



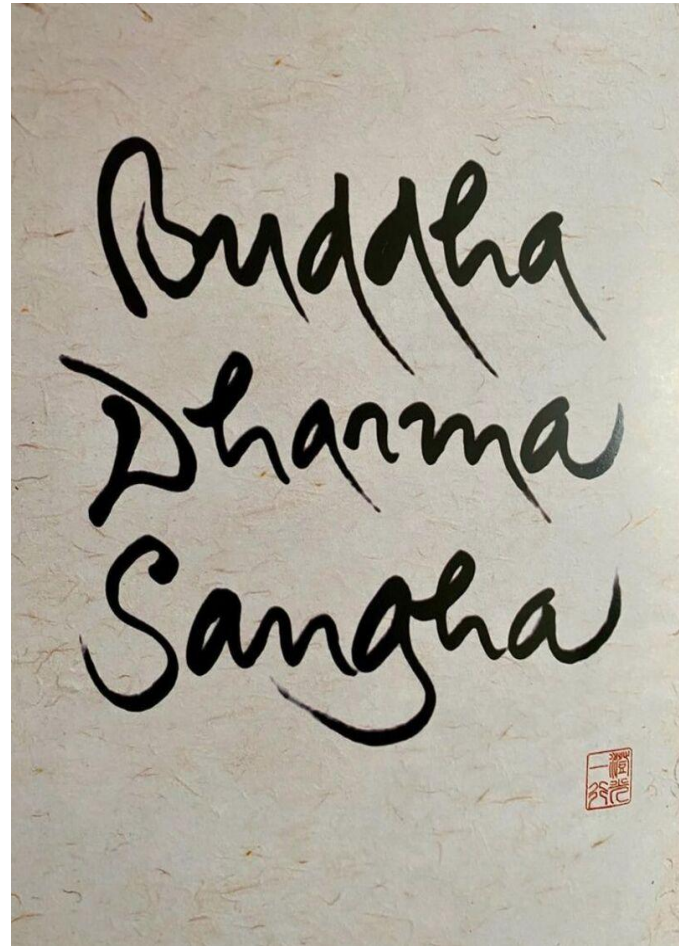
Opening Prayers

Take refuge and cultivate bodhicitta 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.

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.



Prayer of Samantabhadra—The Aspiration of the Primordial Buddha

HO

All that appears and exists—all of samsara and nirvana—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 samsara nor nirvana. If it is known, buddhahood is attained. If it is not known, beings wander in samsara. May all beings of the three realms realize the nature of the inexpressible ground.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A HO

From now on, whenever a powerful 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.

Samantabhadra Mantra

OM

is the unborn sound of natural awakened presence, embodying

SAMANTABHADRA,

the ever-perfect, all-encompassing, vast and pure awareness, united with

MAHAMETTA,

great boundless love and compassion that embraces all, culminating in

HUM,

the complete, spontaneous union of wisdom and love fully present as it is.

(Recite 100 times)

**Om Samantabhadra
Mahametta Hum**



Invitation to Meditation

Having heard the words of *The Aspiration of Samantabhadra*, we are reminded that all beings share the same ground — the unborn, self-arising awareness, beyond samsara and nirvana.

This is not something to fabricate or seek elsewhere. It is already present.

Now let us allow the mind to rest in its natural state — not grasping, not rejecting — simply present, open, and aware.

In this stillness we recognize the clarity that was never confused.

Let us now sit in meditation for 15 minutes.



The 'A' seed syllable of Dzogchen, symbolising the primordial ground or basis (gzhi)

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 benefiting others in samsara.

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.



Supplication Prayer to Khenpo Sherab Sangpo

By the glow of your grace my mind ripens;
No shadow is there that could obscure you. (Recite 2 times)

ཁྱེད་ཀྱི་གྲགས་མཛེས་འོད་ཟེར་གྱིས། ང་ཡི་སེམས་ནི་སྤྱན་དར་བྱེད།
སྒྲིབ་བྱེད་པ་ཀླན་བུ་ལ་བས། བར་ཆད་ཀླན་གྱིས་ཚུགས་མི་འགྱུར།

Your voice is the melody of dharma, may it forever remain clear in my mind.
By the gift of guidance, in a shower of blessings, you liberate.

གདས་པ་དག་སྤྱན་དཔེ་བྱིན་རྒྱ་བས་གྱིས། སེམས་ཅན་རྣམས་ནི་གྲོ་ལུ་བར་མཛད།
ཁྱེད་གསུང་ཆོས་ཀྱི་སྒྲུབ་བྱེད་པ་དེ། ང་ཡིས་སེམས་ལ་རྟག་གནས་ཤིག།

Radiant compassion, boundless wisdom,
Khenpo Sherab Sangpo, your qualities are beyond expression.

ཆད་མེད་སྤྱིང་མཛེས་པོ་དང། འོད་སྤྱང་འབར་བའི་ཤེས་རབ་མཚན།
སེམས་པོ་ཤེས་རབ་བཟང་པོ་ཡི། ཡན་ཏན་སྒྲུབ་པར་མི་ཉུས་སོ།

May my mind find your mind, from lifetime to lifetime, I pray.
Precious Guru, I supplicate you, hold me in your heart until I achieve enlightenment.

སྤྱིང་ལྡན་ནི་སྤྱི་བར་ཡང། སྒྲུ་མ་མཚན་དང་མཇུག་གྱུར་ཅིག།
རྟོན་ཆེན་སྒྲུ་མ་རིགས་ལ་བ་འདེབས། བྱང་ཚུབ་བར་དུ་གྲགས་མཛེས་བཟུང།

Om maha guru prajna bhadra sarva siddhi hung

ཨོཾ་མ་ཀུ་རུ་པ་རྫོག་པ་རྣམས་ལྷོ་ཧྲི།

(O Great Guru Prajna Bhadra, embodiment of awakened wisdom, grant all
spiritual accomplishments and establish your enlightened mind within me.)

Respectfully offered to Khenpo Sherab Sangpo by a devoted student, May 2026.

