



**Gankyil Chogar
Prayers & Practices Book**



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1) Mantra for Multiplying the Power of Recitation

OM SAMBHARA SAMBHARA VIMNA SARA MAHA DZAMBHAWA HUNG PHAT
SOHA (3 times)

(Recite seven or three times, and the power of your mantra is increased one hundred thousand times. Before doing the recitation of your Yidam deity recite this, along with the vowels and consonant, and the Essence of Interdependent Origination, to bless your mala. From time to time, recite it also onto your food, and it will bless it and increase the power and strength of its nutrition.)

2) Prayer for Refuge and Generating Bodhicitta Mind

In the Buddha, Dharma and the Assembly of Noble Ones
I take refuge until Enlightenment is reached
From the merit of practicing generosity and so on
May I attain Buddhahood for the sake of all beings.
(Repeat three times)

3) The Verses of Eight Noble Auspicious Ones

(It is very important to recite this through once before starting on any activity; whatever the project, it will work out exactly as you wish.)

OM

Homage to the Buddha, Dharma and Noble Sangha -
All that dwells in the auspicious realms of the ten directions,
Where all appearance and existence is completely pure,
Its nature spontaneously perfect,
May all be auspicious for us!

Homage to the eight sugatas,
Merely hearing your names increases auspiciousness and success!
The youthful Manjushri, the glorious Vajrapani,
Avalokiteshwara, the protector Maitreya,
kshitigarbha, Nivaranaviskambin, Akashagarbha, and the most noble Samantabhadra-
Homage to the Eight Bodhisattvas,
Supreme in granting auspiciousness and success, gracefully holding your emblems:
Utpala flower, vajra, white lotus, naga tree,
Jewel, moon, sword and sun.
Holding the most precious emblems:
The most precious umbrella, the auspicious golden fishes,
The wish-fulfilling vase of goodness, the exquisite kamala flower,



The conch of fame and glory, the glorious knot of prosperity,
The eternal banner of victory and the all-powerful wheel
Are the creators of delight, making offerings to Buddhas of all directions and times,
Homage to the Eight Auspicious Goddesses
Beauty, Garland, Song, Dance, Flowers, Incense, Light and Perfume,
Merely thinking of your essential qualities makes success grow more And more!
Maha Brahma, Shambu, Narayana, Sahasrajna, the King Dritirashtra,
Virudhaka, Virupaksha the lord of Nagas and Vaishravana,
Each holding your divine emblem:
Wheel, trident, lance, vajra,
Vina, Sword, Stupa and banner of victory -
Homage to the Eight Guardians of the world,
Who make auspiciousness and positivity grow in the three realms!
With all obstacles and harmful influences pacified,
May the work we are now about to begin
Meet with ever-growing fulfilment and success, and
Bring good fortune, prosperity, happiness and peace!

4) The King of Aspiration Prayers

(The King of Aspiration Prayers: Samantabhadra's "Aspiration to Good Actions"
from the Gaṇḍavyūha chapter of the Avataṃsaka sūtra)

In the language of India: Ārya Bhadracarya Praṇidhāna Rāja
In the language of Tibet: Pakpa Zangpo Chöpe Mönlam gyi Gyalpo
In the English language: The King of Aspiration Prayers: Samantabhadra's "Aspiration
To Good Actions"

(The Translators' Homage)
Homage to Mañjuśrī, the youthful!

The Seven Preliminaries for Purifying the Mind
(1. Prostration)

To all the buddhas, the lions of the human race,
In all directions of the universe, through past and present and future:
To every single one of you, I bow in homage;
Devotion fills my body, speech and mind.

Through the power of this prayer, aspiring to Good Action,
All the victorious ones appear, vivid here before my mind



And I multiply my body as many times as atoms in the universe,
Each one bowing in prostration to all the buddhas.

(2. Offering)

In every atom preside as many buddhas as there are atoms,
And around them, all their bodhisattva heirs:
And so I imagine them filling
Completely the entire space of reality.

Saluting them with an endless ocean of praise,
With the sounds of an ocean of different melodies
I sing of the buddhas' noble qualities,
And praise all those who have gone to perfect bliss.

To every buddha, I make offerings:
Of the loveliest flowers, of beautiful garlands,
Of music and perfumed ointments, the best of parasols,
The brightest lamps and finest incense.

To every buddha, I make offerings:
Exquisite garments and the most fragrant scents,
Powdered incense, heaped as high as Mount Meru,
Arranged in perfect symmetry.

Then the vast and unsurpassable offerings—
Inspired by my devotion to all the buddhas, and
Moved by the power of my faith in Good Actions—
I prostrate and offer to all you victorious ones.

(3. Confession)

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

(4. Rejoicing)

With a heart full of delight, I rejoice at all the merits
Of buddhas and bodhisattvas,
Pratyekabuddhas, those in training and the arhats beyond training,



And every living being, throughout the entire universe.

(5. Imploring the Buddhas to Turn the Wheel of Dharma)

You who are like beacons of light shining through the worlds,
Who passed through the stages of enlightenment, to attain buddhahood, freedom
from all attachment,
I exhort you: all of you protectors,
Turn the unsurpassable wheel of Dharma.

(6. Requesting the Buddhas not to Enter Nirvāṇa)

Joining my palms together, I pray
To you who intend to pass into nirvāṇa,
Remain, for aeons as many as the atoms in this world,
And bring well-being and happiness to all living beings.

(7. Dedication)

What little virtue I have gathered through my homage,
Through offering, confession, and rejoicing,
Through exhortation and prayer—all of it
I dedicate to the enlightenment of all beings!

5) Wangdü Soldeb: The Great Cloud of Blessing

(The prayer which magnetizes all that appears and all that exists)

OM AH HUM HRI

In the magnetizing fortress, blazing with great bliss,
Dwell the forms of discerning wisdom, kayas of bliss emptiness.
Free of attachment and blissful, from lotuses they arise:
The glory of the great illumination of the vajra sun,
Dharmakaya Amitabha, Vajradharma,
Lord of the world Avalokiteshvara, the very embodiment of compassion,
Padma Raja, with dominion over all samsara and nirvana,
Mighty heruka, overwhelming all that appears and exists,
Secret Wisdom Guhya Jnana and Vajravarahi,
Treasury of Great Bliss, King of Passion, Ecstasy Supreme,
Captivator of the minds of every living being, Kurukulle,
Masters of supreme and common mudras, dance of emptiness bliss,
Hosts of vajra dakas and dakinis that magnetize:
As you dwell within the great equality of appearance emptiness,



The dance of your vajra kayas shakes the three planes of existence.
The sound of your unobstructed laughter summons the three realms,
And your red light fills the entirety of samsara and nirvana.
The vital essence of existence and peace you move and gather in,
And with the great vajra passion of your wisdom mind
You bestow the supreme of all we desire, the two forms of siddhi.
You bind together all that appears and exists
In great bliss, with great vajra hooks and lassoes.
Oh dancers in this limitless web of illusion,
Host of magnetizing deities, infinite Three Roots,
Now present before me, massed together like an outpouring of seeds,
I humbly pray to you: please grant me your blessings!
Bestow siddhi upon me, common and supreme,
And the power to magnetize all I desire without obstruction!

