



## Opening Prayer

*Arouse bodhicitta by reciting the Prayer of the Four Immeasurables three times:*

May all sentient beings have happiness and the causes of happiness,  
May they be free from suffering and the causes of suffering,  
May they never be apart from the sublime bliss that is free from suffering,  
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

# Essence of the Perfection of Wisdom | The Heart Sutra

*If you wish to practice this sūtra, visualize the Tathāgata in the sky before you. He holds the mudrā that subdues Māra and is surrounded by the members of the Hīnayāna and Mahāyāna Sangha, including Avalokiteśvara and Śāripūtra, who are engaged in discussion. As you contemplate the nature of emptiness, recite this profound sūtra as much as possible, up to seven times, and repeat the vidyā mantra a suitable number of times as well.*

Thus, have I heard:

At one time, the Bhagavan dwelt in Rājagṛha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the Bhagavan settled into an absorption on the categories of phenomena called Illumination of the Profound, noble Avalokiteśvara, the bodhisattva mahāsattva, beheld the practice of the profound perfection of wisdom and saw the five aggregates to be empty of nature.

Then, through the power of the Buddha, venerable Śāripūtra addressed noble Avalokiteśvara, the bodhisattva mahāsattva:

How should a son or daughter of noble family who wishes to practice the profound perfection of wisdom train?

In response, noble Avalokiteśvara, the bodhisattva mahāsattva, said to venerable Śāripūtra,

O Śāripūtra, a son or daughter of noble family who wishes to practice the profound perfection of wisdom should see clearly in this way: correctly observing that the five aggregates are empty of nature.

Form is emptiness; emptiness also is form. Form is not other than emptiness, emptiness is not other than form. Just so, sensation, perception, formation, and consciousness are emptiness.

O Śāripūtra, all dharmas (*phenomena; chō*) are emptiness in just this way. There are no characteristics. There is no birth and no cessation. There is neither impurity nor absence of impurity. There is no increase and no decline.

O Śāripūtra, since this is the case, in emptiness there is no form, no sensation, no perception, no formation, and no consciousness; no eyes, no ears, no nose, no tongue, no body, and no mind; no forms, no sounds, no smells, no tastes, no touch, and no phenomena; no eye element to no mind element, up to no mind consciousness element; no ignorance and no end of ignorance, up to no old age and death and no end of old age and death. In the same way, there is no suffering, no source of suffering, no cessation of suffering, and no path; no wisdom, no attainment and no non-attainment.

Therefore, Śāripūtra, since bodhisattvas have nothing to attain, they rely upon and dwell in the perfection of wisdom. Since their minds are unobscured, they have no fear. Transcending all forms of misconception, they reach nirvāṇa. All the buddhas throughout the three times as well rely upon the perfection of wisdom, and in so doing become perfect buddhas, actualizing unsurpassed, true, complete enlightenment.

Therefore, the mantra of the perfection of wisdom, the mantra of great insight, the unsurpassed mantra, the mantra equal to that which has no equal, the mantra that completely pacifies all suffering should be known as truth, for it is not false.

The perfection of wisdom mantra is spoken thus:

གཏེག་ཏེ་ཕུ་ར་གཏེ་ཕུ་ར་སྐ་གཏེ་བོ་རྒྱུ་ལྷ།

**tadyathā om gate gate pāragate pārasmgate bodhi svāhā**

Gone, gone, gone beyond, gone completely beyond, enlightenment!

Śāripūtra, a bodhisattva mahāsattva should practice the profound perfection of wisdom in this way.

The Bhagavan then arose from his absorption and said to noble Avalokiteśvara, the bodhisattva mahāsattva:

Good, good, O son of noble family! Thus it is, son of noble family, thus it is! The profound perfection of wisdom should be practiced just as you have taught. In this, all the tathāgatas rejoice!

When the Bhagavan said this, venerable Śāripūtra and noble Avalokiteśvara, the bodhisattva mahāsattva, along with the entire retinue and the world with its gods, humans, demigods, and gandharvas rejoiced and praised the words of the Bhagavan.

This concludes the noble *Essence of the Perfection of Wisdom*.

*Recite the following lines to dispel negative forces:*

I prostrate to the Buddha.

I prostrate to the Dharma.

I prostrate to the Sangha.

I prostrate to the Great Mother, the Perfection of Wisdom.

In times past, the king of gods, Indra, pondered the profound nature of the perfection of wisdom and chanted its liturgy. In this way, he dispelled all negative, harmful forces and other factors that create discord.

