



# Chapter on the Easy Path and The Twelve Rites

*Composed by Bodhisattva Nagarjuna*

*Chinese translation of Chapter on the Easy Path by Kumārajīva,  
Tripiṭaka Master of the Yao-Qin Dynasty*

English translation by Householder Foqing,  
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# Introduction

*Chapter on the Easy Path* is the ninth section of Nagarjuna's *Exposition of the Ten Stages*. The work was translated by Tripitaka Master Kumarajiva in 412.

The main intention of the *Chapter on the Easy Path* was to induce general Mahayana practitioners to forsake the difficult way for the easy one and recite the name of Amitabha Buddha according to his Fundamental Vow. Its goal was achievement of the Bodhisattva path's "non-retrogression in the present lifetime," and the method was "reciting and holding fast to" Amitabha's name.

The *Chapter* comprises two sets of questions and answers. In the first, certain easy practices are identified from among the innumerable Dharma teachings. The second series singles out Amitabha's Easy Path from among the easy practices of the Buddhas and Bodhisattvas.

*Chapter on the Easy Path* is the first scripture to be esteemed by the Pure Land School, and its contributions to the lineage are

fundamental and directional. They consist of two elements:

1) Classification into the Difficult and Easy paths: This is the basis of Dharma-categorization by the Pure Land School in subsequent eras;

2) Explication of name-recitation according to Amitabha Buddha's Fundamental Vow: It provides a brief explanation of Amitabha's 18th Vow.

***Amitabha Buddha's Fundamental Vow is like this: If someone recites my name and takes refuge in me, this person at once attains the karma of assurance and will achieve supreme enlightenment (Anuttara-samyak-sambodhi). One should therefore recite often.***

This explanatory gatha indicates that the core of Pure Land teaching lies in the 18th Vow of Amitabha Buddha, and calls it the "Fundamental Vow." Its promise is accomplished through "name-recitation." As a result, "name-recitation according to Amitabha's Fundamental Vow" became the basic springboard for the development of Pure Land thought. Without name-recitation according to Amitabha's Fundamental Vow, there would be no Pure Land teaching – and no Pure Land School.

Master Nagarjuna also wrote *The Twelve Rites*, in a single fascicle. Consisting of seven-character *gathas*, it focuses entirely on the ritual veneration of Amitabha Buddha and is much loved by Pure Land practitioners.

— By Master Jingzong, *A General Guide to the Pure Land School*







**Exposition of the Ten Stages:  
Chapter on the Easy Path**



**Question:** Concerning the Bodhisattva stage of *Avaivart* (Non-retrogression), the preliminary principle stated previously holds: “To reach the *Avaivart* stage, one must undertake numerous difficult practices over a prolonged period before attaining it, and may even regress to the stage of Sravakas or Pratyekabuddhas.” That would be a significant setback and misfortune. As noted in *Methods to Facilitate the Path*:

*Descent to the Sravaka or Pratyekabuddha stage  
Is known as the Bodhisattva’s death,  
Leading to the loss of all merit.*

*Even a fall into hell would bring no such fear;  
But slipping into the Two-Vehicle stages  
Triggers great dread and fear.*

*Those who tumble into hell can still ultimately reach  
Buddhahood;  
But sink into the Two Vehicles  
And the Buddha path is forever barred.*

*In the scriptures, the Buddha himself explains such  
matters.  
Just as those who covet long life  
Would panic when facing beheading.*

***Bodhisattvas are also like that.  
Descent to the stages of Sravakas or Pratyekabuddhas  
Brings them dread and dismay.***

Therefore, if the Buddhas have taught an easy path, a convenient method to attain quickly the stage of *Avaivart*, please explain it to us.

**Answer:** What you have expressed reflects weakness and cowardice, lacking a powerful mind. It is not the firm, insightful speech of a determined aspirant. Why? One who has vowed to pursue *Anuttara-samyak-sambodhi* (supreme, perfect enlightenment) but has not yet reached *Avaivart*, must, in the interim, spare no sacrifice, not even life itself, and apply unremitting diligence day and night, as if extinguishing flames on one's own head. As stated in *Methods to Facilitate the Path*:

***Bodhisattvas who have yet to reach  
The peak of non-retrogression,  
Should strive with constant diligence,  
Like saving their heads from burning heat.***

***Bearing the karmic burdens of all beings,  
With the aim of pursuing the great Bodhi,  
They must exercise unwavering diligence,  
And let not the mind grow indolent.***

***If to pursue the vehicle of Sravakas,  
Or to seek the path of Pratyekabuddhas,  
For such gain of self-benefit alone,  
One must still employ steadfast diligence.***

***How much more for Bodhisattvas,  
Who deliver both self and others.  
Compared with those who seek the Two Vehicles,  
Ten billion times more diligence is due.***

Regarding Mahayana practitioners, the Buddha has said: “Vowing to seek the path of Buddhahood is a weightier matter than lifting the three-thousand-fold great chiliocosm.” Your statement that “the stage of *Avaiivart* is exceedingly difficult to reach and takes a long time to attain; if there were an easier path, one could swiftly achieve *Avaiivart*” reveals weakness and inferiority. Such words do not befit a lofty person with strong will and ability. However, if you insist on hearing such an expedient method, I will now introduce it.

