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Refuge and Bodhicitta

LAMA LA CHAP SU CHIO

In the Lama I take refuge.

SANGYE LA CHAP SU CHIO

In the Buddha I take refuge.

CHO LA CHAP SU CHIO

In the dharma I take refuge.

GENDUN LA CHAP SU CHIO

In the sangha I take refuge.

To the Buddha, the dharma, and the supreme assembly

I go for refuge until enlightenment is reached.

By the merit of generosity and the other paramitas,

May I attain buddhahood for the benefit of all sentient beings.

Dedication

May all beings have happiness and the causes of happiness,

Be free from suffering and sorrow and the causes of suffering and sorrow.

May they never be separate from the great happiness devoid of suffering and sorrow.

May they live in the great equanimity free from passion, aggression, partiality and duality.

Peace is the Essence of Happiness

Peace is the essence of happiness,
And that essence is the true nature of all beings.
May the absolute truth, the dharma,
Radiate the blessings of peace to this universe
And in the ten directions throughout all time.

May all beings be free from ignorance, passion, and anger.
May all beings live in the limitless light of loving kindness
compassion joy, and universal oneness.

May all beings receive the blessings of the buddha, the teacher of gods and humans.
May all beings receive the blessings of the dharma, the universal truth.
May all beings receive the blessings of the sangha, the perfect spiritual companions.

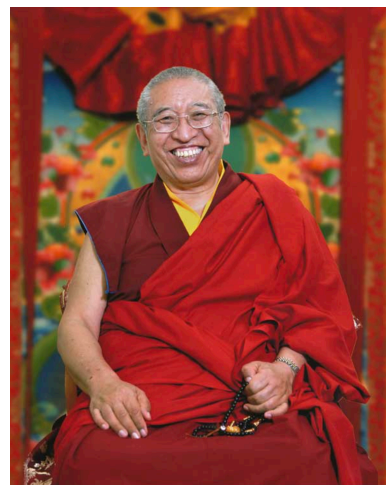
Aspiration Prayer Concerning Global Warming

by the Venerable Thrangu Rinpoche

May the blessings of the exalted sources of refuge,
The Buddha, his teachings and community: the Three
Precious Jewels,
And the spiritual teacher, meditational deities and protectors
of the Buddhist teachings: the Three Roots,
Fully pacify the terrors of illness, famine and war,
Along with chaotic disturbances of the four elements—
The imminent and terrifying danger that the whole world will
become a great wasteland,
As temperature imbalance causes the solid glaciers of snow
mountain massifs to melt and contract,
Afflicting rivers and lakes, so that primeval forests and beautiful trees near their deaths!

May the sublime endowments of good fortune and spiritual and temporal
well-being flourish,
And may all beings nurture one another lovingly and kindly,
So that their joy may fully blossom!

May all their aims be fulfilled, in accordance with the sacred teachings!



The Verses that Saved Sakya from Sickness:

A Prayer for Pacifying the Fear of Disease
by Thangtong Gyalpo

May all the diseases that disturb the minds of sentient beings,
And which result from karma and temporary conditions,
Such as the harms of spirits, illness, and the elements,
Never occur throughout the realms of this world.

May whatever sufferings arise due to life-threatening diseases,
Which, like a butcher leading an animal to the slaughter,
Separate the body from the mind in a mere instant,
Never occur throughout the realms of this world.

May all embodied beings remain unharmed
By acute, chronic and infectious diseases,
The mere names of which can inspire the same terror
As would be felt in the jaws of Yama, Lord of Death.

May the 80,000 classes of harmful obstructors,
The 360 evil spirits that harm without warning,
The 404 types of disease, and so forth
Never cause harm to any embodied being!

May whatever sufferings arise due to disturbances in the four elements,
Depriving the body and mind of every pleasure,
Be totally pacified, and may the body and mind have radiance and power,
And be endowed with long life, good health, and well-being.

By the compassion of the gurus and the Three Jewels,
The power of the ḍākinīs, Dharma protectors and guardians,
And by the strength of the infallibility of karma and its results,
May these many dedications and prayers be fulfilled as soon as they are made.

Once, an epidemic was spreading from one person to the next at the great monastery of the Glorious Sakya tradition. Whatever the mantric masters tried—effigies, tormas, medicines, mantras, protection-amulets, and so on—had no effect, and the monastery was in danger of annihilation. At that time, the master mahāsiddha Thangtong Gyalpo performed the refuge prayer which begins, “Sentient beings in number as vast as space,” then recited a number of Maṇi mantras, and said following the Teachers' words, “These aspirations become reality...”. At that time, the entire epidemic immediately ceased in dependence upon the performance of this prayer. Thereby, it became renowned as the vajra speech radiating cloud-like blessings entitled ‘The Prayer that Saved Sakya from Disease.’



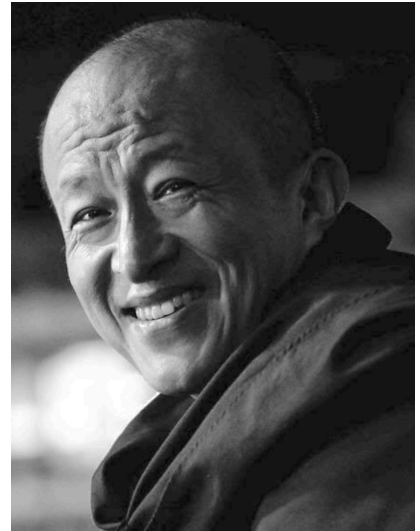
Thangtong Gyalpo



A Prayer Made During a Pandemic

By Dzongsar Jamyang Khyentse Rinpoche's Prayer

Master Shakyamuni, think of me!
Lord Khasarpani, think of me!
Only father Oddiyana Padma, think of me!
Only mother Tara, think of me!
Glorious sister Kali Devi, think of me!
Pay heed to this person's prayers and desperate plea!
Purify the effects of negative actions,
Remove obstacles and adverse circumstances,
Free us from the grasp of malicious spirits,
Pacify the sufferings of plague,
Destroy the root of destructive epidemics,
Pacify wars and disputes.
If I don't pray to you, to whom should I pray!
If you don't care for us with compassion, who will care for us!
If you don't protect us with your power, who will protect us!
Bless us!
Bless us right now!
Bless us this very day!
Bless us this very moment!
Bless all beings that they encounter the Three Supreme Jewels,
Bless all beings that they have faith in the Three Supreme Jewels,
Bless all beings that they develop conviction in cause and effect,
Bless all beings that compassion and bodhicitta arise within them,
Bless all beings that they understand the meaning of shunyata,
Bless all beings that they recognize their mind as Buddha.
May this person's aspiration be realized!



Buddhas and bodhisattvas: You have vowed to ensure that such selfless prayers and pleas will be answered and fully accomplished.

