

The Lotus Garland
A commentary to the [long] Dewachen wishing prayer
by [Karma] Chagme [Rinpoche]¹

(The prayer itself is called:)

The wishing prayer of Dewachen, the pure realm of great bliss, composed by the
learned and accomplished Raga Asye²

The translation of the Dewachen prayer and commentary is on line with the authorization of Jigme Rinpoche. Knowing that this teaching belongs to the Mahayana tradition, it seems useful to let it open for public use.

(The prayer starts with the following introduction, which is not mentioned in the commentary:)

Om Ami Deva Hri!

This is the treasury of the heart practice of [Karma] Chagme [Rinpoche]. Considering how great the benefit would be for many beings, I make the effort to write, although my hand is sick.

In the case that someone wishes to copy (study and practise) this text and does not have it himself, please lend it to him. Nothing has greater benefit. There is no Dharma teaching more profound than this. It is the root of all Dharma³. Do not fall into indifference, but take up its practice diligently. Since this text belongs to the sutra tradition you may recite it without receiving a ritual reading transmission (lung).

The Four Causes for Rebirth in Dewachen

This wishing prayer of the Land of Great Bliss⁴ has been written by the learned and accomplished Karma Chagme in order that immediately after this life all sentient beings which are equal to space⁵ will be born in the pure world in the West which is Dewachen and finally obtain the state of Buddhahood.

You are now invited to listen to the commentary named "The Lotus Garland" together with the supplementary gradual explanations that give the exact meaning of the words one after the other.

¹ Square brackets '[...]' indicate missing words added for the understanding of the text; normal brackets '(...)' indicate additional explanations given by Lama Lhundrup. Everything written in *italics* belongs to the commentary (small Tibetan script in the original) and everything in normal script is part of the prayer itself (larger Tibetan script).

² Raga Asye is another name for Karma Chagme Rinpoche.

³ All Dharma or all my Dharma teaching, since in one Tibetan version the texts reads: nga-yi chös.

⁴ Dewachen in Tibetan is alternatively spelled bde-ba-can or bde-ba-chen and is thus translated either as the *Land of Bliss* or the *Land of Great Bliss*.

⁵ Equal to space means that sentient beings are countless and that all space of the universe is inhabited by sentient beings.

Following the Amitabha sutra the points which need to be explained are the four causes for rebirth in Dewachen: to remember the Thus-gone-One [Tathagata Amitabha], to develop roots of virtue, to develop bodhicitta, and to make a complete dedication.

The first cause is to keep in mind the outer aspect of the pure land, the second is, to gather a great accumulation of wholesome acts, the third is to develop the mind of enlightenment, and the fourth cause is to make dedications and wishing prayers to be born in the realm of Great Bliss.

The first cause: Keeping in Mind the Outer Aspect of the Pure Land

The passage to be explained starts with “E ma Ho...” and goes down to “...bright yellow colour” (...ser-tem-me):

E ma Ho! means “How wonderful!” and refers to the marvellous beauty of the three-thousandfold world system⁶, which is called “The Universe which cannot be found”: From here, in the direction of the setting sun, beyond a multitude of innumerable worlds, slightly elevated, as if a little higher, is the land of the noble beings...⁷

The Buddha Measureless Light⁸ was born in a previous time as the King Who has the Wheel with the Spokes⁹. At that time, in front of the Victorious One, Buddha Jewel Essence¹⁰, he developed for the first time the mind of supreme enlightenment. From then on, he gathered the accumulations which made it possible to manifest the pure land of Dewachen. [He promised:] “I will only become a Buddha, if all those who make the prayer to be born in Dewachen will really be able to take birth there. If however they do not have the capacity to be born there, I will not become a completely perfected one (a Buddha).” Saying this he made countless prayers.

Finally he perfectly accomplished the prayers and accumulations, and at that time the former King Who has the Wheel with the Spokes became a Buddha called Buddha Amitabha (Measureless Light). Since the wishes of the victorious ones are accomplished for all those who make pure aspiration prayers to be born in Dewachen it is actually possible to be reborn there. This is due to the force of the prayers of victorious ones.

⁶ A three-thousandfold world system, a trichiliocosm, is a universe of 1.000.000.000 planetary systems (one thousand multiplied by one thousand multiplied by one thousand).

⁷ In this auto-commentary Karma Chagme Rinpoche gives each word of the whole prayer text (normal script) and interposes his explanations of varying length (*italics*) while uniting prayer and commentary into one grammatical structure. This is a the traditional Tibetan way of giving a word by word commentary.

⁸ The activity of *Buddha Measureless Light* (Tibetan: Öpame, Sanskrit: Amitabha) is the source and central inspiration of the pure realm called Dewachen.

⁹ The *King who has the Wheel with the Spokes*, Tibetan: Gyalpo Tsib-kyi Mu-khyü-chen.

¹⁰ *Buddha Jewel Essence*, Tibetan: Rinchen Nyingpo.

One might ask: "What is his world like?" In general (there are four kinds of worlds:)

- If the outer world is pure, made of various jewels, and is inhabited by impure beings with emotions, then it is like the realm of the gods of desire.
- If the outer world appears as impure with earth, stones, mountains, rocks, and so on, and is inhabited by a gathering of wisdom holders, then it is like [the land] Shambhala in the north.
- If the outer world is of burning iron and so on, and its inhabitants suffer from heat, cold, hunger, and thirst, then both, the container and the contents, are impure, just as in the lower realms.
- If however the world which is the outer vessel is pure, a land of jewels, with pure beings as its inhabitants who are noble ones¹¹, then vessel and contents are [just like] the perfectly pure realm of Dewachen.

Although Dewachen is not visible to our *human* water bubble like eyes, based on hearing and contemplation it can clearly appear to our mind so that one is quite amazed.

If you wonder who lives there: There resides the Subduer and Victorious One¹² Measureless Light who is of ruby red colour and blazing radiance. He is adorned with the top knot on his head, the wheels on his feet and so on, *all parts of his body are completely adorned with the 32 signs of perfection, and he is also adorned and dressed with all the secondary attributes, the 80 minor marks.* He has a single face, two arms, his hands in the mudra of equanimity, holding an alms bowl filled with nectar. He wears the three Dharma robes: below a *shamtab*¹³, above an upper garment and a *gelong zen*¹⁴.

With his legs in crossed vajra posture, on a jewel throne outwardly decorated with eight peacocks which are in essence the eight great disciples¹⁵ who offer a seat with their bodies while listening with their ears to the nectar of the Dharma he is seated on an lotus of a thousand petals with a moon disc from which rises a bodhi tree bearing fruits and made of various jewels that serves as a back rest. From far away, from Dewachen which is at a long distance in the western direction, he looks at me with his eyes of compassion.

¹¹ Noble ones (Sanskrit: Aryas) refers to realised beings that understand the nature of mind.

¹² Subduer (Sanskrit: Bhagavan), Victorious One (Sanskrit: Jina).

¹³ Shamtab: a robe covering the lower part of the body.

¹⁴ Upper garment refers to large saffron yellow cotton cloth wound around the shoulders (a getsul zen, Tibetan: bla-gos), sign of the novice ordination. A *gelong zen* is an almost identical yellow cloth which is the sign of the full ordination as a Buddhist monk (Tibetan: snam-sbyar).

