Larung Daily Chant Book
Larung Daily Chant Book

Tibetan-Transliteration-English

January 2021 Edition
All the liturgies and prayers collected in this book are daily chanted by the Larung Gar Sangha.
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Mantra for Multiplying the Power of Recitation

om sambhara sambhara vimana sara maha dzambha bha hung phat svaha!

Recite three times
The Verses of
the Eight Noble Auspicious Ones
The Verses of
the Eight Noble Auspicious Ones

by Mipham Rinpoche

It is very important to recite this through once before starting on any activity; whatever the project, it will work out exactly as you wish.

Om! Homage to the Buddha,
Dharma and Noble Saṅgha —

All that dwell in the auspicious realms
of the ten directions,

May everything be auspicious for us all!
སོགས་མེའི་རྒྱལ་པོ་རལ་བརྟན་དོན་གྲུབ་དགོངས།

King of Lamps, Steadfast and Powerful One

Whose Vision Fulfils All Aims,

སྒོན་མེའྲི་རྒྱལ་པོ་རལ་བརྟན་དོན་གྲུབ་དགོངས།

Glorious Ornament of Love,

Sacred Splendour Renowned for Virtue,

ཀུན་ལ་དགོངས་པ་རྒྱ་ཆེར་གགས་པ་ཅན།

The One Whose Concern for All Brings Him

Universal Renown,

ལྷུན་པོ་ལྟར་འཕགས་རལ་གགས་དཔལ་དང་ནྲི།

Glorious One as Renowned as Mount Meru

in Eminence and Might,

སེམས་ཅན་ཐམས་ཅད་ལ་དགོངས་གགས་པའྲི་དཔལ།

Glorious One Renowned as Caring for

All Sentient Beings,

ཡྲིད་ཚིམ་མཛད་པ་རལ་རབ་གགས་དཔལ་ཏེ།

Glorious One Renowned as Most Powerful

in Satisfying Wishes —

མཚན་ཙམ་ཐོས་པས་བཀྲ་ཤྲིས་དཔལ་འཕེལ་བ།

Homage to you, the Eight Sugatas,
Merely hearing your names increases auspiciousness and success!

Youthful Mañjuśrī, glorious Vajrapāṇi,
Lord Avalokiteśvara, protector Maitreya,
Kṣitigarbha, Sarvanīvaraṇaviṣkambhin,
Ākāśagarbha, and Samantabhadra noblest of all —
Utpala flower, vajra, white lotus, nāga-tree,
Jewel, moon, sword and sun —
Gracefully holding your emblems, and supreme in granting auspiciousness and success,
Homage to you, the Eight Bodhisattvas!

The most precious umbrella, the auspicious golden fishes,

The wish-fulfilling vase of goodness, the exquisite kamala flower,

The conch of fame and glory, the glorious knot of prosperity,

The eternal banner of victory and the all-powerful wheel:

Holding these eight most precious emblems

Are the creators of delight, making offerings to the buddhas of all directions and times.
Homage to you, the Eight Auspicious Goddesses —
Beauty, Garlands, Song, Dance, Flowers,
Incense, Light and Perfume —

Merely thinking of you makes success grow more and more!

Mighty Brahmā, Śiva and Viṣṇu,
Indra the thousand-eyed, the kings Dhṛtarāṣṭra,
Virūdhaka, Virūpakṣa the lord of nāgas,
And Vaiśravaṇa — each one holding your divine emblem:

Wheel, trident, lance, vajra,
པྲི་ཝཾ་རལ་གྲི་མཆོད་རྟེན་རྒྱལ་མཚན་འཛིན།

Vīṇā, sword, stūpa and banner of victory —

Homage to you, the Eight Guardians of the World,

Who make auspiciousness and positivity grow in the three realms!

With all obstacles and harmful influences pacified,

May the work we are now about to begin

Meet with ever-growing fulfilment and success, and

Bring good fortune, prosperity, happiness and peace!

Vīṇā, sword, stūpa and banner of victory —

Homage to you, the Eight Guardians of the World,

Who make auspiciousness and positivity grow in the three realms!

With all obstacles and harmful influences pacified,

May the work we are now about to begin

Meet with ever-growing fulfilment and success, and

Bring good fortune, prosperity, happiness and peace!
“Recite this prayer when you wake up, and you will accomplish all your aims for the day. Recite it when you go to sleep, and you will have good dreams. Recite it before a conflict, and you will be completely victorious. Recite it when you embark on any project, and you will be successful. If you recite this prayer every day, the length of your life, your splendour, renown, and wealth will all increase, you will find perfect happiness, you will accomplish your aims exactly as you wish, all harmful actions and obscurations will be purified and all your wishes for higher realms, liberation and omniscience will be fulfilled.” These are the words of the Buddha himself.

This prayer arose from the lake of Jampal Gyepé Dorjé’s mind on the third day of the fifth month of the Fire Monkey year (1896), an auspicious time according to the configuration of planets, sun and constellations.

| Rigpa Translations |
Preliminary Offerings
Preliminary Offerings

May all excellent materials, outer and inner, of gods and men,

Such as musical instruments, ornaments, garlands, food and clothing,

All become a beautiful cloud of offerings

Like the offerings of Samantabhadra, which arose from the aspirations of the buddhas and their heirs.

In the Indian language: pūja-megha-dhāraṇī

In the Tibetan Language: chöpé trin shyejáwé zung

In the English language: The Incantation, the Cloud of Offerings
བླ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།
könchok sum la chaktsal lo
*Homage to the Three Jewels!*

དཀོན་མཆོག་གསུམ་ལ་ཕག་འཚལ་ལོ།
Homage to the Three Jewels!

༄༅། །མཆོད་པའྲི་སྤྲིན་གཟུངས།
The Clouds of Offering Mantras

ན་མོ་རཏྣ་ཏ་ཡཱ་ཡ། ན་མོ་བ་ག་བ་ཏེ། བཛྲ་སཱ་ར་པྲ་མར་ནྲི།

ཨོཾ་

བཛྲེ་བཛྲེ། མ་ཧཱ་བཛྲེ། མ་ཧཱ་ཏེ་ཛ་བཛྲེ།

མ་ཧཱ་བྲིདྱཱ་བཛྲེ། མ་ཧཱ་བོ་དྲི་ཙིཏྟ་བཛྲེ། མ་ཧཱ་བོ་དྲི་མཎོ་པ་སཾ་ཀྲ་མ་ཎ་བཛྲེ།

(Recite three times)

གཟུངས་སྔགས་འདྲིའྲི་ཆོ་ག་ནྲི་འདྲི་ཡྲིན་ཏེ།

དྲན་པ་ཙམ་གྲི་མོད་ལ་ཕོགས་བཅུ་དག་ན་

བཞུགས་པའྲི་སངས་རྒྱས་བཅོམ་ལྡན་འདས་གང་གྭཱའྲི་ཀླུང་ཀྲི་གྲི་བེ་མའྲི་རྷུལ་ཕ་རབ་

སེད་ལ་མཆོད་པ་བས་པར་འགྱུར་ཞྲིང་ཞབས་ལ་ཕག་

(Recite three times)
This is the ritual of this incantation-mantra. By just remembering this incantation, immediately offerings and prostrations are made to all the blessed buddhas that reside in the ten directions, numbering as vast as the finest grains of sand in the Ganges river: Offerings of flowers, fragrances, incense, flower garlands, powders, Dharma robes, parasols, victory banners and other kinds of banners, seats, monastic seats, clothes, beautiful things, pure foods, jewellery, ornamental cloths and so on. We will be free from negative actions and possess the roots of virtue. Through seeing all the buddhas and bodhisattvas, we will be free from suffering. All you gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kimmaras, mahoragas, the Lords of Secrets such as Vajrapāṇi and others, and the Four Great Kings—follow us closely, guard us, protect us, and conceal us. Then, when the time has come for us to die, we will be reborn in Sukhāvatī. The special feature of this incantation is that even if you do not perfect it, just by remembering it once, all of this will be attained. This completes The Incantation, the Cloud of Offerings.
བླ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།

Protector of all beings,

Divine being, vanquisher of demonic hordes,

And knower of all things as they are —

Blessed One, together with your retinue,
please come here to this place.

With your compassion for me and other beings,

And your magical powers,

Blessed One, for as long as I make offerings,
Please remain here.
Translated by Han Kop with the kind assistance of Khenpo Tashi Tseten from Namdroling, 2020. With thanks to Stefan Mang for providing the Sanskrit of the dhāraṇī.
The King of Aspiration Prayers: 
The Seven Preliminaries for Purifying the Mind
The King of Aspiration Prayers:
Samantabhadra’s “Aspiration to Good Actions”
(The Seven Preliminaries for Purifying the Mind)
from the Gañḍavyūha chapter of the Avataṃsaka sūtra

In the language of India: Ārya-Bhadracaryā-Praṇidhā-na-Rāja

In the language of Tibet: Pakpa Zangpo Chöpé Mönlam gyi Gyalpo

In the English language: The King of Aspiration Prayers:
Samantabhadra’s “Aspiration To Good Actions”

The Translators’ Homage
Homage to Arya Mañjuśrī, the youthful!

Pakpa Jampal Shyönnur Gyurpa la chaktsal lo
Homage to Arya Mañjuśrī, the youthful!
The Seven Preliminaries for Purifying the Mind

1. Prostration

ཇྲི་སེད་སུ་དག་ཕོགས་བཅུའྲི་འཇྲིག་རྟེན་ན།
To all the buddhas, the lions of the human race,

དུས་གསུམ་གཤེགས་པ་མྲི་ཡྲི་སེངེ་ཀུན།
In all directions of the universe, through past and present and future:

དེ་དག་ཐམས་ཅད་ལ།
To every single one of you, I bow in homage;

ལུས་དང་ངག་ཡྲིད་དང་བས་ཕག་བགྲིའོ།
Devotion fills my body, speech and mind.

བཟང་པོ་སྤྱོད་པའྲི་སོན་ལམ་སོབས་དག་གྲིས།
Through the power of this prayer, aspiring to Good Action,

རྒྱལ་བ་ཐམས་ཅད་ཡྲིད་ཀྲིས་མངོན་སུམ་དྲ།
All the victorious ones appear, vivid here before my mind
I multiply my body as many times as atoms in the universe,

Each one bowing in prostration to all the buddhas.

2. Offering

In every atom preside as many buddhas as there are atoms,

And around them, all their bodhisattva heirs:

And so I imagine them filling

Completely the entire space of reality.

Saluting them with an endless ocean of praise,
yang kyi yenlak gyatsö dra kün gyi
With the sounds of an ocean of different melodies

gyalwa kün gyi yönten rab jö ching
I sing of the buddhas’ noble qualities,

dewar shekpa tamché dak gi tö
And praise all those who have gone to perfect bliss.

metok dampa trengwa dampa dang
To every buddha, I make offerings:

silnyen nam dang jukpa duk chok dang
Of the loveliest flowers, of beautiful garlands,

marmé chok dang dukpö dampa yi
Of music and perfumed ointments, the best of parasols,

gyalwa dedak la ni chöpar gyi
The brightest lamps and finest incense.

naza dampa nam dang dri chok dang
To every buddha, I make offerings:
chema purma rirab nyampa dang
Exquisite garments and the most fragrant scents,
köpa khyepar pakpé chok kün gyi
Powdered incense, heaped as high as Mount Meru,
gyalwa dedak la ni chöpar gyi
Arranged in perfect symmetry.

chöpa gang nam lamé gya chewa
Then the vast and unsurpassable offerings —
dedak gyalwa tamché la yang mö
Inspired by my devotion to all the buddhas, and
zangpo chö la depé tob dak gi
Moved by the power of my faith in Good Actions —
gyalwa kün la chaktsal chöpar gyi
I prostrate and offer to all you victorious ones.

3. Confession
döchak shyedang timuk wang gi ni
Whatever negative acts I have committed,
While driven by desire, hatred and ignorance,
With my body, my speech and also with my mind,
Before you, I confess and purify each and every one.

4. Rejoicing

With a heart full of delight, I rejoice at all the merits
Of buddhas and bodhisattvas,
Pratyekabuddhas, those in training and the arhats beyond training,
And every living being, throughout the entire universe.
5. Imploring the Buddhas to Turn the Wheel of Dharma

You who are like beacons of light shining through the worlds,

Who passed through the stages of enlightenment, to attain buddhahood, freedom from all attachment,

I exhort you: all of you protectors,

Turn the unsurpassable wheel of Dharma.

6. Requesting the Buddhas not to Enter Nirvāṇa

Joining my palms together, I pray

To you who intend to pass into nirvāṇa,

Remain, for aeons as many as the atoms in this world,
dak gi talmo rab jar solwar gyi
And bring well-being and happiness to all living beings.

7. Dedication

chaktsalwa dang chö ching shakpa dang
What little virtue I have gathered through my homage,

jesu yi rang kul shying solwa yi
Through offering, confession, and rejoicing,

gewa chungzé dak gi chi sakpa
Through exhortation and prayer — all of it

tamché dak gi changchub chir ngo o
I dedicate to the enlightenment of all beings!

/ Rigpa Translations, 1996
The Ritual for the Bodhisattva Vow
The Ritual for the Bodhisattva Vow

chokchu na zhukpai sangyé chomdendé thamché tang
All you Buddhas who dwell in the ten directions

sachu la nepai changchub sempa sempa chenpo nam tang
all you great bodhisattvas on the ten levels,

lama dorjé dzinpa chenpo namda lagong susol
All you great teachers, the vajra-holders, turn your mind towards me, I pray!

changchub nyingpor chikyi par
Until the essence of enlightenment is reached,

sangyé namla kyapsu chi
I go for refuge to the Buddhas.

chötang changchub sempa yi
Also I take refuge in the Dharma

tsoklang tezhin kyapsu chi
And in all the host of Bodhisattvas.

Recite three times
chitar ngönkyi deshek kyi
Just as all the Buddhas of the past

changchub thukni kyepa tang
Have brought forth the awakened mind,

changchub sempai labpa la
And in the precepts of the Bodhisattvas

tetak rimzhin nepa tar
Step-by-step abode and trained,

tezhin drola phen töntu
Likewise, for the benefit of beings,

changchub semni kyégyi zhing
I will bring to birth the awakened mind,

tezhintu ni labpa lang
And following those precepts,

rimpa zhintu labpar gyi
I will abide and train myself.

Recite three times
tengtū datsé drepu yö
Today my life has given fruit.

miyi sipa lekpar thob
This human state has now been well assumed.

tering sangyé riksu kyé
Today I take my birth in Buddha’s line,
sangyé sésu takyur to
And have become the Buddha’s child and heir.

tani daki chiné kyang
In every way, then, I will undertake

riktang thünpai létsam té
Activities befitting such a rank.

kyönmé tsünpai rikdi la
And I will do no act to mar

nyokpar mingyur tetar cha
Or compromise this high and faultless lineage.
For I am like a blind man who has found
A precious gem inside a heap of dust.
For so it is, by some strange chance,
That bodhichitta has been born in me.
And so, today, within the sight of all protectors,
I summon beings, calling them to Buddhahood.
And, till that state is reached, to every earthly joy!
May gods and demigods and all the rest rejoice!
changchub semchok rinpoché
May bodhicitta, precious and sublime,

makyepa nam kyékyur chik
Arise where it has not yet come to be;

kyepa nyampa mepar yang
And where it has arisen may it never fail

kongné kongtu phelwar sho
But grow and flourish ever more and more.

changchub semtang mindral zhing
From bodhichitta may they never separate,

changchub chöla zholwa tang
And constantly engage in Bodhisattva actions.

sangyé namkyi yongzung zhing
May they be accepted as disciples by the Buddhas,

dükyi lénam pongwar sho
Drawing back from what is demons’ work.
changchub sempa namkyi ni
May all the Bodhisattvas now fulfill

drotön thukla gongdrub sho
Their high intention for the sake of wanderers.

gönpo yini kang gongpa
May sentient beings now obtain

semchen namlang téjor sho
All that their Guardians wish for them.

semchen thamché détang denkyur chik
May all sentient beings be happy.

ngendro thamché taktu tongwar sho
May all the lower realms be forever empty.

changchub sempa kangtak sar zhukpa
May the aspirations of all the bodhisattvas

tetak künkyi mönlam drubpar sho
Of the various bhumis be fulfilled!

| Translated/Edited according to The Way of the Bodhisattva (Shambhala, 2006) |
Wang Dü: ‘The Great Cloud of Blessings’
Wang Dü: ‘The Great Cloud of Blessings’
— The Prayer which Magnetizes All that Appears and All that Exists

by Mipham Rinpoche

Om ah hung hrih, dechen barwa wang gi podrang du
Oṃ āḥ hūṃ hrīḥ! In the magnetizing palace where great bliss is ablaze

detong sosor tokpé yeshe ku
Are the bodies of discerning wisdom-union of bliss and emptiness.

machak deden pemé rangshyin lé
Blissful is their lotus nature, yet free from all attachment —

dorjé nyima nangwa chenpö pal
The splendor of the vajra sun’s great brilliance.

chöku nangwa tayé dorjé chö
Dharmakaya Buddha of Boundless Light and Vajradharma,
jikten wangchuk tukjé jechak zuk  
Sovereign of the world, Avalokiteshvara — embodiment of great compassion,

pema gyalpö khordé ngawang gyur  
The Lotus King — he who reigns over all of samsara and nirvana,

nangsi zilnön wangchen heruka  
The overpowering Heruka — Formidable subjugator of all that appears and exists,

sangwa yeshe benza varahi  
Dakini Secret Wisdom and Vajravarahi,

demchok döpé gyalpo dechen ter  
Supreme bliss Mahadeva — reservoir of great passion,

malü kyegü yitrok rikjema  
Kurukullā—enchantress of all creatures without exception,

choktün chakgyé wangchuk detong gar  
The emptiness dance of effortless bliss with common and transcendent mudras, of
 wangdzé dorjé pawo daki tsok  
An assembly of magnetizing vajra warrior dakas and dakinis,

 nangtong nyampa chenpö ngang nyi du  
In the state of great equality of appearance and emptiness,

dorjé ku yi gar gyi si sum yo  
The dances of the Vajra body shake the three realms of existence,

 gakmé sung gi shyé dré kham sum guk  
The sounds of laughter of your unimpeded speech reaches the three worlds.

 özer marpö khordé yong la khyab  
You radiate red lights that spread throughout samsara and nirvana,

 sishyi dangchü yo shying düparjé  
Luminous essence of existence and cessation, do you tremble and gather.

dorjé chakpa chenpö tuk kyi ni  
Reliant on the Vajra supreme bliss of your enlightened mind,
nam nyi ngödrub dö gü chok tsol shying  
You bestow the two-fold victorious accomplishments,

dorjé chakkyu shyakpa chenpo yi  
With your Vajra iron hooks and lassoes,

nangsi dewa chenpor domjepa  
You bind all that appears and exists in supreme bliss.

tayé gyutrul drawé rolgarchen  
As a dancer in a boundless web of illusions,

til gyi gongbu chewa shyin shyukpé  
Abiding in the manner of an open pod of sesame seeds,

rabjam tsa sum wang gi lhatso la  
To the countless Three Roots,  
deities of magnetizing activity,

güpé solwa deb so jingyi lob  
Devoutly, I pray for your blessing to come down.

choktün ngödrub dö gü pal tadak  
May you grant me all of my heart’s desires —  
the supreme and common siddhis!
May you grant me the accomplishment of unobstructed magnetizing activity!

This was composed on the first day of the seventh month of the Earth Hare year (1879) by one named Dhit. Anyone who prays in this way will, without any doubt, accomplish all magnetizing activities exactly according to their wishes. This prayer may be written on red flags and flown in the air, or used in prayer wheels powered by heat or wind. Mangalam!

This English Version was translated based on the Chinese Version translated by Khenpo Sodargye from Tibetan.
The Praise to Mañjuśrī
The Praise to Mañjuśrī: 
Glorious Wisdom’s Excellent Qualities

In the language of India: śrī jñāna guṇa bhadra nāma stuti

In the language of Tibet: dpal ye shes yon tan bzang po zhes bya ba’i bstod pa

Chomden dé jampé yang la chaktsal lo
Homage to the Lord Mañjughoṣa!

gang gi lodrö drib nyi trindral nyi tar namdak rabsalwé
Your wisdom is brilliant and pure like the sun, free from the clouds of the two obscurations.

Jinyé dön kün jishyin zik chir nyi kyi tukkar lekbam dzin
You perceive the whole of reality, exactly as it is, and so hold the book of Transcendental Wisdom at your heart.
gangdak sipé tsönrar marik mün tum dukngal gyi zirwé
You look upon all beings imprisoned within samsāra, enshrouded by the thick darkness of ignorance and tormented by suffering,

dro tsok kün la bu chik tar tsé yenlak drukchü yangden sung
With the love of a mother for her only child. Your enlightened speech, endowed with sixty melodious tones,

druk tar cher drok nyönmong nyi long lé kyi chak drok droldzé ching
Like the thundering roar of a dragon, awakens us from the sleep of destructive emotions and frees us from the chains of karma.

marik münser dukngal nyugu jinyé chödzé raldri nam
Dispelling the darkness of ignorance, you wield the sword of wisdom to cut through all our suffering.
döné dak ching sa chü tar sön yönten lü dzok gyalsé tuwö ku

Pure from the very beginning, you have reached the end of the ten bhūmis and perfected all enlightened qualities.
Foremost of the Buddha’s heirs,

chu trak chu dang chunyi gyen tré dak lō múnsel jampé yang la dü

Your body is adorned with the hundred and twelve marks of enlightenment. To Mañjughoṣa, the ‘Gentle-voiced’, I prostrate, and pray: dispel the darkness from my mind!

Anyone, who recites this aloud once, seven times, twenty-one times, one hundred times or one thousand or more times a day with a completely pure motivation will gradually purify the obscurations, and will gain immeasurable qualities, such as remembering one’s studies with confidence and unfailing retention, and the power and strength of wisdom through which one can defeat opponents in debate.
Anyone who offers praise in this way three times a day will gain the qualities just mentioned and will develop wisdom and compassion, gradually progressing along the paths and stages, gaining ever greater qualities before swiftly reaching the citadel of omniscience and becoming a great guide to liberate all beings from samsāra.

