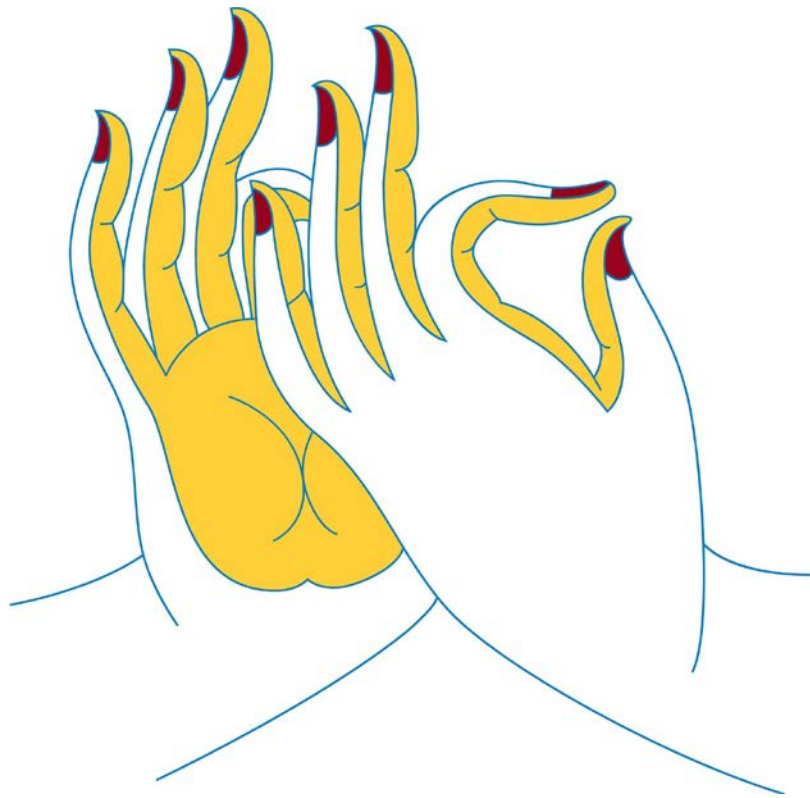


Lojong Retreat Prayers



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Lojong Retreat

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Three-Heaps Sutra

Confession before the Thirty-five Buddhas

**Sem chen tham che dhu tag par la ma la kyab su chi'o/ sang
gye la kyab su chi'o/ chö la kyab su chi'o/ gen dun la kyab su
chi'o/**

*I and all sentient beings always take refuge in the Gurus, take
refuge in the Buddhas, take refuge in the Dharma, and take refuge in
the Sangha.*

**Chom den de dhe zhin sheg pa da chom pa yang dag par dzog
pe'i sang gye shakya tub pa la chag tsal lo/**

*Prostrations to the Blessed One, the Tathagata, the Arhat, the
Perfectly and Completely Enlightened Buddha Shakyamuni.*

**Dor je'i nying po rab tu jom pa la chag tsal lo/ rin chen ö tro la
chag tsal lo/**

*Prostrations to the Vanquishing Vajra Heart. Prostrations to Precious
Emanating Light.*

Lu wang gi gyal po la chag tsal lo/ pa' wo'i de la chag tsal lo/

*Prostrations to the King of the Powerful Nagas. Prostrations to the Chief
of Spiritual Heroes.*

Pal gye la chag tsal lo/ rin chen me la chag tsal lo/

Prostrations to Glorious Joy. Prostrations to Precious Fire.

**Rin chen da ö la chag tsal lo/ thong wa dön yöd la chag tsal
lo/**

Prostrations to Precious Moonlight. Prostrations to Meaningful Vision.

Rin chen da wa la chag tsal lo/ dri ma me pa la chag tsal lo/

Prostrations to Precious Moon. Prostrations to the Stainless One.

Pal jin la chag tsal lo/ tsang pa la chag tsal lo/

Prostrations to the Bestower of Courage. Prostrations to the Pure One.

Tsang pe jin la chag tsal lo/ chu lha la chag tsal lo/

Prostrations to the Bestower of Purity. Prostrations to the Water Deity.

Chu lha'i lha la chag tsal lo/ pal zang la chag tsal lo/

Prostrations to the God of the Water Deities. Prostrations to the Glorious Good One.

Tsendan pal la chag tsal lo/ zi ji tha' ye la chag tsal lo/

Prostrations to Glorious Sandalwood. Prostrations to Infinite Dignity.

Ö pal la chag tsal lo/ nya ngen me pe'i pal la chag tsal lo/

Prostrations to Glorious Light. Prostrations to Passionless Glory.

