Prayers for Special Days, Chötrul Düchen, and Saka Dawa
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Prayers for Special Days, Chötrul Düchen, and Saka Dawa 2021 v. 4
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ALTRUISTIC MOTIVATION

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,

kyebu dulvé khalo gyurwa
The guide and tamer of beings,

lana mépa
The unsurpassable one,
lha dang mi nam kyi 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 chü mi zawa
He does not waste the sources of virtue.

zöpé raptu gyenpa
He is fully adorned with patience.

sönam kyi ter nam kyi shyi
He is the foundation of the treasures of merit.

pé ché zangpo nam kyi trépa
He is ornamented with the excellent minor marks.

tsen nam kyi metok gyépa
He is the full blossoming of the major marks.
chö yul renpar tünпа
His activity is timely and fitting.

tong na mitünпа méпа
Seeing him, there is nothing displeasing.

dépé möpanam la ngönpar gawa
He brings true joy to those who have faith.

sherab zilgyi minönпа
His insight overwhelms all in its splendor.

topnam la dziwa méпа
His powers are invincible.

semchen tamché kyi tönпа
He is the teacher of all sentient beings.

changchub sempa nam kyi yab
He is the father of all bodhisattvas.

pakpé gangzak nam kyi gyalpo
He is the sovereign of all the noble ones.
He is the guide who leads beings to the city of nirvāṇa.

He has measureless wisdom.

He possesses inconceivable fearlessness.

His speech is utterly pure.

Its tones are melodious.

One can never have enough of looking at him.

His form is without comparison.

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.

pungpo dak lé raptu nampar drolwa
He is totally liberated from the aggregates.

kham nam dang mi denpa
He is not possessed with the constituents of ordinary experience.

kyemché nam dampa
He is in control of the sense fields.

düpa nam shintu chépa
He has cut right through the knots.

yong su dungwa dak lé nampar drolwa
He is completely liberated from torment.
 sépa lé drolwa
He is freed from craving.

chuwo lé galwa
He has crossed over the river.

yeshé yong su dzokpa
He is perfected in all the wisdoms.

dépa dang majönpa dang data jungwé sangyé chomdendé nam kyi yeshé la népa
He abides in the wisdom of all the buddhas of past, present and future.

nyangen lé dépa la mi népa
He does not dwell in nirvāṇa.

yang dakpa nyi kyi ta la népa
He abides in perfect finality.

semchen tamché la zikpé sa la shyukpa té
He remains on the level where he sees all sentient beings.
All these are the authentic and supreme qualities of the embodiment of the Buddha.

The sacred Dharma is good at the beginning, good in the middle and good at the end.

It is excellent in meaning,

Excellent in words and syllables.

It is distinctive.

It is totally complete.

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 fulfills one’s purpose.

khépa nam kyi soso rang gi rigpar chawa
The wise can validate it through their own awareness.
The Dharma taught by the buddha relies entirely on training the mind.

It is truly delivering.

It causes one to arrive at perfect enlightenment.

It is without contradiction. It is all-embracing.

It is constant.

It is the cessation of all uncertainty.

As for the Saṅgha of the Great vehicle, they enter thoroughly.

They enter with awareness.
Drangpor Shyukpa
They enter straightforwardly.

Tünpar Shyukpa
They enter harmoniously.

Talmo Jarwé ö Su Gyurpa
They are worthy of veneration with palms joined together.

Chak Chawé ö Su Gyurpa
They are worthy of receiving prostrations.

Sönam Kyi Pal Gyi Shying
They are a glorious field of merit.

Yön Yong Su Jongwa Chenpo
Offering to them brings great purification.

Jinpé Né Su Gyurpa
They are an object of generosity.

Kuntu Yang Jinpé Né Su Gyurpa Chenpo O
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 Saṅgha.

I prostrate to the Buddha, the leader,

I prostrate to the Dharma, the protector,
I prostrate to the Saṅgha, the community;

I prostrate respectfully and always to these three!

The Buddha’s virtues are inconceivable;

The Dharma’s virtues are inconceivable;

The Saṅgha’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
རིགས་ལ་གཟིགས་ནས་མོ་འལ་མའི།
rik la zik né lhamo gyutrul mé
Descending from the god realm like a great elephant,

 lhum su shyukpar dzé la chak tsal lo
Foresaw the family of your birth and entered the womb of Māyādevī.

dawa chu dzok shakyé sépo ni
Homage to you, prince of the Śākyas, born after ten months

trashi lumbi'i tsal du tampé tsé
In the auspicious Lumbinī grove, where

tsang dang gyajin gyi tü tsen chok ni
Brahmā and Indra revered you, your supreme marks

changchub rik su ngé dzé chak tsal lo
Proving you were destined to be enlightened.

shyönnu tobden mi yi sengé dé
Homage to you, lion among men, in all your youthful vigor,
agnamagadharniyu gya tshal then
Displaying your prowess in the games at Aṅga-Magadha,

kyewodrekpa chen nam tshar chen ne
Where you triumphed over the proud contestants,

drendamepar dzé la chak tshal lo
So that not one could stand as your rival.

jiktencho dang tunpar chawadang
Homage to you, who, to comply with worldly convention,

khanamatopang chir tšünmo yi
And avoid all misdeeds, took on a queen and courtiers

khor dang den dzé tab la khépa yi
And by acting with such skillful means,

gyaliskyongwar dzé la chak tshal lo
So you ruled the kingdom.
khorwé chawar nyingpo mé zik né
Homage to you, who saw that samsāra 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, traveling 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 practiced austerities on the banks of the Nairañjanā,

kawa ché dzé tsöndrü tarchin né
And taking diligence to its ultimate perfection,
bsam-gtan-mchog-bse skya-mdzod-las chak-tsal-lo
Attained the supreme samādhi.

tokma-mé né bépa dön yö chur
Homage to you, who, seeking to make meaningful

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

kyil-trung mi yo ngönpar sangyé 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 Vārāṇasī,

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 Vārāṇasī;

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,
Unmatched in their splendor in all the three realms,

And through the offerings made by gods, humans and other beings,

Caused the teachings to prosper and increase.

Homage to you, who, to spur the lazy on to the Dharma,

Left your body, though immortal and like a vajra,

And passed into parinirvāṇa

In the pure abode of Kuśinagara.

nyen du yöpar chotrul chenpo ten
lha mi drowa kun gyi rab chöpa
tenpa gyépar dzé la chak tsal lo
lélo chen nam chö la kulché chir
tsachok drong gi sashiy tsangma ru
chimé dorjé tabüi ku shek né
nyangen dawar dzé la chak tsal lo
yangdak nyi du jikpa mé chir dang
Homage to you, who, to show that you had not in reality perished,

ma ong semchen sonam tobcé 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.)
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!

In the language of India:
In the language of Tibet:

chomden dema sherab kyi parol tu chinpé nyingpo
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 Bhagavati Prajñāparamitā!

Thus have I heard:

chomdendé gyalpö khab jagö 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 tů
Then, through the Buddha's power,
Venerable Śāriputra said to noble Avalokiteśvara, the bodhisattva and great being:

“How should a child of noble family who wishes to practice 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:

“O Śāriputra, a son of noble family or daughter of noble family who wishes to practice the profound perfection of wisdom should regard things in this way:
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.

Therefore, Śāriputra, all dharmas are emptiness.
They are without characteristics; they are unarisen and unceasing;

They are not tainted and not untainted;

They are not deficient and not complete.