At a time, when the entire world and its inhabitants are plagued by endless suffering due to the pandemic disease which appeared at the end of the Female Earth Pig Year and the beginning of the Male Iron Mouse Year of the seventeenth sixty-year cycle, my dharma friend, Spiti Tulku, with intense yearning insisted that I write a supplication and aspiration prayer to the gurus and yidam deities. In response, Jamyang Thubten Chokyi Gyatso, commonly known as Dzongsar Khyentse Tulku, who has placed his trust in the Three Supreme Jewels throughout this life and in the bardo and future lives, fervently wrote this prayer on the 15th day of the 2nd month of the Iron Mouse year, in the presence of the Kutshab statue of the great Oddiyana Mahaguru and the image of Yishin Khorlo, the mother of all buddhas.

Dedication Prayer

By this merit may all attain omniscience.

May it defeat the enemy, wrong-doing.

From the stormy waves of birth, old age, sickness, and death.

From the ocean of samsara may I free all beings.

May all beings have happiness and the causes of happiness,

Be free from suffering and sorrow and the causes of suffering and sorrow.

May they never be separate from the great happiness devoid of suffering and sorrow.

May they live in the great equanimity free from passion, aggression, partiality and duality.

Peace is the Essence of Happiness

Peace is the essence of happiness,

And that essence is the true nature of all beings.

May the absolute truth, the dharma,

Radiate the blessings of peace to this universe

And in the ten directions throughout all time.

May all beings be free from ignorance, passion, and anger.

May all beings live in the limitless light of loving kindness

compassion joy, and universal oneness.

May all beings receive the blessings of the buddha, the teacher of gods and humans.

May all beings receive the blessings of the dharma, the universal truth.

May all beings receive the blessings of the sangha, the perfect spiritual companions.

Medicine Buddha Meditation

Supplication to the Root Lama Above One's Head

PAL DEN TSA WAY LA MA RINPOCHE

Glorious and precious Root Guru

DAK GI CHI WOR PAY DAY DEN SHUK LA

Sitting on the lotus and moon seat on the crown
of my head.

KA DRIN CHEN PÖY GO NAY JAY ZUNG TAY

In your great kindness hold me.

KU SUNG TUK KYI NGÖ DRUP TSAL TU SÖL

And bestow the accomplishment of Body, Speech, and Mind.

KYE WA KÜN TU YANG DAK LA MA DANG

Through all my births, may I not be separated

DREL ME CHÖ KYI PAL LA LONG CHÖ CHING

From the perfect lama and so enjoy the glory of the dharma.

SA DANG LAM GYI YON TEN RAP DZOK NE

May I completely accomplish the quality of the paths and the stages

DOR JE CHANG GI CO P'HANGNYUR T'HOP SHOK

And quickly attain the state of Vajradhara.

CHOM DEN DAY DE SHIN SHEK PA DRA CHOM PA YANG DAK PAR DZOK PAY

To you, Bhagavan, Tathagata, Arhat, perfect and fully

SANG GYE MEN GYI LA BE DUR YA Ö KYI GYEL PO LA CHAKTSEL LO

Awakened Medicine Buddha, king of lapis lazuli, I offer prostrations.

I and others, all sentient beings,

In order to pacify the suffering of illness

Arising from past karma and present conditions,

Take refuge in the Supreme Healer. (3x)



So that those tormented hosts of illness,
May in this life be freed from suffering
And finally arrive at buddhahood,
I arouse my heart toward supreme awakening. (3x)

All phenomena, included in perceiver and perceived,
Are purified within the primordial pure empty expanse.
From within emptiness instantaneously
I become the Healing Buddha.

From my pure body, speech, and mind light radiates out;
All the buddhas in the ten directions
Are transformed into the healing Buddha.
They dissolve indivisibly into me.

TAY YA TA OM BE KAN DZE BE KAN DZE MA HA BE KAN DZE RA DZA SA MUD GA TE
SO HA

TADYATHA OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE RAJA SUMADGATE
SVAHA

By this merit from myself and others,
Having accomplished the practice of the Healing Buddha,
May all sentient beings without one exception
Reach the level of the Supreme Healer.

As the sun dispels the darkness of ignorance,
As the moon quells the hot torment of mental affliction,
The Healing Buddha removes the illness of the three poisons.
May the goodness of Vaidhurya light be present.

Sarva Mangalam

Mind terma revealed by Khenpo Tsultrim Gyamtso Rinpoche at Karne Chöling, August 1996.

Dedication Prayer

Bhagavat, who is compassionate equally to all sentient beings,
The very hearing of whose name pacifies the three lower states,
Medicine Buddha, who eliminates the illnesses of the three poisons,

May there be the goodness of the Vaidurya Light.
May sentient beings, whatever illness they suffer,
Be liberated quickly from those illnesses.
May all the illnesses of beings without exception,
Forever not arise.

May medicines be effective,
And may the intentions of the recitations of the secret mantra
path be accomplished.
May demons, cannibal demons, malevolent beings, and so forth,
Attain compassionate mind.

DIK THUNG KÜN SHAK GE WA JANG CHUB NGO
I confess all wrongs and downfalls and dedicate all virtue to awakening.

NE DÖN DUK NGEL DREL WAY TA SHI SHOK
May there be auspiciousness of freedom from sickness, harmful spirits, and suffering.

A prayer to return back and dissolution:

JIK TEN PA NAM RANG NE BENZA MU
The worldly ones return to their own places. **BENZA MU**

YE SHE DAM TSHIK LHA NAM DAK LA THIM
The jnana and samaya sattvas dissolve into me,

KA DAK KÜN ZANG LONG DU E MA HO
Everything, (including myself), dissolves into the expanse of all
goodness, primordial purity. **E MA HO**

The Sutra of the Heart of Transcendent Knowledge

Thus have I heard, once the Blessed One was dwelling in Rajagrha at Vulture Peak Mountain, together with a great gathering of the sangha of monastics and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called profound illumination, and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

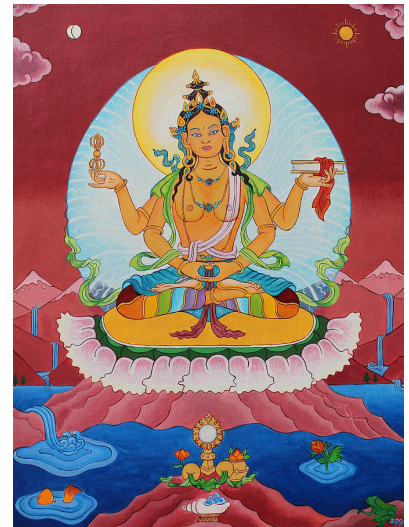
Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana.

All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.”



Then the Blessed One arose from that samadhi and praised noble Avalokitesvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokitesvara, the noble bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Exorcism Chant

If one desires to practice this Heart Sutra, visualize in the sky before you the tathagata with the mudra that subjugates the maras. Among his retinue are Avalokitesvara and Sariputra, engaged in question and answer. They are surrounded by the sangha of the greater and lesser yanas. Chant this profound sutra, contemplating the meaning of sunyata, however many times up to seven. Then repeat the mantra of insight as many times as you can.