¹⁵ The eight great disciples of Buddha Shakyamuni (Tibetan: nye-bai-sräs-chän-bgyäd) are his most eminent bodhisattva disciples: Manjushri, Vajrapani (Thutob-chen), Avalokiteshvara (Chenrezi), Kshitigarbha, Sarvanirvana Viskambhin, Akashagarbha, Maitreya, and Samantabhadra,

On his right is the Bodhisattva “Eyes of Compassionate Wisdom” (Avalokiteshvara), of white colour, holding in his left hand a white lotus; and on his left is the Bodhisattva of Great Power (Vajrapani)¹⁶, of blue *body* colour, holding in his left hand a lotus marked with a vajra. Both of them extend their right hands towards us in the refuge bestowing mudra. *In this way, these three main deities appear like Mount Meru, the king of mountains¹⁷. Radiant in splendour, their body endowed with the marks and signs of a Buddha, their speech pouring forth the splendour of the pleasant melodies of Brahma’s speech, and their mind illuminating (the world) with the primordial awareness of knowledge and love, they dwell accompanied by their retinue, surrounding them, of a trillion gelong bodhisattvas¹⁸, all of them also of golden colour, adorned with the marks and signs, main divinities as well as retinue dressed in the three Dharma robes, of great resplendence.*

As if they were actually visible and tangible, with intense devotion and fervour, concentrate your mind on Dewachen as if experiencing it. Imagine that you have already been born there and that your prayers are already fulfilled the very moment you recite them. Develop an exulted mind that very instant.

If you make the Dewachen prayers with an inattentive mind like a shepherd who confuses sheep and children, then obstacles will arise. In that case, at the time of death, instead of taking the path to Dewachen, confused appearances of such a kind will arise that again you will fall back [into Samsara]. For this reason, to say it briefly, you should while doing the Dewachen prayer have this feeling to really see and touch¹⁹ Dewachen, as if you were already born there. You should bring forth great enthusiasm and remain non-distracted.

This was the explanation of the first cause: to keep in mind the thinking outer aspect of the pure realm.

The Second Cause: Gathering the Accumulations through the Seven-Branch Prayer

First branch: Prostrations

In order to make a true dedication, prostrate with respectful devotion in front of Lama Measureless Light together with his retinue residing in Dewachen.

¹⁶ Both bodhisattvas are standing next to Amitabha’s throne.

¹⁷ To describe them as being like the *king of mountains* means that they are towering, unshakeable, and indestructible.

¹⁸ *Gelong bodhisattvas* have taken the full monk or nun vows as an expression of their bodhisattva commitment.

¹⁹ There are two spellings in different Tibetan texts: “reg” meaning to *touch*, and “rig” meaning to *know*.

With a devotion that does not make any difference between near and far²⁰, I emanate as many other bodies of mine as there are dust particles in the universe and prostrate full of respect with my three doors.

The explanation of the Dharmakaya, the aspect which is basis of emanation:

The Dharmakaya Limitless Radiance²¹, which is the basis of emanation, Lord of the Buddha family, emanates from his right hand light rays that become Chenrezi, and from him one billion secondary emanations of the mighty Chenrezi that fill the whole "Three thousandfold Universe which cannot be found". From his left hand he emanates light rays that become Tara with one billion secondary emanations of Tara similar to herself. From his heart light rays go out manifesting Padmasambhava together with one billion secondary emanations of Orgyen²² that fill the three thousandfold universe. I prostrate to all these emanations of Dharmakaya Measureless Light.

With the eyes of a Buddha, during all six periods of the day and night, he constantly regards with love all sentient beings. His enlightened mind is constantly aware of whatever thoughts or ideas arise in the mind of all sentient beings. His enlightened ear constantly hears distinctly, without confusion, whatever words are spoken by all sentient beings. Remembering the qualities of the Dharmakaya which is of benefit for oneself I prostrate to the all-knowing Measureless Light.

Remembering the qualities of the form kayas which are for the benefit of others:

a) *Nirmanakaya: Concerning Dewachen* – except for those who have the two kinds of obstacles for rebirth there because they have rejected the noble Dharma, saying that teaching and practise are of no use, or who have accomplished the extremely negative deeds of immediate retribution which will be explained below – all others who have faith in You (*Amitabha*) and make their wishing prayers will be born in Dewachen and their prayers will be fulfilled. Because it is like this, it is said that at the time when we have died and wander in the bardo, he (*Amitabha*) will send an emanation together with a retinue which will come towards us, and will guide us in one instant into this land. Remembering his qualities I prostrate to the guide *Nirmanakaya* Measureless Light.

b) *Sambhogakaya*: Your life span lasting for countless kalpas you stay here and do not go beyond suffering. If we pray to you with one pointed respect, it is said that – except for the complete ripening of previous karma – the coming together of the conditions for the end of our life force will happen only after one hundred years and the various kinds of untimely death will be averted. Being aware of qualities as these, I prostrate to the *sambhogakaya* protector *Amitayus*.

²⁰ This means without considering *Amitabha* to be far away and wishing that he would be nearer by.

²¹ Limitless Radiance (Tibetan: Nangwa Thayä) is another name of *Amitabha*.

²² Padmasambhava and Orgyen Rinpoche are further names of Guru Rinpoche who was the central figure in bringing the Dharma to Tibet.

Further qualities of his deeds and enlightened activity:

It is said that it is of *comparatively* greater merit *simply* to join the palms of *one's hands* out of faith on hearing the name of Amitabha and about Dewachen than to fill *the worlds* of countless three thousandfold universes of vast extent with *all kinds of jewels like gold, silver, and so on* and to offer them as gifts. For this reason I respectfully prostrate to Measureless Light.

Whosoever, *whatever person or suitable sentient being*, hears the name of Amitabha and develops just once a faith, which comes from the depth of his heart and bones and is not empty talk, *then this faithful one* will never loose the path to enlightenment *and the extremes of samsara*²³ *will be transformed*. For this reason I prostrate to the protector Measureless Light.

From the time of hearing the name of Buddha Measureless Light until obtaining Buddhahood I will not be born in an inferior body of *(for example) a woman which (due to cultural limitations) was considered an inferior support for practice*, but take birth in a good family and have a pure conduct in all lives to come. I prostrate to Measureless Light gone to bliss²⁴.

This concludes the branch of prostration.

Second branch: Making offerings

My body and all my possessions, together with my roots of virtue, whatever offerings that are actually present *like ablution water, flowers, incense, lamps, perfumes, food, at least a hundred of all these, or offerings* emanated by mind including the *eight auspicious substances which are a mirror, sindhura, kusha grass*²⁵, *conch shell, white mustard, durwa grass*²⁶, *and yoghurt, all in limitless kinds*, the *eight auspicious signs which are the (infinite) knot, white conch, banner of victory, umbrella, vase, lotus, wheel, and sun*²⁷, the *seven precious items (signifying royalty) which are the wheel (of a universal monarch), jewel, (the earrings of the) queen, (the earrings of the) minister, the (tusks of the) elephant, supreme mount (symbolised by the horn of a unicorn), (the signs of the) general* – whatever offerings exist since all times, *since the first appearance of the worlds, such as billions of three thousandfold universes with their four continents, the central mountain, the sun and the moon together with all the wealth of gods, nagas*²⁸ *and humans* – I take them up in my

²³ The extremes of samsara are all forms of clinging to existence, non-existence and so on.

²⁴ Someone gone to bliss (Sanskrit: sugata) is a fully accomplished Buddha.

²⁵ In the usual list we find the bilwa fruit instead of kusha grass.

²⁶ The list usually includes at this place a medicine made from elephant brain.

²⁷ The Tibetan text has nyi-ma which means sun, but usually there would be nya-ma, fish, which stands for two golden fishes.

²⁸ Nagas are beings of the animal realm, some of which have half human, half fish or serpent form.

mind *which means to visualise them very clearly* and offer them to Amitabha. By the force of your compassion, accept this for my own benefit.

This concludes the branch of offering.

Third branch: Confession

I lay open and confess all the non-virtuous deeds which have been committed from beginningless time until now by myself and by all sentient beings headed by my father and mother.

