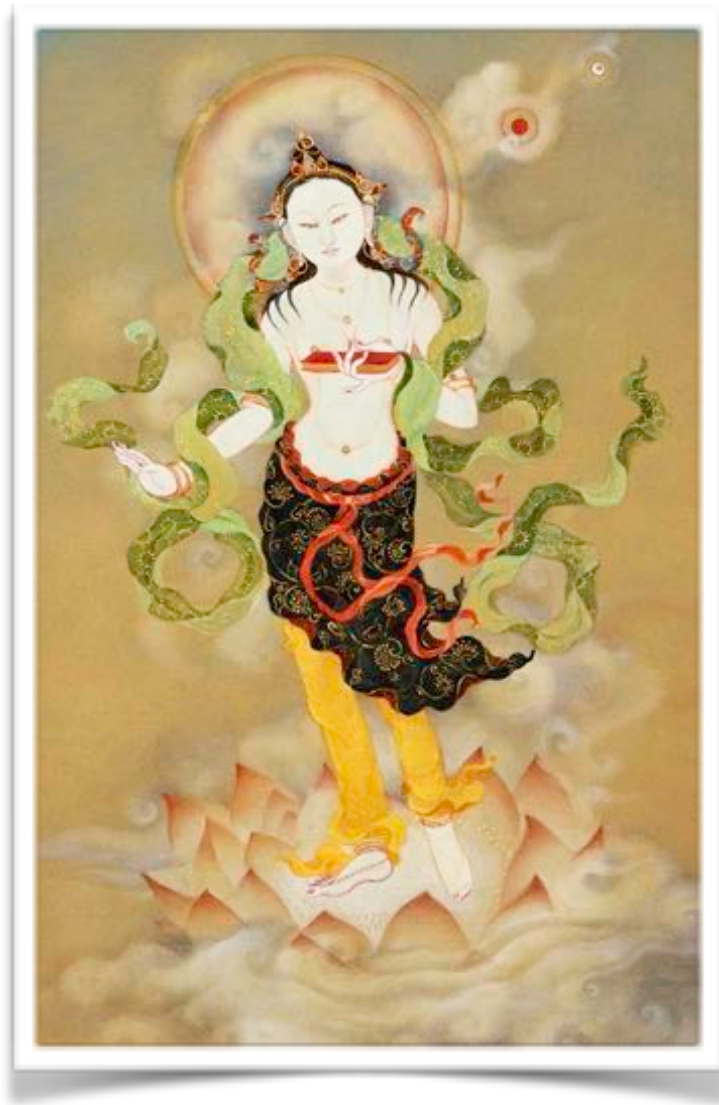


Opening Prayer

Arouse bodhicitta by reciting the Prayer of the Four Boundless Qualities 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.



The Essence of the Perfection of Wisdom—The Heart Sutra

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:

𑖀𑖩𑖫𑖭𑖮𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐𑲑𑲒𑲓𑲔𑲕𑲖𑲗𑲘𑲙𑲚𑲛𑲜𑲝𑲞𑲟𑲠𑲡𑲢𑲣𑲤𑲥𑲦𑲧𑲨𑲩𑲪𑲫𑲬𑲭𑲮𑲯𑲰𑲱𑲲𑲳𑲴𑲵𑲶𑲷𑲸𑲹𑲺𑲻𑲼𑲽𑲾𑲿𑳀𑳁𑳂𑳃𑳄𑳅𑳆𑳇𑳈𑳉𑳊𑳋𑳌𑳍𑳎𑳏𑳐𑳑𑳒𑳓𑳔𑳕𑳖𑳗𑳘𑳙𑳚𑳛𑳜𑳝𑳞𑳟𑳠𑳡𑳢𑳣𑳤𑳥𑳦𑳧𑳨𑳩𑳪𑳫𑳬𑳭𑳮𑳯𑳰𑳱𑳲𑳳𑳴𑳵𑳶𑳷𑳸𑳹𑳺𑳻𑳼𑳽𑳾𑳿𑴀𑴁𑴂𑴃𑴄𑴅𑴆𑴇𑴈𑴉𑴊𑴋𑴌𑴍𑴎𑴏𑴐𑴑𑴒𑴓𑴔𑴕𑴖𑴗𑴘𑴙𑴚𑴛𑴜𑴝𑴞𑴟𑴠𑴡𑴢𑴣𑴤𑴥𑴦𑴧𑴨𑴩𑴪𑴫𑴬𑴭𑴮𑴯𑴰𑴱𑴲𑴳𑴴𑴵𑴶𑴷𑴸𑴹𑴺𑴻𑴼𑴽𑴾𑴿𑵀𑵁𑵂𑵃𑵄𑵅𑵆𑵇𑵈𑵉𑵊𑵋𑵌𑵍𑵎𑵏𑵐𑵑𑵒𑵓𑵔𑵕𑵖𑵗𑵘𑵙𑵚𑵛𑵜𑵝𑵞𑵟𑵠𑵡𑵢𑵣𑵤𑵥𑵦𑵧𑵨𑵩𑵪𑵫𑵬𑵭𑵮𑵯𑵰𑵱𑵲𑵳𑵴𑵵𑵶𑵷𑵸𑵹𑵺𑵻𑵼𑵽𑵾𑵿𑶀𑶁𑶂𑶃𑶄𑶅𑶆𑶇𑶈𑶉𑶊𑶋𑶌𑶍𑶎𑶏𑶐𑶑𑶒𑶓𑶔𑶕𑶖𑶗𑶘𑶙𑶚𑶛𑶜𑶝𑶞𑶟𑶠𑶡𑶢𑶣𑶤𑶥𑶦𑶧𑶨𑶩𑶪𑶫𑶬𑶭𑶮𑶯𑶰𑶱𑶲𑶳𑶴𑶵𑶶𑶷𑶸𑶹𑶺𑶻𑶼𑶽𑶾𑶿𑷀𑷁𑷂𑷃𑷄𑷅𑷆𑷇𑷈𑷉𑷊𑷋𑷌𑷍𑷎𑷏𑷐𑷑𑷒𑷓𑷔𑷕𑷖𑷗𑷘𑷙𑷚𑷛𑷜𑷝𑷞𑷟𑷠𑷡𑷢𑷣𑷤𑷥𑷦𑷧𑷨𑷩𑷪𑷫𑷬𑷭𑷮𑷯𑷰𑷱𑷲𑷳𑷴𑷵𑷶𑷷𑷸𑷹𑷺𑷻𑷼𑷽𑷾𑷿𑸀𑸁𑸂𑸃𑸄𑸅𑸆𑸇𑸈𑸉𑸊𑸋𑸌𑸍𑸎𑸏𑸐𑸑𑸒𑸓𑸔𑸕𑸖𑸗𑸘𑸙𑸚𑸛𑸜𑸝𑸞𑸟𑸠𑸡𑸢𑸣𑸤𑸥𑸦𑸧𑸨𑸩𑸪𑸫𑸬𑸭𑸮𑸯𑸰𑸱𑸲𑸳𑸴𑸵𑸶𑸷𑸸𑸹𑸺𑸻𑸼𑸽𑸾𑸿𑹀𑹁𑹂𑹃𑹄𑹅𑹆𑹇𑹈𑹉𑹊𑹋𑹌𑹍𑹎𑹏𑹐𑹑𑹒𑹓𑹔𑹕𑹖𑹗𑹘𑹙𑹚𑹛𑹜𑹝𑹞𑹟𑹠𑹡𑹢𑹣𑹤𑹥𑹦𑹧𑹨𑹩𑹪𑹫𑹬𑹭𑹮𑹯𑹰𑹱𑹲𑹳𑹴𑹵𑹶𑹷𑹸𑹹𑹺𑹻𑹼𑹽𑹾𑹿𑺀𑺁𑺂𑺃𑺄𑺅𑺆𑺇𑺈𑺉𑺊𑺋𑺌𑺍𑺎𑺏𑺐𑺑𑺒𑺓𑺔𑺕𑺖𑺗𑺘𑺙𑺚𑺛𑺜𑺝𑺞𑺟𑺠𑺡𑺢𑺣𑺤𑺥𑺦𑺧𑺨𑺩𑺪𑺫𑺬𑺭𑺮𑺯𑺰𑺱𑺲𑺳𑺴𑺵𑺶𑺷𑺸𑺹𑺺𑺻𑺼𑺽𑺾𑺿𑻀𑻁𑻂𑻃𑻄𑻅𑻆𑻇𑻈𑻉𑻊𑻋𑻌𑻍𑻎𑻏𑻐𑻑𑻒𑻓𑻔𑻕𑻖𑻗𑻘𑻙𑻚𑻛𑻜𑻝𑻞𑻟𑻠𑻡𑻢𑻣𑻤𑻥𑻦𑻧𑻨𑻩𑻪𑻫𑻬𑻭𑻮𑻯𑻰𑻱𑻲𑻳𑻴𑻵𑻶𑻷𑻸𑻹𑻺𑻻𑻼𑻽𑻾𑻿𑼀𑼁𑼂𑼃𑼄𑼅𑼆𑼇𑼈𑼉𑼊𑼋𑼌𑼍𑼎𑼏𑼐𑼑𑼒𑼓𑼔𑼕𑼖𑼗𑼘𑼙𑼚𑼛𑼜𑼝𑼞𑼟𑼠𑼡𑼢𑼣𑼤𑼥𑼦𑼧𑼨𑼩𑼪𑼫𑼬𑼭𑼮𑼯𑼰𑼱𑼲𑼳𑼴𑼵𑼶𑼷𑼸𑼹𑼺𑼻𑼼𑼽𑼾𑼿𑽀𑽁𑽂𑽃𑽄𑽅𑽆𑽇𑽈𑽉𑽊𑽋𑽌𑽍𑽎𑽏𑽐𑽑𑽒𑽓𑽔𑽕𑽖𑽗𑽘𑽙𑽚𑽛𑽜𑽝𑽞𑽟𑽠𑽡𑽢𑽣𑽤𑽥𑽦𑽧𑽨𑽩𑽪𑽫𑽬𑽭𑽮𑽯𑽰𑽱𑽲𑽳𑽴𑽵𑽶𑽷𑽸𑽹𑽺𑽻𑽼𑽽𑽾𑽿𑾀𑾁𑾂𑾃𑾄𑾅𑾆𑾇𑾈𑾉𑾊𑾋𑾌𑾍𑾎𑾏𑾐𑾑𑾒𑾓𑾔𑾕𑾖𑾗𑾘𑾙𑾚𑾛𑾜𑾝𑾞𑾟𑾠𑾡𑾢𑾣𑾤𑾥𑾦𑾧𑾨𑾩𑾪𑾫𑾬𑾭𑾮𑾯𑾰𑾱𑾲𑾳𑾴𑾵𑾶𑾷𑾸𑾹𑾺𑾻𑾼𑾽𑾾𑾿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽𑿾𑿿𑀀𑀁𑀂𑀃𑀄𑀅𑀆𑀇𑀈𑀉𑀊𑀋𑀌𑀍𑀎𑀏𑀐𑀑𑀒𑀓𑀔𑀕𑀖𑀗𑀘𑀙𑀚𑀛𑀜𑀝𑀞𑀟𑀠𑀡𑀢𑀣𑀤𑀥𑀦𑀧𑀨𑀩𑀪𑀫𑀬𑀭𑀮𑀯𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿𑁀𑁁𑁂𑁃𑁄𑁅𑁆𑁇𑁈𑁉𑁊𑁋𑁌𑁍𑁎𑁏𑁐𑁑𑁒𑁓𑁔𑁕𑁖𑁗𑁘𑁙𑁚𑁛𑁜𑁝𑁞𑁟𑁠𑁡𑁢𑁣𑁤𑁥𑁦𑁧𑁨𑁩𑁪𑁫𑁬𑁭𑁮𑁯𑁰𑁱𑁲𑁳𑁴𑁵𑁶𑁷𑁸𑁹𑁺𑁻𑁼𑁽𑁾𑁿𑂀𑂁𑂂𑂃𑂄𑂅𑂆𑂇𑂈𑂉𑂊𑂋𑂌𑂍𑂎𑂏𑂐𑂑𑂒𑂓𑂔𑂕𑂖𑂗𑂘𑂙𑂚𑂛𑂜𑂝𑂞𑂟𑂠𑂡𑂢𑂣𑂤𑂥𑂦𑂧𑂨𑂩𑂪𑂫𑂬𑂭𑂮𑂯𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨