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

No sensation, no recognition, no conditioning factors, no consciousness;

No eye, no ear, no nose, no tongue, no body, no mind;

No visible form, no sound, no odor, no taste, no texture, and no mental objects;
mik gi kham mepa né yi kyi kham mé
There is no eye element up to no mind element;

yi kyi nampar shepé kham kyi bardu yang mé do
And as far as no mental consciousness element;

marikpa mé | marikpa zepa mepa né gashi mé
There is no ignorance, no extinction of ignorance up to no old age and death,

gashi zepé bardu yang mé do
No extinction of old age and death;

dukngalwa dang | künjungwa dang
No suffering, no origin,

gokpa dang | lam mé | yeshe mé | tobpa mé
No cessation, no path, no wisdom, no attainment,

matobpa yang mé do
And no non-attainment.
sharibu detawé na changchub sempa nam tobpā mepé chir
Therefore, Śāriputra, since bodhisattvas have no attainment,

sherab kyi parol tu chinpa la ten ching né té
They rely on and abide by the perfection of wisdom.

sem la dribpa mepé trakpa mé dé
Since their minds are unobscured, they have no fear.

chin chi lok lé shintu dé né nya ngen lé depé tarchin to
They completely transcend error and reach the ultimate nirvāṇa.

dū sum du nampar shyukpē sangye tamché kyang sherab kyi parol tu chinpa la ten né
All the buddhas throughout the three times

lana mepa yangdakpar dzokpē changchub tu ngönpar dzokpar sangye so
Fully awaken to unsurpassable, true, complete enlightenment by means of the perfection of wisdom.

detawé na sherab kyi parol tu chinpē ngak
Therefore, the mantra of the perfection of wisdom—
The mantra of great insight, the unsurpassed mantra,

The mantra that equals the unequalled, the mantra that pacifies all suffering—

Is not false and should be understood as true.

The mantra of the perfection of wisdom is proclaimed as follows:

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 practice 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,
tamché dang denpé khor dedak dang | lha dang | mi dang
Together with the whole assembly and the world of gods, human beings,

lha mayin dang | drizar chepé jikten yi rang té
Asuras and gandharvas rejoiced and praised

chodmedé kyi sungpa la ngönpar tō do
The speech of the Blessed One.

chodmeden dema sherab kyi parol tu chinpé nyingpo shyejawa tekpa chenpö do dzok so
Thus concludes the Mahāyāna Sūtra of the Blessed Mother, the Heart of the Transcendent Perfection of Wisdom.

The Prajñāpāramitā Mantra

† ṭeṭeṭa | om gate gate para gate | para samgate | bodhi soha
tadyathā | om gate gate pāragate | pārasamgate | bodhi svāhā

Dokpa—Averting Obstacles Through the Heart Sūtra
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:

གཟིགྱ་མོ་ལ་མ་ལ་ག་འཚལ་ལོ།
Namo, lama la chaktsal lo
Homage to the Guru!

སངཡེ་ལ་ཕྱེགས་སེང་ལོ།
sangye la chaktsal lo
Homage to the Buddha!

ཆོ་ལ་ཕྱེགས་སེང་ལོ།
chö la chaktsal lo
Homage to the Dharma!

gendün la chaktsal lo
gendün la chaktsal lo
Homage to the Saṅgha!

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

ཁྱེི་ཉམ་ལ་ཕྱེགས་སེང་ལོ།
khyé nam la chaktsalwé tu dang nüpa la ten né
Through the power and strength of paying homage to you,
May these words of ours come true!

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,

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,

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 3 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,
Neither multiple nor single.

To this teaching that pacifies all concepts and duality,

The most sacred speech of the fully enlightened Buddha,

We pay homage!

May all obstacles,

Outer and inner,

To our attaining complete enlightenment,

Be totally pacified!
shenyang 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
The Prayer of Kuntuzangpo (Kunzang Mönlam)
The Primordial Buddha Samantabhadra

CITTAH AH—This extraordinary aspiration through which samsaric sentient beings cannot resist awakening, was spoken by the primordial Buddha Samantabhadra.

Homage to the primordial Buddha Samantabhadra!

Ho! Everything — appearance and existence, samsara and nirvana —
Has a single Ground, yet two paths and two fruitions,
And magically displays as Awareness or unawareness.

Through Kuntuzangpo’s prayer,
May all beings become Buddhas, completely perfected
In the abode of the Dharma-dhatu.
kün gyi shyi ni dümajé
The Ground of all is uncompounded,

rangjung long yang jö du mé
And the self-arising Great Expanse, beyond expression,

khordé nyiké ming mé do
Has neither the name “samsara” nor “nirvana.”

denyi rik na sangye té
Realizing just this, you are Buddha;

marik semchen khorwar khyam
Not realizing this, you are a being wandering in samsara.

kham sum semchen tamché kyi
I pray that all you beings of the three realms

jömé shyi dön rikpar shok
May realize the true meaning of the inexpressible Ground.

kuntuzangpo nga yi kyang
I, Kuntuzangpo, have realized the truth of this Ground,
gyukyen mepa shyi yi dön
Free from cause and condition,

denyi shyi la rangjung rik
Which is just this self-arising Awareness.

chinang drokur kyön matak
It is unstained by outer expression and inner thought, affirmation or denial,

drenmé münpé drib ma gö
And is not defiled by the darkness of unmindfulness.

dechir rangnang kyön magö
Thus, this self-manifesting display is free from defects.

rangrig so la nepa la
I, Kuntuzangpo, abide as Intrinsic Awareness.

si sum jik kyang ngang trakmé
Even though the three realms were to be destroyed, there is no fear.

döyön nga la chakpamé
There is no attachment to the five desirable qualities of sense objects.
In self-arising consciousness, free of thoughts,

There is neither solid form nor the five poisons.

In the unceasing clarity of Awareness,

Singular in essence, there yet arises the display of the five wisdoms.

From the ripening of these five wisdoms,

The five original Buddha families emerge,

And through the expanse of their wisdom,

The forty-two peaceful Buddhas appear.
Through the arising power of the five wisdoms,

The sixty wrathful Herukas manifest.

Thus, the Ground Awareness is never mistaken or wrong.

I, Kuntuzangpo, am the original Buddha of all,

And through this prayer of mine,

May all you beings who wander in the three realms of samsara

Realize this self-arising Awareness,

And may your great wisdom spontaneously increase!
ngayi trulpa gyün miché
My emanations will continuously manifest

jewa trak gya samyé gyé
In billions of unimaginable ways,

gangla gang dul natsok tön
Appearing in forms to help you beings who can be trained.

nga yi tukjé mönlam gyi
Through my compassionate prayer,

kham sum khorvé semchen kün
May all of you beings who wander in the three realms of samsara

rik druk né né tönpar shok
Escape from the six life forms!

dangpo semchen trulpa nam
From the beginning you beings are deluded

shyi la rigpa masharwé
Because you do not recognize the Awareness of the Ground.
chiyang drenmé tomme wa
Being thus unmindful of what occurs is delusion —

deka marik trulpé gyu
The very state of unawareness and the cause of going astray.

dé la hé kyi gyalwa lé
From this delusive state comes a sudden fainting away

ngang trak shepa za zi gyü
And then a subtle consciousness of wavering fear.

dé lé dakshyen drar dzin kyé
From that wavering there arises a separation of self and the perception of others as enemies.

bakchak rimshyin tepa lé
Gradually the tendency of separation strengthens,

khorwa luk su jukpa jung
And from this the circle of samsara begins.

dé lé nyönmong duk nga gyé
Then the emotions of the five poison develop—
The actions of these emotions are endless.

You beings lack awareness because you are unmindful, and this is the basis of your going astray.

Through my prayer,

May all you beings recognize your Intrinsic Awareness!

Innate unawareness

Means unmindfulness and distraction.

Imputing unawareness
dakshyen nyisu dzinpa yin
Means dualistic thoughts toward self and others.

lhenchik küntak marik nyi
Both kinds of unawareness.

semchen kün gyi trul shyi yin
Are the basis for the delusion of all beings.

sangye nga yi mönlam gyi
Through Kuntuzangpo’s prayer,

khorwé semchen tamché kyi
May all you beings wandering in samsara

drenmé tibpé münpa sang
Clear away the dark fog of unmindfulness,

nyi su dzinpé shepa dang
Clear away the clinging thoughts of duality!

rigpé rang ngoshepar shok
May you recognize your own Intrinsic Awareness!
DUALISTIC THOUGHTS CREATE DOUBT.