[I lay open and confess] the three unwholesome acts of the body: killing, taking what is not given, and impure conduct. I lay open and confess the four unwholesome acts of the speech: lying, slandering, rough speech, and gossip. I lay open and confess the three unwholesome acts of mind, *all that has been accumulated since beginningless time in samsara: covetousness due to desire, malice due to anger, and (holding on to) wrong views like denying the law of cause and effect or the Three Jewels (which stand for the possibility of enlightenment).*

I lay open and confess *all* the five deeds of immediate retribution which we accumulated *in beginningless samsara*: killing our father, our mother, *and – in following the way this explanation is given in the Kadampa tradition of Jowo Atisha – our teacher*²⁹, or an arhat³⁰, and intending to cause harm to the body of a Victorious One *which means actually doing the act without regret of cutting open his body so that blood comes forth. These five are the causes which will result (after death) in immediate rebirth in the Hell of Unspeakable Torment (Avici) without any possibility for other factors to hinder this rebirth.*

I lay open and confess the evil deeds similar to the deeds of immediate retribution: killing a gelong or a getsul, making a nun fall *into lay status (by seducing her)*, destroying a statue, stupa or temple – *except if wanting to repair it – or to unnecessarily destroy holy texts* and so on.

I lay open and confess *all* the evil acts of abandoning the Dharma *together with everything related to this kind of act* like abandoning the three supports etc. *in front of which I have committed myself at the time of taking the vows: the Three Jewels, the temple, and the supreme Speech (e.g. the Dharma texts) present in front of us.*

To “lay open” means not to keep one’s faults secret but to clearly say them. To “confess” means to destroy or sweep them away like dust.

I lay open and confess all these accumulated very negative, useless actions – *which are so useless that one cannot even get “a glass of water” for them – like abusing bodhisattvas which is of greater evil than to kill the sentient beings of the three*

²⁹ In the usual list of the 5 extreme crimes of immediate retribution one includes creating a schism in the sangha instead of killing the teacher.

³⁰ Arhat stands here for any realised being including bodhisattvas.

realms³¹. *In general one should, whenever talking about lamas and monks, be aware that there are probably bodhisattvas among them.*

Compared to the five crimes of immediate retribution it is more negative not to believe in the benefits of virtuous deeds and the difficulties resulting from non-virtue *about which we have heard* and to think that this *as well as similar teachings* is not true and simply a pedagogical device, and this although we received explanations *by a lama* on the duration and extent of suffering in the hell realms, and so on. I lay open and confess this negative karma that makes liberation impossible.

This was the general confession of faults.

Now comes the more specific confession concerning transgressions of the vows of individual liberation, the bodhisattva vows and the tantric vows. Among these three, [transgressions of] the outer³² vows of individual liberation about what is to be given up are considered the roots of all faults and transgressions. They include: to take life, to steal, to have impure relationships with a woman (or man), to tell lies like pretending to have clairvoyance.

I lay open and confess all breakage and damages of the discipline of individual liberation including the five categories of faults³³: the four root downfalls, *in short: killing, stealing, impurity, and lying, these are what one should keep in mind and protect oneself from, since they are the principal transgressions – if they occur, one is not following the Buddha’s teaching any more. Furthermore there are the thirteen [transgressions of vows] with a remainder, the thirty transgressions which are like downfalls, the ninety downfalls, the four individually confessed damages, and the hundred and twelve faults.*

I lay open and confess *the acts which we should give up once having requested the bodhisattva vows: the four negative actions³⁴ which damage (these vows), as well as the root downfalls which actually break the vows: the five which concern “kings” – referring to bodhisattvas who have obtained a power and influence similar to a great ruler, and the five similar ones of “ministers” who are executing the orders of a king and acting on his behalf, and to these are added the eight transgressions of ordinary beings in the bodhisattva family which (also) constitute a major breakage. Together they are counted as eighteen root downfalls. If they occur, they constitute the defeat of the bodhicitta: you should protect yourself from them, if any of those present themselves.*

³¹ Three realms refers to the desire, form and formless realms which together make up the whole universe.

³² The self liberation vows are called outer vows because they concern the outer level of our existence, our visible behaviour.

³³ The following five categories are a summarised list of transgressions of the vows of Buddhist monks.

³⁴ The four negative actions are called the four “black Dharmas” in Tibetan. They are explained in the next paragraph.

The four negative actions [in relation to the bodhisattva vows] which should be given up are:

- *to cheat the lama*
- *to employ means to make someone regret the Dharma (or any dharmic activity),*
- *to slander the superior ones,³⁵*
- *to have a tricky mind which cheats the inferior ones [the ones who depend on us].*

The eighteen root downfalls of a bodhisattva are:

- *The five concerning a king (or powerful person) are: (1) to steal the wealth of the [Three] Jewels³⁶, (2) to [cause someone to] abandon the Dharma, (3) to strike and punish a monk who has become a lay person [due to having lost his discipline], (4) to commit one of the five crimes with immediate retribution, (5) to have erroneous views and to deny [the law of] cause and effect.*
- *Of the five downfalls for a minister the first four are the same as above (counted as 6–9), but instead of wrong views we find (10) destroying a town (or country) with an army.*
- *The eight principal transgressions of ordinary people (practising the bodhisattva path) are: (11) to teach emptiness to those whose mind has not been purified (and is not ready), (12) to create obstacles for the Dharma [practice] of the great vehicle, (13) to (make someone) engage in the Mahayana while giving up the self liberation vows, (14) to instigate others to abandon the Dharma of the smaller vehicle³⁷, (15) to denigrate others in order to obtain praise and fame, (16) to lie saying that one has realised emptiness when one has not, (17) to pass on the donations given to the [Three] Jewels to someone who is not worthy to receive them, (18) to take away the provisions of a meditator who then has to abandon [his practice of] meditative absorption and to give them to someone who is just doing recitations without faith.*

These are the eighteen root downfalls concerning the [bodhisattva] vows. If such a transgression has occurred, one will fall into Avici, the hell of unspeakable torment. (In order to purify these acts) confess these downfalls again and again in front of the bodhisattva Akashagarbha (Namkai Nyingpo)³⁸ and promise to keep the vows. In brief, you should never even abandon someone whom you consider as an enemy, (but remain open for when) the time will come that he needs your help. With this attitude I lay open and confess all the transgressions as explained concerning the bodhisattva

³⁵ The superior ones are bodhisattvas and all the people who have taught us : our parents, teachers, etc.

³⁶ *To steal the wealth of the jewels is for example misusing donations given to a community of practitioners or to destroy and rob the precious items found in a temple or monastery etc.*

³⁷ *For example by claiming that the smaller vehicle does not lead to liberation from emotions.*

³⁸ *Akashagarbha is one of the eight bodhisattvas belonging to the sangha of the Buddha. Here he represents this sangha.*

training.

The confession of transgressions concerning the vows of the tantrayana :³⁹

These vows should not be explained in public or to unprepared, feeble minded people. You should keep them secret in your mind. The 14 root downfalls of the mantrayana are:

(1) to disrespect the lama, (2) to transgress the Buddha's word, (3) to be angry at one's [vajra] brothers and sisters, (4) to give up love and (5) to give up bodhicitta, (6) to disrespect (non-Buddhist) spiritual teachings, (7) to disclose secrets (of the vajrayana transmission), (8) to despise the 5 aggregates⁴⁰, (9) to disbelieve pure Dharmas⁴¹, (10) to have love for malicious ones⁴², (11) to apply discursive concepts⁴³, (12) to create regret in those who have faith, (13) not to rely on samaya substances⁴⁴, (14) to disrespect women.

If you keep the tantric vows, they will be the root of all accomplishments. If you damage them, they are the root of all faults and downfalls. Pledging to them, they are the root of all samayas. That is why they are [called] the 14 root downfalls of the mantrayana.

The [transgressions of the] eight secondary vows are :

(1) to rely on a wisdom lady who is not yet mature, (2) to quarrel at the time of the tsog gathering, (3) to accept dütsi with improper characteristics⁴⁵, (4) not to teach the secret mantra to those who are fitting vessels, (5) not to teach the noble Dharma to those who have faith⁴⁶, (6) to stay seven days together with a shravaka who is striving towards a personal benefit⁴⁷, (7) to boast with being a "tantrika" while not having the

³⁹ Tantrayana, mantrayana and vajrayana are synonyms. The explanations given here belong more specifically to the anuttara yoga tantra, the highest form of tantra.

