

The Golden Light Sutra¹

A Study Commentary on Chapters 4 and 5 of the 31-Chapter Version

Orientation

These two chapters belong together.

Chapter 4 presents purification dramatically and devotionally. A golden drum resounds through the universe. Its sound becomes confession, praise, prayer, compassion and vast bodhisattva aspiration. The practitioner is moved from regret for personal wrongdoing toward responsibility for the suffering of all beings.

Chapter 5 presents purification more analytically. It explains karmic obscuration, confession, restraint, merit, aspiration and the wisdom that understands emptiness. It asks, in effect:

What is actually purified, who purifies it, and how can purification work when the person, action and karma lack inherent existence?

Chapter 4 principally moves the heart. Chapter 5 clarifies the view. Together they unite:

- karma and emptiness;
- confession and bodhicitta;
- personal responsibility and universal compassion;
- purification and the accumulation of merit;
- devotional practice and analysis of reality.

Lama Zopa Rinpoche's characteristic approach is especially helpful here. For him, reciting the Golden Light Sutra is not merely reading sacred literature. It becomes Dharma when it is performed with refuge, awareness of karma, renunciation, bodhicitta and dedication. He repeatedly emphasises that even hearing or reciting the sutra can direct one's life toward enlightenment, create merit and become a means of benefiting the beings in the surrounding place. (Lama Yeshe Wisdom Archive)

¹ **Lama Zopa Rinpoche's 2007 Portland teachings and partial transmission used the 21-chapter FPMT version.** The transmission begins with its Chapter 4, the confession chapter. That material corresponds closely to the central confession material in Chapter 4 of the 31-chapter version. However, Chapter 5 of the 21-chapter text is *The Source of Lotuses*, whereas Chapter 5 of the 31-chapter text is *The Purification of the Obscurations from Karma*. Lama Zopa Rinpoche therefore did **not** give a direct commentary on the 31-chapter Chapter 5 in those Portland teachings.

The commentary consequently has two layers:

- **Canonical layer:** what Chapters 4 and 5 of the 31-chapter sutra teach.
- **Lama Zopa Rinpoche practice layer:** how his teachings on karma, purification, bodhicitta, emptiness, merit and sutra recitation help us practise those chapters.

Chapter 4 The Dream of the Golden Drum and the Confession

1. The chapter's basic movement

Chapter 4 develops through a sequence resembling the seven-limb practice:

1. a visionary golden drum appears;
2. its sound fills innumerable worlds;
3. the sound awakens beings and relieves suffering;
4. confession is made before the buddhas;
5. virtue is rejoiced in;
6. the buddhas are requested to teach and remain;
7. merit is dedicated;
8. vast bodhisattva prayers are made for all beings.

This is important because confession does not stand alone. It is held within an entire Mahayana practice.

The practitioner does not merely say, "I did wrong." The chapter transforms the mind through:

- refuge and reverence;
- acknowledgement of destructive karma;
- regret;
- rejoicing;
- aspiration;
- compassion;
- dedication;
- commitment to awakening.

Purification is therefore not self-condemnation. It is a complete reorientation of the mind.

2. The dream of the golden drum

The chapter opens with a vision in which an immense golden drum radiates light and resounds throughout the worlds.

The drum should be understood on several levels.

The drum as the voice of Dharma

A drum summons people and attracts attention. In Buddhist imagery, the "drum of Dharma" awakens beings from ignorance and calls them toward liberation.

The sound is not ordinary sound. It represents:

- the Buddha's teaching entering the minds of beings;
- the awakening of conscience;
- the announcement that liberation is possible;
- the power of truth to interrupt habitual suffering;
- the universal reach of enlightened compassion.

The drum is golden because gold suggests purity, incorruptibility, value and radiance. The Dharma is precious because it reveals both the causes of suffering and the path that ends them.

The drum as awakened potential

The drum also represents the practitioner's own capacity for awakening.

Although obscured, the mind is not identical with its obscurations. Anger, attachment, guilt and confusion are present, but they are not the mind's permanent nature. Because the afflictions arise dependently, they can be weakened and removed.

The golden drum therefore announces:

| The present mind is obscured, but it is not irredeemable.

This is one reason confession is possible. Were negative karma fixed and inherently existent, no purification could occur.

The drum as universal compassion

Its sound does not benefit only one practitioner. It reaches beings suffering through fear, poverty, illness, conflict, oppression, unfortunate rebirth and mental distress.

The scope immediately becomes Mahayana. The aim is not simply:

| May I cease to feel guilty.

It becomes:

| May every being be freed from suffering and its causes.

This corresponds closely to Lama Zopa Rinpoche's insistence that Golden Light Sutra recitation should be motivated for vast benefit: for sick people, for communities, for peace in a country and for the welfare of the world. ([Lama Yeshe Wisdom Archive](#))

3. Why the chapter begins with vision rather than analysis

Chapter 4 speaks first to imagination, devotion and emotion.

Before the practitioner analyses karma philosophically, the chapter creates:

- wonder;
- confidence;
- a sense of sacred presence;
- awareness of countless buddhas;
- hope that suffering can be transformed.

This is psychologically skilful. Confession undertaken without hope easily becomes shame or despair. Confession undertaken in the presence of compassion becomes purification.

The buddhas do not appear as judges waiting to condemn the practitioner. They appear as witnesses, refuges and guides. Their presence makes honesty possible.

4. Confession before the buddhas

The chapter confesses destructive actions accumulated over an immeasurable past.

This includes actions arising from:

- ignorance;
- attachment;
- anger;
- pride;
- jealousy;
- greed;
- wrong views;
- lack of conscientiousness;
- failure to recognise the consequences of actions.

Confession in Buddhism is not a request for an external being to erase moral responsibility. It is an intentional act that changes the karmic process.

A destructive action has consequences, but the manner in which its karmic potential develops is affected by later mental states and actions. Regret, restraint, refuge, virtuous activity and wisdom alter the conditions supporting its ripening.

5. The four opponent powers

The chapter can be understood through the familiar four opponent powers.

5.1 The power of reliance

Reliance has two aspects:

- reliance on Buddha, Dharma and Sangha;
- compassion and bodhicitta toward sentient beings.

We damaged our relationship with the Three Jewels through ignorance and wrong conduct; we restore it by taking refuge.

We harmed sentient beings through self-centredness; we restore that relationship by generating compassion and the wish to awaken for their benefit.

Lama Zopa Rinpoche places great emphasis on beginning practice by visualising Guru Shakyamuni Buddha as the embodiment of Guru, Buddha, Dharma and Sangha, then offering the seven limbs and a mandala. Devotion, in his explanation, opens the mind to blessing and becomes a condition for realisations of the path. (Lama Yeshe Wisdom Archive)

5.2 The power of regret

Regret means recognising:

- the action was harmful;
- it created causes of suffering;
- it strengthened afflictive habits;
- it harmed others;
- it obstructed spiritual development.

Regret is not hatred of oneself.

A useful distinction is:

- **Guilt:** “I am bad and beyond repair.”
- **Regret:** “That action was harmful; I do not want to continue its causes.”

Healthy regret is intelligent, specific and forward-looking.

It resembles recognising that one has swallowed poison. One does not waste time hating the person who swallowed it. One acts to stop the harm.

5.3 The power of the remedy

In this chapter, the remedies include:

- confession;
- hearing and reciting the sutra;
- praise of the buddhas;
- rejoicing in virtue;
- requesting teachings;
- compassionate prayer;
- dedication;
- generating bodhicitta;
- remembering emptiness.

Lama Zopa Rinpoche treats reading the sutra itself as a powerful virtuous action. He also stresses that the mind with which it is read determines its spiritual scope. Reading merely for this life produces a limited result; reading with renunciation, bodhicitta and the wish for enlightenment transforms it into Mahayana Dharma. (Lama Yeshe Wisdom Archive)

5.4 The power of resolve

Resolve is the intention not to repeat the action.

This must be realistic. One may resolve:

- never to repeat a particular serious action;
- to avoid it for a specified period;
- to reduce its frequency;
- to become more mindful of the conditions that trigger it;
- to apply a particular antidote when those conditions arise.

An exaggerated promise that will immediately be broken is less useful than an honest commitment that can be kept.

6. Confession of actions we remember and those we do not

The chapter's confession is deliberately vast. It includes actions from innumerable lives and actions no longer remembered.

| This addresses a practical limitation: memory is not the measure of karma.

We remember only a fraction of the actions of this life, much less previous lives. Therefore, confession can include:

- known actions;
- forgotten actions;
- actions not recognised as harmful at the time;
- actions done directly;
- actions encouraged in others;
- actions rejoiced in;
- harm caused by negligence;
- harmful habits maintained over time.

This does not make confession vague. A good practice combines:

1. specific reflection on known actions;
2. broad confession of all unremembered destructive karma.

7. The ten non-virtues as a framework

Lama Zopa Rinpoche repeatedly uses the ten non-virtues to explain the source of suffering. He presents happiness as arising fundamentally from virtue and suffering as arising from non-virtue. ([Lama Yeshe Wisdom Archive](#))

The confession may therefore be organised around:

Actions of body

- killing;
- taking what has not been freely given;
- sexual misconduct.

Actions of speech

- lying;
- divisive speech;
- harsh speech;
- meaningless or uncontrolled speech.

Actions of mind

- covetousness;
- harmful intent;
- wrong views.

The point is not to create anxiety by searching obsessively for faults. The point is to identify causal patterns.

For example:

- harsh speech may arise from irritation plus the wish to hurt;
- divisive speech may arise from jealousy and the wish to control relationships;
- covetousness may arise from dissatisfaction and comparison;
- wrong view may arise from resistance to moral responsibility.

Seeing the causal sequence makes purification practical.

8. From confession to compassion

One of the most important features of Chapter 4 is that confession expands into concern for all beings.

Initially, one recognises:

| My own destructive karma has created suffering.

Then one recognises:

| All beings act under the influence of ignorance and affliction and therefore create suffering for themselves.

This recognition can soften judgement.

The chapter does not excuse harmful behaviour. It deepens the understanding of its causes. Beings harm themselves and others because they mistake the causes of suffering for the causes of happiness.

Compassion therefore includes both:

- care for victims of harm;
- care for those creating terrible future suffering through harmful actions.

This is difficult but central to Mahayana practice.

9. The vast prayers of the golden drum

The sound of the drum becomes a series of prayers that beings be freed from:

- fear;
- illness;
- hunger;
- violence;
- poverty;
- oppression;
- disability;
- unfortunate circumstances;
- mental disturbance;
- lower rebirth;
- ignorance of Dharma.

These prayers train the practitioner to notice forms of suffering beyond personal experience.

They also show that Buddhist compassion is not abstract. It attends to:

- physical wellbeing;
- social conditions;
- safety;
- freedom;
- material needs;
- Dharma conditions;
- ultimate liberation.

The chapter thus moves through three levels of aspiration:

1. may beings be relieved from immediate suffering;
2. may they obtain favourable conditions and happiness;
3. may they attain liberation and enlightenment.

10. Rejoicing as an antidote

After confession, rejoicing becomes essential.

Without rejoicing, the practitioner may become preoccupied with faults. Rejoicing restores balance by recognising goodness wherever it occurs.

One rejoices in:

- one's own past and present virtue;
- the virtue of ordinary beings;
- the virtue of bodhisattvas;
- the activities of buddhas;
- teachings given;
- beings helped;
- acts of generosity, patience and courage.

Rejoicing counters jealousy and discouragement.

It also protects confession from becoming a negative self-portrait. A practitioner is not only a collection of mistakes. The mindstream also contains virtue, faith, compassion, endurance and the potential for realisation.

Lama Zopa Rinpoche frequently describes rejoicing, requesting teachings and dedication as extraordinarily powerful methods of accumulating merit. In his Portland commentary, he emphasises that requesting the turning of the Dharma wheel creates merit surpassing immense material offerings. ([Lama Yeshe Wisdom Archive](#))

11. Requesting the buddhas to teach and remain

The chapter includes requests that:

- the buddhas turn the Dharma wheel;
- enlightened teachers remain;
- the teachings endure;
- beings continue to encounter the path.

These requests express recognition that access to Dharma is not guaranteed.

A human life, functioning faculties, spiritual interest, qualified teachers, texts and supportive conditions depend upon many causes.

Requesting teachings therefore counters the attitude:

| Dharma will always be available whenever I decide to practise.

It creates appreciation and urgency.

In Lama Zopa Rinpoche's explanation, requesting teachers to remain and requesting the Dharma wheel to turn are central practices for accumulating merit and sustaining the teachings. ([Lama Yeshe Wisdom Archive](#))

12. Dedication

The merit of confession and all accompanying virtues is dedicated to enlightenment for all beings.

Dedication performs two functions.

- **It gives direction:** Merit is directed toward the highest goal rather than only toward temporary wellbeing.
- **It protects the virtue:** In traditional explanation, undedicated virtue can be weakened by subsequent anger or wrong views. Dedication stabilises its purpose.

Lama Zopa Rinpoche consistently expands dedication beyond the individual. He dedicates for family, teachers, students, benefactors, communities and all beings, particularly for the generation of bodhicitta. ([Lama Yeshe Wisdom Archive](#))

13. Emptiness within Chapter 4

Although Chapter 4 is primarily devotional and aspirational, emptiness is implicit in its entire purification process.

A destructive action depends upon:

- an agent;
- an object;
- a motivation;
- the action itself;
- completion;
- social and physical conditions;
- later reinforcement or purification.

None of these exists independently.

The “person who did the action” also exists in dependence upon:

- body and mind;
- past causes;
- conceptual designation;
- changing aggregates;
- relationships and conditions.

