



Ritual of Atonement

## ATONEMENT RITUAL OF THE BODHISATTVA OF COMPASSION

### Offering of Incense

*Any image or statue of the Bodhisattva of Compassion (Kuan-Yin, Avalokitesvara, Chenrezig, etc.) may be used on a personal altar or table. Begin by making an offering of incense, then recite:*

With a unified heart and mind I bow before the everlasting Triple Jewels of the Ten Directions.

*Bow from the waist or make a full, formal prostration and stand, then recite three times:*

May this cloud of incense and fragrant flowers fully extend throughout the Ten Directions. May all Buddha-realms be adorned with their immeasurable fragrance. May the Bodhisattva path be completed, and may the Buddha's fragrance be perceived by all sentient beings.

*Recite the following:*

This incense extends throughout the Ten Directions, creating a tower of subtle and wonderful light. Heavenly music, heavenly jeweled incense, heavenly rare delicacies and heavenly jeweled garments abound. Inconceivably wonderful Dharma-objects reflect all objects, all Dharmas revolve without hindrance and adorn each other, and are offered everywhere to the Triple Jewels of the Ten Directions. Before the Triple Jewels of the Dharma Realm of the Ten Directions, my transformed body makes offerings everywhere. Each offering extends throughout the Dharma Realm, purely, simply and without hindrance. Unbounded by time, fulfilling the Buddha's work, the incense spreads its fragrance everywhere, covering all living beings of the Dharma Realm. Upon receiving this fragrance, all living beings bring forth the mind of Enlightenment, and enter together the stage of no-birth, thus realizing the Buddha's wisdom.

*Make one bow or formal prostration and rise.*

### Gathas of Praise

*Leader:* Homage to the Future Tathagata,

*All:* Who clearly understands the True Dharma, the Bodhisattva Kuan-Shih-Yin,  
The one who has accomplished wonderful merits,  
Endowed with Great Compassion of body and mind,  
Who manifests a thousand hands and eyes to illuminate and look upon the Dharma Realm,  
To protect and keep all living beings, to cause them to develop the Great Enlightened Mind,

To teach them to uphold the Unsurpassed Sacred Mantra,  
To leave forever the paths of ignorance and to be reborn in the presence of the Buddhas.  
Deluded karma which leads to endless rebirths is now completely eradicated.  
The eloquence of Samadhi and the wishes of this life are now clearly realized.  
The Bodhisattva can help us to reach the 3 Vehicles and to ascend into Buddha-realms quickly.  
The Bodhisattva's merit and virtue are beyond our ability to praise.  
I wholeheartedly vow to transform my life and to venerate the Bodhisattva of compassion.

The essential nature of both the Buddha to be venerated and the one who venerates is empty and still, so the energies of my pure mind and the Buddha's response can interact thoroughly. My spiritual mind is like a wish-fulfilling pearl. As the Buddhas appear before me I appear before the Buddhas. I bow and devote my life to veneration.

*Bow from the waist or make a full, formal prostration, stand and recite the following:*

The Dharma-nature, like emptiness, cannot be seen. The eternal Dharma-Jewels are difficult to imagine. I now pray with my three karmas in accordance with the Dharma, that all Buddhas may manifest and accept my gratitude.

The Dharma-nature of the absolute is like empty space; the everlasting Dharma-Jewels are inconceivable; I now appear before the Dharma-Jewels. With one mind, in accordance with the Dharma, I devote my life to veneration. With one mind, I bow before the greatly compassionate Kuan-Yin Bodhisattva, Mahasattva, who with a thousand hands and a thousand eyes, contemplates freely and hears the pleas of all beings.

The essential nature of the one to be venerated and the one who venerates is empty and still. The energies of the response and the Way are thus combined. My spiritual mind is like a wish-fulfilling emperor pearl; within it appears the Greatly Compassionate Bodhisattva. I now appear before the Greatly Compassionate One. In order to purify my harmful karma, I bow paying homage to the Bodhisattva.

*Bow from the waist or make a full, formal prostration, stand and recite the following:*

Homage to the greatly compassionate Kuan-Yin.  
I vow that I will soon understand all Dharmas.  
I vow that I will soon obtain the Wisdom Eye.  
I vow that I will soon enlighten all sentient beings.  
I vow that I will soon obtain skillfully expedient means of teaching.  
I vow that I will soon board the boat of wisdom.  
I vow that I will soon cross over the sea of suffering.  
I vow that I will soon attain Precepts, Samadhi and the Way.

I vow that I will soon climb the mountain of Nirvana.  
 I vow that I will soon dwell in the Unconditioned State.  
 I vow that I will soon be one with the Dharma-Nature Body.

Should I face a mountain of knives, the mountain itself will break up.  
 Should I face boiling oil, the oil itself will dry up. Should I face the hells, the hells themselves will disappear.  
 Should I face the Hungry Ghosts, the Hungry Ghosts will themselves be satisfied.  
 Should I face the demons, the demons themselves will control their deluded minds.  
 Should I face the animals, they will attain Great Wisdom by themselves.

