Prayers for Special Days,
Chotrul Duchen,
and Saka Dawa
Please treat this book with respect.

Contained within these pages are precious Buddhist prayers and practices. Do not place the book on the floor, step over it, or place objects on top of the book.

You may keep this book in your library for reference and practice.

Kindly do not discard the book in the trash or shred it. If you do not want to keep this book, please give it to a Buddhist practitioner or burn the book in a respectful manner.
# Table of Contents

- **Altruistic Motivation** ................................................. 3
- **Action Bodhicitta** .................................................. 3
- **Long Refuge Prayer** ................................................ 4
- **Taking the Bodhisattva Vow** ..................................... 4
- **Short Refuge Prayer** ................................................ 5
- **Four Immeasurables Prayer** ....................................... 5

- **Recalling the Qualities of the Three Jewels** ................. 6
- **The Great Praise of the Twelve Acts of the Buddha** ....... 15
- **The Sūtra of the Heart of Transcendent Wisdom**
  - from the Words of the Buddha .................................. 20
- **The King of Aspiration Prayers: Samantabhadra’s**
  - “Aspiration To Good Actions” .................................. 30
- **Words of Truth to Accomplish Aspirations** ................. 55
- **The Bodhisattva’s Confession of Downfalls** ................. 56
- **The Seven Verses of Supplication to Tara** .................... 69
- **The Prayer in Six Vajra Lines** .................................. 73
- **Prayer to Noble Avalokiteshvara** ................................. 75
- **Dedication and Bodhicitta Prayer** ............................... 76
- **Light Offering Prayer** ............................................ 77
- **Prayer for the Long Life of H.H. the Dalai Lama** .......... 78
- **Drikung Kagyu Lineage Dedication Prayer** .................... 79

---

Prayers for Special Days, Chotrul Duchen, and Saka Dawa 2021 1st edition
ALTRUISTIC MOTIVATION

་དགོས་པའི་མཐོང་དྲི་ཀུན་ལྡན་ལྡན་ཆུངུ་བཞིན་བྱུད་པ།

All mother sentient beings - especially those enemies who hate me, obstructors who harm me, and those who create obstacles on my path to liberation and omniscience. May they experience happiness, be separated from suffering and swiftly, I will establish them in the state of unsurpassed, perfect, complete, and precious buddhahood.

(Repeat three times)

ACTION BODHICITTA PRAYER


Thus, until I achieve enlightenment, I perform virtuous deeds with body, speech, and mind. Until death, I perform virtuous deeds with body, speech, and mind. From now until this time tomorrow, I perform virtuous deeds with body, speech, and mind.
LONG REFUGE PRAYER

We take refuge in the kind root Lama and lineage Lamas.
We take refuge in the deities of the mandalas of the Yidams.
We take refuge in all the exalted Buddhas.
We take refuge in the perfect Dharma.
We take refuge in the excellent order of the Sanghas.
We take refuge in all the noble Dakas, Dakini and Dharma-guardians – possessors of the eye of wisdom. (Repeat three times)

TAKING THE BODHISATTVA VOW

Until I attain the heart of enlightenment, I take refuge in all the Buddhas.
I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.
As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattvas' path, I, too, for the benefit of all sentient beings, give birth to bodhicitta, and apply myself to accomplish the stages of the path. (Repeat three times)
SHORT REFUGE PRAYER

In the Buddha, the Dharma and Sangha most excellent, I take refuge until enlightenment is reached.
By the merit of generosity and other good deeds,
May I attain buddhahood for the sake of all sentient beings. (Repeat three times)

THE FOUR IMMEASURABLES

May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness that is free from sorrow.
May they rest in equanimity, free from attachment and aversion. (Repeat three times)
Recalling the Qualities of the Three Jewels

tamché khyenpa la chak tsal lo
Homage to the omniscient one!

di tar sangyé chomdende dé ni deshyin shekpa drachompa yangdakpar dzokpé sangye rigpa dang shyap su denpa
Thus the Buddha, the transcendent, accomplished conqueror, the tathāgata who has attained suchness, the arhat who has conquered all foes, is a perfectly and completely enlightened buddha, endowed with insight and worthy of reverence,

dewar shekpa
The sugata who has reached the state of bliss,

jikten khyenpa
The knower of the entire world,

kyebru dulwe khalo gyurwa
The guide and tamer of beings,

lana mépa
The unsurpassable one,

lha dang mi nam kyí tönpa
The teacher of gods and humans,

sangyé chomdendé té
The Buddha Bhagavat.

deshyin shekpa dé ni sonam dak gi gyu tünpa
The tathāgata is in harmony with all merit.

gewé tsawa nam chū mi zawa
He does not waste the sources of virtue.

བཟོད་པས་རབ་གྱུན་པ།
zöpé raptu gyenpa
He is fully adorned with patience.

སོན་མི་འགོག་སྟེ་དམིགས་པ།
sönam kyi ter nam kyi shyi
He is the foundation of the treasures of merit.

དཔེ་ཆེ་སྟེང་པོ་དི་སྟེ་དཔེ་ལ།
pé ché zangpo nam kyi trépa
He is ornamented with the excellent minor marks.

ཚན་དམིགས་དི་ཁོང་ལོག་ཟེ་ལ།
tsen nam kyi metok gyépa
He is the full blossoming of the major marks.

ལྷོན་ཡུལ་རིན་པོ་ཚུན་པ་
chö yul renpar tünpa
His activity is timely and fitting.

ཚེང་ལ་སེམས་དཔའ་ཡོབ་
tong na mitünpa mépa
Seeing him, there is nothing displeasing.

དཔེ་མོའོ་པོར་ལོན་པ་མངོན་པ་
dépé möpanam la ngönpar gawa
He brings true joy to those who have faith.

ཤེས་རབ་ཟིལ་མི་གནོན་པ་
sherab zilgyi minönpa
His insight overwhelms all in its splendour.

བསོད་ལྟོ་བཞི་པ་མེད་པ་
topnam la dziwa mépa
His powers are invincible.

སེམས་ཅན་ཐམས་ཅད་ཡབ་
semchen tamché kyi tönpa
He is the teacher of all sentient beings.

ཆང་ཆུབ་སེམ་པ་ནམ་པ་
changchub sempa nam kyi yab
He is the father of all bodhisattvas.
papké gangzak nam kyi gyalpo  
He is the sovereign of all the noble ones.

nyangén lé dépé drong khyer du drowa nam kyi dépön  
He is the guide who leads beings to the city of nirvāṇa.

yeshé paktu mépa  
He has measureless wisdom.

pobpa samgyi mikhyabpa  
He possesses inconceivable fearlessness.

sung nampar dakpa  
His speech is utterly pure.

yang nyenpa  
Its tones are melodious.

ku ché tawé chok mi shépa  
One can never have enough of looking at him.

ku tsungpa mépa  
His form is without comparison.

döpa dak gi magöpa  
He is unsullied by the realm of desire.

zuk dak gi nyewar magöpa  
He is quite unsullied by the realm of form.

zukmépa dak dang madrépa  
He is not caught up in the formless realm.

dukngal dak lé nampar drolwa
He is completely liberated from suffering.