⁴⁰ To despise the five aggregates means to despise one's body and mind.

⁴¹ To disbelieve pure Dharmas : the Tibetan word chö also means phenomena, so this can also mean to regard phenomena as impure when, in the tantra, they are considered as being pure by nature.

⁴² To have love for malicious ones means to engage in close friendship with people whose views are against the Dharma and who intend to harm.

⁴³ One should not apply discursive concepts on what is free of them by nature, on ultimate truth for example.

⁴⁴ Not to rely on samaya substances means not to accept even a tiny bit of a tsog substance because of for example a personal dietary choice against meat or alcohol.

⁴⁵ To accept dütsi with improper characteristics means dütsi which is received from an improper consort.

⁴⁶ Not to teach the Dharma also means not to answer to sincere questions on the Dharma, but to turn them into derision.

⁴⁷ To stay seven days together with a shravaka who is striving towards a personal benefit is a transgression because one might be influenced to rely on a lower vehicle; also the shravaka might be disturbed in his practice.

primordial awareness of the yoga⁴⁸, (8) to explain the Dharma to unfit vessels. These are the secondary tantric vows.

For this reason I lay open and confess the samaya damages of the secret mantra: the 14 root downfalls of the mantrayana, and the transgressions of the eight secondary vows.

*I lay open and confess all harmful deeds which I did not understand to be harmful: the non-virtuous deeds that I have committed due to not requesting vows and all evil deeds of which I was not aware of as actually being harmful, like impure conduct (sexual activity), drinking alcohol and so on *due to desire*.*

*I lay open and confess the serious transgressions and downfalls due to receiving refuge vows of a *genyen*⁴⁹, initiations and so on, but not knowing to keep the respective vows and commitments.*

*Since a confession will not purify if there is no regret, I confess with great remorse, with shame, and with despair at my previous harmful deeds, as if poison had attained the depth of my being. *This is applying the “force of repentance” in relation to our previous acts.**

*Since there will be no purification if I am not keeping to my vows from now on, I promise in my mind, from today onwards, never to commit non-virtuous activity even at the cost of my life. *This is applying the “force of renunciation” by keeping the vows present in our mind from now on. For a true confession these two [forces] are very important.**

Please, Sugata Measureless Light and your heirs, grant your blessing so that my stream of being may be completely purified.

This concludes the branch of confession.

Fourth branch: Rejoicing

When I hear about others who have accomplished wholesome acts, like spreading the teaching of the victorious ones and erecting supports of enlightened body, speech and mind etc., I abandon all unwholesome thoughts of jealousy and rejoice in their deeds with heartfelt joy, which is said to make us progressively obtain a merit equal to theirs.

A previous Buddha together with his retinue was invited by a king for a meal. At that occasion, when he was requested to dedicate the roots of virtue, the Buddha said: “Great King, since your aspiration to perform virtuous deeds is small, the roots of virtue [of this feast] will be obtained by this old mother next to you who really rejoices.”

⁴⁸ *Yoga refers here to the union of wisdom and means.*

⁴⁹ *Genyen means friend of virtue and refers to the first level of vows of a lay practitioner.*

For this reason, *since it is like this*, I rejoice in whatever virtuous deeds are accomplished by realised and ordinary beings.

I also rejoice in the vast activity accomplished for the benefit of beings due to developing the mind of supreme unsurpassable enlightenment.

I rejoice in giving up the ten unwholesome and performing the ten wholesome acts: *the three virtuous acts with the body which are to protect the life of others, to give offerings, and to keep one's vows; the four virtuous acts with speech which are to speak the truth, to reconcile adversaries, to speak peacefully, gently and sincerely, and to engage in conversations which are meaningful; and the four virtuous acts with the mind which are to have little desire, to cultivate love and compassion and to give up erroneous views (like for example) about acts and their consequences (karma) which make Dharma practice impossible and to practise the Dharma* – in all these virtuous acts I rejoice.

Fifth branch: Requesting to turn the Wheel of Dharma

I exhort all those perfect Buddhas who dwell in all the myriad worlds of the ten directions to quickly and extensively turn the wheel of Dharma without waiting any longer. *Praying like this*: Please be aware of this request with your clairvoyant mind.

Sixth branch: Praying that the Buddhas may not pass beyond suffering

I supplicate all the Buddhas, bodhisattvas, holders of the teaching, and spiritual friends who intend to go beyond suffering to remain and not pass into nirvana.

Seventh branch: Dedication

As it was shown, I dedicate all my virtuous acts of the three times for the benefit of all sentient beings. *Dedicating the roots of virtue in this way will multiply the virtue a hundred thousand times.*

**The wishing prayer of Dewachen,
the pure realm of great bliss**
composed by the learned and accomplished Raga Asye

Om Ami Deva Hri!

This is the treasury of the heart practice of [Karma] Chagme [Rinpoche]. Considering how great the benefit would be for many beings, I make the effort to write, although my hand is sick. In the case that someone wishes to copy (study and practise) this text and does not have it himself, please lend it to him. Nothing has greater benefit. There is no Dharma teaching more profound than this. It is the root of all Dharma. Do not fall into indifference, but take up its practice diligently. Since this text belongs to the sutra tradition you may recite it without receiving a ritual reading transmission (lung).

E ma Ho! From here, in the direction of the setting sun, beyond a multitude of innumerable worlds, slightly elevated, is the land of the noble beings, the perfectly pure realm of Dewachen. Although Dewachen is not visible to our water bubble like eyes, it can clearly appear to our mind.

There resides the Subduer and Victorious One Measureless Light who is of ruby red colour and blazing radiance. He is adorned with the top knot on his head, the wheels on his feet, and so on, the 32 signs of perfection and the 80 minor marks. He has a single face, two arms, in the mudra of equanimity, holding an alms bowl. He wears the three Dharma robes.

In crossed posture, he is seated on an lotus of a thousand petals with a moon disc from which rises a bodhi tree that serves as a back rest. From far away, he looks at me with his eyes of compassion.

On his right is the Bodhisattva “Eyes of Compassionate Wisdom” (Avalokiteshvara), of white colour, holding in his left hand a white lotus; and on his left is the Bodhisattva of Great Power (Vajrapani), of blue colour, holding in his left hand a lotus marked with a vajra. Both of them extend their right hands towards us in the refuge bestowing mudra.

These three main deities appear like Mount Meru, the king of mountains. Radiant, pouring forth splendour and illuminating, they dwell accompanied by their retinue of a trillion gelong bodhisattvas, all of them also of golden colour, adorned with the marks and signs, dressed in the three Dharma robes, of great resplendence.

With a devotion that does not make any difference between near and far, I prostrate full of respect with my three doors.

The Dharmakaya Limitless Radiance, Lord of the Buddha family, emanates from his right hand light rays that become Chenrezi, one billion secondary emanations of the mighty Chenrezi. From his left hand he emanates light rays that become Tara with one billion secondary emanations of Tara. From his heart light rays go out

manifesting Padmasambhava together with one billion secondary emanations of Orgyen. I prostrate to Dharmakaya Measureless Light.

With the eyes of a Buddha, during all six periods of the day and night he constantly regards with love all sentient beings. His enlightened mind is constantly aware of whatever thoughts or ideas arise in the mind of all sentient beings. His enlightened ear constantly hears distinctly, without confusion, whatever words are spoken by all sentient beings. I prostrate to the all-knowing Measureless Light.

Except for those who have rejected the Dharma, or accomplished the deeds of immediate retribution, all who have faith in You and make their wishing prayers will be born in Dewachen and their prayers will be fulfilled. It is said that in the bardo, he will come and will guide us into this land. I prostrate to the guide Measureless Light.

Your life span lasting for countless kalpas you stay here and do not go beyond suffering. If we pray to you with one pointed respect, it is said that – except for the complete ripening of karma – the end of our life force will happen only after one hundred years and the various kinds of untimely death will be averted. I prostrate to protector Amitayus.