Therefore, the offender is not an inherently evil, permanent self.

This does not remove responsibility. It makes transformation possible.

The correct conclusion is not:

| Nothing exists, so karma does not matter.

It is:

| Because actions and identities arise dependently, karma functions and purification can function.

14. A Lama Zopa Rinpoche-style practice reading of Chapter 4

A practice session could be understood as follows.

Before reading

Generate the motivation:

| I have received this human life through extraordinary causes. Death is certain and its time uncertain. I do not want merely temporary relief. I want to purify the causes of suffering, attain enlightenment and free every sentient being.

Visualise Guru Shakyamuni Buddha surrounded by all buddhas and bodhisattvas.

Take refuge and generate bodhicitta.

During the golden drum passage

Imagine the sound of Dharma reaching:

- war zones;
- hospitals;
- people who are frightened;
- people dying;
- animals;
- beings in lower realms;
- those acting under intense hatred or delusion;
- people in your own community.

Do not read only as an observer. Let the drum become your own commitment to benefit beings.

During confession

Recall specific actions without defensiveness.

Acknowledge:

- what was done;
- the state of mind behind it;
- the harm caused;
- the karmic tendency strengthened.

Apply regret without self-hatred.

During the vast prayers

Expand from “my purification” → “the purification of all beings.”

Think:

| May my experience of suffering enable me to understand others rather than close my heart.

At the conclusion

Dedicate every benefit of the reading:

- to those harmed by you;

- to those who have harmed you;
- to the sick and dying;
- to peace in the world;
- to the flourishing of Dharma;
- to enlightenment for every being.

15. Principal message of Chapter 4

The deepest message is:

| Honest acknowledgement of wrongdoing, when held within refuge, compassion, bodhicitta and wisdom, becomes a force for universal benefit.

The chapter moves through this transformation:

fear → honesty → regret → refuge → remedy → compassion → aspiration → dedication

It is not merely a confession text. It is a training in becoming a bodhisattva.

Chapter 5 The Purification of the Obscurations from Karma

1. Why this chapter is different

Chapter 5 is absent from the 21-chapter version. It is closely related to the independent sutra *Putting an End to Karmic Obscurations*. The 84000 introduction explains that the independent sutra's central content is incorporated into Chapter 5 of the longer Golden Light traditions, with differences in framing and translation. (84000)

This chapter is more systematic than Chapter 4.

Its main concerns are:

- what karmic obscurations are;
- how they impede spiritual progress;
- how confession and virtue purify them;
- how the practice is repeated;
- the role of aspiration and dedication;
- the relationship between karmic purification and wisdom;
- why hearing and preserving the sutra is itself transformative.

2. What is a karmic obscuration?

A karmic obscuration is not simply “bad karma” imagined as a substance stored somewhere.

It is better understood as the obstructive effect of actions and their imprints.

Destructive actions can obscure by:

- producing painful results;
- strengthening afflictive habits;
- dulling moral sensitivity;
- making virtue difficult;
- creating unfavourable circumstances;
- obstructing concentration;
- obstructing insight;
- separating one from teachers and Dharma;
- creating fear, remorse or confusion;
- reinforcing a false and self-centred view of experience.

Karma is therefore both consequential and conditioning.

It gives rise to future experiences as well as to the kind of mind we bring to those experiences.

3. Karma is not fate

The language of karmic obscuration can sound deterministic, but Chapter 5 is a purification teaching precisely because karma is not fixed fate.

A karmic seed requires conditions to ripen.

Purification changes the conditions through:

- regret;
- restraint;
- confession;
- refuge;
- bodhicitta;
- virtuous action;
- hearing Dharma;
- recitation;
- meditation;
- wisdom;
- dedication.

The past cannot be made not to have occurred. But its continuing influence can be altered.

A helpful distinction is:

- **historical fact:** the action occurred;
- **karmic trajectory:** the action's potential continues dependently and can be affected by new causes.

4. The four difficult karmic obscurations

The chapter identifies four especially difficult forms of karmic obscuration.

Translations and explanatory wording may vary, but the general doctrinal concern is with karmic conditions that seriously obstruct access to Dharma and progress on the path.

They can be understood under four broad headings:

1. actions and conditions that prevent encounter with the Buddha or Dharma;
2. actions that generate hostility or lack of faith toward liberating teachings;
3. actions that obstruct the creation of virtue;
4. actions that lead to environments, states of mind or rebirths in which practice becomes extremely difficult.

The point is not to become anxious about classification. It is to understand that karma can obscure the path at multiple levels:

- we may not meet the teaching;
- we may meet it but feel no interest;
- we may feel interest but repeatedly fail to practise;
- we may practise but encounter strong internal obstacles;
- we may create the causes to lose Dharma conditions later.

Chapter 5 presents the sutra itself as a remedy for these conditions.

5. Why hearing the sutra matters

The chapter repeatedly praises hearing, retaining, reciting, teaching and preserving the sutra.

This should not be reduced to magical thinking.

Hearing sacred teaching can transform karma because it introduces new causal factors:

- contact with truth;
- faith;
- attention;
- wholesome mental impressions;
- recollection of the Buddha;
- motivation to abandon harm;
- motivation to cultivate virtue;
- connection with the Mahayana path;
- future conditions for understanding.

Even a person who does not fully understand the teaching may establish a significant imprint.

Lama Zopa Rinpoche strongly emphasises this point. He teaches that even listening to or reading the Golden Light Sutra directs the life toward enlightenment and becomes a source of protection, merit and benefit. ([Lama Yeshe Wisdom Archive](#))

The safest interpretation is:

The sutra is powerful because it connects the mind with Buddha, Dharma, virtue, bodhicitta and wisdom, thereby changing the continuum of causes and conditions.

6. Confession three times by day and three times by night

The chapter prescribes repeated confession or recitation during the day and night. The 84000 chapter summary notes this repeated practice as a method for freeing oneself from karmic obscurations and fulfilling aspirations ranging from favourable rebirth to ultimate wisdom. ([84000](#))

Repetition has several purposes.

It counters forgetfulness

Afflictive habits are reinforced repeatedly. Their antidotes must also be cultivated repeatedly.

It makes moral awareness continuous

Confession is not reserved for a crisis. It becomes part of the rhythm of life.

It interrupts accumulation

Frequent review prevents small harmful tendencies from becoming established patterns.

It strengthens refuge and bodhicitta

Each session renews one's direction.

A modern practitioner may not always manage six formal sessions. The essential principle is regularity. One might use:

- morning;
- midday;
- evening;
- or a shorter review after each major period of the day.

7. The threefold practice: restraint, virtue and benefit

The title and content of the related independent sutra are associated with a threefold form of confession or training. This may be understood in relation to the three collections of bodhisattva ethics:

1. refraining from harmful conduct;
2. gathering virtuous qualities;
3. benefiting sentient beings.

Purification is incomplete if it consists only of stopping harm.

A full transformation requires:

Abandoning harm

- restraint;
- mindfulness;
- guarding speech and conduct;
- avoiding known triggers;
- repairing damage where possible.

Cultivating virtue

- generosity;
- ethical discipline;
- patience;
- joyful effort;
- concentration;
- wisdom;
- study;
- service;
- devotion.

Benefiting beings

- direct assistance;
- emotional support;
- protection;
- teaching where appropriate;
- creating Dharma conditions;
- dedicating one's work and practice.

This triad is particularly valuable for a mind map because it shows purification as active development, not mere removal.

8. Confession and moral repair

Confession before the buddhas purifies the practitioner's mindstream, but where actual harm has been done, worldly repair may also be necessary.

Depending on circumstances, this could involve:

- apology;
- repayment;
- correcting false information;
- restoring property;
- changing behaviour;
- accepting appropriate consequences;
- protecting someone from further harm.

Buddhist confession should not become a private ritual used to avoid responsibility.

The Dharma remedy and the interpersonal remedy support one another.

However, repair must also be wise. Contacting someone may sometimes cause further harm. In such cases, restraint, indirect restitution, changed conduct and dedication may be more appropriate.

9. The danger of treating purification as cancellation

A superficial understanding says:

| I performed a purification practice, so the karma is gone.

A more careful understanding recognises different possible effects:

- a heavy karma may be weakened;
- its duration may be shortened;
- its result may become less intense;
- it may ripen as a manageable difficulty;
- the tendency to repeat the action may diminish;
- some karmic potential may be fully purified.

The practitioner cannot ordinarily know with certainty what degree of purification has occurred.

The reliable sign is not a dramatic experience. It is transformation in conduct:

- less attraction to the harmful action;
- greater sensitivity to its consequences;
- stronger restraint;
- more compassion;
- more stable faith;
- greater honesty;
- reduced self-centredness.

10. The relationship between karma and emptiness

This is the philosophical heart of Chapter 5.

A common misunderstanding sees two incompatible possibilities:

- either karma truly exists, in which case things must be fixed;
- or things are empty, in which case karma cannot matter.

Madhyamaka rejects both extremes.

Karma functions conventionally

Actions have consequences.

A harmful motivation affects:

- the action;
- the person acted upon;
- the actor's habits;
- relationships;

- future experience.

Karma is empty ultimately

The action does not exist independently or from its own side.

It depends upon:

- causes;
- conditions;
- parts;
- intention;
- designation;
- an agent and object;
- social and conceptual contexts.

Emptiness makes transformation possible

Because karma lacks fixed inherent existence, its effects arise through conditions.

Therefore:

- virtue can counter non-virtue;
- wisdom can counter ignorance;
- confession can counter concealment;
- compassion can counter self-centredness;
- restraint can counter repetition.

As Nāgārjuna's reasoning implies, dependent arising and emptiness are not opposites. Whatever arises dependently is empty; because it is empty, it can function dependently.

11. The emptiness of the person who committed the action

Suppose I recall a harmful action and think:

| I am a terrible person.

This "I" appears solid, permanent and defined by the action.

But the person who acted was dependently arisen:

- influenced by prior habits;
- affected by circumstances;
- operating with a particular level of awareness;
- composed of changing body and mind;
- designated in dependence on aggregates.

The present person is causally continuous with that past person but not identical in every respect. Therefore, two extremes are avoided:

- **Eternalist extreme:** "I am permanently the bad person who did that."
- **Nihilist extreme:** "That was a different person, so I have no responsibility."

The middle way is:

| There is causal continuity without an unchanging self.

This provides the basis for both responsibility and hope.

12. The emptiness of the action

An action appears to be one single solid event, but analysis finds a process:

- motivation arises;
- attention focuses;
- a decision is formed;
- bodily or verbal activity occurs;
- the action reaches completion;
- mental reactions follow;
- memories and habits are reinforced.

The action is designated upon this sequence.

Because the action is a dependent process, later actions can influence its continuing effects.

Again, emptiness does not erase the action. It explains how it functions.

13. The emptiness of purification

Purification itself is empty.

There is no independently existing substance called “purification” that washes away a substance called “sin.”

Purification exists in dependence upon:

- the karma to be purified;
- regret;
- refuge;
- remedy;
- restraint;
- motivation;
- wisdom;
- changes in the mindstream;
- conventional designation.

This protects the practitioner from superstition.

The ritual is effective not because of mechanical words alone, but because the entire network of causes is altered through connection with Dharma, merit, intention, blessing and wisdom.

14. Why compassion is essential to Chapter 5

Purification motivated only by fear remains limited:

| I want to avoid suffering.

This is a valid beginning. But Mahayana purification asks:

| How can I remove everything that prevents me from benefiting others?

The object of purification expands from painful karmic results to all obstacles to omniscience and compassionate activity.

Lama Zopa Rinpoche repeatedly directs motivation in this way:

- obtain a higher rebirth;
- become free from samsara;
- attain enlightenment;
- do so for every kind mother sentient being. ([Lama Yeshe Wisdom Archive](#))

Thus the deepest reason to purify is not personal purity. It is usefulness to beings.

15. The accumulation of merit

Chapter 5 also emphasises merit. Merit should not be thought of as a cosmic bank balance. It is the positive potential created by virtuous activity.

Merit supports:

- favourable circumstances;
- receptivity to Dharma;
- clarity;
- faith;
- concentration;
- insight;
- beneficial relationships;
- capacity to help beings.

Lama Zopa Rinpoche often teaches that small actions directed toward Buddha, Dharma and Sangha can create immense merit because of the power of the object and motivation. He similarly stresses the extraordinary merit of requesting teachings, rejoicing and dedicating. ([Lama Yeshe Wisdom Archive](#))

For Chapter 5, merit and purification are complementary:

- purification clears obstructive conditions;
- merit establishes supportive conditions;
- wisdom removes ignorance;
- bodhicitta directs everything toward enlightenment.

16. Aspiration and future rebirth

The chapter describes benefits such as favourable human birth, heavenly rebirth and ultimate wisdom.

These should be understood hierarchically.

Immediate or worldly aspirations

- health;
- safety;
- supportive conditions;
- freedom from serious obstacles.

Future-life aspirations

- a precious human rebirth;
- meeting qualified Mahayana teachers;
- access to Dharma;
- strong intelligence and faith.

Liberation aspirations

- freedom from samsara;
- direct realisation of emptiness.

Mahayana aspiration

- complete enlightenment for the benefit of all beings.

The lower aims are not rejected. They are incorporated into the higher aim.

A favourable rebirth is valuable because it supports continued practice.

17. The sutra and the endurance of Dharma

Chapter 5 connects the presence of the sutra with the endurance of the Dharma in the world. This can be understood on several levels.

Textual preservation

If the text disappears, its particular teachings are lost.

Living transmission

A text may survive physically while no one reads, understands or practises it.