He is totally liberated from the aggregates.

He is not possessed with the constituents of ordinary experience.

He is in control of the sense fields.

He has cut right through the knots.

He is completely liberated from torment.

He is freed from craving.

He has crossed over the river.

He is perfected in all the wisdoms.

He abides in the wisdom of all the buddhas of past, present and future.

He does not dwell in nirvāṇa.

He abides in perfect finality.
semchen tamchê la zikpé sa la shyukpa té
He remains on the level where he sees all sentient beings.

di dak ni sangyé chomdendé nam kyi ku chéwé yönten yang dakpa nam so
All these are the authentic and supreme qualities of the embodiment of the Buddha.

dampé chö ni tokmar géwa bardu géwa tamar géwa
The sacred Dharma is good at the beginning, good in the middle and good at the end.

dón zangpo
It is excellent in meaning,

tsik dru zangpo
Excellent in words and syllables.

madrépa
It is distinctive.

yongsu dzokpa
It is totally complete.

yongsu dakpa
It is utterly pure.

yongsu jangwa
It completely purifies.

chomdendé kyi chö lekpar sungpa
The Buddha teaches the Dharma perfectly.

yangdakpar tongwa
It brings unerring vision.

né mépa
It is without affliction.
dü chépa mépa
It is constant and always timely.

nyewar töpa
It is trustworthy when applied.

di tongwa la dön yöpa
Seeing it fulfils one’s purpose.

khépa nam kyi soso rang gi rigpar chawa
The wise can validate it through their own awareness.

chomdendé kyi sungpé chö dulwa la lekpar tenpa
The Dharma taught by the buddha relies entirely on training the mind.

ngépar jungwa
It is truly delivering.

dzokpé changchub tu drowarchépa
It causes one to arrive at perfect enlightenment.

mi tünpa mé ching düpa dang denpa
It is without contradiction. It is all-embracing.

tenpa yöpa
It is constant.

gyuwa chépa o
It is the cessation of all uncertainty.

tekpa chenpöi gendün ni lekpar shyukpa
As for the Sangha of the Great vehicle, they enter thoroughly.
They enter with awareness.

They enter straightforwardly.

They enter harmoniously.

They are worthy of veneration with palms joined together.

They are worthy of receiving prostrations.

They are a glorious field of merit.

Offering to them brings great purification.

They are an object of generosity.

They are in every way the greatest object of generosity.

The lord who possesses great kindness,

The omniscient teacher,

The source of oceans of merit and virtue,
I prostrate to the Tathāgata.

Pure, the cause of freedom from passion,

Virtuous, liberating from the lower realms,

This alone is the supreme, ultimate truth:

I prostrate to the Dharma, which is peace.

Having been liberated, they show the path to liberation.

They are fully dedicated to the disciplines,

A holy field of merit, endowed with noble qualities:

I prostrate to the Sangha.

I prostrate to the Buddha, the leader,

I prostrate to the Dharma, the protector,
I prostrate to the Sangha, the community,

I prostrate respectfully and always to these three!

The Buddha’s virtues are inconceivable;

The Dharma’s virtues are inconceivable;

The Sangha’s virtues are inconceivable.

Having faith in these inconceivables,

Therefore the fruition is inconceivable:

May I be born in a completely pure realm!
The Great Praise of the Twelve Acts of the Buddha

Homage to the Buddha, Śākyamuni!

You I shall praise, who first awakened the mind of enlightenment,

Then completed the accumulations of merit and wisdom,

And now in this age, through the vast sway of your actions,

Have become the lord and protector of living beings.

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months

Homage to you, who, having taught the gods,

Knew the time had come to tame the human world, and

Descending from the god realm like a great elephant,

Foresaw the family of your birth and entered the womb of Māyādevī.

Homage to you, prince of the Śākyas, born after ten months
In the auspicious Lumbinī grove, where

Brahmā and Indra revered you, your supreme marks

Proving you were destined to be enlightened.

Homage to you, lion among men, in all your youthful vigour,

Displaying your prowess in the games at Anga-Magadha,

Where you triumphed over the proud contestants,

So that not one could stand as your rival.

Homage to you, who, to comply with worldly convention,

And avoid all misdeeds, took on a queen and courtiers

And by acting with such skilful means,

So you ruled the kingdom.

Homage to you, who saw that saṃsāra is wholly futile,
khyim né jung té kha la shek né kyang
Renounced the life of a householder,

chörten namdak drung du nyi lé nyi
And, travelling through the sky,

rabtu jungwar dzé la chak tsal lo
Ordained yourself before the Viśuddha Stūpa.

tsönpé changchub drubpar gong né ni
Homage to you, who, intent on persevering till enlightened,

nairandzané dram du lo druk tu
For six years practised austerities on the banks of the Naiराңjānā,

kawa ché dzé tsöndrü tarchin né
And taking diligence to its ultimate perfection,

samten chok nyé dzé la chak tsal lo
Attained the supreme samādhi.

tokma mé né bépa dòn yó chir
Homage to you, who, seeking to make meaningful

magadha yi changchub shing drung du
All your efforts, made throughout beginningless time, sat

kyil trung miyo ngönpar sangvé né
Unmoving in the vajra posture beneath the bodhi-tree in Magadha

changchub dzokpar dzé la chak tsal lo
And awakened into true buddhahood, attaining perfect enlightenment.
tukjé dro la nyurdu zik né ni
Homage to you, who, in your compassion,

waranasi lasok né chok tu
Gazed at once upon living beings, then

chö kyi khorlo kor né dulcha nam
Turned the wheel of Dharma in sacred places like Vārāṇasi,

tekpa sum la gödzé chak tsal lo
And established disciples in the three vehicles.

shyen gyi golwa ngenpa tsarché chir
Homage to you, who destroyed evil-minded opponents,

mutek tönpa druk dang lhé chin sok
By defeating the six teachers of the tīrthikas, Devadatta and the rest,

khormo jik gi yul du dünam tul
As well as the māras in Vārāṇasi;

tubpa yul lé gyal la chak tsal lo
You were the mighty sage, victorious in battle.

sipa sum na pé mé yönten gyi
Homage to you, who performed great miracles in Śrāvastī,

nyen du yöpar chotrul chenpo ten
Unmatched in their splendour in all the three realms,

lha mi drowa kun gyi rab chöpa
And through the offerings made by gods, humans and other beings,

tenpa gyépar dzé la chak tsal lo
Caused the teachings to prosper and increase.
lélo chen nam chö la kulché chir
Homage to you, who, to spur the lazy on to the Dharma,

tsachok drong gi sashyi tsangma ru
Left your body, though immortal and like a vajra,

chimé dorjé tabüi ku shek né
And passed into parinirvāṇa

nyangen dawar dzé la chak tsal lo
In the pure abode of Kuśinagara.