(This prayer was written on the first day of the seventh month of the Earth Hare year by the one named Dhih. Have no doubt that whoever recites this prayer will be successful in whatever magnetizing activities he or she sets out to accomplish. This prayer may be written on red flags and set out to flutter in the wind or used in prayer wheels powered by heat or wind. Mangalam!)

6) A Prayer to Kindle the Three Kinds of Faith: The 17 Nalanda Panditas

(Addressed to the Seventeen Great Panditas of Glorious Nalanda by His Holiness the Dalai Lama)

Perfectly arisen through the compassionate wish to benefit beings,
And more exalted even than the gods, you have reached the supreme level of
protection, abandonment and realization,
And guide beings to liberation through teachings on dependent origination—
Mighty Shakyamuni, sun among teachers, in devotion I pay homage to you!
You brilliantly clarified the meaning of reality itself, the ultimate intent of the Mother
Prajnaparamita,
With profound modes of logical reasoning based on dependent origination,
Founder of the Middle Way tradition of the supreme vehicle, prophesied by the
Buddha himself—
Noble master Nagarjuna, to you I pray!
You were the foremost of his spiritual heirs, supremely learned and accomplished,
A master of all the infinite schools of philosophy inside and outside your own
tradition,
And the glorious crowning jewel of all who follow Nagarjuna's approach—
Bodhisattva Aryadeva, to you I pray!
You clarified the wisdom intent of the Aryas, the ultimate meaning of dependent
origination,
As well as the profound and crucial point concerning merely nominal and imputed



existence,
And reached the level of supreme accomplishment—
Noble Buddhapalita, at your feet I pray!
Great pandita, who founded the comprehensive system
In which extremes, such as the arising of true entities, are refuted,
And valid logic and commonly perceived outer objects are accepted—
Acharya Bhavaviveka, to you I pray!
You developed and elaborated upon the complete path of sutra and mantra,
Skillfully teaching the profound and vast, the Middle Way tradition
Of appearance and emptiness, in which the two extremes are dispelled through
dependent origination and the mere fact of conditionality—
Glorious Chandrakirti, to you I pray!
You skillfully revealed to the assembly of fortunate disciples
The most wondrous and amazing path of great compassion,
In so many ways and with reasoning both profound and vast—
Bodhisattva Shantideva, to you I pray!
Founder of the tradition which skillfully combines Madhyamika and Pramana,
Teaching the Middle Way path of twofold emptiness according to the capacity of
disciples,
And introducing the Buddha's teachings to the Land of Snows—
Great Khenpo Shantarakshita, to you I pray!
You brilliantly set out the stages of meditation according to both sutra and mantra,
Combining the view of the Middle Way beyond extremes with the unity of shamatha
and vipashyana,
And clearly revealed the unmistakable teachings of the Buddha in the Land of Snows—
Noble Kamalashila, to you I pray!
Guided and cared for by Maitreya, you worked brilliantly to further all the Mahayana
teachings,
And skillfully set out the approach of vast conduct,
Founder of the tradition of Mind Only, prophesied by the Buddha—
Noble master Asanga, to you I pray!
You upheld the tradition of the seven treatises of Abhidharma and twofold emptiness,
And clarified the philosophies of Vaibhashika, Sautrantika and Vijnanavada,
Most excellent of scholars, renowned as a second all-knowing Buddha—
Acharya Vasubandhu, to you I pray!
Master logician who granted the eyes of intelligent reasoning,
By revealing hundreds of ways to arrive at valid cognition,
Illuminating the Buddha's teachings with incontrovertible logic—
Noble Dignaga, at your feet I pray!
You understood entirely all areas of logic, both inside and outside your own tradition,
And, through the path of reasoning, brought a definitive knowledge of the profound
and vast approaches of Sautrantika and Mind Only,



Skillfully conveying the marvellous approaches offered by the Dharma—
Glorious Dharmakirti, at your feet I pray!
You set alight the Lamp which illuminates the text of the Ornament of Realization,
And the meaning of transcendent wisdom passed down by Asanga and his brother,
In accordance with the Madhyamika tradition beyond all extremes of existing and not
existing
Arya Vimuktisena, at your feet I pray!
As prophesied by the Buddha, you explained the Mother Prajnaparamita,
And, according to the instructions received from the protector Maitreya,
Clarified the three ‘Mothers’, the supreme scriptures of transcendent wisdom—
Acharya Haribhadra, to you I pray!
You brilliantly summarized the meaning of the vast Vinaya collection,
According to the tradition of the Sarvastivadins,
And explained the Pratimoksha superbly and without mistake—
Supremely disciplined and learned Gunaprabha, at your feet I pray!
You gained the precious treasure-like qualities of the threefold training,
And brilliantly explained the meaning of the extensive scriptures,
In order to preserve the flawless teachings of monastic discipline—
Supreme holder of the Vinaya, Shakyaprabha, at your feet I pray!
You imparted all the profound and vast teachings given by the Buddha,
By explaining the paths for beings of the three levels of spiritual capacity,
And caused the Buddha’s teachings to flourish within the Land of Snows—
Kind and precious Lord Atisha, to you I pray!
Through these prayers of mine, made with a mind of vivid and unshakeable faith,
To these most brilliant of scholars, who, like ornaments, enhanced and beautified the
world,
And were the supreme sources for so many wondrous and excellent teachings,
May my mind be blessed so that it is matured and brought to liberation!
May I be blessed so that I plant the foundation for the path to freedom:
May I understand the fundamental nature of reality and the meaning of the two
truths,
Gain certainty about the four truths and how samsara is perpetuated or discontinued,
And, through valid cognition, develop stable and lasting faith in the Three Jewels.
May I be blessed so that I come to master uncontrived bodhichitta,
Together with its roots: a mind of renunciation seeking the goal of perfect liberation,
In which all forms of suffering and their causes are thoroughly pacified,
And a compassionate wish to protect all beings, as limitless as space itself.
May I be blessed so that I arrive easily at a definitive understanding
Of all the profound points of the paths of the transcendent perfection vehicle
And the vajrayana, through studying, reflecting and meditating
Upon the meaning of the great pioneering masters’ classic works.
In life after life, may I always find the perfect situation and take up the threefold