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!



Daily Practice to Renew the Bodhisattva Vow

Request the buddhas, the bodhisattvas, and the great gurus to grant their attention by reciting three times:

All you buddhas who dwell in the ten directions,
All you great bodhisattvas on the ten levels,
All you great gurus, the vajra-holders,
Turn your mind toward me, I pray!

Take refuge in the Three Jewels of the Mahāyāna with the supreme motivation of bodhicitta to benefit all beings by reciting three times:

Until I realize the heart of enlightenment,
I take refuge in the buddhas,
And likewise in the Dharma,
And the assembly of bodhisattvas.

Renew your aspiration and action bodhicitta vow and your bodhisattva vow simultaneously by reciting three times:

Just as the buddhas of the past
Aroused bodhicitta
And established themselves by stages
In the training of a bodhisattva.

Just so, for the benefit of beings,
I will arouse bodhicitta
And likewise I will train
Progressively in those practices.

Cultivate joy for oneself by reciting one time:

Today my life has become meaningful;
Having well obtained this human existence,
I've been born in the family of the Buddha
And now am one of Buddha's children.

Thus whatever actions I do from now on
Must be actions befitting my family.
Never shall I do anything to disgrace
This faultless, noble family!

Just like a blind person
Discovering a priceless jewel in a heap of trash,
So, through some fortunate coincidence,
Bodhicitta has been born within me.

Cultivate joy for others by reciting one time:

Today in the presence of all the protectors,
I invite all beings to the state of enlightenment.
At the feast of temporal and ultimate bliss:
May the guests—gods, demigods, and others—rejoice!

Recite the aspiration and dedication prayers one time:

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

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.

May the bodhisattvas' good wishes
For benefiting beings be fulfilled.
Whatever the protectors have intended for them,
May all beings receive it.

May all beings be happy,
May all the lower realms be forever empty.
May the aspirations of all the bodhisattvas
Of the various bhūmis be fulfilled!

Arranged by Khenpo Sherab Sangpo based on Patrül Rinpoché's The Brightly Shining Sun, a step-by-step guide to meditating on Śāntideva's Bodhicaryāvatāra, and based on The Ritual for the Bodhisattva Vow arranged according to the tradition of Patrül Rinpoché.



Confession of Harm

O guru, great vajra-holder, and all you buddhas and bodhisattvas who dwell in the ten directions, turn your mind toward me, I pray!

In the grip of the afflictions of attachment, aversion, and ignorance, I, (*your name*), throughout beginningless time in saṃsāra until now, have committed with my body, speech, and mind the ten negative acts, the five crimes with immediate retribution, and the five actions similar in gravity. I have broken the pratimokṣa and bodhisattva vows and the samayas of the Secret Mantrayāna.

I have failed to respect my mother and father, my preceptor and master, and the members of my sangha. I have performed acts harmful to the Buddha, Dharma, and Sangha; abandoned the sacred Dharma, disdained the noble Sangha, and harmed sentient beings and more.

All these harmful, negative acts that I have committed, allowed to be committed, or have rejoiced when others' committed are—in short—the downfalls and wrongdoings that will obstruct me from attaining liberation and the higher realms; and will be the cause of saṃsāra and the lower realms.

Whatever they may be, in their entirety, in the presence of you, the guru, great vajra-holder, and all the buddhas and bodhisattvas who dwell in the ten directions, I openly acknowledge and purify them!

I do not hide them; nor do I conceal them. From now on I vow never to commit them again! If I openly acknowledge and purify them, I shall attain the state of bliss. If I do not, it shall never be.



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 boundless qualities 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:

ॐ

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 benefiting 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:

ॐ मुने मुने महा मुनये सोहा

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:

ॐ मुने मुने महा मुनये सोहा

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, 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 eight hundred billion 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.



Dzogchen Lineage Transmission of Khenpo Sherab Sangpo

*The guru is the Buddha,
The guru is the Dharma,
The guru is the Sangha.
The guru is the one who grants all accomplishment.
The guru is the glorious Vajradhāra.*

All of the written and oral instructions of the tantras teach countless steps to accomplish the glorious guru who grants all siddhis.

Begin by generating the wish to free all beings as infinite as space from the causes and the conditions of suffering and to lead them to omniscience and to complete enlightenment. With this intention visualize in front of you your glorious root guru seated on a lion's throne of lotus, sun, and moon stacked upon one another. Your precious root guru, the all-encompassing treasury of compassion, is in essence all of the buddhas of the three times and the source of all blessings and of all accomplishments who is inseparable from Longchenpa, the All-knowing Dharma King.

Above your root guru's head are the Dzogchen lineage gurus appearing one above the other. Around them visualize a great gathering of all the gurus whose face you have seen, whose voice you have heard, or through whom you have a connection to the Dharma.

Take Refuge

Namo

I and all infinite beings respectfully take refuge
In the gurus, iṣṭadevatās, and dākinīs,
And in the Buddha, Dharma, and Noble Sangha,
Whose vast gathering fills space.

Generate Bodhicitta

I and all infinite beings
Have always been primordial buddhas.
Knowing this,
I generate supreme bodhicitta.

Invoke and Increase the Gathering

ཨོཾ་ཨཱ་ཀཱཾ་

oṃ āḥ hūṃ
Guru of the unborn, please come
From the palace of the dharmadhātu.

Guru of primordial purity, please come
From the palace of the saṃbhogakāya.

Guru of compassion, please come
From the palace of the nirmāṇakāya.

Surrounded by rainbow light,
Your body vibrates with spheres of light.
So that I remain inseparable from you,
Please abide on the sun- and moon-throne above my head.

I prostrate with body, speech, and mind.
I make outer, inner, and secret offerings.
I confess all harmful actions of body, speech, and mind and breakages of samaya.
Please grant me the ripening empowerments and the profound liberating instructions.

ཨོཾ་

I supplicate the vajra body of unborn luminosity.
Bless the well-being of my body.

ཨཱ་ཀཱཾ་

I supplicate the āli kāli of unceasing dharmic speech.
Bless the power of my speech.

ཨཱ་ཀཱཾ་

I supplicate Samantabhadra, the non-conceptual space of primordial purity.
Bless me to reach the exhaustion of phenomena.

Supplication to the Dzogchen Lineage

Dharmakāya Samantabhadra, I supplicate you.
Bless me to realize the nature of mind.

Saṃbhogakāya Vajrasattva, I supplicate you.
Bless me to realize the nature of mind.

Nirmāṇakāya Garab Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Ācārya Mañjuśrīmitra, I supplicate you.
Bless me to realize the nature of mind.

Vidyādhara Śrī Siṃha, I supplicate you.
Bless me to realize the nature of mind.

Paṇḍita Jñānasūtra, I supplicate you.
Bless me to realize the nature of mind.

Mahāpaṇḍita Vimalamitra, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Śāntarakṣita, I supplicate you.
Bless me to realize the nature of mind.

Padmasambhava from Oḍḍiyāna, I supplicate you.
Bless me to realize the nature of mind.

Dharmarāja Trisong Detsen, I supplicate you.
Bless me to realize the nature of mind.

Dākīni Yeshé Tsogyal, I supplicate you.
Bless me to realize the nature of mind.

Lochen Vairotsana, I supplicate you.
Bless me to realize the nature of mind.

Rongzom Chökyi Zangpo, I supplicate you.
Bless me to realize the nature of mind.

Kunkhyen Longchen Rabjam, I supplicate you.
Bless me to realize the nature of mind.

Rigdzin Gyurmé Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Lochen Dharmashri, I supplicate you.
Bless me to realize the nature of mind.

Rigdzin Jigmé Lingpa, I supplicate you.
Bless me to realize the nature of mind.

Jigmé Gyalwé Nyugu, I supplicate you.
Bless me to realize the nature of mind.

Orgyen Jigmé Chökyi Wangpo, I supplicate you.
Bless me to realize the nature of mind.

Jamyang Khyentsé Wangpo, I supplicate you.
Bless me to realize the nature of mind.

Mipham Jamyang Namgyal, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Yönten Gyatso, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Thupten Chöphel, I supplicate you.
Bless me to realize the nature of mind.

Dongak Tenpé Nyima, I supplicate you.
Bless me to realize the nature of mind.

Gyalsé Gyurmé Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Padma Tsewang, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Jigmé Phuntsok, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Chöying Chapdal, I supplicate you.
Bless me to realize the nature of mind.