Se me kyi bu la chag tsal lo/ me tog pal la chag tsal lo/

Prostrations to the Son of the Passionless One. Prostrations to the Glorious Flowers.

De zhin sheg pa tsang pe'i ö zer nam par röl pe ngön par chen pa la chag tsal lo/

Prostrations to the Tathagata, the Knower of the Manifestation of the Playful Light of Purity.

De zhin sheg pa pe me'i ö zer nam par röl pe ngön par chen pa la chag tsal lo/

Prostrations to the Tathagata, the Knower of the Manifestation of the Playful Light of the Lotus.

Ö pal la chag tsal lo/ dren pe'i pal la chag tsal lo/

Prostrations to Glorious Light. Prostrations to Glorious Mindfulness.

Tsen pal shin tu yong drag la chag tsal lo/

Prostrations to the Glorious Name of Universal Renown.

Wang po'i tog gi gyal tsen gyi gyal po la chag tsal lo/

Prostrations to the King of the Victory Banner of the Pinnacle of Power.

Shin tu nam par nön pe'i pal la chag tsal lo/

Prostrations to the Completely Glorious Subduer.

Yul le shin tu nam par gyal wa la chag tsal lo/

Prostrations to the Total Victor of the Battlefield.

Nam par nön par sheg pe'i pal la chag tsal lo/

Prostrations to the Glorious Departed Subduer.

Kun ne nang wa kö pe'i pal la chag tsal lo/

Prostrations to the Glorious One Who Establishes Total Brilliance.

Rin chen pe mo nam par nön pa la chag tsal lo/

Prostrations to the Precious Lotus Subduer.

**De zhin sheg pa dra chom pa yang dag par dzog pe'i sang gye
rin po che dhang pe me'i den la rab tu zhug pa ri wang gi gyal
po la chag tsal lo/**

*Prostrations to the Tathagata, the Arhat, the Perfectly and Fully
Enlightened Buddha, dwelling in the jeweled lotus of Mount Sumeru.*

**Dhe dhag la sog te chog chu'i jig ten gyi kham tham che na dhe
zhin sheg pa da chom pa yang dhag par dzog pe'i sang gye gang
ji nye chig zhug te tso zhing zhe pe'i sang gye chom den de dhe
dhag tham che dag la gong su sö/**

*These and other such Tathagatas, Arhats, Perfectly and Fully
Enlightened Buddhas and Blessed ones that dwell in all the ten
directions of this world, all of these blessed Buddhas who are living
and abiding here, please pay heed to me.*

**Dag gi kye wa di dhang kye wa thog ma dhang tha ma ma chi
pa ne khor wa na khor we'i kye ne tham che dhu dig pe'i le gyi
pa dang/ gyi du tsal wa dang/ gyi pa la je su yi rang wa'am/
chö ten gyi kor ram/ gen dun gyi kor ram/ chog chu'i ge dun
gyi kor trog pa dang/ trog tu jug pa dang/ trog pa la je su yi
rang wa'am/ tsam ma chi pa nga'i le gyi pa dang/ gyi du tsal
wa dang/ gyi pa la je su yi rang wa'am/ mi ge wa ju'i le kyi
lam yang dag par lang wa la zhug pa dang/ jug tu tsal wa**

**dang/ jug pa la je su yi rang wa'am/ le kyi drib pa gang gi
 drib ne/ dag sem chen nyal war chi wa'am/ dhu dro'i kye ne
 su chi wa'am/ yi dag kyi yul dhu chi wa'am/ yul tha' khob tu
 kye wa'am/ la lor kye wa'am/ lha tse ring po nam su kye
 wa'am/ wang po ma tsang war gyur wa'am/ ta wa log par
 dzin par gyur wa'am/ sang gye jung wa la nye par mi gyi par
 gyur pa'i le kyi drib pa gang lag pa dhe dhag tham che sang gye
 chom den de ye she su gyur pa/ chen dhu gyur pa/ pang dhu
 gyur pa/ tse mar gyur pa/ kyen pe zig pa dhe dhag gi chen
 ngar thol lo shag so/ mi chab bo/ mi be do/ len che kyang
 jö jing dom par gyi lag so/ sang gye chom den de dhe dhag
 tham che dag la gong su söl/**