The Buddha’s teachings encompass countless gates, much like the paths of the world — some are difficult, while others are easy. Traveling overland on foot is arduous, whereas going by boat on water is joyous. Similarly, the paths of Bodhisattvas vary. Some advance through diligent practice and effort, while others, through the skillful means of faith, follow the easy path and swiftly attain *Avaiivart*.

As stated in the following verse:

*Excellent Virtue Buddha in the east,  
Candana Virtue Buddha in the south,  
Infinite Radiance Buddha in the west,  
Manifest Virtue Buddha in the north,  
Sorrow-Free Virtue Buddha in the southeast,  
Treasure-Giving Buddha in the southwest,  
Floral Virtue Buddha in the northwest,  
Three-Vehicle Practice Buddha in the northeast,  
Radiance Virtue Buddha below,  
Virtue of the Multitudes Buddha above —  
All these Buddhas, World-Honored Ones,  
Reside presently in the ten directions.  
Those who aspire quickly to attain  
The stage of Avaivart, or Non-retrogression,  
Should reverentially and steadfastly  
Recite these Buddhas' names.*

Bodhisattvas who wish, in their present existence, to attain the stage of *Avaivart* and realize *Anuttara-samyak-sambodhi* should invoke these Buddhas of the ten directions and recite their names.

In the *Sutra of the Questions of the Youth Jewel Moon*, Chapter on *Avaivart*, it is stated:

*The Buddha told Jewel Moon: “In the east, beyond Buddha Lands as innumerable, boundless and inconceivable as grains of sand in the Ganges River, there is a world called Sorrow-Free. Its ground is flat and composed of the seven treasures. Strands of pure purple gold are interwoven, lining the streets and districts, and rows of jeweled trees adorn the landscape. There are no realms of hell, animals, hungry ghosts, asuras or other places of suffering. The land is pure, free of filth and without sand, gravel, tiles, stones, mountains, hills, mounds, deep pits or dark valleys. Flowers continually rain down from the sky, covering the ground.*

*“In that land at the present time, there is a Buddha named Excellent Virtue, a Tathagata (Thus-Come One), Arhat (one worthy of offerings), Anuttara Samyaksamuddha (one with correct and universal knowledge), Vidyacarana-Samanna (one perfect in wisdom and action), Sugata (well-gone one), Lokavid (one who knows the world), Anuttara (unsurpassed leader), Purusa Damya Sarathi (trainer of men), Sasta Devamanusyanam (teacher of devas and humans) and Buddha-Bhagavat (the enlightened, world-honored one). He is reverently surrounded by a multitude of Mahasattvas. His physical form radiates with the brilliance and hue of a great blazing golden mountain or a vast array of precious jewels.*

*“For the entire assembly, he expounds the correct Dharma. His discourses are excellent from the beginning, through the middle, and to the end, perfect both in words and meaning, unalloyed, completely pure, aligned with the truth and lacking in nothing. What does ‘lacking in nothing’ mean? It means there is no absence of earth, water, fire or wind (the Four Elements); no absence of the desire realm, form realm or formless realm (the Three Domains); and no absence of form, sensation, perception, mental formations or consciousness (the Five Aggregates).*

*“Jewel Moon, since that Buddha attained enlightenment, six billion kalpas have passed. In his Buddha Land, there is no distinction between day and night. His lifespan is expressed in kalpas based on the days, months and years as measured here in Jambudvipa. The Buddha’s radiance continuously illuminates the world. Through a single teaching, he enables countless, boundless, trillions of asamkhyeya beings to abide in the Endurance for the Non-Arising of Dharmas. Twice as many beings attain and rest in the First, Second and Third Endurances.*

*“Jewel Moon, through the power of that Buddha’s original vow, sentient beings from other worlds who have planted virtuous roots under previous Buddhas, upon being touched*



*by his radiance, will immediately attain the Endurance for the Non-Arising of Dharmas.*

*“Jewel Moon, good men and women who hear the name of this Buddha and believe in and accept it will immediately achieve non-retrogression on the path to Anuttara-samyak-sambodhi.”*

The undertakings of the other nine Buddhas are the same as those described above.

I will now explain the names of these Buddhas and the names of their Buddha Lands.

Excellent Virtue: That Buddha’s virtue is of pure excellence, bringing only peace and happiness, unlike the meritorious blessings of celestial beings, dragons or deities, which can confuse and trouble sentient beings.

