

Foreword _____

According to the various cultivated levels in Buddhism, Sakyamuni Buddha (*Vietnamese: Thích Ca Mâu Ni Phật*) appeared in this world using infinite, extraordinarily skillful means to teach and propagate Dharma.

Consequently:

- sometimes Buddha displayed clearly (*This is the “**Apparent Dharma**”*)
- sometimes Buddha taught “deeply and with hidden meanings,”
(*This is the “**Esoteric Dharma**”*).
- sometimes Buddha taught truly and completely,
(*This is the **Mahayana “Perfect Dharma”***).
- sometimes Buddha taught collectively using all Three Dharma,
(*This is called the “**Universal Dharma**”*).

All four Dharma have a singular purpose which is to aid all sentient beings of various cultivated levels to have an unyielding faith, a genuine practice, and a guide to follow and cultivate according to the Dharma Truth.

Following the Dharma will consequently guide the nine realms* (*referring to the 3 enlightened saints: Sravaka, Prateyka-Buddha, and Bodhisattva; and 6 unenlightened beings: Heavenly beings, Asura (titans, deities, etc.), Human, Animal, Hungry-Ghost, and Hell dwellers*) of sentient beings to reach the path of completely *end all suffering*, and achieve *eternal liberation and enlightenment*.

However, sentient beings keep engaging in infinite karmic practices (*i.e. actions that create good or bad karma*), and create infinite sins.

Therefore, Buddha must utilized the extraordinarily ways to practice and teach the dharma method of “Eliminating Sin Through Repentance” in order to reduce a certain degree of Karmic Obstructions*, and also give rise to additional virtuous merits, wisdom, and wholesome cultivated roots.

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There are many variations of Repentance Practices taught in the Sutras by the Buddhas, Bodhisattvas, and Patriarchs, to accommodate all types or cultivated levels of sentient beings. However, amongst the different Buddhist temples, Virtuous Masters often use the ceremony of “*Glorious-Names Repentance*” to guide practitioners to repent sincerely and single-mindedly, and prostrating 108 times throughout the ceremony, in order to lessen their karmic sins*.

However, the deeper we travel into this Competitive Unyielding Period of the Dharma Ending Age (*our present era*), the wholesome roots of sentient beings, in general, and specifically the Sangha (*ordained cultivators*) and faithful Buddhists, will continue to decline gradually with each passing day--similar to a once powerful flowing river that is now quickly drying out. Aside from the high-leveled cultivators (*who are capable of following the established ancient traditions of Buddhism*) others ought to repent bimonthly, chanting and prostrating accurately according to the ceremony of “***Glorious-Names Repentance.***”

Presently, few have the capacity, stamina, and diligence to repent accordingly. Why? Because of work and the busy activities of daily living. Advanced nations, in particular, are full of the latest technology and materialism. Currently, the vast majority of cultivators will have a difficult time achieving single-minded cultivation similar to those of the past.

Why is this true? Because the demands of living and the living conditions of this world are becoming more complex and chaotic now than ever. Hence, the Practice of Repentance, specifically, to a certain degree, will decrease and change accordingly.

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This Dharma Practice of Repentance, “*Twelve Prostrations Repentance to Eliminate Sin*,” was introduced by His Holiness Vô Nhất Thích Thiên Tâm. Our Patriarch, the Great Venerable Master Đại Ninh, who followed the Sutra Canon and specifically established its practices at His Holiness’s Phương Liên Tịnh Xứ Temple in Vietnam for the Dharma family members to cultivate within the congregation rather than propagating it to the outside.

In 1990, His Holiness hand wrote this “*Ceremony of Repentance*” and sent it abroad to me with the following advice and guidance:

- It is necessary for you to enter a *hidden* retreat indefinitely in order to concentrate on cultivating Pureland Buddhism.
- It is necessary for you to practice repenting according to this method of “*Twelve Buddhas’ Names, A Repentance Ceremony to Eliminate Sins*” daily.

[Note: Bimonthly repentance (e.g. the practice of “*Glorious Names Repentance*”) would take significantly longer to eliminate sins, in comparison to daily repentance practice.]

Following the “*Twelve Buddhas’ Names, A Repentance Ceremony to Eliminate Sins*” will help to eliminate my karmic sins from infinite past lives until now much quicker. Thus, I will be able to enter the realm of Bringing-Residual-Karmas-to-Gain-Rebirth in the Western Direction Ultimate Bliss World (aka Pureland), to escape the cycle of rebirth, and to attain the state of eternal liberation in the near future.

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From 1990 to present day, I have been practicing repentance twice daily following the ceremony of the “*Twelve Prostrations Repentance to Eliminate Sins*,” as well as teaching it to my Dharma family so we can practice it together.

Aside from alleviating the great sin of the Four Grave Offenses, Five Ultimate Betrayals, and Ten Evil Karmas, in similarity to the other Repentance Dharmas, I have realized that practicing this particular dharma of the “*Twelve Prostrations Repentance to Eliminate Sins*” is capable of eradicating the extreme sin, which is degrading the Triple Jewels.

This karmic sin is so greatly burdensome that the majority of the other Repentance Dharma Practices do not have the necessary spiritual powers to eliminate it.

This is one of the supreme characteristics of the “*Twelve Prostrations Repentance to Eliminate Sins*” dharma practice. Moreover, the original scripture within this Repentance Sutra of this Dharma Practice taught the following:

If any good man or good woman violates these various types of sins: the four grave

offenses, five betrayals, ten evil karmas, degrading the Triple Jewels; the Bhiksu (*monk*) or Bhiksuni (*nun*), who violates the four or eight offenses, respectively, such individual will be burdened greatly with negative karma.

Suppose by taking planet Earth and grinding it into small particles, and each dust particle represents a lifetime of sins. By just praising and chanting the first Buddha's name (*Cao Thang Vo Nhiem Bao Vuong Nhu Lai*) and prostrate once, all the infinite particles of lifetimes of sins will be abolished. Thus, if one could read, chant, embrace, and remember to recite this sutra day and night from memory, then that individual will accumulate unfathomable virtuous merits.

