The Kagyu Monlam Book
A Compilation for Recitation
The

Kagyu Monlam Book

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THE KAGYU MONLAM BOOK: A COMPILATION FOR RECITATION

Except for the selections noted below, translated by the Kagyu Monlam Translation Team under the direction of the 17th Gyalwang Karmapa at Gyuto Ramoche Tantric University, Sidhbari, Dharamsala, in March and April of 2007.

The King of Aspiration Prayers, the Aspiration for Noble Excellent Conduct was translated under the guidance of Khenpo Tsultrim Gyamtso Rinpoche by Elizabeth M. Callahan. © 2000.

The current Kagyu Monlam was initiated by Kyabje Kalu Rinpoche in 1983. It is thanks to his and Kyabje Bokar Rinpoche’s tireless efforts that the Kagyu Monlam has grown to what it is today. I first attended the Kagyu Monlam in 2001. In general and from a Tibetan perspective, the Monlam gatherings were going very well. But after I had attended several of them, I gained some experience and began to see opportunities for further development by incorporating elements from our rich tradition while making it more relevant to present day society. Since this is an important matter for the entire lineage, it would have been arrogant of me to make changes all by myself, so I asked Kyabje Bokar Rinpoche and other authentic lamas for their advice. At that time, these changes were just a hope that I did not act upon, but when Bokar Rinpoche suddenly passed away, I was concerned for the future of the Monlam so I threw myself into the task of running it without any thought for myself.

From the time I received the name “Karmapa,” I have studied and practiced the traditions of the previous Karmapas, and I have also looked at the ways of the modern world with keen interest. I cannot just stay indoors and read books. In society as well as in Buddhism, there are many problems and I felt I should take responsibility for solving them, not hesitating to be in the forefront of change.

I am still young and it is difficult to find people who share my vision. At the same time, I am under a lot of pressure from different directions. The one thing that gives me support is to picture all the unseen Buddhas and deities behind me. As for myself, it is my sincere hope that I can dedicate all my time and freedom so that others will truly benefit.

The first aspect of the Kagyu Monlam that needed changing was the text that is recited. Central to the Monlam—what gives it power and plants the seeds of future results—is the recitation of aspirations and prayers. In fact, for all Buddhist traditions, recitation is important, forming a part of daily life just like using a computer or watching television.

What is Dharma? It is that which can truly protect us from suffering. Much has been said about the many different ways of practicing it. Recitation is considered one of the ten dharma practices (along with copying scriptures, making of-
ferings, giving alms, listening to discourses, memorizing, reading, teaching the Dharma, reflecting upon and training in the meaning of the Dharma). Recitation is a deeply cherished Tibetan tradition, for it is believed that reciting words of the Dharma has the power to refine one’s visualization and train one’s mind. This is why in most Tibetan monasteries the monks practice chanting and reciting all day long.

In the past, most Tibetans considered the traditions of their own lineages and monasteries to be the most important and would adhere to their standard liturgies. This meant that each particular tradition had its own set of texts and so common liturgies are very rare. At this time, when the old and new begin to converge, many people are reciting all day long.

During the Monlam, many Dharma friends from abroad come to celebrate and practice together, and for that reason I thought we should translate the text into English and other languages. The main way we humans improve ourselves is through language; it is also the medium through which we make connections with each other. The Kagyu Monlam is an expression of our love for the world and all living beings and I want it to be accessible to as many people as possible.

I only started studying English seriously six months ago. It would be ridiculous for someone who has only studied English for six months to oversee the translation of these texts. But if one has already developed love and affection for English before learning it, when one speaks English words, it is like learning something one already knows. I first learned my ABCs at the age of nine and looked at many children’s books, which were not dull but contained many interesting ideas, such as freedom. Although I could not spell, “How are you?” I had this connection with English, and that is what has given me the inspiration and the courage to undertake this task. Now that the translation has been completed and can be offered to all of you, I feel that my courage was not deceiving me. Here is something we have actually accomplished.

Phenomena arise from many different causes and conditions. In fulfilling this project, many people have been kind and helpful. For example, Ringu Tulku, Yeshe Gyatso, and David Karma Choephel have been great heroes in doing the majority of the translating. They have done this work not with their normal, mundane thoughts, but with their freshest and best thoughts. For that reason, I think this Monlam text can move many people’s hearts. I am very happy with this, so I wish them all the best and will always extend a helping hand to them. I also retain in my heart the kindness of all the khenpos, lamas, translators and experienced people who helped, especially Chak Ngodup Tsering who has run hither and thither, doing whatever was necessary. The kindness of all these people fills every word of this book.

Since I am the person who initiated this project, may any mistakes, faults, or confusion fully ripen upon me in this very lifetime—not on anyone else. In working on this, sometimes we were busy and sometimes we rested. Sometimes we had heated discussions and sometimes we translated straight away. In the end, we have finished this with joy and excitement and I believe it will bring great benefit.

I make the aspiration that when you recite this during the Monlam, each word may first arise in your heart and then emerge from your mouth. I pray that every letter and syllable become a golden image and that every word fill the entire world. May all the sounds of lament and war as well as the poisonous winds in the environment be dispelled. May these words of love and compassion blend with the innate goodness of every single being and coalesce into one powerful force. Like the light of the sun, moon, and stars, may love, compassion, and wisdom shine forth. May they strike every single living being and dispel the darkness of ignorance, attachment, and hatred that has lurked for ages in their being. When any living being meets with another, may it be like the reunion of a mother and child who have long been separated. In a harmonious world such as this, may I see everyone sleep peacefully to the music of non-violence. This is my dream.

Written by Karmapa Ogyen Trinley Dorje at Gyuto Monastery in Dharmsala on the third of May 2007 C.E. and in the Buddhist year 2551.
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The Twenty-Branch Monlam
Three Daily Observances

chom den day de shin shek pa dra chom pa yang dak par dzok pay sang gye/ rik pa dang shap su den pa/ de war shek pa ji ten khyen pa/ kye bu dül way kha lo gyur wa/ la na me pa/ lha dang mi nam kyi tön pa nyam me shakayay gyal poy shab kyi dül dri ma me pa la go wö rap tu tuk te gú pay chak tsal lo

On special occasions, do prostrations, sing praises, present offerings, confess wrongdoing, and so on. In the ordered sequence of the rituals for gathering and increasing the accumulation of merit and purifying adverse conditions, the obscurations, first recite the three daily observances. The first of these is prostration:

Bhagavat, tathagata, arhat, samyaksambuddha, you have awareness and means. Sugata, you know the world. You are the guide who tames beings. You are unsurpassable. You are the teacher of devas and humans. I touch my head to the immaculate dust at your feet, peerless King of the Shakyas, and I prostrate with devotion.

Do prostrations at the end of each stanza.

When you, the greatest of all humans, were born You strode seven paces on this vast ground And said, “I am supreme in this world.” I prostrate to you who spoke wisely then.

You’ve the purest of bodies, the finest of forms. You’re an ocean of wisdom, a mountain of gold. Your fame resounds throughout the three worlds. I prostrate to you, the protector who achieved the ultimate.

You have the great marks and a face like the stainless moon. I prostrate to you, whose color is like that of gold. There are none like you, the immaculate, in the three types of existence. I prostrate to you, peerless great wisdom.

Among humans, you are the best at taming and guiding others. Tathagata, you cut through our fetters and bonds.
Your faculties are at peace. Utterly peaceful, you are skilled in peace.

I prostrate to you who dwelled in Shravasti.

Protector with great compassion,
Omniscient one, you are our teacher.

Immense field of merit and qualities,
Tathagata, I prostrate to you.

Pure, it causes our freedom from attachment.
It is the virtue that frees us from lower states.
It is entirely the supreme absolute truth.
I prostrate to the dharma that brings peace.

Liberated, you show the way to liberation.
You are utterly respectful of the trainings.
You are the sublime field, the field of qualities.
I also prostrate to the sangha.

All your bodies have
The thirty-two supreme marks.
You are the renowned, perfect buddhas.
I prostrate to all buddhas.

I prostrate to the place where the perfect buddha was born,
Where he reached awakening,
Where he turned the wheel of peace,
Where he passed into undefiled nirvana,
Where the sugata abided,
Where he walked, where he stood,
And where he slept like a lion:
I prostrate to them all.

I prostrate to all stupas:
Those above, those below, those in between,
Those in the cardinal directions, those between them, Those with form, and those without.
With shared aspirations and immeasurable virtues, you undertook bodhisattva deeds together as brothers. You will accomplish your feats in this one fortunate kalpa. I prostrate to the thousand perfect buddhas.

Having first generated the mind of perfect awakening, you gathered the accumulations for three numberless kalpas. You conquered the four obstructing maras. I prostrate to the bhagavat Shakyasimha.

Like space, you are immaculate and stainless. Born of wisdom, you have no body and no marks. You are a compassionate, fathomless ocean of qualities. Place your peerless hand atop my head!

Second is the recitation of sutras.

The Sutra of the Recollection of the Three Jewels:

In this way, the bhagavat buddha is the tathagata arhat sanyaksambuddha. He has awareness and means. The sugata, the knower of the world, the guide who tames beings, the unsurpassable, the teacher of devas and humans, is the bhagavat buddha. That tathagata’s compatible cause is merit. He does not waste roots of virtue. He is fully adorned with the aspects of patience. He is the basis of treasuries of merit. He is adorned by the excellent signs. The flowers of his marks are in bloom. His behavior is always appropriate. The sight of him is never disagreeable. He delights those enthusiastic with faith.
His wisdom is beyond intimidation. His powers are beyond oppression. He is the teacher of all beings. He is the father of bodhisattvas. He is the king of aryas. He leads beings to the city of nirvana. His pristine wisdom is immeasurable. His confidence is inconceivable. His speech is utterly pure. It is melodic. One is never satiated by the sight of him. His body is peerless. He is unstained by desire. He is utterly unstained by form. He is unmixed with the formless states. He is utterly liberated from all suffering. He is completely liberated from the skandhas. He is without the dhatus. His ayatanas are restrained. He has fully cut through the knots. He is utterly liberated from all affliction. He is liberated from craving. He has crossed the rivers. His pristine wisdom is complete. He abides in the pristine wisdom of the bhagavat buddhas of the past, future, and present. He does not abide in nirvana. He abides in the ultimate perfection. He remains in the state of seeing all beings. These are the perfect qualities of the bhagavat buddha.

The genuine dharma is virtuous in the beginning, virtuous in the middle, and virtuous in the end. Its meaning is excellent. Its words are excellent.
It is unmixed. It is utterly complete. It is utterly pure. It is utterly purifying. The bhagavat taught the dharma well. It is seeing perfectly. It is without sickness. It is timeless. It guides fully. Seeing it is meaningful. It is known by the wise through individual direct awareness. The dharma of the vinaya spoken by the bhagavat was well explained. It is renunciation. It brings one to perfect awakening. It is without contradiction and has unity. It is reliable. It brings an end to movement.

The sangha of the mahayana is engaged in goodness. It is engaged in lucidity. It is engaged in truth. It is engaged in harmony. It is worthy of joined palms. It is worthy of prostration. It is a glorious field of merit. It is the great purification of alms. It is always a great object of generosity.

Alternatively, it is taught that one may recite the Prajñāpāramitahridayasūtra:

Thus have I heard. At one time the bhagavat abided at Rajgrīha on Vulture Peak Mountain together with a great sangha of bhikshus and a great sangha of bodhisattvas. At that time the bhagavat entered the samadhi called Profound Light.
At that same time the bodhisattva mahasattva Arya Avalokiteshvara viewed the practice of profound transcendent wisdom. He viewed the five skandhas and their natural emptiness. Then, through the buddha’s power, the venerable Shariputra asked the bodhisattva mahasattva Avalokiteshvara, “Son of noble family, how should a son or daughter of noble family who wants to practice profound transcendent wisdom train?”

The bodhisattva mahasattva Avalokiteshvara replied to the venerable Shariputra, “Shariputra, any son or daughter of noble family who wants to practice profound transcendent wisdom should view it in this way. They should view the five skandhas correctly, as naturally empty. Form is empty. Emptiness is form. Emptiness is not other than form. Form is not other than empty. In the same way, sensation, perception, formation, and consciousness are empty. Shariputra, in that way all dharmas are emptiness. They are without characteristics, unborn, unceasing, without stains, without freedom from stains, without decrease, and without increase.
Shariputra, there are therefore in emptiness no forms, no sensations, no perceptions, no formations, no consciousnesses, no eyes, no ears, no nose, no tongue, no body, no mind, no forms, no sounds, no smells, no tastes, no touch, and no dharmas. There is no dhatu of the eyes, no dhatu of the mind, up to no dhatu of mental consciousness. There is no ignorance, no exhaustion of ignorance, up to no aging and death, and no exhaustion of aging and death. In the same way, there is no suffering, no origin, no cessation, and no path. There is no pristine wisdom, no attainment, and no non-attainment. Shariputra, since bodhisattvas are therefore without attainment they rely upon and abide within transcendent wisdom. Since the mind is without obscuration, they are without fear. Utterly transcending error, they reach the perfection of nirvana. All the buddhas that abide in the three times achieve the unsurpassable, authentic, perfect awakening of manifest, perfect buddhahood by relying on this transcendent wisdom. Therefore, the mantra of transcendent wisdom, the mantra of great awareness, the unsurpassable mantra, the mantra that equals the unequaled, the mantra that utterly pacifies all suffering, is without falsehood and should be known to be truth.

He then uttered the mantra of transcendent wisdom, saying, TADYATHA OṂ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀḤA!
Shariputra, bodhisattva mahasattvas should practice profound transcendent wisdom in that way."

Then the bhagavat arose from that samadhi and said to the bodhisattva mahasattva Avalokiteshvara, "Excellent!" He said, "Excellent! Excellent! Son of noble family, it is so! It is so! Profound transcendent wisdom is to be practiced just as you have taught. The tathagatas will rejoice!"

When the bhagavat said that, the venerable Shariputra, the bodhisattva Avalokiteshvara, that entire retinue, and the world with its devas, humans, asuras, and gandharvas rejoiced. All praised what the bhagavat had said.

Recite that or whatever teaching of the great sage, extensive or brief, is appropriate, and:
Flickering stars, lamp flames, Illusions, dew, bubbles, Dreams, lightning, and clouds:
View all composite dharmas in that way.

And:
All dharmas arise from causes. Those causes were taught by the tathagata. The cessation of those causes Was taught by the great shramana in this way:

Do no wrongdoing whatsoever. Practice virtue in abundance. Utterly tame your own mind. This is the dharma of the buddha.
It is good to govern the body.
It is good to govern the speech.
It is good to govern the mind.
It is good to govern them all.
Bhikshus who guard them all
Are definitely liberated from all suffering.

Third, the dedication:
By this merit may omniscience be attained,
Defeating the enemy, wrongdoing.
May all beings be liberated from the ocean of samsara,
Turbulent with the waves of birth, aging, sickness, and death.

And:
The single medicine for beings’ suffering,
The source of all happiness, is the dharma.
May it remain for a long time
With prosperity and respect.