Adzom Drukpa Thupten Padma Trinlé, I supplicate you.
Bless me to realize the nature of mind.

Khangsar Tenpé Wangchuk, I supplicate you.
Bless me to realize the nature of mind.

My kind root guru, I supplicate you.
Bless me to realize the nature of mind.

The gurus of the Dzogchen lineage and all gurus through whom you have a connection to the Dharma melt into Longchenpa, the Omniscient Guru.

Then supplicate with great devotion:

In you, guru and vajra-holder,
Single guide of the three realms of saṃsāra,
Refuge of all unprotected beings,
Great staircase to liberation,
The lamp who dispels ignorance,
I take refuge from the dense darkness.

Sunk in the muddy swamp of saṃsāra,
Save me, the helpless one!
Scorched by the flames of the three poisons,
Cool me with the self-arisen water of your compassion!

May my compounded body, speech, and mind,
Bound by ignorance and delusion,
Naturally dissolve into the nature of light.
Make me attain nirvāṇa without remainder!

Precious guru, enlightened one,
I have no one else to rely on.
Please look upon me with your eyes of compassion
And save me from this ocean of saṃsāra.

Make me accomplish all that is excellent in this life,
And free me from obstructing forces and obstacles.
Let me recognize the profound luminosity at the moment of death,
And save me from the dangerous path of the bardo.

Through my own effort it is difficult to be liberated.
Protector, with the ship of your compassion,
Please ferry me and all beings with no protection
To the island of liberation.

May those who show faith in me,
And those who insult or slander me,
End their negative actions and free from disturbing emotions,
May they leave behind the river of existence.

May the mere hearing of my name
Fulfill the wishes of all beings.
And may a rain of offering clouds
Shower upon all realms of the ten directions.

By virtue of this, may all beings
Be completely freed from samsaric existence,
Attain the twofold sublime wisdom,
And spontaneously accomplish the two benefits.

Then recite the following supplication as much as you can until the experience of devotion arises.

At the summit of Gangri Thökar, the essence of jewels,
In the pleasant grove, the source of all virtues,
Hidden yogīn who perceives the essential nature,
Longchen Rabjam, I supplicate at your feet!
Bless me to realize the nature of mind.

It is said that:

When devotion is present, blessings are present. When blessings are present, meditation experience and realization are present.

Furthermore the great guru of the Dharma, Patrül Rinpoché, said:

It is not that the illusory rainbow body of the all-knowing guru was present before and now is not. If you truly wish to connect, it is always present in front of you. If you are bound by concepts, what could the guru accomplish even if he or she appeared in person before you?

Receive the Four Empowerments

Essence of all the buddhas of the three times, embodiment of the four kāyas, supremely glorious guru, I supplicate you. Please grant the four empowerments and your blessings. Bless me so that the realization of the profound path takes birth in my mind. Bless me so that I recognize the view of primordial purity, the natural state. Bless me to perfect the wisdom of the four visions of spontaneous presence.

Due to the power of your devotion the guru melts into you. Visualize that the body, speech, and mind of the guru are inseparable from you and rest in rigpa.

Session Conclusion

All appearances are the body of the guru.
All sounds are the speech of the guru.
All thoughts are the mind of the guru.
The world and all beings are the display of the guru's wisdom.

Dedication

By virtue of natural purity,
May the depths of the lower realms of saṃsāra be overturned.
With none remaining in samsaric existence,
May all attain buddhahood.

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.

All four levels to accomplish the guru—the outer, the inner, the secret, and the unsurpassable—are complete in this supplication. All three methods to meditate on the guru—with one guru above the other, as a great gathering, and as one jewel who embodies all—are also complete. The two generation and perfection stage visualizations connected with the four empowerments are also complete in this sādhana. In that all of these are based on giving rise to bodhicitta and the understanding that the guru is the essence of the ninefold refuge—inseparable from Buddha Vajradhāra—are refuge and bodhicitta complete. The essence of devotion is guru yoga, so guru yoga is complete. One purifies all defilements and completes the collection of merit and wisdom through this practice. By meditating in this way, śamatha and vipaśyanā meditation are complete. Those with wisdom and intelligence should understand that the essence of the nine vehicles is complete in this one supplication to the guru.

If you have the fivefold view that the guru is the Buddha, if you supplicate the guru with devotion, and if you inseparably unite your mind with the mind of the guru, you will receive the true realization of the pith instructions of the oral transmission lineage that is the definitive meaning of this sādhana that accomplishes the guru.





Supplication Prayers to the Dzogchen Lineage and Root Teachers of Khenpo Sherab Sangpo

Supplication Prayer to the Dzogchen Lineage

by Mipham Rinpoché

ཀུན་བཟང་དགའ་རབ་ཤྱི་སེང་པརྟ་འབྱུང་།།

KUN ZANG GA RAB SHRI SANG PED MA JUNG
Samantabhadra, Garab Dorjé, Śrī Simha, Padmākara,

ལྷོང་ཆེན་རབ་འབྱམས་རྩ་བའི་བླ་མ་སོགས།།

LONG CHEN RAB JAM TSA WÉ LA MA SOK
Longchen Rabjam, my own root guru, and the rest—

དགོངས་བད་སྙུང་བརྒྱུད་བླ་མར་གསོལ་བ་འདེབས།།

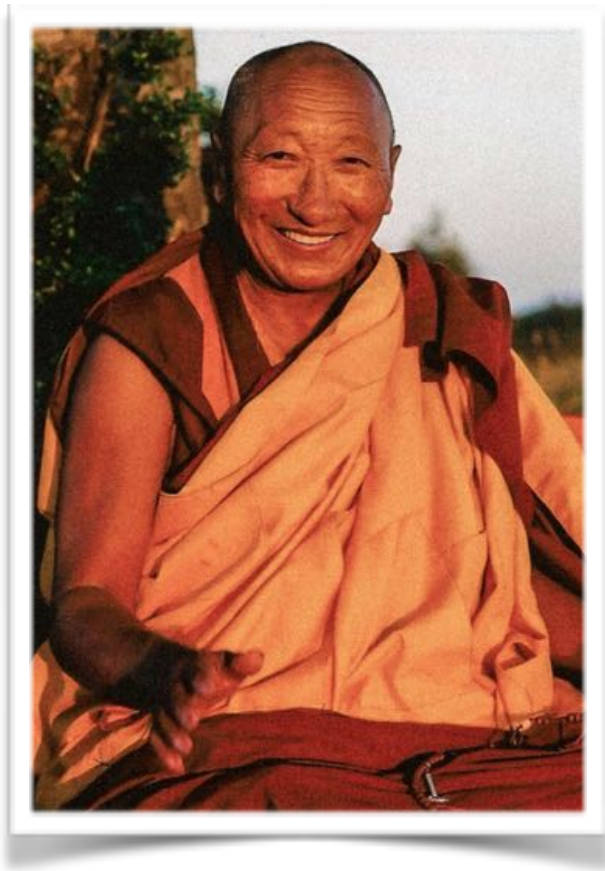
GONG DA NYAN GYÜD LA MAR SOL WA DEB
Masters of mind, sign, and oral lineages of transmission, to you I pray!

རྩོགས་ཆེན་དགོངས་པ་རྟོགས་པར་བྱིན་གྱི་ལོངས།།

DZOG CHEN GONG PA TOK PAR JIN GYI LOB
Grant your blessing so that I may realize Dzogchen.

མོས་ལུན་འོད་གསལ་ངོར་མི་ཡམ་འོད་གསལ་རྩོམ་གྱིས་པ་དགེ།།

Mipham Ösel Dorjé wrote this at the request of devoted Ösel. Virtue!



Supplication Prayer to Khenchen Padma Tsewang

དགེ་ལེགས་མཁུན་པའི་རྒྱ་འཛིན་རབ་རྒྱ་འཁོགས།།

GYÉ LAK CHIN PI CHU ZHIN RAB TU TRIG

Bestower of profound wisdom and perfect virtue,

བརྟེ་བའི་མདོ་སྒྲགས་ཆོས་ཀྱི་གྲུ་ཆར་འབབས།།

TSÉ WI DO NYAG CHÖ KYI DHU CHAR BEP

Who lovingly lets a gentle rain of sūtra and tantra descend,

ལུས་པའི་བསྐྱེད་འགྲོར་ཡན་བདེའི་འབྲས་བཟང་འཕེལ།།

NÜ PI TAN DOR PAN DÉ DHI ZANG PHEL

Whose excellent capacity increases the happiness of all beings,

མཚུངས་མེད་དྲིན་ཆེན་གླམར་གསོལ་བ་འདེབས།།

TSONG MÉD DRIN CHEN LA MAR SOL WA DEB

Supremely kind master, I supplicate you.

ཆོ་རབས་ཀུན་རྒྱ་རྩིས་སྤྱ་འཛིན་པ་དང་།།

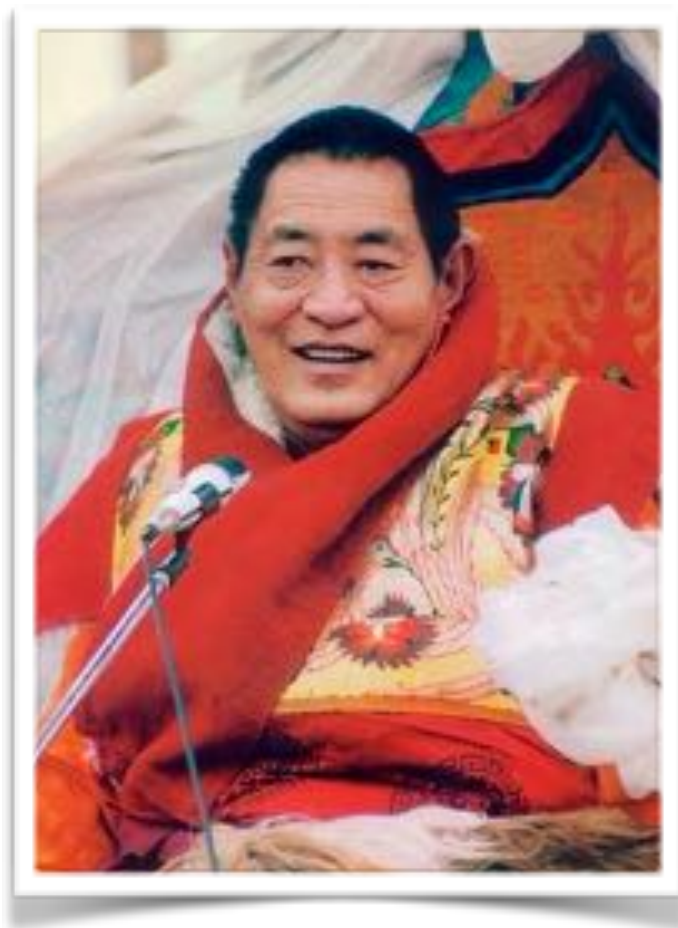
TSÉ RAB KUN TU JÉ SU DZIN PA DANG

Please care for me in all my lives.

