

Preliminary Prayers



Daily Meditation

Transforming the Mind into the Motivation of Bodhichitta for This and All Future Lives

In daily life, at the beginning of each day, after opening your eyes think: “Until I achieve enlightenment and until I die, especially today, may all the activities of my body, speech, and mind – such as listening, reflecting, and meditating on the Dharma, walking, sitting, sleeping and so on – not become the cause of suffering but become the cause of happiness, and especially the cause to achieve the state of total enlightenment – i.e. a method for accomplishing happiness and benefit for all sentient beings.” Here is the method for creating a Dharma motivation and especially a bodhichitta motivation.

A Direct Meditation on the Graduated Path, Containing all the Important Meanings

Essence encompassing all the buddhas,
Originator of all the holy Dharma of scriptures and realizations,
Principal of all those aryaas intending virtue,
To the glorified holy gurus, I go for refuge.

Please Guru, bless my mind to go into the Dharma,
The Dharma to go into the path,
And to not have obstacles to the path.¹

Please bless me until enlightenment is achieved,
Like the youthful Norsang and the Bodhisattva Always Crying One,

To be able devote to the virtuous friend with pure thought and action,
See whatever is done as pure,
And to be able to accomplish whatever is said and advised.

*This is how to rely on the virtuous friend, which is the root
of full enlightenment.*

Please bless me to see that this greatly meaningful body with eight
freedoms and ten richnesses is difficult to find
and easily perishes,
That action and result are so profound, and the suffering
of the evil transmigratory beings is so difficult to bear,
And therefore to go for refuge from the depths of my heart
to the Three Rare Sublime Ones,
Abandon negative karma, and accomplish the practice of virtue
according to the Dharma.

This is the graduated path of the lower capable being.

Please bless me [to see that] in dependence upon that,
Even though I achieve the mere higher rebirth of a deva or human,
I will have to experience suffering endlessly in this samsara
Because of not having abandoned, and being under the control of,
the disturbing thought obscurations.

And therefore, by reflecting well upon the way of cycling in samsara,
Be able to follow continuously day and night the path of the three
types of precious trainings, which is the principal method liberat-
ing from that (samsara).

This is the graduated path of the middle capable being.

In dependence upon that,
Even though I achieve mere liberation,
Please bless me [to see that]
There is no sentient being of the six types
That has not been my father and mother.

And therefore, thinking I must fulfill their purpose,
 May I be able to reverse the mind [seeking] the lower happiness
 (of nirvana),
 And by way of equalizing and exchanging myself for others,
 Generate the precious mind of enlightenment (bodhichitta),
 Follow the conduct of the Conquerors' children (bodhisattvas),
 The six paramitas, and so forth.

This is the graduated path of the great capable being.

By having trained my mind in the common path like that,
 Experiencing the sufferings of samsara for a long time
 will not upset me.
 By regarding sentient beings with extraordinary
 unbearable compassion,
 Please bless me so that I may enter the quick path of
 the Vajrayana teachings,
 Protect my vows and samaya more than my life,
 And quickly accomplish the unified Vajradhara state in one
 brief lifetime only of this degenerate time

*This is the graduated path of the secret mantra vehicle of the
 greatest capable being.*

Then recite:

May I not arise heresy even for a second
 In the actions of the glorious Guru.
 May I regard whatever actions are done as pure.
 [With this devotion,] may I receive the blessings of the Guru
 in my heart.

Then recite the following verse and meditate on the Guru
 entering your heart:

Magnificent and precious root Guru,
Please abide on the lotus seat at my heart.
Guide me with your great kindness,
And grant me the realizations of your holy body, speech, and mind.

After this morning motivation, recite the following verses on how to live your life for sentient beings:

From Kadampa [Geshe] Langri Tangpa:

Determined to obtain the greatest possible benefit
From all sentient beings,
Who are more precious than a wish-fulfilling jewel,
I shall hold them most dear at all times.

From the Savior Nagarjuna:

May I become like a wish-granting jewel
Fulfilling all the wishes,
And like a wish-granting tree
Fulfilling all the hopes of sentient beings.

From Shantideva's A Guide to the Bodhisattva's Way of Life:

For the sake of accomplishing the two purposes of all
sentient beings
Without any sense of loss or concern
I give away my body as well as food, clothing, enjoyments,
and so on,
And even all virtues accumulated over the three times.

By abandoning and giving away attachment to all,
My mind achieves the non-abiding sorrowless state (the state of
omniscient mind).
Since I [have to] give up everything altogether,
It is supreme to give it away to the sentient beings

I have given up this body (the impure aggregates) to all beings,
 As comfortable as possible for them to use.
 Even if others always kill me, criticize me, beat my body, and so on,
 Let them do whatever they like.

Sentient beings play with my body, inflict harm,
 Ridicule and make fun of me.
 As I have already given it to them,
 Why do I go against this?

Let the sentient beings be allowed to do any action
 That doesn't do harm to them.
 Whoever encounters me,
 May it never be meaningless for them.

Just by looking at me,
 Anyone who gets angry or has a devotional thought arise,
 May that mind alone become the cause
 To accomplish all the welfare of those living beings.

Any being who criticizes me [puts down],
 Or anyone who gives harm,
 [Like that] even making fun of me [behind my back] –
 May all become fortunate to achieve [great] enlightenment.

May I become a savior for those who lack a savior,
 A guide for those who enter the road,
 A boat, a ship, a bridge,
 For those who wish to cross over [the great river].

May I be a park for those seeking a park,
 A light for those desiring light,
 Bedding for those desiring a place to rest;
 Sentient beings who desire a servant, may I become a servant of all.

May I become like a wish-granting jewel, a wish-fulfilling vase,
 Powerful mantra, and great medicine,
 A wish-fulfilling tree,
 A wish-granting cow for those sentient beings.

May I become the great elements,
 The earth, and like the forever [boundless] sky,
 May I become the cause of living
 Of the innumerable sentient beings.

Like that, towards the realms of sentient beings
 Who equal the limit of the sky,
 May I become a cause of living always
 Until the non-abiding sorrowless state is achieved.

As long as space exists,
 As long as sentient beings exist,
 May I too abide and eliminate the sufferings of sentient beings.