And:
May the Nagarajas Nanda and Upananda
And all those residing in towns
Have long lives without illness, abundant prosperity,
And achieve lasting happiness.
Taking refuge and generating bodhichitta

All enemies who hate me; obstructors who harm me; all those who obstruct my liberation and omniscience; and my mothers, all beings throughout space, must have happiness, be free from suffering, and quickly attain unsurpassable complete and perfect awakening.

Three times.

For that purpose, until buddhahood, I will employ my body, speech, and mind in virtue. Until death, I will employ my body, speech, and mind in virtue. From today until this time tomorrow I will employ my body, speech, and mind in virtue.

Three times.

All beings throughout the reaches of space take refuge in the bhagavat buddhas, supreme among human beings. We take refuge in the genuine dharmas, supreme among all that is free of attachment. We take refuge in the arya sanghas, supreme among assemblies.

As many times as appropriate.
Until I reach enlightenment’s essence,  
I go for refuge in the buddhas.  
In the dharma and the assembly  
Of bodhisattvas, too, I go for refuge.  

Just as the sugatas of the past  
Aroused the mind of bodhichitta;  
Just as they followed step-by-step  
The training of the bodhisattvas,  

So, too, shall I, to benefit wanderers  
Arouse the mind of bodhichitta.  
So, too, shall I, follow step-by-step,  
The bodhisattva's training.  
Recite that three times.

jang chup nying por chi kyi bar  
sang gye nam la kyab su chi  
chô dang jang chub sem pa yi  
tsok la’ang de shin kyab su chi  
ji tar ngön gyi de shek kyi  
jang chup tuk ni kye pa dang  
jang chup sem pay lap pa la  
de dak rim shin ne pa tar  
de shin dro la pen dön du  
jang chup sem ni kye gyi shing  
de shin du ni lap pa la  
im pa shin du lap par gyi (3x)
The Twenty Branches of the Monlam

I. The branch of blessing the ground

Then recite this:

Through the power of the truth of the three jewels and their blessing; through the power of the completion of the two accumulations; through the power of the natural qualities of the dharmadhatu; through the power of the purification of buddha realms, such as the preparation of pure realms by bodhisattvas; and through the power of our imagination, may this place have the adornments, features, and excellent qualities of buddha realms.

Recite that three times.

II. The branch of blessing the place

If you wish, recite the following words from the Sarvādhirajacaritra:

In its center is a great palace, blazing greatly with the seven jewels. Their great light-rays utterly fill innumerable world-realms. The palace has countless distinct features and is of immeasurable vastness. It is a place that perfectly transcends the three realms. It utterly transcends the world. It has arisen from supramundane roots of virtue. It is utterly pure and has the character of masterful awareness. It is the abode of the tathagatas. It has the sangha of bodhisattvas. Innumerable devas, nagas, yakshas, asuras, garudas, kinnaras, great serpents, humans, and non-human beings move about within it.

It is founded on the joy and great bliss of the taste of dharma. It is a place where all beings' benefit is perfectly accomplished. It is free from the stain of any harm by kleshas. All maras have been vanquished there. It has the array of the tathagatas, features superior to all others.

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Jung wa/ shi ne dang lhak tong gi shön pa yin pa/ nam par tar pay go tong pa nyi dang/ tsend ma med pa nyi dang/ mön pa me pa ne juk pa/ rin po che pe may gyal po yon ten ta ye pe gyen pay kō pa la ten pay shal me khang chen por gyur/

deyi ü su lha dang/ lu dang mi la sok pay rin po che na tsok pay triyì teng du/ lha miy gö rin tang me pa ding way teng du tsang shing dri ma me pay pe may den na tsok pa sham pa so sor sal war gyur/

III. The branch of blessing the offerings

Then, the clarification of the offerings:

Above those thrones fall such thing as rains of parasols, canopies, banners, bunting, and mandarava flowers of the devas. As well, canopies, parasols, banners, and bunting are beautifully draped. The palace’s walls are also beautified by nets and strings is emancipation through great recollection, intelligence, and realization. It is the mount of shamatha and vipashyana. It is entered by the gates of liberation—emptiness, absence of attributes, and absence of wishes. This great palace’s foundation is a precious king of lotuses adorned by boundless qualities. In its center are thrones composed of the various jewels of devas, nagas, humans, and others. Atop the thrones are mats made from priceless fabrics of devas and humans. On those have been placed various resplendent, pure, stainless lotus seats.

That is the clarification of the palace and seats.
of jewels, silk, flowers; and by banners, bunting, and so forth. On the ground are scattered flowers of devas and humans. Bountiful oceans of clouds of excellent, diverse, inconceivable, inexhaustible offerings like those described in the Sutra of Three Skandhas and the Aspiration to Excellent Conduct, including offering water, flowers, incense, lamps, scented water, food, and music, utterly fill the reaches of space.

IV. The branch of invitation
Then, the invitation:

Bhagavat tathagata arhat samyaksambuddha Shakyamuni, all buddhas of the ten directions, and all sanghas of bodhisattvas and shravakas: I invite you in order to purify the stains of the wrongdoing and downfall of myself and all beings, and in order to increase our accumulation of merit. I implore your great compassion. Now is the time! I pray that you consider me!

From the Lalitavistara:

O Siddhartha, I pray that you come here! O deva of devas! O leader! O bringer of joy, happiness, and supreme joy! O renowned, unsurpassable healer! O you with all-seeing eyes! O equal of the unequaled, you who have peerless qualities and splendor, you who have a body perfectly adorned by the excellent marks and signs, I pray that you come here!
And:
You are the protector of every being.
You vanquished Mara’s invincible forces.
You know all things as they are:
Bhagavat, I pray that you come here with your retinue.

Bhagavat, for countless kalpas
You cultivated compassion out of love for beings.
Now is the time for you to fulfill your vast aspirations
By benefiting beings as you intended.

I pray that you come with your pure retinue
From the spontaneously present palace of the dharmadhatu,
Displaying miracles and splendor
In order to liberate countless beings.

Foremost master of dharmas,
With a complexion like purest gold,
More radiant than even the sun:
I invite you with fervor.

Peaceful and greatly compassionate,
Subdued, abiding in meditation,
Unattached to dharmas, with unobstructed pristine wisdom,
With utterly invincible power:
Come here, come here, peaceful and pure!

Shakyamuni, great omniscient being,
Your form embodies great goodness:
I pray that you come to this place.

From the Abhidhana of Bhadri from Magadha:
Great shravakas, through your pure morality and wisdom,
You are the mainstay of those with faith.
I am without a protector. In order to care for me,
I pray that you consider me with compassion.

In that way, recite longer or shorter invitations as appropriate. And:

The Twenty-Branch Monlam   17 Of   The branch of invitation
Out of kindness toward me and all beings,
Through your miraculous power,
I pray, bhagavat, that you remain
Whenever I present offerings.

V. The branch of welcome
It is good that the bhagavat has come here.
We have merit and good fortune.
In order that you accept my offerings,
I pray that you remain here.

VI. The branch of ablution
This house of ablution is very fragrant.
Its floor is crystal, bright and shiny.
It has beautiful, brilliant, precious columns.
In it hangs a canopy of bright pearls.

Just as all the devas offered ablution
To the buddha when he was born,
In the same way I offer ablution
With the pure water of the devas.

Although the buddhas' bodies, speech, and minds are
without kleshas,
In order to purify the obscurations of beings' bodies, speech,
and minds,
I offer this water of ablution to the buddhas' bodies, speech,
and minds.
May the obscurations of beings' bodies, speech, and minds be
purified.

I offer ablution to the tathagatas and bodhisattvas
With many beautiful, precious vases
Filled with scented water,
Accompanied by song and music.
VII. The branch of drying their bodies
I dry their bodies with Peerless, clean, scented fabrics.

VIII. The branch of offering clothes and adornments
Then I offer them fine, well-dyed, Deliciously scented robes.
That was the offering of robes. And:
I adorn Arya Samantabhadra, Manjushri, Lokeshvara and the others With fabrics fine and soft And hundreds of articles of jewelry.
That was the offering of adornments.

IX. The branch of offering anointment.
Just as one polishes the finest gold, I anoint the radiant bodies of all the buddhas With the finest fragrances From all these billion worlds.
That was the offering of anointment.
X. & XI. The branches of prostration and praise

Then, the prostration and melodious praises: If you wish, recite Arya Manjushri’s praise of the buddha from the Sutra of the Ornamental Appearances of Pristine Wisdom:

You have no color, signs, or shape.
You are without root or location.
Unceasing, you do not arise.
I prostrate to you who rely on nothing.

Not abiding, you are beyond location.
You are beyond acceptance and rejection.
You are fully liberated from the six ayatanas.
I prostrate to you who rely on nothing.

You do not abide in any dharmas.
You have abandoned the real and unreal.
You have achieved the equality of perceptions.
I prostrate to you who rely on nothing.

You are fully liberated from the three realms.
You comprehend space-like equality.
You are unstained by desires.
I prostrate to you who rely on nothing.

You always remain in meditation
Throughout all actions,
Such as walking, sitting, and sleeping.
I prostrate to you who rely on nothing.

In equality you come, in equality you go.
You abide in equality.
Your equanimity is undisturbed.
I prostrate to you who rely on nothing.
You abide in equality.
You rest equally in all dharmas.
You have entered the absence of attributes.
I prostrate to you who rely on nothing.

Not abiding, you are without concepts.
Having developed wisdom, you rest evenly.
You have achieved mastery of dharmas.
I prostrate to you who rely on nothing.

You see at every moment
The languages of all beings,
Their forms, and their doings.
I prostrate to you who rely on nothing.

You are liberated from name and form.
All causes and skandhas have ceased.
You have entered the absence of appearances.
I prostrate to you who rely on nothing.

You are without attributes.
You have abandoned even their appearance.
You have entered their absence.
I prostrate to you who rely on nothing.

Your genuine thought is free from misapprehensions.
Your mind does not abide in conceptuality.
You are without mental engagement; you do not think.
I prostrate to you who rely on nothing.

Like space, you are beyond location.
You are without impediment or elaboration.
You have a mind equal to space.
I prostrate to you who rely on nothing.
space is without center or end.
buddhas' nature is like that.
you have transcended the three times.
I prostrate to you who rely on nothing.

the characteristic of space is buddha.
space is without characteristics.
you are liberated from cause and result.
I prostrate to you who rely on nothing.

you have neither self-fixation nor words.
you are beyond apprehension, like the moon in water.
you do not abide in any dharmas.
I prostrate to you who rely on nothing.

you do not abide in the skandhas, ayatanas, or dhatus.
you are liberated from error.
I prostrate to you who rely on nothing.

you do not abide in the two extremes.
you have eradicated the view of a self.
you have achieved the equality of the dharmadhatu.
I prostrate to you who rely on nothing.

You are liberated from all forms.
You have abandoned all that is not dharma.
You have neither taking nor giving.
I prostrate to you who rely on nothing.

You have passed far beyond even Mara's name.
You comprehend the realization of all dharmas.
You have become free from obscurations.
I prostrate to you who rely on nothing.
Those who know the meaning do not speak of existence. They also do not speak of non-existence. They do not reply, as there are no words. I prostrate to you who rely on nothing.

Without relying on duality
You plant everywhere the victory banner of the vehicles. You are liberated from duality and non-duality. I prostrate to you who rely on nothing.

You defeated the defects of the mind
And the four sicknesses of the body.
You are inconceivable and incomparable.
I prostrate to you who rely on nothing.

You have entered the spontaneously present.
You have abandoned all that is wrong.
Your conduct is always led by wisdom.
I prostrate to you who rely on nothing.

Your wisdom is tranquil and undefiled.
You are not the elements and yet you embody them.
You are without location or thought.
I prostrate to you who rely on nothing.

Your mind, which is without concepts,
Fully knows the minds of all beings.
You do not have the perception of self and other.
I prostrate to you who rely on nothing.

The minds of all beings are befuddled
By concepts and their objects.
You have become unobscured.
I prostrate to you who rely on nothing.

The Twenty-Branch Monlam

The branches of prostration and praise
Concepts and minds
Do not exist in nature.
You have achieved inconceivable equality.
I prostrate to you who rely on nothing.

Your wisdom, which has no location,
Sees all realms and, in the same way,
The actions of all beings.
I prostrate to you who rely on nothing.

Buddhas never, ever see
The mind or any dharmas.
You know with omniscience all dharmas.
I prostrate to you who rely on nothing.

All dharmas are like illusions.
Illusion itself is non-existent.
You are liberated from illusory dharmas.
I prostrate to you who rely on nothing.

Although buddhas act in the world,
They do not rely upon the mundane.
You do not have mundane thoughts.
I prostrate to you who rely on nothing.

Because they are empty, your deeds occur within emptiness.
You are empty, as is the arena of your deeds.
You are the empty pointing out emptiness.
I prostrate to you who rely on nothing.

With illusory samadhi
You emanate great magical illusions.
You have entered non-differentiation.
I prostrate to you who rely on nothing.
Neither many nor one,  
You are neither far nor near.  
You are beyond raising and placing.  
I prostrate to you who rely on nothing.  

Through the vajra-like samadhi  
In one instant you achieved buddhahood.  
You rest in unreality.  
I prostrate to you who rely on nothing.  

You, our guide, are at all times unmoving.  
You have realized nirvana.  
You have diverse means.  
I prostrate to you who rely on nothing.  

Because you know means for guiding beings gradually,  
You have become wise.  
You therefore achieved unwavering nirvana.  
I prostrate to you who rely on nothing.  

Without attributes, you are spontaneously present.  
Without elaborations, you are flawless.  
Without appearances, you are without “mine.”  
I prostrate to you who rely on nothing.  

Without thoughts, you are faultless.  
Because you correctly know your own nature,  
Knowing all, you are omniscient.  
I prostrate to you who rely on nothing.  

I prostrate to you who have crossed the river of the ten strengths.  
I prostrate to the fearless one who bestows fearlessness.  
I prostrate to you, the guide of all beings  
Who has comprehended the unshared dharmas.
I prostrate to you who have cut through all the fetters and bonds.
I prostrate to you who have crossed over and abide in the valley.
I prostrate to you, the guide of weary beings.
I prostrate to you who have entered samsara but do not abide within it.
You abide among all beings, but your mind is utterly detached.
Just as a lotus is unstained by mire, Buddha Shakyamuni, you rest in utter emptiness.
You have destroyed all attributes. There is nothing to which you aspire.
Teacher, your state is unsurpassable satisfaction.
I prostrate to you who have crossed the rivers non-conceptually.
The power of the Buddha is inconceivable.
I prostrate to the non-abiding equality of space.
I prostrate to you who have the best of all attributes.
I prostrate to you who are like a glorious mountain.
The praise in reference to the marks and signs from the Āryarāṣṭrapālaparipṛcchāsūtra and quoted in the Summary of the Training:

You have the great marks and a face like the stainless moon.
I prostrate to you whose color is like gold.
You are immaculate; there is no one like you in the three worlds.
I prostrate to and praise you whose great wisdom is peerless.
The buddha's hair is soft, lustrous, and fine.
Your ushnisha is like the king of mountains.
That ushnisha is unseen; no one is your equal.
Shakyamuni, the space between your brows is beautified by a hair.

