



ALTRUISTIC MOTIVATION

༄༅། །བདག་ལ་སྣང་བར་བྱེད་པའི་དགྲ། གཞོད་པར་བྱེད་པའི་བགོགས། ཐར་པ་དང་ཐམས་ཅད་
 མཁྱེན་པའི་བར་དུ་གཞོད་པར་བྱེད་པ་ཐམས་ཅད་ཀྱིས་གཙོ་བོ་བྱས་པའི། མ་ནམ་མཁའ་དང་
 མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་ལྡན། ལྷག་བཟུལ་དང་བྲལ། ལྷུང་དུ་སྐྱེ་ན་མེད་པ་ཡང་
 དག་པར་རྗོགས་པའི་བྱང་ཆུབ་རིན་པོ་ཆེ་ཐོབ་པར་བྱ།
 ཞེས་ལན་གསུམ།

DHAG-LA DANG WAR JYE-PA'I DRA/ NÖ-PAR JYE-PA'I GEG/
 THAR-PA DANG THAM-CHE KHYEN-PA'I BAR-DU/
 CHÖ-PAR JYE-PA THAM-CHE-KYI TSO JYE PA'I/

MA NAM-KHA DANG NYAM-PA'I SEM-CHEM/
 THAM-CHE DE-WA DANG DEN/
 DHUG-NYAL DANG DREL NYUR-DU LA-NA ME-PA
 YANG DAG-PAR DZOG-PA'I CHANG-CHUB RIN-PO-CHE THOB-PAR JYA//

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

། དེའི་ཚེད་དུ་སངས་མ་རྒྱས་གྱི་བར་དུ་ལུས་ངག་ཡིད་གསུམ་དགེ་བ་ལ་བཀོལ། མ་ཞིའི་བར་དུ་
ལུས་ངག་ཡིད་གསུམ་དགེ་བ་ལ་བཀོལ། དུད་དེ་རྩང་ནས་བཟུང་སྟེ་ཉི་མ་སང་ད་ཅམ་གྱི་བར་དུ་
ལུས་ངག་ཡིད་གསུམ་དགེ་བ་ལ་བཀོལ།

DEI CHE-DU SANG MA-GYE KYI BAR-DU LU-NGAG YI-SUM GE-WA LA KOL/
MA SHE'I BAR-DU LU-NGAG YI-SUM GE-WA LA KOL/
DU DE-RING-NE SUNG-TE NYI-MA SANG DA TSAM-GYI BAR-DU
LU-NGAG YI-SUM GE-WA LA KOL//

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

། དྲིན་ཅན་རྩ་བ་དང་བརྒྱད་པར་བཅས་པའི་དཔལ་ལྷན་གླ་མ་དམ་པ་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།
ཡི་དམ་དགེལ་འཁོར་གྱི་ལྷ་ཚོགས་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ། སངས་རྒྱས་བཅོམ་ལྷན་འདས་རྣམས་
ལ་སྐྱབས་སུ་མཆིའོ། དམ་པའི་ཚོས་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ། འཕགས་པའི་དགེ་འདུན་རྣམས་ལ་
སྐྱབས་སུ་མཆིའོ། དཔའ་བོ་མཁའ་འགོ་ཚོས་སྐྱོང་སྐྱང་མའི་ཚོགས་ཡེ་ཤེས་གྱི་སྤྱན་དང་ལྷན་པ་རྣམས་
ལ་སྐྱབས་སུ་མཆིའོ།

ཞེས་ལན་གསུམ།

**DRIN-CHEN TSA-WA DANG GYU-PAR CHE-PA'I PAL-DEN LA-MA
DAM-PA NAM-LA KYAB-SU CHI O/**

**YIDAM KYIL KHOR-GYI LHA-TSHOG NAM-LA KYAB-SU CHI O/
SANG-GYE CHOM-DEN DE NAM-LA KYAB-SU CHI O/**

DAM-PA'I CHÖ NAM-LA KYAB-SU CHI O/

PAG-PA'I GE-DUN NAM-LA KYAB-SU CHI O/

**PA-WO KHA-DRO CHÖ-KYONG SUNG-MA'I TSHOG YE-SHE KYI
CHEN-DANG DEN-PA NAM-LA KYAB-SU CHI O//**

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

། བྱང་ཚུབ་སྣང་པོར་མཆིས་གྱི་བར། །སངས་རྒྱལ་རྣམས་ལ་སྐྱབས་སུ་མཆི། །ཚོས་དང་བྱང་ཚུབ་སེམས་དཔའ་ཡི།
།ཚོགས་ལའང་དེ་བཞིན་སྐྱབས་སུ་མཆི། །ཇི་ལྟར་ཚོན་གྱི་བདེ་གཤེགས་གྱིས། །བྱང་ཚུབ་ཐུགས་ནི་བསྐྱེད་པ་དང་། །
བྱང་ཚུབ་སེམས་པའི་བསྐྱབ་པ་ལ། །དེ་དག་རིམ་བཞིན་གནས་པ་ལྟར། །དེ་བཞིན་འགྲོ་ལ་ཕན་དོན་དུ།
།བྱང་ཚུབ་སེམས་ནི་བསྐྱེད་བགྱི་ཞིང་། །དེ་བཞིན་དུ་ནི་བསྐྱབ་པ་ལ། །རིམ་པ་བཞིན་དུ་བསྐྱབ་པར་བགྱི།
ཞེས་ལན་གསུམ།

CHANG CHUB NYING-POR CHI KYI BAR/

SANG-GYE NAM LA KYAB SU CHI/

CHÖ DANG CHANG CHUB SEM PA YI/

TSOG LA-YANG DE-SHIN KYAB SU CHI/

JI-TAR NGON GYI DE SHEG KYI/

CHANG CHUB THUB NI KYE PA DANG/

CHANG CHUB SEM PA'I LAB PA LA/

DE DAG RIM SHIN NE PA TAR/

DE SHIN DRO LA PHEN DON DU/

CHANG CHUB SEM NI KYE GYI SHING/

DE SHIN DU NI LAB PA LA/

RIM PA SHIN DU LAB PAR GYI-O//

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

སང་རྒྱས་ཚོས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ། ། བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆོ། །
བདག་གི་སྦྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས། ། འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག། །
ཞེས་ལན་གསུམ།

**SANG-GYE CHÖ-DANG TSOG-KYI CHOG-NAM LA/
CHANG-CHUB BAR-DU DAG-NI KYAB-SU CHI/
DAG-GI JYIN-SOK GYI-PA'I SO-NAM KYI/
DRO-LA PEN-CHIR SANG-GYE DRUB-PAR SHOG//**

**In the Buddha, the Dharma and the 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

མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ཕྱན་པར་གྱུར་ཅིག།
སྤྱག་བསྐྱེད་དང་སྤྱག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག། སྤྱག་བསྐྱེད་མེད་པའི་བདེ་བ་དང་མི་བྲལ་བར་
གྱུར་ཅིག། ཉེ་རིང་ཆགས་སྣང་གཉིས་དང་བྲལ་བའི་བཏང་སློམས་ལ་གནས་པར་གྱུར་ཅིག།
ཞེས་ལན་གསུམ།