བྱང་ཆུབ་སེམས་གཉིས་འབྱོར་བར་བྱིན་གྱིས་སྒྲོབས།།

JANG CHUB SEM NYI JONG WAR JIN GYI LOB

Bless me to accomplish the two aspects of bodhicitta.



Supplication Prayer to Khenchen Jigmé Phuntsok

Excerpt from *The Healing Medicine of Faith—A Prayer to the Lineage of the Peaceful Sādhana of Mañjuśrī*
by Khenchen Jigmé Phuntsok

གནས་ཆེན་རི་བོ་རྩེ་ལྔ་ཞིང་ཁམས་སུ།

NÉ CHEN RIWO TSÉ NGÉ SHANG KHAM SU

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

འཇམ་དཔལ་ཐུགས་ཀྱི་བྱིན་རྒྱལ་སྤངས་ཡིད་ལ་སྒྲིབ།

JAM PAL TUK KYI JIN LAB YID LA MIN

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

འཇིགས་མེད་ཕུན་ཚོགས་ཞབས་ལ་གསོལ་བ་འདེབས།

JIG MÉD PHUN TSOK SHYAB LA SOL WA DEB

Jigmé Phuntsok, at your feet I pray!

དགོངས་བརྒྱུད་རྟོགས་པ་འཕོ་བར་བྱིན་གྱིས་རྫོབས།

GONG DYUD TOK PA POWAR JIN GYI LOB

Inspire me with your blessings—transmit the realization of the wisdom-mind lineage!



Supplication Prayer to Khenchen Chöying Chapdal

དོ་བོ་ཀ་དག་སྒྲོས་བྲལ་ཆོས་ཀྱི་སྐུ།

NYO WO KA DAK TOU DAL CHÖ CHYI KU

Your dharmakāya essence is primordially pure and free from elaboration.

རང་བཞིན་འགགས་མེད་དབྱིངས་སྤང་ལོངས་སྟོང་ཇོ་གས།

RANG ZHIN GAK MED YANG NANG LONG CHOD DZOK

Your sambhogakāya nature is unceasing displays of space.

སྤགས་རྗེའི་སྤུལ་བསྐྱར་གདུལ་བྱའི་ཞིང་ཀུན་ཁྱབ།

TUK JÉ TUL GUR DUL SHI SHING KUN CHAB

Your nirmāṇakāya capacity is transformative compassion, pervading all realms of disciples.

དཔལ་ལྷན་སྤྲུལ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས།

PAL DAN LA MI SHYAB LA SOL WA DEB

Glorious guru, at your feet I supplicate.

སྤགས་རྗེ་དགོངས་པའི་བྱིན་རྒྱལས་སྟིང་ལ་འཕོས།

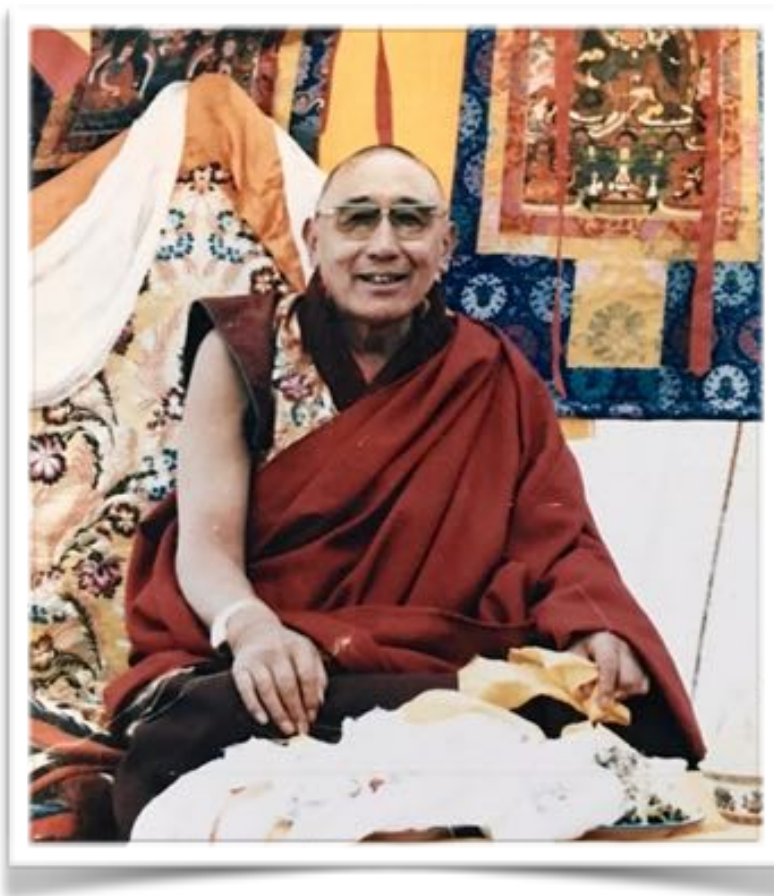
TUK DUD GONG PI JIN LAB NIYING LA P'HÖ

Bless me so that the stream of your wisdom enters my heart.

སྤགས་ཡིད་གཅིག་ཏུ་འདྲེས་པར་བྱིན་གྱིས་བསྐྱོབས།

TUK YID CHIK TU DÉ PAR JIN GYI LOB

Bless me to unite our minds as one.



Supplication Prayer to Adzom Drukpa Thupten Padma Trinlé

བརྒྱུད་གསུམ་དེ་བོ་བཀའ་དྲིན་མཚན་མེད་པ།

DUD SUM NYO WO KA DRIN TSUNG MED PA

With incomparable kindness, you are the essence of the three transmissions.

ཐུབ་བསྟན་པདྨ་འཕྱིན་ལས་དཔལ་བཟང་བོ།

THUB TAN PAD MA TRIN LÉ PAL ZANG PO

Glorious Thupten Padma Trinlé,

སྙིང་དབུས་མི་ཤིགས་ཐིག་ལེར་རྟག་བཞུགས་ནས།

NYING WÉ MI SHIK TIK LÉR TAK SHUK NÉ

May you dwell forever in the indestructible sphere of pure energy in my heart center.

གསོལ་བ་འདེབས་སོ་སྣང་བཞི་མཐར་ཕྱིན་ལོ།

SOL WA DEB SO NING ZHI TAR CHIN SHOK

So that I may accomplish the four visions, I supplicate you.



Supplication Prayer to Khangsar Tenpé Wangchuk

ཀུལ་དབང་པདྨའི་ཟབ་གཏེར་ཀྱ་མཆོའི་བརྩུང།།

GAL WANG PAD MI SAB TER GA TSOU CHUD

Your profound treasure from the powerful, victorious lotus is the essence of the ocean,

མད་བྱུང་གསང་ཆེན་བསྟན་པའི་སྒྲོན་མེ་སྤར།།

MAD SHUNG SANG CHEN TAN PI DON ME WAR

Wondrous, great secret teachings that illuminate.

འབྲེལ་ཚད་དགེ་ལ་སྦྱར་བའི་རྣལ་འབྱོར་བ།།

DÉL TSAD GE LA JOR WI NAL GOR PA

Great yogin, who gives rise to virtuous actions in all who encounter you,

བསྟན་པའི་དབང་ཡུགས་ཞབས་ལ་གསོལ་བ་འདེབས།།

TEN PÉ WANG CHUK SHAB LA SOL WA DEB

Tenpé Wangchuk, at your feet I supplicate.

གཉིས་འཛོལ་ཨ་འཐའི་ཞིག་པར་བྱིན་གྱིས་བརྟོབས།།

NÉ ZDIN AH TÉ SHIK PAR JIN GYI LOB

Bless me so that I may destroy my dualistic grasping.



Heart Advice in Four Lines

by Dilgo Khyentsé Rinpoché

ལམ་མ་བཤེད་ཏུ་གསོལ་བ་ཐོབ།།

LA MA MA JÉD TAK TU SOL WA TOB

Do not forget the guru; pray to him at all times.

རང་སེམས་མ་ཡངས་རང་ངོ་རང་གིས་རྟོས། །

RANG SEM MA YENG RANG NGO RANG GI TÖ

Do not let your mind be distracted; look into its very essence.

འཆི་བ་མ་བཤེད་ཆོས་ལ་བསྐྱལ་མ་ཐོབ།།

CHI WA MA JED CHÖ LA KUL MA THOB

Do not forget death; let it spur you on to Dharma.

སེམས་ཅན་མ་བཤེད་སྤྱིང་རྗེ་བཟོ་སྒོམ་གྱིས།།

SEM CHEN MA JED NYING JE NGO MÖN GYI

Do not forget sentient beings; with compassion dedicate your merit to them and make prayers of aspiration.

ཅེས་དད་ལྷན་ཀུན་བཟང་ངོར་མཁྱེན་ལས་སོ།།

Written for the devoted Kunzang by Mangala.



The Profound and Secret Heart Essence of the Dakinis—The Chariot of Liberation—Instructions on the Preliminary Practices

སྐུ་ཡུལ་།

*Namo guru padmākarāya!
 Future holders of the lineage of Padmasambhava,
 Who strive for liberation,
 To bring this profound path into your own experience,
 Begin with these preliminary practices.
 The vital points for practicing this profound liturgy
 Will guide you through all the gateways to this path,
 For they will free you from outer and inner obstacles.
 Samaya*

ནམོཾ།

NAMO

དུས་གསུམ་རྒྱལ་དང་རྒྱལ་གྱིས་ཐམས་ཅད་ཀྱི།

DÜ SUM JYAL DANG JYAL TÉ T'HAM CHÉD CHYI

You are the glorious embodiment of the wisdom, love, and power

སྤྱི་གཞུགས་མཉེན་བརྩེ་ལུས་པའི་བདག་ཉིད་དཔལ།

CHI ZUK CH'YEN TSÉ NÜ PÉ DAK NYID PAL

Of the buddhas of the three times and their heirs.

