

**Commentary on
the Ten Bodhisattva Stages**

Volume Five

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Chapter Nine: Easy Practice

1 Question: The prerequisites for a bodhisattva's entry into the stage of nonretrogression have been explained in the preceding chapter. In order to attain the stage of nonretrogression, however, one is required to perform many difficult practices over a long period of time. Even then the bodhisattva may fall into the state of sravaka or that of pratyekabuddha. If so, it would be a great loss, as I explain in *Aid to Enlightenment*:

“If one falls into the state of sravaka or pratyekabuddha,
It should be called the death of a bodhisattva, for one loses all benefits.
Even if one were to fall into hell, no such fear would arise,
But falling into the state of these two vehicles should be greatly feared.
Even if one were to fall into hell, one would eventually be able to attain Buddhahood.
But if a bodhisattva falls into the state of these two vehicles, his path to Buddhahood will
ultimately be blocked.

The Buddha himself expounds in a sutra that
A person greedily clinging to life will greatly fear being decapitated.
Likewise with the bodhisattva.
With regard to the state of sravaka or pratyekabuddha, the bodhisattva should have great
fear.”

Therefore, if there is a path of easy practice in the teachings of the Buddhas through which one can quickly attain the stage of nonretrogression, please explain it to us.

2 Answer: Those are the words of a weak and inferior person who lacks great aspiration, and not those of a man with a strong and indomitable will. The reason is that if you make an aspiration for supreme perfect enlightenment and yet cannot reach the stage of nonretrogression, you should stake your life unstintingly on the Way, and exert yourself urgently day and night as if your head were on fire, as I state in *Aid to Enlightenment*.

A bodhisattva who has yet to reach the stage of nonretrogression
Should always exert himself urgently as if his head were on fire,
And strive diligently on the Way as if bearing a heavy burden on his shoulders.
In seeking enlightenment, the bodhisattva should always strive diligently on the Way,
And never give rise to an indolent mind.
Even one who seeks the enlightenment of the sravaka or pratyekabuddha,
Though acting only for one's own benefit, should always strive diligently on the Way.

How much more so in the case of a bodhisattva who seeks to carry himself and others to the shore of enlightenment!

One should, thus, strive a hundred thousand million times more diligently than a practitioner of the two vehicles.

For the Mahayana practitioners, the Buddha said as follows, “To make an aspiration for the enlightenment of Buddha is harder than lifting the triple-thousand great thousand worlds”. The stage of nonretrogression is extremely difficult to attain and it would take a long time to achieve. If you insist on knowing about a path of easy practice to quickly attain the stage of nonretrogression, your request is that of a weak and inferior person, and not that of a great man with a strong will. However, if you insist on asking about such a means, I will present it to you.

3 In the Buddha’s teaching there are countless gates. Just as journeying overland is full of hardship, while sailing on board a boat is pleasant, there are difficult and easy among the paths of this world. So it is with the paths of bodhisattvas. Some engage in rigorous practice and endeavor, while others quickly reach the stage of nonretrogression through the easy practice of entrusting as the means for attaining it.

4 Here I present the following verses:

The Buddha of Auspicious Virtue of the east,
 the Buddha of Sandalwood Virtue of the south,
 The Buddha of Infinite Brightness of the west,
 the Buddha of Ensign Virtue of the north,
 The Buddha of Sorrowless Virtue of the southeast,
 the Buddha of Jewel Giver of the southwest,
 The Buddha of Flower Virtue of the northwest,
 the Buddha of Practice of the Three Vehicles of the northeast,
 The Buddha of Bright Virtue of the nadir, and
 the Buddha of Extensive Virtues of the zenith:
 Such World-honored Ones are now present in the ten quarters.
 If one desires to attain the stage of nonretrogression quickly,
 One should, with a heart of reverence,
 Call their names, holding steadfast to them.

5 If bodhisattvas wish to attain the stage of nonretrogression while in their present existence and realize the supreme, perfect enlightenment, they should think on the Buddhas in the ten quarters and call their names. It is as expounded in the ‘Chapter on Nonretrogression’ of the *Sutra on the Questions of the Lad Ratnacandra*:

“The Buddha said to Ratnacandra, ‘In the eastern quarter, after passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, there is a world called Sorrowless. Its ground is flat and made of the seven kinds of jewels. It is partitioned with purple-gold cords, and adorned with rows of jeweled trees. There is no hell nor are there realms of animals, hungry ghosts, or asuras, nor are there any other places of affliction. The world is pure and undefiled, having no

sand, pebbles, or rubble; nor are there mountains, hills, deep caves, or gorges. Flowers rain constantly from the sky, spreading all over the ground.