Just so, by pondering the profound nature of the Great Mother, the Perfection of Wisdom, and chanting this liturgy:

May all negative, harmful forces and other factors that create discord be dispelled! [*Clap.*]

May they disappear! [*Clap.*]

May they be pacified! [*Clap.*]

May they be thoroughly pacified! [*Clap.*]

*Following that, recite from Nāgārjuna's Root of Prajñā:*

That which arises interdependently

Does not cease and does not arise.

It is not nothing and not eternal.

It does not come and does not go.

It is not different and not the same.

To the one who teaches peace,

The pacification of all projections,

To the most sublime of all who speak:

To the perfect Buddha, I pay homage!



## The Three Principal Aspects of the Path

*by Je Tsongkhapa Lobzang Drakpa*

I bow down to my perfect gurus.

[1]

The essential meaning of the Buddha's teachings,  
The path praised by the holy victors and their children,  
The gateway of the fortunate ones desiring liberation—  
This I shall try to explain as much as I can.

[2]

Those who are not attached to the pleasures of saṃsāra,  
Who strive to make their life meaningful,  
Who entrust themselves to the path pleasing to the victorious ones,  
You, fortunate ones, listen with a clear and pure mind.



[3]

Without the complete intention to be definitely free from saṃsāra,  
There is no way to pacify attachment to pleasure in the ocean of cyclic existence.  
By craving cyclic existence, beings are continuously bound.  
Therefore, at the very beginning, seek renunciation.

[4]

Freedoms and advantages are difficult to find, and there's no time to waste—  
By gaining familiarity with this, attraction to the appearances of this life is diminished.  
Reflect again and again that actions and their effects are inevitable,  
By contemplating repeatedly the suffering of saṃsāra, attraction to the appearances of future lives is diminished.

[5]

When, by having trained yourself in this way,  
You don't desire the perfections of saṃsāric, cyclic existence even for a second,  
And all day and night the intention seeking liberation arises,  
At that time, you have developed renunciation.

[6]

However, renunciation without genuine bodhicitta,  
Does not become the cause of the perfect happiness of unsurpassed enlightenment.  
Therefore, the wise generate the supreme mind of bodhicitta.

[7]

Swept away by the current of the four, powerful rivers,  
Bound by the tight bonds of karma so difficult to escape,  
Caught in the iron net of self-grasping,  
Beings are completely enveloped by the thick darkness of ignorance.

[8]

Endlessly reborn in cyclic existence,  
Continuously tormented by the three sufferings,  
Thinking that all your mothers are in such a condition—  
Generate the supreme mind of enlightenment.

[9]

Without the wisdom realizing ultimate reality,  
Even though you have generated renunciation and the mind of enlightenment,  
You cannot cut the root cause of existence.  
Therefore, train in the method to realize dependent arising.

[10]

One who sees the infallibility of cause and effect  
Of all phenomena in cyclic existence and enlightenment,  
And for whom trust in any object of the grasping mind has completely disappeared,  
Has, at that time, entered the path pleasing to the buddhas.

[11]

Appearances are infallible dependent arisings,  
Emptiness is free from asserting anything—  
As long as these two are understood as separate,  
You have not yet realized the Buddha's intent.

[12]

When these two realizations happen simultaneously—not alternately,  
And from merely seeing dependent arising as completely infallible,  
A certainty is born that destroys all modes of apprehending objects as truly existent,  
At that time, the analysis of the ultimate view is complete.

[13]

Appearance eliminates the extreme of existence,  
Emptiness eliminates the extreme of non-existence.  
If you realize the way emptiness manifests as cause and effect,  
Then you are not captivated by wrong notions of extreme views.

[14]

When you have realized the point of these three principal aspects of the path—just as they are,  
Rely on solitude,  
Generate the power of diligent effort,  
And quickly accomplish your final goal, my child.

*This was taught to Tsako Önpö Ngawang Drakpa by the learned and fully-ordained monk, the glorious Lobzang Drakpa.*

# Supplication and Aspiration Prayers

## [1] Supplication Prayer from *The Treasury of Blessings—A Practice of Buddha Shakyamuni*

With your great compassion, you embraced this turbulent and degenerate world,  
And made five hundred mighty aspirations.  
You are exalted as the white lotus; whoever hears your name shall never return to saṃsāra—  
Most compassionate teacher, to you I pay homage!

