

# Triratna Dharma Training Course for Mitras

## Year Four – Teachers’ Notes

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### *Module 3: Two Great Mahayana Sūtras – the Vimalakīrti Nirdeśa and the Sūtra of Golden Light*

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#### *The Vimalakīrti Nirdeśa by Saccanāma (with suggestions from Samacitta)*

#### **General introduction and resources**

Bhante conducted a *Study Group Leader’s Q & A* on this lecture series in May of 1987 so you may wish to explore that if you have time. I would also recommend a talk by Ratnaguna entitled ‘*Who is Vimalakīrti?*’ (given on a Padmaloka Men’s Event in January 2009) This is mentioned in the *Student Notes*.

Vimalakirti Nirdeśa seminar: <http://tinyurl.com/c4hqcu>

Ratnaguna’s talk: <http://www.freebuddhistaudio.com/talks/details?num=LOC84>

As one of the purposes of the series is to introduce people to one of the great Mahayana texts, it would be good to read as much of the *Vimalakīrti Nirdeśa* aloud during your group as possible. I have suggested in the Student Notes the various chapters to read each week so you may want to select certain passages from them as appropriate.

#### **Unit 1: The Magic of a Mahayana Sūtra**

Throughout this chapter, there are obvious echoes from the Heart Sūtra which can be pointed out. Because the chapter might seem a little baffling, there can be a tendency for a Mitra group to skim a little glibly over some of the aphoristic statements in it, as there may be a resistance to thinking more deeply about them. To help Mitras engage with the material, the study leader could ask someone to read aloud the paragraph on p.13 beginning ‘*We often speak of higher spiritual experience...*’ and then discuss its main points, especially the sentence: ‘*Commitment to the spiritual life is commitment to the unknown*’. How do you commit yourself to the unknown, for example?

The text both alludes to and amply demonstrates the difficulty of communicating an experience, or a state of consciousness, in words, e.g. ‘*We cannot really say anything about anything*’ (p.14).

The discussion, on pages 17 and 18, of the magically-created elephant, ending with ‘*In the last analysis, there is no distinction between the relative and the absolute*’ (p.18) could perhaps be helped along by referring to the ‘Two Truths’, i.e. conventional truth (*saṃvṛti-satya*) and ultimate truth (*paramārtha-satya*). A

fuller discussion of this teaching can be found in ‘*A Survey of Buddhism*’ chapter 2, section 7, ‘*The Two Truths: the egolessness of all dharmas*’.

## **Unit 2: Building the Buddha Land**

On a recent (July 2008) men’s Mitra convenor’s meeting, Bhante said he was very keen that the language of the ‘New Society’ wasn’t forgotten or lost sight of. He sees the ‘New Society’ as part of our collective vision and that there seems to be a growing trend in our society of withdrawing into private life and that this represents a danger to spiritual life. A re-emphasis on the ‘New Society’ would seem to be even more relevant in the light of current global trends. So exploring the myth of ‘Building the Buddha Land’ and of building a new society amongst the old would seem an appropriate focus for this particular week (as suggested in the *Student Notes*).

## **Unit 3: On Being ‘All Things to All Men’**

In this chapter, the discussion of Vimalakīrti’s ‘lay’ status affords an excellent opportunity to explore Triratna’s aphorism, ‘*Commitment is primary, lifestyle is secondary*’ (p.61).

## **Unit 4: The Transcendental Critique of Religion**

People are often uncomfortable with the notion of ‘criticism’ and, by association, even with the word ‘critique’. The story of Vimalakīrti’s encounters with the Buddha’s disciples is an engaging way of bringing the teachings alive but some students may react to the fact that Vimalakīrti treats his well-meaning visitors to a rather rough time and that he shows up their limited understandings in an apparently ruthless manner. It is worth drawing people’s attention to page 71 of the text which makes it clear that ‘*the purpose of Vimalakīrti’s strictures is not to humiliate...[but]... to help... [etc]*’ and that Vimalakīrti is acting with profound compassion.

