

THE EIGHT PRECEPTS

1. To refrain from killing, whether directly or indirectly
2. To refrain from stealing and taking what is not given
3. To refrain from sexual activity
4. To refrain from lying and deceptive speech
5. To refrain from using intoxicants
6. To refrain from eating after noon
7. To refrain from dancing, singing, playing music, and wearing cosmetics, perfume, and jewellery
8. To refrain from using luxurious beds and seats with pride

Preparations

1. Watch and understand the explanation on taking the eight precepts
 - a. English: <https://www.youtube.com/watch?v=RiD00uJ9scg>
 - b. Chinese: <https://www.youtube.com/watch?v=ZXUJ8beS7z0>
2. Observe a no black food diet (no meat, fish, eggs, onions, garlic, alcohol, dairy)
3. Download or print out the Eight Precept prayers so you can recite along
4. Clean your altar and surrounding area
5. Have an image of the Buddha and your spiritual teacher on your altar
6. Make fresh offerings to the Three Jewels
7. Wear white clothing
8. Join the Taking the Eight Precepts ceremony on Kechara's facebook page: [fb.com/kecharahouse](https://www.facebook.com/kecharahouse)
9. Recite the King of Prayers after you've completed the 24-period of taking the Eight Precepts

TAKING THE EIGHT PRECEPTS

[Stand up and make the following prayer]

REFUGE AND BODHICITTA

NAMO GURU BEH
NAMO BUDDHA YA
NAMO DHARMA YA
NAMO SANGHA YA (3x)

SANG GYE CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOK GYI PAY SO NAM KYI
DRO LA PAN CHIR SANG GYE DRUB PAR SHOG (3x)

THE FOUR IMMEASURABLES

(Love, Compassion, Joy, Equanimity)

SEM CHEN TAM CHE DAY WA DANG DAY WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHE DUG NGEL DANG DUG NGEL KYI GYU DANG DREL WAR GYUR
CHIG
SEM CHEN TAM CHE DUG NGEL MAY PAY DAY WA DANG MI DREL WAR GYUR CHIG
SEM CHEN TAM CHE NYE RING CHAG DANG NYI DANG DREL WAY DANG NYOM LA
NAY PAR GYUR CHIG

May all sentient beings have happiness and its causes,
May all sentient beings be free of suffering and its causes,
May all sentient beings never be separated from sorrowless bliss,
May all sentient beings abide in equanimity, free of bias, attachment and anger.

OFFERING PRAISE

TAM CHE DU NI SA ZHI DAG
SEG MA LA SOG MAY PA DANG
LAG TIL TAR NYAM BAR DU YE
RANG ZHIN JAM POR NAY GYUR CHIG

Everywhere may the ground be pure,
free of the roughness of pebbles and so forth.
May it be the nature of lapis
and as smooth as the palm of one's hand.

OFFERING PRAYER

**LHA DANG MI YI SHO PAY DZAY
NGO SU SHAM DANG YI KYI TRUL
KUN ZANG CHO DRIN LA NA MAY
NAM KAY KAM KYUN KYAB GYUR CHIG**

May the offering substances both human and divine,
those actual and those which are emanated,
unsurpassed Samantabhadra clouds of offerings,
fill the entire space.

OFFERING CLOUD DHARINI

(Note: It is taught in the sutras that this brings infinite benefits such as raining a great rain of offerings in front of the conquerors and their children).