After that, if you wish to exorcise the maras:

I prostrate to the buddha. I prostrate to the dharma. I prostrate to the sangha. I prostrate to the great mother Prajnaparamita. May the truth of my words be accomplished. Previously, Indra Satakratu, lord of gods, contemplated and chanted the profound meaning of Prajnaparamita, and so exorcised the evil maras and all others who incite discord. Accordingly, may I contemplate and chant the profound meaning of the great mother Prajnaparamita, and so may I exorcise evil maras and all others who incite discord. May they be annihilated. May they be pacified. May they be utterly pacified.

After that:

Teaching the arising from interdependence,
No cessation, no birth,
No nihilism, no eternalism,
No coming, no going,
Free from many meanings, free from one meaning,
You, the teacher of peace, who removes complexity,
The perfect buddha, the best among humans,
I prostrate to you.

One may conclude with dedication, aspiration, and auspicious verses.

Seven-line Prayer to Guru Rinpoche

HUM, ÖR GYEN YUL GYI NUP JANG TSHAM

HUM In the northwest of the land of Orgyen,

PE MA GE SAR DONG PO LA

In the center of an open lotus,

YA TSHEN CHHOK GI NGÖ DRUP NYE

Having attained the wonderful and the most perfect siddhi,

PE MA JUNG NE ZHE SU DRAK

“The Lotus-born” of great renown,

KHOR DU KHAN DRO MANG PÖ KOR

Surrounded by a host of dakinis—

KHYE KYI JE SU DAK DRUP KYI

That we may follow your example,

JIN GYI LAP CHHIR SHEK SU SOL

Please approach to grant your blessing.

GURU PADMA SIDDHI HUM



The King of Aspiration Prayers, the Aspiration for Noble Excellent Conduct

I pay homage to the noble Manjushri.

To those, in the world's of the ten directions, however many there are,
All the lions among humans who appear during the three times---
To all of them without exception
I pay homage with respectful body, speech, and mind.

The force of my *Aspiration Prayer for Excellent Conduct*,
Brings all the Victorious Ones directly to mind;
Bowing down with bodies as numerous as atoms in the realms,
I prostrate to all the Victorious Ones.

In a single atom there are buddhas as numerous as atoms,
Each residing in the midst of their sons and daughters;
Like that, I imagine that the whole dharmadhatu
Is completely filled with Victorious Ones.

To those with oceans of inexhaustible praise-worthy qualities---
With sounds containing oceans of tones of melodic speech,
I express the qualities of all the Victorious Ones,
I praise all the sugatas.

With the finest flowers, the finest garlands,
Music, ointments, supreme parasols,
Supreme lamps, and the finest incense
I make offerings to the Victorious Ones.

With the finest cloths, supreme scents,
And fine powders equal to Mount Meru,
All displayed in supreme and magnificent ways,
I make offerings to those Victorious Ones.

With vast unsurpassable offerings
I venerate all the Victorious Ones.
Through the powers of faithful in excellent conduct
I prostrate to those Victorious Ones.

Whatever negative actions I have performed
With body, speech, and also mind
Overpowered by desire, aggression, and stupidity,
I confess each and every one of them.

I rejoice in everyone's merit---
The Victorious Ones of the ten directions, the bodhisattvas,
The pratyekabuddhas, those in training,
Those beyond training, and all beings.

I request the protectors,
The lamps of the worlds of the ten directions,
Who, passing through the stages of awakening,
Attained buddhahood beyond attachment,
To turn the unsurpassable dharma wheel.

I supplicate with my palms joined together
Those who intend to demonstrate nirvana
To remain for kalpas as numerous as atoms in the realms
For the welfare and happiness of all beings.

I dedicate whatever slight virtue is accumulated through
Prostrating, offering, confessing,
Rejoicing, requesting, and supplicating
To enlightenment.

I make offerings to all the past buddhas
And those residing in the worlds of the ten directions.
May those who have not appeared
Quickly fulfill their intentions, and passing through the stages of awakening,
appear as buddhas.

May the realms of the ten directions, however many,
Be completely pure and vast;
May they be filled with buddhas and bodhisattvas
Who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many they may be,
Always have happiness, free from illness;
May all beings be in harmony with the aims of the dharma

And achieve what they hope for.

May I perform the conduct of awakening
And remember my lives during all states.
In all my successive lives, from birth to death,
May I always be a renunciate.

Following the Victorious Ones, may I train,
Bringing excellent conduct to perfection,
And engage in pure, stainless moral conduct,
Which never lapses and is free from faults.

In the languages of gods, the languages of nagas and yakshas,
In the languages of kumbhandas and humans---
In however many languages of beings there may be,
May I teach the dharma.

With gentleness may I exert myself in the paramitas.
May I never forget bodhicitta.
May all wrongdoing and whatever obscures
Be thoroughly purified.

May I be liberated from karma, klesha, and the work of maras,
And act for all beings in the world
Like a lotus to which water does not cling,
Like the sun and moon unhindered in space.

Throughout the directions and reaches of the realms
May the suffering of the lower states be pacified.
May all beings be placed in happiness;
May all beings be benefited.

May I bring awakened conduct to perfection,
Engage in conduct that harmonizes with beings,
Teach excellent conduct,
And perform these throughout all future kalpas.

May I continuously be with those
Whose actions accord with my own.
May our conduct and aspirations

Of body, speech, and mind be the same.

May I always meet with
Friends who wish to benefit me,
Those who teach excellent conduct,
And may I never displease them.

May I always directly see the Victorious Ones,
The protectors, surrounded by bodhisattvas;
In future kalpas without tiring,
May I make vast offerings to them.

May I retain the genuine dharma of the Victorious Ones,
And cause the appearance of awakened conduct;
Training in excellent conduct,
May I act in this way throughout future kalpas.

When circling in all my existences
May I develop inexhaustible merit and wisdom,
And become an inexhaustible treasury of
Methods, knowledge, samadhi, liberation, and virtues.

In a single atom there are realms as numerous as all atoms;
In those realms reside infinite buddhas
In the midst of bodhisattvas---
Beholding them, may I perform awakened conduct.

Like that, in all directions
On the breadth of just a hair
There are oceans of buddhas, as many as in the three times, and oceans of realms---
May I act and be engaged with them for oceans of kalpas.

A single instance of a buddha's speech is a voice endowed with oceans of qualities,
It has the pure qualities of the melodic speech of the Victorious Ones,
And is the melodic speech that accords with the inclinations of all beings---
May I always be engaged with the buddhas' speech.

May I be engaged through the power of my mind
In the inexhaustible melodic speech
Of the Victorious Ones appearing in the three times

Who turn the dharma like a wheel.

As all future kalpas are penetrated
May I also penetrate them instantly,
May I be engaged in and penetrate, in each part of an instant.
As many kalpas as are in the three times.

May I see instantly
Those lions among humans appearing in the three times.
May I always be engaged in their sphere of experience
Through the power of illusion-like liberation.

May I produce in a single atom
All the arrays of realms there are in the three times.
May I be engaged with the arrays of the buddha realms
In all directions always.

Those lamps of the world who have not yet appeared
Will gradually awaken, turn the dharma wheel,
And demonstrate nirvana, the final peace---
May I go into the presence of those protectors.