MA NAM-KHA DANG NYAM-PA'I SEM-CHEN TAM-CHAY
DE-WA DANG DE-WA'I GYU-DANG DEN-PAR GYUR CHIK/
DUG-NGAL DANG DUG-NGAL GYI GYU DANG DRAL-WAR GYUR CHIK/
DUG-NGAL ME-PAY DE-WA DANG MI DRAL-WAR GYUR CHIG/
NYE-RING CHAK-DANG NYI-DANG DRAL-WAY TANG NYOM-LA
NE-PAR GYUR CHIG//

**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)

100-SYLLABLE PURIFICATION MANTRA OF VAJRASATTVA

ཨོ་བཙྰ་སང་ས་མ་ཡ་ མ་རུ་བ་ལ་ཡ་ བཙྰ་སང་ཏེ་ལོ་བ་དེའུ་
 OM BAZRA SATTVA SAMAYA/ MANU PALAYA/ BAZRA SATTVA TENOPA/
 ཏི་ཚྲོ་མེ་བླ་མ་ སུ་ཏོ་ཕུ་མེ་བླ་མ་ སུ་པོ་ཕུ་མེ་བླ་མ་
 TISHTA DRIDO ME BHAVA/ SUTO KHYO ME BHAVA/ SUPO KHYO ME BHAVA/
 ཨ་རུ་རཀོ་མེ་བླ་མ་ སའ་སི་རྗེ་སྤྱེ་བྲ་ཡ་རྩ་
 ANU RAKTO ME BHAVA/ SARVA SIDDHI ME PRAYATSHA/
 སའ་ཀམ་སུ་ཅ་མེ་ ཅི་ཏོ་ཤྱི་ཡེ་ཀུ་རུ་ཧཱུྃ་
 SARVA KARMA SUTSAME/ TSI TAN SHRIYA KURU HUNG /
 ཧ་ཧ་ཧ་ཧ་ཧོ་ ལྷ་ག་མན་ སའ་ཏ་རྣ་ག་ཏ་ བཙྰ་མུ་མེ་མུ་རྩ་
 HA HA HA HA HO / BAGAWAN /SARVA TATHAGATA /BAZRA MAME MUNTSA/
 བཙྰི་ལྷ་མ་ མཐུ་ས་མ་ཡ་ སང་ཨུཾ
 BAZRI BHAVA/MAHA SAMAYA/ SATTVA AH //

(Repeat 3 times)

OM! Vajrasattva Samaya.
 Help to protect my vow to purify myself.
 May you remain firm with me.
 Grant me the complete satisfaction.
 Grow with me.
 Be loving towards me.
 Grant me the attainments to master the powers
 beyond body and nature.
 Show me all the deeds of body, speech and mind.
 Make my mind-heart good, virtuous and auspicious.
 Revel in the bliss of the four joys
 Oh Blessed One! who embodies the essence within me!
 Do not abandon me.
 Grant me the realizations of the Indestructible Nature.
 Make me one with you.
 Thus I signify my unity with non-duality – AH!

SAGARAMATI REQUESTED SUTRA

TADYATHA SHAME SHAMA WATI SHAMITA SAT RU
AM KURE MAM KURE MARA ZI-TE
KAROTA KE-YURE TEZO WATI O-LO YANI
VISHUDDHA

NIRMALE MALA PANA-YE
KHUK-HURE KHA KHA GRA-SE GRA-SANA

O MUKHI PARAM MUKHI A MUKHI SHA-MIT-WANI
SARVA GRA-HA BAN-DHANA-NE NI-GRIHIT-VA

SARVA PARA-PRA WA-DINA VIMUK-TA
MARA PASA STHA-VITVA

BUDDHA MUDRA ANUN-GA-TITA
SARVA MARE PUTSA RITA
PARI-SUDHE VIGAT-SANTU
SARVA MARA KAR-MANI

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**Likewise be extinguished!
Extinguish all enemies to my purpose!
Whatever evil forces are in me - be defeated!**

**Do this, so that when I am victorious all pure radiance melts
into me completely purified.
Take all this (knowledge), food and drink peacefully, enjoy it,
and be satisfied so that all obstacles may be destroyed.**

**Be liberated from all obstacles, all general obstacles.
Maras are defeated by this gesture of the Buddha.
By reciting this mantra, may all the maras be purified.
As a result, may all the maras be defeated.**

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SEVEN LIMB PRAYER

༄༅། །ཇི་སྟེང་སུ་དག་ཕྱོགས་བརྩའི་འཇིག་རྟེན་ན། །དུས་གསུམ་གཤེགས་པ་མི་ཡི་སེའི་གུན། །
བདག་གི་མ་ལུས་དེ་དག་ཐམས་ཅད་ལ། །ལུས་དང་དག་ཡིད་དྲུང་བས་ཕྱག་བགྱིའོ། །

JI-NYE SU-DAG CHOG-CHU JIG-TEN TEN-NA/
DU-SUM SHEG-PA MI-YI SENG-GE KUN/
DAG-GI MA-LÜ DE-DAG TAM-CHE LA/
LU-DANG NGAG-YI DANG-WAY CHAG-GYI-O/

I bow down respectfully with my body, speech and faithful mind to all Tathagatas in the ten directions, those who have already reached the Tathagata state, those who are reaching it at present, and those Tathagatas still to come.

བཟང་པོ་སྟོན་པའི་སྟོན་ལམ་སྟོབས་དག་གིས། །རྒྱལ་བ་ཐམས་ཅད་ཡིད་གྱི་མངོན་སུམ་དུ། །
ཞིང་གི་རྩལ་སྟེང་ལུས་རབ་བརྟུང་པ་ཡིས། །རྒྱལ་བ་གུན་ལ་རབ་ཏུ་ཕྱག་འཚལ་ལོ། །

ZANG-PO CHÖ-PA'I MON-LAM TOB-DA GI/
GYAL-WA TAM-CHE YI-KYI NGON-SUM DU/
ZHING-GI DUL-NYE LÜ-RAB TU-PA YI/
GYAL-WA KUN-LA RAB-TU CHAG-TSAL LO/

Through the power of Samantabhadra's prayers, may all Buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the earth.

རྩལ་གཅིག་སྟེང་ན་རྩལ་སྟེང་སངས་རྒྱས་རྣམས། །སངས་རྒྱས་གྲས་གྱི་དབུས་ན་བཞུགས་པ་དག། །
དེ་ལྟར་ཚོས་གྱི་དབྱིངས་རྣམས་མ་ལུས་པ། །ཐམས་ཅད་རྒྱལ་བ་དག་གིས་གང་བར་ཚོས། །

DUL-CHIG TENG-NA DUL-NYE SANG-GYE NAM/
SANG-GYE SA-KYI Ü-NA SHUG-PA DAG/
DE-TAR CHO-KYI YING-NAM MA-LÜ PA/
TAM-CHE GYAL-WA DAG-GI GANG-WAR MÖ/

In each atom, I visualize as many Buddhas as there are atoms, surrounded by countless Bodhisattvas. Thus, all space is filled with Buddhas and Bodhisattvas.

དེ་དག་བཟླགས་པ་མི་ཟད་རྒྱ་མཚོ་རྣམས། །དབྱངས་ཀྱི་ཡན་ལག་རྒྱ་མཚོའི་སྐྱ་ཀུན་གྱིས། །
རྒྱལ་བ་ཀུན་གྱི་ཡོན་ཏན་རབ་བརྗོད་ཅིང་། །བདེ་བར་གཤེགས་པ་ཐམས་ཅད་བདག་གིས་བསྟོད། །

**DE-DAG NGAG-PA MI-ZE GYA-TSO NAM/
YANG-YI YEN-LAG GYA-TSO'I DRA-KUN GYI/
GYAL-WA KUN-GYI YON-TEN RAB-JÖ CHING/
DE-WAR SHEG-PA TAM-CHE DAG-GI TÖ/**

I praise all Buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.

