Drikung Kagyu Prayer Book

Daily Prayers

Edition Garchen Stiftung

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A Guru Yoga that Brings the Dharmakaya onto the Path

Refuge and Bodhicitta:

KÖN CHOG KÜN DÜ LA MA DOR JE CHANG
CHANG CHUB BAR DU MI DRÄL KYAB SU CHI
TRHUL NANG DU KE NA WA'I DRO WA NAM
MI NE SA LA GÖ CHIR SEM KYE DO

Vajradhara Lama Embodiment of the Three Jewels
I take refuge in you and will until I attain enlightenment;
Sentient beings victims of confused-projection suffering,
I generate the mindset for enlightenment in order to establish you in the non-abiding state.

Recite three times.

Visualization:

DOR JE CHANG WANG JIG TEN SUM GÖN SHAB
TOB CHU MI JIG MA DRE DÄN LA SHUG
JAM TSE SEM CHOG TSHÄN BE Ö SER THRO
THRIN LE TOG ME DRO WA'I THA DANG NYAM

Lord Vajradhara Jigten Sumgon sits on a seat of the ten strengths,
Four fearlessnesses and eighteen unmixed dharmas,
With the radiating light of the major and minor marks of love, compassion, and bodhicitta; and
Non-conceptual enlightened activities reaching all migrators equally.

Mantra Recitation:
OM AH RATNA SHRI SARWA SIDDHI HUNG

Accumulate many recitations.

Blessing Supplication:
DE DÜ LU RIG DRÖN DANG MAR ME DZE
MA ONG JAM PA DA TA SHAK YA THUB
LU DRUB LAR TRUL NYAM ME RIN CHEN PÄL
JIG TEN SUM GÖN SHAB LA SOL WA DEB

You are the buddhas Nagakulapradipa and Dipankara of the past,
Maitreya of the future, and Shakyamuni of the present;
The reincarnation of Nagarjuna; the peerless Ratna Shri –
Lord Jigten Sumgön, I supplicate to you.

Recite three or more times.

Empowerment and Dissolution:
LA MA'I KU SUNG THUG LE Ö SER THRÖ
DA GI NE SHIR THIM PE DRIB SHI DAG
WANG SHI LEG THOB KU SHI SA BÖN TRÜN
LA MA RANG THIM RANG SEM SÄL TONG NGANG

Lights rays emanate from the lama's body, speech, and mind and dissolve into my four places,
Thereby purifying the four obscurations, bestowing the four empowerments, and planting the seeds of the four kayas;
The lama then dissolves into myself;
My mind is now natural luminosity-emptiness.

Rest in the mind-as-it-is.

Dedication:
KHOR DE DÜ SUM SAG YÖ GE TSHOG KYI
DAG DANG KHA NYAM SEM CHEN MA LÜ PA
DÖN DAM LHÄN CHIG KYE PA'I DÖN TOG TE
SI SHIR MI NE THAR CHIN SA THOB SHOG

Through both the innate virtue and the virtue accumulated in the three times by all in samsara and nirvana,
May I and all sentient beings filling space, none left out,
Realize the co-emergent ultimate reality and
Attain the final state of non-abidance in existence or peace.

A practice profound of meaning and rich with blessing, for the modern regular practitioner with limited time; composed by © Khenchen Khonchog Gyaltsen Rinpoche on October 27th, 2008. Translated by Terence Barrett.

The Clearing Smoke Offering Known as *Source of Goodness and Well-Being*

At the outset of the clearing smoke offering are the six mantras and six mudrās.

The mantra of Shākyamuni: OṀ SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHŌ HAṀ. *Recite three times.*

The substances are intrinsic emptiness.

The mantra of Vairocana: NAMAḤ SARVA TATHĀGATEBHYO VISHVA MUKHEBHYAḤ / SARVA THA KHAṀ UDGATE SPHARAṆA IMAṀ GAGANA KHAṀ SVĀHĀ. *Recite three times.*

The five desirables become a space treasury that knows no end.

The mantra of Amṛıtakuṇḍali: OṀ VAJRA AMRITA KUṆḌALI HANA HANA HŪṀ PHAṬ. *Recite three times.*

All the materials become a great ocean of elixir.

The mantra of Ratnasaṁbhava: NAMAḤ SARVA TATHĀGATA AVALOKI-TE OṀ SAMBHARA SAMBHARA HŪṀ. *Recite three times.*

All the materials come into accord with the guests' wishes.

The mantra of Amoghasiddhi: OṀ JÑĀNA AVALOKITE NAMAḤ SAMANTA SPHARAṆA RASMI SAMBHAVA SAMAYA MAHĀ MAṆI DURU DURU HRIDAYA JVALANI HŪṀ. *Recite three times.*

All the materials have been obtained with neither loss, gain nor conflict [on the part of] the guests.

The mantra of Vajrapāṇi: NAMAḤ SAMANTA BUDDHĀNĀṀ GRAHEŚVARI PRABHAÑJATI MAHĀ SAMAYA SVĀHĀ. *Recite three times.*

Every one of the guests has been brought under my power.

NAMO. In order to make offering to the exalted ones and benefit the sentient through the strengths of my intentions, the strength of the *tathāgatas'* giving and the strength of the dharmasphere, whichever among all intentions are [set on beings'] objectives—may every suitable one of them unimpededly come to pass throughout this entire worldly realm without exception!

With a pleasing melody accompanied by the sounds of musical instruments, proclaim these words in a single voice:

ÉMAHO! Consider this! Foremost among the four continents is the Regal Rose-Apple one of the South. To its northeast, on Horse-Ear Mountain, grow three plants with the elixir of immortality: at its foot are golden-flowered artemisia; on its sides are trees bearing turquoise juniper tufts; at its peak are conch-flowered rhododendrons. Those three excellent plants with attributes, verdant and fragrant throughout the four seasons, are the abodes of the accomplishment elixir of immortality. Such are those excellent plants' distinguishing attributes.

In order to dispel sentient ones' confused mentation through the blessings of the three times' Victors and through gods', men's and spirits' secular dependent relations that accord with the causes—their karma, merit and aspirations—aromatic smoke clouds of sweet fragrance billow into the sky from those plants with elixirs of immortal attributes. Thus, the dullness and density of gods, men and spirits are cleared away. As luminosity and light-ray streaks of flames beam forth, the dense darkness of ignorance and stupidity is dispelled. Foulness and unclean refuse are consumed by the hot and burning coals' intensity.

Those three plants with such exalted attributes exist by the force of the utterly pure dharmasphere's blessings, by the true words of the three jewels, abode of refuge, and by forthright ones' and knowledge holders' accomplishments.

When, having conferred together with pure thoughts and deeds according to worldly customs, gods, men and spirits get into conflict, this smoke offering is the means to dispel it. When the clean gets mingled with filth and foulness, this is the means to cleanse it. When accomplishments get mixed with obstacles, this is the means to clear them. When truth and lies, right and wrong get jumbled, this is the means to clarify them. When good, bad and middling get commingled, this is the means to clarify them. When errors in rituals occur, this is the means to clear them away.

When gods, men and spirits become tainted, this is the means to cleanse them. When dream omens are bad, this is the means to dispel them. When signs, divinations and horoscopes are negative, this is the means to remove them. When the doors of the five faculties cease to function, this is the means to clear them. When guardian gods and enriching gods become defiled, this is the means to cleanse them. When grudges, clashes and jealousies arise, this is the means to remove them. When illusions and mentations emerge, this is the means to dispel them.

When we do wrong by erecting castles, buildings and houses on the land, this is the means to clear it away. When protectors' commitments lapse, this is the means to cleanse it. When earth lords, *nāgas* and severe spirits are in conflict, this is the means to dispel it. When there are evil years, months, days and times, this is the means to clear them away. When there are harmful conjunctions of the sun, moon, planets and stars, this is the means to remove them. Because this profound clearing and cleansing rite has been well examined, nothing is left unknown or unseen through the force of accomplishing it! Nothing is left undone by the true words of forth-

right ones! Nothing at all is left incomplete by this rite of auspicious connections! As causes and conditions assemble, everything will be accomplished! It is said that by having done practice, everything will be made pure!

ÉMAHO! Consider this! Today, in order for us, benefactors and recipients with our circles, to pacify and cleanse impurities, *samaya* taint, grudge holding, jealousies, contagions and obstacles, you knowing and seeing divine assembly, please consider this!

Today the planets and stars are right in the heavens. When the earth is examined well, all desirable qualities are found to be complete. In between, the time and date are auspicious. The day is propitious and the constellations good for performing this cleansing and pacifying rite.

Buddhas', *bodhisattvas'* and foe destroyers' outflows have been exhausted! The buddha, chief of the two-legged, is supreme truth! The *dharmatā* free of desire is supreme truth! The *sangha*, chief of assemblies, is supreme truth! By the blessings of the three jewels' truth, may this clearing rite be properly accomplished!

ÉMAHO! Consider this! With Samantabhadra's offering clouds, we cleanse! We offer! We cleanse with the father, juniper wood like white sandal. We cleanse with the mother, cedarwood like red sandal. We cleanse with aloeswood, the king of medicines. We cleanse with Chinese cypress, the king of fragrances. We cleanse with the divine incense, white rhododendron. We cleanse with radiant turquoise sprays of fine juniper. We cleanse with the scent of the good plant, white artemisia. We cleanse with the elephantine smell of white mugwort.

To the unsurpassed refuge, the lineage of the gurus' word, we offer cleansing smoke. To the complete buddhas, foremost among the two-legged, we offer cleansing smoke. To the true *Dharma* jewel

that refines away propensities, we offer cleansing smoke. To the exalted *sangha*, the field of merit, we offer cleansing smoke. To the Victors' mandalas and *yidams'* divine assemblies, we offer cleansing smoke. To heroes and skyfarers who defend the realms, we offer cleansing smoke.

To *Dharma* protectors and guards who preserve the teachings, we offer cleansing smoke. To the *vajra* family guards of outer tantras, we offer cleansing smoke. To guards of the buddha-words, tantras and treasures, we offer cleansing smoke. To lineage guards of the masters and their forebears, we offer cleansing smoke. To universal guards of isolated places and religious centers, we offer cleansing smoke. To the destined universal guards of approach and accomplishment, we offer cleansing smoke.

To divine guards allied with mighty legions, we offer cleansing smoke. To the gods who act as day sentries, serve as night watchmen and adjudicate disputes for us all, master, disciples, benefactors and recipients with our circles, we offer cleansing smoke. To the gods who act as bridges over rivers, as steps up rocky cliffs and as lamps in darkness, we offer cleansing smoke. To the gods who watch against enemies and signal our kin, give antidotes to poisons and cure illness with herbs, defeat *māra* hosts, press on evil spirits' necks and turn back armies on front lines, we offer cleansing smoke. To the gods who receive us up ahead and send us off from behind, who, meanwhile, look after our interests—caring for our children and wealth back home, acting as herders of toddlers and foals and defending our paternal relations' country—we offer cleansing smoke.

To mighty supportive legions serving as bodyguards, to enduring masculine gods and regional war gods, to our forefathers' ancestral gods and aiding goddesses of foremothers, to enriching gods of food and wealth and keen spirits of sharp weapons, to regions'

earth lords, *nāgas* and severe spirits of different planes, to earth lords of the elements and the four seasons' times, to the gods of the *bagua*, magic square, years and months, to the gods of planets, stars, days, intervals and dates and to the mighty outer and inner eight classes of gods and demons, we offer cleansing smoke.

