CHANTING PRAYERS
B E F O R E A N D A F T E R D H A R M A T E A C H I N G
All the liturgies and prayers collected in this book are daily chanted by the Larung Gar Sangha.
## CONTENT

### Before Dharma Teaching

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mantra for Multiplying the Power of Recitation</td>
<td>002</td>
</tr>
<tr>
<td>The Verses of the Eight Noble Auspicious Ones</td>
<td>003</td>
</tr>
<tr>
<td>Preliminary Offerings</td>
<td>011</td>
</tr>
<tr>
<td>The King of Aspiration Prayers: The Seven Preliminaries for Purifying the Mind</td>
<td>017</td>
</tr>
<tr>
<td>The Ritual for the Bodhisattva Vow</td>
<td>026</td>
</tr>
<tr>
<td>Wang Dü: ‘The Great Cloud of Blessings’</td>
<td>033</td>
</tr>
<tr>
<td>The Seven Line Prayer</td>
<td>039</td>
</tr>
<tr>
<td>The Prayer which is the Source of All True Realization</td>
<td>042</td>
</tr>
<tr>
<td>The Treasury of Blessings: A Practice of Buddha Śākyamuni</td>
<td>045</td>
</tr>
<tr>
<td>Offering Prayers to Dharma Protectors</td>
<td>062</td>
</tr>
<tr>
<td>The Swift Bestowal of Blessings: A Guru Yoga</td>
<td>071</td>
</tr>
<tr>
<td>The Praise to Mañjuśrī</td>
<td>077</td>
</tr>
</tbody>
</table>
## Content

### After dharma teaching

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication of Merit</td>
<td>081</td>
</tr>
<tr>
<td>The King of Aspiration Prayers:</td>
<td></td>
</tr>
<tr>
<td>The Actual Aspiration</td>
<td>083</td>
</tr>
<tr>
<td>Prayer for the Long Life of H.H. Jigme Phuntsok Rinpoche</td>
<td>114</td>
</tr>
<tr>
<td>Prayer for the Long Life of Ḍākinī Muntso Rinpoche</td>
<td>117</td>
</tr>
<tr>
<td>Aspiration Prayer</td>
<td>122</td>
</tr>
</tbody>
</table>
Before Dharma Teaching
Mantra for Multiplying the Power of Recitation

ཨོཾ་སམྦྷ་ར་སམྦྷ་ར་བྷི་མ་ན་ས་ར་མ་ཧཱ་ཛམ་བ་བ་ཧཱུྃ་ཕཊ་སྭཱ་ཧཱ།།

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,

Where appearance and existence is completely pure, its nature spontaneously perfect,

May everything be auspicious for us all!
drönmé gyalpo tsalten döndrup gong
King of Lamps, Steadfast and Powerful One
Whose Vision Fulfils All Aims,

jampé gyen pal gedrak paldampa
Glorious Ornament of Love,
Sacred Splendour Renowned for Virtue,

künla gongpa gyacher drakpa chen
The One Whose Concern for All Brings Him
Universal Renown,

lhünpo tar paktsal drakpal dang ni
Glorious One as Renowned as Mount Meru
in Eminence and Might,

semchen tamchela gong drakpé pal
Glorious One Renowned as Caring for
All Sentient Beings,

yitsim dzepa tsal rab drakpal té
Glorious One Renowned as Most Powerful
in Satisfying Wishes —

tsen tsam töpé tashi pal pelwa
Homage to you, the Eight Sugatas,
Merely hearing your names increases auspiciousness and success!

Youthful Manjushri, glorious Vajrapani,
Lord Avalokitesvara, protector Maitreya,
Lord Avalokitesvara, 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,
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.
Preliminary Offerings
Preliminary Offerings

chinang küntu lhami yoché chok
May all excellent materials, outer and inner, of gods and men,

rolmo gyentreng zhalzé naza sok
Such as musical instruments, ornaments, garlands, food and clothing,

séché gyalwai mönlam lé chungwai
All become a beautiful cloud of offerings

kunzang chöpai trinkyi dzékyur chik
Like the offerings of Samantabhadra, which arose from the aspirations of the buddhas and their heirs.

gyagar ké du     pudza megha nama dharani
In the Indian language: pūja-megha-dhāraṇī

böké du     chöpé trin shyejawé zung
In the Tibetan Language: chöpé trin shyejawé zung

In the English language: The Incantation, the Cloud of Offerings
Homage to the Three Jewels!