མེ་ཏོག་དམ་པ་སྤེང་བ་དམ་པ་དང་། །སིལ་སྐྱོན་རྣམས་དང་བྱུག་པ་གདུགས་མཚོག་དང་། །
མར་མེ་མཚོག་དང་བདུག་སྟོས་དམ་པ་ཡིས། །རྒྱལ་བ་དེ་དག་ལ་ནི་མཚོད་པར་བསྐྱེ། །

**ME-TOG DAM-PA TRENG-WA DAM-PA DANG/
SIL-NYAM NAM-DANG JUG-PA DUG-CHOG DANG/
MAR-ME CHOG-DANG DUG-PÖ DAM-PA YI/
GYAL-WA DE-DAG LA-NI CHÖ-PAR GYI/**

To all Buddhas, I make offerings of various pure flowers, flower garlands, of music, anointing oils, magnificent light and fragrant incense.

ན་བཟའ་དམ་པ་རྣམ་དང་དྲི་མཚོག་དང་། །སྤྱེ་མའི་ལུས་མ་རི་རབ་མཉམ་པ་དང་། །
བཀོད་པ་བྱུང་པར་འཕགས་པའི་མཚོག་ཀུན་གྱིས། །རྒྱལ་བ་དེ་དག་ལ་ནི་མཚོད་པར་བསྐྱེ། །

**NA-ZA DAM-PA NAM-DANG DRI-CHOG DANG/
CHE-MA PUR-MA RI-RAB NYAM-PA DANG/
KÖD-PA'I KYE-PAR PHAG-PE'I CHO-KUN-GI/
GYAL-WA DE-DAG LA-NI CHÖ-PAR GYI/**

I make offerings to them, of fine garments, perfume, and pot-pourri piled high as Mount Meru and arranged in the most beautiful way.

མཚོད་པ་གང་ནམས་སླ་མེད་རྒྱ་ཆེ་བ། །དེ་དག་རྒྱལ་བ་ཐམས་ཅད་ལ་ཡང་མོས། །
བཟང་པོ་སྦྱོད་ལ་དད་པའི་སྟོབས་དག་གིས། །རྒྱལ་བ་ཀུན་ལ་ཕྱག་འཚལ་མཚོད་པར་བགྱེ། །

**CHÖ-PA GANG-NAM LA-ME GYA-CHE WA/
DE-DAG GYAL-WA TAM-CHE LA-YANG MÖ/
ZANG-PO CHÖ-LA DE-PA'I TOB-DAG GI/
GYAL-WA KUN-LA CHAG TSAL CHÖ-PAR GYI/**

I visualize the highest and most extensive offerings, and offer them with great faith to all Buddhas. I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattva Samantabhadra.

འདོད་ཆགས་ཞེ་སྤང་གཏི་སྟུག་དབང་གིས་ནི། །ལྷུས་དང་ངག་དང་དེ་བཞིན་ཡིད་གྱིས་ཀྱང་། །
ཐྲིག་པ་བདག་གིས་བགྱིས་པ་ཅི་མཆིས་པ། །དེ་དག་ཐམས་ཅད་བདག་གིས་སོ་སོར་བཤགས། །

**DÖG-CHAG ZHE-DANG TI-MUG WANG-GI NI/
LÜ-DANG NGAG-DANG DE-ZHIN YI-KYI KYANG/
DIG-PA DAG-GI GYI PA CHI-CHI PA/
DE-DAG TAM-CHE DAG-GI SO-SOR SHAG/**

I confess to you, Buddhas, whatever negative actions I have committed due to the power of anger, desire and ignorance.

ཕྱོགས་བཅུའི་རྒྱལ་བ་ཀུན་དང་སངས་རྒྱས་སྟེ། །རང་རྒྱལ་ནམས་དང་སྟོབ་དང་མི་སྟོབ་དང་། །
འགྲོ་བ་ཀུན་གྱི་བསོད་ནམས་གང་ལ་ཡང། །དེ་དག་ཀུན་གྱི་རྗེས་སྟུ་བདག་ཡི་རང་། །

**CHOG-CHU GYAL-WA KUN-DANG SANG-GYE SA'I/
RANG-GYAL NAM-DANG LOB-DANG MI-LOB DANG/
DRO-WA KUN-GYI SO-NAM GANG-LA YANG/
DE-DAG KUN-GYI JE-SU DANG-YI RANG/**

I rejoice in the merit of all the Buddhas in the ten directions, of the great Bodhisattvas and Pratyekabuddhas, those who have attained arhatship, those who have entered the path of arhatship and all other beings.

གང་རྣམས་ཕྱོགས་བརྒྱའི་འཇིག་རྟེན་སྒོར་མེ་དག།
བྱང་ཚུབ་རིམ་པར་སངས་རྒྱས་མ་ཆགས་བརྟེན།།
མགོན་པོ་དེ་དག་བདག་གིས་ཐམས་ཅད་ལ།། །འཁོར་ལོ་སླ་ན་མེད་པ་བསྐྱར་བར་བསྐྱུལ།།

**GANG-NAM CHOG-CHU'I JIG-TEN DRON-ME NAM/
JANG-CHUB RIM-PAR SANG-GYE MA-CHAG NYE/
GON-PO DE-TAG DAG-GI TAM-CHE LA/
KHOR-LO LA-NA MED-PA KOR-WA KUL/**

I request to all great protectors and Buddhas to turn the highest wheel of Dharma as the light dispelling the darkness of beings in the ten directions and leading them gradually to the enlightened state.

ལྷ་ངན་འདའ་བར་བཞེད་ཀྱན་དེ་དག་ལ།། །འགོ་བ་ཀྱན་ལ་ཕན་ཅིང་བདེ་བའི་ཕྱིར།།
བསྐྱལ་བ་ཞིང་གི་རྩལ་སྟེད་བཞུགས་པར་ཡང་།། །བདག་གིས་ཐལ་མོ་རབ་སྐྱར་གསོལ་བར་བསྐྱུ།།

**NYA-NGYAN DAY-TON GANG-SHIK DE-TAG LA/
DRO-WA KUN-LA PHEN-ZHING DE-WA'I CHIR/
KAL-PA ZHING-GI DUL-NYE ZHUG-PAR YANG/
DAG-GI THEL-MO RAB-JAR SOL-WAR GYI/**

I supplicate those Buddhas intending to pass into parinirvana to live long, for as many aeons as there are atoms of the earth in order to benefit all beings.

ཕྱག་འཚལ་བ་དང་མཚོན་ཅིང་བཤགས་པ་དང་།། །རྗེས་སུ་ཡི་རང་བསྐྱུལ་ཞིང་གསོལ་བ་ཡིས།།
དགོ་བ་རྩུང་ཟད་བདག་གིས་ཅི་བསགས་པ།། །ཐམས་ཅད་རྗོགས་པའི་བྱང་ཚུབ་ཕྱིར་བསྐྱོའོ།།

**CHAG-TSAL WA-DANG CHÖ-CHING SHAG-PA DANG/
JE-SU YI-RANG KUL-ZHING SOL-WA YI/
GE-WA CHUNG-ZA'I DAG-GI CHI-SAG PA/
THAM-CHE ZOK-PA'I CHANG-CHUB CHIR-NGO O//**

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, beseeching, and praying for the sake of the enlightenment of all sentient beings. All this I dedicate.