This completes the praise entitled ‘The Splendour of Wisdom’s Excellent Qualities’ composed by Vajraśastra. It was translated by Ngok Lotsawa.

| Rigpa Translations, 2011

The Mantra of Mañjuśrī

अं ह र आ प त स न धी ह

om a ra pa tsa na dhīh

om arapacana dhīh
A Brief Mañjuśrī Sadhana

by Patrul Rinpoche

tseden khyé kyi khyen rab özer gyi
With all of your kindness and love,
let your wisdom’s shining light

dak lö timuk münpa rabsal né
Clear the darkness of my ignorance, once and for all.

ka dang tenchö shyung luk tokpa yi
Grant me, I pray, the intelligence, the brilliance

lodrö pobpé nangwa tsal du sol
To understand the scriptures —
both the Word and the treatises.

Written by the one named Śrī.

Translated by Adam Pearcey, 2018.
Request to Turn the Wheel of Dharma
Request to Turn the Wheel of Dharma

semchen namkyi sampa tang
In accordance with the capabilities

loyi chetrak chi tapur
And the diverse aspirations of sentient beings,

chechung thünmong thekpa yi
I ask you to turn the wheel of dharma

chökyi khorlo kortu sol
Of the greater, lesser, or conventional vehicles.
Taking Refuge and Generating Bodhicitta
Taking Refuge and Generating Bodhicitta (1)

In the Buddha, Dharma and the Supreme Assembly
I take refuge until I attain enlightenment.
Through the merit of practising generosity and the rest,
May I attain Buddhahood for the benefit of all beings!

/ Rigpa Translations.
Taking Refuge and Generating Bodhicitta (2)

sangye chö dang tsok chok la
Until awakening, I take refuge

changchub bardu kyab su chi
In the Buddha, Dharma, and Sangha.

rangshyen dön ni rab drub chir
To accomplish the welfare of self and other,

changchub sem ni kyepar gyi
I give rise to Bodhicitta.
The Four Immeasurables (1)

**May all sentient beings enjoy happiness and the causes of happiness!**

**May they be free from suffering and the causes of suffering!**

**May they never be separated from the sacred happiness devoid of suffering!**

**And may they dwell in boundless equanimity that is free from attachment and aversion!**

— Rigpa Translations.
The Four Immeasurables (2)

May all sentient beings have happiness,

Be free of all suffering,

Always enjoy great comfort and well-being,

And realize the equality of everything.

by Mipham Rinpoche
Prayers to Guru Rinpoche
The Seven Line Prayer

Hūṃ! In the north-west of the land of ᪐dīyaṇa

In the heart of a lotus flower,

Endowed with the most marvellous attainments,

You are renowned as the ‘Lotus-born’,

Surrounded by many hosts of ākāśīs

Following in your footsteps,

I pray to you: Come, inspire me with your blessing!
guru pema siddhi hung

guru pema siddhi hūṃ

/ Rigpa Translations, 2004
The Prayer which is
the Source of All True Realization

by Mipham Rinpoche

trulpé guru tsen gyé dang
To the eight manifestations of Guru Rinpoche,
drubpé rigdzin chenpo gyé
The eight great accomplished vidyādharas,
changsem nyewé sé gyé dang
The eight great bodhisattvas,
drubchen kagyé lhatsok la
The eight maṇḍalas of Kagyé with all their deities,
solwa deb so jingyi lob
To you we pray — inspire us with your blessings!
chi nang sangwé barché sol
Dispel all obstacles outer, inner and secret!
sampa yishyin drubpa dang
Fulfil all our aspirations!
chok dang tünmong ngödrub tsol
Grant us attainments ordinary and supreme!

This arose from the lake of the mind of Jampal Dorjé at dawn on the first day of the waning moon of the month of Pleiades in the Fire Bird year (1897).

| Rigpa Translations, 2004 |
The Prayer to Guru Rinpoche for Attainments

by the First Dodrupchen Rinpoche

To Orgyen Rinpoche we pray,
Grant us — without impediment or obstacles arising —
Favourable circumstances, the fulfilment of our aspirations,
And attainments, ordinary and supreme.

The precious master Guru Rinpoche appeared in a vision to Dodrupchen Rinpoche Jikmé Trinlé Özer while he was visiting Khachö Palgyi Tsaridra. Immediately, he spoke the words of this prayer; such is its blessing. Maṅgalaṃ!
Through the power of our praising you and this prayer,

In whatever lands we dwell, may

Illness, negativity, poverty, and conflict be quelled,

And Dharma and auspiciousness increase and spread.

*These last verses are from “Great Praise of the Twelve Acts of the Buddha”*

Lineage Supplication
General Lineage Supplication

künsang dorsem garab shri ri seng
Samantabhadra, Vajrasattva, Garab Dorje and Shri Singha,

pemakara jebang nyishu nga
Padmakara, King and twenty-five disciples,

sozur nub nyag tertön gyatsa sog
So, Zur, Nub, Nyag, the hundred tertöns and others,

kater lama namla solwa deb
All gurus of Kama and Terma, I supplicate you.
Supplication to the Root Guru

In the dharmadhatu palace of Akaniṣṭha,
I supplicate at the feet of the root guru,
The essence of all the buddhas of the three times
who directly shows my mind as dharmakāya.
Supplications to the Victorious Longchenpa (1)

In the pleasant groves on the precious slopes of Gangri Thoka

You perfected every quality and, in a hidden way,

You perfected yoga — the heart practice for both self and other.

I supplicate you, the sublime Longchen Rabjam.
Supplication to the Victorious Longchenpa (2)

chökün nyampa nyikyi zhiying su
In the basic space of the evenness of phenomena,
rangnang kusum rolpai tsaldzokpé
You have fully perfected the manifestation of self-appearance as the three kāyas.
dribtral dömai gönpo longchenpa
Original Protector free from obstruction and
trimé özer zhapkyi dakyong shik
Longchenpa, Drimed Ödzer, please watch over me!

Translated by Lama Chönam and Sangye Khandro
Prayer to Mipham Rinpoche (1)

mawé senggé khyen rap nying la shar
The wisdom of Manjushri, Lion of Speech, 
arose in your heart,

kün du zang pö mön lam nam par jang
And you trained in the infinite aspirations 
of Samantabhadra,

sé ché gyelwé trin lé dzin dzé pa
Performing the enlightened actions of the buddhas 
and their heirs:

jam yang la mé zhap la sölwa dep
Jampal Gyepé Dorje, to you I pray!
Prayer to Mipham Rinpoche (2)

Through the blessings of the youthful Mañjuśrī, the union of awareness and emptiness,

You released the eight brilliant treasures from the expanse of your wisdom mind,

Master of an ocean of treasure-like teachings of the Dharma in both aspects, transmission and realization —

To you, Mipham Rinpoche, Mañjuśrī in person, I pray!
Prayer to His Holiness
Jigme Phuntsok Rinpoche

by His Holiness Jigme Phuntsok Rinpoche

jikmé tsö ché tsompé ter la wang
Master over the treasury of fearless debate, exposition and composition,

puntsok labpa sum gyi Yönten dzok
With all the qualities of the three trainings perfectly complete,

pakyé pendé jungné rinpoché
Precious source of benefit and happiness beyond measure,

dren chok palden lamar solwa dep
Supreme guide, glorious lama, to you I pray!

Abhaya (Jigme) composed this himself in response to a request from Chöpé.

Translated by Adam Pearcey, 2019.
Prayer to Dakini Muntso Rinpoche

To wearied beings who fall endlessly into the ocean of existence,

Grant the supreme light of pure primordial wisdom!

To the reverend one skilled in proclaiming

A thousand sweet sounds that delight the lake-born goddess, we pray!

/ Translation from Lotsawa House
The Swift Bestowal of Blessings:
A Guru Yoga
The Swift Bestowal of Blessings:
A Guru Yoga

by Khenchen Jigme Phuntsok

ah
Ah!

khor dé chö kün kadak rigpé ngang
Ah! All the phenomena of samsāra and nirvāna are primordially pure within the experience of pure awareness,

rang dang ma gak yeshe ö ngé long
Within its unceasing self-radiance, an expanse of five-coloured wisdom light,

ngowo palden jampé dorje la
In essence you are the glorious Mañjuvajra,

nampa kyab chik yishyhin norbu nyi
And in form, you appear as the sole refuge, the wish-fulfilling jewel:

kar sal dzé dzum pendi ta yi ché
Brilliant white, with a radiant smile and pañḍita’s attire,
With the mudrā of expounding the Dharma, holding a sword and volume of text,

Your two legs crossed as you radiate boundless rays of light.

All is vividly clear, an adornment of pure self-appearance.

Supplication

In the pure realm of the great sacred site, the Five-Peaked Mountain,

The blessings of Mañjuśrī’s wisdom ripened in your mind —

Jigme Phuntsok, at your feet I pray!

Inspire me with your blessings: transmit the realization of the wisdom-mind lineage!
Repeat this as many times as possible. Then:

tar ni lama ö ngé tikler gyur
At the end, the guru becomes a sphere of five-coloured light,

rang gi chiwo né shyuk nying ü tim
Which enters the crown of my head and dissolves into the centre of my heart.

gyal kun yeshe chik du lama dang
I obtain the blessing of becoming equal to

kalwa nyampé jin lab tob par sam
The guru in whom all the buddhas’ wisdom is combined.

Rest in a state of dharmakāya, beyond the ordinary mind. Then, as you arise, regard all that appears and exists as the guru’s very essence, and carry out your regular activity.
Ngawang Lodrö Tsungmé composed this to benefit the supreme tulku and lord of speech for the Land of Snows, Tendzin Gyatso, as well as all my other disciples, who had expressed the need for just such a practice. It arose, effortlessly and spontaneously, as the natural expression of Mañjuśrī, awareness and emptiness, on the 25th day of the sixth month in the wood pig year of the seventeenth calendrical cycle (1995) in the hermitage where rainbow clouds gather in the sky’s expanse. The learned, disciplined and accomplished lord Tulku Lungtok Gyatso acted as the scribe. May virtue abound!


kyewa küntu yangdak lama dang
In all my lives, may I never be separate

dralmé chö kyi pal la longchö ching
From the perfect lama, and so enjoy the splendour of Dharma;

sa dang lam gyi yönten rabdzok né
Mastering completely the qualities of the path and stages,

dorjé chang gi gopang nyur tob shok
May I swiftly attain the sublime state of Vajradhara.
The Stamp of
H.H. Jigme Phuntsok Rinpoche

The Thumbprint of
H.H. Jigme Phuntsok Rinpoche
The Treasury of Blessings:
A Practice of Buddha Śākyamuni
In the Samādhirāja Sūtra it is said: Those who, while walking, sitting, standing, or sleeping, recollect the moon-like Buddha, will always be in Buddha’s presence, and will attain the vast nirvāṇa. And: His pure body is the colour of gold, beautiful is the Protector of the World. Whoever visualizes him like this, practises the meditation of the bodhi-sattvas. In keeping with this, we should practise remembering our incomparable teacher, the Lord of Sages, in the following way:

In the Buddha, the Dharma and the Supreme Assembly I take refuge until I attain enlightenment.
Through the merit of practising generosity and so on (the merit of practicing and chanting),
May I attain buddhahood for the benefit of all beings.

Recite this verse three times

Then cultivate the four immeasurables, by saying:
May all sentient beings enjoy happiness and the causes of happiness!
May they be free from suffering and the causes of suffering!
May they never be separated from the sacred happiness devoid of suffering!
ཉེ་རྲིང་ཆགས་སང་གཉིས་དང་བྲལ་བའྲི་བཏང་སོམ་ཚད་མེད་པ་ལ་གནས་པར་གྱུར་ཅྲིག
nyering chakdang nyi dang dralvé tang nyom tsemepa la nepar gyur chik
And may they dwell in boundless equanimity that is free from attachment and aversion!

Bringing to mind how all phenomena appear and yet lack inherent existence, recite the following:

аш  ྟེ་མེད་སོང་པ་ཉིད་དང་རྟེན་འབྱུང་གྲི
ah, kyemé tongpanyi dang tenjung gi
Āḥ! As the union of unborn emptiness and the ceaseless

གྲོས་གཤིས་ཞི་ལེབ་གྲོག་མའྱི་ཚུལ།
nangwa gakmé zungjuk gyumé tsul
Appearances of interdependence, magically there appears

ཐེག་ཆེན་སེང་ཁྲི་པད་ཉྲི་ཟླ་བའྲི་སེང་།
rinchen sengtri pé nyi dawé teng
On a jewelled lion throne, and lotus, sun and moon disc seats,

སོན་པ་མཚུངས་མེད་ཤཱཀ་སེང་གེ་ནྲི།
tönpa tsungmé shakya sengé ni
The incomparable teacher, Lion of the Śākyas.
His body the colour of gold, adorned with major and minor marks.

Clad in the three Dharma robes, he sits in vajra posture.

His right hand gracefully poised in the earth-touching mudrā,

And his left hand in the gesture of meditation, holding an alms-bowl full of nectar.

Like a mountain of gold, magnificent, he shines in splendour,

Spreading beams of wisdom light across the whole expanse of space.

The Eight Close Sons, Sixteen Elders and the like —
A vast, ocean-like retinue of noble beings encircles him all around.

Simply think of him and he grants the glory of the highest bliss:

Liberation from samsāra and nirvāṇa, the two extremes.

He is the Great Being, perfect embodiment of every source of refuge.
Visualize the form of the Buddha in this way, and imagine that he is actually there, in front of you. The instant that you generate this thought — as the buddhas’ wisdom body is not constrained by limits like time or location — he will certainly be there. One of the sūtras says: Should anyone think of the Buddha, he is there, right in front of them, constantly granting his blessings and freedom from all harm.

The merit gained through visualizing the Buddha is inexhaustible; it is a source of virtue that will never go to waste. As it says in the Avatamsaka Sūtra: By seeing, hearing or offering to the buddhas, a boundless store of merit is amassed. Till we are rid of all the destructive emotions and the suffering of saṃsāra, this compounded merit will never go to waste. Also, whatever prayers of aspiration we make before the Buddha will be fulfilled.

As it says in the Teaching on the Qualities of Mañjuśrī’s Pure Land: Everything is circumstantial and depends entirely on our aspiration. Whatever prayers of aspiration we make the results we will gain accordingly. Generate firm conviction in these statements, and recite the following:

nyingjé chenpö tsöden nyikmé shying
With your great compassion, you embraced this turbulent and degenerate world,
zung né mönlam chenpo ngabgya tab
And made five hundred mighty aspirations.
You are as exalted as the white lotus; whoever hears your name shall never return to samsāra —

Most compassionate teacher, to you I pay homage!

All my own and others’ virtues of body, speech and mind, together with all our possessions,

Visualized like Samantabhadra’s offering clouds, I offer to you.

All the harmful actions and transgressions I have committed throughout beginningless time,

Each and every one I now confess, with intense and heartfelt regret.

In all virtuous actions, of the noble ones and ordinary beings,
Accumulated throughout the past, present and future, I rejoice.

Turn the Wheel of the profound and vast Dharma teachings,
Ceaselessly and in every direction, I pray!

Your wisdom body is like space,
And remains changeless throughout past, present and future.

Yet in the perception of those to be guided, you go through the display of birth and death,

Even so, let your form body continue always to appear.
Through all the virtues I have accumulated in the past,
am accumulating now and will accumulate in the future,
For the sake of benefitting all beings,
who are as infinite as space,
May you, the sovereign of Dharma, be forever pleased,
And may all attain the state of the victorious one,
the Lord of Dharma.
Living beings like us, adrift in this degenerate age,
have no guidance and protection.
Because of your kindness, caring for us
with surpassing compassion,
Every manifestation, in this world now,
of the Three Jewels,
Is your enlightened activity.

You are then our only refuge, incomparable, supreme,

So from our hearts we pray, with total confidence and faith:

Do not neglect the great promises you made in times gone by.

But hold us, until we attain enlightenment, with your compassion.

With the strongest possible confidence and faith, consider that the Buddha is actually there, in front of you. Concentrate one-pointedly on his form. And recite the following as many times as you can:

By Larung Daily Prayers
lama tönpa chomdendé deshyin shekpa drachompa
yangdakpar dzokpé sangye pal gyalwa shakya tubpa
la chak tsal lo chö do kyab su chi ø
Supreme teacher, bhagavan, tathāgata, arhat, complete
and perfect Buddha, glorious conqueror,
Śākyamuni Buddha, to you I pay homage!
To you I make offerings! In you I take refuge!

Then, as a means of invoking his wisdom mind, recite as many times
as you can the following dhāraṇī, which is taught in the abridged
Prajñāpāramitā:

\[
\text{teyata} \quad \text{om muné muné maha munayé soha}
\]

\[
\text{Then recite, as many times as possible,}
\text{the same mantra from om onwards:}
\]

\[
\text{om muné muné maha munayé soha}
\]

During all this, bring to mind the Buddha’s qualities and, with a mind
full of devotion, concentrate one-pointedly on the clear visualization
of his form. Then, through the power of uttering the names of the Bud-
dha and reciting his dhāraṇī, imagine that:
From the Buddha’s body there emanates a great radiance, of multi-coloured rays of wisdom light, dispelling all our own and others’ obscurations,

And causing all the genuine qualities of the Mahāyāna path to arise within us, so that we attain the level of perfection from which we will never return again to samsāra.

Diligently apply yourself to this practice, as much as you can. In between sessions, practice maṇḍala offering, and recite, to the best of your ability, whichever sūtras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jātaka Tales, or The One Hundred and Eight Names of the Tathāgatas. Dedicate your sources of virtue towards unsurpassable awakening and recite prayers of aspiration.
Like all the buddhas and their heirs —
in enlightened intention,

And in activity, aspiration, wisdom, love and capacity,

In these and all the ways unsurpassable wisdom manifests —

May I and every other being too come to be exactly as they are!
In general, whatever you are doing, whether it is moving, walking, sleeping or sitting, you should constantly remember the Buddha. Even at night, when you go to sleep, consider that the radiance of the Buddha’s form illuminates the whole of space in every direction, lighting it up as brightly as during the day. At all times, emulate the buddha’s actions from the moment he first generated the mind of awakening, and follow the example of the buddhas and great bodhisattvas of the
past, present and future. Maintaining your commitment to precious bodhicitta, without ever allowing it to waver, exert yourself as much as possible in the bodhisattvas' conduct in general, and in the practices of śamatha and vipaśyanā in particular, so as to make meaningful the freedoms and advantages of this human existence. It is said in several sūtras that merely hearing the name of our teacher, the Buddha, ensures that one will gradually progress along the path to great enlightenment, without ever falling back. It is also said that the dhāraṇī revealed above is the source of all the buddhas. It was through the force of discovering this dhāraṇī that the King of Śākyas himself attained enlightenment, and that Avalokiteśvara became the supreme of all the bodhisattvas. Through simply hearing this dhāraṇī, a vast accumulation of merit will easily be gained and all karmic obscurations will be purified, and when reciting it, obstacles will not occur. This has been taught in the abridged Prajñāpāramitā. Other teachings say that by reciting this dhāraṇī only once, all the harmful actions you have committed throughout 80,000 kalpas will be purified. They say that it possesses boundless qualities such as these, and is the sacred heart-essence of Buddha Śākyamuni. The way to generate faith and exert oneself in the practices of śamatha and vipaśyanā are explained elsewhere.

The intention to compose this text first arose due to the persistent encouragement of Ön Orgyen Tenzin Norbu, who is a holder of the treasury of threefold training, and who accompanied his request with the offering of auspicious substances. More recently, the same Ön Rinpoche sent Tulku Jikmé Pema Dechen, with gifts of gold and other auspicious substances, saying, “Please finish it quickly.” At the urging of these two great masters, I, Mipham Jamyang Gyatso, a follower of Śākyamuni, who has unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbüi Ling at the foot of Mount Dza Dorje Penchuk. It was completed on the eighth day of the Month of Miracles in the Iron Rat year.
May this benefit the teachings and beings continuously, without interruption, on a marvellous scale, and may all who see, hear, think of, or come into contact with it in any way, truly receive the incomparable blessings of our teacher, the Lord of Sages.

/ Translated by Rigpa Translations, with reference to existing versions by Tulku Thondup Rinpoche and the Padmakara Translation Group.

སྣེ་དཔལ་སྐུ་མཆོག་ཞིང་ཁམས་དང༌།།
dewar shekpa khyé ku chi dra dang
Sugata, whatever body, retinue

ཁོར་དང་སྐུ་ཚེའྲི་ཚད་དང་ཞྲིང་ཁམས་དང༌།།
khor dang ku tséi tsé dang shying kham dang
Longevity and pure land, as well as

ཁྱེད་ཀྲི་མཚན་མཆོག་བཟང་པོ་ཅྲི་འདྲ་བ།།
khyé kyi tsen chok zangpo chi drawa
Excellent marks and signs you have

དེ་འདྲ་ཁོ་ནར་བདག་སོགས་འགྱུར་བར་ཤོག།།
dé dra khonar dak sok gyurwar shok
Similarly, may we possess them too

/ Translated by Rigpa Translations 2001.
The Swift Path to Great Bliss
The Swift Path to Great Bliss

A Sādhana of Amitābha, Buddha of Limitless Light

revealed by Tertön Sogyal

I prostrate to Amitābha, the Buddha of Limitless Light!

For this sādhana of Amitābha, first take refuge and generate bodhicitta, then practise the following visualization and recitation:

While experiencing the emptiness nature of all phenomena,

I meditate on all-pervasive loving compassion.

Within that state of emptiness and compassion

All that appears and exists is the pure realm of great bliss. In its centre,
ཡོད་ཞལ་འདོན་ཕོགས་བསྒྱོInterface feature is not available.
His enlightened body wears the three dharma robes.

With major and minor marks, he is utterly perfect,

Supreme embodiment of the buddhas’ five kāyas,

Appearing yet devoid of inherent nature.

At his heart, upon a moon disc, is a red syllable HRĪḤ,

Encircled by the mantra in a clockwise direction,

Radiating light. All the sugatas, just as visualized,

Are invited and dissolve into the visualization.
dza hung bam ho
jah hūṃ bāṃ hoḥ

Light radiates from the mantra, bringing twofold benefit — for self and others.

All forms that appear are pure as Amitābha;
All that resounds is in essence the sound of mantra;
All thoughts, all concepts are pure as the five wisdoms.

In the state of great bliss, I recite the mantra:

om ami dewa ayu siddhi hung hriḥ
om amideva ayu siddhi hūṃ hriḥ

By reciting this eleven-syllable root mantra three hundred thousand times, you will attain accomplishments.
Then rest, without visualising the appearance of the deity. Follow this with dedication and aspiration prayers.

This practice will dispel untimely death in this life and lead you in future along the path of great bliss and liberation. So, fortunate ones, take it to heart. Samaya.

This was deciphered from the yellow scrolls of Lerab Lingpa’s treasure text by Gyalwang Thubten Gyatso.

