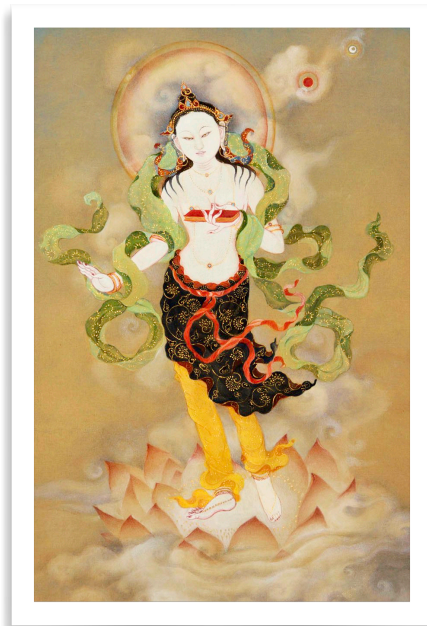


## Opening Prayer

*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 Rājagṛiha 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; chö*) 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.



*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!

## 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.

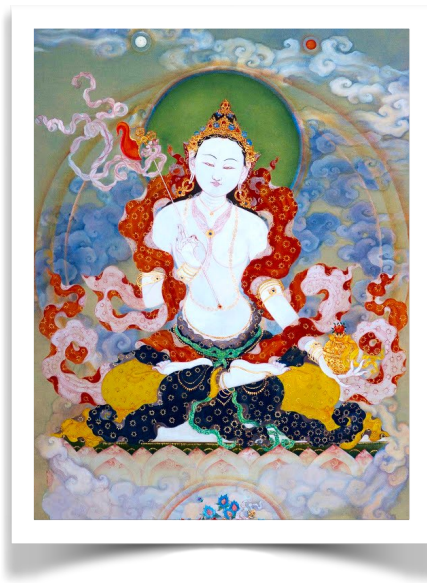
May I please the sublime gurus,  
And day and night dedicate myself to the Dharma.

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.*



## 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].*