OPENING PRAYERS - རང་སྐྱེས་ཆོས་ལྕགས།

Altruistic Motivation - རབ་ལྕན་སྟེགས་ལྕགས།

(Recite Three Times)

开关仁慈

DHAG-LA DANG-WAR JYE-PAY DRA /  NÖ-PAR JYE-PAY GEG /

THAR-PA DANG THAM-CHE KHYEN-PAY BAR-DU CHÖ-PAR JYE-PA
THAM-CHE KYI TSHO JYE-PAY /

MA NAM-KHA DANG NYAM-PAY SEM-CHEN THAM-CHE DEWA DANG
DEN/

开关善根

DHUG-NGEL DANG DREL

开关成就

NYUR-DU LA-NA ME-PA YANG DAG-PAR DZOG-PAY JYANG-CHUB
RINPOCHE THOB-PAR-JYA // (3X)
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 will I establish them in the state of unsurpassed, perfect, complete, and precious Buddhahood.

**Action Bodhicitta Prayer – སྤྱན་ལས་མེད་པའི་ལམ་**

DEI CHE-DU SANG MA-GYE KYI BARDU LÜ-NGAG YI-SUM GEWA-LA KOL /
MA-SHEI BARDU LÜ NGAG YI-SUM GEWA-LA KOL /
DÜ DE-RING-NE SUNG-TE NYI-MA SANG DA TSAM-GYI BARDU LÜ NGAG YI-SUM GEWA-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 – སྤོ་སྐྱོབ་པ་**

(Recite Three Times)
We take refuge in the kind root 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, dakinis, and Dharma-guardians - possessors of the eye of wisdom.
Taking the Bodhisattva Vow - སྤེན་པོ་

(Recite three times)

CHANG CHUB NYING-POR CHI KYI BAR / SANG-GYE NAM LA KYAB SU CHI /

CHÖ DANG CHANG CHUB SEM PA YI / TSHOG LA-YANG DE-SHIN KYAB SU CHI /

JI-TAR NGON GYI DE SHEG KYI / CHANG CHUB THUG NI KYE PA DANG /

CHANG CHUB SEM PAY LAB PA LA / DE DAG RIM SHIN NE PA TAR /
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 bodhisattva’s path, I, too, for the benefit of all sentient beings, give birth to bodhicitta and apply myself to accomplish the stages of the path.
Short Refuge - བས་པ་བ།
(Recite three times)

SANG-GYE CHÖ DANG TSOG KYI CHOG NAM LA / CHANG CHUB BAR DU DAG-NI KYAB SU CHI /

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

The Four Immeasurables - རྒྱུ་མཚན
(Recite three times)
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.

Seven Limb Prayer - ༦བོད་ལྷག་བསོད་

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.

Seven Limb Prayer - ༦བོད་ལྷག་བསོད་
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.

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.
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.

I praise all buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.
To all buddhas, I make offerings of various pure flowers, flower garlands, music, anointing oils, magnificent light, and fragrant incense.

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

I confess to you, buddhas, whatever negative actions I have done due to the power of anger, desire, and ignorance.
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 to arhatship, and all other beings.

I request all great protectors and buddhas to turn the highest wheel of Dharma - the light that dispels the darkness of the beings in the ten directions and leads them gradually to the enlightened state.
I request 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.

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 Sumgön - རྒྱུན་རྗེ་གཙོན་པའི་གསོལ་འདེབས་
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 realize the unelaborated nature of mind.
100 Syllable Mantra - འིག་བོད།

༄༅།།ཨ…་བ†་ས‡་ས་མ་ཡ་མ་ˆ་པ་ལ་ཡ།

བ†་ས‡་‡ེ་ནོ་པ་ཏི‰ྛ།

Zྀ་ཌྷོ་མེ་བྷ་བ།

P་ཏོ་Žོ་མེ་བྷ་བ།

ཨ་ˆ་རོ་མེ་བྷ་བ།

ས'་སི'ི་མེ་“་ཡ”།

ས'་ཀ•་P་ཙ་མེཙ–—ྟཾ༌šི་ཡཿ ་.་œ་ྂ།

ཧ་ཧ་ཧ་ཧ་ཧོཿ

བྷ་ག་བན་ས'་ཏ་ ཱ་ག་ཏ་བ†་¢ཱ་མེ་y£།

ད་ད་ད་

ལགུས་བན་མཛད་པར་རྨྲ་བྱིན་སྐྱོང་།

བཏོན་ཕྲན་ལོངས་བོད་སྐྱོང་།

‡‡‡‡

OM BAZRA SATTWA SAMAYA MANU PALAYA /
BAZRA SATTWA TENOPA TISHTHA / DRIDO ME BHAWA /
SUTO KHYOME BHAWA / SUPO KHYOME BHAWA /
ANU RAKTO ME BHAWA / SARWA SIDDHIM-ME PRA-YATSHA /
SARWA KARMA SUTSA-ME TSIT-TAN SHRIYA KURU HUNG /
HAHA HAHA HO
BHAGAWAN SARWA TATHAGATA BAZRA-MAME MUNTSAYA /
BAZRI BHAWA MAHA SAMAYA SATTWA AH /
Offering Mantra - རོབ་པའི་མཐོང་པོ་

