, be pleased to permit me to receive the laws of the Bodhisattvas! Buddhas in all directions! Be pleased to reveal yourselves and bear testimony to me! Great Bodhisattvas! Through calling each upon your names, be pleased, supreme, great leaders, to protect all living beings and to help us! At present I have received and kept the sutras of great extent. Even if I should lose my life, fall into hell, and receive innumerable sufferings, I would never slander the righteous law of the Buddhas. For this reason and by the power of this merit, Shakyamuni Buddha! Be now pleased to be my preceptor! Manjurshi! Be pleased to be my teacher! Maitreya! in the world to come! Be pleased to bestow upon me the law! Buddhas in all directions! Be pleased to bear witness to me! Bodhisattvas of great virtues! Be pleased to be my friends! I now, by means of the profound and mysterious meaning of the great of the great vehicle sutra, take refuge in the law, and take refuge in the Sangha."

The follower must speak thus three times. Having taken refuge in the three treasures, next he must himself vow to receive the six fold laws. Having received the six fold laws, next he must zealously practice the unhindered Brahma conduct, raise the mind of universally saving all living beings, and receive the eightfold laws. Having made such vows in the seclusion of the wilds, he must burn rare incense, strew flowers, pay homage to all the Buddhas, the Bodhisattvas, and the sutras of great extent, the great vehicle, and must speak thus, saying: "I have now raised the aspiration to Buddhahood: may this merit save all the living!"

Having spoken thus the follower should again further prostrate himself before the all the Buddhas and the Bodhisattvas, and should think of the meaning of the sutras of great extent, During a day, or three times seven days, whether he be a monk or a layperson, he has no need of a preceptor, nor does he need a teacher; even without attending the ceremony of the jnapti-karman, because of the power coming from his receiving and keeping, reading, and reciting the great vehicle sutras and because of the works which The Bodhisattva Universal Virtue helps and inspires him to do--they are in fact the eyes of the righteous law of the Buddhas in all directions--he will be able, through this law, to perform by himself the five kinds of Law-Bodies: precepts, meditation, wisdom, emancipation, and knowledge of emancipation. All the Buddhas, the Tathagatas, have been born of this law and have received the prediction of their enlightenment in the great vehicle sutras. Therefore, O wise man! Suppose that a Sravaka breaks the threefold refuge, the five precepts, and the eight precepts, the precepts of the monks and nuns, of shramaneras, of shramanikas, and of sikshamanas and their dignified behavior. If he desires to rid himself of and destroy these errors, to become a monk again and to fulfill the laws of monks, he must diligently read the sutras of great extent, considering the profound law of the void of the first principle and must bring this wisdom of the void to his heart; know that in each one of his thoughts such a one will gradually end the defilement of all his longstanding sins without any remainder--this is called one who is perfect in the laws and the precepts of monks and fulfills their dignified behavior. Such a one will be served by all gods and men. Suppose any Upasaka violates his dignified behavior and does bad things. To do bad things means, namely, to proclaim the errors and sins of the Buddha laws, to discuss evil things perpetrated by the four groups, and do not feel shame even in committing theft or adultery. If he desires to repent and rid himself of these sins, he must zealously read and recite the sutras of great extent and must think of the first principle. Suppose a king, a minister, a Brahman, a citizen, an elder, a state official, all of these persons seek greedily and untiringly after desires, commit the five deadly sins, slander the sutras of great extent, and perform the ten evil karmas. Their recompense for these great evils will cause them to fall into evil paths faster than the breaking of a rainstorm. They will be sure to fall into the Avichi Hell. If they desire to rid themselves of and destroy these impediments of karmas, they must raise shame and repent all their sins.

The Buddha spoke saying, "why is it called the law of repentance of Kshatriyas and citizens? The law of repentance of Kshatriyas and citizens is that they must constantly have the right mind, not slander the three treasures nor hinder the monks nor persecute anyone practicing Brahma conduct; they must not forget to practice the law of the six reflections; they must again support, pay homage to, and surely salute the keepers of the great vehicle; they must remember the profound doctrine of sutras and the void of the first principle. One who thinks of this law is called one who practices the first repentance of Kshatriyas and



citizens. The second repentance is to discharge their filial duty to their fathers and mothers and to respect their teachers and seniors--this is called one who practices the law of the second repentance. Their third repentance is to rule their countries with the righteous law and not to oppress their people unjustly--this is called one who practices the third repentance. Their fourth repentance is to issue within their states the ordinance of the six days of fasting and to cause their people to abstain from killing wherever their powers reach. One who practices such a law is called one who practices the fourth repentance. Their fifth repentance is to believe deeply the causes and results of things, to have faith in the way of one reality, and to know that the Buddha is never extinct--this is called one who practices the fifth repentance."