The Clouds of Offering Mantras

*namo ratna trayāya | namo bhagavate | benza sarapramardani | ttagataya | arhaté | samyak sambuddhaya | teyata | om benzé benzé | maha benzé | maha tédzo benzé | maha vidya benzé | maha bodhicitta benzé | maha bodhi mandopasampramanana benzé | sarva karma awarana bishodhana benzé soha namo ratna-trayāya | namo bhagavate vajrasārapramardane tathāgatāyārhate samyaksambuddhāya tadyatha | om vajra vajra mahāvajra mahātejavajrā mahāvidyāvajra mahābodhicittavajra mahābodhiprāṇopāsamkramanavajra sarvakārmāvaraṇaviśodhanavajra svāhā

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 bodhisatvas, we will be free from suffering. All you gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kimnaras, 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.
མ་ལུས་སེམས་ཅན་ཀུན་གྷི་མགོན་གྱུར་ཅྷིང་། །
malü semchen künkyi gönkyur ching
Protector of all beings,

དུདེ་སེ་དཔུང་བཅས་མྷི་བཟད་འཇོམས་མཛད་ལ། །
düdé pungché mizé jomdzé lha
Divine being, vanquisher of demonic hordes,

དངོས་རྣམས་མ་ལུས་ཇྷི་བཞྷིན་མཁྱེན་གྱུར་པའྷྲི། །
ngönam malü chizhin khyen kyurpai
And knower of all things as they are —

ཉྷིད་ཀྷི་རྫྫུ་འཕྲུལ་མཐུ་ཡྷིས་ནྷི། །
nyikyi dzutrul thuyi ni
And your magical powers,

ཇྷི་སྷིད་མཆོད་པ་བདག་བགྲིད་པ། །
chisi chöpa da gyipa
Blessed One, for as long as I make offerings,

བདག་དང་འགོ་ལ་ཐུགས་བརེའྲི་ཕྲིར། །
datang drola thuktséi chir
With your compassion for me and other beings,

ནྲབོ་ལྡན་འཁོར་བཅས་གནས་འདྷིར་གཤེགས་སུ་གསོལ། །
dchodn khorché nédir sheksu sol
Blessed One, together with your retinue, please come here to this place.

དེ་སྷིད་བཅོམ་ལྡན་བཞུགས་སུ་གསོལ། །
desi chomden zhuksu sol
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 Gaṇḍavyūha 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!
The Seven Preliminaries for Purifying the Mind

1. Prostration

jinyé su dak chok chū jikten na
To all the buddhas, the lions of the human race,

dū sum shekpa mi yi sengé kün
In all directions of the universe, through past and present and future:

dak gi malü dedak tamché la
To every single one of you, I bow in homage;

lū dang ngak yi dangwé chak gyi o
Devotion fills my body, speech and mind.

zangpo chöpé mönlam tob dak gi
Through the power of this prayer, aspiring to Good Action,

gyalwa tamché yi kyi ngönsum du
All the victorious ones appear, vivid here before my mind
shying gi dul nyé lü rab tūpa yi
And I multiply my body as many times as atoms
in the universe,

gyalwa kün la rabtu chaktsal lo
Each one bowing in prostration to all the buddhas.

2. Offering

dul chik teng na dul nyé sangye nam
In every atom preside as many buddhas as
there are atoms,

sangye sé kyi ü na shyukpa dak
And around them, all their bodhisattva heirs:

detar chö kyi ying nam malüpa
And so I imagine them filling

tamché gyalwa dak gi gangwar mö
Completely the entire space of reality.

dedak ngakpa mizé gyatso nam
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 dépé 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 shypedang 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

gang nam chok chü jikten drönma nam
You who are like beacons of light shining through the worlds,

changchub rimpar sangye machak nyé
Who passed through the stages of enlightenment, to attain buddhahood, freedom from all attachment,

gönpo dedak dak gi tamché la
I exhort you: all of you protectors,

khorlo lanamepar korwar kul
Turn the unsurpassable wheel of Dharma.