yangdak nyi du jikpa mé chir dang
Homage to you, who, to show that you had not in reality perished,

ma ong semchen sonam tobché chir
And so that beings of the future could gain merit,

dényi du ni ringsel mang trul né
Emanated a wealth of relics, and caused

kudung cha gyé dzé la chak tsal lo
Your remains to be divided into eight portions.
Rigpa Translations 2001. (Some verses courtesy of Nalanda Translation Committee.)
The Sūtra of the Heart of Transcendent Wisdom
from the Words of the Buddha

In Praise of Prajñāpāramitā

Beyond words, beyond thought, beyond description, Prajñāpāramitā

Unborn, unceasing, the very essence of space

Yet it can be experienced as the wisdom of our own rigpa:

Homage to the mother of the buddhas of past, present and future!

The Heart Sūtra

In the language of India:

Bhagavatī prajñāpāramitā hṛdaya

In the language of Tibet:

Chomden dema sherab kyi parol tu chinpé nyingpo

In the English language:

The Blessed Mother, the Heart of the Transcendent Perfection of Wisdom

In a single segment.
chomden dema sherab kyi parol tu chinpa la chaktsal lo
Homage to the Bhagavatī Prajñāpāramitā!

diké dak gi tôpa dü chik na
Thus have I heard:

chomdendé gyalpö khab jagō pungpö ri la gelong gi gendün chenpo dang
At one time the Blessed One was dwelling in Rājgrha at Vulture Peak mountain, together
with a great community of

changchub sempé gendün chenpo dang tab chik tu shyuk té
monks and a great community of bodhisattvas.

dé tsé chomdendé zabmo nangwa shyejawa chö kyi namdrang kyi ting ngé dzin la
nyompar shyuk so
At that time, the Blessed One entered an absorption on categories of phenomena called
‘perception of the profound’.

yang dé tsé changchub sempa sempa chenpo pakpa chenrezik wangchuk sherab kyi parol tu chinpa zabmo chöpa nyi la nampar ta shying
At the same time, noble Avalokiteśvara, the bodhisattva and great being, beheld the
practice of the profound perfection of wisdom,

pungpo ngapo dedak la yang rangshyin gyi tongpar nampar ta o
And saw that the five aggregates are empty of nature.

déné sangye kyi tū
Then, through the Buddha's power,

tsé dang denpa sharibü changchub sempa sempa chenpo pakpa chenrezik wangchuk la diké ché mé so
Venerable Śāriputra said to noble Avalokiteśvara, the bodhisattva and great being:
“How should a child of noble family who wishes to practise the profound perfection of wisdom train?”

This is what he said, and the noble Avalokiteśvara, the bodhisattva and great being, replied to venerable Śāriputra as follows:

They should see the five aggregates to be empty of nature.

Form is empty; emptiness is form;

Emptiness is not other than form;

Form is not other than emptiness.

In the same way, sensation, recognition, conditioning factors and consciousness are emptiness.
sharibu detawé na chö tamché tongpanyi dé
Therefore, Śāriputra, all dharmas are emptiness.

Therefore, Śāriputra, in emptiness, there is no form,

Therefore, Śāriputra, in emptiness, there is no eye element up to no mind element;

There is no eye element up to no mind element;

And as far as no mental consciousness element;

There is no ignorance, no extinction of ignorance up to no old age and death,

There is no ignorance, no extinction of ignorance up to no old age and death,
No extinction of old age and death;

No suffering, no origin,

No cessation, no path, no wisdom, no attainment,

And no non-attainment.

Therefore, Śāriputra, since bodhisattvas have no attainment,

They rely on and abide by the perfection of wisdom.

Since their minds are unobscured, they have no fear.

They completely transcend error and reach the ultimate nirvāṇa.

All the buddhas throughout the three times

Fully awaken to unsurpassable, true, complete enlightenment by means of the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom—
The mantra of great insight, the unsurpassed mantra,

minyampa dang nyampé ngak | dukngal tamché rabtu shyiwar jepé ngak
The mantra that equals the unequalled, the mantra that pacifies all suffering—

midzünpé na denpar shepar ja té
Is not false and should be understood as true.

sherab kyi parol tu chinpé ngak mepa
The mantra of the perfection of wisdom is proclaimed as follows:

teyata | om gaté gaté para gaté | para samgaté | bodhi soha
tadyathā | om gate gate pāragate | pārasamgate | bodhi svāhā

Śāriputra, a bodhisattva and great being should train in the profound perfection of wisdom in this way.”

Thereupon, the Blessed One arose from that absorption

And commended Avalokiteśvara, the bodhisattva and great being:

“Excellent, excellent, O son of noble family, that is how it is. That is just how it is.

One should practise the profound perfection of wisdom just as you have taught

And then even the tathāgatas will rejoice.”
When the Blessed One had said this,

Venerable Śāriputra, and

Noble Avalokiteśvara, the bodhisattva and great being,

Together with the whole assembly and the world of gods, human beings,

Asuras and gandharvas rejoiced and praised

Thus concludes the Mahāyāna Sūtra of the Blessed Mother, the Heart of the Transcendent Perfection of Wisdom.

The Prajñāpāramitā Mantra

The Prajñāpāramitā Mantra

If you wish to make a practice of the sūtra then consider that the Tathāgata appears in the space before you, adopting the mudrā of subjugating Māra and surrounded by the retinue
from the saṅgha of the greater and lesser vehicles, including both Avalokiteśvara and Śāriputra in dialogue. And, while contemplating the meaning of emptiness, recite the profound sūtra as many times as you can, up to seven times in total, and recite the vidyā mantra too, as many times as possible. Then, at the end, perform the following practice of averting demonic forces:

１

namo, lama la chaktsal lo
Namo! Homage to the Guru!

２

sangye la chaktsal lo
Homage to the Buddha!

３

chö la chaktsal lo
Homage to the Dharma!

４

gendün la chaktsal lo
Homage to the Sangha!

５

yum chenmo sherab kyi parol tu chinpa la chaktsal lo
Homage to the Great Mother, Prajñāpāramitā!

６

khyé nam la chaktsalwé tu dang nüpa la ten né
Through the power and strength of paying homage to you,

７

dakchak gi tsik di drubpar gyur chik
May these words of ours come true!

