

# OPENING PRAYERS

## THE SUTRA OF THE RECOLLECTION OF THE NOBLE THREE JEWELS

*I prostrate to the Omniscient One.*

Thus, the Buddha, Bhagavat, Tathagata, Arhat, Samyaksambuddha, the Learned and Virtuous One, the Sugata, the Knower of the World, the Charioteer and Tamer of Beings, the Unsurpassable One, the Teacher of devas and men is the Buddha Bhagavat. The Tathagata is in accord with all merit. He does not waste the roots of virtue. He is completely ornamented with all patience. He is the basis of the treasures of merit. He is adorned with the minor marks. He blossoms with the flowers of the major marks. His activity is timely and appropriate. Seeing him, he is without disharmony. He brings true joy to those who long with faith. His knowledge cannot be overpowered. His strengths cannot be challenged. He is the teacher of all sentient beings. He is the father of bodhisattvas. He is the king of noble ones. He is the guide of those who journey to the city of nirvana. He possesses immeasurable wisdom. He possesses inconceivable confidence. His speech is completely pure. His melody is pleasing. One never has enough of seeing him. His form is incomparable. He is not stained by the realm of desire. He is not stained by the realm of form. He is not affected by the formless realm. He is completely liberated from suffering. He is completely and utterly liberated from the skandhas. He is not possessed with dhatus. His ayatanas are controlled. He has completely cut the knots. He is completely liberated from extreme torment. He is liberated from craving. He has crossed over the river. He is perfected in all the wisdoms. He abides in the wisdom of the buddha bhagavats who arise in the past, present, and future. He does not abide in nirvana. He abides in the ultimate perfection. He dwells on the bhumi where he sees all sentient beings. All these are the perfect virtues of the greatness of the Buddha Bhagavat.

The holy Dharma is good in the beginning, good in the middle, and good at the end. Its meaning is excellent. Its words are excellent. It is uncorrupted. It is completely perfect and completely pure. It completely purifies. The Bhagavat teaches the Dharma well. It brings complete vision. It is free from sickness. It is always timely. It directs one further. Seeing it fulfills one's purpose. It brings discriminating insight for the wise. The Dharma which is taught by the Bhagavat is revealed properly in the Vinaya. It is renunciation. It causes one to arrive at perfect enlightenment. It is without contradiction. It is pithy. It is trustworthy and puts an end to the journey.

As for the Sangha of the great yana, they enter completely. They enter insightfully. They enter straightforwardly. They enter harmoniously. They are worthy of veneration with joined palms. They are worthy of receiving prostration. They are a field of glorious merit. They are completely capable of receiving all gifts. They are an object of generosity. They are a great object of complete generosity.

## REFUGE AND BODHICITTA

In the Buddha, the Dharma and the Supreme Assembly  
I take refuge until enlightenment.  
By the merit of generosity and so forth,  
May I attain buddhahood for the welfare of all beings.

## FOUR IMMEASURABLES

May all sentient beings enjoy happiness and the root of happiness.  
May they be free from suffering and the root of suffering.  
May they not be separated from the great happiness devoid of suffering.  
May they dwell in the great equanimity free from passion, aggression, and  
prejudice.

## BODHISATTVACHARYAVATARA ~ CHAPTER 2: CONFESSION

To the buddhas, those thus gone,  
And to the sacred Law, immaculate, supreme, and rare,  
And to the Buddha's offspring, oceans of good qualities,  
That I might gain this precious attitude, I make a perfect offering.

I offer every fruit and flower  
And every kind of healing medicine;  
And all the precious things the world affords,  
With all pure waters of refreshment;

Every mountain, rich and filled with jewels;  
All sweet and lonely forest groves;  
The trees of heaven, garlanded with blossom,  
And branches heavy, laden with their fruit;

The perfumed fragrance of the realms of gods and men;  
All incense, wishing trees, and trees of gems;  
All crops that grow without the tiller's care  
And every sumptuous object worthy to be offered;

Lakes and meres adorned with lotuses,  
All plaintive with the sweet-voiced cries of water birds  
And lovely to the eyes, and all things wild and free,  
Stretching to the boundless limits of the sky;

I hold them all before my mind, and to the supreme buddhas  
And their heirs will make a perfect gift of them.  
O, think of me with love, compassionate lords;  
Sacred objects of my prayers, accept these offerings.

For I am empty-handed, destitute of merit,  
I have no other wealth. But you, protectors,  
You whose thoughts are for the good of others,  
In your great power, accept this for my sake.

The buddhas and their bodhisattva children—  
I offer them myself throughout my lives.  
Supreme courageous ones, accept me totally.  
For with devotion I will be your servant.

For if you will accept me, I will be  
A benefit to all, and freed from fear.  
I'll go beyond the evils of my past,  
And ever after turn my face from them.

A bathing chamber excellently fragrant,  
With floors of crystal, radiant and clear,  
With graceful pillars shimmering with gems,  
All hung about with gleaming canopies of pearls,

There the blissful buddhas and their heirs  
I'll bathe with many a precious vase,  
Abrim with water, sweet and pleasant,  
All to frequent strains of melody and song.

With cloths of unexampled quality,  
With peerless, perfumed towels I will dry them  
And offer splendid scented clothes,  
Well dyed and of surpassing excellence.

With different garments, light and supple,  
And a hundred beautiful adornments,  
I will grace sublime Samantabhadra,  
Manjughosha, Lokeshvara, and their kin.

And with a sumptuous fragrance that  
Pervades a thousand million worlds,  
I will anoint the bodies of the buddhas,  
Light and gleaming bright, like pure and burnished gold.

I will place before the Buddha, perfect object of my worship,  
Flowers like the lotus and the mandarava,  
Utpala, and other scented blossoms,  
Worked and twined in lovely scented garlands.

I will offer swelling clouds of incense  
Whose ambient perfume ravishes the mind,  
And various foods and every kind of drink,  
All delicacies worthy of the gods.

I will offer precious lamps  
All perfectly contrived as golden lotuses,  
A bed of flower petals scattering  
Upon the level, incense-sprinkled ground.

I will offer palaces immense and resonant with song,  
All decked with precious pearls and pendant gems,  
Gleaming treasures fit to ornament the amplitude of space:  
All this I offer to the loving bodhisattvas.

Precious parasols adorned with golden shafts  
And bordered all around with jeweled fringes,  
Upright, well-proportioned, pleasing to the eye,  
Again, all this I give to all the buddhas.

May a multitude of other offerings  
Accompanied by music sweet to hear,  
Be made in great successive clouds  
To soothe the sufferings of living beings.

May rains of flowers, every precious thing,  
Fall down in an unceasing stream  
Upon the jewels of sacred Dharma,  
The Triple Gem and all supports for offering.

