

Opening Prayer

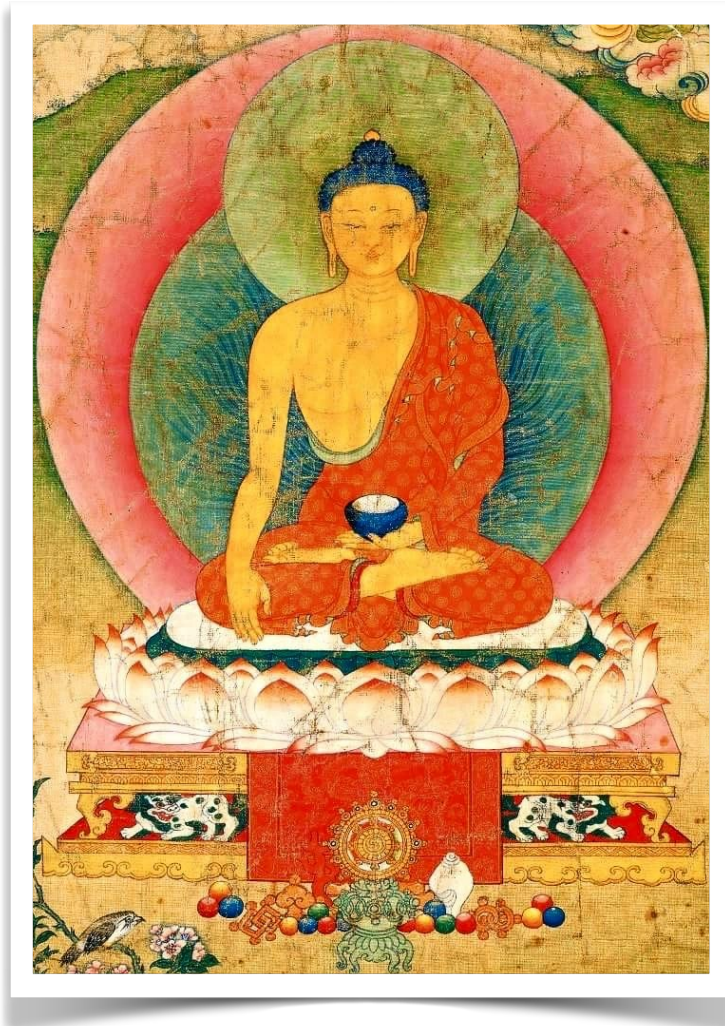
Arouse bodhicitta by reciting the Prayer of the Four Boundless Qualities three times:

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:

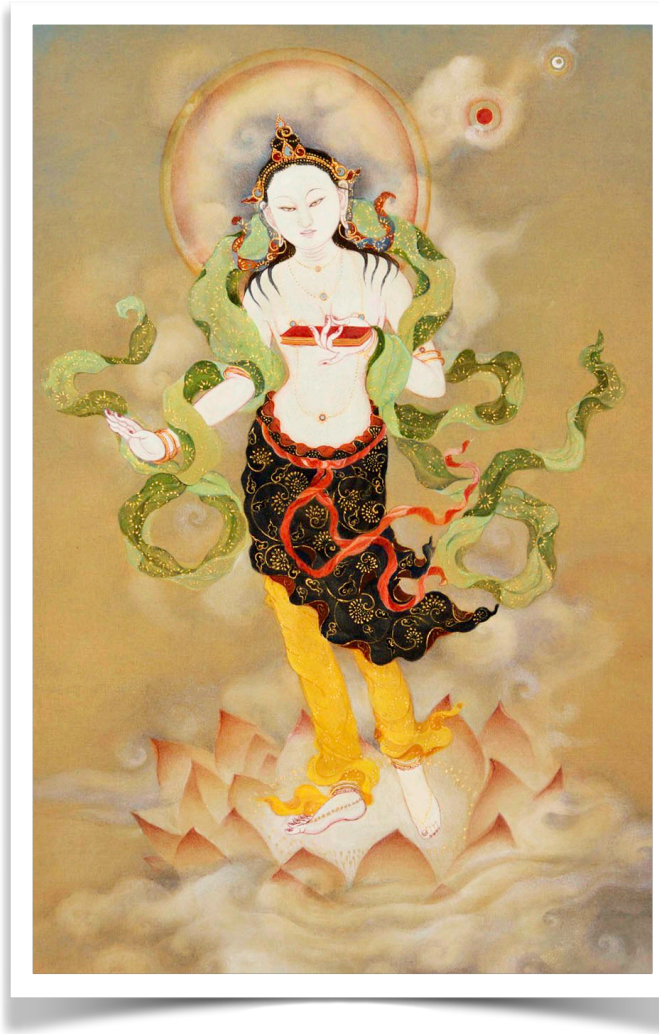
At one time, the bhagavan dwelt in Rājagṛiha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the bhagavan settled into an absorption on the categories of phenomena called *Illumination of the Profound*, noble Avalokiteśvara, the bodhisattva 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.