８

jitar ngön lhé wangpo gyajin gyi yum chenmo sherab kyi parol tu chinpé dön zabmo yi la sam shying tsik khatön du jepé tu dang nüpa la ten né
Just as, long ago, the king of the gods Indra, by the power and strength of contemplating the profound meaning of the perfection of wisdom, the Great Mother, and reciting its words,

９

dü dikchen lasokpa chir dokpa deshyindu dak gi kyang yum chenmo sherab kyi
parol tu chinpé dön zabmo yi la sam shying tsik khatön du japé tu dang nüpa la
ten né
Was able to avert the demonic forces of negativity, so in the very same way, may we too,
through the power and strength of contemplating the profound meaning of the
Perfection of Wisdom, the Great Mother, and reciting its words,
dak khor dang chepé dampa chö drubpé pangja mitünpé chok tamché chir dokpar gyur chik
Avert all the negative influences which prevent us and those around us from
accomplishing the Noble Dharma!

mepar gyur chik
May they be annihilated!
shyiwar gyur chik
May they be rendered harmless!
rabtu shyiwar gyur chik
May they be completely pacified! (Repeat three times)

Conclusion

gang gi ten ching drelwar jung
Everything that arises interdependently

gakpa mepa kyé mepa
Is unceasing and unborn,

chepa mepa tak mepa
Neither non-existent nor everlasting,

ongwa mepa dro mepa
Neither coming nor going,
tadé dön min dön chik min
Neither multiple nor single.
tröpa nyershyi shyi tönpa
To this teaching that pacifies all concepts and duality,

dzokpé sangye ma nam kyi
The most sacred speech of the fully enlightened Buddha,

dampa dé la chaktsal lo
We pay homage!

dzokpé changchub drubpa la
May all obstacles,

chi dang nang gi tsewa yi
Outer and inner,

bardu chöpa tamché kün
To our attaining complete enlightenment,

nyewar shyiwar dzé du sol
Be totally pacified!

shyenyang kyewa dinyi du
Also, in this very life,

mitün chok kün shyiwa dang
May everything inharmonious be pacified, and

tsering nemé pünsum tsok
May we always enjoy peace and happiness, long life,

taktu dé dangden gyur chik
Good health, prosperity and success!

| Heart Sūtra translated by Adam Pearcey, 2019.

Source: "shes rab kyi pha rol tu phyin pa'i snying po" in snga 'gyur smon lam chen mo'i zhal 'don phyogs bsrigs bzhugs so. Delhi: Chos spyod publication. 2008: 142–147
In the English language: The King of Aspiration Prayers: Samantabhadra’s “Aspiration To Good Actions”

The Translators’ Homage

Homage to Mañjuśrī, the youthful!

The Seven Preliminaries for Purifying the Mind

1. Prostration

To all the buddhas, the lions of the human race,

In all directions of the universe, through past and present and future:

To every single one of you, I bow in homage;

Devotion fills my body, speech and mind.

Through the power of this prayer, aspiring to Good Action,

All the victorious ones appear, vivid here before my mind
shying gi dul nyé lü rab tüpa yi
And I multiply my body as many times as atoms in the universe,

gyalwa kün la rabtu chaktsal lo
Each one bowing in prostration to all the buddhas.

2. Offering

dul chik teng na dul nyé sangye nam
In every atom preside as many buddhas as there are atoms,

sangye sé kyi ü na shyukpa dak
And around them, all their bodhisattva heirs:

detar chö kyi ying nam malüpa
And so I imagine them filling

tamché gyalwa dak gi gangwar mö
Completely the entire space of reality.

dedak ngakpa mizé gyatso nam
Saluting them with an endless ocean of praise,

yang kyi yenlak gyatsö dra kün gyi
With the sounds of an ocean of different melodies

gyalwa kün gyi yönten rab jö ching
I sing of the buddhas’ noble qualities,

dewar shekpa tamché dak gi tö
And praise all those who have gone to perfect bliss.

metok dampa trengwa dampa dang
To every buddha, I make offerings:
Of the loveliest flowers, of beautiful garlands,

Of music and perfumed ointments, the best of parasols,

The brightest lamps and finest incense.

To every buddha, I make offerings:

Exquisite garments and the most fragrant scents,

Powdered incense, heaped as high as Mount Meru,

Arranged in perfect symmetry.

Then the vast and unsurpassable offerings—

Inspired by my devotion to all the buddhas, and

Moved by the power of my faith in Good Actions—

I prostrate and offer to all you victorious ones.

3. Confession
döchak shyedang timuk wang gi ni
Whatever negative acts I have committed,

lū dang ngak dang deshyin yi kyi kyang
While driven by desire, hatred and ignorance,

dikpa dak gi gyipa chi chipa
With my body, my speech and also with my mind,

dedak tamché dak gi sosor shak
Before you, I confess and purify each and every one.

4. Rejoicing

chok chü gyalwa kün dang sangye sé
With a heart full of delight, I rejoice at all the merits

ranggyal nam dang lob dang mi lob dang
Of buddhas and bodhisattvas,

drowa kün gyi sönam gangla yang
Pratyekabuddhas, those in training and the arhats beyond training,

dedak kün gyi jesu dak yi rang
And every living being, throughout the entire universe.

5. Imploring the Buddhas to Turn the Wheel of Dharma

gang nam chok chü jikten drönma nam
You who are like beacons of light shining through the worlds,

changchub rimpar sangye machak nyé
Who passed through the stages of enlightenment, to attain buddhahood, freedom from all attachment,
6. Requesting the Buddhas not to Enter Nirvāṇa

nyā ngen da tön gang shyé dedak la
Joining my palms together, I pray

drowa kün la pen shying dewé chir
To you who intend to pass into nirvāṇa,

kalpa shying gi dul nyé shyukpar yang
Remain, for aeons as many as the atoms in this world,

And bring well-being and happiness to all living beings.

7. Dedication

chaktsalwa dang chö ching shakpa dang
What little virtue I have gathered through my homage,

jesu yi rang kul shying solwa yi
Through offering, confession, and rejoicing,

gewa chungzé dak gi chi sakpa
Through exhortation and prayer—all of it

tamché dak gi changchub chir ngo o
I dedicate to the enlightenment of all beings!

The Actual Aspiration

1. Aspiration for Purity of Attitude
Let offerings be made to buddhas of the past,

And all who now dwell throughout the ten directions of this universe!

Let all who are yet to come swiftly fulfil their wishes

And attain the stages of enlightenment and buddhahood!

Let as many worlds as there are in all the ten directions

Transform into realms that are vast and utterly pure,

Filled with buddhas who have sat before the mighty bodhi tree,

Around them all their bodhisattva sons and daughters!

Let as many sentient beings as there are in all the ten directions

Live always and forever in happiness and health!

Let all beings meet the Dharma
tünpar gyur ching rewa ang drubpar shok
That befits them best! And so may all they hope for be fulfilled!