Blessing the Speech

KÖN CHHOG SUM LA KYAB SU CHHI

I take refuge in the Three Jewels

DRO LA PHÄN CHHIR SANG GYÄ SHOG (3x)

May I become a buddha to benefit all. (3x)

First, purify the truly existent I into emptiness, as it is empty in reality. Then the wisdom seeing emptiness experiences infinite bliss. You can also think the wisdom experiencing bliss is non-dual with emptiness.

Then arise as the deity. On your tongue, the syllable AH transforms into a moon disc. On top of that appears a white OM syllable surrounded by white ALI (vowels) circling clockwise, red KALI (consonants) circling counterclockwise, and the blue Dependent-Related Heart Mantra circling clockwise.

Light beams radiate out from the syllables and the garland of mantras and hook the blessings and power of both mundane and supramundane speech in the form of the three mantras, the sublime seven precious royal symbols, and the eight auspicious signs.

This includes the power of speech (from beyond samsara) of the buddhas, arya bodhisattvas, those living in the three pure bhumis, and arhats, as well as the power of speech (from not beyond samsara) of those who are engaged in the path, and also those sages who have achieved the power of words, who have actualized the words of truth, and who have great power in their speech. Due to the power of abiding in silence, of living in the morality of abstaining from the negative karma of speech, the words of those sages have so much power. Whatever they pray, it brings success. All the blessing powers of the holy speech—from those who are beyond samsara and those who are not beyond—are hooked in the aspect of the three mantras, the seven precious objects of the kings' reign, and the eight auspicious signs, and are then absorbed. Think that the whole sky is filled with these together with the mantras and they are absorbed into the mantras on your tongue.

While visualizing this, recite in succession:

ALI (Vowels)

OM A AA I II U UU RI RII LI LII E AI O AU AM AH
SVAHA (3x)

As you recite the vowels, white nectar flows down from the mantra and fills your entire body, completely purifying all the negative karma collected with the body.

KALI (Consonants)

OM KA KHA GA GHA NGA / CHA CHHA JA JHA
NYA / TA THA DA DHA NA / TA THA DA DHA NA / PA
PHA BA BHA MA / YA RA LA VA / SHA SHA KA HA KSHA
SVAHA (3x)

As you recite the consonants, red nectar beams flow down from the mantra and fill your whole body, purifying all the negative karma collected with the speech from beginningless rebirths.

Dependent-Related Heart Mantra

OM YE DHARMA HETU PRABHAVA HETUN TESHAN
TATHAGATO HYAVADAT TESHAN CHA YO² NIRODHA
EVAM VADI MAHA SHRAMANA YE SVAHA (3x)

As you recite the mantra, blue nectar beams flow down from the mantra and fill your whole body, completely purifying all the negative karma collected with your mind.

Then the dependent-related heart mantra, the consonants, the vowels, the OM, and the moon disk dissolve into each other, one by one. The moon disk transforms into an AH syllable, which transforms into pink-colored nectar and dissolves into your tongue. It becomes of vajra nature.

The tongue becomes of indestructible vajra nature. Nothing can harm, take away, or destroy the power of mantra, such as black foods. Then, generate very strong faith that all the power and blessings of the speech of all the buddhas, bodhisattvas, sages, yogis, and so on, have entered your speech and that your speech is perfected. Think: "I have perfected my speech." The minute that sentient beings hear your speech, it pacifies their emotional and disturbing thoughts and whatever you say gets actualized; they do what you say.

Benefits of Blessing the Speech

By thinking in this way, the power of your speech becomes marvelous and whatever you recite is multiplied by ten million times. Your speech will not become like gossip. By the power of the mantras, the power of your speech will not be snatched by eating.³

Dedication Prayer

May my tongue have all the courage of the ones gone to bliss.
 By the power manifesting from these glorified words,
 May all sentient beings be subdued,
 Whatever words I say, may all these actions be
 accomplished instantly.

Mantra for Blessing the Mala

OM RUCHIRA MANI PRAVARTAYA HUM (7x)

Recite seven times, then blow on the mala. This increases the power of the mantras you recite over one sextillion times (ten million times one billion). This is from the *Sutra Unfathomable Celestial Mansion, Great Increasing Jewel*.

Mantra to Increase Virtue

OM SAMBHARA SAMBHARA BIMANA SARA MAHA JAVA HUM
 OM SMARA SMARA BIMANA SKARA MAHA JAVA HUM (7x)

Reciting this mantra increases the merit of any virtuous action done with body, speech or mind of the day 100,000 times. This is according to the *Sutra of the Wheel of Complete Dedication*.

Zung of the Exalted Completely Pure Stainless Light

NAMA NAWA NAWA TEENEN TATHAAGATA GANGA NAM
 DIVA LUKAA NEN / KOTINI YUTA SHATA SAHA SRAA NEN /
 OM VOVORI / TSARI NI* TSARI / MORI GOLI TSALA WAARI
 SVAHA⁴ (*a few times*)

[*indicates a high tone.]

Mantra Taught by Buddha Drogen Gyälwa Chhö

OM HRI YA DHE SARVA TATHAAGATA HRIDAYA GARBE /
ZOLA DHARMA DHATU GARBE / SANG HARANA AYU
SANGSHODHAYA / PAPAM SARVA TATHAAGATA SAMENDRA
AUSHNI KHA VIMALE BISHUDHE SVAHA⁵ (*a few times*)

Mantra that Fulfills Wishes

CHOM DÄN DE / DE ZHIN SHEG PA / DRA CHOM PA / YANG
DAG PAR / DZOG PÄI SANG GYÄ / SA DZIN GYÄL PO LA /
CHHAG TSHÄL LO (7x)

TADYATHA / OM DHARE DHARE / DHARANI BANDHE SVAHA
(7x)

Anyone who recites the names of this tathagata and who memorizes the words of this mantra will have all their wishes fulfilled.

Then do a lam-rim meditation on the basis of any of the following: 1) *Lama Chöpa*—which is excellent because it has preliminary practices, the complete lam-rim and special thought transformation—transforming problems into the path to enlightenment; 2) *Lama Tsongkhapa Guru Yoga*—which has nine benefits and particularly for: developing wisdom, to be born in Tushita pure land, to meet with the stainless teachings of Lama Tsongkhapa again, to give protection from harms from the spirit king *Tsen* and so forth, and to make your listening, reflection and meditation practice become effective for your mind; 3) *Chenrezig Guru Yoga*, 4) *Tara Guru Yoga*; 5) *Guru Shakyamuni Buddha*; 6) or any other deity's Guru Yoga.