Just as Manjughosha, gentle and melodious  
Made offerings to all the conquerors,  
Likewise I will make oblation  
To the buddhas and their bodhisattva children.

I will offer prayers by every way and means  
To these vast oceans of good qualities.  
May clouds of tuneful praise  
Ascend unceasingly before them.

To buddhas of the past, the present, and all future time,  
And to the Doctrine and Sublime Assembly,  
With bodies many as the grains of dust  
Upon the ground, I will prostrate and bow.

To shrines and all supports  
Of bodhicitta I bow down:  
All abbots who transmit the vows, all learned masters,  
And all noble ones who practice Dharma.

Until the essence of enlightenment is reached,  
I go for refuge to the buddhas.  
Also I take refuge in the Doctrine  
And all the host of bodhisattvas.

To perfect buddhas and bodhisattvas,  
In all directions, where they may reside,  
To them who are the sovereigns of great mercy,  
I press my palms together, praying thus:

“In this and all my other lifetimes,  
Wandering in the round without beginning,  
Blindly I have brought forth wickedness,  
Inciting others to commit the same.

“I have taken pleasure in such evil,  
Tricked and overmastered by my ignorance.  
Now I see the blame of it, and in my heart,  
O great protectors, I declare it!

“Whatever I have done against the Triple Gem,  
Against my parents, teachers, and the rest,  
Through force of my defilements,  
By the faculties of body, speech, and mind;

“All the evil I, a sinner, have committed,  
The sin that clings to me through many evil deeds;  
All the frightful things that I have caused to be,  
I openly declare to you, the teachers of the world.

“Before my evil has been cleansed away,  
It may be that my death will come to me.  
And so that, come what may, I might be freed,  
I pray you, quickly grant me your protection!”

The wanton Lord of Death we can't predict,  
And life's tasks done or still to do, we cannot stay.  
And whether ill or well, we cannot trust  
Our lives, our fleeting, momentary lives.

And we must pass away, forsaking all.  
But I, devoid of understanding,  
Have, for sake of friend and foe alike,  
Provoked and brought about so many evils.

My enemies at length will cease to be;  
My friends, and I myself  
Will cease to be;  
And all is likewise destined for destruction.

All that I possess and use  
Is like the fleeting vision of a dream.  
It fades into the realms of memory;  
And fading, will be seen no more.

And even in the brief course of this present life,  
So many friends and foes have passed away,  
Because of whom, the evils I have done  
Still lie, unbearable, before me.

The thought came never to my mind  
That I too am a brief and passing thing.  
And so, through hatred, lust, and ignorance,  
I've been the cause of many evils.

Never halting, night or day,  
My life is slipping, slipping by.  
And nothing that has passed can be regained—  
And what but death could be my destiny?

There I'll be, prostrate upon my bed,  
And all around, the ones I know and love—  
But I alone shall be the one to feel  
The cutting of the thread of life

And when the vanguard of the Deadly King has gripped me,  
What help to me will be my friends or kin?  
For only goodness gained in life will help me:  
This, alas, is what I shrugged away.

O protectors! I, so little heeding,  
Had hardly guessed at horror such as this—  
And all for this brief, transient existence,  
Have gathered so much evil to myself.

The day they take him to the scaffold,  
Where his body will be torn and butchered,  
A man is changed, transfigured by his fear:  
His mouth is dry, his eyes start from his brow.

If so it is, then how will be my misery  
When stricken down, beside myself with fear,  
I see the fiend, the messenger of Death,  
Who turns on me his fell and dreadful gaze?

Who can save me, who can now protect me  
From this horror, from this frightful dread?  
And then I'll search the four directions,  
Seeking help, with panic-stricken eyes.

Nowhere help or refuge will be found.  
And sunk beneath the weight of sorrow,  
Naked, helpless, unprotected—  
What, when this befalls me, shall I do?

Thus from this day forth I go for refuge  
To buddhas, guardians of wandering beings,  
Who labor for the good of all that lives,  
Those mighty ones who scatter every fear.

In the Dharma that resides within their hearts,  
That scatters all the terrors of samsara.  
And in the multitude of bodhisattvas,  
Likewise I will perfectly take refuge.

Gripped by dread, beside myself with terror,  
To Samantabhadra I will give myself;  
And to Manjushri, the melodious and gentle,  
I will give myself entirely.

To him whose loving deeds are steadfast,  
O my guardian, Avalokita,  
I cry out from depths of misery,  
“Protect me now, the sinner that I am!”

Now to the noble one, Akashagarbha,  
And to Kshitigarbha, from my heart I call.  
And all protectors, great, compassionate,  
To them I go in search of refuge.

And to Vajrapani, holder of the diamond,  
The very sight of whom will rout  
All dangers like the deadly host of Yama;  
To him indeed I fly for safety.

Formerly your words I have transgressed,  
But now I see these terrors all around.  
To you indeed I come for help,  
And pray you, swiftly save me from this fear.

For if, alarmed by common ills,  
I act according to the doctor's words,  
What need to speak of when I'm constantly brought low  
By lust and all the hundred other torments?

And if, by one of these alone,  
The dwellers in the world are all thrown down,  
And if no other remedy exists,  
No other healing elsewhere to be found

Than words of the Omniscient Physician,  
Uprooting every ill and suffering,  
The thought to turn on him deaf ears  
Is raving folly, wretched and contemptible.

If along a small and ordinary cliff  
I need to pick my way with special care,  
What need to speak of the immense crevasse  
That plunges down, unnumbered fathoms deep?

"Today, at least, I shall not die,"  
So rash to lull myself with words like these!  
My dissolution and my hour of death  
Will come upon me ineluctably.

So why am I so unafraid,  
For what escape is there for me?  
Death, my death will certainly come round,  
So how can I relax in careless ease?

Of life's experience, all seasons past,  
What's left to me, what now remains?  
By clinging to what now is here no more,  
My teacher's precepts I have disobeyed.

This span of life and all that it contains,  
My kith and kin are all to be abandoned!  
I must leave them, setting out alone,  
What grounds are there for telling friend from foe?

And therefore how can I make sure  
To rid myself of evil, only cause of sorrow?  
This should be my one concern,  
My only thought both night and day.

Therefore all the sins I have committed,  
Blinded in the dark of ignorance:  
Actions evil by their nature  
Or the faults of broken vows,

Mindful of the suffering to come,  
I join my palms and ceaselessly prostrate,  
And all my evils I will now confess  
Directly in the presence of the buddhas.

I pray you, guides and guardians of the world,  
To take me as I am, a sinful man.  
And all these actions, evil as they are,  
I promise I will never do again.