It is as white as a lily, the moon, snow, or a conch.
In your compassion, you see all beings.
Your excellent eyes are like blue utpals.
I prostrate to the buddha, whose eyes are stainless.
Your tongue is wide, fine, and copper-colored.
It can cover your face.
By teaching dharma, you tame beings.
I prostrate to you whose speech is soft and smooth.
Your excellent teeth are very strong, like vajras.
There are forty of them; they are even.
You tame beings with your smile.
I prostrate to you who speak the truth.

Buddha, your form is unequaled.
Its light illuminates a hundred realms.
Brahma, Indra, and the lokapalas of the world
Are overwhelmed, bhagavat, by your light.
Peerless bhagavat, your calves are like a gazelle’s.
Your gait is like that of an elephant king, a peacock, or a lion.
Your gaze rests on one yoke’s distance.
You shake the earth, its mountains, and the wilderness.

Bhagavat, your wondrous body is adorned by marks.
Your skin is soft and of a golden color.
Seeing this form, beings are never satiated.
You have a peerless form.

In the past, for a hundred kalpas, you engaged in austerities.
You delight in all generosity, gentleness, and giving.
You have compassion and love for all beings.
I prostrate to the most compassionate one.

You are always delighted by generosity and morality.
Your delight in patience and diligence is utterly stable.
You have the light-rays of meditation and wisdom.
I prostrate to you who have peerless pristine wisdom.

You overcome all incorrect assertions.
Your proclamations to your retinue are like a lion’s.
You are the king of healers and overcome the three stains.
I prostrate to you who bring great joy.

Shakyamuni, your body, speech, and mind are completely pure.
Like a lotus in the mire, you are unstained by the three realms.
Your speech is as melodic as Brahma’s or the call of a kalapingka.
I prostrate to you who have reached the other side of the three realms.

You know beings to be like magical illusions,
Like watching a drama, like dreams.
You know that there is no self, no person, and no life.
You know all dharmas to be like mirages or moons in water.
Through not knowing emptiness, peace, birthlessness, We wander in migration.
With compassion and hundred-fold skillful means, You establish us in the knowledge of them.
You always regard beings who are tormented By hundreds of sicknesses such as desire. Sugata, you liberate hundreds of beings. You are a peerless physician.
You have seen the suffering of the hundred illnesses Of birth, aging, death, the oppression of misery, Loss, and wailing with grief. Shakyamuni, you compassionately liberate us.
All beings spin like a cartwheel through The migrations of animals, pretas, and hell. To the foolish, the blind, and those without protector You show the sublime path.
What you, our peerless leader, have taught Is the arya path. It was taught Throughout the past by all buddhas, The lords of dharma, for beings' benefit.
You are gentle, soft, and supremely pleasing. You are far more delightful then even Brahma. Your speech surpasses even that of Gandharvas, kinnaras, and the greatest devis.
Truthful, honest, and of inexhaustible means, Your speech has innumerable qualities of training. Hearing it, hundreds of trillions of beings Are placed in the peace of the three vehicles.
khyö la chö pay lha yi de wa ni nam pa mang dang de shin mi yi top mi yi dak po dro la pen gyi pa chuk ching nor che jor pa chen por gyur

tsun me khyö la de pa kye pay ni ling shiy dak po khor lö gyur pa chok dro la ge wa chu po kün che pa rin chen rap sang dün den top par gyur
gyal wa khyö la cho pa gyi pay ni tsang pa gya jin jik ten dak po dang yong su gan den lha yi dak po dang shen trul pa dang tap dral rap gar gyur
dro way duk ngel nam mang sel dze pa nyam me khyö la chö dang tong wa dang tö pa'ang de tar dre bu chi lak te ne chok ga shi me pa top par gyur
chom den lam la khe shing lam khyen pa jik ten di na ngen pay lam le dok chom den dro wa dak ni pak pay lam de wa shi wa dül dang dral la gö
sö nam ter khyö sö nam dön nyer way sö nam gyi wa tak tu mi way te jang chup dam pa ma top bar du ni kal pa je wa mang por way min gyur
shen trul dra wa tak tu ga gyi wa yong su dak ching dze pa top par gyur dam pay shing du lü dang ngak yi kyi sem chen dak ni nam par dak par gyur

Those who present offerings to you gain the many pleasures Of devas and also those of human beings. They become rulers of humanity who benefit beings, Wealthy, affluent, and prosperous.

Those who generate faith in you, peerless one, Become rulers of the four continents, supreme chakravartins. They inspire the ten virtuous deeds in beings. They gain the seven most precious things.

The veneration of you, buddha, Pleases the rulers of the world, Brahma and Indra, And the rulers of all the devas of Tushita, Of Others’ Emanations, and of Beyond Disputation.

You dispel the many sufferings of beings. Anyone who venerates, sees, or hears you, peerless one, Will achieve the result, The ultimate state, free from aging and death.

Bhagavat, you are wise in the path; you know the path. You turn this world away from the path of negativity. Bhagavat, you place beings on the arya path, Happy, peaceful, and immaculate.

You treasure of merit, the merit accumulated Through your veneration will never be gone. Until their achievement of awakening, the merit if those Who venerate you will not be exhausted in millions of kalpas.

They will continually experience the delight of Others’ Emanations. They will become pure and virtuous. In sublime realms, those beings will become utterly pure In body, speech, and mind.
People who venerate the buddha will attain
Many qualities in this and other lives,
Such as higher births, liberation, human happiness,
And the treasure of all beings’ merit.

Your renown and vast fame fill
Hundreds of realms in all directions.
The garlands of your praise, buddha,
Are continuously proclaimed in the sugatas’ assemblies.

I prostrate to you, the best of human beings,
Who end contagion and free beings, who are delightful to see,
Who have the utmost compassion,
The bhagavat whose faculties are tranquil and who delights in peace.

Having heard your speech, buddha, may I attain
The five clairvoyances and abide in space.
May I become heroic and equal to the sugatas.
May I bestow stainless dharma upon beings.

Through the vast merit of praising
The sugata with perfect qualities,
Worshipped by devas, humans, and nagas,
May all beings attain buddhahood.

The Twenty-Branch Monlam

The branches of prostration and praise
The praise of the Buddha by the protector Maitreya from the Sūtrālaṃkāra:
I prostrate to you who have affection for beings,
Who intend that they encounter happiness and avoid suffering,
Who intend that they be never without joy,
Who intend the benefit and happiness of all.

You, Shakyamuni, are definitely liberated from all obscurations.
You overwhelm all worlds.
Your wisdom pervades all objects of knowledge.
I prostrate to you, whose mind is liberated.

You tame all the kleshas
Of all sentient beings.
You destroy kleshas yet are kind
To those with kleshas. I prostrate to you.

Spontaneously present, you are without
Attachment or impediment,
And always in meditation.
I prostrate to you who answer all questions.
I prostrate to you who teach well,
Whose intellect is always unimpeded
Regarding what is to be taught—words and meaning—
And the means of teaching—speech and wisdom.

Coming among us, you know our conduct.
I prostrate to you who clearly teach us,
In our own languages,
What has been, what will be, and emancipation.

Any being who sees you
Knows you to be a holy being.
I prostrate to you, the mere sight of whom
Causes great awe.
I prostrate to you who have mastery
Over taking birth, remaining, and letting go;
And over emanation,
Transformation, samadhi, and pristine wisdom.

I prostrate to you who conquer
The maras that deceive beings
About means, refuge, purity,
And the mahayana emancipation.

I prostrate to you who, by demonstrating the benefit
Of yourself and others through pristine wisdom,
Relinquishment, emancipation, and the overcoming
Of impediments, are unrivaled by tirthikas.

You are beyond observance and free from forgetfulness.
In assemblies, you teach at ease.
You have relinquished the two aspects of affliction.
I prostrate to you who gather assemblies.

Omniscient one,
Whether you are moving or remaining still,
You are never other than omniscient.
I prostrate to you who have the authentic meaning.

In benefiting beings,
You are never untimely.
Your deeds are always meaningful.
I prostrate to you who are never forgetful.

You regard every world during
The six periods of each day and night.
You have great compassion.
I prostrate to you whose intention is to bring benefit.
I prostrate to you who, in your conduct, 
Realization, pristine wisdom, and activity, 
Are superior to all 
Shravakas and pratyekabuddhas.

You attained the all-encompassing 
Great awakening of the trikaya. 
I prostrate to you who always 
Resolve the doubts of all beings.

I prostrate to you who have no avarice, 
No wrongdoing, no defilements, and no indolence; 
You who never waver; 
You who are without complexity toward all dharmas.

Prostrations to the Hundred Lives

Prostrations to the Hundred Lives by Lord Rangjung Dorje:

I prostrate to the giver to the tigress, Shivi, Kosala, 
The two merchants, the rabbit, 
Agastya, the giver of flesh, 
Vishvantara, and the offerer;

Indra, the Brahmin, the unbewitched, 
Suparaga, the fish, 
The quail, the jug of liquor, the rich man’s son, 
The austere one, and the merchant;

Awakening, the king of swans, Mahabodhi, 
The monkey, the sharabha, 
The ruru, the monkey king, Kshantivada, 
Brahma, the elephant: these ten;
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Chandra, the renunciate in the iron building,
The water buffalo, the woodpecker, Dhrishtaprapatijnana,
The captain, Suvarna, Kundha,
The householder, Lamplight, the rabbit,
Samjnayati, the two boys,
Dharitri, Sukhamadatta, Pleasant Light,
Padma, Lokananda: these ten;

Brahmadatta, the seeker of dharma, Jnanavati,
Megha, Adarshamukha,
Goshaliwarta, Kumara,
The naga king, the beaver, and the rishi: these ten;

The two compassionate ones, Tara,
Indra, the Brahmin, the dancer,
Mamdhayatu, the naga king,
The lion, and the boy Megha: these ten;

Bhasvara, the Brahmin, the gambler,
Peshala, the elephant,
Adya, Dhanavanu, Somananda,
Akhasha, and Shrisena: these ten;

Mahasattva, Jiyotasina,
Shivi, the Brahmin, Sadaparibhuta,
The lion, the captain, Sudhana,
Sushadeva, and Punyabala;

Suprabha, the rishi, Ketumati,
Shayamaka, Suryamala,
Ushtra, Nemi, Utpala,
And the two bodhisattvas: these ten.
The Kagyu Monlam Book
A Compilation for Recitation

The Praise of the Twelve Deeds

I prostrate to you, the buddha who perfected the qualities of
the twelve deeds,
Who left Tushita, entered the womb, were born,
Mastered crafts, disported, renounced the world,
Engaged in austerities, approached the bodhi tree,
Conquered the forces of Mara, attained awakening,
Turned the dharma-chakras, and passed into nirvana.
May I, like you, perfect the qualities
Of these deeds for the benefit of others.

Through skill and compassion you took birth in the clan of
the Shakyas.
You conquered Mara's forces while others could not.
Your body is as resplendent as a mountain of gold.
I prostrate to you, Shakyaraja.

First, you generated bodhichitta.
Then, you completed the two accumulations of merit and
pristine wisdom.
Your deeds here were vast.
I praise you, the protector of beings.

Having benefited the devas, you knew it was time.
You descended from the deva realm and, as an elephant,
Chose your family, and entered the womb
Of Mayadevi. I prostrate to you.

The ten months completed, son of the Shakyas,
You were born in the grove of Lumbini.
At that time, Brahma and Indra praised you.
I prostrate to you whose special marks foretold your
awakening.
Powerful youth, lion of humanity,  
You displayed your prowess at Angamagadha.  
Having defeated all haughty people,  
You were peerless. I prostrate to you.

In order to conform to mundane customs,  
And in order to avert censure,  
You accepted a retinue of consorts.  
I prostrate to you who skillfully governed your kingdom.

Seeing that samsaric endeavors are fruitless,  
You left your home. Traveling through the sky,  
You bestowed full renunciation upon yourself  
In front of the Stupa of Purity. I prostrate to you.

Intending to diligently accomplish awakening,  
You engaged in austerities for six years on the banks of the Nairanjana River.  
I prostrate to you who, through perfect diligence,  
Attained supreme meditation.

In order that your beginningless effort be meaningful you remained  
Seated unmoving in front of the bodhi tree in Magadha.  
I prostrate to you who achieved  
The perfect awakening of manifest buddhahood.

Quickly regarding beings with compassion,  
You turned the dharmachakras in places  
Such as Varanasi and established your disciples  
In the three vehicles. I prostrate to you.

In order to defeat the malevolent opposition of others,  
You overcame the six tirthika teachers, Devadatta, and the rest.  
In Varanasi you conquered the maras.  
I prostrate to you, Shakyamuni, victorious over aggression.
si pa sum na pe me yön ten gyi  
nyen du yó par cho trul chen po ten  
tha mi dro wa kün gya rap chó pa  
ten pa gye par dze la chak tsal lo

le lo chen nam nyur du kul jay chir  
tsa chok drong gi sa shi tsang ma ru  
chi me dor je ta buy ku shek ne  
nya nge da war dze la chak tsal lo

yang dak nyi du jik pa me chir dang  
ma ong sem chen sō nam top jay chir  
de nyi du ni ring sel mang trul ne  
ku dung cha gye dze la chak tsal lo

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With qualities unequaled in the three realms,  
You displayed great miracles in Shravasti.  
You were worshipped by all devas and humans.  
I prostrate to you who caused your dharma to flourish.

In order to hasten the lazy,  
On the pure ground of Kushinagara  
You left your immortal, vajra-like body.  
I prostrate to you who passed into parinirvana.

Because, in reality, you are indestructible;  
And in order that future beings accumulate merit,  
You immediately emanated many relics.  
I prostrate to you whose remains were divided into eight parts.

The first stanza is said to have been written by Lord Drikungpa; the rest were composed by Acharya Nagarjuna.  
If the prostration is abbreviated, recite:  
To all the lions of humanity  
Who appear in the three times  
In all the worlds that there are in the ten directions  
I offer devoted prostration with body, speech, and mind.

Through the powers of the aspiration to excellent conduct,  
All buddhas are manifest in my mind.  
I prostrate to all buddhas by bowing to each of them  
With as many bodies as there are particles in all realms.
The Twenty-Branch Monlam

XII. The branch of offerings.

The following was taught in the Dharani of the Lamp of the Three Jewels and quoted in the Summary of the Trainings:

All sorts of flowers, canopies of flowers,
Flower arrangements emitting rays of light,
I offer to those great beings, the buddhas.

All sorts of incense, canopies of incense,
Incense arrangements emitting rays of light,
I offer to those great beings, the buddhas.

All sorts of fragrances, canopies of fragrance,
Fragrant arrangements emitting rays of light,
I offer to those great beings, the buddhas.

All sorts of garlands, canopies of garlands,
Garland arrangements emitting rays of light,
I offer to those great beings, the buddhas.

All sorts of powders, canopies of powder,
Powder arrangements emitting rays of light,
I offer to those great beings, the buddhas.

All sorts of fabrics, canopies of fabrics,
Fabric arrangements emitting rays of light,
I offer to those great beings, the buddhas.