**OM NAMO BHAGAVATE / BENZA SARA PRAMADANE TATHAGATAYA ARHATE SAMYAK
SAM BUDDHAYA / TADYATHA / OM BENZE BENZE / MAHA BENZE /
MAHA-TESHA-BENZE / MAHA-VIDYA-BENZE / MAHA-BODHICITTA-BENZE /
MAHA-BODHI-MANDROPA SAMKRAMANA-BENZE / SARVA-KARMA
VARANA-VISHODANA-BENZE / SOHA**

HEART OF DEPENDENT ARISING

**OM YE DHARMA HETU PRABHAVA HAYTUNTE SHAN TATAGATO HAYWADAT TESHAN
TSAYO NIRODHA EWAM WADI MAHA SHRAMANAYE SOHA**

CONDENSED HEART SUTRA

**MASAM CHOME SHERAB PAROL CHIN
MASHE MAGA NAMKEY NGO WO NYI
SOSOR RANGRIG YESHE CHOYUL WA
DUDUN GYELWAY YUM-LA CHAG TSAL LO**

TAYATHA OM GATEY GATEY PARAGATEY PARASAMGATEY BODHI SOHA (7x)

THE POWER OF THE TRUTH

By the power of truth of the Three Precious Gems
And the blessings of all Buddhas and Bodhisattvas,
The power of both the completed collections,
And the pure Dharmadhatu, may these gifts be such.

INVOCATION

**MA LU SEM CHEN KUN GYI GON GYUR CHING
DU TE PUNG CHAY MI ZAY JOM DZAY LHA
NGO NAM MA LU YANG DA KYEN GYUR PAY
CHOM DEN KOR CHAY NAY DIR SHEG SU SOL**

Protector of all beings without exception, divine subduer of innumerable negative forces, deity, perfect knower of all things, Bhagawan and attendants, please come here.

PROSTRATIONS

[Do 3 actual prostrations while reciting]

OM NAMO MANJUSHRIYE *[folded hands at crown]*
NAMAH SU SHRIYE *[folded hands at forehead]*
NAMAH UTTAMA SHRIYE *[folded hands at throat]*
SOHA! *[folded hands at heart]*
(x3)

[Sit down]

HOMAGE TO THE BUDDHA

To the Guru and Founder, the Endowed Transcendent Destroyer, the One Gone Beyond, the Foe Destroyer, The Completely Perfected, Fully Awakened Being, the Glorious Conqueror, the Subduer from the Shakya Clan, I prostrate, go for refuge and make offerings. Please inspire me.

GURU YOGA OF JE TSONGKHAPA

Invocation

**GA-DEN HLA-JI NGON-JYI THUG-KA NEY
RAP-KAR SHO-SAR PUNG-DEE CHU-DZIN TSER
CHO-KYI GYEL-PO KUN-CHEN LOZANG DRAG
SEY-DANG CHE-PA NE-DIR SHEG SU SOL**

From the heart of the Lord of the Gaden devas (Maitreya Buddha) emerges a brilliant white cloud, like a great mass of fresh yoghurt. Atop sits Tsongkhapa all knowing, King of Dharma; we request your coming to this place along with your great disciples.

Requesting to stay

**DUN-JYI NAM-KHAR SING-TI PEE-DEE TENG
JE-TSUN LA-MA JYEH-PI DZUM-KAR CHYEN
DAG-LO DE-PE SO-NAM SHING-CHOG TU
TAN-PA JYEH-SHIR KAL-DJAR JUG-SU SOL**

My Lord Guru is seated before me upon a lion-throne, lotus and moon cushion. His body is white and he smiles blissfully. Please remain many eons and serve as the great merit field for the growth of my mind's faith, and for the increase of Lord Buddha's teachings.

Prostration and praise

**SHE-JYEH CHON-KUN JAL-WEY LO-DO THUG
KAL-ZANG NA-WEY JYIN-JUR LIK-SHEY SUNG
DRAG-PI PEL-JYI HLAM-MER DZEY-PI KU
THONG-THO DRAN PI DON DHAN LA-CHAG TSAL**

His omniscient wisdom-mind encompasses all that is existent. His voice is a profound teaching, which ornaments the ear of the fortunate pupil.

His body's beautiful radiance evokes wondrous admiration.
To Lama Tsongkhapa whom merely viewing, hearing or contemplating earns one great merit, I
make prostration.