### **BODHISATTVACHARYAVATARA ~ CHAPTER 3: COMMITMENT**

With joy I celebrate  
The virtue that relieves all beings  
From the sorrows of the states of loss,  
And places those who languish in the realms of bliss.

And I rejoice in virtue that creates the cause  
Of gaining the enlightened state,  
And celebrate the freedom won  
By living beings from the round of pain.

And in the buddhahood of the protectors I delight  
And in the stages of the buddhas' offspring.

The intention, ocean of great good,  
That seeks to place all beings in the state of bliss,  
And every action for the benefit of all:  
Such is my delight and all my joy.

And so I join my hands and pray  
The buddhas who reside in every quarter:  
Kindle now the Dharma's light  
For those who grope, bewildered, in the dark of suffering!

I join my hands, beseeching the enlightened ones  
Who wish to pass beyond the bonds of sorrow:  
Do not leave us in our ignorance;  
Remain among us for unnumbered ages!

And through these actions now performed,  
By all the virtue I have just amassed,  
May all the pain of every living being  
Be wholly scattered and destroyed!

For all those ailing in the world,  
Until their every sickness has been healed,  
May I myself become for them  
The doctor, nurse, the medicine itself.

Raining down a flood of food and drink,  
May I dispel the ills of thirst and famine.  
And in the ages marked by scarcity and want,  
May I myself appear as drink and sustenance.

For sentient beings, poor and destitute,  
May I become a treasure ever plentiful,  
And lie before them closely in their reach,  
A varied source of all that they might need.

My body, thus, and all my goods besides,  
And all my merits gained and to be gained,  
I give them all away withholding nothing  
To bring about the benefit of beings.

Nirvana is attained by giving all,  
Nirvana the objective of my striving.  
Everything therefore must be abandoned,  
And it is best to give it all to others.

This body I have given up  
To serve the pleasure of all living beings.  
Let them kill and beat and slander it,  
And do to it whatever they desire.

And though they treat it like a toy,  
Or make of it the butt of every mockery,  
My body has been given up to them—  
There's no use, now, to make so much of it.

And so let beings do to me  
Whatever does not bring them injury.  
Whenever they catch sight of me,  
Let this not fail to bring them benefit.

If those who see me entertain  
A thought of anger or devotion,  
May these states supply the cause  
Whereby their good and wishes are fulfilled.

All those who slight me to my face,  
Or do me any other evil,  
Even if they blame or slander me,  
May they attain the fortune of enlightenment!

May I be a guard for those who are protectorless,  
A guide for those who journey on the road.  
For those who wish to go across the water,  
May I be a boat, a raft, a bridge.

May I be an isle for those who yearn for landfall,  
And a lamp for those who long for light;  
For those who need a resting place, a bed;  
For all who need a servant, may I be their slave.

May I be the wishing jewel, the vase of plenty,  
A word of power and the supreme healing;  
May I be the tree of miracles,  
And for every being the abundant cow.

Like the earth and the pervading elements,  
Enduring as the sky itself endures,  
For boundless multitudes of living beings,  
May I be their ground and sustenance.

Thus for every thing that lives,  
As far as are the limits of the sky,  
May I provide their livelihood and nourishment  
Until they pass beyond the bonds of suffering.

**Just as all the buddhas of the past  
Embraced the awakened attitude of mind,  
And in the precepts of the bodhisattvas  
Step by step abode and trained,**

**Just so, and for the benefit of beings,  
I will also have this attitude of mind,  
And in those precepts, step by step,  
I will abide and train myself.**

That this most pure and spotless state of mind  
Might be embraced and constantly increase,  
The prudent who have cultivated it  
Should praise it highly in such words as these:

“Today my life has given fruit.  
This human state has now been well assumed.  
Today I take my birth in Buddha's line,  
And have become the buddhas' child and heir.

“In every way, then I will undertake  
Activities befitting such a rank.  
And I will do no act to mar  
Or compromise this high and faultless lineage

“For I am like a blind man who has found  
A precious gem within a mound of filth.  
Exactly so, as if by some strange chance,  
The enlightened mind has come to birth in me.

“This is the draft of immortality,  
That slays the Lord of Death, the slaughterer of beings,  
The rich unfailing treasure-mine  
To heal the poverty of wanderers.

“It is the sovereign remedy,  
That perfectly allays all maladies.  
It is the wishing tree bestowing rest  
On those who wander wearily the pathways of existence.

“It is the universal vehicle that saves,  
All wandering beings from the states of loss—  
The rising moon of the enlightened mind  
That soothes the sorrows born of the afflictions.

“It is a mighty sun that utterly dispels  
The gloom and ignorance of wandering beings,  
The creamy butter, rich and full,  
All churned from milk of holy Teaching.

“Living beings! Wayfarers upon life's paths,  
Who wish to taste the riches of contentment,  
Here before you is the supreme bliss—  
Here, O ceaseless wanderers, is your fulfillment!

“And so, within the sight of all protectors,  
I summon every being, calling them to buddhahood—  
And till that state is reached, to every earthly joy!  
May gods and demigods, and all the rest, rejoice!”

#### **FOUR DHARMAS OF GAMPOPA**

Grant your blessings so that my mind may be one with the Dharma.  
Grant your blessings so that Dharma may progress along the path.  
Grant your blessings so that the path may clarify confusion.  
Grant your blessings so that confusion may dawn as wisdom.

## THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the Sangha of monks and a great gathering of the Sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajñāparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajñāparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajñāparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment and no nonattainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajñāparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajñāparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

**OM GATÉ GATÉ PARAGATÉ PARASAMGATÉ BODHI SVAHA**

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajñāparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajñāparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras and gandharvas rejoiced and praised the words of the Blessed One.

*Translated by the Nalanda Translation Committee, with reference to several Sanskrit editions.*

# CLOSING PRAYERS

## GURU RINPOCHE SUPPLICATION

E MA HO

On the magnificent Copper-colored Mountain—  
A place of great beauty and peace—  
Is a celestial palace of light.  
In this palace, seated upon a lion throne,  
Rests Mahaguru Pema Thötreng Tsal,  
Emanating from the kindness of all the buddhas of the three times.  
He is surrounded by one-hundred million vidyadharas,  
And possesses the youth and splendor of a boy in his prime.  
You who are free of birth, old age, death and decay,  
Consider me!

Having accrued little merit, the beings of this degenerate time,  
Have been born at the very decline of Noble Shakyamuni's teachings.  
Unlike the great disciples of the past who were able to see his face,  
We do not have the good fortune of liberating deluded mind  
Through the diligent study of the Three Baskets.  
But through the light rays of your compassion, which pervades all space,  
Having heard your name, I call upon you, Mahaguru,  
And with great longing and pure intent I supplicate.