## **Unit 5: History Versus Myth in Humanity’s Quest for Meaning**

In this chapter, we have Vimalakīrti’s famous response to Mañjuśrī’s question as to why he is sick (p.187). Vimalakīrti is sick because beings are sick; his sickness arises from Compassion. Looking at suffering in this more mythic way can help people to find a way of engaging more creatively with suffering in today’s world.

## **Unit 6: The Way of Non-Duality**

At the end of his article (cited in the *Student Notes*), Ratnaguna suggests listening to chapter 9 of the *Vimalakīrti Nirdeśa* in a concentrated and devotional state of mind. So it might be good to use part of the evening to do this. Aside from reading the text aloud, you could chant the Mañjughoṣa mantra before and after the text or even several times in between each Dharma door.

## **Unit 7: The Mystery of Human Communication**

The chapter explores different, more subtle ways of communicating the Dharma, with perfume given as the main, but not the only, example. It may be helpful to find ways of making the study as ‘experiential’ as possible through, for example, perfume, lighting, or any other imaginative and aesthetic way of beautifying and transforming the study environment itself. If one can involve the Mitra group in this activity, so much the better!

## **Unit 8: The Four Great Reliances – Criteria for the Spiritual Life**

In speaking of the Triratna Refuge Tree on a recent Chairs’ Retreat (January 2009), Bhante mentioned the four great reliances as being one way of deciding which teachings, out of all those currently available, are most relevant and useful for us to study. As an example of the third great reliance – the discourses of explicit meaning not the discourses of implicit meaning – he suggested that sutras containing a lot of symbolism are likely to require more interpretation, and that the Mahayana scriptures, as a whole, are to be interpreted in the light of the *Nikāyas*. The four great reliances are therefore just as relevant today as when the *Vimalakīrti Nirdeśa* series of lectures was first delivered.

Sangharakshita – *Teacher’s of the Path* (Chairs’ Meeting 2009):

<http://tinyurl.com/c4hqcu>

***The Sūtra of Golden Light***  
***by Saccanāma***

Like many of Sangharakshita's series of lectures, this one is substantial in its spiritual scope and in the amount of material to get through. The material on confession particularly is weighty and extensive and you may need more than two weeks on it, depending on the nature of your group. The book has material from Bhante's seminar on chapter three of the *Sūtra of Golden Light* edited into it so it is much more comprehensive than the lecture itself. But please be very aware that the old edition of the book had 7 or 8 pages of controversial material arising from the phrase in the sutra '*may all women constantly become men*'. If you have anyone in your group working from the old edition, you may well run into deep waters with this whereas the new edition has been re-edited and has a shorter and very different take on this line from the sūtra which should be much more straightforward. So be prepared and make sure you are not using the old edition! In the other chapters, however, the new edition is the same as the old.

In terms of the sūtra itself, the newer translation that I refer to in the *Student Notes* does seem worth exploring. It is based on the Tibetan text but the translator also refers to Emmerick's translation to check certain meanings. Much of the sūtra is in verse form which may be more attractive for some. However, from specific comparisons I have made, both translations seem to have their strengths. Whichever one you choose to use, I strongly recommend reading substantial parts of the sūtra aloud during your group. To this end, you may find the pūjā included below helpful. It has been compiled from the sūtra by Vadanya.

**Suggestions for the group meetings**

One potential problem with this series is that people can get put off by the Indian mythology and find it hard to connect with its relevance for them. So you may need to spend time unpicking this and looking for relevant connections with Western mythology or ways to connect the Indian mythology with people's lives. However, regardless of the mythology, the underlying principles that Bhante brings out are very definitely of universal significance and well worth exploring. Given the nature of the first week of the text, you could suggest the keeping of dream diaries during the course of the whole module, perhaps reporting-in in pairs about any significant dreams that people have had during the week. This may help people to enter into a less analytical relationship with the text.

Also, you may wish to spend a shorter period of time looking at questions or issues in the text and more time reading the sūtra aloud.