training,
May I work for the good of the teachings, just like the great pioneering masters of old,
And, through teaching as well as through practice,
May I maintain and enhance the transmission and understanding of the Dharma.
In every community may there be more and more great scholars and practitioners,
Who avoid entirely all unethical and mistaken forms of livelihood,
And devote their time to study and reflection, teaching and meditation,
So that the whole world is enhanced and made beautiful to behold!
Through the power of this, may I swiftly traverse all the paths and stages
Of the complete approach combining sutra and mantra,
To reach the level of an omniscient buddha spontaneously benefitting myself and
others,
And may I continue to fulfill the wishes of beings for as long as space exists!

(All the marvelous explanations of the profound and vast teachings excellently revealed by Lord Buddha which were composed by these scholars from the noble land of India can open the eyes of intelligence in anyone who has discerning awareness. That these teachings are still being studied, reflected and meditated upon today, and have not diminished after almost 2550 years, is due to the kindness of these great scholars. I therefore composed this prayer to remember their kindness and, with unwavering faith, aspire to follow in their footsteps. At this time, when the whole world has witnessed tremendous

advancement in the fields of science and technology, but we are also greatly distracted by the hustle and bustle of our hectic lives, it is crucially important for all of us who follow the Buddha to develop faith based upon an understanding of the Buddha's Dharma teachings. Therefore we should investigate them, by analyzing and inquiring with an unbiased and inquisitive mind. If we are to develop this faith that is supported by understanding, the outstanding works of the profound and vast traditions composed by the masters universally renowned as the 'Six Ornaments and Two Supreme Ones', as well as others such as Buddhapalita and Arya Vimuktisena are indispensable. With this in mind, I commissioned the painting of a thangka depicting seventeen of the most learned and accomplished masters of Nalanda, adding nine other masters from the profound and the vast lineages to the traditional thangka arrangement for the Six Ornaments and Two Supreme Ones. Together with this, I felt inspired to compose a prayer such as this, out of heartfelt devotion to these great learned masters, and several of my sincere Dharma friends also encouraged me. So it was that I, the buddhist monk Tenzin Gyatso, who has gained confident and uncontrived faith in the excellent works of these learned masters and who belongs amongst the lowest of those to have studied their masterful compositions, wrote this 'Prayer to Kindle the Three Kinds of Faith, Addressed to the Seventeen Great Panditas of Glorious Nalanda.' It was completed at Thekchen Chöling, Dharamsala, in the Kangra District of Himachal Pradesh in India, on the first day of the eleventh month of the Iron Snake year in the seventeenth calendrical cycle [15th December 2001], 2545 years after the Buddha according to the Theravadin system. May it be virtuous!)



7) The Essence of the Perfection of Wisdom —The Heart Sutra

Bhagavāti Prajñāpāramitā Hṛdaya (Sanskrit)

Sherab Nyingpo (Tibetan)

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

(If you wish to practice this sutra, visualize the Tatagata in the sky before you. He holds the mudra that subdues mara and is surrounded by the members of the Hinayana and Mahayana sanghas, including Avalokiteshvara and Shariputra, who are engaged in discussion. As you contemplate the nature of emptiness, recite this profound sutra as much as possible, up to seven times, and repeat the vidya mantra a suitable number of times as well.)

Thus, have I heard:

At one time, the Bhagavan dwelt in Rajagriha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the Bhagavan settled into an absorption on the categories of phenomena called “illumination of the profound,” noble Avalokiteshvara, the bodhisattva mahasattva, beheld the practice of the profound perfection of wisdom and saw the five aggregates to be empty of nature.

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

In response, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound perfection of wisdom should see clearly in this way: correctly observing that the five aggregates are empty of nature.

“Form is emptiness; emptiness also is form. Form is not other than emptiness, emptiness is not other than form. Just so, sensation, perception, formation, and consciousness are emptiness.

“O Shariputra, all dharmas (phenomena; chö) are emptiness in just this way. There are no characteristics. There is no birth and no cessation. There is neither impurity nor absence of impurity. There is no increase and no decline.

“O Shariputra, since this is the case, in emptiness there is no form, no sensation, no perception, no formation, and no consciousness; no eyes, no ears, no nose, no tongue, no body, and no mind; no forms, no sounds, no smells, no tastes, no touch, and no phenomena; no eye element to no mind element, up to no mind consciousness element; no ignorance and no end of ignorance, up to no old age and death and no end of old age and death. In the same way, there is no suffering, no source of suffering, no cessation of suffering, and no path; no wisdom, no attainment and no



non-attainment.

“Therefore, Shariputra, since bodhisattvas have nothing to attain, they rely upon and dwell in the perfection of wisdom. Since their minds’ are unobscured, they have no fear. Transcending all forms of misconception, they reach nirvana. All the buddhas throughout the three times as well rely upon the perfection of wisdom, and in so doing become perfect buddhas, actualizing unsurpassed, true, complete enlightenment.

“Therefore, the mantra of the perfection of wisdom, the mantra of great insight, the unsurpassed mantra, the mantra equal to that which has no equal, the mantra that completely pacifies all suffering should be known as truth, for it is not false.”

The perfection of wisdom mantra is spoken thus:

TEYATE OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA !

“Shariputra, a bodhisattva mahasattva should practice the profound perfection of wisdom in this way.”

The Bhagavan then arose from his absorption and said to noble Avalokiteshvara, the bodhisattva mahasattva: “Good, good, O son of noble family! Thus it is, son of noble family, thus it is! The profound perfection of wisdom should be practiced just as you have taught. In this, all the tatagatas rejoice!”

When the Bhagavan said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, along with the entire retinue and the world with its gods, humans, demi-gods, and gandharvas rejoiced and praised the words of the Bhagavan.

(This concludes the noble Essence of the Perfection of Wisdom. Recite the following lines to dispel negative forces:)

I prostrate to the Buddha.

I prostrate to the Dharma.

I prostrate to the Sangha.

I prostrate to the Great Mother, the Perfection of Wisdom.

In times past, the king of gods, Indra, pondered the profound nature of the perfection of wisdom and chanted its liturgy. In this way, he dispelled all negative, harmful forces and other factors that create discord.