Before you I confess the negative acts I have committed in this life and in all my lives without beginning or end throughout the cycle of samsara, the negative acts I have urged to be done, and those I have rejoiced in: stealing the wealth of stupas, the wealth of sangha, and the wealth of the sangha in the ten directions, urging their robbery, or rejoicing in their theft; the five limitless (extreme-negative) acts I have committed, urged to be done, or rejoiced in; following the path of commitment to the ten non-virtuous acts, urging that they be followed, or rejoicing in the following of them; whatever acts done while deluded by obscurations which have caused the birth of myself and other sentient beings in the hells, in the animal realm, in the spirit realm, in border lands and barbarian regions, as a long-living god, as one without complete senses, or as one holding wrong views. Whatever karmic obscurations which displease the Buddhas, all of those I confess before the blessed Buddhas, who with their transcending awareness observe, witness, measure, know and see. I do not hide them, nor conceal them, and promise henceforth to refrain from them. All of you blessed Buddhas please pay heed to me.

**Dag gi kye wa di dhang/ kye wa thog ma dhang tha ma ma chi
 pa ne/ khor wa na khor we'i kye ne zhen dhag tu jin pa tha na
 du dro'i kye ne su kye pa la ze kam jig tsam tsal we'i ge we'i tsa
 wa gang lag pa dhang/ dag gi tsul trim sung pe'i ge we'i tsa
 wa gang lag pa dhang/ dag gi tsang par je pe'i ge we'i tsa wa
 gang lag pa dhang/ dag gi sem chen yong su min par gyi pe'i
 ge we'i tsa wa gang lag pa dhang dag gi jang chub kyi chog tu
 sem kye pe'i ge we'i tsa wa gang lag pa dhang/ dag gi la na**

**me pe'i ye she kyi ge we'i tsa wa gang lag pa dhe dhag tham
che chig tu du shing dum te/ dom ne la na ma chi pa/ ghong
na ma chi pa/ ghong me'i ghong ma la me'i la mar yong su ngo
we la na me pa yang dag par dzog pe'i jhang chub tu yong su
ngo war gyi'o/**

I dedicate whatever source of virtue I have in this life, and in all my lives without beginning or end, in this and other births throughout the cycle of samsara, whatever source of virtue there is in the generosity of giving even a mouthful of food to one born in the animal realm. Whatever source of virtue there is in the performance of pure conduct, whatever source of virtue there is in bringing sentient beings to complete spiritual maturation, whatever source of virtue there is in the awakening of excellent bodhicitta, and whatever source of virtue there is in supreme transcending awareness—all these virtues I gather, assemble and bind into a single whole, and dedicate it to what is supreme and highest, to what is higher than the highest, and what is more supreme than the supreme. I thereby totally dedicate it to supreme, completely perfect Enlightenment.

**Jhi tar de pe'i sang gye chom den de nam kyi yong su ngö wa
dhang/ ji tar ma jhön pe'i sang gye chom den de nam kyi yong
su ngo war gyur wa dhang/ jhi tar dha tar zhug pe'i sang gye
chom den de nam kyi yong su ngo war dze pa dhe zhin dhu dag
gi kyang yong su ngo war gyi'o/ dig pa tham che ni so sor
shag so/ sö nam tham che la ni je su yi rang ngo/ sang gye
tham che la ni kul zhing söl wa deb so/ dag gi la na me pe'i ye
she kyi chog dham par thob par gyur jig/ mi chog gyal wa
gang dhag dha tar zhug pa dhang/ gang dhag de pa dhag
dhang dhe zhin gang ma jön/ yön ten ngag pa tha' ye gya tso
dra kun la/ thal mo jar war gyi te kyab su nye war chi'o/**

Just as the blessed Buddhas of the past have dedicated, just as the future blessed Buddhas will dedicate, just as the blessed Buddhas who are living now dedicate, so also do I completely dedicate. I confess each and every one of my negativities. I rejoice in all virtue. I beseech and supplicate all the Buddhas. May I attain the excellent, supreme, and unsurpassed transcending awareness. With folded hands I take refuge in all the supreme human beings, the Buddhas who are present now, who have passed away, and who are yet to come, the praise of whose attributes is like a limitless ocean.

**Jang chub sem pa' gang dhag nying je'i tob den zhing/ pa' wo
sem chen kun la pen zhing kyob je pa/ dhe dhag nam kyi kyab
me dig chen dag la kyob/ jhang chub sem pa dhe dhag nam
la'ang dag kyab chi/**

Those bodhisattvas, who are endowed with the power of compassion, who are heroic, who benefit and protect all sentient beings, may they protect me, the negativitiser who is without protection. Also, I take refuge in those bodhisattvas.