## *The Sūtra of Golden Light*

*Condensed by Vadanya from the translation of R E Emmerick, and put into a form suitable for group recitation.*

### **Opening**

**Leader:** Thus have I heard. Once the Tathāgata was dwelling in the profound Buddha-field on the summit of Mount Gṛdhra-kūṭa, attended by gods and goddesses, by the spirits and powers of the earth, sea and sky, and by men and non-men without number.

Then the voice of the Buddha resounded from within his deep Buddha-field, saying, I will now expound the excellent Sutra of Golden Light, the King of Sutras, which has been blessed by all the Buddhas in the four directions. I will resound this blessing, the excellent auspicious confession, which destroys all evils, which shatters every misfortune, which confers every blessing, and which leads to wisdom.

For beings in the unfortunate states, for those involved in conflict, for those oppressed by circumstances, for those whose face is turned away from the good, for those in grief and trouble, for those in poverty or bad health, for those afflicted by evil influences, for those tormented by their own minds, for those who are worried, in the grip of craving, in the grip of anxiety, in the grip of demons, for all those whose life is like an evil dream full of trouble, for you I resound this sutra.

Because for all you who hear this sutra with pure minds and good intentions, for all you, such misfortunes will be destroyed forever. The world protectors themselves will watch over you, and the gods and powers of nature will protect you, day and night, without end. I will resound this Sutra, this deep Buddha-field, down all the ages, and it will ripen the merit-roots of all those whose ears it enters. Their merit will be endless, and they will be gladly accepted by the Buddhas.

So bathe well, put on clean, sweet smelling clothes, and do honour to the great beings. Produce a mind full of love. Make your mind pure and expansive. And

listen to this sutra.

## **Part 2 – The Eternal Nature of the Buddha**

At one time in the great city of Rājagṛiha there lived the Bodhisattva Ruciraketu, a great being of great merit. And at that time the Bodhisattva Ruciraketu was moved to wonder: why was the Lord Buddha alive on this earth for only eighty years?

Now while this good man was thinking this and similar thoughts of mindfulness on the Buddha, by the Buddha's power his house was transformed, his house became vast and extensive in all directions, made of beryl, adorned with divine jewels, and filled with perfumes surpassing those of the gods. And in that house in the four directions there appeared four thrones made of divine jewels. And on those thrones there appeared mats made of divine jewels. And on those mats there appeared heavenly lotuses adorned with divine jewels. And on those lotuses there appeared four Lord Buddhas, in the east the Buddha Akṣobhya, in the south the Buddha Ratnaketu, in the west the Buddha Amitāyus, in the north the Buddha Dundubhisvara, all seated upon lion thrones.

Then all the great city of Rājagṛiha was filled with a great light. And the whole triple-thousand great-thousand world-sphere was filled with a great light in all the ten directions. And divine flowers rained down. And divine music resounded. And by the Buddha's power all beings were touched by divine happiness.

And with one voice those Buddhas in the four directions proclaimed these verses.

### ***Call and response:***

The drops of water in the ocean can be counted  
But no one can count the life of the Buddha.  
The atoms in the Earth can be counted  
But no one can count the years in the Buddha's life.  
Even the sky can be measured  
But there is no measuring the Buddha Śākyamuni.

So be free from doubt.  
The Buddha never leaves this world  
And the Dharma never disappears.

The Buddha is eternal.  
The Buddha-field is inconceivable  
Beyond the mind of man.

All the Buddhas are one  
The eternal Dharmakāya  
Manifests here in many ways  
For the sake of sentient beings.

### **Part 3 – The Dream of Ruciraketu**

**Leader:** Then the Bodhisattva Ruciraketu, having seen this miraculous vision of the Buddhas in the four quarters, and having heard this explanation of the transcendental nature of the Buddha, was delighted, rejoicing, full of joy and gladness, and filled with noble bliss.