(Clap at each !)

Just so, by pondering the profound nature of the Great Mother, the Perfection of



Wisdom, and chanting this liturgy, may all negative, harmful forces and other factors that create discord be dispelled! May they disappear! May they be pacified! May they be thoroughly pacified!

(Following that, recite from Nāgārjuna's Root of Prajñā:)

That which arises interdependently
Does not cease and does not arise.
It is not nothing and not eternal.
It does not come and does not go.
It is not different and not the same.
To the one who teaches peace,
The pacification of all projections,
To the most sublime of all who speak:
To the perfect Buddha, I pay homage!

(Conclude by dedicating the merit, making aspirations, and reciting auspicious prayers.)

8) Seven Line Prayer

HUM

In the northwest of the land of Oddiyana,
In the center of a blooming lotus flower,
Is the one with supreme, wondrous siddhi:
The renowned Lotus-Born Padmakara,
Surrounded by a vast retinue of dakinis.
Following in your footsteps, I pray:
Please come and bestow your blessings!
GURU PADMA SIDDHI HUM

9) The Prayer to Guru Rinpoche for Attainments

Precious master of Uddiyana, to you I pray:
May obstacles and adverse circumstances not occur!
May circumstances be favorable and our wishes come true!
Bestow the siddhis upon us, both common and supreme!

(The precious master Guru Rinpoche appeared in a vision to Dodrupchen Rinpoche Jikme Trinle Özer while he was visiting Khachö Palgyi Tsaridra. Immediately, he spoke the words of this prayer; such is its blessing. Mangalam.)



10) Prayer to Dispel Obstacles From the Path

Buddhas of the three times, Guru Rinpoche,
Lord of all siddhis, Mahasukha,
Remover of all obstacles, Dudul Trakpo Tsel,
To you I pray: please bestow your blessings.
Please pacify outer, inner, and secret obstacles!
Make all our wishes spontaneously come true!

11) The Prayer which is the Source of All True Realization

To the Eight Manifestations of Guru Rinpoche
The eight great accomplished Vidyādhars
The eight great bodhisattvas
The eight maṇḍalas of Kagye with all their deities
To you we pray—inspire us with your blessings!
Dispel all obstacles outer, inner and secret!
Fulfill all our aspirations!
Grant us attainments ordinary and supreme!

(This arose from the lake of the mind of Jampal Dorje at dawn on the first day of the waxing moon of the month of Pleiades in the Fire Bird).

Prayers for Special Occasions [11 and 12]

12) Prayers to Request Teachings

Mandala Offering:
The earth sprinkled with perfumed water and strewn with flowers,
Crowned with Mount Meru, the four continents, the sun and moon:
Envisioning this as a buddha realm, I make this offering
So all beings may experience this completely pure realm!

13) Supplication to Turn the Wheel of the Dharma

In harmony with the different attitudes
And mindsets that sentient beings possess,
Please turn the Wheel of the Dharma
Of the Great, Lesser, and Common Vehicles.



14) VAJRA GURU Mantra — the Mantra of Guru Rinpoche

OM AH HUM VAJRA GURU PADMA SIDDHI HUM (7, 21, or 108 times)

(It is pronounced Om Ah Hung Bazar Guru Padma Siddhi Hung by Tibetans. Jamyang Khyentse Wangpo says: It begins with OM AH HUNG, which are the seed syllables of the three Vajras (of body, speech and mind). VAJRA signifies the Dharmakaya since [like the adamantine vajra] it cannot be “cut” or destroyed by the elaborations of conceptual thought. GURU signifies the Sambhogakaya, which is “heavily” laden with the qualities of the seven aspects of union. PADMA signifies the Nirmanakaya, the radiant awareness of the wisdom of discernment arising as the lotus family of enlightened speech. Remembering the qualities of the great Guru of Oddiyana, who is inseparable from these three kayas, pray with the continuous devotion that is the intrinsic display of the nature of mind, free from the elaboration of conceptual thought. All the supreme and ordinary accomplishments—SIDDHI—are obtained through the power of this prayer, and by thinking, “HUNG! May they be bestowed upon my mindstream, this very instant!”)

15) In Praise of Manjushri

Homage to the guru and protector Manjushri!

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

The text you hold at your heart shows that you see the true nature of all there is. You love like your only child all the masses of beings who are tormented by suffering, Enshrouded in the darkness of ignorance in the prison of existence.

Your enlightened speech, melodious in sixty ways, roars mightily like a dragon, Waking them from the sleep of the afflictions and freeing them from the chains of karma.

The sword you wield dispels the darkness of ignorance and cuts all the sprouts of suffering.

Elder son of the Victorious One, you are primordially pure.

You have traversed the ten levels and perfectly embody all enlightened qualities.

Your form bedecked with 112 ornaments, you dispel the darkness of my mind.

I pay homage to Manjushri!

16) Prayer to the Victorious Longchenpa

The perfect playful display of the self-manifest three kayas

Within fundamental space, the equality of all phenomena:

Stainless, primordial protector Longchenpa,

Trimey Oser, at your feet I pray!



17) Prayer to Ju Mipham Rinpoche

The sublime knowledge of the Lion of Speech dawned in your heart,
And you perfectly mastered the aspiration of Samantabhadra,
Accomplishing the enlightened activities of the Victors and their heirs—
Jampal Gyephey Dorje, joyful vajra of Manjushri, I pray to you!

OM AH RA PA TSA NA DHE (the Mantra of Manjushri 7, 21, or 108 times)

Loving one, the light of your supreme wisdom
Completely dispels the darkness of my deluded mind.
Please bestow upon me the light of intelligent confidence
So I may understand the teachings, commentaries and treatises.

May those who wish to study
Or do just a little inquiry
Unobstructedly behold you,
Gentle voiced protector Manjushri!

18) Prostration to Buddha Sakyamuni

Out of great compassion, he adopted the turbid world,
Made five hundred great aspirations,
And was praised as white lotus,
I prostrate respectfully to my Guru Buddha, the Compassionate One.

19) Sadhana for Invoking the Blessing of Buddha Sakyamuni by Mipham Rinpoche

Namo guru Shakyamunaye!