**Lu kyi le ni nam pa sum/ ngag gi nam pa zhi dhag dhang/ gang
yang yi kyi nam sum po/ mi ge ju po so sor shag/**

I confess the ten non-virtuous actions I have committed, whether of the three physical kinds, the four vocal kinds, or the three mental kinds.

**Thog ma me ne dha ta'i bhar/ mi ge chu dhang tsam me nga/
sem ni nyön mong wang gyur we'i/ dig pa tham che shag par
gyi/**

I confess the ten non-virtues, the five actions of immediate retribution (extreme-negative acts), and all negativities committed under the influence of a defiled state of mind through beginningless time until the present.

**Dö chag zhe dang ti muk wang gi ni/ lu dhang ngag dhang dhe
zhin yi kyi kyang/ dig pa dag gi gyi pa chi chee pa/ dhe dhag
tham che dag gi so sor shag/**

I confess each and every negativity I have committed with body, speech, and mind under the influence of the power of desire, anger, and ignorance.

**Chag tsal wa dhang chö jing shag pa dhang/ je su yi rang kul
zhing söl wa yi/**

**ge wa chung ze dag gi chi sag pa/ tham che dag gi jhang chub
chir ngo'o/**

Whatever little amount of virtue I have accumulated, whether through prostrations, offerings, and confession, or through rejoicing, beseeching, and supplication—I dedicate them all towards enlightenment.

Sutrayana Seven Limb Prayers

*O lions amongst humans,
Buddhas past, present and future,
To as many of you as exist in the ten directions
I bow down with my body, speech and mind*

*On waves of strength of this king
Of prayers for exalted sublime ways,
With bodies numerous as atoms of the world,
I bow to the Buddhas pervading space*

*On every atom is found a Buddha
Sitting amongst countless Buddhas' spiritual children,
I look with eyes of faith of the victorious ones,
Thus filling the entire sphere of phenomena*

*Of these with endless oceans of excellence
Endowed with an ocean of wondrous speech
I sing praises of the greatness of all Buddhas,
A eulogy to those gone to bliss*

*Garlands of flowers I offer them,
And beautiful sounds, supreme perfumes,
Butter lamps and sacred incense
I offer to all the victorious ones*

*Excellent food, supreme fragrances
And a mound of medicinal substances as high as Mount Meru
I arrange in a special formation
And offer to those who have conquered themselves*

*All peerless offerings I hold up
In admiration of those gone to bliss
With the strength of faith in sublime ways,
I prostrate and make offerings to the conquerors*

*Long overpowered by attachment, aversion and ignorance,
Countless evils I have committed
With acts of body, speech and mind.
Each and every one of these I now confess*

*In the perfections of the Buddhas and bodhisattvas,
The arhats, training and beyond,
And in the latent goodness of every living being,
I lift up my heart and rejoice*

*O lights into the ten directions,
Buddhas who have found the passionless stage of enlightenment,
To all of you I direct this request:
Turn the incomparable wheel of Dharma*

*O masters wishing to show parinirvana,
Stay with us and teach, I pray,
For as many eons as there are specks of dust,
In order to bring goodness and joy to all beings*

*May any small merits that may have amassed
By thus prostrating, making offerings, confessing, rejoicing
And asking the Buddhas to remain and teach the Dharma,
Be dedicated now to supreme and perfect enlightenment*

EXTRACT FROM SUTRAS OF IMPERMANENCE AND DEATH

*The three worlds are impermanent like autumn clouds;
The birth and death of living beings is similar to viewing a dance;
Life is gone like a flash of lightning in the sky,
Quickly passing like a mountain waterfall.*

*As a budding mushroom shoots upwards carrying soil on its head,
So I from my birth onwards carry decay and death along with me.
Therefore I, from the time of my birth onwards, moves in the
direction of death, without turning back even for a moment.*

Just as the sun, once it has risen, goes forward in the direction of its settings, and does not turn back for a moment on the path it traverses in that direction; or as a mountain stream rapidly tears down on its way, flows and rushes along, without turning back even for a moment: to me who is going along like that, death is always nearer than before.

*Collections in the end disperse,
Whatever rises must also fall.
All meetings end in separation,
The final end of life is death.*

*From that same moment of the night
Humans first enter in the womb
The journey of their life to death begins.
Once gone there is no turning back.*

Just as brooks get extinguished when dried up by the summer heat; As fruits are bound to fall from a tree early one day, when their stalks have been rotted away by the early morning mists; and as dewdrops are dispersed when touched by the rays of the sun, so this feeble body of mine, will definitely fall apart when its turn comes.