FROM SUBtle ATTACHMENT TO THIS DUALISTIC TURN OF MIND,

DUALISTIC TENDENCIES BECOME STRONGER AND THICKER.

FOOD, WEALTH, CLOTHES, HOME, AND FRIENDS,

THE FIVE OBJECTS OF THE SENSES, AND YOUR BELIEVED FAMILY —

ALL THESE THINGS CAUSE TORMENT BY CREATING LONGING AND DESIRE.

THESE ARE ALL WORLDLY DELUSIONS;

THE ACTIVITIES OF GRASPING AND CLINGING ARE ENDLESS.
Shyenpé drebu minpé tsé
When the fruition of attachment ripens,

Kam chak dungwé yidak su
You are born as a hungry ghost, tormented by coveting and desiring,

Kyé né trekom ya re nga
Miserable, starving and thirsty.

Sangye nga yi mönlam gyi
Through Kuntuzangpo’s prayer,

Döchak shyenpé semchen nam
May all you desirous and lustful beings who have attachments,

Döpé dungwa chir mapang
Neither reject longing desires,

Döchak shyenpa tsur malang
Nor accept attachment to desires.

Shepa rang sor löpa yi
Let your consciousness relax in its own natural state,
Then your Awareness will be able to hold its own.

May you achieve the wisdom of perfect discernment!

When external objects appear,

The subtle consciousness of fear will arise.

From this fear, the habit of anger becomes stronger and stronger.

Finally, hostility comes causing violence and murder.

When the fruition of this anger ripens,

You will suffer in hell by boiling and burning.
sangye nga yi mönlam gyi
Through Kuntuzangpo’s prayer,

dro druk semchen tamché kyi
You beings of the six realms,

shyedang drakpo kyepé tsé
When strong anger arises for you,

panglang mija rang sor lō
Neither reject nor accept it.

rigpa rang so zin gyur né
Instead relax in the natural state

salwé yeshe tobpar shok
And achieve the wisdom of clarity!

rangsem khengpar gyurpa la
When your mind becomes full of pride,

shyen la drensem mepé lo
There will arise thoughts of competition and humiliation.
As this pride becomes stronger and stronger,

You will experience the suffering of quarrels and abuse.

When the fruition of this karma ripens,

You will be born in the God Realms and experience the suffering of change and falling to lower rebirths.

Through Kuntuzangpo’s prayer,

May you beings who develop pride,

Let your consciousness relax in the natural state.

Then your awareness will be able to hold its own.
May you achieve the wisdom of equanimity!

By increasing the habit of duality,

By praising yourself and denigrating others,

Your competitive mind will lead you to jealousy and fighting,

And you will be born in the Jealous God Realm, where there is much killing and injury.

From the result of that killing, you will fall into the Hell Realm.

Through Kuntuzangpo’s prayer,
When jealousy and competitive thoughts arise,

Do not grasp them as enemies. Just relax in ease,

Then consciousness can hold its own natural state.

May you achieve the wisdom of unobstructed action!

By being distracted, careless and unmindful,

You beings will become dull, foggy, and forgetful.

By being unconscious and lazy, you will increase your ignorance
drebu kyabmé jolsong khyam
And the fruition of this ignorance will be to wander helplessly in the Animal Realm.

sangye nga yi mönlam gyi
Through Kuntuzangpo’s prayer,

timuk jingpé münpa la
May you beings who have fallen into the dark pit of ignorance

drenpa salwé dang sharwé
Shine the light of mindfulness

tokmé yeshe tobpar shok
And thereby achieve wisdom free from thought.

kham sum semchen tamché kün
All you beings of the three realms

künshyi sangye nga dang nyam
Are actually identical to Buddhas, the Ground of all.
drenmé trulpé shyi ru song
But your misunderstanding of the Ground causes you to go astray,

danta dönmé lé la chö
So you act without aim.

lé druk milam trulpa dra
The six karmic actions are a delusion, like a dream.

nga ni sangye tokma yin
I am the Primordial Buddha

dro druk trulpé dulwé chir
Here to train the six kinds of beings through all my manifestations.

kuntuzangpö mönlam gyi
Through Kuntuzangpo’s prayer,

semchen tamché malüpa
May all you beings without exception

chö kyi ying su tsang gya shok
Attain enlightenment in the state of Dharmadhatu.
a ho
Ah Ho!

chinché naljor tobchen gyi
Hereafter, whenever a very powerful yogin

trulmé rigpa rangsal né
With his or her Awareness radiant and free from delusion

mönlam tobchen di tabpé
Recites this very powerful prayer,

di tô semchen tamché kün
Then all who hear it

kyewa sum né ngön tsang gya
Will achieve enlightenment within three lifetimes.

nyida za yi zinpa am
During a solar or lunar eclipse,

dra dang sayö jungwa am
During an earthquake or when the earth rumbles,
nyima dok gyur lopo dü
At the solstices or the new year,

rangnyi kuntuzangpor kyé
You should visualize Kuntuzangpo.

kün gyi tö sar di jö na
And if you pray loudly so all can hear,

kham sum semchen tamché la
The beings of the three realms

naljor dé yi mönlam gyi / dukngal rimshyin drol né kyang
Will be gradually liberated from suffering through the prayer of the yogin

ta ru sangye tobpar gyur
And will finally achieve enlightenment.
Thus he spoke. This aspiration was taken from the nineteenth chapter, “The Powerful Aspiration through which sentient beings cannot resist awakening,” from the Dzogchen Tantra Revealing Samantabhadra’s Mind of Unimpeded Openness. The Vidyadhara Rigdzin Gödem took out the Tantra Revealing Samantabhadra’s Mind of Unimpeded Openness from the central compartment of a maroon leather casket, at Lhadrak cave of Mount Zangzang. May it be virtuous!

OM BODHICITTA MAHASUKHANAMA JNANADHATU AH

OM RULU RULU HUM BHYO HUM

The main text was translated by the Venerable Bhaka Tulku Rinpoche in Berkeley, California, assisted by Lunpo Urgyan Thondup in the year of the Sheep (1991).

The small Tibetan words in the beginning and at the end were translated by Ina Trinley Wangmo in 2017.

When this prayer was added to the Prayers for Special Days Prayer Book, the English translation was typed beneath the Tibetan transliteration. All errors and misunderstandings are regretted.
The King of Aspiration Prayers: Samantabhadra’s “Aspiration to Good Actions” (Zangzhö Mönlam)
from the Gaṇḍavyūha chapter of the Avatāṃsaka sūtra

In the language of India: Ārya-Bhadracaryā-Praṇidhāna-Rāja

In the language of Tibet: Pakpa Zangpo Chöpé Mönlam gyi Gyalpo

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

And I multiply my body as many times as atoms in the universe,

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:

silnyen nam dang jukpa duk chok dang
Of the loveliest flowers, of beautiful garlands,

marmé chok dang dukpö dampa yi
Of music and perfumed ointments, the best of parasols,

gyalwa dedak la ni chöpar gyi
The brightest lamps and finest incense.

naza dampa nam dang dri chok dang
To every buddha, I make offerings:

chema purma rirab nyampa dang
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

Whatever negative acts I have committed,
While driven by desire, hatred and ignorance,
With my body, my speech and also with my mind,
Before you, I confess and purify each and every one.

4. Rejoicing
With a heart full of delight, I rejoice at all the merits
Of buddhas and bodhisattvas,
Pratyekabuddhas, those in training and the arhats beyond training,
And every living being, throughout the entire universe.

lű 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.
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,

gönpo dedak dak gi tamché la
I exhort you: all of you protectors,

khorlo lana mepar korwar kul
Turn the unsurpassable wheel of Dharma!