གཏན་གྱི་སྐྱབས་གཅིག་དྲིན་ཆེན་གླམ་རྩེ།

TEN JYI CHAB CHIK DRIN CHEN LA MA JÉ

May we never part, my sole and everlasting source of refuge.

མི་འབྲལ་གྱི་གཙུག་བདེ་ཆེན་འཁོར་ལོར་བཞུགས།

MI DRAL CHI TSUK DÉ CH'EN K'HOR LOR ZHUK

Please dwell on the chakra of great bliss on my crown.

གསོལ་བ་འདེབས་བོ་གླམ་རིན་པོ་ཆེ།

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་གྱིས་རྫོབས་ཤིག་བཀའ་དྲིན་མཚུངས་མེད་རྩེ།

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.

དལ་འབྱོར་འདི་ནི་ཞི་བཞིན་ཏུ་རྟེན་པར་དགའ།

DAL JOR DI NI SHIN TU NYÉD PAR KA

These freedoms and advantages are so difficult to find.

མི་ལུས་དོན་ལྡན་སྤྱིད་པོ་ལོན་པ་ཞིག།

MI LÜ DÖN DAN NYANG PO LÖN PA ZHIK

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

གསོལ་བ་འདེབས་བོ་གླམ་རིན་པོ་ཆེ།

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་གྱིས་རྫོབས་ཤིག་བཀའ་དྲིན་མཚུངས་མེད་རྩེ།

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.



ཚོའདིའི་སྤང་བ་མི་ལམ་གནས་སྐབས་ཙམ་མེད་པའོ།

TS'É DÉ NANG WA MI LAM NÉ KAB TSAM

The appearances of this life are like the mere experiences in a dream.

མི་རྟག་འཆིབ་སྤྱིང་ནས་དྲན་པ་ཞིག་མེད་པའོ།

MI TAK CH'I WA NYANG NÉ DREN PA ZHIK

So that I may sincerely remember death and impermanence,

གསོལ་བ་འདེབས་པོ་སྤྲུལ་རིན་པོ་ཆེ་མེད་པའོ།

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་མཁུ་སྤྱོད་པ་འགྲུབ་པ་ལྟ་བུ་མཆོད་ས་མེད་པའོ།

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.

ཁམས་གསུམ་འཁོར་བ་སྤུག་བསྐྱེད་པ་ཞིག་མེད་པའོ།

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་འགྲིབ་གཏིང་ནས་ཚོད་པ་ཞིག་མེད་པའོ།

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་མེད་པའོ།

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་མཁུ་སྤྱོད་པ་འགྲུབ་པ་ལྟ་བུ་མཆོད་ས་མེད་པའོ།

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.

དགེ་སྤྱི་ལས་ཀྱི་གནས་སྤྱོད་བསྐྱེད་པ་མེད་པའོ།

GÉ DIK LÉ CHYI NAM MIN LHU WA MÉD

The ripening of virtuous and negative deeds is inevitable.

སྤང་དོར་གནས་ལམ་ཁས་འཁུར་པ་ཞིག་མེད་པའོ།

LANG DOR NÉ LA K'HÉ SHANG TS'UL DAN ZHIK

So that I might know right from wrong and act accordingly,

གསོལ་བ་འདེབས་པོ་སྤྲུལ་རིན་པོ་ཆེ་མེད་པའོ།

SOL WA DEB SO LA MA RIN PO CH'É

My precious guru, I pray to you:

བྱིན་མཁུ་སྤྱོད་པ་འགྲུབ་པ་ལྟ་བུ་མཆོད་ས་མེད་པའོ།

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ

Please grant your blessings, my supremely kind master.

Now, go for refuge.

ཕ་མོ།

NAMO

བདག་དང་མཐའ་ཡས་པ་མ་མཐའ་མཉམ་འགྲོ།

DAK DANG T'HA YÉ P'HA MA KHA NYAM DRO

Until we have reached the very heart of enlightenment,

རི་སྒྲིབ་བྱུང་ཆུབ་སྒྲིབ་པོར་མཆིས་གྱི་བར་།

JI TID JANG CH'UB NYANG POR CH'I CHYI BAR

I and all the infinite number of beings—my mothers and fathers,

གྲྭ་མ་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་མཆི།

LAMA KÖN CH'OK SUM LA CHYAB SU CH'I

Go for refuge to the guru and the Three Jewels.

སྐད་ཅིག་མི་འབྲལ་བ་ཕྱེ་བས་རྗེས་སུ་བྱུངས།

KÉD CHIK MI DRAL TSÉ WÉ JÉ SU ZUNG

May we not be parted from you for a moment.

Please accept us with your love.

Now, arouse bodhicitta.

མགོན་པོ་སྤྲུལ་དང་བཅས་པ་བདག་ལ་དགོངས།

GÖN PO TÉ DANG CHÉ PA DAK LA GONG

Protector and your heirs, please think of me.

ཚད་མེད་རྣམ་བཞིས་འགོ་དོན་དང་དུ་ལེན་།

TS'ÉD MÉD NAM ZHÉ DRO DÖN DANG DU LEN

With the four immeasurables, I will work for the welfare of beings.

བྱང་ཆུབ་སེམས་བཟུང་པར་ཕྱིན་ཏུ་ག་ལ་བསྐྱབ་པུ།

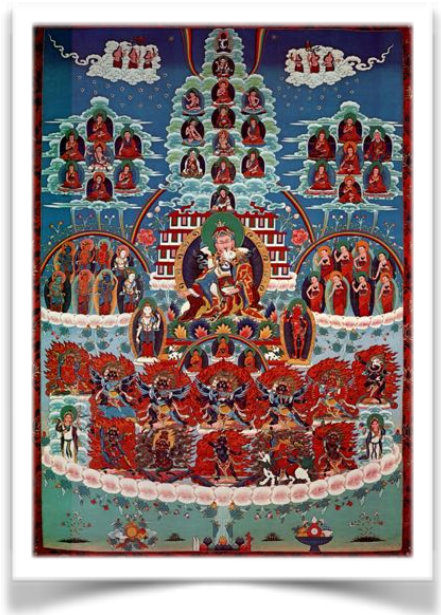
JANG CH'UB SEM ZUNG P'HAR SH'IN DRUK LA LHAB

By maintaining bodhicitta and training in the six pāramitās,

དེའི་གཉིས་ལྷན་གྱིས་འགྲུབ་པའི་དཔལ་ཐོབ་ཤོག།

DÖN NYÉ LHÜN JYI DRUP PÉ HWAL T'HOB SHOK

May I attain the spontaneously-accomplished twofold benefit.



Now, meditate on and recite Vajrasattva.

རང་གི་མྱེ་ཤོར་པ་ལྷ་མོ་གདན་ལ་།

RANG GI CHI WOR PAD MA DAR DEN LA

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

ལ་མ་དོར་ཤེ་སེམ་པ་ཤེལ་ཡི་དོག་།

LA MA DOR JÉ SEM PA SHEL JYI DOK

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

ཞི་འཇུག་མྱིལ་དྲུང་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་ཇོགས་དོད་ལ་བསྐྱེལ་སྤྱབས་འཛོལ་།

LONG KÜ CHÉ DZOK DOR DRIL NOL TAB DZIN

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

སྟེམས་མ་ཡུམ་དང་འབྲིལ་བའི་སྦྱོར་མཚམས་ནས་།

NYEM MA YUM DANG TRIL WÉ JOR TS'AM NÉ

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

བདུད་ཚིའི་རྩུབ་བབས་ནད་གདོན་སྦྱིབས་སྦྱངས་བྱར་།

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་བཞུ་སྟ་ས་མ་ཡམ་ལ་ལྷ་པ་ལ་ཡམ། བཞུ་སྟ་རྟེ་ཤོ་པ་ཏཱིླ། དི་རྟེ་མེ་བྱ་ལ། སྦྱོར་ཏཱིླ་མེ་བྱ་ལ། སྦྱོར་ཏཱིླ་མེ་བྱ་ལ། ཨ་རུ་རྟེ་མེ་བྱ་ལ། སམ་སྦྱི་རྟེ་མེ་བྱ་ལ་རྩྭ། སམ་ཀལ་སྦྱ་
ཅ་མེ་ཅི་རྟེ་ཤི་ལོ་ཀྱུ་རུ་ཧྲཱི། ཏ་ཏ་ཏ་ཏ་ཏེ། རྩ་ག་ལྷ་ན་སམ་ཏ་ལྷ་ག་ཏ་བཞུ་ལྷ་མེ་ལུ་རྩ། བཞུ་རྩ་ལ་ལྷ་ས་མ་ཡམ་ལ་ལྷ་ལྷ།

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 dṛdho me bhava sutoṣyo me bhava
supoṣyo me bhava anurakto me bhava sarvasiddhiṃ me prayaccha sarvakarmasu ca me cittam śreyah kuru
hūṃ ha ha ha ha hoḥ bhagavan sarvatathāgatavajra mā me muñca vajrī bhava mahāsamayasattva āḥ



Thereafter, recite:

ཐིག་སྒྲིབ་ཀུན་དག་ལེལ་སྒོར་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་ལྷུ་།

LHAR YANG ÖD KAR NAM PAR MER JYI ZHU

Again Vajrasattva melts into white light and merges into me

བདག་སྣང་དང་འདྲེས་རྒྱུ་དོར་སེམས་སྒྱུ་རུ་བྱུར་།

DAK NANG DANG DRÉ DOR SEM KU RU JYUR

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

སྣང་སྤྱིད་དག་པ་རམ་འབྱུམས་རྩོལ་བར་ལྷུ་།

NANG TRID DAK PA RAB JAM ROL WAR TA

The display of infinite purity.