Candana Virtue: To the south, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges River, lies a world called Joy. The Buddha of that realm, named Candana Virtue, is currently expounding the Dharma. As aromatic and refreshing as candana, his name is known far and wide, spreading like a fragrance, extinguishing the burning fires of the Three Poisons in sentient beings and bringing them cool relief.

**Infinite Radiance:** To the west, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Good Understanding. The Buddha of that realm, named Infinite Radiance, is currently expounding the Dharma. The light of his body and the brilliance of his wisdom shine without limit or measure.

**Manifest Virtue:** To the north, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Immovable. The Buddha of that realm, named Manifest Virtue, is currently expounding the Dharma. His meritorious virtues are lofty and prominent, like towering banners.

**Sorrow-Free Virtue:** To the southeast, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Moon Radiance. The Buddha of that realm, named Sorrow-Free Virtue, is currently expounding the Dharma. His sacred virtue ensures that celestial and human beings are free from sorrow and distress.

**Treasure-Giving:** To the southwest, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Myriad Marks. The Buddha of that realm, named Treasure-Giving, is currently expounding the Dharma. He constantly bestows upon sentient beings the undefiled treasures

of the (five) mental faculties, (five) powers, (seven) factors of Bodhi and (the Noble Eightfold) Path.

**Flora Virtue:** To the northwest, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Myriad Sounds. The Buddha of that realm, named Flora Virtue, is currently expounding the Dharma. His physical form resembles wondrous flowers, and his virtue is infinite.

**Three-Vehicle Practice:** To the northeast, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Peace and Stability. The Buddha of that realm, named Three-Vehicle Practice, is currently expounding the Dharma. He consistently teaches the practices of Sravakas, Pratyekabuddhas and Bodhisattvas. Some say he is called Three-Vehicle Practice because he guides the diligent practices of the superior, intermediate and lesser grades.

**Radiance Virtue:** Below, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Vastness. The Buddha of that realm, named Radiant Virtue, is currently expounding the Dharma. The “Radiance” in his name refers to the brilliance of his body, of his wisdom and of the light from the jeweled trees. These three forms of radiance constantly illuminate the world.

Virtue of the Multitudes: Above, beyond Buddha Lands as innumerable and boundless as grains of sand in the Ganges, lies a world called Multitudes' Moon. The Buddha of that realm, named Virtue of the Multitudes, is currently expounding the Dharma. He is called Virtue of the Multitudes because the merits and virtues of his disciples are immense.

These are the Buddhas of the ten directions, beginning from Excellent Virtue and ending with Virtue of the Multitudes. Those who single-mindedly recite the names of these Buddhas immediately attain non-retrogression on the path to *Anuttara-samyak-sambodhi*. As the verses state:

If there are those who get to hear  
The exposition of these Buddhas' names,  
Infinite virtues they shall acquire,  
As were explained to Jewel Moon.

I prostrate myself before these Buddhas,  
Now present in the ten directions.  
If there are those who recite the Buddhas' names,  
They forthwith attain Non-retrogression.

In the eastern realm, Sorrow-Free Land,  
The Buddha is named Excellent Virtue.

His form shines like a gold mountain,  
 His name is known beyond all bounds.  
 If there are those who hear his name,  
 Immediately they attain Non-retrogression.  
 I now join my palms in deep respect,  
 May all sorrows be fully removed.

In the southern land which is named Joy,  
 The Buddha is known as Candana Virtue.  
 His face is pure like the full moon;  
 His light shines beyond all measure.  
 He removes from all sentient beings  
 The burning pain of the Three Poisons.  
 Hearing his name yields Non-retrogression,  
 Thus, I bow to him in reverence.

In the western land called Good World,  
 The Buddha's name is Infinite Radiance.  
 His body's light and wisdom's glow  
 Illuminate far and wide with no limit.  
 If there are those who hear his name,  
 Immediately they attain non-retrogression.  
 Now I bow my head in reverence,  
 May the cycle of rebirth be terminated.

In the northern realm, Immovable Land,  
The Buddha is named Manifest Virtue.  
With myriad marks upon his form  
He adorns himself in splendor.  
He defeats Mara's countless throng,  
And guides all devas and humans.  
Hearing his name yields Non-retrogression,  
Therefore, I bow in reverence.

The southeastern realm is Moon Radiance,  
Its Buddha named Free of Sorrow.  
His light outshines both sun and moon,  
Dispelling sorrows from all who follow.  
He constantly gives Dharma teachings,  
Eradicating pains without and within.  
Praised by Buddhas in ten directions,  
Therefore, I bow my head in reverence.

In Myriad Marks, the southwestern realm,  
The Buddha is named Giving of Treasure.  
He constantly bestows Dharma jewels,  
Offering them to all beings in full measure.  
Before him, devas bow their heads,  
Their jeweled crowns laid at his feet.  
With five limbs, I prostrate now,  
Entrusting my life to the Treasure Giver.