To the sovereigns of the three realms—all the haughty ones of great might in the billion worlds without exception who have dominion over the three planes—to the gods, *nāgas*, men-or-whats and the like who inhabit Mount Meru, the four continents, the seven golden mountain ranges and seven amusement lakes, the ring of iron mountains, oceans and rivers, the zodiacal houses of sun, moon and sky, the charnel grounds, forests and mountain areas, to the smell eaters, aquarians, *garuḍas*, slitherers, harm givers, elementals and plunderers with their hosts, we offer cleansing smoke.

To the gods, *nāgas* and forthright ones with powers of clairvoyance and aspirations who inhabit Mount Meru's hollows, intermediate spaces between ocean islands and jeweled mountains on treasure islands, to those who have diverse emanated forms and miraculous displays, we offer cleansing smoke. To gods who safeguard underground treasures, accomplishment essences, medicinal extracts, trees and crops, to every treasure keeper, harm giver, *mātarī*, men-or-what, smell eater and flesh-eating demon with their hosts, we offer cleansing smoke.

Above, the celestial plane is cleansed by the smoke. On the earth and in its atmosphere, gods and spirits are cleansed by the flames. Underground, the plane of *nāgas* and severe spirits is cleansed by the coals. This world, the outer vessel with ten directions, is cleansed by the fragrance. All born and wayfaring sentient ones, the inner contents, are cleansed. The six types of wayfarers, our parents in the three times, are cleansed. Harmful forces and obstructers, karmic creditors of past and future lifetimes, are cleansed.

Especially to those who abide in Tibet's Land of Snow—the nine gods attached to their domains and the like, Tibet's thirteen great bardic gods and the twenty-one great pursuers of virtue at the borders—we offer cleansing smoke. To the twelve steadfast ones who sustain Tibet, to local land keepers and summit gods of citadels, we offer cleansing smoke. To the door god Tayak and the household god Gethung, we offer cleansing smoke. To the hearth god Yumo and the field god Tsangpa, to the road god Gönpo and the horse god Magpön, we offer cleansing smoke. To the livestock god Mayang and the king of wealth gods, we offer cleansing smoke. To the merchant god Döndrup, to the king of the war gods and the rest—to the masses of types of offering-worthy guests, we make offering with powdered incense, fragrant burnt offerings and the choicest varieties of foods and whatever is desired. Thus, life is prolonged; glory develops; noble family lineage increases; and fortune, influence and great renown are enhanced.

Disclosing to guardian refuge deities the unacknowledged mentation, mind-object grasping and negative signs of ourselves, benefactors and recipients with our circles and wealth, we offer cleansing smoke. Disclosing to the waters where gods seen as fish abide, we offer cleansing smoke. Disclosing to the mountains where gods seen as deer abide, we offer cleansing smoke. Disclosing to gods, men, spirits, sun, moon, planets, stars, subterranean *nāgas*, terrestrial furies and celestial planetary spirits above the earth, we offer cleansing smoke. Disclosing to the deities of wisdom that knows and sees, we offer cleansing smoke.

Through the blessing of having thus disclosed and dispelled, afflictions, propensities and faults have been cleansed. Thus, impurities, *samaya* taint, [defilement from] mourning by the widowed and all negativities have been expelled through the truth of this clearing and cleansing rite.

As for the fouling defects of body, speech and mind—hidden *mu* demons like mountain peaks enveloped in mist, foulness like clematis that overcomes treetops and *samaya* taint like solar, lunar and planetary eclipses—they have been expelled by the interdependent clearing and cleansing rite.

The contraventions to the buddha mind of you guardian refuge deities and protectors—the grudges, clashes, jealousies, *samaya* taint, faults and the like arisen through the three resentments (of fouled *samaya*, misdeeds and obscurations and scaldings at hearth)—have been cleansed.

Thus, through the force of our having performed this profound clearing and cleansing rite, please purify defilement and the *samaya* taint of ignorance, pacify adverse conditions, obstacles, illness and harmful forces and reverse opposition, inciting, dispatching and harm.

May the fulfillment of all wishes as beings desire, the increase of long life, health, ease, comfort and resources and auspicious well-being throughout the regions of the land serve as causes to attain unsurpassed enlightenment!

The Clearing Smoke Offering "Source of Goodness and Well-Being" *was composed by Ācārya Padma and unearthed from concealment by Drigung Rinchen Phüntsok.* MANGALAṀ.

According to the command of Kyabjé Garchen Triptrül Rinpoché, the Tibetan text was edited and translated into English by the disciple Ari-ma. The Sanskrit text of the six mantras was reviewed for correction by Könchog Tharchin and again in 2014 by Meghan Howard.

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The Seven Branches of the Mantra That Are Called Serkhangma

I gaze upon the supreme, self-arisen lama seated on the immutable, spontaneously established throne, here in the mandala of primordially pure mind, as it is, in the supreme palace of all Victorious Ones of the three times. I gaze upon the supreme lama, who is meaningful to behold.

The instant I behold that great bliss of dharmadhatu, I cross the vast ocean of samsara and arrive at the blissful pure ground.

With the eye of wisdom, I gaze unwaveringly upon the lama, the victorious hero in the battle. Just by remembering that refuge, all afflicting emotions, thoughts, and the hordes of maras are defeated.

In your body, the Victorious Ones of the three times of all ten directions appear together with their offspring. With joy, I gaze upon your body adorned with all the major and minor marks, seated on the throne of fearlessness, lotus, sun, and moon.

Three kayas, nature of the mind – Vajradhara, you are inseparable from great bliss. Bowing down to you with innumerable bodies like cloud banks, yearning with a full voice, I prostrate and go for refuge.

Your body, the nature of precious bodhicitta, is inseparable from all the Victorious Ones of the three times. Thus, all Buddha fields are permeated by your body, and within your body, all Buddha fields appear. I bow down to the glorious one.

With your flawless, melodious speech, like an ocean of ambrosia, you show all phenomena to be unborn, thereby defeating the Mount Meru of views. I prostrate to your unhindered vajra speech.

In the mandala of immutable mind beyond thought, you never move from the equanimity state of Dharmadhatu, yet you hold the wisdom power of knowing the three times. I prostrate to the spontaneously established non-duality.

Even if expressed during all oceans of kalpas by all the Victorious Ones without exception, the qualities of your body, speech, and mind would not be completed. I prostrate to you who possesses limitless qualities.

Until the ocean of samsara is exhausted, you perform the supreme activities that ripen all sentient beings. I prostrate to you, the lama, who is the manifold, effortlessly arising, unceasing, supreme refuge.

Oceans of emanated offerings to you delight the Victorious Ones and ripen all sentient beings. Having completely filled the Dharmadhatu, I make this unsurpassed offering unceasingly.

From the heart palace of the great being radiates the light of immeasurable bodhicitta. Thus in all the pure lands of the ten directions, innumerable, beautiful offering goddesses manifest,

holding water, flowers, incense, lamps, supreme scents, and food. From the cloud banks of offerings rain falls, delighting the Victorious Ones of the three times. Thereby filling the spheres of realms, I make offerings to the Victorious Ones of the three times.

Light radiates once more from the body of the Victorious One, manifesting parasols, victory banners, draped banners, canopies, musical instruments, garments, precious jewels, medicine, and grains. I offer ocean-like cloud banks of these manifold offerings.

The seven precious royal attributes, like the wheel; the seven subsidiary ones, like the mansion; the auspicious substances; the sub-

stances of the siddhis; and so on have arisen from the two accumulations. Please accept these offerings.

Furthermore, I behold in my mind and offer to the protector all offerings throughout the limitless pure lands of the Victorious Ones that belong to an owner and do not belong to an owner, and all that is worthy to be offered.

I offer all pure lands of the Victorious Ones of the three times, which are the very pure mandalas of the three kayas completely filled with flawless prosperity. Please accept these offerings, you, the Lord of compassion.

To you, Protector, I offer my body, speech, and mind; all wealth equal to space, without exception; and all the virtues accumulated in the three times. Out of compassion, please accept these for the benefit of all sentient beings.

By seeing, hearing, smelling, tasting, touching, and recollecting the vajra goddesses of form, sound, odor, taste, and tangible objects, the three obscurations are purified. I offer the goddesses of sensual objects to you. Please accept them, immaculate victorious lord.

The vajra goddess of body, nature of form, is the supreme goddess of fully purified ignorance. I merge her with the eyes of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

The vajra goddess of mind, nature of sound, is the supreme goddess of fully purified hatred. I merge her with the ears of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

The vajra goddess of qualities, nature of odor, is the supreme goddess of fully purified arrogance. I merge her with the nose of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

The vajra goddess of speech, nature of taste, is the supreme goddess of fully purified desire. I merge her with the tongue of the lama, lord of Dharma. Please accept this in the bliss of non-duality.

The vajra goddess of activity, nature of tangible objects, is the supreme goddess of fully purified jealousy. I merge her with the body of the lama, lord of Dharma. Please accept this in the bliss of non-duality.

The vajra goddess of primordially emptiness of all phenomena, nature of sound, is the supreme goddess of fully purified mind, as it is. I merge her with the mind of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

I offer means and wisdom inseparable, the supreme Victorious One, the five families with consorts, the assembly of viras and dakinis, and the buddhas filling the limitless sky. Please accept this great bliss.

From the equality of all phenomena, the ocean-like samadhi, oceans of unwavering manifestations arise and guide all beings. Please accept the assemblies of the victorious offspring, the bodhisattvas, who rule all Buddha fields.

The ones of great fierce, wrathful out of immeasurable compassion, show grinding teeth and fierce faces on their posing bodies. Please accept these wrathful Victorious Ones of primordial wisdom, who defeat the hordes of maras by the roar of HUNG and PHAT.

All manifold clouds of outer, inner, and secret offerings are offered in this vast mandala of Samantabhadras mind, within the mode of abiding of unchanging non-duality. The unsurpassed offering of suchness is offered.

All phenomena are primally and completely pure mind, as it is. Within that, whatever confusion, dualistic appearance of oneself

and others, distinction of good and bad, hatred and attachment there might be, each and everything I confess. May it be purified within that state.

With a happy mind, I rejoice in all virtues of all the Victorious Ones of the three times, of the assemblies of the Superior Ones, of the unceasing wheel of the two accumulations, and of sentient beings.

I beseech you, protectors in the worlds of the ten directions, by completely turning the wheel of stainless Dharma with the sound of the ocean-like branches of melodious speech, please ripen all sentient beings without exception.

I beseech you, protectors who abide throughout all realms, please do not pass into nirvana until the exhaustion of the dhatu of space, rather fulfill your commitments by abiding permanently.

May all sentient beings be established in the unsurpassed, supreme state by this virtue, by the virtues accumulated in the three times throughout all samsara and nirvana, and by the undefiled innate virtue.

By the light rays of immeasurable great compassion from the palace of body, speech, and mind of the Victorious One, please purify my body, speech and mind, and thus transform it into your body, speech, and mind.

Protector, as you made offerings and delighted the sublime lama, likewise may I always offer ocean-like clouds of offerings and delight you.

May I follow in your footsteps. May I perform limitless activities that do not even waver a hair's tip with respect to the liberation of your body, speech, and mind.

May I be renowned in the three worlds. Thus may anybody just by hearing my name or remembering me be completely liberated from the tormenting suffering and attain the state of great bliss of the Victorious Ones.

May I turn into any form equal to the expanse of sentient beings, taming them according to their needs. Thereupon may they take refuge joyfully and be established in the unsurpassed, supreme awakening.

Those ones, who are oppressed with shrouds of ignorance, who lost the path, who are threatened by afflicting emotions, such as the henchmen of the Lord of Death, may helplessly remember me and instantly find the supreme path.

Becoming the inexhaustible wheel of ornamentation, which is body, speech, and mind of all Victorious Ones of the three times, may I completely dry out the ocean of samsara and establish all sentient beings in the unsurpassed, supreme state.