Through the power of swift miracles,
The power of the yana, the door,
The power of conduct endowed with qualities,
The power of all-pervasive love,
The power of virtuous merit,
The power of wisdom free from attachments,
And the power of knowledge, methods, and samadhi
May I perfectly accomplish the power of awakening.

May I purify the power of karma,
Conquer the power of kleshas,
Render the power of maras powerless,
And perfect the power of excellent conduct.

May I purify oceans of realms,
Liberate oceans of beings,
Behold oceans of dharma,
Realize oceans of wisdom,

Purify oceans of conduct,
Perfect oceans of aspiration prayers,
Offer to oceans of buddhas,
And act without weariness throughout oceans of kalpas.

All the Victorious Ones who appear in the three times
Awaken into enlightenment through the excellent conduct
Of various aspiration prayers for awakened conduct---
May I perfect all of these.

The eldest son of the Victorious Ones
Is called Samantabhadra by name.
I dedicate all this virtue
That I may act with skill similar to his.

May I also be equal to him
In his skill in excellent dedications
For pure body, speech, and mind,
Pure conduct and pure realms.

May I act according to the aspiration prayers of Manjushri
In order to perform excellent virtue.
Not tiring throughout future kalpas,
May I perfect these activities.

May my conduct be without measure,
May my qualities also be measureless.
Remaining within conduct without measure,
May I send out emanations.

Sentient beings extend
As far as the limits of space;
May my aspiration prayers extend
As far as the limits of their karma and kleshas.

Though someone adorns with precious jewels
The infinite realms of the ten directions, and offers these to the buddhas,
Or offers the supreme happiness of gods and humans
For kalpas as numerous as atoms in the realms,
The genuine merit of someone who

Hears this king of dedications,
Who is inspired towards supreme awakening,
And gives rise to faith in it is more supreme.

Whoever makes this *Aspiration Prayer for Excellent Conduct*
Will be free from the lower realms,
And free from negative friends;
They will see Amithaba soon,
Acquire all benefits and be sustained in happiness---
With all of this their life will go well.
Before long they will become
Just like Samantabhadra.

Whatever has been done through the power of not knowing,
All evil, even the five acts of immediate consequence,
Will be quickly purified
By those who recite this *Excellent Conduct*.

They will possess wisdom, beauty, and the signs,
Be of good family with fine complexion.
They will not be overpowered by maras or tirthikas;
The three worlds will make offerings to them.

They will soon go before the bodhi tree,
And having gone there, they will sit to benefit beings,
Awaken into enlightenment, turn the dharma wheel,
And subdue all maras and their hordes.

The full ripening for those who are involved with, teach or recite
This *Aspiration Prayer for Excellent Conduct*
Is known only by the buddhas;
Without any doubt, it is supreme enlightenment.

I dedicate all this virtue,
Following and emulating
The warrior Manjushri who is omniscient,
As is Samantabhadra.

With dedications, praised as supreme
But the Victorious Ones who appear in the three times,

I dedicate all my roots of virtue
Towards excellent conduct.

When the time of death comes for me
May all my obscurations vanish;
Seeing Amitabha directly
May I go to his realm of Sukhavati.

Having gone there, may I actualize
All these aspiration prayers,
Fulfill them completely,
And benefit beings as long as worlds exist.

May I be born within a beautiful lotus
In that excellent and joyous realm of the Victorious One;
And from the Victorious One, Amitabha, directly
May I receive a prophecy.

Having received his prophecy there,
May I benefit all beings in the ten directions
Through the power of my mind
With many billions of emanations.

Through whatever slight virtue I have accumulated
By making this *Aspiration Prayer for Excellent Conduct*
May the virtue of the aspiration prayers for all beings
Be accomplished instantly.

By the infinite and genuine merit,
Attained through dedicating *The Aspiration Prayer for Excellent Conduct*
May all beings drowning in the rivers of sufferings
Reach the place of Amitabha.

May this *King of Aspiration Prayers*
Bring about the supreme aim and benefit for all infinite beings;
Completing this scripture adorned by Samantabhadra,
May the lower realms be empty.

This completes *The King of Aspiration Prayers, The Aspiration for Excellent Conduct*.

The Aspiration Prayer of Mahamudra: The Definitive Meaning

By The Lord Protector Rangjung Dorje, The Third Gyalwang Karmapa Namo Guru,

Namo guru

Gurus and yidams, deities of the mandala,
Buddhas of the three times in the ten directions and your sons and daughters,
Please consider us with kindness and understanding, and
Grant your blessing that these aspirations may be accomplished exactly as we ask.

Sprung from the snow mountain of pure intentions and actions
Of myself and all sentient beings without limit,
May the river of accumulated virtue of the three-fold purity
Flow into the ocean of the four bodies of the Victorious Ones.

So long as this is not accomplished,
Through all my lifetimes, birth upon birth,
May not even the words “evil deeds” and “suffering” be heard
And may we enjoy the splendor and goodness of oceans of happiness and virtue.

Having obtained the supreme freedoms and conjunctions of the precious human existence,
endowed with faith, energy, and intelligence,
Having attended on a worthy spiritual friend and received the pith of the holy instructions,
May we practice these properly, just as we have received them, without obstacle or
interruption.
In all our lives, may we practice and enjoy the holy dharma.

Hearing and studying the scriptures and reasonings free us from the obscuration of not
knowing.
Contemplating the oral instructions disperses the darkness of doubt.
In the light born of meditation what is shines forth just as it is.
May the brightness of the three prajnas grow in power.

By understanding the meaning of the ground, which is the two truths free from the extremes
of eternalism and nihilism,

And by practicing the supreme path of the two accumulations, free from the extremes of
exaggeration and denial,
Is attained the fruit of well-being for oneself and others, free from the extremes of samsara
and nirvana.
May all beings meet the dharma, which neither errs nor misleads.

The ground of purification is the mind itself, indivisible cognitive clarity and emptiness.
That which purifies is the great vajra yoga of mahamudra.
What is to be purified are the adventitious, temporary contaminations of confusion.
May the fruit of purification, the stainless dharmakaya, be manifest.

Resolving doubts about the ground brings conviction in the view.
Then keeping one's awareness unwavering, in accordance with the view, is the subtle
pith of meditation.
Putting all aspects of meditation into practice is the supreme action.
The view, the meditation, the action—may there be confidence in these.

All phenomena are illusory displays of mind.
Mind is no mind—the mind's nature is empty of any entity that is mind.
Being empty, it is unceasing and unimpeded, manifesting as everything whatsoever.
Examining well, may all doubts about the ground be discerned and cut.

Naturally manifesting appearances that never truly exist, are confused into objects.
Spontaneous intelligence, under the power of ignorance, is confused into a self.
By the power of this dualistic fixation, beings wander in the realms of samsaric existence.
May ignorance, the root of confusion, be discovered and cut.

It is not existent—even the Victorious Ones do not see it.
It is not nonexistent—it is the basis of all samsara and nirvana.
This is not a contradiction, but the middle path of unity.
May the ultimate nature of phenomena, limitless mind beyond extremes, be realized.

If one says, 'This is it,' there is nothing to show.
If one says, 'This is not it,' there is nothing to deny.
The true nature of phenomena, which transcends conceptual understanding, is
unconditioned.
May conviction be gained in the ultimate, perfect truth.