2. Aspiration Never to Forget the Bodhicitta

changchub chöpa dak ni dak chö ching
As I practise the training for enlightenment,

drowa küntu kyewa drenpar gyur
May I recall all my previous births,

tserab küntu chipo kyewa na
And in my successive lives, through death and through rebirth,

taktu dak ni rabtu jungwar shok
May I always renounce the worldly life!

gyalwa kün gyi jesu lob gyur té
Training in the footsteps of all the victorious buddhas,

zangpo chöpa yongsu dzok jé ching
May I bring Good Actions to perfection,

tsltrim chöpa drimé yong dakpa
And my moral conduct be taintless and pure,

taktu manyam kyönmé chöpar shok
Never lapsing, and always free from fault!

lha yi ké dang lu dang nöjin ké
In the language of the gods, nāgas, and yakṣas,

drulbum dak dang mi yi ké nam dang
In the language of demons and of humans too,
drowa kün gyi dra nam ji tsampar
In however many kinds of speech there may be—

tamché ké du dak gi chö ten to
I shall proclaim the Dharma in the language of all!

dé shing parol chin la rab tsön té
Taming my mind, and striving in the pāramitās,

changchub sem ni namilyang jé magyur
I will never forget the bodhicitta;

dikpa gang nam driibpar gyurpa dak
May all my harmful actions and the obscurations they cause

dedak malü yongsu jangwar shok
Be completely purified, every single one!

3. Aspiration to be Free from Defilements

lé dang nyönmong dü kyi lé nam lé
May I be freed from karma, harmful emotions, and the work of negativity,

drol shying jikten drowa nam su yang
And act for all beings in the world,

jitar pemo chü michakpa shyin
Just like the lotus flower to which mud and water cannot cling,

nyida namkhar tokpamé tar ché
Or sun and moon that course unhindered through the sky.

4. Aspiration to Lead Beings to Happiness

shying gi khyön dang chok nam chi tsampar
Throughout the reach and range of the entire universe
I shall pacify completely the suffering of all the lower realms,

I shall lead all beings to happiness,

And work for the ultimate benefit of each and every one!

5. Aspiration to Wear the Armour of Dedication

I shall bring enlightened action to perfection,

Serve beings so as to suit their needs,

Teach them to accomplish Good Actions,

And continue this, throughout all the aeons to come!

6. Aspiration to Accompany other Bodhisattvas

May I always meet and be accompanied by

Those whose actions accord with mine;

And in body, speech and mind as well,
May our actions and aspirations always be one!

7. Aspiration to Have Virtuous Teachers and to Please Them

May I always meet spiritual friends

Who long to be of true help to me,

And who teach me the Good Actions;

Never will I disappoint them!

8. Aspiration to See the Buddhas and Serve them in Person

May I always behold the buddhas, here before my eyes,

And around them all their bodhisattva sons and daughters.

Without ever tiring, throughout all the aeons to come,

May the offerings I make them be endless and vast!

9. Aspiration to Keep the Dharma Thriving

May I maintain the sacred teachings of the buddhas,

May the offerings I make them be endless and vast!
And cause enlightened action to appear;

And I shall train to perfection in Good Actions,
And I shall train these in every age to come!

10. Aspiration to Acquire Inexhaustible Treasure

As I wander through all states of samsaric existence,
May I gather inexhaustible merit and wisdom,
And so become an inexhaustible treasure of noble qualities—
Of skill and discernment, samādhi and liberation!

11. Aspiration to the Different Methods for Entering into the “Good Actions”

a) Seeing the Buddhas and their Pure Realms

In a single atom may I see as many pure realms as atoms in the universe:
And in each realm, buddhas beyond all imagining,
Encircled by all their bodhisattva heirs.

Along with them, may I perform the actions of enlightenment!
And so, in each direction, everywhere,

Even on the tip of a hair, may I see an ocean of buddhas—

All to come in past, present and future—in an ocean of pure realms,

And throughout an ocean of aeons, may I enter into enlightened action in each and every one!

b) Listening to the Speech of the Buddhas

Each single word of a buddha’s speech, that voice with its ocean of qualities,

Bears all the purity of the speech of all the buddhas,

Sounds that harmonize with the minds of all living beings:

May I always be engaged with the speech of the buddhas!

c) Hearing the Turning of the Wheels of Dharma

With all the power of my mind, may I hear and realize

The inexhaustible melody of the teachings spoken by
dedak gi yang sung yang mizé la
All the buddhas of past, present and future,

lo yi tob kyi dak kyang rabtu juk
As they turn the wheels of Dharma!

d) Entering into All the Aeons

ma ong kalpa tamché jukpar yang
Just as the wisdom of the buddhas penetrates all future aeons,

kechik chik gi dak kyang jukpar gyi
So may I too know them, instantly,

gangyang kalpa dü sum tsé dedak
And in each fraction of an instant may I know

kechik chashé kyi ni shyukpar ché
All that will ever be, in past, present and future!

e) Seeing all the Buddhas in One Instant

dü sum shekpa mi yi sengé gang
In an instant, may I behold all those who are the lions of the human race—

dedak kechik chik la dak gi ta
The buddhas of past, present and future!

f) Entering the Sphere of Activity of the Buddhas

taktu dedak gi ni chöyul la
May I always be engaged in the buddhas’ way of life and action,

gyumar gyurpé namtar tob kyi juk
Through the power of liberation, where all is realized as like an illusion!
g). Accomplishing and Entering the Pure Lands

On a single atom, may I actually bring about...
künntu yönten chöpé tob nam dang
The power of conduct that possesses all virtuous qualities,

künntu khyabpa jampa dak gi tob
The power of loving kindness, all-pervasive,

künné gewé sönam tob dak dang
The power of merit that is totally virtuous,

chakpa mepar gyurpé yeshe tob
The power of wisdom free from attachment, and

sherab tab dang tingdzin tob dak gi
The powers of knowledge, skilful means and samâdhi,

changchub tob nam yangdak drubpar jé
May I perfectly accomplish the power of enlightenment!

13. Aspiration to the Antidotes that Pacify the Obscurations

lé kyi tob nam yongsu dakjé ching
May I purify the power of karma;

nyönmong tob nam künntu jompar jé
Destroy the power of harmful emotions;

dü kyi tob nam tobmé rabjé ching
Render negativity utterly powerless;

zangpo chöpé tob ni dzokpar gyi
And perfect the power of Good Actions!

14. Aspiration to Enlightened Activities

shying nam gyatso nampar dakjé ching
I shall purify oceans of realms;

སེམས་ཅན་མཚོ་དག་ནི་མའི་འོལ།

Liberate oceans of sentient beings;

ཆོས་ཐམས་ཅད་མཐོང་ཅིང་།

Understand oceans of Dharma;

ཡེ་ཤེས་རབ་ཤོགས་པར་དག་ཅིང་།

Realize oceans of wisdom;

ལོང་པ་དག་པར་དག་ཅིང་།

Perfect oceans of actions;

དང་པོ་ཡོངས་དོན་ལམ་ཅེ་དག་མས།

Fulfil oceans of aspirations;

སངས་རྒྱས་རབ་མཆོད་ཅིང་།

Serve oceans of buddhas!