And then although he was not tired he fell asleep. And in his sleep he dreamed a dream, and saw a golden drum, beaming golden light in all directions, like the sun. He saw Buddhas everywhere, sitting on beryl thrones beneath jewel trees, each at the head of a vast assembly. And he saw one in the form of a shaman, playing the drum, and as he beat the drum these verses resounded.

#### ***Call and response:***

By the excellent drum of golden light  
May all the woes in the world be cured  
The woes in the evil states  
The woes in the world of death  
And the woes of poverty here  
In the threefold world of men.

May beings be free from fear  
As the sages are free from fear.  
May men be oceans of virtue  
As the sages are oceans of virtue.

By the sound of this Golden Drum  
May beings destroy defilements  
May they leave behind their sorrows  
And rise from their delusion.

May they speak with the voice of Brahma  
May they turn the wheel of Dharma  
For the welfare of the world  
For aeons beyond number.

May beings who dwell in the darkened states  
All hear the sound of this drum  
May they take up this refrain:

#### **Part 4 – Confession**

May the Buddhas watch over me  
With attentive minds.  
May the Buddhas look down on me  
With their minds of compassion.

Because of my evil  
In this life and past ages  
I have a troubled mind  
Oppressed with fear and sadness  
And anxious for the future.

All the evil I have done  
I confess before the Buddhas.

All the evil I have done  
By neglecting my parents  
By neglecting the Buddhas  
By neglecting the Good.  
All the evil I have done  
While drunk with authority  
While drunk with status  
While drunk with youth.

All the evil I have done  
With body speech and mind  
Because of foolish reasoning  
By a mind dark with ignorance  
Influenced by evil friends  
Distracted by defilements  
For sport or pleasure  
Through fear or anger  
Through greed or need  
Through envy or scheming  
I confess it all.

All the evil I have done  
By not mastering my passions  
In fear and anxiety  
In anger or desire  
In hunger or thirst  
For food or drink  
For clothes or sex  
For wealth or money  
By body speech and mind  
I confess it all.

All the disrespect I have shown

To Buddha Dharma and Sangha  
I confess it all.

All the evil I have done  
Through greed and hate  
Through folly and arrogance  
I confess it all.

All the evil I have done  
While oppressed by this world  
While oppressed by activity  
While oppressed by passion  
While oppressed by foolish people  
While oppressed by evil friends  
While oppressed by my fleeting mind  
While oppressed by delusion  
While oppressed by craving  
While oppressed by aversion  
While by my acts of merit  
Standing in my oppression before the Buddha  
I confess it all.

Concealing nothing  
I confess it all  
Acts of body, speech and mind  
I confess them all.  
Acts of the past  
I confess them all  
Evil of the present  
I openly confess it all.

***[At this point the Vajrasattva mantra may be chanted as confessions are burned and offerings made.]***

Standing before the Buddha

I make this aspiration:

Such acts in the future

I will not do.

May the Buddhas forgive me

And deliver me from fear.

Please wash my defilements

In the waters of compassion.

May I avoid the ten bad acts

May I perform the ten good acts

May I destroy defilements

End woes,

And rise from delusion.

May I save beings from suffering

And practice the Perfections

May I be mindful of the Buddhas

And hear their speech

For it is noble.

## **Part 5 – Worship**

I worship the Buddhas

Who are oceans of virtue

Who shine like gold.

I go for refuge to the Buddha

I bow to the Buddha

Who shines like the purest gold.

He is a Buddha-sun

Brightening the darkness

With his rays of compassion.

He is a flawless jewel  
Bright and blazing  
Like the sun at midday.

He has fine eyes  
Wide and flawless  
Blue as the lotus.

His voice resounds  
With the Brahma voice  
The loveliest sound  
The sixtyfold voice.

The roar of the lion  
The song of the birds  
The cry of the peacock  
And the roll of thunder.

The Buddha's presence  
Is calm and tender  
A delicious fragrance  
The best taste of all.

With his meshes of moonbeams  
He cools the heat  
Of minds on fire  
With desire and hatred.