Practicing the “*Twelve Prostrations Repentance to Eliminate Sins*” has such significant benefits in eliminating sins and gaining unfathomable virtuous merits in this manner, speaking from the standpoint of an ordained Buddhist monk with the great mind to propagate Buddhas' Dharma and often wishing for all cultivators to reap the benefits of eliminating sins and attaining enlightenment together.

Therefore,

I cannot imagine keeping this dharma practice for my own private use.

Consequently, this ceremony of “*The Twelve Buddhas' Names, A Repentance Ceremony to Eliminate Sins*” was duplicated and distributed to all Buddhists (lay and ordained) to cultivate with a single hope for all to reap the same unfathomable benefits of eliminating sins with this Repentance Dharma Practice.

This repentance ceremony was created by myself and the Dharma Propagation Committee of the *Dharma Flower Temple: Pureland-Esoteric Mandala* following the method of unifying three separate dharma doors of cultivation, including: Doctrine, Esoteric, and Pureland.

We have also incorporated universal ceremonial practices often used by Buddhist temples from ancient times to present day. This will make it easier and more beneficial for Buddhists to practice and cultivate.

[Commentary:

“*The Twelve Buddhas' Names, A Repentance Ceremony to Eliminate Sins*” must be applied together with the concentration on the Pureland Dharma cultivation. This is because:

1. This Repentance Ceremony has the unfathomable ability to eliminate sins.
2. Chanting the glorious name of: “Namo Amitabha Buddha” (*A Di Đà Phật*) has unfathomable merits.
3. Chanting the Esoteric mantras from the heart of Buddhas and Bodhisattvas have unfathomable power.

By combining the three parts of the “*Unfathomable Sins Elimination*”, it will be much easier and quicker to deliver any practitioner cultivating this Dharma Ceremony to gain rebirth to Pureland.

This is similar to a ship traveling down a great river or wide ocean but also encountering Fair Wind and Following Seas.

Usually, the cultivated roots and inclinations of the Buddhists cultivating the Buddha-Dharma are not the same. Therefore, I will not dare assume that this dharma task will be acceptable by all.

This task is carried out to complete my duty as an Ordained Buddhist to propagate the Buddha-Dharma.

It is my hope that if the high scholar and well-educated who find my work incomplete or erroneous, please take the time to amend it for me. I would be forever grateful.

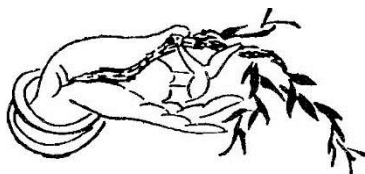
With this dharma task, if I am able to gain any meritorious virtues, I wish to dedicate them to adorn Pureland, as well as reaching the Four Gratefals, Three Worlds, and all sentient beings of the Dharma Realm.

Headmaster of the Dharma Flower Temple
Pureland Esoteric Dharma School
Venerable Thích Hải Quang



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**The Twelve Buddhas' Names
A Repentance Ceremony To Eliminate Sin**



**Editor and Approved by:
Headmaster Ven. THÍCH HẢI QUANG**

**Translated by:
Bodhisattva Precept Upasaka
CHƠN HOÀN (*William B. Nguyen*)
and Bodhisattva Precept Upasika ĐĂNG NHÃN**

**THE DHARMA FLOWER TEMPLE
Pureland-Esoteric Dharma School
1107 E. 32nd St., Tucson, AZ 85713
Tel: (520) 445-7747 or (520) 286-2672**

www.dharmaflowerbuddhisttemple.org



AMITABHA BUDDHA AND MAHA-BODHISATTVAS

The Twelve Buddhas' Names A Repentance Ceremony

*(Buddhists: with both mind and body, kneel down,
and place palms together in a respectful manner.
The Master of Ceremony will recite the Incense Offering Recital.)*

Incense Offering Recital

*Light 3 incenses (symbolic of the Triple Jewels), kneel down while holding the incense at the forehead level
and recite the following:*

**Bringing forth my utmost sincerity,
Among this cloud of incense,
It's scent spreading throughout the ten directions,
As an offering to the Triple Jewels;
Vowing to maintain my faith,
Following my true nature to live benevolently;
Together with all sentient beings in the dharma realm,
We pray to the compassionate Buddha for protection,
To always sustain a solid Bodhi Mind,
Away from the source of suffering and ignorance,
To quickly attain the Ultimate Enlightenment. (bow) O**

Prayer:

(Reserved for the Master of Ceremony only)



At this time, we wish to chant the sutras and mantras, recite the Buddhas' glorious names to accumulate virtuous merits, and pray to the ten directions of the unchanging Triple Jewels, to the supreme guru Sakyamuni Buddha (Thích Ca Mâu Ni Phật), to the savior Amitabha Buddha (A-Di-Đà Phật), to the benevolent Avalokitesvara Bodhisattva (Quán Thế Âm Bồ Tát) to please have compassion to guide and protect us, (insert dharma name(s)), to abolish our sufferings, to eradicate our karmic sins, to increase our good nature, to improve our wholesome roots (innate goodness), to make progress toward the

Bodhi Mind, and together with all sentient beings, to attain the Ultimate Enlightenment of Buddhahood. O

*(Bow three times, put the incense in the incense holder,
and then stand with palms together to chant the following:)*

PRAISING BUDDHA

**The Supreme Dharma King,
Unequaled among the three realms,
Master of heaven and men,
Kind father to the four beings,
By taking refuge with Thee in a single thought,
Three karmas (from body, speech and mind) will be eliminated,
By praising and glorifying Thee,
The merits and virtues obtained are infinite. (bow) O**

MENTAL REFLECTIONS

**Enlightened and unenlightened are both emptiness,
When understood, can develop connections with Buddha,
The Heavenly Jeweled Net greatly reflecting,
The ten directions of Buddha's aura shining brightly.
I now appear before thee Buddha,
Wishing sincerely to take refuge. (bow) O**



WORSHIP THE TRIPLE JEWELS

WITH HEART AND MIND I WORSHIP:

Namo to the entire universe of the infinite dharma realms, of the past, present, and future, to the ten directions of Buddhas, Dharma, and virtuous Sangha of the unchanging Triple Jewels. (Prostrate) O

WITH HEART AND MIND I WORSHIP:

Namo to the ruler of the Saha World, the Supreme Guru Sakyamuni Buddha, to the future-born Maitreya Buddha, to the Great Wisdom Manjusri Bodhisattva, to the Great Conduct Samantabhadra Bodhisattva, to the Dharma Protector Bodhisattvas, and to the Mount Gradhakuta Assembly of Buddhas and Bodhisattva. (Prostrate) O

WITH HEART AND MIND I WORSHIP:

Namo to the Western Ultimate Bliss World (Pureland), to the Great Savior Amitabha Buddha, the Great Compassionate Avalokitesvara Bodhisattva, the Great Strength Mahasthamaprapta Bodhisattva, the Great Vow Ksitigarbha Bodhisattva, and to the Assembly of Bodhisattvas in Pureland. (Prostrate) O

(Begin gong and bell. All Buddhists chant the following):



Praising Incense

(Incense Lighting Maha-Bodhisattva)

**The incenses are now lit,
The fragrance permeates the Dharma Realm.
My heart is filled with utmost sincerity,
Hoping for all Buddhas to witness.**

Namo Huong Van Cai Bo Tat *(repeat last line 3 times and bow) O*

The Great Compassionate Mantra *(Mahakaruna Dharani)*

Namo to the Great Compassionate Buddhas and Bodhisattvas Assembly

**01. Namoratanatrayaya,
02. Namoraya,
03. Avalokiteshavaraya
04. Bodhisattvaya,
05. Mahasattvaya,**

**16. Hulu hulu pra,
17. Hulu hulu shri,
18. Sara sara,
19. Siri siri,
20. Suru suru,**

06. Mahakarunikaya,
07. Om!
08. Savalavati,
09. Sudhanatasya,
10. Namaskrittva naman arya,
11. Avalokitashavara lantabha,
12. Namonilakantha,
13. Srimahapatashami,
14. Sarvadvatashubham,
15. Ashiyum,
31. Sarvasattva
32. Namopasattva
33. Namobhaga, Ma bhate tu tadyatha,
34. Om! A valoka,
35. Lokate,
36. Kalati,
37. Ishiri,
38. Mahabodhisattva,
39. Sabho Sabho,
40. Mara Mara,
41. Mashi mashi ridhayu,
42. Gurugurughamain,
43. Dhurudhuru bhashiyati,
44. Ma ha bhashiyati,
45. Dhara dhara,
46. Dhirini,
47. Shvaraya,
48. Jala jala,
49. Ma ha bhamara,
50. Mudhill,
51. Ehyehi,
52. Shina shina,
53. Alashinbalashari,
54. Basha bhasnin,
55. Bharashaya,

21. Buddhaya buddhaya,
22. Bodhaya bodhaya,
23. Maitriye,
24. Nilakanthi,
25. Trisarana,
26. Bhaya mane,
27. Svaha,
28. Sitaya,
29. Svaha,
30. Maha Sitaya
56. Svaha,
57. Sitayaye,
58. Shvaraya,
59. Svaha,
60. Nilakanthi,
61. Svaha,
62. Pranila,
63. Svaha,
64. Shrisimhamukhaya,
65. Svaha,
66. Sarvamahasastaya,
67. Svaha,
68. Chakra astaya,
69. Svaha,
70. Padmakesshaya,
71. Svaha,
72. Nilakanthepantalaya,
73. Svaha,
74. Mopholishankaraya,
75. Svaha,
76. Namoratnatrayaya,
77. Namarya,
78. Avalokite,
79. Shavaraya,
80. Svaha,
81. Om!

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82. Siddhyantu
83. Mantra Pataya
84. Svaha.
85. Brum! (3 times)



**Rescue sentient beings with compassion and enlightened wisdom
Joy and forgiveness are the power to save all beings
Having splendid features in boundless, limitless radiance
United heart and mind, we worship thee.**

(Everyone chants together):

1. With heart and mind I worship

Namo To the Eastern World Giai Thoat, Chu The Gioi Hu Khong Cong Duc, Muc Tinh Vo Cau Vi Tran Dang Doan Chanh Cong Duc Tuong, Quang Minh Hoa Ba Dau Ma Diem, Luu Ly Quang Sac, Bao The Huong, Toi Thuong Huong, Dieu Cung Duong, Chung Chung Dieu Thai Trang Nghiem, Danh Ke Dieu Tuong, Vo Luong Vo Bien, Nhut Nguyet Quang Minh, Nguyen Luc Trang Nghiem, Bien Hoa Trang Nghiem, Quang Dai Trang Nghiem, Phap Gioi Cao Thang VO NHIEM BAO VUONG Buddha (Prostrate) o

2. With heart and mind I worship:

Namo Hao Tuong Thu Thang Nhu Nhut Nguyet Quang Minh Diem, Bao Lien-Hoa, Quang Sac Than Kien Nhu Kim Cang, Ty Lo Gia Na Vo Chuong Ngai Nhan, Vien Man Thap Phuong, Phong Quang Pho Chieu, Nhut Thiet Phat Sat TUONG VUONG Buddha (Prostrate) o

3. With heart and mind I worship:

Namo Nhut Thiet Trang Nghiem VO CAU QUANG Buddha (prostrate) o

4. With heart and mind I worship:

Namo to the Southern World, BIEN TAI ANH LAC TU NIEM Buddha(Prostrate)o

5. With heart and mind I worship:

Namo to the Western World VO CAU NGUYET TRANG TUONG VUONG DANH XUNG Buddha (*Prostrate*) O

6. With heart and mind I worship:

Namo to the Northern World HOA TRANG NGHIEM TAC QUANG MINH Buddha (*Prostrate*) O

7. With heart and mind I worship:

Namo to the South Eastern World TAC DANG MINH Buddha (*Prostrate*) O

8. With heart and mind I worship:

Namo to the South Western World BAO THUONG TUONG DANH XUNG Buddha (*Prostrate*) O

9. With heart and mind I worship:

Namo North Western World VO UY QUAN Buddha (*bow*) O

10. With one heart and mind I worship:

Namo North Eastern World VO UY VO KHIEP MAO KHONG BAT THU DANH XUNG Buddha (*bow*) O

11. With one heart and mind I worship:

Namo Under World SU TU PHAN TAN CAN Buddha (*bow*) O

12. With one heart and mind I worship:

Namo Above World, KIM QUANG OAI DUC TUONG VUONG Buddha (*bow*) O

13. With one heart and mind I worship:

Namo Western Land of Ultimate Bliss, the rescuer and deliverer of all sentient beings, the Great Compassionate Amitabha Buddha (*Prostrate*) O