For myself and others, from this life until enlightenment,  
With the support of your compassion,  
May I turn away from hindrances and diversions on the path.  
May all disturbing emotions, war, disease and poverty be pacified.  
May all outer, inner and secret obstacles be subdued.  
May I meet my own inner wisdom guru  
Through the essential practice of your guru yoga,  
And with loving-kindness show the path of benefit and happiness to all.  
May I become an excellent noble friend to all beings.

When the appearances of this life dissolve,  
May I, with ease and great happiness,  
Let go of all attachments to this life,  
As a son or daughter returning home.  
And at that time may you, Guru and Dakini, receive me,  
And guide me to the glorious Copper-colored Mountain.  
With great desire and single-pointed trust, I supplicate you.

*This supplication was written with one-pointed devotion by Kongtrül Jigmé while on the Mangala Shri Bhuti sangha pilgrimage in India (in 1993).*

## THE CONFESSION OF THE SELF-ARISEN SOUND OF THE BELL

Alas!

In the presence of the Three Jewels, Three Roots,  
And all those with wisdom eyes, hear me!

From the beginning of my countless lives,  
I have endured endless suffering with my ignorant mind.  
From the seed of a poisonous tree within me,  
There have developed elaborate forms of wrongdoings  
Generated as branches, leaves and fruits.

Long ago, I knew, deep in my gut,  
That I had many faults which made me commit wrongful deeds  
That were beyond my control.  
But I did not know what they were,  
Nor how to change myself,  
Or even where to start.  
I lived in those times like a blind person in the midst of no-man's land,  
Suffering intensely from the harsh weather.

Today, only by relying on the grace of the supreme Three Jewels and  
my own root guru,  
Have I come to see many of my faults revealed to me through the  
scriptures and teachings.  
Though it is painful to be confronted in such a clear mirror of wisdom mind,  
I sincerely rejoice in your deep, profound, brilliant, kind and  
compassionate mind,  
Making efforts, reaching out to make me see, for my own benefit,  
The depth of my ignorance and all its wrongdoings.

Today, I completely surrender to your enlightened mind,  
And confess all I can see of my faults.  
I seek your blessings from the depth of my heart  
To change the three doors of my being.  
I rely on no one but you—the Three Jewels and their actual embodiment,  
My revered teacher, who sees all of my faults,  
Yet is completely faultless himself.

It was childish of me in the past to try and hide my faults,  
When you saw it all clear as crystal,  
Like having a marble in the palm of your hand.  
In those times, beyond my conscious mind,  
I endured the tremendous pain of guilt within me,  
Without having the courage to confess openly.  
I now see the power of confessing all my faults.  
I now understand I have been the victim of my own ignorance.  
I now know that protecting my faults perpetuates those very faults.

O Guru, embodiment of the Three Jewels!  
From this point on, may I have the courage to be honest and sincere  
In revealing my ignorant faults in your presence.  
May I have the attitude to see all circumstances that point out my faults  
As your blessings and emissaries.

May I have the wisdom to protect myself and others from any of  
my wrongdoings.

May I continuously confess, again and again,

In the presence of you and all the mother sentient beings.

May I eliminate all the seeds that are otherwise sure to ripen,

Through the power of my sincere, honest confession.

And from this point on, whichever direction my life takes,

May I always be protected and guided by your wisdom and blessings.

*This was written by Kongtrül Jigmé Namgyel during a retreat on guru yoga (in 1998), where I was provoked to confess my many faults that I experienced, while simultaneously listening to the teachings of my revered teacher, Khyentse Jigmé Özer, or Gyurmé Thekchok Tenpé Gyaltzen, who is none other than Padmasambhava in real human form, manifesting to guide myself and others. If people do sincerely confess like this, to Guru Rinpoche and the lineage gurus above me, one will surely be benefited by them.*

**THE VITALITY THAT ACCOMPLISHES THE DEATHLESS VAJRA STATE**  
***An Authentic Request to Support the Longevity of Sublime Beings***

**OM AH HUM**

Lord of Life, Vairochana, the unchanging essence of supreme body,  
Guardian of Life, Amitabha, the unobstructed supreme speech,  
Boundless Life, Akshobhya, the undeluded supreme mind,  
The long life deities of the ratna and karma mandalas who are the essence  
Of the spontaneously accomplished qualities and unobstructed buddha  
activities—  
Grant your blessings to make the Guru's life firm.

**OM AMARANI JAVANTIYE SVAHA**

In the supreme and stainless buddhafield of deathlessness,  
Upon a vajra throne supported by fearless lions,  
Is the Root Guru in the form of Uddiyana Amitayus.  
From his body, light radiates out, which gathers back the life essence of  
samsara and nirvana.  
All the buddhas and bodhisattvas confer on him the empowerment of  
immortality.  
May he remain in the state of the vajra rainbow body.

**OM AH HUM VAJRA GURU PADMA SIDDHI AYUKE HUM**  
**NRI DJA SARVA SIDDHI PHALA HUM AH**

As I arise as the glorious Vajrakumara,  
From my body emanate countless messengers and supreme sons,  
Who swiftly dispel all the obstacles, enemies, and hindrances to the  
Guru's life.  
By the merit of liberating the enemies of the Guru,  
I also attain victory over the legions of demonic obstacles  
And raise the victory banner of the Dharma through teaching and  
practice.

**OM VAJRAKILIKILAYA SARVA VIGNAN VAM HUM PHAT**

Arya Tara appears in the sky in front. The unchanging bright purple light  
of dawn  
Radiates from the utpala flower she holds.  
As it falls upon master and students simultaneously,  
All our wishes are swiftly accomplished  
And we attain the immortal vajra life force.  
May we perpetually uphold and propagate the Buddhadharmā,  
Spreading benefit and happiness to all sentient beings.

**OM TARE TUTTARE TURE SARVA ARTHA SIDDHI SIDDHI**  
**KURU SVAHA**

*This was written to support the longevity of all my eminent guides, the great beings who uphold the Buddhadharmā, such as the lords of refuge with the red and black crowns and since the Jamgön Lama, Lodrö Thaye, said that we, father and sons, must have a practice which combines guru and Kilaya. At some point, I also had the wish to write such a text for our monks to chant. At the time when the lord of refuge, Situ Rinpoche, master and disciples, created a wondrous and auspicious circumstances for my long life by means of the 'Lamé Thukdrub Yizhin Norbu', I offered this, in the manner of an escort, as a practice to support longevity. May it be meaningful. It is extremely important that sublime beings offer one another this type of support for longevity. It is most excellent to meditate, recite and supplicate to support the guru's life.*

*Written by Chokgyur Lingpa (1829-1870). Translated from the Tibetan by Dzongsar Jamyang Khyentse Rinpoche at Vajradhara Gampa, 2001. Colophon translated by Erik Pema Kunsang.*

## LONG LIFE SUPPLICATION FOR HIS HOLINESS THE DALAI LAMA

In the heavenly realm of Tibet,  
Surrounded by a chain of snow mountains,  
The source of all happiness and help for beings  
Is Tendzin Gyatso, Chenrezig in person.  
May his life be secure for hundreds of kalpas!