Translated by Ane Ngawang Tsöndrü, 2015. Revised and edited for Lotsawa House.
The Wish-Fulfilling Jewel:
A Daily Sādhana of Noble Avalokiteśvara
The Wish-Fulfilling Jewel
A Daily Sādhana of Noble Avalokiteśvara, the Great Compassionate One

revealed by Rigdzin Gödem

I bow before Noble Avalokiteśvara.

Hung, rangnyi kechik drenpé tingdzin gyi
Hṝḥ. Through a single moment of meditative recollection,
tongpé ngang lé pema dawé den
I appear out of emptiness, upon a seat of lotus and moon cushion,

Pekar hriḥ tsen yongsu gyurpa lé
As a white lotus marked with a syllable Hṝḥ,
tukjé ngadak pakchok chenrezik
Which transforms into Noble Avalokiteśvara, lord of compassion.
shyal chik chak shyi kudok kar la tser
Brilliant white in colour with one face and four hands —

dangpö chak nyi tukkar talmo jar
The first pair joined in front of his chest;

chak yé oma rinchen shel treng dzin
The lower right holding a precious crystal māla

chak yön pekar dab gyü yuwa dzin
And the left the stem of an eight-petalled white lotus.

shyal dzum chen dang shang kyi yib to shying
He is smiling, with bright eyes and a prominent nose;

utra changlo tönting gyendu khyil
His blue-black locks are braided and tied up.

chitsuk sangye nangwa tayé shyuk
At his crown Buddha Amitābha takes his seat.

rangnyi detar salwé tukka ru
I visualise myself clearly in this way.
At my heart is an open, six-petalled white lotus.

At its centre stands the syllable Hṛīḥ, And around it, six syllables upon the six petals:

Light radiates from my body, which is visualized in this way,

And I perceive everything as appearance and emptiness conjoined,

The form of the deity — Great Compassionate One, sovereign of the noble.

Light emanates from the mantra, and all sounds, including those of the elements,
are heard as sound and emptiness, the resonance of mantra.

Freed from the limitations of arising, abiding and cessation of thought,

I rest in a state of wisdom that is beyond description and imagination.

With all this clearly visualized, I recite the six syllables of the vidyā-mantra continually and without omission.

Practice this meditation and repeat the mantra continually. Periodically, you may wish to expand the practice by adding offerings, praise and entrustment of activity. Dedicate the merit towards the great awakening of all.
With this, The Wish-Fulfilling Jewel, A Daily Sādhana of the Noble Avalokiteśvara, is complete. Samaya. Gya Gya Gya.

Tulku Rigzin Chenpo extracted this as terma from the western red copper treasure-chamber. Maṅgalaṃ.

Translated by Sean Price and Adam Pearcey, 2020.

Through this merit may I swiftly accomplish the mighty Avalokiteshvara,

Along with the deities of his mandala,

And lead each and every being

To that very same state.
The Cintāmaṇi Instruction:
A Sādhana of the Glorious Vajrasattva
The Cintāmaṇi (Wish-Fulfilling Jewel)

Instruction

A Sādhana of the Glorious Vajrasattva,
a Method of Purification and Accomplishment
for Both Self and Others

by Khenchen Jigme Phuntsok

Taking Refuge

namo
Namo!

di né changchub nyingpö bar
From now until I attain the essence of awakening

rik dang kyilkhor gyatsö dak
I take refuge in the sovereign of all lineages and
oceanic maṇḍalas,

lama dorjé sempa la
The Guru Vajrasattva,
yiché depé kyab su chi
With confident faith and devotion.

Generating Bodhicitta

khanyam drowa tadak kün
I shall persevere physically, verbally and mentally,

ten dé sa la ukyung chir
And never depart from the path to awakening;

lū ngak yi kyi tsönpa kün
So as to bring everyone throughout the reaches of space

changchub lam dang dral mija
To relief in the stable bliss of enlightenment.

Actual Sādhana

ah, rang dün chötrin gyatsö ü
Āḥ. In front of me, amidst oceanic clouds of offerings,
pekar dawé den tengdu
Is a throne of white lotus and moon cushion,

rik dü palden dorjé sem
Upon which is Vajrasattva, embodiment of all buddha lineages.

karsal dawa gyepé dang
He is brilliant white with the glow of the full moon.

shyal chik chak nyi dodril nam
He has one face and holds a bell and vajra in his two hands,

longkü ché dzok kyil trung shyuk
And is seated cross-legged in full sambhogakāya attire.

yeshe özer chok chur tro
The light-rays of his wisdom radiate throughout the ten directions.

dangwé yi ngor lham mér sal
All of this appears vividly and clearly in my mind.
kyema lama dorjé sem
Kyema! Guru Vajrasattva,

ngön gyi damcha nyer gong né
Please recall your promise:

dak sok nyamtok semchen nam
Think of us poor, wretched beings,

tukjé jesu dzinpar dzö
And hold us in your compassion.

tokmé dü né dawar du
Throughout beginningless time until now,

lü ngak yi kyi diklung nam
We have committed misdeeds and transgressions physically, verbally, and mentally.

jitar khong du duk song tar
Realising this, we feel as regretful and sorrowful

nonggyö drakpö tol shying shak
As if we had ingested poison.
ཕྲིན་ཆད་སོག་ལ་བབས་གྱུར་ཀང་།
chinché sok la bab gyur kyang
We openly admit and confess these deeds before you.

མྲི་འོས་ལས་རྣམས་མྲི་བགྲིད་ན།
mi ö lé nam mi gyi na
In future, even at the cost of our lives, we’ll not waste
this opportunity by repeating them.

dzumpé chen gyi zik dzö la
Look lovingly upon us

jam nyen chak gi ukyung tsol
And grant us relief with your tender embrace.

dak dang semchen tamché kyi
For us and all sentient beings,

damtsik nyamchak kün dak ching
Purify all impairments and breaches of samaya

chok dang tünmong ngödrub kün
And let us accomplish all common and
supreme attainments

danta nyi du drubpar dzö
Right now, this very instant!
With this supplication the four powers are complete.

*om benza sato hung*

*om vajrasattva hūṃ*

Repeat the mantra four hundred thousand times to purify all breaches of the root samayas. *Samaya.*

*hung, di tsön dü sum gé tsok kün*

Hūṃ. I hereby dedicate this, and all merit accrued throughout the three times,

*talé drowé döndu ngo*

To the welfare of all infinite beings.

*kün kyang dorjé sempa yi*

May each and every one of them

*gopang nyurdu tobpar shok*

Swiftly achieve the state of Vajrasattva.

*om, gang nang ku yi gyen du dak*

Om. May all that appears be purified as an adornment of kāya, the deity’s form;
May all sound be perfected as mantra, the deity’s speech;

May all memories and thought mature within the deity’s wisdom mind;

And may all be auspicious, excellent and splendid!

This sādhana arose as a display of the natural radiance of awareness within the experience of Ngawang Lodrö Tsungmé, on the eleventh day of the third month in the year of the Fire Ox (17 April 1997). It was carefully written down by his disciple Tsultrim Drimé. May it be virtuous!

Translated by Sean Price and Adam Pearcey, 2020.
The Praise to Tārā
Humans and gods pay homage,
placing their crowns at your lotus feet,
Liberator of all who are destitute —
Mother Tāra, to you I prostrate!

lhadang lhamin chöpen gyi
shyab kyi pemo la tü dé
pongpa kün lé drol dzéma
drolma yüm la chaktsal lo

Larung Daily Prayers
The Praise to Tārā
with Twenty-One Verses of Homage and
the Excellent Benefits of Reciting the Praise

from The Words of the Buddha

In the language of India: namas-tāraika-viṃśati-stotra-guṇa-hita-sahita

In the language of Tibet: drolma la chak tsal nyishu tsa chik gi töpa penyön dang chepa

In the English language: The Praise to Tārā with Twenty-One Verses of Homage and the Excellent Benefits of Reciting the Praise

Om jetsünma pakma drolma la chaktsal lo
Oṃ, Homage to the noble lady Tārā!
chaktsal drolma nyurma pamo
Homage to Tārā, swift and gallant,
chen ni kechik lok dang drama
Whose glance flashes like flares of lightning;
jikten sum gön chukýē shyal gyi
Born on the heart of a blossoming lotus
gesar jewa lé ni jungma
That rose from the tears of the Triple-World’s Lord.  (1)
chaktsal tönké dawa küntu
Homage to you whose countenance is
gangwa gya ni tsekpé shyalma
A hundred full moons gathered in autumn,
karma tongtrak tsokpa nam kyi
Smiling and glowing with brilliant radiance,
rabtu chewé ö rab barma
Like a thousand stars clustered, ablaze.  

(2)
chaktsal ser ngo chu né kyé kyi
Homage, golden lady, your lotus-hand

pemé chak ni nampar gyenma
Is graced with a blue water-born flower.

jinpa tsöndrü katub shyiwa
You embody generosity, diligence, endurance,

zöpa samten chöyul nyima
Serenity, patience and meditation. (3)
chaktsal deshyin shekpé tsuktor
Homage to you, whose victories are endless,
tayé nampar gyalwa chöma
Jewel on the great Tathāgata’s crown.
malü parol chinpa tobpé
You are well served by the heirs of the Victors,
gyalwé sé kyi shintu tenma
Those who've accomplished all the perfections.  (4)
chaktsal tuttara hung yigé
Homage to you, who with tuttāra and hūṃ

dō dang chok dang namkha gangma
Fill desire realms unto the ends of space.

jikten dünpo shyab kyi nen té
You trample underfoot the seven worlds,

lüpa mepar gukpar nüma
And have the strength to summon all. (5)
chaktsal gyajin melha tsangpa
Homage to you, praised by Indra,
lunglha natsok wangchuk chöma
Agni, Brahmā, Maruts, and Śiva.
jungpo rolang driza nam dang
All the hosts of bhūtas, vetālas,
nöjin tsok kyi dün né töma
Gandharvas and yakṣas pay tribute to you. (6)
chaktsal tré cheja dang pé kyi
Homage to you, who with traṭ and phaṭ

parol trulkhor rabtu jomma
Crush the enemies’ yantras to dust.

yé kum yön kyang shyab kyi nen té
With right leg bent in and left leg extended,

mé bar trukpa shintu barma
Shining you tread amidst flames wildly blazing  (7)
chaktsal turé jikpa chenpö
Homage to Ture, the fearsome lady,

dū kyi pawo nampar jomma
Destroyer of the most powerful demons.

chukyé shyal ni tronyer den dzé
With a lotus-face and a deep-furrowed brow,

drawo tamché malü sōma
You are the slayer of each and every foe.  (8)
chaktsal Könchok Sum Tsön Chakgyé
Homage to you, whose fingers grace
sormö tukkar Nampar Gyenma
Your heart and display the Three Jewels mudrā.
malü Chok Kyi Khorlo Gyenpé
You’re graced by wheels adorning every direction,
rang gi Ö Kyi Tsok Nam Trukma
With dazzling radiance that overwhelms all.  

121 Larung Daily Prayers
chaktsal rabtu gawa jipé
Homage to you, supremely joyous,
ugyen ö kyi trengwa pelma
Your splendorous crown spreading garlands of light.
shyepa rabshyé tuttara yi
Smiling and laughing, with tuttāre
dü dang jikten wang du dzema
You bring demons and worlds under control.
chaktsal sashyi kyongwé tsok nam
Homage to you, who can summon

tamché gukpar nüpa nyima
The hosts of earthly guardians.

tronyer yowé yigé hung gi
Your frown it quivers, and the syllable hūṃ

pongpa tamché nampar drolma
Delivers us all from every misfortune.  (11)
chaktsal dawé dumbü ugyen
Homage to you, so brightly adorned,
gyenpa tamché shintu barma
With a sliver of moon as your crown,
ralpé trö né öpkmé lé
Your locks are graced by Amitābha,
takpar shintu ö rab dzema
Whose gleaming rays stream forever forth.  (12)
chaktsal kalpa tamé mé tar
Homage to you, seated in a halo

barwé trengwé ü na nema
Blazing with apocalyptic flames.

yé kyang yón kum kün né kor gé
Your right leg stretched out and left bent inward,

dra yi pung ni nampar jom ma
Immersed in joy, you crush legions of foes.  (13)
ཕག་འཚལ་ས་གཞྲིའྲི་ངོས་ལ་ཕག་གྲི
Homage to you, who on the earth’s surface

strike your palms and stamp your feet;

Your brow deeply furrowed, with you smash

The seven netherworlds to nothing but dust. (14)
chaktsal dema gema shyima
Homage to you, blissful, gracious and tranquil,
nyangen dé shyi chöyul nyima
Whose domain is the peace of nirvāṇa.
soha om dang yangdak denpé
With om and svāhā in perfect union,
dikpa chenpo jompa nyima
You lay to waste every terrible evil.  (15)
chaktsal künné kor rabgawé
Homage to you, who, immersed in rapture,
dra yi lü ni rabtu gemma
Shatters the bodies of all your foes.
yigé chupé ngak ni köpé
You manifest from the wisdom-syllable hūṃ,
rigpa hung lé drolma nyima
And display each of your mantra’s ten syllables.  (16)
chaktsal turé shyab ni dabpé
Homage to Ture, your feet stomping boldly,
hung gi nampé sabön nyima
Formed from the seed of the syllable hūṃ.
rirab mendara dang bikjé
The mountains of Meru, Mandara and Vindhya,
jikten sum nam yowa nyima
And all the three worlds, you cause them to quake. (17)
chaktsal lha yi tso yi nampé  
Homage to you, who hold in your hand

ridak takchen chak na namma  
A deer-marked moon like a divine lake.

tara nyi jö pé kyi yigé  
With tāra twice and then with phat,

duk nam malüpar ni selma  
You totally cleanse all of the poisons.  (18)
chaktsal lha yi tsok nam gyalpo
Homage to you, who is served by kings

lha dang mi’amchi yi tenma
Of hosts divine, and of gods and kimnaras.

künné gocha gawa ji kyi
Suited in armour of joy and splendour,

tsö dang milam ngenpa selma
You clear away nightmares, soothe away strife. (19)
chaktsal nyima dawa gyepé
Homage to you, whose eyes shine with lustre,
chen nyipo la ö rabsalma
Bright with the fullness of sun and moon.

hara nyi jö tuttara yi
With twice-uttered *hara* and *tuttāre*

shintu drakpö rimné selma
You pacify the most intractable diseases.    (20)
chaktsal denyi sum nam köpé
Homage to you, who have the power to free,
shiyiwé tu dang yangdak denma
You put forth the realities as a set of three.
dön dang rolang nöjin tsok nam
Supreme Ture, you completely destroy
jompa turé rab chok nyima
The hordes of grahas, vetālas, and yakṣas.  (21)
This Praise with the twenty-one verses of homage

Is itself the root mantra.

The Excellent Benefits of the Praise

The wise who recite these words in earnest,

Filled with genuine devotion for this goddess, (22)

At dusk, and also having risen at dawn,

With recollection, will be granted fearlessness;

They will utterly eliminate all misdeeds,

And surmount all evil destinies. (23)
gyalwa jewa trak dün nam kyi
Seventy million victorious buddhas

nyurdu wang ni kurwar gyur la
Will swiftly confer empowerment upon them,

di lé chewa nyi ni tob ching
And they will attain greatness in this world,

sangye gopang tartuk der dro
And reach the ultimate state of buddhahood.  

dé yi duk ni drakpo chenpo
Even the most powerful and toxic poisons,

ten nepa am shyenyang drowa
Which derive from plants or living beings,

zöpa dang ni tungpa nyi kyang
Whether eaten or taken as a draught,

drenpé rabtu selwa nyi tob
Will be purged entirely by recalling this praise.  

གདོན་དང་རྲིམས་དང་དུག་གྲིས་གཟྲིར་བའྲི།
Reciting this two or three or seven times

སྷུག་བསྔལ་ཚོགས་ནྲི་རྣམ་པར་སངས་ཏེ།
Will eliminate multitudes of suffering

སེམས་ཅན་གཞན་པ་རྣམས་ལ་ཡང་ངོ༌།
Brought about by spirits, pestilence, and poison —

nyi sum dün du ngönpar jö na
And this applies even to other beings as well. (26)

bu döpé ni bu tob gyur shying
Those who wish for progeny will bear them;

nor döpé ni nor nam nyi tob
Those who wish for riches will acquire them;

döpa tamché tobpar gyur la
Each and every wish will hereby be fulfilled,

gek nam mé ching sosor jom gyur
And obstacles, entirely vanquished, will be no more. (27)
This completes the Praise to Bhagavati Tārā as spoken by the completely perfect Buddha.

Prayer to Tārā

jetsün pakma drolma khyé khyen no
I pray to you, noble saviouress Tārā,

jik dang dukngal kün lé kyab tu sol
May you protect us from all danger, fear and suffering.

Prayer to Tārā, Combined with Her Mantra

by Mipham Rinpoche

om chaktsal jetsün taré lhamo
Oṃ! We pay homage to you, reverend goddess Tārā,
With Tuttāre, you protect us from suffering,

Your compassion is unobstructed, Turé, swift lady warrior,

Grant us the supreme accomplishment, svāhā.

This prayer and homage combined with the root mantra was written by Mipham. Virtue!

Tara’s Mantra

om tāre tu tāre ture soha
The Noble Sūtra of Recalling the Three Jewels
In the language of India:   ārya ratnayānusmṛti sūtra

In the Tibetan language:   'phags pa dkon mchog gsum rjes su dran pa’i mdo

Homage to the omniscient one!

Thus the Buddha, the transcendent, accomplished conqueror, the tathāgata who has attained suchness, the arhat who has conquered all foes, is a perfectly and completely enlightened buddha, endowed with insight and worthy of reverence,
dewar shekpa
The sugata who has reached the state of bliss,

jikten khyenpa
The knower of the entire world,

kyebu dulwé khalo gyurwa
The guide and tamer of beings,

lanamepa
The unsurpassable one,

lha dang mi nam kyi tônpa
The teacher of gods and humans,

sangye chomdendé té
The Buddha Bhagavat.

deshyin shekpa dé ni sönam dak gi gyu tünpa
The tathāgata is in harmony with all merit.

gewé tsawa nam chū mi zawa
He does not waste the sources of virtue.
zöpa dak gi rabtu gyenpa
He is fully adorned with patience.

sönam kyi ter nam kyi shyi
He is the foundation of the treasures of merit.

pejé zangpo nam kyi trepa
He is ornamented with the excellent minor marks.

tsen nam kyi metok gyepla
He is the full blossoming of the major marks.

chöyul renpar tünpa
His activity is timely and fitting.

tong na mitünpa mepa
Seeing him, there is nothing displeasing.

depé möpa nam la ngönpar gawa
He brings true joy to those who have faith.

sherab zil gyi mi nönpa
His insight overwhelms all in its splendidour.
His powers are invincible.

He is the teacher of all sentient beings.

He is the father of all bodhisattvas.

He is the sovereign of all the noble ones.

He is the guide who leads beings to the city of nirvāṇa.

He has measureless wisdom.

He possesses inconceivable fearlessness.

His speech is utterly pure.
yang nyenpa
Its tones are melodious.

ku jé tawé chok mishepa
One can never have enough of looking at him.

ku tsungpa mepa
His form is without comparison.

döpa dak gi magöpa
He is unsullied by the realm of desire.

zuk dak gi nyewar magöpa
He is quite unsullied by the realm of form.

zuk mépa dak dang madrepa
He is not caught up in the formless realm.

dukngal dak lé nampar drolwa
He is completely liberated from suffering.

pungpo dak le rabtu nampar drolwa
He is totally liberated from the aggregates.
kham nam dang mi denpa
He is not possessed with the constituents of ordinary experience.

kyemché nam dampa
He is in control of the sense fields.

düpa nam shintu chepa
He has cut right through the knots.

yongsu dungwa dak lé nampar drolwa
He is completely liberated from torment.

sepa lé drolwa
He is freed from craving.

chuwo lé galwa
He has crossed over the river.

yeshe yongsu dzokpa
He is perfected in all the wisoms.
depa dang majönpa dang dantar jungwé sangye chomdendé nam kyi yeshe la nepa
He abides in the wisdom of all the buddhas of past, present and future.

nya ngen lé depa la mi nepa
He does not dwell in nirvana.

yangdakpa nyi kyi ta la nepa
He abides in perfect finality.

semchen tamché la zikpé sa la shyukpa té
He remains on the level where he sees all sentient beings.

didak ni sangye chomdendé nam kyi ku chewé yönten yangdakpa nam so
All these are the authentic and supreme qualities of the embodiment of the Buddha.

dampé chö ni tokmar gewa bardu gewa tamar gewa
The sacred Dharma is good at the beginning, good in the middle and good at the end.
It is excellent in meaning,
Excellent in words and syllables.
It is distinctive.
It is totally complete.
It is utterly pure.
It completely purifies.
The Buddha teaches the Dharma perfectly.
It brings unerring vision.
né mepa
It is without affliction.

dü chepa mepa
It is constant and always timely.

nyewar töpa
It is trustworthy when applied.

dì tongwa la dön yöpa
Seeing it fulfils one’s purpose.

khepa nam kyi soso rang gi rigpar jawa
The wise can validate it through their own awareness.

chomdendé kyi sungpé chö dulwa la lekpar tenpa
The Dharma taught by the buddha relies entirely on training the mind.

ngepar jungwa
It is truly delivering.

dzokpé changchub tu drowar jepa
It causes one to arrive at perfect enlightenment.
mitünpa mé ching düpa dang denpa
It is without contradiction. It is all-embracing.

tenpa yöpa gyuwa chepa o
It is constant. It is the cessation of all uncertainty.

tekpa chenpö gendün ni lekpar shyukpa
As for the Sangha of the Great vehicle, they enter thoroughly.

rikpar shyukpa
They enter with awareness.

drangpor shyukpa
They enter straightforwardly.

tünpar shyukpa
They enter harmoniously.

talmo jarwé ö su gyurpa
They are worthy of veneration with palms joined together.

chak jawé ö su gyurpa
They are worthy of receiving prostrations.
sönam kyi pal gyi shying
They are a glorious field of merit.

yön yongsu jongwa chenpo
Offering to them brings great purification.

jinpé né su gyurpa
They are an object of generosity.

küntu yang jinpé né su gyurpa chenpo o
They are in every way the greatest object of generosity.