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:

ཏད་ཐ་མ་ ཨོ་ག་ཏེ་ག་ཏེ་ཐཱ་ར་ག་ཏེ། ཐཱ་ར་སྭ་ག་ཏེ། བོ་རྟི་ལྷ་རྒྱ།
tadyathā oṃ gate gate pāragate pārasaṃgate 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*.

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 Śāriputra, 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.



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!

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་ཤྲི་སེང་པ་རྒྱ་འབྱུང་།།

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

ལྷོང་ཆེན་རབ་འབྱུང་མས་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་སྟན་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!

རྫོགས་ཆེན་དགོངས་པ་རྫོགས་པར་བྱིན་གྱིས་རྫོབས།།

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

མོས་ལྷན་འོད་གསལ་ངོར་མི་ཡམ་འོད་གསལ་རྫོགས་བྱིས་པ་དགེ།།

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



Supplication Prayer to Khenchen Padma Tsewang

དགེ་ལེགས་མཆོད་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་འབེབས།

TSÉ WI DO NYAG CHÖ KYI DHU CHAR BEP

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

བྱས་པའི་བསྐྱར་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་སྤྱ་མར་གསོལ་བ་འདེབས།

TSONG MÉD DRIN CHEN LA MAR SOL WA DEB

Supremely kind master, I supplicate you.

ཆོརབས་ཀུན་རྒྱ་རྩིས་སྤྱ་འཛིན་པ་དང་།

TSÉ RAB KUN TU JÉ SU DZIN PA DANG

Please care for me in all my lives.

བྱད་རྒྱལ་སེམས་གཉིས་འབྱོར་བར་བྱིན་མྱིས་རྫོབས།

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་འཁོར་ལ་སྐྱེ།

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་རླབས་ཡིད་ལ་སྐྱེ།

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་རློབས།

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་སྒོས་བྲམ་ཆེས་ཀྱི་སྐྱུ།

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་སྤོད་རྫོགས།

RANG ZHIN GAK MED YANG NANG LONG CHOD
DZOK

Your sambhogakāya nature is unceasing displays of space.

ཐུགས་རྗེའི་སྐུ་ལ་བསྐྱར་གདུལ་བྱའི་ཞིང་ཀུན་ལྟབ།

TUK JÉ TUL GUR DUL SHI SHING KUN CHAB

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

དཔལ་ལྷན་སྒྲམ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས།

PAL DAN LA MI SHYAB LA SOL WA DEB

Glorious guru, at your feet I supplicate.