Not realizing it, one circles in the ocean of samsara.
If it is realized, buddha is not anything other.

It is completely devoid of any 'This is it,' or 'This is not it.'

May this simple secret, this ultimate essence of phenomena, which is the basis of everything,
be realized.

Appearance is mind and emptiness is mind.

Realization is mind and confusion is mind.

Arising is mind and cessation is mind.

May all doubts about mind be resolved.

Not adulterating meditation with conceptual striving or mentally created meditation,

Unmoved by the winds of everyday busyness,

Knowing how to rest in the uncontrived, natural, spontaneous flow,

May the practice of resting in mind's true nature be skillfully sustained.

The waves of subtle and coarse thoughts calm down by themselves in their own place,
And the unmoving waters of mind rest naturally.

Free from dullness, torpor, and murkiness,

May the ocean of shamatha be unmoving and stable.

Looking again and again at the mind which cannot be looked at,

The meaning which cannot be seen is vividly seen, just as it is.

Thus cutting doubts about how it is or is not,

May the unconfused genuine self-nature be known by self-nature itself.

Looking at objects, the mind devoid of objects is seen;

Looking at mind, its empty nature devoid of mind is seen;

Looking at both of these, dualistic clinging is self-liberated.

May the nature of mind, the clear light nature of what is, be realized.

Free from mental fabrication, it is the great seal, mahamudra.

Free from extremes, it is the great middle way, madhyamaka.

The consummation of everything, it is also called the great perfection, dzokchen.

May there be confidence that by understanding one, the essential meaning of all
is realized.

Great bliss free from attachment is unceasing.

Luminosity free from fixation on characteristics is unobscured.

Non-thought transcending conceptual mind is spontaneous presence.

May the effortless enjoyment of these experiences
be continuous.

Longing for good and clinging to experiences are self-liberated.
Negative thoughts and confusion purify naturally in ultimate space.
In ordinary mind there is no rejecting and accepting, loss and gain.
May simplicity, the truth of the ultimate essence of everything, be realized.

The true nature of beings is always buddha.
Not realizing that, they wander in endless samsara.
For the boundless suffering of sentient beings
May unbearable compassion be conceived in our being.

When the energy of unbearable compassion is unceasing,
In expressions of loving kindness, the truth of its essential emptiness is nakedly clear.
This unity is the supreme unerring path.
Inseparable from it, may we meditate day and night.

By the power of meditation arise the eyes and supernormal perceptions,
Sentient beings are ripened and buddha fields are perfectly purified.
The aspirations that accomplish the qualities of a buddha are fulfilled.
By bringing these three to utmost fruition—fulfilling, ripening, and purifying—may utmost
buddhahood be manifest.

By the power of the compassion of the Victorious Ones of the ten directions and their
sons and daughters,
And by the power of all the pure virtue that exists,
May the pure aspirations of myself and all sentient beings
Be accomplished exactly as we wish.

This prayer was translated by Lama Tashi Namgyal, who referred frequently and gratefully to His Eminence Tai Situ Rinpoche's commentary, occasionally to other commentaries, and to earlier translations by the Nalanda Translation Committee, John Rockwell, Erik Pema Kunzang, Jules Levinson, Michele Martin and Ken McLeod, and Lama Sherab Dorje, but relied finally on his own meager understanding. Therefore, any errors or misinterpretations are solely his. May there be virtue, freedom and happiness for all beings! May all be auspicious! Sarva Mangala.

Chenrezig Service

Supplication to the Root Lama Above One's Head

PAL DEN TSA WAY LA MA RINPOCHE

Glorious and precious Root Guru

DAK GI CHI WOR PAY DAY DEN SHU LA

Sitting on the lotus and moon seat on the crown of my head,

KA TIN CHEN PÖY GO NAY JAY ZUNG TAY

In your great kindness hold me

KU SUNG TUK KYI NGÖ DRUP TSAL TU SÖL

And bestow the accomplishment of Body, Speech, and
Mind.