“At the present time there lives a Buddha called Auspicious Virtue, the Tathagata, Arhat, Perfectly Enlightened One, One Possessed of Perfect Knowledge and Practice, Well-gone, One Having Good Knowledge of the World, Unsurpassed One, Tamer of People, Teacher of Devas and Humans, Buddha, and World-honored One. A host of great bodhisattvas surround and worship him. His physical features are glorious like a great blazing mountain of gold, or like a great mass of precious treasures. For all the assembly he is extensively expounding the right Dharma.

“Since he is well-versed, his words are meaningful from beginning to end, and not intermingled with any teachings other than the Mahayana. His expositions are complete, pure, and real, lacking nothing. What is meant by “lacking nothing”? His expositions are not lacking such notions as the four elements of earth, water, fire, and wind, or the three worlds of desire, form, and formlessness, or the five aggregates of form, perception, conception, volition, and consciousness.

“O Ratnacandra, sixty kotis of kalpas have passed since this Buddha attained enlightenment. In view of the fact that there is no distinction of day and night in his Buddha-land, because of this, his life is here being measured only in terms of the days, months, and years as calculated in this world of Jambudvīpa. The light of this Buddha always illumines the whole world. Through a single preaching, he enables immeasurable, unlimited, and uncountable kotis of people to attain insight into the nonorigination of all existence. In addition, he leads twice as many people to attain the first, second, and third dharma-insights.

“O Ratnacandra, through the power of the original vow of the Buddha, sentient beings in other worlds who accumulated various roots of good under the past Buddhas will attain insight into the nonorigination of all existence when they are touched by the light of this Buddha.

“O Ratnacandra, if good people, whether men or women, hear the name of this Buddha, and believe and accept it, they will not retrogress from their attainment of the highest, perfect enlightenment’.”

The above statement also applies to the nine other Buddhas. Now I will explain the names of those Buddhas and their lands. The name ‘Auspicious Virtue’ represents the genuine virtue of this Buddha and the sole existence of peace and happiness in his land. These are unlike the good and virtue of devas or dragon-gods that at times bewilder and confuse sentient beings.

There is in the south, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Joy. The Buddha is called Sandalwood Virtue and is expounding the Dharma at this moment. The name of this Buddha is refreshing like the perfume of sandalwood for it reaches far afield, spreading its fragrance everywhere. It removes the burning fever of the three poisons of sentient beings, enabling them to obtain the cool of serenity.

There is in the west, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Goodness. The Buddha is called Infinite Brightness and is expounding the Dharma at this moment. The light from this Buddha’s body and his wisdom emanate far into the infinite distance.

There is in the north, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Immovable. The Buddha is called Ensign Virtue and is

expounding the Dharma at this moment. The merit and virtue of this Buddha are lofty and outstanding like a banner.

There is in the southeast, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Moonlight. The Buddha is called Sorrowless Virtue and is expounding the Dharma at this moment. The divine virtue of this Buddha eradicates the sorrow and grief of all humans and devas.

There is in the southwest, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Assembled Phases. The Buddha is called Jewel Giver and is expounding the Dharma at this moment. This Buddha constantly endows all sentient beings with the undefiled treasures of the five faculties, the five powers, the seven factors for awakening, and the eightfold path.

There is in the northwest, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Assembled Tones. The Buddha is called Flower Virtue and is expounding the Dharma at this moment. His physical appearance is like a wonderful flower, and his virtue is unlimited.

There is in the northeast, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Peace and Tranquility. The Buddha is called Practice of the Three Vehicles and is expounding the Dharma at this moment, and is always setting forth the practices for sravakas, pratyekabuddhas, and bodhisattvas. Someone said that the Buddha is called Practice of the Three Vehicles because he encourages the upper, middle, and lower grades of practitioners to diligently pursue the Way.

There is in the nadir, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Vastness. The Buddha is called Bright Virtue and is expounding the Dharma at this moment. "Bright" refers to the Buddha's physical brilliance, his brilliant wisdom, and the radiant light of the jeweled trees of his land. These three kinds of brilliance constantly illuminate this world.