SHORT MANDALA OFFERING

༄༅། །ས་གཞི་སྣོ་རྒྱལ་བྱུགས་ཤིང་མེ་ཏོག་བཀྲམ། །རི་རབ་སྤང་བཞི་ཉི་ལྷན་བརྒྱན་པ་འདིས། །
སངས་རྒྱལ་ཞིང་ལ་དམིགས་ཏེ་ཡུལ་བ་ཡིས། །འཕྲོ་ཀུན་རྣམ་དག་ཞིང་དུ་སྐྱེ་བར་ཤོག།

SA CHI PÖ CHÜ JYUG ME TOG TRAM/
RI RAB LING SHI NYI DAY GYEN PA DI/
SANG-GYE SHING LA MIG TE PHUL WA YI/
DRO KUNG NAM DAG SHING DU KYE WA SHOG/

The ground is sprinkled with scented water and strewn with flowers.
It is adorned with Meru, the supreme mountain, the four continents,
and the sun and moon. As a Buddhafield, I offer it.
May all sentient beings attain the happiness of the Buddhafields.

། རྒྱ་གསུམ་ཡོངས་རྫོགས་སྒྲ་མའི་ཚོགས་རྣམས་ལ། །ཕྱི་ནང་གསང་གསུམ་དེ་བཞིན་ཉིད་ཀྱིས་མཚོད། །
བདག་ལུས་ལོངས་སྤོང་སྤང་སྤིང་ཡོན་བཞིས་ལ། །སྒྲ་མེད་མཚོག་གི་དངོས་གྲུབ་སྣུལ་དུ་གསོལ།

KU SUM YONG ZOG LA MAY TSOG NAM LA/
CHI NANG SANG SUM DE SHIN NYI KYI CHÖ/
DAG LÜ LONG CHÖ NANG SI YON SHE LA/
LA MAY CHOG GI NGÖ DRUB TSAL DU SOL/

To the Lamas who possess the three kayas,
I offer the outer, inner and secret offerings,
With my body, wealth and all that is visible.
Please grant me the supreme realization -- Enlightenment.

། །ཕྱག་འཚལ་བ་དང་མཚོད་ཅིང་བཤགས་པ་དང་། །རྗེས་སུ་ཡི་རང་བསྐྱལ་ཞིང་གསོལ་བ་ཡིས། །
དགོ་བ་ཅུང་ཟད་བདག་གིས་ཅི་བསགས་པ། །ཐམས་ཅད་རྫོགས་པའི་བྱང་ལྷབ་ཕྱིར་བཞུགས།

CHAG TSAL WA DANG CHÖ CHING SHAG PA DANG/
JE SU YI RANG KUL SHING SOL WA YI/
GE WA CHUNG ZAY DAG GI CHI SAG PA/
THAM CHE ZOG PAY CHANG CHUB CHIR NGO O//

Whatever merit I have gathered through prostrations, offerings,
Confession, rejoicing, beseeching and praying --
For the sake of the enlightenment of all sentient beings,
All this I dedicate.

SUPPLICATION TO LORD JIGTEN SUMGON

༄༅། །སྐྱབས་འདེན་གྱིས་དོ་མེད་འཇོམ་སྒྲིང་བརྒྱན། །བྲགས་པས་སྣོང་གསུམ་ཡོངས་ལ་བྱབ། །
ཚོད་མེད་རྒྱལ་བ་དོ་རྗེ་འཆང་། །པ་འཇིག་རྟེན་མགོན་པོའི་ཞབས་ལ་འདུད། །
དུས་རྟག་ཏུ་བསམ་རྒྱ་སྤྱོད་ལས་མེད། །བྱིན་གྱིས་སློབས་ཤིག་ལྷགས་རྗེ་ཅན། །
སྤོང་གི་སྐྱུན་པ་བསལ་ནས་ཀྱང་། །སེམས་སློབ་བྲལ་དུ་རྟོགས་པར་བྱིན་གྱིས་སློབས། །

KYAB-DREN-GYI DHO-ME ZAM-LING GYEN/
DRAG-PAY TONG-SUM YON-LA KHYAB/
TSÖ-MEY GYAL-WA DOR-JE CHANG/
PHA-JIG-TEN GON-PA'I SHA-LA DU/

DÜ-TAG-TU SAM-GYU KHYÖ-LAY MEY/
JIN-GYI LOB-SHIG THU-JE CHEN/
NYING-GI MUN-PA SAL-NE KYANG/
SEM TRÖ DREL-DU TOG-PAR JIN-GYI LOB//

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

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

REQUEST FOR TEACHINGS

སེམས་ཅན་རྣམས་ཀྱི་བསམ་པ་དང་། །ཞོ་ཡི་བྱེ་བྲག་ཇི་ལྟ་བུ། །
ཆེ་ཆུང་སྐྱུན་མོང་ཐེག་པ་ཡི། །ཆོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་དུ་གསོལ། །

SEM-CHEN NYAN-KYI SAM-PA DANG/
LÖ-YI JE-DAK JI-TA WA/
CHE-CHUNG THUNG-MONG THEK-PA YI/
CHÖ-KYI KHOR-LO KOR-DU SOL//

Please turn the wheel of the Dharma
Of the two vehicles and their combination
According to the disposition and
Likewise, the mental capacities of sentient beings.

THE FOUR THOUGHTS THAT TURN THE MIND TO THE DHARMA

1. PRECIOUS HUMAN LIFE

The freedoms and advantages so extremely difficult to obtain,
accomplish the purpose of human life.

If one does not achieve benefit from this now,
how could this opportunity come again?



Ho! This kind of leisure and endowment are supremely difficult to obtain.
When one obtains a body, which is easily lost,
do not waste it meaninglessly,
but rather use it to attain ultimate liberation, joyous result.

It has been said:

“To be born a precious human being is more difficult than a blind turtle at the bottom of a vast ocean, greater than all the oceans combined on the earth, rising up from the depths of the water once every one-hundred years, in order to poke its’ head thru a single, small wooden yoke floating on the ocean’s surface.”

Those who have good fortune to make a connection with the teachings are rare, and those who really take them to heart and embody them in their actions even rarer - as rare, in fact “as stars in broad daylight!”

(Contemplate)

2. IMPERMANANCE

KA! No matter what has been done, nothing benefits at the time of death.

Worldly activities? Yes, they are lies.

KA! The eight worldly dharmas are like a painted rainbow.

Think you can put your trust in them?

**In the certainty of death, and knowing that nothing remains long,
quickly accomplish liberation.**

Impermanence makes departure certain like the shadow of the setting sun.

Abandoning laziness and indifference, blaze like fire in fierce diligence.

This life is impermanent, like clouds in the Autumn sky.

Birth and death migrators are the same like actors in a play or dance.

The life of beings is like lightning in the sky.

Like water falling from a steep mountain cliff, it departs quickly, quickly.



The nature of all phenomena is impermanence.

Death is a certainty to all who are born.

Death can descend anytime like a drop of morning dew on a blade of grass.

Quick! It is time to make effort for the essence of the Dharma.

The Eight Worldly Concerns (dharmas)

Gain and Loss

Pleasure and Pain

Praise and Blame

Fame and Disgrace

(Contemplate)

3. THE SUFFERING OF SAMBARA

Consider the suffering of beings in the six realms of samsara,
doing so great fear and dread arise in the heart.