Offering

**YIH-WONG TCHO-YON NA-TSOG ME-TOG DANG
DRI-JEM DUG-PO NANG-SAL DRID-CHAB SOG
NGO-SHAM YIH TUL TCHO-TIN GYA-TSO DI
SO-NAM SHING-CHOG CHE-LA CHO-PA BUL**

I present to you, great field of merit, Tsongkhapa,
beautiful offerings, water, a display of flowers, fragrant incense,
butter-lamps, perfumes and more both physical and mental offerings,
vast as the clouds and wide as the ocean.

Confession

**DAG-GI TO-MEY DU-NEH SAG-PA YI
LU-NGAG YIH-KYI DIG-PA CHI-JYI DANG
CHEY-PA DOM-PA SUM-JI MI-TUN SHO
NYING-NEH JO-PA TRAH-PO SO-SOR SHAG**

The unwholesome actions of body, speech and mind,
which I have accumulated over a measureless period,
especially actions contrary to the three vows (Vinaya, Bodhisattva, Vajrayana),
I regret extremely from the depths of my heart, and I reveal each and every such action.

Rejoicing

**NIK-MI DU-DIR MANG-THO DRUP-LA TSON
CHO-JYED PANG-PI DAL-JOR DON-YO SHYE
NGON-PO CHEY-KYI LAP-CHEN DZE-PA LA
DAG-CHAG SAM-PA TAG-PEH YI RANG NGO**

We totally rejoice in your magnificent achievements, my Lord,
who received numerous teachings and performed the practices with utmost diligence,
who abandoned the eight worldly objectives
and made the most meaningful use of the eighteen opportune conditions during these
degenerate times.

Request to turn the wheel of Dharma

**JE-TSUN LA-MA DAM-PA CHEY-NAM KYI
CHO-KU KA-LA CHEN-TI TIN-TIK NEY
JI-TAR TSAM-PI DUL-SHIH DZIN-MA LA
ZAB-JI CHO-KYI CHAR-PA WHAP-TU SOL**

All you holy Gurus, unerring in conduct,
may you precipitate a rain of realisation of Bodhicitta and Shunyata
from the clouds of all-knowing compassion which fills the Dharmakaya sky,
providing for the field of disciples precisely what is needed.

Requesting to remain

**NAM-DAG WO-SAL YING-LEY JING-PA YI
ZUNG-JUG KU-LA CHAR-NUB MI-NGA YANG
THA-MAL HNANG-NGOR ZUG-KU RAG-PA NYI
SEE-THEE BAR-DU MI-NUB TAN-PA SHUG**

May the Vajra body of Tsongkhapa created from the purity of clear light,
free of the rising and setting of cyclic existence
but visible to the ordinary viewer only in its unobtrusive, physical form,
stay on unchanging, without waning, until Samsara ends.

Dedication

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PA JE-TSUN LO-ZANG DRAG-PA YI
TAN-PI NYING-PO RING-DU SAL-SHEH SHOG**

May this merit accumulated by myself and others,
beneficially serve all sentient beings and the Buddhadharma
and especially may the essential teachings of the unerring master Tsongkhapa,
become clear and enduring.

Migtsema (Mantra of Je Tsongkhapa)

**MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
DU-PUNG MA-LU JOM-DZEY SANG-WEY DAG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB (Recite 7x)**

Je Tsongkhapa, crown jewel of the holy Masters of the land of snows,
You are Avalokiteshvara, great goldmine of Compassion untainted by ego's delusion.
You are Manjushri, great Master of stainless wisdom.
You are Vajrapani, great subduer of all the gatherings of demons.
At your feet, famed Lobsang Drakpa, I humbly bow and earnestly request that all sentient
beings achieve Enlightenment.

Dissolving Je Rinpoche into ourselves

**PAL-DAN TSA-WEY LA-MA RINPOCHE
DAG-SOG CHI-WOR PE-ME DAN-JUG LA
KA-DRIN CHEN-PO GO-NEY JE-ZUNG TE
KU-SUNG THUG-KYI NGO-DRUP TSAL-DU SOL**

Dear worthy root Guru, please ascend the lotus seat
atop the head of myself and the other beings,
and in your great kindness please remain with us.
Bestow upon us the blessings of your body, speech and mind.