Ethical preservation

The Dharma remains alive when people:

- refrain from harm;
- cultivate compassion;
- study;
- meditate;
- preserve lineages;
- support teachers;
- embody the teachings.

Internal preservation

Each practitioner becomes a location where Dharma either survives or declines.

Lama Zopa Rinpoche stresses that hearing, reading, memorising and explaining even a portion of the sutra creates merit and benefits many beings. He also links its recitation with the welfare of places, countries and the continuation of Dharma. ([Lama Yeshe Wisdom Archive](#))

18. A Lama Zopa Rinpoche-style practice reading of Chapter 5

Although the Portland teachings are not a direct commentary on this 31-chapter Chapter 5, his general framework can guide the practice.

Motivation

Reflect:

My karmic obscurations prevent me from seeing reality clearly and from benefiting beings effectively.
I will read this chapter to purify all obstacles to enlightenment, both for myself and for every sentient being.

Recognition

Identify one recurring pattern:

- anger;
- defensiveness;
- harsh speech;
- resentment;
- grasping;
- jealousy;
- indifference;
- discouragement;
- attachment to reputation.

Trace:

1. the trigger;
2. the mistaken appearance;
3. the affliction;
4. the action;
5. the immediate result;
6. the habit reinforced.

Confession

Acknowledge the pattern without justification.

Think:

This action arose dependently from ignorance and affliction. It was harmful. I regret creating its causes and results.

Emptiness reflection

Ask:

- Where is the inherently existing “bad me”?
- Is it the body?
- A particular moment of mind?
- The past action?
- The memory?
- Something separate from all these?

Recognise that the person exists conventionally but cannot be found as an independent entity.

Then examine the destructive action in the same way.

Conclude:

Because person, action and karma arise dependently, responsibility is meaningful and transformation is possible.

Remedy

- Read or recite the chapter attentively.
- Generate refuge and bodhicitta.
- Engage in a specific virtue opposed to the harmful pattern.

Examples:

- harsh speech → deliberate gentle speech;
- miserliness → generosity;
- resentment → patience;
- indifference → service;
- jealousy → rejoicing;
- wrong view → study and reflection.

Resolve

Make a measured commitment. For example:

| Until tomorrow morning, I will not speak about this person while angry.

Dedication

Dedicate for:

- everyone affected by similar karma;
- those you have harmed;
- those who have harmed you;
- the purification of collective causes of war, disease and environmental damage;
- the flourishing of Dharma;
- enlightenment for all beings.

19. Collective karma and world conditions

The notice for Jhado Rinpoche's transmission emphasised war, famine, disease and environmental disaster.

The sutra frequently presents recitation as benefiting communities and lands. Lama Zopa Rinpoche likewise recommends it for peace, healing and the welfare of the place where it is read. ([Lama Yeshe Wisdom Archive](#))

A careful interpretation avoids two extremes.

- **Extreme one: purely supernatural thinking:** "Recitation alone mechanically controls external events."
- **Extreme two: purely private psychology:** "Recitation affects only the reader's mood and has no wider significance."

A Mahayana interpretation recognises several levels of benefit:

- the practitioner's mind becomes less harmful;
- compassionate motivation increases;
- virtuous karmic conditions are created;
- prayers and dedication are directed toward beings;
- the reader may undertake beneficial action;
- communities organised around virtue become more resilient;
- the sutra establishes connections with Dharma;
- traditional Buddhism also accepts effects not reducible to immediately observable mechanisms.

One may retain confidence in the sutra's traditional benefits without pretending to understand every causal process involved.

20. Principal message of Chapter 5

The deepest message is:

Karmic obscurations are powerful but not permanent. They can be transformed because they arise dependently, and purification becomes complete when confession, virtue, bodhicitta and wisdom operate together.

Its movement is:

obscurations → **recognition** → **confession** → **restraint** → **virtue** → **bodhicitta** → **emptiness** → **dedication**

Chapters 4 and 5 Together

1. Two forms of purification

Chapter 4: purification through the awakened heart

- devotion;
- visionary symbolism;
- confession;
- compassion;
- vast prayer;
- rejoicing;
- dedication.

Chapter 5: purification through causal understanding

- analysis of karma;
- repeated practice;
- ethical restraint;
- accumulation of virtue;
- understanding of obscuration;
- emptiness;
- preservation of Dharma.

2. Method and wisdom

Chapter 4 strongly develops **method**:

- compassion;
- bodhicitta;
- merit;
- prayer;
- aspiration.

Chapter 5 makes **wisdom** more explicit:

- dependent arising;
- emptiness of agent, action and karma;
- freedom from fixed identity;
- possibility of transformation.

Neither is sufficient alone.

Method without wisdom

- May become emotionally inspiring but still retain grasping at a solid sinner, solid guilt and solid purification.

Wisdom without method

- May become dry, intellectual or nihilistic, with insufficient regret and compassion.

Together:

I fully acknowledge the harm, while recognising that neither I nor the harm exists in a fixed and unchangeable way.

3. The two bodhicittas

Lama Zopa Rinpoche explicitly speaks of developing both conventional and ultimate bodhicitta. ([Lama Yeshe Wisdom Archive](#))

Conventional bodhicitta

The wish to attain enlightenment for all sentient beings. Prominent in Chapter 4 through its vast compassionate prayers.

Ultimate bodhicitta

The wisdom directly realising emptiness. Prepared for in Chapter 5 through analysis of the empty, dependent nature of karma and purification.

Therefore, the two chapters can be read as training in the two bodhicittas.

4. The complete purification formula

A concise synthesis is:

- **Refuge:** Turn toward Buddha, Dharma and Sangha.
- **Regret:** Acknowledge harm and its consequences.
- **Compassion:** Remember all beings caught in the same cycle.
- **Remedy:** Read, confess, meditate and practise virtue.
- **Restraint:** Stop or reduce repetition.
- **Merit:** Create positive conditions through the seven limbs and beneficial action.
- **Wisdom:** Recognise the emptiness and dependent arising of agent, action and result.
- **Bodhicitta:** Direct the entire practice toward enlightenment for all beings.
- **Dedication:** Seal the virtue and give it its highest purpose.

Questions for Contemplation

Chapter 4

1. What does the golden drum awaken in me?
2. Does my regret lead toward responsibility or self-hatred?
3. Which destructive pattern most needs honest confession?
4. Can I recognise that those who harm others are also acting under ignorance?
5. Which forms of suffering named in the chapter do I ordinarily overlook?
6. Can I rejoice in another person's virtue without comparison?
7. Do I take the availability of Dharma for granted?
8. How does dedication change the meaning of my practice?

Chapter 5

1. What do I understand by "karmic obscuration"?
2. Which of my habits obstructs Dharma most strongly?
3. Do I secretly regard karma as fate?
4. How does dependent arising make purification possible?
5. Can I accept responsibility without constructing a permanently guilty self?
6. What practical repair should accompany my confession?
7. What virtue directly opposes the action I regret?
8. Is my motivation merely to avoid suffering, or to become capable of helping beings?
9. What would it mean for the Dharma to remain alive within my daily conduct?
10. How can I combine confession, merit and emptiness in one practice?

Concise summaries

Chapter 4 presents purification through the visionary image of a golden drum whose Dharma sound pervades the universe. Its sound relieves suffering, awakens beings, confesses destructive karma, praises virtue, requests the buddhas to teach and remain, and makes vast prayers for every form of sentient life. The chapter teaches that confession is not self-punishment but a Mahayana transformation in which regret is held by refuge, compassion, rejoicing, bodhicitta and dedication. The practitioner begins by acknowledging personal wrongdoing and ends by assuming responsibility for the welfare and enlightenment of all beings.

Chapter 5 explains how karmic obscurations obstruct happiness, Dharma practice and awakening, and how they may be purified through repeated confession, restraint, virtuous action, hearing and preserving the sutra, aspiration, bodhicitta and wisdom. Its philosophical centre is the compatibility of karma and emptiness: actions have dependable consequences conventionally, yet agent, action, karma and purification lack inherent existence. Because they arise dependently rather than existing fixedly, karmic patterns can be transformed. Purification therefore requires both complete moral responsibility and freedom from belief in a permanent, inherently guilty self.

Chapter 4 opens the heart that wishes to purify all beings; **Chapter 5** supplies the understanding of karma and emptiness that makes such purification coherent and possible.

Text of Sutra

Chapter 4 - The Vision in a Dream of Purification Through Regret (Introduction from Chapter 4 of 84000 version)

- 4.1 Then the bodhisattva Ruciraketu was happy and overjoyed to have heard the extremely sublime Dharma directly from the Bhagavat. He contemplated it one-pointedly and returned to his home. While asleep that night, in a dream he saw a great golden drum that was shining brightly like the disk of the sun. From those light rays, he saw in the ten directions countless buddhas seated upon beryl thrones at the foot of precious trees, encircled by assemblies of many hundreds of thousands, and they were teaching the Dharma.
- 4.2 A brahmin beat that drum, from which came a loud sound; from that sound were taught sublime Dharma verses of the confession of bad actions, which Ruciraketu heard. He kept the entirety of it in his mind and remained in one-pointed mindfulness.
- 4.3 At dawn, he left the city of Rājagṛha. Accompanied by an entourage numbering countless hundreds of thousands, and carrying objects for offering, he went to Vulture Peak Mountain and came into the presence of the Bhagavat. He bowed down to the feet of the Bhagavat and spread out flowers and perfume. He then circumambulated the Bhagavat three times, keeping him to his right, and sat down to one side. He placed his palms together, gazed with veneration upon the face of the Bhagavat, and said, “Bhagavat, I dreamed that a brahmin beat a sublime golden drum from which came a loud sound, and from that sound were taught sublime Dharma verses of the confession of bad actions. I memorised them and remember them. Bhagavat, I request that through your great compassion you give me permission to recite them. ”
- 4.4 Then, in the presence of the Bhagavat, he recited those verses:

Chapter 4 - Chapter on Confession (FPMT version)

One night, without distraction,
I dreamed a vivid dream:
I saw a large and beautiful drum
Filling the world with golden light
And glowing like the sun.
Beaming brightly to all places,
It was seen from ten directions.

Everywhere buddhas were seated
On thrones of precious lapis
At the foot of jewelled trees
Facing assemblies of many hundreds of thousands.

I saw a form like that of a brahmin
Fiercely beat upon the drum;
When he struck it,
These verses issued forth:

By the sound of this majestic drum of golden light,
May the suffering of lower migration,
Yama and the poverty of the three realms
Of the triple thousand worlds cease to be.

By the sound of this majestic drum,
May the ignorance of the world be dispelled.
With fears quelled, just as vanquishing sages are unafraid,
May sentient beings become fearless and brave.

Just as the Omniscient Vanquishing Sage in the world
Is possessed of every excellence of the aryas,
May countless beings too possess oceans of qualities,
Concentration and the wings of enlightenment.

By the sound of this majestic drum,
 May all beings be endowed with the melody of Brahma;
 May they touch the sublime enlightenment of buddhas;
 May they turn the virtuous wheel of the Dharma.

Remaining for inconceivable eons,
 May they teach the Dharma to guide migrating beings.
 Conquering delusion and overcoming affliction,
 May their attachment, hatred and ignorance be pacified.

May sentient beings who have fallen to lower migrations,
 Whose bodies of bone are alight with blazing flame,
 Hear the speech of this majestic drum;
 May the proclamation "Homage to the Tathagata!" be heard.

In the course of hundreds of births
 And tens of thousands of millions of births,
 May every being remember their former lives,
 Hear these teachings completely
 And always recall the vanquishing sages.

By the sound of this majestic drum,
 May beings always find the company of buddhas.
 Thoroughly renouncing every harmful act,
 May they engage in only virtuous deeds.

For humans, gods and all creatures,
 Whatever thoughts and wishes they have,
 May their every wish be totally fulfilled
 By the sound of this majestic drum.

For beings born in the most terrible hells,
 Bodies alight with blazing flame,
 Who wander without aim, bereft of refuge, filled with grief,
 May tormenting fires utterly end.

For those who bear the suffering of humans,
 For hell beings, animals and hungry ghosts,
 May every suffering be completely dispelled
 By the sound of this majestic drum.

For those who are without refuge,
 Without base, support or friend,
 May I become their supreme refuge,
 Their base, their support and friend.

Supreme among bipeds, O buddhas
 Dwelling in worlds of ten directions,
 With merciful, compassionate mind,
 Please pay attention to me.

O buddhas possessed of the ten powers:
 Those terrible wicked acts
 I have committed in the past,
 Before your eyes, I confess them all.

Whatever unwholesome deeds I have done:
 Not holding parents as parents,
 Not holding buddhas as buddhas,
 Not upholding virtuous deeds;

Whatever unwholesome deeds I have done:
 Haughty with the vanity of wealth,
 Haughty with age and youthfulness,
 Haughty with pride of affluence and class;

Whatever unwholesome deeds I have done
Through harmful thoughts, harmful words,
The thought of harm as harmless
And harmful actions done;

Whatever unwholesome deeds I have done:
Acting with the mind of a child,
A mind dark with ignorance
Or under the sway of a non-virtuous friend;

Greatly charged with emotion,
Discontent with wealth,
Afflicted with depression and malaise
Or under the impulse of frivolous play;

Whatever unwholesome deeds I have done
Through mixing with vile characters of non-aryas,
Through jealousy and miserliness
And through poverty and guile;

Whatever unwholesome deeds I have done
When poverty came to me,
Fearing loss of the desirable
And stricken with a dearth of material goods;

Whatever unwholesome deeds I have done
Under the power of a flighty mind,
Ruled by desire and hatred
Or oppressed by hunger and thirst;

Whatever unwholesome deeds I have done
When oppressed by affliction,
For the sake of pursuing women,
Or acquiring food, drink and attire;

Through misdeeds of body, speech and mind,
I have amassed threefold wrong acts.
In these three ways, whatever I have done,
These deeds I confess in full.