Prayer Before Meals

To the unsurpassable teacher, the precious Buddha,

To the unsurpassable protector, the precious authentic Dharma,

To the unsurpassable guide, the precious Sangha,

To the sources of refuge, the Three Rare and Sublime Jewels, I make this offering.
The Bodhisattva’s Confession of Downfalls
The Bodhisattva’s Confession of Downfalls

from the Words of the Buddha

semchen tamché takpar lama la kyab su chi o
All sentient beings take refuge always in the Guru;

sangye la kyab su chi o
Take refuge in the Buddha;

chö la kyab su chi o
Take refuge in the Dharma; and

gendün la kyab su chi o
Take refuge in the Saṅgha.

chomdendé deshyin shekpa drachompa yangdakpar
dzokpé sangye shakya tubpa la chaktsal lo
Homage to the blessed one, the tathāgata, the arhat, the complete and perfect Buddha, Śākyamuni!

dorjé nyingpo rabtu jompa la chaktsal lo
Homage to Vajra Conqueror;
rinchen ötro la chaktsal lo
Homage to Blazing Jewel;

luwang gi gyalpo la chaktsal lo
Homage to Sovereign King of Nāgas;

pawö dé la chaktsal lo
Homage to Leader of the Warriors;

palgyé la chaktsal lo
Homage to Heroic Sound;

rinchen mé la chaktsal lo
Homage to Glorious Jewel;

rinchen da ö la chaktsal lo
Homage to Jewel Moonlight;

tongwa doñyö la chaktsal lo
Homage to Unerring Vision;

rinchen dawa la chaktsal lo
Homage to Jewel Moon;
Larung Daily Prayers

drima mepa la chaktsal lo
Homage to Stainless One;

paljin la chaktsal lo
Homage to Gift of a Hero;

tsangpa la chaktsal lo
Homage to Pure One;

tsangpé jin la chaktsal lo
Homage to Gift of Purity;

chulha la chaktsal lo
Homage to Water Deity;

chulhé lha la chaktsal lo
Homage to God of the Water Deities;

palzang la chaktsal lo
Homage to Glorious Goodness;

tsenden pal la chaktsal lo
Homage to Glorious Sandalwood;
གཟྲི་བརྲིད་མཐའ་ཡས་ལ་ཕག་འཚལ་ལོ།།
ziji tayé la chaktsal lo
Homage to Infinite Vitality;

འོད་དཔལ་ལ་ཕག་འཚལ་ལོ།།
öpal la chaktsal lo
Homage to Glorious Splendour;

nyangen mepé pal la chaktsal lo
Homage to Glorious One Without Sorrow;

semé kyi bu la chaktsal lo
Homage to Son of No Craving;

metok pal la chaktsal lo
Homage to Glorious Flowers;

deshyin shekpa tsangpé özer nampar rolpa ngönpar khyenpa la chaktsal lo
Homage to the tathāgata, Splendour of Brahma, Miraculous Insight;

deshyin shekpa pemé özer nampar rolpa ngönpar khyenpa la chaktsal lo
Homage to the tathāgata, Splendorous Lotus, Miraculous Insight;
norpal la chaktsal lo
Homage to Glorious Wealth;

drenpé pal la chaktsal lo
Homage to Glorious Mindfulness;

tsenpal shintu yongdrak la chaktsal lo
Homage to Renowned and Glorious One;

wangpö tok gi gyaltsen gyi gyalpo la chaktsal lo
Homage to King Indra’s Banner;

shintu nampar nönpé pal la chaktsal lo
Homage to Glorious Hero;

yul lé shintu nampar gyalwa la chaktsal lo
Homage to Perfect Victor in Battle;

nampar nönpé shekpé pal la chaktsal lo
Homage to Transcendent Victory;

künné nangwa köpé pal la chaktsal lo
Homage to Glorious Array of Eternal Splendour;
rinchen pemö nam par nön pa la chak tsa la lo
Homage to Courageous Lotus Jewel;

deshyin shek pa drachom pa yang dak par dzok pé
sang ye rin po che dang pemé den la rab tu shyu kpa
riwang gi gyal po la chak tsa la lo
Homage to the tathāgata, the arhat, the complete and
perfect buddha, Lotus Jewel Steadfast like the King
of Mountains.

dedak las ok pa cho k chū jikt en gyi kham tamché
na deshyin shek pa drachom pa yang dak par dzok pé
sang ye chom dendé gang jinyé chik shyuk té tso shying
shyepé sang ye chom dendé dedak tamché dak la gong
su sol
May you, and however many other blessed ones,
tathāgatas, arhats, complete and perfect buddhas there
are living and dwelling in all the world systems in all
directions — all you blessed buddhas — please pay
attention to me!
In this life and all my other lives circling from one form of samsāric existence to the next throughout beginningless time — whatever wrongs I may have done, or caused other to do, or have rejoiced in;

Whatever possessions of stūpas, possessions of the Saṅgha, or possessions of saṅghas dwelling in all directions, I may have appropriated, caused others to appropriate, or rejoiced in the appropriation of;

Whichever of the five actions of immediate retribution I may have committed, caused others to commit, or rejoiced in;

Whichever of the five actions of immediate retribution I may have committed, caused others to commit, or rejoiced in;

However, of the five actions of immediate retribution I may have committed, caused others to commit, or rejoiced in;
Whichever of the ten unwholesome actions I may have committed, incited others to commit, or rejoiced in;

_lé kyi dribpa gang gi drik né dak semchen nyalwar chiwa am düdrö kyéné su chiwa am yidak kyi yul du chiwa am yul takhob tu kyewa am lalor kyewa am lha tseringpo nam su kyewa am wangpo matsangwar gyurwa am tawa lokpar dzinpar gyurwa am sangye jungwa la nyepar mi gyipar gyurwé lé kyi dribpa gang lakpa dedak tamché sangye chomdendé yeshe su gyurpa

Whatever karmic veils I may have developed that would lead to the hells, or to the animal realm, or to the land of the pretas, or to birth in border regions, or amongst barbarians, or amongst the long-lived gods, or that would lead to incomplete sense faculties, or holding wrong views, or to not rejoicing at the advent of a Buddha —

_chen du gyurpa pang du gyurpa tsemar gyurpa khyenpé zikpa dedak gi chen ngar tol lo chak so mi chabwo mi bé do lenché kyang chö ching dompa gyi lak so_
All of these I confess in the presence of the blessed buddhas, who are aware, who observe, who are witnesses, who are authorities, who know and see. I admit them and do not conceal them, and I make a vow to refrain from them henceforth!

སངས་རྒྱས་བཅོམ་ལྡན་འདས་དེ་དག་ཐམས་ཅད་བདག་ལ་དགོངས་སུ་གསོལ།

All you blessed buddhas, please pay attention to me!

དཔེག་གྲིས་ཚུལ་ཁྲིམས་བསྲུངས་པའྲི་དགེ་བའྲི་ར་བ་གང་ལགས་པ་དང༌།

Over the course of this life and all other lives in saṃsāra without beginning or end — whatever wholesomeness there may be from having given gifts to others, even as little as a mouthful of food to a being born as an animal;

དཔེག་གྲིས་ཚངས་པར་སྤྱོད་པ་ལ་གནས་པའྲི་དགེ་བའྲི་ར་བ་གང་ལགས་པ་

Whatever wholesomeness there may be in having preserved discipline;

དཔེག་གྲིས་ཚུལ་ཁྲིམས་བསྲུངས་པའྲི་དགེ་བའྲི་ར་བ་གང་ལགས་པ་

Whatever wholesomeness there may be in having preserved discipline;

དཔེག་གྲིས་ཚངས་པར་སྤྱོད་པ་ལ་གནས་པའྲི་དགེ་བའྲི་ར་བ་གང་ལགས་པ་

Whatever wholesomeness there may be in having preserved discipline;
Whatever wholesomeness there may be in having maintained chaste behavior;

*dak gi semchen yongsu minpar gyipé gewé tsawa gang lakpa dang*
Whatever wholesomeness there may be in having caused sentient beings to mature;

*dak gi changchub chok tu semkyépé gewé tsawa gang lakpa dang*
Whatever wholesomeness there may be in having roused a mind set on supreme awakening;

*dak gi lanamepa yeshe kyi gewé tsawa gang lakpa dedak tamché chik tu dü shing dum té*
Whatever wholesomeness there may be in unsurpassable wisdom —

*dom né lana machipa dang gong nama chipa dang gongmé yang gongma lamé yang lamar yongsu ngowé lanamepa yangdakpar dzokpé changchub tu yongsu ngowar gyi o*
Combining, gathering, and collecting all of this together, I dedicate it to the unexcelled, unsurpassed,
most exalted, the most excellent; I dedicate it to unsurpassable, complete and perfect awakening.

jitar depé sangye chomdendé nam kyi yongsu ngöpa
dang jitar majönpé sangye chomdendé nam kyi
yongsu ngowar gyurwa dang jitar dantar shyukpé
sangye chomdendé nam kyi yongsu ngowar dzepa
deshyindu dak gi kyang yongsu ngowar gyi o

Just as past blessed buddhas have dedicated, and just as future buddhas, blessed ones, will dedicate, and just as the buddhas, blessed ones of the present in all directions, are dedicating now, I also fully dedicate in the very same way.

dikpa tamché ni sosor shak so
I confess each and every misdeed.

sönam tamché la ni jesu yi rang ngo
I rejoice in all goodness.

sangye tamché la ni kul shying solwa deb so
I request and pray to all the buddhas to teach and remain in saṃsāra.
dak gi lanamepa yeshe kyi chok dampa tobpar gyur chik
May I attain sublime, supreme, unsurpassed wisdom!
michok gyalwa gangdak dantar shyukpa dang
Supreme among humans, Victors now present,
gangdak depa dak dang deshyin gang majön
Those of the past, and those yet to come,
yönten ngakpa tayé gyatso dra kün la
Your praiseworthy qualities are boundless like
the ocean —
talmo jarwar gyi té kyab su nyewar chi o
With folded palms, I take refuge in you!

This completes the Mahāyāna sūtra entitled “The Noble Three Heaps.”

The Sūtra of the Heart of Transcendent Wisdom
The Sūtra of the Heart of Transcendent Wisdom

In Praise of Prajñāpāramitā

Beyond words, beyond thought, beyond description, Prajñāpāramitā

Unborn, unceasing, the very essence of space

Yet it can be experienced as the wisdom of our own rigpa:

Homage to the mother of the buddhas of past, present and future!
The Heart Sūtra

In the language of India: Bhagavatī prajñāpāramitā hṛdaya

In the language of Tibet: Chomden dema sherab kyi parol tu chinpé nyingpo

In the English language: The Blessed Mother, the Heart of the Transcendent Perfection of Wisdom

In a single segment.

Homage to the Bhagavatī Prajñāpāramitā!

Thus have I heard:
At one time the Blessed One was dwelling in Rājgṛha at Vulture Peak mountain, together with a great community of monks and a great community of bodhisattvas.

At that time, the Blessed One entered an absorption on categories of phenomena called ‘perception of the profound’.

At the same time, noble Avalokiteśvara, the bodhisattva and great being, beheld the practice of the the profound perfection of wisdom,
And saw that the five aggregates are empty of nature.

Then, through the Buddha’s power,

Venerable Śāriputra said to noble Avalokiteśvara, the bodhisattva and great being:

This is what he said, and the noble Avalokiteśvara, the bodhisattva and great being, replied to venerable Śāriputra as follows:
“O Śāriputra, a son of noble family or daughter of noble family who wishes to practise the profound perfection of wisdom should regard things in this way:

They should see the five aggregates to be empty of nature.

Form is empty; emptiness is form;

Emptiness is not other than form;

Form is not other than emptiness.

In the same way, sensation, recognition,
Conditioning factors and consciousness are emptiness.

Therefore, Śāriputra, all dharmas are emptiness.

They are without characteristics; they are unarisen and unceasing;

Therefore, Śāriputra, in emptiness, there is no form, no sensation, no recognition, no conditioning factors, no consciousness;
zuk mé | dra mé | dri mé | ro mé | rekja mé | chö mé
do
No visible form, no sound, no odour, no taste, no texture, and no mental objects;
mik gi kham mepa né yi kyi kham mé
There is no eye element up to no mind element;
ymi kyi nampar shepé kham kyi bardu yang mé do
And as far as no mental consciousness element;
mari kpa mé | mari kpa zepa mepa né gashi mé
There is no ignorance, no extinction of ignorance up to no old age and death,
gashi zepé bardu yang mé do
No extinction of old age and death;
deshyindu dukngalwa dang | kunjungwa dang
No suffering, no origin,
gokpa dang | lam mé | yeshe mé | tobpa mé
No cessation, no path, no wisdom, no attainment,
matobpa yang mé do
And no non-attainment.
Therefore, Śāriputra, since bodhisattvas have no attainment,

They rely on and abide by the perfection of wisdom.

Since their minds are unobscured, they have no fear.

They completely transcend error and reach the ultimate nirvāṇa.

All the buddhas throughout the three times

Fully awaken to unsurpassable, true, complete enlightenment by means of the perfection of wisdom.
འི་ཤེས་རབ་ཀྲི་ཕ་རོལ་ཏུ་ཕྲིན་པའི་སྔགས།
Therefore, the mantra of the perfection of wisdom —

རྲིག་པ་ཆེན་པོའི་སྔགས། བླ་ན་མེད་པའི་སྔགས།
The mantra of great insight, the unsurpassed mantra,

མྲི་མཉམ་པ་དང་མཉམ་པར་བེད་པའི་སྔགས། སྷུག་བསྔལ་ཐམས་ཅད་རབ་
The mantra that equals the unequalled,

མྲི་བརྫྫུན་པས་ན་བདེན་པར་ཤེས་པར་བ་སེ།
Is not false and should be understood as true.

ཤེས་རབ་ཀྲི་ཕ་རོལ་ཏུ་ཕྲིན་པའི་སྔགས་སྨྲས་པ།
The mantra of the perfection of wisdom is proclaimed

as follows:

ཏདྱ་ཐཱ། རྩོ་དྲི་སྭཱ་ཧཱ།
teyata | om gate gate para gate |

para samgaté | bodhi soha

tadyathā | om gate gate pāragate |
pārasaṃgate | bodhi svāhā
Śāriputra, a bodhisattva and great being should train in the profound perfection of wisdom in this way.”

Thereupon, the Blessed One arose from that absorption and commended Avalokiteśvara, the bodhisattva and great being:

“Excellent, excellent, O son of noble family, that is how it is. That is just how it is.

One should practise the profound perfection of wisdom just as you have taught

175 Larung Daily Prayers
deshyin shekpa nam kyang jesu yi rang ngo
And then even the tathāgatas will rejoice.”

When the Blessed One had said this,
Venerable Śāriputra, and
Noble Avalokiteśvara, the bodhisattva and
great being,
Together with the whole assembly and the world with of
gods, human beings,
Asuras and gandharvas rejoiced and praised
The speech of the Blessed One.
Thus concludes the Mahāyāna Sūtra of the Blessed Mother, the Heart of the Transcendent Perfection of Wisdom.

**The Prajñāpāramitā Mantra**

_teyata_ | _om gate gate para gate_ |  
| _para samgate_ | _bodhi soha_  
_tadyathā_ | _om gate gate pāragate_ |  
| _pārasaṃgate_ | _bodhi svāhā_  

**Dokpa — Averting Obstacles through the Heart Sūtra**

_namo, lama la chaktsal lo_  
Namo! Homage to the Guru!  

_sangye la chaktsal lo_  
Homage to the Buddha!  

_chö la chaktsal lo_  
Homage to the Dharma!
gendün la chaktsal lo
Homage to the Saṅgha!

yum chenmo sherab kyi parol tu chinpa la chaktsal lo
Homage to the Great Mother, Prajñāpāramitā!

daṅ gi denpé tsik nam drubpar gyur chik
May these words of ours come true!

jitar ngön lhé wangpo gyajin gyi sherab kyi parol tu
chinpé dön zabmo yi la sam shying tsik khatōn du
jepa la ten né
Just as, long ago, the king of the gods Indra, by
contemplating the profound meaning of the perfection of
wisdom, the Great Mother, and reciting its words,

dü dikchen lasokpa mitünpé chok tamché chir dokpa
deshyindu dak gi kyang yum chenmo sherab kyi parol
tu chinpé dön zabmo yi la sam shying tsik khatōn du
jepa la ten né
Was able to avert the demonic forces of negativity, so in
the very same way, may we too, through the power and
strength of contemplating the profound meaning of the
Perfection of Wisdom, the Great Mother, and reciting its
words,
Avert all the negative influences of evil Mara and other discordances.

May they be annihilated!

May they be rendered harmless!

May they be completely pacified!

Three times

Conclusion

Everything that arises interdependently is unceasing and unborn,

Neither non-existent nor everlasting,
ongwa mepa dro mepa
Neither coming nor going,

Neither multiple nor single.

To this teaching that pacifies all concepts and duality,

The most sacred speech of the fully enlightened Buddha,

We pay homage!

May all obstacles,

Outer and inner,

To our attaining complete enlightenment,
nyewar shyiwar dzé du sol
Be totally pacified!

/ Translation from Lotsawa House
A Sur Offering to Harmful Influences, Obstacle-Makers and Elemental Spirits
Freedom from All Adversity
A Sur Offering to Harmful Influences,
Obstacle-Makers and Elemental Spirits

by Mipham Rinpoche

Gather roasted barley flour and butter, meat and blood and various other food substances; burn them in a fire and sprinkle them with purifying water. Visualize yourself as Avalokiteśvara and generate intense compassion towards the objects of focus.

Recite seven times.
དེ་བཞྲིན་གཤེགས་པ་གཟུགས་མཛེས་དམ་པ་ལ་ཕག་འཚལ་ལོ།
Homage to the tathāgata Sublimely Handsome.

དེ་བཞྲིན་གཤེགས་པ་སྐྷུ་འབམས་ཀས་ལ་ཕག་འཚལ་ལོ།
Homage to the tathāgata Unbounded Body.

དེ་བཞྲིན་གཤེགས་པ་འཇྲིགས་པ་ཐམས་ཅད་ཡོངས་སུ་བྲལ་བའྲི་ལ་ལ་ཕག་
Homage to the tathāgata Deity of Total Fearlessness.

Through this, bless the offerings so that they become an inexhaustible
source of great bliss and whatever the objects of focus desire.

ho, sur chö döyön druk denpa
Hoḥ. This sur offering to delight the six senses

rang rang yi la gang dö trin
Arises as clouds of whatever individuals desire,

namsa barnang künkhyab ching
Filling the sky and earth and everywhere in between.
This vast and inexhaustible treasure of bliss

I offer to guests worthy of compassion among the six classes,

And especially to those who frequent this region,

Those obstacle-makers and vengeful karmic creditors,

Ravenous spirits, deadly male and female ghouls,

Controllers of sickness, infection, and loss of livestock,

Local spirits, accursed demons, and ghosts of former kin,

Those who, out of attachment and avarice,
མྲི་དང་ནོར་ཕྲིར་འབྲང་བའམ། །
Pursue riches and human beings,

ཕག་དོག་སང་བའྲི་བསམ་པ་ཡྲིས། །
Those who inflict all manner of harm

གནོད་པ་རོམ་པའྲི་རྲིགས་ཀུན་དང་། །
Based on thoughts of envy and hostility,

དྲྲི་ཟ་སྲིད་པ་བར་མའྲི་འགོ། །
Gandharvas and beings of the intermediate state,

ལྟོགས་འགོང་བསེ་རགས་ཡྲི་དྭགས་རྲིགས། །
Famishing spirits, serak spirits and hungry ghosts,

སྣ་ཚོགས་གཟུགས་ཅན་ཀུན་ཏུ་རྒྱུ། །
Who roam about in a variety of guises,

སྣ་ཚོགས་ཟས་ཅན་ཡོངས་འཚོལ་ཅན། །
Searching for all manner of foods,
And, through various thoughts and deeds,

Constantly engaging in various forms of harm—

To all those harmful influences, obstacle-makers and elemental spirits,

Including those of major and those of minor power,

Without any partiality or notions of loss and gain,

I dedicate an inexhaustible treasury of all that might be wished for.

Once you have received whatever it is that you desire,

May all your savagery and violence be assuaged,
changchub sem dangden gyur chik
And may you come to possess bodhicitta.

sok la lom shying la la jab
May those who prey on vitality and souls,

nor la ngam shying zé la ku
Those who crave riches and hunt provisions,

pal la nöpé jungpo nam
As well as elemental spirits who impair magnificence

chöjin di yi tsim gyur chik
All be satisfied by this offering and generosity.

tserab lenchak jang gyur chik
May all karmic debts from former lives be dissolved.

shakhön dikdrib dak gyur chik
May misdeeds, obscurations and bonds of vengeance be purified.

dukngal nyönmong shyi gyur chik
May suffering and mental afflictions be pacified.
Through dedicating these, my offerings and my gifts,

May all the hosts of elemental demons be satisfied,

And thereby may I and all sentient beings

Be freed from all forms of harm and adversity,

Such as untimely death and ill health.

May all our hopes and wishes be enduringly fulfilled.

May we escape demons that prey on body and location.

May all that obstructs our desired aims be pacified.
tashi delek püntsok shok
And may auspiciousness and happiness abound!

nyamnyi changchub sem kyi tü
Through the power of bodhicitta equality,

nöja nöjé tamché kün
May all the objects and agents of harm

chöying dewa chenpé ngang
Attain awakening inseparably from the state

yermé sangye tobpar shok
Of great bliss within the dharmadhātu.

tamché namkha dzö shyindu
Just like the inexhaustible treasury of the sky,

longchö chepa mepar shok
May these enjoyments be unending.

tsöpa mé ching tse mepar
Without resorting to conflict or violence,
rangwang du ni chöpar shok
May all experience independent power.

zakmé döyön drukden la
Having savoured without attachment

shyenmé tsul du longchö né
The immaculate pleasures of the six senses,

dakmé nyampé dön tok té
May all realize the meaning of selfless equality

kyemé chöku tobpar shok
And attain the unborn dharmakāya.

dak gi sönam tob dak dang
Through the pure strength of my own merits,

deshyin shekpé jin tob dang
The force of the tathāgatas’ blessings,

chö kyi ying kyi tob kyi su
And the power of the dharmadhātu,
semchen nam la pendokpé
May whatever aspirations exist

dön nam gangdak sampa kün
Directed toward the benefit of beings,
jikten kham ni malü dir
In this and every other worldly realms —
dedak tamché chi rikpar
All of them, no matter what their kind —
tokpa mepar jung gyur chik
Be fulfilled without any hindrance.

From the words of Guru Rinpoche:

kham sum dakpé shying
The three realms are a pure land,
si sum tukjé drön
The three planes of existence guests worthy of compassion,
And sustenance pervades everywhere without exception.

Through the power of realizing the nature of reality,

I dedicate all this as an inexhaustible treasure.

Without straying from this visualization and intention, recite the mantra:

Recite this as many times as possible.