ཞེས་མཆོད་བསྡུན་གཞི་སྣངས་ལོག་མ།

NAMO RATNA TRA-YA-YA / NAMO BHAGA WA-TE / BAZRA SAHRA PRA MARDANI / TATHA GATAYA /
ARHATE SAMYAKSAM BUDDHAYA / TAYATHA / OM BAZRE BAZRE /
MAHA BAZRE / MAHA TEZO BAZRE /
MAHA VIDHYA BAZRE / MAHA BODHI TSITTA BAZRE / MAHA BODHI MANDO PASAM KRAMANA BAZRE /
SARWA KARMA AVARANA VISHODHANA BAZRE SWAHA //

(Repeat this offering mantra three times)
The 37 Mandala Offering - བློ་གྲོ་དེ་བར།

OM BAZRA BHUMI AH HUNG /  
Om Bazra Bhumi Ah Hung

SHI NAMPAR DAGPA WANGCHEN SERGYI SASHI /  
The base is the completely pure golden ground.

OM BAZRA REKHE AH HUNG  
Om Bazra Rekhe Ah Hung

CHI CHAGRI MUKHYÜ KYI YONGSU KORWAY Ü SU /  
A wall of iron mountains forms a circle.

1.  
HUNG RIYI GYALPO RIRAB /  
At the center, stands Mount Meru, the king mountain.

2, 3.  
SHAR LÜ PHAGPO / LHO ZAMBU LING /  
To the east is Superior Body, to the south is Dzambudvipa,

4, 5.  
NUB BALING CHÖ / CHANG DRAMI NYEN /  
to the west is Wish Granting Cow, to the north is Unpleasant Sound.
SHAR DU LÜ DANG LÜ PHAG / 
To the SE is Body and to the NE is Superior Body,

LHORNGA YAB DANG NGAYAB SHEN / 
to the SW is Tail, to the SE is the Other Tail,

NUBTU YODEN DANG LAMCHOG DRO / 
to the WNW is Possessing Movement, to the WSW is Walk in the 
Supreme Path,

CHANG DU DRAMI NYEN DANG DRAMI NYEN GYIDA / 
to the NNE is Unpleasant Sound, to the NNW is Parallel Unpleasant 
Sound.
The precious mountain of jewels, the wish fulfilling tree,

the holy cow that grants wishes, the grain that needs no toil.

Precious wheel, precious jewel,

precious queen, precious minister,

precious elephant, precious steed,
24, 25.
MAGPON RINPOCHE / TER CHEN POI BUMPA /
precious general, a vase of many treasures,

26, 27.
GEGPA MA / TRENGWA MA /
the graceful Goddess, the Goddess of garlands,

28, 29.
LUMA / GARMA /
the Goddess of song, the Goddess of dance,

30, 31.
METOG MA / DUGPÖ MA /
the Goddess of flowers, the Goddess with incense,

32, 33.
NANGSAL MA / DRICHAB MA /
the Goddess of radiant light, the Goddess with fragrant water,

34, 35.
NYIMA / DAWA/
the sun, the moon,

36, 37.
RINPOCHE DUG / CHOGLEY NAMPAR GYALWAY GYALTSEN
the precious parasol, the victory banner triumphant in every direction.

In the center of this Mandala is the most perfect collection of the glorious wealth of Gods and humans with nothing lacking.

[Continue with one of 3 variations as appropriate:
 Normal - page 25
 Empowerment - page 26
 Teachings - page 27.

Then continue on page 28]
I offer these to the kind Root Lama and to the Lineage Lamas, Yidams, Triple Gem, Dakas, Dakinis, and the host of Dharma Guardians.