From the Dharani of the Lamp of the Three Jewels
All sorts of parasols, canopies of parasols, Parasol arrangements emitting rays of light, Diverse parasols spread everywhere, I offer to those great beings, the buddhas.

All sorts of jewels, canopies of jewels, Jewel arrangements emitting rays of light, Diverse jewels spread everywhere, I offer to those great beings, the buddhas.

All sorts of lotuses, canopies of lotuses, Lotus arrangements emitting rays of light, Diverse lotuses spread everywhere, I offer to those great beings, the buddhas.

All sorts of ornaments, canopies of ornaments, Ornamental arrangements emitting rays of light, Diverse ornaments spread everywhere, I offer to those great beings, the buddhas.

Supreme victory banners emitting bright light-rays, Those banners white, yellow, red, blue, And of diverse colors and array: With many of these I decorate the buddhas’ realms.

Parasols decorated by diverse nets of jewels, Well-draped with ribbons, banners, And nets of little bells resounding with the buddhas’ speech: I hold these over the tathagatas’ heads.

From the palms of my hands I present inconceivable offerings. Just as I would offer them to a single buddha, I offer them in the same way to all buddhas without exception. Such is the miraculous display of the buddhas’ samadhi.
From the Bodhicaryavatara

To the tathagatas and the genuine dharma,
To the stainless three jewels and the bodhisattvas,
To those oceans of qualities, I present excellent offerings.

All the flowers and fruit that there are,
All the diverse medicines that there are,
All that is precious in the world,
All the pure water that there is,

Precious mountains, and as well
Forests, solitary and pleasant places,
Trees laden with flowers and ornaments,

All the fragrances in all worlds, such as those of devas,
All the incense, wish-fulfilling trees, jewel trees,
Grain that grows without plowing,
And all the ornaments fit for offering,

Lakes and pools adorned by lotuses,
With beautiful swans with very pleasant calls,

All such things, not owned by anyone,
That are anywhere within the reaches of space:

Bringing them to mind, I offer them well to you,
Shakyamuni, the best of beings, together with the
bodhisattvas.

Sublime and compassionate recipients of service,
Consider me with compassion and accept these, my offerings.

I lack merit and am destitute.
I have no other wealth to offer.
Therefore, protectors who consider others' benefit,
Please accept these, for my benefit, through your power.

In that way present offerings.

The Twenty-Branch Monlam

The branch of offerings
To the buddhas and bodhisattvas
I offer my body forever.
Great sattvas, please accept it.
I shall remain your devoted servant.
As you have taken hold of me,
I am unafraid of existence and will benefit beings.

To Shakyamuni, the supreme object of worship,
I present beautiful mandarava flowers, lotuses,
Utpals, and all fragrant flowers.
I worship you with beautifully made garlands.

I also offer them the most bewitching incense,
Its fragrance pervasive, and clouds of its smoke.
I also offer them divine food along with
Diverse things to eat and drink.

I also offer them precious lamps,
Golden lotuses, arranged in lines.
On a ground anointed by scent
I scatter pleasing, loose flowers.

I offer to those whose nature is compassion
A palace filled with the beautiful melodies of praise,
Blazing with beautiful strings of pearls and jewels,
Immeasurable, the ornament of space.

I will always offer to the buddhas
Beautiful, precious parasols with golden handles,
With decorative and pleasing canopies,
Well-shaped, pleasant, and open.

I present other offerings as well:
Cymbals with pleasing sounds,
And clouds of each thing that relieves beings' sufferings.
May they remain.
May rains of such things as jewels
And flowers fall unceasingly
On all the jewel of genuine dharma,
On stupas, and on statues.

In the same way as Manjushri
And the others present offerings to the buddhas,
I present offerings to the tathagatas,
The protectors, and bodhisattvas.

If abbreviated:
With the finest flowers, the finest garlands,
Music, ointments, supreme parasols,
Supreme lamps, and the finest incense
I make offerings to the victorious ones.

With the finest cloths, supreme scents,
And fine powders equal to Mount Meru,
All displayed in supreme and magnificent ways,
I make offerings to those victorious ones.

Here, if you wish, recite other praises of buddhas and bodhisattvas, extensive or brief, as time permits.
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The Three Skandhas from the Upālinirdeshasūtra

XIII. The branch of the confession of wrongdoing


dak ming [say your name] di she gyi wa/ sang gye la kyap su chi o/ chö la kyap su chi o/ gen dun la kyap su chi o/ de shin shek pa dra chom pa yang dak par dzok pay sang gye shā kya tøp pa la chak tsal lo/

dor je nying pö rap tu jom pa la chak tsal lo/ rin chen ö tro la chak tsal lo/ lu wang gi gyal po la chak tsal lo/ pa woy de la chak tsal lo/ pal gye la chak tsal lo/ rin chen me la chak tsal lo/ rin chen da ò la chak tsal lo/ tong wa dón yò la chak tsal lo/ rin chen da wa la chak tsal lo/ dri ma me pa la chak tsal lo/ pal jìn la chak tsal lo/ tsang pa la chak tsal lo/ tsang pay jìn la chak tsal lo/

chu lha la chak tsal lo/ chu lhay lha la chak tsal lo/ pal sang la chak tsal lo/ tsen den pal la chak tsal lo/ si ji ta ye la chak tsal lo/ ò pal la chak tsal lo/ nya ngen me pay pal la chak tsal lo/ se me kyi bu la chak tsal lo/ me tok pal la chak tsal lo/ de shin shek pa tsang pay ò ser nam par röl pa ngön par khyen pa la chak tsal lo/ de shin shek pa pe may ò ser nam par röl pa ngön par khyen pa la chak tsal lo/ nor pal la chak tsal lo/
I prostrate to Glorious Recollection. I prostrate to Utterly Renowned Glorious Name. I prostrate to King of the Peak of the Victory Banner of Powers. I prostrate to Glorious Total Overcomer. I prostrate to Utterly Victorious over Warfare. I prostrate to Goes by Overcoming. I prostrate to Glorious Array of Ubiquitous Light. I prostrate to Precious Lotus who Overcomes. I prostrate to the tathagata arhat samyaksambuddha King among Lords of Mountains who Abides on a Precious Lotus. You, and all the tathagata arhat samyaksambuddhas who abide in the world-realms in the ten directions, as many as you may be: all you bhagavat buddhas, I pray that you consider me.

I admit all the wrongdoing I have committed in this birth, in other births, and throughout my beginningless births while circling in samsara; wrongdoing committed by me, as well as the encouragement of wrongdoing, and rejoicing in wrongdoing; including theft of the wealth of stupas, theft of the wealth of sanghas, or of the wealth of the sanghas in the four directions, the encouragement of such theft, and rejoicing in such theft; as well as the commission of the five worst actions, the encouragement of such actions, and rejoicing in such actions; as well as entrance into the full acceptance of the path of the ten unvirtuous actions, the encouragement of such entrance, and rejoicing in such entrance; also whatever actions will, through their ob-
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le kyi drip pa gang gi drip ne/ dak sem chen nyal war chi wa’am/ dü droy kye ne su chi wa’am/ yi dak kyi yül du chi wa’am/ yül ta khop tu kye wa’am/ la lor kye wa’am/ lha tse ring po nam su kye wa’am/ wang po ma tsang war gyur wa’am/ ta wa lok par dzin par gyur wa’am/ sang gye jung wa la nye par mi gyi par gyur way le kyi drip pa gang lak pa de dak tam che sang gye chom den de ye she su gyur pa/ chen du gyur pa/ pang du gyur pa/ tse mar gyur pa/ khyen pa/ sik pa/ de dak gi chen ngar tol lo/ chak so/

le che kyang dom par gyi lak so/ sang gye chom den de de dak dak la gong su sól/ dak gi kye wa di dang kye wa tok ma dang ta ma chi pa ne/ khor wa na khor way kye wa shen dak tu jin pa ta na dü droy kye ne su kye pa la se kham chik tsam tsal wa gang lak pa dang/ dak gi tsul trim sung pay ge way tsa wa gang lak pa dang/ dak gi tsang par chö pa la ne pay ge way tsa wa gang lak pa dang/ dak gi sem chen yong su min par gyi pay ge way tsa wa gang lak pa dang/ dak gi jang chup kyi sem kyi ge way tsa wa gang lak pa dang/

dak gi la na me pay ye she kyi ge way tsa wa gang lak pa de dak tam che chik tu dü shing dum te dom ne la na ma chi pa dang/ gong na ma chi pa dang/ gong may yang gong mar yong su ngo way/ la na me pa yang dak par dzok pay jang chup tu yong su ngo war gyi o/

scuration, cause migration to hell, migration to birth as an animal, migration to the realms of pretas, birth in a borderland, birth as a barbarian, birth among long-lived devas, incomplete faculties, the holding of wrong views, or birth in a place to which no buddha will come.

In the presence of the bhagavat buddhas, who have pristine wisdom, who have eyes, who are witnesses, who are impeccable, who are wise, who see, I admit all obscuring actions. I reveal them. I confess them. I do not conceal them. I vow to abstain from them henceforth.

All you bhagavat buddhas, I pray that you consider me. I rejoice in all the roots of virtue I have ever generated, including those generated in this birth, those generated in other births, and those generated throughout my beginningless births while circling in samsara; including all acts of generosity, even the gift of one mouthful of food to a being born as an animal; all roots of virtue coming from my observance of morality; all roots of virtue coming from my abiding in brahmacharya; all roots of virtue coming from my ripening of beings; all roots of virtue coming from my bodhichitta; and all my roots of virtue coming from unsurpassable pristine wisdom.
I collect all those roots of virtue and, combining them into one, I utterly dedicate them to what is unexcelled, unsurpassable, and supreme. I utterly dedicate them to unsurpassable, perfect, complete awakening. I utterly dedicate them just as all bhagavat buddhas of the past utterly dedicated roots of virtue, just as all bhagavat buddhas of the future will utterly dedicate them, and just as all bhagavat buddhas of the present are utterly dedicating them.

I confess all wrongdoing. I rejoice in all merit. I pray to all buddhas. May I achieve unsurpassable, supreme pristine wisdom.

With joined palms I wholly take refuge in all the buddhas, The best of humanity, who abide in the present, Who abided in the past, and who are yet to come, All those whose acclaimed qualities are like boundless oceans.
pa ma dak tu mi dzin dang
sang gye nam su mi dzin dang
ge wa dak tu mi dzin pay
dik pa dak gi gang giy dang
chuk pay gyak pay drek pa dang
rik dang long chö gyak pa dang
shön pay gyak pe drek pa yi
dak gi dik pa gang giy dang
anye pay mik su ma tong way
anye par gyi pay le nam dang
anye par sam shing nye me pay
dik le dak gi gang giy dang

dik gi yil pa dang
mi she mün pay sem dang ni
dik pay drok poy wang gyur dang
nyon mong nam par truk sem dang
tse mor ga way wang nyi dang
nya ngen dang ni ne wang dang
nor gyi mi chok nye pa yi
dak gi dik pa gang giy dang
pak min kye wo dre wa dang
trak dok ser na gyu dang ni
yo dang ul way nye pa yi
dak gi dik pa gang giy dang
pong dang gü pay dü kyi tse
dö pa nam kyi jik gyu dang
chuk po ma yin gyur pa yi
dak gi dik pa gang giy dang

Whatever wrongdoing I have done
Through not trusting my parents,
Through not trusting buddhas,
And through not trusting virtuous actions;

Whatever wrongdoing I have done
Through the arrogance of the vanity of wealth,
The vanity of noble family and property,
Or the arrogance of the vanity of youth;

Whatever wrongdoing I have done,
Whatever I have done that is wrong,
Or thought that was wrong, or said,
Through not seeing it as wrong;

The actions of a childish mind,
Of a mind darkened by ignorance,
A mind influenced by unvirtuous companions,
A mind agitated by kleshas;

Whatever wrongdoing I have done
Out of a delight in play,
Out of misery, out of sickness,
Or out of discontentment with my wealth;

Whatever wrongdoing I have done
Through the influence of ignoble beings,
Through jealousy, greed, pretence,
Concealment, or poverty;

Whatever wrongdoing I have done
At times of desperation and ruin,
When my desires were impeded,
Or because I lacked wealth;
Whatever wrongdoing I have done
Under the power of an unstable mind,
Under the power of desire or anger,
Or when threatened by hunger and thirst;

Whatever wrongdoing I have done
For the sake of food and drink,
For the sake of sex, possessions, or clothing,
Through the anguish of various kleshas;

Whatever wrongdoing of the three types—
Misdeeds of body, speech, or mind—
I have done and accumulated:
I confess all of this.

Whatever disrespect I have shown
Buddhas, the dharma,
Or shravakas:
I confess all of this.

Whatever disrespect I have shown
Pratyekabuddhas
Or bodhisattvas:
I confess all of this.

Whatever disrespect I have shown
Teachers of genuine dharma
Or dharma itself:
I confess all of this.

The rejection of genuine dharma,
And the disrespect of my parents,
Through my continual ignorance:
I confess all of this.
lun pa dang ni chi pa dang
dö chak she dang ti muk dang
nga gyal drek pay drip gyi pa
de tak tam che dak chak so

si dro nyam ngar chi pay lo yi ni
shin tu mi se dik pa gang gyi pa
top chu nga way chen ngar chi ne ni
dik pa de kün so sor shak par gyi

kye wa nyam nga si pa nyam nga dang
jik ten nyam nga yo sem nyam nga dang
lù kyi chö pa nyam nga na tsok kyi
dak gi dik pa gang sak de chak so

chi pa lün che nyön mong nyam nga dang
dik pay drok dang tre pa nyam nga dang
si pa nyam nga dö chak nyam nga dang
she dang ti muk mün pa nyam nga dang
dal way nyam nga dü kyi nyam nga dang
sō nam drup pa nyam nga dak gi kyang
gyal wa yang dak ngön sum chi ne ni
dik pa de kün so sor shak par gyi

dö chak she dang ti muk wang gi ni
lü dang ngak dang de shin yi kyi kyang
dik pa dak gi gyi pa chi chi pa
de dak tam che dak gi so sor shak

My obscuration by foolishness,
Childishness, desire, anger,
Bewilderment, pride, and arrogance:
I confess all of this.

If abbreviated:
Having entered your presence,
You who have the ten strengths, I confess every
Unbearable misdeed I have done
With a childish mind immersed in the misery of samsara.

I confess whatever wrongdoing I have accumulated
Amid the misery of birth, the misery of samsara,
The misery of the world, the misery of a crooked mind,
And the misery of my conduct of body.

Having entered the presence of the perfect buddhas,
I confess all the wrongdoing I have done
Amid the misery of childish, foolish kleshas,
The misery of encountering unvirtuous companions,
The misery of becoming, the misery of desire,
The misery of anger and the darkness of bewilderment,
The misery of no freedom, the misery of time,
And the misery involved in the accomplishment of merit.

If extremely abbreviated, confess with:
Whatever negative actions I have performed
With body, speech, and also mind
Overpowered by desire, aggression, and stupidity
I confess each and every one of them.
XIV. The branch of the generation of bodhichitta
I will present offerings to those with the ten strengths
In all the worlds in the ten directions.
I will rescue all the beings in the ten directions
From all their suffering.