In all my lives, may I never be separated from the authentic lama, and enjoy the glories of the Dharma. By completely perfecting the qualities of bhumis and paths, may I swiftly attain the state of Vajradhara.

These Seven Branches of the Mantra *were written by the precious Kyobpa Jigten Sumgon at the Ser-Khang temple in the upper floor of Drikung Thil Monastery.*

Translated by © Khenchen Konchog Gyaltsen and edited by Konchog Yeshe Metog (Claudia Jürgens) in 2014.

Summoning Good Fortune

Excerpted from the Orgyen Dākinī Wealth God Sadhana

Longevity and Good Fortune [like] the Union of the Sun and Moon

Wave the silk-arrow and chant while meditating.

hum hri / de wa chen gyi zhing kham ne / dug ngal dra yang mi drag pe / de kyi phün sum tshog pe yang
Hūm Hrī. In the pure land of Sukhāvati, fortune of perfect happiness, even the name of sorrow is unknown.*
HUM HRI. / IN THE LAND OF DE-WA-CHEN, / FOR-TUNE OF GREAT HAPPI-NESS, / THE NAME OF PAIN IS UN-KNOWN.**

tshe yi ngö drub dag la tsöl / thug je zig shig tshe pag me
Amitāyus, please bestow the siddhi of longevity and behold me with compassion.
A-MI-TA-YUS, GRANT LONG LIFE / AND LOOK U-PON ME WITH LOVE.

po ta la yi zhing kham su / nyön mong dug nge ming yang me / thug je phün sum tshog pe yang
In the pure land of Potala, fortune of perfect compassion, even the names of the afflictions – the five poisons – do not exist.
IN THE LAND OF PO-TA-LA, / FOR-TUNE OF GREAT COMPA-SSION, / THE FIVE POI-SONS DON'T E-XIST.

chog gi ngö drub dag la tsöl / tse we zig shig chen re zig
Avalokiteśvara, please bestow the supreme siddhis and behold me with love.
CHEN-RE-ZIG, HOLD ME WITH LOVE / AND GRANT THE SU-PREME SI-DDHI.

** For prose recitation ** For chanting*

pema ö kyi zhing kham su / dug ngal khor we ming yang me / chi me tshe yi rig dzin yang
In the pure land of Lotus Light, fortune of the vidyādharas' deathless life, even the name of sorrowful samsāra does not exist.
IN THE LAND OF LO-TUS LIGTH, / VI-DYA-DHA-RA'S LIFE FOR-TUNE, / MI-SE-RY DOES NOT E-XIST.

ja lü kha chö ngö drub tsöl / jin gyi lob shig pema jung
Guru Padmasambhava, please bless me and bestow the siddhi of the dākinī's rainbow body.
GRANT YOUR BLE-SSINGS LO-TUS BORN, / GRANT RAINBOW BO-DY SI-DDHI.

ngön par ga we zhing kham su / zhe dang thrül pe ming yang me / ga de phün sum tshog pe yang
In the pure land of Manifest Joy, fortune of perfect joy and bliss, even the name of hateful delusion does not exist.
IN THE LAND OF VI-VID JOY, / FOR-TUNE OF GREAT JOY AND BLISS, / CON-FUSED HATE DOES NOT E-XIST.

me long ye she ngö drub tsöl / jin gyi lob shig dor je sem
Vajrasattva, please bless me and bestow the siddhi of mirror-like primordial wisdom.
VA-JRA-SA-TTVA, PLEASE BLESS ME / GRANT MI-RROR WIS-DOM SI-DDHI.

pal dang den pe zhing kham su / nga gyal thrül pe ming yang me / pal yön phün sum tshog pe yang
In the pure land Endowed with Splendor, fortune of perfect attributes, even the name of prideful delusion does not exist.
IN THE LAND GLO-RY EN-DOWED, / FOR-TUNE OF GREAT A-TTRI-BUTES, / CON-FUSED PRIDE DOES NOT E-XIST.

nyam nyi ye she ngö drub tsöl / jin gyi lob shig rin chen jung
Ratnasambhava, please bless me and bestow the siddhi of the primordial wisdom of equality.
RAT-NA-SAM-BHAVA, BLESS AND / GRANT EQUAL WISDOM SI-DDHI.

de wa chen gyi zhing kham su / dö chag thrül pe ming yang me / de kyi phün sum tshog pe yang
In the pure land of Sukhāvati, fortune of perfect happiness, even the name of lustful delusion does not exist.
IN THE LAND OF DE-WA-CHEN, / FOR-TUNE OF GREAT HA-PPI-NESS, / CON-FUSED LUST DOES NOT E-XIST.

sor tog ye she ngö drub tsöl / jin gyi lob shig nang tha ye
Amitābha, please bless me and bestow the Siddhi of discriminating primordial wisdom.
A-MI-TA-BHA, BLESS AND GRANT / DI-SCERN-ING WISDOM SID-DHI.

le rab dzog pe zhing kham su / thrag dog ngar dzin ming yang me / dze thrin phün sum tshog pe yang
In the pure land of Fulfilled Activity, fortune of perfect buddha activity, even the name of jealous selfishness does not exist;
IN THE LAND OF FUL-FILLED ACTS / FOR-TUNE OF GREAT BU-DDHA DEEDS / JEA-LOU-SY DOES NOT E-XIST.

ja drub ye she ngö drub tsöl / jin gyi lob shig dön yö drub
Amoghasiddhi, please bless me and bestow the siddhi of all-accomplishing primordial wisdom.
A-MO-GHA-DI-DDHI, BLESS AND / GRANT AC-TION WISDOM SI-DDHI.

og min chö ying zhing kham su / ti mug thrül pe ming yang me / phün tshog nga dang den pe yang
In the pure land of Dharmadhātu Akanistha, fortune endowed with the five perfections, even the name of ignorant delusion does not exist.
IN THE OG-MIN DHAR-MA SPACE, / FOR-TUNE OF FIVE PER-FEC-TIONS, / IG-NO-RANCE DOES NOT E-XIST.

chö ying ye she ngö drub tsöl / jin gyi lob shig nam nang dze
Vairochana, please bless me and bestow the siddhi of dharmadhātu primordial wisdom.
VAI-RO-CHA-NA, BLESS ME AND / GRANT DHAR-MA DHA-TU SI-DDHI.

kham nga dag pe yum chen nge / jung nge chü dang tshe yang tsöl
Five great mothers of the five pure natures, please bestow the vital essences of the five elements and the fortune of longevity.
FIVE PURE NA-TURE'S FIVE MO-THERS / GRANT FIVE E-SSEN-CES AND LIFE.

orgyen trül pe zhing kham ne / ye she tsho gyal da ki tshog / sang ngag zab mo chö kyi yang / de tong tsal jong ngö drub tsöl
In the emanated field of Uddiyāna [abide] Yeshe Tsogyal and the assembly of dākinīs; please bestow the siddhi of attaining bliss-emptiness, the fortune of the profound secret mantra teachings.
IN THE LAND OF U-DD'YA-NA / TSO-GYAL DWELLS WITH DA-KI-NIS. / GRANT BLISSDEM-PTI-NESS SI-DDHIS, / FORTUNE OF PRO-FOUND MAN-TRA.

nang si la me kyil khor ne / ka gyü la me lha tshog kyi / chag gya chen po chog gi yang / tshe chig sang gye ngö drub tsöl
In the mandala of the guru [who is everything that] appears and exists [abides] the divine assembly of Kagyu gurus; please bestow the siddhi of awakening in a single life, the supreme fortune of mahāmudrā.
GU-RU'S SPHERE OF E-VR'Y-THING, / WITH DI-VINE KAGYU LAMAS, / GRANT A-WAK-'NING IN ONE LIFE, / FORTUNE OF MA-HA-MU-DRA.

rang nang dag pe zhal ye ne / yi dam zhi thrö lha tshog kyi / chok dang thün mong ngö drub yang / dön nyi thar chin ngö drub tsöl
In the unmeasurable dwelling of pure self-display [abides the] divine assembly of peaceful and wrathful yidams; please bestow the siddhi of attaining the twofold objective, the fortune of supreme and ordinary siddhis.
IN PURE SELF-DIS-PLAY'S PA-LACE / DWELL YI-DAMS OF PEACE AND WRATH. / GRANT THE SI-DDHI OF TWO AIMS, / FOR-TUNE OF TWO-FOLD SI-DDHIS.

nyi shu tsab zhi ne chog ne / pa wo da ki gyam tshö kor / sang wa ngag kyi jin lab yang / rang zhen min dröl ngö drub tsöl
In the twenty-four supreme and sacred places gathers an ocean of dākas and dākinīs; please bestow the siddhi of ripening and liberating others and myself, the fortune of secret mantra blessings.
IN TWENTY-FOUR HO-LY SITES / DWELL MEA-SURELESS SKY-DAN-CERS. / GRANT RIP-'ING FREE-ING SIDDHIS, / FOR-TUNE OF MAN-TRA BLESS-INGS.

gar zhug chö kü pho drang ne / ka bab chö dag che drog pün / kye dzog lha ngag zung jug yang / dze thrin gong phel ngö drub tsöl
In the palace of all-pervasive dharmakāya [abide the] dharma masters, vajra siblings, and fellow practitioners of the oral transmission; please bestow the siddhi of increasing Buddha activity, the fortune of indivisible creation and completion stages, deity, and mantra.
IN DHAR-MA-KA-YA'S EX-PANSE / DWELL THE LIN-'AGE LORDS AND KIN. / GRANT FOR-TUNE OF VAST DEEDS, TWO / STA-GES, MAN-TRA, AND DE-'TY.

gang dül trül pe pho drang ne / chö kyong ma gön cham dral nam / thrin le nam zhi drub pe yang / ngön chö nü thü ngö drub tsöl / hum hri
In the palace of all-taming nirmānakāya [abide the] dharmapālas Mahākāla, Mahākāli, and their retinue; please bestow the siddhi of subjugating power, the fortune of accomplishing the four enlightened activities. Hūm Hrī.
IN TA-MING TUL-KU'S PAL-ACE / DWELL MA-HA-KA-LA AND COURT, / FOR-TUNE OF COM-PLETE FOUR DEEDS, / GRANT SUB-JU-GA-TING SI-DDHI. / HUM HRI.

chang lo chen gyi ne chog ne / nor dag arya dzam bha la / nying je dro we dön kün dze
In the supreme abode of Vaiśravana [abides the] lord of riches, Aryā Jambhala, who compassionately fulfills every purpose of wayfaring beings.
IN VAI-SHRA-VA-NA'S A-BODE / DWELLS DZAM-BHA-LA LORD OF WEALTH / KIN-DLY ACTS FOR BE-INGS' AIMS.

tshe sö se nor yang gi dag / khor dang yang khor che pa nam / ngön gyi thug dam ma yeng war / dro la thug je tser gong la
Master of life, merit, food, riches, and fortune, together with your [principal] and secondary retinues, unwavering from your former pledges, and considering beings with compassionate love,
MA-STER OF LIFE, ME-RIT, FOOD, / WEALTH, AND FORTUNE WITH YOUR COURT, / NOT STRAY-ING FROM YOUR HEART-PLEDGE, / THINK OF BE-INGS WITH KIND LOVE.

tshe yang tham che dir tsöl chig / kang zhi chug kyi yang tsöl chig / nyur zhing gyog pa ta yi yang / dö gu jung wa nor gyi yang
please bestow every fortune of longevity; bestow the fortune of herd animals, the fortune of swift horses, the fortune of wish-fulfilling livestock,
GRANT ALL FOR-TUNE OF LONG LIFE. / GRANT THE FORTUNE OF LIVE-STOCK, / THE FOR-TUNE OF SWIFT HORSES / AND WISH-FUL-FIL-LING LIVE-STOCK.

