Daily Prayers and Practices
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DAILY PRAYERS AND PRACTICES

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**Short Refuge Prayer**

In the Buddha, the Dharma and the Supreme Assembly, I take refuge until I attain enlightenment. Through the merit of practicing generosity and so on, may I attain buddhahood for the benefit of all beings.

Recite this verse three times. Then cultivate the four immeasurables, by saying:

**Four Immeasurables Prayer**

May all sentient beings enjoy happiness and the causes of happiness! May they be free from suffering and the causes of suffering! May they never be separated from the sacred happiness devoid of suffering! And may they dwell in boundless equanimity that is free from attachment and aversion!
Buddha Shakyamuni Sadhana

Visualization

Ah! Unborn emptiness and the unceasing appearances of dependent arising are the way of illusory unity. Before me in the sky, amidst vast clouds of offerings, on a jeweled lion throne, and lotus, sun and moon disc seats, the incomparable teacher, Lion of the Shakyas.

His body the colour 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 mudra, and his left hand in the gesture of meditation, holding an alms-bowl full of nectar. Like a mountain of gold, magnificent, he shines in splendor, spreading beams of wisdom light across the whole expanse of space.

The Eight Close Sons, Sixteen Elders and the like - a vast, ocean-like retinue of noble beings encircles him all around. Simply think of him and he grants the glory of the highest bliss: Liberation from samsara and nirvana, 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 actually there, in front of you. The instant that you generate this thought—as the buddhas' wisdom body is not constrained by limits like time or location—he will certainly be there. One of the sutras 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 Sutra: By seeing, hearing or offering to the buddhas, a boundless store of merit is amassed. Till we are rid of all the destructive emotions and the suffering of samsara, 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 Mañjushri's Pure Land: Everything is circumstantial and depends entirely on our aspiration. Whatever prayers of aspiration we make the results we will gain 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 as exalted as the white lotus; whoever hears your name shall never return to samsara - 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 heart-felt 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 teachings, 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 the virtues I have accumulated in the past, am accumulating now, and will accumulate in the future, for the sake of benefitting all beings, who are as infinite as space, may you, the sovereign of 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 surpassing compassion, every manifestation, in this world now, of the Three Jewels, is your enlightened activity.

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

Supreme teacher, bhagavan, tathagata, arhat, complete and perfect Buddha, glorious conqueror, Shakyamuni Buddha, to you I pay homage! To you I make offerings! In you I take refuge!

Then, as a means of invoking his wisdom mind, recite as many times as you can the following dharani, which is taught in the abridged Prajnaparamita:
Then recite, as many times as possible, the same mantra from OM onwards:

OM MUNE MUNE  MAHAMUNAYE SVA HA

During all 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 dharani, imagine that:

TÖN PE KU LÉ YESHÉ KYI ÖZER NA TSOK PÉ NANG WA CHEN PÕ DAK DANG SEMCHEN TAMCHÉ KYI DRI PA TAMCHÉ SEL SHING/

From the Buddha’s body there emanates a great radiance, of multi-coloured rays of wisdom light, dispelling all our own and others’ obscurations,

TEK PA CHEN PÕ LAM GYI YÖN TEN TSÜL SHYIN DU KYÉ TÉ CHIR MI DOK PÉ SA NÖN PAR GYUR

And causing all the genuine qualities of the Mahayana path to arise within us, so that we attain the level of perfection from which we will never return again to samsara.
སྐྱིར་འགོ་འཆག་ཉལ་འདུག་གྱི་སོས་ཀུན་ཏུ་སོན་པ་ཉིད་མ་བརེད་པར་དྲན་པ་དང་།
མཚན་མོ་ཡང་སོན་པ་དངོས་སུ་བཞུགས་པའྱི་སྐུ་ཡི་འོད་ཀྱིས་ཕོགས་ཐམས་ཅད་ཉྱིན་མོ་ཤྱིན་ཏུ་
དྭངས་བའྱི་དུས་ལྟ་བུར་སྣང་བའྱི་འདུ་ཤྱེས་ཀྱི་ངང་དུ་གཉིད་ལོག་པར་བྱ།
དུས་རྒྱུན་དུ་སོན་པ་ཉིད་ཀྱིས་ཇྱི་ལྟར་ཐུགས་བསྐྱེད་པའྱི་ཚུལ་ལས་བརམ་སེ་།
དུས་གསུམ་གྱི་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་ཆེན་པོ་རྣམས་ཀྱི་རྣམ་པར་ཐར་པ་ལ་
རེས་སུ་གཞོལ་བའྱི་བྱང་ཆུབ་ཀྱི་སེམས་རྱིན་པོ་ཆེའི་དམ་བཅའ་ལྷོད་པ་མེད་པའི་ངང་ནས་བྱང་ཆུབ་སེམས་དཔའི་སོད་པ་སྱི་
དང་། ཁྱད་པར་ཞྱི་ལྷག་གྱི་རྣལ་འབྱོར་ལ་ཅྱི་ནུས་སུ་བརོན་པས་དལ་འབྱོར་ཐོབ་པ་དོན་ལྡན་དུ་འགྱུར་ཏེ།
བདག་ཅག་གྱི་སོན་པ་འདྱི་ཉྱིད་ཀྱི་མཚན་ཐོས་པ་ཙམ་ཞྱིག་གྱིས་རྱིམ་གྱིས་བྱང་ཆུབ་ཆེན་པོའྱི་ལམ་
ལས་ཕྱིར་མྱི་ལྡོག་པར་འགྱུར་བ་མདོ་དུ་མ་ནས་གསུངས་ལ།
གོང་དུ་བསན་པའྱི་བཟུངས་འདྱི་ལས་སངས་རྒྱས་ཐམས་ཅད་འབྱུང་ཞྱིང་།
གཟུངས་འདྱི་རེད་པའྱི་མཐུས་ཤཱཀའྱི་རྒྱལ་པོ་ཉྱིད་སངས་རྒྱས་ཤྱིང་།
སན་རས་གཟྱིགས་བྱང་ཆུབ་སེམས་དཔའི་སོད་པ་མཆོག་རུ་གྱུར་པ་དང་།
གཟུངས་འདྱི་ཐོས་པ་ཙམ་གྱིས་བསོད་ནམས་རྒྱ་ཆེན་པོ་ཚེགས་མེད་པར་འཐོབ་ཅྱིང་ལས་ཀྱི་སྱིབ་པ་ཐམས་ཅད་བྱང་བ་དང་།
སགས་བསྒྲུབ་པ་ན་བགེགས་མ་མཆིས་པར་གྲུབ་པར་འགྱུར་རོ་ཞེས་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཡི་གེ་ཉུང་ངུ་ཞེས་པ་དེ་
ཉིད་ལས་གསུངས་ཤྱིང་། བཀའ་གཞན་ལས་ཀང་གཟུངས་འདྱི་ལན་གཅྱིག་བཟླས་པས་བསལ་པ་བྱེ་བ་ཕག་བརྒྱད་ཁྱིའྱི་
བར་དུ་བྱས་པའི་སྡྱིག་པ་ཐམས་ཅད་བྱང་བར་འགྱུར་པ་སོགས་ཕན་ཡོན་ཚད་མེད་པ་དང་ལྡན་ཞྱིང་།
དེ་བཞྱིན་གྱེགས་པ་ཤཱཀ་ཐུབ་པའི་སླིང་པོ་དམ་པ་ཉིད་དུ་གསུངས་སྤོ། །
དད་པ་བསྐྱེད་པ་དང་ཞྱི་ལྷག་གྱི་རྣལ་འབྱོར་ལ་ཇྱི་ལྟར་བརོན་པའི་ཚུལ་ཟུར་དུ་བཤད་པར་བྱའོ། །
ཞེས་པ་འདྱི་ནྱི་བསླབ་གསུམ་ནོར་བུའྱི་མཛོད་མངའ་དབོན་ཨོ་རྒྱན་བསན་འཛིན་
ནོར་བུ་ནས་བཀྲ་ཤྱིས་པའི་ལྷ་རས་དང་བཅས་ཏེ་ནན་ཏན་དུ་བསྐུལ་བ་ཡྱིད་ལ་འཇགས་པའི་
སེང་དུ་ཉེ་ཆར་ཡང་དབོན་རྱིན་པོ་ཆེ་ཉྱིད་ནས་སྤྲུལ་པའི་སྐུ་འཇྱིགས་མེད་པད་མ་བདེ་ཆེན་ལ་སྦྲན་ཏེ།
རྱིན་ཆེན་དང་པོ་སོགས་བཀྲ་ཤྱིས་པའི་ལྷ་རས་ཀྱི་སྐྱེས་དང་བཅས་མྱུར་དུ་གྲུབ་པར་གྱིས་ཞེས་དམ་པ་ཟུང་གྱི་བཀས་བསྐུལ་
བ་ལ་བརེན་ནས། སོན་པ་མཆོག་ལ་མྱི་ཕེད་པའི་དད་པ་ཐོབ་ཅྱིང་།
དུས་མཐར་ཆོས་སྨྲ་བའི་མྱིང་ཙམ་འཛིན་པ་
ཤཱཀའྱི་རེས་འཇུག་མྱི་ཕམ་འཇམ་དབྱངས་རྒྱ་མཚོས། ར་རོ་རེ་འཕན་ཕྱུག་གྱི་རྱ་ཞོལ་ཕུན་ཚོགས་ནོར་བུའྱི་གྱིང་དུ།
ཚུལ་འདྱི་མཐོང་ཐོས་དྲན་རེག་གྱི་འགོ་བ་རྣམས་ཀྱི་རྒྱུད་པ་སོན་པ་ཐུབ་པའི་དབང་པོའི་བྱིན་
རབས་མཚུངས་པ་མེད་པ་མངོན་དུ་འཇུག་པར་གྱུར་ཅྱིག ༎
Diligently apply yourself to this practice, as much as you can. In between sessions, practice mandala offering, and recite, to the best of your ability, whichever sutras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jataka Tales, or The One Hundred and Eight Names of the Tathagatas. Dedicate your sources of virtue towards unsurpassable awakening and recite prayers of aspiration.