Please accept these offerings for the benefit of all sentient beings and grant me your blessings.
Please accept these offerings for the benefit of all sentient beings and grant me your blessings.
Please accept these offerings for the benefit of all sentient beings
and grant me your blessings.
Short Mandala Offering - ཤུགས་མོངས་

SA ZHI PÖ CHÜ JYUG SHING ME TOG TRAM / RI RAB LING SHI NYI DAY GYEN PA DI /

SANG-GYE SHING LA MIG TE PHUL WA YI / DRO KUN NAM DAG SHING DU KYE WAR SHOG /

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/

CHAG-TSEL WA-DANG CHÖ-CHING SHAG-PA DANG / JE-SU YI-RANG KUL-ZHING SOL-WA YI /

GE-WA CHUNG-ZAY DAG-GI CHI-SAG PA / THAM-CHE DZOG-PAY CHANG-CHUB CHIR-NGO O //

OM GURU DEWA DAKINI RATNA MANDALA PRATI-TSA SVAHA
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.

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.

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

OM GURU DEWA DAKINI RATNA MANDALA PRATI-TSA SVAHA
Please turn the wheel of the Dharma of the two vehicles and their combination according to the dispositions and likewise, the mental capacities of sentient beings.
PRAYERS & PRACTICES - ཨོ་ོ་ོ་ོ་ོ་ོ

Lama Supplication - ཨོ་ོ་ོ་ོ་ོ་ོ

PAL-DEN LA-MA / KU-SHIE WANG-CHUG /

DAG-PO KA-GYU / YONG-KYI TSUG-GYEN /

DRO-WAY DE-PON / DAM-PAY LAM-TON /

THUG-JEI NGA-DAG / GYAL-WAY GYAL-TSHAB /

KA-DRIN DA-DREL / TON-PA DA-ME /

DOR-JE CHANG-WANG/GON-PO DRI-KUNG-PA CHEN-PO KHYEN-NO/

SOL-WA DEB-SO / THUG-JE ZIG SHIG /

JYIN-GYI LOB-SHIG / NGÖ-DRUB NAM-NYI /
I pray to the glorious Lama, the embodiment of the four Buddhas' bodies,
The crown-jewel of the entire Dagpo Kagyu, leader of sentient beings,
Teacher of the ultimate path, Lord of Compassion,
Regent of the Buddha, of peerless kindness, Incomparable teacher,
Vajradhara, Great Lord Drikungpa please hear my prayer!
I pray to you, look upon me with compassion!
Please empower me with the blessings!
Please grant me the two actual accomplishments now.
Please bestow the fruit, the effortless establishment of the two purposes.
Food Offering Prayers

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.

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.

OM AH HUNG, OM AH HUNG, OM AH HUNG
Purification Practice

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

As the first mala round is recited, a white fire will emanate from the OM and burn 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 will emanate from the red AH at the throat and burn 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, burned away.

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

**Dissolution**

After the 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 any investigation or discrimination, and be aware. Get a glimpse into the nature of mind, and meditate in that state.
Lord not veiled by any faults, body white in color, your head adorned with a perfect Buddha, your compassionate eyes see all beings - to you, Chenrezig, I pray.
By this virtue, may I quickly realize the Chenrezig, and may all sentient beings, without exception, attain the glorious state of Chenrezig.
Short Tara Practice - ཐོབ་མོ་གཞི་

LHA DANG LHA MIN CHÖ PAN GYI / ZHAB KYI PE MO LA TŪ NE /

PHONG PA KUN LE DROL DZE MA/DROL MA YUM LA CHAG TSEL TO/

The crowns of gods and demigods pay homage to your lotus feet.
You who liberate from all unfavorable conditions:
I praise and prostrate to Mother Tara.
By this virtue, the virtues accumulated in samsara and nirvana, and the innate nature, may all mother sentient beings, countless as infinite space, attain the form of Noble Tara, free from rejection and acceptance, the state of great wisdom that is liberated from the five poisons.

*Short Vajrasattva Practice - རྟེན་པའི་བཤེས་པ་ལྱིས་བརྒྱུད་*
Vajrasattva, Mahasattva, the Great Mind, the embodiment of all the buddhas, the Samantabhadra:
I prostrate to you, Holder of the Vajra
By virtue of this practice, may I achieve Vajrasattva’s great realization.

To this state may I come to lead every being – not one left behind.
I praise and prostrate to Medicine Buddha, who radiates the light of the vaidurya jewel. Exalted One, your compassion permeates all beings, dispelling the suffering of the lower realms.
By this virtue, may I quickly accomplish Medicine Buddha. May I establish all sentient beings without exception in that state.
You who are the perfect, youthful body, whose flame of wisdom blazes and dispels the darkness of worldly ignorance:
I prostrate before you and praise you, Manjushri.
To realize all the sutras and commentaries, please grant me the power of radiant wisdom.