*Just like a flood passing through a town
Soon death arises and goes off.
With all the family, goods and wealth
Of people whose minds still desire such things.*

*Wherever you go there is no place,
but that death can find an entry
Nor earth, nor sky, nor ocean deep,
Not far within the mountain side.*

*As all ripe fruit always falls and rots,
So all who are born are always by their deaths destroyed.
Like every pot a skilled potter molds from clay,
Which finally is broken and destroyed,
So too is every person's life.*

When I have done this then I will do that and after that is finished, then I will do this. Old-age, sickness and death consume those people who make such preparations.

*Whether one sits or moves this life is irreversible, just like a mighty river's course going on & on both day and night.
Just like the herder with a stick who drives the flocks into the fold, so age and sickness drive all humans on-to the place where they will die.*

*Like every step of one condemned
Brings nearer the gallows
Where that one will hang and die,
So too is every person's life.*

*All health ends in sickness, all youth in old-age,
All life in death, all constructions in destructions;
Wherever one may dwell in the world,
One is struck down by the inevitable death.*

If even the Diamond-body, the Rupakaya of the Buddhas, adorned with major and minor marks of Enlightenment, is impermanent, then our body which is like a bubble is by all means impermanent.

*Life is fleeting, and passes away quickly, like dewdrops on the tips of blade of grass which soon dry up when the sun rises;
Or like the bubbles which rain causes in water, and which burst soon; Or like a cow about to be slaughtered; each time she raises her foot she comes nearer to death.*

*At day break many people can be seen,
That evening one is gone from sight;
At evening many people can be seen,
Next morning one is gone from sight.*

*Some die when they are in the womb,
Some on the ground where they are born,
Some die just as they learn to crawl
And some just as they learn to walk.*

*Some die old, and some die young,
Some in the very prime of life.
All people pass away in turn
Just like the fall of ripened fruit.*

Since many girls and boys have died

*While young and in the prime of life,
How can one feel secure and think,
I am young as I have long to live?*

*Even though they had everything in life,
Many hundred thousand men
And women from all walks of life
Must go beneath the power of death.*

*Your children cannot protect you when
The time has come for you to die,
Nor can your parents, nor your friends.
You have no refuge at that time except Holy Dharma.*

*Since it is not known
Whether tomorrow or life hereafter will come first,
Persevere for the sake of life hereafter
Without working for tomorrow.*

Prostrations to Triple Gem with Refuge

*I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha*

*BUDDHAM SHARANAM GACCHAMI
DHARMAM SHARANAM GACCHAMI
SANGHAM SHARANAM GACCHAMI 3x OR MORE.*

The Five Precepts

I undertake to observe the precept to abstain from destroying living beings. I will act for the welfare and happiness of all beings.

I undertake to observe the precept to abstain from taking things not given. I will be generous and open-handed and take delight in sharing.

I undertake to observe the precept to abstain from sexual Misconduct. I will care for the body, keeping it pure in all ways.

I undertake to observe the precept to abstain from the false speech. I will speak the truth with mild, pleasant and noble words.

I undertake to observe the precept to abstain from liquor and drugs causing intoxication and heedlessness. I will care for the mind keeping it pure, alert and unconfused.

Bodhicitta

I must attain complete Enlightenment for the sake of liberating from the worldly existence all living beings, who have been my mothers. For that purpose, I am practising the holy, excellent Mahayana tradition, the path of all the Buddhas.

Meditation on Loving Kindness

May all beings be well and happy. May they be joyous and in peace. All beings whether weak or strong, born or to be born, visible or invisible, near or far away. May all beings be well and happy.

Let none deceive or despise another, let none through anger or ill- will, cause harm upon another.

Just as a mother loves and protects her child, her only child, even at the risk of her own life.

So should one cultivate boundless love.

Radiating throughout the universe, above, below and all around without obstruction, without ending.

*May all beings be well and happy.
May they be joyous and in peace.*

Avalokiteshvara

*I prostrate to Avalokiteshvara who is unstained by faults,
whose body is white in colour,
whose head is adorned by the Perfect Buddha,
and who looks upon living beings with compassionate eyes.*

MAHA DHARANI

*May the Great Compassionate One bless me and all sentient beings to
cleanse and purify all our negativities and impurities. Bless us to produce
the thoughts of loving kindness, compassion and the wish for all living
beings to be liberated from the world of suffering. Bless us that we may
quickly obtain the state of perfect enlightenment, the same as you.*