Whatever I have done,
Disrespecting buddhas, the Dharma,
And shravakas too,
These deeds I confess in full.

Actions I have done lacking respect
To pratyekabuddhas,
As well as to bodhisattvas,
These deeds I confess in full.

Disrespect I have shown
To those who preach the Dharma,
Likewise contempt of the Dharma itself,
These deeds I confess in full.

Continually unaware of its benefit,
I have rejected the sublime Dharma;
I have shown unwitting insolence to parents;
These deeds I confess in full.

Childish and veiled by stupidity,
Blind with desire and hatred,
Ignorance, arrogance and pride,
These deeds I confess in full.

Honouring those who possess ten powers,

I shall worship those dwelling in all directions.
 I shall deliver sentient beings
 Inhabiting every realm from all suffering.

I shall place uncountable beings
 Upon the bodhisattvas' ten grounds.
 Abiding in these ten stages,
 May they all become tathagatas.

Until I am capable of freeing them all
 From countless oceans of suffering,
 For ten million eons I shall strive
 For the sake of even one sentient being.

To these sentient beings I shall reveal
 This sutra called Sublime Golden Light,
 Which rids one of every harmful misdeed
 And expounds upon the profound.

Those who for a thousand eons
 Committed deadly unwholesome deeds,
 By confessing them earnestly once
 Through this sutra, all will be purified.

Swiftly and wholly consuming all karmic obstructions
 By making confession through Sublime Golden Light,
 I shall abide on the ten bodhisattva grounds –
 Those mines of supreme precious jewels –
 That I may shine with a tathagata's marks and signs
 And free beings from the ocean of existence.

Through buddhas, who are the water of oceans –
 Their inconceivable tathataga qualities
 Akin to the ocean's profound depth –
 I shall evolve into an omniscient being.

Becoming a buddha, I shall possess ten powers,
 Hundreds of thousands of concentrations,
 Inconceivable magical mantra incantations,
 Enlightenment's seven wings, the five powers and five forces.

O buddhas who continually look upon beings,
 I request you to gaze intently upon me.
 Your compassionate minds always overflowing,
 May you hold the remorseful always near.

Due to countless sinful actions
 Performed in hundreds of eons past,
 My mind is pierced and stricken with grief,
 Wretchedness, sorrow and fear.

Solemnly fearing unwholesome deeds,
 I shall always keep my mind modest.
 Wherever I commit the smallest action,
 I will not succumb to frivolous excitement.

Since buddhas are compassionate
 And dispel the fright of all beings,
 I entreat them to hold the remorseful fast
 And free us from every fear.

May the tathagatas keep at bay
 My negative karma and emotion.
 May the buddhas always bathe me
 With the water of their compassion.

I confess all unwholesome deeds:
 Whatever I have done in the past,
 Whatever is done in the present,
 These deeds I confess in full.

I shall not conceal or hide
 Harmful actions I have done.
 In future times I shall refrain
 From deeds that render me full of shame.

Three actions of the body,
 Fourfold of the voice,
 Threefold of the mind,

These deeds I confess in full.
 Actions I have done through body and speech,
 Clearly impelled by the mind,
 Those tenfold actions I accomplished,
 These deeds I confess in full.

Renouncing the ten unwholesome deeds
 And cultivating those ten which are moral,
 I will come to abide on the ten grounds
 And acquire the buddhas' ten great powers.

Every unwholesome deed I have done
 That leads to unwanted results,
 In the presence of the buddhas,
 These deeds I confess in full.

In the wholesome virtuous deeds
 Of all those dwelling in Jambudvīpa,
 And those living in other worlds too,
 In these deeds, I rejoice.

Likewise, whatever merit I have gathered
 Through body, speech and mind,
 By the force of this virtue's ripening effect,
 May supreme enlightenment be attained.

Deeds committed on samsara's precarious wheel,
 Those actions influenced by a childish mind,
 Approaching the presence of the peerless ten powers,
 All these deeds, I confess individually.

Through feeble birth, feeble existence,
 Feeble world and feeble volatile mind,
 Multitudes of physical actions,
 This mass of evil deeds, I confess in full.

Wretched with delusion of the childish and foolish,
 Wretched through association with non-virtuous friends,
 Wretched with existence, wretched with desire,
 Wretched with hatred, wretched with ignorance,
 Wretched with fatigue, wretched with time,
 And wretched in accomplishing virtue,
 I approach the incomparable conquerors
 And confess all negative deeds individually.

I prostrate to the buddhas, oceans of virtue,
 Golden like Mount Sumeru.
 Going for refuge, I bow my head
 In prostration to the golden conquerors.

Their compassionate light dispels the double mantle of dark-

ness; Buddhas are suns, blazing glory, splendour and renown.
 Golden in colour, eyes fine as pure, faultless lapis,
 They glow with the glitter of pure gold.

Their exquisite and beautiful limbs are
 Utterly flawless and perfectly formed;
 From pristine limbs, the buddhas' sun
 Radiates shafts of golden light.

Consumed by the flame of negative passion,
 Sentient beings blaze like fire;
 They are refreshed and soothed
 By the moon-like light of buddhas.

Thirty-two major marks render their senses exquisitely refined;
 Their awe-inspiring limbs are graced by eighty minor signs.
 Filled with merit and glory, like splendid rays of spinning light,
 They orbit as does the sun in the darkness of the triple realms.

Pure as lapis with an array of rich colour,
 Exquisitely adorned by myriad webs of light,
 Your limbs resemble the crystal, silver and crimson of dawn;
 Like the sun, O sages, you are enchantingly glorious!

For those fallen into the great river of cyclic existence,
 Tossed amidst crushing waves of sorrow and death,
 May abundant immense rays of the sun that is the Tathagata
 Deplete the ocean of samsara, violent and cruel.

With limbs shining brightly, the colour of gold,
 They are wisdom's source, peerless among the three realms;
 Their limbs are adorned with intensely charming marks.
 I prostrate to the buddhas whose bodies sparkle gold.

Just as water in the ocean cannot be measured,
 Just as dust on the earth is utterly without end,
 Just as Mount Sumeru possesses matchless stone
 And the edge of space is infinitely unknown,
 Likewise, the virtues of buddhas are limitless.
 If sentient beings took the measure of their qualities
 And for countless eons reflected upon them,
 Still the extent of their virtue could not be seen.

If counted for eons, one may possibly know
 Water droplets at hair ends,
 Or particles of the earth's mountains, oceans and rocks,
 But not the limit of buddhas' virtue.

May sentient beings evolve into such buddhas,
 Graced with virtue, colour, fame and renown,
 Their bodies embellished with major marks of goodness
 And the sublime eighty minor signs.

Through these virtuous actions,
 I shall soon become a buddha on this earth.
 Preaching the doctrine that guides the world,
 I shall free beings forever afflicted by suffering.

I shall triumph over Mara with his army and might.
 I shall turn the wheel of virtuous Dharma.
 Abiding for inconceivable eons, I shall satisfy
 Sentient beings with the water of Dharma's nectar.

Just as conquerors of the past completed six perfections,
 These perfections I too shall fully achieve.

My ignorance, hatred and desire pacified,
I shall conquer delusion and dispel pain.

I shall always remember my former births,
Hundreds of existences and ten millions of lives.
Always recalling the vanquishing sages,
I shall listen to their teachings in full.

Through these virtuous actions,
I shall always find the company of buddhas;
Accomplishing virtue, the source of every excellence,
I shall thoroughly renounce unwholesome deeds.

May the creatures of samsara's various realms
Be at peace, without the misery of their worlds.
May beings who lack sense faculties or hold defective ones
Be endowed with powers complete.

For beings feeble in body, afflicted with disease
And in all ten directions devoid of defence,
May they swiftly be free of their ailments,
Obtain perfect senses, strength and good health.

For those imperilled by threats and death from kings or thugs,
Tormented by numerous hundreds of afflictions,
May these beings – wretched, weak with sorrow –
Be free from hundreds of horrific fears.

For those who are tortured, bound and beaten,
Distressed by passion or captured by delusion,
May these beings – fearful, faced with sorrow –
Be freed from the shackles of bondage.

May those who are beaten find freedom from beating.
May those facing murder be endowed with life.
May those who are feeble be without fear.
May beings tortured by hunger, craving and thirst,
Immediately find a wealth of food and drink.

May the blind see an abundance of forms
And the deaf hear captivating sounds.
May the naked find plentiful attire
And the poor find mines of treasure.
Through wealth of riches, grain and jewels,
May beings be endowed with serenity and joy.

May no being face the pain of affliction.
May all beings be attractive and handsome.
Endowed with exquisite, beautiful, auspicious forms,
May every life be replete with infinite joy.

As soon as they wish, may there immediately be
Food, drink, great affluence and merit,
Large drums, lutes and piwang,
Springs, pools, water holes and ponds
Imbued with blue and golden lotuses;
Likewise, may they receive at once
Food, drink, clothing and wealth,
Gems like lapis, golden ornaments, pearls and jewels.

May no sound of woe be heard anywhere in the world
And not one being in poor health be seen.
Instead, may beings have great complexion;
In each other's radiance, may they mutually shine.

Whatever forms of excellence there are in the human world,
 Wherever they are wished for, may these come to be.
 The moment they arise, through the ripening of virtue,
 May the aspirations of sentient beings be fulfilled.
 May perfumed incense, garlands and ointments,
 Clothing, powder and abundant flowers
 Rain down from the trees three times.
 Thus may sentient beings be filled with joy.

May they venerate inconceivable tathagatas
 In all the ten directions,
 Completing bodhisattvas, shravakas,
 And likewise, the flawless, pristine Dharma.

May migrating beings avoid the lower realms;
 May they go beyond the eight unfortunate states;
 May they attain the eight auspicious conditions;
 May meetings with buddhas always be received.

Always born in higher classes,
 May beings be replete with wealth and with grain.
 For numerous eons, may they be endowed
 With great form, renown, complexion and fame.

May all women become like men,
 Heroic, learned, lucid and strong.
 Endeavouring to complete the six perfections,
 May they incessantly strive for enlightenment.

May they come to behold buddhas in the ten directions,
 Seated at ease upon precious lapis thrones
 Under bejewelled exquisite stately trees.
 May they hear the buddhas' Dharma explained.

Unwholesome deeds I have performed
 And created in wretched existences past;
 May those negative effects which ripen due to deeds
 Be completely extinguished.

May those beings who are tied to existence,
 Tightly bound by the rope of the cyclic round,
 Unravel their bondage with a wisdom hand
 And quickly be freed from all suffering.

Whatever beings here in Jambudvipa
 And in other world spheres too
 Perform profound virtuous acts,
 In these deeds, I rejoice in full.

Through the merit of actions of body, speech and mind,
 Through rejoicing in others' virtue,
 May every fruit of my prayers and practice unfold;
 May the pristine peerless enlightenment be attained.

Those who recite this dedication,
 Who prostrate and praise with an unsoiled mind,
 Always devout and free of stains,
 Shall avoid terrible rebirth for sixty eons.
 By reciting these prayers in verses,
 Men, women, brahmins and royals
 Who praise the conquerors with folded hands,
 Will remember their births in every life.

They shall receive bodies adorned
 With complete limbs and senses, myriad merits and virtue.

The lord of humans will honour them always;
Such will they be in each place of birth.

Those into whose ears this confession enters,
Have not performed virtue under just one buddha,
Not two, nor four, nor five, nor ten,
Nor in the presence of merely a thousand buddhas have they
completed virtue.

This ends the fourth chapter, the Chapter on Confession, from the
King of Glorious Sutras, the Sublime Golden Light.

Chapter 5. The Purification of the Obscuration from Karma (from 84000)

- 5.1 Then the Bhagavat, residing in correct analysis, entered into an extremely profound, excellent samādhi. From the pores of his body there came many countless hundreds of thousands of great light rays of various colours, and the light rays illuminated buddha realms so numerous they could not be exemplified or measured even by the number of sand grains in all the Ganges Rivers in the ten directions.
- 5.2 In the world realms with the five degenerations that were illuminated by those light rays, the radiance of those light rays shone out toward the individual locations of those beings who had fallen into existences as hell beings, as animals, and as pretas through following the path of the ten bad actions, committing the five actions with immediate result upon death, maligning the Three Jewels, having disrespect for gurus and family, and dishonouring and being arrogant toward upādhyāyas and brahmins. When those beings saw those light rays, through the power of the light rays they all became happy, and in attractive, beautiful bodies adorned with the perfect physical signs, merit, and wisdom, they saw the buddhas.
- 5.3 At that time, Śakra, his entire entourage of devas, and the Ganges goddess and her large retinue, having seen those wondrous light rays, all came into the presence of the Bhagavat. They circled the Bhagavat three times, keeping him to their right, and then sat in their various places.
- 5.4 Then Śakra, the lord of devas, through the power of the blessing of the Bhagavat, rose from his seat and, with his upper robe over one shoulder, knelt on his right knee, placed his palms together in homage toward the Bhagavat, and asked the Bhagavat, “Bhagavat, how should a noble son or noble daughter who seeks the highest, most complete enlightenment, and who practices the Mahāyāna, care for beings who are in error? How can they purify through confession the sinfulness of the obscuration of karma that they have created in the past?”
- 5.5 The Bhagavat said to Śakra, the lord of devas, “Noble one, it is excellent, excellent that today, because of your compassion for the entire world, you have meditated on countless, innumerable beings and wish to enable them to attain the bliss of completely pure liberation and to benefit them.
- 5.6 “A being who, through the power of the obscuration from karma, has performed bad actions should develop dedicated diligence, and in the six periods of the day and night, with their upper robe over one shoulder, they should kneel on their right knee, respectfully place their palms together, and with their minds focused one-pointedly should themselves voice these words:
- 5.7 “ ‘At this present time, in the ten directions there reside buddha bhagavats who have attained the highest, most complete enlightenment and turn the sublime wheel of the Dharma, who hold and elucidate the wheel of the Dharma, who send down a rain of the Dharma, who beat the drum of the Dharma, who blow the conch of the Dharma, who raise the banner of the Dharma, who hold the lamp of the Dharma, and in order to bring benefit and happiness to everyone are always giving the gift of the Dharma, leading ignorant beings and bringing them to the attainment of a great result, and are always directly making them happy. I bow my head in homage and go for refuge to those buddha bhagavats.
- 5.8 “ ‘The buddha bhagavats, with true wisdom, true vision, true knowledge, and true impartiality, know and see the good and bad actions of beings. With my body, speech, and mind, I one-pointedly bow down my head and reverently pay homage to them.