Recite this at least a hundred times.
Verses from the sūtras:

Through the power of this vast act of generosity
May we spontaneously attain buddhahood for the benefit of beings.

All those who were not liberated by the buddhas of the past,
Through this act of generosity, may they be liberated.

Recite this aspiration and continue with:

May all the spirits gathered in this place,
Be it on the earth or in the water or in the sky,
**Larung Daily Prayers**

**kyegu nam la taktu jam jé ching**
Always show goodwill and kindness to all beings,

**nyin dang tsen du chö la chöpar shok**
And practise Dharma day and night.

**gek rik tongtrak gyechu shyiwa dang**
May the 80,000 classes of obstructing forces all be pacified,

**mitün nöpé kyen dang dralwa dang**
May we be freed from all forms of adversity and harm,

**tünпа drub ching pünsum tsokpa yi**
And may all our circumstances be favourable and perfect in every way —

**tashi dé kyang dengdir delek shok**
Through this auspiciousness, may there be happiness and well-being here and now!

*Recite these and other such verses of auspiciousness.*
Since this is an extraordinary method for completing the transcendent perfections and pacifying obstacles anyone and everyone should take it to heart. For the beings of this evil age in particular, when covetousness and craving are on the rise, spirits and demons are prevalent, humans and livestock are subject to attacks, and resources are constantly under threat, this is a time of roaming through various lands in search of food and wealth, an age of widespread disease and infection, as well as depletion of livestock; it is a period of inauspicious dreams; a time when wild dogs and vermin do harm, and evil spirits cause injury and alarm. Practising this in such circumstances will pacify obstacles and ordeals. When undertaken out of compassion, whether regularly or on occasion, it will avert death, dispel sickness and harmful influences, safeguard provisions, increase favourable conditions, perfect the accumulations and so on. There are many other advantages too, both for oneself and others, in the short and long term, but there is no need to elaborate further. Simply practise it assiduously.

This was written with a beneficial intention by Mipham in the Power Cave of Gyatö on the eighteenth of the tenth month, the morning after the dream that was its inspiration. May it bring virtue. Maṅgalam.
Note that the text may be adapted for a ransoming ritual (glud), by changing the text to “This ransom torma to delight the six senses...” Śubham.

/ Translated by Adam Pearcey, 2020.
Transference: Enlightenment Without Meditation from The Heart-Essence of the Vast Expansek
Emaho! My entire perception, spontaneously perfect, is a realm of infinite purity,

The realm of Great Bliss, arrayed in complete and perfect detail. Here,

My own body is Vajrayoginī,

With one face and two hands, brilliant red and holding hooked knife and skull,

My two feet gracefully poised, my three eyes gazing into the sky.
In the middle of her body runs the central channel
As thick as a hollow reed arrow,
Empty and clear like a tube of light.
Its upper end is open at the brahma-aperture,
And its lower end touches the navel centre.
Upon the notch at the heart-centre,
In the centre of a light green sphere of inner air (lung)
Awareness clearly appears as a red syllable Hrīḥ.
chiwor tru gang tsam gyi teng
A forearm’s length above the crown of one’s head

sangyé nangwa tayé ni
Appears the Buddha Amitābha, ‘Limitless Light’,

tsen pé dzokpé pungpor sal
Complete with all the major and minor marks.

chomdendé deshyin shekpa drachompa yangdakpar
dzokpé sangye gönpo ö pak tu mepa la chaktsal lo |
chö do | kyab su chi o
Blessed One, Thus Gone One, Arhat, completely perfect
Buddha, protector Amitābha, I pay homage to you. I
make offerings to you. I take refuge in you.

Recite the homage to Amitābha seven times.

émaho
Emaho!

né rang nang dön gyi womin na
In the self-appearing realm, the ultimate Akaniṣṭha,
མེཉི་དབྱིངས་ངོ་བོར་བཞུགས།
yi dé gyé ja gur trikpé long
Is an expanse of interweaving rainbow light of intense devotion.

སྐབས་ཀུན་འདུས་ར་བའྲི་བླ་མ་ནྲཿ
kyap kundū tsawé lama ni
Here, the embodiment of all objects of refuge, one’s own root guru,

སྐྷུ་ཐམལ་མ་ཡིན་དྭངས་མའྲི་ལུསཿ
ku tamal ma yin dangmé lü
In an extraordinary form and with a radiant body,

པལ་སངས་རྒྱས་སྣང་མཐའྲི་ངོ་བོར་བཞུགསཿ
pal sangyé nang té ngowor shyuk
Abides as the essence of Buddha Amitābha.

ཡིད་མོས་གུས་གདུང་བས་གསོལ་བ་འདེབསཿ
yi mö gü dungwé solwa dep
With intense devotion, we pray:

ལམ་འཕོ་བ་འབོང་པར་བྲིན་གྲིས་རློབསཿ
lam powa jongwar chin gyi lop
Inspire us to accomplish the path of transference!

གནས་འོག་མྲིན་འགོད་པར་བྲིན་གྲིས་རློབསཿ
né womin dröpar chin gyi lop
Inspire us to reach the realm of Akaniṣṭha!

དབྲིངས་ཆོས་སྐྲུའྲི་རྒྱལ་ས་ཟྲིན་པར་ཤོགཿ
ying chō kūi gyal sa zinpar shok
May we capture the domain of dharmakāya expanse!
Recite this three times.

hrih hrih hrih hrih hrih
hrīḥ hrīḥ hrīḥ hrīḥ hrīḥ
hik hik hik
hik hik hik

Blessed One, Thus Gone One, Arhat, completely perfect Buddha, protector Amitābha, I pay homage to you. I make offerings to you. I take refuge in you.

Recite the homage to Amitābha seven times.

Buddha Amitābha, I prostrate to you;

Padmasambhava of Uḍḍiyāna, I pray to you;
drinchen tsawé lamé tukjé zung
Kind root teacher, hold me with your compassion!

tsawar gyüpé lamé lam na drong
Root and lineage gurus, guide me along the path.

zablam powa jongwar jingyi lob
Inspire me to master the profound path of transference.

nyurlam powé khachö dröpar jingyi lob
Inspire me to take this short path of transference to
a celestial realm.

dak sok di né tsé pö gyur ma tak
Inspire me and others, so that as soon as this life is over,

dewachen du kyewar jingyi lob
We may take rebirth in the realm of Sukhāvatī!

hriḥ hriḥ hriḥ hriḥ hriḥ
hriḥ hriḥ hriḥ hriḥ hriḥ
hik hik hik
hik hik hik
chomdendé deshyin shekpa drachompa yangdakpar
dzokpé sangye gönpo ö pak tu mepa la chaktsal lo |
chö do | kyab su chi o
Blessed One, Thus Gone One, Arhat, completely perfect
Buddha, protector Amitābha, I pay homage to you. I
make offerings to you. I take refuge in you.

Recite the homage to Amitābha seven times.

Emaho, shintu ngotsar öpamé gön dang
Emaho! Most wondrous protector Amitābha,

For myself and others I pray to you one-pointedly:

Inspire us to master the profound path of transference.

Inspire us, so that, when it comes time for us to die,
namshé dechen powar jingyi lob
Our consciousness may be transferred to the realm of Great Bliss!

Recite this three times.

hriḥ hriḥ hriḥ hriḥ hriḥ
hṛih hṛih hṛih hṛih hṛih

hik hik hik
hik hik hik

pé pé pé pé pé
phaṭ phaṭ phaṭ phaṭ phaṭ

May all be auspicious! May virtue and goodness abound!

om amarani jiwantiyé soha
ōṁ amarāṇi jīvantaye svāhā

Translated by Adam Pearcey and Han Kop, 2020.
1. ↑ This compilation is based on Patrul Rinpoche’s instructions found in The Words of My Perfect Teacher (kun bzang bla ma’i zhal lung).

2. ↑ This section is taken from the Heart-Essence of the Vast Expanse preliminary practices.

3. ↑ Patrul Rinpoche mentions that this is a condensed transference prayer called ‘Inserting the Grass-stalk’, written by the treasure revealer Nyida Sangye (14th century).

4. ↑ Patrul Rinpoche mentions that this transference prayer is from the Sky Dharma (Namchö) of Mingyur Dorje (1645–1667).
Offering Prayers to Dharma Protectors
The Prayer and Offering to
‘The Great Lion, Gesar the Jewel’,
that Spontaneously Accomplishes Activities

by Mipham Rinpoche

Arrange and consecrate tea, chang, torma and the like, and then recite as follows:

Mama Sarwa Tathagata Bhayo Bisho Mukhangbhay
Sarwa Tadkhang Udgate Saparana Imang Gaga
Nakhang Svaha

hung hrih, jikrung sinpö drongkhyer pal gyi ri
Hūṃ hṛih! In the rakṣasa city of terror,
on the Copper-coloured Mountain of Glory,

ku sum gyalwé shyingkham pema ö
Lies the three kāya buddha field of Lotus Light,

marnak mepung trukpa drakpö shying
A wrathful realm, dark red like a raging inferno.
Within our vajra body, this is the city of the heart,

And there — in the palace of vidyādharas, dākas and ōākinīs —

Dwells the indestructible form of wisdom that equalizes samsāra and nirvāṇa,

The embodiment of all the infinite buddhas — Padmasambhava, the Lake-born Lord.

The power of his compassion magically takes form.

Thronged by yogins and siddhas, male and female,

So that you can grant us devoted sons and daughters your blessing,
You appear from out of the sky, in your vajra dance of yogic conduct,

And arise as our protector, the tamer of māras, the drala werma:

Great vidyādhara, supreme ornament of this world,

Wielding your sword of wisdom, your arrows and your bow,

Powerful, mighty conqueror of legions of samsāric enemies,

Supreme being, ‘Great Lion Jewel’, Sengchen Norbu Dradül, with an army of attendants,

Your entire retinue, each and every one,
pawö kiso chadra druk tar drok
Thunders out the warriors’ cry: Ki Ki! So So!

getsen nyenpé baden kha la char
Your famous banner, emblem of auspiciousness,
flies high in the sky,

dorjé tachok shyönpé drogar gyi
Your steed, the supreme vajra horse,
beneath its hooves

barché damsi soknying tsalwar gem
Crushes the hearts and the life force
of obstacle-makers and damsi demons.

jinlab trin trik ngödrub char gyün beb
From your clustering clouds of blessings,
pour down an unending rain of siddhis!

kalden dak gi chö ching ngasol na
When we fortunate ones make offerings to you,
when we exalt you,

tokmé tukjé wang gi dir shek la
Let your compassion be limitless, and come, now,
to this place!
Accept the best of the offerings, this nectar —
the triumphant drink of warriors!

Accept this offering of torma, that possesses
the vital force, and fulfils every wish!

Accept this exhilarating offering of ablution water!

Accept this smoke offering of clear light
and fragrant incense!

Accept this offering of silks and banners and music!

Accept this secret offering —
experiences of bliss and emptiness!

Accept this offering of the entire universe
in the form of the thread-cross!
ཐམས་ཅད་མཉམ་ཉྲིད་ཡེ་ཤེས་མཆོད་པ་བཞེས།
*tamché nyamnyi yeshe chöpa shyé*
Accept this offering of primordial wisdom that equalizes all things!

རྩུས་རེས་དགོངས་ཤྲིག་སེང་ཆེན་རྲིན་པོ་ཆེ།
*tukjé gong shik sengchen rinpoche*
Look on us with your compassion, Mighty Lion, Precious One!

དམ་བཅའ་མ་གཡེལ་རྲིགས་གསུམ་སྤྲུལ་པའྲི་སྐྷུ།
*damcha mayel rik sum trulpé ku*
Don’t ever neglect your promise, for you are the emanation of Mañjuśrī, Avalokiteśvara and Vajrapāṇi!

དེང་ནས་བང་ཆུབ་བར་དུ་མྲི་འབྲལ་བར།
*deng né changchub bardu mindralwar*
From now until enlightenment, never let us be apart!

བསྲུང་སྐོབས་བྲིན་གྲིས་རློབས་ལ་ཕྲིན་ལས་སྒྲུབས།
*sung kyob jingyi lob la trinlé drub*
Guard us, defend us, grant us your blessings, carry out your enlightened actions!

ཁྱོད་ནྲི་སྲིང་རེ་མཆོག་གྲི་རང་བཞྲིན་ཏེ།
*khyö ni nyingjé chok gi rangshyin té*
You are the embodiment of love — of empathy supreme,

རྩུས་རེ་ཆེན་པོའྲི་མཚོན་ཆེན་རྣམ་པར་འཆང།
*tukjé chenpö tsön chen nampar chang*
Armed with all the weapons of great compassion.
དུ་ཀྱི་ཕུང་ནམ་དབུས་སུ་བྲིན་ཆེན་ཕོབ།
You are the greatest at subjugating negative forces;

དུ་ཤྱི་ཇི་ཁྲི་བདུད་བཞི་བྲིག་པ་མཐའ་དག་ཁྱོད་ཀྲིས་སོལ།
You are the one who dispels all fear of the four māras!

ཁྱེན་རབ་དགོངས་པའི་ཀོང་ནས་རལ་ཕྱུངས་ལ།
Bring out the power of your omniscient wisdom mind,

སྐལ་ལྡན་སྲིང་གྲི་དབུས་སུ་བྲིན་ཆེན་ཕོབ།
And pour your vast blessing into the very core of our hearts!

ཐྲི་རླུང་རྲིག་ཁམས་ཡེ་ཤེས་རྲིས་ཐོབས་ལ།
Coat our channels, inner air, and awareness with primordial wisdom,

གང་བས་བང་ཆུབ་ལམ་དུ་བསྒྱུར་བར་མཛོད།
And make whatever we do turn into the path to enlightenment!

དུདུལ་དྲག་པོ་སྔགས་ཀྲི་གཟྲི་འབར་ཞྲིང༌།
Grant us the siddhis of power and mastery
 kyegü mö nang chö la gyurwa yi
Over the two activities — annihilation and caring for beings —
tsarchö jesu zungvé trinlé la
So we possess a dazzling command over the fierce mantras that subjugate māras,
wangjor tutob nüpé ngödrub tsol
And can turn the minds of living beings towards the Dharma!

nyingga pal gyi be ü sangdzö né
Within that secret treasury, the endless knot that is our heart,
zung pob lodrö norbū tergoché
Fling open the door to the jewels of memory, brilliance and intelligence!
shyenpen kha dang nyampé trinlé kyi
Let altruistic activity be as vast as space,
dön nyi yishyin drubpar dzé du sol
And accomplish the benefit of ourselves and others, just as our minds desire!
changchub semden kunzang chöpa yi
Let us possess the awakened mind of bodhicitta, and act just like the bodhisattva Samantabhadra.

zabmo dorjé tek chok la né né
And then, by following the sublime vehicle of the profound Vajrayāna,

salam ngönpar tokpa cher pel shying
Make our realization of the paths and stages grow ever greater,

nyurdu namdrol gyalvé wangpor dzö
So that we swiftly attain complete liberation, the supreme enlightened state of the conquerors!

Mipham wrote this — just whatever came into his mind — on the eighth day of the sixth month of the Iron Dragon year (1880). Be Auspicious!

**Brief Prayer to Gesar**

*by Mipham Rinpoche*

**Hūṃ hūṃ! From out of all-pervading space, your compassion unwavering, the Great Lion, Lord Gesar,**

*tsa sum kündü norbu dradul tsal*

You who embody all gurus, devas and ḍākinīs: Jewel Who Subdues Foes,

*chökyong dralha wermé khor dangché*

Together with your assembly of protectors, dralas and wermas,

*tukjé tukdam wang gi dir shek la*

Through the force of your compassionate pledge, come now,

*damdzé dütsi tormé chöpa shyé*

And accept these offerings of samaya substances, amṛta and torma;

*drubpé taktsen ngö su tenpa dang*

Show us real signs of accomplishment,
And fulfil all our hopes and aspirations.
Grant us supreme and ordinary siddhis, we pray!

If you implore Gesar and his retinue and pray like this passionately and persistently, you will find that this prayer is so powerful that there is nothing that it will not achieve, and blessings and enlightened activity will be extremely swift and effective.

/ Rigpa Translations
Brief Offering Prayer to Gesar

by Mipham Rinpoche

Kyé, dödön kün drub dralha tuwo ché
Kyé! Mighty warrior deity who fulfils all wishes

rik sum pemé gyutrul sengchen gyal
Great Lion King, magical emanation of Padma
of the three families,

norbu dradul kadö ponyar ché
Norbu Dradul Tsal, together with your attendants
and emissaries,

sollo chödo samdön lhün drub dzö
We invoke you, we offer to you —
cause all our wishes to be fulfilled!

In accordance with the request of the diligent practitioner and lord
of yogis, Vidyādhara, this was written by Jampal Dorje in the retreat
house of Dülé Namgyal Ling (The Place of Total Victory over the
Māras) on the seventh day of the twelfth month. Through this, may
the precious teachings of the practice lineage reign victorious in all
directions!

Translated by Adam Pearcey, 2019.
The Prayer and Offering to Ekajati

a, ying lé yé shé rang sharwé
Ah One-braided Ekajati,

é ka dza ti rel chik ma
Wisdom spontaneously manifest from dharmadhatu.

ö sel rik pa zang tel ku
Unimpeded body of luminous awareness,

khyanjuk chen po dra chen dzin
Great all-pervasive Rahula.

zunjuk dang mé tik lé dzin
Possessor of the pure essence of unity,

dor jé dra dül lek pa tsel
Vajra Sadhu, powerful tamer of enmity.

tuk jé chontrül sam yé pa
Inconceivable display of compassionate magic,
bum trak drek pé dé tsok kün
Millionfold hosts of drepas.

gong da nyen né gyü pa yi
You were appointed and bound under oath

gyelwa rindzin nenjor wang
By the victorious ones, vidyadharas, and lords of yogis,

ji nyé dü pé tsok chen dang
Of the mind, sign and oral transmissions,

khor dé zil nön hé ru ka
By the all great assembly gatherings,

pel chen seng hé sha ra yi
And by great glorious Singhe Shvara,

ji tar ka gö dam zhak zhin
The heruka who outshines samsara and nirvana.

dur trö röl pé né dir jön
In accordance with your oath, come to this delightful charnel ground.
Accept this select amrita of the pure five aggregates,

The balingta of the pure essence of the five elements,

And the great redness of the liberated five poisons,

As the great legacy of Palchen.

When embarking on the path of the greater vehicle,

Banish the superficial obstacles of the four maras.

When making the separation of samsara and nirvana,

Liberate the seed of confused grasping and fixation.
སྤེལ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།

rik pa ka dak tawa la
When (sustaining) the view of primordially pure awareness,

ཡྲིད་བེད་མཚན་མའྲི་རྟོག་པ་སྲུངས༔
yi jé tsen mé tok pa sung
Guard against the thoughts of conceptual attributes.

རྲིག་རལ་མངོན་སུམ་སྣང་བའྲི་ཚེ༔
rik tsel ngön sum nangwé tsé
When the expression of awareness manifests in direct perception,

རླླུང་སེམས་འགྱུ་བ་དབྲིངས་སུ་ནོན༔
lung sem gyu ba ying su nön
Quell the movements of prana and mind into dharmadhatu.

མཐར་ཐུག་གཞྲི་དབྲིངས་གཉྲུག་མའྲི་ཀོང༔
tartuk shyi ying nyukmé long
Ultimately, in the primordial expanse of the space of the ground,

གཞྲི་སྣང་རྲིག་པའྲི་ཕྲིན་ལས་སྒྲུབས༔
shyi nang rigpé trinlé drub
Fulfill the activity of awareness, the manifestation of the ground.

ས་མ་ཡ་ཧོ༔
sa ma ya ho
Samaya hoh
Hung, kuntuzangmo yeshe tröpé tsal
Hūṃ! Samantabhadri’s wrathful wisdom emanation,
ying kyi gyalmo ekadzati ma
Mother Ekajaṭī, Queen of Space,
yeshe lé dang jikten mamō tsok
And the hosts of maternal spirits —
of wisdom, with special karma and the worldly:
sol lo chö do cholwé trinlé dzö
We supplicate you! We make this offering to you!
Carry out the activities we request!

Recite three times
Brief Offering Prayer to Za Rāhula

by Mipham Rinpoche

hriḥ, drangsong khyabjuk chenpo rahula
Hṛṭḥ! Great planetary sage, Rāhula,

trulpa nam gyé dongmo ché shyi dang
With your eight emanations and
four animal-headed sisters,

za dang gyukar drekpa dé gyé ché
Spirits of the planets and stars and
the eight classes of arrogant ones:

sol lo chō do cholwé trinlé dzö
We supplicate you! We make this offering to you!
Carry out the activities we request!

Recite three times
Brief Offering Prayer to the Oath-Bound Vajrasādhu

by Mipham Rinpoche

Hūṃ! Great oath-bound being, Vajrasādhu — Tiklé Tsal,
Along with those who delight you, the tenma goddesses, kimkaras and messengers,
And the assembly of three hundred and sixty brothers:

We supplicate you! We make this offering to you! Carry out the activities we request!

Recite three times
Brief Offering Prayer to Tsiu Marpo

by Mipham Rinpoche

Hrīḥ! Mighty one, who obeys Hayagrīva’s command,
King of the arrogant tsen demons, Yangleber,
Tsiu Marpo, along with your retinue and emanations:
We supplicate you! We make this offering to you! Carry out the activities we request!

Recite three times
Brief Offering Prayer to Yuö Bummé

jamyang thuktrul sengchen gyaltsab chok
Emanation of Mañjughosha’s wisdom mind, great lion and supreme regent —

pathul yongkyi sangsum chikdü ku
You are the embodiment of the three secrets of all the bodhisattvas.

séchung yuö bum mekhor ché la
To you, together with your retinue of successors who are like hundreds of thousands of blazing turquoise light rays,

sollo chöto lékün nyurdrub dzö
I pray! I offer homage! Accomplish swiftly all enlightened activities!

// Translated by Han Kop, 2020.
Wish-fulfilling Dharmapalas,
You bestow the accomplishment of whatever is wished
For the very moment it is thought of;
Swiftly fulfil my wishes!
Mandala Offering
The 37 Point Mandala Offering

by Chögyal Pakpa Lodrö Gyaltsen

The earth is the golden ground, completely pure, full of beauty and power.