### **The Dharani of Great Compassion**

*Recite the following:*

The Bodhisattva Kuan-Yin said to the Buddha, “World-Honored One, if any sentient being who recites and upholds the Greatly Compassionate Spiritual Mantra falls into the Three Evil Paths, I vow not to attain Perfect Enlightenment. If any sentient being who recites and upholds the Greatly Compassionate Spiritual Mantra is not reborn into any of the Buddhas’ lands, I vow not to attain Perfect Enlightenment. If any sentient being who recites and upholds the Greatly Compassionate Spiritual Mantra cannot obtain Immeasurable Samadhi Eloquence, I vow not to attain Perfect Enlightenment. If any sentient being who recites and upholds the Greatly Compassionate Spiritual Mantra is unable to obtain whatever is sought in this present life, then it cannot be the Dharani of the Greatly Compassionate Mind.” Having said these words before the Assembly, Kuan-Yin Bodhisattva placed palms together and stood up, arousing a thought of Great Compassion for all living beings, smiled broadly, and recited the Great Dharani of the Vast, Perfect and Unimpeded Great Compassion with a celestial voice (*recite the following*):

**NA MO RAT NA**  
**TRA YA YA**  
**NA MAH AR YA**  
**A VA LO KI TES VA RA YA**  
**BO DHI SATT VA YA**  
**MA HA SATT VA YA**  
**MA HA KA RU NI KA YA**  
**OM SA BA LA VA TI**  
**SU DHA NA TAS YA**  
**NA MAS KRI VA NI MAM**  
**AR YA**  
**A VA LO KI TES VA RA**  
**LAM TA BHA**  
**NA MO**  
**NI LA KAN THA**  
**SRI MA HA PA TA SA MI**

**SAR VA**  
**TO DHU SU PHEM**  
**A SI YUM**  
**SAR VA SA DA**  
**NA MA BHA GA**  
**MA BA TE TU**  
**TAD YA THA OM**  
**A VA LO KI**  
**LO KA TE**  
**KA LA TI**  
**E SI LI**  
**MA HA**  
**BO DHI SATT VA**  
**SA BO SA BO**  
**MA RA MA RA**  
**MA SI MA SI**

**RI DHA YUM**  
**GU RU GU RU**  
**GAM MAM**  
**TU RU TU RU**  
**BHA SI YA TI**  
**MA HA BA SI YA TI**  
**DHA RA DHA RA**  
**DHI RI NI**  
**SVA RA YA**  
**JA LA JA LA**  
**MA MA**  
**BHA MA RA**  
**MU DHI LI**  
**ED YE HI**  
**SI NA SI NA**  
**A LA SIM**

BHA LA SA RI  
BHA SA BHA SIM  
BHA RA SA YA  
HU LU HU LU PRA  
HU LU HU LU SRI  
SA RA SA RA  
SI RI SI RI  
SU RU SU RU  
BU DHI BU DHI  
BU DHA YA  
BU DHA YA  
MA I TRI YE  
NI LA KAN THA  
TRI SA RA NA  
BHA YA MA NA  
SVA HA  
SI TA YA  
SVA HA

MA HA SI TA YA  
SVA HA  
SI TA YA YE  
SVA RA YA  
SVA HA  
NI LA KAN THI  
SVA HA  
PRA NI LA  
SVA HA  
SRI SID HA  
MU KHA YA  
SVA HA  
SAR VA MA HA  
AS TA YA  
SVA HA  
CAK RA AS TA YA  
SVA HA  
PAD MA KE SA YA

SVA HA  
NI LA KAN THE  
PAN TA LA YA  
SVA HA  
MO BHO LI  
SAN KA RA YE  
SVA HA  
NA MO RAT NA  
TRA YA YA  
NA MAH AR YA  
A VA LO KI TA  
IS VA RA YA  
SVA HA  
OM SIDH YAN TU  
MAN TRA  
PA TA YE  
SVA HA

### Contemplations

*Silently contemplate the following:* From beginningless time I have been constantly obstructed by the Three Karmic Actions and the Six Senses. I have difficulty seeing the Buddhas, I am unaware of the essentials of liberation, I only follow birth and death and do not know the wonderful truth. Although myself and other sentient beings know of these things, we continue to be obstructed by many deluded actions. Now, before Kuan-Shih-Yin and the Buddhas of the Ten Directions, for the sake of living beings everywhere, I vow to acknowledge my deluded actions and to act only for the benefit of living beings. I pray that my virtuous behavior will purify my karma.

*Recite aloud:* For the sake of all sentient beings I vow that I will avoid all craving, anger and delusion as I continue to acknowledge and purify my karma.