(Everyone Chants together):

The Buddha said to Maitreya Maha-Bodhisattva: If any good man or good woman violates these various types of sins: four grave offenses, five betrayals, ten evil karmas, degrading the Triple Jewels; the Bhiksu (*monk*) or Bhiksuni (*nun*) who violates the four or eight offenses, respectively, such individual will be burdened greatly with negative karmas. Supposedly by taking this planet Earth and grinding it into small particles, and each dust particle represents a lifetime of sins. By just praising and chanting the first Buddha's name (*Cao Thang Vo Nhiem Bao Vuong Buddha*) and prostrate once, then all the infinite particles of lifetimes of sins will be abolished. Thus, if one could read, chant, embrace this sutra day and night and also remember to recite it from memory, then that individual will accumulate unfathomable virtuous merits.

Within ten days of praising and prostrating to these twelve Buddha names are

capable of repenting for all the sins, requesting the Buddhas to remain in the world to turn the dharma-wheel (*i.e., dharma propagation*), rejoicing the virtuous merits of all sentient beings, taking all of one's cultivation merits and dedicating them toward enlightenment. By carrying out these practices, one will be able to abolish all sins, eliminate all karmic obstructions, able to completely adorn the Buddha Land, complete with the virtues of fearlessness, complete with magnificent characteristics, complete with the Bodhisattva's conducts, surrounded by relatives, completely full of infinite samadhis, completely full of adorning Buddha worlds as wished, as well as completely full of beautiful and wholesome fruition of the Ultimate Enlightenment worthy of adoring.

At that time, Buddha immediately spoke the following psalm:

For any good man,

Or any good woman

Who praises and prostrate to the names of the Buddhas above,

In lifetimes after lifetimes, [that individual]

Will be loved and respected.

Wherever the place of birth,

Will be born in the most superior position

With having great majestic aura,

Attaining the path of Enlightenment (*Prostrate*) O

(*After chanting, kneel down to repent the following:*)

Today, I . . . represent:

The four gratefuls, the three worlds, and

The dharma realm of sentient beings,

Whole heartedly I sincerely repent:

1. Giving my life to the ten directions of Buddhas, Honorable Dharma, Virtuous and Saintly Sangha,

Three saints of Pureland

Eight orders of deities, the Virtuous and the Saints,

For all to see and know of me.

From the past to the present life,

I have created many evil karmas,

Wishing to reveal my true self,

To repent with my utmost sincerity (*bow*) O

Praying for the power of protection and guidance,

For all to achieve tranquility,

From the great vow I made today,

I and everyone will attain purity (*bow*) O

2. I....with heart and mind sincerely request:

The ten directions of Buddhas and Saints,

**Currently attaining the enlightenment fruit,
I plead all to turn the dharma wheel
To bring peace and happiness to all sentient beings.
To the Ten Directions of Buddhas and Saints,
Those about to enter into Nirvana,
I now prostrate to the ground,
Pleading for all to remain in the world (bow) o**

Iwith heart and mind rejoicing:

- 3. The Buddhas throughout the three periods,
All the Bodhisattvas and Sravakas,
Those cultivating the Three Vehicles,
Including the unenlightened mortals
With whatever wholesome merits:
Giving, Precept, Patience, Diligent,
Meditative, and Pure Wisdom,
I now wish to rejoice them all (bow) o**

Iwith heart and mind sincerely vowing:

- 4. Vowing together with all sentient beings,
For everyone to develop the Enlightened Mind,
To abandon various afflictions, (to let go of all the pains)
Completely attaining the ultimate wisdom,
I also wish for my/our cultivation of
The Twelve Buddhas' Names Repentance,
That all of my karmic obstructions,
Shall all be eliminated (bow) O**

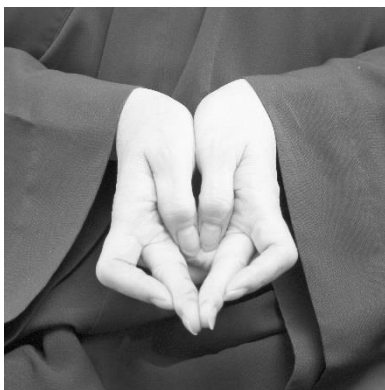
Iwith heart and mind sincerely dedicating:

- 5. I ask to bring forth my cultivated virtues,
And the merits from chanting the mantras and Buddha
Dedicated to all sentient beings,
To the four gratefuls and the three worlds,
For all to be far from various sufferings,
To have mind and body of perpetual tranquility,
To gain rebirth to Pureland,
For all to cultivate the Bodhisattva's conducts,
And achieve the Ultimate Enlightenment (bow) O**

DHARANI RECITATION

(Sit with legs crossed)

The Sin Elimination Mantra :



UM! Sarva panbata, vis'phota, nahànã vajraya svaha.

UM! Arolik svaha.

UM! Pramani danin svaha.

UM! Kittabhàva s'teri deri hùm, kittare kid svaha.

UM! S'riyayà, a'riaraya, mahà vati trayà svaha (21x or more)

(To quickly eliminate sins, chant this mantra 108 times daily)



Self-Protection Dharanis

- **Um Bhrüm Hùm** (5-15 minutes to one hour)
- **Um Ma Ni Pad Mi Hùm** (5-15 minutes)

BUDDHA RECITATION

(Kneel down and palms together)

Today, because of the four gratefuls, and those dwelling in the Three Worlds, and to all sentient beings throughout the Ten Directions, I vow to cultivate and to attain the BUDDHA'S ANUTTARA-SAMYAK-SAMBODHI, with a single-heart and mind

chanting AMITABHA BUDDHA, wishing to gain rebirth to Pureland.

I pray the AMITABHA BUDDHA to compassionately rescue and deliver me to your Western Pureland. *(bow)* O

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PRAISING AMITABHA BUDDHA

Amitabha Buddha's body glowing bright gold,
Having form of splendid and brilliant aura,
Like five Sumeru Mountains swaying in the Ivory white brow,
With emerald eyes as large as four great oceans,
Infinite Buddhas and countless Bodhisattvas are present,
Shining in his brilliance,
With forty-eight great vows to rescue sentient beings,
And nine levels of golden lotuses to gain enlightenment.