Meru, the king of mountains;

In the East is Pūrva Videha, in the South is Jambudvīpa,

In the West is Aparagodaniya, in the North is Uttarakuru.
ལུས་དང་ལུས་འཕགས།  རྔ་ཡབ་དང་རྔ་ཡབ་གཞན།  
Beside them are Deha and Videha,  
Cāmara and Aparacāmara,  

yoden dang lamchok dro  
Śāthā and Uttaramantriṇa,  

draminyen dang draminyen gyi da  
Kurava and Kaurava.  

rinpoche riwo  
paksam gyi shing  
The jewel mountain, the wish-fulfilling trees,  

döjöba  
mamöpé lotok  
The wish-fulfilling cows,  
the harvest which needs no sowing,  

khorlo rinpoche  
norbu rinpoche  
The precious wheel, the precious gem,  

tsünmo rinpoche  
lönpo rinpoche  
The precious queen, the precious minister,  

langpo rinpoche  
tachok rinpoche  
The precious elephant, the precious horse,
བླ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།
makpön rinpoche ter chenpö bumpa
The precious general, the Vase of Great Treasure,

སེག་པ་མ། gekpama trengwama
The goddess of beauty, the goddess of garlands,

luma garma
The goddess of song, the goddess of dance,

metokma dukpöma
The goddess of flowers, the goddess of incense,

nangsalma drichabma
The goddess of light, the goddess of perfume,

nyima dawa rinpoche duk
The sun, the moon, the precious umbrella,

chok lé nampar gyalwé gyaltsen
The royal banner victorious in all directions:

lha dang mi paljor pünsum tsokpa matsangwa mepa
There is all the bountiful wealth of gods and men, complete and flawless —
All this:

*To be said when requesting the teachings:*

To the supreme and noble Lama, in order to request the profound nectar of the sacred Dharma,

*To be said after receiving the teachings:*

To the supreme and noble Lama, in gratitude for having received the profound nectar of the sacred Dharma,

*To be said when requesting empowerment:*

To the Lama, inseparable from the Chief of the Mandala, in order to request this profound and ripening empowerment,
To be said after receiving empowerment:

 Lama dang kyilkhor gyi tsowo tamidepé drung du minjé kyi wangkur zabmo tobpé
To the Lama, inseparable from the Chief of the Mandala, having received this profound and ripening empowerment,

To be said when requesting the long life of the master:

 Palden dampa shyabpé kalpa gyatsor tso shying shyé la chö kyi khorlo korwar solwa debpé
To the glorious Lama, with the prayer that he may remain among us for oceans of kalpas and continue to turn the wheel of Dharma,

To be said for general request and when accumulating the mandala offering:

 Drinchen tsawa dang gyüpar chepé palden lama dampa nam dang yidam kyilkhor gyi lhatsok sangye dang changchub sempé tsok dang chepa nam la
To the root lama in all his compassion, to the glorious, sacred lineage lamas, to the victorious yidam deities and all the deities of their mandalas, to the buddhas and all the bodhisattvas.
Then to finish:

ཡོན་དུ་འབུལ་བར་བགྲིའོ།
yön du bulwar gyi o
I offer —

ཐུགས་རེས་འགོ་བའྲི་དོན་དུ་བཞེས་སུ་གསོལ།
tukjé drowé döndu shyé su sol
Please accept it, with compassion, for the benefit of beings

བཞེས་ནས་བྲིན་གྲིས་བརླབ་ཏུ་གསོལ།
shyé né jingyi lab tu sol
Having accepted it, please grant your blessing!
Short Mandala Offering
(The 7 Point Mandala Offering)

The ground is purified with scented water and strewn with flowers

It is adorned with Sumeru, the king of mountains, the four quarters of the universe, and the sun and the moon;

Thinking of it as the blessed buddha-fields, I offer it.

By virtue of this offering, may all beings here and now attain the happiness of that pure land!

tram guru ratna mandala pudza megha samudra saparana samaye ah hung

tram guru-ratna-manḍala-pūjā-megha-samudra-spharaṇa-samaye āḥ hūṃ
Concise Tsok Feast
The Concise Feast Offering

by Mipham Rinpoche

With this, bless the substances for the feast offering.

Gurus, devas, ḍākinīs all: come now to this tsok feast.

Outer, inner and secret great bliss are the tsok offerings I make.

All impairments and breakages of samaya, I confess.

Duality, enemies and obstructors: liberate them into the dharmadhātu.

May your wisdom mind, the great bliss of equality, be delighted;

om ah hung ho
om āḥ hūṃ hōḥ
Please grant me attainments, ordinary and supreme.

This concise feast offering to be recited during the accumulation of tsok and on other occasions was composed by Jampal Dorje (Mipham Rinpoche).
The Names and Mantras
The Names and Mantras

The Name of the Compassionate Teacher

lama tönpa chomdendé deshyin shekpa drachompa yangdakpar dzokpé sangye gyalwa shakya tubpa la chałktsal lo chö do kyab su chi o

Supreme teacher, bhagavān, tathāgata, arhat, complete and perfect buddha, glorious conqueror, Śākyamuni, to you I pay homage! To you I make offerings! In you I take refuge!

The Name of Amitābha Buddha

chodnyin shekpa drachompa yangdakpar dzokpé sangye gönpo ö pak tu mepa la chałktsal lo chö do kyab su chi o

Bhagavān, tathāgata, arhat, complete and perfect buddha, protector Amitābha, to you I pay homage! To you I make offerings! In you I take refuge!
The Name of Medicine Buddha

Bhagavān, tathāgata, arhat, complete and perfect buddha, Buddha of Medicine, King Radiant Light of Lapis Lazuli, to you I pay homage! To you I make offerings! In you I take refuge!

The Name of Avalokiteśvara

Boddhisatva, great boddhisatva, endowed with great compassion, almighty, noble Avalokiteśvara, to you I pay homage! To you I make offerings! In you I take refuge!
The Name of Kṣitigarbha:
changchub sempa sempa chenpo sa yi nyingpo la chaktsal lo chö do kyab su chi o
Boddhisatva, great boddhisatva Kṣitigarbha, to you I pay homage! To you I make offerings! In you I take refuge!

The Dhāraṇī of the Buddha Śākyamuni
om muné muné maha munayé soha

The Dhāraṇī of the Buddha Amitābha
om a mi deva a yu siddhi hung hrih

The Dhāraṇī of Amitāyus
The Mantra of Amitāyus (Long life mantra)

The Mantra of the Medicine Buddha:
The Short Mantra of the Medicine Buddha

 systemctl\[bt\] systemctl\[bt\] systemctl\[bt\] systemctl\[bt\]

The Mantra of Akṣobhya Buddha

The Hundred-Syllable Mantra of Vajrasattva

247. Larung Daily Prayers
The mantra of Vajrasattva

The Mantra of Padmasambhava

The Name and Mantra of the Dharma Lord Wish-Fulfilling Jewel (H.H. Jigme Phuntsok Rinpoche)

The Mantra of Mañjuśrī
The Mantra of Avalokiteśvara

ཨོཾ་མ་ཎི་པདྨེ་ཧ་ུ་ྃ།
om mani pemé hung

The Mantra of Vajrapāṇi

ཨོཾ་བཛྲ་པཱ་ཎི་ཧ་ུ་ྃ།
om benza pa ni hung

The Root Mantra of the Twenty-One Tārā

ཨོཾ་ཏཱ་རེ་ཏུཏྟཱ་རེ་ཏུ་རེ་སཱ།
om taré tuttaré turé soha

The Dhāraṇī for Longevity of White Tārā

ཨོཾ་ཏཱ་རེ་ཏུཏྟཱ་རེ་ཏུ་རེ་ཏཱྃ་ཧ་ཱ།
om taré tuttaré turé tam hrih ah yur jnana sarva siddhi hrih droom ah ni hung dza soha
The Mantra of Sitāpatrā

The Dhāraṇī of the Dharmakāya Great Mother (Prajñāpāramitā):

teyatha | om gaté gaté paragaté parasamgaté bodhi soha |

The Mantra of Mārīcī

The Dhāraṇī of Siṃhanāda

namo ratna tra ya ya | na mah arya awa lo ki té sha ra ya | bodhi sa ta ya | maha ka ru ni kaya | teyatha | om a ka té | bi ka té | ni ka té | ka tam ka té | ka ro té | tsi ti dzala ka ro ti bi ra yé soha |
The Supreme Recitation of the Dorje Gotrab (Padmashavari Vajra Armor)

The Dhāraṇī of Vajravidāraṇa

The Vowels and Consonants
The Dhāraṇī of Interdependence

ॐ ये धर्म हेतु प्रभव हेतु तेशन ततागतो हयवदात | तेशन त्सा यो निरधा एवम वादी महा श्रमान सोहा  ||

The Dhāraṇī of Pure Discipline

ॐ अमो घा शी ला | साम भा रा साम भा रा | भा रा भा रा मा हा शुद्ध हा सा ता पेमा बि भु ही ता भु ही द्जा | द्जा रा डा हा रा | सांमेत | ए वा लो कि ते हुंग पे सोहा  |

The Mantra that Multiplies Prostrations

नामो मन्य्द्जु श्री ये | ना मह सु श्री ये | नाम उत्ता मा श्री ये सोहा  |
The Mantra that Multiplies Circumambulations

ཨོཾ་ན་མོ་བྷ་ག་ཝ་ཏེ་རཏྣ་ཀེ་ཏུ་ར་ཛཱ་ཡ། ཏ་ཐཱ་ག་ཏཱ་ཡ། ཨར ༼། ་ཏེ། སཾ་མྱཀྲི་བུདྡྷ་ཡ། ༼། ་ཏདྱ་ཐཱ། ཨོཾ་རཏཱེ་རཏཱེ་མ་ཧཱ་རཏཱེ་རཏྣ་བི་ཛ་ཡེ་སྭ་ཧཱ།

The Essence of Wisdom Shooting Star

ཨོཾ་ཛྙཱ་ན་ཨ་ཝ་ལོ་ཀི་ཏེ་ན་མཿས་མནྟ་སྥ་ར་ཎ་རསྨི་བྷ་ཝ་ས་མ་ཡ་མ་ཧཱ་མ་ཎི་དུ་རུ་དུ་རུ་ཧྀ་ད་ཡ་ཛྭ་ལ་ན་ཧྃ།

om namo bhaga wa té ratna ketu ra dza ya | ta ta ga ta ya | arha té | sam nyaksam buddha ya | teyata | om ratra ratra maha ratra ratna bi dza yé soha |
When near a river or lake you can recite this “Essence of Wisdom Shooting Star” mantra seven times while taking water in your right hand and pouring the water back from your hand into the river or lake seven times. One with the vision of a buddha will see that preta as many as they are will taste of godly food and most excellent drink. Each preta will be satisfied by seven measures of food and drink the size of the “dre” measuring container of the city of Magadha. Just by drinking this water they will be free from preta birthplaces and will take rebirth in higher realms. Also, all the men and women, boys and girls, as well as preta, birds, aquatic beings, and so on of the animal realm who drink this water will be purified of all their misdeeds and obscurations and will proceed on the path to higher realms.
Dedication of Merit
Dedication of Merit

By this accumulation of merit, 

may I obtain all seeing omniscience,

And may all faults be defeated.

The whirling, turbulent waves 
of birth, aging, sickness,

And death — from this ocean of samsara,

may I liberate beings.

From the Kyerab.

Translated by Dungsé Thinley Norbu Rinpoché.
The King of Aspiration Prayers:
The Actual Aspiration
The King of Aspiration Prayers: Samantabhadra’s “Aspiration to Good Actions”

(The Actual Aspiration)

from the Gaṇḍavyūha chapter of the Avataṃsaka sūtra

1. Aspiration for Purity of Attitude

depé sangye nam dang chok chu yi
Let offerings be made to buddhas of the past,

jikten dak na gang shyuk chöpar gyur
And all who now dwell throughout the ten directions of this universe!

gangyang majön dedak rab nyurwar
Let all who are yet to come swiftly fulfil their wishes

sam dzok changchub rimpar sangye chön
And attain the stages of enlightenment and buddhahood!

chok chu galé shying nam jinyepa
Let as many worlds as there are in all the ten directions
Transformation into realms that are vast and utterly pure,
Filled with buddhas who have sat before the mighty bodhi tree,
Around them all their bodhisattva sons and daughters!

Let as many sentient beings as there are in all the ten directions
Live always and forever in happiness and health!
Let all beings meet the Dharma
That befits them best!
And so may all they hope for be fulfilled!
2. Aspiration Never to Forget the Bodhicitta

changchub chöpa dak ni dak chö ching
As I practise the training for enlightenment,
drowa küntu kyewa drenpar gyur
May I recall all my previous births,
tserab küntu chipo kyewa na
And in my successive lives,
through death and through rebirth,
taktu dak ni rabtu jungwar shok
May I always renounce the worldly life!

gyalwa kün gyi jesu lob gyur té
Training in the footsteps of all the victorious buddhas,
zangpo chöpa yongsu dzok já ching
May I bring Good Actions to perfection,
tsultrim chöpa drimé yong dakpa
And my moral conduct be taintless and pure,
taktu manyam kyönmé chöpar shok
Never lapsing, and always free from fault!
In the language of the gods, nāgas, and yakṣas,
In the language of demons and of humans too,
In however many kinds of speech there may be —
I shall proclaim the Dharma in the language of all!

Taming my mind, and striving in the pāramitās,
I will never forget the bodhicitta;
May all my harmful actions and
the obscurations they cause
Be completely purified, every single one!
3. Aspiration to be Free from Defilements

lé dang nyönmong dü kyi lé nam lé
May I be freed from karma, harmful emotions, and the work of negativity,
drol shying jikten drowa nam su yang
And act for all beings in the world,
jitar pemo chü michakpa shyin
Just like the lotus flower to which mud and water cannot cling,
nyida namkhar tokpamé tar ché
Or sun and moon that course unhindered through the sky.

4. Aspiration to Lead Beings to Happiness

shying gi khyön dang chok nam chi tsampar
Throughout the reach and range of the entire universe
ngensong dukngal rabtu shyiwar jé
I shall pacify completely the suffering of all the lower realms,
dewa dak la drowa kün gō ching
I shall lead all beings to happiness,
5. Aspiration to Wear the Armour of Dedication

I shall bring enlightened action to perfection,
Serve beings so as to suit their needs,
Teach them to accomplish Good Actions,
And continue this, throughout all the aeons to come!

6. Aspiration to Accompany other Bodhisattvas

May I always meet and be accompanied by
Those whose actions accord with mine;
lű dang ngak nam dang ni sem kyi kyang
And in body, speech and mind as well,
chöpa dak dang mönlam chik tu ché
May our actions and aspirations always be one!

7. Aspiration to Have Virtuous Teachers and to Please Them

dak la penpar döpé drokpo dak
May I always meet spiritual friends
zangpo chöpa rabtu tönpa nam
Who long to be of true help to me,
dedak dang yang taktu trepar shok
And who teach me the Good Actions;
dedak dak gi namyang yi miyung
Never will I disappoint them!

8. Aspiration to See the Buddhas and Serve them in Person

sangye sé kyi korwé gönpo nam
May I always behold the buddhas, here before my eyes,
ngönsum taktu dak gi gyalwa ta
And around them all their bodhisattva sons and daughters.

ma ong kalpa küntu mikyowar
Without ever tiring, throughout all the aeons to come,

dedak la yang chöpa gyacher gyi
May the offerings I make them be endless and vast!

9. Aspiration to Keep the Dharma Thriving

gyalwa nam kyi dampé chö dzin ching
May I maintain the sacred teachings of the buddhas,

changchub chöpa küntu nangwar jé
And cause enlightened action to appear;

zangpo chöpa nampar jongwa yang
May I train to perfection in Good Actions,

ma ong kalpa küntu chepar gyi
And practise these in every age to come!
10. Aspiration to Acquire Inexhaustible Treasure

śīpa tamché du yang khorwa na
As I wander through all states of samsaric existence,

sönam yeshe dak ni mizé nyé
May I gather inexhaustible merit and wisdom,

tab dang sherab tingdzin namtar dang
And so become an inexhaustible treasury of noble qualities —

yönten kün gyi mizé dzö du gyur
Of skill and discernment, samādhi and liberation!

11. Aspiration to the Different Methods for Entering into the “Good Actions”

a) Seeing the Buddhas and their Pure Realms

dul chik teng na dul nyé shying nam té
In a single atom may I see as many pure realms as atoms in the universe:

shying der sam gyi mikhyab sangye nam
And in each realm, buddhas beyond all imagining,
Encircled by all their bodhisattva heirs.

Along with them, may I perform the actions of enlightenment!

And so, in each direction, everywhere,

Even on the tip of a hair, may I see an ocean of buddhas —

All to come in past, present and future — in an ocean of pure realms,

And throughout an ocean of aeons, may I enter into enlightened action in each and every one!

Each single word of a buddha’s speech, that voice with its ocean of qualities,
gyalwa kün yang yenlak namdakpa
Bears all the purity of the speech of all the buddhas,
drowa kün gyi sampa jishyin yang
Sounds that harmonize with the minds of all living beings:
sangye sung la taktu jukpar gyi
May I always be engaged with the speech of the buddhas!

c) Hearing the Turning of the Wheels of Dharma
dü sum shekpé gyalwa tamché dak
With all the power of my mind, may I hear and realize
khorlø tsul nam rabtu korwa yi
The inexhaustible melody of the teachings spoken by
dedak gi yang sung yang mizé la
All the buddhas of past, present and future,
lo yi tob kyi dak kyang rabtu juk
As they turn the wheels of Dharma!


d) Entering into All the Aeons

Just as the wisdom of the buddhas penetrates all future aeons,

So may I too know them, instantly,

And in each fraction of an instant may I know

All that will ever be, in past, present and future!

e) Seeing all the Buddhas in One Instant

In an instant, may I behold all those who are the lions of the human race —

The buddhas of past, present and future!
f) Entering the Sphere of Activity of the Buddhas

`taktu dedak gi ni chöyul la
May I always be engaged in the buddhas’ way of life and action,

'gyumar gyurpé namtar tob kyi juk
Through the power of liberation, where all is realized as like an illusion!

g). Accomplishing and Entering the Pure Lands

`gangyang dü sum dak gi shying köpa
On a single atom, may I actually bring about

dedak dul chik tengdu ngönpar drub
The entire array of pure realms of past, of present and future;

detar malü chok nam tamché du
And then enter into those pure buddha realms

gyalwa dak gi shying nam kö la juk
In each atom, and in each and every direction.
h) Entering into the Presence of the Buddhas

When those who illuminate the world, still to come,

Gradually attain buddhahood, turn the Wheel of Dharma,

And demonstrate the final, profound peace of nirvāṇa:

May I be always in their presence!

12. Aspiration to the Power of Enlightenment through Nine Powers

Through the power of swift miracles,

The power of the vehicle, like a doorway,

The power of conduct that possesses all virtuous qualities,
ཀུན་ཏུ་ཁྱབ་པ་བམས་པ་དག་གྲི་སོབས། །
küntu khyabpa jampa dak gi tob
The power of loving kindness, all-pervasive,

künné gewé sönam tob dak dang
The power of merit that is totally virtuous,

chakpa mepar gyurpé yeshe tob
The power of wisdom free from attachment, and

sherab tab dang tingdzin tob dak gi
The powers of knowledge, skilful means and samādhi,

changchub tob nam yangdak drubpar jé
May I perfectly accomplish the power of enlightenment!

13. Aspiration to the Antidotes that Pacify the Obscurations
lé kyi tob nam yongsu dakjé ching
May I purify the power of karma;
nyönmong tob nam küntu jompar jé
Destroy the power of harmful emotions;
dü kyi tob nam tobmé rabjé ching
Render negativity utterly powerless;
And perfect the power of Good Actions!

14. Aspiration to Enlightened Activities

I shall purify oceans of realms;
Liberate oceans of sentient beings;
Understand oceans of Dharma;
Realize oceans of wisdom;
Perfect oceans of actions;
Fulfil oceans of aspirations;
Serve oceans of buddhas!
And perform these, without ever growing weary, through oceans of aeons!

15. Aspiration for Training

a) To Emulate the buddhas

All the buddhas throughout the whole of time,
Attained enlightenment through Good Actions, and
Their prayers and aspirations for enlightened action:
May I fulfil them all completely!

b) To emulate the bodhisattvas: Samantabhadra

The eldest of the sons of all the buddhas
Is called Samantabhadra: ‘All-good’ —
khepa dé dang tsungpar chepé chir
So that I may act with a skill like his,

gewa didak tamché rabtu ngo
I dedicate fully all these merits!

lü dang ngak dang yi kyang namdak ching
To purify my body, my speech and my mind as well,

chöpa namdak shying nam yong dakpa
To purify my actions, and all realms,

ngowa zangpo khepa chindrawa
May I be the equal of Samantabhadra

dendrar dak kyang dé dang tsungpar shok
In his skill in good dedication!

c) Mañjuśrī

künné gewa zangpo chepé chir
In order to perform the full virtue of Good Actions,

jampal gyi ni mönlam chepar gyi
I shall act according to Mañjuśrī’s prayers of aspiration,
276. མ་འོངས་བསྐལ་པ་ཀུན་ཏུ་མྲི་སྐོ་བར།

And without ever growing weary,
in all the aeons to come,

I shall perfectly fulfil every one of his aims!

16. Concluding Aspiration

Let my bodhisattva acts be beyond measure!

Let my enlightened qualities be measureless too!

Keeping to this immeasurable activity,

May I accomplish all the miraculous powers
of enlightenment!

Extent of the Aspiration

Sentient beings are as limitless
The Benefits of Making Aspirations

1. The Benefits of Making Aspirations in General

Whoever hears this king of dedication prayers,
And yearns for supreme enlightenment,
Who even once arouses faith,
Will gain true merit greater still
278.

**2. The Thirteen Benefits in Detail**

**The Thirteen Benefits in Detail**

*gang gi ngowé gyalpo di tö né*

Than by offering the victorious buddhas

*changchub chok gi jesu rab mö shing*

Infinite pure realms in every directions, all ornamented with jewels,

*len chik tsam yang depa kyepa na*

Or offering them all the highest joys of gods and humans

*sönam dampé chok tu di gyur ro*

For as many aeons as there are atoms in those realms.

*gang gi zangchö mönlam di tabpé*

Whoever truly makes this Aspiration to Good Actions,

*dé ni ngensong tamché pongwar gyur*

Will never again be born in lower realms;

*dé ni drokpo ngenpa pangwa yin*

They will be free from harmful companions, and

*nangwa tayé deyang dé nyur tong*

Soon behold the Buddha of Boundless Light.
They will acquire all kind of benefits, and live in happiness;

Even in this present life all will go well,

And before long,

They will become just like Samantabhadra.