6. Requesting the Buddhas not to Enter Nirvāṇa

nya ngen da tön gang shyé dedak la
Joining my palms together, I pray

drowa kün la pen shying dewé chir
To you who intend to pass into nirvāṇa,

kalpa shying gi dul nyé shyukpar yang
Remain, for aeons as many as the atoms in this world,
And bring well-being and happiness to all living beings.

7. Dedication

What little virtue I have gathered through my homage,

Through offering, confession, and rejoicing,

Through exhortation and prayer — all of it

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 kyęgyi 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
tengtú 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.
longwé chaktar phungpo lé
For I am like a blind man who has found
chitar rinchen nyepa tar
A precious gem inside a heap of dust.
tezhin chizhik tarté né
For so it is, by some strange chance,
changchub semni dala kyé
That bodhichitta has been born in me.
daki tering kyobpa thamché kyi
And so, today, within the sight of all protectors,
chenngar drowa deshek nyitang ni
I summon beings, calling them to Buddhahood.
partu déla drön tuwö zin kyi
And, till that state is reached, to every earthly joy!
lhatang lhamin lasok gawar kyi
May gods and demigods and all the rest rejoice!
བང་ཆུབ་སེམས་མཆོག་རྷིན་པོ་ཆེ། །
changchub semchok rinpoché
May bodhicitta, precious and sublime,
མ་སྐེས་པ་རྣམ་སྐེ་གྱུར་ཅྷིག །
makyepa nam kyékyur chik
Arise where it has not yet come to be;
སྐེས་པ་ཉམས་པ་མེད་པར་ཡང༌། །
kyepa nyampa mepar yang
And where it has arisen may it never fail
གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག །
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 bhūmis 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

ཨོཾ་ ཨཱཿཧཱུྂ་ཧྭཱྷིཿ བདེ་ཆེན་འབར་བ་དབང་གྷི་ཕོ་བྲང་དུ།
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,
Larung Daily Prayers

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 rijkema
Kurukull — 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,
You bestow the two-fold victorious accomplishments,

With your Vajra iron hooks and lassoes,

You bind all that appears and exists in supreme bliss.

As a dancer in a boundless web of illusions,

Abiding in the manner of an open pod of sesame seeds,

To the countless Three Roots, deities of magnetizing activity,

Devoutly, I pray for your blessing to come down.

May you grant me all of my heart’s desires — the supreme and common siddhis!
tokmé wang du jepé ngödrub tsol
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 Dhīḥ. 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 Seven Line Prayer
The Seven Line Prayer

Hūṃ! In the north-west of the land of Oḍḍiyāna

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 ḍākinīs.

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
The Prayer which is the Source of All True Realization

by Mipham Rinpoche

To the eight manifestations of Guru Rinpoche,
The eight great accomplished vidyādharas,
The eight great bodhisattvas,
The eight maṇḍalas of Kagyé with all their deities,

To you we pray — inspire us with your blessings!
Dispel all obstacles outer, inner and secret!
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

khyé la tö ching solwa tabpé tü
Through the power of our praising you and this prayer,

dak sok gang du nepé sa chok su
In whatever lands we dwell, may

né dang wul pong taptsö shyiwa dang
Illness, negativity, poverty, and conflict be quelled,

cho dang tashi pelwar dzé du söl
And Dharma and auspiciousness increase and spread.

The Treasury of Blessings: A Practice of Buddha Śākyamuni
The Treasury of Blessings: A Practice of Buddha Śākyamuni

by Mipham Rinpoche

Namoguru śākyamunaye!

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 bodhisattvas. In keeping with this, we should practise remembering our incomparable teacher, the Lord of Sages, in the following way:
sangye chö dang tsok kyi chok nam la
In the Buddha, the Dharma and the Supreme Assembly

changchub bardu dak ni kyab su chi
I take refuge until I attain enlightenment.

dak gi jin sok (gom dé) gyipé sönam kyi
Through the merit of practising generosity and so on
(the merit of practicing and chanting),

dro la pen chir sangye drubpar shok
May I attain buddhahood for the benefit of all beings.