NAMO TO THE WESTERN LAND OF PURELAND, TO THE RESCUER AND DELIVERER OF ALL SENTIENT BEINGS, TO THE GREATLY COMPASSIONATE AMITABHA BUDDHA. (3x)

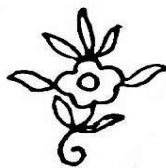
Namo AMITABHA BUDDHA (*A Di Đà Phật*) (108x or more)

Namo AVALOKITESVARA MAHA-BODHI SATTVA (*Đại Bi Quán Thế Âm Bồ Tát*)
(108x or more)

Namo MAHASTHAMAPRAPTA MAHA-BODHISATTVA (*Đại Thế Chí Bồ Tát*)

Namo KSITIGARBHA MAHA-BODHI SATTVA (*Địa Tạng Vương Bồ Tát*) (108x)

Namo TO AN OCEAN OF PEACEFUL BODDHISATTVAS (*Thanh Tịnh Đại Hải Chúng Bồ Tát*) (10x) o



THE MAHA-PRAJNA PARAMITA SUTRA

When AVALOKITESHVARA MAHA BODHISATTVA was practicing the profound *Prajna Paramita* mantra, He illuminated the five Skandhas, and upon seeing that they were all empty, he was able to transcend beyond all sufferings and difficulties.

SARIPUTRA, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, thought, intention, and consciousness.

SARIPUTRA, all dharma are empty of characteristics. They are neither produced nor destroyed; neither contaminated nor purified; and neither increased nor diminished. Therefore, in emptiness there is no form, sensation, perception, intention, or consciousness; no eyes, ears, nose, tongue, body, nor mind; no sights, sounds, smells, tastes, touch, nor dharmas; no visual field, up to no mind nor consciousness; no delusions nor ending of delusions, up to and including no old age and no death. There is no suffering, no accumulation, no extinction, no path, and no understanding nor attaining.

The reason that nothing can be attained is because the Bodhisattva's mind is unimpeded by relying on the *Prajna Paramita*. If there is no impediment, there is no reason to be afraid. He is able to separate himself, forever leaving the chaotic, distorted, and delusional dream state far behind to achieve the Maha-Nirvana State. All the Buddhas across the three periods attain the Ultimate Enlightenment of Buddhahood by vigorously applying and relying on the *Prajna Paramita*.

Therefore knowing that the *Prajna Paramita* is a greatly powerful mantra, a greatly bright mantra, a supreme mantra, and an unequaled mantra. It can eliminate and end all sufferings; it is genuine and not false.

This is why the *Prajna Paramita* mantra was spoken. Recite it this way:

GATE, GATE, PAPRAGATE PARASAMGATE, BODHI SVAHA! MAHA
PRAJNA PARAMITA. (Repeat 3x)

DETERMINED TO GAIN REBIRTH MANTRA

Namo Amitabhaya,
Tadyathataya, Tadyatha.
Amirithobhave,
Amirita sambhave,
Amirita vikrante,
Amirita vikranta,
Gamini gagana,
Kirtti kare Svaha. (Repeat 3x)

PRAYER

I pray to the ten directions of Buddhas, the Maha-Bodhisattvas, the Eight Orders of Heavenly Deities, and the Dharma Guardians to compassionately support and protect me, [say your name, dharma name, age]. Please help me to eliminate all my karmic sins, to increase my virtuous merits, to decrease my sickness and karmic ailments, to achieve all that I wished, to make progress toward enlightenment, to have the proper mind when nearing death, and to gain rebirth to Pureland.

I would like to dedicate my merits to all of my past and present people or beings that I have wronged. From many live times that I have deliberately or accidentally killed, tortured, caused harm, robbed, causing those to die with pain and resentment. I pray that all could be healed from all pain and resentments, be reborn into Pureland, and may your body and mind be tranquil and at peace. Please forgive me from my/our misguided evil actions. I vow to help reprint and propagate the Buddhist Dharma, repent daily, change from my/our evil ways, do all good deeds, volunteer in charity work, worship and give offerings to Buddha. Using all those accumulated virtuous merits, I dedicated all merits to those I have wronged, and pray for all to be freed from pain and suffering, and to be reborn into Pureland.

Please forgive me from my sins!

Please forgive me from my sins!

I would like to also dedicate all of my virtuous merits to all sentient beings from all realms to steadfastly attain Buddhahood. (Prostrate) O

REPENTING TO THE TEN DIRECTIONS

**Ten Directions of Buddhas across three periods (past, present, and future),
The AMITABHA BUDDHA is supreme,
Having nine lotus levels to rescue sentient beings,
His virtuous majesty is unfathomable,
Today I wish to take the great refuge,
Repenting for all my karmic sins,
Whatever wholesome deeds I may have created,
I wish to transfer and dedicate them all,
Vowing for me and everyone to chant Buddha's name,
To gain rebirth to Pureland,
Seeing Buddha, I realized the Dharma Nature.
Develop the Great Bodhi Mind,
Eliminate endless sufferings,
Cultivate all the infinite Dharma methods,
I vow to rescue all sentient beings,**

**For all to attain Buddhahood.
If space has an end,
Then my vow will have an end.
But because space has no end,
My vow also has no end.
Wishing for all,
To attain the Ultimate Enlightenment (*bow*) O**

VOWS and DEDICATIONS

**Repentance is a wholesome conduct,
All merits gained are reserved for sentient beings.
Wishing for every soul,
Soon be reborn into Pureland to listen to the enchanting dharma,
Wishing to eliminate the three afflicted obstructions,
Praying for proper wisdom to destroy all ignorance.
Vowing to eliminate all evil karmas,
To diligently act on the wholesome conducts of a Bodhisattva,
Vowing to gain rebirth to Pureland,
The Nine levels of Lotus will be my home,
As the lotus blossoms, seeing Buddha appear,
Attain the Non-retrogression State, having virtuous beings as my friends,
Wishing to use the virtues and merits obtained today,
Dedicating them to everyone near and far,
Children, parents, and grandparents,
For all sentient beings to be awakened and attain the Dharma Body.**