All negative acts —

even the five of immediate retribution —

Whatever they have committed in the grip of ignorance,

Will soon be completely purified,

If they recite this Aspiration to Good Actions.
ཡེ་ཤེས་དང་ནྲི་གཟུགས་དང་མཚན་རྣམས་དང་།
They will possess perfect wisdom, beauty, and excellent signs,

རྲིགས་དང་ཁ་དོག་རྣམས་དང་ལྡན་པར་འགྱུར།
Be born in a good family, and with a radiant appearance.

དྲུད་དང་མུ་སེགས་མང་པོས་དེ་མྱུར་འགོ།
Demons and heretics will never harm them,

འཇྲིག་རྟེན་གསུམ་པོ་ཀུན་ནའང་མཆོད་པར་འགྱུར།
And all three worlds will honour them with offerings.

changchub shingwang drung du dé nyur dro
They will quickly go beneath the bodhi-tree,

song né semchen pen chir der duk té
And there, they will sit, to benefit all sentient beings, then

changchub sangye khorlo rabtu kor
Awaken into enlightenment, turn the wheel of Dharma,

dü nam dé dang chepa tamché tul
And tame Māra with all his hordes.
3. The Benefits in Brief

The full result of keeping, teaching, or reading

This Prayer of Aspiration to Good Actions

Is known to the buddhas alone:

Have no doubt: supreme enlightenment will be yours!

1. Dedication that Follows the Bodhisattvas

Just as the bodhisattva Mañjuśrī attained omniscience,

And Samantabhadra too

All these merits now I dedicate
2. Dedication that Follows the Buddhas

*dü sum shekpe gyalwa tamché kyi*
As all the victorious buddhas of past, present and future

*ngowa gangla chok tu ngakpa dé*
Praise dedication as supreme,

*dak gi gewé tsawa di kün kyang*
So now I dedicate all these roots of virtue

*zangpo cho chir rabtu ngowar gyi*
For all beings to perfect Good Actions.

3. Dedication towards Actualizing the Result

*dak ni chiwé dü jé gyurpa na*
When it is time for me to die,

*dribpa tamché dak ni chir sal té*
Let all that obscures me fade away, so
ngönsum nangwa tayé dé tong né
I look on Amitābha, there in person,

dewachen gyi shying der rabtu dro
And go at once to his pure land of Sukhāvatī.

der song né ni mönlam didak kyang
In that pure land, may I actualize every single one
	
tamché malū ngön du gyurwar shok
Of all these aspirations!

dedak malū dak gi yongsu kang
May I fulfil them, each and every one,
	
jikten jisi semchen penpar gyi
And bring help to beings for as long as the universe remains!

4. Dedication towards Receiving a Prophecy from the Buddhas

gyalwé kyilkhor zang shying gawa der
Born there in a beautiful lotus flower,
	
pemo dampa shintu dzé lé kyé
In that excellent and joyous buddha realm,
nangwa tayé gyalwé ngönsum du
May the Buddha Amitābha himself

lungtenpa yang dak gi der tob shok
Grant me the prophecy foretelling my enlightenment!

5. Dedication towards Serving Others
der ni dak gi lungten rab tob né
Having received the prophecy there,
trulpa mangpo jewa trak gya yi
With my billions of emanations,
lo yi tob kyi chok chu nam su yang
Sent out through the power of my mind,
semchen nam la penpa mangpo gyi
May I bring enormous benefit to sentient beings,
in all the ten directions!

Conclusion
zangpo chöpé mönlam tabpa yi
Through whatever small virtues I have gained
gewa chungzé dak gi chi sakpa
By reciting this “Aspiration to Good Actions”,
dé ni drowé mönlam gewa nam
May the virtuous wishes of all beings’ prayers
and aspirations
kechik chik gi tamché jorwar shok
All be instantly accomplished!

gangyang zangpo chöpa di ngöpé
Through the true and boundless merit
sönam tayé dampa gang tob dé
Attained by dedicating this
“Aspiration to Good Actions”,
drowa dukngal chuwor jingwa nam
May all those now drowning in the ocean of suffering,
öpakmepé né rab tobar shok
Reach the supreme realm of Amitābha!
mönlam gyalpo didak chok gi tso
May this King of Aspirations bring about
The supreme aim and benefit of all infinite sentient beings;

May they perfect what is described in this holy prayer, uttered by Samantabhadra!

May the lower realms be entirely emptied!

This completes the King of Aspiration Prayers, Samantabhadra’s “Aspiration to Good Actions.”

Words of Truth to Accomplish Aspirations

By the blessings of the buddhas who have attained the three kāyas,

And the unchanging truth of reality
As well as the unwavering aspirations of the Saṅgha,
May all the aspirations and dedication prayers be fulfilled!

The Dhāraṇī for the Accomplishment of All Aspirations

| Rigpa Translations, 1996 |
The Sun of Samantabhadra’s Realm
The Sun of Samantabhadra’s Realm
The Quintessence of Oceanic Prayers of Aspiration
by Khenchen Jigme Phuntsok

Your enlightened body was formed through the splendour of twofold accumulation beyond measure;

Your enlightened speech, the melody of Brahmā, has sixty aspects;

And your enlightened mind is perfectly replete with the qualities of the ten powers —

Mighty Sage, supreme deity of deities, turn your attention towards me, I pray.

Just as you embraced with intense care and compassion
The multitudes tormented by the three types of suffering,
And set your mind on supreme and unsurpassed awakening,
In order to fulfil the twin aims and wishes of yourself and others,
May I too remain untempted by the allure of selfish peace and bliss,
And, until all beings, who are as innumerable as space is vast, are freed,
Rely on the adornment of altruistic concern and beneficial conduct.
In all my lives, as I willingly enter the citadel of conditioned existence,
May I be cared for and joyfully accepted by the sole father of all,

That veritable treasury of wisdom, heroic Mañjuśrī,

And may I perfect the oceanic conduct of the bodhisattvas,

As revealed in Samantabhadra’s prayer of aspiration.

In future, when nine hundred and ninety-six great guides

Display the attainment of awakening in this very realm,

May I serve them constantly as the best of their attendants,

And gain the power to contribute to their magnificent activity.
བཟང་ངན་ལས་ཀྲིས་འབྲེལ་བའྲི་སེམས་ཅན་རྣམས།

May all beings with whom I am connected, through actions good or bad,

tsé di pö tsé dechen shying du kyé

Take birth, as soon as they depart this life, in the realm of Great Bliss,

ö tsen tong bar sung gi lungten tob

There to receive prophecy from Ablaze with Myriad Tokens of Light

khyen tsé nü pé tsal chen dzokpar shok

And fulfil their enormous potential for knowledge, love and strength.

drimé gyalten dar shying yündu né

May the faultless teachings of Buddha flourish and endure,

rimé dro nam pendé pal gyi tso

And all beings without exception enjoy the splendour of benefit and happiness.

dü kün yi la mönpa di khona

This, and only this, is my constant aspiration —
tün gyur sung gi ukyung dengdir tsol
Assure me, here and now, that it all will be fulfilled.

tashi gangshyik püntsok dé shyi ter
May auspiciousness ripen as a treasure of fourfold abundance,

malü kyegü nyer tsö sö su min
Healing nourishment for all living beings without exception.

mi shi güpa tsal kyang mi nyepé
And may ills and misfortune be forever entirely unknown,

gelek nangwé sa sum khyabpar shok
As the light of virtue and excellence fills the three domains.

Thus, before the throne of the Tathāgata, which is adorned by the bodhi tree, in the central land of the Vajra Seat (i.e., Bodhgayā),
Ngawang Lodrö Tsungmé made this aspiration and prayed that the buddhas and their heirs might bless it and bring about its fulfilment. The recording was subsequently transcribed by the respectful disciple Sodargye on the tenth day of the ninth month of the Iron Horse year of the seventeenth calendrical cycle (29 October 1990).

Great Perfection Mañjuśrī
The Self-Radiance of Indestructible Awareness and Emptiness:
An Aspiration towards the Meaning of the Indivisible Ground, Path and Fruition of the Great Perfection Mañjuśrī

by Mipham Rinpoche

You embody the wisdom of all the bliss-gone buddhas and their heirs

Throughout the ten directions and four times, and keep to the way of non-duality —

Ever-youthful Mañjuśrī, ‘Gentle Splendour,’ the state of perfect equality:

May we spontaneously perfect the real meaning of non-action!
With the devotion of viewing the primordial protector and glorious guru.

As the enlightened body of truth, the dharmakāya of perfect equality, may the inspiration of the ultimate lineage be transferred into our hearts, and may we gain the great empowerment of the expression of awareness!

Primordially present and thus not forged through exertion, it does not depend on capacity or constitution; as it is so simple, we doubt this mystery of the mind:
lamé mengak tob kyi tong gyur chik
Let the guru’s instructions give us the strength to see!

trö shing chépa kün tok nönma té
Elaboration and analysis are superfluities of thought,

tsal shying drubpa rang nyi ngelwé gyu
While seeking and cultivating serve only to exhaust.

mik shing gompa shir shying chingwé zeb
Focusing and meditating are traps that merely bind —

zukngü tröpa nang né chöpar shok
Let such painful complexity cease within the mind!

sam jö dral la tongwa gang mé kyang
Beyond thought and expression, there’s nothing that is seen.

ma tong lhagmar gyurpa gang yang mé
Nor is there more to it, something additional, unseen.

rang sem kho takchöpa zabmö dön
This is the profound point for the mind to ascertain.
May we realize this nature, so hard to point to and make plain!

Always pure, without complexity, it avoids the eternalist extreme.

Rigpa’s radiance is spontaneously present, not a nihilistic void.

Although spoken of as two, that’s for ease of comprehension:

May we see the meaning of equality, beyond division and description!

Like a finger pointing to the moon,

Reasoning and words show the way at first.
བླ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།

300.

ཆོས་ཉིད་རང་བབས་ཡྲིད་དཔྱོད་ཡུལ་ལས་འདས།

But the natural state is no object of thought,

རང་གྲིས་རང་ལ་བླན་ཏེ་མཐོང་བར་ཤོག

So let us turn within and thereby truly see!

di la salwar chawa ma tong shying

In this, you won’t find anything to be removed,

shyak té drubpar chawa ma mikpé

Nor conceive of what could be added or produced.

gak drup tsolwé ma lé chönyi ngang

Dharmatā is unstained by efforts to block or cultivate:

 lhun gyi népé dön la jukpar shok

May we arrive at the state that’s spontaneously present!

shé jé shyi dang dröpar chépé lam

Although we might label a ground to be known,

tobja drebü chö su takpa yang

Path to be followed, or fruition to be attained,
In the natural state, these are like levels of space:
Effortlessly, then, may we keep to true non-action!

Impure samsāric phenomena, conceived in delusion,
And their opposites too, labelled ‘pure appearance’,
Are dependent designations, elaborate projections:
May we see their absence in the unelaborate condition!

The actual nature as it is, beyond the ordinary mind,
Is obscured by tainted notions of view and meditation.
In true ordinariness there is neither theory nor practice:

May we naturally remain in the genuine condition!

To focus on anything only poisons the view,

Deliberate fixation is but a meditative flaw,

Adopting and avoiding are perilous to action:

May we see the nature beyond such affliction!

Directly seeing what transcends the ordinary mind:

Rigpa’s radiance that’s not conceptually confined,
Without binding the sky in the rope of conjecture,
Let us master the genuine state of natural rest!

The Gentle Voiced — Mañjughoṣa —
of natural luminosity
Is the cognizance of self-awareness, the youthful vase body:
May the brilliant lamp of naturally arisen insight
Banish the dense darkness of mind’s obscurations!

In the nature, which is uncompounded and unconstrived,
chömé lam gyi sar du drup mépé
Nothing can be generated anew through fabricated paths,
gyu lé ma jung tartuk drébüi dön
Which is why the ultimate fruit does not arise from a cause.
rang la yé né nepa tongwar shok
May we come to see what is, and always has been, within!
yichö tsik gi pünpa trulvé lam
Husk-like words of speculative ideas lead only to delusion:
jitar jö kyang tockpé drawa té
However they’re expressed, they entangle us in thought.
lung lé ma jung rang gi rig chawé
Let us practise instead the heart’s profound instructions,
mengak zabmo nying la gompar shok
Which arise not from scripture, but are intuitively known!
The mind of perceiver and perceived is essentially deluded.

No matter what its focus, it never accords with how things are.

May we attain the buddhahood of definitive reality —
The natural wisdom-kāya that does not derive from mind!

Within the all-pervading space of rigpa, empty and aware,
All things are equal, and, in this single, perfect sphere,
There are no longings or fears for samsāra or nirvāṇa:
ཐེག་ཆེན་ཚོགས་གནས་གཉེན་པོ་ལྡན་པར་ཆེ་ཝི་།

mi né chökü tensi zinpar shok
May we capture this stronghold of unlocated dharmakāya!

འདྲི་ལྟར་ལྙེ་དང་ཡུལ་དུ་སྣང་བ་ཡང་།

di tar lü dang yul du nangwa yang
Whatever we perceive, as the body or as objects of the senses,

རབ་རྲིབ་བཞྲིན་དུ་རྟོག་པའྲི་དབང་གྲིས་སྣང་།

rab rib shyin du tokpé wang gi nang
Is like defective vision, apparent through the force of thought alone —

མི་ཐོག་ཡེ་ཤེས་ཆེན་པོའྲི་རང་མདངས་ཀྲིས།

mi tok yeshé chenpö rang dang kyi
By means of the natural radiance of great, non-conceptual wisdom,

ཆོས་ཟད་གདོད་མའྲི་དབྲིངས་སུ་སྦངས་གྱུར་ཅྲིག་།

chö zé dömé ying su jang gyur chik
May all be purified into the original space of phenomenal exhaustion!

སྐྲོན་མཐོང་དབང་པོས་སྐོག་པའི་ཤེས་ཞིག་།

dé tsé kha dang nyampé yeshé ku
At that time, may we gain the ultimate, unobstructed fruition,
And, with a wisdom buddha-form as vast and limitless as the sky,

Become wish-granting jewels, providing benefit and happiness

To beings everywhere, throughout the whole infinity of space and time!

This was composed at the behest of the reverend lady Dekyong Yeshe Wangmo, who is universally renowned as an emanation of the wisdom ḍākinī, Vajravārāhī, and who, on the favourable date of the fourth day of the third month of the Fire-Dog year (1886), offered an auspicious silken scarf and preciously ornamented crystal rosary. With this as the condition, I, the one known as Mipham Jampel Gyepa, or Ösel Dorje, wrote this prayer, completing it on the very same day. Through the virtue of expressing whatever naturally arose in my mind, independently and in the unique terminology of the Great Perfection system, may
all beings attain the level of the primordial protector, Mañjuśrī, the ever-youthful.

töpa tsam gyi ngepar drol gyur shyé
‘Merely hearing this is sure to bring liberation’ —

dorje chang gi ngakpa lam gyi chok
Thus, Vajradhara praised the supreme of paths.

di tsul sempar chépa mō chi tsal
What need is there to mention holding it in mind?

chönyi denpé nyur du drolwar gyur
May the truth of dharmatā swiftly bring liberation!

tsol ché tekpé dulwar kawé tsé
‘When it’s difficult for students to follow effort-based vehicles,

kunzang tuk kyi tenpa jung shyé su
The teachings of Samantabhadra’s wisdom-mind will arise’ —

ngakpé lung shying nyingpō tenpa yi
May these essential teachings, praised in such statements,
jikten kuntu khyab ching gyé gyur chik

Pervade the whole universe, spreading everywhere, far and wide!

Sarva maṅgalam.

Prayer for Spread of Nyingma Tradition
A Prayer of Aspiration for 
the Flourishing and Spread of 
the Ancient Translation Tradition entitled 
“Words to Delight the Sovereigns of the Dharma”

by Jamgön Mipham Rinpoche

During this final era at the end of time, whenever you can invoke the gurus, devas and dākinis and then wish, even just once, “May the jewel-like heart essence of the buddhas’ teachings flourish and spread!” you will accrue merit that is beyond all measure. Not only that, but you will naturally be fulfilling the aspirations of the bodhisattvas, and so in every one of your lives you will encounter the Buddhadharma and especially its quintessence, the most profound vehicle of all. Then, by holding, safeguarding and spreading these teachings, you will quickly approach the wisdom of omniscience. This is why fortunate men and women ought to recite this aspiration prayer as often as possible, and particularly on the occasion of great gatherings of practitioners.
Invoking the Three Jewels and Three Roots

namo, chok chu dewar shekpa se dangche
Homage to you, sugatas in every direction, along with all your heirs,

khyepar nyammé shakýé gyalpo dang
And especially to you, the one and only King of the Śākyas,

gyalsé gyé dang neten pakpé tsok
With the Eight Great Bodhisattvas and the exalted assembly of arhats.

khyentsé daknyi chok nam gong su sol
Sublime embodiments all of wisdom and compassion: turn your loving gaze toward us!

pendé jungné tenpa rinpoche
This precious teaching, source of all benefit, happiness and bliss,

tön dang sempa pakpa chok nam kyi
Is the truth for which our teacher, Lord Buddha, and all the supreme bodhisattvas
Searched and strove, again and again, through hardship of every kind:

So may this teaching of the lotus-born buddha flourish and spread!

Khenpo Śāntarakṣita, great master Padmasambhava, Dharma king Trisongdetsen, incarnate translators and paṇḍitas,

Vidyādharas who hold kama and terma lineages, yidam deities,

Ekajaṭī, Mahākāla, Za Rāhula, Dorje Lekpa and the proud protectors, male, female and diverse:

All of you sources of blessing, attainment and activity in the Early Translations, turn your minds toward us!
You were the ones who, with all of your love and care,

Brought the Buddha’s teaching and its countless Dharma systems of sūtra and tantra to the Land of Snows.

So now remember your vajra promise to make them grow from strength to strength,

And let this teaching of the lotus-born buddha flourish and spread!

The vajra body, speech and mind of buddhas throughout all of space and time,

Emanated as forms of Avalokiteśvara, Vajrapāṇi, and Mañjuśrī, whose magical display

Caused a sun of happiness to fill the Land of Snows with light.
This teaching of the lotus-born buddha: may it flourish and spread!

Then buddhas and sublime great bodhisattvas chose

To emanate and be born there as lotsawas and scholars,

To raise high the victory-banner with its jewel, the untarnished teachings of Buddha:

So may this teaching of the lotus-born buddha flourish and spread!

It was they alone who translated, without error, the common sciences and all the extraordinary scriptures,
gangjong nangwé go chen tokmarché
So for the first time a great door was flung open, flooding the Land of Snows with the light of Dharma.

tsokýé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

*The Greatness of the Translations:
Buddha’s Words and the Commentaries*

kalzang duljé do dang ngak kyi tsul
Fortunate disciples taking up the practice of

nyam su len la shyen dring mijokpar
The sūtras and tantras have no need to look elsewhere,

ka dang gongpa drelwé shyung kün dzok
For within the Buddha's words and the commentaries on his vision, everything is complete.

tsokýé gyalwé tenpa gyé gyur chik
These teachings of the lotus-born buddha: may they flourish and spread!
Kama and Terma, Sūtra and Mantra

den sung ka yi gyatso chenpo la
The truth the Buddha taught — the kama transmission is vast and immeasurable,

zabmō chō ter norbū ngönpar dzé
Its full beauty brought out by the jewels of the profound termas

do dang ngak kyi lam zang zung du drel
To form a sublime path that unites both sūtra and mantra.

tsokyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

View and Conduct

mejung zahor khenpō chöpa dang
The action of Śāntarakṣita, exquisite scholar of Zahor,

tsungmé palden lu yi tawa nyi
And the view of the unequalled, glorious Nāgārjuna

zung drel gyūpé ka sol chakgyé tab
Integrated as one, seal the tradition of this lineage:
tsokyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

*The Greatness of the Profound Essence: the Vast Tantras*

zabmö nanggyü dé sum gongpé chü
The quintessence of the three profound inner tantras lies in

tünmin mengak sangwé lamchok né
The uncommon pith instructions; their supreme and secret path leads

jalü chökur shekpé ngotsar bar
To the radiant wonder of entering the dharmakāya in a body of rainbow light:

tsokyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

*The Profound Šādhanas*

rabjam shyitrö khyabdak drubdé gyé
The eight Šādhanas of the infinite peaceful and wrathful deities
Were transmitted to each of the eight vidyādharas. The essence of their realization are woven into one

And Padmasambhava’s tradition which combines them all are woven into one

In this teaching of the lotus-born buddha: may it flourish and spread!

The Greatness of the Purity of the Teachings: their Words

The great causal vehicle and resultant secret mantra vehicle,

Complete and unmistaken, with the original words of the vidyādha lineage masters

And the hot breath of the ḍākinīs, straight from their lips —
tsokyé gyalwé tenpa gyé gyur chik
Such is the teaching of the lotus-born Buddha: may it flourish and spread!

Their Meaning
dorjé chang gi gongdön dütsi chü
Vajradhara’s wisdom mind, its quintessential nectar,
khedrub jewé shyal né nyen du gyü
Is transmitted from mouth to ear by millions of learned and realized beings,
tokgé ngenpé rang zö malepar
Untainted by the inventions of wrong-headed intellectuals:
tsokyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

Their Uniqueness
ser shying norbü trepé yön gyi kyang
Even by offering continents made of gold, covered with jewels,
Larung Daily Prayers

miguk ying kyi khandrö tuk dzö chö
Teachings from the space dākinīs’ wisdom mind treasury can never be acquired,

tsewé jejuk kalpa khonar tram
For they are bestowed only out of love, and to worthy, fortunate disciples:

tsockyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

The Greatness of Dzogpachenpo: Establishing the Ground

ngowo kané dakpé yeshe la
In the wisdom of the essence, primordially pure,

rangshyin lhün gyi drubpé dang sharwé
The radiance of its nature spontaneously shines out.

lün gom sem lé depé dzokpa ché
So Great Perfection is utterly beyond the conceptual minds of dull meditators:

tsockyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!
Practising the Path

ཡོད་མེད་ཕོགས་རེར་ཞེན་པའྲི་དམྲིགས་གཏད་ཞྲིག།
Where rigid concepts clinging to one side or another, existence or non-existence, naturally collapse,

tardzin tawé dzintang drung né chung
And habitual grasping to extreme views is uprooted,

shyi lam drebu nangtong zung du juk
Ground, Path and Fruition are the union of appearance and emptiness:

tsokýé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

Resolving the Fruition

དུས་གསུམ་རྒྱལ་བའྲི་དགོངས་པ་མཐར་ཐུག་དོན།
The final meaning of all buddhas’ realization, past, present and future,

zab shyi trödral ösal dümajé
“Profound, peace, natural simplicity, clear light, uncompounded”,
Is the indestructible vajra viewpoint of inseparable awareness and emptiness:

May this teaching of the lotus-born buddha flourish and spread!