With his meshes of beams  
Of light and glory  
He stands in the darkness

Like the sun in the three worlds.

The heat of your sun  
Dries the waters of woe  
For we who have fallen  
In the river of saṃsāra  
Drowning in delusion  
Swept away by the current of death.

Because of this confession  
Which destroys evil imprints  
May I one day be a Buddha  
An ocean of virtue  
Shining with light rays  
Throughout the worlds.

May I be a deliverer  
A refuge  
A protector  
For those without protection  
Without rescue  
Without refuge.

May I speak with the voice of Brahma  
May I turn the wheel of Dharma  
For the welfare of the world  
For aeons beyond number.

### **Part 6 – Well-wishing**

May all the woes in the worlds be cured  
May all beings in the ten directions  
Who are ill or unprotected  
Have health and strength.

May beings in danger  
From rulers or scoundrels  
Oppressed and worried  
All be delivered.

May those who are beaten  
Bound and tortured  
Harried by troubles  
Distracted by labours  
Afflicted by fears  
All be delivered.

May the hungry eat  
And the thirsty drink.  
May the blind see forms  
And the deaf hear sounds.  
May the sick be cured  
And the poor be rich.

May beings be blessed  
Gracious and comely.  
With food and drink  
In great abundance  
Lutes and drums  
And sweet sounding cymbals  
Springs and pools  
Lakes and rivers  
And lotus-ponds of blue and golden lotus.

Just by thinking  
May there be rich clothing  
Gems and pearls  
Gold and beryl

May not one being  
Have a cross face  
May all look noble  
Making light for one another.

May the trees rain scents  
Garlands and flowers  
May all be successful  
May all be joyful  
Adorned with beauty  
Clear in complexion  
Strong and heroic  
Wise and learned.

May we honour the Buddhas  
In the ten directions  
The flawless Dharma  
And the noble Sangha.

May we avoid the low states  
May we be able to practice  
With wealth and leisure  
May we all meet teachers.

May we all see Buddhas  
In the ten directions  
Shining in glory  
On jewel thrones.

May we hear them teaching  
The noble Dharma.  
May the bonds of saṃsāra  
Be overthrown.

## **Part 7 – The Blessing of the Four Great Kings**

**Leader:** When they heard this refrain, the four great kings, the protectors of the world of men, who stand at the four corners of the world, arose from their seats, put their cloaks over one shoulder, placed their right knees on the ground, put their hands together in reverence to the Buddha, and spoke thus:

### ***Call and response:***

By the chanting of this sutra  
Our bodies swell with power  
By the nectar of this Dharma  
Our bodies shine with splendour.

Through hearing this sutra  
We will rule by the Dharma  
By the Dharma we will order  
All the gods and the powers.

In the depths we will rule the Nāgas  
We will order the fierce Yakṣas  
We will rout the chaotic Bhūtas  
Who take their glory from others.

In the times of the future  
Where we hear this sutra  
We will protect the ruler  
We will bless the four quarters  
We will bless the Sangha  
Who chant this sutra.  
And with our army of Yakṣas  
We will guard this Jambudvīpa.

So this Jambudvīpa will be plentiful and flourish  
So this Earth will be happy and well-peopled

The seasons will come at their proper times  
The planets and stars will move in their rightful courses  
The sun and moon will make day and night in the proper order  
The sun will shine and the rain will fall in the proper seasons  
The beings in Jambudvīpa will be rich with possessions  
They will have great enjoyment without envy  
They will be generous and follow the precepts  
And many will be reborn among the gods.

Kings and rulers will sustain the Sangha  
Monks and nuns  
Laymen and women  
Defend and help them  
Give peace and welfare  
So with happy mind  
They can practice the Dharma  
And spread and explain this excellent sutra.

The Buddhas praise those who chant this sutra  
The Yakṣas protect where they hear this sutra  
All the gods and spirits of this Jambudvīpa  
Swell with joy and shine with power.