There is in the zenith, passing through Buddha-lands as innumerable and uncountable as the sands of the Ganges, a Buddha-world named Assembled Moons. The Buddha is called Extensive Virtues and is expounding the Dharma at this moment. He is called "Extensive Virtues" because of the unlimited merit and virtue of his disciples.

These are the Buddhas of the ten quarters, starting from Auspicious Virtue and ending with Extensive Virtues. If one calls the names of these Buddhas single-heartedly, one will not retrogress from attaining the highest, perfect enlightenment.

6 Thus I present the following verses:

If there are those who can hear the exposition of the names of these Buddhas,
 Then they will acquire innumerable merits as the Buddha explained to Ratnacandra.
 I worship these Buddhas who are at present dwelling in the ten quarters.
 Those who call their names will attain the stage of nonretrogression.
 There is in the east a world named Free of Sorrow, and the Buddha there is called Auspicious
 Virtue,

Whose physical features are glorious like the Gold Mountain, and whose name can be heard boundlessly.

If there are any who hear his name, they will then attain the stage of nonretrogression.

So I worship him by placing my hands together with a wish that all my sorrows and afflictions be eradicated.

There is in the south a world named Joy, and the Buddha there is called Sandalwood Virtue, Whose countenance is serene like the full moon, and whose radiance is immeasurable.

He eliminates the fever and agony of sentient beings caused by the three poisons.

Those who hear his name will attain the stage of nonretrogression, and so I bow my head and worship him.

There is in the west a world named Good, and the Buddha there is called Immeasurable Brightness,

Whose bodily radiance and wisdom are luminous, shining everywhere without limit.

Those who hear his name will then attain the stage of nonretrogression.

Thus I bow my head and worship him with a wish that the cycle of birth-and-death be severed forever.

There is in the north a world named Immovable, and the Buddha there is called Ensign Virtue, Whose body is possessed of various excellent marks which serve as his adornments.

He crushes the treacherous hordes of maras, thus benefiting all humans and devas.

Those who hear his name will attain the stage of nonretrogression, and so I bow my head and worship him.

There is in the southeast a world named Moonlight, and the Buddha there is called Free of Sorrow.

His light is likened to that of the sun or the moon, and when one encounters it, one's evil passions are extinguished.

He always expounds the Dharma to people, removing both their physical and mental sufferings.

All the Buddhas in the ten quarters praise him, and so I bow my head and worship him.

There is in the southwest a world named Assembled Phases, and the Buddha there is called Jewel Giver.

He constantly endows all people equally with numerous treasures of the Dharma.

In reverence, all devas bow their heads to him, their jeweled crowns touching his feet.

So I worship the Jewel Giver Buddha, prostrating my whole body.

There is in the northwest a world named Assembled Tones, and the Buddha there is called Flower Virtue.

In his world there are various kinds of jeweled trees which produce exquisite sounds of the Dharma.

He always adorns sentient beings with the flowers of the seven factors for awakening.

The white tuft of hair on his brow is like the moon, and so I bow my head and worship him.

There is in the northeast a world named Peace and Tranquility that is made up of all kinds of treasures.

The Buddha there is called Practice of the Three Vehicles, whose body is decorated with innumerable adornments.

The light of his wisdom is boundless, completely dispelling the darkness of ignorance.

The sentient beings there have no sorrows or afflictions, and so I bow my head and worship him.

There is in the zenith a world named Moons, adorned with many kinds of treasures.

The sravakas and bodhisattvas of great virtue there are uncountable.

As the lion among those sages, the Buddha there is called Extensive Virtues.

He is feared by all maras, and so I bow my head and worship him.

There is in the nadir a Buddha-world named Vastness, and the Buddha there is called Bright Virtue.

His physical appearance is wondrous and surpasses a mountain of Jambūnada gold.

With the sunlight of his wisdom, he constantly causes flowers of the roots of good bloom.

His jeweled land is extremely vast, and so I bow my head and worship him from afar.

Innumerable kalpas ago there lived a Buddha whose name was Ocean Virtue.

Guided by this Buddha, all the present Buddhas have made the following vows:

“May my life be immeasurable, my light shine limitlessly, and my land be exceedingly pure.

May those who hear my name definitely become enlightened”.

These Buddhas, now present in the ten quarters, are possessed of the ten powers,

And so I bow my head and worship these most honored ones among humans and devas.

7 Question: I understand that if we hear only the names of these ten Buddhas and hold steadfast to them in mind, we will not retrogress from attaining the highest, perfect enlightenment. Are there any other Buddhas or bodhisattvas whose names enable us to attain the stage of nonretrogression?