Mahamudra Lineage Prayer

KYAB DAK DORJE CHANG CHEN KYEN NO

Dorje Chang

TE LO SHE RAB ZANG PO KYEN NO

Tilopa

NA RO JNANA SIDDHI KYEN NO

Naropa

MAR PA CHÖ KYI LO DRÖ KYEN NO

Marpa

MILA ZHE PA DOR JE KYEN NO

Milerapa

DAK PO DA Ö ZHÖN NU KYEN NO

Gampopa

PAL DEN DU SUM KYEN PA KYEN NO

Dusum Kyenpa, Karmapa I

SI TU DRO GÖN RE CHEN KYEN NO

Drogen Rechen, Situ I

POM DRAK SÖ NAM DOR JE KYEN NO

Pomdrakpa

DRUB CHEN KAR MA PAK SHI KYEN NO

Karma Pakshi, Karmapa II

KE DRUB ÖR GYEN CHEN PO KYEN NO

Mahasiddha Orgenpa

SEM PA RANG JUNG DOR JE KYEN NO

Rangjung Dorje, Karmapa III

GYAL WA YUNG TÖN CHEN PO KYEN NO

Yungton Chenpo

DZAM LING CHÖ KYI DRAK PA KYEN NO

Chokyi Drakpa, Karmapa IV

TOK DEN KA CHÖ WANG PO KYEN NO

Kacho Wangpo, Shamar II

CHÖ JE DE ZHIN SHEK PA KYEN NO

Dezhin Shekpa, Karmapa V

JE TSUN RAT NA BA DRA KYEN NO

Ratnabadra

TRUL KU TONG WA DÖN DEN KYEN NO

Tongwa Donden, Karmapa VI

KÜN KYEN JAM PAL ZANG PO KYEN NO

Jampal Zangpo

JANG SEM PAL JOR DÖN DRUB KYEN NO

Paljor Dondrup, Gyaltsap I

GWAL WANG CHÖ DRAK GYAM TSO KYEN NO

Chodrak Gyamtso, Karmapa VII

DRUB CHEN TRA SHI PAL JOR KYEN NO

Trashī Paljor

TSUNG ME MI KYÖ DOR JE KYEN NO

Mikyo Dorje, Karmapa VIII

GYAL WA KÖN CHOK YEN LAK KYEN NO

Kunchok Yenlak, Shamar V

JE TSUN WANG CHUK DOR JE KYEN NO

Wangchuk Dorje, Karmapa IX

KAR WANG CHÖ KYI WANG CHUK KYEN NO

Chokyi Wangchuk, Shamar VI

GYAL CHOK CHÖ YING DOR JE KYEN NO

Choying Dorje, Karmapa X

PAL DEN YE SHE NYING PO KYEN NO

Yeshe Nyingpo, Shamar VII

TSUNG ME YESHE DOR JE KYEN NO

Yeshe Dorje, Karmapa XI

PAL CHEN CHÖ KYI DON DRUB KYEN NO

Chokyi Dondrup, Shamar VIII

GYAL WANG JANG CHUB DOR JE KYEN NO

Jangchub Dorje, Karmapa XII

SI TU CHÖ KYI JUNG NE KYEN NO

Chokyi Jungne, Situ VIII

JE TSUN DÜ DUL DOR JE KYEN NO

Dudul Dorje, Karmapa XIII

MI PAM CHO DRUB GYAM TSO KYEN NO

Chodrup Gyamtso, Shamar X

PAY MA NYIN JE WANG PO KYEN NO

Pema Nyinje, Situ IX

TEK PA CHOK GI DOR JE KYEN NO

Tekchok Dorje, Karmapa XIV

GYAL SAY LO DRÖ TA YE KYEN NO

Lodro Taye, Jamgon Kongrul I

KÜN ZANG KA KYAB DOR JE KYEN NO

Kakyab Dorje, Karmapa XV

PAY MA WANG CHOK GYAL PO KYEN NO

Pema Wangchuk, Situ XI

PAL DEN KYEN TSEI Ö ZER KYEN NO

Kyentse Ozer, Jamgon Kongtrul

RANG JUNG RIK PAI DOR JE KYEN NO

Rangjung Dorje, Karmapa XVI of Palpung

DRUB WANG NOR BU DÖN DRUB KYEN NO

Norbu Dundrup, Kalu Rinpoche's root lama

KYAB DAK RANG JUNG KÜN KYAB KYEN NO

Kalu Rinpoche

ÖR GYEN TRIN LE DOR JE KYEN NO

Orgyen Trinle, Karmapa XVII

DRIN CHEN TSA WAI LA MA KYEN NO

Kind root lama, hear me

YI DAM KYIL KOR LHA TSOK KYEN NO

The assembly of deities of the yidam mandala, hear me,

CHÖ KYONG MA GON CHAM DREL KYEN NO

(Mahakalas and Mahakalis)

DAK SOK DRO DRUK SEM CHEN KÜN LA

With all your great compassion and wisdom,

TUK TSE YE SHE CHEN PÖ ZIK NE

Look upon all beings of the six realms of samsara,

CHAK CHEN NE LUK TOK PAR DZÖ CHIK

And grant the realization of mahamudra as it is.

Droden Kachabma

Filling Space to Benefit Beings

The prayers and Meditation of the Great Compassionate One, Chenrezig

Refuge Prayer

DAK DANG DRO WA NAM KHE TA DANG NYAM PAY SEM CHEN TAM CHE

From this moment until the heart of enlightenment is reached,
DÜ DI NE ZUNG TE JI SI JANG CHUB NYING PO LA CHI KYI BAR DU

I and all living beings as limitless as the sky, go for refuge:

Repeat the following two prayers 3 times each:

PAL DEN LA MA DAM PA NAM LA KYAB SU CHIO

In all the glorious, genuine lamas, we take refuge.

YI DAM KYIL KHOR GYI LHA TSOK NAM LA KYAB SU CHIO

In all the yidams and deities gathered in the mandala, we take refuge.

SANG GYE CHOM DEN DE NAM LA KYAB SU CHIO

In all the buddhas, we take refuge.

DAM PAY CHÖ NAM LA KYAB SU CHIO

In all the genuine dharma, we take refuge.

PAK PAY GEN DUN NAM LA KYAB SU CHIO

In all the noble sangha, we take refuge.

PA WO KHAN DRO CHÖ KYONG SUNG MAY TSOK

In the assembly of dakas, dakinis, and dharma protectors,

YE SHE KYI CHEN DANG DEN PA NAM LA KAYB SU CHIO

Those who have the all-seeing eye of wisdom, we take refuge.

Refuge and Bodhicitta

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA

Until I reach enlightenment, I take refuge in the buddha,

JANG CHUB BAR DU DAK NY KYAB SU CHI

In the dharma, and in the supreme sangha.

DAK GI JIN SOK GYI PAY SÖ NAM KYI

Through the merit of accomplishing the six perfections

DRO LA PHEN CHIR SANG GYE DRU PAR SHOK

May I achieve buddhahood for the benefit of all sentient beings.

Development of the Deity

DAK SOK KHA KYAB SEM CHEN GYI

On the crown of my head and that of all living beings pervading space,

CHI TUSK PE KAR DA WAY TENG

On a moon and a lotus is a HRIH.

HRIH LE PAK CHOK CHEN RE ZIK

From the HRIH on the lotus appears the Nobel Chenrezig.

KAR SAL Ö ZER NGA DNE TRO

He is clear white and radiates five-colored lights.

DZE DZUM TUK JE CHEN GYI ZIK

He gazes with compassionate eyes and beautiful smile

CHAK ZHI DANG PO TAL JAR DZE

He has four hands, the first two are joined in prayer.

ÖG NYI SHEL TRENG PE KAR NAM

The lower two hold a crystal mala and white lotus.

DAR DANG RIN CHEN GYEN GYI TRE

He is adorned in silk and jewel-ornaments.

RI DAK PAK PAY TÖ YOK SOL

He wears an upper robe of doeskin.

Ö PAK ME PAY U GYEN CHEN

His head ornament is Amitabha, Buddha of Boundless Light.

ZHAB NYI DOR JE KYIL TRUNG ZHUK

His legs are crossed in the vajra posture

DRI ME DA WAR GYAB TEN PA

A stainless moon is his back rest.

KYAB NE KÜN DÜ NGO WOR GYU

He is the essential nature of all those in whom we take refuge.

Prayer to Solicit Chenrezig's Attention

JO WO KYÖN GYI MA GÖ KU DOK KAR

Lord of whitest form, not tainted by any flaw,

DZOK SANG GYE KYI U LAT GYEN

Whose head a perfect buddha crowns,

TUK JAY CHEN GYI DRO LA ZIK

Gazing compassionately on all beings,

CHEN RE ZIK LA CHAK TSAL LO

To you, Chenrezig, I prostrate.

Repeat 3 times.

The Seven Branch Prayer

PAK PA CHEN RE ZIK WANG DANG

With inspired faith I prostrate

CHOK CHU DÜ SUM ZHUK PA YI

To the powerful Chenrezig

GYAL WA SE CHE TAM CHE LA

And to all the buddhas and bodhisattvas

KÜN NE DAN WE CHAK TSAL LO

Abiding in the ten directions and three times.

ME TOK DUK PÖ MAR ME DR

I make offerings both actual and imagined

ZHAL ZE ROL MO LA SO PA

Of flowers, incense, lights, perfume

NGÖ JOR YI KYI TRUL NE BUL

Food, music, and much else.

PAK PAY TSOK KYI ZHE SU SOL

All you assembled Noble Ones, please accept them.

TOK JA ME NE DA TAY BAR

From beginningless time until now,

MI GE CHU DANG TSAM ME NGA

I confess the ten unvirtuous acts

SEM NI NYÖN MONG WANT GYUR PAY

And the five actions of unlimited consequence

DIK PA TAM CHE SHAK PAR GYI

And all the negative actions I have committed when influenced by obscuring passions.