phel tob den pa lug gi yang / chug kyi drang tshen ra yi yang / nor kyi zang tsün dzo yi yang
the fortune of fertile sheep, and within the herd animals the fortune of goats, the fortune of dzos, the most excellent and noble of cattle,
THE FOR-TUNE OF FER-TILE SHEEP / AND HERDS: THE FOR-TUNE OF GOATS / AND OF DZOS, THE BEST OF STOCK,

dö jö ba dang lang gi yang / theg chen khur wa dre ü yang / tham che di ru yang du len
the fortune of wish-granting cows and bulls, and the fortune of mules able to carry heavy loads; all these, bring them here as good fortune!
FOR-TUNE OF WISH-ING CA-TTLE, / MULES THAT CARRY HEA-VY LOADS, / AS GOOD FOR-TUNE BRING THEM HERE!

dze shing yi ong dar zab yang / rin thang che wa ser ngül yang / sa chü dre drug dru yi yang
The fortune of beauty, charm, finest silk, the fortune of most-valuable gold and silver, the fortune of fertile soil and the six [types of] grains,
THE FOR-TUNE OF GRACE CHARM, SILK, / HIGH-LY PRI-CED GOLD AND SIL-VER, / FER-TILE SOIL AND THE SIX GRAINS,

rin chen nor yig gyen gyi yang / ro gya den pa za tung yang / tham che di ru yang du len
the fortune of precious jewels and ornaments, the fortune of food and drink of delicious tastes, all these, bring them here as good fortune!
PRE-CIOUS GEMS AND A-DORN-MENTS, / FOOD AND DRINK OF HUN-DRED TASTES, / BRING THEM HERE AS GOOD FORTUNE!

teng chog tshang pa lha yi yang / bar chog lha sin nyen gyi yang / og chog lu yang yi zhin nor
The fortune of Brahmā above, the fortune of gods, spirits, and nyens in the middle, and the fortune of nāgas – the wish-fulfilling jewel – below,
FOR-TUNE OF BRAH-MA A-BOVE, / IN-BE-TWEEN OF GODS, GHOSTS, NYENS, / AND BE-LOW THE NA-GA'S GEM,

si sum lha mi pal jor yang / tham che di ru yang du len
the fortune of the riches of gods and humans in the three worlds, all these, bring them here as good fortune!
THREE WORLDS' GODS' AND HU-MANS' WEALTH, / BRING THEM HERE AS GOOD FOR-TUNE!

lü phag po yi zug zang yang / dzam bu ling gi dam chö yang / ba lang chö kyi kor nor yang
The fortune of Videha's excellent body, the fortune of Jambudvīpa's sacred Dharma, the fortune of Aparagodāni's wealth,
LU-PHAG-PO'S BO-DY FOR-TUNE, / DZAM-BU-LING'S SAC-RED DHAR-MA, / BA-LANG-CHO'S FOR-TUN-ATE WEALTH,

dra mi nyen gyi tshe ring yang / ling zhi ling thren kye dro yi / tshe sö wang thang yang du len
the fortune of Uttarakuru's longevity, the life, power, and merit of sentient beings [inhabiting] the four continents and [eight] sub-continents, bring them [here] as good fortune!
DRA-MI-NYEN'S LON-GE-VI-TY, / BEINGS' LIFE, STRENGTH, AND ME-RIT / OF EIGHT LANDS GRANT THEIR FOR-TUNE!

gya gar gyal pö chö si yang / gya nag gyal pö nga thang yang / tag zig gyal pö nor yang dang
The fortune of the religious sovereignty of the Indian kings, the fortune of the might of the Chinese kings, the fortune of the wealth of the Persian kings,
IN-DI'N KINGS' RE-LI-GI'US MIGHT, / CHI-NESE KINGS' ALL-REACH-ING-ING FORCE, / THE WEALTH OF THE PERSIAN KINGS,

ge sar gyal pö mag yang dang / u kar hor gyi pa yang nam / tham che di ru yang du len
the fortune of King Gesar's army, the fortune of Ukarhor's courage, all these, bring them here as good fortune!
THE AR-MY OF KING GE-SAR, / THE COUR-AGE OF U-KAR-HOR, / BRING THEM HERE AS GOOD FOR-TUNE!

tho wa gung gi tho yang dang / ma wa sa yi ten yang dang / mi nor ze kö phün tshog yang / trag dang zi dang long chö yang
The fortune of the distant reaches of the sky, the fortune of the stability of the lower grounds, the fortune of perfect wealth, food and clothing, the fortune of beautiful appearance, radiance, and resources,
FOR-TUNE OF THE END-LESS SKY / FOR-TUNE OF THE STA-ABLE GROUNDS, / PER-FECT WEALTH, FOOD, AND CLOTHING, / BEAU-TY SPLEN-DOR AND RI-CHES,

go tshön pa tsal dzum thrül yang / de nö dzin pa rab jung yang / pa tsal tob shug bu tshe yang
the fortune of armor, weapons, courage, and miraculous powers, the fortune of renunciates upholding the Three Pitakas, the fortune of brave and strong boys,
AR-MOR WEA-PONS MI-RA-CLES, / COU-RAGE, MONKS WHO UP HOLD THE / THREE BAS-KETS, BRAVE AND STRONG BOYS,

dze tsün dzom pa mo tsün yang / khyo rig den pa si kyi yang / tham che di ru yang su len
the fortune of beautiful and virtuous girls, the fortune of pure off-spring, all these, bring them here as good fortune!
BEAU-TI-FUL AND VIR-T'US GIRLS, / PURE OFF-SPRING, PLEASE, ALL OF THESE, / BRING THEM HERE AS GOOD FORTUNE!

shar gyi chog ne tshe yang nam / nyi da zhin du char zhin jön / lho yi chog ne tshe yang nam / lho trin zhin du tshub shing jön
All fortune of longevity of the eastern direction, come here, rising like the sun and moon! All fortune of longevity of the southern direction, come here, swirling like the southern clouds!
LONG LIFE FOR-TUNE OF THE EAST, / RI-SING LIKE SUN AND MOON, COME! / LONG LIFE FOR-TUNE OF THE SOUTH, / SWIR-LING LIKE SOU-THERN CLOUDS, COME!

nub kyi chog ne tshe yang nam / na bün zhin du thib shing jön / jang gi chog ne tshe yang nam / chu wo zhin du bab cing jön
All fortune of longevity of the western direction, come here, enshrouding like mist! All fortune of longevity of the northern direction, come here, flowing like a river!
LONG LIFE FOR-TUNE OF THE WEST, / EN-SHROUD-ING LIKE MIST, COME HERE! / LONG LIFE FOR-TUNE OF THE NORTH, / FLOW-ING LIKE A RI-VER, COME!

teng gi chog ne tshe yang nam / drang char zhin du beb shing jön / og gi chog ne tshe yang nam / dre drug zhin du min ching jön
All fortune of longevity of the upper direction, come here, descending like rain! All fortune of longevity of the lower direction, come here, ripening like the six grains!
LONG LIFE FOR-TUNE FROM A-BOVE, / DE-SCEND-ING LIKE RAIN, COME HERE! / LONG LIFE FOR-TUNE FROM BE-LOW, / RIP-EN-ING LIKE SIX GRAINS, COME!

nyen dang drag pe tö yang nam / yu drug zhin du drag shing jön / bu lob rig gyü dü pe yang / kar threng zhin du trag ching jön / hum hri
All fortune of melodious and illustrious praise, come here, roaring like the turquoise dragon! Fortune of assembled lineage of heart-disciples, come here, dazzling like a garland of stars! Hūm Hrī.
FOR-TUNE OF ME-LO-DI'US PRAISE, / ROAR-ING LIKE THUN-DER, COME HERE! / FOR-TUNE OF DI-SCI-PLES' LINE, / LIKE DAZZ-LING RING OF STARS, COME! / HUM HRI.

shar chog dor je khan dro ma / tshe yang tham che dir khug chig / ne dön bar che zhi war dzö
Vajra dākinī of the East, summon all fortune of longevity and pacify disease, demons, and obstacles!
EAS-TERN VA-JRA DA-KI-NI / BRING FOR-TUNE OF LIFE; PLEASE CALM / ILL-NESS DE-MONS AND RE-STRAINTS!

lho chog rin chen khan dro ma / se nor long chö yang khug chig / tshe sö pal jor gye par dzö
Jewel dākinī of the South, summon the fortune of food, wealth, and resources, and expand life, merit, and riches!
SOU-THERN JE-WEL DA-KI-NI / BRING FOR-TUNE OF FOOD AND GOODS. / EX-PAND LIFE, ME-RIT, AND WEALTH!

nub chog pema khan dro ma / khor de wang dü yang khug chig / nang si wang du du war dzö
Lotus dākinī of the West, summon the fortune of subjugating samsāra and nirvāna and subdue everything that appears and exists!
WES-TERN LO-TUS DA-KI-NI / BRING FOR-TUNE TO TAME ALL THINGS: / SAM-SA-RA AND NIR-VA-NA.

jang chog le kyi khan dro ma / le zhi thrin le yang khug chig / nö je dön geg tshar chö dzö
Action dākinī of the North, summon the fortune of the four enlightened activities and annihilate harmful demons and obstructing spirits!
NOR-THERN AC-TION DA-KI-NI / BRING THE FOR-TUNE OF FOUR DEEDS, / SLAY DE-MONS AND OB-STRUC-TERS.

nor lha tshog dag khor che kyi / dzam ling yang nam dir khug chig / cha yül di ru cha khug chig / yang yül di la yang khug chig
Wealth God Ganapati together with your retinue, bring here all fortune of the world! Bring here auspicious objects! Bring here fortunate objects!
WEALTH GOD WITH YOUR RE-TI-NUE / BRING ALL FORTUNE OF THE WORLD. / BRING AUS-PI-CI'US OB-JECTS HERE. / BRING FOR-TU-NATE OB-JECTS-HERE.

ne khang di la tag par zhug / yang che di la ten par dzö / tshe dze di la chü chig phob / mi nor di la sung kyob dzö
At all times remain in this dwelling place; cause these objects of fortune to be steadfast! Give potency to these life substances, and in this place protect wealth!
AL-WAYS RE-MAIN AT THIS PLACE. / MAKE FOR-TU-NATE OB-JECTS FIRM. / VI-TA-LIZE LIFE SUB-STAN-CES, / AND AT THIS PLACE PRO-TECT WEALTH.

gyur wa me par ten zhug tshal / chi me tshe yi ngö drub tsöl / ze me ter gyi ngö drub tsöl / sö nam nor gyi ngö drub tsöl
I beseech you to remain steadfast and unchanging! Bestow the siddhi of immortality! Bestow the siddhi of inexhaustible treasures! Bestow the siddhi of merit and riches!
PLEASE STAY FIRM AND UN-CHANG-ING. / GRANT E-TERNAL LIFE'S SI-DDHI. / GRANT END-LESS TREA-SURE'S SIDDHI. / GRANT WEALTH AND ME-RIT'S SI-DDHI.

chog dang thün mong ngö drub tsöl / be me lhün gyi drub par dzö / sarva siddhi a la la ho
Bestow supreme and ordinary siddhis! Let them be accomplished spontaneously and without effort! Sarva siddhi a la la ho.
GRANT TWO SI-DDHIS. LET THEM BE / A-CCOM-PLISHED SPON-TA-N'OUS-LY. / SAR-VA SI-DDHI A LA LA HO.