## LONGEVITY SUPPLICATION FOR H.H. KHYENTSÉ RINPOCHE ÖRGYEN TENDZIN JIGMÉ LHÜNDRUP

OM SVASTI

Through the compassion of the infinite victorious ones and their heirs,  
And by the wondrous blessings of the Three Roots,  
May the great treasury of the Jetsun Lama's wisdom and love,  
The consciously manifested magical display, beyond compare,  
Who for Uddiyana and for the Sutra and Tantra, without bias,  
Upholds the teachings fearlessly and is victorious over all opponents,  
Have a life span as stable as the indestructible vajra nature.  
May his aspirations for benefit and welfare be effortlessly and  
spontaneously perfected!

*As an auspicious coincidence for the Precious Supreme Incarnation of the great vajra-holder Kyabjé Dilgo Khyentse, this was written in the Longevity Cave of Maratika in combination with the robe-offering ceremony after the Eminent Guide of Existence and Peace, the Refuge and Protector Lord of Victorious Ones (H.H. the Dalai Lama), had graciously bestowed a name, by the ignorant monk Vagindra Dharma Mati called Zhatriül (Trulshik Rinpoche), and offered with one-pointed prayers of devotion, on the first day in the waxing part of the fortunate eleventh month in the year of the Wood Boar.*

## LONG LIFE SUPPLICATION FOR H.E. RABJAM RINPOCHE

OM SVASTI

Embodiment of infinite victory, Lake-born Lord,  
Emanated as transcendental playfulness is Do Ngak Ling,  
May his supreme heart son firmly stand on his lotus feet,  
And may his wishes be spontaneously accomplished for hundreds of kalpas!

*This was written by Kongtrül on the third day in the new year of the sacred female earth dog, 2145 in Tibetan calendar. May virtue increase by this prayer.*

## THE MELODY WHICH MAKES AUSPICIOUS WORDS COME TRUE

### *The Longevity Supplication for the Precious Supreme Tulku*

OM SVASTI

By the roar of the Fearless Lion, possessor of the ten powers  
It was foretold that you would master the complete and perfect Buddhadharma.  
Victorious in all directions through explanation, debate, and composition,  
You became master of the ocean of the profound and vast  
Liberating qualities of the Five Great Treasuries—  
The essence of scripture and realization.

Great emanation, formed by the play of primordial wisdom,  
Your body, speech and mind touched by the breath of immortality,  
Your qualities of learning, contemplation and meditation impeccable.  
By upholding the unbiased teachings of the Victorious One,

May countless beings find solace in the excellent celebration of happiness.  
May the benefit of self and other be effortlessly accomplished according  
to your wishes.  
May the light of auspiciousness pervade the three domains!

*Thus, just as the prophetic praises of the authentic, learned and accomplished ones, may  
this, spoken by the one who was graced by the blessing amrita of the Lake-Born  
Vajradhara, Pema Ösel Do-Ngak Lingpa Tashi Paljor (H.H. Dilgo Khyentse Rinpoche),  
come true.*

## **SUPPLICATION FOR THE LONG LIFE OF HIS EMINENCE DZIGAR KONGTRÜL RINPOCHE**

OM SVASTI

By the power and blessings of Dharmakaya Samantabhadra  
Padma Amitayus,  
And of the Lake-born Vajra and his consort,  
May the life of this eminent lord of beings, an incomparable master,  
Be as steadfast as the indestructible nature!

Amidst the delightful lotus grove of the supreme teachings,  
The fortunate one endowed with the chakra-marked hands,  
Enacts the drama of teaching, debate and composition;  
May your life and activity spread and flourish!

Galloping elegantly with the pace of the stallion of prajña,  
Across the vast plain of the correct view, meditation and action,  
May you accomplish the indestructible, sublime Everlasting  
In the great transformation of the rainbow body of immortality!

*These blessed words of Pema Kunzang Yeshe Dorje, the third incarnation of Neten  
Chokling, were offered by Urgyen as a supplication for the long life of Jigmé Namgyel, the  
reincarnation of Jamgön Kongtrül.*

## **THE MELODY OF THE DEATHLESS VAJRA**

OM SVASTI

Great Vajradhara, Lodrö Thayé Tönbu Tsal,  
You embody the power and strength of the buddhas and their heirs,  
Coming together in human form, just as predicted by the Buddha himself.  
Later you manifested the unparalleled qualities of learning and accomplishment,  
As the noble Lodrö Rabpel and the supreme incarnation, Jigmé Nampar Gyel.

May the lineage holders, both father and son, live long,  
And may the banner of Truth, both scripture and realization, fly high.  
May the ten directions abound with your activities,  
And may your unobstructed vision be accomplished.

May Palchen Dorjé, king of the wrathful deities,  
And the ocean of the protectors of the three lineages,  
Destroy at once any demonic forces or hindrances to your activity,  
So that even their names do not remain.

Through the force of Amitayus and consort—Yishin Khorlo Yum, Nampar Gyalma, Tsökyé Dorjé Chang, Vimalamitra, Thangtong Gyalpo, Kongchenpa, Tamdrin Wangchok, and Tseringma and the Five Sister Dakinis,  
May your activities flourish.

Through the blessings of the gurus and long life deities,  
May your life force increase and remain stable.  
May the Dharma activity of Jamgön, Lord of Dharma,  
Forever increase and hold firm.

*This was composed by Örgyen Topgyal Rinpoche at the supreme retreat place of Longchen Jigme Samten Ling.*

## DANCE OF INFINITE WISDOM

OM SVASTI

Dance of Infinite Wisdom, Lord of Peace,  
You are an unequalled treasury,  
Fearlessly engaged in hearing, contemplation and meditation.  
You who exhibit the sublime qualities of enlightened mind,  
Bringing benefit to the Dharma and beings,  
Are the Victor in all directions.  
May your feet remain firmly planted!  
May your enlightened activities effortlessly ripen!

*This long life prayer was requested by the Australian Tara Devi of Osel Choling Retreat Center in Dordogne, France, with a divine scarf. It was written by myself, Shakya Gelong Ngawang Chokyi Lodro (Trulshik Rinpoche), with great joy and inspiration in the year of the water horse, in the lamp month, on the tenth day. Zayen tu!*

## LONG LIFE PRAYER FOR CHIMÉ DÉCHEN

OM SVASTI

By the blessings of the host of deities of Immortal Arya Tara  
and the Three Jewels,  
And by the power of the truth of the Absolute Nature,  
May Chimé Déchen, holder of the shoot of the family,  
Live long and may her activity reach its fullest extent!