*NAMO RATNA TRAYAYA NAMAH ARYA JNANA SAGARA VAIROCHANA
BUYUHARAZAYA TATHAGATAYA ARAHATE SAMYAK SAMBUDDHAYA
NAMAH SARVA TATHAGATE BHE ARHATE BHE SAMYAK SAMBUDDHA
BHE NAMAH ARYA AVALOKITESHVARAYA BODHISATTVAYA
MAHASATTVAYA MAHAKARUNIKAYA TADYATHA OM DHARA DHARA
DHIRI DHIRI DHURU DHURU ITTI WATTE TSALE TSALE PRATSALE
PRATSALE KUSUME KUSUMA WARA ILLE MILI TSITI ZOLA MAPANAYA
SVAHA (3 x times)*

OM MANI PAD ME HUM (21 x times)

DEDICATION OF MERIT

*By the power of this root of virtue of myself and others, may the Dhar-
ma which is the source of happiness and benefit increase.
Having thoroughly abandoned suffering and its source entirely, may the
ocean of samra quickly be dried up.*

*May all sentient beings possess happiness, may the lower realms be
emptied always, and may the prayers of those Bodhisattvas on the tenth
stage always be accomplished.*

Mind Training in 8 Verses

Langri Thangpa (1054-1123)

*Wishing to attain enlightenment for the sake of all sentient
Beings who excel even the wish-fulfilling jewel
May I constantly cherish them all.*

*Whenever I am with others may I consider myself
least important and from the depth of my heart cherish them all and
hold them supreme.*

*In all activities may I examine my mind and as soon as
conflicting emotions arise, endangering myself and others
May I firmly face and avert them.*

*Whenever I see a deluded being overwhelmed by intense negativity and
suffering may I cherish them as something rare
As if I chance upon some priceless treasure.*

*When others out of envy mistreat me with slander and abuse
May I take defeat on myself and offer the triumph to others.*

*When someone whom I have helped with much hope and
Expectation hurts me deeply and unjustifiably
May I regard them as my sublime master.*

*In brief may I both directly and indirectly offer happiness and peace to
all my mother sentient beings all their negativity and suffering
May I secretly take on myself.*

*In all this may my mind be unstained by the eight worldly
concerns and know all things to be illusory, free from clinging, May I re-
lease all beings from bondage.*

Vajrasattva Mantra

OM VAJRASATTVA SAMAYA MANUPALAYA VAJRASATTVA TVENOPA
TISHTA DRIDHO MEBHAVA SUTOSHYO MEBHAVA ANURAKTO MEBHAVA
SUPOSHYO MEBHAVA SARVA SIDDHI MEPRYA YACCA SARVA KARMA
SUCAM ME CITTAM SHREYA KURU HUM HA HA HA HA HOH, BHAGAVAN
SARVA TATHAGATA VAJRA MAME MUNCA VAJRE BHAVA MAHA SAMAYA
SATTVA AH

Dedication Prayer

**Sö nam di yi tam che zig pa nyi/ thob ne nye pe'i dra nam
pham jhe ne/ kye ga na ch'i ba long trug pa yi/ si pe'i tso le
dro wa drol war shog/**

*By this merit may we attain the state of Omniscience and defeat the
enemies of Faults. May I liberate all living beings from the samsaric
ocean's turbulent waves of birth, sickness, old age, and death.*

**Jam pal pa' wö jhi tar khyen pa dhang/ kun tu zang po dhe
yang dhe zhing te/ dhe dhag kun gyi je su da lob ching/ ge wa
di dag tham che rab tu ngo/**

*In whatever way Manjushri and Samantabhadra know how to transfer
merit, so do I follow them and dedicate all of my own virtues.*

**Du sum sheg pe'i gyal wa tham che kyid/ ngo wa gang la chog tu
ngag pa dhe/ dag gi ge we'i tsa wa di kun kyang/ zang po chö
chir rab tu ngo war gyi/**

*In order that all might share good fortune, I turn over all of these roots
of virtue through whatever means of sharing merit that the Buddhas of
the three times praise.*

The King of Prayers

The Prayer of Ways High and Sublime

I bow down to the youthful Arya Manjushri!