Thus apply yourself in summoning fortune and recite it a number of times. Thereafter recite it repeatedly as often as possible. Accumulate at least thirteen recitations [or] recite as many times as you wish. Swiftly attain the two kinds of siddhis! Samaya.

Then take the four empowerments of longevity and fortune. Thereafter perform the dissolution stage. If [the session] is not closed, perform a long-life ceremony and then take the four empowerments.

om ah hung / ku sum la ma tse yi lha / or gyen khan dro nor lhe tsog / dag dang kal den lob ma la / wang zhi kur war dze du söl
Om Āh Hūm, three kāyas, lama, deities of longevity, dākinīs of Uddiyāna, and assembly of wealth gods, please bestow the four empowerments upon me and [other] fortunate disciples.

ku yi wang chog lü la kur / zhom zhig dor je ku thob shog / sung gi wang chog ngag la kur / tsang yang drug chü wang thob shog
Having bestowed the supreme form empowerment upon my body, may I attain the indestructible vajra body. Having bestowed the supreme speech empowerment upon my speech, may I attain the power of Brahmā's sixty melodies.

thug kyi wang chog yi la kur / kye me trö dral wang thob shog / ku sum lhün drub dön gyi wang / ngo wo nyi kü wang thob shog
Having bestowed the supreme mind empowerment upon my mind, may I attain power over the unborn simplicity. May I obtain the essencekāya empowerment, the ultimate empowerment that is the spontaneous presence of the three kāyas.

dug sum ku sum ngön gyur pe / la ma ku sum wang thob shog / dug nge ye she ngar shar we / tse lha rig nge wang thob shog
May I obtain the empowerment of the lama's three kāyas, which cause the three poisons to manifest as the three kāyas. May I obtain the empowerment of the long-life deities of the five families, the display of the five poisons [appearing as] the five aspects of primordial wisdom.

chi me ye she lü thob pe / or gyen khan drö wang thob shog / chog thün be me lhün drub pe / dzam kar yab yum wang thob shog
May I obtain the empowerment of the dākinīs of Uddiyāna, by which the body of deathless primordial wisdom is attained. May I obtain the empowerment of White Jambhala yab-yum, which effortlessly and spontaneously accomplishes ordinary and sublime [siddhis].

ze nor pal jor phün tsog pe / nor lha ter dag wang thob shog / khor we dug ngal le dröl we / chag gya chen pö wang thob shog
May I obtain the empowerment of wealth gods and treasure lords, which perfects the abundance of food, wealth, and riches. May I obtain the empowerment of mahāmudrā, which liberates from samsāra's pain.

ma rig thrül nang ye dag pe / rang rig chö kü wang thob shog / khor de chö kün ye dag pe / dzog pa chen pö wang thob shog
May I obtain the empowerment of self-knowing dharmakāya, which is the primordial purity of the confused perceptions of unawareness. May I obtain the empowerment of the Great Completion, which is the primordial purity of all phenomena of samsāra and nirvāna.

tag che tha zhi rang dröl we / u ma chen pö wang thob shog / ma sam jö le de pa yi / she rab phar chin wang thob shog
May I obtain the empowerment of the Great Middle Way, which naturally liberates the four extremes of permanence and annihilation. May I obtain the empowerment of the Perfection of Tran-

scendent Knowledge, which is inexpressible, being beyond words and thoughts.

nyi dzin bag chag rang dröl we / dzin me khyab dal wang thob shog / ying rig pho gyur me pa yi / chi me tse yi wang thob shog sö nam zetha me pa yi / tse chig sang gye wang thob shog
May I obtain the empowerment of openness free from fixation, which naturally liberates dualistic propensities. May I obtain the empowerment of immortal life, which is the unchanging expanse of awareness. May I obtain the empowerment of awakening within one lifetime, which is the endless [accumulation of] merit.

Thus place the torma on the crown and partake of the long life pill and chang. Holding substances of fortune, the faithful disciple should recite the following:

Dissolution

hum hri / ku sum la ma tshe yi lha / or gyen khan dro nor lhe tshog / rang gi lü ngag yi sum dang / tshe ten drub dze di nam la
Hūm Hrī, the guru [who is] the three kāyas, deities of longevity, dākinīs of Uddiyāna, and assembly of wealth gods, my own body, speech, and mind, a stable life, established and substantial, all these

kha la trin tar thim pa tar / chu la chu zhag ta bur gyur / mig me khyab dal long du A
dissolve into the all-pervasive vast expanse without reference point, like clouds dissolving in the sky or water pouring into water, Ā.

Within a state of non-distraction, rest at ease. In the unborn basic space of phenomena, let go of everything. In the state of simplicity, remain free and open. Seal with steadfastness. Samaya.

Recite the dedication prayer accordingly.

hum hri / dü sum dü me ge wa di / dro nam ül phong tre kom gyi / dug ngal tham che rab zhi ne / dö gu long chö phün tshog ne
Hūm Hrī, by this virtue of timelessness beyond the three times, may all beings be relieved from the suffering of poverty, hunger, and thirst, and may all wishes and enjoyments be fulfilled.

thar thug de chen zhing kham su / or gyen nang wa tha ye kyi / go phang dam pa nyur thob ne / chir mi dog pe sa thob shog
At last may they swiftly attain the most excellent state of the master Padmasambhava and Amitābha in the buddhafield Great Bliss and reach the ground of no return.

At the request of the Garchen Buddhist Institute Lamas this was translated by Ina Bieler and edited by Kay Candler in November 2006 / revised in 2012.

Supplication to the Seven Taras

In the unborn dharmadhatu
abides the Reverend Mother, the deity Tara.
She bestows happiness on all sentient beings.
I request her to protect me from all fears.

Through not understanding oneself as dharmakaya
one's mind is overpowered by the kleshas.
Our mothers, sentient beings, wander in samsara.
Please protect them, Deity Mother.

If the meaning of the Dharma is not born in one's heart,
one just follows the words of conventional meaning.
Some are deceived by dogma.
Please protect them, Perfect Mother.

It is difficult to realize one's mind.
Some realize but do not practice.
Their minds wander to wordly activities.
Please protect them, Deity Mother of Recollection.

Nondual wisdom is the self-born mind.
By the habits of grasping at duality,
Some are bound no matter what they do.
Please protect them, Deity of Nondual Wisdom.

Although some abide in the perfect meaning,
they don't realize the interdependence of cause and result.
They are ignorant of the meaning of objects of knowledge.
Please protect them, Omniscent Deity Mother.

The nature of space is free from boundaries.
Nothing is different from that.
Still, practitioners and disciples don't realize this.
Please protect them, Perfect Buddha Mother.

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The Sutra of the Heart of the Glorious Lady Prajñāpāramitā

Thus I have heard. Once the Bhagavān was residing on Vulture Flock Mountain in Rājagṛha together with a great assembly of fully ordained monks and a great assembly of bodhisattvas. At that time the Bhagavān entered the samādhi of the enumerations of phenomena called "perception of the profound." At the time noble Avalokiteśvara, the bodhisattva mahāsattva, while practicing the profound prajñāpāramitā, saw the following: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Śāriputra spoke thus to noble Avalokiteśvara, the bodhisattva mahāsattva: "How should a son of noble family or a daughter of noble family train who wishes to practice the profound prajñāpāramitā?"

Noble Avalokiteśvara, the bodhisattva mahasattva, said to venerable Śāriputra, "O Śāriputra, a son of noble family or daughter of noble family who wishes to practice the profound prajñāpāramitā should see in this way: they see the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way feeling, discrimination, formation, and consciousness are emptiness. Thus, Śāriputra, all phenomena are emptiness, without characteristics, without arising, without ceasing, without stain, not without stain, without decrease, and without increase. Therefore, Śāriputra, in emptiness there is no form, no feeling, no discrimination, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no form, no sound, no smell, no taste, no tangible object, no phenomenon; no eye dhātu up to no mind dhātu, no dhātu of phenomena, no mental consciousness dhātu; no ignorance, no termination of ignorance up to no aging and death and no termination of aging and death; no suffering, no origin, no cessation, no path, no wisdom, no attainment, and no nonattainment.

"Therefore, Śāriputra, since bodhisattvas have no attainment, they abide by relying on prajñāpāramitā. Since their minds are without obscuration, they have no fear. Having fully transcended delusion, they attain complete nirvana. All the buddhas who abide in the three times fully awaken to unsurpassable completely perfect enlightenment by relying on prajñāpāramitā.

"Therefore, the great mantra of prajñāpāramitā, the mantra of great insight, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that calms all suffering, should be known to be true, since it is undeceiving. The prajñāpāramitā mantra is said as follows:

OM GATE GATE PĀRĀGATE PĀRASAṂGATE BODHI SVĀHĀ

"In this way, Śāriputra, bodhisattva mahāsattvas should train in the profound prajñāpāramitā."

Then the Bhagavān rose from that Samādhi and spoke to noble Avalokiteśvara, the bodhisattva mahāsattva. "Well done! Good, good, O son of noble family. Thus it is, O son of noble family, thus it is. One should practice the profound prajñāpāramitā just as you have taught and the tathāgatas will rejoice."

When the Bhagavān had said this, venerable Śāriputra and noble Avalokiteśvara, the bodhisattva mahāsattva, all those surrounding them, and the world with its gods, humans, asuras, and gandharavas rejoiced and praised the words of the Bhagavān.

This was translated into Tibetan by the Indian pandita Vimalamitra and the translator and fully ordained monk Rinchen Dé. It was edited by the great editor-translator Gelo, Namka, and others.

English translation by Karl Brunnhölzl based on several Tibetan and Sanskrit editions.

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Prayer for World Peace and Welfare

The three jewels and three roots,
Trustworthy source of refuge, and in particular the lord of snow, Avalokiteśhvara, Jetsün Tara and Guru Padmasambhava, I supplicate you; please follow your previous pledges!

Bestow blessings that this aspiration prayer may be fulfilled most perfectly!

Due to the degeneration of times when thoughts and deeds of beings are perverted and the inner and outer elements have lost their balance, men and cattle are seized by epidemic disease previously unheard of;

Intruding rāhus, nāgas, powerful demons and dark forces, blight, frost and hail, bad harvest warfare and so forth,

Erratic rainfall, heat, misery and droughts in the world, destruction by the elements such as earthquakes and the threat of fire,

And in particular barbaric offenses causing harm to the teachings are rampant. May all types of harm and injury around the world be swiftly pacified and overcome!

May precious and supreme Bodhicitta spontaneously arise in the mindstreams of all beings, human and non-human, and may they be free from destructive thoughts and deeds!

May all be endowed with a loving mind for one another and may well-being, glory, and prosperity prevail throughout the world! May the Buddha's teachings spread far and wide and ever last!

By the truthful power of the three roots, the Buddhas and Bodhisattvas, by any root of virtue existing in samsara and nirvana and by the power of our perfectly pure, highest intention, may the fruition of our supplication and aspiration be attained!

This prayer was composed by Jamgön Kongtrül Rinpoche for the peace and welfare of Tibet. In order to suit present times, Lama Thubten Nima changed certain wording, such as the reference to the whole world instead of only to Tibet.

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The Prayer of Kuntuzangpo

The Primordial Buddha Samantabhadra

Ho!
Everything – appearance and existence, samsara and nirvana –
Has a single Ground, yet two paths and two fruitions,
And magically displays as Awareness or unawareness.

Through Kuntuzangpo's prayer, may all beings become Buddhas,
Completely perfected in the abode of the Dharmadhatu.

The Ground of all is uncompounded,
And the self-arising Great Expanse, beyond expression,
Has neither the name "samsara" nor "nirvana."
Realizing just this, you are a Buddha;
Not realizing this, you are a being wandering in samsara.