*This was written by Kongtrül Jigmé when supplicated by his student Gretchen, who expressed a need for a long life prayer for Chimé Déchen—she who holds a shoot of his family—and offered white silk from Paris. May its meaning come true.*

## LONG LIFE PRAYER FOR JAMPAL NORBU

OM SVASTI

The sun of **soft glorious** wisdom arises in the heart,  
Beautified by the **jewel** of great kindness;  
His mighty **action**, ablaze with splendid **rays of light**,  
May its **all perfect** radiance spread and increase!

*This was spoken by Mangala Shri Bhuti (His Holiness Dilgo Khyentse Rinpoche).*

## **LONG LIFE PRAYER FOR ANI PEMA CHODRON**

Generated from immense merit,  
The blossoming water-born lotus  
Whose splendor magnetizes and delights wandering bees,  
May the light of sublime dharma remain firm.

## PRAYER FOR THE WORLD

To all the Victorious Ones of the ten directions and to their sons, the bodhisattvas;  
To the Shravaka Arhats, Pratyekabuddhas, and Spiritual Friends;  
And to my Yidams, Dakinis, Dharma Protectors and all those who favor the benefit  
of beings:

Please pay heed to me and fulfill my pure aspiration to have kind and loving thoughts.

May beings who endure suffering in the six realms find immediate relief,  
So that they enjoy complete freedom and happiness.  
May beings of the three lower realms find their way to the higher realms,  
And may those in the higher realms find the freedom of nirvana without delay.

May beings in the human realm enjoy glory and peace;  
May they befriend and take care of one another.  
May the nations enjoy all glory, strength and power,  
And may they in turn serve all those in need.

May all citizens enjoy equality, freedom, and abundant resources.  
May the benefactors of the Dharma  
Enjoy the blissful satisfaction of bringing benefit to others,  
Without hindrance from selfish desires.

May all beings protect the environment without carelessness or exploitation,  
And may they steward its resources.  
May such natural resources be respected,  
And may life-sustaining means be creatively and abundantly produced.

May the earth and its environment  
Continue to support all beings throughout time.  
May animals never be harmed by humans for their own needs,  
And may they live peacefully amongst one another.

Through the cessation of the negative deeds of humans and animals,  
May the hell and *preta* realms be emptied.  
And by humans increasing in birth and in wisdom,  
May they find their own nirvana through renunciation.

May all beings find perfect enlightenment through the Path of Bodhi,  
And may they discover and enjoy their own naturally endowed bliss of Sugatahood.

*By Kongtrul Jigme, 2006*

## DEDICATION OF MERIT FROM THE BODHISATTVACHARYAVATARA

Through the virtue of having composed this work,  
*The Bodhisattva's Way of Life*,  
May all living beings come to engage  
In the bodhisattva's conduct.

May all beings everywhere  
Plagued with sufferings of body and mind,  
Obtain an ocean of happiness and joy  
By virtue of my merits.

For as long as they remain in cyclic existence,  
May their mundane happiness never decline,  
And may all of them uninterruptedly receive  
Waves of joy from bodhisattvas.

May all embodied creatures,  
Who throughout the universe  
Experience the hell realms,  
Come to enjoy the bliss of Sukhavati.

May those feeble with cold find warmth  
And may those oppressed with heat be cooled,  
By boundless waters that pour forth  
From the great clouds of the bodhisattvas' merits.

May the forest of razor sharp leaves  
Become a beautiful pleasure grove,  
And may the trees of knives and swords  
Grow into wish-fulfilling trees.

May the regions of hell become places of joy  
With vast and fragrant lotus pools,  
Beautiful with the exquisite calls  
Of wild ducks, geese and swans.

May the heaps of burning coals change into heaps of jewels;  
May the burning ground become a polished crystal floor,  
And may the mountains of the crushing hells  
Become celestial palaces of worship filled with sugatas.

May the rains of lava, blazing stones and weapons  
From now on become a rain of flowers;  
And may all those battling with weapons  
From now on have a playful exchange of flowers.

By the force of my virtues, may those caught in the fiery torrents of acid,  
Their flesh eaten away, revealing their lily-white bones,  
Obtain the bodies of celestials  
And dwell with goddesses in gently flowing rivers.

“Why are the henchmen of Yama, the unbearable buzzards and vultures afraid?  
Through whose noble strength is joy brought upon us and darkness dispelled?”  
Looking up, they behold in the sky the radiant form of Vajrapani.  
Through the force of their joy may they be free from evil and find his company.

When they see the lava fires of hell extinguished  
By a rain of falling flowers mixed with scented water,  
Immediately satisfied, they wonder whose work this was:  
In this way may those in hell behold Padmapani.

“Friends, don’t be afraid but quickly gather here,  
What need is there to flee when above us is the youthful Manjushri to dispel our fears?  
The tender bodhisattva who protects all living things,  
Through whose might all suffering is removed and the force of joy abounds.

“Behold him in an enchanting palace resounding with melodies sung by a  
thousand goddesses,  
With the tiaras of a hundred gods being offered to his lotus feet,  
And a rain of many flowers falling on his head, his eyes moist with kindness.”  
Upon seeing Manjughosha in this way, may those in hell loudly cry out with joy.

Likewise having seen, due to the roots of my wholesome deeds,  
The cool and sweet-smelling rain falling from joyful clouds,  
Created by the bodhisattvas Samantabhadra and Sarva-nirvarana-vishkambhini,  
May all beings in hell be truly happy.

May all animals be free from the fear  
Of being eaten by one another;  
May the hungry ghosts be happy  
As the inhabitants of the Northern Continent.

May they be satisfied  
By a stream of milk pouring from the hand  
Of Noble Lord Avalokiteshvara,  
And by bathing in it may they always be cooled.

May the blind see forms  
May the deaf hear sounds,  
And just as it was with Mayadevi,  
May pregnant women give birth without any pain.

May the naked find clothing,  
The hungry find food;  
May the thirsty find water  
And delicious drinks.

May the poor find wealth,  
Those weak with sorrow find joy;  
May the forlorn find new hope,  
Constant happiness and prosperity.

May all who are sick and ill  
Quickly be freed from their illnesses,  
And may every disease in the world  
Never occur again.

May the frightened cease to be afraid  
And those bound be freed;  
May the powerless find power  
And may all people think of benefiting one another.

May all travelers find happiness  
Everywhere they go,  
And without any effort may they accomplish  
Whatever they set out to do.

