

Great Repentance before the Eighty-Eight Buddhas

IBDSCL, Jan. 12th, 13th, 2019, by Nancy Yu

Good morning! Welcome to the International Buddha Dharma Society for Cosmic Law to listen to today's Dharma talk. This week, we will continue to repent. Buddha Dharma is extraordinary. I would like to share another story about repentance with you first.

The story's name is 'One Thought of Repentance Crossed Over Eighty Thousand Major Eons'.

The wonderful Chan Master, Gao Feng, was meditating on a lotus flower by the cliff of the Western Heavenly Eye Mountain. Why would he meditate at this dangerous place? It's because he often fell asleep when he meditating. This obstructed his cultivation. So he made a vow to meditate by a cliff. If he fell asleep, he thought, he would fall into the mountain streams and break into pieces. This way, he would be alert all the time and would not fall asleep. After one day, he did not sleep. Why? He wouldn't dare. If he fell asleep, he would die. So he endured not to sleep. However, on the eighth day, he could not hold any more and fell asleep in meditation. His body leaned forward and, sure enough, he fell off the lotus flower and then down the cliff. He thought, "It's over. I will die without any hope to live." So he calmed down the mind and the body, "O.K. It would be a long sleep after", he thought.

However, when he fell about half way, Vedor Bodhisattva came and held him and sent him up to the cliff. He felt his body was rising up and then was put on the top of the mountain. He asked to the air, "Which god came to protect me?" Vedor Bodhisattva answered, "Guardian Vedor." He heard Vedor Bodhisattva's words and generated a mind of pride. He thought, "I could incur Vedor Bodhisattva to come to protect me, so maybe in the world, there are not many cultivators as diligent as me." So he asked Vedor Bodhisattva, "Bodhisattva Vedor, in this world, how many people there are who cultivate as diligently as me?" Vedor Bodhisattva said, "Cultivators like you are like a cow's hair, uncountable. You have generated a haughty and arrogant mind, and I will not protect you in eighty thousand eons!" After he said that, he turned and left.

The wonderful Chan Master, Gao Feng, was remorse and he cried and thought, "Vedor Bodhisattva will not protect me any more, but still I will meditate and cultivate the Way." So, he braced himself up and began to meditate. Not long after, he was sleepy and fell asleep. Again, he started to fall down. Right at this moment, he was held up again and was sent to the top of the mountain. He asked to the air, "Which guardian?" Vedor Bodhisattva answered, "Vedor Bodhisattva." The wonderful Chan Master, Gao Feng heard this, he was angry and said, "Vedor, you said you would not protect me in eighty thousand eons. Why you came again to save me? Were you talking falsely?" Bodhisattva Vedor said, "Because when you cried, you repented sincerely and faithfully, and it crossed over eighty thousand eons. Well, it passed eighty thousand eons, so I am here again to protect you."

So you know, one thought of repentance could cross over eighty thousand eons. Isn't it inconceivable?

Today, we will repent together again. We will recite the **Great Repentance before the Eighty-Eight Buddhas Sutra**.

Great Repentance before the Eighty-Eight Buddhas Sutra

To the Greatly Kind Compassionate Ones who rescue living beings,
The Ones of Great Joyous Giving who rescue sentient beings,
The Ones Adorned with the Light of Hallmarks and Fine Characteristics,
The Assemblies return their lives in worship with utmost sincerity.

I take refuge in the Buddhas. I take refuge in the Dharma. I take refuge in the Sangha.

I now resolve never to seek for myself the blessings of gods or humans, or the attainments of Shravakas, Pratyekabuddhas, or high Bodhisattvas. Instead I rely on the Supreme Vehicle, the One Buddha Vehicle, and bring forth the Resolve for Bodhi, vowing that all living beings of the Dharma Realm will attain Annutarasamyaksambodhi at the same time as I.

Namo, I take refuge in all the Buddhas of the Ten Directions to the Ends of Empty Space.

Namo, I take refuge in all the Venerable Dharmas of the Ten Directions to the Ends of Empty Space.

Namo, I take refuge in the Sangha of all Sages and Worthies of the Ten Directions to the Ends of Empty Space.

Namo the Thus Come Ones, Worthy of Offerings, of Proper and Universal Knowledge, Perfect in Understanding and Conduct, Skillful in Leaving the World Through Liberation, Unsurpassed Knights, Taming Heroes, Teachers of Gods and People, Buddhas, World Honored Ones.