It is said that it is of greater merit to join the palms out of faith on hearing the name of Amitabha and about Dewachen than to fill countless three thousandfold universes of vast extent with jewels and to offer them as gifts. For this reason I respectfully prostrate to Measureless Light.

Whosoever hears the name of Amitabha and develops just once a faith, which comes from the depth of his heart and bones and is not empty talk, will never lose the path to enlightenment. I prostrate to the protector Measureless Light.

From the time of hearing the name of Buddha Measureless Light until obtaining Buddhahood I will not be born in an inferior body, but take birth in a good family and have a pure conduct in all lives to come. I prostrate to Measureless Light gone to bliss.

My body and all my possessions, together with my roots of virtue, whatever offerings that are actually present or emanated by mind including the auspicious substances, the eight auspicious signs, the seven precious items whatever offerings exist since all times: billions of three thousandfold universes with their four continents, the central mountain, the sun and the moon together with all the wealth of gods, nagas and humans – I take them up in my mind and offer them to Amitabha. By the force of your compassion, accept this for my own benefit.

I lay open and confess all the non-virtuous deeds which have been committed from beginningless time until now by myself and by all sentient beings headed by my father and mother.

I lay open and confess the three unwholesome acts of the body: killing, taking what is not given, and impure conduct. I lay open and confess the four unwholesome

acts of the speech: lying, slandering, rough speech, and gossip. I lay open and confess the three unwholesome acts of mind: covetousness, malice, and wrong views.

I lay open and confess the five deeds of immediate retribution which we accumulated: killing our father, our mother, our teacher, or an arhat, and intending to cause harm to the body of a Victorious One.

I lay open and confess the evil deeds similar to the deeds of immediate retribution: killing a gelong or a getsul, making a nun fall, destroying a statue, stupa or temple, and so on.

I lay open and confess the evil acts of abandoning the Dharma, like abandoning the three supports etc., the Jewels, the temple, and the supreme Speech.

I lay open and confess all these accumulated very negative, useless actions like abusing bodhisattvas which is of greater evil than to kill the sentient beings of the three realms.

Compared to the five crimes of immediate retribution it is more negative not to believe in the benefits of virtuous deeds and the difficulties resulting from non-virtue and to think that this is not true and simply a pedagogical device, and this although we received explanations on the duration and extent of suffering in the hell realms, and so on. I lay open and confess this negative karma that makes liberation impossible.

I lay open and confess all breakage and damages of the discipline of individual liberation including the five categories of faults: the four root downfalls, the thirteen with a remainder, the transgressions, the downfalls, the individually confessed damages, and the faults.

I lay open and confess all the transgressions concerning the bodhisattva training: the four negative actions, the five, five and eight downfalls.

I lay open and confess the samaya damages of the secret mantra: the 14 root downfalls and the transgressions of the eight secondary vows.

I lay open and confess all harmful deeds which I did not understand to be harmful: the non-virtuous deeds that I have committed due to not requesting vows and all evil deeds of which I was not aware of as actually being harmful, like impure conduct (sexual activity), drinking alcohol, and so on. I lay open and confess the serious transgressions and downfalls due to receiving refuge vows, initiations and so on, but not knowing to keep the respective vows and commitments.

Since a confession will not purify if there is no regret, I confess with great remorse, with shame, and with despair at my previous harmful deeds, as if poison had attained the depth of my being.

Since there will be no purification if I am not keeping to my vows from now on, I promise in my mind, from today onwards, never to commit non-virtuous activity even at the cost of my life.

Please, Sugata Measureless Light and your heirs, grant your blessing so that my stream of being may be completely purified.

When I hear about others who have accomplished wholesome acts, I abandon all unwholesome thoughts of jealousy and rejoice in their deeds with heartfelt joy, which is said to make us obtain a merit equal to theirs.

For this reason, I rejoice in whatever virtuous deeds are accomplished by realised and ordinary beings.

I also rejoice in the vast activity accomplished for the benefit of beings due to developing the mind of supreme unsurpassable enlightenment.

I rejoice in giving up the ten unwholesome and performing the ten wholesome acts: to protect the life of others, to give offerings, and to keep one's vows; to speak the truth, to reconcile adversaries, to speak peacefully, gently and sincerely, and to engage in conversations which are meaningful; to have little desire, to cultivate love and compassion and to practise the Dharma – in all these virtuous acts I rejoice.

I exhort all those perfect Buddhas who dwell in all the myriad worlds of the ten directions to quickly and extensively turn the wheel of Dharma without waiting any longer. Please be aware of this request with your clairvoyant mind.

I supplicate all the Buddhas, bodhisattvas, holders of the teaching, and spiritual friends who intend to go beyond suffering to remain and not pass into nirvana. As it was shown, I dedicate all my virtuous acts of the three times for the benefit of all sentient beings.

May all of us quickly obtain unsurpassable enlightenment and stir the three realms of samsara from their depth.

May these virtuous deeds quickly ripen for me and pacify the eighteen causes of untimely death in this life .

May I be endowed with the physical strength of a healthy adolescent in full bloom.

May my material wealth never decline, but increase as the river Ganges in the monsoon.

May I practise the noble Dharma without danger through demons or enemies.

May all my wishes be fulfilled in accordance with the Dharma.

May I be of great benefit for the teaching and for beings.

May I accomplish the true meaning of this human existence.

At the very moment when I and all those who have a connection with me pass beyond this life, may the emanation of Buddha Amitabha surrounded by his retinue of a sangha of monks actually come to meet us.

On seeing him, may our mind be happy and joyful, and may there be no more suffering of death.

May by the force of their miraculous powers the eight bodhisattva brothers appear in the sky and guide us indicating the path to Dewachen.

The suffering in the lower realms is unbearable, and the joy and well-being of gods and humans is impermanent – understanding this, may I develop a fearful mind and develop disgust with samsara that had to be endured from beginningless time until now.

Even those who go from one supreme human life to another experience countless times birth, old age, illness and death. In these difficult, degenerate times when there are many obstacles and the well-being and happiness of humans and gods are similar to food mixed with poison, may I have not even a hair tip of attachment.

May I be free of even the slightest attachment to relatives, food, wealth and companions, which are impermanent and illusory like a dream.

May I understand the countries, places and lodgings to have no real existence just like the places and houses in my dreams.

Like a criminal liberated from prison, may I – without ever looking back – escape from this ocean of samsara that knows no freedom to the pure realm of Dewachen. Having cut all links of attachment and desire, may I fly off in space just like a vulture freed from a net and instantly reach Dewachen travelling beyond the countless universes in the Western direction.

May I see the face of Buddha Measureless Light who is actually dwelling there and purify all my veils.

May I take the superior of the four kinds of birth and be miraculously born from the heart of a lotus flower.

Obtaining in one instant the complete perfect body, may I receive a body endowed with all the marks and the signs.

If I doubt and hesitate to be born there, the blossom of the flower will not open for 500 years, but inside of it I will be happy and content with all enjoyments. Even though I will hear the word of the Buddha, may this fault of delayed meeting with the Buddha's face not happen to me.

May the flower open as soon as I am born so that I may see the face of Amitabha.

By the force of my merit and magical powers, may inconceivable clouds of offerings emanate from the palms of my hands as offerings to the Buddha and his retinue.

May at that moment the tathagata stretch out his right hand, place it on my head, and may I obtain his prophecy of enlightenment

Having listened to the Dharma, which is profound and vast, may my mind ripen and be liberated.

Chenrezi and Vajrapani being the principal bodhisattvas, may I be blessed and guided by these two.

Almost every day countless Buddhas and bodhisattvas of the ten directions come to make offerings and see Amitabha in this land. At that time, may I pay homage to all of them and obtain the nectar of the Dharma.