TAKING THREE REFUGES

**I take refuge in the Buddha,
Wishing for all sentient beings,
To have a complete understanding of the Way,
Bringing forth the state of Ultimate Enlightenment. (*Prostrate*) O**

**I take refuge in the Dharma
Wishing for all sentient beings,
To penetrate deeply into the Buddhist scriptures,
Obtaining wisdom as great as the ocean. (*Prostrate*) O**

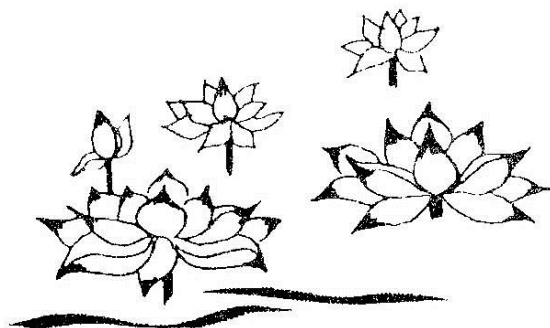
I take refuge in the Sangha,

**Wishing for all sentient beings,
To attain complete spiritual powers and virtues,
Without any force impeding this progress. (*Prostrate*) O**

(Chant the following:)

**It is now the end of the ceremony. I wish for all the Buddhas, Bodhisattvas, and
the Dharma Guardians to witness and approve of me.**

I now wish to retreat from my practice. (*bow 3 times*) OO



Glossary _____

Avalokitesvara Maha-Bodhisattva: (aka Kwan Yin Bodhisattva; Viet: Quán Thế Âm Bồ Tát) He is one of the “**Three Great Saints of Pureland Buddhism.**” He stands to the Amitabha Buddha’s left side, representing love and compassion.

Dharma Body: The body of an enlightened being. It is beyond time and space having no birth, death, sufferings, etc.

Dharma Doors: are the various theories and practices the Buddha taught to his disciples, such as Zen, Pureland, etc.

Dharma Nature: The dharma nature is the inherent nature that every sentient being has the potential to attain the Ultimate Enlightenment of Buddhahood.

Dharanis (Mantras): They are hidden with infinite meanings taught by the Buddha or a Maha-Bodhisattva; therefore, they cannot be translated. More specifically, the “**Great Compassion Mantra**” is one of the most popular mantras in Buddhism. It is chanted in most Buddhist services regardless of whichever Dharma Door (temple) Buddhists followed. Over the centuries, many miraculous stories have arisen from those who diligently chant this mantra including people who are able to cure themselves and others of terminal illnesses where all conventional medicines have given up on them. The recoveries are always miraculous and defying human and scientific understanding.

Eight-Orders of Heavenly Deities: These consist of eight orders of non-human sentient beings who appeared in the human realm to serve and listen to the Buddha teach Mahayana Dharma. The overall order has two divisions; human division and non-human division. The human division has four orders: Bhiksu (monk), Bhiksuni (nun), Upasaka (lay man Buddhist), Upasika (lay woman Buddhist). The non-human (i.e., *Heavenly Deities*) division has eight orders:

1. **Heavenly Beings (*Dêvas*):** These encompass all Heavenly Kings, Heavenly Prince, Heavenly Princesses in various Heavenly Realms of Desire, Form, and Formlessness.
2. **Dragons (*Nagas*):** the Dragon Kings and dragon subjects.
3. **Yaksas:** belong to a species of “**speed demons**” who often inflict harm on people. However, those who have taken refuge with the Triple Jewels often respect and admire those who follow the cultivated path and will often watch over Buddhist cultivators. Therefore, they are included in one of the eight non-human orders who serve to protect the Buddha Dharma. There are three types of yaksas: those who dwell on the ground, in space, or in Heaven. In Heaven, these demons serve as guards to the “**Heavenly Gates.**”
4. **Gandharas (*Fragrance-Deities*):** These deities serve as musical entertainers for the Heavenly Beings. They do not eat meat or consume alcohol but are extremely fond of

fragrances. They only need to smell fragrances to be full and their bodies seep out fragrance odors (hence their name: *Fragrance Deity*). They often appeared before Buddha every time He elucidated and spoke Mahayana teachings. For instance, when the Buddha spoke the Dharma Flower Sutra (*Lotus Sutra*), four Gandharva Kings appeared with hundreds and thousands of their subjects to listen to, including King Manodjna, King Manodjnasvara, King Madhura, and King Madhurasvara.

5. **Âsuras** (“War Gods,” “Titans,” or “Deities”): These are sentient beings who have supernatural powers and have their own kingdoms. They are physically grotesque (specifically the males) comparing to other Heavenly Beings. **Âsuras** are sometimes called “**Deities**,” one of the six realms of sentient beings. There are four types of **Âsuras**:

1. Heavenly Asura dwell in the “Treasure Palace” (*belong to an Âsura King located near Mt. Sumeru of the Heavenly realm*).

2. Human Asura: People who are very competitive, vindictive, full of rage, constantly fighting and forming grudges, etc.

3. Demonic Asura dwell along the ocean coastlines, deep forests, caves, etc.

4. Animal Âsura dwell in the abyss of the ocean; their kingdoms are shielded from water--they are waterproof. Those who are fond of the cultivated path, doing good and charitable deeds, etc., but are still filled with anger and a highly competitive nature will often be reborn to the **Âsura** realm. In the realm of the **Heavenly Âsura**, the men are extremely ugly but the women are extremely beautiful. If the **Âsuras** are mindful and continue to cultivate (i.e., **Good Asura**), they can ascend to be born as noblemen, or to the Heavenly realms to reap the Heavenly blessings. However, if ignorant and destructive (i.e., **Wicked Asura**), they will be condemned to the lower realms of animals, hungry-ghost, and hell. When **Buddha** spoke the *Dharma Flower Sutra (Lotus Sutra)*, four **Âsura Kings** appeared with hundreds and thousands of their subjects to listen including **King Bali**, **King Suraskandha**, **King Vêmatchitra**, and **King Râhu**.