NYEN TÖ RAN GYAL JAN CHUB SEM

I rejoice in the merit of whatever virtue

SO SO KYE WO LA SOK PE

Sravakas, pratyekabuddhas, bodhisattvas,

DÜ SUM GE WA CHI SAK PAY

And ordinary people have gathered

SÖ NAM LA NI DAK YI RANG

Throughout the three times.

SEM CHEN BNAME KYI SAM PA DANG

I pray to you to turn the wheel of the dharma

LO YI JE DRAK JI TA WAR

Of the hinayana, mahayana, and the teachings common to both.

CHE CHUNG TÜN MONG TEK PA YI

For as many different aptitudes as are present

KHOR WA JI SI MA TONG PAR

I beseech you not to pass into nirvana

NYA NGEN MI DA THUK JE YI

And until samsara is completely emptied,

DUK NGAL GYA TSOR JUNG WA YI

To look with great compassion on all sentient beings

SEM CHEN NAM LA ZIK SU SOL

Who are lost in an ocean of suffering.

DAK GI SÖ NAM CHI SAK PA

May whatever merit I have accumulated

THAM CHE JANG CHUB GYUR GYUR NE

Become the cause for the enlightenment of all beings.

RING POR MI THOK DRO WA YI

May I myself become, without delay,

DREN PAY PAL DU DAK GYUR CHIK

A glorious protector of beings.

Prayer to the All-Seeing One

SOL WA DEB SO LA MA CHEN RE ZIK

I pray to you, Lama Chenrezig

SOL WA DEB SO YI DAM CHEN RE ZIK

I pray to you, Yidam Chenrezig

SOL WA DEB SO PAK CHOK CHEN RE ZIK

I pray to you, supreme Noble One, Chenrezig

SOL WA DEB SO KYAB GÖN CHEN RE ZI

I pray to you, Lord Protector Chenrezig

SOL WA DEB SO JAM GÖN CHEN RE ZIK

I pray to you, Lord of Loving-Kindness, Chenrezig

TUK JE ZUN SHIK GYAL WA TUK JE CHEN

Buddha of Great Compassion, hold me fast in your compassion.

TA ME KNOW WA DRANG ME KYAM GYUR CHING

For countless eons beings have wandered

ZÖ ME DUK NGAL NYONG WAY DRO WA LA

In endless samsara, undergoing unbearable suffering.

GÖN PO KYE LE KYAB ZHEN MA CHI SO

Protector, there is no other refuge but you.

NAM KYEN SAN GYE TOB PAR JIN GYI LOB

Please bless them that they achieve the omniscient state of buddhahood.

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless time,

ZHE DAN WANG GI NYAL WAR KYE GYUR TE

Sentient beings, through the force of anger, are born as hell-beings

TSA DRANG DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of heat and cold.

HLA CHOK KYE KYI DRUNG DU KYE WAR SHOK

May they all be born into your presence, Perfect Deity.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ]

By the power of accumulating negative karma from beginningless time,

SER NAY WAG GI HYI DAK NE SU KYE

Sentient beings, through the force of greed, are born in the realm of hungry ghosts

TRE KON DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of hunger and thirst.

ZHENG CHOK PO TA LA RU KYE WAR SHOK

May they all be born in your perfect realm, the Potala.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ]

By the power of accumulating negative karma from beginningless time,

TI MUK WAN GI DÜ DROR KYE GYUR TE

Sentient beings, through the force of stupidity, are born as animals

LEN KUK DUK NGAL NYONG WY SEM DHEN NAM

And experience the suffering of dullness and stupidity

GÖN PO KYE KYI DRUNG DU KYE WAR SHOK

May they all be born in your presence, Protector.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless time,

DÖ CHAK WANG GI MI YI NE SU KYE

Sentient beings, through the force of desire, are born in the human realm

DREL PON DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of busyness and poverty.

ZHING CHOK DE WA CHEN DU KYE WAR SHOK

May they all be born in the Pure Land of Dewachen.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless time,

TRAK DOK WANG GI HLA MIN NE SU KYE

Sentient beings, through the force of envy, are born in the realm of jealous gods

TAB TSO DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of constant fighting and quarreling.

PO TA LA YI ZHING DU KYE WAR SHOK

May they all be born in your realm, the Potala.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless time,

NGA GYAL WANG GI HLA YI NE SU KYE

Sentient beings, through the force of pride, are born in the realm of gods

PO TUNG DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of change and falling.

PO TA LA YI ZHING DU KYE WAR SHOK

May they all be born in your realm, the Potala.

OM MA NI PE ME HUNG

DAK NI KYE ZHING KYE WA TAM CHE DU

May I myself, through all my births,

CHEB RE ZIK DAN DZE PA TSUNG PA YI

Act in the same manner as Chenrezig.

MA DAK ZHING GI DRO NAM DRÖL WA DANG

By this means may all beings be liberated from the impure realms,

SUNG CHOK YIK DRUK CHOK CHUR GYE PAR SHOK

And may the perfect sound of your six-syllable mantra pervade the ten directions.

PAK CHOK KYE LA SOL WA DEB PAY TÜ

By the power of this prayer to you, Most Noble and Supreme One,

DAK GI DÜL JAR GYUR PAY DRO WA NAM

May all beings to be trained by me take karma and its effects

LE DRE HLUR LEN GE WAY LE LA TSÖN

Into account and practice skillful acts diligently.

DRO WAY DÖN DU CHÖ DANG DEN PAR SHOK

May they take up the dharma for the good of all.

DE TAR TSE CHIK SOL TAB PE

Having prayed like this one-pointedly,

PAK PAY KU LE O ZER TRÖ

Light shining from the holy form

MA DAK LE NANG TRÜL SHE JANG

Purifies all impure karma and confusion.

CHI NÖ DE WA CHEN GYI ZHING

The outer realm of the environment becomes the realm of bliss (Dewachen).

NANG CHÜ KYE DRÖ LÜ NGA SEM

The body, speech, and mind of all beings, who are the inner contents,

CHEN RE ZIK WANG KU SUNG TUK

Become the perfect form, sublime speech, and pure mind of powerful Chenrezig.

NANG DRAK RIK TONG YER ME GYUR

All knowledge, sound, and appearances become inseparable from emptiness.

OM MA NI PE ME HUNG

Recite as many times as you are able. Finally, let the mind remain absorbed in its own essence, without making any distinction between subject, object, and act. After remaining in this state as long as possible, recite:

DAK ZHEN LÜ NANG PAK PAY KU

Everyone appears in the form of Chenrezig.

DRA DRAK YI GE DRUK PAY YANG

All sound is the sound of his mantra;

DREN TOK YE SHE CHEN PÖ LONG

All that arises in mind is the great expanse of wisdom.