I will establish all innumerable beings
On the ten levels.
Having abided on the ten levels,
May they all become tathagatas.

Until I have the ability to free them all
From the ocean of suffering,
I will engage in action for the sake
Of each one of them for a million kalpas.

I will teach this Suvarnaprabhāsottama,
Which purifies all karma,
And presents the profound,
To all those beings.

Someone who has for a thousand kalpas
Done unthinkable wrongdoing
Will purify all of it
Through one full confession.

As I have done this confession
Through the virtue of the Suvarnaprabhāsottama
That quickly and perfectly
Exhausts karmic obscurations,

I will abide on the ten levels,
The ten supreme sources of the precious.
I will manifest the buddhas' qualities.
I will liberate beings from the ocean of samsara.
The qualities of the oceans
Of buddhas are deep and vast.
I will perfect, in omniscience,
All those inconceivable qualities.

Through hundreds of thousands of samadhis,
Inconceivable dharani and feats,
The powers, the strengths, and the branches of awakening,
I will accomplish the sublime ten strengths.

I pray that, understanding me,
Buddhas, you regard me.
I pray that, with compassion,
You accept my faults.

My mind is miserable, desparate
And oppressed by fear at the thought of
Whatever wrongdoing I have done up to now
Throughout a hundred kalpas.

I am terrified by wrongdoing.
My mind is always depressed.
I am not pleased
By what I have done.

All buddhas are compassionate.
You remove dangers for all beings.
I pray that you accept my faults.
Free me from fear!

Tathagatas, dispel the stains
Of my karma and kleshas.
Buddhas, I pray that you wash me
With the water of your compassion.
I confess all wrongdoing. Whatever I have done in the past And my wrongdoing of the present, I confess all of it.

I vow not to repeat henceforth All the faulty actions I have done. Whatever I have done that is wrong, I will not conceal it.

The three actions of body, The four of speech, And the three of mind: I confess all of them.

Done with my body, said with my speech, Or thought in my mind— The ten actions— I confess them all.

Having abandoned the ten unvirtuous actions, I will rely upon the ten virtuous actions. I will abide on the ten levels. I will accomplish the ten strengths.

Having entered the presence of the buddhas, I confess all of the unvirtuous actions, The causes of undesired results, That I have done.
chok chuy gyal wa kün dang sang gye se rang gyal nam dang lop dang mi lop dang dro wa kün gyi sō nam gang la yang de dak kün gyi je su dak yi rang

dzam buy ling dir gang dak dang jik ten kham ni shen dak tu gang nam ge way le gyi pa de dak kün la yi rang ngo

gang nam chok chuy jik ten drön me dak jang chup rim par sang gye ma chak nye gön po de dak gi tam che la khor lo la na me par kor war kül

nya ngen da tön gang she de dak la dro wa kün la pen shing de way chir kal pa shing gi dùl nye shuk par yang dak gi tal mo rap jar söl war gyi

XV. The branch of rejoicing
I rejoice in all the merit of all the buddhas
Of the ten directions, of bodhisattvas,
Of pratyekabuddhas, of those in training
And beyond training, and of all beings.

And, from the Suvarṇaprabhaśottama:
I rejoice in all the virtuous actions
Done by anyone
In this Jambudvipa,
Or in other world-realms.

XVI. The branch of supplication that the dharmachakra be turned
All torches of the ten directions
Who have attained dispassionate buddhahood
Through the stages of awakening, all protectors:
I implore you to turn the unsurpassable wheel.

XVII. The branch of supplication to remain and not to pass into nirvana
With joined palms, I pray that all those wishing
To demonstrate nirvana remain,
For the benefit and happiness of beings,
For as many kalpas as there are particles in all realms.
From the Dedication of Vajradhvaja

When engaging in bodhisattva conduct, whatever forms I see, whether pleasant or unpleasant; and whatever sounds, smells, tastes, tactile sensations, and dharmas I encounter, whether pleasant, unpleasant, or flawless; whenever I experience radiant, great joy; whenever I give rise to joy, or accomplish joy, or give rise to faith, or experience delight, or abide in supreme delight, or feel pleased, or dispel unhappiness; whenever virtue arises in my mind, or my mind becomes workable, or my thinking becomes flexible, or I experience the joy of utterly satisfied faculties, may I entirely dedicate it to all buddhas in this way:

Through this total dedication, may all those bhagavat buddhas have the inconceivable joy of buddhahood, far superior to this. May they be well established in the peerless joy of the samadhis of buddhas. May they be stable in the vast, boundless, joy of buddhas. May they have the immeasurable joy of the liberation of buddhas. May they be well established in the boundless joy of the buddhas’ miracles. May they be utterly well established in the inconceivable, dispassionate joy of buddha-

The Twenty-Branch Monlam

The branch of dedication

XVIII. The branch of the dedication of roots of virtue:
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Sang gye kyi khuyu chok tu gyur pay de wa nyen par ka wa gyün mi che par gyur chik/ sang gye kyi top kyi de wa pak tu me pay shin tu de war gyur chik/ tsor wa tam che shi war mi kye way de way gyur wa me par de war gyur chik/ de shin shek pay de way chak pa me par ne par tak tu nyam par shak pa nyi su kün du mi cho pay nam par mi truk par de war gyur chik/

jang chup sem pa de tar ge way tsa wa de de shin shek pa nam la yong su ngö ne jang chup sem pa nam la yong su ngo te/ gang di sam pa yong su ma dzok pa nam kyi sam pa yong su dzok par ja wa dang/ tam che khyen pay lhak pay sam pa yong su ma da pak na nam yong su dak par ja wa dang/ pa rol tu chin pa tam che yong su ma dzok pa yong su dzok par ja wa dang/ jang chup kyi sem kye pa dor je ta buy ne su ja wa tam che khyen pa le chir mi dok pay go cha gyün mi che pa dang/

jang chup kyi goy ge way tsa wa kye pa dang/ dro wa tam che la nyam pa nyi du ne pay món lam chen po yong su dzok par ja wa dang/ jang chup sem pay ne pa tam che tok par ja wa dang/ jang chup sem pay wang po tam che ngön par she pa no war ja wa dang/ jang chup sem pay ge way tsa wa tam che khyen pa nyi du rek par ja way chir yong su ngo o/ de de tar jang chup sem pa nam kyi dön du ge way tsa yong su ngö ne/ sang gye kyi ten pa la chó pa dang/

hood. May they unceasingly have the supreme joy of buddhas that is difficult to achieve. May they be utterly joyous with the immeasurable joy of the powers of buddhas. May they be joyous with the unchanging, unborn joy of the pacification of all sensations. May they be joyous beyond disturbance through the utter absence of dualism in their constant meditation while abiding in the dispassionate joy of the tathagatas.

After this bodhisattva has entirely dedicated those roots of virtue to the tathagatas, I will entirely dedicate them to all bodhisattvas. I entirely dedicate them so that the wishes of those whose wishes are unfulfilled may be fulfilled; so that the intention of those whose benevolence of intention is insufficiently pure for the accomplishment of omniscience may become entirely pure; so that those who have not perfected the transcendences perfect them; so that the armor of their vajra-like bodhichitta be irreversible until omniscience; so that their great aspirations for their roots of virtue, gates of awakening, equally directed at all beings, be utterly fulfilled; so that they realize all the states of bodhisattvas; so that they gain all the sharp clairvoyances and faculties of bodhisattvas; and so that all the roots of virtue of bodhisattvas lead to omniscience.

After those roots of virtue have been entirely dedicated to bodhisattvas in that way, I will entirely dedicate them to all those who practice the buddhadharma, to all shravakas, and to all
nyen tö dang rang sang gye tam che la ge way tsa wa de ti tar yong su ngo te/ sem chen gang la la dak se gol chik tok pa si du sang gye kyi dra nyen pa'am/ chö kyi dra nyen pa'am/ pak pay gen dun la nyen kur che pa de daki ge way tsa wa de/ la na me pa yang dak pa dzok pay jang chup tu yong su ngo o/ sang gye je su dren pa yong su dzok par ja way chir yong su ngo o/ chö je su dren la jor war ja way chir yong su ngo o/ pak pay gen dün la gü par ja way chir yong su ngo o/ sang gye tong wa dang min dral war ja way chir yong su ngo o/

sem yong su dak par ja way chir yong su ngo o/ sang gye kyi chö rap tu tok par ja way chir yong su ngo o/ yön ten pak tu me pa drup par ja way chir yong su ngo o/ ngön par she pa tam che kyi ge wa yong su dak par ja way chir yong su ngo o/ chö la yì nyi dok pay chir yong su ngo o/

ji tar sang gye kyi ten pa la shuk pa nam dang/ nyen tö dang rang sang gye nam la yong su ngo wa de shin du/ jang chup sem pa de sem chen tam che la ge way tsa wa de yong su ngo te/ gang di sem chen nyal wa pay lam le dok pay chir yong su ngo o/ dü droy kye ne nam par che pay chir yong su ngo o/ shin jey jik ten nye war che pay chir yong su ngo o/ ngen song ma lü pa tam che kyi dro war kye wa nam par che pay chir yong su ngo o/

Just as I have entirely dedicated roots of virtue to all those who have entered the buddhadharma, to all shravakas, and to all pratyekabuddhas, in the same way the bodhisattva will entirely dedicate all roots of virtue to all beings. I entirely dedicate them so that all beings may be turned away from the path of hell. I entirely dedicate them so that birth as an animal may be ended. I entirely dedicate them so that the world of Yama may be entirely avoided. I entirely dedicate them so that all birth of beings in lower states without exception may be utterly ended.
I entirely dedicate them so that all beings develop enthusiasm for unsurpassable awakening. I entirely dedicate them so that all beings acquire the benevolence of the omniscient one. I entirely dedicate them so that they never abandon any of the buddhadharma. I entirely dedicate them so that they accomplish the utter joy of omniscience. I entirely dedicate them so that all beings may become completely pure. I entirely dedicate them so that all beings may realize boundless pristine wisdom. I entirely dedicate them so that they may focus on the achievement of the states of a bodhisattva and omniscience. I entirely dedicate them so that they may desire the benefit and happiness of all beings. I entirely dedicate them so that they may have the wish to utterly protect all beings. I entirely dedicate them so that they be always diligent in roots of virtue. I entirely dedicate them so that they quash vanity and carelessness. I entirely dedicate them so that they turn their backs on all kleshas. I entirely dedicate them so that they have the intention to emulate all bodhisattvas. I entirely dedicate them so that the path to omniscience. I entirely dedicate them so that they may rely upon the level of pristine wisdom. I entirely dedicate them so that they may delight in the company of the wise. I entirely dedicate them so that, like bees, they may assiduously amass roots of virtue in order to protect beings. I entirely dedicate them so that they may be without craving for the composite.
My clothing, food, medicine, possessions, coming and going, and physical service; my actions, such as sitting down or entering a place; the places in which I live; my calm demeanor; my good behavior of body, speech, and mind; the control of my six faculties; dressing, massaging, and washing my body; eating, chewing, and tasting; bending and straightening my limbs; glancing and looking; falling asleep and remaining awake; and all forms of service that might be done with my body: there is none of this whatsoever that is not dedicated to omniscience.

I entirely dedicate the giving of even a morsel or handful of rice, to either my domestic animals or other animals, to the benefit of those beings and to their liberation. I entirely dedicate it to the freeing of those beings from their animal births, from that ocean of suffering, from those conditions of suffering, from those skandhas of suffering, from those sensations of suffering,
from that accumulation of suffering, from that formation of suffering, from that basis of suffering, from that root of suffering, and from those places of suffering.

As for those beings, I intend this for all beings, am accomplishing this for all beings, and keep this in mind for all beings: By entirely dedicating all roots of virtue to omniscience, I ensure that those roots of virtue will lead to it. Generating bodhichitta, I will persevere in awakening. I apply all roots of virtue to it. I turn away from the wilderness of samsara. I will accomplish the unobscured joy of buddhahood. I will extract them from the ocean of samsara. I extend to all beings the love that has the buddhadharma.

That was taken from the Summary of Trainings.

Consider with all respect the following stanzas on great love and compassion from the Suvarnaprabhāsottama, quoted in the Summary of Trainings, and at least meditate on their words:

May the sound of the great drum of Suvarnaprabhāsottama Pacify the suffering of lower states, the suffering of Yamas, And the suffering of poverty In the three realms of these billion worlds.

May the sound of this great drum Pacify all the deprivation in the world.

Just as Shakyamuni is fearless and pacifies fear, May beings be fearless and free from fear.
ji tar khor war kün khyen tup wang po
pak pay yön ten kün dang den pa tar
kye gu ting dzin jang chup yen lak gi
yön ten den shing yön ten gya tsor gyur
nga wo che yi dra ke di yi ni
sem chen tan che tsang pay yang den gyur
sang gye jang chup dam pa chok rek shok
chö kyi khor lo ge wa kor gyur chik
kal pa sam gyi mi khyap shuk par shok
dro la pen chir chö kyang tôn gyur chik
nyön mong jom gyur duk ngel sel war shok
dö chak she dang ti muk shi gyur chik
sem chen gang dak ngen song sar ne te
rü pay lü la me che rap bar wa
de dak nga chen drak pa tö gyur chik
sang gye chak tsal lo she tsik tö shok
sem chen kün gyi kye wa gya dak dang
kye wa tong trak che war kye dren shok
tup pay wang po tak tu dren gyur chik
de dak gi ni gya chen sung tö shok
nga wo che yi dra ke di yi ni
sang gye nam dang tak tu drok nye gyur
dik pay le nam nam par pong war shok
ja wa ge wa nam ni chö gyur chik
shing nam kün na sok chak tam che kyang
jik ten dak na duk ngel kün shi gyur
sem chen wang po ma tsang yen lak nyam
de kün de ring wang po tsang war shok
Just as in samsara, the omniscient Shakyamuni
Has all the qualities of an arya,
May all beings become oceans of qualities,
With the qualities of samadhi and the branches of awakening.

Through the sound of this great drum,
May all beings have the melody of Brahma.
May they reach the sublime awakening of buddhas.
May they turn the virtuous dharmachakra.
May they abide for innumerable kalpas.
May they teach dharma for beings’ benefit.
May they conquer kleshas and dispel suffering.
May they pacify desire, anger, and ignorance.

May those beings who abide in lower states,
With bodies burnt down to the bone,
Hear the sound of this great drum
And the words, “I prostrate to the buddha.”
May all beings remember hundreds, thousands,
And millions of their births.
May they always recollect Shakyamuni.
May they hear his vast teachings.

Through the sound of this great drum,
May beings always be in the company of buddhas.
May they abandon wrongdoing.
May they engage in virtuous actions.