By the light of your wisdom, Compassionate One, may the darkness of ignorance in my mind be dispelled.
**Short Vajrapani Practice - དུ་ཐུད་བཏོན་བཤད**

DE SHEG THU TOP CHIG Dü SHING / SANG WA NGAG KYI DZÖ DZIN CHOG /

DÜ GEG MA LÜ DUL DZE PA / DOR JE DZIN LA CHAG TSEL TÖ /

The combined power and energy of all the buddhas, supreme holder of the treasure of the secret teachings, subjugator of all the maras and obscurers without exception: I praise and pay homage to Vajrapani.
Through the virtue of this practice, may I achieve Vajrapani’s great realization, and to this state may I come to lead every sentient being – not one left behind.
Boundless Life, the principal guide of this world, the one who saves all sentient beings from untimely death, refuge for helpless, suffering beings: I prostrate to Buddha Amitayus.
By this virtue, may I swiftly attain Buddha Amitayus’ state. May all sentient beings, without exception, attain this state.
Using Wisdom and Courage - ཚིགས་ལ་སོགས་བོད་སེམས་བཞི།

Repeat this often, without expectation or fear, in order to train the mind. This is one of the most well-known verses practiced by many great bodhisattvas, through which they achieved excellent results. This is a special method to free ourselves from hope and fear so that we can transmute suffering into the path of enlightenment.

I rely on you, Buddhas and Bodhisattvas, until I achieve enlightenment. Please grant me enough wisdom and courage to be free from delusion.

If I am supposed to get sick, let me get sick, and I’ll be happy. May this sickness purify my negative karma and the sickness of all sentient beings.

If I am supposed to be healed, let all my sickness and confusion be healed, and I’ll be happy. May all sentient beings be healed and filled with happiness.

If I am supposed to die, let me die, and I’ll be happy. May all the delusion and the causes of suffering of beings die.

If I am supposed to live a long life, let me live a long life, and I’ll be happy. May my life be meaningful in service to sentient beings.

If my life is to be cut short, let it be cut short, and I’ll be happy. May I and all others be free from attachment and aversion.
Brief Prayer to be Reborn in the Blissful Pure Land of Amitabha -

(Recite three times)

EH MA HO/

NGO TSAR SANG-GYE NANG WA TH’A YE DANG / YE SU JO WO THUG
JE CHEN PO DANG /

DE KYID NGO TSAR PAG TU MED PA YI / DE WA CHEN ZHE CHA WA’I
SHING KHAM DER /

DE RU KYE NE NANG THA’I ZHAL THONG SHOG / DE KE DAG GI MON
LAM TAB PA DI /

CHOG CHU’I SANG GYE CHANG SEM THAM CHE KYI / GEG MED
DRUB PAR JYIN GYI LAB TU SOL /

TA YA THA / PAN TSA DRI YA AWA BODHA NAYA SVAHA /
Eh Ma Ho!
In the center is the marvelous Buddha Amitabha of Boundless Light, on the right side is the Lord of Great Compassion, and on the left is Vajrapani, the Lord of Powerful Means. All are surrounded by limitless Buddhas and Bodhisattvas. Immeasurable peace and happiness is the blissful pureland of Dewachen.
When I and all beings pass from samsara, may we be born there without taking samsaric rebirth. May we have the blessing of meeting Amitabha face to face. By the power and blessings of the buddhas and bodhisattvas of the ten directions, may we attain this aspiration without hindrance.

TA YA THA / PAN TSA DRI YA AWA BODHA NAYA SVAHA
(Recite three times)

CHANG-CHUB 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.
Supplication to the Seven Taras - རོག་སྷལ།

མ་ཚེ་བོད་དབུ་མིན་པར་མ་ཤེས་པར།

MA KYE-WA ME-PAY CHÖ-YING NA/ YUM JE-TSUN LHA-MÖ DROL-MA ZHUG/

DE SEM-CHEN KUN-LA DE-TER MA/ DAG JIK-PA KUN-LAY KYAB-TU SOL/

RANG-CHÖ-KU YIN-PAR MA-SHE PAR / SEM-NYON-MONG WANG-DU GYUR-PA YI /

MA KHOR-WAR KYAM-PAY SEM-CHEN LA / YUM LHA- MÖ KHYO-KYI KYAB-TU SOL /
CHÖ NYING-NE GYU-LA MA-KYE PAR/ THA-NYE TSIK-GI JE-DRANG NE/