Taking the Eight Mahayana Precepts

Preliminary Prayers

Refuge

LA MA SANG GYÄ LA MA CHHÖ
The Guru is Buddha; the Guru is Dharma;
 DE ZHIN LA MA GE DÜN TE
The Guru is Sangha also.
 KÜN GYI JE PO LA MA YIN
The Guru is the creator of all (happiness);
 LA MA NAM LA KYAB SU CHHI
To all gurus I go for refuge. (3x)

Generating Bodhichitta

DRO NAM DRÄL DÖ SAM PA YI
With the thought desiring to liberate migrating beings
 SANG GYÄ CHHÖ DANG GEN DÜN LA
I always go for refuge
 JANG CHHUB NYING POR CHHI KYI BAR
To the Buddha, Dharma, and Sangha
 TAG PAR DAG NI KYAB SU CHHI
Until the heart of enlightenment is achieved.

SHE RAB NYING TSE DANG CHÄ PÄ
With perseverance, acting with
 TSÖN PÄ SEM CHÄN DÖN DU DAG
Wisdom, compassion, and loving kindness,
 SANG GYÄ DÜN DU NÄ GYI TE
In the eyes of the buddhas, for the benefit of sentient beings,
 DZOG PÄI JANG CHHUB SEM KYE DO (3x)
I generate the thought of full enlightenment. (3x)

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of the roughness of pebbles and so forth.

LAG THIL TAR NYAM BÄIDURYÄI

May it be in the nature of lapis lazuli,

RANG ZHIN JAM POR NÄ GYUR CHIG

And as smooth as the palm of one's hand.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May human and divine offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Actually arranged and mentally created,

KÜN ZANG CHHÖ TRIN LA NA ME

Clouds of finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Fill the entire space.

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE

TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /



TADYATHA OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA

VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE

MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA

KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG

By the power of truth of the Three Rare Sublime Ones,

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG

The blessings of all the buddhas and bodhisattvas,

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

The great wealth of the completed two collections,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

And the sphere of phenomena being pure and inconceivable;

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA
THAM CHÄ DANG PHAG PA JAM PÄL DANG KUN TU ZANG PO LA SOG
PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA ZÄ
MI SHE PA NAM KHA GANG WAR GYUR

May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.

Invocation

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

Savior of all beings without exception;

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

Perfect knower of all things;

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Divine destroyer of the intractable legions of Mara;



CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

Bhagavan and retinue, please come here.

Mantra and Praise with Prostrations

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA
UTTAMA SHRIYE SVAHA *(3x with prostrations)*

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG
DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHAKYA THUB PA LA/
CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI WO/ JIN GYI LAB TU SÖL *(3x
with prostrations)*

To the Guru, founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate, make offerings, and go for refuge. Please grant me your blessings. *(3x with prostrations)*

Then sit down to do the following prayers:

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

Reverently, I prostrate with my body, speech, and mind;

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

**I declare all my negative actions accumulated since
beginningless time**

KYE PHAG GE WA NAM LA JE YI RANG

And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

**I dedicate my own merits and those of all others to the great
enlightenment.**

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, four continents, the sun and
the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land!

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

**The objects from which arise my attachment, aversion and
ignorance –**

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

**Friends, enemies, strangers – and my body, wealth,
and enjoyments;**

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer this collection.

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**Please accept it with pleasure and bless me with freedom from
the three poisons.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Inspiration¹

Now stand up and make three prostrations. Then, kneel on your right knee with your hands together in prostration. Recite this verse of the Buddha's words from the *Sutra of the King of Concentration* a few times in order to inspire you to be able to live in the ordination and to continue to purify:

For ten billion eons equaling the number of sand grains in the Pacific Ocean, if one offers umbrellas, flags, garlands of light offerings, or food and drink with a calm mind, or if one offers service to one hundred billion times ten million buddhas; when the holy Dharma has become extremely rare and the teachings of the One Gone to Bliss have stopped, the merit of somebody who is enjoying living in one vow for one day or night is particularly more exalted than having made all those offerings.

Prayer for Taking the Precepts

Now stand up and make three prostrations. Then, kneel on your right knee with your hands together in prostration and your head bowed. Visualize Guru Avalokiteshvara before you, generate the profound bodhichitta motivation for taking the precepts, and repeat three times:

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA
THAM CHÄ DAG LA GONG SU SÖL

**All buddhas and bodhisattvas dwelling in the ten directions,
please pay attention to me.**

[LOB PÖN GONG SU SÖL] / JI TAR NGÖN GYI DE ZHIN SHEG PA DRA

**[Master, please pay attention to me.] Just as the previous
tathagatas,**

CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ TA CHANG SHE
**foe destroyers, perfectly completed buddhas who, like the
divine wise horse and the great elephant,**

TA WU LANG PO CHHEN PO JA WA JÄ SHING JE PA JÄ PA KHUR BOR WA
**did what had to be done, performed actions, laid down the
burden, subsequently attained their own welfare,**

RANG GI DÖN JE SU THOB PA / SI PAR KÜN TU JOR WA YONG SU ZÄ PA
**completely exhausted the fetters to existence, and had perfect
speech,**

YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI THUG / LEG PAR NAM
PAR DRÖL WÄI SHE RAB CHÄN /

well-liberated minds, and well-liberated wisdom,

DE DAG GI / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG /

for the welfare of all sentient beings, in order to benefit,

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /

in order to liberate, in order to eliminate famine,

MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG
**in order to eliminate war, in order to stop the harm of the four
elements,⁶ in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG /

**in order to fully complete the thirty-seven practices harmoni-
ous with enlightenment,**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG
PAR JA WÄI CHHIR SO JONG YANG DAG PAR DZÄ PA

**and in order to definitely actualize the unsurpassed result of
perfect, complete enlightenment perfectly performed the
restoring and purifying ordination;**

DE ZHIN DU DAG [MING] DI ZHE GYI WÄ KYANG DÜ DI NÄ ZUNG TE JI SI
SANG NYI MA MA SHAR GYI BAR DU /

**similarly, also I, who am called [say your name], from this time
until sunrise tomorrow,**

SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG

for the welfare of all sentient beings, in order to benefit,

PHÄN PAR JA WÄI CHHIR DANG DRÖL WAR JA WÄI CHHIR DANG

in order to liberate, in order to eliminate famine,

MU GE ME PAR JA WÄI CHHIR DANG NÄ ME PAR JA WÄI CHHIR DANG

**in order to eliminate war, in order to stop the harm of the four
elements, in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG

**in order to fully complete the thirty-seven practices harmoni-
ous with enlightenment,**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG
PAR JA WÄI CHHIR SO JONG

**and in order to definitely actualize the unsurpassed result
of perfect, complete enlightenment, shall perfectly undertake**

YANG DAG PAR LANG WAR GYI O. (3x)

the restoring and purifying ordination. (3x)

Then the Guru will say, "This is the method," (Tabyin-no) upon which
you say, "Excellent." (Leg-so)

Upon completing the third recitation, think that you have re-
ceived the vows in your continuum and rejoice. Then regenerate
the thought of bodhichitta, the altruistic aspiration to attain en-
lightenment for the sake of all sentient beings, by thinking:

The Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING

From now on I shall not kill.

ZHÄN GYI NOR YANG LANG MI JA

I shall not steal others' possessions.

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

I shall not engage in sexual activity.

DZÜN GYI TSHIG KYANG MI MA O

I shall not speak false words.

KYÖN NI MANG PO NYER TEN PÄI

Because many mistakes arise [from intoxicants],

CHHANG NI YONG SU PANG WAR JA

I shall avoid intoxicants.

THRI TÄN CHHE THO MI JA ZHING

I shall not sit on large, high, or expensive beds.

DE ZHIN DÜ MA YIN PÄI ZÄ

I shall not eat food at the wrong times.

DRI DANG THRENG WA GYÄN DANG NI

I shall not use perfumes, garlands, or ornaments.

GAR DANG LU SOG PANG WAR JA

I shall avoid singing, dancing, and playing music,

JI TAR DRA CHOM TAG TU NI

Just as the arhats

SOG CHÖ LA SOG MI JE TAR

Have avoided wrong actions, such as taking the lives of others,

DE ZHIN SOG CHÖ LA SOG PANG

So shall I avoid wrong actions such as taking the lives of others.

LA ME JANG CHHUB NYUR THOB SHOG

May I quickly attain enlightenment,

DUG NGÄL MANG THRUG JIG TEN DI

And may living beings who are experiencing the various sufferings

SI PÄI TSHO LÄ DRÖL WAR SHOG

Be released from the ocean of cyclic existence.

The Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA⁷ / BHARA BHARA / MAHA
SHUDDHA SATTVA PADMA VIBHUSHITA BHUJA / DHARA
DHARA SAMANTA / AVALOKITE HUM PHAT SVAHA (21x)

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING

May I maintain faultless morality of the rules

TSHÜL THRIM NAM PAR DAG DANG DÄN

And immaculate morality.

LOM SEM ME PÄI TSHÜL THRIM KYI

May the perfection of moral conduct be completed

TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

By keeping morality purely and untainted by pride.

Make three prostrations. Then think:

This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world.

Dedication Prayers

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Because of the merits of taking the ordination and keeping the precepts, may I and all sentient beings achieve the two enlightened holy bodies created by the two vast accumulations of merit and transcendental wisdom.

His Holiness the Dalai Lama states that reading about the Eight Mahayana Precepts, observing them, or even rejoicing when others observe them creates great positive potential in our minds. In order that this potential be of greatest benefit to ourselves

and others, dedicate the merit following the example of Master Shantideva:

May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness, and prosperity.

May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power,
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

For commentary on keeping the precepts and how to purify mistakes, see p. 47.

Daily Prayers

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄ TSOG NAM GYI

By my merit of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG

May I become a buddha to benefit all sentient beings. (3X)

The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR
CHIG

**May all sentient beings have happiness and the causes of
happiness.**

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL
WAR GYUR CHIG

**May all sentient beings be free from suffering and the causes
of suffering.**

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR
GYUR CHIG

**May all sentient beings be inseparable from the happiness that
is free from suffering.**

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI
TANG NYOM LA NÄ PAR GYUR CHIG

May all sentient beings abide in equanimity, free from attachment for friends and hatred for enemies.

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

Reverently, I prostrate with my body, speech, and mind;

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

I declare all my negative actions accumulated since beginning-less time

KYE PHAG GE WA NAM LA JE YI RANG

And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

I dedicate my own merits and those of all others to the great enlightenment.

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land!

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Dedication Prayers

GE WA DI YI NYUR DU DAG

Due to the merits of these virtuous actions,

LA MA SANG GYÄ DRUB GYUR NÄ

May I quickly attain the state of a Guru-Buddha

DRO WA CHIG KYANG MA LÜ PA

And lead all living beings, without exception,

DE YI SA LA GÖ PAR SHOG

Into that enlightened state.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

For long life prayers, see p. 319.

Praise and Request to Lama Tsongkhapa (Migtsema)

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

Avalokiteshvara, great treasure of non-objectifying compassion;

DRI ME KHYEN PÄI WANG PO JAM PÄI YANG

Manjushri, master of stainless wisdom;

[DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG]

[Vajrapani, destroyer of the entire host of maras;]

GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA

Tsongkhapa, crown jewel of the sages of the land of snows,

LO ZANG DRAG PÄI ZHAB LA SOL WA DEB (3x)

To Losang Dragpa, at your feet I make requests. (3x)

The Practice of Prostrations to the Thirty-five Confession Buddhas

How to Meditate Before the Practice

The purpose of my life is to free the numberless sentient beings who are the source of all my past, present, and future happiness, temporary as well as ultimate happiness – including all the realizations of the path, liberation from samsara, and enlightenment – from all the oceans of samsaric suffering, including the causes: delusion and karma. In order to do this, I must achieve full enlightenment. Therefore, I need to actualize the path. Therefore, I need to purify the defilements.

If I were now born in hell, it would be so unbearable. Even one tiny fire spark on my body is hundreds of thousands of times hotter than the whole entire fire energy in this world. It is so unbearable that experiencing it for even an instant is like suffering for many eons. I have created numberless causes to be born in the hell realms by creating the ten non-virtuous actions countless times in this and beginningless past lives. I have created numberless causes to be born in the hell realms by breaking the pratimoksha vows, by breaking the bodhisattva vows, and by breaking the tantric vows countless times in this and beginningless past lives. And I have created numberless causes to be born in the hells by creating the heaviest negative karma in relationship with the holy virtuous friend, which includes harming the holy body, breaking the advice, disturbing the holy mind, having non-devotional thoughts, and rising heresy and

anger, which produce the greatest obstacles to achieve realizations and create the greatest suffering.