ཨོཾ་བཙུན་སྐྱུ་ཧཱུྃ།

om benzar satto hung

om vajrasattva hūṃ

Now, offer the maṇḍala:

ཨོཾ་ཨཱུཾ་ཧཱུྃ།

om ah hung

om āḥ hūṃ

སྟོང་གསུམ་མི་མཛད་བཀོད་པ་མཐའ་ཡས་དཔལ་།

TONG SUM MI JÉD KÖD PA T'HA YÉ PAL

The boundless splendor of the billionfold Saha Universe,

བདག་ལུས་ལོངས་སྤྱོད་བསོད་ནམས་དགེ་རྩ་བཅས་།

DAK LÜ LONG CHÖD SO NAM GÉ TSA CHÉ

Along with my own body, wealth, merit, and virtue—

ཡོངས་རྫོགས་བཀོད་པ་མཛོས་ལྷན་མཐུན་འདི་།

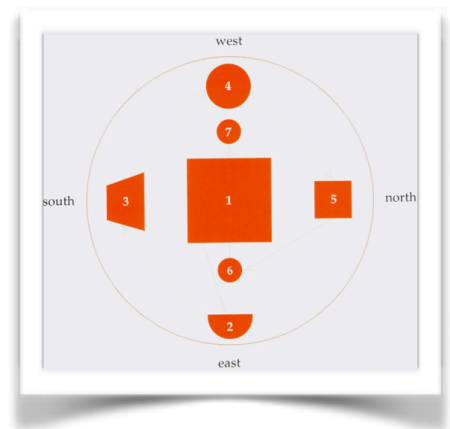
YONG DZOK KÖD PA DZÉ DAN MANDAL DI

To perfect the two accumulations, I offer all of this

ཚོགས་གཉིས་རྫོགས་བྱིར་དཀོན་མཆོག་གསུམ་ལ་འབུལ་།

T'SOK NYI DZOK CH'IR KÖN CH'OK SUM LA BUL

As a beautiful maṇḍala to the Three Jewels.



Now, guru yoga:

རང་སྒྲུང་ནུམ་དག་དོན་གྱི་འོག་མིན་ཞིང་།

RANG NANG NAM DAK DÖN JYI OK MIN ZHANG
In the true Akaniṣṭha, the complete purity of self-appearance,

རང་ཉིད་མཁའ་སྤྱོད་དབང་མེ་གླི་ཐོད་ཅན་།

RANG NYID K'HA CHOD WANG MO DRI TOD JAN
I manifest as Khachö Wangmo, brilliant red with legs poised in stride.

དམར་གསལ་འདོར་སྤྲུམ་མཚན་དཔེའི་ལང་ཚོས་མཛེས་།

MAR SAL DOR TAB TS'AN WÉ LANG TSO DZÉ
Replete with the youthful radiance of the major and minor marks,

རིངས་བའི་རྩྭ་ལྱིས་སྤྱོད་གི་རྩམ་མཁར་གཞིགས་།

RENG WI TS'UL JYE TENG GI NAM KAR ZIK
I am adorned with various silks, jewels, and bone ornaments.

སྤྱ་ཚོགས་དར་དང་རྩྭ་རུས་པས་བརྒྱུན་།

NA TS'OK DAR DANG RATNA RU PÉ JYAN
Wielding a curved knife and holding a skull-cup,

མདུན་གྱི་རྩམ་མཁར་འཇའ་འོད་འཁྲིགས་པའི་གྲོང་།

DUN JYI NAM K'HAR JA ÖD T'HRIK PÉ LONG
I gaze upward with intense yearning.

མཚགས་པུལ་ཉི་ཟླའི་གདན་སྤྱོད་དུ་།

MA CH'AK PAD MA NYI DÉ DAN TANG DU
In the sky before me, amidst an expanse of rainbows,

ལྷ་མའི་ངོ་བོ་པུལ་འབྱུང་གནས་སྤྱོད་།

LA MÉ NGO WO PAD MA JUNG NÉ KU
Is Padmākara whose form is the very essence of my guru.

དཀར་དམར་མདངས་ལྡན་གཞི་བཟིང་འོད་ལྷུང་འབར་།

KAR MAR DANG DEN ZI JID ÖD P'HUNG BAR
He sits upon sun- and moon-disks, resting upon a lotus of non-attachment.

གཞོན་རྩྭ་ལ་མཚན་དཔེ་རབ་ཚྩོགས་ཞི་མཛོད་།

ZHÖN TS'UL TS'AN PÉ RAB DZOK ZHI MA T'HRO
His appearance is youthful—white tinged with red.
Blazing with light and semi-wrathful, he radiates magnificence
Embodying perfectly the major and minor marks.

པད་ལྷ་ཁེར་མཐིང་ཚོས་གོས་ཐིང་འཕམ་གསོལ་།

PAD ZHA WER TANG CH'Ö GÖ TANG SHAM SOL
He wears the lotus crown, dark blue gown, monastic shawl, brocade cloak, and secret garments.

ཕྱག་གཡས་རྩྱེ་རྩྱེ་གཡོན་པས་བུམ་ཐོད་བསྐྱམས་།

CH'AK YÉ DOR JÉ YÖN PE BUM T'HOD NAM
His right hand holds a vajra, his left a skull-cup and vase.



འབས་གཉིས་རིལ་སྒྲབས་ཁྱྱ་མཆན་དུ་བསྟེན་པུ་

ZHAB NYI ROL TAB K'HA TRANG CH'AN DU TEN

With his khatvāṅga cradled in the crook of his arm and his legs in royal posture,

སྒྲུང་སྤྱིང་ཟིལ་བྱིས་གཞོན་པའི་སྒྲུང་སྒོམ་མོ་

NANG TID ZIL JYI NÖN PÉ KUR GOM MO

His form completely overwhelms all that appears and exists.

ཧཱུྃ་

hung

hūṃ

རྩ་ཡབ་སྤྱིང་དབྱུས་ཟང་མདོག་དཔལ་རིའི་རྩེ་

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་

DE CHEN PAD MA ÖD CHYI ZHAL YÉ SU

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

རྩེ་བཅུ་ལྔ་མཁོ་རྒྱན་སྒྲུལ་བའི་སྒྲུ་

JE TSUN LA MA OR JYEN TRUL WÉ KU

Is the emanation of Oḍḍiyāna, my lord guru,

འཇིག་འཛོན་དཔལ་འབྲེལ་འགྲོའི་ཆོག་གས་དང་བཅས་པུ་

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

Along with his hosts of vidyādhara, ḍākas, and ḍākinīs.

རྒྱུད་འཛོན་བྱིན་བྱིས་སྤྲལས་ཕྱིར་ག་འཇགས་སྒྲུ་གསོལ་པུ་

JYÜD DZIN SHIN JYI LAB CH'IR SHEK SU SOL

Please come and bless the holders of your lineage.

ཨོཾ་ཧཱུྃ་བཙོན་གུ་པདྨ་སྤྱི་ཧཱུྃ་

om ah hung benzar guru pema siddhi hung

om āḥ hūṃ vajra guru padma siddhi hūṃ

ཅེ་ཏོ་

CHYÉ HO

How amazing!

དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱི་

DÜ SUM SANG JÉ T'HAM CHÉD CHYI

Precious guru, you are the crowning glory

སྤྱིདཔལ་ལྷ་མ་རིན་པོ་ཆེ་

CHI HWAL LA MA RIN PO CH'É

Of all the buddhas throughout the three times.

མཐོང་བས་མ་རིག་ཟུན་པ་སེལ་

T'HONG WÉ MA RIK MÜN PA SEL

Seeing you dispels the darkness of ignorance.

ཐོས་པས་ཐེ་ཚོམ་དྲ་བ་གཅོད་

T'HÖ PÉ T'HÉ TS'OM DRA WA CHÖD

Hearing you cuts through the web of doubt.

དྲན་པས་དགོངས་རྒྱུད་རྟོགས་པ་འཕོ་

DRAN PÉ GONG JYÜD TOK PA PHÖ

Thinking of you transfers the realization of the enlightened mind,

རེག་པས་བྱིན་རླབས་དངོས་གྲུབ་སྟེར་

RÉK PÉ SHIN LAB NGÖ DRUP TER

Touching you grants blessings and accomplishments.

བཀའ་དྲིན་བསམ་ན་བརྗོད་ལས་འདས་

KA DRIN SAM NA JÖD LÉ DÉ

I cannot find words to express your kindness.

ཡོན་ཏན་ནམ་མཁའི་མཐའ་དང་མཉམ་

YÖN TAN NAM K'HÉ T'HA DANG NYAM

Your enlightened qualities are vast as space.

བཟོད་མེད་གདུང་ཉལ་གས་དྲག་པོ་ཡི་

ZÖD MÉD DUNG SHUK DRAK PO YI

With unbearably intense longing, I pray to you:

གསོལ་བ་འདེབས་སོ་ཐུགས་རྗེས་དགོངས་

SOL WA DEB SO T'HUK JÉ GONG

Please think of me with compassion.

བདག་ལུས་ལོངས་སྤྱོད་དགེ་རྩ་བཅས་

DAK LÉ LONG CHÖD GÉ TSA CHÉ

My own body, wealth, and roots of virtue—

ཆགས་ཞེན་མེད་པར་བྱེད་ལ་འབུལ་

CH'AK ZHEN MÉD PAR CH'YED LA BUL

Without attachment or desire, I offer all to you.

འདི་ནས་ཆོ་རབས་ཐམས་ཅད་དུ།

DI NÉ TS'É RAB T'HAM CHÉD DU

In this and all my future lives, I have no refuge,

སྐྱབས་དང་སྤེལ་མ་མགོན་དང་དཔུང་།

CHYAB DANG CHYEL MA GÖN DANG PUNG

No guide, no protection, and no support

གཏན་གྱི་མགོན་པོ་ཁྱེད་ལས་མེད།

TAN JYI GÖN PO CH'YÉD LÉ MÉD

Other than you, my eternal protector.

སྤྱོད་བྱང་གསུམ་ལིང་གིས་བཀལ།

LO NYANG DRANG SUM LANG GÉ KAL

With heart and mind, I completely entrust myself to you.

སྤྱིད་སྤུག་ལེགས་ཉེས་ཐམས་ཅད་དང་།

CHYID DUK LAK NYÉ T'HAM CHÉD DANG

Whether I am happy or suffering, whether my experiences are good or bad,

མཐོ་དམན་གར་གཏོང་བླ་མ་མཁྱེན།

T'HO MAN GAR TONG LA MA CH'YEN

Amidst the highs and lows of saṃsāra, O guru, think of me wherever I am!