Through my limitless magical powers, may I go in the morning towards the realm of True Happiness, to the Glorious Land, to [the lands] Supreme Activity and Dense Array. May I request initiations, blessings and vows of the Buddhas Akshobya, Ratnasambhava, Amoghasiddhi, Vairocana etc., make many offerings, and in the evening without any effort return to Dewachen itself.

There are a billion realms of pure emanations – such as the lands of Potala, Alakavati, Kurava, and the land of Urgyen – with a billion Chenrezi, Tara, Vajrapani, and Padmasambhava. May I encounter them and make oceans of offerings, request initiations and profound pith instructions, and quickly return without any obstacle to my place in Dewachen.

May I clearly see with my divine eye all the close friends, monks and students and so on, and may I be able to guard and protect them, bestow blessings and at the time of their death guide them to this land.

This “Fortunate Aeon” that lasts for one aeon equals only a single day in Dewachen – may I live countless Dewachen aeons without ever dying and continuously remain in this land.

From Maitreya to Möpa, the final one, may I see all the Buddhas of the Fortunate Aeon when they appear in this world.

With my magical powers, may I go to meet these Buddhas, make offerings to them and listen to the noble Dharma, and then again, without any obstacles, return to the pure land of Dewachen.

Dewachen unites the totality of all qualities of the Buddha realms of eighty one billion trillion Buddhas. May I be reborn in this land of Dewachen, outstandingly supreme among all pure lands.

The ground which is made of jewels is as smooth as the palm of a hand and vast, spacious and radiant – blazing with light rays. When it is pressed down, it gives way, and on lifting up, it rebounds. May I be reborn in this joyful, pleasant land of happiness.

There are wish fulfilling trees made of many jewels with leaves of fine silk and fruits ornamented with jewels. On them gather flocks of emanation birds, which chant in very agreeable ways proclaiming the sounds of the profound and vast Dharma – may I be reborn in this land of great wonders.

The many rivers are of perfumed water with the eight qualities and the water in the bathing ponds is of nectar. They are surrounded by stairs and cornices made of the seven kinds of jewels and display fragrant lotus flowers bearing fruit and emanating countless rays of lotus light. The tips of the light rays are adorned with emanated Buddhas – may I be reborn in this land of greatest marvel.

May I be born in this Land of Great Joy, where even the words “eight unfitting conditions” or “hell” are unheard of – and where never any suffering is known, neither are the five or three emotions that are like poisons, nor sickness, mental illness, enemies, poverty, quarrels, and so on.

May I be born in this land of limitless qualities where there are no men or women, no beings born from a womb, since all are noble beings born from within lotus flowers. Here all bodies are without any difference, of golden colour, endowed with the marks and signs, like the topknot on their head, and so on, possessing all five special powers and the five eyes.

Whatever I desire and think of, palaces made of a variety of jewels and all enjoyments arise by themselves; no effort is necessary, all needs are spontaneously fulfilled. There is no distinction between you and me, no clinging to a self. All my wishes manifest as offering clouds arising from the palm of my hand, and everyone practises the Dharma of the unsurpassable Great Vehicle – may I be born in this realm, source of all bliss and happiness.

A fragrant breeze brings great showers of flowers, and from the trees, rivers and lotus flowers arise heaps of clouds with all sorts of enjoyments: agreeable shapes, sounds, smells, tastes and touches. There are no women, but an abundance of emanated goddesses. These many offering goddesses continuously present offerings.

At the time when I wish to rest, jewel palaces appear, and when I wish to sleep, beautiful thrones arise, covered with many pillows and cushions of fine silk, together with birds, wish fulfilling trees, rivers, music, and so on. When I wish to listen to them, they emanate the pleasant sound of Dharma, and when I do not want, no sound is heard. Also the ponds and rivers are exactly as I wish, cold or warm, just as it is pleasing to me – may I be born in this land where all wishes are fulfilled.

The perfect Buddha Measureless Light will remain in this land for countless aeons, without going into Nirvana – may I act as his servant for all this time.

Until his passing into peace after two times the number of aeons as there are sand particles in the Ganges, his teaching will remain. At that time may I not be separated from his regent Chenrezi and uphold the noble Dharma.

When at dusk the sun of the Dharma is setting, the very next morning Chenrezi will be a perfect Buddha. He will be the “King whose light rays manifest the accumulated Splendour of all Noble Ones”. When this happens, may I see his face, make offerings and listen to the noble Dharma.

During the sixty-six trillion million aeons that he will live, may I continuously be his servant, worship him, and uphold the noble Dharma without ever forgetting to remember his words. After he has passed into nirvana, his teaching will remain for three times six hundred billion million aeons – may I uphold the Dharma during all this time and never be separated from Vajrapani.

When Vajrapani becomes the Buddha “Completely reliable Tathagata King of abundant jewel-like qualities” with a life span and teaching just as those of Chenrezi, may we continuously be the servants of this Buddha as well, present our offerings and uphold all the noble Dharma.

When my life is over, may I instantly obtain unsurpassable perfect Buddhahood in this or one of the other pure realms.

Having obtained perfect Buddhahood, may all beings – just as with Amitayus – be ripened and liberated by simply hearing my name, and may there arise, through countless emanations that guide sentient beings and through other means, spontaneously and without effort a limitless benefit for beings.

The Buddha’s life span, his merit, his qualities, and his pristine awareness, as well as his splendour are beyond measure, and it is said that someone who remembers Your name – be it Dharmakaya Limitless Radiance, Measureless Light (Amitabha) or Bhagavan of Immeasurable Life and Primordial Wisdom (Amitayus) – will be protected against all dangers through fire, water, poisons, weapons, evil doers, demons, and so on, with the only exception of the full ripening of previous karma. By remembering Your name and prostrating, please protect us from all dangers and sufferings and grant your blessing of excellent auspiciousness.

Through the blessing of having mastered the three bodies of the Buddha, through the blessing of the truth of unchanging Dharmata, and through the blessing of the undivided aspiration of the sangha, may all my prayers be accomplished just as it is wished.

I prostrate to the Three Jewels. Teyatha Pentsan Driya Awa Bhodhanaye Soha.
I prostrate to the three jewels. Namō Manjushriye. Namō Sushriye. Namō Utama Shriye Soha.

*translated by Lama Lhundrup,
Karmapa Translation Committee,
Küendröl Ling, May 2001*

The Aspiration of Sukhavati, the Pure Realm of Great Bliss ***composed by the learned and accomplished Raga Asya***

Om Amideva Hri! Make this aspiration an unbroken commitment! I have composed it myself with sincerity; thinking that someone might benefit from it. If anybody should wish to copy it please lend it out, nothing has greater benefit. There is no Dharma teaching more profound than this, it is the root of all Dharma. Do not treat it with indifference, but take up its practice. Since it is a teaching on sutra level you may recite it without lung.

Emaho! In the direction of the setting sun, beyond innumerable worlds, slightly elevated,
is the land of the noble beings, the perfectly pure celestial realm Sukhavati.
It is not visible to ordinary eye sight, but clearly visible to a mind endowed with pure vision.
In that realm resides the Bhagavan Jina Amitabha of ruby red colour in a dazzling brilliance.

He has all the 32 marks of superiority and the 80 perfections,
the crest protrusion on his head and the wheels on his feet and all the rest.
He has a single face, and two hands in contemplation mudra, holding an alms bowl,
and he is robed in the three Dharma robes sitting crosslegged.

He is seated in vajra posture on a 1000-petalled lotus with a moon seat,
and behind his back is a bodhi tree.
By his compassionate eyes he beholds me from afar.

On his right is the bodhisattva Avalokiteshvara, of white colour, holding in his left hand a white lotus;
and on his left is the bodhisattva Vajrapani, of blue colour,
holding in his left hand a vajra marked lotus;
both have their right hand extended towards me in refuge bestowing mudra.

These three chief deities appear in splendour like Sumeru,
towering, immovable and indestructible.
Surrounding them are millions and milliards of bodhisattva mendicants,
all of golden complexion, adorned by the marks and perfections,
and robed in the three Dharma robes of bright yellow colour.
Since they do not discriminate between devotion from near and from afar
I prostrate devotedly by my three gates right here.