DRUB-THA NGEN-PAY LÜ-PA LA/ YUM YANG-DAK-GI LHA-MÖ KYAB-TU SOL/

TOK-PAR KA-WA RANG-GI SEM/ THONG-NE GOM-PAR MI-CHE PAR/

CHA-WA NGEN-PAY YENG-PA LA/ YUM DREN-PAY LHA-MÖ KYAB-TU SOL/

SEM RANG-JYUNG NYI-ME YE-SHE LA/ NYI-SU ZIN-PAY BAG-CHAK KYI/

JI-TAR CHE-KYANG CHING-PA NAM/ THUK NYI-ME-KYI LHA-MÖ KYAB-TU SOL

YANG DAG-GI DON-LA NAY-CHE KYANG/ GYU DRE-KYI TEN-DREL MI-SHE PAY/

SHE-CHAY DON-LA MONG-PA LA/ YUM KUN-KHYEN-KYI LHA-MÖ
In the unborn Dharmadhatu abides the Reverend Mother, the deity Tara. She bestows happiness on all sentient beings. I request her to protect me from all fears.

Through not understanding oneself as Dharmakaya, one’s mind is overpowered by the kleshas. Our mothers, sentient beings, wander in samsara. Please protect them, Deity Mother.

If the meaning of Dharma is not born in one’s heart, one just follows the words of conventional meaning. Some are deceived by dogma. Please protect them, Perfect Mother.

It is difficult to realize one’s mind. Some realize, but do not practice. Their minds wander to worldly activities. Please protect them, Deity Mother of Recollection.

Non-dual wisdom is the self-born mind. By the habits of grasping at duality, some are bound, no matter what they do. Please protect them, Deity of Non-dual Wisdom.
Although some abide in the Perfect Meaning*, they don’t realize the interdependence of cause and effect. They are ignorant of the meaning of objects of knowledge. Please protect them, Omniscient Deity Mother.

(*Shunyata)

The nature of space is free from boundaries. Nothing is different from that. Still, practitioners and disciples don’t realize this. Please protect them, Perfect Buddha Mother.
Prayer for World Peace - རིམ་རིམ་བདེ་བའི་བོད་ལྕགས་

KYAB NE LU ME KUN CHOG TSA WA SUM / KHYE PAR GANG CHEN GON PO CHEN RE ZIG /

JE TSÜN DRÖL MA GU RU PEMA JUNG / SÖL WA DEB SO THUG DAM ZHAL ZHE GONG /

MON LAM YONG SU DRUB PAR JIN GYI LOB /

NYIG DÜ DRO NAM SAM JOR LOG PA DANG / CHI NANG JUNG WA THRUG PE GYU KYEN GYI / NGAR MA DRAG PE MI CHUG DAL YAM NE /

ZA LU GYAL DÖN NAG CHOG JUNG PÖ ZER / TSA SE SER SUM LO NYE MAG THRUG SOG /

CHAR CHU MI NYOM DZAM LING THSA DUNG THEN / SA YO ME DRA JUNG ZHI JIG PA DANG /
འཇོམས་ཐོག་དུ།

KHYE PAR TEN LA TSHE WE THA MAG SOG / DZAM LING KHYÖN DIR NÖ THSE RIG THA DAG / NYUR DU ZHI ZHANG TSA NE JOM GYUR CHIG /

འཇོམས་ཐོག་དུ།

MI DANG MI MIN DRO WA THA DAG GI / GYÜ LA JANG CHUB SEM CHOG RIN PO CHE / NGANG GI KYE NE NÖ TSHE SAM JOR DRAL /

འཇོམས་ཐོག་དུ།

PHEN TSHÜN JAM PE SEM DANG DEN NE KYANG / DZAM LING THA Ü DE KYI PAL GYI JOR / SANG GYE TEN PA DAR ZHING YÜN NE SHOG /

འཇོམས་ཐོག་དུ།

TSA SUM GYAL WA SE CHE DEN PE THÜ / KHOR DE GE WE TSA WA GANG CHI PA /

འཇོམས་ཐོག་དུ།

DAG CHAG LHAG SAM NAM PAR KAR WE THÜ / SÖL TAB MÖN PE DRE BU DRUB GYUR CHIG
The three jewels and three roots, trustworthy source of refuge, and in particular the lord of the land of snow, Avalokiteshvara, Jetsün Tara and Guru Padmasambhava, I supplicate you; please follow your previous pledges!

Bestow blessings that this aspiration prayer may be fulfilled most perfectly!

Due to the degeneration of times when thoughts and deeds of beings are perverted and the inner and outer elements have lost their balance, men and cattle are seized by epidemic disease previously unheard of; intruding rahus, nagas, powerful demons and dark forces, blight, frost and hail, bad harvest, warfare and so forth, erratic rainfall, heat, misery and droughts in the world, destruction by the elements such as earthquakes and the threat of fire, and in particular barbaric offenses causing harm to the teachings, are rampant.