(The Sutra of King-like Concentration says, “Whenever one’s walking, sitting, standing or sleeping, If one can recall the Capable One, Then He will always be in his presence, Bestowing blessings that transgress vast suffering.” The sutra also says, “His body is of the color of pure gold, The Protector of the world is ever so gracious, Anyone who applies mindfulness on him, This Bodhisattva will enter the state of meditation.” Therefore we should practice mindfulness of the peerless Teacher, Lord Buddha Sakyamuni, in the following way)

(First, recite the refuge prayer)



In the Buddha, Dharma and Sangha,
I take refuge until the attainment of Bodhi-fruit,
With the merit of practicing meditation and recitation,
May I attain buddhahood for the benefit of all beings.
(3 times)

(Then generate the four immeasurable attitudes)

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

(Reflect on the fact that the appearance of all phenomenon is devoid of intrinsic nature by reciting the following)

AH!

Non-arising emptiness and dependent arising,
Manifested in the form of unceasing and illusory union,
Amidst the ocean of offering clouds in the sky in front of us,
Atop a lotus sun moon disc on a precious lion throne,
Is the peerless Teacher Buddha Sakyamuni.
Endowed with golden colored skin and marks of perfection,
Wearing the Three Dharma robes and seated in the cross-legged posture,
His right hand elegantly extends in the earth-touching mudra,
His left hand rests in meditation mudra while holding an alms bowl full of nectar,
Like a golden mountain, he is radiant with majestic brilliance,
Emanating light of wisdom that fills the expanse of the space.
Eight main Bodhisattvas and sixteen Arhats and,
An ocean of noble assembly surround him.
The mere mindfulness of him liberates us from the two extreme notions of samsara and nirvana,
And bestows us the glory of sublime bliss.
He is the Great Lord, the embodiment of all refuge.

(Visualize the Buddha in this way, and then believe that Buddha appears immediately and truly in the sky in front of you. This is because the wisdom bodies of the Buddhas are not limited by time or space. It is said, "Whoever contemplates the Buddha, The Buddha will be in front of him, He will constantly bless him, And release him from his wrong-doings." If you visualize the Buddha, you will accumulate merits that are non-exhaustible, and your virtuous roots will not go to waste. As the Avatamsaka Sutra puts it, "Anyone who sees, hears



or makes offerings to the Victorious Ones, His merit will increase immeasurably, Eradicating defilements and samsaric sufferings, And this compounded phenomena will not exhaust in the meanwhile.” Any aspiration made in front of the Buddha will come true. Sutra Teaching the Excellent Qualities of Manjushri’s Buddhafield says, “All phenomena arise under conditions, And depends on one’s aspiration. Any aspiration made by any person will develop into a corresponding result.” Develop firm understanding for this principle.)

In the strife-filled land of degeneration, with great compassion,
You made five hundred great aspirations,
Exalted like a white lotus, hearing your name grants non-retrogression.
The compassionate Supreme Teacher, to you, I prostrate.
All merits and enjoyments of the body, mind and speech of myself and others
I offer it all to you as I visualize them into Samantabhadra’s offering clouds,
All negative actions and downfalls that I have accumulated since beginningless time,
With deep-felt remorse, I fiercely confess to every one of them;
All positive actions of noble and ordinary beings
Accumulated through the past, present and future, I rejoice at them.
Please turn the Wheel of the profound and vast Dharma,
Perpetually and in every direction.
Your wisdom body is equal to the vast expanse, and
Although you remain unchanging throughout the past, present and future,
You manifested birth and death for your disciples,
May your illusory physical manifestation always appear.
With the positive actions that I have accumulated through the past, present and
future,
I wish to benefit sentient beings as infinite as the vast expanse,
So that you, Lord of the Dharma, are constantly pleased,
And may all attain the state of the King of the Dharma.
We the unprotected and degenerate sentient beings,
Are held by you kindly with your extraordinary compassion,
All existence of the Three Jewels of this land at this time,
Are manifestations of your activities.
You are then our sole refuge, unparalleled and supreme,
I pray to you from my heart, with conviction and faith,
Please do not forget the great aspirations you had made in the past,
And hold us with your compassion until we attain the supreme enlightenment.

(Visualize that the Buddha is right in front of you with fierce conviction and concentrate single-pointedly as you repeat the following as many times as you can)

Supreme Teacher, Bhagavan, Thus Gone One, Foe Destroyer, Worthy of



Offering and Truly Perfect Buddha Sakyamuni, the Glorious Conqueror, I
prostrate to you, I make offerings to you, and I take refuge in you.
(Then, recite the mantra mentioned in the short Prajanaparamita Sutra as you
invoke the Buddha's blessing)

TAYATA OM MUNE MUNE MAHA MUNAYE SOHA
(many times as possible)

OM MUNE MUNE MAHA MUNAYE SOHA

(During this time, be mindful of the virtues of the Buddha and visualize the Buddha's body
one-pointedly and clearly and with the application of conviction while you repeat the following once)

Visualize that through reciting the name and the mantra, the Supreme
Teacher's body emanates all kinds of wisdom light, eradicating the negative
karma and hindrances of me and all sentient beings,
And then the virtues of the Mahayana path genuinely arise within us, and
thereby we attain the position of non-retrogression.

(Dedicate all the virtuous roots to the unexcelled enlightenment and aspire to apply the seal. In
general, whenever you are walking, moving around, lying down or sitting, you should be mindful of the
Supreme Teacher. Even at night, visualize the actual Buddha's radiant body emanating light to all
directions like extremely bright daytime, then fall asleep in such a state. In daily life, constantly
remind yourself of how the Buddha developed the bodhicitta mind in the past; exert yourself in
following the examples of the Buddhas and Bodhisattvas of the past, present and future and commit
yourself to the precious bodhicitta mind without slackening your efforts, and try your best in adopting
the general and specific conduct of the bodhisattva, especially be diligent in the practice of shamatha
and vipashyana, and by doing so, you will give meaning to the freedom and advantages of your human
life. It is said in sutras that by merely hearing the name of the Buddha, you will be gradually guided to
the non-retrogressing Mahayana path. In the Short Prajnparamita Sutra, it is said, "All Buddhas were
born from this dharani. Buddha Sakyamuni too became enlightened by the power of this dharani,
Avalokitesvara attained the fruit of Bodhisattva by the power of this dharani, merely listening to this
dharani and you will effortlessly gain vast merit and eradicate all hindrances and negative karma. If
you practice this mantra, then you will attain enlightenment without obstacles from the evil spirits."
The other sutras also records that reciting this dharani once has boundless merits and benefits such as
purifying all your wrongful deeds of the past 80,000 kalpas. It is the supreme heart mantra of Buddha
Sakyamuni. How to develop conviction in Buddha Sakyamuni, and how to practice shamatha and
vipashyana were recorded in other sastras [in the Extensive Biography of Buddha Sakyamuni-the White
Lotus Commentary, for example].