In general, whatever you are doing, whether it is moving, walking, sleeping or sitting, you should constantly remember the Buddha. Even at night, when you go to sleep, consider that the radiance of the Buddha’s form illuminates the whole of space in every direction, lighting it up as brightly as during the day. At all times, emulate the buddha’s actions from the moment he first generated the mind of awakening, and follow the example of the buddhas and great bodhisattvas of the past, present and future. Maintaining your commitment to precious bodhichitta, without ever allowing it to waver, exert yourself as much as possible in the bodhisattvas’ conduct in general, and in the practices of shamatha and vipashyana in particular, so as to make meaningful the freedoms and advantages of this human existence.

It is said in several sutras 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 dharani revealed above is the source of all the buddhas. It was through the force of discovering this dharani that the King of Shakyas himself attained enlightenment, and that Avalokiteshvara became the supreme of all the bodhisattvas. Through simply hearing this dharani, 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 Prajnaparamita.

Other teachings say that by reciting this dharani only once, all the harmful actions you have committed throughout 800,000 kalpas will be purified. They say that it possesses boundless qualities such as these, and is the sacred heart-essence of Buddha Shakyamuni. The way to generate faith and exert oneself in the practices of shamatha and vipashyana are explained elsewhere.

The intention to compose this text first arose due to the persistent encouragement of Ön 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 Ön Rinpoche 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 Shakyamuni, who has unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbüi Ling at the foot of Mount Dza Dorje 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.

Translated by Rigpa Translations, with reference to existing versions by Tulku Thondup Rinpoche and the Padmakara Translation Group.

Special thanks to Lotsawa House and Rigpa Translations for their translation of this precious sadhana. Some editing and alterations were done by Erick Tsiknopoulos.
The Regular Practice of the
Uddiyāna Khadro Wealth Deity White Dzambhala
The Rainfall of Blessings
And
Wealth Summoning Ceremony

NAMO LA-MA PE-JUNG CHEN-RE-ZIG
NAMO I go for refuge to the lama
KÖN-CHOG SUM-LA DAK-KYAB-CHI
Padmasambhava, Chenrezig, and the Three Jewels
KHA-NYAM MAR-GYUR SEM-CHEN-NAM
So that all mother sentient beings, as vast as the sky
SANG-GYE TOB-PAR SEM-KYE-DO
Achieve enlightenment, I give rise to bodhicitta.
RANG-SEM MA-CHÖ TONG-PÉ-NGANG
From the unfabricated, empty nature of mind

MA-GAK SEL-TONG RIK-PE-TSEL
The play of the unceasing, clear and empty Rigpa,

RANG-NYI ARYA DZAM-BHA-LA
I arise as Noble Dzambhala

KAR-SEL CHAK-YE BE-CHON DANG
Clear white, holding a staff in the right hand,

YÖN-PE NOR-KYUG NEÜ-LE-DZIN
And a jewel producing mongoose in the left.

RIN-PO-CHE-YI GYEN-GYI-TRE
He is decorated with precious ornaments.

PEMA DA-WEI DEN-TENG-DU
He is on a cushion of lotus and moon,

YU-DRUK TENG-DU TSEN-KHYIL-ZHUG
And sits in a position of authority on a turquoise dragon.

KHOR-DU KHA-DRO DE-ZHI-KOR
He is surrounded by the retinue, the four classes of Dakinis.

RANG-RANG CHAK-TSEN GYEN-DANG-CHE
All with their own hand implements and ornaments.
At the crown are Amitabha and Chenrezig

The five families of the victorious longevity deities,

And the lama of Uddiyāna Padmasambhava, father and mother.

They arise in the vastness of empty clarity, rainbow light,

Appearing but without self-nature.

At the heart of Dzambhala, on a moon

Visualize the mantra garland and seed syllable.

Light radiates, makes offerings to the Victors and gathers their blessings.

Purifying obscurations of sentient beings and increasing longevity and merit.

Gathering all accomplishments and dissolving into me,
Blessings and accomplishments fall like rain.

The assembly of deities gather into one and dissolve into the realm of Uddiyāna.

By this virtue, may all transient beings have effortless, spontaneous attainment, and

May there be good fortune in the land of the wealth deities of Uddiyāna.

Written by Rigzin Chogyal Dorje.

May there be happiness and good fortune.
Drigung Kyobpa's
Concise Daily Practice of Achi

Purify with
OM SOBHAWA SUHDDHAH SARWA DHARMAH SOBHAWA SHUDDHO HANG

TONG PA'I NGANG LE YI GE HRIH! KAR POR GYUR/ HRIH! DE LE Ö PAG TU ME PA
TRÖ PE SANG GYE JANG CHUB SEM PA NAM CHÖ TSUR DÜ HRIH! LA TIM
A white syllable HRI appears out of the state of emptiness. From the HRI, infinite
light streams forth and makes offerings to the buddhas and bodhisattvas. The light
then returns and dissolves back into the HRI.