May the sufferings of all beings
In all worlds be pacified.
May all beings with incomplete faculties or damaged limbs
Gain complete faculties today.
gang dak ne tap nyam chung lü nyam dang
chok chu dak na kyap me gyur pa nam
de kün nyur du ne le tar gyur chik
ne me top dang wang po nye par shok

gang dak gyal po chom kün dray dik se
tuk dang
duk ngel nam pa na tsok gya yi pong
gyur pa
sem chen nyam tak gyur ching duk ngel de
dak kün
jik chok mi se gya po dak le tar gyur chik

gang dak dek shing ching pay ching sir wa
pong pa na tsok dak na ne gyur ching
nyön mong tong trak du me truk ne kyang
jik pa mi se nya ngen na tsok nye
de dak tam che ching le drol gyur chik
dek pa dak ni dek le tar war shok
se pa nam kyang sok dang den gyur chik
pong gyur tam che jik pa me par shok
sem chen gang dak tre se kom gyi sir
de dak se kom na tsok nye par shok
long way suk nam na tsok tong gyur chik
ön pay yi ong dra nam tö par shok
cher bu nam kyi na tsok gö nye gyur
sem chen ul pö ter nam nye par shok
nor dru rin chen na tsok mang po yi
sem chen tam che de dang den par shok
gang yang duk ngel tsor way nö ma gyur
sem chen tam che ta na duk pa dang
suk sang dze shing tsul du shi par shok
tak tu de wa du ma sok gyur chik

May those stricken by sickness, the powerless, and the weak—
All those in the ten directions who lack refuge—
Be quickly freed from sickness.
May they acquire healthy vigor and faculties.

May those faced with death at the hands of kings, brigands, or enemies;
And afflicted by hundreds of types of suffering—
All beings desperate with suffering—
Be freed from the hundred unbearable dangers that threaten them.

May all those who are beaten, bound in fetters,
Placed in desperate situations,
Agitated by thousands of kleshas,
And undergoing unbearable dangers and misery
Be liberated from their fetters.
May the beaten be freed from being beaten.
May the killed regain life.
May the desperate become fearless.

May all beings afflicted by hunger and thirst
Acquire food and drink.
May the blind see various forms.
May the deaf hear pleasant sounds.

May the naked acquire clothing.
May impoverished beings find treasure.
May all beings become happy and have
Abundant wealth, grain, and various precious things.

May no being be tormented by sensations of suffering.
May all beings become pleasing to see,
With fine forms, beauty, and auspiciousness.
May they always have many sources of happiness.
yi kyi se kom rap jor só nam dak
sam ma tak tu de dak drup gyur chik
dza nga chang teu pi wang dra nyen dang
chu mik tseu dang dzing bu teng ka dak

ser gyi pe ma ut pal dap ma chen
se kom gó nor mu tik nor bu yik
gye ser rin chen na tsok be dur rya
de dak sam pa tak tu drup gyur chik

jik ten gang na’ang duk ngel dra ma jung
sem chen chik kyang mi trò tong ma gyur
de dak tam che ka dok gya chen dang
ten tsun du ni ö che gyur par shok

mi yì jik ten pun sum tsok gang yö
de dak sam par kye wa de dak gyur
sam pa tam che sam ma tak tu yang
sö nam dre bu yong su dzok par shok

pö dang treng wa dak dang juk pa dang
gö dang che ma me tok na tsok dak
jön shing dak le dü sum bap par shok
sem chen de dak le ching ga gyur chik

de shin shek pa sam ye tam che dang
dzok pay jang chup sem pa nyen tö dang
dül dral dri me ten pay chô la yang
chok chu nam su chô pa che par shok
dro wa me pa tam che pong gyur chik
mi khom gye po dak le de par shok
dlal way gyal po dam pa top par shok
tak tu way gye drok pa top par shok

May they acquire food, drink, wealth, and merit
As soon as they think of them.
Clay drums, hand-drums, lutes, tamburas,
Springs, lakes, ponds, pools,

Golden lotuses and upatals with their petals,
Food, drink, clothing, wealth, pearls, jewels,
Jewelry, gold, various gems, and vaidurya:
May they acquire all of these as soon as they think of them.

May the sound of suffering be unheard in any world.
May no being see any other as disagreeable.
May all beings be vibrant
And cast their light on one another.

May whatever excellence there is in the human world
Arise as soon as it is thought of.
May all wishes be fulfilled as soon as they are made.
May the result of merit be perfectly complete.

May incense, garlands, balms,
 Fabrics, powders, and flowers
Fall from the trees throughout the three times.
May beings gather and enjoy them.

May offerings be presented throughout the ten directions
To all innumerable tathagatas,
Bodhisattvas, shravakas,
And the immaculate, infallible dharma.

May all beings abandon inferior births.
May they transcend the eight unleisured states.
May they attain sublime, royal leisure.
May they always acquire the company of buddhas.
May they always be born in high families.
May they acquire wealth and stores of grain.
May they be well adorned for kalpas
By fame, renown, form, and color.
May all women become powerful persons forever.
May they be brave, strong, wise, and lucid.
May all beings always engage in conduct for the sake of awakening.
May they practice the six transcendences.
May we see, in the ten directions, the buddhas,
Comfortably seated on thrones of vaidurya,
In front of precious trees.
May we also hear their teaching of dharma.

And:
Through whatever merit I have accomplished
With body, speech, or mind,
Through those roots of virtue,
I will reach supreme awakening.

I will abide on the ten levels,
The ten supreme sources of the precious.
I will radiate the qualities of the buddhas.
I will free beings from the ocean of samsara.

The qualities of the oceans
Of buddhas are deep and vast.
I will perfect, in omniscience,
All those inconceivable qualities.

I will achieve the hundreds of thousands of samadhis,
The inconceivable dharanis, the faculties,
The powers, the branches of awakening.
And, through them, the ten sublime strengths.
The Aspiration from the Ratnāvalī

Through the merit of doing that, And of all I have done and not done, May all beings have Unsurpassable bodhichitta.

May all beings have stainless, complete faculties. May they pass beyond all unleisured states. May they have freedom of conduct. May they have good livelihood.

May all beings have Jewels in their hands And unlimited resources of all types That will remain as long as samsara lasts.

May all women become Powerful persons forever. May all beings have Awareness and means. May all beings have lustre, Fine form, and magnificence. May they be pleasing to see, healthy, Strong, and long-living.

May they all become skilful, Free from all suffering, Immersed in the three jewels, And have the great wealth of buddhadharma.

May they be adorned by love, compassion, joy, Impartiality in the face of affliction, Generosity, morality, patience, diligence, Meditation, and wisdom.
tsok nam tam che yong dzok te
tsen dang pe che sal wa dang
sam gyi mi khyap sa chu dak
gyun mi che par drö par shok

dak kyang yön ten de dak dang
shen kün gyi kyang gyen den te
ye pa kün le drol wa dang
sem chen kün chok jam pa dang

sem chen kün yi re wa yi
sam pa tam che dzok gyi ching
tak tu lü chen tam che kyi
duk ngel sel war gyi par shok

jik ten kün na kye wo gang
su dak jik pe kyo wa de
dak gi ming tsam tø pay kyang
shin tu jik pa me par shok

dak ni tong dang dren pa dang
ming tsam tø pe kye wo nam
rap dang truk me nal ma dang
dzok pay jang chup nge pa dang

tse rap kün tu je drang way
ngön she nga po top par shok
sem chen kün la nam kün tu
tak tu pen de gyi par shok

jik ten kün la kye wo gang
dik pa che par dö gyur pa
de dak tam che nö me par
tak tu chik char dok gyur chik

May they complete the accumulations,
Manifest the signs and marks,
And continuously traverse
The ten inconceivable levels.

May I too be adorned by those qualities
And by others as well.
May I be freed from all faults and
Have supreme love for all beings.

May I fulfill all the hopes
And wishes of all beings.
May I always dispel the sufferings
Of all beings.

May all the beings in all worlds
Who are saddened through fear
Become utterly fearless
Just by hearing my name.

May anyone who sees me, thinks of me,
Or even hears my name
Become fully lucid, undisturbed, and sane.
May their perfect awakening be certain.

In all their lives may they attain
The five clairvoyances.
May they at all times and in all ways
Bring benefit and happiness to all beings.

May all beings in all worlds
Who want to engage in wrongdoing
Be all at once and forever prevented
From harming anyone.
**The King of Aspiration Prayers, the Aspiration for Noble Excellent Conduct**

Like earth, water, fire, and air;  
Like medicine, and trees in the wilderness;  
May I be always available to all beings  
For them to use as they wish.

May I cherish beings like life itself.  
May I cherish them more than myself.  
May their wrongdoing ripen for me.  
May all my virtue ripen for them.

As long as any beings  
Remain unliberated,  
Even if I have attained  
Unsurpassable awakening, may I remain.
The Kagyu Monlam Book ~ 0.68

A Compilation for Recitation

To those with oceans of inexhaustible praise-worthy qualities—
With sounds containing oceans of tones of melodic speech,
I express the qualities of all the victorious ones,
I praise all the sugatas.

With the finest flowers, the finest garlands,
Music, ointments, supreme parasols,
Supreme lamps, and the finest incense
I make offerings to the victorious ones.

With the finest cloths, supreme scents,
And fine powders equal to Mount Meru,
All displayed in supreme and magnificent ways,
I make offerings to those victorious ones.

With vast and unsurpassable offerings
I venerate all the victorious ones.
Through the power of faith in excellent conduct
I prostrate and offer to the victorious ones.

Whatever negative actions I have performed
With body, speech, and also mind
Overpowered by desire, aggression, and stupidity
I confess each and every one of them.

I rejoice in everyone's merit—
The victorious ones of the ten directions, the bodhisattvas,
The pratyekabuddhas, those in training,
Those beyond training, and all beings.

I request the protectors,
The lamps of the worlds of the ten directions,
Who, passing through the stages of awakening, attained
buddhahood beyond attachment,
To turn the unsurpassable dharma wheel.
I supplicate with my palms joined together
Those who intend to demonstrate nirvana
To remain for kalpas as numerous as atoms in the realms
For the welfare and happiness of all beings.

I dedicate whatever slight virtue is accumulated through
Prostrating, offering, confessing,
Rejoicing, requesting, and supplicating,
To enlightenment.

I make offerings to all the past buddhas
And those residing in the worlds of the ten directions.
May those who have not appeared
Quickly fulfill their intentions, and, passing through the stages
of awakening, appear as buddhas.

May the realms of the ten directions, however many,
Be completely pure and vast;
May they be filled with buddhas and bodhisattvas
Who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many
they may be,
Always have happiness, be free from illness;
May all beings be in harmony with the aims of the dharma,
And achieve what they hope for.

May I perform the conduct of awakening,
And remember my lives during all states.
In all my successive lives, from birth to death,
May I always be a renunciate.

Following the victorious ones, may I train,
Bringing excellent conduct to perfection,
And engage in pure, stainless moral conduct,
Which never lapses and is free from faults.
In the language of gods, the language of nagas and yakshas,
In the language of kumbhandas and humans—
In however many languages of beings there may be,
May I teach the dharma.

With gentleness may I exert myself in the paramitas.
May I never forget bodhicitta.
May all wrongdoing and whatever obscures
Be thoroughly purified.

May I be liberated from karma, kleshas, and the work of
maras,
And act for all beings in the world
Like a lotus to which water does not cling,
Like the sun and moon unhindered in space.

Throughout the directions and reaches of the realms
May the suffering of the lower states be pacified.
May all beings be placed in happiness;
May all beings be benefitted.

May I bring awakened conduct to perfection,
Engage in conduct that harmonizes with beings,
Teach excellent conduct,
And perform these throughout all future kalpas.

May I continuously be with those
Whose actions accord with my own.
May our conduct and aspirations
Of body, speech, and mind be the same.

May I always meet with
Friends who wish to benefit me,
Those who teach excellent conduct,
And may I never displease them.
sang gye se kyi kor way gon po nam
ngön sum tak tu dak gi gyal wa ta
ta ma ong kal pa kün tu mi kyo war
de dak la yang chö pa gya cher gyi
gyal wa nam kyi dam pay chö dzin ching
jang chup chö pa kün tu nang war che
sang po chö pa nam par jang pa yang
ma ong kal pa kün tu che par gyi
si pa tam che du yang khor wa na
sö nam ye she dak ni mi se nye
tap dang she rap ting dzin nam tar dang
yön ten kün gyi mi se dzö du gyur
dül chik teng na dül nye shing nam te
shing der sam gyi mi khyap sang gye nam
sang gyi se kyi ü na shuk pa la
jang chup che pa chö ching ta war gyi
de tar ma lü tam che chok su yang
tra tsam khyön la dül sum tse nye kyi
sang gye gya tso shing nam gya tso dang
kal pa gya tsor chö ching rap tu juk
sung chik yen lak gya tsøy dra ke kyi
gyal wa kün yang yen lak nam dak pa
dro wa kün gyi sam pa jì shin yang
sang gye sung la tak tu juk par gyi
du sum shek pay gyal wa tam che dak
khor løy tsul nam rap tu kor wa yi
de dak gi yang sung yang mi se la
lo yi top kyi dak kyang rap tu juk

May I always directly see the victorious ones,
The protectors, surrounded by bodhissatvas.
In future kalpas without tiring,
May I make vast offerings to them.

May I retain the genuine dharma of the victorious ones
And cause the appearance of awakened conduct;
Training in excellent conduct,
May I act in this way throughout future kalpas.

When circling in all my existences
May I develop inexhaustible merit and wisdom,
And become an inexhaustible treasury of methods,
Knowledge, samadhi, liberation, and virtues.

In a single atom there are realms as numerous as all atoms;
In those realms reside infinite buddhas
In the midst of bodhisattvas—
Beholding them, may I perform awakened conduct.

Like that, in all directions,
On the breadth of just a hair there are oceans of buddhas,
As many as in the three times, and oceans of realms—
May I act and be engaged with them for oceans of kalpas.

A single instance of a buddha's speech
Is a voice endowed with oceans of qualities;
It has the pure qualities of the melodic speech of the victorious
ones,
And is the sound that accords with the inclinations of all beings—

May I always be engaged with the buddhas' speech.
May I be engaged through the power of my mind
In the inexhaustible melodic speech
Of the victorious ones appearing in the three times
Who turn the dharma like a wheel.
As all future kalpas are penetrated
May I also penetrate them instantly;
May I be engaged in and penetrate, in each part of an instant,
As many kalpas as are in the three times.

May I see instantly
Those lions among humans appearing in the three times.
May I always be engaged in their sphere of experience
Through the power of illusion-like liberation.

May I produce in a single atom
All the arrays of realms there are in the three times;
May I be engaged with the arrays of the buddha realms
In all directions always.

Those lamps of the worlds who have not yet appeared
Will gradually awaken, turn the dharma wheel,
And demonstrate nirvana, the final peace—
May I go into the presence of those protectors.

Through the power of swift miracles,
The power of the yana, the door,
The power of conduct endowed with excellent qualities,
The power of all-pervasive love,
The power of virtuous merit,
The power of wisdom free from attachments,
And the powers of knowledge, methods, and samadhi—
May I perfectly accomplish the power of awakening.

May I purify the power of karma,
Conquer the power of kleshas,
Render the power of maras powerless,
And perfect the power of excellent conduct.
May I purify oceans of realms,
Liberate oceans of beings,
Behold oceans of dharma,
Realize oceans of wisdom,
Purify oceans of conduct,
Perfect oceans of aspiration prayers,
Offer to oceans buddhas,
And act without weariness throughout oceans of kalpas.