Dedication

GE WA DI YI NYUR DU DAK

Through virtue of this practice may I now quickly

CHEN RE ZIK WANG DRUB GYUR NE

Achieve the All-seeing One's great state.
 DRO WA CHIK KYANG MA LÜ PA
 And to this same state may I come to place
 DE YI SA LA GÖ PAR SHOK
 Every being, not one left behind.
 DI TAR GOM DE GI PAY SÖ NAM KYI
 With all the merit of these thoughts and words
 DAK DANG DAK LA DRAL TOK DRO WA KÜN
 May I and every being to whom I am connected
 MITSANG LÜ DI BOR WAR BYUR MA TAK
 When these imperfect forms are left behind
 DE WA CHEN DU DZÜ TE KYE WAR SHOK
 Be miraculously born in the realm of bliss.
 KYE MA TAK TU SA CHU RAB DRÖ NE
 Crossing the ten stages directly after birth,
 TRÜL PE CHOK CHUR ZHEN DÖN JE PAR SHOK
 May emanations fill the ten directions for the benefit of others.
 GE WA DI YI KYE WO KÜN
 Through this virtue, may all beings
 SÖ NAM YE SHE TSOK DZOK TE
 Perfect the accumulations of merit and wisdom;
 SÖ NAM YE SHE LE JUNG WAY
 May they attain the two supreme kayas
 DAM PA KU NYI TOIB PAR SHOK
 Which arise from merit and wisdom.
 JANG CHUB SEM NI RIN PO CHE
 As bodhicitta is so precious,
 MA KYE PA NAM KYE GYUR CHIK
 May those without it now create it.
 KYE PA NYAM PA ME PA DANG

May those who have it not destroy it,

GONG NE GONG DU PEL WAR SHOK

And may it ever grow and flourish.

Seven Line Prayer to Guru Rinpoche

HUNG ÖR GYEN YUL GYI NUB JANG TSAM

How wonderful! In the northwest part of the country of Orgyen (Uddiyana)

PE MA GE SAR DONG PO LA

You appeared in a beautiful lotus flower

YA TSEN CHOK GI NGÖ DRUB NYE

Endowed with the highest spiritual accomplishments.

PEMA JUNG NE ZHE SU DRAK

You who are renowned as the Lotus-Born

KHOR DU KHAN DRO MANG PÖ KOR

Surrounded by many Dakinis

JIN GYI LOB CHIR SHEK SU SÖL

Please grant us your blessings to follow your example!

GURU PEMA SIDDHI HUNG

OM AH HUNG VAJRA GURU PEMA SIDDHI HUNG

DÜ SUM SANG JAY GU RU RIN PO CHAY

Guru Rinpoche, embodiment of buddhas of the three times,

NGÖ DRUB KÜN DAK DAY WA CHEN POI ZHAB

Guru who is Great Bliss, lord of all spiritual attainments,

BAR CHAY KÜN SEL DÜ DUL DRAK PO TZAL

Guru who is the dynamic and wrathful tamer of Maras, dispeller of all obstacles—

SOL WA DEP SO JUN JEE LAP TU SOL

I pray to you. Bestow your blessings.

CHI NANG SANG WAI BAR CHAY ZHI WA DANG

Pacify all outer, inner, and secret obstacles,

SAM PA LHU JI DRUB PAR JIN JEE LOP

And grant your blessings that our wishes be spontaneously accomplished.

GE WA DI YI NYUR DU DAK

Through virtue of this practice may I now quickly

OR GYEN PAY MA DRUB GYUR NE

Achieve Orgyen Pema's great state.

DRO WA CHIK KYANG MA LÜ PA

And to this same state may I come to lead

DE YI SA LA GÖ PAR SHOK

Every being, not one left behind.

Prayer for Rebirth in Dewachen

E MA HO

NGO TSAR SANG GYE NANG WA TA YE DANG

Wonderful Buddha of Limitless Light

YE SU JO WO TUK JE CHEN PO DANG

And to his right the Lord of Great Compassion

YÖN DU SUM PA TU CHEN TOB NAM LA

And to his left the Bodhisattva of Great Power

SANG GYE JANG SEM PAK ME KHOR GYI KOR

Surrounded by buddhas and bodhisattvas measureless in number

DE KYI NGO TSAR PAK TU ME PA YI

Joy and happiness without limit

DE WA CHEN ZHE JA WAY ZHING KHAM DER

In this land called Dewachen

DAK NI DI NE TSE PHÖ GYUR MA TAK

May I be born there as soon as I pass from this life

KYE WA ZHEN GYI BAR MA CHÖ PA RU

Without taking birth anywhere else in the meantime.

DE RU KYE NE NANG TAY ZHAL TONG SHOK

Having been born there

DE KE DAK GI MÖN LAM TAB PA DI

May I see Amitabha's face.

CHOK CHUI SANG GYE JANG SEM TAM CHE KYI

May the buddhas and bodhisattvas of the ten directions

GE ME DRUB PAR JIN GYI LAB TU SÖL

Give their blessing that the wishes expressed in this prayer be accomplished without hindrance.

TEYA TA PEN TSEN DRI YA A WA BO DHA NI SO HA

Recite 3 times.

Dedication of Merit

SAN GYE KU SUM NYE PAY JIN LAP DANG

Through the blessing of the buddhas' attainment of the three bodies,

CHÖ NYI MIN GYUR DEN PAY JIN LAP DANG

Through the blessing of the unchanging truth of dharmata,

GEN DÜN MI CHE DÜN PAY JIN LAP KYI

And through the blessing of the unwavering aspiration of the sangha,

JI TAR NGO WA MÖN LAM DRUP GYUR CHIK

May this dedication prayer thus be accomplishe

Long Life Prayers

His Holiness the Dalai Lama

In this realm encircled by a chain of snowy mountains,

You are the source of all benefit and happiness without exception;

Mighty Chenrezig, Tenzing Gyamtso,

May your lotus feet remain stable to the end of samsara.

His Holiness the Karmapa

Unborn, eternal, self-existing dharmakaya

Arising as the miraculous rupakaya,

May the three secrets of Karmapa remain stable in the vajra nature;

And may his limitless spontaneous activity blaze gloriously.

Written at the request of his students by the one called Thrangu Tulku.

May there be virtue!

Yangsi Kalu Rinpoche

The heart of definitive meaning, the victory banner protector of beings,
Teacher of Dak Shang Kagyu and Rimey, Supreme Nirmanakaya,
Just as in your former life, may you live long and your activity flourish.

Thrangu Rinpoche

Splendor of the teachings, Venerable Karma Lodro, may you remain steadfastly present.
Your qualities of the glorious and excellent dharma increase to fill space.
May your lotus-feet always be stable,
And may your buddha activity of teaching and practice blaze in all directions.

Written by the Sixteenth Karmapa

Khenchen Tsultrim Gyamtso Rinpoche

You are endowed with the glory of discipline, field of all qualities.
For you an ocean of dharma's meaning appears clear and distinct.
In all ten directions you sing melodious songs of the profound view and meditation.
Genuine spiritual friend, may you always remain.

Written by the Seventeenth Karmapa

Lama Tashi Namgyal

By the blessing of the three jewels and all the sources of refuge,
And by the power of the truth of the three deathless deities of long life,
May the life of the genuine Lama having the name Tashi be stable,
And may his activity expand and flourish.

Written at the request of this students by Thrangu Rinpoche.

For all Lamas

May the lotus feet of the glorious Lama be stable,
May bliss and happiness arise for all beings as limitless as space.
Having gathered the accumulations and purified the mental
obscurations, may I and all others without exception,
Be quickly established in the state of buddhahood.