6. **Garudas** (*Golden Wing Deity-Bird*): These Golden Wing Birds have vast wingspans upward to a million miles, capable of flying from one Mt. Sumeru (center of a world system, i.e., solar system) to another with one stroke. They cannot be seen by humans because they dwell in the Heavenly realms. Those **Garudas** who do not follow Buddhism prey on **Nagas** (dragons) for their primary (dietary) subsistence. When Buddha spoke the *Dharma Flower Sutra (Lotus Sutra)*, four Garudas Kings appeared with hundreds and thousands of their subjects to listen including **King Mahâtêdjas**, **King Mahâkâya**, **King Mahâpurna**, and **King Mâhadhirprâpta**.

7. **Kinnaras** (half-man-half-god deities): A type of sentient beings who are extremely talented in playing musical instruments, often creating symphonies about the dharma, enlightened theories, etc. They often appeared to hear Buddha teach Mahayana theories. For example, when Buddha spoke the Dharma Flower Sutra (*Lotus Sutra*), four Kinnaras Kings appeared with hundreds and thousands of their subjects to listen including King Dharmadhara, King Sudharma, King Mahâdharmâ, and King Drûma.

8. Mahôragas (Great Serpent Deities): They are serpent deities with supernatural powers. Those who have taken refuge with the Triple Jewels often appeared when Buddha taught the Mahayana Dharma.

Enlightened or unenlightened are both emptiness: This line expresses the unimaginably deep philosophical teachings of Mahayana Buddhism that all dharma (physical or metaphysical) are inherently empty like space—without meanings, but because of ignorance and delusions, sentient beings discriminate and give things meanings. Thus, in theory, there is nothing called “enlightened” or “unenlightened.” If anyone can penetrate this theory properly, that person will establish an extraordinary connection with the Buddha.

Five Skandhas: They are the five elements (form, sensation, perception, intention, and consciousness) which block sentient beings' Buddha Nature similar to dark clouds blocking the sun. The sun symbolizes Buddha Nature. If these clouds continue to persist, the being will continue to revolve in the six realms of existence. The only way to destroy these blockages is to listen to and practice the Buddha dharma.

Five Ultimate Betrayals (Five Cardinal Sins): 1. Murder father, 2. Murder mother, 3. Murder an Arhat (an Enlightened Being), 4. Destroy the harmony of Sangha (community of ordained Buddhist) 5. Stabbing, causing Buddha to bleed (i.e., breaking Buddha's statues or degrading the Buddha-Dharma). In Buddhism, these are the ultimate sins (i.e., cardinal sins) a human being can commit and will endure endless suffering at the deepest level in **Avichi** hell (“**Avichi**” translated from Sanskrit means “**Hell of uninterrupted tortures.**” This hell is reserved for the most extreme sins known as the “**Five Ultimate Betrayals**”). These greatest sins are the ultimate betrayals and cannot be forgiven because the Triple Jewels are sacred places for all sentient beings to rely on. Thus, if an individual degrades the Triple Jewels, then there is no Buddha, Bodhisattva, Pratyeka-Buddha, or Sravaka and there is no One or any Dharma to teach and depend on to cultivate. Moreover, there is not any place or direction to take “**Refuge**” when life ends! Meaning, those guilty of “**Degrading the Triple Jewels**” cannot be saved or cured!

Four Beings: Sentient beings can be classified according to how they are born:

1. **Viviparous:** born through the womb/placenta
2. **Oviparous:** born from eggs
3. **Condition-born:** born in damp conditions (i.e., water, etc.)
4. **Metamorphosis:** born through a complete transformation of appearance

Four Beings: The Buddha, Dharma Teacher, Parents, and Sentient Beings.

Four Grave Offenses: Sexual-Misconduct, Kill, Steal, and Lie.

Forty-Eight Great Vows were made by the **Amitabha Buddha** to rescue and help all sentient beings. If one were to recite the Buddha name more than ten thousand times,

recite only “**AMITABHA BUDDHA**” and exclude “**Namo**” to make it easier to focus one’s mind and save one’s energy; the greater the number of recitations the better.

Great Bodhi Mind: The unwavering mind determined to attain the Ultimate Enlightenment of Buddhahood. The Buddha taught every sentient being (defined as anything that has feelings and consciousness, thus this includes animals, deities, ghosts, etc.) has a **Buddha Nature**; thus anyone can become a Buddha. It is essential for a Pureland Cultivator to develop the Bodhi Mind, otherwise it is impossible to gain rebirth to **Amitabha Buddha’s Pureland**.

Heaven Jeweled Net: a net made of tens and thousands of *Mani* (Heavenly) Jewels. This net symbolizes the fact that even though there are infinite Buddhahoods (i.e., galaxies), they are all connected and reflect brilliantly, similar to the jewels net (in Heaven) shining in harmony.

Karmic Obstruction: Hinderance or negative habitual behaviors caused by past karma, preventing one from cultivating and moving toward enlightenment.

Karmic Practices: Actions that produce good or bad karma.

Karmic Sin: Sinful actions creating negative or bad karma

Kowtow: The act of deep respect shown by kneeling and bowing so low as to have one’s head touching the ground. In Buddhism and East Asian culture, the kowtow is widely used to show the highest sign of reverence towards elders, superiors, and religious worship. [Note: (*bow*) is used within this text in short of kowtow, but ensure that the proper kowtow gesture is used.]

Ksitigarbha Maha-Bodhisattva: (Viet: **Địa Tạng Vương Bồ Tát**) His name means “*Ground Store*.” He vowed not to become a Buddha until all sentient beings are rescued from hell--similar to saying space has an end (space has no end). He is well-known in the ten directions of Buddhahoods as the “**King of Maha-Bodhisattvas**” because his vow is unequaled among all vows of past, present, and future.

Mahasthamaprapta Maha-Bodhisattva: (Viet: **Đại Thế Chí Bồ Tát**) He is one of the “**Three Great Saints of Pureland Buddhism**,” who stands to the Amitabha Buddha’s right side, representing great strength and power.

Maitreya Buddha: (Viet: **Di Lặc Tôn Phật** or **Di Lặc Bồ Tát**) He is a Maha-Bodhisattva, who will be the next Buddha to appear on Earth (approximately 8.5 million years from now).

Manjusri Maha-Bodhisattva: (Viet: **Văn Thù Sư Lợi Bồ Tát**) He represents **great wisdom** (*maha-prajna*). He and **Samantabhadra Maha-Bodhisattva** were always present to listen to the Buddha’s teachings. Sakyamuni Buddha often referred to him as “**Kumara**” or “**Son of the Dharma King**.”