Recite this verse three times

Then cultivate the four immeasurables, by saying:

semchen tamché dewa dang dewé gyu dang denpar gyur chik
May all sentient beings enjoy happiness
and the causes of happiness!

dukngal dang dukngal gyi gyu dang dralwar gyur chik
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!

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

Äḥ! As the union of unborn emptiness and the ceaseless

Appearances of interdependence, magically there appears

Before me in the sky, amidst vast clouds of offerings,

On a jewelled lion throne, and lotus, sun and moon disc seats,
Larung Daily Prayers

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.
nyewé sé gyé neten chudruk sok
The Eight Close Sons, Sixteen Elders and the like —

pak tsok gyatsö khor gyi yong kor shying
A vast, ocean-like retinue of noble beings encircles him all around.

drenpa tsam gyi sishyi ta nyi lé
Simply think of him and he grants the glory of the highest bliss:

namdrol dewa chok gi pal tsolwa
Liberation from samsāra and nirvāṇa, the two extremes.

kyab kündüpé daknyi chenpor sal
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 samsāra, 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.

pekar tar ngak tsen tö chır mindok
You are as exalted as the white lotus; whoever hears your name shall never return to saṃsāra —

tönpa tukjé chen la chaktsal lo
Most compassionate teacher, to you I pay homage!

dakshyen go sum gé tsok longchö ché
All my own and others’ virtues of body, speech and mind, together with all our possessions,

kunzang chöpé trin du mik né bul
Visualized like Samantabhadra’s offering clouds, I offer to you.

tokmé né sak diktung malüpa
All the harmful actions and transgressions I have committed throughout beginningless time,

nying né gyöpa drakpö sosor shak
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:
 Lama tönpa chomdendé deshyin shekpa drachompa yangdakpar dzokpé sangye pal gyalwa shakya tubpa la chak tsal lo chö do kyab su chi o
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:

**teyata**  *om muné muné maha munayé soha*

Then recite, as many times as possible, the same mantra from *om* onwards:

**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 Buddha 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.

 dhewar shekpa khyé ku chi dra dang
Sugata, whatever body, retinue,

khor dang ku tséi tsé dang shying kham dang
Longevity and pure land, as well as

khyé kyi tsen chok zangpo chi drawa
Excellent marks and signs you have,

dé dra khonar dak sok gyurwar shok
Similarly, may we possess them too.

/ Translated by Rigpa Translations 2001.
Offering Prayers to Dharma Protectors
Mama Sarwa Tathagata Bhayo Bisho Mukhangbhay
Sarwa Tadkhang Udgate Saparana Imang Gaga
Nakhang Svaha

**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!

Recite three times
Brief Offering Prayer to Ekajaṭī

by Mipham Rinpoche

Hung, kuntuzangmo yeshe tröpé tsal
Hūṃ! Samantabhadra’s wrathful wisdom emanation,
Ying kyi gyalmo ekadzati ma
Mother Ekajaṭī, Queen of Space,
Yeshe lé dang jikten mamö tsok
And the hosts of maternal spirits —
of wisdom, with special karma and the worldly:
Sol lo chö do cholvé 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

Hṛīḥ! Great planetary sage, Rāhula,

With your eight emanations and
four animal-headed sisters,

Spirits of the planets and stars and
the eight classes of arrogant ones:

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

Recite three times
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

hriḥ, pema wang gi kanyen tuwo ché
Hṛṭh! Mighty one, who obeys Hayagrīva’s command,

chetsen drekpé gyalpo yanglé wer
King of the arrogant tsen demons, Yangleber,

tsìu marpo kakhor trulpa ché
Tsiu Marpo, along with your retinue and emanations:

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 Densé Yuö Bummé

by His Holiness Jigme Phuntsok Rinpoche

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

pathul yongkyi sangsum chikdū 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!