8 Answer: If you say the names of the Buddhas such as Amida, as well as those of the great bodhisattvas, while holding them single-heartedly in mind, you will also attain the stage of nonretrogression. There are various Buddhas, including Amida, whom you should reverently worship and whose names you should say.

9 I will now state each of their names:

the Buddha Immeasurable Life, the Buddha World Sovereign King, the Buddha Lion Will, the Buddha Dharma Will, the Buddha Brahma Insignia, the Buddha World Insignia, the Buddha World Wonder, the Buddha Compassion, the Buddha World King, the Buddha King of Humans, the Buddha Moon Virtue, the Buddha Jewel Virtue, the Buddha Insignia Virtue, the Buddha Great Insignia, the Buddha Pearl Canopy, the Buddha Lion's Mane, the Buddha Dispeller of Ignorance, the Buddha Wisdom Flower, the Buddha Tamālapattra Sandalwood Fragrance, the Buddha Possessor of Great Virtue, the Buddha Rain of Seven Jewels, the Buddha Transcendent Hero, the Buddha Free of Anger and Enmity, the Buddha Great Adornment, the Buddha Formlessness, the Buddha Jewel Storehouse, the Buddha Virtue Peak, the Buddha Tagara Fragrance, the Buddha Sandalwood Fragrance, the Buddha Lotus Flower Fragrance, the Buddha Adorned Way, the Buddha Dragon Canopy, the Buddha Flower Rain, the Buddha Scattered Flowers, the Buddha Flower Light, the Buddha Sound of the Sun, the Buddha Outshining the Sun and Moon, the Buddha Lapis Lazuli Storehouse, the Buddha Brahmā Sound, the Buddha Pure Brilliance, the Buddha Gold Storehouse, the Buddha Sumeru Peak, the Buddha Mountain King, the Buddha Master of Sound, the Buddha Pure Eye, the Buddha moon Brilliance, the Buddha Resembling Mount Sumeru, the Buddha Sun and Moon, the Buddha Having Great Assembly, the Buddha Flower Born, the Buddha Expounding with the Voice of Brahmā, the Buddha World Lord, the Buddha Lion Practice, the Buddha Lion Roar of the Wondrous Dharma Heart, the Buddha Coral-Colored Pearl Canopy, the Buddha Dispeller of the Darkness of Ignorance, the Buddha Moon on the Water, the Buddha Wreath of Flower, the Buddha Awakening of Wisdom, the Buddha Possessing Various Treasures, the Buddha Bodhi, the Buddha Flower Transcendence, the Buddha Brilliance of True Lapis Lazuli, the Buddha Brilliance Obscuring the Sun, the Buddha Possessor of Great Virtue, the Buddha Having True Wisdom, the Buddha Heroic Valor, the Buddha Free of Deceit, the Buddha Removing Evil Roots, the Buddha Great Fragrance, the Buddha Reflection of Enlightenment, the Buddha Light

on the Water, the Buddha Wisdom Sporting in the Ocean and Clouds, the Buddha Virtue Peak Flower, the Buddha Flower Adornment, the Buddha Sound of the Sun, the Buddha Moon Victor, the Buddha Lapis Lazuli, the Buddha Brahmā Voice, the Buddha Radiant Light, the Buddha Gold Storehouse, the Buddha Sumeru Peak, the Buddha Mountain Peak, the Buddha King of Sound, the Buddha Dragon Subduer, the Buddha Free of Defilement, the Buddha Pure Visage, the Buddha Moon Visage, the Buddha Sumeru-like, the Buddha Sandalwood Fragrance, the Buddha Majestic Power, the Buddha Torch Lighter, the Buddha Hard-won Victory, the Buddha Jewel Virtue, the Buddha Sound of Joy, the Buddha Radiant Light, the Buddha Dragon Subduer, the Buddha Undefined Brilliance, the Buddha Lion, the Buddha King of Kings, the Buddha Powerful Victor, the Buddha Flower Tooth, the Buddha Fearless Brilliance, the Buddha Fragrant Peak, the Buddha Universal Wisdom, the Buddha Universal Flower, and the Buddha Treasure Insignia.

These Buddha-tathagatas dwell at present in the worlds of purity in the ten quarters. All of you should say their names and be mindful of them.