- 5.9 “ ‘Throughout beginningless time, I have been engaged in bad actions, 325 and together with beings I have created the transgression of karmic obscuration. Being bound and led by desire, anger, and ignorance, tormented by anger, tormented by stupidity, I did not know the Buddha, I did not know the Dharma, and I did not know the Saṅgha. During that time, because I did not know what were good and what were bad actions, with my body, speech, and mind I have committed the action with immediate result upon death of causing, with malicious intent, a tathāgata to bleed; I have maligned the true Dharma; I have caused a divide within a harmonious saṅgha; I have slain an arhat; I have slain my parents; I have myself committed the ten bad actions through the three types of conduct of the body, the four types of conduct of speech, and the three types of conduct of the mind; I have made others commit them; I have rejoiced in others’ committing them; I have strongly maligned virtuous individuals; I have cheated with measures and weights; I have held what is not true to be true; I have given impure food and drink to others; I have caused all the parents within the six classes of beings to harm one another; I have stolen the wealth of stūpas; I have taken over and used the wealth of the saṅghas in the four directions and directly from a saṅgha; I have not aspired to the Dharma and Vinaya taught by the Bhagavat; I have not followed the instructions of upādhyāyas and gurus; I have delighted in reviling those who have truly accomplished the practice of the śrāvakas, the pratyekabuddhas, and the Mahāyāna, so that I have caused a practicing individual to have regret; when I saw someone who was superior to me, I was always miserly concerning generosity with Dharma and objects; I felt deprived; I was obscured by ignorance and through having wrong views had a stupid mind; I did not create the causes of virtue 329 and therefore increased my bad actions; and I gave rise to the wish to revile the tathāgatas, I taught that the Dharma was not the Dharma, I taught that what was not the Dharma was the Dharma, and so on. The bhagavats, who have true wisdom, true vision, true knowledge, and true impartiality, know and see all the many bad actions such as those that I have done.
- 5.10 “ ‘Today, while I am alive, I repent and confess them all in the presence of the bhagavats. I bring them all forth, without hiding or concealing any. The transgressions that I have never committed in the past I will not commit in the future. The transgressions that I have committed in the past I confess and repent today.
- 5.11 “ ‘I pray that whatever karmic obscurations I have that would cause me to fall into the lower existences of beings in the hells; or rebirth as animals, preta beings, in the circle of asuras, or in the eight unfortunate states; and whatever karmic obscurations I have created during this lifetime will be purified so that I do not have to experience in the future the ripening of that bad karma.
- 5.12 “ ‘Just as the bodhisattva mahāsattvas of the past, in practicing the conduct of enlightenment, confessed and repented every one of their karmic obscurations, in the same way I confess and repent each one of my karmic obscurations. I reveal them all, without hiding or concealing them. I pray that my past bad actions will be purified, and I do not intend to commit any future bad actions.
- 5.13 “ ‘Just as the bodhisattva mahāsattvas in the future, in practicing the conduct of enlightenment, will confess and repent every one of their karmic obscurations, in the same way I confess and repent each one of my karmic obscurations. I reveal them all, without hiding or concealing them. I pray that my past bad actions will be purified, and I will not commit any future bad actions.
- 5.14 “ ‘Just as the bodhisattva mahāsattvas in the ten directions in the present, in practicing the conduct of enlightenment, confess and repent every one of their karmic obscurations, in the same way I confess and repent each one of my karmic obscurations. I reveal them all, without hiding or concealing them, and I will not commit any future bad actions.
- 5.15 “ ‘Just as the bodhisattva mahāsattvas of the past, the future, and the present, in practicing for enlightenment, confess each of their karmic obscurations, repent them, and do not conceal them, in the same way I confess each one of my karmic obscurations, repent them, and do not conceal them. I pray that my past bad actions will be purified. I do not intend to commit any future bad actions.’
- 5.16 “Noble one, because of that cause and condition, 336 whoever has committed a bad action should not hide or conceal it for an instant, let alone for a day, for a night, or for a long time. If someone has committed a bad action and seeks to completely purify themselves of it, then with shame in their

minds and with great fear and terror in believing that the bad action will certainly ripen in the future, they should make a confession in this way.

- 5.17 “As an analogy, if a man’s hair were on fire or his clothes were on fire, he would quickly do nothing other than put it out. Then when the fire was put out, he would attain relief.
- 5.18 “Someone who has committed a bad action should also in that way do nothing other than quickly confess and repent, and thereby purify themselves of it.
- 5.19 “If anyone wishes to be reborn into a wealthy family and possess much wealth and jewels, or has any other kind of aspiration to practice the Mahāyāna, they should purify themselves of karmic obscurations through practicing purity through regret.
- 5.20 “If they wish for rebirth in a family where the father is a venerable brahmin, or in the family of a kṣatriya or a cakravartin who possesses the seven jewels, they should purify themselves of karmic obscurations through practicing purity through regret.
- 5.21 “Noble son, if they wish to be reborn among the devas of the Cāturmahārāja kāyika, the devas of Trāyastriṃśa, the devas of Yāma, the devas of Tuṣita, the devas of Nirmāṇarati, or the devas of Paranirmita-vaśavartin, they should purify themselves of karmic obscurations through practicing purity through regret.
- 5.22 “If they wish to be reborn among the Brahmakāyika devas, the Brahmapurohita devas, the Mahābrahmā devas, the Paritābha devas, the Apramāṇābha devas, the Ābhāsvara devas, the Paritāśubha devas, the Apramāṇaśubha devas, the Śubhakṛtsna devas, the Anabhraka devas, the Puṇyaprasava devas, the Bṛhatphala devas, the Avṛha devas, the Atapa devas, the Sudṛśa devas, the Sudarśana 340 devas, or the Akaniṣṭha devas, they should purify themselves of karmic obscurations through practicing purity through regret.
- 5.23 “If they wish to attain the result of becoming a stream entrant, the result of becoming a once-returner, the result of becoming a non-returner, or the result of becoming an arhat, they should purify themselves of karmic obscurations through practicing purity through regret.
- 5.24 “If they seek the three knowledges or the six higher cognitions, the enlightenment that is the independence of the śrāvaka and pratyekabuddha, or if they seek omniscient wisdom, completely pure wisdom, inconceivable wisdom, unshakable wisdom, or the omniscient wisdom of complete buddhahood, they should purify themselves of karmic obscurations through practicing purity through regret.
- 5.25 “Why is that? Noble son, it has been taught that all phenomena arise from causes and conditions, and also the tathāgatas have taught that there is the cessation of separate characteristics. Because causes and conditions are separate, in this way past phenomena cease and come to an end, so that all the various karmic obscurations are composite phenomena that have not been produced but are produced in the present and will not arise as future karmic obscurations.
- 5.26 “Why is that? Noble son, all phenomena are empty. The Tathāgata has taught that there is no self, individual, being, or soul; that there is no birth and no cessation; and that composite phenomena also do not exist.
- 5.27 “Noble son, all phenomena are not described in terms of their essence as a basis. Why is that? Because that transcends all features.
- 5.28 “It is taught that a noble man or noble woman who comprehends this sublime meaning, has strong conviction in it, and develops veneration for it in their mind will become purified of karmic obscurations through regret because of that meaning —that there are no beings but there is the basis of the essence.
- 5.29 “Noble one, someone who has four qualities will completely eliminate karmic obscurations and be permanently purified of them. What are those four? They are (1) not giving rise to wrong thoughts and maintaining a perfection of true mindfulness; (2) not maligning the extremely profound meaning; (3) developing an aspiration by thinking that beginning bodhisattvas are omniscient; and (4) developing limitless love for beings. Those are the four qualities. ”

5.30 Then the Bhagavat spoke this verse:

- 5.31 “Protecting the three yānas with a single-pointed mind, Not maligning the profound Dharma, Developing the perception of omniscience, And a loving mind will purify karmic obscurations.
- 5.32 “Noble one, there are four kinds of karmic obscuration that are difficult to eliminate. What are those four? They are (1) committing very heavy transgressions of the bodhisattva vow; (2) maligning the Mahāyāna sūtras in one’s mind; (3) not increasing one’s own good roots; and (4) having attachment to the three existences.
- 5.33 “Moreover, there are four remedies for karmic obscuration. What are those four? They are (1) approaching with sincerity all the tathāgatas in the worlds in the ten directions and confessing all one’s transgressions; (2) praying for the tathāgatas to teach the profound, sublime Dharma for the sake of all beings; (3) rejoicing in all the merit of all beings; and (4) dedicating all merit’s roots of goodness to the highest, most complete enlightenment. ”
- 5.34 Then Śakra, the lord of devas, asked the Bhagavat, “Bhagavat, among all the men and women who are in the world, there are those who are capable of practicing the Mahāyāna and there are also those who are not capable. Therefore, how can one rejoice in the merit of all beings?”
- 5.35 “Noble one, ” replied the Bhagavat, “it is true that some beings are unable to meditate on the Mahāyāna. However, if in the six periods of the day and night, with their robe over one shoulder, kneeling on their right knee with palms together in veneration, they rejoice with single-pointed mindfulness, then they will attain measureless merit.
- 5.36 “Therefore, if they recite these words: ‘I today rejoice with appreciation in the beings in the world realms in the ten directions who are at present accomplishing generosity, virtuous conduct, and wisdom of the mind, ’ then through the power of the merit of rejoicing in that way, they will doubtless attain a noble, superior, unsurpassable, unequaled, sublimely supreme result.
- 5.37 “They should also rejoice in that same way in all the good roots of all beings in the past and in the future. Moreover, they should rejoice in all the merit that comes from the development of the aspiration to enlightenment by bodhisattvas at the beginning of bodhisattva conduct, and in the great merit that has arisen from the practice of bodhisattva conduct over a hundred great eons, from the attainment of irreversibility on attaining the patience of birthlessness, and so on, up to the aggregation of merit that arises from the consecration of having one life remaining —they should rejoice sincerely in all that merit, and recite praises of it.
- 5.38 “In the same way, they should rejoice in and praise all the merit of all the bodhisattvas in the past and in the future.
- 5.39 “Moreover, they should recite this: ‘I rejoice in all the buddha bhagavats in the worlds in the ten directions, who have attained true omniscience and sublime enlightenment and are turning the wheel of the highest Dharma in order to completely relate this to endless beings, who give the unimpeded gift of the Dharma, who beat the drum of the Dharma, who blow the conch of the Dharma, who raise the banner of the Dharma, and who send down a rain of the Dharma, compassionately inspiring and guiding all beings, so that they all develop conviction, and through being satisfied by the gift of the Dharma are brought to the attainment of bliss that knows no cessation.
- 5.40 “ ‘I also rejoice in the roots of goodness that arise from the accumulation of merit by the bodhisattvas, śrāvakas, and pratyekabuddhas, and I also rejoice in the attainment of that kind of perfection by those beings who had not attained such perfection until now.
- 5.41 “ ‘In the same way, I rejoice sincerely in all the merit of the buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas of the past and the future. ’
- 5.42 “Noble one, that kind of rejoicing will bring the attainment of a measureless aggregation of merit. If all the beings in the world realms in as many trichiliocosms as there are grains of sand in the Ganges were all to eliminate their kleśas and attain arhatship, and if a noble man or noble woman for the duration of their lives were to continuously give them the offerings and service of robes, food, drink,

bedding, and sublime, perfect medicines when they are ill, the merit that they would attain if compared to the previous merit from rejoicing would not come near to being a thousandth part of it.