In the three lower realms, and even in the three higher ones,
there is not an instant of absolute happiness.

I will avoid the root cause of my samsaric existence and practice the
excellent path of peace to enlightenment.

(Contemplate)

4. KARMA, CAUSE, AND RESULT

Even if one were a king, at the time of death,
one's possessions, enjoyments, friends and retinue will not follow.
But wherever that sentient being goes, his karma follows after him like
a shadow.



The fruit of one's positive karma is happiness.
Suffering is the fruit of negative karma.
The inexorable karmic causation is the mode of abiding in all dharmas.
Henceforth, practice the Dharma by distinguishing what should be
practiced and what should be given up.

*The Buddha said when asked "What was my previous life?"
"What you are now is what you have been, what you will be is what you do now."*

(Contemplate)

THE METHOD STAGES OF MEDITATION To Attain Enlightenment

1. LOVING-KINDNESS - The First Method to Attain Enlightenment

All sentient beings, limitless as the infinite nature of space, have been our mothers from beginningless time until this lifetime.

Therefore, for these kind mothers to sustain happiness, it is necessary for me to relinquish hatred and develop loving kindness.

The Four Kindnesses the Mother has shown:

1. She gave birth to one's body
2. She would give up her life for oneself
3. She taught one what to take up and what to abandon
4. She performed austerities for one's benefit.

2. COMPASSION - The Second Method to Attain Enlightenment

Even though these mothers desire happiness, by the force of non-virtuous action, they are tortured in the three lower realms.

Because of their unbearable suffering, I develop unbearable compassion.

Visualize one's own mother suffering in each of the six realms:

1. Being tortured by demons in the hell realms
2. Experiencing hunger and thirst in the preta realm
3. Being beaten and eaten as an animal
4. Suffering sickness and old age as a human
5. Heedless pleasure and conflict in the demi-god realm
6. Desperate falling from pride in the god realm

3. EMPATHIC JOY - The Third Method to Attain Enlightenment

View all beings and their deeds on the path to Buddhahood

4. EQUANIMITY - The Fourth Method to Attain Enlightenment

May my mind abide in equanimity towards all beings, regardless of their motivations, conduct and results

5. BODHICITTA - The Fifth Method to Attain Enlightenment

Now I lack the ability to bring happiness to these migrators.
Therefore I engage my mind diligently to attain the supreme, ultimate state, and bring these mother beings to complete happiness.

Bodhicitta, the unity of emptiness and compassion —
I make effort to practice the ultimate Dharma, beyond conceptual thoughts.

BAZRA SA-MA DZA

(The indestructible vow that breaks thru)

Recite Cultivating 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.

RELATIVE BODHICITTA

Works for the good of all sentient beings body, speech,
and mind

Aspirational Bodhicitta

Action Bodhicitta

ULTIMATE BODHICITTA

Beyond all constructs

Total clarity

Accessible only with ultimate truth

Undefined

MEDITATION



Seven-point Posture of Vairocana

- 1. Crossed legs**
- 2. Hands on lap or knees**
- 3. Straight back**
- 4. Shoulders spread and pulled back**
- 5. Chin lowered**
- 6. Tip of tongue on palate**
- 7. Eyes gaze downward**

SHAMATHA CALM-ABIDING MEDITATION
Tibetan: Shi-Nye

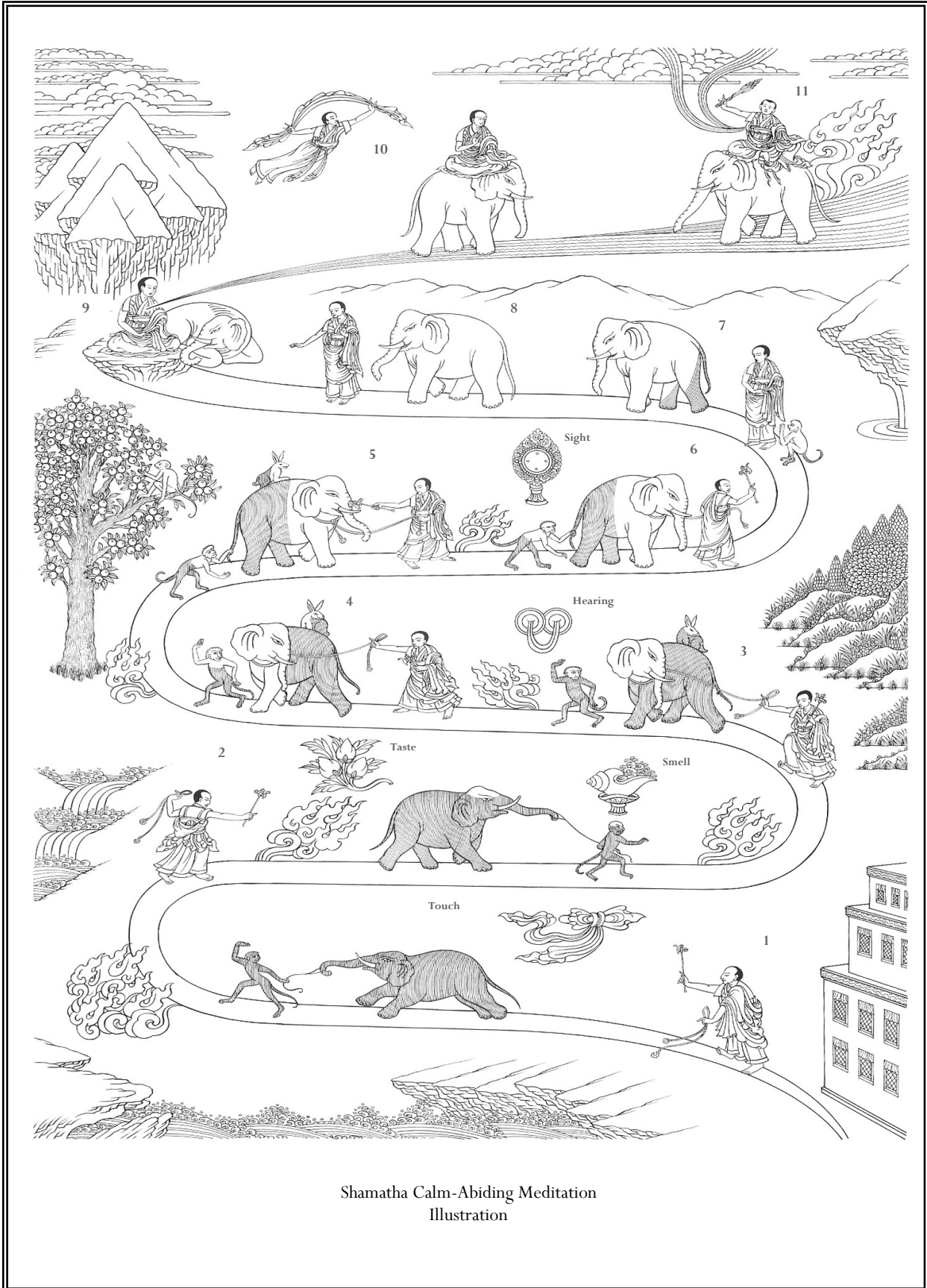
Meditation with object - just a gaze

Meditation without an object - watch the breath

Naturally rest the mind

Short intervals, 5 minutes, relax

Balance the extremes of lethargy and over-stimulation



Shamatha Calm-Abiding Meditation
Illustration

Six Powers of Shamatha Meditation

Monk chasing, binding, leading and subduing

Elephant represents Mind

Color black is mental dullness

Monkey represents agitation or distraction

Color black is mental scattering

Hare represents mental torpor, laziness

Color black is mental sinking

Nine Stages of Experience in Shamatha Meditation

- 1. Power of listening and contemplation**
- 2. Power of concentration**
- 3. Power of memory**
- 4. Power of recollection**
- 5. Attainment of meditative absorption**
- 6. Power of clear comprehension**
- 7. Power of perseverance, five senses subdued**
- 8. Attainment of single-pointedness of Mind**
- 9. Perfect equanimity, Mind is at rest**
- 10. Bodily and mental bliss**
- 11. Cutting of remaining two obscurations -
afflictive emotions and imputed knowledge**