10 The Primal Vow of Amida Buddha is, “If one takes refuge in me, while being mindful of me and saying my name, one immediately enters the stage of the definitely settled, and will attain the highest, perfect enlightenment”. Therefore, one should always be mindful of the Buddha.

11 I will praise the Buddha in verse.

O Amida Buddha, the wisdom of immeasurable light,
Whose body is like Pure Gold Mountain!
I now worship you in body, speech, and mind.
By placing my hands together and bowing my head.

Your wondrous golden light
Universally reaches every world,
Strengthening your light according to each object,
And so I bow my head in worship.

When, at the end of one's life,
One attains birth in that land,
One will immediately acquire innumerable virtues,
And so I take refuge in Amida Buddha.

When one is mindful of
The Buddha's infinite power and majestic virtue,
One immediately enters the stage of the definitely settled.
And so I am always mindful of Amida Buddha.

When one's life comes to an end in that land,
Even if one were to undergo various sufferings,
One would not fall into the evil realm of hell,
And so I take refuge in and worship Amida Buddha.

Once born in that land,
 One will never again fall into the three evil realms
 Or the realm of asuras,
 And so I now take refuge in and worship Amida Buddha.

The humans and devas there, all alike in physical features,
 Are as magnificent as the summit of Gold Mountain.
 That land is the place where all superior ones take refuge.
 And so I bow my head and worship Amida Buddha.

When one is born in that land,
 One possesses the divine eyes and ears
 To penetrate freely throughout the ten quarters,
 And so I worship Amida Buddha, the most honored one among sages.

All sentient beings in that land possess divine feet,
 The power to see into the minds of others,
 And the wisdom to remember all former lives,
 And so I take refuge in and worship Amida Buddha.

When one is born in that land,
 One is freed of attachment to self and possessions,
 And does not give rise to any discrimination between self and others,
 And so I bow my head and worship Amida Buddha.

Having transcended the prison of the three worlds,
 One has eyes like lotus petals.
 There are innumerable such sravakas in that land,
 And so I bow my head and worship Amida Buddha.

All the sentient beings in that land
 Are gentle and tender in nature.
 And effortlessly perform the ten good acts,
 And so I bow my head to Amida Buddha, the king of sages.

Such beings generating pure brightness out of these good acts
 Are immeasurable and unlimited in number.
 Amida is the most exalted one among humans and devas.
 And so I take refuge in Amida Buddha.

If one aspires to attain Buddhahood
 And thinks on Amida in one's mind,
 The Buddha will then appear before one,
 And so I take refuge in Amida Buddha.

Through the power of the Buddha's Primal Vow,

The bodhisattvas in the ten quarters
Come to Amida's land to make offerings and listen to the Dharma,
And so I bow my head to Amida Buddha.

The bodhisattvas of that land all possess
The auspicious characteristics and marks,
Which spontaneously adorn their bodies,
And so I now take refuge in and worship Amida Buddha.

All the great bodhisattvas in that land
Make offerings three times each day
To every Buddha in the ten quarters,
And so I bow my head and worship Amida Buddha.

If one doubts the Buddha's power while planting roots of good,
The lotus flower in which one is born will not open;
For one whose entrusting heart is pure, however,
The flower opens and then one sees the Buddha.

The Buddhas of the present in the ten quarters,
Each relating various ways and means,
Praise the virtue of that Buddha,
And so I now take refuge in and worship Amida Buddha.

That land is most splendidly adorned,
Surpassing all the palaces of devas.
Amida's virtue is extremely deep and vast,
And so I bow to the feet of Amida Buddha.

His soles have the mark of the thousand-spoked wheel
And are soft and tinged with lotus color.
Anyone who sees it rejoices,
And so I bow my head to the feet of Amida Buddha.

The light emitted from the white tuft of hair on his brow
Is pure and clear like that of the full moon,
And enhances the light and color of his complexion,
And so I bow my head to the feet of Amida Buddha.

When he was seeking the way to enlightenment,
He achieved many rare and wonderful accomplishments,
As stated in various sutras,
And so I bow my head and worship Amida Buddha.

When the Buddha is preaching the Dharma,
All the roots of karmic evil are eliminated.

His expositions are full of beautiful and beneficial words,
And so I now bow my head and worship Amida Buddha.

By preaching in such beautiful words,
He cures the disease of people's attachment to pleasure,
Thus saving them in the past and present,
And so I bow my head and worship Amida Buddha.

As the most honored one among humans and devas,
All devas bow their heads in worship
With their seven-jeweled crowns touching his feet,
And so I take refuge in Amida Buddha.