I pray that all you beings of the three realms
May realize the true meaning of the inexpressible Ground.
I, Kuntuzangpo, have realized the truth of this Ground,
Free from cause and condition,
Which is just this self-arising Awareness.

It is unstained by outer expression and inner thought,
Affirmation or denial, and is not defiled
By the darkness of unmindfulness.
Thus this self-manifesting display is free from defects.

I, Kuntuzangpo, abide as Intrinsic Awareness.
Even though the three realms were to be destroyed, there is no fear.

There is no attachment to the five desirable qualities of sense objects.

In self-arising consciousness, free of thoughts,
There is neither solid form nor the five poisons.
In the unceasing clarity of Awareness,
Singular in essence, there yet arises the display of the five wisdoms.

From the ripening of these five wisdoms,
The five original Buddha families emerge,
And through the expanse of their wisdom
The forty-two peaceful Buddhas appear.
Through the arising power of the five wisdoms
The sixty wrathful Herukas manifest.
Thus the Ground Awareness is never mistaken or wrong.

I, Kuntuzangpo, am the original Buddha of all,
And through this prayer of mine
May all you beings who wander in the three realms of samsara
Realize this self-arising Awareness,
And may your great wisdom spontaneously increase!

My emanations will continuously manifest
In billions of unimaginable ways,
Appearing in forms to help you beings who can be trained.

Through my compassionate prayer
May all of you beings who wander in the three realms of samsara
Escape from the six life forms!

From the beginning you beings are deluded
Because you do not recognize the Awareness of the Ground.
Being thus unmindful of what occurs is delusion –
The very state of unawareness and the cause of going astray.

From this delusive state comes a sudden fainting away
And then a subtle consciousness of wavering fear.
From that wavering there arises a separation of self
And the perception of others as enemies.

Gradually the tendency of separation strengthens,
And from this the circle of samsara begins.
Then the emotions of the five poisons develop –
The actions of these emotions are endless.

You beings lack awareness because you are unmindful,
And this is the basis of your going astray.
Through my prayer, may all you beings recognize
your Intrinsic Awareness!

Innate unawareness means unmindfulness and distraction.
Imputing unawareness means dualistic thoughts toward self and others.
Both kinds of unawareness are the basis for the delusion of all beings.

Through Kuntuzangpo's prayer
May all you beings wandering in samsara
Clear away the dark fog of unmindfulness,
Clear away the clinging thoughts of duality!
May you recognize your own Intrinsic Awareness!

Dualistic thoughts create doubt.
From subtle attachment to this dualistic turn of mind,
Dualistic tendencies become stronger and thicker.

Food, wealth, clothes, home, and friends,
The five objects of the senses, and your beloved family –
All these things cause torment by creating longing and desire.
These are all worldly delusions;
The activities of grasping and clinging are endless.

When the fruition of attachment ripens, you are born as a hungry ghost,
Tormented by coveting and desiring, miserable, starving and thirsty.

Through Kuntuzangpo's prayer may all you desirous and lustful beings
Who have attachments neither reject longing desires
Nor accept attachment to desires.

Let your consciousness relax in its own natural state,
Then your Awareness will be able to hold its own.
May you achieve the wisdom of perfect discernment!

When external objects appear, the subtle consciousness of fear will arise.
From this fear, the habit of anger becomes stronger and stronger.
Finally, hostility comes causing violence and murder.
When the fruition of this anger ripens,
You will suffer in hell by boiling and burning.

Through Kuntuzangpo's prayer, you beings of the six realms,
When strong anger arises for you, neither reject nor accept it.
Instead relax in the natural state and achieve the wisdom of clarity!

When your mind becomes full of pride
There will arise thoughts of competition and humiliation.
As this pride becomes stronger and stronger,
You will experience the suffering of quarrels and abuse.

When the fruition of this karma ripens,
You will be born in the God Realms
And experience the suffering of change and falling to lower rebirths.

Through Kuntuzangpo's prayer, may you beings who develop pride,
Let your consciousness relax in the natural state.
Then your Awareness will be able to hold its own.
May you achieve the wisdom of equanimity!

By increasing the habit of duality, by praising yourself and denigrating others,
Your competitive mind will lead you to jealousy and fighting,
And you will be born in the Jealous God Realm, where there is much killing and injury.
From the result of that killing, you will fall into the Hell Realm.

Through Kuntuzangpo's prayer, when jealousy and competitive thoughts arise,
Do not grasp them as enemies.
Just relax in ease, then consciousness can hold its own natural state.
May you achieve the wisdom of unobstructed action!

By being distracted, careless and unmindful,
You beings will become dull, foggy, and forgetful.
By being unconscious and lazy, you will increase your ignorance
And the fruition of this ignorance will be to wander helplessly in the Animal Realm.

Through Kuntuzangpo's prayer,
May you beings who have fallen into the dark pit of ignorance
Shine the light of mindfulness and thereby achieve
Wisdom free from thought.

All you beings of the three realms are actually identical to Buddhas, the Ground of all.
But your misunderstanding of the Ground causes you to go astray, so you act without aim.
The six karmic actions are a delusion, like a dream.

I am the Primordial Buddha here to train the six kinds of being Through all my manifestations.
Through Kuntuzangpo's prayer may all you beings without exception
Attain Enlightenment in the state of Dharmadhatu.

Ah Ho!
Hereafter, whenever a very powerful yogin
With his or her Awareness radiant and free from delusion
Recites this very powerful prayer, then all who hear it
Will achieve enlightenment within three lifetimes.

During a solar or lunar eclipse, during an earthquake,
or when the earth rumbles,
At the solstices or the new year, you should visualize Kuntuzangpo.
And if you pray loudly so all can hear,
The beings of the three realms will be gradually liberated from suffering
Through the prayer of the yogin and will finally achieve enlightenment.

This prayer was taken from the ninth chapter of the Dzogchen Teachings of the Gongpa Zangthal, the Northern Treasures discovered by the Terton Rigdzin Godem.

On the fifteenth day of the seventh Tibetan month in the Year of the Sheep (1991) this prayer was translated by the Venerable Bhaka Tulku Rinpoche in Berkeley, California, assisted by Lunpo Urgyan Thondup.

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Pith Instructions on Mahāmudrā

In Sanskrit: Mahāmudropadeśa
In English: Pith Instructions on Mahāmudrā

I prostrate to glorious Vajraḍākinī.

You work with hardships, are dedicated to the guru,
Can endure suffering, and are full of insight, Nāropa.
You fortunate one, deal like this with your mind!

Though Mahāmudrā cannot be taught,
Just as in the example of which [part of] space is supporting which,
Your own mind, Mahāmudrā, lacks any supporting ground.
Let go and rest in the uncontrived, fundamental state.
If you loosen up your tightness, there is no doubt that you are liberated.

For example, when you look at the center of the sky, seeing will cease.
Likewise, when mind looks at mind,
The swarms of thoughts cease and unsurpassable enlightenment is attained.

For example, clouds [formed by] vapor on earth vanish in the sky's expanse.
They neither go anywhere, nor do they dwell any place.
The same is true for the swarms of thoughts sprung from the mind:
Through seeing your own mind, the waves of thoughts clear up.

For example, the nature of space is beyond color and shape,
Untainted and unchanged by black or white.
Likewise, the essence of your own mind transcends color and shape,
Not tainted by the black and white phenomena of good and evil.

Just as the bright and clear heart of the sun
Cannot [even] be obscured by the darkness of a thousand eons,
The luminous heart of your own mind
Cannot be obscured by this saṃsāra of [infinite] eons.

For example, though space is conventionally labeled as empty,
Space cannot be described as being like this.
Likewise, though your own mind may be called luminosity,
Through this expression, it is not established in this way nor is there a basis for conventional labeling.
Thus, the nature of the mind is primordially like space.
There is not a single phenomenon that is not included within it.

Cast away all bodily activities, rest at ease in naturalness.
Let your speech be without utterance, resounding yet empty, like an echo.
Don't think of anything in your mind, behold the dharma of the final leap.
The body is without pith, just like a bamboo cane.
Mind is like the center of space, beyond being an object of thinking.
Without discarding or placing, relax and leave it in its own state.

If mind lacks any point of reference, this is Mahāmudrā.
If you become familiar and acquainted with this, you attain unsurpassable enlightenment.

Whether it be what the mantra[yāna] or the pāramitā[yāna] say,
The collections of the vinaya, the sūtras, and so on,

Or your own individual scriptures and philosophical systems,
Through none of these will you see luminous Mahāmudrā.
Through what springs from wanting, you do not see luminosity, but it obscures.
Through conceptions, precepts and samayas fall away from the actual.

Not engaging mentally, free from all wanting,
Self-arisen and self-settling, just like patterns on water –
If you do not go beyond the actuality of nondwelling and being nonreferential,
You do not go beyond samaya, which is the lamp in the darkness.

If you are free from all wanting and do not dwell in extremes,
You will see all dharmas of the scriptural collections without exception.
If you merge into this actuality, you are released from the dungeon of saṃsāra.
Resting in equipoise in this actuality, all wrongdoing and obscurations are consumed.
This is explained as "the lamp of the teachings."

Foolish beings who are not interested in this actuality
Are always just carried off by the stream of saṃsāra.
How pitiful are these fools who undergo unbearable sufferings in the lower realms!
If you wish to be liberated from such unbearable sufferings, rely on skillful gurus.
Once their blessings enter your heart, your own mind will be released.

Oh! The phenomena of saṃsāra are meaningless and the causes of suffering.
Since produced phenomena lack any essence, behold the essence that is meaningful.

Being beyond all that apprehends and is apprehended is the king of views.
If there is no distraction, this is the king of meditations.
If there is no activity with effort, this is the king of conduct.
If there is no hope and fear, the fruition is revealed.
Beyond an object of focus, the nature of the mind is luminous.
Without a path on which to travel, the beginning of the path of the Buddha is seized.
If you become familiar with there being no object with which to become familiar, unsurpassable enlightenment is attained.

Oh! Wordly phenomena, well seen through,
Are unable to persist, just like dreams and illusions.
Dreams and illusions do not exist in actuality.
Therefore, give rise to weariness and cast away worldly activities.
Cut through all bonds of attachment and aversion toward your retinue and country
And meditate alone in forests and mountain retreats.
Dwell in the sphere of there being nothing on which to meditate.

If you attain the unattainable, you have attained Mahāmudrā.
For example, on a tree with a trunk, branches, and foliage so vast,
Once its single root is cut, its millions of branches will wither.
Likewise, if mind's root is severed, the foliage of saṃsāra will wither.

Take, for example, the darkness that has accumulated over thousands of eons:
A single lamp dispels the immensity of this blackness.
Likewise, a single moment of mind's luminosity
Eliminates the ignorance, wrongdoing, and obscurations that have amassed for eons.

Oh! Through the phenomena of the mind, the actuality beyond mind is not seen.
Through the phenomena of doing, the actuality of nothing to be done is not realized.
If you wish to attain the actuality beyond mind in which nothing is to be done,
Resolve mind to its depths and leave awareness nakedly.
Allow the polluted waters of thoughts to become clear.
Do not stop or make up appearances, leave them in their own place.

If there is no rejecting and adopting, whatever can appear is liberated as Mahāmudrā.
Since the all-ground is unborn, its being covered by the obscurations of latent tendencies is cleared away.
Do not be self-inflated or evaluate, rest within the unborn essence.
Appearances are self-appearances, so let mental phenomena exhaust themselves.

Complete release from extremes is the supreme king of views.
Boundless spacious depth is the supreme king of meditation.
Freedom from the bias of decision making is the supreme king of conduct.
Self-abiding with no hopes is the supreme fruition.