We the four great kings of the Earth's four quarters  
Each with his guard of five hundred Yakṣas  
Will always follow those that hold this sutra  
To watch  
And protect  
And honour those teachers.

### ***Part 8 – The Blessing of the Goddess of Learning***

**Leader:** Then the great Goddess Sarasvatī, Goddess of learning, arose from her seat, covered one shoulder with her robe, placed her right knee on the ground, put her hands together in the gesture of reverence, and spoke thus to the Lord:

#### ***Call and response:***

I, Dear Lord, the Goddess of Learning  
Will adorn the speech of whoever teaches this sutra  
I will make his speech eloquent  
I will arrange the order of his presentation  
I will shine the light of knowledge into his mind  
I will protect his memory  
So that this excellent King of Sutras  
May long go forth in Jambudvīpa  
So that beings may have deep wisdom  
So that beings may have wide knowledge  
So that beings may be skilled in the arts and sciences  
So that their lives may be good  
And they may heap up merit.

### **Part 9 – The Blessing of the Goddess of Wealth**

**Leader:** Then the great goddess Sri spoke thus to the Lord:

#### ***Call and response:***

I dear Lord, the Goddess of Wealth  
Will provide for those that teach this sutra  
Give them clothes and food  
Bed and lodging  
And all they need for living  
So that they may have what they need  
So that they may have a happy mind  
So that they may have leisure to study the Dharma  
So that they may teach this sutra

So that beings may have all human blessings  
So that they may have godlike pleasures  
So that one day they may wake up  
To supreme Enlightenment.

### **Part 10 – The Blessing of the Earth Goddess**

**Leader:** Then the Earth-Goddess spoke thus to the Lord:

#### ***Call and response:***

Now or in the times of the far future  
Wherever on earth this sutra is heard  
I will go into that place  
Walking under the earth  
With my invisible body  
I will go up to that Dharma teacher  
And I will touch my head to the soles of his feet  
I will pay deep respects  
I will drink deeply from the Dharma  
And the nectar juice of the Dharma  
Will make my body grow vivid  
Full of glory and fortune.

And as my body swells  
So this great earth from ocean to ocean  
And down to its diamond core  
Will grow more fragrant and colourful  
Moister and greener  
Tastier and greater.

And all lawns and shrubs will grow brighter  
All plants and trees will grow stronger  
All the trees in parks and groves  
Each leaf and flower  
Every fruit and crop

Will grow tastier and more fragrant  
Moister and more abundant.

And all those beings that depend on the earth  
Will become stronger and brighter  
Clear skinned and comely  
Larger  
Longer-lived  
With vivid senses.

And they will do their work on this Earth  
With strength and devotion  
So that this whole Jambudvīpa will flourish  
Will become peaceful and plentiful  
Delightful and well-peopled.

And beings will enjoy all the blessings of this Earth  
The food and drink  
The clothes and beds  
The houses and palaces  
The parks and pools  
The springs and rivers  
The landscapes, towns and villages.

And beings will listen to the Dharma  
And everywhere that they discuss the Dharma  
In that place, the earth and everything on it  
Will grow more intense  
Moister and more fragrant.

And in the ages of the future  
Beings will have great wealth and great enjoyment  
They will have inconceivable pleasures

And many will have planted merit-roots in former lives  
They will be devoted to generosity  
They will have faith in the Three Jewels  
And eventually they will wake up  
To supreme Enlightenment.

### **Part 11 – The Blessing of the Yakṣas**

**Leader:** Then the great general of the demonic Yakṣas, with twenty-eight great Yakṣa generals, rose up from his seat, made the gesture of reverence with his two hands, and spoke thus to the Lord:

#### ***Call and response:***

I and my fellow yakṣa generals  
Will go wherever we hear this Sutra.  
Protect whoever teaches the Dharma  
Defend and help him  
And deliver him from danger.