ཏུ་ཐཱ། ཨོ་མུ་མུ་མུ་མུ་མུ་མུ་མུ།

teyata om muné muné maha munayé soha  
*tadyathā oṃ muni muni mahāmunaye svāhā*

## [2] The Four Thoughts: Precious Human Life from *The Chariot of Liberation*

དལ་འབྱོར་འདི་ནི་ཉི་ཤུ་རྩེད་པར་དཀའ་ལེན་པུ།

DAL JOR DI NI SHIN TU NYÉD PAR KA

These freedoms and advantages are so difficult to find.

མི་ལུས་དོན་ལྡན་སྤྱིང་བོ་མེན་པ་ཞིག་ལེ།

MI LÜ DÖN DAN NYANG PO LÖN PA ZHIK

So that I may make full use of this meaningful human birth,

གསོལ་བ་འདེབས་པོ་བླ་མ་རིན་པོ་ཆེ་ལེ།

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་མཁུ་སྤྱོད་སེམས་ཤིག་བཀའ་དྲིན་མཚུངས་མེད་རྗེ་ལེ།

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.

[3] The Four Thoughts: Karmic Cause and Fruition from *The Chariot of Liberation*

ཁམས་གསུམ་འཁོར་བ་སྤྱད་བསྐྱེད་པ་བཞི་ལྟེ་

K'HAM SUM K'HOR WA DUK NGAL RANG ZHIN LA

The nature of the three realms of cyclic existence is one of suffering.

ཆགས་ཞེན་འགྲིང་ནས་ཚོད་པ་ཞིག་ལྟེ་

CH'AK ZHEN T'HRI WA TANG NÉ CH'ÖD PA ZHIK

So that I may completely cut through my attachment and clinging to saṃsāra,

གསོལ་བ་འདེབས་པོ་སྤྲུལ་རིན་པོ་ཆེ་ལྟེ་

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་གྱིས་སྒོ་བས་ཡིག་བཀའ་དྲིན་མཚུངས་མེད་རྗེ་ལྟེ་

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.

[4] Supplication Prayer to Padmasambhava from *The Chariot of Liberation*

ཧཱུྃ་

hung

*hūṃ*

རྩ་ཡབ་སྤྱིང་དབྱུག་ཟང་མདོག་དཔལ་རིའི་རྩེ་ལྟེ་

NGA YAB LANG WÉ ZANG DOK PAL RE TSÉ

In the center of the island of Chāmara, from the peak of the Copper-Colored Mountain,

བདེ་ཆེན་པདྨ་འོད་ཀྱི་གཞལ་ཡས་སུ་ལྟེ་

DE CHEN PAD MA ÖD CHYI ZHAL YÉ SU

Within the Infinite Palace of the Lotus Light of Great Bliss,

རྩེ་བཙུན་སྤྲུལ་མཆོག་རྒྱན་སྤྱད་བའི་སྤྱུ་ལྟེ་

JE TSUN LA MA OR JYEN TRUL WÉ KU

Is the emanation of Oḍḍiyāna, my lord guru,

འོག་འཛོན་དཔའ་བོ་མཁའ་འགྲོའི་ཆོགས་དང་བཅས་ལྟེ་

RIK DZIN PA WO K'HA DRÖ TS'OK DANG CHÉ

Along with his hosts of vidyādhara, ḍāka, and ḍākinī.

རྒྱུད་འཛོན་བྱིན་གྱིས་སྤྲུལ་ཕྱིར་ག་ཤེགས་སུ་གསོལ་ལྟེ་

JYÜD DZIN SHIN JYI LAB CH'IR SHEK SU SOL

Please come and bless the holders of your lineage.

ཨོཾ་ཧཱུྃ་པཎ་བུ་ཅུ་པདྨ་སིདྲི་ཧཱུྃ་

om ah hung benzar guru pema siddhi hung

*om āḥ hūṃ vajra guru padma siddhi hūṃ*



[5] Bodhicitta Prayer from Śāntideva's *Bodhicaryāvatāra*

May all beings not be separated from bodhicitta,  
But always be inclined to enlightened action:  
May they be cared for by the buddhas, and  
May they abandon harmful action.

[6] Aspiration Prayer from Śāntideva's *Bodhicaryāvatāra*

For as long as space exists,  
And as long as living beings endure,  
Until then, may I too remain,  
To dispel the misery of all beings.