The Buddha addressed Ānanda: "If in future worlds, there be any who practices these laws of repentance, know that such a man has put on the robe of shame, is protected and helped by the Buddhas, and will attain perfect enlightenment before long". As these words were spoken, ten thousand divine sons acquired pure spiritual eyes, and also the great Bodhisattvas, the Bodhisattva Maitreya and others, and Ānanda, hearing the preaching of the Buddha, all rejoiced and did as the Buddha commanded.

## **The Flower Adornment Repentance Ceremony of the Conduct and Vows of Universal Worthy**

Namo Universal Worthy King Bodhisattva of Great Conduct (chant three times)

Let all be respectful and reverent!

With single-minded reverence we now bow to the eternally dwelling Buddhas of the Flower Treasury Worlds in Kshetras like the net of Indra which pervade the Dharma Realm. (one bow)

With single-minded reverence we now bow to the eternally dwelling Dharma of the Flower Treasury Worlds in Kshetras like the net of Indra which pervade the Dharma Realm. (one bow)

With single-minded reverence we now bow to the eternally dwelling Sangha of the Flower Treasury Worlds in Kshetras like the net of Indra which pervade the Dharma Realm. (one bow)

(After having bowed, one should make an offering of incense and flowers. The leader recites:)

All in this assembly, kneeling in reverence (the assembly kneels) formally hold up incense and flowers and make offerings according to Dharma.

Exhausting the expanse of the Lotus Flower Treasury Ocean of Worlds, throughout kshetras like the net of Indra, we make this offering to the Triple Jewel, which is mutually fused without obstruction.

(The assembly, still kneeling, raises the flowers and recites and contemplates as follows:)

The pure Dharma-body of all Buddhas has merit and virtue without measure. It neither abides nor decays, and is deeply still and always peaceful.

These flowers and incense, which are produced from grasses and trees, we reverently present to all Buddhas, maintaining this reflection, we make this offering.

From each and every hairpore of the hairpores on our bodies numberless flowers and incense issue forth, which we wish to offer to all Buddhas.

They form clouds of flowers and incense, which are then received by all Buddhas. In world systems of the ten directions, they are given in order to do the work of Buddhas.

They everywhere perfume all living beings, so that all bring forth the Bodhi mind and in a single thought attain the Buddha Way.

(After the contemplation, still kneeling, the assembly chants aloud:)

We hope that these clouds of incense and flowers will pervasively fill all kshetras like the net of Indra in the Lotus Flower Treasury Ocean of Worlds. Through the power of the vows of Universal Worthy, may they all become a Dharma offering to the Buddhas as numerous as motes of dust in every particle of dust throughout all Buddhas kshetras of the ten directions and the three periods of time, to the exhaustion of empty space and the Dharma Realm. In the place of each and every Buddha, filled with each hard to conceive of ocean-wide assemblies, may there be all superior and wondrous clouds of incense and clouds of flowers which form layer upon layer. With such vast and great offerings we constantly do the work of Buddhas.

(The ten phrases of the preceding incense and flower verses come from the prose section of the Sutra on Contemplating the Seas of Samadhis of Buddhas. Here they now have been rendered into verse so that the cultivator may more easily recite and remember them.) (If one cultivates this Dharma alone, replace the above phrase All in the assembly with I, disciple so-and-so. Place shrubs, trees, and fresh flowers throughout the Way-place. Cultivators of the Repentance should offer up quantities of silken streamers and varicolored flowers or bouquets of wild flowers. Except during times of frost and snow, one should do as the Sutra says and gather a variety of fresh-cut flowers to offer to the Triple Jewel.) (When the offering has been completed, the leader recites:)

This offering is now completed. Let all be respectful and reverent. (stand and bow once)

Praise

(Once the offering has been made, all should stand upright with awesome deportment. With a single mind stand before the Three Sages and recite these verses of praise:)

The vow power of Vairochana Buddha pervades the Dharma Realm; within all lands, he constantly turns the unsurpassed wheel.

The marks of the body of Universal Worthy are like empty space. He dwells relying on Reality and not upon a land.