This liturgy was requested by the treasury of three trainings, On Orgyen Tenzin Norbu, with an
auspicious kadak. Recently, Rinpoche also entrusted Tulku Jigme Pema Dechen Rinpoche with gold,
auspicious kadak and other objects of offering in the request for a speedy completion of this sadhana.
At the request of these two masters, and with an unwavering conviction for the Excellent Teacher, I,
Mipham Jamyang Gyamtso, Dharma teacher of the turbid world in mere name, a disciple of Buddha
Sakyamuni, completed this sadhana on the 8th of January, iron mouse year in Phuntsok Norbu
Monastery at the foot of the holy Tza Dorji Punchuk mountain of Sershul. May the benefit of sentient



beings continue without stopping, and may true and unequalled blessings from the Buddha arise in the mental continuum of all sentient beings who see, hear, read and touch this sadhana.)

20) Vajrasattva Purification Practice – A Wish-Fulfilling Jewel

(Taking refuge)

Namo

From now until I possess the essence of awakening,
The Chief of ocean-like Buddha families and mandalas,
To Lama Vajrasattva,
I seek refuge with deep conviction
(3 times)

(Generating bodhicitta)

In order for the infinity of beings,
To gain shelter of the everlasting bliss,
All endeavors of my body, mind and speech,
Shall not be separated from the path of Bodhi.
(3 times)

(Visualizing Vajrasattva)

Ah!

Amidst the ocean of offering cloud in front of me,
Seated on a moon-disc on a white lotus,
With the luster of the white and radiant moon,
Is the Chief of Buddha families, the glorious Vajrasattva.
One face and two hands, holding vajra and bell,
Cross-legged, adorned with complete sambhogakaya garments,
The light of wisdom radiating the ten directions.
Visualize such luminosity with a mind of clarity,
Alas, Lama Vajrasattva!
Do remember your past promises,
And please hold us miserable beings
With your great compassion,
From beginningless time until present,
Our misdeeds and downfalls of the body, speech and mind,
Are just as the poison that we have taken,
Which, with deep regret, I openly confess.
And henceforth, even when my life is at stake,
I shall refrain from such degenerating actions,
May your compassionate eyes behold us,



May your gentle hands relieve us from suffering,
May me and sentient beings are free of,
All corruptions of samayas,
May you grant us right this moment,
All sublime and ordinary siddhis.

(Invoke blessing in this way with the full application of the four opponent forces as you visualize.
Recite Mantra of Vajrasattva 100 times or more)

OM VAJRA SATTVA HUM

(Supplicate in this way. If you can recite this mantra for 400,000 times with the full application of the four opponent powers, then even downfalls of the root samayas can be purified. Samaya!
Finally, dedicate the merit and recite the verse for auspiciousness.)

(Dedication of merit)

Hum

I dedicate all my merits of the three times, including the merit this practice,
To the benefit the limitless sentient beings,
May all beings swiftly attain,
The level of enlightenment of Vajrasattva.

(Prayer for auspiciousness)

Om

All that appears are the pure adornment of the body,
All sounds are the perfect resonance of the mantra,
All thoughts mature into the state of wisdom,
May all virtues be perfected and auspiciousness prevail.

(On March 11th of the fire bull year, this sadhana was manifested from the Tsal energy of Ngawang Lodro Tsongmey [Jigme Phuntsok] in his limpid condition of wisdom, and was dictated by his student Trultrum Drimey. May all be auspicious. April 1th, 1997.)

21) Aspiration Prayers

Through the long lives and good health of our gloriousgurus
And the growing influence of the patrons of the Teachings,
May the dominion of the Dharma not wane, its jeweled victory banner aloft,
And may the teachings of the Lake-born Buddha spread and flourish!
In all my lives, may I not part from the true guru
And may I enjoy the richness of the Dharma.
Perfecting the qualities of the paths and levels,
May I swiftly attain the state of Vajradhara!



May supreme, precious bodhicitta
Take birth where it has not arisen.
Where it has arisen, may it never wane,
But continue to grow forever more!

With our thoughts we make our world.
Our mind is central and precedes our deeds.
Speak or act with a pure mind and happiness will follow you,
like a shadow that never leaves.

May there be joy in the world,
With bountiful harvest and spiritual wealth.
May every good fortune come to be;
And may all our wishes be fulfilled.

As long as space remains,
And as long as sentient beings remain,
Until then, may I too remain
And help dispel the misery of the world.

22) Brief Windhorse Practice of Tārā

(Composed by Patrul Rinpoche)

Through the blessing and power of the unfailing Buddha, Dharma and Saṅgha, and of
Jetsünma,
Mother of the buddhas, noble Tārā,
May our life-span, merit, prosperity and renown
Increase like a waxing moon, like a rising summer lake.
Especially may our good fortune, wangtang and windhorse
Be healed when they weaken, rejoined when interrupted, raised up when sinking
down;
May whatever we do turn out well,
And may long life, good health, peace and happiness be ours!

23) Prayer to Gesar

Embodiment of the three buddha families,
splendor of the world—
Supreme being, great lion, Norbu Dradul, to you we pray!
Grant us supreme and ordinary siddhis!



Om Guru Mani Radza Siddhi Hung᳚

(Written by Mipham Rinpoche on the third day of the eleventh month of the Fire Monkey year [1896]).

24) The King of Aspiration Prayers (Continuing #4)

The Actual Aspiration:

(1. Aspiration for Purity of Attitude)

Let offerings be made to buddhas of the past,
And all who now dwell throughout the ten directions of this universe!
Let all who are yet to come swiftly fulfill their wishes
And attain the stages of enlightenment and buddhahood!

Let as many worlds as there are in all the ten directions
Transform into realms that are vast and utterly pure,
Filled with buddhas who have sat before the mighty bodhi tree,
Around them all their bodhisattva sons and daughters!

Let as many sentient beings as there are in all the ten directions
Live always and forever in happiness and health!
Let all beings meet the Dharma
That befits them best! And so may all they hope for be fulfilled!

(2. Aspiration Never to Forget the Bodhicitta)

As I practice the training for enlightenment,
May I recall all my previous births,
And in my successive lives, through death and through rebirth,
May I always renounce the worldly life!

Training in the footsteps of all the victorious buddhas,
May I bring Good Actions to perfection,
And my moral conduct be taintless and pure,
Never lapsing, and always free from fault!