*Silently contemplate the following:* From beginningless time my actions have stemmed from the deluded mind, creating misguided views. I have caused harm through the karmas of body, speech and thought. My deluded mind continually conceals my mistakes and faults, causing me to deny the law of cause and effect. However, on this day, I have come to believe deeply in cause and effect. I feel deeply responsible for my actions. I acknowledge my harmful actions and vow to improve my behavior. I vow to practice Right Mindfulness, to bring forth the Mind of Enlightenment, to renounce harmful behavior and to cultivate virtue. I vow to correct all our past errors and to rejoice in the good fortune of all beings. I vow to remember the Buddhas of

he Ten Directions whose Great Compassion and Wisdom can help us to transcend the round of birth and death and can guide us to the Other Shore. From beginningless time I have been unaware that all dharmas are, in their fundamental nature, empty and still, and I have committed a wide variety of transgressions. Now, realizing that all Dharmas are empty and still, in order to walk the path of Enlightenment for the sake of living beings, I completely cut off all deluded behavior and vow to cultivate virtue.

### **Vows of Atonement**

*Silently contemplate the following:* With the utmost sincerity of mind, I acknowledge all my deluded actions. This very mind, shared by all sentient beings in the Dharma Realm, is fundamentally complete, and has both the fullness of spiritual strength and the use of Bright Wisdom. It is both superior like a Buddha's and ordinary like a living being's.

Beginningless dark movement obstructs this serene brightness. A sense of separateness dims and confuses it. Thoughts arise and bind it with attachments. The notion of self-and-other arises. Ego-mind and views are the basis, and our actions and speech are the vehicle. With them, I create great suffering. Failing to acknowledge my deluded actions, though myriad Buddhas are in the world, my transgressions are immeasurable and boundless. Our deluded actions bind me to the Wheel of Birth and Death, where suffering abounds, my Dharma-path is obstructed and our cultivation is hindered.

But now, having encountered the Greatly Compassionate Spiritual Mantra, I am able to quickly eliminate these obstacles. And so with the utmost sincerity, I recite and uphold this Mantra and return to Kuan-Shih-Yin Bodhisattva and the Great Beings of the Ten Directions, bringing forth the Mind of Enlightenment and cultivating virtuous speech and actions.

Together with all sentient beings, I acknowledge my numerous transgressions so that they will at last be extinguished. My sincere hope is that the Greatly Compassionate Kuan-Shih-Yin Bodhisattva, Mahasattva, will protect and uphold me with a Thousand Hands, and with a Thousand Eyes will illuminate and regard me, helping me to calm and extinguish my inner and outer obstructions, allowing me to fulfill my vows and to commit myself to the welfare of others.

I vow to open myself to the realization of my original nature, to control deluded thoughts, words and actions, and to release my attachment to them. I vow to purify the Three Karmas and to cultivate the Pure Land path, and at the end of this life be reborn into Amitabha Buddha's Realm of Ultimate Bliss, where I may pay homage to the Greatly Compassionate Bodhisattva Kuan-Shih-Yin. I vow to assist all living beings by helping them to transcend the Wheel of Birth and Death. May all living beings reach the Stage of Wisdom together.

## **Atonement on Behalf of Others**

*Recite aloud:* On behalf of the children of the Buddha the many sorts of sentient beings, and the solitary beings who have created the many kinds of harmful karma, which has existed from time without beginning, having been caused by craving, anger and delusion stemming from our actions, speech and thought, and has brought them to this present existence, all these does these children of the Buddha thus completely acknowledge and atone.

All living beings without limits they vow to save;  
Pain and distress without ending they vow to cut off;  
Dharma Gates beyond counting they vow to master;  
Buddha Paths without measure they vow to perfect.

On my own behalf, I also vow to save limitless numbers of living beings;  
On my own behalf, I also vow to endlessly cut off pain and distress;  
On my own behalf, I also vow to master countless Dharma Gates;  
On my own behalf, I also vow to perfect Buddha Paths without measure.

## **Gathas of Praise**

*Recite aloud:* Homage to the Buddhas of the Ten Directions. Homage to the Dharma of the Ten Directions. Homage to the Sangha of the Ten Directions.

Homage to our Fundamental Teacher, Shakyamuni Buddha. Homage to Amitabha Buddha. Homage to King-of-a-Thousand-Lights Buddha who abides in stillness.

Homage to the Great Dharani of the Greatly Compassionate Mind which is vast, perfect and unhindered. Homage to Kuan-Shih-Yin of the Thousand Hands and Thousand Eyes.

Homage to the Bodhisattva Who Has Attained Great Strength. Homage to the Dharani-King Bodhisattva.

## **The Three Refuges**

*Recite aloud:* Until Supreme Enlightenment is attained, we take Refuge in the Buddha. Together with all beings, may we understand through our practice the Universal Life that leads to the Endless Awakened Mind.

Until Supreme Enlightenment is attained, we take Refuge in the Dharma. Together with all beings, may we embody the Teachings, the Great Compassionate Wisdom vast as the ocean.

Until Supreme Enlightenment is attained, we take Refuge in the Sangha. Together with all beings, may we live with the Sangha the Life of Harmony which is without attachment.

### **Recitative Meditation**

*Recite "Namo Kuan-Shih-Yin P'u-Sa!" quietly for a few moments or as long as you wish.*

*Recite aloud:* The act of Veneration and Atonement has merit and virtue and is an unsurpassed action. Its boundless and superior blessings are dedicated to all living beings. May all beings in the Three Realms be reborn into the Buddha-Realm of Infinite Light.

*Make three bows or three formal prostrations.*