In beginners, this is similar to water [gushing down] a gorge.
In between, it is the gentle flow of the river Gaṅgā.
Finally, all waters meet like a mother and her child.

If persons with inferior minds cannot dwell in the natural state,
They should seize the essential points of prāṇa and strip awareness bare.
Through the many branches of gazing techniques and holding the mind,
They should be disciplined until awareness dwells in its natural state.

If you rely on a karmamudrā, blissful-empty wisdom dawns.
By blessing means and prajñā, enter into union.
Let it descend slowly, retain it, pull it back up,
Guide it to its place, and let it pervade the body.

If there is no attachment, blissful-empty wisdom dawns.
You will be of long life, without white hairs, and flourish like the moon.
Your complexion will be radiant and you will be powerful like a lion.
You will swiftly attain the common siddhis and blend with the most supreme.

May this pith instruction on the esssential points of Mahāmudrā
Dwell in the hearts of fortunate beings!

This completes the twenty vajra-verses on Mahāmudrā that glorious Tilopa, who was accomplished in Mahāmudrā, spoke to the Kashmiri paṇḍita Nāropa on the banks of the river Gaṇgā after having put him through the twelve kinds of hardship. They were translated and finally edited in this form by this paṇḍita himself and the great Tibetan translator Marpa Chökyi Lodrö at Puṣpahari in the north [of India].

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The King of Noble Prayers
Aspiring to the Deeds of the Excellent

Aryabhadracaryapranidhanaraja

(Salutation)
Homage to the ever-youthful Manjushri!

(Seven Preliminaries to Purify One's Mind)

(1 – Homage) With purity of body, speech, and mind, I bow to all the heroic Buddhas of the past, present, and future without exception in every world in all the ten directions.

By the power of this Aspiration of Samantabhadra, I bow with as many bodies as there are atoms in the world to all those victorious Buddhas manifest in my mind, and I pay homage to all of them.

I conceive the entire realm of truth to be completely filled with Enlightened Ones. On each atom I imagine there to be as many Buddhas as atoms in the world, each Buddha surrounded by many bodhisattvas.

I honor all these blissful lords, praising their perfections with all the sounds of various melodies, an ocean of endless praise.

(2 – Offering) I offer to those heroic Buddhas the finest flowers, garlands, music, and ointments, excellent canopies, choice lamps, and the best incense.

I offer as well to those Victorious Ones the finest array of all excellent things, the finest robes and fragrances, and heaps of sweet smelling powders as high as Mount Meru.

By the power of my faith in the deeds of Samantabhadra,
I prostrate and present vast and unequaled offerings to each of the Victorious Buddhas.

(3 – Confession) I confess every type of wrong that I have done in thought, word, or deed while influenced by desire, anger, and ignorance.

(4 – Rejoicing) I rejoice in the meritorious deeds of all the Buddhas, as well as those performed by the bodhisattvas, Pratyeka Buddhas, Arhats, those who are in the Path of Training, those who need no more Training, and by all sentient beings in the ten directions.

(5 – Requesting) I entreat the enlightened protectors who have attained the detachment of Buddhahood and illuminate the worlds of the ten directions to turn the peerless Wheel of Dharma.

(6 – Beseeching) With folded hands, I beseech those who intend to manifest the final Nirvana, to remain for as many eons as there are atoms in all the worlds, for the benefit and happiness of all living beings.

(7 – Dedication) May whatever small amount of virtue I may have gained from prostrating, offering, confessing, rejoicing, and beseeching be dedicated to attainment of perfect enlightenment.

(Actual Aspirations)
(1 – Pure Attitude) May I worship the Buddhas of the past and those now present in the worlds of the ten directions; may those to come quickly fulfill their aspiration and reach Buddhahood by traversing the stages of enlightenment swiftly.

May all the worlds of the ten directions become extensively and completely pure. May it be filled with bodhisattvas and victorious Buddhas who proceed to the royal tree of enlightenment.

May all living beings in the ten directions always be happy and free of sickness. May they be endowed with favorable circumstances for achieving Dharmic goals, and may their wishes be accomplished.

(2 – Maintain Bodhicitta) May I remember my lives in all states of existence while in the training for enlightenment. In all my successive births and deaths, may I always embrace religious life.

May I follow all the victorious Buddhas and perfect all the deeds of Samantabhadra. Pure in the morality without defect, may my conduct always be flawless.

May I teach the Dharma in every tongue, in whatever sounds are understood by living beings, in the languages of the gods, nagas, demons, spirits, and human beings.

May I steadfastly apply myself to the six perfections. May I never disregard my intention to attain enlightenment, and completely remove whatever faults may obscure my path.

(3 – Be Free from Defilements) May I be free from karma, emotional afflictions, and the influence of demons, like the lotus unsoiled by the mire or like the sun and moon in a clear sky, so that I may proceed unhindered.

(4 – Lead Others to Happiness) Throughout all the lands in all the directions, may I relieve the sufferings of the lower realms. May I be able to bring happiness to and provide benefit for all living beings.

(5 – Steadfastness) Fully accomplishing the activities of enlightenment, may I work in harmony with the needs of all beings. May I practice and demonstrate the deeds of Samantabhadra, through all future eons.

(6 – Accompany other Bodhisattvas) May I always associate with those whose activities are similar to mine. May we act alike in thought, word, and deed, and may our aspirations be as one.

(7 – Meet With and Please Virtuous Teachers) May I always associate with spiritual friends who wish to help me, and teach the deeds of Samantabhadra. May I never cause them pain or disappointment.

(8 – Personally Serve Buddhas) May I always personally behold the victorious Buddhas, those guardians surrounded by bodhisattvas. Without tiring, in all future eons, may I always present them magnificent offerings.

(9 – Preserve the Dharma) May I always uphold the Buddhas' holy Dharma and illuminate the deeds of enlightenment. May I train in the practice of Samantabhadra in all future eons.

(10 – Acquire the Inexhaustible Treasure) Through rebirth in all the states of existence, may I gather an endless store of merit and wisdom. May I become an inexhaustible treasure of all virtues of method, wisdom, concentration, and liberation.

(11 – Means to Attain the Aspirations) May I always behold as many Pure Lands as there are atoms present in each world, with inconceivable Buddhas sitting in the midst of their bodhisattvas and performing the activities of enlightenment.

In this way, may I be able to see everywhere, even on every mote of dust, countless Buddhas of the past, present, and future, limitless Pure Lands, and endless eons.

May I always heed the pure speech of the victorious Buddhas, which holds within each word the totality of the perfect Dharma, and an ocean of languages precisely suited to the needs of each being.

May I possess the perfect intelligence to heed the endless melody of speech when the victorious Buddhas of the past, present, and future turn the wheels of Dharma.

May I accomplish the bodhisattva's practice of entering the past, present, and future in a fraction of a second. May I know in a single instant all that is encompassed in the duration of the three times.

May I behold all the heroic Buddhas of the past, present, and future in a single instant. May I always perform their activities through the power of liberation from illusion.

May I perceive upon a single atom the perfect design of the pure realms of the past, present and future. Thus may I enter into the realms of the victorious Buddhas in all directions.

When the Illuminators of the Worlds of the future realize the stages of Buddhahood, turn the Wheel, and enter the profound peace of nirvana, may I always be in their presence.

(12 – Power of Enlightenment) May I accomplish the perfect powers of enlightenment:
the power of miraculous swiftness;
the power of perfection of every spiritual path;

the power of all virtuous qualities;
the power of all-pervasive loving kindness;
the power of the merit of every virtue;
the power of all-transcendent wisdom; and
the powers of perfect knowledge, method, and meditation.

(13 – Pacify Obstructions) May the forces of karma be utterly purified, the power of passions utterly subdued, the power of demons utterly destroyed, and the power of the deeds of Samantabhadra perfected.

(14 – Enlightened Activities) May I tirelessly perform the enlightened activities for an ocean of eons:
purifying an ocean of lands;
liberating an ocean of beings;
realizing an ocean of Dharma;
attaining an ocean of wisdom;
perfecting an ocean of practice;
accomplishing an ocean of aspirations;
ceaselessly serving an ocean of Buddhas.

(15 – Complete the Training) May I completely fulfill all perfect aspirations to the enlightened activities of the victorious Buddhas of the three times by attaining enlightenment according to the deeds of Samantabhadra.

The eldest son of the victorious Buddhas is called Samantabhadra. I dedicate all these virtuous actions that my deeds may be like his.

May my body, speech, mind, deeds, and environment always be pure. May I become equal to Samantabhadra in these excellent aspirations.

(16 – Conclusion) May there be no limit to my activities. May there be no limit to my virtues. Through limitless perseverance, may I accomplish all miraculous deeds.

(Extent of the Aspiration)
The limit of living beings is like the limit of open space. May the limit of my aspirations be equal to the limit of their activities and passions.

(Benefits of the Aspiration)
Whoever offers to the victorious Buddhas all the perfect joys of gods and men, and the infinite realms of the ten directions adorned with jewels, for as many eons as there are atoms in those realms shall gain great merit. But whoever hears this greatest dedication prayer and is inspired by faith to intensely desire supreme enlightenment, shall gain even higher and holier merit.

Whoever recites the Aspiration of Samantabhadra will never again endure hellish rebirth, will abandon all evil friends, and will soon behold Amitabha, the Buddha of Boundless Light.

They will gain all benefits, live in happiness, attain precious human rebirth, and soon become like Samantabhadra himself.

Even those who in ignorance committed the five unredeemable sins, will soon be completely purified by reciting this Aspiration of Samantabhadra.

They will achieve perfect wisdom, a radiant countenance, beautiful form, auspicious physical marks, and a noble birth. Profane and devilish being will not trouble them, and they will be honored in the three realms.

They will quickly reach the tree of enlightenment, and reside there to benefit all beings. As enlightened Buddhas, they will turn the Wheel of Dharma, taming the demonic hosts.

Whoever preserves, teaches, or recites this Aspiration of Samantabhadra shall ultimately attain perfect Buddhahood. May none despair of complete enlightenment!

(Dedication of the Merits of this Meritorious Aspiration)
In whatever way valiant Manjushri and Samantabhadra know how to transfer merit, so do I dedicate all of my own virtues, that I might train to be like them.

Since dedication is praised as supreme by the victorious Buddhas of the three times, I dedicate all of these roots of virtues to accomplishing the deeds of Samantabhadra.

At the moment of my death, may all my obscurations be removed that I may behold Amitabha, the Buddha of Boundless Light and go to Sukhavati, the Pure Land of Perfect Bliss.

In that blissful land, may I completely fulfill all of these aspirations, and benefit all beings as long as the universe remains.

Joyful there in that blessed assembly of the Buddha, may I be reborn like the Holy Ones from an exquisite lotus, and may the Buddha Amitabha himself foretell my own enlightenment.

May I thereafter emanate endlessly through the power of perfect wisdom to accomplish countless benefits for living beings in all the ten directions.

(Conclusion)
Through whatever small virtues I have gathered by reciting this Aspiration of Samantabhadra, may all the virtuous aspirations of living beings be accomplished in a single moment.

Through the boundless merit gained by dedicating these Aspirations of Samantabhadra, may the countless beings drowning in the torrent of suffering reach the stage of Amitabha.

May this greatest of dedication prayers benefit countless living beings. May reciting this ornament of Samantabhadra release all beings from the suffering of the lower realms.

Translation © Khenmo Trinlay, Tibetan Meditation Center, Frederick, MD.

Dedication

From Shantideva's
The Way of the Bodhisattva

1. By all the virtue I have now amassed,
   By composition of this book, which speaks
   Of entry to the Bodhisattva way,
   May every being tread the path to Buddhahood.