VIPASYANA INSIGHT MEDITATION
Tibetan: Lhag Thong

Analytical, Discursive, Conceptual

Selflessness of self
Selflessness of phenomena

Non-conceptual Resting Meditation

The Clarity of Awareness

No object of meditation
No point of reference
Nothing to attach onto as unborn
Nothing to suppress
Nothing to do
Nothing empty or not empty

CULTIVATE HAPPINESS

APPLY EFFORT

NO LIMITS, NO BOUNDARIES

SAMADHI - Peace

The revealed equality of the nature of the mind

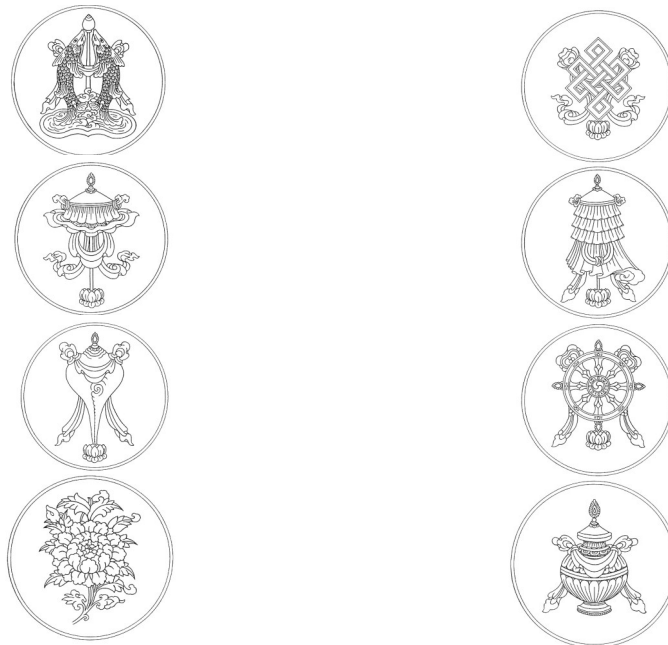
The Four Noble Truths

1. All Existence has Suffering
2. The Cause of Suffering is Desire
3. The Cessation of Suffering is Unattachment
4. The Eightfold Path - The Means for Ending Suffering

The Eightfold Path

1. Right View - Freedom of Enlightenment
2. Right Resolve - Perseverance for Enlightenment
3. Right Speech - Pronounce Truth
4. Right Conduct - Behave with Purity

5. Right Livelihood - Connection of all Endeavors
6. Right Effort - Cultivating Wholesomeness
7. Right Mindfulness - Awareness of Dharma in Body, Speech, and Mind
8. Right Concentration - Absorption into the Dharma



Eight Auspicious Symbols

The Buddha's Three Root Precepts

1. Do no evil whatsoever
2. Practice virtue perfectly
3. Tame your mind completely

The Ten Non-Virtues

Three of the Body

1. Killing
2. Stealing, taking that was not given
3. Sexual misconduct, adultery

Four of the Speech

1. Lying
2. Divisive speech
3. Harsh words, slander, rude
4. Idle talk, gossip

Three of the Mind

1. Coveting, craving, envy
2. Harmful thought, cruelty
3. Wrong views, selfishness

The Ten Virtues

Three of the Body

1. Protecting the lives of others
2. Practicing great generosity
3. Maintaining moral ethics

Four of the Speech

1. Speaking truth, not to deceive
2. Harmonizing those who are unfriendly
3. Speaking peacefully and politely
4. Speaking meaningfully

Three of the Mind

1. Practicing un-attachment,
rejoice of others good fortune
2. Practicing loving-kindness,
cultivate helpfulness
3. Engaging in the perfect meaning,
Karma - cause and result

THE HEART SUTRA

Beyond words, beyond description, Prajnaparamita:
Unborn, unceasing, the very essence of Space,
Yet it can be experienced as the wisdom of our own awareness.
Homage to the mother of the Buddhas of past, present and future!

In Sanskrit: Bhagavati Prajna Paramita Hridaya

In Tibetan: CHÖMDEN DEMA SHERAB KYI
PAROLTU CHINPAY NYINGPO

In English: The Heart Sutra

Homage to the Essence of the Transcendental Knowledge, the Bhagavati.

Thus I have heard: Once the Blessed One was dwelling in the royal domain of the Vulture Peak Mountain together with a great gathering of monks and Bodhisattvas. At that time, the Blessed One entered the Samadhi which examines the dharmas called “Profound Illumination,” and at the same time noble Avalokiteshvara, the Bodhisattva-Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandas and their natural emptiness.

Then through the inspiration of the Buddha, venerable Shariputra said to noble Avalokiteshvara, Bodhisattva-Mahasattva: “How should those noble men and women learn, who wish to follow the profound practice of transcendent knowledge?” Thus he spoke.

And noble Avalokiteshvara, Bodhisattva-Mahasattva, answered the venerable Shariputra with these words:

“Shariputra, those noble men and women who wish to follow the profound practice of transcendent knowledge should look at it like this: the five skandas should be seen purely in their natural emptiness.

Form is emptiness; emptiness itself is form; emptiness is no other than form; form is no other than emptiness. In the same way feeling, perception, concept, and consciousness are emptiness.

Feeling is emptiness; emptiness itself is feeling; emptiness is no other than feeling; feeling is no other than emptiness.

Perception is emptiness; emptiness itself is perception; emptiness is no other than perception; perception is no other than emptiness.

Concept is emptiness; emptiness itself is concept; emptiness is no other than concept; concept is no other than emptiness.

Consciousness is emptiness; emptiness itself is consciousness; emptiness is no other than consciousness; consciousness is no other than emptiness.

Thus, Shariputra, all dharmas are emptiness and have no characteristics. They are unborn and unceasing; they are not impure or pure; they neither decrease nor increase.

Therefore, Shariputra, since there is emptiness there is no form, no feeling, no perception, no concept, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no sensation, no dharmas. There is no quality of sight and so on until no quality of thought and no quality of mind-consciousness.

There is no ignorance and no wearing out of ignorance and so on until no old-age and death, nor their wearing out. In the same way, there is no suffering, no cause of suffering, no ending of suffering and no path, no wisdom, no attainment and no non-attainment.

Therefore, Shariputra, since there is no attainment for the Bodhisattvas, they abide by means of transcendental knowledge. And since there is no obscurity of mind, they have no fear; they transcend falsity and pass beyond the bounds of sorrow.

All the Buddhas who dwell in the past, present and future fully and clearly awoken to unsurpassed, true, complete enlightenment by means of transcendental knowledge.