Every single one of these negative actions has four suffering results: the ripening result (a rebirth in the lower realms), the possessed result (the type of environment I'm born into when again a human), the result similar to the cause in my experience, and the worst one, the result similar to the cause in my actions, which means that again and again I am driven to create the same negative actions in the future, and so again and again I have to experience the four suffering results. In this way, samsara has no end.

Not only that, but karma increases, so from even a small negative action can come huge suffering results. And karma is definite to be experienced, so every negative action I have created will definitely bring its result, no matter how long it takes, until it is purified. So from one negative karma, I have to experience the result over and over again for so many hundreds of lifetimes. Understanding this, how can I stand to live life without purifying myself and getting rid of all these negative karmas, just as I would try to get rid of a deadly poison in my body?

Not only that, but I'm going to die, and death can come even today, any moment. Therefore, I must purify all my negative actions right this second. In order to do that, I am going to do these prostrations with the practice of confessing downfalls, and I'm going to do this so that I can develop myself in order to work for the happiness of all sentient beings.

Visualization



Visualize in the space in front of you your Guru in the aspect of Shakyamuni Buddha, with thousand-arm Chenrezig at his heart. At the heart of thousand-arm Chenrezig is the syllable HRIH, and from this beams of light emanate, forming



six rows in the space below. At the end of each beam is a throne supported by elephants and adorned with pearls. On each throne is seated a buddha. In the first row are six buddhas, blue in color and in the aspect of Akshobhya, with the exception of the third buddha, King Lord of the Nagas, who has a blue-colored body, but a white head. In the second row, there are seven buddhas, white in color and in the aspect of Vairochana. In the third row are seven buddhas, yellow in color and in the aspect of Ratnasambhava. In the fourth row are seven buddhas, red in color and in the aspect of Amitabha. In the fifth row there are seven buddhas, green in color and in the aspect of Amoghasiddhi. These are the thirty-five Confession Buddhas. Each one is in the posture of that particular dhyanī buddha. In the final row are the Medicine Buddhas.

How to Meditate During the Practice



Think that each one of these buddhas is the embodiment of all three times ten directions Buddha, Dharma, Sangha, and all statues, stupas, and scriptures. Think they embody all holy objects, whose essence is the Guru. Have complete faith that each one has the power to purify all your negative karmas and imprints, accumulated since beginningless time.

Now imagine that you emanate numberless bodies, and that as you prostrate, all these bodies prostrate along with you from all directions, covering every atom of the earth.

Now recite the increasing mantras, refuge and the *Confession of Downfalls to the Thirty-five Buddhas*, repeating each buddha's name over and over as many times as you can with each prostration. It is the recitation of the name of each buddha that brings the purification, so there is a big difference when you recite just a few times or many. Even if you do the recitation by listening to a CD or tape, still recite the name yourself as much as you can. Either recite the prayer three times straight through making one prostration to each buddha each time, or do three prostrations to each buddha as you go through the prayer once. At the end, recite the names of the Medicine Buddhas. This can be followed by Vajrasattva mantra and the *Po Praise to Chenrezig*, according to time. Then recite the prayer at the end, followed by the General Confession.

Reciting the Names of the Thirty-five Confession Buddhas

First, recite the mantras for multiplying the merit of making prostrations

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHHAG
TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA /
TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /
TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE
SVAHA (7x)

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA
UTTAMA SHRIYE SVAHA (3x)

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the Confession of the Bodhisattva's Downfalls!

DAG [MING] DI ZHE GYI WA

I, (say your name) throughout all times,

DÜ TAG TU LA MA LA KYAB SU CHHI WO

Take refuge in the Guru;

SANG GYÄ LA KYAB SU CHHI WO

I take refuge in the Buddha;

CHHÖ LA KYAB SU CHHI WO

I take refuge in the Dharma;

GE DÜN LA KYAB SU CHHI WO (3x)

I take refuge in the Sangha. (3x)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

**To the founder, bhagavan, tathagata, arhat, perfectly completed
buddha, glorious conqueror Shakyamuni Buddha, I prostrate.**

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO

**To Tathagata Thoroughly Destroying with Vajra Essence,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO

To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO

To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO

To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO

To Tathagata Delighted Hero, I prostrate.

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO

To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO

To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA TONG WA DÖN YÖ LA CHHAG TSHÄL LO
To Tathagata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO
To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Non-craving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR
 KHYEN PA LA CHHAG TSHÄL LO
**To Tathagata Pure Light Rays Clearly Knowing by Play,
 I prostrate.**

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN
 PA LA CHHAG TSHÄL LO
**To Tathagata Lotus Light Rays Clearly Knowing by Play,
 I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO
To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG PÖI TOG GI GYÄL TSHÄN GYI GYÄL PO LA CHHAG
 TSHÄL LO
**To Tathagata King Holding the Victory Banner of Foremost
 Power, I prostrate.**

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG TSHÄL LO
To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Transcendence Through Subduing,
 I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA CHAG TSHÄL LO
To Tathagata All-Subduing Jewel Lotus, I prostrate.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
RIN PO CHHE DANG PÄ MA LA RAB TU ZHUG PA RI WANG GI GYÄL PO LA
CHHAG TSHÄL LO (3X)

**To Tathagata, arhat, perfectly completed buddha, King of the
Lord of Mountains Firmly Seated on Jewel and Lotus, I pros-
trate. (3x)**

Prostrations to the Seven Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ TSEN LEG PA YONG DRAG PÄL GYI GYÄL PO LA CHHAG
TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
Renowned Glorious King of Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB TU GYÄN
PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
King of Melodious Sound, Brilliant Radiance of Skill, Adorned
with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TUL ZHUG DRUB PA
LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
Stainless Excellent Gold, Illuminating Jewel Who Accomplishes
All Conduct, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
Glorious Supreme One Free from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖ YANG LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
Melodious Ocean of Proclaimed Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PÄ NGÖN
PAR KHYÄN PA LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
Clearly Knowing by the Play of Supreme Wisdom of an Ocean of
Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ MEN GYI LHA BÄI DUR YÄ Ö KYI GYÄL PO LA CHHAG
TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed buddha,
Medicine Guru, King of Lapis Lazuli Light, I prostrate.**

Confession Prayer

For English, see p.41.