[7] Bodhicitta Mantra

oṃ bodhicittam utpādayāmi

[8] Supplication Prayer to Lama Tsongkhapa

You are Avalokiteśvara, great treasure of unimaginable compassion,  
You are Mañjuśrī, master of flawless wisdom,  
You are Vajrapāṇi, Lord of Secrets—destroyer of hordes of māras without exception,  
Tsongkhapa, crown jewel of the sages of the Land of Snows, Lobzang Drakpa, I make requests at your  
lotus feet.

[9] The Nature of Mind by Mipham Rinpoche

Mind's nature is indivisible emptiness and clarity,  
Inexpressible and indestructible, like space.  
In seeing it, there is no separate one who sees;  
There is but a single, all-encompassing sphere.  
Even looker and looking are one and the same.  
This view of seeing all at once is unsurpassed,  
A centerless, limitless, exceptional experience.  
In this fruition in which what has to be done has been done,  
There's no seeing at all, and any wish to see,  
Any deep longing to discover the view,  
Is naturally destroyed from its very depths.  
To arrive at such contentment and evenness  
Is to be touched by brave Mañjuśrī's beneficent light.

*Mipham wrote this on the 12th day of the seventh month, in the year of the Fire Rat (1876). Maṅgalam.*

## [10] Prayer of Joyful Relationships by Khenpo Sherab Sangpo

May all beings have happiness and increase their peace of mind.  
May all beings let their love flow throughout the entire universe.  
May all beings find contentment within their relationships.  
May all beings be free from suffering loneliness and be filled with joy.

May I be a luminous light for those who have lost their way in darkness.  
May I be a source of love and peace for all relationships encountering difficulty.  
May I be an excellent bridge for those who need a connection.  
May I be a best friend for those who need companionship.

May all beings' relationships progress peacefully; may their friendship flourish continually.  
May all beings' relationships grow harmoniously; may their love bloom unconditionally.  
If I have hurt anyone, knowingly or unknowingly, I ask for their forgiveness.  
If anyone has hurt me, knowingly or unknowingly, I extend my forgiveness.

Let us pray for harmony in the Sangha and work together with unity and love.  
Let us extend that harmony throughout the world and share all our blessings.  
Let us dedicate ourselves to the well-being of others and live together as brothers and sisters.  
Let us attain enlightenment together in this very life and dispel the suffering of the world.

Om Shanti, Shanti, Maha Shanti Soha!



## The Treasury of Blessings—A Practice of Buddha Shakyamuni

*Namo guru śākyamunaye!*

*In the Samādhirāja Sūtra it says: Those who recollect the moon-like Buddha while walking, sitting, standing, or sleeping will always be in the Buddha's presence and will attain the vast nirvāṇa. And: His pure body is the color of gold, beautiful is the protector of the world. Whoever visualizes him like this practices the meditation of the bodhisattvas. In keeping with this, we should practice remembering our incomparable teacher, the lord of sages, in the following way:*

*Take refuge by reciting three times:*

In the Buddha, Dharma, and Supreme Assembly,  
I take refuge until enlightenment is achieved.  
May the merit of my generosity and other virtuous acts  
Lead to buddhahood for the benefit of all beings.

*Then cultivate the four immeasurables by reciting three times:*

May all sentient beings have happiness and the causes of happiness,  
May they be free from suffering and the causes of suffering,  
May they never be apart from the sublime bliss that is free from suffering,  
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

*Bring to mind how all phenomena appear yet lack inherent existence by reciting the following:*

Āḥ! 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 jeweled lion throne of lotus, sun, and moon,  
The incomparable teacher, lion of the Śākyas.

His body the color 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 with splendor,  
Spreading beams of wisdom light across the whole expanse of space.  
The eight close sons, the sixteen arhats and the like—  
A vast, ocean-like retinue of noble beings encircles him all around.  
Simply thinking of him, he grants the glory of the highest bliss:  
Liberation from saṃsāra and nirvāṇa, the two extremes.  
He is the great being, perfect embodiment of every source of refuge.

*Visualize the form of the Buddha in this way and imagine that he is in front of you. The instant that you generate this thought—as the wisdom body of the buddhas is not constrained by limits of time or location—he will 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. Until we are rid of all the destructive emotions and the suffering of saṃsāra, this compounded merit will never go to waste. Also, whatever prayers of aspiration we make before the Buddha will be fulfilled.*

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

With your great compassion, you embraced this turbulent and degenerate world,  
And made five hundred mighty aspirations.  
You are exalted as the white lotus; whoever hears your name shall never return to saṃsāra—  
Most compassionate teacher, to you I pay homage!