May all types of harm and injury around the world be swiftly pacified and overcome!

May precious and supreme Bodhicitta spontaneously arise in the mindstreams of all beings, human and non-human, and may they be free from destructive thoughts and deeds!

May all be endowed with a loving mind for one another and may well-being, glory and prosperity prevail throughout the world! May the Buddha’s teachings spread far and wide and ever last!

By the truthful power of the three roots, the Buddhas and Bodhisattvas, by any root of virtue existing in samsara and nirvana by the power of our perfectly pure, highest intention, may the fruition of our supplication and aspiration be attained!
Hung. In the North-West of the country of Oddiyana in the heart of a Lotus flower, endowed with the most marvelous attainments, you are renowned as the Lotus Born, surrounded by many hosts of Dakinis. Following in your foot steps I pray to you to come and bless me with your grace.
Guidelines for Dharma Practitioners

Lo dok nam zhi

• The Four Foundations: Dal jor gyi mi lu thop pa
  Recollecting the blessedness and possibilities of a precious human life
• Mi tak pa
  Contemplating ever-changing impermanence
• Kham sum khor wa
  Contemplating the nature of samsara, the wheel of transmigration
• Ley gyu drey
  Action and its result

Dom zhi

The Four Seals of Dharma:

• Zag Du jyey tham chey mi tak ching
  All composite phenomena are impermanent
• Zag chey tham chey dug ngel wa
  All afflicted states are suffering.
• Chö nam tong zhing dak mey
  All phenomena are devoid of self

• Nyang ngen dey pa zhi way
  The unconditional, ultimate peace is nirvana.
The Four Noble Truths:
- གག་བུལ་ Dug-ngel
  The truth of suffering
- དུག་བུལ་ Kun-jyung
  The truth of the cause of suffering
- ལོག་པ་ Gok-pa
  The truth of the cessation of suffering
- ལམ་ Lam
  The path to cessation of suffering

The Four Immeasurables:
- རུམ་པ་ Jyam-pa
  Friendliness of loving-kindness
- ལྷོན་པོ་ Nying-je
  Compassion
- སྦེ་བ་ Ge-wa
  Joy of Rejoicing
- འབྲང་བོམས་ Tang Nyom
  Equanimity

Practitioners should contemplate these four by directing them sincerely toward all sentient beings.

The Three Refuges:
- Buddha, the fully awakened and enlightened one
- Dharma, the teachings of scripture and experience
• Sangha, those highly accomplished in the experience of meditation.
These three are the goal to be achieved, as well as the path toward the goal – the gateway to be entered in order to be free from samsara.

The Two Accumulations:
In order to actualize bodhicitta and experience emptiness, the two accumulations of virtue and wisdom are the indispensable method.

The Four-fold Statement of Emptiness:
• Dependent origination –
  that nature is declared to be emptiness.
• Dependent designation –
  that itself is the middle way.

The Four Practices of Bodhisattvas:
• Contemplating these topics
• Having the wisdom which has insight into the meaning of these topics
• Following the path joyfully
• Purifying the mind for the welfare of all sentient beings
The Six Perfections:
- Generosity
- Moral ethics
- Enduring patience
- Joyous effort
- Meditative concentration
- Wisdom

These six constitute the perfection of the mind and achievement of enlightenment.

The Purity of Deity Yoga:
- Having the mind of enlightenment for all sentient beings
- Emptiness of all phenomena
- Perceiving all sentient beings in the enlightened state
- Dedication of the virtues of the practices
DEDICATION PRAYERS - འབོད་སྤྱོད་སྤེལ་

DOR-JE CHANG-CHEN TE-LO NA-RO DANG / MAR-PA MI-LA CHÖ-JE GAM-PO-PA /
PHAG-MO DRU-PA GYEL-WA DRI-KUNG-PA / KAG-YÜ 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 blessing of all the Kagyu Lamas.

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

By this virtue, may I achieve omniscience.
By defeating all enemies - confusion - may all who travel on the waves of birth, old age, sickness, and death cross the ocean of samsara.

CHANG-CHUB SEM-CHOG RIN-PO-CHE / MA-KYE PA-NAM KYE-GYUR CHIG /
Bodhicitta, the excellent and precious mind – where it is unborn, may it arise.
Where it is born, may it not decline, but ever increase higher and higher.
LA-MA KU-KHAM SANG-WAR SOL-WA DEB / CHOG-TU KU-TSHE RING-WAR SOL-WA DEB /

TRIN-LEY DAR-SHING GYE-PAR SOL-WA DEB / LA-MA-DANG DREL-WA ME-PAR JYIN-GYI LOB //

I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.