According with what living beings desire in their hearts, he manifests bodies everywhere similar to them all.

One could calculate and know thoughts as many as motes of dust, one could drink up all the water in the sea, one could measure empty space and one could tie up the wind, but one could never finish speaking of the merit and virtue of Buddhas.

(After this praise, the leader of the Way-place speaks and relates the purpose of cultivating the repentance, expressing it according to his or her power of wisdom. After that declaration, one then uses the Passage of Wishes for Invocation and Praise below. The leader says:)

#### Passage of Wishes for Invocation and Praise

We use the merit and virtue brought about through this praise of the Triple Jewel and cultivation of the Flower Repentance Dharma in order to adorn the seas of kshetras of the Dharma Realm where in are many beings.

May the heavenly immortals not fall, but awaken from attachment to bliss, realizing its impermanence. May the rulers of each nation be at peace, recognize the True Vehicle and become sages.

May the government officials always hold their posts, and rejoice in the Perfect Sudden Dharma-door. May all the citizens continually preserve peace, and cultivate the Path leading to Enlightenment.

May our Teachers, Sangha members, and our fathers and mothers have abundant blessings and wisdom. May faithful donors perfect the ten thousand conducts.

May those in the three destinies at the same time leave suffering. May those in the eight difficulties this very day transcend them. May the boiling oil become a cool refreshing pool. May the iron bed transform into a lotus throne.

May the cries of grief and pain turn into sounds of Buddha recitation. May every single person resolve to go back to the origin, and may each achieve illumination from returning to the source. May we always make the present vows and never

retreat before our vows have been fulfilled. May our practices and wisdom be perfectly accomplished, so we certify to the state of Vairochana Buddha and fulfill causes and conditions for the Three Sagely Levels.

## Bowing

(When the praise is finished, all should single mindedly be mindful of the True Body of all Buddhas, as if all Buddhas were appearing in front of one's eyes to receive one's bows. Moreover, one should know that the body and mind are empty and still, without substance or marks. Following conditions, in the presence of each and every Buddha, one's body respectfully bows in worship. In what follows, all Buddhas and Bodhisattvas receive a single bow, except that the Great Means Expansive Buddhas Flower Adornment Sutra and the Repentance Host, Universal Worthy Bodhisattva each receive three bows, as that Dharma and that person are the hosts of the Way-place.)

With single-minded reverence we now bow to great Vairochana Buddha who, when the ten bodies are first fulfilled and Proper Enlightenment first perfected, ascends to the heavens without leaving Jambudvīpa, and pervades throughout the Dharma Realm with inexhaustible clouds of bodies.

(Place the five limbs on the ground and bow with ultimate sincerity. Contemplate: "The nature of the worshipper and the worshipped is empty and still. This Way-place of mine is like the pearl of Indra. Vairochana Buddha manifests within it. My body appears before Vairochana. Bowing at his feet, I return my life in worship." When we come to Nishyanda Buddha, one contemplates: "Nishyanda Buddha manifests within it." Each time, one replaces each the name of each Buddha or Bodhisattva accordingly.)

With single-minded reverence we now bow to Nishyanda Buddha, the perfect, full Reward-body, on the great jeweled Lotus Flower in the Ultimate Form Heaven.

With single-minded reverence we now bow to Shakyamuni Buddha from whom our teachers come, who, without moving from the still Way-place, in his division bodies to transform those in the Deer Park throughout the ten directions.

With single-minded reverence we now bow to Amitabha Buddha, who bestows predictions from atop a flower, universally gathers in perfected causes, and with a glorious response manifests the Land of Ultimate Bliss.

With single-minded reverence we now bow to the Buddhas in the Flower Adornment Sutra as numerous as motes of dust in kshetras, from oceans of eons past, who gather like clouds from the ten directions and universally appear before individuals to praise their samadhi.

With single-minded reverence we now bow to Buddhas like fine motes of dust in kshetras in the net of Indra in the Flower Treasury World-system.

With single-minded reverence we now bow to the great and inconceivably interpenetrating Dharma Jewel of the Great Means Expansive Buddha Flower Adornment Sutra which is the deep, wide and interfused, vast, great and complete, fundamental wheel of Dharma. (three bows)

(Contemplate and recite silently: The Dharma Nature of True Emptiness is like empty space. The eternally dwelling Dharma Jewel is difficult to conceptualize. My body manifests before the Dharma Jewel, and with one mind, according to Dharma, I return my life in worship. Use the same contemplation for the next bow as well.)