Recite three times
Wish-fulfilling Dharmapalas,
You bestow the accomplishment of whatever is wished
For the very moment it is thought of;
Swiftly fulfil my wishes!
The Swift Bestowal of Blessings:
A Guru Yoga
The Swift Bestowal of Blessings:
A Guru Yoga
by His Holiness Jigme Phuntsok Rinpoche

Ah!
Ah!

Ah! All the phenomena of samsāra and nirvāṇa are primordially pure within the experience of pure awareness,

Within its unceasing self-radiance, an expanse of five-coloured wisdom light,

In essence you are the glorious Mañjuvajra,

And in form, you appear as the sole refuge, the wish-fulfilling jewel:

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!
ཅྷི་ནུས་བསགས།

Repeat this as many times as possible. Then:

糌ྷི་ནུས་བསགས།

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

dramlé 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 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 dib 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 münsel dukngal nyugu jinyé chödzé raldri nam
Dispelling the darkness of ignorance, you wield the sword of wisdom to cut through all our suffering.
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,

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.

The Mantra of Mañjuśrī

ॐ ང་པ་ཙ་ན་དྷཱཿ
om a ra pa tsa na dhih

ॐ ང་བ་ཙ་ན་གྲོ་བ་གླིང་
onm arapacana dhīḥ
A Brief Mañjuśrī Sādhana

by Patrul Rinpoche

With all of your kindness and love, let your wisdom’s shining light
Clear the darkness of my ignorance, once and for all.
Grant me, I pray, the intelligence, the brilliance
To understand the scriptures — both the Word and the treatises.

Written by the one named Śrī.

Translated by Adam Pearcey, 2018.
After Dharma Teaching
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
Transform 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 jé ching
May I bring Good Actions to perfection,

tsultrim chöpa drimé yong dakpa
And my moral conduct be taintless and pure,

taktu manyam kyömé 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 shiyiwar jé
I shall pacify completely the suffering of all the lower realms,

dewa dak la drowa kün gö 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;
7. **Aspiration to Have Virtuous Teachers and to Please Them**

May I always meet spiritual friends

Who long to be of true help to me,

And who teach me the Good Actions;

Never will I disappoint them!

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

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

As I wander through all states of samsaric existence,
May I gather inexhaustible merit and wisdom,
And so become an inexhaustible treasury
of noble qualities —
Of skill and discernment, samādhi and liberation!

a) Seeing the Buddhas and their Pure Realms

In a single atom may I see as many pure realms as atoms in the universe:
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

ma ong kalpa tamché jukpar yang
Just as the wisdom of the buddhas penetrates all future aeons,

kechik chik gi dak kyang jukpar gyi
So may I too know them, instantly,

gangyang kalpa dü sum tsé dedak
And in each fraction of an instant may I know

kechik chashé kyi ni shyukpar chí
All that will ever be, in past, present and future!

e) Seeing all the Buddhas in One Instant

dü sum shekpa mi yi sengé gang
In an instant, may I behold all those who are the lions of the human race —

dedak kechik chik la dak gi ta
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**

gangyang majön jikten drönma nam
When those who illuminate the world, still to come,
changchub rimpar tsang gya khorlo kor
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,

The power of loving kindness, all-pervasive,

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;

zangpo chöpé tob ni dzokpar gyi
And perfect the power of Good Actions!
14. Aspiration to Enlightened Activities

shying nam gyatso nampar dakjé ching
I shall purify oceans of realms;

semchen gyatso dak ni nampar drol
Liberate oceans of sentient beings;

chö nam gyatso rabtu tongjé ching
Understand oceans of Dharma;

yeshe gyatso rabtu tokpar jé
Realize oceans of wisdom;

chöpa gyatso nampar dakjé ching
Perfect oceans of actions;

mönlam gyatso yongsu dzokpar jé
Fulfil oceans of aspirations;

sangye gyatso rabtu chöjé ching
Serve oceans of buddhas!

kalpa gyatso mikyo chepar gyi
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’ —

So that I may act with a skill like his,
I dedicate fully all these merits!

To purify my body, my speech and my mind as well,

To purify my actions, and all realms,

May I be the equal of Samantabhadra

In his skill in good dedication!

c) Mañjuśrī

In order to perform the full virtue of Good Actions,

I shall act according to Mañjuśrī’s prayers of aspiration,
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!