6. Requesting the Buddhas not to Enter Nirvāṇa

nya 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,

dak gi talmo rab jar solwar gyi
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
depé sangye nam dang chok chu yi
Let offerings be made to buddhas of the past,

jikten dak na gang shyuk chöpar gyur
And all who now dwell throughout the ten directions of this universe!

gangyang majön dedak rab nyurwar
Let all who are yet to come swiftly fulfill their wishes

sam dzok changchub rimpar sangye chön
And attain the stages of enlightenment and buddhahood!

chok chu galé shying nam jinyepa
Let as many worlds as there are in all the ten directions

dedak gyacher yongsu dakpar gyur
Transform into realms that are vast and utterly pure,

changchub shingwang drung shek gyalwa dang
Filled with buddhas who have sat before the mighty bodhi tree,
sangye sé kyi rabtu gangwar shok
Around them all their bodhisattva sons and daughters!

chok chū semchen gang nam jinyé pa
Let as many sentient beings as there are in all the ten directions

dedak taktu nemé dewar gyur
Live always and forever in happiness and health!

drowa kün gyi chö kyi dön nam ni
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 Bodhicitta

changchub chöpa dak ni dak chö ching
As I practice 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,

tsultrim 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,
In the language of demons and of humans too,

In however many kinds of speech there may be—

I shall proclaim the Dharma in the language of all!

Taming my mind, and striving in the pāramitās,

I will never forget bodhicitta;

May all my harmful actions and the obscurations they cause

Be completely purified, every single one!
3. Aspiration to be Free from Defilements

lé dang nyönmong dü kyilé 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,

ngensong dukngal rabtu shyiwar já
I shall pacify completely the suffering of all the lower realms,

dewa dak la drowa kün gö ching
I shall lead all beings to happiness,
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;
lú dang ngak nam dang ni sem kyi kyang
And in body, speech and mind as well,

chöpa dak dang mönlam chik tu ché
May our actions and aspirations always be one!

7. Aspiration to Have Virtuous Teachers and to Please Them

dak la penpar döpé drokpo dak
May I always meet spiritual friends

zangpo chöpa rabtu tönpa nam
Who long to be of true help to me,

dedak dang yang taktu trepar shok
And who teach me the Good Actions;

dedak dak gi namyang yi miyung
Never will I disappoint them!

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

sangye sé kyi korwé gönpo nam
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 to them be endless and vast!

9. Aspiration to Keep the Dharma Thriving

May I maintain the sacred teachings of the buddhas,

And cause enlightened action to appear;

May I train to perfection in Good Actions,

And practice these in every age to come!
10. Aspiration to Acquire Inexhaustible Treasure

sipa tamché du yang khorwa na
As I wander through all states of samsaric existence,

sönam yeshe dak ni mizé nyé
May I gather inexhaustible merit and wisdom,

tab dang sherab tingdzin namtar dang
And so become an inexhaustible treasury of noble qualities—

yönten kün gyi mizé dzö du gyur
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

dul chik teng na dul nyé shying nam té
In a single atom may I see as many pure realms as atoms in the universe:

shying der sam gyi mikhyab sangye nam
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,
gyalwa kün yang yenlak namdakpa
Bears all the purity of the speech of all the buddhas,

drowa kün gyi sampa jishyin yang
Sounds that harmonize with the minds of all living beings:

sangye sung la taktu jukpar gyi
May I always be engaged with the speech of the buddhas!

c) Hearing the Turning of the Wheels of Dharma

dü sum shekpé gyalwa tamché dak
With all the power of my mind, may I hear and realize

khorlö tsul nam rabtu korwa yi
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!

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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

gangyang dü sum dak gi shying köpa
On a single atom, may I actually bring about

dedak dul chik tengdu ngönpar drub
The entire array of pure realms of past, of present and future;

detar malü chok nam tamché du
And then enter into those pure buddha realms

gyalwa dak gi shying nam kö la juk
In each atom, and in each and every direction.
h) Entering into the Presence of the Buddhas

**gangyang majön jikten drönma nam**
When those who illuminate the world, still to come,

**dedak rimpar tsang gya khorlo kor**
Gradually attain buddhahood, turn the Wheel of Dharma,

**nya ngen depa rabtu shyi ta tön**
And demonstrate the final, profound peace of nirvāṇa:

**gönpo kün gyi drung du dak chi o**
May I be always in their presence!

12. Aspiration to the Power of Enlightenment through Nine Powers

**küntu nyurwé dzutrul tob nam dang**
Through the power of swift miracles,

**künné go yi tekapé tob dak dang**
The power of the vehicle, like a doorway,
küntu yönten chöpé tob nam dang
The power of conduct that possesses all virtuous qualities,

küntu 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, skillful means and samādhi,

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;
14. Aspiration to Enlightened Activities

Destroy the power of harmful emotions;

Render negativity utterly powerless;

And perfect the power of Good Actions!

I shall purify oceans of realms;

Liberate oceans of sentient beings;

Understand oceans of Dharma;

Realize oceans of wisdom;
chöpa gyatso nampar dakjé ching
Perfect oceans of actions;

mönlam gyatso yongsu dzokpar jé
Fulfill oceans of aspirations;

sangye gyatso rabtu chöjé ching
Serve oceans of buddhas!

kalpa gyatso mikyo chepar gyi
And perform these, without ever growing weary, through oceans of aeons!

15. Aspiration for Training

a) To Emulate the buddhas

gangyang dü sum shekpé gyalwa yi
All the buddhas throughout the whole of time,

changchub chöpé mönlam jedrak nam
Attained enlightenment through Good Actions, and

zangpo chöpé changchub sangye né
Their prayers and aspirations for enlightened action:
dé kün dak gi malü dzokpar gyi
May I fulfill them all completely!

b) To emulate the bodhisattvas: Samantabhadra

gyalwa kün gyi 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!

lū 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 khepa 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 gyi ni mönlam chepar gyi
I shall act according to Mañjuśrī’s prayers of aspiration,

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

dé yi jawa malü dzokpar gyi
I shall perfectly fulfill 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 malü 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 mönlam 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
sönam dampé chok tu di gyur ro
For as many aeons as there are atoms in those realms.

2. The Thirteen Benefits in Detail

gang gi zangchö mönlam di tabpé
Whoever truly makes this Aspiration to Good Actions,

dé ni ngensong tamché pongwar gyur
Will never again be born in lower realms;

dé ni drokpo ngenpa pangwa yin
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.

All negative acts—even the five of immediate retribution—

Whatever they have committed in the grip of ignorance,

Will soon be completely purified,

If they recite this Aspiration to Good Actions.

They will possess perfect wisdom, beauty, and excellent signs,
Be born in a good family, and with a radiant appearance.

Demons and heretics will never harm them,

And all three worlds will honor them with offerings.

They will quickly go beneath the bodhi-tree,

And there, they will sit, to benefit all sentient beings, then

Awaken into enlightenment, turn the wheel of Dharma,

And tame Māra with all his hordes.
3. The Benefits in Brief

The full result of keeping, teaching, or reading

This Prayer of Aspiration to Good Actions

Is known to the buddhas alone:

Have no doubt: supreme enlightenment will be yours!

Dedication of the Merits of this Meritorious Aspiration

1. Dedication that Follows the Bodhisattvas

Just as the bodhisattva Mañjuśrī attained omniscience,

And Samantabhadra too
dedak kün gyi jesu dak lob chir
All these merits now I dedicate

gewa didak tamché rabtu ngo
To train and follow in their footsteps.

2. Dedication that Follows the Buddhas

düi sum shekpé gyalwa tamché kyi
As all the victorious buddhas of past, present and future

ngowa gangla chok tu ngakpa dé
Praise dedication as supreme,

dak gi gewé tsawa di kün kyang
So now I dedicate all these roots of virtue

zangpo chö chir rabtu ngowar gyi
For all beings to perfect Good Actions.