May those who sail in ships and boats  
Obtain whatever they wish for,  
And having safely returned to the shore  
May they joyfully reunite with their families.

May troubled wanderers who have lost their way  
Meet with fellow travelers,  
And without any fear of thieves and tigers  
May their going be easy without any fatigue.

May those who find themselves in trackless, fearful wildernesses,  
The children, the aged, the unprotected,  
Those stupefied, and the insane,  
Be guarded by beneficent celestials.

May all beings be free from states of non-leisure,  
And be endowed with faith, wisdom and kindness;  
With food obtained in a proper manner and excellent conduct,  
May they be mindful throughout their lives.

May all beings be without want for wealth  
Just like the treasury of space;  
And without it being the source of dispute or harm  
May they always enjoy it as they wish.

May those who have little splendor  
Come to be endowed with majesty;  
And may those whose bodies are worn with toil  
Find magnificent and noble forms.

May all lower beings in the universe  
Take rebirth in higher forms;  
May the lowly obtain grandeur  
And may the proud be humbled.

By the merits I have accumulated,  
May every single being  
Abandon all forms of evil,  
And perpetually engage in virtue.

May they never be separated from bodhicitta  
And always be devoted to enlightened action.  
May they be accepted by the buddhas.  
May they abandon evil actions.

May sentient beings in fortunate realms  
Have inconceivably long lives.  
May they live always in contentment,  
Unfamiliar with even the word “death”.

May there abound in all directions  
Gardens of wish-fulfilling trees,  
Filled with the sweet sound of Dharma  
Proclaimed by the buddhas and their heirs.

And may the land everywhere be pure  
Smooth and devoid of any rocks,  
Level like the palm of the hand  
And having the nature of lapis lazuli.

For all the circles of disciples,  
May countless bodhisattvas  
Dwell in every land,  
Adorning them with their excellent manifestations.

May all embodied creatures  
Uninterruptedly hear,  
The sound of Dharma issuing from birds and trees  
Beams of light and even space itself.

May they always meet with buddhas  
And their children the bodhisattvas.  
Then may these spiritual masters of the world  
Be honored with endless clouds of offerings.

May celestials bring timely rains  
So that harvest may be bountiful.  
May the kings act in accordance with Dharma  
And people of the world always prosper.

May all medicines be effective  
And the recitation of mantras be successful;  
May flesh-eating rakshas and the like  
Be endowed with compassionate minds.

May no living creature ever suffer  
Commit evil or ever fall ill.  
May no one be afraid or belittled  
Or their minds ever be depressed.

In all temples and monasteries  
May reading and recitation flourish and remain;  
May the Sangha always be in harmony  
And may their purposes be accomplished.

May monks desiring to practice  
Find quiet and solitary places,  
And through having abandoned all wandering thoughts  
May they meditate with flexible minds.

May nuns be materially sufficient  
Abandon quarreling and be unharmed.  
Similarly may all ordained ones  
Never let their morality weaken.

Having repented any moral falls  
May evil always be eradicated,  
And thereby obtaining a fortunate state of birth  
May spiritual conduct not decline even there.

May the wise be honored  
And may they receive alms;  
May their minds be completely pure  
And may they be renowned in all directions.

May beings not experience the misery of the lower realms  
And may they never know any hardships;  
With a physical form superior to the gods  
May they swiftly attain buddhahood.

May sentient beings again and again  
Make offerings to all the buddhas,  
And may they constantly be joyful  
With the inconceivable bliss of the buddhas.

May the bodhisattvas' good wishes  
For benefiting beings be fulfilled.  
May the intentions of the protectors  
Prosper among sentient beings.

Similarly may the pratyeka-buddhas  
And shravakas find happiness.

And until I reach the bhumi of the Joyous One  
Through the kindness of Manjushri,  
May I be mindful throughout my lives  
And always obtain ordination.

May I live and be sustained  
By simple, common foods.  
And in all my lives may I find  
The ideal solitude for practicing Dharma.

Whenever I wish to see something  
Or even wish to ask the slightest question,  
May I behold without any hindrance  
The Lord Manjushri himself.

In order to fulfill the needs  
Of beings who reach unto the ends of space,  
May my way of life  
Be just like that of Manjushri.

And now, as long as space endures  
And as long as there are beings to be found,  
May I continue likewise to remain  
To soothe the sufferings of all those who live.

The pain and sorrows of all wanderers  
May they ripen wholly upon myself.  
And may the virtuous assembly of bodhisattvas  
Ever bring about the happiness of beings.

May the Dharma, the only remedy for suffering  
And the source of every bliss and happiness,  
Be nurtured and upheld with reverence  
And throughout the vastness of time endure!

I prostrate to Manjughosha  
Through whose kindness wholesome minds prevail,  
And I prostrate to my spiritual masters  
Through whose kindness I progress on the path.  
*(three times)*

Emulating the hero Manjushri,  
Samantabhadra and all those with knowledge,  
I too make a perfect dedication  
Of all actions that are positive.  
*(three times)*

May bodhicitta, precious and sublime,  
Arise where it has not yet come to be;  
And where it has arisen may it never fail  
But grow and flourish ever more and more.  
*(three times)*

## **SUPPLEMENTARY PRAYERS**

### **MANDALA OFFERING**

The earth is perfumed with scented water and strewn with flowers,  
Adorned with Mount Meru, the four continents, the sun and the moon.  
Imagining this as a buddhafield, I offer it  
So that all beings may enjoy that pure realm

### **REQUEST FOR TEACHINGS**

In accordance with the capabilities  
And the diverse aspirations of sentient beings,  
I ask you to turn the Wheel of Dharma,  
Of the greater, lesser, or conventional vehicles.

### **SHORT DEDICATION OF MERIT**

By this merit, may all attain omniscience,  
May it defeat the enemy, wrongdoing,  
From the stormy waves of birth, old age, sickness and death,  
From the ocean of samsara, may I free all beings.

### **A BODHICITTA SUPPLICATION**

To the buddhas of the ten directions  
And their children, the bodhisattvas,  
And particularly to my unfailing refuges  
The Lotus-Born and Arya Tara—pay heed to this!  
Grant me the blessings and strength to remain vigilant  
In the practice of the bodhi path.

When the karma of my past negative actions ripens,  
Instead of sinking into self-absorption,  
May I take upon myself the suffering of all beings.  
May all their afflictions burn up within my very body  
So that I may cast away attachment to my physical form.  
Thereafter may all beings attain the perfect wisdom body,  
Free of obscurations.

*By Kongtrül Jigme Namgyel, May 6, 2004*

## PRAISE TO MANJUSHRI

**Lama tang gönpo jampé yangla chaktsal lo**

*I prostrate to the guru and protector Manjushri.*

**Kanggyi lodrö dripnyi trentral nyitar namdak rabsal wa**

Your mind is completely pure and luminous, like the sun free from the clouds of the two obscurations.