- 5.43 “Why is that? The merit that comes from offering has a number, has a measure, while the merit of rejoicing in the union of all merit is measureless and numberless. Therefore, it unites all the merit of the three times, and so if someone wishes to multiply special roots of goodness, they should accomplish the merit of rejoicing in this way.
- 5.44 “If a woman wishes to transform her female body and achieve a male body, then if she accomplishes the merit from rejoicing, without doubt she will truly accomplish becoming a man in that very life exactly as she wished ” to.
- 5.45 Then Śakra, the lord of devas, said to the Bhagavat, “Bhagavat, having learned the merit that comes from rejoicing, I pray that you teach what merit comes from the supplication that requests bodhisattvas to turn the wheel of the Dharma 364 in the future and bodhisattvas to practice correctly in the present. ”
- 5.46 “Lord of devas, ” replied the Bhagavat, “if a noble man or noble woman seeks the highest, most complete enlightenment and wishes to meditate on the paths of the śrāvakas, pratyekabuddhas, and bodhisattvas, then that individual, in the six periods of the day and night, as described before, maintaining single-pointed mindfulness, should recite this:
- 5.47 “ ‘Today with sincerity I bow down my head in homage to all the buddha bhagavats in the worlds in the ten directions, who have attained the highest, most complete enlightenment but have not yet turned the wheel of the unsurpassable Dharma and are about to discard their karmically ripened body and pass into nirvāṇa. So that all beings will be liberated and happy, and, as taught previously, obtain a happiness that they have not previously had, I pray and request that they turn the great wheel of Dharma, send down a rain of the Dharma, light the great lamp of the Dharma and illuminate the true meaning, give the gift of the Dharma, and not pass into nirvāṇa but remain in the world for a long time. All the merit from this request and supplication that I have made today I dedicate to the highest, most complete enlightenment.
- 5.48 “ ‘In the same way that the past and present bodhisattva mahāsattvas dedicate to enlightenment the merit from their requests and supplications, in that same way I dedicate the merit from my request and supplication to the highest, most complete enlightenment. ’
- 5.49 “Noble one, if someone were to fill the world realms of this trichiliocosm with the seven kinds of jewels and offer them to the tathāgatas, the merit attained through the supplication to the tathāgatas to turn the wheel of the Dharma would be far superior to that. Why is that? It is because the former is a material gift, while the latter is a gift of the Dharma.
- 5.50 “Noble one, never mind filling the world realms of this trichiliocosm with the seven kinds of jewels and offering them to the tathāgatas, even if someone were to fill the world realms of as many trichiliocosms as there are grains of sand in the Ganges with the seven kinds of jewels and offer them to all buddhas, the merit attained through the supplication to the buddhas to turn the wheel of the Dharma would be far superior to that.
- 5.51 “ There are five superior benefits in a gift of the Dharma. What are those five? They are as follows: First, the gift of the Dharma is beneficial for oneself and others, but material gifts are not like that. Second, the gift of the Dharma brings beings out of the three realms, while the merit from a material gift does not transcend the desire realm. Third, the gift of the Dharma purifies the Dharma body, but material gifts only cause an increase in material forms. Fourth, the gift of the Dharma has no end, but material gifts will be used up. Fifth, the gift of the Dharma eliminates ignorance, but material gifts only overcome the craving of desire.
- 5.52 “Therefore, noble one, the merit from requesting and supplicating is measureless, cannot be quantified, and has no easy analogy.
- 5.53 “It is through the roots of goodness from requesting the tathāgatas to turn the great wheel of the Dharma when I was practicing bodhisattva conduct in the past that in this time Śakra, the king of the Brahmā devas, and so on, prayed that I turn the great wheel of the Dharma.

- 5.54 “Noble one, this is because the request for the Dharma wheel to be turned is for the sake of the liberation and happiness of beings.
- 5.55 “It is through the roots of goodness from requesting the tathāgatas to remain for a long time in the world and not pass into nirvāṇa while I was practicing bodhisattva conduct in the past that I have attained the ten strengths, the four confidences, the four discernments, great love, great compassion, and countless unique qualities, and even though I will pass into the nirvāṇa that is the nirvāṇa without a remainder, my true Dharma will remain in the world for a long time. My Dharma body is pure and has no analogy; it has various sublime, perfect features, limitless knowledge, limitless powers, and limitless inconceivable qualities, and it benefits all beings, so that one could not finish describing it in a quintillion eons.
- 5.56 “The Dharma body contains all Dharmas, and all Dharmas are included within the Dharma body. The Dharma body remains always, but it does not fall into the view of eternalism. It is cessation, but it does not fall into the view of nihilism. Therefore, it destroys the various different views of beings and gives rise to the various correct views of beings. It liberates all beings from their bondage, but it has nothing it has to liberate.
- 5.57 “It generates the roots of goodness of beings, so that it ripens those who have not been ripened and liberates those who have been ripened, and yet it does not perform any activity. It has no instability and therefore is far from any preoccupations and is perfectly detached, and because of having no activity it is independent and blissful. It perfectly transcends the three times and yet it manifests the three times. It has risen above the field of experience of the śrāvakas and pratyekabuddhas and is accomplished by great bodhisattvas. It is not different from the bodies of all tathāgatas. All of this is attained through the power of the roots of goodness from requesting and supplication, and that is why I have now attained this kind of Dharma body. That being so, if whoever wishes to seek the highest, most complete enlightenment teaches just one word or one verse of this Dharma teaching to others, the good roots from that will be immeasurable, let alone requesting the tathāgatas to turn the great wheel of the Dharma and supplicating them not to pass into nirvāṇa but to remain in the world for a long time. ”
- 5.58 Then Śakra, the lord of devas, asked the Bhagavat, “Bhagavat, how should a noble man or noble woman dedicate to the wisdom of omniscience all the good roots that come from seeking the highest, most complete enlightenment and meditating on the path of the three yānas?”
- 5.59 The Bhagavat said to Śakra, the lord of devas, “Noble son, those beings who wish to dedicate whatever roots of goodness they have from seeking enlightenment and meditating on the path of the three yānas should in the six periods of the day and night 387 say these words with veneration and a single-pointed mind:
- 5.60 “ ‘Whatever good roots I have that have come from perfecting my practice focused upon the Three Jewels throughout beginningless saṃsāra, even down to giving a handful of food to a creature that has been born as an animal, such as resolving conflicts with virtuous words, having gone to the Three Jewels for refuge and perfectly taken up the training, having practiced purity through regret, [and whatever good roots I have from requesting, supplicating, and rejoicing, I gather all that into one, and without feeling regret or loss, in my mind I give it completely to all beings.
- 5.61 “ ‘The good roots within the aspect of liberation are those known and seen by the buddha bhagavats and have the purity of being measureless and without impediment, so that all such merit’s roots of goodness are given to all beings without remaining in a mind with features or rejecting a mind with features. In that same way, I dedicate all the roots of goodness that have arisen from merit to all beings so that they will all obtain hands with the power of wish-fulfillment, so that jewels fall from the sky, and all the hopes of beings will be fulfilled.
- 5.62 “ ‘May they attain enjoyments that know no end, wisdom limit, and unimpeded eloquence in the sublime Dharma, that has no and may all beings attain together the highest, most complete enlightenment of buddhahood and attain omniscience.

- 5.63 “ ‘I dedicate all the immeasurable good qualities that are produced by this good root to the highest enlightenment.
- 5.64 “ ‘Also, just as past bodhisattva mahāsattvas, while they were practicing, dedicated all their good roots to omniscient wisdom, and just as the present and future bodhisattvas dedicate, in that way I dedicate all my merit’s good roots to the highest enlightenment.
- 5.65 “ ‘Through the power of these good roots, may all beings simultaneously attain the complete enlightenment of perfect buddhahood and, just like other buddhas, be seated on the Bodhimaṇḍa at the foot of a Bodhi tree; remain in inconceivable, unimpeded purity, in the Dharma retention that knows no end, and in the heroic samādhi; defeat the limitless army of evil Māra; realize wisdom and vision; and in that way realize everything clearly in one instant and, in the last part of dawn, obtain the amṛta of the Dharma, directly experiencing the meaning of its sweetness.
- 5.66 “ ‘Just as the Buddha Amitāyus, the Buddha Varaprabha, the Buddha Sublime Light, the Buddha Akṣobhya, the Buddha Radiance of Excellent Qualities, the Buddha Lion’s Radiance, the Buddha Śatakirāṇa, the Buddha Smṛtiprabha, the Buddha Ratnārci, the Buddha Appellation of Light, the Buddha Ujvalaprabha, the Buddha Vast Radiant Light, the Buddha Supreme King of Auspiciousness, the Buddha Sublime Voice, the Buddha Foremost of Arrays, the Buddha Dharmadhvaṇa, the Buddha Superior Body, the Buddha Delightful Rūpakāya, the Buddha Illuminating Light, the Buddha Brahma King of Purity, the Buddha Highest Nature, and so on, excellently attained complete buddhahood, and the way in which the tathāgatas of the past, future, and present manifest the enjoyment body and emanation body, and having attained the highest, most complete enlightenment, turned the wheel of the unsurpassable Dharma and liberated beings, may I also be like that. ’
- 5.67 “They should recite at length as has just been taught.
- 5.68 “Noble one, a man or woman with clear faith who adopts from The Supremely Victorious King of Sūtras, the Sublime Golden Light this chapter on purifying the obscuration of karma, and possesses it, reads it, chants it, remembers it without forgetting, and teaches it extensively to others, will attain a measureless, incalculable aggregation of merit.
- 5.69 “As an analogy, if all of the beings that exist in the trichilocosm world realm were all at the same time to attain human bodies, and having gained those human bodies were all to practice the path of the pratyekabuddhas; and if there were a man or woman who throughout their entire lives honored, venerated, and offered the four requisites to each of those pratyekabuddhas; and if the man or woman were to build and offer a precious stūpa for each of those pratyekabuddhas after they had passed away that was filled with the seven jewels to the same volume as Sumeru, the king of mountains, and those stūpas were twelve yojanas tall, and they constantly made offerings to them with flowers, perfumes, precious banners, flags, and parasols, then, noble one, what do you think? What kind of merit would those individuals obtain? How much would there be?” “Bhagavat, there would a great amount,” said the lord of devas.
- 5.70 “Noble one, if someone were to take from The Supremely Victorious King of Sūtras, the Sublime Golden Light this chapter on purifying the obscurations, and possess it, read it, chant it, remember it without forgetting, and teach it extensively to others, and we compared the previously described merit to the merit that comes from that, then that previous merit would not be hundredth part of it, not a hundred thousandth, not a ten millionth, and it could not be used as a measure for it, as an analogy for it, or as a cause for it.
- 5.71 “Why is that? Because a noble man or noble woman who maintains a correct practice and prays to the buddha bhagavats in the ten directions to turn the wheel of the Dharma will perfectly please the buddha bhagavats and will be praised by them.
- 5.72 “Noble one, I have taught that the gift of the Dharma is supreme among all acts of generosity, so that therefore, noble one, even making offerings to the Three Jewels cannot serve as an analogy for it.

- 5.73 “Inspiring others to go for refuge in the Three Jewels and maintain the training without failure and without exhausting the three actions of body, speech, and mind —even that cannot serve as an analogy for it.
- 5.74 “Even inspiring development of the enlightenment mind within the three yānas, in accordance with the power, abilities, and aspiration of an entire world —even that cannot serve as an analogy for it.
- 5.75 “Even all the beings that exist in all world realms in the three times attaining everything without impediment and quickly completing limitless merit —even that cannot serve as an analogy for it.
- 5.76 “Even all the beings that exist in the realms in the three times attaining everything without impediment and attaining the three enlightenments — even that cannot serve as an analogy for it.
- 5.77 “Even inspiring all the beings that exist in the realms in the three times to quickly leave behind the suffering in the four lower existences —even that cannot serve as an analogy for it.
- 5.78 “Even inspiring all the beings that exist in the three times to purify themselves of the extremely heavy karmic obscurations —even that cannot serve as an analogy for it.
- 5.79 “Even inspiring liberation from all suffering —even that cannot serve as an analogy for it.
- 5.80 “Even liberating beings from all kleśas and the torments of fear, terror, and suffering —even that cannot serve as an analogy for it.
- 5.81 “Even inspiring others to rejoice in all the merit of beings in the presence of the buddhas of the three times and to make a prayer for enlightenment —even that cannot serve as an analogy for it.
- 5.82 “Even inspiring others to eliminate all bad conduct, abuse, and insults and to pray to complete all good qualities and, in all lives, to make offerings to, venerate, and praise the Three Jewels, inspiring beings to practice meritorious actions with purity so that they completely attain enlightenment — even that could not serve as an analogy.
- 5.83 “Therefore, a request and supplication to the Three Jewels in the three times in all world realms; a request for the six perfections to be completed; a request to turn the wheel of the unsurpassable Dharma; a supplication that they remain in the world for countless eons and teach the profound, sublime, supreme Dharma —all that has merit that is extremely profound, yet you should know that even that could not serve as an analogy for it. ”
- 5.84 Then Śakra, who is the lord of the devas, the Ganges goddess, the Brahmarāja, the Four Mahārājas, and countless devas rose from their seats, and with their robes over one shoulder, kneeling on their right knees, with palms placed together, bowed their heads and said to the Bhagavat, “Bhagavat, we have heard The Supremely Victorious King of Sūtras, the Sublime Golden Light; we have obtained it, read it, chanted it, and understood it, and we shall teach it extensively to others so that it will remain securely.
- 5.85 “Why is that? Bhagavat, we seek to attain the highest, most complete enlightenment, and therefore we follow the superior characteristics of this meaning so that we may practice in accordance with the Dharma. ”
- 5.86 Then Brahmā, Śakra, and the others in that place where the Dharma was taught scattered coral tree flowers of various kinds upon the Bhagavat, so that the entire great ground in the world realms of the trichiliocosm shook. There sounded the music of all the great drums and musical instruments of devas being played. Golden light rays radiated through all the world realms and a sublime sound occurred.
- 5.87 Then Śakra, the lord of devas, said to the Bhagavat, “Bhagavat, all of this is through the power of the blessing of The Sūtra of the Sublime Golden Light, and therefore it protects and benefits in various ways with love and compassion, increases in various ways the good roots of bodhisattvas, and purifies karmic obscurations. ”
- 5.88 “It is like that. It is like that, ” replied the Bhagavat. “It is as you have said. Why is that? Noble one, I remember that in the past, countless hundreds of thousands of eons ago, at that time, in that time,

there appeared in the world a tathāgata arhat samyaksaṃbuddha by the name of Great Precious King Illuminator.