And perform these, without ever growing weary, through oceans of aeons!

15. Aspiration for Training

a) To Emulate the buddhas

All the buddhas throughout the whole of time,

Attained enlightenment through Good Actions, and

Their prayers and aspirations for enlightened action:
dé kün dak gi malü dzokpar gya
May I fulfil them all completely!

b) To emulate the bodhisattvas: Samantabhadra

gyalwa kün gya sé kyi tuwopa
The eldest of the sons of all the buddhas

gang gi ming ni kuntuzang shyeja
Is called Samantabhadra: ‘All-good’—

khepa dé dang tsungpar chepé chir
So that I may act with a skill like his,

gewa didak tamché rabtu ngo
I dedicate fully all these merits!

lù dang ngak dang yi kyang namdak ching
To purify my body, my speech and my mind as well,

chöpa namdak shying nam yong dakpa
To purify my actions, and all realms,

ngowa zangpo khépa chindrawa
May I be the equal of Samantabhadra

dendrar dak kyang dé dang tsungpar shok
In his skill in good dedication!

c) Mañjuśrī

künné gewa zangpo chepé chir
In order to perform the full virtue of Good Actions,

jampal gya ni mönlam chepar gya
I shall act according to Mañjuśrī's prayers of aspiration,
47

ma ong kalpa küntu mîkyowar
And without ever growing weary, in all the aeons to come,

dé yi jawa mûlû dzokpar gyi
I shall perfectly fulfil every one of his aims!

16. Concluding Aspiration

chöpa dak ni tsé yö magyur chik
Let my bodhisattva acts be beyond measure!

yönten nam kyang tsé zung mepar shok
Let my enlightened qualities be measureless too!

chöpa tsemepa la né né kyang
Keeping to this immeasurable activity,

dedak trulpa tamché tsalwar gyi
May I accomplish all the miraculous powers of enlightenment!

Extent of the Aspiration

namkhé tartuk gyurpa ji tsampar
Sentient beings are as limitless

semchen malû ta yang deshyin té
As the boundless expanse of space;

ji tsam lé dang nyönmong tar gyurpa
So shall my prayers of aspiration for them

dak gi mûnlam ta yang detsam mo
Be as limitless as their karma and harmful emotions!

The Benefits of Making Aspirations

1. The Benefits of Making Aspirations in General
Whoever hears this king of dedication prayers, and yearns for supreme enlightenment, who even once arouses faith, will gain true merit greater still than by offering the victorious buddhas.

Infinite pure realms in every directions, all ornamented with jewels, or offering them all the highest joys of gods and humans, For as many aeons as there are atoms in those realms.

2. The Thirteen Benefits in Detail

Whoever truly makes this Aspiration to Good Actions, Will never again be born in lower realms; They will be free from harmful companions, and
nangwa tayé deyang dé nyur tong
Soon behold the Buddha of Boundless Light.

dedak nyepa rab nyé dewar tso
They will acquire all kind of benefits, and live in happiness;

mitsé dir yang dedak lekpar ong
Even in this present life all will go well,

kuntuzangpo deyang chindrawar
And before long,

dedak ringpor mitok deshyin gyur
They will become just like Samantabhadra.

tsammé ngapo dak gi dikpa nam
All negative acts—even the five of immediate retribution—

gaang gi mishe wang gi jepa dak
Whatever they have committed in the grip of ignorance,

dé yi zangpo chöpa di jö na
Will soon be completely purified,

nyurdu malü yongsu jangwar gyur
If they recite this Aspiration to Good Actions.

yeshe dang ni zuk dang tsen nam dang
They will possess perfect wisdom, beauty, and excellent signs,

rik dang khadok nam dang denpar gyur
Be born in a good family, and with a radiant appearance.
dū dang mutek mangpō dé mitub
Demons and heretics will never harm them,

jikten sumpo kün na ang chöpar gyur
And all three worlds will honour them with offerings.

changchub shingwang drung du dé nyur dro
They will quickly go beneath the bodhi-tree,
song né semchen pen chir der duk té
And there, they will sit, to benefit all sentient beings, then

changchub sangye khorlo rabtu kor
Awaken into enlightenment, turn the wheel of Dharma,
dū nam dé dang chepa tamché tul
And tame Māra with all his hordes.

3. The Benefits in Brief

gangyang zangpo chöpé mönlam di
The full result of keeping, teaching, or reading

changwa dang ni tön tam lok na yang

This Prayer of Aspiration to Good Actions

dé yi nampar minpa ang sangye khyen
Is known to the buddhas alone:

changchub chok la somnyi majé chik
Have no doubt: supreme enlightenment will be yours!

Dedication of the Merits of this Meritorious Aspiration

1. Dedication that Follows the Bodhisattvas

jampal pawö jitar khyenpa dang
Just as the bodhisattva Mañjuśrī attained omniscience,

\[\text{kuntuzangpo deyang deshyin té}\]
And Samantabhadra too.

\[\text{dedak kün gyi jesu dak lob chir}\]
All these merits now I dedicate.

\[\text{gewa didak tamché rabtu ngo}\]
To train and follow in their footsteps.

2. Dedication that Follows the Buddhas

\[\text{dū sum shekpé gyalwa tamché kyi}\]
As all the victorious buddhas of past, present and future

\[\text{ngowa gangla chok tu ngakpa dé}\]
Praise dedication as supreme,

\[\text{dak gi gewé tsawa di kün kyang}\]
So now I dedicate all these roots of virtue.

\[\text{zangpo chö chir rabtu ngowar gyi}\]
For all beings to perfect Good Actions.

3. Dedication towards Actualizing the Result

\[\text{dak ni chiwé dū jé gyurpa na}\]
When it is time for me to die,

\[\text{dribpa tamché dak ni chir sal té}\]
Let all that obscures me fade away, so
ngönsum nangwa tayé dé tong né
I look on Amitābha, there in person,

ngönsum nangwa tayé dé tong né
And go at once to his pure land of Sukhāvatī.

der song né ni mönlam didak kyang
In that pure land, may I actualize every single one

tamché malü ngön du gyurwar shok
Of all these aspirations!

dedak malü dak gi yongsu kang
May I fulfil them, each and every one,

jikten jisi semchen penpar gyi
And bring help to beings for as long as the universe remains!

4. Dedication towards Receiving a Prophecy from the Buddhas

gyalwé kyilkhor zang shying gawa der
Born there in a beautiful lotus flower,

pemo dampa shintu dzé lé kyé
In that excellent and joyous buddha realm,

nangwa tayé gyalwé ngönsum du
May the Buddha Amitābha himself

lungtenpa yang dak gi der tob shok
Grant me the prophecy foretelling my enlightenment!