In the northwest, Myriad Sounds,  
 The Buddha is named Flora Virtue.  
 In his land, jeweled trees abound,  
 Emitting wondrous Dharma melodies.  
 With blooms of seven awakening factors,  
 He adorns beings in full splendor.  
 His white tuft resembles the moon,  
 Now, I bow my head in sincere homage.

The northeastern realm of Peace and Stability  
 Is composed of countless precious gems.  
 The Buddha is named Three-Vehicle Practice,  
 With endless marks adorning his form.  
 His wisdom radiates beyond all bounds,  
 Dispelling the darkness of ignorance.  
 All beings are freed from sorrow and pain,  
 Therefore, I offer my deep respect to him.

In the upper realm, Multitudes' Moon,  
 Adorned in splendor with myriad treasures,  
 Multitudes of Sravakas, greatly virtuous ones,  
 And Bodhisattvas beyond number.  
 Among all sages, he stands as a lion,  
 His name is Virtue of the Multitudes.  
 He is feared by all Mara's legions,  
 Therefore, I bow in deep reverence.

In the Land of Vastness, in the lower realm,  
The Buddha is known as Radiance Virtue.  
The wondrous marks of his form far surpass  
The great mountain of Jambunada gold.  
His sun-like wisdom shines ever bright,  
Bringing to bloom all virtuous roots.  
His jeweled land is broad and vast;  
From afar, I bow my head in deep respect.

In the remote past, countless *kalpas* ago,  
A Buddha was named Oceanic Virtue.  
Those ten Buddhas of the present time  
Made their vows before that Buddha —  
May my lifespan be without measure,  
And may my light shine boundlessly.  
May my land be exceedingly pure,  
And hearing my name assure Buddhahood.  
They are now present in the ten directions,  
With Ten Powers perfectly complete.  
Thus, I bow my head to Oceanic Virtue,  
The one most honored by humans and devas.



**Question:** Simply hearing the names of these ten Buddhas and continuously keeping them in mind leads to Non-retrogression on the path to *Anuttara-samyak-sambodhi*. Are there other Buddhas or Bodhisattvas whose names also entail the attainment of *Avaivart*?

**Answer:**

There are Amitabha and other Buddhas  
 As well as the great Bodhisattvas.  
 Reciting their names single-mindedly,  
 Also leads to attainment of Non-retrogression.

In addition [to the ten Buddhas], one should venerate and pay respect to Amitabha and other Buddhas, and recite their names.

Set forth below are the names of these Buddhas: Infinite Life, Freedom King in the World, Lion Will, Dharma Intention, Brahma Sign, World Sign, World's Wonders, Compassion, World King, Human King, Moon Virtue, Jewel Virtue, Virtue of Sign, Great Sign, Exquisite Canopy, Lion Mane and Breaker of Ignorance.

There are also Buddhas named Wisdom Flower, Tamalapattra Candana Fragrance, Holder of Great Merit, Rain of Seven Treasures, Exceeding Courage, Hatred-Free, Great Splendor, Formlessness, Precious Treasury, Virtue Peak, Tagara Fragrance,

Candana Fragrance, Lotus Fragrance, Adorned Path, Dragon Canopy, Flower Rain, Flower Scattering and Flower Radiance.

In addition, there are Buddhas named Sun Sound, Outshining Sun and Moon, Vaidurya Treasury, Brahma Sound, Pure Radiance, Golden Treasury, Sumeru Peak, Mountain King, Mastery of Sound, Pure Eyes, Moon Brilliance, Resembling Mt. Sumeru, Sun and Moon, Acquirer of Multitudes, Flora King, Brahma Voice Speaking, Lord of the World and Lion Practice.

Furthermore, the following Buddhas are named Lion's Roar of Wondrous Dharma Intention, Coral-Color Jewel Canopy, Dispeller of the Darkness of Ignorance and Attachment, Water Moon, Myriad Flowers, Awakener of Wisdom, Holder of Various Treasures, Bodhi, Transcendent Flower, True Vaidurya Radiance, Outshining Sun Radiance, Holder of Great Merits, Attainer of Right Wisdom, Valiant, Free from Sycophancy and Dishonesty, Remover of Evil Roots and Seedlings, Great Fragrance, and Praiser of Path.

Continuing, there are Buddhas named Water Radiance, Roamer in Oceanic Clouds of Wisdom, Virtue Peak Flower, Flower Splendor, Sun Sound, Moon Winner, Vaidurya, Brahma Sound, Radiance, Gold Treasury, Mountain Peak, Mountain King, Sound King, Dragon Winner, Defilement-Free, Pure Face, Moon Face, and Resembling Sumeru.