- 5.89 “The Tathāgata Great Precious King Illuminator appeared in the world at that time so that all devas, humans, Śakra, Brahmā, mendicants, brahmins, and other beings could attain nirvāṇa and bliss.
- 5.90 “When he taught the Dharma to his first assembly, there were ten thousand million quintillion beings who attained nirvāṇa; they all attained the result of being an arhat, their outflows ceased, and they gained the three knowledges, the six higher cognitions, and unimpeded freedom.
- 5.91 “At the time of the second assembly, there were nine hundred thousand million quintillion beings who attained nirvāṇa; they all attained the result of being an arhat, their outflows ceased, and they gained the three knowledges, the six higher cognitions, and unimpeded freedom.
- 5.92 “At the time of the third assembly, there were nine hundred thousand million quintillion beings who attained nirvāṇa; all attained the result of being an arhat, and so on, as described before.
- 5.93 “Noble one, at that time, I had a female body and my name was Precious Merit Radiance. At the time of the third assembly, I approached that Bhagavat and obtained from him this Sūtra of the Sublime Golden Light, and I read it, chanted it, and taught it widely to others.
- 5.94 “Because I was seeking for the highest, most complete enlightenment, at that time the Bhagavat prophesied to me, the woman Precious Merit Radiance, that in a future time I would become a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and virtuous conduct, a sugata, a knower of the world, an unsurpassable being, a guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, by the name of Śākyamuni.
- 5.95 “I abandoned that female body, and ever since then I have been above the four lower existences; I was born among devas and humans, enjoying perfect happiness. For four hundred eighty thousand lifetimes, I was a cakravartin king, and my fame filled and spread throughout all world realms up until this time, when I have attained perfect buddhahood. ”
- 5.96 Then, at that time, the entire great assembly saw the Tathāgata Great Precious King Illuminator turning the wheel of the Dharma and teaching the sublime, supreme Dharma.
- 5.97 “Noble one, in the eastern direction from the Sahā world realm, beyond as many buddha realms as there are grains of sand in a hundred thousand Ganges Rivers, there is a world realm by the name of Ratnavyūha, where the Tathāgata Great Precious King Illuminator now dwells. Having attained nirvāṇa, he teaches the sublime, supreme Dharma and benefits beings, and that is the buddha that you see.
- 5.98 “A noble man or noble woman who hears the name of the Tathāgata Great Precious King Illuminator will be set irreversibly upon the bodhisattva bhūmis and will attain the great nirvāṇa.
- 5.99 “Any woman who hears the name of that tathāgata will at the time of her death go directly to that tathāgata. Through the power of seeing the tathāgata, she will not be reborn in a female body.
- 5.100 “Noble one, this extremely excellent Sūtra of the Sublime Golden Light benefits in various ways and increases in various ways the good roots of bodhisattvas and purifies them of karmic obscurations.
- 5.101 “Noble one, in whatever land bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās teach to others this excellent Sūtra of the Sublime Golden Light, that land will obtain four kinds of benefit. What are those four? They are as follows: (1) the king of that land will have no illness and be free of obstacles; (2) he will have a long, unimpeded life; (3) there will be no adversarial enemies and his army will be heroic; and (4) the enjoyment of happiness will increase and the true Dharma will increase. Why is that? It is because that human king will continually be guarded by Śakra, Brahmā, the Four Mahārājas, and the retinue of yakṣas. ”
- 5.102 Then the Bhagavat asked the assembly of devas, things true?”
- 5.103 Śakra, Brahmā, the Four Mahārājas, and the retinue of yakṣas all said together to the Bhagavat, “It is so, it is so. In whatever lands this sublime king of sūtras is taught, read, and chanted, we Four

Mahārājas, and so on, will continuously be present and will protect the rulers of those lands. We will dwell together in those lands. If those kings have demons, obstacles, or opposing enemies, we, the Four Mahārājas and the others, will cause all those to cease. We will also dispel misery, disease, and so on, bring healing, and increase lifespan; there will be good omens, prayers will be fulfilled as wished for, and there will always be happiness. We will make all the soldiers in that land heroic and diligent. ”

- 5.104 “Excellent, noble sons, excellent!” said the Bhagavat. “You should accomplish exactly what you have just said. Why is that? When the rulers of those lands act in accord with the Dharma, all the people will follow the king and practice in the same way, and you and the others will gain perfect form, strength, and benefits; your divine palaces will shine with light; and your entourages will be diligent and grow larger. ” Then Śakra, Brahmā, and the others said to the Bhagavat, that. ”
- 5.105 The Bhagavat then said, “Wherever this sublime sūtra is taught, read, and promulgated, the prime ministers and the inner ministers will gain four benefits. What are those four? First, there will be harmony among them; they will be close, respect each other, and have loving minds. Second, they will always be beloved and empowered by the human king, and also mendicants, brahmins, and the people in the greater land and in the districts will venerate them. Third, they will firmly control wealth, will venerate the Dharma, and will not seek worldly profit, so that their fame will be renowned, and they will be honoured by many. Fourth, they will have long lives and happiness. Those are the four benefits.
- 5.106 “If a ruler of a land teaches this sūtra correctly, mendicants and brahmins will gain four superior benefits. What are those four? First, they will never be lacking in clothes, food, drink, bedding, or medicines when sick. Second, they will all contemplate, read, and chant without difficulty. Third, if they are living on mountains or in forests, they will find happiness. Fourth, whatever they pray for in their minds will be accomplished. Those are their four superior benefits.
- 5.107 “If there are lands where this sūtra is taught, all the people will prosper and be happy; there will be no disease; merchants and travellers who go back and forth will obtain much wealth and jewels; and superior merit will be obtained. Those are called the various benefits that come from good qualities. ”
- 5.108 Then Brahmā, Śakra, the Four Mahārājas, and their great retinues said to the Bhagavat, “Bhagavat, it should be known that if such a profound sūtra as this is present, then the thirty-seven qualities of the factors of enlightenment of the tathāgatas will also be present in the world and will not disappear, but when such a sūtra as this vanishes, then the true Dharma will also vanish. ”
- 5.109 “Noble sons, it is so, it is so, ” said the Bhagavat. “If someone with a one- pointed mind were to read correctly, recite correctly, possess correctly, contemplate correctly, and meditate correctly on just one word or one section of this Sūtra of the Sublime Golden Light and teach it widely to many others and promulgate it for the sake of beings, then for a long time there would be happiness and endless benefits from the merit. ”
- 5.110 When that vast assembly had heard the words spoken by the Bhagavat, they all gained superior benefits.
- 5.111 This concludes “The Purification of the Obscuration from Karma, ” the fifth chapter of “The Supremely Victorious King of Sūtras, the Sublime Golden Light. ”

Golden Light Sutra in Portland Teaching by Lama Zopa Rinpoche²

- And dedicate each word that I hear, that I listen to, may it be most beneficial for all sentient beings and immediately actualise the path within me, and may the cause, when other sentient beings hear the words from me, may the cause to actualise the path within them—the bodhicitta, renunciation, wisdom realising emptiness, so forth—be the path to enlightenment within them, within the hearts of sentient beings instantly. The minute when they hear my words from me, dedicate this. So gives the mind power, due to power of mind when we generate a wish like this, then things can happen.
- And then think that Guru Shakyamuni Buddha is giving me the Golden Light Sutra teaching, so that I, like a bridge or something, like oracle, like medium oracle using the body, so like that, so giving you the oral transmission. That means all the buddhas giving oral transmission, so this way, while you listen if you think like that, then you feel you're connected with all the buddhas. You're guided by all the buddhas.
- [Rinpoche starts the oral transmission of the Golden Light Sutra]
- Also useful to think when you are listening to Dharma that each word, each word liberates from samsara, from the oceans of suffering of samsara. Each word brings me to enlightenment, then you think, then you know each word is so precious, wish-fulfilling, it's all wish-fulfilling, each word is all wish-fulfilling for you. So that can help also to concentrate.
- [Rinpoche continues oral transmission of the Golden Light Sutra]
- So here just a few drops, what I was going to say, then never finished so took a long time, so says then that cleaning the body and then listening to the teaching the Golden Light Sutra with the virtuous thought. So normally, I think it's good after washing, then to clean the body, washing or either bath or whatever, cleaning the mouth, face, the hands. However, after washing, either bath or whatever and then, clean. Then you lit incense to the Golden Light Sutra, so then there's a lot of unbelievable merit to offer incense, offering to the sutra, so then read.
- When the place where the Golden Light Sutra is read, where the teaching is given, there's many protectors that come, so there's many other beings come. So it is said to offer incense which has different incense [puja?], so during the Golden Light Sutra offer incense continuously. And also seven days where the teaching is given there's protectors, beings, they stay under the throne or around the throne for seven days, because the teaching is so precious. So there are many other, maybe so much karma, even to bring the lama from the place, from the house where the lama is, where give teachings, then to the place where the teaching is given, so there's procession with the umbrella, extensive procession from there to that place where the teaching is given.
- So the people who doing procession, bringing each step, you many eons duration to be in samsara becomes shorter with each step, many eons, I don't remember how many but huge, many eons that comes there, you know when you bring the lama to give the Golden Light Sutra, so people will receiving, so each step those people received and been driving car, late, maybe not sleeping, but driving car. So each step is many eons, I don't remember what the number, unbelievable, becomes short, your duration to be in samsara becomes shorter, so it's unbelievable even just for that benefit.
- So here, so if you listen to the sutra, by the many versions of this sutra then all the sentient beings' harm get pacified, harm to you get pacified and so many pretas, many tens, many millions of, many tens of millions of [?] and the guardians and these protect you, so many [?] so like that.

² Lama Zopa Rinpoche gave this commentary and partial oral transmission of the Sutra of Golden Light at Maitripa College, Portland, Oregon, USA, over two days, November 2-3, 2007. Note that the first three audio files contain introductory teachings and the oral transmission commences here with Chapter Four.

Rinpoche advises recitation of the Sutra of Golden Light every day. In support of this advice, FPMT has created a [webpage dedicated to the Sutra of Golden Light](https://www.lamayeshe.com/article/chapter/4-benefits-golden-light-sutra). You will find a complete oral transmission as well as links for downloading the text in various languages, advice on the benefits and a page for reporting your recitations.

<https://www.lamayeshe.com/article/chapter/4-benefits-golden-light-sutra>

- [Rinpoche continues oral transmission]
- So what the Buddha is saying here, the extremely profound with [_?] of the Buddha's holy mind, only Buddha can, omniscient mind can see every single benefit of the Golden Light Sutra-- listening, explaining—so this is secrecy of all the Buddha, so this is hard to, difficult to find for ten million eons, but this sutra I'm going to explain here.
- A person who is listening to this sutra, who is expounding to others, and who is rejoicing in somebody listening, and somebody giving, so even those who are rejoicing and those who make offerings, so nagas, devas, nagas, human beings, [Tibetan] the eight groups of protectors. They get in human form taking teachings, so they called [Tibetan] and asuras, so many they make offering to you for ten millions of eons, so there's even just listening. And if somebody who is rejoicing there's somebody listening to the Golden Light Sutra, or somebody explaining and making offerings, so even somebody making offerings to the person who is listening or, so you see, then you become the object of other sentient beings, so many sentient beings' offerings, and so those sentient beings who make offerings to that person who is listening to the Golden Light Sutra, explaining, who are making offerings to one who is listening, one who is explaining, so they collect, those sentient beings who make offerings numberless merit, they collect by making offerings to the person, sentient beings who are listening to the Golden Light Sutra and who are explaining.
- [Rinpoche continues oral transmission]
- The first chapter is done, fortunately.
- [Rinpoche continues chanting]
- In order to benefit sentient beings the Buddha left the relics, manifested.
- [Rinpoche continues oral transmission]
- So the sentient beings making offerings to the relics of Buddha and doing service to the relics, doing service to the relics, so it means bringing the relics or making place for relics, however all that, making offerings, bring the relics [_?]. So the service to the relics is due to because, due to Buddha's compassion, due to the root of merits.
- Anybody who makes offerings to the relics, do service to the relics in the future, they will be free from eight states that which has no freedom to practice Dharma. So they will be free from those eight states:
 1. No freedom to practice Dharma, being born in the hells;
 2. No freedom to practice Dharma, being born in the hungry ghosts;
 3. No freedom to practice Dharma, being an animal;
 4. No freedom to practice Dharma by being a barbarian;
 5. Long life god or so forth, like that;
 6. Then a heretical being, no freedom to practice Dharma;
 7. Being in a place where Buddha hasn't descended; and no freedom to practice Dharma;
 8. And mentally being a fool, also no opportunity, no freedom to practice Dharma.
- So you'll be free from those, you'll be free from those non-freedoms, eight non-freedoms and you will meet, by doing service to the relics, then you will meet buddhas in the future lives, and you will have virtuous friend in the future lives. You won't give up bodhicitta, and all your merits will get increased, and then you will quickly be liberated from this bondage of to be in samsara. So many important benefits.
- [Rinpoche continues oral transmission]
- So the second chapter is done.
- [Rinpoche continues oral transmission]
- So here it is said, Buddha is saying that by hearing this Golden Light Sutra, then will never get reborn in the hell realms, animals, pretas, and the asuras, and always you will get reborn in the devas, human beings. You will never get reborn in the lower realms, and always you will offer, always you will offer service, respect, offer service to Buddha, and always you will listen to Dharma and able to hold

Dharma, and you get reborn in the pure land of Buddha so that's it because, because having heard this profound, extremely profound holy Dharma.