With single-minded reverence we now bow to all the Dharma-doors in the Treasury of Sutras of Sutras as many as motes of dust in Buddha kshetras of the ten directions of which the retinue of Sutras spoken by Shakyamuni Buddha are comprised.

With single-minded reverence we now bow to Universal Worthy Bodhisattva, leader in the Flower Adornment, who, as host of the Buddha Fruition Assembly at the Bodhi Way-place, enters the Vairochana Treasury-body Samadhi, and speaks the Dharma of the Thus Come One's Fruition, both depended Upon and Proper, for all great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to Manjushri Bodhisattva, leader in the Flower Adornment, who as Host of the Ten Faiths assembly in the Universal Light Palace, speaks the Dharma of the Ten Faiths for the ten "leader" Bodhisattvas and to all great Bodhisattvas Mahasattvas, who simultaneously gather like clouds throughout the Dharma Realm.

(In that assembly, Manjushri Bodhisattva did not enter samadhi, indicating the Faiths are not entry into the Positions.)

With single-minded reverence we now bow to Dharma Wisdom Bodhisttva, who, as Host of the Ten Dwellings assembly in the Palace of the Trayastrimsha Heaven, enters the Bodhisattvas' infinite Skill-in-Means Samadhi, and speaks the

Dharma of the Ten Dwellings for all the great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to Forest of Merit and Virtue Bodhisattva, who as Host at the Ten Conducts assembly in the Palace of the Suyama Heaven, enters the Bodhisattva's Good Consideration Samadhi, and speaks the Dharma of the Ten Conducts for all the great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to Vajra Banner Bodhisattva, who, as Host of the Ten Transferences assembly in the Tushita Heaven Palace, enters the Bodhisattva's Wisdom Light Samadhi, and speaks the Dharma of the Ten Transferences for all the great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to Vajra Treasury Bodhisattva, who, as Host of the Ten Grounds assembly in the Palace of the Bliss from Others' Transformations Heaven, enters the Bodhisattva's Great Wisdom Light Samadhi, and speaks the Dharma of the Ten Grounds for all the great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to the Thus Come One, who, as Host for the Positions of Equal and Wonderful Enlightenment, the second assembly in the Universal Light Palace, enters the Limit of a Kshana Samadhi, and speaks the Dharmas of the Asamkhyeyas and Subtle Characteristics to Universal Worthy and the other Bodhisattvas who in turn speak the Dharmas of Equal and Wonderful Enlightenment and for all the great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to Universal Worthy Bodhisattva, who, a Host for the Sudden Display of Great Conducts assembly, the third assembly in the Universal Light Palace, enters the Buddha Flower Adornment Samadhi, and speaks the Dharma of the Two Thousand Conducts for all the great Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to the Thus Come One, who, in the Garden of the Jeta Grove, as Host of the assembly at the level of result in the Dharma Realm enters the Lion Sprint Samadhi, and speaks of the Dharma Realm of the Fruitions for an ocean-wide assembly of Bodhisattvas who suddenly become certifies, and for Universal Worthy Bodhisattva, five hundred other great

Bodhisattvas Mahasattvas who simultaneously gather like clouds throughout the Dharma Realm.

With single-minded reverence we now bow to Worthy Leader Bodhisattva mahasattva, who fully reveals the Positions of the Faiths along with esoterically wonderful reciprocal containment.

With single-minded reverence we now bow to Moon of Liberation Bodhisattva Mahasattva, who requests the proclamation of the Ten Grounds with the Six Characteristics of the One Vehicle.

With single-minded reverence we now bow to Universal Vision Bodhisattva Mahasattva, who evokes the explanation of the Ten Samadhis and the causes and conditions for Equal Enlightenment.

With single-minded reverence we now bow to Mind King Bodhisattva Mahasattva, who elucidates the profound and subtle Dharma of Enumeration of the Hard to Conceptualize.

With single-minded reverence we now bow to Azure Lotus Flower Treasury Bodhisattva Mahasattva, who reveals the inconceivable Dharmas of the Fruition of Buddhahood.

With single-minded reverence we now bow to Jeweled Hand Bodhisattva Mahasattva, who personally receives, proclaims, and displays the Three-fold Sudden Perfection.

With single-minded reverence we now bow to Wondrous Virtue Bodhisattva Mahasattva, who inquires about arising from the nature of the Thus Come One and about appearances in the world upon fulfillment of the fruition of Wonderful Enlightenment.