**PAL-DAN TSA-WEY LA-MA RINPOCHE
DAG-SOG NYING-KHAR PE-ME DAN-JUG LA
KA-DRIN CHEN-PO GO-NEY JE-ZUNG TE
CHO-DANG THUN-MONG NGO-DRUP TSAL-DU SOL**

Precious, noble, root Guru, please occupy the lotus seat
within our hearts and in your great kindness remain with us.
Please grant us your blessings for our temporal success
and for the supreme attainment.

**PAL-DAN TSA-WEY LA-MA RINPOCHE
DAG-SOG NYING-KHAR PE-ME DAN-JUG LA
KA-DRIN CHEN-PO GO-NEY JE-ZUNG TE
JANG-CHUB NYING-PO BAR-DU TAN-PAR SHUG**

Beloved, noble, root Guru, please occupy the lotus seat
within our hearts and in your great kindness remain with us.
Please stay on until we achieve the great goal of Enlightenment.

OFFERING THE MANDALA

OM BENZA BHUMI AH HUM

Great, powerful golden base.

OM BENZA REKHE AH HUM

Diamond-hard fence.

This iron fence encircles the outer ring.

In the center Mount Meru, king of all the mountains,

in the East is the continent Purva-Videha,

in the South Jambudvipa,

in the West Aparā-Godaniya,

and in the North Uttarakuru.

In the East, are the islands Deha and Videha,
in the South, are Chamara and Apra-Chamara,
in the West, are Satha and Uttara-Mantrina,
in the North, are the islands Kurava and Kaurava.

In the East is the treasure mountain,
in the South the wish-granting tree,
in the West the wish-granting cow,
in the North is the unsown harvest.

Here are the precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general and the great treasure vase.

Here are the beauty goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess and the goddess of perfume.

Here are the sun and the moon.

Here is the precious parasol, the banner of victory in every direction.

In the center all treasures of both gods and men.

This excellent complete collection, I offer this base to You, Great Compassionate One, together with your deity-entourage.

Please accept with your compassion, these offerings made by all suffering beings and bestow your loving blessings, on me and my countless mothers.

This ground I offer, as Buddha-fields,
resplendent with flowers, incense and perfume
in the center Mount Meru, four lands, sun and moon,
may all sentient beings enjoy this Pure Land.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

TAKING THE EIGHT PRECEPTS

[Kneel down on your right knee and put your right palm on top of your left (lightly clasped) while reciting the following two prayers.]

All Buddhas and Bodhisattvas dwelling in the ten directions, please pay attention to me.

Master, please pay attention to me

[Note: to be said when taken with teacher/preceptor]

Just as the Tathagatas of the past, the Arhants, the complete and perfect Buddhas who, like the wise horse and the great elephant, have done what was to be done, have performed their tasks, have laid down the burden, have accomplished their own purpose, have cut their ties with existence and who possess perfect speech, well-liberated minds, and well-liberated wisdom, have taken fast-day vows for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to enlightenment be perfected, and in order that the highest, complete and perfect enlightenment be truly realized, so do I, called [...SAY YOUR NAME...], from now until tomorrow sunrise, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to enlightenment be perfected, and in order that the highest, complete and perfect enlightenment be truly realized, take the Mahayana fast-day vows (3x)

*Preceptor: **THAB YIN NO** [*this is the method*]

*Student: **LEG SO** [*good*]

*[After the third repetition, think you have received the ordination in the form of light and that your whole body is radiant with light. You should feel very pleased. **Remember the Bodhicitta motivation.**]*

PRAYER OF THE PRECEPTS

Henceforth I shall not take life

I shall not take other's goods

I shall not do sexual acts, I shall not lie

I shall avoid all alcohol, the cause of many faults

I shall not use great or high seats and beds

Likewise, food at the wrong time, perfumes, garlands, ornaments, dance, song and so forth I shall avoid.