བདག་ནི་ཆོ་རབས་ཐོག་མེད་ནས།

DAK NI TS'É RAB T'HOK MÉD NÉ

From beginningless time, throughout countless lives,

མ་རིག་འཁྱལ་བའི་དབང་ལྱུར་ཏེ།

MA RIK T'HRUL PÉ WANG JYUR TÉ

I have fallen under the influence of ignorance and confusion,

ཁམས་གསུམ་འཁོར་བའི་བཅོམ་ཁད་དུ།

K'HAM SUM K'HOR WÉ TSÖN K'HANG DU

Plagued by the intolerable three forms of suffering

བཟོད་མེད་སྤུག་བཟུལ་གསུམ་གྱིས་གདུང་།

ZÖD MÉD DUK NGAL SUM JYI DUNG

In the prison of saṃsāra's three realms.

ཉམ་ཐག་བྱུག་རྩའི་ཁུར་མ་བཟོད།

NYAM T'HAK ZUK NGU K'HUR MA ZÖD

The burden of this torment is unbearable,

སྤྱིད་ནས་རྗེ་བཙུན་བླ་མར་འབོད།

NYANG NÉ JÉ TSÜN LA MAR BÖD

From my heart, lord guru, I call out to you!

བདེ་འདོད་སྤུག་བཟུལ་ལས་ལ་བཙོན།

DÉ DOD DUK NGAL LÉ LA TSÖN

Though I wish to be happy, my efforts bring me nothing but suffering.

I am seduced by Māra in the realm of appearances.

My fixation causes me to roam in dualistic delusion.

With bad karma and misfortune such as this,

Who but you can protect me and offer me refuge?

Lord guru, I pray to you:

Accept me with your compassion, kind guru.

Grant me your blessings, mighty guru.

Take me under your care, supremely glorious guru.

Please turn my mind toward the Dharma

And grant me the four empowerments.

Purify the four obscurations

And help me to attain the four kāyas.

Please transmit the blessings of the enlightened mind.

མ་རིག་སྤྱད་པ་དྲུང་འབྱིན་ནས་།

MA RIK MÜN PA DRUNG SHIN NÉ

Please lead me out of the darkness of ignorance

གཞུང་འཛིན་འབྲུལ་བའི་འཆང་བ་ཁྲོལ་།

ZUNG DZIN T'HRUL WÉ CH'ANG WA T'HROL

And free me from the grip of dualistic confusion.

མཁྱེན་གཟིགས་ཡེ་ཤེས་མངོན་གྱུར་ཅིང་།

CHYEN ZIK YÉ SHÉ NGÖN JYUR CHANG

Please help me to manifest omniscience and wisdom

ཆོས་ཟད་སྒོ་འདས་ཆེན་པོར་སྒྱུལ་།

CH'Ö ZAD LO DÉ CH'EN POR CHYOL

And bring me to the exhaustion of phenomena, the great transcendence of mind.

ལྷན་གྲུབ་གཞོན་ནུ་བུ་མ་པའི་སྤྱུ་།

LHÜN DRUP ZHÖN NU BUM PÉ KU

Liberate me within the great rainbow body—

འཇམ་ལུས་ཆེན་པོར་དབྱུགས་འབྱིན་མཛོད་།

JA LÜ CH'EN POR ÜK JIN DZOD

The spontaneous presence of the youthful vase kāya.

ཨེ་མ་ཏོ།

É MA HO

How wondrous!

ཁྱབ་བདག་ཚེས་སྤྱི་ཕྱོད་པ་ཀུན་ཏུ་བཟང་།

CH'YAB DAK CH'Ö KÜ TON PA KÜN TU ZANG

Samantabhadra, sovereign teacher of the dharmakāya,

ལྷུན་གྲུབ་ལོངས་སྤྱི་རིགས་ལྗེ་གངས་ཅན་མཆོ།

LHÜN DRUP LONG KÜ RIK NGA GANG JAN T'SO

Vast ocean of the spontaneously-present, five saṃbhogakāya families,

རིགས་ཀྱི་ཁྱབ་བདག་བཅོམ་ལྡན་རྡོ་རྗེ་སེམས་།

RIK CHYI CH'YAB DAK CHOM DAN DOR JÉ SÉM

Blessed Vajrasattva, lord of all buddha families—

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་སྤྱི་བྱོལ་མཛོད་།

SOL WA DEB SO DAK JYÜD MIN DROL DZOD

I pray to you: please ripen and free my being.

སྤྱུལ་བའི་སྤྱི་མཆོག་དགའ་རབ་རྡོ་རྗེ་དང་།

TRÜL WÉ KU CH'UK GA RAB DOR JÉ DANG

Supreme nirmāṇakāya, Garab Dorjé,

སྤྱི་གཉིས་མངོན་གྱུར་མཁས་པ་ལྷོ་སེད་།

KU NYI NYON JYUR K'HÉ PA SHI RI SANG

Wise Śrī Sīṃha, who manifested the two kāyas,

འཇའ་ལུས་རྡོ་རྗེ་ལྷུ་བརྟེན་པ་སྤྱད་འབྱུང་།

JA LÜ DOR JÉ KU NYÉ PAD MA JYUNG

Padmasambhava, master of the rainbow body, the vajra kāya—

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་སྤྱི་བྱོལ་མཛོད་།

SOL WA DEB SO DAK JYÜD MIN DROL DZOD

I pray to you: please ripen and free my being.

ཟག་ཕུང་འོད་སྤྱད་གྲོལ་བ་མཆོག་རྒྱལ་ཡུམ་།

ZAK P'HUNG ÖD KUR DROL WA TS'O GYAL YUM

Mother Tsogyal, who freed the defiled aggregates into the kāya of light,

དོན་གཉིས་མཐར་ཕྱིན་རྗེ་འབདས་ཉེར་ལྡང་།

DON NYI T'HAR CH'IN JÉ BANG NYER NGA DANG

Lord and subjects, the twenty-five disciples who perfected the twofold benefit,

ཆེས་ཉིད་གྲོང་རྡོལ་དོན་གྱི་རིག་འཛིན་ལ་།

CH'Ö NYID LONG DOL DON JYI RIG DZIN LA

True masters of awareness, welling forth from the expanse of dharmatā—

གསོལ་བ་འདེབས་སོ་བདག་རྒྱུད་སྤྱི་བྱོལ་མཛོད་།

SOL WA DEB SO DAK JYÜD MIN DROL DZOD

I pray to you: please ripen and free my being.



Although your enlightened mind does not waver from the expanse of reality,

May the natural expression of your compassion, appearing like the moon reflected on water,

Bestow empowerments, grant transmissions, and turn my mind toward the Dharma.

In all my lives, please care for me.

When I enter the path of the two profound stages,

May all outer, inner, and secret obstacles be cleared away.

Progressing through the grounds and paths, perfecting the enlightened qualities,

Please guide me to the expanse of reality, the ground of the primordial protector.

Next, take the four empowerments:

ལྷ་མའི་དཔལ་བར་ཨོྭ་དཀར་པོ་གསལ་བ་ལས་འོད་ཟེར་དཀར་པོ་སྐར་མདའ་ཆད་པ་ལྟར་འཕྲོས་ཏེ་རང་གི་སྒྱིབ་ནས་
ལུགས་།

LA MÉ TRAL WAR OM KAR PO SAL WA LÉ ÖD ZÉR KAR PO KAR
DA CHAD PA TAR TRO TÉ RANG GI CHI WO NÉ ZHUK
From a brilliant white OM syllable at the guru's forehead, white light streams
out like a shooting star.

ལུས་དང་རྩ་ཡི་སྒྱིབ་པ་སྤངས་།

LÜ DANG TSA YI DRIB PA JANG
The light enters my crown, purifying obscurations of the body and the nāḍi.

སྐུ་བུམ་པའི་དབང་ཐོབ་།

KU BUM PÉ WANG T'HOB
I receive the vase empowerment of enlightened form and—

ལུས་རྗེ་རྒྱ་ཡི་རོལ་བར་བྱིན་གྱིས་བསྐྲབས་།

LÜ DOR JÉ KU YI ROL BAR SHYIN JYI LAB
My body is blessed as the play of the vajra kāya.

སྐུ་སྒྱའི་གོ་འཕང་གི་སྐལ་བ་རྒྱུད་ལ་བཞག་པར་བསམ་།

TRUL KÜ GO P'HANG GI KAL WA JYÜD LA ZHAK PAR SAM
A karmic connection with the state of the nirmāṇakāya is established within my being.

མགྲིན་པར་ལྷ་ཡིག་དམར་པོ་གསལ་བ་ལས་འོད་ཟེར་དམར་པོ་སྒྲོག་ཞགས་འབྱུག་པ་ལྟ་བུར་བདག་གི་མགྲིན་པ་
ནས་ལུགས་།

DRIN PAR AH YIK MAR PO SAL WA LÉ ÖD ZÉR MAR PO LOK
ZHAK CH'UK PA TA BUR DAK GI DRIN PA NÉ ZHUK
From a brilliant red AH syllable at the guru's throat, red light streams out like
a flash of lightening.

དག་དང་རྒྱུད་གི་སྒྱིབ་པ་སྤངས་།

NYAK DANG LUNG GI DRIB PA JANG
The light enters my throat, purifying the obscurations of the speech and the
prāṇa.

གསུང་གསང་བའི་དབང་ཐོབ་།

SUNG SANG WÉ WANG T'HOB
I receive the secret empowerment of enlightened speech and—

དག་རྗེ་གསུང་གི་རོལ་བར་བྱིན་གྱིས་བསྐྲབས་།

NGAK DOR JÉ SUNG GI ROL BAR SHYIN JYI LAB
My speech is blessed as the play of vajra speech.

འོངས་རྒྱུད་རྗེ་གསུང་གི་གོ་འཕང་གི་སྐལ་བ་རྒྱུད་ལ་བཞག་པར་བསམ་།

LONG CHOD DZOK KÜ GO P'HANG GI KAL WA JYÜD LA ZHAK PAR SAM
A karmic connection with the state of the sambhogakāya is established within my being.



From a brilliant dark blue HUNG syllable in the guru's heart, dark blue light streams out like a mass of clouds. The light enters my heart, purifying the obscurations of the mind and the bindu.



I receive the mind empowerment of supreme wisdom and—

My mind is blessed as the play of the vajra mind.

A karmic connection with the state of the dharmakāya is established within my being.

Again, a five-colored sphere—the essence of the non-conceptual enlightened mind of my guru—enters my heart, purifying the two obscurations and all habitual patterns.



I receive the precious word empowerment and—

I am blessed with the perfection of the complete wheel of ornaments—the inexhaustible, enlightened qualities and activities of all the buddhas.