**Jinyé dökün jizhin zigchir nyichyi tukkar lékbam dzin**

You hold a text at your heart, since you see all the variety of objects just as they are.

**Kangdak sipé tsönrar marig müntum dugngal chyizir wé**

You love like your only child all the multitude of beings who are trapped by the darkness of ignorance

**Drotsok künla puchig tartsé yénlag drugchu'i yangdén sung**

In the prison of samsara and are afflicted by suffering. Your speech, possessing the sixty kinds of melody,

**Drugtar chédrog nyönmong nyilong léchyi chagdrog drołtsé ching**

Roars mightily like a dragon. Thus you awaken from the sleep of the kleshas, liberate from the chains of karma,

**Marig münsel dugngal nyügu jinyé chötsé raltri nam**

And dispel the darkness of ignorance. You hold aloft a sword, since you cut all the sprouts of suffering.

**Döné dakching sachu'i tarsön yönten lütsok gyalsé tuwö ku**

You are primordially pure and have completed the ten bhumis. You have perfected all the qualities.

**Chutrag chutang chunyi gyentré daglö münsel jampé yangla dü**

The body of the elder son of the Victorious One is adorned with the 112 ornaments. You dispel the darkness of my mind. I pay homage to Manjushri.

**OM AH RA PA TSA NA DHIH**

*[recite as much as possible]*

**Tsédén chödchyi chyenrab özer gyi**

You who embody loving kindness and radiate the light of wisdom,

**Daglö timug münpa rabsal né**

Clear away the darkness of my ignorance completely.

**Katang tenchö zhunglug tokpa yi**  
Please give me the knowledge and ability

**Lodrö pöpé nangwa tsaldu sol**  
To understand all the teachings of the Dharma.

**Gangtsé tawar döpa am**  
Whenever I wish to see you,

**Chungzé driwar döna yang**  
Or even wish to ask the slightest question,

**Gönpo jamyang chyényi ni**  
May I behold without any hindrance,

**Gegmé paryang tongwar shok**  
The Lord, Manjushri himself!

## REFUGE VOW

For the benefit of all sentient beings' enlightenment,  
May I take the Refuge Upasaka Vow.

*(Three times):*

Master please listen to me:

I (your name), from this point on, until enlightenment,  
Take refuge in the supreme of all humans,  
The billion truly perfected Dharmakaya Buddhas.

I take refuge in the supreme of all peace,  
Devoid of attachment,  
The teachings of the Three Yanas.

I take refuge in the supreme of all assemblies,  
The Sangha of Noble Bodhisattvas,  
Who are beyond falling back.

From this point on, until enlightenment,  
May I be the holder of the Refuge Upasaka Vow.  
Master, please grant this to me.

At end:

Teacher exclaims: TAB YIN NO! "BE IT!"

Students exclaim: LEK SO! "VERY WELL, THANK YOU!"

## SEVEN-LINE PRAYER

**HUNG**

**Ögyen yulgyi nupchang tsam**

In the north-west of the country of Uddiyana,

**Péma késar dongpo la**

In the heart of a lotus flower,

**Yamtsen chokgi ngödrup nyé**

You are endowed with the supreme, wondrous siddhis,

**Péma jungne shyésu drak**

And are renowned as the Lotus Born.

**Khordu khandro mangpö kor**

Surrounded by a host of many dakinis

**Chyéchyi jésu dagdrup kyi**

I will practice by following your example.

**Chingyi lapchir sheksu sol**

Please approach and grant your blessings!

**GURU PÉMA SIDDHI HUNG**

## MELODY OF THÖTRENG TSAL

**OM AH HUNG BENZAR GURU PÉMA THÖTRENG TSAL  
BENZAR SAMAYA DZA SIDDHI PHALA HUNG AH**

## VAJRA GURU MANTRA

**OM AH HUNG BENZAR GURU PÉMA SIDDHI HUNG**

## THE OFFERING OF THE THIRTY SEVENFOLD MANDALA

*The Hundred Syllable Mantra*

OM BENZAR SATTO SAMAYA MANU PALAYA  
BENZAR SATTO TENO-PA  
TISHTA DRIDHO MÉ BHAWA  
SUTTO KHAYO MÉ BHAWA  
SUPO KHAYO MÉ BHAWA  
ANU RAKTO MÉ BHAWA  
SARWA SIDDHIM MÉ TRAYATSA  
SARWA KARMA SUTSA MÉ  
TSITTAM SHRIYAM KURU HUNG  
HA HA HA HA HO  
BHAGAWAN SARWA TATHAGATA  
BENZAR MAMÉ MUN TSA  
BENZRI BHAWA  
MAHA SAMAYA SATTO  
AH

*The Offering of the Thirty Sevenfold Mandala*

Om benzar bhumi ah hung  
The foundation is the utterly pure golden ground of vast strength,  
Om benzar rékhe ah hung  
The boundary is a ring of iron mountains encircling the syllable  
HUNG.

Here are Sumeru the king of mountains,  
In the East, Purvavideha,  
In the South, Jambudvipa,  
In the West, Aparagodaniya,  
In the North, Uttarakuru.

Deha and Videha,  
Camara and Aparacamra,  
Satha and Uttaramantrina,  
Kurava and Kaurava,

The Jewel Mountain,  
The Wish-Fulfilling Tree,  
The Bountiful Cow,  
And the Spontaneous Harvest.

The Precious Wheel,  
The Precious Jewel,  
The Precious Queen,  
The Precious Minister,  
The Precious Elephant,  
The Precious Horse,  
The Precious General,  
And the Vase of Great Treasure.

The Lady of Charm,  
The Lady of Garlands,  
The Lady of Song,  
The Lady of Dance,  
The Lady of Flowers,  
The Lady of Incense,  
The Lady of Light,  
The Lady of Perfume,

The Sun and the Moon.  
The Jeweled Canopy,  
And the Banner of Universal Victory.

The glory, wealth, and enjoyments of gods and humans,  
With nothing lacking—all this I offer to the glorious holy root master,  
And the masters of the lineage, to the herukas,  
And the host of deities of the mandala,  
And to the assembly of the buddhas and bodhisattvas.

Accept it with compassion for the benefit of beings;  
Having accepted it grant your blessing.

*The Short Mandala Offering*

The earth is perfumed with scented water and strewn with flowers.  
Adorned with Mount Meru, the four continents, the sun and the moon.  
Imagining this as a buddhafiield, I offer it  
So that all beings may enjoy that pure realm.

IDAM RATNA MANDALA KAM NIRYATA YAMI