All the wise sages,
As well as the multitudes of humans and devas,
Take refuge in him together,
And so I too worship Amida Buddha.

Riding aboard the ship of the eightfold path,
He ferries us across the ocean difficult to cross;
Having crossed it himself, he now carries us across
And so I worship Amida Buddha, the one whose power is unrestricted.

Even if all the Buddhas were to praise Amida's virtues
For innumerable kalpas,
They would be unable to do so fully,
And so I take refuge in Amida Buddha, the one of purity.

Now, in this way, I extol
Amida's immeasurable virtues;
Through the merit of this praise,
May the Buddha constantly think of me.

With all the good and virtues, whether great or small,
That I acquired in my present and previous lives,
May I be in the presence of Amida Buddha
And my heart be constantly pure.

With the most wondrous merit I have acquired
Through praising Amida's virtues,
May all sentient beings
Be endowed with the same merit as I have been.

12 You should also think on the Buddha Vipasyin, the Buddha Sikhin, the Buddha Viśvabhū, the Buddha Krukucchanda, the Buddha Kanakamuni, the Buddha Kāśyapa, the Buddha Śākyamuni,

and the Buddha Maitreya who will appear in the future. You should contemplate and worship all of them. I will praise the Buddhas in verse.

The World-honored One, Vipāśyin,
Under the bodhi-tree called Aśoka,
Realized the all-knowing wisdom,
Thus attaining many wondrous virtues.
Having contemplated the world as it truly is,
He is emancipated in mind.
Now with my whole body
I take refuge in the supremely-honored one.

Buddha Śikhin, the World-honored One,
Sitting under the bodhi-tree called Puṇḍarīka,
Attained enlightenment.
His physical glory is incomparable,
Like the Purple Gold Mountain ablaze with light.
Now I myself take refuge in him,
The supremely-honored one in the three worlds.

The World-honored One, Viśvabhū,
Sitting under the bodhi-tree called Śāla,
Effortlessly attained the realization of
Wondrous all-knowing wisdom.
Among all humans and devas,
He is the greatest, without peer.
Therefore I take refuge in him,
The most honored one of all.

The great Buddha, Krakucchanda,
Attained *annuttara-samyak-saṃbodhi*,
The highest, perfect enlightenment,
Under the bodhi-tree called Śrīṣa.
Perfecting the great wisdom,
He was liberated forever from birth-and-death.
Therefore I take refuge in and worship him,
The supreme and incomparable one.

The great sage and most honored one, Kanakamuni,
Seated under the bodhi-tree called Uḍumbara,
Fulfilled the way and attained enlightenment,
Thoroughly realizing that all existence
Is immeasurable and boundless.
Therefore I take refuge in him,
The supreme and unsurpassed one.

Buddha Kāśyapa, World-honored One,

Whose eyes are like a pair of lotus petals,
 Fulfilled the way and attained enlightenment
 Under the bodhi-tree called Nigrodha.
 Having no fear in the three worlds,
 His tread is like that of the king of elephants.
 Now I myself take refuge in and bow my head
 To the one of boundless virtue.

Buddha Śākyamuni,
 Under the bodhi-tree called Aśvattha,
 Defeated the maras, his bitter enemies,
 And attained the highest, perfect enlightenment.
 His countenance is like a full moon,
 Pure and without flaw or stain.
 Now I bow my head and worship him,
 The most courageous one.

The future Buddha, Maitreya,
 Sitting under the bodhi-tree called Nāga,
 Will realize the great universal mind
 And spontaneously attain Buddhahood.
 His merit is indestructible
 And nothing can surpass it.
 Therefore I myself take refuge in him,
 The peerless king of the wondrous Dharma.

13 There are also the Buddhas: the Buddha Supreme Virtue, the Buddha Universal Brilliance, the Buddha Conqueror of Enemies, the Buddha King Insignia, the Buddha Insignia King, the Buddha King of immeasurable Virtue and Brightness with Unrestricted Power, the Buddha Unhindered Medicine King, the Buddha Treasure Pilgrimage, the Buddha Jewel Flower, the Buddha Settled Abode, and the Buddha King of Mountains. You should contemplate, revere, and worship them as well. I will praise these Buddhas in verse.

In the world called Unsurpassable,
 There is a Buddha named Supreme Virtue.
 I now bow my head and worship him,
 As well as the treasures of his Dharma and Sangha.