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA
DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI SANG
GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA NÄ
KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA DANG
GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM / CHHÖ TEN
GYI KOR RAM / GE DÜN GYI KOR RAM / CHHOG CHÜI GE DÜN GYI KOR
THROG PA DANG / THROG TU CHUG PA DANG / THROG PA LA JE SU YI

RANG PA AM / TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU
 TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM / MI GE WA CHÜI LÄ
 KYI LAM YANG DAG PAR LANG WA LA ZHUG PA DANG JUG TU TSÄL WA
 DANG / JUG PA LA JE SU YI RANG PA AM / LÄ KYI DRIB PA GANG GI
 DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI PA AM / DÜ DRÖI KYE NÄ SU
 CHHI PA AM / YI DVAG KYI YÜL DU CHHI PA AM YÜL THA KHOB TU KYE
 PA AM / LA LOR KYE PA AM / LHA TSHE RING PO NAM SU KYE PA AM
 WANG PO MA TSHANG WAR GYUR PA AM / TA WA LOG PA DZIN PAR
 GYUR PA AM / SANG GYÄ JUNG WA LA NYE PAR MI GYI PAR GYUR WÄI
 LÄ KYI DRIB PA GANG LAG PA DE DAG THAM CHÄ SANG GYÄ CHOM
 DÄN DÄ YE SHE SU GYUR PA / CHÄN DU GYUR PA / PANG DU GYUR PA /
 TSHÄ MAR GYUR PA / KHYEN PÄ ZIG PA DE DAG GI CHÄN NGAR THÖL
 LO CHHAG SO / MI CHHAB BO / MI BE DO / LÄN CHHÄ KYANG CHÖ
 CHING DOM PAR GYI LAG SO

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL
 DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI PA NÄ
 KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU JIN PA THA NA DÜ DRÖI
 KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI TSA WA
 GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE WÄI TSA WA
 GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI GE WÄI TSA WA
 GANG LAG PA DANG / DAG GI SEM CHÄN YONG SU MIN PAR GYI PÄI
 GE WÄI TSA WA GANG LAG PA DANG / DAG GI JANG CHHUB CHHOG
 TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI LA NA
 ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG PA DE DAG THAM CHÄ
 CHIG TU DÜ SHING DUM TE DOM NÄ LA NA MA CHHI PA DANG / GONG
 NA MA CHHI PA DANG / GONG MÄI YANG GONG MA / LA MÄI YANG
 LA MAR YONG SU NGO WÄ LA NA ME PA YANG DAG PAR DZOG PÄI
 JANG CHHUB TU YONG SU NGO WAR GYI O

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGO PA
 DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG
 SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG GYÄ
 CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU DAG
 GI KYANG YONG SU NGO WAR GYI O

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI JE SU
 YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL WA DEB SO /
 DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB PAR GYUR CHIG

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG DAG
 DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA THA
 YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU NYE
 WAR CHHI WO

All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I am admitting and confessing all these negativities. I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in the other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans — those who are living in the present time, those who have lived in the past, and those who will likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

How to Meditate on the General Confession

As you confess each of the negative actions contained in this prayer, think to yourself that you have created this negative action not just once, but countless times in this and beginningless lives, whether you remember it or not. Generate very strong regret. The stronger the regret, the greater the purification.

Then reflect on the emptiness of each of these negative actions, remembering that even negative actions do not truly exist from their own side. They arise in dependence on causes and conditions and are merely labeled by the mind. You can either think they are completely non-existent from their own side, or that they are merely labeled by mind, or that they are hallucination. Whichever method you use to understand emptiness, the conclusion that should come in your heart is that each of these negative actions are completely empty, not existing from their own side, even the slightest atom.

At the end of the confession prayer, pause to make the determination not to commit these negative actions again in the future. This is the power of restraint. Make this promise realistic, even if you are promising simply not to do the negative action even for just the next five minutes or seconds. This is to make sure you that you do not tell a lie to the merit field.

General Confession

For English, see the next page.

U HU LAG!

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG GE DÜN
TSÜN PA NAM DAG LA GONG SU SÖL

DAG [MING DI] ZHE GYI WÄ TSHE RAB KHOR WA THOG MA MA CHHI
PA NÄ DA TA LA THUG GI BAR DU / NYÖN MONG PA DÖ CHHAG DANG
ZHE DANG DANG TI MUG GI WANG GI LÜ NGAG YI SUM GYI GO NÄ DIG
PA MI GE WA CHU GYI PA DANG / TSHAM MA CHHI PA NGA GYI PA
DANG / DE DANG NYE WA NGA GYI PA DANG / SO SOR THAR PÄI DOM
PA DANG GÄL WA DANG / JANG CHHUB SEM PÄI LAB PA DANG GÄL
WA DANG / SANG NGAG KYI DAM TSHIG DANG GÄL WA DANG / PHA
DANG MA LA MA GÜ PA DANG / KHÄN PO DANG LOB PÖN LA MA GÜ
PA DANG / DROG TSHANG PA TSHUNG PAR CHÖ PA NAM LA MA GÜ
PA DANG / KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG / DAM PÄI

CHHÖ PANG PA DANG / PHAG PÄI GE DÜN LA KUR PA TAB PA DANG /
 SEM CHÄN LA NÖ PÄI LÄ GYI PA LA SOG PA / DIG PA MI GE WÄI TSHOG
 DAG GI GYI PA DANG / GYI DU TSÄL WA DANG / ZHÄN GYI GYI PA LA
 JE SU YI RANG WA LA SOG PA / DOR NA THO RI DANG THAR PÄI GEG
 SU GYUR CHING KHOR WA DANG NGÄN SONG GI GYUR GYUR PÄI NYE
 TUNG GI TSHOG CHI CHHI PA THAM CHÄ

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
 PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG / GE DÜN
 TSÜN PA NAM KYI CHÄN NGAR THÖL LO / MI CHHAB BO / CHHAG SO
 CHHIN CHHÄ KYANG DOM PAR GYI LAG SO / THÖL ZHING SHAG NA
 DAG DE WA LA REG PAR NÄ PAR GYUR GYI / MA THÖL MA SHAG NA
 DE TAR MI GYUR WA LAG SO

U hu lag! (Woe is me!)