Moreover, there are Buddhas named Candana Fragrance, Majestic Strength, Lamp-Lighting, Hard to Conquer, Treasure Virtue, Joyful Sound, Radiance, Dragon Winner, Stain-Free Radiance, Lion, King of Kings, Power Winner, Flora Garden, Fearless Radiance, Fragrant Peak, Universal Worthy, Universal Flower, and Jewel Sign.

All these Buddhas, the World-Honored Ones, currently reside in the pure realms of the ten directions. One should recite their names and recollect them all.

Amitabha Buddha's Fundamental Vow is like this: **“If someone invokes me, recites my name and takes refuge in me, this person at once attains the karma of assurance and will achieve *Anuttara-samyak-sambodhi*.”** One should therefore recollect and recite often.

With verses of praise:

Buddha of infinite light, radiant in wisdom,  
Whose form resembles a mountain of pure gold.  
Today, with my body, speech and mind,  
I bow in reverence with joined palms.

His golden light of wondrous brilliance,  
Shines universally throughout all worlds,

Manifesting hues to suit various beings.  
Therefore, I prostrate in deep reverence.

If there are those who, upon life's end,  
Attain rebirth in his Pure Land,  
They instantly acquire infinite virtues.  
Therefore, to him I entrust my life.

Those who recite this Buddha's name  
Of boundless power, virtue and merit,  
At once attain the karma of assurance.  
Thus, I keep reciting consistently.

When beings of his land reach life's end,  
Even if they were to face suffering,  
They would not fall into the wretched hell.  
Thus, I entrust my life and bow to him.

Those who are reborn in his Pure Land  
Will never descend to the Three Abysses,  
Nor fall into the realm of asuras.  
I now entrust my life and bow to him.

Humans and celestials are the same in form,  
Shining like the peaks of golden mountains.  
It is the refuge of all virtuous ones.  
Therefore, I bow with head to the ground.

Those who are born in that Pure Land  
 Possess clairvoyance and clairaudience,  
 Unhindered across the ten directions.  
 So I bow to the most esteemed among sages.

All sentient beings in that Pure Land  
 Have teleportation and telepathy.  
 They also possess fate-knowing power.  
 Therefore, I bow to entrust my life.

Those who are born in that Pure Land  
 Are free from notions of “I” or “mine,”  
 Never discriminating between self and others.  
 Therefore, I bow my head in reverence.

Transcending the jail of the Three Domains,  
 With eyes like petals of blooming lotuses,  
 The multitude of Sravakas are beyond count.  
 Therefore, in reverence, I bow my head.

All sentient beings in that Pure Land  
 Are gentle and amiable by nature,  
 Doing the ten good deeds spontaneously.  
 I bow to the lord of the sacred assembly.

From goodness arises pure radiance,  
Boundless, countless and infinite,  
Foremost among devas and humans.  
Therefore, to him I entrust my life.

For those who vow to attain Buddhahood,  
And remain mindful of Amitabha Buddha,  
He promptly appears before them in response.  
Therefore, to him I entrust my life.

By the power of his original vows,  
All Bodhisattvas from the ten directions  
Come to make offerings and hear his teaching.  
Therefore, to him I bow my head.

All Bodhisattvas in that Pure Land,  
Possess perfect marks and characteristics,  
In splendors adorning their own forms.  
I now bow my head, entrusting my life.

Great Bodhisattvas in that Pure Land,  
During three periods of every day,  
Make offerings to Buddhas of the ten directions.  
Therefore, to him I bow my head.

If one plants the seeds of virtue  
 But harbors doubts, the lotus won't bloom.  
 For those with faith pure and pristine,  
 The flower opens, and the Buddha is seen.

Buddhas of the present in ten directions,  
 With a variety of causes and conditions,  
 Praise the merits and virtues of that Buddha,  
 I now bow my head, entrusting my life.

That land adorned with myriad splendors,  
 Surpasses the palaces of heavenly realms.  
 Its merits and virtues are exceedingly profound,  
 Thus, I prostrate at that Buddha's feet.

His soles bear the thousand-spoked wheel,  
 Soft and tender, like a lotus in hue.  
 All who see them are filled with joy,  
 I bow my head and prostrate at his feet.

Between his brows, the white tuft's light,  
 Shines like the moon, pure and bright,  
 Enhancing the radiance of his countenance,  
 I bow my head and prostrate at his feet.

When he was seeking the path to Buddhahood,  
He performed wondrous, extraordinary deeds.  
As described in the sacred scriptures,  
I bow my head and prostrate in respect.

The teachings he gives in his discourses  
Eradicate the roots of all negative karma.  
His wondrous words bring great benefit,  
I bow my head in deep respect.

By teaching with these wondrous words,  
He cures the sickness of attachment to pleasure.  
Having delivered many, he's still doing the same,  
Therefore, to him I bow my head.

To the most honored among humans and devas,  
All heavenly beings offer homage;  
Their seven-jeweled crowns touch his feet,  
Therefore, to him I entrust my life.