Therefore, the mantra of transcendental knowledge, the mantra of deep insight, the unsurpassed mantra, the mantra which calms all suffering should be known as truth, for there is no deception. The mantra of transcendental knowledge is proclaimed:

TAYATA/ OM GATE GATE/ PARAGATE/
PARASAMGATE/ BODHI SVA HA//

Shariputra, this is how a Bodhisattva-Mahasattva should learn the profound transcendent knowledge.”

Then the Blessed One arose from that samadhi and praised the noble Bodhisattva-Mahasattva Avalokiteshvara saying: “Well done, well done, Noble Son; it is so. It is just so. Profound transcendent knowledge should be practiced just as you have taught, and all the Tathagatas will rejoice.”

When the Blessed One had said this, the venerable Shariputra and the noble Bodhisattva-Mahasattva Avalokiteshvara, that whole gathering, and the world with its gods, men, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Thus ends the Mahayana Sutra called:
“The Bhagavati, Essence of Transcendent Knowledge.”

TAYATA/ OM GATE GATE/ PARAGATE/
PARASAMGATE/ BODHI SVA HA//

(Repeat 3, 5 or 7 times)

Namo!

Homage to the Lama.

Homage to the Buddhas.

Homage to the Dharma.

Homage to the Sangha.

Homage to the Great Mother, Transcendent Knowledge.

May all my words be accomplished.

Just as formerly, Indra, lord of the gods, contemplating the profound meaning of transcendent knowledge, recited these words, and by that, turned back all evil and other disagreeable elements,

May I, too, by contemplating the profound meaning of transcendent knowledge, and reciting the words, make all evil and other disagreeable elements turn back.

May they be [clap] destroyed.

May they be [clap] calmed.

May they be totally [clap] calmed. (Repeat 3 times)

Whatever is inter-dependent, arising from connection, is without cessation and without birth, without end, and without permanence, without coming and without going, without division and without unity of meaning; all conditions fully released, teaching release.

I bow to the sacred words of the Perfect Buddha.

May there be good fortune.

OM AH HUNG PURIFICATION PRACTICE

First visualize a white *OM* at your forehead, a red *AH* at your throat and a blue *HUNG* at your heart. Recite the mantra *OM AH HUNG*.



As the first mala round is recited, a white fire emanates from the *OM* and burns away all physical obscurations. All the sickness, negative karma and bodily obscurations are consumed by the wisdom fire of the *OM*.



During the recitation of the second mala round, a red fire emanates from the red *AH* at the throat and burns away all the obscurations and negative karma that were made through speech.



During the third mala round, a blue fire emerges from the blue *HUNG* at the heart and envelops the entire body. All the negative karma and obscurations of the mind are consumed and burned away.

During the fourth mala round, the three colored lights emanate from the three syllables *OM AH HUNG* and radiate in all directions, fully purifying the outer universe and freeing all sentient beings from suffering and its causes.

DISSOLUTION

After the last mantra recitation, the white *OM* dissolves into the red *AH*, the red *AH* dissolves into the blue *HUNG*, and the blue *HUNG* disappears slowly from the bottom up into emptiness.

Then just relax.

Rest the mind without investigation or discrimination.

Be aware.

Catch a glimpse into the nature of mind and meditate in that state.

KAGYU LINEAGE DEDICATION PRAYER

༄༅། །དྲོ་རྩེ་འཆང་ཆེན་ཏི་ལྷི་རྒྱ་རོ་དང་། །མར་པ་མི་ལ་ཚས་རྩེ་སྐམ་པོ་པ། །
ཕག་མོ་གྲུ་པ་རྒྱལ་བ་འབྲི་གུང་པ། །བཀའ་བརྒྱུད་སླ་མ་རྣམས་ཀྱི་བཀྲིས་ཤོག །

**DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÖ-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.

། །བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད། །ཚོབ་ནས་ཉེས་པའི་དབྲ་རྣམས་པམ་བྱས་ཏེ། །
སྐྱེ་ག་ན་འཆི་ག་སྐྱོང་འབྲུག་པ་ཡི། །སྲིད་པའི་མཚོ་ལས་འགོ་བ་སྐྱོལ་བར་ཤོག །

**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.

། །བྱང་ཆུབ་སེམས་མཚོག་རིན་པོ་ཆེ། །མ་སྐྱེས་པ་རྣམས་སྐྱེས་གྱུར་ཅིག །
སྐྱེས་པ་ཉམས་པ་མེད་པར་ཡང་། །ཤོང་ནས་ཤོང་དུ་འཕེལ་བར་ཤོག །

**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.

། ལྷ་མ་སྐྱུ་ལམས་བཟང་བར་གསོལ་བ་འདེབས། །མཚོག་ཏུ་སྐྱུ་ཚོ་རིང་བར་གསོལ་བ་འདེབས། །
འབྲིན་ལས་དར་ཞིང་རྒྱས་པར་གསོལ་བ་འདེབས། །ལྷ་མ་དང་འབྲལ་བ་མེད་པར་བྱིན་གྱིས་རྫོབས། །

**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.**

། འཇམ་དཔལ་དཔའ་བོས་ཇི་ལྟར་མཁྱེན་པ་དང་། །ཀུན་ཏུ་བཟང་པོ་དེ་ཡང་དེ་བཞིན་ཏེ། །
དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སྟོབ་ཅིང་། །དགོ་བ་འདི་དག་ཐམས་ཅད་རབ་ཏུ་བསྟོ། །

**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.**

། སངས་རྒྱལ་སྐྱུ་གསུམ་བརྟེན་པའི་བྱིན་རྒྱབས་དང་། །
ཚོས་ཉིད་མི་འགྱུར་བདེན་པའི་བྱིན་རྒྱབས་དང་། །
དགོ་འདུན་མི་བྱེད་འདུས་པའི་བྱིན་རྒྱབས་ཀྱིས། །
ཇི་ལྟར་བསྟོབ་བཞིན་སྟོན་ལམ་གྲུབ་པར་ཤོག །

**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.**

DAKHORMA PRAYER

། བདག་དང་འཁོར་འདས་ཐམས་ཅད་ཀྱིས། །དུས་གསུམ་དུ་བསགས་པ་དང་། །ཡོད་པའི་དགེ་བའི་རྩ་བ་འདིས། །
བདག་དང་སེམས་ཅན་ཐམས་ཅད་ལྟར་དུ་སྐྱེ་ན་མེད་པ་ཡང་དག་པར་རྗེས་པའི་བྱང་ཆུབ་རིན་པོ་ཆེ་ཐོབ་པར་གྱུར་ཅིག།

**DAK-DANG KHOR-DAY THAM-CHAY KYI/ DU-SUM DU-SAG PA-DANG/
YÖ-PAY GE-WAY TSA-WA DI/ DAG-DANG SEM-CHEN THAM-CHAY/
NYUR-DU LA-NA ME-PA/ YANG-DAG-PAR DZOG-PAY CHANG-CHUB
RIN-PO-CHE THOB-PAR GYUR CHIG//**

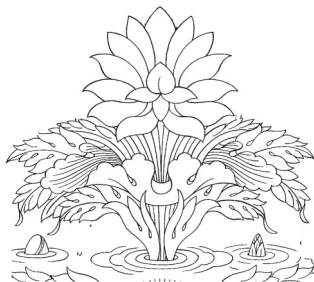
**By the virtues collected in the three times
By myself and all beings in samsara and nirvana,
And by the innate root of virtue,
May I and all sentient beings quickly attain
Unsurpassed, perfect, complete, precious Enlightenment.**