In the language of the gods, nāgas, and yakṣas,
In the language of demons and of humans too,
In however many kinds of speech there may be—
I shall proclaim the Dharma in the language of all!

Taming my mind, and striving in the pāramitās,
I will never forget the bodhicitta;



May all my harmful actions and the obscurations they cause
Be completely purified, every single one!

(3. Aspiration to be Free from Defilements)

May I be freed from karma, harmful emotions, and the work of negativity,
And act for all beings in the world,
Just like the lotus flower to which mud and water cannot cling,
Or sun and moon that course unhindered through the sky.

(4. Aspiration to Lead Beings to Happiness)

Throughout the reach and range of the entire universe
I shall pacify completely the suffering of all the lower realms,
I shall lead all beings to happiness,
And work for the ultimate benefit of each and every one!

(5. Aspiration to Wear the Armor of Dedication)

I shall bring enlightened action to perfection,
Serve beings so as to suit their needs,
Teach them to accomplish Good Actions,
And continue this, throughout all the aeons to come!

(6. Aspiration to Accompany other Bodhisattvas)

May I always meet and be accompanied by
Those whose actions accord with mine;
And in body, speech and mind as well,
May our actions and aspirations always be one!

(7. Aspiration to Have Virtuous Teachers and to Please Them)

May I always meet spiritual friends
Who long to be of true help to me,
And who teach me the Good Actions;
Never will I disappoint them!

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

May I always behold the buddhas, here before my eyes,
And around them all their bodhisattva sons and daughters.
Without ever tiring, throughout all the aeons to come,
May the offerings I make them be endless and vast!



(9. Aspiration to Keep the Dharma Thriving)

May I maintain the sacred teachings of the buddhas,
And cause enlightened action to appear;
May I train to perfection in Good Actions,
And practice these in every age to come!

(10. Aspiration to Acquire Inexhaustible Treasure)

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

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

a) Seeing the Buddhas and their Pure Realms

In a single atom may I see as many pure realms as atoms in the universe:
And in each realm, buddhas beyond all imagining,
Encircled by all their bodhisattva heirs.
Along with them, may I perform the actions of enlightenment!

And so, in each direction, everywhere,
Even on the tip of a hair, may I see an ocean of buddhas—
All to come in past, present and future—in an ocean of pure realms,
And throughout an ocean of aeons, may I enter into enlightened action in each and every one!

b) Listening to the Speech of the Buddhas

Each single word of a buddha’s speech, that voice with its ocean of qualities,
Bears all the purity of the speech of all the buddhas,
Sounds that harmonize with the minds of all living beings:
May I always be engaged with the speech of the buddhas!

c) Hearing the Turning of the Wheels of Dharma

With all the power of my mind, may I hear and realize
The inexhaustible melody of the teachings spoken by
All the buddhas of past, present and future,
As they turn the wheels of Dharma!



d) Entering into All the Aeons

Just as the wisdom of the buddhas penetrates all future aeons,
So may I too know them, instantly,
And in each fraction of an instant may I know
All that will ever be, in past, present and future!

e) Seeing all the Buddhas in One Instant

In an instant, may I behold all those who are the lions of the human race—
The buddhas of past, present and future!

f) Entering the Sphere of Activity of the Buddhas

May I always be engaged in the buddhas' way of life and action,
Through the power of liberation, where all is realized as like an illusion!

g). Accomplishing and Entering the Pure Lands

On a single atom, may I actually bring about
The entire array of pure realms of past, of present and future;
And then enter into those pure buddha realms
In each atom, and in each and every direction.

h) Entering into the Presence of the Buddhas

When those who illuminate the world, still to come,
Gradually attain buddhahood, turn the Wheel of Dharma,
And demonstrate the final, profound peace of nirvāṇa:
May I be always in their presence!

(12. Aspiration to the Power of Enlightenment through Nine Powers)

Through the power of swift miracles,
The power of the vehicle, like a doorway,
The power of conduct that possesses all virtuous qualities,
The power of loving kindness, all-pervasive,

The power of merit that is totally virtuous,
The power of wisdom free from attachment, and
The powers of knowledge, skillful means and samādhi,
May I perfectly accomplish the power of enlightenment!



(13. Aspiration to the Antidotes that Pacify the Obscurations)

May I purify the power of karma;
Destroy the power of harmful emotions;
Render negativity utterly powerless;
And perfect the power of Good Actions!

(14. Aspiration to Enlightened Activities)

I shall purify oceans of realms;
Liberate oceans of sentient beings;
Understand oceans of Dharma;
Realize oceans of wisdom;

Perfect oceans of actions;
Fulfill oceans of aspirations;
Serve oceans of buddhas!
And perform these, without ever growing weary, through oceans of aeons!

(15. Aspiration for Training)

a) To Emulate the buddhas

All the buddhas throughout the whole of time,
Attained enlightenment through Good Actions, and
Their prayers and aspirations for enlightened action:
May I fulfill them all completely!

b) To emulate the bodhisattvas: Samantabhadra

The eldest of the sons of all the buddhas
Is called Samantabhadra: 'All-good':
So that I may act with a skill like his,
I dedicate fully all these merits!

To purify my body, my speech and my mind as well,
To purify my actions, and all realms,
May I be the equal of Samantabhadra
In his skill in good dedication!

c) Mañjuśhrī

In order to perform the full virtue of Good Actions,
I shall act according to Mañjuśhrī's prayers of aspiration,



And without ever growing weary, in all the aeons to come,
I shall perfectly fulfill every one of his aims!

(16. Concluding Aspiration)

Let my bodhisattva acts be beyond measure!
Let my enlightened qualities be measureless too!
Keeping to this immeasurable activity,
May I accomplish all the miraculous powers of enlightenment!

Extent of the Aspiration:

Sentient beings are as limitless
As the boundless expanse of space;
So shall my prayers of aspiration for them
Be as limitless as their karma and harmful emotions!

The Benefits of Making Aspirations:

(1. The Benefits of Making Aspirations in General)

Whoever hears this king of dedication prayers,
And yearns for supreme enlightenment,
Who even once arouses faith,
Will gain true merit greater still

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

(2. The Thirteen Benefits in Detail)

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

They will acquire all kind of benefits, and live in happiness;
Even in this present life all will go well,
And before long,
They will become just like Samantabhadra.



All negative acts—even the five of immediate retribution—
Whatever they have committed in the grip of ignorance,
Will soon be completely purified,
If they recite this Aspiration to Good Actions.

They will possess perfect wisdom, beauty, and excellent signs,
Be born in a good family, and with a radiant appearance.
Demons and heretics will never harm them,
And all three worlds will honor them with offerings.