5. Dedication towards Serving Others

der ni dak gi lungten rab tob né
Having received the prophecy there,  
trulpa mangpo jewa trak gya yi  
With my billions of emanations,  
lo yi tob kyi chok chu nam su yang  
Sent out through the power of my mind,  
semchen nam la penpa mangpo gyi  
May I bring enormous benefit to sentient beings, in all the ten directions!

**Conclusion**

zangpo chöpé mönlam tabpa yi  
Through whatever small virtues I have gained  
gewa chungzé dak gi chi sakpa  
By reciting this “Aspiration to Good Actions”,

dé ni drowé mönlam gewa nam  
May the virtuous wishes of all beings’ prayers and aspirations  
kechik chik gi tamché jorwar shok  
All be instantly accomplished!

gangyang zangpo chöpa di ngöpé  
Through the true and boundless merit  
sönam tayé dampa gang tob dé  
Attained by dedicating this “Aspiration to Good Actions”,
drowa dukngal chuwor jingwa nam
May all those now drowning in the ocean of suffering,

öpakmepé né rab tobpar shok
Reach the supreme realm of Amitābha!

mönlam gyalpo didak chok gi tso
May this King of Aspirations bring about

kuntuzangpö gyenpé shyung drub té
May they perfect what is described in this holy prayer, uttered by Samantabhadra!

ngensong né nam malü tongpar shok
May the lower realms be entirely emptied!

This completes the King of Aspiration Prayers, Samantabhadra’s “Aspiration to Good Actions.”
Words of Truth to Accomplish Aspirations

By the blessings of the buddhas who have attained the three kāyas,

And the unchanging truth of reality

As well as the unwavering aspirations of the Saṅgha,
jitar ngö shyin mönlam drubpar shok
May all the aspirations and dedication prayers be fulfilled!

The dhāraṇī for the accomplishment of all aspirations

teyatha pentsa indriya awabodhanaye soha
tadyathā pañcendriyāvabodhanīye svāhā

The Bodhisattva’s Confession of Downfalls
from the Words of the Buddha

semchen tamché takpar lama la kyab su chi o All sentient beings take refuge always in the Guru;
sangye la kyab su chi o
Take refuge in the Buddha;
Take refuge in the Dharma; and
Take refuge in the Saṅgha.
Homage to the blessed one, the tathāgata, the arhat, the complete and perfect Buddha, Śākyamuni!
Homage to Vajra Conqueror;
Homage to Blazing Jewel;
Homage to Sovereign King of Nāgas;
Homage to Leader of the Warriors;
Homage to Heroic Sound;6
rinchen mé la chaktsal lo
Homage to Glorious Jewel;7
rinchen da ö la chaktsal lo
Homage to Jewel Moonlight;8
tongwa dönyö la chaktsal lo
Homage to Unerring Vision;9
rinchen dawa la chaktsal lo
Homage to Jewel Moon;10
drima mepa la chaktsal lo
Homage to Stainless One;11
paljin la chaktsal lo
Homage to Gift of a Hero;12
tsangpa la chaktsal lo
Homage to Pure One;13
tsangpé jin la chaktsal lo
Homage to Gift of Purity;14
chulha la chaktsal lo
Homage to Water Deity;15

cchulhé lha la chaktsal lo
Homage to God of the Water Deities;16

palzang la chaktsal lo
Homage to Glorious Goodness;17

-tsénden pal la chaktsal lo
Homage to Glorious Sandalwood;18

ziji tayé la chaktsal lo
Homage to Infinite Vitality;19

öpal la chaktsal lo
Homage to Glorious Splendour;20

nyangen mepé pal la chaktsal lo
Homage to Glorious One Without Sorrow;21

semé kyi bu la chaktsal lo
Homage to Son of No Craving;22

metok pal la chaktsal lo
Homage to Glorious Flowers;23
དེ་བཞིན་གཤེགས་པ་ཚངས་པའི་འོད་ཟེར་Yམ་པར་རོལ་པ་མངོན་པར་མ9ེན་པ་ལ་lག་འཚལ་

Homage to the tathāgata, Splendour of Brahma, Miraculous Insight;24
Homage to the tathāgata, Splendourous Lotus, Miraculous Insight;25
Homage to Glorious Wealth;26
Homage to Glorious Mindfulness;27
Homage to Renowned and Glorious One;28
Homage to King Indra’s Banner;29
Homage to Glorious Hero;30
yul lé shintu nampar gyalwa la chaktsal lo
Homage to Perfect Victor in Battle;31
nampar nänpé shekpe pal la chaktsal lo
Homage to Transcendent Victory;32
künne nangwa köpè pal la chaktsal lo
Homage to Glorious Array of Eternal Splendour;33
rinchen pemé nampar nonpa la chaktsal lo
Homage to Courageous Lotus Jewel;34
deshyin shekpa drachompa yangdakpar dzokpé
sangye rinpoche dang pemé den la rabtu shyukpa
Homage to the tathāgata, the arhat, the complete
and perfect buddha, Lotus Jewel Steadfast like the
King of Mountains.35
May you, and however many other blessed ones, tathāgatas, arhats, complete and perfect buddhas there are living and dwelling in all the world systems in all directions—all you blessed buddhas—please pay attention to me!

In this life and all my other lives circling from one form of samsāric existence to the next throughout beginningless time—whatever wrongs I may have done, or caused other to do, or have rejoiced in;
Whatever possessions of stūpas, possessions of the Saṅgha, or possessions of saṅghas dwelling in all directions, I may have appropriated, caused others to appropriate, or rejoiced in the appropriation of;

tsam machipa ngé lé gyipa dang gyi du tsalwa dang gyipa la jesu yirangwa am

Whichever of the five actions of immediate retribution I may have committed, caused others to commit, or rejoiced in;

migewa chü lé kyi lam yangdakpar langpa la shyukpa dang juk tu tsalwa dang shyukpa la jesu yirangwa am

Whichever of the ten unwholesome actions I may have committed, incited others to commit, or rejoiced in;
lé kyi dribpa gang gi drib né dak semchen nyalwar chiwa am düdrö kyéné su chiwa am yidak kyi yul du chiwa am yul takhob tu kyewa am lalor kyewa am lha tseringpo nam su kyewa am wangpo matsangwar gyurwa am tawa lokpar dzinpar gyurwa am sangye jungwa la nyepar mi gyipar gyurwé lé kyi dribpa gang lakpa dedak tamché sangye chomdendé yeshe su gyurpa

Whatever karmic veils I may have developed that would lead to the hells, or to the animal realm, or to the land of the pretas, or to birth in border regions, or amongst barbarians, or amongst the long-lived gods, or that would lead to incomplete sense faculties, or holding wrong views, or to not rejoicing at the advent of a Buddha—

chen du gyurpa pang du gyurpa tsemar gyurpa khyenpé zikpa dedak gi chen ngar tol lo chak so mi chabwo mi bé do lenché kyang chö ching dompa gyi lak so

All of these I confess in the presence of the blessed buddhas, who are aware, who observe, who are witnesses, who are authorities, who know and see. I
admit them and do not conceal them, and I make a vow to refrain from them henceforth!