With single-minded reverence we now bow to Universal Wisdom Bodhisattva Mahasattva, who asks a hundred questions like billow forth like clouds about the sudden emergence of total interpenetration.

With single-minded reverence we now bow to Manjushri Bodhisattva Mhasattva, Patriarch of all Buddhas, who in the seven locations and nine assemblies of the Flower Adornment Sutra appears reciprocally as host and attendant to perfectly explain wondrous wisdom.

With single-minded reverence we now bow to the Bodhisattva Mahasattva, as numerous as motes of dust in the circuit of fifty-five Good Knowing Advisors visited by the Youth Good Wealth in the Flower Adornment Sutra, the good



friends of a hundred cities, with their inconceivable transformations and spiritual powers to roam freely and at ease.

With single-minded reverence we now bow to the Bodhisattva Mahasattva Who Contemplates At Ease, who dwells on Potala Mountain, yet with unobstructed perfect penetration pervades the ten directions and with great compassion universally rescues living beings.

With single-minded reverence we now bow to Maitreya Bodhisattva Mahasattva, the kingly, honored heir-apparent, who dwells stationed in the Tower of Virochana's Adornment Tower.

With single-minded reverence we now bow to Youth Good Wealth Bodhisattva Mahasattva, who brings forth the Bodhi mind in the Flower Adornment assembly, goes south seeking friends, and in one life accomplishes his potential for unsurpassed perfection.

With single-minded reverence we now bow to all Bodhisattvas Mahasattvas of the ten directions and the three periods of time, numerous as particles of dust in a Buddha kshetra, who form the infinitely repeated inexhaustible layers of the sea-wide Flower Adornment assembly in the Flower Treasury Realm, appearing from between the eyebrows, within the Lion Throne, and inside the Bodhi tree.

With single-minded reverence we now bow to Shariputra and the five hundred Sound Hearers, the six thousand Bhikshus, and all the other Sound Hearers and Those Enlightened to Conditions in the Sangha of Sages and Worthies in the Buddha kshetras of the ten directions in the final assembly at the Jeta Grove.

With single-minded reverence we now bow to the Eternally Dwelling Triple Jewel on behalf of the vajra-wielding spirits, the body-cluster spirits, the foot-travelling spirits, the Way-place spirits, the city-ruling, earth-ruling, mountain-ruling, forest-ruling, herb-ruling, crop-ruling, crop-ruling, river-ruling, ocean-ruling, water-ruling, fire-ruling, wind-ruling, space-ruling, direction-ruling, direction-ruling, night-ruling, day-and-so-forth ruling spirits, the gods, dragons, and others of the eight-fold division, Shakra, Brahma, the Heavenly Kings, the measureless numbers of gods and godlings of the sun and moon, and the entire sagely assembly in the Flower Adornment Sutra.

With single-minded reverence we now bow to Universal Worthy Bodhisattva Mahasattva, Host of the Flower Adornment Repentance, who cultivates the great Kings of Vows and totally contains the esoteric and wonderful. (three bows)

(Place the five limbs on the ground and bow with ultimate sincerity. Contemplate: The nature of the worshipper and the worshipped is empty and

still. My Way-place here is like the pearl of Indra. Universal Worthy Bodhisattva manifests within it. My body appears before Universal Worthy Bodhisattva Seeking eradication of obstacles, I make obeisance at his feet .)

## Repentance

(When the blowing to the Buddhas is finished, one should formally and single-mindedly kneel in reverence with the body upright and with awesome deportment. Having lit celebrated kinds of incense, one should hold the thought of Universal Worthy Bodhisattva, the repentance host, as if he were appearing before one's eyes with his measureless adornments and retinue circumambulating him. One should then confess all the evil karma that one has created from measureless kalpas up to now, and express one's determination to stop its continuation and never again to create anymore. One should use proper wisdom and contemplate the nature of offenses as empty, located neither inside nor outside. One should reverently bring forth the great Bodhi mind, and resolve to eradicate afflictions as many as grains of sand in the Ganges River. While one contemplates, one should recite as follows:)

I only hope the Triple Jewel will take pity and rescue me, along with other living beings, from all the obstacles we have committed from beginningless time, and suddenly melt away our karma involving delusion, transforming it into causes for purity. The body and mind are identical with emptiness; offenses and blessings have no owner. May we understand and see that our true nature is the same as the Dharma-body of the Buddhas. May the offenses and transgressions of the three karmas become the three liberations. May the heavy obstructions of the six faculties turn into the six penetrations.