All the assemblies of sages and saints,  
And the multitudes of humans and devas,  
Jointly entrust their lives to him,  
Therefore, I too offer my reverence.



Aboard his vessel of the Eightfold Path,  
 One crosses the ocean so hard to traverse,  
 Delivering self and other beings,  
 I bow to the one of perfect freedom.

For countless *kalpas*, all of the Buddhas  
 Have commended his merits and virtues,  
 Yet still, they cannot fully express them;  
 I entrust my life to this Pure Being.

I now follow them in the same manner,  
 Eulogizing Amitabha's infinite virtues;  
 Through the merit of this blessed cause,  
 May that Buddha always remember me.

From past lives until this present one,  
 With all my merits, both great and small,  
 May I be in the presence of that Buddha,  
 With a mind that stays pure forever.

Through these meritorious causes and conditions,  
 Supreme and wondrous virtues are obtained.  
 I wish that all beings, in their many forms,  
 Be endowed with these same merits as well.

One should also recite Vipashyin Buddha, Shikhin Buddha, Vishvabhu Buddha, Krakucchanda Buddha, Kanakamuni Buddha, Kashyapa Buddha, Shakyamuni Buddha, and the future Buddha, Maitreya. One should recollect, invoke and pay respect to them all.

With verses of praise:

Vipashyin Buddha, the World-Honored One,  
Sitting under the Bodhi-tree of Ashoka,  
Attained all-encompassing Buddha wisdom,  
Perfect in virtues, both profound and wondrous.  
By correct reflection on the world's realm,  
His mind achieved true liberation.  
With all five limbs, I prostrate myself,  
Entrusting my life to the supreme Honored One.

Tathagata Shikhin, the World-Honored One,  
Had his Bodhi-tree called Pundarika.  
Taking his seat under that tree,  
He attained enlightenment, the fruition of Bodhi.  
His body is radiant, unmatched in hue,  
Like a mountain of glowing purple gold.  
I now entrust my life to this Tathagata,  
The supreme Honored One in the Three Domains.

The World-Honored One, Vishvabhu Buddha  
 Sat beneath the Bodhi-tree named Shala.  
 He naturally attained perfect realization  
 Of all-inclusive, wonderful wisdom.  
 Among all beings, human and celestial,  
 He is the foremost, with no equal.  
 Thus, I entrust my life to this Buddha,  
 The most Honored One, supreme of all.

Krakucchanda Buddha, the great Bhagavat  
 Attained *Anuttara-samyak-sambodhi*,  
 The unexcelled, perfect enlightenment,  
 Beneath the Bodhi-tree called Shirisha.  
 He accomplished great wisdom and knowledge,  
 Liberated forever from birth and death.  
 I now bow my head, entrusting my life,  
 To the foremost Honored One, beyond all compare.

Buddha Kanakamuni, the Great Sage,  
 The insurmountable, supreme Honored One,  
 Beneath the Bodhi-tree named Udumbara,  
 Attained Buddhahood, the prime achievement.  
 He is conversant with all dharmas,  
 Without any limit, beyond all bounds.  
 Thus, I entrust my life to this Buddha,  
 The paramount Honored One, foremost of all.

Kashyapa Buddha, the World-Honored One,  
With eyes akin to twin lotus blossoms,  
Under the Bodhi-tree called Nyagrodha,  
Attained Buddhahood, perfect enlightenment.  
Fearless throughout the Three Domains,  
He strides like the king of elephants.  
I now entrust my life to this Tathagata,  
And bow to the Honored One, bound by none.

The World-Honored One, Shakyamuni Buddha,  
Seated beneath the Bodhi-tree named Ashvattha,  
Subdued the Maras, enemies of the Dharma,  
And attained supreme, perfect enlightenment.  
His countenance, like the full moon,  
Shines in purity, free from dust or flaw.  
I now bow my head and pay homage  
To this courageous, foremost Honored One.

Tathagata Maitreya, Buddha of the future,  
Seated under the Bodhi-tree named Naga,  
Will attain the boundless, universal mind,  
And naturally accomplish the Buddha path.  
His merits and virtues, firm and unshakable,  
Cannot be surpassed by anyone else.  
Thus, I entrust myself before this Sugata,  
The wondrous Dharma King beyond all peers.

Additionally, there are Virtue Supreme Buddha, Universal Radiance Buddha, Enemy Conqueror Buddha, Kingly Appearance Buddha, Appearance King Buddha, Infinite Merit, Radiance and Freedom King Buddha, Medicine King Unobstructed Buddha, Treasure Parade Buddha, Treasure Flower Buddha, Peace Abidance Buddha, and Mountain King Buddha. One should also recollect, invoke, venerate and pay respect to them.

With verses of praise:

In the Buddha Land, called Unexcelled,  
 There is a Buddha named Virtue Supreme.  
 I now bow my head with deepest reverence,  
 And also to the two Gems, Dharma and Sangha.