All you blessed buddhas, please pay attention to me!

Over the course of this life and all other lives in saṃsāra without beginning or end—whatever wholesomeness there may be from having given gifts to others, even as little as a mouthful of food to a being born as an animal;

Whatever wholesomeness there may be in having preserved discipline;

Whatever wholesomeness there may be from having given gifts to others, even as little as a mouthful of food to a being born as an animal;
Whatever wholesomeness there may be in having maintained chaste behavior;

Whatever wholesomeness there may be in having caused sentient beings to mature;

Whatever wholesomeness there may be in having roused a mind set on supreme awakening;

Combining, gathering, and collecting all of this together, I dedicate it to the unexcelled,
unsurpassed, most exalted, the most excellent; I dedicate it to unsurpassable, complete and perfect awakening.

jitar depé sangye chomdendé nam kyi yongsu ngöpa dang jitar majönpé sangye chomdendé nam kyi yongsu ngowar gyurwa dang jitar dantar shyukpé sangye chomdendé nam kyi yongsu ngowar dzepa deshyindu dak gi kyang yongsu ngowar gyi o

Just as past blessed buddhas have dedicated, and just as future buddhas, blessed ones, will dedicate, and just as the buddhas, blessed ones of the present in all directions, are dedicating now, I also fully dedicate in the very same way.

dikpa tamché ni sosor shak so
I confess each and every misdeed.

sönam tamché la ni jesu yi rang ngo
I rejoice in all goodness.

sangye tamché la ni kul shying solwa deb so
I request and pray to all the buddhas to teach and remain in saṃsāra.

May I attain sublime, supreme, unsurpassed wisdom!

Supreme among humans, Victors now present,

Those of the past, and those yet to come,

Your praiseworthy qualities are boundless like the ocean—

With folded palms, I take refuge in you!

This completes the Mahāyāna sūtra entitled “The Noble Three Heaps.”
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.

The minds of sentient beings are overpowered by negative emotions.

Not realizing oneself as Dharmakāya,
These beings wandering in Samsara are my mothers.

YUM LHA-MO KHYÖ-KYI KYAB-TU SÖL
I supplicate Mother Tara Deity (of Great Compassion), please protect us.

CHÖ NYING-NE GYÜ LA-MA 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-PA LA
We are deceived by delusory philosophical views and dogmas.
YUM-YANG DAG-GI LHA-MÖ KYAB-TU SÖL
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
Seeing (nature mind) but not familiarizing with it through practice

We are lost in unwholesome worldly activities.

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 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.

YUM DZOG-SANG-GYE-KYI KYAB-TU SÖL
I supplicate Mother Tara of Perfect Enlightenment (of the Three Kayas), please protect us.

When Lord Jigten Sumgön had a vision of the seven Taras at the Echung cave, he supplicated them with this prayer known as the Seven Verses of Supplication to the Protectress Tara. It is widely known for its extremely powerful blessings.

This prayer is from the root text of the commentary Supplication to the Ultimate Illustrious Tara by Khenpo Samdup Rinpoche.

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;
ngödrub 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 sangvé 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.
Discovered by the great terma-revealer Chokgyur Dechen Lingpa, from the right-hand side of the Sengchen Namdrak rock on Mount Rinchen Tsekpa, ‘The Pile of Jewels’. Because the blessing of this prayer, one intended for this present time, is so immense, it should be treasured by all as their daily practice.

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!

om mani pemé hung hrih
om maṇi padme hūṃ hrīḥ
It is said to be acceptable to add the final syllable hrīḥ.

Dedication
gewa di yi nyurdu dak
Through this merit, may I swiftly accomplish the realization
seché gyalwa drup gyur né
Of the buddhas and their bodhisattva heirs
drowa chik kyang malüpa
And may I bring each and every single living being
de yi sa la göpar shok
To that perfect state as well.

changchup sem chok rinpoche
Bodhicitta, precious and sublime:
makyepa nam kyepa dang
May it arise in those in whom it has not arisen;
kyepa nyampa mepa yang
May it never decline where it has arisen;
gong né gong du pelwar shok
May it go on increasing, further and further!

Light Offering Prayer
by Mipham Rinpoche

This brightly shining lamp of primordial pure awareness
We offer to Padmākara and the deities of the maṇḍala of vidyādharas
Wherever awareness pervades, may all mother-like sentient beings,
riktonk chökü gopang tobpar shok
Realize the dharmakāya – unity of awareness and emptiness.

Written by Mipham.

Prayer for the Long Life of His Holiness the Dalai Lama
adapted from a verse by Polhané Sonam Tobgyé

In the heavenly realm of Tibet, surrounded by a chain of snow mountains,
The source of all happiness and help for beings
Is Tenzin Gyatso—Chenrezik in person—
May his life be secure for hundreds of kalpas!
Kagyu Lineage Dedication Prayer
Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa, Phagmodrupa, and Lord Drikungpa, Please bestow upon us the most auspicious blessings of all the Kagyu Lamas.

By this virtue, may I achieve omniscience By defeating all enemies - confusion. May all who travel on the waves of birth, old age, sickness and death - Cross the ocean of samsara.
LA-MA-DANG DREL-WA ME-PAR JYIN-GYI LOB/
I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide. I pray that I may not be separated from you.

JAM-PAL PA-WÖ JI-TAR KHYEN-PA DANG/
KUNTU SANG-PO DE-YANG DE-SHIN TE/
DE-DAG KUN-GYI JE-SU DAG-LOB CHING/
GE-WA DI-DAG THAM-CHE RAB-TU NGO/
As Manjushri, the warrior, realized the ultimate state,
And as did Samantabhadra,
I will follow in their path
And fully dedicate all the merit for all sentient beings.

SANG-GYE KU-SUM NYE-PAY JYIN-LAB DANG/
CHO-NYI MI-GYUR DEN-PAY JYIN-LAB DANG/
GE-DUN MI-CHE DÜ-PAY JYIN-LAB KYI/
JI-TAR NGÖ-SHIN MON-LAM DRUB-PAR SHOG/
By the blessing of the Buddha who attained the three kayas,
By the blessing of the truth of the unchanging Dharma- as-such, By the blessing of the indivisible
Sangha order,
May the merit I share bear fruit.

By the virtues collected in the three times
By myself and all beings in samsara and nirvana,
And by the innate root of virtue,
May I and all sentient beings quickly attain
Unsurpassed, perfect, complete, precious Enlightenment.

May the teachings of the Great Drikungpa,
Ratnashri,
Who is omniscient, Lord of the Dharma, Master of Inter-dependence, Continue and increase through study, practice, contemplation and meditation Until the end of samsara.

Sarva Mangalam