HRIH DE YONG SU GYUR PA LE/ A CHI KU DOG KAR MO SHENG NE SHAB NYI KYI
DÜD SHI NÄN PA
The HRI then transforms and white Achi Chokyi Drolma, standing, tramples the
four mara demons beneath her two feet.

NA ZA DAR GYI LHAB LHUB SÖL WA/ RIN PO CHE NA TSOK KYI GYEN PA
She is dressed in a flowing brocade gown and adorned with various sorts of precious gems,
Her right hand holds a silver mirror with which she looks into the three times of the past, present, and future.

While with the left she brandishes the wish-fulfilling jewel that bestows upon supplication everything needed and desired.

In her heart upon the disc of a moon is the white syllable HRI surrounded by the syllables of the mantra.

Thus clearly and distinctly recite the syllables of her name as much as possible.

Praises

HRIH! SHIN ZANG YING CHUG PÄL DEN CHÖ KYI DRÖN

Hrih! Beautiful Queen-of-Space, Dharma Lamp!
KU DOG KAR MAR GYUR ME GYING BAG CHEN
Your body takes an unwavering stance

KOR WA'I LOG TA KEM JE ÖNGA MA
Mismatch over desirable forces

DE CHEN GA TER RAB GYE PĀL MO TE
Giver of great bliss in tense delight

SHĀL CHIG CHAG NYI SHI JE DZUM PA'I KU
One face and two arms, your smile brings peace

CHAG YE DA RU NYĀN PA KÜN KYAB DROG
In your right hand is a damaru

YŪN PA TŌ NANG YI ZHIN NOR BU DZIN
Your left hand holds a gem in skull cup

DRUB PA PO LA NGŌ DRUB KÜN TSÖL CHING
You grant practitioners all Siddhis

ZA OG NA NGA'I NAM ZA KU LA SŌL
Robed in a gown of five colored silks
RIN PO CHE GYän DAR GYI CHÖ PÄN PUR
Ad|orned with jewels and sil|ken ri|bbons
A|ndowed with the four ac|ti|vi|ties

On a blue wa|ter horse in the clouds
A|ndowed tur|quoise hal|ter gold bri|dle

Rides the lau|ghing Glor’ious Queen of Space
Through com|pa|ssion ap|pears your ret’ne

Endowed by host of da|ki|nis

En|dowed with the four ac|ti|vities
PÜN SUM TSOG NE PÄL GYI DRI GUNG DU
Guar|dian who pro|tects the doc|t|rine

LONG CHÖ PEL CHIR KA SUNG KÜN DZE MA
Per|fect place mag|ni|fi|cent Dri|kung

TEN PA SUNG CHIR TOR MA DI SHE LA
Ac|cept this tor|ma and guard tea|chings

TUG DAM GYÜ KÜL CHOL WA’I TRIN LE DZÖ
Please per|form all ac|ti|v|ties now

Adorn the conclusion with requests for forgiveness of faults & prayers of dedication and aspiration. Composed by Gyälwant Kyobpa Rinpoche, this practice contains incredible blessings.
Prayer to Achi Chokyi Drolma

GYAL WE TEN SUNG TU DEN WANG MO CHE
Pow’erful la|dy who guards the tea|chings

DRUP CHOK BU ZHIN KYONG WE DAM TSIK CHEN
With your vow to pro|tect good stu|dents

ACHI CHÖ DRÖN KOR DANG CHE PA LA
Achi Cho|dron and ret’nue I pray

SOL LO CHÖ DO DÖ DÖN KUN DRUP DZÖ
To you I of|fer, grant ev|ery wish

---

Continue drum Chant 3 times

If ending the text here dedication last page
A Personal Smoke Offering for
The Dharma Protectress Achi
Abundantly Satisfying
All that is Desired

I bow to the Lama and Supreme Yidam.
For Dharma Tara, protectress of the teachings of the direct transmission lineage.
This brief personal smoke offering
Abundantly satisfying all that is desired is composed.

In a place of purity, at an auspicious lime, one should properly arrange flour, a
beribboned arrow, sweet smelling wood, billowing clouds of smoke, offerings of food,
medicines, beverages, and so forth. Having first taken refuge and aroused the
enlightened attitude of the four immeasurables, one should make the offerings.

RANG NYI DOR JE NĀL 'JOR MA
Arjise Vajra|yo|gi|ni
KE CHIG SĀL W A'! CHI TSUG TU
Up|on the crown of my head
‘JIG TEN SUM GON RAT NA SHRI
Jig|ten Sum|gon, Ra|tna Shri.
TRŪL KU RANG ZHIN CHEN DU SHUG
Abj|ides Nir|ma|na|ka|ya
TUG KA’I SA BÖN BAM YIG LE
The BAM resides in my heart

RAM YAM KHAM ’TRÖ DZE NAM KYI
RAM, YAM and KHAM Emanate

MA DAG DRI MA KÜN JANG SHING
Purify all samsayas

LAR YANG OM AH HUNG YIG ’TRÖ
Emanate OM, AH and HUNG

CHÖ DZE NGO WO ZAG ME KYI
Transform Essence of offerings

YE SHE DÜ TS’I RANG ZHIN CHEN
Into their innate nature

NAM PA SO SO’I RIG TÜN DZE
Offerings for each Buddha clan

PAG YE TONG SUM GANG WAR GYUR
Fill the three thousand-fold world

To increase the blessings of this offering, recite the six mantras and their accompanying mudras. Or to be brief, recite the three syllables and Sky-Treasury mantra.
OM AH HUNG / OM AH HUNG / OM AH HUNG
NAMAH SARVA TATHĀGATE BHYO VIŚVA-MUKHE BHYAH
SARVA THĀ-KHAM UDGATE SPHARANA IMAM GAGANA-KHAM SVĀ HĀ
repeat 3 times

OM A KARO MUKHAM SARVA DHARMA NAM ADYA NUTPANNA TVAT
OM AH HUNG PHAT SVĀ HĀ

HRIH RANG ZHIN YE NE LHÜN GYI DRUB PA YI
Hrih! A|com|lish pri|mor|di|al na|ture

MA KYE SĀL DZOG SANG WA'I KYIL 'KOR 'DIR
Se|cret man|da|la un|born ra’diance

CHĀN 'DREN SHEG SU SŌL WAI TEN SUNG NI
I in|vite the pro|tec|tors to come

YE SHE LE LA TRŪL PA'I DA KI MA
Da|ki|nis per|form ac|ti|vi|ties

KA' DANG DAM LA NE PA'I SUNG MA CHOG
Guar’dians a|bide by their com|mit|ment

CHŎ KYI YING LE GYU MA'T KUR TROL PA
Ma|ni|fest from the Dhar|ma|dha|tu

YE SHE 'JIG TEN TS'UL 'DZIN TRŪL 'KOR CHE
Man|da|las Pri|mor’dial a|ware|ness
T'UG DAM GYÜ KÜL NE ‘DIR SHEG SU SÖL
Call to come to this sacred place now

NAM K'A T'ING ZANG YU ‘O ‘BAR WA’I LONG
From the vast expanse of Turquoise Light

KY'E PAR MU LE T'ING DRAG TER DROM NE
And from the troves of the Azur Crag

CHE SHE CHEN MO A CH'I NA NAM ZA
Elder Sister, Ac'hi Na|nam’zai

DRA GEG DUG PA ‘DUL CH’IR SHEG SU SÖL
Please come here and tame all obstacles.

YE SHE YING LE GYU MA’I KUR TRÜL PA
E'mana'ting from ul'timate space,

LE DANG YE SHE DAM TS’IG WANG GI LHA
God|ses en|power|ed with wis|dom.