They will quickly go beneath the bodhi-tree,
And there, they will sit, to benefit all sentient beings, then
Awaken into enlightenment, turn the wheel of Dharma,
And tame Māra with all his hordes.

(3. The Benefits in Brief)

The full result of keeping, teaching, or reading
This Prayer of Aspiration to Good Actions
Is known to the buddhas alone:
Have no doubt: supreme enlightenment will be yours!

Dedication of the Merits of this Meritorious Aspiration:
(1. Dedication that Follows the Bodhisattvas)

Just as the warrior Mañjuśhrī attained omniscience,
And Samantabhadra too
All these merits now I dedicate
To train and follow in their footsteps.

(2. Dedication that Follows the Buddhas)

As all the victorious buddhas of past, present and future
Praise dedication as supreme,
So now I dedicate all these roots of virtue
For all beings to perfect Good Actions.

(3. Dedication towards Actualizing the Result)

When it is time for me to die,
Let all that obscures me fade away, so
I look on Amitābha, there in person,



And go at once to his pure land of Sukhāvātī.

In that pure land, may I actualize every single one
Of all these aspirations!
May I fulfill them, each and every one,
And bring help to beings for as long as the universe remains!

(4. Dedication towards Receiving a Prophecy from the Buddhas)

Born there in a beautiful lotus flower,
In that excellent and joyous buddha realm,
May the Buddha Amitābha himself
Grant me the prophecy foretelling my enlightenment!

(5. Dedication towards Serving Others)

Having received the prophecy there,
With my billions of emanations,
Sent out through the power of my mind,
May I bring enormous benefit to sentient beings, in all the ten directions!

Conclusion:

Through whatever small virtues I have gained
By reciting this “Aspiration to Good Actions”,
May the virtuous wishes of all beings’ prayers and aspirations
All be instantly accomplished!

Through the true and boundless merit
Attained by dedicating this “Aspiration to Good Actions”,
May all those now drowning in the ocean of suffering,
Reach the supreme realm of Amitābha!

May this King of Aspirations bring about
The supreme aim and benefit of all infinite sentient beings;
May they perfect what is described in this holy prayer, uttered by Samantabhadra!
May the lower realms be entirely emptied!

Words of Truth to Accomplish Aspirations:
By the blessings of the buddhas who have attained the three kāyas,
And the unchanging truth of reality
As well as the unwavering aspirations of the Saṅgha,



May all the aspirations and dedication prayers be fulfilled!

(The dhāraṇī for the accomplishment of all aspirations)

TEYATA PENTSA DRIYA AWA BODHANAYE SOHA

(This completes the King of Aspiration Prayers, Samantabhadra's "Aspiration to Good Actions.")

25) Dedication Prayers

As the courageous Manjushri understood,
And just like Samantabhadra as well,
I now dedicate all this virtue,
Following their example, one and all!
Since dedication has been praised as supreme
By all the victorious ones throughout the three times,
All of the fundamental virtues I have
I fully dedicate to practicing the sublime!
By this merit, may all attain omniscience
And defeat the enemy, wrong-doing.
From the stormy waves of birth, old age, sickness and death,
From the ocean of existence, may all beings be free!
By this virtue, may all beings complete
The collections of merit and wisdom
And attain the two sacred kayas
That arise from merit and wisdom!

Through this goodness, may omniscience be attained
And thereby may every enemy [mental defilement] be overcome.
May beings be liberated from the ocean of samsara,
Which is troubled by waves of birth, old age, sickness, and death.

26) Temple Dedication Prayer

Through the power of this, may we attain Buddhahood,
And through our enlightened activity, without effort or exertion,
Empty the ocean of samsara's three realms,
So that all attain the state of the omniscient Vajradhara.
Also, here and now, by the power of this supreme undertaking,



May all the world be free from sickness, famine, conflict and unrest,
May the rains fall on time, harvests be bountiful and resources thrive,
And may we be rich with the supreme qualities of the higher realms!
May anyone who sees these supreme representations of the enlightened ones,
Hears of them, thinks of them, prostrates before them, makes offerings to them or
shows them respect,
And even those who are merely touched by the same breath of wind,
Spontaneously accomplish all their aims, both relative and ultimate!
May the seed of liberation be planted within the minds
Of all who were involved in the building of this temple,
With body, speech or mind—including horses and other beasts of burden,
And even the tiniest insects whose lives were taken accidentally.
May this temple provide the conditions for effortlessly mastering
Every branch of learning, perfectly and in accordance with the Dharma,
And may every project undertaken here be accomplished without hindrance,
So that all may enjoy the glory of the supreme and ordinary siddhis!
May Dharma resources and material necessities always be plentiful,
Enabling all who live here to maintain the supreme support of leisure,
Find food, clothing and accommodation, while avoiding the two extremes,
And, by following the path of liberation, attain enlightenment!
May the noble conduct of all who gather here—the practices of study, contemplation
and meditation—
Forever flourish and increase just like the waxing moon,
And may this supreme of paths delighting all the buddhas remain until the very end of
time,
Without ever diminishing, maintained always through study and through practice.
May all the positive forces and deities who delight in the teachings,
And all the powerful and haughty spirits who are bound by sacred oath,
Guard and watch over this temple, without ever becoming inattentive,
And may they gather and attract all manner of glory in abundance.
May their sharp and wrathful activity be brought to bear directly upon
All who are hostile to the Dharma or seek to bring ruin upon its holders,
And who all who would steal or plunder the resources,
Which have been donated to the sangha community.
Ultimately, may anyone who makes a connection with this temple, whether by
positive or negative actions,
Become receptive to the pure approach that leads to liberation,
And, by following the paths of the three yanas, find true freedom,
So that the vast ocean of samsaric existence is forever emptied!
For as long as study and practice continue and the buddhist teachings remain here,
Should the guardians of the Dharma ever neglect their duties or relax their guard,
Transgressing the commands of the victorious ones and their own vajra oaths,



May the sternest punishment be sure to fall upon those who display such arrogance.
From this day on, may Ekazati, Za Rahula, Damchen Dorje Lekpa and the rest
Abide forever within this temple,
Increasing all that is positive, guarding against inauspiciousness, eliminating all
obstructions,
And swiftly and directly bringing to bear the full force of their activity!

(These few words of aspiration, to be recited at the end of the register detailing donations made towards the construction of a great temple, were written by Patrul in Shri Singha, the hermitage belonging to the monastic centre of the three yantras. May it be virtuous and auspicious!)