We will inject strength into the roots of his hair  
We will produce great energy in his body  
We will fill him with vigour and prowess  
So that his body will not be weary  
So that his body may have happy senses  
So that he may be full of joy  
So that this sutra may long go forth in Jambudvīpa  
So that beings may become wise  
So that they may heap up a great mass of merit  
So that one day they may wake up  
To supreme Enlightenment.

## **Part 12 – The Blessing of All the Buddhas**

**Leader:** Then the Buddha spoke from within his profound Buddha Field, saying, my Buddha Realm is everywhere, producing success, endowing with plenty, and giving blessing, filling the whole of Jambudvīpa. My Buddha Realm is in all times, and this Sutra echoes down the ages. When in future times men come together to chant this sutra, all the gods will be pleased, all the gods will think thus, all the gods will speak thus, saying:

### ***Call and response:***

Look at these beings  
Chanting this Sutra  
Because of their merit  
From long past ages  
These people have come here  
Venerable people  
With devotion to the Dharma  
Men with compassion for the world  
Men working for the welfare of beings  
Men who are a vessel  
For the juice of the Dharma  
For the profound teachings  
For the welfare of the world.

In future time  
You will come, good people  
To the Seat of Enlightenment.

You will sit, good fellows  
At the foot of the King of Trees.

You will adorn, good fellows  
The Diamond Seat of Enlightenment.

And you will turn, good fellows  
The Noble Wheel of the Law.

You will defeat, good fellows  
The disfigured armies of Mara.

You will strike, good fellows  
The Supreme Drum of the Law.

You will blow, good fellows  
The Supreme Conch of the Dharma.

You will raise, good fellows  
The Great Banner of the Law.

You will light, good fellows  
The Supreme Lamp of the Dharma.

You will rescue, good fellows  
Hundreds of thousands of millions of beings  
From the terrifying ocean of great fear.

### **Part 13 – Emptiness**

The Buddha lands are empty  
All beings are empty  
All beings are like a dream  
As empty as space  
Like the sky  
Like a magical illusion  
Like a mirage in the desert  
Like the moon reflected in water.

## **Part 14 – Conclusion**

**Leader:** And then all those Buddhas in the ten directions, all those great beings, all those gods of the skies, all those Nāgas of the deeps, all those armies of yakṣas, and in Jambudvīpa all the deities of fruit and crop, the gods of groves and forests, will all be pleased, will all resound their blessing, all at one time, with one voice, with one resounding voice, and the sky will become clear, free of smoke and cloud, the four quarters of the sky, with darkness and dust removed, will shine brilliantly. The sun, shining brightly with its thousand rays, with its mass of beams, rejoicing in its deep brilliance, will rise in the sky. The lordly sun, offspring of the gods, residing in his palace of gold, will be glad. The lordly sun will rise in Jambudvīpa, greatly rejoicing. He will shine everywhere with his endless masses of rays, waking the flowers and the lotuses in the clear pools. He will ripen the crops, fruit and plants. He will satisfy the whole earth. And the moon will shine clearly. The constellations will wheel harmoniously in their proper courses. The sun and rain will come at their proper times. And there will be peace and plenty everywhere in this Jambudvīpa.

Here ends this confession and blessing from the Sutra of Golden Light.

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### **Feedback on the Dharma Training Course**

Once you've finished the module, please consider leaving feedback on the DTC on-line forum – a dedicated place for Mitra group leaders to make comments, suggestions, and corrections to the new course. This will have two big benefits:

1. It collects ideas and information needed to improve the course over time
2. It will also be a place where group leaders can find out how others have led or approached a particular module, share good ideas, and so on.

Each group leader needs to get their own username and password to access the forum. If you are a Mitra group leader and would like to participate, please e-mail Vajrashura (who has kindly set up the forum) and he'll set up an account for you, usually within a day or two. His e-mail is: [vajrashura@gmail.com](mailto:vajrashura@gmail.com), and the URL of the forum is: [www.dublinbuddhistcentre.org/DTCforum](http://www.dublinbuddhistcentre.org/DTCforum).