RANG RANG RIG T’UN GYÄL WA’I TEN SUNG CH’IR
Protect the Tea|nings of the Bud|has

SHI GYE WANG DRAG ‘KOR DANG CHE PA NAM
And with your re|ti|nues of four pow’rs,
Nāl 'Jor Dung Wāṅ Nga Ro 'Drug Taṅ Droṅ
Chan|tīng the da|kī|nis me|lo|dy,

‘Bō Dze Chō Pāṅ Yab Mo Ling Se Ling
Vast hosts, with your hands wea|v|ing mu|dras,

Chō Trīn Sang Du Dü Tsī|Gya Ts'Oṛ Kyil
Bring forth a cloud of smoke off|er|ing.

Dām Taṅg Ne 'Dir Dam Tsīg Sa Ma Dzah
Please de|scend to this sa|cred site now.

Samadzah

Dza Hung Bām Hoḥ Alalā Hoḥ E He Hi Bhagawān Akarshaya
Samaya Dzah

Thus invite them.

Hriḥ Yīng Ch'ūṅ Lḥa Mo 'Kor Daṅg Che Pa Kūn
Hriḥ! God|dess a|long with your re|ti|nue

Rang Rang T'ūn Pa’ī Ten La Gye Par Shug
Please be joyf’’ly sea|ted on these thrones

Ngō 'Jor Yi Trul Chō Trīn Gyaṃ Ts'Oṛ Kyil
I bring forth a cloud of off|er|ings
I prostrate with body, speech and mind.

Casting flour into the smoke offering... MELODY BEGINS – 7 syllables - Continue drum

In this place and supreme year

Hours favorable for virtue

Glorious Buddhist and Arhats

Please distinguish suffering

Accomplish all purposes

As I make smoke offerings

Please disperse all obstacles

Cleanse and purify impurities
(Start 9 syllables) Continue Melody with drum

KYE NYÖN MONG SEL WAI MÂN' CHOG NA TS'OG DANG

Listen! Clouds-of-sweet-smelling, smoke offerings

DAR ZAB RIN CHEN PÔ DANG A GA RU
Medicines-that dispel, emotions

TSÀNDÀN KAR MAR DRI ZANG DU RU KA
Silk,brocade-and in;stance, aloe wood

SHUG PA DA LI TAG PA LA SOG KYI
Frankincense-and, cedar wood

SHING NA DÛ TSI'I DRI DEN T'AM CHE DANG
Juniper, rho'den-dron, birch and all

CHE' MAR 'O KOM ZA' TUNG NA TS'OG KYI
Various sweet-smelling, amber, balsam trees

DU'TÜL TRIN TAR'TIB PA'I SANG CHÖ DI
Flour,yogurt milk all, food and drink

TSA WA GYÜ PA'I PAL DEN LA MA SANG
Purifying off'rings, of tea|chers

YI DAM DORJE NAL 'JOR 'KOR CHE SANG
To the meditation, yoga

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TEN SUNG TSO MO YING CH'UG CHÖ KYI DRÖL
Leader of all Dharma, Protectors

LE KYI K'AN 'DRO YE SHE K'AN 'DRO MA
Dakinis of primordial awareness

DAM TS'IG K'AN 'DRO WANG GI K'AN 'DRO MA
And commitment, Dakini

ZA JE SÖ JE 'TROG JE MA SUM SANG
Godesses who devour, snatch away

A MA NYING GÜL SOG GI PU DRI DANG
Heart Mother-Razor, of the Life-Force

TR'IN LE TR'O MO MAR MO 'KOR DANG CHE
Mother of enlightened, activity

SHA ZA MAR NAG TONG GI TS'OQ NAM DANG
Thousand-fold host of red, flesh-eaters

MA MO K'AN 'DRO MA LÜ TAM CHE SANG
Mamos and daki-nis, offering

GANG RI SHEL GYI ZUR P'Ü DAM PA NA
To auspicious Queen with, Power of Life
To Four Families of the Five Sisters

And TwelveGods make, offerings

An octan of perfect, guarantees

Protect the yogins with offerings

A vail of smoke, salvations, salvations

Pu|ri|fy|ing all vows, de|file|ments
RO BAG JI NÄL DRIB DANG TAN SHOB SOG
Vows from contact with all, filthy things

MI TSANG KYÖN KÜN SANG GI DAG GYUR NE
As well as of all impurities

DE TAR SANG TR'Ü CHO GA ZAB MO YI
Profound means at-tainment, washed in smoke

LHA SUNG GYE SHING NYAM CHAG SÖ GYUR NE
Please re-pair the break-age, of all vows

BAR CHÖ MI TÜN KYEN KÜN SHI WA DANG
Palify obstructive, con-ditions

PÜN TS'OG SAM PA CHÖ SHIN DRUB PAR SHOG
Real-ize all our aims with the Dharma

(Start 7 syllables) Continue Melody with drum

KYE DE RING LHA SUNG PANG TÖ DO
Listen! Lofty praise of protec-tors

CHÖ KYI DRÖL MA'I U P'ANG TO
Glo-ry! Dhar-ma Sa-vio-ress

TEN DZE CH'I NANG SANG WA YI
Outer inner, sub-stan-ces
CHÖ KIY DRÖL MA'I U P'ANG TO
Glo’ry! Dhar-ma Sa|vio|uress

CHÖ TRIN 'DÖ GU NA TS'OOG KYI
Clouds of off' rings, in|f|inite

CHÖ KIY DRÖL MA'I U P'ANG TO
Glo|ry! Dhar-ma Sa|vio|uress

MO GÜ TÒ JANG RÖL MO YI
Songs of praise are de|vo|tion

NGAG DANG CH'AG GYA TING 'DZIN GYI
Me|di|ta-tive, a|tten|tion

SI PA'I TSE MO LE TO WA
High a|bove the, sam|sa|ra

CHÖ KIY DRÖL MA'I U P'ANG TO
Glo|ry! Dhar-ma Sa|vio|uress
NYI DAI ZI 'O LE SÊL WA
Beyond brilliant, sun and moon

CHÖ KYI DRÖL MA'I U P'ANG TO
Glo'ry! Dhar-ma Sa|vio|uress

YI ZHIN NOR BU TAR GE WA
Filled with vir-tue, gran|ting gem

CHÖ KYI DRÖL MA'I U P'ANG TO
Glo'ry! Dhar-ma Sa|vio|uress

YAR KYI GYAM TS'O TAR GYE PA
Vast as pre-cious, sum|mer lakes

CHÖ KYI DRÖL MA'I U P'ANG TO
Glo'ry! Dhar-ma Sa|vio|uress

GYÄL TEN MI NUB 'PEL GYE CH'IR
Spread un-fail-ing, Doc|t|rine

CHÖ KYI DRÖL MA'I U P'ANG TO
Glo'ry! Dhar-ma Sa|vio|uress

JE 'JUG KYONG SHING DÖN DRUB CH'IR
Pro|tect aims of, foll|o|wers
CHÖ KYI DRÖL MA'I U P'ANG TO
Glo|ry! Dhar-ma Sa|vio|uress

SUNG MA MI DANG MA 'DRÄL SHIG
Ne|ver sep’rate, stay with us

'KOR 'DE TEN YO NÖ CHÜ KYI
Per|fect po|wer, bles|sing wealth

T’U JIN PÄL YÖN PUN TS'OOG KUN
Po|wer, bles|sing, all com|plete

DE RING DAG GI YANG DU LEN
Po|wer, for|tune, ma|ni|fest

CH'Ä YANG GYAM TS'O SHIN DU KYIL
O|ceans of pro|s|per|i|ty

SUNG MA T'Ü CHEN KY'E NAM KYI
All you power’ful, pro|tec|tors

NYING PÖI TEN PA RIN CHEN SUNG
Pre|cious tea|chings, pro|tec|ted

TEN 'DZIN 'PEL GYE TEN PAR DZÖ
In|crease pre|cious, offer|ings
In exclude all practitioners.