- So that's listening to this teaching, it's unbelievable, unbelievable, priceless, priceless, unbelievable protection from the lower realms, reincarnating in the hells, hungry ghosts, animal realms. So even one day, even within one hour, even us who are trying to practice Dharma, but there's more non-virtuous thought arises within the hour, and very difficult to find any virtuous thought arise even within one hour, even within one day. You see, even virtuous, I mean it's very difficult to arise virtuous thought, if it arising, but it's very few, mostly non-virtue.
- So then all the actions done out of that become non-virtue, negative karma. Even doing, even some verse, I mean depending on some people, even doing prayers, meditation becomes negative karma, non-virtue, because the motivation is non-virtue, attachment, looking for power, and looking for power, and long life and health, and all that so just the attachment to this life. So therefore all those, even meditation, what appears to be spiritual practice, but it becomes negative karma. So like chanting mantras, prayers for this life, free from problems for this life, so think that, so also become, done with attachment, then becomes negative karma, so like that.
- Then you can imagine that a week, a month, a year from the birth how many negative karmas collected, can't imagine. So then from beginningless rebirth that we haven't finished experiencing karma, that we haven't purified so many so then listening to these teachings unbelievable purification and protection from those many eons of suffering in the lower realms. Unimaginable eons suffering in the lower realms, so this is unbelievable protection listening to this Golden Light Sutra.
- [Rinpoche continues oral transmission]
- The reading the Golden Light Sutra also helps very much for the leader of the country, the leader of the country doesn't get harmed, cannot be harmed by the enemy from the other side, the enemy by become more power, cannot harm the leader of the country where the Golden Light Sutra is read. And then eliminates all the sicknesses and have long life and auspicious. And also the wheel of Dharma, perfect Dharma with happiness and so then harmonious among the families and then receive respect from others and harmonious so many things like that. Also the leader of the country doesn't get harmed by others, other enemy parties, then also country, country it becomes a great protection for the country, doesn't get, cannot be harmed by enemies, by other countries cannot harm.
- So a few years ago when I was in Mongolia, because I hadn't read the Golden Light Sutra. I discovered this in Mongolia, one Mongolian doctor who was in Delhi, we met. The Delhi Tushita, our meditation center, Tushita Mahayana Centre in Delhi, the director is professor from Delhi University. So her sister is married to a Mongolian doctor. So then the first time, when I went to Mongolia didn't meet, second time I met him, then went to his house. So in his house there very high on the wall there are a few texts wrapped with a very old, a very, very old black cover, so very highly respected, very high up, so I was curious. So I said, but I think it must be a Buddha, must be Buddha's action, you know Buddha's action, you know, I think they're guiding me or they, either guiding me or through me, however.
- The first text, I didn't get to see other texts, but the first text he brought down was the Golden Light Sutra, I think the middle version, I think. So the Golden Light Sutra is very famous in Mongolia, almost every family has. Many families have this text, and then I don't know who, I don't know who introduced to Mongolia, either the Seventh Dalai Lama, the Seventh Dalai Lama propagated Dharma, so that's been unbelievable strong Dharma spread established in Mongolia. So many, so many learned geshe, top, very, so many happened in Mongolia.
- There's one monastery, Ganden Monastery, 100,000 monks. There's no probably monastery in Tibet have the 100,000 monks. So they said that when they go pipi, when the monks go out, when the monks go out pipi, so you have a break, so they said that in the ditch of the pipi, what the 100,000 monks, when they go pipi, there's a ditch. So the pipi carries child, pipi in the ditch, in the pipi, can carry like a four year child, can carry, can be drawn or can be carried, so there's a saying, can be

drawn or can be carried. That's what they say. So, so many monks to show the 100 monks that in Mongolia in the past.

- So I think a very strong with a Lama Tsongkhapa initiation [?], so I think, so I don't know who. I think in Mongolia also too many other countries in the past, so many countries in the West I think grow so powerful. However, I think some, I don't know which lama introduced, probably much interest to them the Golden Light Sutra.
- So I opened, so the first line I saw was, "By hearing this all the negative karma gets purified."
- So that advertisement, that, so anyway that line, what I saw first, that hooked me, so that hooked me, so I said, "Can I borrow this text?" So he said, "Yes," so I didn't have time to read there, went to one, I thought to read at a shopping place where there's a lot of people then you read, sit down and read, so that many people can hear, but I went to one place, huge place where there's Mongolian boots, boot, Mongolian their shoes, boots, full Mongolian boots, and there's some covers and there's no place to read.
- So then outside of the house, there was some people [?] and that didn't happen. So then when I came to New York, so that time Kyabje Ribur Rinpoche was doing retreat at Richard Gere's house, Rinpoche I think one year. So Rinpoche asked me to come there to do retreat. So I went there to do retreat. So I think the American, Geshe Michael, he just came back from Mongolia, so I thought he might have text. So he didn't have, but his student had, so I read when I was at Richard Gere's house. So normally I'm very lazy, I carry three suitcases of other texts, but I don't read.
- So I read that, unbelievable benefit for sentient beings, so I put my head and made a vow to benefit the world by this text. So now how many languages? So, maybe nine languages have been translated. So first one is Spanish. So I'm, when very happy of this offering service, a little service to Buddha, to fulfill Buddha's holy wishes, that Buddha left this precious teaching in the world, so to spread out in different language.
- I think it was translated in, during the Second World War in German language by some professor there. So that's something to rejoice and to have a translation gradually into many, many languages, spread all over the world so to provide peace and happiness to this world and peace and happiness for individual beings and throughout all their lives up to enlightenment. So take care of them.
- So I told, so I went to see the Mongolian president who was a lawyer before, who helped the centre in Mongolia. So I offer my suggestion that because Mongolia seems very insecure, so there's also danger from Mainland China and many things, so I offered my suggestion to, in each city every year invite one hundred monks in each city and read this one hundred times for protection for Mongolia. So then he took interest, and he asked one young man who does activities between monastery and him, the president. I don't know what happened or not, so anyway, but I thought to offer, anyway, the idea. Where there's something very easy you can do, and if you don't do it, then there's a great loss, so for the protection of the country, whatever it is, like that.
- So this third chapter is finished. So maybe stop soon, very soon anyway, just a warning. So maybe a little bit and then stop there.
- I think it's mention there, but also you have to have a lot of merit to listen to these teachings, cause, preparation is in the past, lots of merit collected to hear this, so you must rejoice. So put some feeling in that.
- [Rinpoche continues with the oral transmission]

Chapter 4 begins here

- This section of confession it says, The Chapter of Confession in a Dream, it says. So here it talks about, you know, and the Liberation in the Palm of Your Hand, so the great enlightened being, Pabongka, he mentioned that how for practice of purification, mentioned this [Tibetan] The Confession [of Transgressions] from this Golden Light Sutra, he mentioned this chapter. And he mentioned that many other, in Tibet, I think, some people recite some, it's not Buddha's teaching, but something [Tibetan], that's some text from Buddha. So some people they don't know Dharma so they

recite this everyday in daily practice, in the daily recitation they recite so much those doesn't look so much like something, those some texts, it's in the gold collections of the collections of the various methods. the [Tibetan]. So some people it's daily, like a commitment recitation, they recite so much, so great enlightened Pabongka is saying, he says has no meaning so must recite like this Confession Prayer from the Golden Light Sutra.

- So this is regarded very powerful purification, so then also by the way you receive the oral transmission lineage of this confession practice or if you're doing, see, there.
- The purpose of the lung, oral transmission, importance of this is that by receiving the lung, the oral transmission, I think lung, I saw in the text, meaning "lung" is oral transmission, it means something which leaves positive imprint on your mental continuum, in other words, it leaves positive imprint on your mental continuum. So since you have to hear, I think you have to hear the words, so if you don't hear the words then I'm not sure, I mean, I think it depends on the lama who I mean by hearing just voice, I mean someone who has higher realisation, just hearing the voice your negative karma gets purified.
- So depending the level the lama's attainment, even just being there, even just being around nearby, then you receive blessings, your negative karmas get purified, even being in the neighbourhood, or even around the house. Yogi who has realisations of the clear light illusory body, then like practicing Heruka, like that, then the neighbours nearby, they also receive blessings, their negative karmas get purified, so like that. So no question about, even one _ who has high like that, then of course, even if you hear the voice, no question somebody who like that. So myself many eons to become like that, so anyway, that very many benefits like that, so even if you don't hear the words.
- So one time Lama Ösel, Lama Ösel when he was at Kopan, so one day he came in my room and he laid down, rolled like this on the floor. Then he said, "If I tell people I'm not Buddha, then they believe I'm Buddha. If I tell people," he says, "If I tell people I'm not Buddha," him, letting him, you see, "I'm not Buddha," then people believe he's a Buddha. "But you never tell Buddha, I'm Buddha, that's not right. But if you tell I'm not Buddha, they believe I'm Buddha." So it's like that, you know. Lama said, suddenly came in the room and playing on the floor like this, then he said that, probably somebody hear from whom sit outside. If you say, "I'm not," then people believe you are. So it's difficult.
- So the lung, oral transmission, so one thing leaves positive imprint on your mind and then from that, sooner or later, in the future life, in the future you meet Dharma again. Then that time, unbelievable easy to, the minute when you hear, you understand the meaning. Then like that, so easy to understand words, meanings, unbelievable easy, then you become expert in that, then you are also able to practice to have realisations, then that having attained the path ceases the defilements, that's how you achieve liberation, enlightenment.
- So the listening to the teachings, oral transmission has great importance, like this. So even general listening to the teachings, teachings of the Buddha has this great benefit that brings to enlightenment.
- So like the story that Vasubandhu, the great pandit, the Indian, those great pandit who wrote the Abhidharmakosha. Abhidharmakosha, of course based on Buddha's teachings, he wrote, the very vast teachings of Buddha, he wrote Abhidharmakosha. So then he was reciting every day, there's a pigeon above his hermitage, the pigeon hears every day. And then one day the pigeon died, so he checked with his clairvoyance where the pigeon is reincarnated. He saw the pigeon was reincarnated in the same area, way down there, in the area in one family. So I think he went down, asked the family, he saw the child whose past life was a pigeon, so then he asked the family whether I can have that child. So the family offered the child to him, and then he took that child and then became a monk and became his disciple, called [Tibetan], and he, then he became expert in the teaching Abhidharmakosha which he heard when he was a pigeon in the past life. So he wrote four commentaries, wrote four commentaries on that. But then he did not hear, when it comes to Madhyamaka teachings, he had difficulties to understand, because in the past life he did not hear much the Madhyamaka subject, the teachings. That's explained by Kirti Tsenshab Rinpoche.

- So therefore, so you have to understand as far as the Buddhadharma, as far as the Buddhadharma, listening to the Buddha's teachings, as far as the Buddha's teachings that one benefit you get higher rebirth the next life, deva, human rebirth, you get liberated from the lower realms, purify cause of the lower realms, you get higher rebirth by listening to the Dharma even if you don't understand. As long as it's the teaching of Buddha, it has that special benefit.
- First, you get higher rebirth and second, then you meet the Buddhadharma again in that life, you meet the Buddhadharma again, you become expert in the teachings that you received in the past lives. So like that, that's how it becomes very easy to have attainment and to achieve enlightenment, so like that.
- And then, the other one is when you teach others, when you explain, when you recite for others it has great benefit to other sentient beings' mental continuum, so that's the other one, that's the benefit of why what the lung, oral transmission is important. And then also when you practice, when you recite, when you study for yourself it has more greater effect, so there's a lineage of blessings, so it's lineage from Buddha. Golden Light Sutra transmission, there's a lineage, unbroken lineage from Buddha, so like that, you receive blessings.
- So this confession you beat the drum and then it's talking about a dream, anyway dedicating for sentient beings, so many problems to be pacified and to have achieve [?] and then from confessing the various negative karmas, like that.
- So I thought at LMB, Land of Medicine Buddha, so in the future to have large Medicine Buddha Temple inside there's 100,000 Medicine Buddha statues and outside to have Chenrezig statues where the people do nyung nä, so to be like that. So to have very large drum, very large drum, maybe bigger than this hall. I'm joking, anyway, very large drum, so people can beat the drum and do this prayer for the centre, the confession practice and the many prayers dedicating for sentient beings, so I think the drum can be an offering, I think that, I was thinking to so in the near future, when the temple is done.
- So this is about nearly to finish.
- [Rinpoche continues oral transmission]
- So I recited this with a pure mind and then prostration, praise, and dedication, and reciting this it purifies. One doesn't get reborn for sixty eons, one doesn't get reborn in the lower realms, so one I think maybe purifies that many eons of negative karma, I think.
- [Rinpoche continues oral transmission]
- So Buddha [?] expounded to bodhisattva [Tib: Zevatog?],³ so it said in your dream from the golden drum, then expressing the qualities of buddhas and confessing all the negative karmas, so this prayer anybody who hear this will have extensive heaps of merits and will, these people who hear this will benefit so many sentient beings and they will be satisfied by happiness and their negative karma, all their defilements will be purified. So you should know this, Buddha told bodhisattva [Tib: Zevatog?]. So those people, all those people who listen to this confession prayer, all their negative karma will be purified.
- So it says here, as I mentioned before, you have to have enough merit collected in order to listen to these teachings, much merit, so that's what the Buddha said here, so such a special, extraordinary, able to engage in this conduct. That's because in the past, that you have, you know, those people see who heard this teaching, in the past they have praised tathagatas, buddhas, and they did extensive prayer in the past and that's the cause of able to hear this teaching: Golden Light Sutra confession and due to their blessings with tathagatas. Tathagatas bless those people who listen to these teachings, then that's why they hear this teaching, it says.
- So same as the rest, exactly to us.
- [Rinpoche continues to chant]
- So the fourth chapter, the fourth chapter is done. So maybe stop here and then the other chapter we do in a dream, go to bed and then maybe we can do in the dream, anyway, I don't know, might do.