Practising and Upholding the Teachings of Transmission

Anyone who has studied many teachings can draw on a teeming cloud of scriptural sources,

And so defeat opponents with a reasoning that scorches like bolts of lightning,

While the nectar of the crucial points of the experiential pith-instructions seeps into their hearts:

May this teaching of the lotus-born buddha flourish and spread!
Practising and Upholding the Teachings of Realization

mejung atiyogé seng lam né
By following this swift and secret path, the sublime Atiyoga,

malü gyalwa kün gyi yeshe ku
The wisdom body of all of the buddhas,

khyabdak jampal dorjer rab drubpa
The universal lord, Mañjuśrī the Indestructible, is actually and perfectly realized:

tsokyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

Spreading the Dharma of Transmission

yangdak tsema sum gyi ngaro yi
The lion's roar, the three authentic teachings of scripture, reasoning and pith instruction,

ta men ridak tsok nam trakdzepa
 Strikes terror among all other animals, the holders of lesser views.
Just like the call of the lion, so too may the sound of Atiyoga, the supreme vehicle, fill the entire earth, above, below and in between,

And this teaching of the lotus-born buddha flourish and spread!

The Buddha’s teachings, so complete, are like the folds of exquisite silk in a banner of victory,

And the Clear Light Vajra Essence of Dzogpachenpo, akin to the beautiful crowning jewel at its tip.

So raise this all-conquering banner high into the sky

And let this teaching of the lotus-born buddha flourish and spread for ages to come!
How We Will Hold the Teaching

From this day on, and as long as living beings remain,

I and others will hold, protect and spread the teachings of Buddha in their entirety, and especially their Heart Essence,

In buddha realms reaching through the whole of space,

And so let us cause this teaching of the lotus-born buddha to flourish and to spread!

How Others will Hold the Teachings

Finally, by emulating the learned, disciplined and realized practitioners,

Let true holders of the teachings spread the Buddhadharma, and their enlightening actions stretch throughout the universe.
tendzin dampé sateng yong gang né
Let them appear everywhere on Earth, and thereby

tsokyé gyalwé tenpa gyé gyur chik
May this teaching of the lotus-born buddha flourish and spread!

palden lamé kutsé rabten ching
Let the lives of the glorious masters be forever secure and firm,

tenpé jindak ngatang darwa yi
Let the prosperity, power and standing of the sponsors of the teachings grow,

chösi minub norbü gyaltsen dreng
Let the resources of the Dharma and of our world never wane, and may this jewelled victory banner fly forever,

tskyé gyalwé tenpa gyé gyur chik
So the teaching of the lotus-born buddha spreads far and wide, and remains for ages to come!
The embodiment of all the victorious buddhas is the awe-inspiring enlightened Lotus-born Guru, who has transcended death and was born on the Lake Dhanakośa. The teaching of this second buddha, renowned as ‘the Early Translation Tradition of the Ancient Ones, the Nyingmapas’, represents the source of the complete teachings of the Buddha and, being a unique Dharma with copious extraordinary and profound crucial points, and a View and Meditation that are completely pure, it constitutes an exquisite path, devoid of any error, that delights the buddhas. Being fully aware of this, just as when the wish-fulfilling jewel, once polished and set atop the victory banner, grants everyone’s wishes, so beings with fortunate karma should personally take responsibility for making certain that these teachings flourish and spread in all directions, through teaching, through defending them in debate and through written composition, in a great burst of enlightened endeavour.

As an auspicious tendrel to bring about this wish by means of an aspiration prayer, one with the very purest intentions regarding the ancient Nyingma teachings, Mipham Jamyang Namgyal Gyatso, wrote down just whatever came into his mind in the midday session, when the place, time, and so on were all exceptionally auspicious. May goodness abound!
Brief Sukhāvatī Aspiration
Brief Sukhāvatī Aspiration

from the terma of Mingyur Dorje

Emaho, ngotsar sangye nangwa tayé dang
Emaho! Amitābha, magnificent Buddha of Boundless Light,

yé su jowo tukjé chenpo dang
With the great compassionate lord Avalokiteśvara to his right,

yöndu sempa tuchen tob nam la
And Vajrapāṇi-Mahāsthāmaprāpta on his left,

sangye changsem pakmé khor gyi kor
Surrounded by an assembly of countless buddhas and bodhisattvas

dekyi ngotsar paktu mepa yi
In the place of wonder and boundless joy and happiness

dewachen shyejawé shyingkham der
That is the heavenly realm of Sukhāvatī, the Blissful Paradise.
When the time comes for me to leave this present life,
May I go there directly, without any other birth upon the way,
And being reborn there, may I see Amitābha face to face!
May this, my fervent prayer of aspiration,
Be blessed by all the buddhas and bodhisattvas of the ten directions
So that it is accomplished, without the slightest hindrance!

teyatha | pentsadriya awabodhane soha
tadyathā pañcendriyāvabodhanī svāhā
When Tulku Mingyur Dorje was thirteen years old, on the 7th day of the month of Saga Dawa, Fire Bird year (1657), he had a vision of the deities of the maṇḍala, and Buddha Amitābha spoke these words directly.

| Rigpa Translations, 2016 |
Sukhāvatī Aspiration
For those who wish to be reborn in the blissful pure land, there is a practice that incorporates the four causes of rebirth in Sukhāvatī. For this, you should focus one-pointedly on the form of Buddha Amitābha, recite his name at least seven times each day, and perform the following:

drenpa öpak mépa gong su sol
Guide of Limitless Light — Amitābha — turn your enlightened attention towards me!
gyalwa khyé kyi tukkyé ji shyin du
Just as you, a victorious one, generated the mind of bodhicitta,
lamé chang chub chok tu sem kyé dé
I too now set my mind on unsurpassable, supreme awakening,
gewé tsawa ji nyé gyipa nam
And whatever sources of virtue I have created, I dedicate
nub chok dewachen gyi shying kham su
So that I may be reborn in your presence,
supreme victorious one,

gyal chok khyé kyi drung du kyé né kyang
Within the western pure land of Sukhāvatī,

lapchen gyalvé sé kyi chöpa kun
There to perfect entirely all the beneficial activity

yong su dzokpé lé du ngo gyi na
Of an heir to the victorious ones.

tsé di pò ma tak tu dakpé shying
As soon as I depart from this life,

dewachen du dzü té kyewa dang
May I miraculously take birth in that pure realm of Sukhāvatī,

drenpa öpamké kyi lung ten né
And having received a prophecy from the Guide of Limitless Light,
dzok min jangwa ta ru chinpar shok  
May I bring perfecting, maturing and purifying to completion!

sangyé opakmé la solwa dep  
Amitābha, Buddha of Limitless Light, to you I pray!

dak gi lamé chang chub sem kyé né  
Having set my mind on the attainment of supreme awakening,

gé tsa tadak dechen shying chok tu  
As I dedicate all my sources of virtue towards rebirth in that supreme land of great bliss,

kyé chir ngo na drubpar ching gyi lop  
Grant your blessings so that this aspiration may be fulfilled!

By the one named Dhīḥ.

/ Translated by Adam Pearcey, 2018.
Prayer of Constantly Chanting
Prayer of Constantly Chanting
by Longchen Rabjam

In all my lives, wherever I am born,
May I obtain the seven qualities of birth in higher realms.
As soon as I am born, may I meet the Dharma,
And have the freedom to practise it correctly.
Then, may I please the noble lama,
And put the Dharma into action day and night.
བླ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།

chö tok né ni nyingpö dön drub té
May I realize the Dharma,
actualize its innermost meaning,

tsé der sipé gyatso galwar shok
And so cross the ocean of existence in this very life.

sipar dampé chö rab tönjé ching
May I teach the sacred Dharma to beings wandering in samsāra,

shyenpen drub la kyo ngal mepar shok
And never tire or weary of working to help others.

lab chen shyendön chokri mepa yi
Through my vast and impartial service to others,

tamché chamchik sangye tobpar shok
May all beings attain buddhahood together, as one!

// Translation from Lotsawa House
The Secret Vajra Knot:
An Aspiration Prayer of the Three Yogas
The Secret Vajra Knot:
An Aspiration Prayer of the Three Yogas

by Minling Terchen Rigdzin Gyurme Dorje

 Lama yidam lhatsok gong su sol
Lamas and hosts of yidam deities, turn your attention
towards us!

deng dir tsönpé drupé gewa dang
These positive actions we have accomplished through our
efforts today,

dü sum sak dang yöpé gewa nam
All the merit we accumulate throughout the three times
and all the virtue that exists,

dom té lamé changchub chenpor ngo
All gathered together, we now dedicate towards great
and unsurpassed awakening!

deng né changchub nyingpor chi kyi bar
From now until we reach the heart of enlightenment,
rik zang losal ngagyal mepa dang
May we be born in a good family, be intelligent and free from pride,

nyingjé ché shying lama la gü den
May we have great compassion, and devotion to the teacher,

palden dorjé tek la ngé né shok
And confidently follow the glorious Vajra Vehicle!

wang gi min ching damtsik dompar den
Matured through empowerment and keeping the commitments of samaya,

rim nyi lam la nyendrub tarchin té
On the path of the two stages may we complete ‘approach’ and ‘accomplishment’,

kawa mepar rigdzin gopang drö
May we attain the vidyādhara levels without difficulty,

ngödrub nam nyi delak drub gyur chik
And easily achieve the two types of accomplishment!
chir nang gyutrul drawé khorlor dzok
May all appearances be realized as perfect, the mandala of the Net of Magical Illusion,

drakpa tamché jödral ngak kyi dra
All sounds as the inexpressible sound of mantra,

sem kyi gyuwa rangrig dũmajé
All movement of mind as uncompounded self-knowing awareness,

dechen dudral mepar ngöngyur shok
And may we realize the great bliss that is beyond union and separation!

nyamchak tok drib mapang né su dak
Without rejecting impairments and breakages, thoughts and obscurations, may they be purified in their own state.

chi nang sangwa yermé tokpé kang
Through realizing outer, inner and secret to be inseparable, may the samaya commitments be fulfilled.

gangshar rangdrol kunzang long yang su
May whatever arises in the mind be liberated by itself in the vast expanse of Kuntuzangpo,
May the lower realms be emptied from their depths, and may we realize the equality of saṃsāra and nirvāṇa!

Within the Great Sphere the kāyas and buddha fields are perfectly complete,

Within the Great Samaya the concepts of abandoning and adopting are purified,

Within the Great All-Pervasiveness the knot of hope and fear is loosed,

May we actualize the dharmakāya!

May the blessings of the three lineages enter our hearts,

And the secret path of the Net of Magical Illusion be perfected in our minds.
Through the spontaneous accomplishment of the four activities,
May we liberate the infinity of beings!

May the mandalas of peaceful and wrathful emanations guide us with predictions,
The dākinīs protect us as their own child,
And the Dharma protectors and guardians dispel all obstacles;
May all our aspirations be fulfilled!

May the teachings of the buddhas flourish and spread far and wide,
May the aspirations of all the holders of the teachings be fulfilled,

May each and every being be freed from all adversity,

And may they receive all that is excellent just as they desire!

By Rigdzin Gyurmé Dorjé.

Translated by Adam Pearcey, 2007.
Aspiration to be Cared For in Every Lifetime
Aspiration to be Cared For in Every Lifetime

by Khenchen Jigme Phuntsok

ལོག་པའི་གསོལ་བ་འདེབས།
Wish-fulfilling jewel, to you I pray!

ཁྱེད་ཀྲི་འགོ་འདུལ་ཐབས་མཁས་སྤྱོད་པ་ནྲི།
As you manifest all manner of activity,

རྣམ་པ་སྣ་ཚོགས་ཇྲི་ལྟར་བསན་བས་ཀང༌།
Employing various skillful means to tame beings,

ཡྲིད་བཞྲིན་ནོར་བུ་ཁྱེད་ལ་གསོལ་བ་འདེབས།
Wish-fulfilling jewel, to you I pray!

ཁྱེད་ཀྲིས་འགོ་འདུལ་ཐབས་མཁས་སྤྱོད་པ་ནྲི།
As you manifest all manner of activity,

སྐད་ཅྲིག་ཙམ་ཡང་ལོག་ལྟ་མྲི་སྐེ་བར།
Bless me so that I do not develop wrong views even for an instant

དུས་གསུམ་གཤེགས་པའྲི་རྒྱལ་བ་ཐམས་ཅད་ཀུན།
All the victorious buddhas of past, present and future

རང་ངོར་བཤེས་གཉེན་མཆོག་གྲི་སྐྷུར་སྣང་བ།
Appear to us in the form of the supreme spiritual guide,

སྐད་ཅྲིག་ཙམ་ཡང་ལོག་ལྟ་མྲི་སྐེ་བར།
Bless me so that I do not develop wrong views even for an instant

ཕྱེད་ཀྲི་འགོ་འདུལ་ཐབས་མཁས་སྤྱོད་པ་ནྲི།
As you manifest all manner of activity,

ཕྱེད་ཀྲིས་འགོ་འདུལ་ཐབས་མཁས་སྤྱོད་པ་ནྲི།
As you manifest all manner of activity,
And perceive all that you do as perfect!

Of the excellent advice that you have lovingly imparted

I shall not disobey even so much as a single word;

Just like the contents of one vase poured into another,

Let all your blessings be transferred into me!

O Protector, as you display various enlightened forms

In pure and impure realms of existence,

May I be born as your foremost attendant,
བང་ཆུབ་སྤྱོད་ལ་མཉམ་དུ་འཇུག་པར་ཤོག
chang chub chö la nyam du jukpar shok
So that we may act together to bring about awakening!

ནམ་ཞྲིག་རང་སྣང་དག་པའྲི་ཞྲིང་མཆོག་ཏུ།
nam shyik rang nang dákpe shying chok tu
Precious lord, when you display the act of enlightenment

ཇེ་ཁྱོ་དམོན་འཚང་རྒྱ་བའི་ཚུལ་སོན་ཚེ།
jé khyö ngön tsang gyawé tsül tön tsé
In a sublime, self-appearing pure realm,

དབེག་ཀང་འདུས་པ་དང་པོའྲི་གལ་འཁོད་དེ།
dak kyang düpa dangpö dral khö dé
May I take my place among the first of your disciples,

ཕྲིན་ལས་སེལ་བའི་བེད་པོ་མཆོག་ཏུ་སོན།
trinlé pelwé jepo chok tu mön
And act supremely to further your enlightened deeds!

དོར་ན་ད་ནས་སྐེ་བ་ཐམས་ཅད་དུ།
dor na da né kyewa tamché du
In short, from now onwards throughout all my future lives,

སྐབས་གཅྲིག་དམ་པ་ཁྱེད་དང་མྲི་འབྲལ་ཞྲིང༌།
kyab chik dampa khye dang mi dral shying
May I never be apart from you, my one true refuge,

chang chub tob kyang rik kyi dakpo ru
And even once I attain enlightenment, may you be the lord of my family,
As we empty the realms of ordinary beings from their depths!
Rigdrol, a supreme disciple and life-long companion,
Requested an aspiration to be cared for in every lifetime,
As a share of dharma to be practised throughout his life.
Thus he appealed to this old man who is nearing life’s end.

Still, when the most splendid plates of meat are all piled high,
The most succulent glistening fats are laid out in myriad drops,
And one is clothed in the finest, most beautiful adornments,
The sweetest, most pleasant talk may continue without end.

But food without nutritious value is the enemy of the stomach,
When one is without sufficient clothing, the wind can freeze one’s fingers,
And without companions, wandering afar only saddens the mind;
So it best to avoid many statements that are without meaning.

Thus, when I was severely afflicted by the cold and my fingers were numb, I, Ngawang Lodrö Tsungmé, wrote this at the Five-Peaked Mountain.

/ Translated by Adam Pearcey, 2018.
Prayer for the Long Life of
H.H. Jigme Phuntsok Rinpoche
Nectar of Immortality — A Prayer for the Long Life of H.H. Jigme Phuntsok Rinpoche

pan me tek shi dor je dhln jum gyi
Emanation of Dorje Dudjom, the heart son of Padma

tel pe nam rul li rab lang pei kar
And miraculous display of Lerab Lingpa,

mang tu long dang rhik pe bal gyi jek
Learned and endowed with the wealth of scripture and reasoning,

jik min phen cuk jup la sul wa dab
Jigme Phuntsok, at your feet I pray!

kutsé kalpa gyatsor shyabten né
May your life be secure for oceans of eons! !

shedrub tenpa chok tar gyebar shok
May the teachings of study and practice flourish in all directions!
ཐུགས་རྒྱུད་དགོངས་པའི་བྲིན་རླབས་སྲིང་ལ་ཞུགས།།

May the blessing of your wisdom mind enter our hearts!

ཐུགས་ཡྲིད་གཅྲིག་ཏུ་འདྲེས་པར་བྲིན་གྲིས་རློབས།། །།

Inspire us so that our minds merge indivisibly with your wisdom mind!

This was written by the great lord of realization, Karma Chöpel Zang-pö.

/ Translated by Han Kop, 2020. /
Prayer for the Long Life of
Ḍākinī Muntso Rinpoche
The Great Treasure of a Hundred Blessings:
A Prayer for the Long Life of
Ḍākinī Muntso Rinpoche

by Tenzin Gyatso

ཨོཾ
Oṃ svasti!

As the ceaseless natural expression of primordial emptiness,

Myriad beautiful forms emanate in a spontaneously perfect display —

Through the activity of the oceanic deities of the three roots,

May the auspiciousness of a great shower of virtue, excellence and blessings rain down!
mu mé si tsor lhungwé nyam tak dror
To wearied beings who fall endlessly into the ocean of existence,

dakpé yeshe nangwa chok tsol shying
Grant the supreme light of pure primordial wisdom!

tsön jung lhamo gyepé nyen gyur tong
To the reverend one skilled in proclaiming

drok khé jetsün ma la solwa dep
A thousand sweet sounds that delight the lake-born goddess, we pray!

ku tsé mingyur dorjé shi su tön
May your life remain secure in the immutable vajra nature!

trinlé dzepé chok kyi khorlor khyap
May your enlightened activity extend continuously in all directions!

nyer drel chö yön damtsik tsangma yi
With pure commitments among all connections, teacher and patrons,
བསན་འགོའྲི་ཕན་བདེ་རྲིང་དུ་སྐོང་གྱུར་ཅྲིག།
May the welfare of the teachings and beings be sustained
long into the future!

kyab né gyalpö tuk kyé zabmo dang
Through the profound aspirations of the victorious
sources of refuge

tu dan ten sung gyatsö nu tüi tob
The force of the powerful guardians of the teachings,

yo mé lhaksam denpé ré mön lé
And our sincere hopes and aspirations made with
unwavering motivation,

dö dön drubpé gé tsen bar gyur chik
May there be extensive signs of the fulfilment of our
wishes!
The Buddhist monk Tenzin Gyatso composed this prayer for the longevity of Mumé Yeshe Tsomo, the reincarnation of Jetsünma Mingyur Paldrön, in response to a request from Khen Rinpoche Jigme Phuntsok, the successor of Padma, Lord of the Victorious Ones, and from several monastic and lay practitioners who have pure devotion and samaya commitment. It was written at Tekchen Chöling in Dharamsala on the 16th day of the seventh month in the Iron Dragon year of the seventeenth calendrical cycle (14 September 2000). May virtue and positivity abound!

| Translation from Lotsawa house |
Aspiration Prayers
Aspiration Prayer (1)

by Khenchen Jigme Phuntsok

From this moment on, throughout all my future lives,
May I be cared for by the guru and supreme deity,
Master the treasury of oceanic qualities that come from
And effortlessly bring vast benefit to the teachings and beings!

On the fourth day of the sixth month of the Fire Tiger year (1986),
while generating the mind set upon supreme awakening in the presence of one thousand members of the saṅgha, Ngawang Lodrö Tsung-mé spoke these words. May they be accomplished!

Translated by Adam Pearcey, 2018.
Aspiration Prayer (2)

by Khenchen Tupten Chöpel

zab shyi trödral ösal dü ma ché
Profound and peaceful, free from complexity,
uncompounded luminosity —

dütsi tabü chönyi dön tok né
Having realized the nectar-like nature of reality,

gang la gang dül tabkhé chöpa yi
May I gain the power to guide infinite beings

pakyé drowa drenpé tu tob shok
Through the skillful conduct of training each according
to their needs.

This was spoken by Tupten Chöpel.¹

¹ Translated by Adam Pearcey, 2018.

¹ As recorded by Khenchen Jigme Phuntsok.
Aspiration Prayer (3)

labpa sumden ngurmik dzinpa yi
Through continual explanation and practice [of the dharma] until the ends of time,

düpé tsok kyi né dir yong gang shying
May the world will be full of monastic sangha

taktu shedrub jawé si tewar
Possessed of the three higher trainings,

tubten chok tar gyepé tashi shok
And may the teaching of Buddha spread throughout every direction and be ever-auspicious!
Aspiration Prayer (4)

by Mipham Rinpoche

dorjé lopbön shyabten shyepa drub
May the Vajra Master’s life be form and his wishes fulfilled;

gendün dé pel shedrub tenpa dar
May the sangha proliferate and the study and practice of the dharma spread;

khor lob jindak ngatang jorwa gyé
May all disciples and benefactors acquire influence and wealth,

tenpa yün ring népé tashi shok
And may the teaching of Buddha remain for a long time. May all be auspicious!

Written by one called Dhi
Aspiration Prayer (5)

by Mipham Rinpoche

May the blessings of the root and lineage masters enter my heart;
Accepted by the yidam deity, may I attain accomplishment;
And, with dakas and dakinis befriending me — may they follow me as if a shadow —
May there be the auspiciousness of my wishes being spontaneously fulfilled!

Written by one called Dhi
Aspiration Prayer (6)

by Mipham Rinpoche

jikdral ngag yur ten pe gyalt sen dren
May the victory banner of the teachings of the early translations be hoisted high;

lungtok cho kyi gyal nga chok kun drak
May the sound of the victory drum of reasoning and scriptural citation resound throughout every direction;

rikla m lam se ngal reng na ro sa suma khyab
May the lions roar of reasoning pervade the three realms,

tsun m ge tsen na ngwa goh gyur chik
And may the appearance of inconceivable positive signs increase and spread far and wide.

Written by one called Dhi
Aspiration Prayer (7)

by Longchenpa

The methods of dharma are like the sun and moon,

Their renown pervades everywhere, filling all of space,

Their light opening the lotus buds of pure intelligence —

May the teaching of Buddha increase and spread throughout the world.

By Longchenpa