*O lions amongst humans,
Buddhas past, present and future,
To as many of you as exist in the ten directions
I bow down with my body, speech and mind*

*On waves of strength of this king of prayers for exalted sublime ways,
With bodies numerous as atoms of the world,
I bow to the Buddhas pervading space*

*On every atom is found a Buddha
Sitting amongst countless Buddhas' spiritual children,
I look with eyes of faith of the victorious ones,
Thus filling the entire sphere of phenomena*

*Of these with endless oceans of excellence
Endowed with an ocean of wondrous speech
I sing praises of the greatness of all Buddhas,
A eulogy to those gone to bliss*

*Garlands of flowers I offer them, and beautiful sounds, supreme
perfumes, butter lamps and sacred incense I offer to all the victorious
ones*

*Excellent food, supreme fragrances and a mound of medicinal
substances as high as Mount Meru I arrange in a special formation
And offer to those who have conquered themselves*

*All peerless offerings I hold up in admiration of those gone to bliss
With the strength of faith in sublime ways,
I prostrate and make offerings to the conquerors*

*Long overpowered by attachment, aversion and ignorance,
Countless evils I have committed with acts of body, speech and mind.
Each and every one of these I now confess*

*In the perfections of the Buddhas and bodhisattvas, the arhats, training
and beyond, and in the latent goodness of every living being,
I lift up my heart and rejoice*

*O lights into the ten directions,
Buddhas who have found the passionless stage of enlightenment,
To all of you I direct this request:
Turn the incomparable wheel of Dharma*

*O masters wishing to show parinirvana, stay with us and teach, I pray,
For as many eons as there are specks of dust, in order to bring
goodness and joy to all beings*

*May any small merits that may have amassed by thus prostrating,
making offerings, confessing, rejoicing and asking the Buddhas to
remain and teach the Dharma, be dedicated now to supreme and
perfect enlightenment*

*May my offerings be received by all past Buddhas and by all those now
abiding in the ten directions.*

*May all the Buddhas who have not yet come quickly perfect their minds
and reach Buddhahood, the state of supreme full awakening*

*May all the Buddha realms of the ten directions remain forever vast and
completely pure.*

*May the world be completely filled with Buddhas who have attained
illumination under sacred trees, and may they all be surrounded by
bodhisattvas*

*May all living beings in the ten directions always abide in health and joy.
May they live in accord with the way of Dharma and may their every
wish be fulfilled*

*By my living in the ways of enlightenment,
May I remember my past lives in all my reincarnations;
And in all cycles of death, migration and rebirth,
May a sensitivity for truth be ever strong in me*

*By my following in the footsteps of the Buddhas,
May I utterly perfect the sublime ways of the bodhisattvas,*

*And may I practice the faultless, undegenerating, stainless
And pure ways of self-control*

*May I master all languages that exist, including those of the gods, yak-
shas, spirits and varieties of humans, As well as all forms of
communication of living beings, that I may be able to show the Dharma
in every way*

*Striving thus and in the transcending perfections,
May I never forget the bodhi mind, and may I totally cleanse from within
my mindstream all negativities and mental veils*

*May I gain freedom from karma, delusion and karmic maras
To be able to live in the world unaffected by its stains,
Like an unstained lotus grows in the mud,
And like the sun and the moon shine without obstruction in the sky*

*For as long as there are Buddha fields and directions
May I strive to quell the misery of the lower realms,
May I place all living beings only in happiness
And bring them all only happiness and joy*

*May I strive to complete the ways of enlightenment
And to abide in ways harmonious with the world
May I expose to others the ways most sublime
And myself abide in them throughout all future eons*

*May my ways and the ways of a bodhisattva
Always go together hand in hand
In body, speech and mind
May I attune to their sublime ways*

*May I never be separated from the good friends
Who reveal the path of the sublime ways
And who wish only to benefit me;
May I never disappoint them even for a moment*

*May I constantly envision the perfect Buddhas,
The protectors who are surrounded by bodhisattvas,
And in the future may I never weary
Of devoting myself to them with all my strength*

*May I forever uphold the holy Dharma of the Buddhas
And illumine the sublime way of enlightenment,
May I practice throughout all future ages
The ways and deeds of the sublime path*

*Circling in the various realms of existence
May I amass inexhaustible goodness and wisdom,
And may I become an unending treasure of qualities
Such as methods, wisdom, samadhi and the experience of a bodhisattva*

*In every atom are Buddha fields numberless as atoms,
Each field is filled with Buddhas beyond conception
And each Buddha is surrounded by a myriad bodhisattvas,
To all these dwellers in sublime ways I turn my attention*

*Thus all atoms within the directions
Abide within the space of a single hair
An ocean of Buddhas within an ocean of Buddha fields
Performing enlightened activities for an ocean of eons*

*Each Buddha, with perfect speech, releases
An ocean of sounds with every word that is said
To satisfy the infinitely diverse tendencies of beings,
Thus does the speech of a Buddha constantly flow*

*All these conquerors past, present and future
Continually turn the methods of Dharma wheels;
With all the powers of my mind I listen
For the inexhaustible sound of their words*