All my own and others' virtues of body, speech, and mind, together with all our possessions,  
Visualized like Samantabhadra's offering clouds, I offer to you.  
All the harmful actions and transgressions I have committed throughout beginningless time,  
Each and every one I now confess with intense and heartfelt regret.

In all virtuous actions, of the noble ones and ordinary beings,  
Accumulated throughout the past, present, and future, I rejoice.  
Turn the wheel of the profound and vast Dharma,  
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 my virtues accumulated in the past, present, and future,  
For the sake of benefitting all beings, who are as infinite as space,  
May you, the sovereign of the 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 supreme compassion,  
Every manifestation, in this world now, of the Three Jewels,  
Is your enlightened activity.

You are our only incomparable, supreme refuge,  
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 there in front of you. Concentrate one-pointedly on his form. And recite the following three times or as many times as you can:*

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 invoke his wisdom mind by reciting as many times as you can the following dhāraṇī taught in the abridged  
Prajñāpāramitā:*

ཏཱ་ཐཱ་ ཨོྩ་མུ་ནེ་མུ་ནེ་མ་མུ་ནེ་ཡེ་སུ་ཏྲ།

teyata om muné muné maha munayé soha  
tadyathā oṃ muni muni mahāmunaye svāhā

*Then recite, as many times as possible, the same mantra from oṃ onward:*

ཨོྩ་མུ་ནེ་མུ་ནེ་མ་མུ་ནེ་ཡེ་སུ་ཏྲ།

om muné muné maha munayé soha  
oṃ muni muni mahāmunaye svāhā

*During 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:*

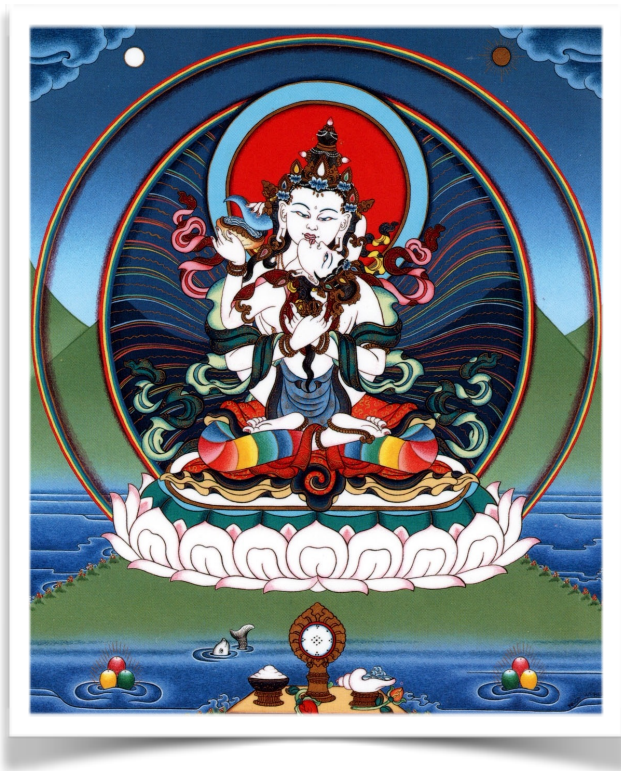
From the Buddha's body there emanates a great radiance of multi-colored rays of wisdom light that dispel all our own and others' obscurations and cause all the genuine qualities of the Mahāyāna to arise within us, so that we attain the level of perfection and never return to saṃsāra.



*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 toward unsurpassable awakening and recite prayers of aspiration. 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 bodhicitta, 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 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 that you have committed throughout 800,000 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 Öñ 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 Öñ Rinpoché 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 who is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbui Ling at the foot of Mount Dza Dorjé 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 marvelous 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.*



## Vajrasattva Meditation from The Chariot of Liberation

*Now, meditate on and recite Vajrasattva.*

རང་གི་སྤྱི་བོར་པདྨ་ལྷ་གདན་ལ་།

RANG GI CHI WOR PAD MA DAR DEN LA

On a lotus and moon-disk seat on the crown of my head,

ལྷ་མ་དོར་ཤེས་པ་དཔལ་ལེལ་བྱི་མདོག་།

LA MA DOR JÉ SEM PA SHEL JYI DOK

Sits guru Vajrasattva, cross-legged and clear as crystal.

ཞི་འཇུག་སྤྱིལ་དགྲུང་མཚན་དཔེའི་ལང་ཚོ་འབར་།

ZHI DZUM CHYIL DRÜN TS'AN WÉ LANG TS'O BAR

He has a peaceful smile and the youthful radiance of the major and minor marks.