(After the recitation, one chants aloud:)

Universally on behalf of the four types of kindly ones, those in the three states of existence, and all living beings in the Dharma Realm, with the hope that we may extinguish all obstacles completely, we return our lives in repentance and reform.

(After chanting this, one stands up, bows once, and then kneels again. One should employ the Ten Heats which go against the flow of birth and death, to counteract those that follow the flow, and while contemplating, silently recite the following verses by National Master Qing Liang:)

From Beginningless time we have given rise to ignorance, and also met bad friends who have increased our emotion. With no intention of following and rejoicing, we have destroyed goodness forever. From body, speech, and mind,

evil has gradually been produced. In thought after thought it spreads everywhere, defiling all it touches. Instant after instant it continues, as we scheme day and night. Not wanting people to know, we have concealed our mistakes. Not fearing the evil destinies, we have indulged ourselves in every way. With no shame and no remorse, we have entered the nets of demons. By denying cause and effect, we have fallen into the pit of icchantikas. We have followed the flow and have turned our backs on our source, and so on the sea of the suffering of birth and death there have arisen great waves. Fortunately we have heard the teachings of the Thus Come One and his elder disciples and now wish to go against the flow and give up our base ways. With proper faith in cause and effect, we break through being icchantikas. With shame and remorse before gods and people, we break out of shamelessness. By fearing the evil destinies, we break through heedlessness. By confessing our evil karma, we break through concealing our mistakes. By cutting off the continuing mind, we break off constant thought. By bringing forth the Bodhi resolve, we break through the imaginary and dependent. By cultivating merit and correcting errors, we break up self-indulgence. By protecting the Proper Dharma we break through non-rejoicing. By recollecting the Buddhas of the ten directions, we break with evil friends. By contemplating the nature of offenses as empty, we break from the bonds and servants.

(In the above six verses, the first three, up to ... the sea of suffering of birth and death, are the Ten Hearts which follow the flow of birth and death and need to be corrected. The last three up to ... by contemplating the nature of offenses as empty, are the Ten Hearts that go against birth and death. Once starts now to reverse and break through them. One should reflect in detail on the phenomenal and noumenal aspects of Heats which go against the flow, become familiar with them, recite them aloud, and be mindful of them. After contemplating, one chants:)

With a straight mind, I, disciple (give name) return my life in repentance and reform to the inexhaustible Triple Jewel of the ten directions. We hope the Triple Jewel will take pity on us and bear witness.

We and all living beings of the Dharma Realm, from beginningless kalpas past, because of greed, hatred, and delusion, in body, mouth and mind, have attached to forms with our eyes, which has confused our fundamentally pure mind, so we do not see the Dharma-body of the Thus Come Ones which is everywhere pervasive.

Our ears have been greedy for sounds, which has blocked the emptiness of our self-nature, so we do not hear the perfect sound of the Thus Come Ones speaking Dharma.

Our noses have been greedy for smells, which has given rise to the bonds and servants, and so we cannot smell the wonderful fragrance of merit and virtue.

Our tongues have been greedy for flavors, and so we have devoured the flesh of living creatures. We have told lies, used frivolous speech, done backbiting, and have spoken harshly. We have slandered the Triple Jewel and insulted our close relatives, so how could we taste the flavor of the most profound Dharma of the Thus Come Ones?

Our bodies have attached to sensations of touch and we have doted on defilement without end, being reckless and confused day and night, without knowing how to stop and without satiation. We have committed all manner of evil, through killing, stealing and through lust, and so the light of all Buddhas cannot shine upon us.

Our minds have attached to Dharmas, and meeting states we have seized upon conditions, constantly giving rise, in thought after thought, to greed, anger, and deviant views. Since all evil comes from the mind, how could we possibly know the most profound Dharma Realm of the Thus Come Ones?

The six faculties and the three karmas have combined to enact all sorts of wrong-doing, up to and including the creation of measureless, boundless karmic obstacles, both heavy and light. If this evil karma had substance and appearance, the limits of empty space could not entirely contain it.

But, because of a speck of goodness, we have received the reward of becoming human beings, and have the great fortune to meet the Great Flower Adornment Sutra of the Thus Come Ones, the wheel of perfect and completed causes. Relying on this Dharma-door we cultivate this repentance Dharma.