Namo Universal Light Buddha

Namo Universal Understanding Buddha

Namo Universal Purity Buddha

Namo Tamalapattra and Chandana Fragrance Buddha

Namo Chandana Light Buddha

Namo Mani Banner Buddha

Namo Treasury of Happiness and Accumulation of Mani Jewels Buddha

Namo Supreme Great Vigor that All Worlds Delight to See Buddha

Namo Mani Banner and Lamps' Light Buddha

Namo Wisdom Torches' Shining Buddha

Namo Sea-Vast Virtue's Radiance Buddha

Namo Vajra-Firm and Shedding Golden Light Everywhere Buddha

Namo Great Firm Vigor and Courage Buddha

Namo Greatly Compassionate Light Buddha

Namo King of Kindness and Strength Buddha

Namo Treasury of Kindness Buddha

Namo Adornments and Victory in Chandana Cave Buddha

Namo Worthy and Wholesome Leader Buddha

Namo Wholesome Mind Buddha

Namo King Vast Adornments Buddha

Namo Golden Flowers' Light Buddha

Namo King Self-Mastery Power Like A Jeweled Canopy Shining In Space Buddha.

Namo Light of Precious Flowers in Space Buddha

Namo King Adorned with Lapis Lazuli Buddha

Namo Form-Body's Light Appearing Everywhere Buddha
Namo Light of Unmoving Wisdom Buddha
Namo King Demon -Horde –Subduer Buddha
Namo Gifted and Brilliant Buddha
Namo Wisdom Victory Buddha
Namo Maitreya, Immortal Light Buddha
Namo King Well-Stillied Moon-Sound and Wonderful Venerable Wisdom Buddha
Namo Pure Light for the World Buddha
Namo Supreme and Venerable Dragon-King Buddha
Namo Light of Sun and Moon Buddha
Namo Pearl Light of Sun and Moon Buddha
Namo Victorious King Wisdom-Banner Buddha
Namo King Lion's Roar and Power of Self-Mastery Buddha
Namo Wonderful Voice and Victory Buddha
Namo Banner of Eternal Light Buddha
Namo Lamp that Contemplates the World Buddha
Namo King Awesome Lamp of Wisdom Buddha
Namo King Dharma-Victory Buddha
Namo Sumeru Light Buddha
Namo Sumana Flower Light Buddha
Namo King Rare as the Udumbara Flower Buddha
Namo King Great Wisdom-Power Buddha
Namo Akshobya, Light of Joy Buddha
Namo King Infinite Voices Buddha
Namo Gifted and Bright Buddha
Namo Golden Sea of Light Buddha
Namo King Wisdom Like Mountains and Seas and Self-Mastery's Penetrations Buddha
Namo Light of Great Penetrations Buddha
Namo King Forever Replete in All Dharmas Buddha
Namo Shakyamuni Buddha
Namo Vajra-Indestructible Buddha
Namo Precious Light Buddha
Namo Venerable Dragon-King Buddha
Namo Vigor's Army Buddha
Namo Vigor and Joy Buddha
Namo Precious Fire Buddha
Namo Precious Moonlight Buddha
Namo Manifesting Without Delusion Buddha
Namo Precious Moon Buddha
Namo Undeified Buddha
Namo Apart From Defilement Buddha
Namo Courageous Giving Buddha
Namo Purity Buddha
Namo Pure Giving Buddha
Namo Swo Lyu Na Buddha
Namo Water Deva Buddha
Namo Firm Virtue Buddha
Namo Chandana Merit and Virtue Buddha
Namo Infinite Handfuls of Light Buddha

Namo Bright Virtue Buddha
Namo Virtue Free of Worry Buddha
Namo Narayana Buddha
Namo Flower of Merit and Virtue Buddha
Namo Lotus-Flower Light, Roaming in Spiritual Power Buddha
Namo Wealthy in Merit and Virtue Buddha
Namo Virtue and Mindfulness Buddha
Namo Merit and Virtue and Good Renown Buddha
Namo King Blazing Red Imperial Banner Buddha
Namo Skillful Travel and Merit and Virtue Buddha
Namo Victorious in Battle Buddha
Namo Skillfully Traveling Buddha
Namo Encompassing Adornments and Merit and Virtue Buddha
Namo Precious Flower Traveling Buddha
Namo King Precious Lotus Skillfully Dwelling Beneath the Sala Tree Buddha

Namo Amitabha Buddha, Whose Body is the Treasury of the Dharma Realm.
And all other Buddhas like them, World Honored Ones of All
Worlds, Who Dwell in the World Forever.
May all the World Honored Ones kindly be mindful of me, as I repent of the offenses I have
committed in this life and in former lives.
Throughout births and deaths without beginning,
Whether I have done them myself, told others to do them, or condoned their being done:
Such as taking things from Stupas, from a Sanghan, or From the Sangha of the Four
Directions,
Either taking them myself, telling others to take them, or condoning their being taken;
Or committing the Five Avici offenses, either committing them myself, telling others to commit
them, or condoning their being committed;
Or committing the Ten Evils, either committing them myself, telling others to commit them, or
condoning their being committed;
All such obstructing offenses, whether hidden or not, which merit my falling into the hells or
among the hungry ghosts or animals or any other evil destiny,
Or into a lowly life, a life in the border regions, or a life as a mleccha; I now repent and reform
all the obstructing offenses I've committed.