ཤེས་བྱ་གུན་གཟིགས་གུན་མཁྱེན་ཚོས་ཀྱི་རྗེ། །རྟེན་འབྲེལ་གནས་ལ་དབང་ཐོབ་འབྲི་གུང་བ། །
རིན་ཆེན་དཔལ་གྱི་བརྟན་པ་སྲིད་མཐའི་བར། །བཤད་སྐྱབ་ཐོས་བསམ་སྒོམ་པས་འཛོལ་གྱུར་ཅིག།

**SHE-JA KUN-ZIG KUN-KHYEN CHÖ-KYI JE/
TEN-DREL NE-LA WANG-THOB DRIK-KUNG-PA/
RIN-CHEN PAL-GYI TEN-PA SI-TAY BAR/
SHE-DRUB THÖ-SAM GOM-PEY ZIN-GYUR CHIG//**

**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.**

སའ་མཁྲ་ལྟོ།
Sarva Mangalam



DEDICATION PRAYER

by Lord Jigten Sumgön

Glorious, holy, venerable, precious, kind root and lineage lamas;
Divine assembly of yidams and assemblies of Buddhas, bodhisattvas,
yogins, yoginis and dakinis dwelling in the ten directions,
Please hear my prayer!

May the virtues collected in the three times by myself and all sentient
beings in samsara and nirvana and the innate root of virtue,
Not result in the eight worldly concerns, the four causes of samsara,
or rebirth as a shravaka or pratyekabuddha.

May all mother sentient beings, especially those enemies who hate me and
mine, obstructers who harm, misleading maras, and the hordes of demons,
experience happiness, be separated from suffering, and swiftly attain
unsurpassed, perfect, complete and precious Buddhahood.

By the power of this vast root of virtue, may I benefit all beings through my
body, speech and mind.

May the afflictions of desire, hatred, ignorance, arrogance, and jealousy
not arise in my mind.

May attachment to fame, reputation, wealth, honor, and concern for this life
not arise for even a moment.

May my mind-stream be moistened by loving-kindness, compassion, and
Bodhicitta, and through that,

May I become a spiritual master with good qualities equal to the infinity of
space.

May I gain the supreme attainment of Mahamudra in this very life.

May the torment of suffering not arise even at the time of my death.

May I not die with negative thoughts.

May I not die confused by wrong view.

May I not experience an untimely death.

May I die joyfully and happily in the great luminosity of the mind-as-such and the pervading clarity of Dharmata.

May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.

OM AH HUNG/ OM AH HUNG/ OM AH HUNG/

**May my body, speech, and mind become inseparable
with the body, speech, and mind of all the enlightened ones,
for the benefit of all sentient beings.**

FOOD OFFERING PRAYER

TON-PA LA-MED SANG-GYE RINPOCHE
KHYOP-PA LA-MED DAM-CHÖ RINPOCHE
DEN-PA LA-MED GE-DUN RINPOCHE
KYAB-NE KON-CHOG SUM-LA CHÖD PA BÜL

The precious Buddha is the supreme teacher.
The precious Dharma is the supreme protection.
The precious Sangha is the supreme guide.
To these three jewels, the objects of refuge,
I make this offering of food.

OM AH HUNG, OM AH HUNG, OM AH HUNG

This well-prepared, delightful food with a hundred tastes
I offer with faith to the Buddhas and Bodhisattvas.
Through this, may all living beings
Enjoy the rich food of deep meditation.

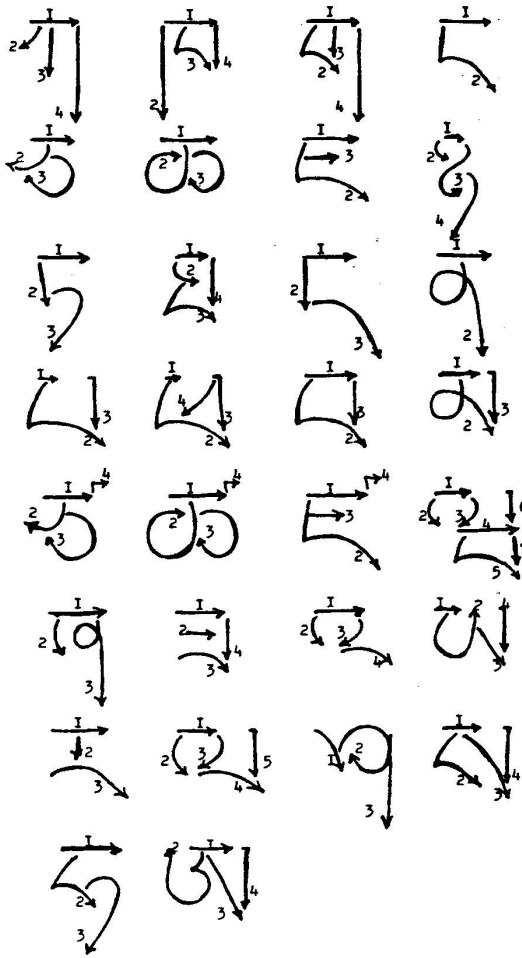
By seeing the food as medicine,
I will partake of it without attachment or aversion.
It shall not serve to increase my pride, arrogance or strength,
But will only maintain my body.

To all the great teachers, to all the beings of the six realms,
We offer and dedicate this meal, so that we may have the strength
to carry on the work of love and compassion for the benefit of all sentient beings.

To the animals, insects, and others who suffered for our benefit in order to make this food
We offer our joy and prayers for their liberation from suffering.

OM AH HUNG, OM AH HUNG, OM AH HUNG

THE TIBETAN ALPHABET: THE THIRTY CONSONANTS or ཀ་ལི་
KA-LI



| | | | |
|-----|------|-----|-----|
| ཀ་ | ཁ་ | ག་ | ང་ |
| KA | K'A | GA | NGA |
| ཅ་ | ཆ་ | ཇ་ | ཉ་ |
| CHA | CH'A | JA | NYA |
| ཏ་ | ཐ་ | ད་ | ན་ |
| TA | T'A | DA | NA |
| པ་ | ཕ་ | བ་ | མ་ |
| PA | P'A | BA | MA |
| ཅ་ | ཆ་ | ཇ་ | མ་ |
| TSA | TS'A | DZA | WA |
| ཞ་ | ཟ་ | འ་ | ཡ་ |
| ZHA | ZA | 'A | YA |
| ར་ | ལ་ | ཤ་ | ས་ |
| RA | LA | SHA | SA |
| ཏ་ | ཨ་ | | |
| HA | A | | |

THE TIBETAN ALPHABET: THE FOUR VOWEL SIGNS or ལྷ་ལི་
A-LI

| SIGN | NAME | POSITION | SOUND* | EXAMPLE | PRONUNCIATION |
|------|-----------------------|----------|-----------|-------------------------|---------------|
| ཾ | གི་གུ་ GI-GU | ABOVE | ee (i) | མི་ [man; person] | "me" |
| ཱ | ཞབས་ཀྱུ་ SHAB-KYU | BELOW | oo (u) | ལྷ་ [water] | "chew" |
| ཻ | འགྲོང་བུ་ DRENG-BU | ABOVE | ay (e) | དེ་ [that] | "day" |
| ོ | ན་རོ་ NA-RO | ABOVE | oh (o) | རྩ་ [flavor; corpse] | "row" |

* Letters in parentheses indicate the English transliteration of Tibetan vowel sounds.