We, now, with the three karmas purified, before the assemblies of all Buddhas and Bodhisattvas, throughout the Dharma Realm in lands as numerous as motes of dust, sincerely repent and reform of our offenses, and vow never to commit them again, but to always dwell in all the merit and virtue of pure precepts.

We only hope that our original Honored One Vairochana Thus Come One, the Conduct and Vows Repentance Host Universal Worthy Bodhisattva, Manjushri Bodhisattva, and the inexhaustible Triple Jewel of the sea-wide Flower Adornment assembly will have pity and be Protect and be mindful of us. May the sun of wisdom let fall its light and melt the frost of the karma and delusions of our body and mind. May the wind of kindness universally topple our Mountains of heavy obstructions. May the long flow of Dharma water wash away the defilements of our minds.

May the three poisons of our minds transform into the three secret treasures. Together with all beings may we universally ascend to the Realm of Truth. May we all, like Good Wealth, in this very life accomplish the ten great Kings of Vows of Universal Worthy:

1. To worship and respect all Buddhas; 2. to praise the Thus Come Ones; 3. to extensively cultivate making offerings; 4. to repent of karmic obstacles and reform; 5. to follow along with and rejoice in merit and virtue; 6. to request the turning of the Dharma wheel; 7. to request that the Buddhas remain in the world; 8. to always study with the Buddhas; 9. to constantly accord with living beings; 10. and to universally make transference to infinite beings throughout empty space and the Dharma Realm.

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 retributions that cause suffering which they bring on with their evil karma. I will liberate all these beings and ultimately bring them to accomplish Unsurpassed Bodhi.

May we be able to rescue living beings from the sea of suffering and afflictions, so that they escape. May all of us be reborn in the Land of Ultimate Bliss of Amitabha Buddha.

(Stand and chant:)

Having made these vows of repentance and reform, he return our lives and bow to Vairochana Buddha, Universal Worthy Bodhisattva, and all Three Jewels.  
(Stand and half bow)

Circumambulation

(Circumambulation is done to express ones earnest admiration for the subtly wonderful merit and virtue of the Triple Jewel. Before circumambulating three or seven times, one should first stand and contemplate: This Way-place is like the Dharma Realm. The Triple Jewel of the ten directions completely fills up empty space. As I circumambulate the Dharma seat, the Three Jewels of the ten directions in mind and nature are still and extinct, yet the reflections appear throughout the ten directions. The thoughts in our minds are like dreams, and

the Brahma sounds are like an echo. While circumambulating, one should not become scattered or confused, but single-mindedly chant:)

Namo Budhhas of the ten directions. Namō Dharma of the ten directions. Namō Sangha of the ten directions. Namō Vairochana Buddha of the Land of Eternal Still Light. Namō Nishyanda Buddha on the thousand flowered dais. Namō Shakyamuni Buddha of the Saha World. Namō Amitabha Buddha of the Land of Ultimate Bliss. Namō all Buddhas of the Flower Treasury World-system as many as motes of dust. Namō Great Means Expansive Buddha Flower Adornment Sutra, the perfect teaching of the One Vehicle. Namō Repentance Host of the Flower Adornment Sutra, Universal Worthy Bodhisattva. Namō Flower Adornment leader, Manjushri Bodhisattva. Namō greatly kind and compassionate Contemplator of the Sounds of the World Bodhisattva. Namō Maitreya Bodhisattva, Buddha of the future. Namō all great Bodhisattvas of the Flower Adornment assembly as vast as the sea. Namō all the Good and Wise Advisors, Bodhisattvas as numerous as sands of the Ganges. Namō Good Wealth Bodhisattva, who in one life achieved perfection. Namō all Bodhisattvas, Mahasattvas, in the kshetras like the net of Indra in the Flower Treasury World-system.

(Circumambulate three or seven times, and then return to your place before the images and chant the Three Refuges.)

I take refuge with the Buddha, and vow that living beings will cause the Buddha-seed to continue and prosper and bring forth the unsurpassed resolve. (one bow)

I take refuge with the Dharma, and vow that living beings will deeply enter the Treasury of Sutras and have wisdom like the sea. (one bow)

I take refuge with the Sangha, and vow that living beings will form a united great assembly, one and all without obstruction. (one bow)

Namō Universal Worthy King Bodhisattva of Great Conduct (chant three times)

End of The Flower Adornment Repentance Ceremony  
of Universal Worthy Conduct and Vow