Sentient beings are as limitless
As the boundless expanse of space;
So shall my prayers of aspiration for them
Be as limitless as their karma and harmful emotions!

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

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
Than by offering the victorious buddhas

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

Or offering them all the highest joys of gods and humans

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

2. The Thirteen Benefits in Detail

Whoever truly makes this Aspiration to Good Actions,

Will never again be born in lower realms;

They will be free from harmful companions, and

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.
They will possess perfect wisdom, beauty, and excellent signs,

Be born in a good family, and with a radiant appearance.

Demons and heretics will never harm them,

And all three worlds will honour them with offerings.

They will quickly go beneath the bodhi-tree,

And there, they will sit, to benefit all sentient beings, then

Awaken into enlightenment, turn the wheel of Dharma,

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!

Dedication of the Merits of this Meritorious Aspiration

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

dū sum shekpé gyalwa tamché kyi
As all the victorious buddhas of past, present and future

ngowa gangla chok tu ngakpa dé
Praise dedication as supreme,

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

3. Dedication towards Actualizing the Result

dak ni chiwé dū 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,
And go at once to his pure land of Sukhāvatī.

In that pure land, may I actualize every single one

Of all these aspirations!

May I fulfil them, each and every one,

And bring help to beings for as long as the universe remains!

4. Dedication towards Receiving a Prophecy from the Buddhas

Born there in a beautiful lotus flower,

In that excellent and joyous buddha realm,

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 tobpar shok
Reach the supreme realm of Amitābha!

mönlam gyalpo didak chok gi tso
May this King of Aspirations bring about
tayé drowa kün la pen jé ching
The supreme aim and benefit of all infinite sentient beings;

kuntuzangpö gyenpé shyung drub té
May they perfect what is described in this holy prayer, uttered by Samantabhadra!

ngensong né nam malü tongwar shok
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

teyatha pentsa indriya awabodhane soha

/Rigpa Translations, 1996/
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

Emanation of Dorje Dudjom, the heart son of Padma
And miraculous display of Lerab Lingpa,
Learned and endowed with the wealth of scripture and reasoning,
Jigme Phuntsok, at your feet I pray!

May your life be secure for oceans of eons! !
May the teachings of study and practice flourish in all directions!
བླ་རུང་ཞལ་འདོན་ཕོགས་བསྒྲིགས།

tik jelŋ gong p shen lab nang la xing
May the blessing of your wisdom mind enter our hearts!

ཐུགས་རྒྱུད་དགོངས་པའི་བྷིན་རླབས་སྷིང་ལ་ཞུགས།།

tik yi jek tu dei par shen gyi lub
Inspire us so that our minds merge indivisibly with your wisdom mind!

ཞེས་པ་ནྷི་རྟོགས་པའི་དབང་ཕྱུག་ཆེན་པོ་ཀར་ཆོས་འཕེལ་བཟང་པོས་མཛད་པའོ།། །།

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

 zoek pha

འོཾ ས་སྷི།

Oṃ svasti!

As the ceaseless natural expression of primordial emptiness,

ལྷུན་འགྲུབ་རོལ་སྐྲུ་མཛེས་པ་འབུམ་སྤོ་བ།

Myriad beautiful forms emanate in a spontaneously perfect display —

དགེ་ལེགས་བྷིན་ཆེན་ཕོབས་པ་སོལ།

Through the activity of the oceanic deities of the three roots,

gelek jin chen pobpé shipa tsol

May the auspiciousness of a great shower of virtue, excellence and blessings rain down!
To weary 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!

May your life remain secure in the immutable vajra nature!

May your enlightened activity extend continuously in all directions!

With pure commitments among all connections, teacher and patrons,
བསན་འགོའི་ཕན་བདེ་རྷིང་དུ་སྐོང་གྱུར་ཅིག
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 tui 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 Prayer
Aspiration Prayer

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!
Mantra of Padmasambhava

ཨོཾ ཨཱཿཧཱུྃ༔  བཛྲ་གུ་རུ་པདྨ་སྷིདྡྷི་ཧཱུྃ༔

om ah hung bandzay guru padma siddhi hung