2. May beings everywhere who suffer
   Torment in their minds and bodies
   Have, by virtue of my merit,
   Joy and happiness in boundless measure.

3. As long as they may linger in samsara,
   May their present joy know no decline,
   And may they taste of unsurpassed beatitude
   In constant and unbroken continuity.

4. Throughout the spheres and reaches of the world,
   In hellish states wherever they may be,
   May beings fettered there, tormented,
   Taste the bliss and peace of Sukhavati.

5. May those caught in the freezing ice be warmed.
   And from the massing clouds of Bodhisattvas' prayers
   May torrents rain in boundless streams
   To cool those burning in infernal fires.

6. May forests where the leaves are blades and swords
   Become sweet groves and pleasant woodland glades.
   And may the trees of miracles appear,
   Supplanting those upon the hill of Shalmali.

7. And may the very pits of hell be sweet
With fragrant pools all perfumed with the scent of lotuses,
Be lovely with the cries of swan and goose
And water fowl so pleasing to the ear.

8. May fiery coals turn into heaps of jewels,
The burning ground become a crystal floor,
The crushing hills celestial abodes,
Adorned with offerings, the dwelling place of Buddhas.

9. May the hail of lava, fiery stones and weapons
Henceforth become a rain of blossoms.
May those whose hell it is to fight and wound
Be turned to lovers offering their flowers.

10. And those engulfed in fiery Vaitarani,
Their flesh destroyed, their bones bleached white as kunda flowers,
May they, through all my merit's strength, have godlike forms,
And sport with goddesses in Mandakini's peaceful streams.

11. "What fear is it," they'll ask, "that grips the henchmen of the
Deadly Lord, the frightful vultures and the carrion crows?
What noble strength is it that brings us joy and drives away our dreadful night?"
And looking skyward they will see the shining form of Vajrapani.
Then may their sins be quenched in joy, and may they go to him.

12. And when they see the seething lava-flood of hell
Extinguished in a rain of blossoms, drenched in scented water,
At once fulfilled in bliss, they'll ask, "How can this be?"
And thus the denizens of hell will see the One Who Holds the Lotus.

13. “Friends, throw away your fears and quickly gather here.
For who is it who comes to banish dread, this youth with bound up, gleaming hair,
This loving Bodhisattva saving and protecting every being,
Whose power relieves all pain, increasing joy?

14. “Do you see the splendor of his house that echoes praises of a thousand goddesses,
The hundred gods who lay their diadems before his lotus feet,
The rain of flowers falling on his head, his eyes moist with compassion?”
Thus may those in hell cry out on seeing Manjughosha.

15. And likewise when, through these my roots of virtue,
They see the joyful clouds let fall their cooling scented rain,
Their obscurations cleansed by Bodhisattvas like Samantabhadra,
May all those languishing in hell come now to perfect happiness.

16. And may the stooping animals be freed
From fear of being preyed upon, each other’s food.
And may the famished spirits have such joy
As those who dwell within the northern continent.

17. And may they be replete and satisfied
By streams of milk that pour
From noble Lord Avalokita’s hand,
And bathing in it, may they be refreshed and cooled.

18. And may the blind receive their sight,
And may the deaf begin to hear,
And women near their time bring forth
Like Mayadevi, free from any pain.

19. And may the naked now be clothed,
And all the hungry eat their fill.
And may those parched with thirst receive
Pure waters and delicious drink.

20. May the poor and destitute find wealth,
The haggard and the careworn, joy.
May confidence relieve those in despair
And bring them steadfastness and every excellence.

21. May every being ailing with disease
Be freed at once from every malady.
May all the sickness that afflicts the living
Be instantly and permanently healed.

22. May those who go in dread have no more fear.
May captives be unchained and now set free.
And may the weak receive their strength.
May living beings help each other in kindness.

23. May travelers upon the road
Find happiness no matter where they go,
And may they gain, without the need of toil,
The goals on which they set their hearts.

24. May those who put to sea in boat or ship
Attain the ports that they desire,
And may they safely come to shore
And sweet reunion with their kith and kin.

25. May those who lose their way and stray
In misery find fellow travelers,
And safe from the threat of thieves and savage beasts,
Be tireless, and their journey light.

26. May children and the old, the weak, protectorless,
Bewildered in the wild and pathless wastes,
And those whose minds are dulled, and all who are insane,
Have pure celestial beings as their guardians.

27. May all attain the human state,
And be possessed of wisdom, faith and love.
With perfect livelihood and sustenance,
May they have mindfulness throughout their lives.

28. May everyone have unrestricted wealth,
Just like the treasury of space,
Enjoying it according to their wish,
Without a trace of harm or enmity.

29. May beings destitute of splendor
Become magnificent and bright.
And those worn down by toil and drudgery
Acquire great beauty and perfection.

30. May all the women in this world
Attain the strength of masculinity.
And may the lowly come to excellence,
The proud and haughty lose their arrogance.

31. And thus by all the merit I have gained,
May every being, leaving none aside,
Abandon all their evil ways,
Embracing goodness now and ever more.

32. From bodhichitta may they never separate,
And constantly engage in Bodhisattva deeds.
And may they be accepted as disciples by the Buddhas,
And turn aside from what is maras' work.

33. And may these beings, each and every one,
Enjoy an unsurpassed longevity.
Living always in contentment,
May the very name of death be strange to them.

34. On every side, in all the ten directions,
May groves of wish-fulfilling trees abound,
Resounding with the sweetness of the Teachings
Spoken by the Buddhas and their Bodhisattva children.

35. And may the earth be wholesome everywhere,
Free from boulders, cliffs and chasms,
Flat and even like a level palm
And smooth like lapis lazuli.

36. And for many circles of disciples,
May multitudes of Bodhisattvas
Rise in every land,
Adorning them with every excellence.

37. From bird song and the sighing of the trees,
From shafts of light and from the sky itself,
May living beings, each and every one,
Perceive the constant sound of Dharma.

38. May they come into the presence of the Buddhas,
And meet with Bodhisattvas, offspring of the same.
With clouds of offerings unbounded,
May the teachers of the world be worshipped.

39. May kindly spirits bring the rains on time
For harvests to be rich and plentiful.
May princes rule according to the Truth,
And may the world be blessed with all prosperity.

40. May medicines be strong and full of virtue;
May healing spells be chanted with success.
May spirits of the air that feed on flesh
Be kind, their minds imbued with pity.

41. And let no being ever suffer pain;
Let them neither ail nor languish, never doing evil.
May they have no fear, nor suffer insults,
And may their minds be ever free from sorrow.

42. In monasteries, temples and the like,
May reading and reciting widely flourish.
May harmony prevail among the sangha,
And may its purpose be all fulfilled.

43. May ordained monks intent upon the practice
Find perfect places for retreat in solitude,
Abandon every vagrant thought
And meditate with trained and serviceable minds.

44. May nuns have all their wants supplied;
May quarreling, vindictiveness be strange to them.
Let all who have embraced monastic life
Uphold a pure and unimpaired observance.

45. May they feel regret when discipline is broken,
And always may they strive to cleanse away their faults.
May they thus obtain a fortunate rebirth,
Wherein to undertake unfailing discipline.

46. May the wise and learned be revered
And always be sustained by offerings.
With minds suffused with purity,
May their renown spread far and wide.

47. May beings never languish in the lower realms;
May pain and hardship be unknown to them.
Enjoying more than godlike strength and beauty,
May Buddhahood for them be swiftly gained.

48. Again and yet again may sentient beings
Make offerings to all the Buddhas.
And with Buddha's unimagined bliss,
May they enjoy undimmed and constant happiness.

49. May all the Bodhisattvas now fulfill
Their high intention for the sake of beings,
And sentient beings likewise now receive
The good the Buddhas have in store for them.

50. And may the Arhats and Pratyekabuddhas
At length attain their perfect happiness.

51. And may I also, through Manjushri's kindness,
Reach the ground of Perfect Joy,
And throughout the stream of all my lives
Embrace monastic ordination.

52. Thus may I abide, sustained
By simple, ordinary fare.
And in every life obtain
A dwelling place in perfect solitude.

53. Whenever I desire to gaze on him
Or put to him the slightest question,
May I behold the unobstructed vision
Of Manjughosha, my protector.

54. To satisfy the needs of beings
Dwelling in the ten directions, to the margins of the sky,
May I reflect in every deed
The perfect exploits of Manjushri.

55. And now as long as space endures,
As long as there are beings to be found,
May I continue likewise to remain
To drive away the sorrows of the world.

56. The pains and sorrows of all wandering beings –
May they ripen wholly on myself.
And may the virtuous company of Bodhisattvas
Bring about the happiness of beings.

57. May the Doctrine, only remedy for suffering,
The source of every bliss and happiness,
Be nurtured and upheld with reverence,
And throughout a vast continuance of time, endure!

58. And now to Manjughosha I prostrate,
Whose kindness is the wellspring of my good intent.
And to my virtuous friends I also bow,
Whose inspiration gave me strength to grow.

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Dedication

Composed by Lord Jigten Sumgon

Glorious, holy, venerable, precious, kind root and lineage lamas,
divine assembly of yidams and assemblies of buddhas, bodhisattvas,
viras and virinis, yoginis, and dakinis dwelling in the ten directions:
please hear my prayer!

May all the virtues collected in the three times
by myself and all in samsara and nirvana and the innate root of virtue
not result in the eight worldly concerns, the four causes of samsara,
or ripen as the state of a shravaka or pratyekabuddha.

May all mother sentient beings, especially those enemies who hate me and mine, obstructors who harm, maras who mislead, and the hordes of demons,
experience happiness, be separated from suffering,
and swiftly attain unsurpassed, completely perfected, precious buddhahood.

By the power of this vast root of virtue, may I benefit all beings through my body, speech, and mind.
May the afflictions of desire, hatred, ignorance, arrogance, and jealousy not arise in my mind.
May concern about fame, reputation, wealth, and honor in this life not arise for even a moment.

May my mind stream be moistened by loving-kindness, compassion, and bodhicitta
and, through that, may I become a spiritual master with good qualities equal to the infinity of space.
May I gain the supreme attainment of Mahamudra in this very life.

At the time of death, may the suffering of severing the life channel not arise.
May I not die with negative thoughts.
May I not die confused by wrong view.
May I not experience an untimely death.
May I die joyfully and happily in the great luminosity of mind-as-such and the pervading clarity of dharmata.
May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.

Translated by © Khenchen Konchog Gyaltsen in 2014.

Brief Prayer To Be Reborn in the Blissful Pure Land of Amithaba

Recite three times.

Eh Ma Ho!
In the center is the marvelous Buddha Amitabha of Boundless Light,
On the right side is the Lord of Great Compassion
And on the left is Vajrapani, the Lord of powerful means.
All are surrounded by limitless buddhas and bodhisattvas.
Immeasurable peace and happiness is the blissful pureland or Dewachen.
When I and all beings pass from samsara,
May we be born there without taking samsaric rebirth.
May we have the blessings of the buddhas and bodhisattvas of the ten directions,
May we attain this aspiration without hindrance.

TA YA THA / PAN TSA DRI YA A WA BO DHA NA YA SVA HA

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May it be auspicious.

H. H. Drikung
Kyabgon Chetsang

H. H. Drikung
Kyabgon Chungtsang

H. E. Garchen Rinpoche

By virtue of this Dharma work,
may all sentient beings be freed from suffering and swiftly
attain truly complete enlightenment.

Showing Respect for Buddha Dharma Texts

Please treat this prayer book with respect,
as it contains the precious teachings
of the Dharma.
Please do not place it on the floor,
and please do not step over it
or place other objects on top of it.
When you no longer have use for it,
please give it to someone or burn it.