Fill our homes with, spiritual wealth.

Protect us from, obstacles.

Dispel all, dangerous talk.

May all highest, aims be seen!

Then recite prayers of auspiciousness, dedication and aspiration.

Thus this special smoke-offering ritual which bestows all that could be desired to the Queen of Space, protectress of the teachings, was written by the Drigung monk known by the name of Bhadra in the Palace of the Golden Pavilion of the primary monastic seat at Jangchubling in response to a request made by the changeless Lama Tr’inle of T’ang Monastery and accompanied by a pure offering of flowers.
Dedication

ཧེ་བོད་དི་འི་བོའི་བཞིན།

GE WA DI YI TU LA TEN
By the power of virtue

ཆོས་ལེད་བོར་བགས་མེད་ཅིང

CHÖ JE DRUB POR GEG ME CHING
Dharma free of obstacles

ཌོང་དཀར་འབྱིན་སྐེལ་བུ།

GYA NA TA KI’I SA TOB NE
Gain level of dakini

མོ་བོར་བོའི་ཆེ་གཅིག་པ་རོ་བུ།

KOR WA’I GYA TSO KYEM PAR SHOG
Dry up cyclic existence
The Secret Supplication

HO / GONG SU SÔL LO
Ho! Please consider me! Recite three times.

Glorious Vajra Guardian Great Black One¹ and Heruka Glorious Great Bhairava²: by nature you are one with dharmatā, in essence you are the same within primordial wisdom, and in character you are equal in unhindered activity.

Hero who defeats all unfavorable circumstances, you are the foremost lord of all appearance and existence, and all gods and demons;

¹ Mahākāla
² Cakrasamvara
ཞྱིང་སྐྱོང་དྲག་པོ་ལས་ཀྱི་བཀའ་གཉན་གྱི་དེད་དཔོན་ཆེན་པོ།

ZHING KYONG DRAK PO LÉ KYI KA NYEN GYI Dé PÖN CHEN PO
wrathful local guardian—great leader of activity oppressors,

མྱི་ཕམ་གཟྱི་བརྱིད་ཀྱི་རྒྱལ་པོ། རྱིག་འཛིན་གྱི་རྣལ་འབྱོར་པ་བུ་བཞྱིན་དུ་སྐྱོང་བ།
MI PHAM ZI JI KYI GYAL PO / RIK DZIN GYI NAL JOR PA BU ZHIN DU KYONG WA
invincible sovereign of radiant splendor, you protect awareness holding yogins as if they were your own children,

དམ་ཅན་སྒྲུབ་པ་པོའྱི་བསམ་གཏན་གྱི་དྲོད་ཉུལ་བ། ཞྱི་བའྱི་མདངས་དང་ལྡན་པ། རྒྱས་པའྱི་བྱིན་ཆགས་པ།
DAM CHEN DRUP PA PÖ SAM TEN GYI DRÖ NYÜL WA /
ZHI WÉ DANG DANG DEN PA / GYÉ PÉ JIN CHAK PA /
and you assess the absorption of oath-bound practitioners. You are endowed with the radiance of peace, the splendor of increasing,

WANG DÜ LÉ KYI TSAL NGA WA / DRAK PO DRA GEK DRAL WÉ LÉ LA NYUR WA
and the power of magnetizing activity. You are swift in activities of liberating savage foes and hindrances.

TEN PA SUNG WÉ LÉ LA THU TSAL CHÉ WA / THU TOP KYI WANG CHUK MING DOR JÉ DRAK TSAL CHEN
Your mighty skill in protecting the teachings is sublime. Powerful lord with the name “the One Endowed with Mighty Vajra Wrath,”³

NAL JOR GYI DRA LHA CHEN PO DAK LA GONG SU SÖL
great warrior god of yogins, please heed me!

DAK NAL JOR PA DOR JÉ TRAK THUNG ZHÉ GYI WÉ KU SUNG THUK KYI TEN NYEN PO DI LA ZHUK NÉ
Please dwell in this holy shrine of enlightened body, speech, and mind of myself, the yogin called Vajra Heruka!

³Dorje Drakpo Tsal, a manifestation of Padmasambhava.
Please act to conquer the dread of the four māras and all obstacles along my path of supreme bliss whereby I will accomplish unsurpassed awakening.

Please cause me to encounter the samādhi-companion that will guide me on the authentic path!

Until I attain awakening, help me to never deviate onto mistaken paths with body, speech, and mind, and cause my mind to turn toward freedom and awakening!

May all unfavorable circumstances in this world be vanquished!

May perfect auspiciousness and goodness pervade and increase!

May gods, spirits, and humans be brought under control, and at all times and in every circumstance may enlightened activities be accomplished according to my supplications!

As you are the glory and protector of all wandering beings,
CHOK DANG THÜN MONG GI NGÖ DRUP THOK PA MÉ PA DÉ LAK TU TSÖL WÉ TRIN LÉ DZÖ CHIK

please perform activities to grant supreme and common siddhis, without obstruction and effortlessly!

LOK PAR TA WÉ DRA GEK LA SOK PA MI THÜN PÉ CHOK THAM CHÉ LÉ GYAL TÉ
May I vanquish all unfavorable circumstances—the enemies and hindrances with wrong views, and the like—

TRA SHI DANG DÉ LEK PHÜN SUM TSOK PÉ KHYAP CHING GYAL WAR GYUR CHIK
and may perfect auspiciousness and goodness pervade and prevail!

Then recite:

MA HRI / NGÖN GYI MÖN LAM DANG
THUK JÉ WANG GI /
MA CHÖ KYI YING NÉ KU ZHENG /
MA HRĪ. By the power of your compassion and previous aspirations,
Mother [Achi Chökyi Drölma], arise from the dharma-sphere

YÉ SHÉ KYI YING NÉ CHEN GYI ZIK / DZUM TRŪL GYI WANG GI TRIN LÉ KYI KYIL KHIR DI NYI DU JÔN PAR DZÉ DU SÖL
and look upon me from the space of primordial wisdom! Miraculously descend upon this activity maṇḍala!
YUM A CHI NA NAM ZA WANG CHUK CHÖ KYI DRÖL MA / YÉ SHÉ KYI DRÖL MA / DAM TSIK GI DRÖL MA / WANG GI LHA MO
Mother Achi, Lady of Nanam, Powerful Dharma Tārā, Wisdom Tārā, Samaya Tārā, Magnetizing Goddess,

SHA ZA LÉ KYI KHAN DRO MA / JO MO TRA SHI TSÉ RING MA / MI YO LOB ZANG MA / TÉ KAR DRO ZANG MA
Flesh-eating Karma Dākinī, Noble Lady Tashi Tseringma, Miyo Lobsangma, Tekar Drosangma,

THING GI ZHAL ZANG MA / CHÖ PEN DRIN ZANG MA / PHA MÉ GYÜ KYI SUNG MA / WEN NÉ NYEN PÔ SUNG MA
Thingi Shalsangma, and Chöpen Drinsangma, protectors of the lineage forefathers, protectors of frightful hermitages,

KA GYÜ DI NYI KYI TEN PA SUNG WAR ZHAL GYI ZHÉ PÉ SUNG MA DAM TSIK CHEN KHYÉ NAM LA
protectors with samaya, who pledged to protect the teachings of the Kagyü lineage,

YÉ SHÉ LA SAL DRIP MI NGA WA / THUK JÉ LA CHI SHÔL MI NGA WA
your luminous wisdom never fades, your compassion never withholds,

JIN LAP LA GYANG RING THUNG MI NGA WA / THU TOP LA THOK PA MI NGA WA
your blessings are never far, and your power is unobstructed.