In the world called Freely Rejoicing,
 There is a Buddha named Universal Brilliance.
 I now myself take refuge in him,
 As well as the treasures of his Dharma and Sangha.

In the world called Universal Wisdom,
 There is a Buddha named Conqueror of Enemies.
 I now take refuge in him,
 As well as the treasures of his Dharma and Sangha.

In the world called Collection of Goodness and Purity,
 There is a Buddha named Royal Banner Insignia.
 I now bow my head and worship him,
 As well as the treasures of his Dharma and Sangha.

In the world called Collection of the Undefined,
 There is a Buddha named Brilliance of Immeasurable Virtue,
 Whose power is unrestricted throughout the ten quarters,
 And so I bow my head to him in worship.

In the world called Free of Deceit,
 There is a Buddha named Unimpeded Medicine King,
 Bowing my head, I worship him,
 As well as the treasures of his Dharma and Sangha.

In the world called Collection of Gold,
 There is a Buddha named Treasure of Walking.
 Bowing my head, I worship him,
 As well as the treasures of his Dharma and Sangha.

In the world called Beautiful Sound,
 There is a Buddha named Jewel Flower, Settled Abode, and King of Mountains.
 Bowing my head, I worship him,
 As well as the treasures of his Dharma and Sangha.

All of these Tathagatas
 Dwell in the worlds of the east.
 Now I praise them in reverence
 And worship and take refuge in them.

All wish is that these Tathagatas,
 Out of their deep benevolence and compassion,
 Would appear before me
 So that I may gaze upon them all.

14 Next, you should be mindful of, revere, and worship all the Buddhas of the past, present, and future. I will praise them in verse.

All the Buddhas of the past
 Defeated the hordes of treacherous maras,
 And, with the power of their great wisdom,
 Widely benefited sentient beings.

At the time of each of these Buddhas,
 All beings made offerings to them wholeheartedly,

And with a heart of reverence praised them.
Therefore I bow my head and worship them.

The incalculable number of Buddhas
Dwelling at present in the ten quarters
Surpasses that of the sands of the Ganges.
So innumerable and uncountable!
Out of benevolence and compassion for all beings,
They constantly turn the Wheel of the wondrous Dharma.
Therefore, with a heart of reverence,
I take refuge in and bow my head to them.

All the Buddhas of the future
Will have bodies splendid like Gold Mountain.
Their light will shine boundlessly,
And they will adorn themselves with numerous signs.
Appearing in the worlds and emancipating sentient beings,
They will enter nirvana.
To all these World-honored Ones
I now bow my head in worship.

15 Next, you should be mindful of all the great bodhisattvas. The Bodhisattva Good Will, the Bodhisattva Good Eye, the Bodhisattva Listening to the Moon, the Bodhisattva King Śivi, the Bodhisattva All-victorious, the Bodhisattva Knowing the Great Earth, the Bodhisattva Great Medicine, the Bodhisattva Dovecote, the Bodhisattva Araṇemin, the Bodhisattva Peak-born King, the Bodhisattva Joyful Sight, the Bodhisattva Uttara, the Bodhisattva Sarvadāna, the Bodhisattva Long-lived King, the Bodhisattva Kṣāntivādin, the Bodhisattva Vailāma, the Bodhisattva Śyāma, the Bodhisattva Moon Canopy, the Bodhisattva Brilliant Leader, the Bodhisattva Dharma Leader, the Bodhisattva Accomplishing Benefit, the Bodhisattva Maitreya. In addition, the Bodhisattva Diamond Storehouse, the Bodhisattva Diamond Leader, the Bodhisattva Immaculate Storehouse, the Bodhisattva Immaculate Renown, the Bodhisattva Free of Doubt, the Bodhisattva Immaculate Virtue, the Bodhisattva Net of Brilliance, the Bodhisattva Immeasurable Brilliance, the Bodhisattva Great Brilliance, the Bodhisattva Inexhaustible Will, the Bodhisattva King of Will, the Bodhisattva Boundless Will, the Bodhisattva Sound of the Sun, the Bodhisattva Sound of the Moon, the Bodhisattva Sound of Beauty, the Bodhisattva Sound of Beautiful Voice, the Bodhisattva Sound of Great Voice, the Bodhisattva Steadfast Effort, the Bodhisattva Constant Steadfastness, the Bodhisattva Steady Rising, the Bodhisattva King of Adornment, the Bodhisattva Constant Sorrow, the Bodhisattva Never-disparaging, the Bodhisattva Dharma Superior, the Bodhisattva Dharma Will, the Bodhisattva Dharma Joy, the Bodhisattva Dharma Leader, the Bodhisattva Dharma Storage, the Bodhisattva Aspiring Diligence, the Bodhisattva Wisdom, the Bodhisattva Pure Majestic Virtue, the Bodhisattva Nārāyaṇa, the Bodhisattva Good Thinking, the Bodhisattva Dharma Thinking, the Bodhisattva Bhadrāpāla, the Bodhisattva Dharma Augmenting, the Bodhisattva Noble Virtue, the Bodhisattva Lion's Gait, the Bodhisattva Root of Joy, the Bodhisattva Supreme Jewel Moon, the Bodhisattva Unerring Virtue, the Bodhisattva Dragon Virtue, the Bodhisattva Mañjuśrī, the Bodhisattva Wonderful Sound, the Bodhisattva Cloud Sound, the Bodhisattva Victorious Will, the Bodhisattva Shining Brilliance, the Bodhisattva Heroic Assembly, the Bodhisattva Victorious Assembly, the Bodhisattva Majestic Demeanor, the Bodhisattva Lion's Will, the Bodhisattva Superior Intention, the Bodhisattva Excellent Intention, the Bodhisattva Augmented Intention, the