Just as Arhants never do actions such as taking life, I too shall abandon these.

May I quickly gain supreme Bodhi

May this world, disturbed by many sorrows, be freed from the ocean of samsara.

[Sit down again]

DHARANI OF IMMACULATE MORALITY

**OM AMOGHA-SHILA-SAMBHARA / BHARA BHARA /
MAHA-SHUDDHA-SATTVA-PADMA-VIBHUSHITE-BHUDJA / DHARA DHARA / SAMANTA /
AVALOKITE / HUM PHAT SVAHA (21x)**

By keeping moral law
Purely and without pride,
May we attain the ethics-gone-beyond.

DEDICATION

Just as the brave Manjushri and great Samantabhadra have realized the truth of emptiness,
I dedicate these merits in their exalted ways, that I may follow their profound example.

Like Tathagathas of all three times have praised as the best dedication there is,
I dedicate all roots of virtue collected, to the excellent conduct of all Bodhisattavas.

Guru's Name Mantra

**OM AH GURU KIRTI DATSA SHASANA DHARA VIRYIA SIDDHI HUM HUM (x7, x21, x108
or more)**

PRECEPT DEDICATION PRAYER

Shantideva's Bodhicharyavatara Dedication Prayer

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 hopeless find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all the 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 the 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

****THE FOLLOWING DEDICATION PRAYERS ARE TO BE DONE UPON COMPLETION OF
TAKING THE EIGHT PRECEPTS FOR 24 HOURS (TO BE DONE ON YOUR OWN)**

COMPLETION DEDICATION

**JANG-JUB SEM-CHOK RINPOCHE
MA-KYE PA-NAM KYE GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

May the precious Bodhi-mind
Where it is not born arise and grow
May that born have no decline
But increase forever more.

**TONG-NI TONG-WA RINPOCHE
MA-KYE PA-NAM KYE GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

May the precious Emptiness
Where it is not born arise and grow
May that born have no decline
But increase forever more.

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PAR JE-TSUN LO-ZANG DRAG-PA YI
TAN-PI NYING-PO RING-DU SAL-SHEH SHUG**

May this merit accumulated by myself and others
Beneficially serve all sentient beings and the Buddhadharma
and especially may the essential teachings of the unerring Master Tsongkhapa,
become clear and enduring.

Prayer by Je Tsongkhapa

**KYE-WA KUN-TU YANG-DAK LA-MA DANG
DRAL-ME CHO-KYI PAL-LA LONG-CHO CHING
SA-DANG LAM-GYI YON-TEN RAP-DZOK NA
DORJE CHANG-GI GO-PANG NYUR-TOP SHUG**

In all my rebirths, may I not be parted from perfect Gurus,
Let me enjoy the abundance of the Dharma!
Perfecting the quality stages and paths,
May I quickly attain the rank of Vajradhara Buddha.

Dedication of virtue

**GE-WA DI-YI NYUR-DU DAK
LA-MA SANG-GYE DRUP-GYUR NA
DRO-WA CHIK-KYANG MA-LU PA
DE-YI SA-LA GO-PAR SHUG**

By this virtue, may I quickly
Realize Guru-Buddhahood
And transfer each sentient being
Into that Enlightened state.

**CHO KHI GYAL PO TSONG KHA PA
CHO TSUL NAM PAR PHEL WA LA
GEK KI TSHAN MA ZHI WA DANG
THUN KYIN MA LU TSHANG WAR SHOK**

May all conducive conditions arise
And all obstacles be pacified
In order to increase infinitely
The doctrine of the spiritual king, Tsongkhapa.

**DA DANG SHEN GI DU SUM DANG
DRIL WA TSOK NYI LA TEN NAY
GYA WA LO ZANG DRAG PA YI
TAN PAR YUN RING VAR GYUR CHIG**

By the merits of the three times
Of myself and others
May the doctrine of Lama Tsongkhapa
Blaze forever.