ལོངས་སྤྱིའི་ཆས་རྫོགས་རྫོགས་བསྐྱེད་སྤྱོད་སྤྱོད་འཛོམས་།

LONG KÜ CH'É DZOK DOR DRIL NOL TAB DZIN

Replete with saṃbhogakāya ornaments and holding a vajra and bell with arms crossed,

སྤྱེམས་མ་ཡུམ་དང་འབྲིལ་བའི་སྤྱོད་མཚམས་ནས་།

NYEM MA YUM DANG TRIL WÉ JOR TS'AM NÉ

He embraces his partner Vajratōpa and nectar flows from the point of union,

བདུད་རྩི་རྩུབ་བབས་ནད་གདོན་སྤྱིབས་སྤྱདས་བྱུར་།

DÜD TSÉ JYÜN BAB NAD DON DRIB JANG JYÜR

Cleansing illness, negative forces, and obscurations.

*Recite the hundred-syllable mantra as many times as you can.*

ཨོཾ་བཙུང་སྟོབ་མ་ཡམ་ལུ་པ་ལལ། བཙུང་སྟོབ་རྟེན་པ་ཏིཏྫྷ། དི་རྟེན་མེ་མུ་ལ། ལུ་ཏི་ཏི་མེ་མུ་ལ། ལུ་པ་ཏི་ཏི་མེ་མུ་ལ། ཨ་ལུ་རྟེན་མེ་མུ་ལ། སམ་སི་རྟེན་མེ་པ་ལ་རྩ།  
སམ་ཀམ་ལུ་ཅེ་མེ་ཅེ་རྟེན་པ་ལི་ལི་ལི་ལི་ལི། ཏ་ཏ་ཏ་ཏ་ཏི། མུ་ལ་ལུ་ལུ་མུ་ལུ་ཏ་ལུ་ལུ་ཏ་ལུ་ལུ་ལུ་ལུ། བཙུང་སྟོབ་མ་ཡམ་ལུ་པ་ལལ།

om benzar satto samaya manupalaya benzar satto ténopa titra dridho mé bhawa sutokayo mé bhawa  
supokayo mé bhawa anurakto mé bhawa sarwa siddhi mé prayatsa sarwa karma su tsa mé tsittam  
sheryang kuru hung ha ha ha ha ho bhagawan sarwa ta t'ha ga ta benzar ma mé muntsa benzarbhawa  
maha samaya satto ah

*om vajrasattva samayam anupālaya vajrasattva tvenopatiṣṭha dṛḍho me bhava sutosyo me bhava suposyo me bhava anurakto  
me bhava sarvasiddhiṃ me prayaccha sarvakarmasu ca me cittam śreyasḥ kuru hūṃ ha ha ha ha hoḥ bhagavan  
sarvatathāgatavajra mā me muñca vajrī bhava mahāsamayasattva āḥ*

*Thereafter, recite:*

ཕྱི་ག་ལྷིབ་ཀུན་དག་ཤེས་ལྷོང་ལྷ་བུར་བྱུར།

DIK DRIB KÜN DAK SHEL GONG TA BUR JYUR

With all negativity and obscurations purified like a crystal sphere,

ལྷར་ཡང་འོད་དཀར་རྣམ་པར་མེར་བྱིས་ལུ།

LHAR YANG ÖD KAR NAM PAR MER JYI ZHU

Again Vajrasattva melts into white light and merges into me

བདག་ལྷ་དང་དང་འདྲེས་རྟེན་སེམས་སྤྱུ་རུ་བྱུར།

DAK NANG DANG DRÉ DOR SEM KU RU JYUR

Transforming everything that appears and exists into the form of Vajrasattva—

ལྷ་དང་ལྷིད་དག་པ་རམ་འབྱུངས་རོལ་བར་བྱུར།

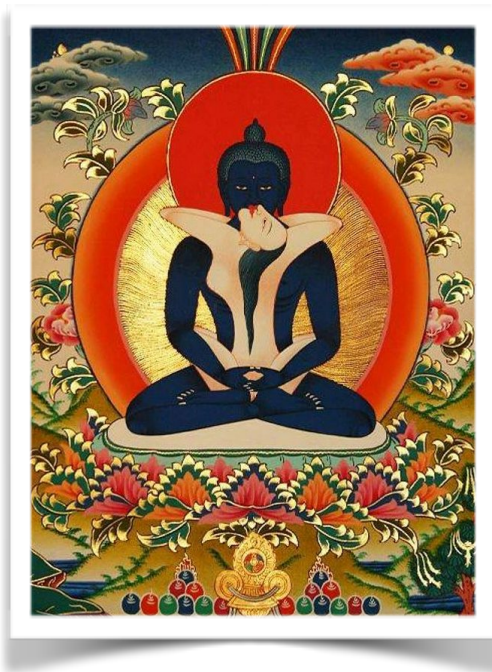
NANG TRID DAK PA RAB JAM ROL WAR TA

The display of infinite purity.