KHYÉ NAM KYI NAL JOR PA DAK CHAK KHIR DANG CHÉ PA NAM LA KU’I GO NÉ JIN GYI LAP TU SÖL
All of you, bless us yogins and our retinues through your enlightened body!

SUNG GI GO NÉ JIN GYI LAP TU SÖL / THUK KYI GO NÉ JIN GYI LAP TU SÖL
Bless us through your enlightened speech! Bless us through your enlightened mind!
YÖN TEN GYI GO NÉ JIN GYI LAP TU SÖL / TRIN LÉ KYI GO NÉ JIN GYI LAP TU SÖL
Bless us through your enlightened qualities! Bless us through your enlightened activities!

GAL KYEN DÜ ZHI JIK PA LÉ GYAL WÉ TRIN LÉ DZÖ CHIK
Act so as to conquer adverse circumstances and the dread of the four māras!

I am seeking the samādhi-companion that will guide me on the true path!

Thus, until I attain awakening, help me to never deviate onto mistaken paths with body, speech, and mind, but cause my mind to turn toward freedom and awakening!

DÉ TAR JANG CHUP MA THOP KYI BAR DU LÜ NGAK YI SUM LOK PÉ LAM DU MI
DRO ZHING THAR PA JANG CHUP KYI CHOK SU LO DRO WAR DZÉ DU SÖL
Thus, until I attain awakening, help me to never deviate onto mistaken paths with body, speech, and mind, but cause my mind to turn toward freedom and awakening!

JIK TEN DIR YANG MI THÜN PÉ CHOK THAM CHÉ LÉ GYAL TÉ
May all unfavorable circumstances in this world be vanquished!

TRA SHI DANG DÉ LEK PHÜN SUM TSOK PÉ KHYAP CHING GYÉ PAR GYUR CHIK
May perfect auspiciousness and goodness pervade and increase!

LHA DRÉ MI SUM WANG DU DU ZHING DÜ DANG NÉ KAP THAM CHÉ DU TRIN LÉ
KYI JA WA LA SÖL WA JI TAR TAP PA ZHIN DU DRUP PAR GYUR CHIK
May gods, spirits, and humans be brought under control, and at all times and in every circumstance may enlightened activities be accomplished according to my supplications!

DRO WA YONG KYI PAL DANG GÖN DU GYUR NÉ
As the glory and protector of all wandering beings,
CHOK DANG THÜN MONG GI NGÖ DRUP THOK PA MÉ PA DÉ
LAK TU TSÖL WÉ TRIN LÉ DZÖ CHIK
please perform activities to grant supreme and common siddhis,
without obstruction and effortlessly!

LOK PAR TA WÉ DRA GEK LA SOK PA MI THÜN PÉ CHOK THAM CHÉ LÉ GYAL TÉ
May I vanquish all unfavorable circumstances—the enemies and hindrances with wrong views,
and the like—

TRA SHI DANG DÉ LEK PHÜN SUM TSOK PÉ KYAP CHING GYAL WAR GYUR CHIK
and may perfect auspiciousness and goodness pervade and prevail!

DZA YA DZA YA / SIDDHI SIDDHI / PHA LA PHA LA /
The Parnashavari Sadhana

from the

Collected Works of Kyobpa Jigten Sumgön

Out of the mandala of dharmakaya’s great bliss,
you protect against dangerous diseases such as epidemics
and against untimely death –
I pay homage to you, mother of wish-fulfilling activities.

Golden-colored Parnashavari, sitting on a lotus seat,
your main face is yellow, the right face blue, and the left face white;
your hair is bound up in a topknot, and you are full of splendor –
I pay homage to the divine body of the goddess who grants accomplishments.
Illustrious One, you are the embodiment of wisdom and compassion, 
you dwell in the midst of masses of fire, which is burning like the fire at the end of time; 
with your three faces and six arms, you look terrifying and wrathful— 
I pay homage to you, who has one leg outstretched and the other bent.

Wearing a robe of leaves, holding bow and arrow, a battle ax, and a bundle of branches, 
Parnashavari, you display the threatening mudra and hold a vajra— 
I pay homage to you, great mother, protectress of beings.

OM PISHATSI PARNA SHAVARI SARVA MARIA PRASHA MANI HUNG

OM BADSRA SATVA SAMAYA/ MANU PALAYA/ BADSRA SATVA TENOPA/
TISHT'A DRIDHO ME BHAVA/ SUTO K'JO ME BHAVA/ SUPO K'JO ME BHAVA/
ANU RAKTO ME BHAVA/ SARVA SIDDHIM ME PRAJATS'A/
SARVA KARMA SUTSA ME TSITTAM SHIRJA KURU HUNG/
HAHA HAHA HO/ BHAGAVAN SARVA TAT'AGATA/
BADHRA MA ME MUNTS'A/ BADSRI BHAVA/ MAHA SAMAYA SATVA AH
Words of Auspiciousness:
SANG GYÉ KÜN GYI NGO WOR GYUR PA YI/ DOR JÉ CHANG CHEN LA MA DAM PA YI/
DAK DANG KHAM SUM SEM CHEN MA LÜ PA/ RI TRÖ LO GYÖN LHA MÖ TRA SHI SHOK/

May the great Vajradhara, the true lama, who is the essence of all buddhas, grant the auspiciousness of the Goddess Parnashavari to all beings of the three realms without exception and to myself.

Aspiration prayer:
RANG ZHEN JIK PA CHEN PÖ NYEN PA LÉ/ DRÖL JÉ PEL DEN JÉ TSÜN RI TRÖ MA/
LHA MO CHOK LA KYAP SU SONG GYUR NÉ/ JIK PA KÜN LÉ KYOP PAR DZÉ DU SÖL/

Glorious Goddess Parnashavari, you liberate all others and myself from the infliction of great harm. Having taken refuge in you, sublime goddess, please protect us from all dangers.

Thus recite the dedication and aspiration prayers.
THE SEVEN VERSES OF SUPPLICATION TO TĀRĀ

In the realm of the unborn mother, the Dharmadhātu,

Abides the reverend Mother, the Deity Tara.

She bestows happiness on all sentient beings.

I supplicate Mother Tara (of Dharmadhātu) to protect us from all fears.

Not realizing oneself as Dharmakāya,

The minds of sentient beings are overpowered by negative emotions.

These beings wandering in Samsara are my mothers.

I supplicate Mother Tara Deity (of Great Compassion), please protect us.
CHÖ NYING-NE GYÜ LA-MÀ KYE-PAR
If the meaning of dharma is not born in one’s heart,

THA-NYE TSIG-GI JE-DRANG NE
One just follows the words of conventional meaning.

DRUB-THA NGEN-PE LÜ-PÀ LA
We are deceived by delusory philosophical views and dogmas.

YUM-YANG DAG-GI LHA-MÒ KYAB-TU SÔL
I supplicate Mother Tara of Perfect Wisdom, please protect us.