Bodhisattva Jewel Brilliance, the Bodhisattva Wisdom Peak, the Bodhisattva Preaching Peak, the Bodhisattva Possessor of Virtue, the Bodhisattva Freely World-observing King, the Bodhisattva Freely Dharani-exercising, the Bodhisattva Great Freely Reigning King, the Bodhisattva Sorrowless Virtue, the Bodhisattva Unerring View, the Bodhisattva Freed of Evil Courses, the Bodhisattva All Heroic Bravery, the Bodhisattva Dispelling Darkness, the Bodhisattva Jewel of Virtue, the Bodhisattva Flower of Majestic Virtue, the Bodhisattva Golden Garland Brilliant Virtue, the Bodhisattva Eliminating the Veil of Hindrances, the Bodhisattva Mind Without Hindrances, the Bodhisattva Purifying All Practices, the Bodhisattva Equal View, the Bodhisattva Unequal View, the Bodhisattva Sporting in Samadhi, the Bodhisattva Freely Exercising Dharma, the Bodhisattva Dharma Insignia, the Bodhisattva Brilliant Adornment, the Bodhisattva Great Adornment, the Bodhisattva Jewel Peak, the Bodhisattva Jewel Mudrā, the Bodhisattva Constantly Raised Hand, the Bodhisattva Constantly Lowered Hand, the Bodhisattva Constant Austerity, the Bodhisattva Constant Joy, the Bodhisattva King of Joy, the Bodhisattva Attaining the Voice of Eloquence, the Bodhisattva Thunder in the Sky, the Bodhisattva Holding the Jewel Torch, the Bodhisattva Heroic Charity, the Bodhisattva Indra's Net, the Bodhisattva Steed of Light, the Bodhisattva Emptiness Free of Hindrance, the Bodhisattva Jewel Brilliance, the Bodhisattva King of Devas, the Bodhisattva Defeater of Maras, the Bodhisattva Lightening Virtue, the Bodhisattva Freely Acting, the Bodhisattva Peak Insignia, the Bodhisattva Gone Beyond, the Bodhisattva Lion's Roar, the Bodhisattva Cloud Shade, the Bodhisattva Victorious, the Bodhisattva King of Mountain-insignia Banner, the Bodhisattva Fragrant Elephant, the Bodhisattva Great Fragrant Elephant, the Bodhisattva White Fragrant Elephant, the Bodhisattva Constant Effort, the Bodhisattva Never Resting, the Bodhisattva Well-born, the Bodhisattva Flower Adornment, the Bodhisattva Observing the Sound of the World, the Bodhisattva Possessed of Great Power, the Bodhisattva Water King, the Bodhisattva Mountain King, the Bodhisattva Indra's Net, the Bodhisattva Jewel Giver, the Bodhisattva Defeater of Maras, the Bodhisattva Adorning the Land, the Bodhisattva Tuft of Golden Hair, and the Bodhisattva Turf of Pearly Hair. There are such great Bodhisattvas as mentioned above. You should be mindful of all of them, revere and worship them, thus seeking to enter the stage of nonretrogression.