ཨོཾ་བཙུང་སྟོབ་ཏུ།

om benzar satto hung

*om vajrasattva hūṃ*



## Aspiration Prayer of the Primordial Buddha Samantabhadra

HO

All that appears and exists—all of saṃsāra and nirvāṇa—has one ground, two paths, and two results. It is a miraculous display of knowing and not knowing. Through the prayer of Samantabhadra, may all beings realize perfect enlightenment in the expanse of the dharmadhātu.

The ground of all is uncompounded, a self-arisen, infinite, and inconceivable expanse, having neither the name saṃsāra nor nirvāṇa. If it is known, buddhahood is attained. If it is not known, beings wander in saṃsāra. May all beings of the three realms realize the nature of the inexpressible ground.

I, Samantabhadra, recognized from the beginning the nature of the ground—free from cause and condition—that is this spontaneously arisen self-awareness. It is without the defect of affirming or denying the outer or the inner. It is not hidden by the darkness of mindlessness thus self-appearance is unobscured.

If awareness abides in itself, no fear arises even if the three realms are destroyed. There is no attachment to the five objects of enjoyment. In self-arisen, non-conceptual awareness there is neither solid form nor the five poisons. The unceasing radiant clarity of awareness is the five wisdoms with one nature.

Through the ripening of the five wisdoms, the five families of the primordial buddha manifested. From the further expansion of wisdom, the forty-two peaceful buddhas arose. Through the energy of the five wisdoms, the sixty wrathful herukas arose. Thus original awareness was never deluded. As I, Samantabhadra, am the primordial buddha, through my aspiration may all beings of saṃsāra's three realms recognize self-arisen awareness and expand great wisdom.

My emanations are unceasing. I manifest inconceivable billions according to the needs of beings to be trained. Through my compassionate aspiration, may all beings of saṃsāra's three realms be liberated from the six states.

In the beginning, delusion arose when awareness of the source did not arise. The obscured, dull mind caused ignorance and delusion to appear. From that unconsciousness emerged a terrified, blurry cognition. From this, the notions of self, other, and enemies were born. Through the gradual increase of habitual tendencies sequential entry into saṃsāra began.

From this, the increasing afflictions of the five poisons developed. The actions of the five poisons are unceasing. Thus, since the ground of confusion is mindless ignorance, through my aspiration as the primordial buddha, may all beings become aware of rigpa!

Coemergent ignorance is a state of unconsciousness and distraction. Conceptual ignorance holds self and other to be two. These two ignorances—coemergent and conceptual—are the ground of all beings' confusion. Through my aspiration as the primordial buddha, may all beings in saṃsāra remove the dark cover of mindlessness, clear away dualistic grasping, and recognize self-awareness.

Dualistic conceptions are the source of doubt that develops from subtle attachment into powerful habitual patterns. Food, wealth, clothing, places, and friends—the five desirables—and one's beloveds torment beings by attachment. These worldly illusions and dualistic activity are endless. When the fruit of attachment ripens, beings are reborn as hungry ghosts tormented by craving. How terrible is their suffering from hunger and thirst!

Through my aspiration as the primordial buddha, may all beings, conditioned by desire and attachment, neither reject the pleasure of desire nor accept the clinging of attachment. By relaxing their mind as it is, may they restore self-refreshing awareness, and attain the wisdom of discrimination.

When external phenomena appear, a subtle, wavering fear arises that gradually grows into the habit of strong aversion. Coarse hatred, beating, and killing are born. When the fruit of aversion ripens, beings suffer in hell through boiling and burning. When intense aversion arises, through my aspiration as the primordial buddha, may all sentient beings of the six realms relax in their natural state without accepting or rejecting, restore self-refreshing awareness, and attain the wisdom of clarity.

When one's mind becomes conceited and an attitude of superiority arises, fierce pride is born. Thus beings suffer experiences of incessant quarreling and fighting. When the fruit of that action ripens, beings are born as gods who experience death and downfall. Through my aspiration as the primordial buddha, may conceited beings relax their mind as it is, restore self-refreshing awareness, and attain the wisdom of equality.