In the Buddha realm of Rejoicing Freely,  
 The Buddha is named Universal Radiance.  
 I now entrust my life to that Great Sage,  
 And also to the two Gems, Dharma and Sangha.

In the world of Universal Goodness,  
 Enemy Conqueror is the Buddha's name.  
 I now entrust my life with deep homage,  
 And also to the two Gems, Dharma and Sangha.

In the world of Pure Good Assemblage,  
Kingly Banner Appearance is the Buddha.  
I now bow my head with deepest reverence,  
And also to the two Gems, Dharma and Sangha.

In the Buddha Land of Undefined Assemblage,  
The Buddha is Infinite Merit and Radiance,  
The Freedom King throughout the ten directions,  
I bow my head with deepest reverence.

In the world called Free of Deception,  
The Buddha is Medicine King Unobstructed.  
I now bow my head with deepest reverence,  
And also to the two Gems, Dharma and Sangha.

In the Buddha realm of Golden Assemblage,  
The Buddha is named Treasure Parade.  
I now bow my head with deepest reverence,  
And also to the two Gems, Dharma and Sangha.

Land of Beautiful Sound, Buddha Treasure Flower,  
Peace Abidance, and Mountain King,  
I now bow my head with deepest reverence,  
And also to the two Gems, Dharma and Sangha.

All the Tathagatas enumerated above  
 Reside in realms of the eastern direction.  
 Now with a heart filled with reverence,  
 I praise and entrust my life to them.

I earnestly beseech these Tathagatas,  
 To bestow deep compassion and benevolence,  
 Manifest their presence before my eyes,  
 And enable me to behold them all.

Furthermore, one should universally invoke, venerate and  
 pay respect to all the Buddhas of the past, future and present.

With verses of praise:

All Buddhas, Tathagatas, of past ages,  
 Defeated and subdued the throngs of Mara.  
 With the power of their great wisdom,  
 They extensively benefited sentient beings.

During their times, all sentient beings  
 Wholeheartedly made their offerings,  
 Showed respect and tendered praises,  
 Thus, I bow my head in deep prostration.

In the present time, through the ten directions,  
There are incalculable numbers of Buddhas.  
Their quantity exceeds the sands of the Ganges,  
Without any limit, beyond all bounds.

Out of compassion for all sentient beings,  
They constantly turn the wondrous Dharma wheel.  
Therefore, I offer my deepest reverence,  
Entrust my life, and bow in homage.

All Buddhas, Tathagatas of the future,  
Will have bodies the hue of a golden mountain,  
Shining in radiance beyond all measure,  
With myriad marks adorning them in splendor.

Appearing in the worlds to deliver beings,  
Thereafter, they will enter Parinirvana.  
To such Buddhas, the World-Honored Ones,  
I now bow my head in deep reverence.

In addition, one should also recollect and invoke the following great Bodhisattvas.

Bodhisattvas Good Intention, Good Eye, Hearing the Moon,  
King Sibi, Victorious in All, Knower of Great Earth, Great  
Medicine, Kapotagrha, Arenemin, Summit Born King, Delightful



Sight, Uttara, Sarvadana, Long Life King, Ksanti, Velama, Flash, Moon Canopy, Luminous Leader, Dharma Leader, Dharma Benefit, and Maitreya.

There are also Bodhisattvas Vajra Treasury, Vajra Leader, Stainless Treasury, Stainless Fame, Remover of Doubts, Stainless Virtue, Net of Brightness, Infinite Brightness, Great Brightness, Inexhaustible Intention, King of Intention, Boundless Intention, Sun Sound, Moon Sound, Beautiful Sound, Beautiful Voice, Great Voice, Firm Diligence, Ever Firm, Firm Rising, Firm Adornment, Ever Compassionate, Never Contemptuous, Dharma Supreme, Dharma Intention, and Dharma Joy.

Moreover, there are Bodhisattvas Dharma Leader, Dharma Accumulation, Rising of Diligence, Wisdom, Pure Powerful Virtue, Narayana, Good Meditation, Dharma Meditation, Bhadrapala, Dharma Benefit, Lofty Virtue, Lion Parade, Joyful Root, Supreme Jewel Moon, Unfailing Virtue, Dragon Virtue, Manjusri, Wondrous Sound, Cloud Sound, Superior Intention, Illuminating Light, Brave Assembly, Victorious Assembly, and Dignified Demeanor.

There, too, are Bodhisattvas Lion Intention, Supreme Intention, Beneficial Intention, Increasing Benefit, Jewel Radiance, Wisdom Summit, Delightful Speech Summit, Virtuous, King with Freedom in Observing the World, King with Freedom

of Dharani, Great Freedom King, Sorrow-Free Virtue, Unfailing Vision, Beyond Wretched Realms, All Courageous, Dispeller of Darkness, Treasure of Virtues, Floral Powerful Virtue, Radiant Virtue of Golden Necklace, Beyond Skandhas and Hindrances, Unobstructed Mind, Purified in All Actions, Equal Vision, and Unequal Vision.