3. Dedication towards Actualizing the Result

dak ni chiwé dü jé gyurpa na
When it is time for me to die,
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,

dewachen gyi shying der rabtu dro
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 fulfill 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 Amitábha 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,
May I bring enormous benefit to sentient beings, in all the ten directions!

**Conclusion**

Through whatever small virtues I have gained

By reciting this “Aspiration to Good Actions,”

May the virtuous wishes of all beings’ prayers and aspirations

All be instantly accomplished!

Through the true and boundless merit

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

tayé drowa kün la pen jé ching
The supreme aim and benefit of all infinite sentient beings;

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,

May all the aspirations and dedication prayers be fulfilled!

The dhāraṇī for the accomplishment of all aspirations

| Rigpa Translations, 1996. |
The Confession Before the Thirty-Five Buddhas
(The Noble Three Heaps) from the Words of the Buddha

Throughout all time, all sentient beings take refuge in the Guru;

They take refuge in the Buddha;

They take refuge in the Dharma;

They take refuge in the Sangha!

Homage to the Bhagavan, Tathāgata, Arhat, the perfectly complete Buddha Śākyamuni!

Homage to the One Who Has Fully Conquered with Vajra Essence!
rinchen ötro la chaktsal lo
Homage to Jewel Radiating Light!

luwang gi gyalpo la chaktsal lo
Homage to the Sovereign King of Nāgas!

pawö dé la chaktsal lo
Homage to the Leader of the Brave!

palgyé la chaktsal lo
Homage to Glorious Joy!

rinchen mé la chaktsal lo
Homage to Jewel Fire!

rinchen da ö la chaktsal lo
Homage to Jewel Moonlight!

tongwa dönyö la chaktsal lo
Homage to Meaningful to Behold!

rinchen dawa la chaktsal lo
Homage to Jewel Moon!
drima mepa la chaktsal lo
Homage to the Stainless One!

paljin la chaktsal lo
Homage to Glorious Giving!

tsangpa la chaktsal lo
Homage to the Pure One!

tsangpé jin la chaktsal lo
Homage to Giving of Purity!

chulha la chaktsal lo
Homage to the Water God!

chulhé lha la chaktsal lo
Homage to the God of Water Gods!

palzang la chaktsal lo
Homage to Good Glory!

tsenden pal la chaktsal lo
Homage to Glorious Sandalwood!
ziji tayé la chaktsal lo
Homage to *Infinite Brilliance*!

öpal la chaktsal lo
Homage to *Glorious Light*!

nyangen mepé pal la chaktsal lo
Homage to *Glory Without Sorrow*!

semé kyi bu la chaktsal lo
Homage to the *Son of Non-Craving*!

metok pal la chaktsal lo
Homage to *Glory of Flowers*!

deshyin shekpa tsangpé özer nampar rolpa ngönpar khyenpa la chaktsal lo
Homage to the Tathāgata, *Radiant Pure Display of complete omniscience*!

deshyin shekpa pemé özer nampar rolpa ngönpar khyenpa la chaktsal lo
Homage to the Tathāgata, completely omniscient *Display of Lotus Light*!
norpal la chaktsal lo
Homage to *Glory of Wealth*!

drenpé pal la chaktsal lo
Homage to *Glory of Mindfulness*!

tsenpal shintu yongdrak la chaktsal lo
Homage to *Widely Renowned Glorious Name*!

wangpö tok gi gyaltsen gyi gyalpo la chaktsal lo
Homage to the King, *Victory Banner that Crowns the Sovereign*!

shintu nampar nönpé pal la chaktsal lo
Homage to the *Glorious One Who Fully Subdues*!

yul lé shintu nampar gyalwa la chaktsal lo
Homage to *Sublime Victor in Battle*!

nampar nönpé shekpé pal la chaktsal lo
Homage to the *One Gone Beyond Through Complete Victory*!

künné nangwa köpé pal la chaktsal lo
Homage to *Glorious Illuminating Array*!
rinchen pemé nampar nönpa la chaktsal lo
Homage to All-Subduing Lotus Jewel!

deshyin shekpa drachompa yangdakpar dzokpé sangye rinpoche
dang pemé den la rabtu shyukpa riwang gi gyalpo la chaktsal lo
Homage to the King of Mount Meru, the Tathāgata, Arhat, perfectly complete Buddha, abiding on a jeweled lotus!

dedak lasokpa chok chü jikten gyi kham tamché na deshyin shekpa drachompa yangdakpar dzokpé sangye chomdendé gang jinyé chik shyuk té tso shying shyepé sangye chomdendé dedak tamché dak la gong su sol
All these and all the Tathāgatas, all the Arhats, however many perfectly complete buddhas abide in all the worlds of the ten directions, and all the buddhas, the transcendent conquerors, who prevail [in this world], please heed me!
dak gi kyewa di dang kyewa tokma dang tama machipa né khorwa na khorwé kyené tamché du dikpé lé gyipa dang gyi du tsalwa dang gyipa la jesu yirangwa am

In this and former lives without beginning, in all the states of birth within saṃsāra, I have committed evil deeds; I have instigated others, and found joy in their crimes;

chörten gyi kor ram gendün gyi kor ram chok chu gendün gyi kor trokpa dang trok tu tsalwa dang trokpa la jesu yirangwa am

I have stolen the wealth of stupas, the Sangha community, and the Sangha of the ten directions, I have incited others to steal, and found joy in their thefts;

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

I have committed the five immediate sins, have incited others to commit them, and have found joy in [their downfalls];

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

I have fully entered the path of engaging in the ten unwholesome deeds, have incited others to enter it, and have found joy in their submission.
In the presence of the Bhagavan Buddha wisdom mind, before their eyes, in their witness, before the authentic ones, the all-knowing one, the all-seeing ones, I disclose all these karmic obscurations; I declare them; I shall not hide them, and hereafter I shall sever and bind them.
sangye chomdendé dedak tamché dak la gong su sol
All buddhas, transcendent conquerors, please heed me!

dak gi kyewa di dang kyewa tokma dang tama chipa né khorwa na khorvé kyené shyendak tu jinpa tana dürö kyené su kyepa la zé kham chik tsam tsalvé gewé tsawa gang lakpa dang
I gather all the roots of virtue I have accumulated in cyclic existence through having acted generously towards another samsāric sentient being, even only offering a mouthful of food to those born in the animal realm;

dak gi tsultrim sungpé gewé tsawa gang lakpa dang
[Together with] any root of virtue from having guarded moral discipline,

dak gi tsangpar chöpa la nepé gewé tsawa gang lakpa dang
Any root of virtue from having practiced pure conduct,

dak gi semchen yongsu minpar gyipé gewé tsawa gang lakpa dang
Any root of virtue from having brought sentient beings to full maturity,

dak gi changchub chok tu semkyepé gewé tsawa gang lakpa dang
Any root of virtue from having given rise to bodhicitta, the mind set on supreme awakening,
And any root of virtue from unsurpassed primordial awareness,

[Accumulated] in this and former lives without beginning within samsāra; all these, I dedicate them perfectly, supremely, most supremely, and sublimely towards unsurpassed, perfectly complete awakening.