Auspicious Dedication

**NYIMO DELEK TSEN DELEK
NYIME GUNG YANG DELEK SHIN
NYITSEN TAKTU DELEK PEL
KON CHOK SUM GYI JIN GYI LOB
KON CHOK SUM GYI NGOR DRUL TSOL
KON CHOK SUM GYI TRA SHI SHOK**

At dawn or dusk, at night or midday
May the Three Jewels grant us their blessing
May they help us to achieve all realizations
And sprinkle the paths of our lives
With various signs of auspiciousness.

Dedication for the Guru's long life

**JETSUN LAMA KU TSE RABTEN CHING
NAMKAR TRINLEY CHOG CHUR GYE PA DANG
LOBSANG TENPE DRON ME SA SUM GYI
DRO WE MUNSEL TAKTUR NE GYUR CHIG**

May the holy teachers have long lives
May the enlightened activities be fully displayed in the ten directions
and may the brightness of the teachings of Lama Tsongkhapa
continuously dissipate the veil of darkness covering the beings of the three realms.

Dedication for the long life of H.H. the 14th Dalai Lama

**GANG RI RAWE KORWAI SHING KHAM DIR
PEN DANG DEWA MALU GYUNG WAI NE
CHENREZIG WANG TENZIN GYATSO YI
SHA PEI SITHAI BARDU DEN GYUR CHIG**

In this Holy Land surrounded by snow mountains
You are the source of all benefit and happiness
May your lotus feet, O powerful Chenrezig, Tenzin Gyatso
Remain in this world until the end of existence.

HUM!

**TUN PAY NGO DRUB MA LU PA
DENG DIR DAG LA TSEL DU SOL
KOR DANG TEN PA LONG CHO NAM
GYE PAR TZO CHIG SHUGDEN TSEL**

HUM! Please grant appropriate attainments without exception
To me here and now!
Increase the entourage, the teachings, and prosperity
O mighty Shugden!

KING OF PRAYERS

O lions amongst men,
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 the exalted sublime ways,
With bodies as numerous as atoms of the world
I bow down to the Buddhas pervading space.

On every atom is found a Buddha
Sitting amongst countless Buddha sons,
I look with eyes of faith to the victorious ones
Thus filling the entire Dharmadhatu.

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 mystic substances high as Mount Meru
I arrange in a special formation
And offer to those who have conquered themselves.

And all peerless offerings I hold up
In admiration of those gone to bliss;
With 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 aeons as there are specks of dust,
In order to bring goodness and joy to all beings.

May any small merits that I 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,
And may all the Buddhas who have not yet come
Quickly perfect their minds and reach Buddhahood,
the state of supreme full awakening.

May all 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 become 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 living 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, yakshas, spirits, and varieties of men,
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 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 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 aeons.

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 for even 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 of 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 myriad Bodhisattvas:
To all these dwellers in sublime ways I turn my attention.

Thus, in 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 aeons.

Each Buddha with his perfect speech releases
An ocean of sounds with every word he says
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 aeons that could possibly be,
Manifest within me in a single instant;
And I myself in a fraction of a moment
Enter into all these aeons of the three times.

All past, present, and future lions among men
I envision with 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 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 of 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 powers of delusion,
May I render powerless the powerful maras,
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 aeons.

Through my practice of the sublime Bodhisattva ways
May I gain the Enlightenment of Buddhahood
And then fulfill the enlightened and the sublime aspiration
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' sons,
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 delusion 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 men and gods
For aeons numerous as atoms of the world.

But to read or hear the King of Prayers
With eyes looking toward supreme illumination
And faith shining in one's heart for even an instant
Gives birth to a far more supreme merit.

Should anyone recite this aspiration of sublime ways
They will pass beyond all states of sorrow,
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 effect 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 fulfill
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 living beings.