All the victorious ones who appear in the three times
Awaken into enlightenment through the excellent conduct
Of various aspiration prayers for awakened conduct—
May I perfect all of these.

The eldest son of the victorious ones
Is called Samantabhadra by name.
I dedicate all this virtue
That I may act with skill similar to his.

May I also be equal to him
In his skill in excellent dedications
For pure body, speech, and mind,
Pure conduct and pure realms.

May I act according to the aspiration prayers of Manjushri
In order to perform excellent virtuous actions.
Not tiring throughout future kalpas,
May I perfect these activities.

May my conduct be without measure.
May my qualities also be measureless.
Remaining within conduct without measure,
May I send out emanations.
The Kagyu Monlam Book

A Compilation for Recitation

Sentient beings extend as far as the limits of space; May my aspiration prayers extend As far as the limits of their karma and kleshas.

Though someone adorns with precious jewels The infinite realms of the ten directions, and offers these to the buddhas, Or offers the supreme happiness of gods and men For kalpas as numerous as atoms in the realms,

The genuine merit of someone who Hears this king of dedications, Who is inspired towards supreme awakening, And gives rise to faith in it is more supreme.

Whoever makes this Aspiration Prayer for Excellent Conduct Will be free from the lower realms, And free from negative friends; They will see Amitabha soon,

Acquire all benefits and be sustained in happiness— With all of this their life will go well. Before long they will become just like Samantabhadra.

Whatever has been done through the power of not knowing, All evil, even the five acts of immediate consequence, Will be quickly purified By those who recite thisExcellent Conduct.

They will possess wisdom, beauty and the signs, Be of good family with fine complexion. They will not be overpowered by maras or tirthikas; The three worlds will make offerings to them.
They will soon go before the bodhi tree,
And having gone there, they will sit to benefit beings,
awaken into enlightenment, turn the dharma wheel,
And subdue all maras and their hordes.

The full ripening for those who are involved with, teach or
recite
This Aspiration Prayer for Excellent Conduct
Is known only by the buddhas;
Without any doubt, it is supreme enlightenment.

I dedicate all this virtue,
Following and emulating
The warrior Manjushri who is omniscient,
As is Samantabhadra.

With dedications, praised as supreme
By the victorious ones who appear in the three times,
I dedicate all my roots of virtue
Towards excellent conduct.

When the time of death comes for me
May all my obscurations vanish;
Seeing Amitabha directly
May I go to his realm of Sukhavati.

Having gone there,
May I actualize all these aspiration prayers,
Fulfill them completely,
And benefit beings as long as worlds exist.

May I be born within a beautiful
lotus
In that excellent and joyous realm of the victorious one;
And from the victorious one Amitabha directly
May I receive a prophecy.
Having received his prophecy there,  
May I benefit all beings in the ten directions  
Through the power of my mind  
With many billions of emanations.

Through whatever slight virtue I have accumulated  
By making this Aspiration Prayer for Excellent Conduct,  
May the virtue of the aspiration prayers for all beings  
Be accomplished instantly.

By the infinite and genuine merit,  
Attained through dedicating The Aspiration Prayer for Excellent Conduct,  
May all beings drowning in the rivers of sufferings  
Reach the place of Amitabha.

May this King of Aspiration Prayers  
Bring about the supreme aim and benefit for all infinite beings;  
Completing this scripture adorned by Samantabhadra,  
May the lower realms be empty.

This completes The King of Aspiration Prayers, The Aspiration Prayer for Excellent Conduct.
I prostrate to all the buddhas
And to the bodhisattvas,
Endowed with the divine eye of the sages
And to the sravakas as well.

Whatever negative actions I have done
Under the influence of an [afflicted] mind,
In the presence of the buddhas,
I fully acknowledge them [all].

By the accumulation of any merit I have created
Through the three kinds of activities,
May my seed of omniscience [grow]
And may I [attain] awakening that never ends.

Whatever offerings to the buddhas
[That can be found] in realms of the ten directions
Are known to the buddhas who rejoice in them;
I rejoice in [all] these [offerings].

I fully acknowledge all negative actions
[And] rejoice in all merit.
I prostrate to all the buddhas.
May I attain supreme primordial wisdom.

I earnestly request the bodhisattvas,
who reside on the ten levels
in all the directions of the [worlds in the] ten directions,
to awaken into supreme enlightenment.

The Twenty-Branch Monlam  ๘๐ ๗๗ ๐๘  The branch of aspiration: Maitreya’s Aspiration
Once you have awakened into genuine enlightenment
And tamed the maras and their hordes,
May you turn the wheel of Dharma,
So that all living beings may be healed.

With the sound of the great Dharma drum,
May you free all sentient beings who are suffering.
Throughout inconceivable millions of kalpas,
May you remain and teach the Dharma.

Mired in the swamp of desire,
Entangled in the strands of cyclic existence,
I am fettered with all that binds.
I supplicate those, supreme among humans, to look upon me.

The buddhas do not blame sentient [beings] who are flawed.
With a loving heart for all sentient beings,
May [the buddhas] free them
From the ocean of cyclic existence.

Any perfect buddhas who are present,
Those who have passed away, and those yet to come,
May I train following their way
And engage in enlightened conduct.

Having perfected the six paramitas,
May I liberate the six [families] of sentient beings.
Having actualized the six extraordinary faculties
May I reach unexcelled enlightenment.

[Future phenomena] are not born and [those past] will not occur.
[Present phenomena] have no [inherent] nature; there is no [actual] location.
There is no perception; there are no [outer] things.
May I realize the dharmadhatu which is empty.
According to the buddhas, the great sages,
There are no [truly existent] sentient beings nor life force;
There is no [truly existent] individual nor nurturing [of a self].
May I realize the dharma[ca] where there is no self.

An entity [such as] grasping onto a self and "mine"
Is not present within any [of the paramitas].
To benefit all sentient beings,
May I give with generosity free of avarice.

Since things do not exist as entities,
May my wealth appear spontaneously.
Since all things totally disintegrate,
May I perfect the paramita of generosity.

Endowed with a flawless ethics [that is guided] by rules,
And an ethics that is completely pure,
With an ethics free of an arrogant mind
May I perfect the paramita of ethics.

Just as the elements of earth, water, fire, and wind,
[Bodhisattvas] do not remain [caught by mental constructs];
[By attaining] patience, anger never arises,
May I perfect the paramita of patience.

Through [the power of] previous perseverance
Having become stable, enthusiastic, and free of laziness,
And through a strong body and mind,
May I perfect the paramita of perseverance.

Through the samadhi [where all] is illusion-like,
Through the samadhi of the hero's stride,
And through the samadhi that is like a vajra,
May I perfect the paramita of meditative concentration.
Through actualizing the three gates of full liberation,
The equal nature of the three times,
And the three types of knowing as well,
May I perfect the paramita of prajna.

Through persevering in a bodhisattva’s [practice],
[May I attain] the [kaya] praised by all the buddhas,
The luminous [kaya], and the [kaya] blazing with majesty.
[Thus] may my intention be fulfilled.

May [I be like] the famed Maitreya,
Who engaged in such a practice,
Perfected the paramitas,
And perfectly abides at the zenith of the tenth level.

Also:
Through this immeasurable merit
May we never take the bad births
Of the hells, pretas, animals, and asuras.
May we attain the state of Buddha Maitreya.

When the Buddhas Maitreya and Simha
Perform their buddha activity in the future,
May we also achieve the great awakening
And receive the unexcelled prophecy.

Through this virtue, in every life
May we attain the pleasures and follow a genuine spiritual friend,
Bear the burden of all beings’ suffering,
And serve Maitreya’s teachings.
The Aspiration from The Bodhisattva’s Way of Life

Through the virtue of having composed
The Bodhicaryavatara
may all living beings come to engage
in bodhisattva conduct.

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

Until they gain the bliss of a Buddha
May their happiness never decline,
And may they gain
The constant bliss of a bodhisattva.

May all embodied creatures
Eho throughout the universe
Experience hellish realms,
come to enjoy the bliss of Sukhavati.

May those feeble with cold find warmth,
and may those oppressed with heat be cooled
by the boundless waters that pour forth
from the great clouds of the bodhisattvas.

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

May the regions of hell become places of joy
With vast and fragrant lotus pools
Beautified with the exquisite calls
Of wild ducks, geese and swans.
May the heaps of burning coals change into heaps of jewels.  
May the burning ground become a crystal floor.  
And may the mountains of the crushing hells  
Become celestial palaces of worship filled with Sugatas.

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

By the force of my virtue, may those caught in the acid-like  
river of hell,  
Their flesh eaten away, revealing their lily [-white] bones,  
Obtain the bodies of celestials  
And dwell with goddesses in gently flowing rivers.

“Why are the henchman of Yama, the unbearable buzzards  
and vultures afraid?  
Through whose noble strength is joy brought upon us and  
darkness dispelled?”

Looking up, behold in the firmament the radiant form of  
Vajrapani!  
Through the force of their joy may they be free from evil and  
find his company.

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

“Friends, don’t be afraid but quickly gather here,  
What need is there to flee when above is the youthful  
Manjushri to dispel our fears,  
The tender bodhisattva who protects all living things,  
Through whose might all suffering is removed and the force of  
joy abounds.
Behold him in an enchanting palace resounding with hymns sung by a thousand goddesses, With the tiaras of a hundred gods being offered to his lotus feet And a rain of many flowers falling on his head, whose eyes of which are moist with kindness.”

Upon seeing Manjusri in this way, may those in hell cry out loud with joy.

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

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

May they be satisfied by a stream of milk Pouring from the hand of the noble lord Avalokitesvara, And by bathing in it May they always be cooled.

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

May the naked find clothing, May the hungry find food, May the thirsty find water And delicious drinks.
The Kagyu Monlam Book  84  A Compilation for Recitation

May the poor find wealth,
Those weak with sorrow find joy.
May the forlorn regain their confidence,
And have stable [courage] in abundance.

May all who are sick and ill quickly be freed from their illnesses,
and may no disease in the world ever occur again.

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

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

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

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

May those who find themselves In trackless, fearful wildernesses, the children, the aged, The unprotected, those stupefied and the insane - Be guarded by beneficient celestials.
May beings be free from all states of no leisure
And be endowed with faith, wisdom and kindness.
With food and excellent conduct,
May they be mindful throughout their lives.

May all beings be without want for wealth
Just like the "Treasury of Space",
And without dispute or harm
May they enjoy it as they wish.

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

May all unfortunate humans
In the world be born fortunate.
May the lowly obtain grandeur
And may their pride be conquered.

By my merit
May every single being
Abandon all forms of evil
And perpetually engage in virtue.

May they never be without the Awakening Mind
And may they always engage in bodhisattva conduct;
May they be cared for by the Buddhas
And relinquish the actions of devils.

May sentient beings have lives
Inconceivably long.
May they always live in contentment,
Unfamiliar with even the word ‘death.’
May there abound in all directions
Gardens of wish-fulfilling trees filled
With the sweet sound of Dharma
Proclaimed by the Buddhas and their heirs.

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

For all the groups of disciples,
May many bodhisattvas
Dwell in every land
Adorning them with their excellence.

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

May they always meet with Buddhas
And their heirs the bodhisattvas.
Then may they worship these spiritual masters of the world
With endless clouds of offerings.

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

May all medicines be effective
and the repeating of mantras successful.
May sky-going spirits, cannibals and the like
Be endowed with compassionate minds.
May no living creature ever suffer,  
Commit evil or ever fall ill.  
May no one be afraid or belittled,  
Or their minds ever depressed.

In all assembly halls and houses  
May reading and recitation [of Dharma] flourish and remain.  
May the sangha always be in harmony  
And may their purposes be accomplished.

May monks desiring to practice  
Gain the [three] isolations,  
And through having abandoned distractions  
May they meditate with flexible minds.

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

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

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

May beings not experience the misery of lower realms  
Nor endure any other hardships.  
With a physical form superior to the gods  
May they swiftly attain Buddhahood.
The Kagyu Monlam Book A Compilation for Recitation

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

Just as they have intended
May the bodhisattvas fulfill the welfare of the world,
And may all sentient beings receive
Whatever the Buddhas have intended for them.

Similarly may the pratyekabuddhas
And the sravakas find happiness.
And until I reach the level of “Completely Joyous”
Through the kindness of Manjusri,
May I be mindful throughout my lives
And always be a renunciate.

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

Whenever I wish to see [him]
Or even wish to ask [him] the slightest question,
May I behold without any hindrance
Lord Manjusri himself.

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

For as long as space endures,
And for as long as living beings remain,
Until then may I too abide
To dispel the misery of the world.
May all the pains of living creatures ripen [solely] upon myself. And through all the virtue of bodhisattvas may all beings experience happiness. May the teachings, which are the sole medicine for suffering and the origin of every joy, be materially supported and honored and abide for a very long time. I prostrate to Manjusri through whose kindness wholesome minds ensue, and I prostrate to my spiritual masters through whose kindness I develop.

An Aspiration for Rebirth in Sukhavati

To the west of this realm of the bhagavat Shakyamuni, Past as many buddha realms As there are sand grains In sextillion Ganges Rivers, Is a supreme, flawless realm with perfect qualities. All its ground is made of jewels, as even as the palm of a hand. It is a place without gorges. It is well adorned by lotus flowers. It is so beautiful that one could never see enough of it. In that supreme realm dwells the teacher of devas and humans, The buddha whose Life is Boundless. It is a place of pure aspirations, where kleshas have been abandoned. May I and all beings of the six types be born in that realm.
The realm of Sukhavati is resplendent with mansions.
The buddha’s emanations give forth melodic sounds.
It is a place where all essentials arise
Without effort and in accordance with one’s wishes.

In that supreme realm there are not even words
For beings in lower states, asuras, or yamas.
There are no ordinary women there.
There is no abiding in the womb.

Birth there is always miraculous, from precious lotus flowers.
It is a place of pure aspirations, where wrongdoing has been abandoned.

May I and all beings of the six types be born in that realm.

The realm of Sukhavati has utterly pure light.
For all the beings born in that realm,
There is never suffering, such as through sickness.
Once born in that realm, one will never fall into lower births.

It is impossible for one, once there, to be born in leisureless states.
The bodhisattvas born in that realm
Remain alive for innumerable years.
Throughout many lives they will remain on the bodhisattva levels.

Were it not for their engagement in vast conduct,
They would become perfect buddhas after one life.
It is a place of pure aspirations, where the two accumulations are perfected.
May I and all beings of the six types be born in that realm.

In the realm of Sukhavati, praised by Shakyamuni,
In a palace composed of precious materials,
To right of the protector Amitayu, is Avalokita.
He gazes upon all beings with love and compassion.
On the protector’s left is the bodhisattva Mahasthamprapta, Doing the activity of spreading the stainless dharma. He abides in inconceivable, expansive pristine wisdom.

When I come to the time of my death, May I see your face, great deva, and be beckoned onward. May I never stray into inferior places. May I be born in the realm of Sukhavati.