Just as the previous Bhagavan Buddhas perfectly performed dedication, and just as the Bhagavan Buddhas who have not yet appeared will perfectly perform dedication, and just as the present Bhagavan Buddhas perfectly perform dedication, likewise shall I perform perfect dedication.
dikpa tamché ni sosor shak so
I confess each and every wrong-doing

sönam tamché la ni jesu yi rang ngo
And rejoice in all merit.

sönam tamché la ni jesu yi rang ngo
And rejoice in all merit.

sangye tamché la ni kul shying solwa deb so
I exhort and supplicate all buddhas,

dak gi lanamepa yeshe kyi chok dampa tobpar gyur chik
That I may attain unsurpassed most excellent primordial wisdom.

michok gyalwa gandgak dantar shyukpa dang / gandgak depa dak dang deshyin gang majön / yönten ngakpa tayé gyatso dra kün la / talmo jarwar gyi té kyab su nyewar chi o
With my palms joined together, I wholeheartedly take refuge in all those with praiseworthy qualities as infinite as a vast ocean: all the buddhas, supreme among humans, who exist at present, those who have passed into nirvāṇa, and those who have not yet appeared. Accumulate a hundred and eight times, etc.

Translated by Ina Bieler and edited by Kay Candler in 2009.

For the purpose of this prayer book, the English translation was typed beneath the Tibetan transliteration. All errors and misunderstandings are regretted.
THE SEVEN VERSES OF SUPPLICATION TO TĀRĀ

MA KYE-WA ME-PEI CHŌ-YING NA
In the realm of the unborn mother, the Dharmadhātu,

YUM JE-TSUN LHA-MO DROL-MA ZHUG
Abides the reverend Mother, the Deity Tara.

DE SEM-CHEN KŪN-LA DE TER-MA
She bestows happiness on all sentient beings.

DAG JI-PA KŪN-LE KYAB-TU SŌL
I supplicate Mother Tara (of Dharmadhātu) to protect us from all fears.

RANG CHŌ-KU YIN-PAR MA-SHE-PAR
Not realizing oneself as Dharmakāya,
SEM NYÖN-MONG WANG-DU GYUR-PA YI
The minds of sentient beings are overpowered by negative emotions.

MA KHOR-WAR KYAM-PÀI SEM-CHEN LA
These beings wandering in Samsara are my mothers.

YUM LHA-MO KYÖ-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

THONG-NE GOM-PAR ME-CHE-PAR
Seeing (nature mind) but not familiarizing with it through practice
CHA-WA NGEN-PE YENG-PA LA
We are lost in unwholesome worldly activities.

YUM DREN-PA'I LHA-MO KYAB-TU SÖL
I supplicate Mother Tara of Perfect Mindfulness, please protect us.

SEM RANG-JYUNG NYI-ME YE-SHE LA
The absolute nature of mind is self-arisen, non-dual Buddha wisdom.

NYI-SU DZIN-PA'I BAG-CHAG-KYI
Yet, because of habitual grasping to dualistic conception,

JI-TAR CHE-KYANG CHING-PA NAM
We are bound by it, no matter what we do.

THUG-NYI ME-KYI LHA-MÖ KYAB-TU SOL
I supplicate Mother Tara of Non-Dual Wisdom, please protect us.

YANG DAG-GI DÖN-LA NE-CHE KYANG
Although we abide in the perfect meaning of absolute truth

GYU DRE-KYI TEN-DREL MI-SHE PE
We do not understand the interdependence of cause and effect on the relative level.

SHE-CHE'I DÖ-LA MONG-PA LA
We are ignorant about the true reality of phenomena.
YUM KÜN-KHYEN-GYI LHA-MÖ KYAB-TU SÖL
I supplicate Mother Tara of (Two-Truth) Omniscience, please protect us.

TRÖ-DREL NAM-KHA’I TSEN-NYI CHEN
Like the nature of space, which is beyond all conceptual limits,

THAM-CHE DE-DANG YER-ME KYI
The reality of all conditioned phenomena is no different from that,

DA-DUNG LOB-MA’I GANG-ZAG LA
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

Embodyment of buddhas of past, present and future, Guru Rinpoche;

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.

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.

Rigpa Translations, 2015.
The Aspiration of Sukhavati
The Pure Realm of Great Bliss

OM AMIDEVA HRI!

Make this aspiration an unbroken commitment! I have composed it myself with sincerity; thinking that someone might benefit from it. If anybody should wish to copy it, please lend it out – nothing has greater benefit. There is no Dharma teaching more profound than this, it is the root of all Dharma. Do not treat it with indifference, but take up its practice. Since it is a teaching on sutra level, you may recite it without lung.
E MA HO!

In the direction of the setting sun, beyond innumerable worlds, slightly elevated, is the land of the noble beings, the perfectly pure celestial realm Sukhavati. It is not visible to ordinary eyesight, but is clearly visible to a mind endowed with pure vision. In that realm resides the Bhagavan Jina Amitabha of ruby red color in a dazzling brilliance.

He has all the thirty-two marks of superiority and the eighty perfections, the crest protrusion on his head, the wheels on his feet, and all the rest. He has a single face and two hands in contemplation mudra, holding an alms bowl, and he is robed in the three Dharma robes sitting cross-legged.

He is seated in vajra posture on a one thousand-petalled lotus with a moon seat, and behind his back is a bodhi tree. By his compassionate eyes he beholds me from afar.

On his right is the bodhisattva Avalokiteshvara, of white color, holding in his left hand a white lotus; and on his left is the bodhisattva Vajrapani, of blue color, holding in his left hand a vajra marked lotus; and both have their right hands extended towards me in refuge bestowing mudra. These three chief deities appear in splendor like Sumeru, towering, immovable and indestructible. Surrounding them are millions and billions of bodhisattva mendicants, all of golden complexion, adorned by the marks and perfections, and robed in the three Dharma robes of bright yellow color. Since they do not discriminate between devotion from near and from afar, I prostrate devotedly by my three gates right here.

As I recognize the Dharmakaya Amitabha as lineage Buddha, from his right hand radiates light becoming his emanation Avalokiteshvara, and further becoming a billion secondary Avalokiteshvara emanations; from his left hand radiates light becoming his emanation Tara and further becoming a thousand million secondary Tara emanations; and from his heart radiates light becoming his emanation Padmasambhava and further becoming a thousand million secondary Padmasambhava emanations. I prostrate to the Dharmakaya Amitabha.
During the six periods of day and night, his Buddha eye continuously beholds all beings with affection. He always knows whatever thoughts arise in the mind of every single sentient being, and he always hears distinctly and without confusion whatever words are spoken by every single sentient being. I prostrate to the All-knowing Amitabha.

It is declared that anyone who offers this aspiration with faith, except one who has committed the five inexpiable Dharma abandonments, will by offering this aspiration to be reborn in Sukhavati be drawn towards that realm when they enter the bardo. I prostrate to the Guide Amitabha.

It is declared that Amitabha’s vitality will remain for countless aeons without passing beyond suffering, and just now appears openly; and anyone who supplicates with single pointed devotion will obtain power over life, except for already ripened tendencies, and the ability to live for a hundred years, and he will be protected against all untimely death. I prostrate to the Protector Amitayus.

It is declared that even if one could fill a billion worlds countless myriads of times with jewels and give them as gifts, hearing but once the names of Amitabha and Sukhavati, and joining the palms in faith, would have greater merit. Therefore I prostrate devotedly to Amitabha.

Whoever on hearing the name of Amitabha develops uncontrived devotion from the depth of his heart and bones just once, will never be repelled from the bodhi path. I prostrate to the Protector Amitabha.

Who even hears the name of Buddha Amitabha will always be born in a superior family and endowed with pure morality until that one’s heart is awakened. I prostrate to the Sugata Amitabha.

My body, my wealth, all roots of my virtue, and all offerings I can imagine of material wealth and mental creation – the eight auspicious objects, eight auspicious signs, and seven royal attributes, the billion evolvements of Mount Meru, the four continents and sun and moon as they appear in the primordial creation of the billion worlds, all wealth of devas, nagas, and
human beings, everything my mind holds onto – this I offer to Amitabha. In your compassion accept it for my benefit.

All the non-virtuous deeds which have been committed by myself and other beings, by all sentient beings headed by my father and mother, from beginningless time until now – killing, stealing, and impure conduct, the three non-virtues of the body, I now confess; lying, slanderling, rough speech, and gossip, the four non-virtues of speech, I now confess; covetousness, malice, and holding wrong view, the three non-virtues of mind, I now confess.