A karmic connection with the state of the svābhāvikakāya is established within my being.

kāya vāk citta sarva siddhi phala hūṃ āḥ

Again, the guru melts into light and becomes inseparably one with me.

*These pith instructions combine the innermost essence
Of all empowerments and all aspects of approach and accomplishment.
The child with the good fortune for the practice of mantra
Will attain the level of Vajradhara in a single life.*

Samaya. Seal. Seal. Seal. Treasure Seal. Hidden Seal. Entrustment Seal. Profound Seal. Secret Seal. Symbol dissolved!

This treasure was revealed by the Heruka Dudjom Dorjé, who kept the seal of secrecy for eighteen human years. Later, at the request of a superior student, this liturgy was composed by one of pure descent, Rigpé Dorjé.

Virtue! Virtue! Virtue! Sarva maṅgalaṃ!

This text was translated as a humble offering to the great khenpo of Pukang Monastery, Sherab Sangpo, by Karma Tsultrim Shönu [Cortland Dahl] in July 2014.





The Practice of Noble Wish-fulfilling White Tara

སྒྲོལ་དཀར་ཡིད་བཞིན་འཁོར་ལོ།—Drolkar Yishyin Khorlo

Taking Refuge

I and all sentient beings take refuge in the Buddha, Dharma, Sangha, Tārā, and her maṇḍala. (3x)

Generating Bodhicitta

For the benefit of all sentient beings, in order to obtain the state of perfection,
I shall practice the sādhana of Noble Wish-fulfilling White Tārā. (3x)

Prayer of the Four Boundless Qualities

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. (3x)

Generation of White Tara

In Tibetan:

OM MAHA SHUNYATA JNANA VAJRA SOBHAWA ATMA KO HANG

In Sanskrit:

OM MAHĀ SHŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO HAM

In the space before me appears a white lotus with a moon disc upon it.

The love and compassion of all the enlightened beings appear from this as Noble Wish-fulfilling White Tārā. She sits on a lotus and moon cushion, a luminous moon halo at her back. Youthful and radiant, her right hand gestures in an invitation to liberation. Her left hand, holding an utpala flower, indicates the protection of the Three Jewels, giving courage and assurance to those dominated by fear.

Offering the Seven-Limb Prayer

I bow down in body, speech, and mind.

I present offerings both actually arranged and mentally created.

I purify all deluded actions.

I rejoice in all pure activities.

I request you to remain until total enlightenment.

I request your wise and compassionate guidance.

I dedicate my merit for the benefit of all beings.

Mantra Recitation, Longevity Practice, and Healing Activities

Brilliant light radiates from the syllable TAM within her heart, collecting back the essence of inexhaustible vitality and powerful blessings of body, speech, and mind. Energy streams forth from Tārā's heart and body. I and all beings absorb this nectar of light, and are cleansed and revitalized obtaining the realization of deathlessness.

Ten-Syllable Mantra

In Tibetan:

OM TARE TUTTARE TURE SOHA

In Sanskrit:

OM TĀRE TUTTĀRE TURE SVĀHĀ

Long Life Mantra

In Tibetan:

OM TARE TUTTARE TURE MAMA AYUR JNANA PUNYE PUTING KURUYE SOHA

In Sanskrit:

OM TĀRE TUTTĀRE TURE MAMA ĀYUḤ JÑĀNA PUṆYA PUṢṬIṆ KURU SVĀHĀ

Tara's Prayer

In Tibetan:

Je Tzun P'hag Ma Drol Ma Cheyd Khyen No
Jik Dang Duk Ngal Kun Le Chab Du Sol

In English:

Illustrious and Noble Mother Tārā, please be aware of me!
Grant your protection from all fear and suffering. (3x)



Dissolution

All phenomenal appearances become the maṇḍala of Noble Wish-fulfilling White Tārā. Everything dissolves into light and dissolves into Tārā. Tārā dissolves into my heart center and protects me.

Dedication

By this virtuous practice, may I quickly attain the realization of Noble Wish-fulfilling White Tārā. Accomplishing this may I liberate all sentient beings without exception into the same realization.

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!

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

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.

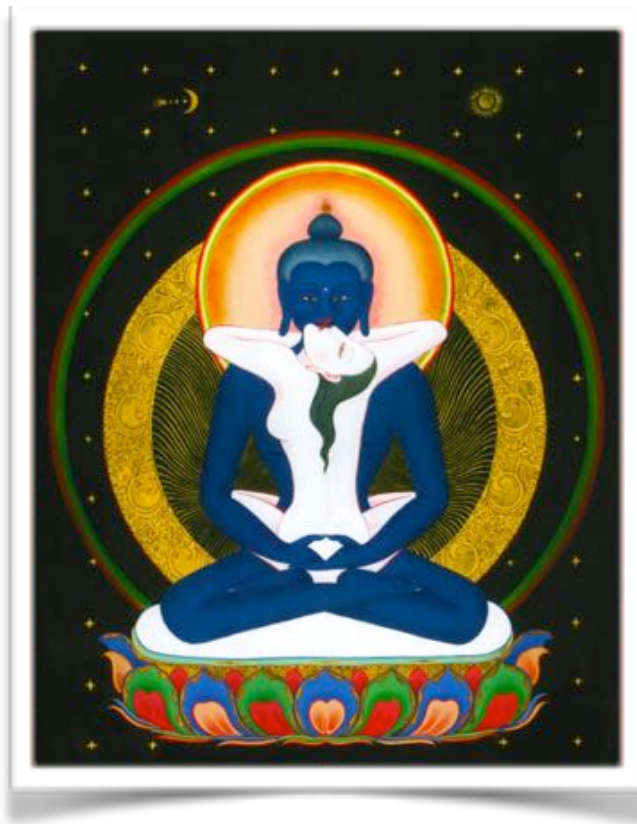
May I please the sublime gurus,
And day and night dedicate myself to the Dharma.

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 seven qualities are a noble lineage of human beings, a beautiful body, no sickness, a long life, good fortune, wealth, and great intelligence according to Thinley Norbu Rinpoché



Prayer of Samantabhadra—The Aspiration of the Primordial Buddha

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.

AHO

From now on, whenever a powerful yogīn, 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 yogīn!

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.



Bodhicitta Prayers

Prayers from the dedication chapter of Śāntideva's Bodhicaryāvatāra

May all beings everywhere,
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food.
May the thirsty find water
And delicious drinks.

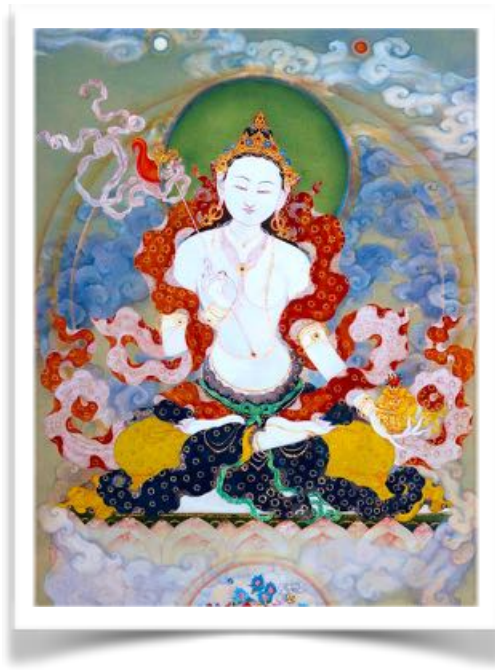
May the poor find wealth,
Those weak with sorrow find joy.
May the forlorn find hope,
Constant happiness, and prosperity.

May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed.
May the powerless find power
And may people think of benefiting each other.

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



The Melody of Immortality—A Prayer for Longevity

Long Life Prayer by Mipham Rinpoché

ॐ Hriḥ

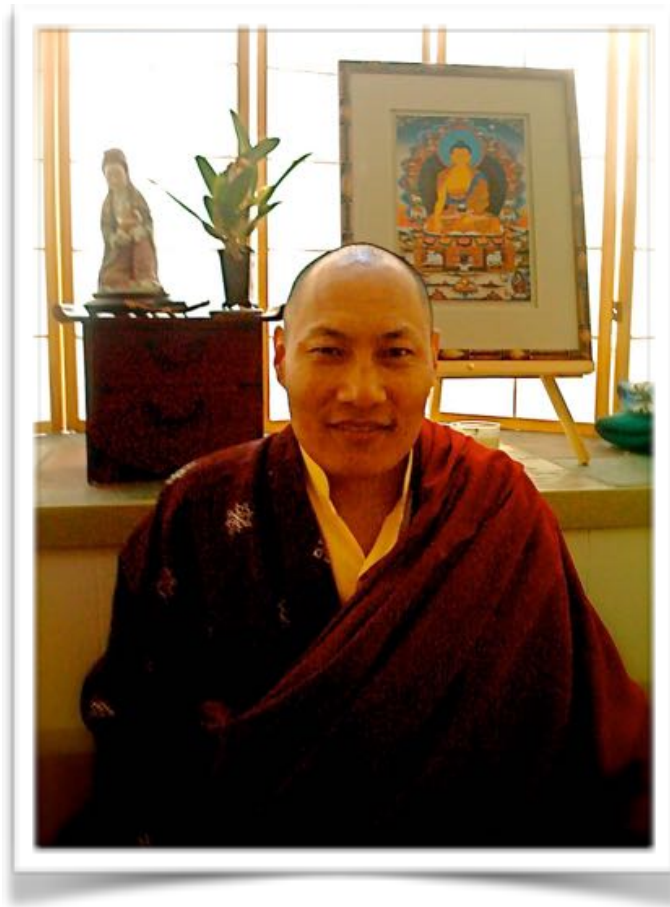
In the divine maṇḍala, where all that appears and exists is utterly pure,
You, the sovereign of all the buddha families and teacher of the tantras,
Mature and liberate the three gates into their vajra [nature].
Vajra king, may you ever remain.

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 [Ju Mipham], 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 [1888]. 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 Sangpo 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].



Prayer of Joyful Relationships

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.

oṃ śānti śānti mahāśānti svāhā

This prayer was written by Khenpo Sherab Sangpo and given to his students on March 24, 2018.

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!

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

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 seven qualities are a noble lineage of human beings, a beautiful body, no sickness, a long life, good fortune, wealth, and great intelligence according to Thinley Norbu Rinpoché.