*All future eons that could possibly be
Manifest within me in a single instant,
And I myself in a fraction of a moment
Enter into all these eons of the three times*

*All past, present and future lions among humans
I envision with the instantaneous wisdom and by the power of the
bodhisattvas' examples I focus upon the objects of their experience*

I manifest Buddha fields past, present and future upon one single atom of existence and then I transform every single atom of existence into a Buddha field

By this, when the future lights of the worlds eventually gain bodhi, turn the Dharma wheels and reveal the passing to nirvana's supreme peace, May I take rebirth in their very presence

*Then may I attain the ten powers:
The power of instant magical emanation,
The power which is a vehicle with every door,
The power of excellent activity,
The power of all pervading love,
The power of constantly positive energy,
The power of passionless wisdom,
The powers of knowledge, method and samadhi,
And the power of enlightenment itself*

*May I purify the power of karma,
May I crush the power of delusion,
May I render powerless the powerful negative forces
And may I perfect the powers of sublime ways*

*May I purify an ocean of realms,
May I liberate an ocean of sentient beings,
May I see an ocean of truths,
And may I realise an ocean of wisdom*

*May I perform an ocean of perfect deeds,
May I perfect an ocean of prayers,
May I revere an ocean of Buddhas,
And may I practice untiringly for an ocean of eons*

*Through my practice of the sublime bodhisattva ways,
May I gain the enlightenment of Buddhahood and then fulfil the enlightened and sublime aspirations of the Buddhas, past, present and future*

In order to match the ways of the sage called Samantabhadra, the always sublime one, chief amongst the awakened ones' spiritual children, I now dedicate all virtues that I possess

*Just as the sublime sage Samantabhadra,
Dedicated all pure practices of body, speech and mind
To the attainment of a pure state and pure realms,
So do I now dedicate the fruit of all my efforts*

*In order to engage in all sublime virtues I offer the prayer of Manjushri;
In the future may I never become faint in striving to perfect the exalted
bodhisattvas' way*

*May my deeds never reach a limit,
May my qualities of excellence become boundless
And by abiding in immeasurable activity,
May I find Buddhahood, the state of limitless manifestation*

*Limitless is the extent of space,
Limitless is the number of sentient beings
And limitless is the karma and delusions of beings,
Such are the limits of my aspirations*

*One may offer supreme ornaments of the Buddha fields of the ten
directions to the conquerors and also offer the highest joys of humans
and gods for eons numerous as atoms of the world*

*But to read or hear the King of Prayers with eyes looking towards
supreme illumination and faith shining in one's heart for even an instant
Gives birth to far more superior merit*

*Should anyone recite this aspiration of sublime ways,
They will pass beyond all states of sorrow,
Will rise above all inferior beings and gain a vision of Amitabha,
Buddha of Infinite Light*

*Even in this very lifetime, all sublime joys will be theirs,
The experiences of the all sublime Samantabhadra
Without obstructions, will quickly be theirs*

*Merely by giving voice to these aspirations
Of the sublime ways of a bodhisattva,
The effects can only be known by an omniscient Buddha;
Therefore doubt not that it leads to enlightenment*

*In order to follow the excellent examples set by the wisdom of the
bodhisattva Manjushri, And the always sublime Samantabhadra,
All virtues I dedicate to their peerless ideals*

*All conquerors passed into the three times have praised as supreme this
peerless dedication; Therefore I also surrender all roots of my activities
To the sublime goals of a bodhisattva*

*When the moment of my death arrives, may I remain free from the
spiritual obscurations; May I perceive the face of Amitabha and
transmigrate to Sukhavati, the pure land of joy*

*Having arrived there, may I fulfil all aims of this prayer of aspirations
And benefit the countless living beings residing throughout the ten
directions*

*In the joyous Mandala of Amitabha, Buddha,
May I be reborn from a beautiful lotus
And may I there have the pleasure of gaining
A pure prophecy from Amitabha, himself*

*Having won this word of prophecy by the power of mind, may I fill all
directions with many millions of mystical emanations and bring limitless
benefits to the world*

*If by reciting this prayer of the sublime ways,
I have amassed a tiny fragment of goodness,
May it work immediately to fulfil
All Dharmic hopes of the living beings*

*Any limitless merit that has been accrued through
Dedicating this sublime prayer
May the living beings drowning in the ocean of suffering
Attain the stage of Amitabha Buddha*

*May all prayers, and chiefly the King of Prayers
Benefit the limitless beings;
By completing the words of Samantabhadra
May the lower realms be emptied.*