Killing one’s father, one’s mother, one’s teacher, or an arhat, and intending to cause harm to the body of a Jina, all accumulated tendencies towards these five inexpiable deeds, I now confess.

Killing a monk or a nun, seducing a chaste woman, destroying a statue, a stupa, or a temple and so on, all faults pertaining to such almost inexpiable deeds, I now confess.

Swearing by the refuge, the temple or the scriptures, and similar deeds, all accumulation of such bad tendencies towards Dharma abandonment, I now confess.

Having heard about the benefit resulting from virtue and the suffering resulting from non-virtue, and about being sentenced to the suffering of the hells, but believing this to be without truth, and having accumulated the bad tendencies of the evil of the five inexpiable deeds, all such accumulation of bad tendencies from which one cannot be liberated, I now confess.

Breaking the Vinaya code through the four inexpiable deeds, or the thirteen very bad transgressions, or indulging in the five kinds of defilement, or making mistakes concerning the rules of Vinaya, all this I now confess.
Falling into the four black activities, or violating the five, the other five or eight vows, and thus damaging the bodhisattva discipline, all this I now confess.

Spoiling the fourteen root vows and eight branch vows of the Vajrayana, I now confess.

The vows I have failed to take and the unvirtuous deeds I have committed, my impure conduct and my enjoyment of wine and so on, all the faults which cannot be clearly described and all the faults I cannot recognize as faults, I now confess.

Having taken refuge vows or empowerments without knowing how to keep the commitment precepts and subsequently having fallen from them, this I now confess.

As confession without repentance is incomplete, I now confess all my previous faults from their depth – like having eaten poison, I confess with shame and fear and great repentance.

As confession without taking further commitment is incomplete, I commit myself from now on to abstain from killing and all such unvirtuous deeds.

By the blessing of the Sugata Amitabha and his heirs, may I now be completely purified.

To develop heartfelt joy when one hears about the virtuous deeds done by others and to abandon the non-virtue of jealousy towards them is declared to be a source of merit. Therefore, I rejoice in all virtue performed by noble beings as well as ordinary beings. I rejoice in all the many deeds for the benefit of sentient beings performed out of the generation of the highest bodhi mind.

I rejoice in the reversal of the ten non-virtues into the ten virtues: saving other’s lives, giving in charity, and keeping one’s commitment,
speaking the truth, reconciling conflicts, speaking gently and straightforwardly, speaking what is meaningful, having small desire, meditating on loving kindness and compassion, and practicing Dharma activity. In all these virtues, I rejoice.

I enjoin all accomplished Buddhas of all the myriad worlds of the ten directions – please turn without delay the wheel of Dharma, extensively as well as expediently, and by your super-faculties please reveal for all beings their purpose.

I supplicate all buddhas, bodhisattvas, Dharma upholders, and spiritual friends intending to pass beyond suffering – please do not pass beyond, but remain in this world.

My virtue accumulated by this devotion and all virtue of the three times, I dedicate to benefit sentient beings. May all beings quickly obtain the highest enlightenment, and may the samsara of the three worlds be churned from its depth.

May this virtue quickly ripen for me so that the eighteen kinds of untimely death may not affect me. May I remain free from disease, and may my body have the strength of an adolescent. May my splendor never be exhausted, but remain as abundant as the river Ganga in the rainy season. May I perform the activities of the liberating Dharma without being endangered by hostile beings; may all intentions I have in mind be completely fulfilled in a Dharma way; may I accomplish great benefits for the exposition of the Dharma and for all beings; may I accomplish the purpose of this human existence.

The moment I and all who are attached to me pass on from this life, may the emanation Buddha Amitabha surrounded by his mendicant sangha appear openly before us. Content with the joy of beholding him, may we not experience the suffering of death. May the eight bodhisattva brothers miraculously appear in the sky before us. And by their knowledge of the path to Sukhavati may they guide us along that path.
The suffering of the lower realms is unbearable, and the happiness of gods and men is impermanent. May this cause fear to arise in me. Samsara has endured from beginningless time until now. May this cause sadness to arise in me. Even transmigrating from human life to human life, enjoying the best of all births, countless times one must undergo birth, old age, and death.

This evil age is affected by impurities and many obstacles. The happiness and contentment of even human beings and gods is like food mixed with poison – may I be without even the slightest desire for this. All relatives, food, wealth, and companions are illusory like a dream – may I be without even the slightest desire for this. All countries, places, and homes are like the lands and homes of a dream – may I recognize their lack of reality.

To attain the pure realm of Sukhavati from the inescapable ocean of samsara is like being liberated from a prison of great evil – may I not look back towards samsara. To cut all snares of attachment is like a vulture being liberated from a net – may I thus fly away towards the western sky. Having travelled beyond innumerable universes in an instant, may I reach the realm of Sukhavati. There may I openly behold the face of Buddha Amitabha and may all my veils be purified. May I take the superior of the four modes of birth, the miraculous birth from the heart of a lotus flower. May I instantly obtain a perfect body endowed with all marks and perfections.

For those who have doubt or hesitation here in this life, the flower will not open for five hundred years and they will have to remain within, fully enjoying all bliss and contentment and hearing his buddha speech, but unable to behold his buddha face. May I not develop this fault. May my flower open instantly on my birth, and may I behold the face of Buddha Amitabha.

By the power of my merit and magic ability, may offering clouds surpassing all imagination emanate from my hands as offerings to Buddha Amitabha and his retinue. At that moment, may the Tathagata stretch out his right hand and touch my head, and bestow my enlightenment prophecy.
By listening to his deep and extensive Dharma teachings, may my nature be ripened and liberated. May Avalokiteshvara and Vajrapani, the two principal bodhisattvas, accept me into their blessing.

Each day, as innumerable buddhas and bodhisattvas of the ten directions approach the Buddha Amitabha to make offerings and to behold his realm, may I through propitiation of all these obtain their Dharma nectar. By unhindered projection one can reach the realms of Akanishta and Ratnakuta, Karmaparipurana and Dhumatala – may I every morning proceed to visit these realms, meet the Buddhas Akshobya and Ratnasambhava, Amogasiddhi, and Vairocana, obtain empowerments and blessings, take vows and make many offerings, and then by the evening return without effort or difficulty to Sukhavati.

May I proceed to Potala and Alakavati, Camara and Orgyen, the billion realms of the billion emanations of Avalokiteshvara and Tara, Vajrapani and Padmasambhava, and meet them and make oceans of offerings, obtain empowerments and request profound teachings, and quickly and without difficulty return to my own place, Sukhavati.

With my supervision may I clearly behold those close friends and students I have left behind, grant them protection and blessings, and lead them towards this realm at the time of their death. The duration of this whole fortunate aeon is like a single day in Sukhavati, and for innumerable aeons there is no death. May I enter this realm for all times. From Buddha Maitreya until Buddha Möpa, when during this fortunate aeon the Buddhas appear in this world, may I miraculously proceed there, make offerings and listen to their liberating Dharma, and then again without difficulty return to Sukhavati.

All the qualities of the eighty-one buddha realms of all the hundred thousand million buddhas are joined in Sukhavati – thus it is unsurpassed, the most noble of all celestial realms. There the jewel ground is as smooth as the palm of the hand, spacious and radiant with beams of light. When it is pressed down it gives way, and when it is lifted up it rises. May I be reborn in this lofty realm of gentle happiness.
There wish-fulfilling trees abound, of different precious materials, with leaves of brocade and fruits of jewel ornaments; flocks of emanation birds are perched on them, singing the teachings of the deep and extensive Dharma. May I be reborn in this realm of great wonder.