As I recognize the Dharmakaya Amitabha as lineage Buddha,
from his right hand radiates light becoming his emanation Avalokiteshvara,
and further becoming a thousand million secondary Avalokiteshvara emanations;
from his left hand radiates light becoming his emanation Tara,
and further becoming a thousand million secondary Tara emanations;
and from his heart radiates light becoming his emanation Padmasambhava
and further becoming a thousand million secondary Padmasambhava emanations.

I prostrate to the Dharmakaya Amitabha.

During the six periods of day and night his Buddha eye continuously beholds all beings with affection.

He always knows whichever thoughts arise in the mind of every single sentient being,

and he always hears distinctly and without confusion whichever words are spoken by every single sentient being.

I prostrate to the All-knowing Amitabha.

It is declared that anyone, except one who has committed the five inexpiable Dharma abandonments,

who offer this aspiration with faith,

by offering this aspiration to be reborn in Sukhavati

they will at the time they enter the bardo be drawn towards that realm.

I prostrate to the Guide Amitabha.

It is declared that Amitabha's vitality will remain for countless aeons without passing beyond suffering,

and just now appears openly, and anyone who supplicate with single pointed devotion

will obtain the power over life except for already ripened tendencies,

and the ability to live for a hundred years,

and he will be protected against all untimely death.

I prostrate to the protector Amitayus.

It is declared that even if one could fill all of a milliard worlds countless myriads of times with jewels and give away as gifts,

hearing but once the name of Amitabha and Sukhavati and joining the palms in faith would have greater merit.

Therefore I prostrate devotedly to Amitabha.

Whomsoever on hearing the name of Amitabha develops uncontrived devotion from the depth of his heart and bones just once,

he will never be repelled from the bodhi path.

I prostrate to the protector Amitabha.

Who even hears the name of Buddha Amitabha

will until his heart is awakened always be born in a superior family

and he will in all lifetimes be endowed with pure morality.

I prostrate to the Sugata Amitabha.

My body, my wealth, the roots of my virtue, and whichever offerings I can imagine, of material wealth as well as mental creation,

the eight auspicious objects, eight auspicious signs and seven royal attributes,

the thousand million evolvments of Mount Meru, the four continents and sun and moon,

as they appear in the primordial creation of the thousand million worlds,

all wealth of devas, nagas and human beings,

everything my mind holds onto, this I offer to Amitabha.
In your compassion accept it for my benefit.

All the nonvirtuous deeds which have been committed by myself and other beings, by all sentient beings headed by my father and mother, from beginningless time until now:

killing, stealing and impure conduct, the three non-virtues of the body I now confess:

lying, slandering, rough speech and gossip, the four non-virtues of speech I now confess;

covetousness, malice and holding wrong view, the three non-virtues of mind I now confess.

Killing one's father, one's mother, one's teacher or an arhat, and intending to cause harm to the body of a Jina,

all accumulated tendencies towards these five inexpressible deeds I now confess.

Killing a monk or a nun, seducing a chaste woman, destroying a statue, a stupa or a temple and so on,

all faults pertaining to such almost inexpressible deeds I now confess.

Swearing by the refuge, the temple or the scriptures, and similar deeds, all accumulation of such bad tendencies towards Dharma abandonment I now confess.

Having heard about the benefit resulting from virtue and the suffering resulting from non-virtue,

and about being sentenced to the suffering of the hells but believing this to be without truth,

and having accumulated the bad tendencies of the evil of the five inexpressible deeds, all such accumulation of bad tendencies which one cannot be liberated from I now confess.

Breaking the Vinaya code through the four inexpressible deeds, or the thirteen very bad transgressions,

or indulging in the five kinds of defilement, or making mistakes concerning the rules of Vinaya, all this I now confess.

Falling into the four black activities, or violating the five, five or eight vows and thus damaging the bodhisattva discipline, all this I now confess.

Spoiling the fourteen root vows and eight branch vows of the vajrayana I now confess.

The vows I have failed to take, and the unvirtuous deeds I have committed, my impure conduct and my enjoyment of wine and so on,

all the faults which cannot be clearly described, and all the faults I cannot recognize as faults I now confess.

Having taken refuge vows or empowerments without knowing how to keep the commitment precepts

and subsequently having fallen from them, this I now confess.

As confession without repentance is incomplete

I now confess all my previous faults from their depth, like having eaten poison
I confess with shame and fear and great repentance.
As confession without taking further commitment is incomplete
I commit myself from now on to abstain from killing and all such unvirtuous deeds.
By the blessing of the Sugata Amitabha and his heirs may I now be completely purified.

To develop heartfelt joy when one hears about the virtuous deeds done by others
and to abandon the non-virtue of jealousy towards them is declared to be a source
of merit.

Therefore I rejoice in all virtue performed by noble beings as well as ordinary
beings.

I rejoice in all the many deeds for the benefit of sentient beings
which are performed out of the generation of the highest bodhi mind.

I rejoice in the reversal of the ten non-virtues into the ten virtues:
saving other's life, giving in charity and keeping one's commitment,
speaking the truth, reconciling conflicts, speaking gently and straightforwardly,
and speaking what is meaningful;
having small desire, meditating on loving kindness and compassion, and practising
Dharma activity. - In all these virtues I rejoice.

I enjoin all accomplished Buddhas of all the myriad worlds of the ten directions,
please turn without delay the wheel of Dharma, extensively as well as expediently.
And by your super faculties please reveal for all beings their purpose.

I supplicate all buddhas, bodhisattvas, dharma upholders and spiritual friends
intending to pass beyond suffering,
please do not pass beyond but remain in this world.

My virtue accumulated by this devotion and all virtue of the three times I dedicate
to benefit sentient beings.

May all beings quickly obtain the highest enlightenment, and may the samsara of
the three worlds be churned from its depth.

May this virtue quickly ripen for me so that the eighteen kinds of untimely death
may not affect me.

May I remain free from disease, and may my body have the strength of an
adolescent,

may my splendour never be exhausted but remain as abundant as the river Ganga
in the rainy season.

May I perform the activities of the liberating Dharma without being endangered by
hostile beings;

may all intentions I have in mind be completely fulfilled in a Dharma way;

may I accomplish great benefits for the exposition of the Dharma and for all beings;

may I accomplish the purpose of this human existence.

The moment I and all who are attached to me pass on from this life

may the emanation Buddha Amitabha surrounded by his mendicant sangha appear openly before us.

Content with the joy of beholding him may we not experience the suffering of death.

May the eight bodhisattva brothers miraculously appear in the sky before us.

And by their knowledge of the path to Sukhavati may they guide us along that path.

The suffering of the lower realms is unbearable, and the happiness of gods and men is impermanent,

may this cause fear to arise in me.

Samsara has endured from beginningless time until now,

may this cause sadness to arise in me.

Even transmigrating from human life to human life enjoying the best of all births one must undergo countless times birth, old age and death.

This evil age is affected by impurities and many obstacles.

The happiness and contentment of even human beings and gods is like food mixed with poison,

may I be without even the slightest desire for this.

All relatives, food, wealth and companions are illusory like a dream,

may I be without even the slightest desire for this.

All countries, places and homes are like the lands and homes of a dream,

may I recognize their lack of reality.

To attain the pure realm of Sukhavati from the inescapable ocean of samsara is like being liberated from a prison of great evil,

may I not look back towards samsara.

To cut all snares of attachment is like a vulture being liberated from a net,

may I thus fly away towards the western sky.

In an instant having travelled beyond innumerable universes

may I reach the realm of Sukhavati.

There may I openly behold the face of Buddha Amitabha and may all my veils be purified.

May I take the superior of the four modes of birth,

the miraculous birth from the heart of a lotus flower.

May I instantly obtain a perfect body endowed with all marks and perfections.