Mount Gradhakuta: A mountain in the city of Rajagriha of ancient India. The Buddha often sat on a throne at the mountain's peak to teach the Dharma to hundreds and thousands of enlightened, heavenly and human beings. With a “**third eye**” (heavenly eye), one would be able to see the mountain peak in the form of a lotus flower.

Namo (or Namah) is a Sanskrit word that means “**utmost respect and admiration.**” It is used before announcing the names of **Buddha** and **Bodhisattvas** (e.g., Namó Amitabha Buddha).

Nine Levels of Lotus: In the Western Pureland, there are nine levels (High, Intermediate, and Low; each level has three sublevels of high, intermediate, and low) to which sentient beings can gain rebirth; being born in which level depends on the individual's cultivated power. For instance, in order to be born in the Highest of Highest level, one must be an ordained Buddhist, practice and understand **Mahayana teachings**, propagate Pureland Buddhism, etc. At the other extreme, one can create a lifetime of transgressions, but if that individual remembers to recite the Amitabha Buddha's name when death arrives, that person will still be able to gain rebirth, though at the lowest of lowest levels.

Nine Realms of Sentient Beings: Include “**Three Saints**” and “**Six Mortals**”:

- a. **Three Saints Realms** consist of Enlightened Saints who have attained liberation and transcendence from the cycle of rebirth: Sravaka, Pratyeka-Buddha, and Bodhisattva.
- b. **Six Mortal Realms** consist of unenlightened mortals who are still trapped in the cycle of rebirth/reincarnation: 1) Heavenly beings, 2) Asura (titans, deities, etc.), 3) Human, 4) Animal, 5) Hungry-Ghost, and 6) Hell dwellers.

In the Sutra, Buddha referred to these “**six realms**” (mortals) and “**three realms**” (Saints) as the “**Nine Realms of Sentient Beings.**”

Ocean Assembly: Refers to the innumerable Bodhisattvas residing in the Ultimate Bliss World of the Amitabha Buddha cultivating to attain the Ultimate Enlightenment of Buddhahood.

Prajna Paramita: *Prajna* means “great wisdom” and *Paramita* means “crossing over.” Practicing for *Prajna* is one of the six ways of a Maha-Bodhisattva, which also includes **Giving, Precept, Tolerance, Vigor, Meditation (Samadhi), and Wisdom**--wisdom is the foremost among them.

Samantabhadra Maha-Bodhisattva: (Viet: **Phổ Hiền Bồ Tát**) His name means “ubiquitous kindness” and is known throughout the infinite universe for carrying out **extraordinary conducts**. One of his ten great vows was to appear before all the Buddhas in the infinite universe to make offerings, praises, and kowtows to them. He always ended his vow with, “If space has an end, then my vow will have an end, but because space has no end, my vows will not have an end either.”

Skillful Means: (Sanskrit: *Upāya-kaushalya*) meaning “skill in means.” The Buddha taught in different ways depending on the capabilities of learners and conditions of the times.

Upaya simply refers to any activity that helps others realize enlightenment. Hence, there are many variations in doctrines among the numerous sutras and schools to give everyone a path to learn Buddha's teachings and attain enlightenment.

Sravaka Enlightenment: “**Sravaka**” means “Sound-Hearers.” These are enlightened beings who attain enlightenment from hearing the proper truths taught by Buddha or other greatly enlightened saints. In all, there are four levels of Hinayana Enlightenment, which includes: **Srotapanna** “Stream-Entrant”; **Sakadagami** “Once Return;” **Anagami** “No Return;” **Arhat** “No Birth.”

[Note: Only those who attain Arhat Enlightenment are truly free from the cycle of rebirths. However, once a being reaches **Srotapanna Enlightenment**, that person has achieved the non-retrogression state toward **Arhathood**.]

Sumeru Mountain: It is a mountain formed from gold, silver, gems, and crystal that is 84,000 yojanas (505,000 miles) high. This mountain is occupied by several levels of Heaven of Desires including the **Trayastrimsa Heaven** and the “**Heaven of the Four Kings**.” Living at its summit is King **Cakra Indra Deva**. Humans cannot see or get to this mountain.

Supreme: He is supreme in having the “**Forty-eight Great Vows**” to bring sentient beings to enlightenment.

Ten Evil Karmas:

- **Three Mind Karmas** (*Moras Karmas*): **Greed** (*libho*), **Hatred** (*dosa*), and **Ignorance** (*moha*).
- **Three Body Karmas** (*kaya-karmas*): **Killing**, **Stealing**, and **Sexual-misconduct**, and
- **Four Speech Karmas** (*vac-karmas*): **Lying**, **Insulting** (verbally abusive), **Manipulating** (gossiping) and **Speaking with a double-tongue** (causing rivalry against one another).

Three Afflicted Obstructions: Greed, Hatred, and Ignorance.

Three Periods: Referring to the past, present, and future.

Three Vehicles: **Sravaka-Yana** (*Hinayana* or “*Lesser Vehicle*”), **Prateyka-Buddha-Yana** (*Madhyamayana* or “*Intermediate Vehicle*”), and **Bodhisattva-Yana** (*Mahayana* or “*Greater Vehicle*”) These are the three vehicles of enlightenment and liberation from the cycle of rebirths. In addition, there are three other vehicles of the unenlightened realm (i.e., not free from the cycle of rebirths) including: **Human Vehicle**, **Heaven Vehicle**, and **Brahma Vehicle**.

Three Worlds: Desire, Form, and Formlessness; sometimes referred to as the “**Three Heavens**.”

Triple Jewels: (aka Triple Gems or “Three Refuges”) Buddha, Dharma, and Sangha (community of ordained Buddhist monks).

Upasaka: Male lay Buddhist.

Upasika: Female lay Buddhist.

White Brow: is one of the thirty-two outstanding traits of a **Buddha**. It is octagon-shaped white hair that, when straightened, extends to the Buddha's feet, but it usually coils up, fitting in an octagon frame, located at the center of the **Buddha's** forehead, between his eyes. *(The Hindus saw this wonderful trait and copied it by marking a red circle in between their eyes, marking the beginning of this practice that can still be observed in India today).*