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.

GE-DUN MI-CHE DÜ-PAY JYIN-LAB KYI / JI-TAR NGÖ-SHIN MON-LAM DRUB-PAR SHOG//
By the blessing of the Buddha who attained the three kayas,
by the blessing of the truth of the unchanging Dharma-as-such,
by the blessing of the indivisible Sangha order,
may the merit I share bear fruit.

*Well-known Prayer Called Dakorma*

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.

SHE-JA KUN-ZIG KUN-KHYEN CHÖ-KYI JE / TEN-DREL NE-LA WANG-
THOB DRI-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, Ratnasri, who is
omniscient, Lord of the Dharma, Master of Interdependence,
continue and increase through study, practice, contemplation,
and meditation until the end of samsara.
Dedication Prayer by Lord Jigten Sumgon

Glorious, holy, venerable, precious, kind root and lineage lamas, divine assembly of yidam deities 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, obstructors 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.
LONG LIFE PRAYERS - རུས་བུད་དང་།

His Holiness Tenzin Gyatso, the XIV Dalai Lama:

For this realm encircled by snow-covered mountains
You are the source of every benefit and bliss without exception.
Tenzin Gyatso, you who are one with Avalokiteshvara,
May you remain steadfast until samsara's end!
His Holiness, Drikung Kyabgon Chetsang Rinpoche

Embodiment of the three precious jewels, Padmapani, who holds the teachings of the Victorious One, Seeing the all-goodness meaning with the wisdom eye, May you who are Spontaneously Established Activities live long for hundreds of kalpas!
Noble Manjushri, the Lord of Speech
Who manifests to hold the teachings of the Triple Gem,
Who raises the lamp of the Sage's Teachings,
May you who are the light of the Dharma live long for hundreds of kalpas!
His Eminence Drubwang Konchok Norbu Rinpoche:

You possess the repository of the essence teachings of the past Supreme Siddhas.
You, the precious Konchok, are the refuge of all beings!
You are the treasure trove of all the wish-fulfilling Norbus.
Drubwang Konchok Norbu, we supplicate you.
The Sage's Rare and Supreme Teachings,
Restored and maintained by the Courageous One,
Propagating the Conqueror's teachings of Scripture and Realization—Vastly blooming, your brilliant lotus mind, may you live long!
The Excellent Long Life Prayer of His Eminence Nyedak Rinpoche - རྡོ་རྗེས་བཙོན་པོ་དགའ་བོའི་དོན་མི་འོང་ཤིང་།

Om Svasti / NGO WO LONG YANG CHÖ KU DORJE CHANG

RANG ZHIN MA GAG LONG KU TSHE PAG ME

THUG JE GUN KHYAB TSHO GYE DORJE LA

SOL WA DEB SO TSHE WANG CHOG DRUB TSOL

THUB CHEN GYAL PO’I KA SANG TSHEN THEG

ME CHUNG TSHO GYE DORJE SANG WA NGAG

DO NGAG ZUNG JUG TEN PA’I DRON ME CHOG

SHAB PEY TEN CHINGZE TRIN RAB PHEL SHOG
RIM NYI ZAB MO’I DON LA NGA WANG JYOR

NYIK DÜ DRO WA’I KYAB NE DAM PAR GYUR

DREL THOG THAR LAM DREN PA’I JEY PO CHOG

ZHAB PAY TEN CHINGZE TRIN RAB PHEL SHOG

TSA SUM DÜ ZHEL CHOG GI TULKU NYI

TSHE PAG ME PA’I NGO WO TSHO ZHE SHING

TAG TEN GYUR ME YUNG DRUNG NGO WO RU

ZHAB PE TEN CHINGZE TRIN RAB PHEL ZHOG

TSHE O PAG ME TSUG TOR NAM PAR GYEL
Om Svasti - Vajradhara, the Dharmakaya, the all-pervading nature
Amitayus, the Sambhogakaya, the ceaseless essence
Padmasambhava, all-encompassing compassion
We pray that you bestow the complete fulfillment of the long-life
empowerment.
Padmasambhava’s marvelous vehicle – the secret mantra
The teachings of the mighty victors – the Buddha’s word
You are the supreme light of the teaching who collects the sutra and
tantra
May your Buddha activities increase and remain.
May you gather under your dominion the profound meaning of the
two stages of the path
In this degenerate age, an occasion in which transmigrators rise to
the Tenth Bhumi
You are the one who leads them to the path of liberation [through]
auspicious connection
May your excellent Buddha activities increase and remain.
The three root manifestations are united in the face of the Supreme
Emanation Body
The steady and everlasting essence,
May your excellent Buddha activities increase.
By Uṣṇiṣa and Amitayus, may you be victorious.
By White Tara, The Queen of the Siddhas and the others:
The sages who have spoken nothing but the truth for many lifetimes
May this authentic aspiration be accomplished

This is said also – [by] Jampa Choephel, a monk of Katsel Monastery in the Maldro district of Southern Lhasa, having spread the Dharma of kindness such that it is impossible to reverse [the effects of] the dissemination of the treasury of the two stages of tantric meditation [thus] opened up by the venerable Lozang Dechen, in this very good time of the sun’s northern declension, on the first day of the 11th month of the Water-Bird year – may the goodness in this supplication increase.