There the rivers flow with perfumed water having the eight qualities, and the nectar water of the bathing ponds have the same qualities. The bathing stairs are tiled with the seven precious stones, and the waters abound with lotus flowers yielding fragrant fruits. The lotus blossoms radiate light beyond all limits, and each beam is on its point adorned with an emanation buddha. May I be reborn in this realm of the greatest marvels.

There the eight unfavorable conditions and the misery of the lower realms is unheard of. The three or five emotional poisons, diseases, demons, enemies, paupers, fighting, quarreling and so on, all such suffering is unheard of. May I be reborn in this realm of great bliss.

There are no sexes and nobody is born from a womb – all are born out of a lotus flower. All have faultless bodies of golden complexion adorned with the crown protrusion and so on, all the marks and perfections, and all possess the five super-faculties and five eyes. May I be reborn in this realm of countless qualities.

There palaces made of various precious materials arise by themselves; all desirable enjoyments arise by the thought power of the mind. No exertion is necessary, all needs are spontaneously fulfilled. There is no distinction between “you” and “me” because there is no selfishness. Whatever one wants arises on offering clouds from the palm of one’s hand. All act according to the Dharma of the highest Mahayana. May I be reborn in this realm of all-pervading joy and contentment.

There the fragrant breezes bring great showers of flowers. The trees and rivers and lotus flowers all have surpassingly lovely shapes, sounds, smells, tastes, and touches. Offering clouds with all sorts of enjoyments continuously arise. No women or men abide in that realm, but there are abundant emanation gods and goddesses. These gods and goddesses of
many distinctions are continuously presenting offerings. By the wish to take rest, a jewel palace arises. By the wish to lay down, a jewel throne with cushions and pillows of various brocades appears. By the wish to listen, the sound of the birds and the wish-fulfilling trees and the rivers all offer Dharma praises. By the wish for silence, no sound is heard. The nectar pools and rivers become warm or cold upon one’s wish. May I be reborn in this wish-fulfilling realm.

In this realm, the perfect Buddha Amitabha will reside for countless aeons without passing beyond suffering. When Amitabha has passed into Nirvana, there will be an intermediate period of Dharma exposition lasting as many aeons as there are sand grains in the river Ganga. Eventually the Dharma will decline, but then again arise when Avalokiteshvara attains enlightenment. He will appear as the Buddha Özer Kunü Pagpa at the time of a king named Paltseg. During that time, may I offer my attendance and listen to the liberating Dharma. His lifespan will be one trillion and sixty-six hundred thousand aeons. During that time, may I offer continuous service and propitiation and without failure, uphold the liberating Dharma.

Then Avalokiteshvara will pass into Nirvana, and during a period of six hundred million and further three billion aeons the Dharma will be exposed by Vajrapani. During that time, may I remain inseparable from Vajrapani. Vajrapani will then appear as the Buddha Rabtu Tenpa at the time of a king named Yönten Norbu Tsegpa. His lifespan will be of the same duration as the lifespan of Avalokiteshvara. During that time, may I offer continuous service, and by my offerings be able to uphold the liberating Dharma.

Then may I instantly transfer my life to another pure realm to obtain the highest perfection of the buddha state. Having achieved the perfect buddha state, may I like Amitayus be able to ripen and liberate all beings just by hearing my name. May I be able to guide sentient beings by countless emanations – may I accomplish boundless benefits for living beings effortlessly and spontaneously.
Oh Amitabha, Dharmakaya of infinite brightness, the unlimited vitality, merit, quality, awareness, and brilliance of the Tathagata, Oh Bhagavan of boundless vitality and awareness, it is declared that whoever takes refuge in your name will remain protected from all threats of fire, water, poison, weapons, nöjins, sinpos, and so on, except for already-ripened accumulated tendencies.

As I prostrate to the refuge of your name, please grant me your protection against all fear and suffering. Please bestow your blessing for all auspiciousness, everything in plenty. By the blessing of the certainty of the three buddha-kayas, by the blessing of the truth of the immutable Dharmata, and by the blessing of the guidance of the unfailing sangha, may these aspirations be accomplished as they have been offered.

KÖN TSHOG SUM LA TSHAG TSAL LO TEJATA PENTSA DRIJA AVABODHANI SOHA.
(This is the dharani for accomplishment of the aspiration.)

KÖN TSHOG SUM LA TSHAG TSAL LO NAMO MANJUSHRIJE, NAMA SUSHRIJE, NAMO UTTAMA SHRIJE SOHA.
(It is declared that if you make three prostrations with this mantra, it will have the same value as one hundred thousand prostrations done otherwise.)

It is best if you can make one hundred prostrations, middling is to make as many as possible, and at least you should make seven. It is best if you never cease the regular recitation of this aspiration, middling is to continue without interruption for a year or a month, and at least you should recite it occasionally, with your palms joined and with single pointed devotion, turning towards Amitabha and his realm Sukhavati in the West. To do so will dispel all obstacles to your life, and later you will without doubt be reborn in Sukhavati, as declared in the Ódo and Zhingkôdo sutras and in Pema Karpo’s Chime Ngadra and other works.
This aspiration was composed by the monk Raga Asya. May it cause many sentient beings to be reborn in Sukhavati. This translation into English was made under the direction of the Ven. Saljay Rinpoche, through the guidance of Shastri Tennam, and with advices of Dana Chubb, by Jens Hansen. May sanctity increase!

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Prayer to Noble Avalokiteśvara

chak tong korlö gyurpré gyalpo tong
Your thousand arms are the thousand universal monarchs,

chen tong kalpa zangpöi sangye tong
Your thousand eyes the thousand buddhas of this fortunate age,

gang la gang dul dela der tönpré
You who teach each and every one of us according to our needs,

tsünpa chenrezik la chak tsal lo
Lord Avalokiteśvara, to you I pay homage!

om mani pemé hung hrīh
om mani 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.

Bodhicitta Prayer

changchup sem chok rinpoche
Bodhicitta, the excellent and precious mind,

makyepa nam kyepa dang
Where it is unborn may it arise;

kyepa nyampa mepa yang
Where it is born may it never decline,

gong né gong du pelwar shok
But ever increase, higher and higher.
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,
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

gangri rawé korwé shyingkham su
In the heavenly realm of Tibet, surrounded by a chain of snow mountains,

pen dang dewa malü jungwé né
The source of all happiness and help for beings

chenrezik wang tenzin gyatso yi
Is Tenzin Gyatso—Chenrezik in person—

shyabpé kal gyé bardu ten gyur chik
May his life be secure for hundreds of kalpas!

Adapted from a verse composed by Polhané Sonam Tobgyé (1689–1747) for the Seventh Dalai Lama, Kalzang Gyatso (1708–1757).
Kagyu Lineage Dedication Prayer

DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÔ-JE GAM-PO-PA/
PHAG-MO DRU-PA GYAL-WA DRI-KUNG-PA/
KAG-YU LA-MA NAM-KYI TA-SHI SHOG/

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.

SO-NAM DI-YI THAM-CHE ZIG-PA NYI/
THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/
KYE-GA NA-CHI BA-LONG TRUG-PA YI/
SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG/

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.

CHANG-CHUNG SEM-CHOG RIN-PO-CHE/
MA-KYE PA-NAM KYE-GYUR CHIG/
KYE-PA NYAM-PA ME-PAR YANG/
GONG-NE GONG-DU PHEL-WAR SHOG/

Bodhicitta, the excellent and precious mind
Where it is unborn, may it arise,
Where it is born, may it not decline,
But ever increase higher and higher.
LA-MA KU-KHAM SANG-WAR SOL-WA DEB/
CHOG TU-KU TSHE RING-WAR SOL-WA DEB/
TRIN-LEY DAR-SHING GYE-PAR SOL-WA DEB/
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/
KUN-TU 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.
WELL-KNOWN PRAYER CALLED DAKHORMA

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
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All errors and misunderstandings are regretted.
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