TOG-PAR KA-WA RANG-GI SEM
It is difficult to understand our own mind is Buddha’s mind

THONG-NE GOM-PAR ME-CHE-PAR
Seeing (nature mind) but not familiarizing with it through practice

CHA-WA NGEN-PE YENG-PÀ LA
We are lost in unwholesome worldly activities.

YUM DREN-PA’I LHA-MÔ KYAB-TU SÔL
I supplicate Mother Tara of Perfect Mindfulness, please protect us.
The absolute nature of mind is self-arisen, non-dual Buddha wisdom.

Yet, because of habitual grasping to dualistic conception,

We are bound by it, no matter what we do.

I supplicate Mother Tara of Non-Dual Wisdom, please protect us.

Although we abide in the perfect meaning of absolute truth

We do not understand the interdependence of cause and effect on the relative level.

We are ignorant about the true reality of phenomena.

I supplicate Mother Tara of (Two-Truth) Omniscience, please protect us.
Like the nature of space, which is beyond all conceptual limits,

The reality of all conditioned phenomena is no different from that,

But there are disciples on the path who do not realize it.

I supplicate Mother Tara of Perfect Enlightenment (of the Three Kayas), please protect us.

Once when Lord Jigten Sumgön was staying at Echung Cave, having attained Buddhahood, he has a vision of the Seven Taras. At that time he made this supplication prayer. This prayer has manifold magnificent blessings.
The Prayer to Guru Rinpoche for Attainments
by the First Dodrupchen Rinpoche

To Orgyen Rinpoche we pray,

Grant us—without impediment or obstacles arising—

And attainments, ordinary and supreme.
The Prayer in Six Vajra Lines
revealed by Chokgyur Dechen Lingpa

DÜ SUM SANGYE GURU RINPOCHE
Embodiment of buddhas of past, present and future, Guru Rinpoche;

NGÖ DRUB KÜN DAK DEWA CHENPÖ SHYAB
Master of all siddhis, Guru of Great Bliss;

BARCHÉ KÜN SEL DÜDUL DRAKPO TSAL
Dispeller of all obstacles, Wrathful Subjugator of Māras;

SOLWA DEB SO JINGYI LAB TU SOL
To you I pray: inspire me with your blessing,

CHI NANG SANGWÉ BARCHÉ SHYIWA DANG
So that outer, inner and secret obstacles are dispelled

SAMPA LHÜN GYI DRUBPAR JINGYI LOB
And all my aspirations are spontaneously fulfilled.
PRAYER TO BE REBORN IN DEWACHEN

EH MA HO!

NGO TSAR SANG-GYE NANG-WA THA YE DANG
EM AM HO! Marvelous Buddha making boundless light

YE SU JO WO THUG JE CHEN PO DANG
Lord of great compassion on your right

YON DU SEM PA THU CHEN THOB NAM LA
On your left the sattva with great powers

SANG-GYE JANG SEM PAG ME KHOR GYI KOR
Countless buddhas bodhisattvas 'round

DE KYI NGO TSAR PAG TU ME PA YI
There is marvelous countless happiness

DE WA CHEN ZHE JA WA'I ZHING KHAM DER
In the pure land that's called Dewachen
DAG ZHEN DI NE TSE PHÖ GYUR MA THAG
Then when I and others pass, may we

KYE WA ZHEN GYI BAR MA CHÖ PA RU
Swiftly cut off all the other births

DE RU KYE NE NANG THA'I ZHEL THONG SHOG
Born there we’ll see Amithaba’s face

DE KE DAG GI MÖN LAM TAB PA DI
Now I chant this aspiration prayer

CHOG CHU’I SANG-GYE JANG SEM THAM CHE KYI
Bodhisattvas, buddhas on ten sides

GEG ME DRUB PAR JIN GYI LAB TU SOL
Bless us to gain life free of obstacles

TA DYA THA PEN TSA DRI YA A WA BO DHA NA YA SWA HA

JANG CHUB SEM CHOG RIN PO CHE
Bodhicitta, excellent and precious mind,

MA KYE PA NAM KYE GYUR CHIG
Where it is unborn may it arise.

KYE PA NYAM PA ME PAR YANG
Where it is born, may it not decline.

GONG NE GONG DU PHEL WAR SHOG
But ever increase higher and higher.
Four Lines from Shantideva’s Way of the Bodhisattva

"A prayer wishing for all those who are sick to fully recover"

May every being ailing with disease
Be freed at once from every malady.
May all the sickness that afflicts the living
Be instantly and permanently healed.

H.E. Garchen Rinpoche’s wish is for everyone to accumulate Shantideva’s four-line verse for the relief of sickness and disease, especially during the pandemic.
Verses of Homage to the Buddhas and Bodhisattvas
Together with their Mantras
Arranged for Recitation by Practitioners of All Levels
by Kyabjé Trulshik Rinpoche

Our Compassionate Teacher, Śākyamuni

NYINGJÉ CHENPÔ TSÖDEN NYIKMÉ SHYING
With your great compassion, you embraced this turbulent and degenerate world,

ZUNG NÉ MÖNLAM CHENPO NGABGYA TAB
And made five hundred mighty aspirations.

PEKAR TAR NGAK TSEN TÖ CHIR MINDOK
You are as exalted as the white lotus; whoever hears your name shall never return to samsara

TÖNPA TUKJÉ CHEN LA CHAKTSAL LO
Most compassionate teacher, to you I pay homage

LAMA TÖNPA CHOMDENDÉ DESHYIN SHEKPA DRACHOMPA YANGDAKPAR
Supreme teacher, bhagavān, tathāgata, arhat, complete and perfect buddha, glorious conqueror, Śākyamuni, to you I bow! To you I pay homage!

CHÖ DO KYAB SU CHI O
In you I take refuge!

JINGYI LAB TU SOL
Grant your blessings, I pray!

TEYATA OM MUNÉ MUNÉ MAHA MUNAYÉ SOHA
tadyathā oṃ mune mune mahāmunaye svāhā
Glorious Vajrasattva

You are the primordial awareness of skillful means—the indestructible state beyond all concepts,

Realized in the nature of the Great Mother, transcendental wisdom free from any reference,

Displaying your compassion, in all its variety, in every kind of way—

O Great Vajrasattva, to you I pay homage!

Amitāyus, Buddha of Limitless Life and Wisdom

Buddha of Infinite Life, foremost guide for beings in this world,

Your glory overcomes all untimely death,
GÖNMÉ DUKNGAL GYURPA NAM KYI KYAB
You are a refuge for those of us who suffer without protection—

SANGYE TSEPAKMÉ LA CHAK TSAL LO
To you, Buddha Amitāyus, I pay homage!

OM AMARANI DZI WENTI YE SOHA
ōṃ amaraṇi jivantaye svāhā

Amitābha, Buddha of Limitless Light

DECHEN SHYING DU CHÖ KYI KHORLO KOR
In the realm of Sukhāvatī, you turn the wheel of Dharma,

SEMCHEN NAM LA TAKTU TUKJÉ ZIK
Gazing on living beings with all your compassion,

DAMCHA JISHYIN DROWÉ TŌN DZEPA
And acting for their benefit, just as you vowed—

NANG TA NYAMSHYAK DZE LA CHAK TSAL LO
To you, Amitābha resting in meditation, I pay homage!

OM AMIDHEWA HRIH
ōṃ amitābha hriḥ
Buddha Ratnaśikhin

Bhagavān, tathāgata, arhat, complete and perfect buddha, Ratnaśikhin, to you I bow! To you I pay homage!

In you I take refuge!

Grant your blessings, I pray!