ཐུགས་རྒྱུད་དགོངས་པའི་བྱིན་རྒྱབས་སྤྱིང་ལ་འཕོས།

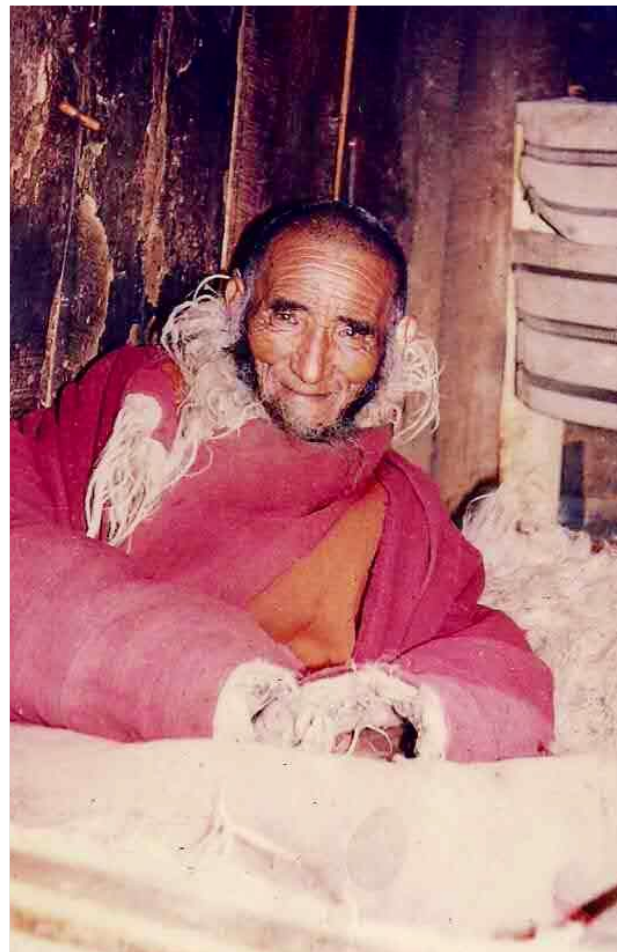
TUK DUD GONG PI JIN LAB NIYING LA PHÖ

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

ཐུགས་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་འདྲིན་མཚུངས་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་འཕྲིན་ལས་དཔལ་བཟང་བོ།

THUB TAN PAD MA TRIN LÉ PAL ZANG PO

Glorious Thupten Padma Trinlé,

སྙིང་དབུས་མི་ཞིགས་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་ལོག།

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

ཐུལ་དབང་པདྨའི་ཟབ་གཏེར་ཐུ་མཚོའི་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་བྱང་གསང་ཆེན་བསྟན་པའི་སྟོན་མེ་སྤར།།

MAD SHUNG SANG CHEN TAN PI DON ME WAR

Wondrous, great secret teachings that illuminate.

འབྲེལ་ཚད་དགེ་ལ་སྦྱར་བའི་རྣལ་འབྱེད་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་ཕྱགས་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་བསྐྱོབས།།

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

ལྷ་མ་མཐེད་རྟ་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་སྒྲུབ། །

RANG SEM MA YENG RANG NGO RANG GI TÖ

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

འཆི་བ་མ་ཐེད་ཆོས་ལ་བསྐྱེད་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་ཐེད་སྤྱིད་རྗེ་བསྐྱེད་མཁྱེན་ཕྱིས།།

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་ངོ་རྒྱལ་ལས་སོ།།

Written for the devoted Kunzang by Manigala.



The Practice of Noble Wish-fulfilling White Tara

སྒྲུབ་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 Tārā

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

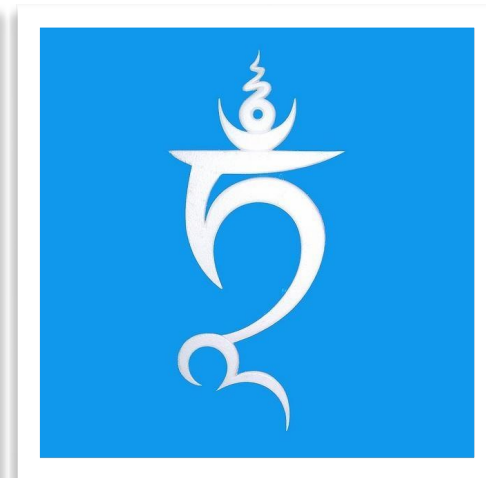
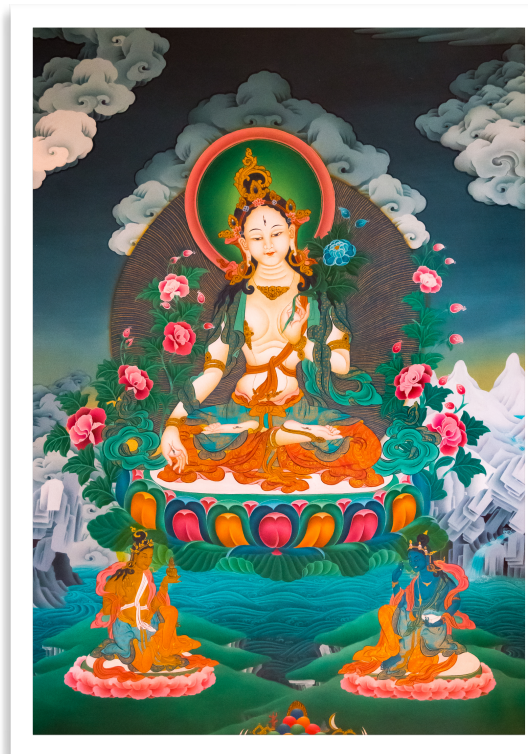
Long Life Mantra

In Tibetan:

OM TARE TUTTARE TURE MAMA AYUR JNANA
PUNYE PUTING KURUYE SOHA

In Sanskrit:

OM TĀRE TUTTĀRE TURE MAMA ĀYUḤ JÑĀNA
PUṆYA PUṢṬIṀ KURU SVĀHĀ



Tārā'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.*

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.

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.

om śānti śānti mahāśānti svāhā

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

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].