**His Eminence Garchen Rinpoche:**

`ཀོ་གཞོ་པའི་ཐལ་ན་§ཱß་དི་ཝ་ཞེས།
།མདོ་ཁམས་gོགས་P་མགར་,ི་རིགས་P་ïལ།`  

`PHAG-PAI YUL-NA AR-YA DE-VA ZHE / DO-KHAM CHOK-SU GAR-GYI RIK-SU TRUL /`  

`།འཇིག་lེན་མགོན་པོའི་eགས་pས་ཆོས་Fིང་པ།
།དཔFན་མགར་ཆེན་|་ཚ´་བ{ལ་བTར་བlན།`  

`JIG-TEN GON-PO THUK-SE CHO-DING-PA / PAL-DEN GAR-CHEN KU-TSE KAL-GYAR TEN //`  

❤❤❤❤

The one known in the Holy Land as Aryadeva
Emanated into the Gar clan of Eastern Tibet as Chodingpa,
The heart-son of Jigten Sumgon.
May the life of glorious Garchen remain steadfast for a hundred aeons!
The Long Life Prayer For H.E. Nubpa Rinpoche - རྩེ་བ་པ་རིན་པོ་ཆེ་ཞབས་ལེན།

The Long Life Prayer For H.E. Nubpa Rinpoche - རྩེ་བ་པ་རིན་པོ་ཆེ་ཞབས་ལེན།

OM SAVATI / PHAG PE YUL NA DRUPCHEN TOG TSE WA

GANG JONG DRUBPE TEN NEY DRIKUNG DU

GYAL WANG KUNGA THINLEY GON POI TSEN

KONCHOK Tenzin Kal Gyar Zhab Ten Shog

ZHUNG LUG RIG PE NEY LA PHUL DU CHIN

DRUBPE SAR Zhug Bay Pey Nal Jor Che

NYIG MEY DU SU DRUB PEY GYALTSEN Dzin

KONCHOK Tenzin Kal Gyar Zhab Ten Shog

+++
In the land of India, you were born as the great Mahasiddha of Tog Tse Pa.
In the land of snow, at Drikung Thil,
You emanated, as the victorious Kunga Thinley.
May you, Nubpa Konchok Tenzin Rinpoche, remain steadfast for hundreds of eons.
You have accumulated all the knowledge of scriptures and science.
You are present in the world, as a great hidden accomplished yogi.
You are the upholder of the lineage of yogis, and ornament in this degenerate time.
May you, Nubpa Konchok Tenzin Rinpoche, remain steadfast for hundreds of eons.
The Most Venerable Drubwang Trinley Yeshe Rinpoche’s Long Life Prayer - རྩ་བ་དབང་ཡེ་ཤེས་རིན་པོ་ཆེའི་ལོངས་པ་བོད་།

Already purified, with awakened awareness he is held in the care of
the sublime ones.
Enduring hardships and austerities, with intense devotion,
His heart is filled with the blessing nectar of the practice lineage.
I supplicate at the feet of the one named Jñana.
By the power and authentic blessings of the Three Supreme Ones,
and by the power of our deeply heartfelt supplication,
Jetsun Lama of the changeless three secrets,
May your Vajra essence forever remain stable!

This supplication for the long life of Drubwang Yeshe Rinpoche was composed by his faithful student Nubtrul (H.E. Nubpa Rinpoche). 8/20/2012
You who are richly endowed with the glorious wealth of Dharma knowledge,
Who, through reflecting and meditating, have actualized the self-aware absolute reality,
And shine with the hundred-thousand light rays of ethical discipline of the Buddhadharma,
May you, Khenchen Ratna Dwaza, live long!
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Thank you!

We extend our heartfelt thanks to the many people who contributed to various versions of this prayer book and sponsored the printing. We especially thank Khenchen Rinpoche, who founded our center and did the first translations of many of these prayers, and Lama Konchok Sonam, our precious resident lama, under whose guidance this version was prepared.

2015/09/28