O great Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [say your name], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas.⁸ I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra.⁹ I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot, and have been disrespectful to my spiritual friends living in ordination.¹⁰ I have committed actions harmful to the Three Jewels, avoided the holy Dharma,¹¹ criticized the arya Sangha,¹² harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future.¹³ By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.

Visualization at the End of the Confession Prayer

Think that through the force of reciting these names of the thirty-five Buddhas of Confession and Medicine Buddhas, through the power of their pure prayers and vows, through the power of generating regret and the other opponent forces, and through the power of having made these prostrations, nectars and light rays descend from the holy bodies of the buddhas, completely purifying all negative karmas, defilements and imprints collected on your mental continuum since beginningless time. Generate strong faith that your mind has become completely pure.

Then reflect on emptiness. In emptiness there is no I, the creator of negative actions. In emptiness there is no creating of negative actions. In emptiness there are no negative actions created. Even though there are infinite phenomena, in emptiness nothing exists at all. There is no this and that, no me and you, nothing. In emptiness everything is one taste. From this emptiness, everything comes into existence. Whatever exists is the manifestation of emptiness.

Dedication

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, which are completely empty of existing from their own side, may the I, which is completely empty of existing from its own side, quickly achieve the state of full enlightenment, which is completely empty of existing from its own side, in order to lead all sentient beings, who are completely empty of existing from their own side, to that state by myself alone, who is completely empty of existing from its own side.

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, may the precious supreme enlightened thought, bodhichitta – letting go of self and cherishing others – which is the source of all success and happiness for myself and all sentient beings, immediately be generated within my own mind, and within the minds of all sentient beings. May that which has already been generated never decline, but increase more and more.

Appendix

The Benefits of Protecting the Eight Mahayana Precepts

The Benefits

The benefits of abandoning the taking of life: In this life and in all future lives one's life will be long, magnificent and free from illness.

The benefits of abandoning taking that which is not given: in this life and in all future lives one will have perfect enjoyments (wealth) and others will not harm them.

The benefits of abandoning the sexual act: In this life and in all future lives one will have a good body with a beautiful complexion and complete sense organs.

The benefits of abandoning lies: In this life and in all future lives one will not be cheated and others will take heed of what one says.

The benefits of abandoning intoxicants (including alcohol, cigarettes and other mind altering drugs: all substances that loosen voluntary reserve): In this life and in all future lives one will have stable mindfulness and awareness, clear senses, and perfect wisdom.

The benefits of abandoning large and high beds and thrones: In this life and in all future lives one will receive praise and respect from others, and will have proper bedding (soft, warm, whatever is needed) and vehicles and animals for traveling.

The benefits of abandoning food at improper times: In this life and in all future lives one will have abundant and perfect crops and will obtain food and drink without effort.

The benefits of abandoning perfume, ornaments, and so forth: In this life and in all future lives one's body will have a pleasant smell, color and shape and many auspicious marks.

The benefits of abandoning singing and dancing: In this life and in all future lives one will have a subdued body and mind, and one's speech will continually make the sound of Dharma.

If Vows are Broken

If, having committed oneself to observing these vows, one conducts oneself carelessly, one will accumulate not only the shortcomings of not observing them, but also those of telling lies. Therefore, one must protect these vows with mindfulness and awareness. If, through carelessness, the vows are degenerated, one should recite the mantra for pure morality three times to purify and restore them.

Notes:

1. Lama Zopa Rinpoche: This contains the 84,000 teachings taught by the Buddha, which includes the Hinayana teachings and the Mahayana teachings of Paramitayana and Tantra. All those teachings are combined into the lam-rim, the graduated path to enlightenment, which is divided into the graduated paths of the lower, middle and higher capable beings. These three contain the whole lam-rim and that is contained in the three principal aspects of the path to enlightenment.
2. It is important to pause between "YO" and "NI" when reciting this mantra.
3. Specifically Blessing the Speech has these four benefits: 1) Your speech becomes perfect, 2) Whatever you recite is multiplied ten million times, 3) All your speech will become the recitation of mantra, even gossiping, 4) The power of your speech will not be taken away by eating wrong foods. According to the lower tantras eating garlic takes away the power of the speech for seven days, onion five days, radish nine days, nettle half a year, animal tongue (*tser.pa*) the whole life. These foods harm the power of mantra as well as eating the flesh of foolish animals such as sheep.

4. Anyone who talks to a person who has recited this mantra, their five uninterrupted negative karmas are purified. Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching that person's body purifies negative karmas collected in past lives. If you recite this mantra, you won't be harmed by spirit possession, poisons, or by the elements [fire, water, air, and earth]. All the buddhas will protect you and guide you and all the devas and those who are living in samaya will support you. You won't be harmed by black magic mantras and rituals. If this mantra is put inside a stupa then any being, including evil transmigratory beings who sees the stupa, hears of the stupa, touches the stupa, or who is touched by dust or wind that comes from this stupa, will be free from all negative karmas. They will be born in the realms of happy transmigratory beings and they won't be reborn in the lower realms. For more on this mantra, please see fpmt.org/education/teachings/texts/mantras.
5. It is said by the Victorious One, the Buddha, Drodren Gyälwa Chhö: "By having recited this mantra, if you make one stupa or tsa-tsa, you receive the merit of having made ten million stupas or tsa-tsas. By having recited this mantra, if you touch any of the four elements [earth, fire, water, air] those elements are blessed two times the power of a stupa, and anyone who sees you or touches you is purified of the five uninterrupted negative karmas, and they will be born in a higher caste. By having recited this mantra you will have long life, be purified of the five uninterrupted negative karmas, have wealth, and will remember past lives. You will be protected from all harm and become enlightened." For more on this mantra, please see fpmt.org/education/teachings/texts/mantras.
6. The phrases "in order to eliminate war" and "in order to stop the harm of the four elements" were added by Lama Zopa Rinpoche.
7. In the Gelug texts for Mahayana precepts and other pujas, SAMBHARA is said just once, but the 7th Dalai Lama, the 2nd Karmapa and other lamas say SAMBHARA SAMBHARA, twice. While there is no fault in reciting SAMBHARA only once, Lama Zopa Rinpoche is now saying the mantra with two SAMBHARAs.
8. These five negative karmas – killing one's father or mother, killing an arhat, causing disunity amongst the Sangha, harming the Buddha– are called uninterrupted because if this negative karma is accumulated, then immediately after death, without 'interruption' of another life, one is reborn in the lowest hot hell, number eight, the most unbearable one, which has the heaviest suffering. The five nearing uninterrupted karmas are committing incest with one's mother who is an arhat, killing a bodhisattva who is destined to become a buddha in that very life, killing a Hinayana arya other than one abiding in the result of arhatship, stealing the possessions of the Sangha, and destroying a stupa or monastery out of hatred.
9. Tantric samaya is not just doing a sadhana, not just reciting words. At the

time of a highest yoga tantra initiation, the disciple is put under pledge or samaya. There are many codes of conduct to be upheld. It is not just a question of remembering to recite the sadhana or mantra commitment of the particular deity into which one has been initiated.