Blessed Bhaiṣajya Guru, Buddha of Medicine

Blessed one, whose compassion for all is equal,

Simply hearing your name dispels the suffering of lower realms,

Buddha of Medicine, you who heal the sickness of the three poisons—
BENDURYA YI Ö LA CHAK TSAL LO
Light of Lapis Lazuli, to you I pay homage!

CHOMDENDÉ DESHYIN SHEKPA DRACHOMPA YANGDACKPAR DZOKPÉ SANGYE
MEN GYI LA BENDURYA Ö KYI GYALPO LA CHAKTSAL LO
Bhagavān, tathāgata, arhat, complete and perfect buddha, Buddha of Medicine, Radiant Light of Lapis Lazuli King, to you I bow! To you I pay homage!

CHÖ DO KYAP SU CHI Ö
In you I take refuge!

TEYATA | OM BHEKANDZE BHEKANDZE MAHA BEKHANDZE BHEKANDZE | RADZA SAMUDGATÉ SOHA
tadyathā oṃ bhaisajye bhaisajye mahābhaisajye bhaisajyārājasamudgate svāhā

Buddha's Regent, the Protector Maitreya

CHAM CHEN MÉ YI SHYE DANG BÜ SHYING SEK
The fire of your great love burns up the dry wood of hate,

YESHE Ö KYI MARIK MÜNPA SEL
The light of your wisdom dispels the darkness of ignorance,

CHÖ KYI GYALTSAP DROWÉ GÖN GYURPÉ
Dharma regent, protector of all living beings,
GANDEN SHYUKPA DE LA CHAK TSAL LO
Who dwells in the Tuṣita heaven—to you I pay homage!

Who dwells in the Tuṣita heaven—to you I pay homage!

OM MATI MATI SMRITI SOHA
oṃ mati mati smṛti svāhā

Noble Avalokiteśvara

Your thousand arms are the thousand universal monarchs,

Your thousand eyes the thousand buddhas of this fortunate age,

You who teach each and every one of us according to our needs,

Lord Avalokiteśvara, to you I pay homage!

It is said to be acceptable to add the final syllable hrīḥ.
Noble Lord Mañjuśrī

SHEJÉ KHA YING ZAP CHING YANGPA LA
Across the skies of all that can be known, profound and infinite,

LODRÖ KYILKhor GYEpÉ ÖZER GYI
Shine vast rays of light from the sun of your intelligence,

KYE GÜI MARIK MÜNPÉ TSOK SALWA
Dispelling the darkness of ignorance in all beings' minds—

JETSŪN JAMPALYANG LA CHAK TSAL LO
Lord Mañjughoṣa, to you I pay homage!

OM ARAPATSANA DHIH
om arapacana dhiḥ

Vajravidāraṇa

GANG TUK NYI SU MEPÉ YESHE KYI
With the non-dual wisdom of your enlightened mind,

DORJÉ RINCHEN KUN NAS BARWÉ TÜ
And through the power of your blazing vajra and jewel,

DŨ SHYI TOP NAM NAMPAR JOM DZEPA
You vanquish completely the forces of the four māras,
DORJÉ NAMPAR JOM LA CHAK TSAL TÖ
Vajravidāraṇa, to you we offer homage and praise!

DESHIN SHEKPA TAMCHÉ KYI
All the buddhas' power and strength

TU TOP CHIKTU DÜPÉ DAK
Is condensed within you alone,

DORJÉ TROWÖI KUR TÖNPA
Who manifest as the enlightened form of vajra wrath—

NAMPAR JOM LA CHAK TSAL LO
Vajravidāraṇa, to you I pay homage!

NAMASH CHANDA BENZA KRODHAYA | HULU HULU | TISHTHA TISHTHA | BHEN-DHA BHENDHA | HANA HANA | AMRITÉ HUNG PÉ|
namaścāṇḍa vajrakrodhāya | hulu hulu | tiṣṭha tiṣṭha | bhandha bhandha | hana hana | amṛte hūṃ phaṭ

Noble Vijayā, Goddess of Victory

PALDEN LHAMO TÖNKÉ DAWÉ DOK
Glorious goddess, your colour that of the autumn moon,

SHYAL SUM CHAK GYE RAB DZÉ SHYIWÉ KU
With three faces and eight arms, your form ravishing and serene,
YESHE PAKYÉ TSÉ YI CHOK TSOLMA
You grant the supreme gifts of longevity and boundless wisdom—

NAMPAR GYALMÉ SHYAP LA CHAK TSAL LO
Noble Vijayā, to you I pay homage!

OM AMRITA AYURDADÉ SOHA
oṃ amṛtāyurdade svāhā

Noble Saviouress Tārā

DAK GI TSERAP NGŌN NÉ DRUPPÉ LHA
Deity on whom I meditated in lives gone by,

DÜ SUM SANGYE KÜN GYI TRINLÉMA
You are the enlightened activity of all buddhas, past, present, and future,

RAP KAR SHYAL CHIK CHAK NYI CHEN DÜN MA
Brilliant white, with your one face, two hands, and seven eyes,

YUM GYUR UTPALA NAM LA CHAK TSAL LO
Mother of the buddhas, holder of the utpala flower, to you I pay homage!

OM TĀRE TUTTĀRE TURE SOHA
oṃ tāre tuttāre ture svāhā
Prayer to the Guru, the Embodiment of All the Buddhas

To the eight manifestations of Guru Rinpoche,

The eight great accomplished vidyādhāras,

The eight great bodhisattvas, the 'close sons',

The eight maṇḍalas of Kagyé with all their deities:

To you I pray—inspire me with your blessings!

Dispel all obstacles outer, inner and secret!

Fulfill all my aspirations!

Grant us attainments, ordinary and supreme!

Oṃ āḥ hūṃ vajra guru padma siddhi hūṃ
DEMON-SUBDUING LORD OF SECRETS
VAJRAPANI

PRAISE

DE SHEG THU TOB CHIG DÜ SHING / SANG WA NGAG KYI DZÖ DZIN CHOG
The combined power and energy of all the buddhas,
the supreme holder of the treasure of the secret teachings,

DU GEG MA LÜ DÜL DZE PA / DOR JE DZIN LA CHAG TSEL TÖ
the subjugator of all the maras and obscurers without exception:
I praise and pay homage to Vajrapani.

DEDICATION

GE WA DI YI NYUR DU DAG / SANG WAT DAG PO DRUB GYUR CHIG
Through the virtue of this practice, may I achieve Vajrapani's great realization,

DRO WA CHIG KYANG MA LÜ PA / DE YI SA LA GÖ PAR SHOG
and to this state may I come to lead every sentient being - not one left behind.
SUPPLICATION TO LORD JIGTEN SUMGÖN

Unequaled refuge, ornament of the world,
Your fame pervades the three thousand worlds.
You are the victor, Vajradhara, without a doubt.
I bow at the feet of the father, Jigten Sumgön.

Continually, I think of no one but you.
Compassionate One, grant your blessings.
Dispel the darkness that surrounds my heart.
Please bless me so that I can realize the unelaborated nature of mind.
PRAYER TO ACHI CHÖKYI DROLMA

Powerful lady of might who guards the Victor's teachings;
With your vow to protect excellent practitioners like your own children,
Achi Chodron and retinue,
To you I pray! To you I offer! Please grant my every wish!

The Conquer of the three world and the protector of all beings,
Who held the teachings of thousand Buddhas,
Accomplishes the mind of sentient beings according to Dharma,
I praise and bow down to Achi Chökyi Drolma
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All errors and misunderstandings are regretted  
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