Moreover, there are Bodhisattvas Playing in Samadhi, Dharma Freedom, Dharma Sign, Radiant Splendor, Great Splendor, Jewel Summit, Jewel Seal Hand, Ever Raised Hand, Ever Lowered Hand, Ever Sorrowful, Ever Joyful, Joy King, Attained Eloquence Voice, Thunder Sound in the Void, Holder of the Jewel Torch, Courageous Giver, Imperial Net, Horse Radiance, Unobstructed Emptiness, Jewel Victory, Celestial King, Defeater of Mara, Lightning Virtue, and Freedom.

In addition, there are Bodhisattvas Summit Sign, Surpassing, Lion's Roar, Cloud Shade, Able to Win, Mountain-Sign Banner King, Fragrant Elephant, Great Fragrant Elephant, White Fragrant Elephant, Ever Diligent, Never Resting, Wondrous Birth, Floral Splendor, Avalokitesvara, Attaining Great Strength, Water King, Mountain King, Imperial Net, Jewel Giver, Defeater of Mara, Adorning the Land, Golden Topknot, and Jeweled Topknot.

One should recollect, invoke, venerate and pay respect to all such great Bodhisattvas in order to seek attainment of the *Avaivart* stage.





# The Twelve Rites

*By Bodhisattva Nāgārjuna*

*Chinese translation by Dhyānagupta (a.k.a. Jñānagupta) of India*



1. I bow to the one revered by devas and men —  
 Amitabha Buddha, supreme in wisdom and virtue.  
 In that wondrous Land of Peace and Joy,  
 He is surrounded by uncountable multitudes of disciples.

May I, along with all sentient beings, be reborn in the  
 Land of Peace and Joy.

2. His body is golden in hue, pure as the mountain-king,  
 In samatha he moves, steady as an elephant's steps.  
 His eyes are so clear, like blue lotus blossoms —  
 Thus, I prostrate myself before the honored Amitabha  
 Buddha.

May I, along with all sentient beings, be reborn in the  
 Land of Peace and Joy.

3. His face, perfectly round, pure as the full moon,  
 Radiates the majesty of a thousand suns and moons.  
 His voice resounds like deva drums and kokila —  
 Thus, I prostrate myself before the honored Amitabha  
 Buddha.

May I, along with all sentient beings, be reborn in the  
 Land of Peace and Joy.

4. He resides in the crown atop Avalokitesvara's head,  
Bearing wondrous features with treasured adornments.  
He subdues all heretics, Maras and the prideful —  
Thus, I prostrate myself before the honored Amitabha  
Buddha.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.

5. Incomparable, immaculate, vast and pure,  
His virtues are as bright and clear as the empty sky.  
His deeds of benefit are assured by his unfettered mastery  
—  
Thus, I prostrate myself before the honored Amitabha  
Buddha.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.

6. Bodhisattvas renowned throughout the ten directions,  
Along with countless Maras, praise him constantly.  
For the sake of beings, his vow-power endures—  
Thus, I prostrate myself before the honored Amitabha  
Buddha.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.



7. In gem-inlaid ponds with golden bottoms, lotus flowers bloom,  
 From virtuous roots, his wondrous throne is formed.  
 Seated upon that throne, he mirrors the mountain king —  
 Thus, I prostrate myself before the honored Amitabha Buddha.

May I, along with all sentient beings, be reborn in the Land of Peace and Joy.

8. A myriad Buddha disciples from the ten directions,  
 Manifest special powers, reaching Peace and Joy,  
 With reverence, they gaze upon the exalted countenance —  
 Thus, I prostrate myself before the honored Amitabha Buddha.

May I, along with all sentient beings, be reborn in the Land of Peace and Joy.

9. “All phenomena are impermanent and without self,  
 Like the moon’s reflection in water, lightning, shadows and dew.”  
 For beings, he expounds the Dharma, unrestricted by names —  
 Thus, I prostrate myself before the honored Amitabha Buddha.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.

10. In that honored Buddha land, no evil names are known,  
Nor women, nor the fear of wretched realms.  
Its multitudes sincerely venerate the esteemed one —  
Thus, I prostrate myself before the honored Amitabha  
Buddha.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.

11. In that honored one's land of boundless skillful means,  
Free from the Six Realms and harmful companions.  
Those reborn there never regress from Bodhi —  
Thus, I prostrate myself before the honored Amitabha  
Buddha.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.

12. Having sung the honored one's virtues,  
And his merits infinite as the ocean's waters,  
Pure roots of goodness I thus have attained,  
I dedicate to all beings for rebirth in that land.

May I, along with all sentient beings, be reborn in the  
Land of Peace and Joy.