10. According to Lama Zopa Rinpoche, this refers to the ordained Sangha, those living in celibacy. Literally it says: those who are engaged in similar behavior to perfectness, which means that by living in ordination one's conduct is harmonized to achieve buddhahood. This phrase can also refer to vajra kin, those with whom we have taken initiations.
11. Avoiding the holy Dharma is very heavy negative karma, worse than having destroyed every single holy object – statue, stupa, and scripture – that exists in the world.
12. This is the very heavy negative karma of having criticized holy beings, arya beings – those who have the wisdom directly perceiving emptiness and have achieved the right seeing path, the path of meditation, and the path of no more learning, whether Hinayana or Mahayana. It can also include other members of the Sangha.
13. Think, “The ones from which I can abstain, I will. The ones from which it is extremely difficult, I will abstain for one day, or one hour, or one minute, even one second.” Make this promise, but let it be something you can actually keep so that it doesn't become lying to the merit field. Restraint is the last of the four opponent powers. All four should be complete: refuge, regret, remedy, and restraint.

Colophons:

A Direct Meditation on the Graduated Path, Containing all the Important Meanings: composed by Dorje Chang Losang Jinpa Pal Zangpo, the glorified holy being. Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, Jan 12-16, 2013. Scribed by Merry Colony. Updated with Lama Zopa Rinpoche's advice by Ven. Sarah Thresher, Merry Colony and Tom Truty 2014.

Geshe Langri Thangpa's Eight Verses of Thought Transformation: Verse 1.

Nagarjuna Verse: Source unidentified.

Bodhicharyavatara: Chapter Three, verses 11-21 and final verse from Chapter Ten, verse 55 by Bodhisattva Shantideva. Translation by Lama Zopa Rinpoche, Kopan Monastery, Nepal, January 14th-16, 2013. Scribed by Merry Colony. Lama Zopa Rinpoche composed this translation by comparing different versions of the *Bodhicharyavatara*. Updated with Lama Zopa Rinpoche's advice by Ven. Sarah Thresher, Merry Colony, and Tom Truty 2014.

Blessing the Speech: extracted from *The Collection of Cherished Recitations Such as Lamäi Näljor and Sadhanas of Different Deities, Etc.*, Tibetan Cultural Printing Press, 1987. Translated from the Tibetan by Geshe Thubten Sherab. It has been rearranged with additions as per advice from Lama Zopa Rinpoche. Additions to the original text are italicized and in brackets. Compiled and edited by Kendall Magnussen and Venerable Sarah Thresher, January 2003. Endnotes from commentary by Lama Zopa Rinpoche at Milarepa Center, August 2002. Updated by Venerable Gyalten Mindrol, FPMT Education Services, December 2005. Lightly edited by Merry Colony and Tom Truty, 2013.

Taking the Eight Mahayana Precepts has been compiled on the basis of preliminary prayers extracted from Kopan Monastery Prayers and Practices, 1990 and the original booklet published by Wisdom Publications entitled *A Direct and Unmistaken Method*, by Lama Zopa Rinpoche. The English versions of the prayers have been lightly edited using translations in *A Direct and Unmistaken Method* and those of Venerable George Churinoff, edited by Venerable Thubten Dondrub and Jampa Lamsang, in the Nalanda prayer book, and by Venerable Constance Miller, FPMT Education Department, February 2001. Revised in 2003, 2004. New lines for Generating Bodhichitta as per instructions from Lama Zopa Rinpoche, received April 9, 2006; translated by Lama Zopa Rinpoche, scribed by Kendall Magnussen. Prayer to Take the Precepts and Commitment Prayer to Keep the Precepts changed according to the advice of Lama Zopa Rinpoche, Lamp of the Path Retreat, September, 2009. New translation of the Commitment Prayer by Geshe Gelek Chodak, Kadampa Center, USA.

Daily Prayers was compiled by Kendall Magnussen in January 2003, for ease of reference to some of the most common prayers recited on a daily basis in the FPMT tradition of practice.

The Confession of Downfalls is based on an original translation by Lama Zopa Rinpoche, extracted from the booklet entitled, *The Bodhisattva's Confession of Moral Downfalls*, Kopan Monastery, Nepal. Originally revised and edited by Venerables Thubten Dondrub, George Churinoff, and Constance Miller, FPMT Education Department, 2000. Additional revisions made according to instructions by Lama Zopa Rinpoche given at the Mitrugpa retreat, Milarepa Center, Vermont, USA, August 2002. Motivation, visualizations, and meditations compiled by Venerable Sarah Thresher according to instructions of Lama Zopa Rinpoche. Additional editing and corrections made by Venerable Gyalten Mindrol, FPMT Education Department, November 2005.

The title *Bodhisattva's Confession of Moral Downfalls* has been changed to *Confession of Downfalls to the Thirty-Five Buddhas* at the request of Lama Zopa Rinpoche, April 2003. Translation of first line of Refuge Prayer on by Venerable Steve Carlier, November 2005.

General Confession is based on a translation by Glenn H. Mullin, with adjustments by Lama Zopa Rinpoche. Lightly edited by Venerable Sarah Thresher and Kendall Magnussen, FPMT Education Services, January 2003. The line “have been disrespectful to my spiritual friends living in ordination” was changed according to verbal instruction of Lama Zopa Rinpoche, October 2005.

Appendix: Teachings on the benefits of keeping the eight Mahayana precepts were extracted from *The Direct and Unmistaken Method*, Lama Yeshe Wisdom Archive (www.lamayeshe.com). Reprinted here with permission.