Now may all the Buddhas, World Honored Ones, certify me; may they be mindful of me.
Before all the Buddhas, World Honored Ones,
I further speak these words:
Any good roots that I have gained in this life, or in past lives,
Through giving, through guarding pure precepts,
Simply through giving a morsel of food to an animal, or through
cultivating pure conduct;
Any good roots from bringing living beings to accomplishment;
Any good roots from cultivating Bodhi;
And any good roots from attaining supreme wisdom:
All of them, accumulated and reckoned up throughout my lifespans,
I transfer to Annutarasamyaksambodhi.
My transference is like the transferences made by all the Buddhas of the Past, Present, and
Future.

I repent and reform every offense, compliantly rejoice in all blessings,
Seek the Buddha's merit and virtue, and vow to accomplish the unsurpassed wisdom.
To all Buddhas of Past and Present, supreme among living beings,
With seas of infinite merit and virtue, I now return my life in worship.

Throughout the worlds in the Ten Directions,
Before all Lions Among Men in the Past, in the Present, and also in the Future,
With body, mouth, and mind entirely pure,
I bow before them all, omitting none.
With the awesome spiritual power of Samantabhadra's Vows,
I appear at the same time before every Thus Come One,
And in transformed bodies as many as motes of dust in lands,
Bow to Buddhas as many as motes of dust in lands.

In every mote of dust are Buddhas as many as motes of dust,
Each dwelling amid a host of Bodhisattvas,
Throughout motes of dust in endless Dharma Realms it is the same:
I deeply believe they are all filled with Buddhas.
With seas of each and every sound, I everywhere let fall
Words and phrases, wonderful and endless.
Which exhaust all kalpas of the future, and
Praise the wide, deep sea of the Buddhas' merit and virtue.

Flower garlands supreme and wonderful,
Music, perfumes, parasols and canopies,
And other decorations rich and rare,
I offer up to every Thus Come One.
Fine clothing, superior incense Powdered and burning incense,
lamps and candles,
Each one heaped as high as wonderfully high mountain,
I offer completely to all Tathagatas.
With a vast, great, supremely liberated mind,
I believe in all the Buddhas of the Three Periods of Time:
With the strength of Samantabhadra's conduct and vows,
I make offerings to all Thus Come Ones Everywhere.

For all the evil deeds I have done in the past,
Based on beginningless greed, anger, and delusion
And created by body, speech and mind,
I now know shame and repent of them all.

Of all beings in the Ten Directions,
The Learners and Those Past Study in the Two Vehicles,
And all Thus Come Ones and Bodhisattvas,
I rejoice in all their merit and virtues.

Before the Lamps of the Worlds of the Ten Directions,
Those who first accomplished Bodhi,
I now request and beseech them all,

To turn the foremost wondrous Dharma Wheel.

If there are Buddhas who wish for Nirvana,
I request with deep sincerity,
That they dwell in the world for as many Kalpas as there are dust motes in Kshetras,
To bring benefit and bliss to every being.

All good roots from worshipping, praising, and making offerings to Buddhas,
From requesting that Buddhas dwell in the world to turn the Dharma Wheel,
From compliantly rejoicing, from repenting and reforming,
I transfer to living beings' attaining the Buddha's Way.

May this supreme merit and virtue
Be transferred throughout the unsurpassed true Dharma Realm.
To the Nature and appearance of the Buddha, Dharma, and Sangha,
These two truths are fused and understood by the impress of Samadhi's sea.
Of all such infinite seas of merit and virtue,
I now make complete transference.
May all the Karmic obstruction of living beings'
Body, mouth, and mind—view delusions,
False accusations, self, dharmas, and so forth—
Be entirely extinguished without remainder.
In every thought may my wisdom encompass the Dharma Realm,
And widely cross over living beings to irreversibility,
Till the exhaustion of the realm of Empty Space,
And the Exhaustion of Living Beings, of Karma and of Afflictions.
Just as these four Dharmas are vast and boundless,
I now vow that my transference will be so, too.

Namo Mahacarya Samantabhadra Bodhisattva.
Namo Mahacarya Samantabhadra Bodhisattva.
Namo Mahacarya Samantabhadra Bodhisattva.

Amitabha! After you go back, contemplate on the story and recite the Great Repentance
before the Eighty-Eight Buddhas again and again. This month, we repent together. Thank you!
See you next week!

Verse of Transference

May the merit and virtue accrued from this work,
Adorn the Buddhas' Pure Lands,
Repaying four kinds of kindness above,
And aiding those suffering in the paths below.
May those who see and hear of this,
All bring forth the resolve for Bodhi.
And when this retribution body is over,
Be born together in ultimate bliss.