Through dualistic habits, the agony of praising oneself and denigrating others increases and a quarrelsome competitiveness develops. Born into the demigod realm of killing and mutilation, beings fall to hell as a result. Through my aspiration as the primordial buddha, may those who quarrel through competitiveness no longer cling to enemies and relax their own mind, restore self-refreshing awareness, and attain the wisdom of unimpeded activity.

Through the distraction of mindless apathy—through torpor, obscurity, forgetfulness, unconsciousness, laziness, and ignorance—beings wander as an unprotected animal. Through my aspiration as the primordial buddha, may those who wander in the darkness of ignorance, awaken the radiant clarity of mindfulness, and attain non-conceptual wisdom.

All beings of the three realms and I, the primordial buddha, share the same basic nature. This nature for them, however, becomes the ground of confusion and they engage in the six pointless actions like delusions in a dream. I am the primordial buddha who tames the six types of beings through my emanations. Through the aspiration of Samantabhadra, may all beings without exception reach perfect enlightenment in the expanse of dharmadhātu.

## A HO

From now on, whenever a powerful yogin, within the natural clarity of non-deluded awareness, makes this powerful aspiration, then all who hear it will attain enlightenment within three lifetimes. At the times of solar or lunar eclipses, during an earthquake or when the earth rumbles, at the solstices or the new year, visualize yourself as Samantabhadra and recite this prayer so that all can hear it. Thus all beings of the three realms will gradually free themselves from suffering and will finally attain buddhahood through the aspiration of that yogin!

*From the ninth chapter of the Tantra of the Great Perfection That Shows the Penetrating Wisdom of Samantabhadra that presents the powerful aspiration that makes it impossible for all beings not to attain buddhahood.*



# Closing Prayers

*Dedicate your merit by reciting the aspiration prayer by Mipham Rinpoché:*

May I attain, in each and every life,  
The sublime virtues of existence and peace.  
May I pursue the flawless mindset of altruism,  
Working for the welfare of others on a vast scale!

*Then, recite the dedication and bodhicitta prayers by Śāntideva:*

Through this very merit of mine,  
May every single sentient being,  
Eliminate all forms of negativity,  
And practice virtue forevermore!

May supreme, precious bodhicitta  
Take birth where it has not arisen.  
Where it has arisen, may it never wane,  
But continue to grow forevermore!

*Conclude by reciting the Prayer of the Six Continuous Aspirations by Longchenpa:*

May I in all my lives, no matter where I am born,  
Obtain the seven qualities of the upper realms of existence.

May I meet the Dharma immediately after taking birth,  
And have the freedom to practice perfectly.

May I please the sublime gurus,  
And day and night dedicate myself to the Dharma.

By realizing the Dharma and practicing its innermost essence,  
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime Dharma perfectly,  
And never become weary and tired of benefitting others in saṃsāra.

By my own impartial and all-encompassing activities to benefit others,  
May all attain enlightenment together.



## The Melody of Immortality—A Prayer for Longevity

*Hrīh*

In the divine maṇḍala, where all that appears and exists is utterly pure,  
You, the sovereign of all the buddha families and teacher of the tantras,  
Mature and liberate the three gates into their vajra [nature].  
Vajra king, may you ever remain.

Within the vajra body, you reveal the maṇḍala  
Of the great bliss of the indestructible three secrets.  
Most supreme of all, lord of the vajra transmission,  
Vajra master, may you remain for a hundred eons.

Through the effortless path, you directly reveal  
Unchanging self-awareness, the basic space of great bliss,  
Caring for the profound key instructions of perfection.  
Glorious guru, may you remain until the end of existence.

Precious successor to the gurus of the three lineages,  
May you remain throughout the three times in vajra form,  
Forever hoisting the great banner of the Dharma  
Of the three lineages throughout the three realms.

*I, Jampal Gyepé Dorjé, simply wrote what came to mind and composed [this prayer] on the fourth day of the third month of the Year of the Earth Mouse. Merely offering these words as a supplication to holders of the meaningful teachings of this tradition will create auspicious conditions for their lives to remain stable for an ocean of eons and create virtue and goodness on a vast scale.*

*Translated as a humble offering to the long life of Khenpo Sherab Sangbo Rinpoché by Karma Tsultrim Shönu [Cortland Dahl] on the fifteenth of the tenth month of the Year of the Water Snake, 2140 [December 17, 2013].*