For those who have doubt or hesitation here in this life

the flower will not open for five hundred years and they will have to remain within,

fully enjoying all bliss and contentment and hearing his buddha speech,

but unable to behold is buddha face, may I not develop this fault.

May my flower open instantly on my birth,

and may I behold the face of Buddha Amitabha.

By the power of my merit and magic ability

may offering clouds surpassing all imagination emanate from my hands

as offering to Buddha Amitabha and his retinue.

At that moment may the Tathagata stretch out his right hand and touch my head,

and bestow my enlightenment prophecy.

By listening to his deep and extensive Dharma teachings
may my nature be ripened and liberated.
May Avalokiteshvara and Vajrapani, the two principal bodhisattvas
accept me into their blessing.

Each day as innumerable buddhas and bodhisattvas of the ten directions
approach the Buddha Amitabha to make offerings and to behold his realm
may I through propitiation of all these obtain their Dharma nectar.
By unhindered projection one can reach the realms of Akanistha and Ratnakuta,
Karmapariपुरana and Dhumatala;
may I every morning proceed to visit these realms,
meet the Buddhas Akshobya and Ratnasambhava, Amogasiddhi and Vairocana,
obtain empowerments and blessings, take vows and make many offerings,
and then by the evening return without effort or difficulty to Sukhavati.

May I proceed to Potala and Alakavati, Kurava and Orgyen,
the thousand million realms of the thousand million emanations of
Avalokiteshvara and Tara, Vajrapani and Padmasambhava,
meet them and make oceans of offerings, obtain empowerments and request
profound teachings,
and quickly and without difficulty return to my own place Sukhavati.

With my super vision may I clearly behold those close friends and students I have
left behind,
grant them protection and blessings and lead them towards this realm at the time
of their death.

The duration of this whole fortunate aeon is in Sukhavati like a single day,
and for innumerable aeons there is no death,
may I enter this realm for all times.

From Buddha Maitreya until Buddha Mōpa
when during this fortunate aeon the Buddhas appear in this world
may I miraculously proceed there, make offerings and listen to their liberating
Dharma,
and then again without difficulty return to Sukhavati.

All the qualities of the 81 buddha realms of all the hundred thousand million
buddhas are joined in Sukhavati,
thus it is unsurpassed the most noble of all celestial realms.
There the jewel ground is as smooth as the palm of the hand, it is spacious and
radiant with beams of light.
When it is pressed down it gives way, and when it is lifted up it rises.
May I be reborn in this lofty realm of gentle happiness.

There wishfulfilling trees abound, of different precious materials,
with leaves of brocade and fruits of jewel ornaments;

flocks of emanation birds are perched on them, singing the teachings of the deep and extensive Dharma.
May I be reborn in this realm of great wonder.

There the rivers flow with perfumed water having the eight qualities and the nectar water of the bathing ponds have the same qualities. The bathing stairs are tiled with the seven precious stones, and the waters abound with lotus flowers yielding fragrant fruits. The lotus blossoms radiate light beyond all limits, and each beam is on its point adorned with an emanation buddha.
May I be reborn in this realm of the greatest marvels.

There the eight unfavourable conditions and the misery of the lower realms is unheard of. The three or five emotional poisons, diseases, demons, enemies, paupers, fight and quarrel and so on, all such suffering is unheard of. May I be reborn in this realm of great bliss. There are no sexes and nobody is born from a womb, all are born out of a lotus flower.

All have faultless bodies of golden complexion adorned with the crown protrusion and so on, all the marks and perfections, and all possess the five super faculties and five eyes.
May I be reborn in this realm of countless qualities.

There palaces made of various precious materials arise by themselves; all desirable enjoyments arise by the thought power of the mind. No exertion is necessary, all needs are spontaneously fulfilled. There is no distinction between you and me because there is no selfishness.

Whatever one wants arises on offering clouds from the palm of one's hand. All act according to the Dharma of the highest Mahayana.
May I be reborn in this realm of all-pervading joy and contentment.

There the fragrant breezes bring great showers of flowers. The trees and rivers and lotus flowers all have surpassingly lovely shapes, sounds, smells, tastes and touches.
Offering clouds with all sorts of enjoyments continuously arise.

No women or men abide in that realm but there is abundance of emanation gods and goddesses. These gods and goddesses of many distinctions are continuously presenting offerings.
By the wish to take rest a jewel palace arises.
By the wish to lie down a jewel throne with cushions and pillows of various brocades appears.
By the wish to listen to the sound of the birds and the wishfulfilling trees and the rivers all offer dharma praises.
By the wish for silence no sound is heard.

The nectar pools and rivers become warm or cold on one's wish.
May I be reborn in this wishfulfilling realm.

In this realm the perfect Buddha Amitabha will reside for countless aeons without passing beyond suffering.

When Amitabha has passed into nirvana there will be an intermediate period of Dharma exposition

lasting as many aeons as there are sandgrains in the river Ganga.

Eventually the Dharma will decline but then again arise when Avalokiteshvara attains enlightenment.

He will appear as the Buddha Özer Künne Pagpa at the time of a king named Paltseg.

During that time may I offer my attendance and listen to the liberating Dharma.

His lifespan will be one trillion and sixtysix hundred thousand aeons.

During that time may I offer continuous service and propitiation and without failure uphold the liberating Dharma.

Then Avalokiteshvara will pass into Nirvana,

and during a period of six hundred million and further three billion aeons the Dharma will be exposed by Vajrapani.

During that time may I remain inseparable from Vajrapani.

Vajrapani will then appear as the Buddha Raptu Tenpa at the time of a king named Yönten Norbu Tsegpa.

His lifespan will be of the same duration as the lifespan of Avalokiteshvara.

During that time may I offer continuous service and by my offerings be able to uphold the liberating Dharma.

Then may I instantly transfer my life to another pure realm

to obtain the highest perfection of the buddha state.

Having achieved the perfect buddha state may I like Amitayus

be able to ripen and liberate all beings just by hearing my name.

May I by countless emanations be able to guide sentient beings,
effortlessly and spontaneously may I accomplish boundless benefits for living beings.

O Amitabha, dharmakaya of infinite brightness,

the unlimited vitality, merit, quality, awareness and brilliance of the Tathagata,

O Bhagavan of boundless vitality and awareness,

it is declared that whomsoever takes refuge in your name will remain protected

from all threats from fire, water, poison, weapons, nöjins, sinpos and so on,

except for already ripened accumulated tendencies.

As I prostrate to the refuge of your name

please grant me your protection against all fear and suffering.

Please bestow your blessing for all auspiciousness, everything in plenty.

By the blessing of the certainty of the three buddha kayas,

by the blessing of the tuth of the immutable Dharmata

and by the blessing of the guidance of the unfailing sangha,

may these aspirations be accomplished as they have been offered.

Kön tshog sum la tshag tsal lo
Tejata pentsa drija avabodhani soha.
(This is the dharani for accomplishment of the aspiration.)

Kön tsho sum la tshag tsal lo
Namo Manjushrije, nama sushrije, namo uttama shrije soha.
*(It is declared that if you make thee prostrations with this mantra
it will have the same value as one hundred thousand prostrations done otherwise.)*

*It is best if you can make one hundred prostrations,
middeling is to make as many as possible,
and at least you should make seven.
It is best if you never cease the regular recitation of this aspiration,
middeling is to continue without interruption for a year or a month,
and at least you should recite it occasionally, with your palms joined and with single
pointed devotion,
turning towards Amitabha and his realm Sukhavati in the West.
To do so will dispell all obstacles to your life and later you will without doubt be
reborn in Sukhavati,
this is declared in the Ödo and Zhingködo sutras and in Pema Karpo's Chime Ngadra
and other works.
This aspiration was composed by the monk Raga Asya. May it cause many sentient
beings to be reborn in Sukhavati.*

*This translation into English was made under the direction of the Ven. Saljay Rinpoche, through the
guidance of Shastri Tennam, and with advices of Dana Chubb, by Jens Hansen. May sanctity increase!*