Born from a lotus, may I hear genuine dharma, Receive the buddha’s prophecy, and achieve clairvoyance and miracles. May I create the circumstances for leading All beings to that supreme realm.

I pray that the supreme guru, the protector Avalokita, Your retinue, all the buddhas, And all the supreme bodhisattvas Cause this good aspiration of mine to be accomplished.

At the end of my life may I see the buddha Amitabha along with his retinue. May I immediately receive assurance Through his saying to me, “Child, come to Sukhavati!”

The Lotsawa Rinchen Zangpo composed this in the Tonting Temple. Virtue!
Then, recite the following:

All buddhas of the three times who have appeared, are appearing, or will appear in any of all the boundless realms without center or limit; all bodhisattvas, shравakas, pratyekabuddhas, devas, rishis, and vidyadharas; and all those, without exception, who have accomplished the truth: I pray that you consider me.

Through the power and strength of all the roots of virtue I have engaged in, encouraged, or rejoiced in throughout time without beginning or end; especially the roots of virtue I have generated here in Vajrasana, the place where you, the buddha, attained manifest buddhahood, (alter as needed); in this wondrous, mentally emanated palace; (on this extraordinary, blessed occasion on which you demonstrated great miracles... or you were born... or you achieved manifest awakening... or on this extraordinary occasion of your parinirvana... or on this extraordinary occasion of your turning the dharmachakra... or on this extraordinary, blessed occasion of the buddha's descent from the deva realm... or in general), on this extraordinary occasion on which we are accomplishing oceans of virtue by inviting all the buddhas, bodhisattvas, and retinues of shравakas of the ten directions; by prostrating to them, presenting offerings, confessing wrongdoing, rejoicing in virtue, imploring that the dharmachakra be turned, and praying that they not pass into nirvana, in order to heal all world-realms in accordance with the bodhisattva conduct, and in order that abundant benefit and happiness arise; and through the power and strength of all the roots of virtue engaged in, encouraged, or rejoiced in by all the buddhas of the past, the future, and the present, by all bodhisattvas, shравakas, or pratyekabuddhas, or by any of all the beings that there are, may the environments in all worlds be free from impurity. May they have various excellent, utterly pure qualities.
May the world-realms of the hells, the world-realms of Yamas, and the world-realms of animals that have already arisen be destroyed and emptied.

May they never arise from now onward.

If because of the power of karma they are not destroyed, may their ground, buildings, and enclosures of burning iron become pleasant, temperate, and pleasurable.

May all the boiling water become bathing pools with the eight features, covered by variegated lotuses and resonant with the melodic calls of swans and other birds.

May the mortars and pestles of burning iron, the pounding mountains, and the rest become rains of flowers.

May the unfordable rivers of hot ash, the swamps of rotting corpses, the forests of razors, and the rest become groves beautified by trees, flowers, fruit, and medicinal herbs.

May the Shalmali mountains become mountains of jewels adorned by many pleasant trees, with extremely soft ground covered by green grass and flowers.

May all the terrifying guardians of the hells, the lions, the dogs and the rest become devas, devis, precious steeds, precious elephants and so forth.

May all beings in the hells not remain there. As soon as they are born, and in the time of a finger-snap, may they pass from that life and be born in a higher realm.

May all the karma that will cause birth in the world-realm of yam as be exhausted. May beings not be born there. If beings are born there, may they immediately pass from that life and be born in a higher realm. If those beings do not pass from that life immediately after birth, may all world-realms of yamas become a pleasant ground made of various jewels, that compresses when pressed and rises when lifted, and that is filled with many pleasant necessaries.

The Twenty-Branch Monlam

The branch of aspiration: The Great Aspiration
May that ground also be covered by various types of edible food and drink, such as fruit, and may various types of food and drink also fall like rain from the sky.

May the light of the sun and moon always shine there. In the summer may it be cool there, and in the winter, warm. In all regions may there be pure water with the eight features, falling and flowing in winding streams. May there be undamaged, pleasant shade trees.

May all the karma that will cause birth in the world-realms of animals be exhausted. May beings not be born there.

If beings are born there, may they immediately pass from that life and be born in a supreme higher realm. If those beings do not pass from that life immediately after birth, may they become as intelligent as the most intelligent of humans. May they be free from all stupidity, obscurity, and bewilderment.

May they not come under the power of others, but always have freedom.

May they be free from the shearing of their wool, and so forth: being herded, being forced to bear loads, being killed; and from harming one another. May all move about at ease, acquire all of the food and drink that they wish for, and in all ways have happiness like that of the best higher realms.

May nagas not be harmed by garudas. May the rains of hot sand become rains of jewels and flowers.

In the world-realms of humans, may chakravartins with dominion over the four continents appear repeatedly. May all ages equal an age of perfection. May the environments of those worlds be free from canyons, mountains, rocks, thickets, filthy wells, thorny trees, and so forth. May they be as even as the palm of a hand and spacious. May they be pliant and supple. May they all be filled with meadows, variegated flowers, and edible crops that grow without plowing. May all crops be free from all hazards. May all desirable fruit-bearing trees and medicinal herbs grow there.
May no poisonous things or anything that causes physical sickness grow there.

May all necessaries, such as jewels and clothing, appear without impediment merely through being thought of.

May jewels, fruit, and all necessaries fall from the sky like rain as they do during an age of perfection.

May all humans abide comfortably in the womb and be easily born. May no sickness of any kind arise in their bodies.

If they do become ill, may they have access to physicians and medicine and be quickly healed.

May all the deaf in all world-realms acquire the ears of the devas.

May the blind acquire the pure eyes of the devas.

May the mute gain eloquent speech.

May the insane gain sanity.

May every person gain a good appearance, eloquent speech, brilliant intelligence, and all praiseworthy qualities.

May the imprisoned and those under sentence of death be easily freed.

The Twenty-Branch Monlam

The branch of aspiration: The Great Aspiration
May all be free from the eight and sixteen dangers.
May they never be separated from what is lovely and pleasing to them.
May they never encounter what is repugnant and displeasing to them.
May everyone, without fighting or quarreling, always be affectionate to one another.
May everyone be free from untimely death.
May they have long lives.
May all their wishes be fulfilled in accord with genuine dharma and their intentions.
May no one be an outlander or a barbarian. May they all have abundant leisure and resources.

Having gained a body with leisure and resources, may they see samsara as an expanse of blazing fire. May they give rise to the desire to be liberated from it.

Having given rise to the desire for liberation, may they find a spiritual friend with all the qualifications that are described. May they properly rely upon them with great respect.

May no fault in the manner of their reliance upon their spiritual friend, such as disrespect, ever arise.

May they hear from their spiritual friend the complete, unmistaken path to higher realms, liberation, and omniscience. May they have an intellect capable of quickly and correctly realizing the meaning of the buddha's words.

May they be diligent in properly practicing the meaning of what they have heard.
May the buddhadharma, the source of all of the benefit, happiness, and excellence in the world, spread and flourish without ever vanishing.

May all sanghas be diligent, every day and night, in solely virtuous actions of the three gates, such as the ten dharma practices and the two wheels.

May all sanghas be harmonious and accomplish the purposes of a sangha.

May all kings, ministers, subjects, householders, and others have great faith in, and great respect for, the three jewels.

May all persons delight in and diligently do virtuous actions.

May the jealousy of the asuras toward the prosperity of the devas be fully pacified.

If they do go to war, may asuras not experience the suffering of physical wounds or death.

May they all hear the sound of the three jewels and respect them. May they delight and strive solely in virtue.

May the devas be free from the suffering of fighting the asuras, of wounds, and of death.

May they be free from all sufferings, such as those of expulsion, oppression, and signs of death and falling.

May the great drum of dharma that awakens one from heedlessness continually resonate so that it is heard by all devas. May the sound of genuine dharma issue from other musical instruments as well. May all hear the sound of the three jewels with respect and be diligent solely in virtue.

May all beings generate precious bodhichitta. May it not weaken.
May those of the shravaka and pratyekabuddha families achieve the awakening of their respective nirvanas, soon generate great bodhichitta, and enter the mahayana.

May bodhisattvas accomplish the benefit for beings that they intend.

May the vast conduct and all the aspirations of bodhisattvas be quickly accomplished and fulfilled.

May each bodhisattva quickly ripen innumerable disciples. Having formed their own pure buddha realms, may they quickly achieve perfect buddhahood.

After buddhahood, may they fill all the realms of beings with unceasing nirmanakayas that turn the dharmachakras for the disciples of the three families. May they temporarily establish those of the shravaka and pratyekabuddha families in their respective bodhis, and finally establish all of them on the level of great awakening.

May the stainless buddhadharma fill all world-realms, flourish, spread, and never disappear.

May no maras look for opportunities to obstruct the dharma. If they attempt to obstruct it, may it not fall under their power.

In brief, I make all the aspirations made by any bodhisattva in the past, all the aspirations being made by bodhisattvas in the present, and all the aspirations that will be made by bodhisattvas in the future, however many of them there may be.

May I display various emanations, whatever will tame those to be tamed, before each and every being, accomplishing all benefit, happiness, and goodness for those beings, dispelling all their defects, suffering, misery, and fears, and establishing them in the state of liberation and omniscience. Just as I do this for any one being, may I do it for all beings without exception.
May I be like a father, a mother, a friend, a relative, and a king for all beings. Like medicine, food, clothing, and so forth; like earth, water, fire, air, and space, may I become a support for the lives of all beings.

In brief, may I do whatever will benefit each being, and fulfill the hopes of each being, in accord with their wishes, for whatever they desire.

When I achieve a pristine wisdom body, may it be visible even to beings who have engaged in great wrongdoing and are very thickly obscured, without their having to even slightly reduce their obscurations.

Especially, just as the glorious Dusum Khyenpa made aspirations throughout measureless time to be the embodiment of the activity of all buddhas of the three times, may I, named Chödrak Gyatso, be the master and accomplisher of all of the activity without exception of all buddhas of the three times.

May I make the teachings of all buddhas without exception my own, and be able to spread them to the ends of space, without them ever disappearing for as long as space abides.

In particular, here, in Vajrasana, this great place where our teacher, the lion of humanity, achieved buddhahood; this grand palace of dharma; this boundless Akanishtha; this place where all of samsara and nirvana are assembled; this ornament of the universe; this all-inclusive mandala, may the three jewels and the genuine dharma of the sugatas spread and flourish. May it be stable and unending.
May the holder of the dharma, the sublime being (name), and all here, have splendor of body that is ever-increasing, like the waxing moon. May their activity and actions of guiding beings be as spontaneously perfect as Mount Meru. May their retinues be as numerous and bright as the stars in the heavens. May all their followers, near and far, be in harmony. May they abide in utter peace and auspiciousness with perfect happiness and well-being. May their kind blessing of happiness last for ten thousand generations. May their fame fill every place reached by the sun and moon.

Through the power of the true words of all buddhas of the ten directions and the three times; of all bodhisattvas; of all shravakas and pratyekabuddhas; of all devas, rishis, siddhas, and all who have accomplished the truth; through the truth of the natural purity of the dharmadhatu; through the truth of the unfailing causation of all dharmas; through the power of mantra, medicine, and substance; and through the power of the great truth of the three jewels, may all the wishes of us all—master, disciples, and retinue—and whatever aspirations we have made be accomplished as they were intended.

May we be utterly victorious over all adversity. May everything auspicious and excellent be acquired, all-pervasive for all time.

This was composed by the seventh Karmapa and revised by the eighth Karmapa; I have also revised it slightly.
The precious dharma lord Dusum Khyenpa wrote this about specific dedication for the living or the dead:

In general, this dedication of roots of virtue is said to be extremely important. If roots of virtue are done but not dedicated, they will be used up. If they are dedicated to an inferior end, they will be used up. If they are regretted, they will be used up. If advertised, they will be used up. So that they not be used up but increase continuously, it is necessary to dedicate roots of virtue. As for the support for dedication, dedication done before a support of the three jewels will be accomplished. Dedication done before someone with bodhichitta will be accomplished. Dedication done before one’s guru will be accomplished. Therefore, think that all buddhas and bodhisattvas are in the sky before you. Thinking, “I and all beings must attain omniscient buddhahood. I therefore dedicate all roots of virtue accumulated throughout the three times to unsurpassable awakening,” repeat this after the dedicater:
All buddhas and bodhisattvas who abide in the ten directions, I pray that you consider me. Noble members of the sangha, I pray that you consider me. Through all the roots of virtue I, (name), have done, encouraged, or rejoiced in throughout beginningless births up to now, arising from generosity, arising from morality, and arising from meditation; especially those arising from such actions as presenting offerings to the three jewels this year, serving the sangha, reciting the sutras of the transcendences, offering tormas to dharma-palas, giving tormas to bhutas, and serving feasts to people in my immediate or general area; through these roots of virtue—through the sublime generosity that ornaments the mind, through the articles of the mind, through the yogin’s accumulations, and through the ultimate meaning—may I attain omniscient buddhahood for the benefit of all innumerable beings, with my preceptor, master, and parents first and foremost.

Recite that three times. After the last:

Until that is attained, in every life, may I acquire a human body with excellent leisure and resources. Having acquired a human body, may I encounter a spiritual friend of the mahayana. Having received from him both teaching and instruction, may no outer or inner obstacles to the practice of them arise. May I achieve the supreme siddhi of mahamudra. May it be just so.

Recite that three times.
If you want to do a dedication for the deceased, think that you dedicate the roots of virtue accumulated by them throughout the three times, and the roots of virtue done for their benefit by their surviving relatives, to the liberation from all the sufferings of samsara, and the unsurpassable awakening, of all beings, with the deceased first and foremost. Thinking that, repeat this after the dedicator:

All buddhas and bodhisattvas who abide in the ten directions, I pray that you consider the deceased, (name), and all others. Noble members of the sangha, I pray that you consider the deceased, (name). Through all roots of virtue accumulated throughout the three times by the deceased, (name), including those arising from generosity, those arising from morality, and those arising from meditation; roots of virtue done, encouraged, and rejoiced in by them; and the roots of virtue done by us, their surviving relatives, for the benefit of the deceased, (name), including the presentation of offerings to the three jewels, the service of the sangha, the recitation of the sutras of transcendent wisdom, the offering of tormas to dharmapalas, the giving of tormas to bhutas, and the serving of feasts to the people of our immediate or general area; through these roots of virtue, wherever and if the deceased has been born, through the power of karma, among the six types of beings, may these roots of virtue accompany and follow them. May they be freed from all the sufferings of the six types of beings and acquire a human body with excellent leisure and resources. Having acquired a human body, may they hear the sound of the three jewels.

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The branch of aspiration: Dedications for the living and the deceased

chok chu na shuk pay sang gye dang jang chap sem pa tam che shin tse le de pa [name(s) of deceased] she ja wa la sok pa la gong su sól/ gen dün tšün pa nam tse le de pa [name(s) of deceased] she ja wa la gong su sól/ shin tse le de pa [name(s) of deceased] she ja way dū sum du sak pay ge way tsa wa jin pa le jung wa dang/ tśül trim le jung wa dang/ gom pa le jung way ge way tsa wa gyi pa dang/ gyi du tsal wa dang/ gyi pa la je su yī rang way ge way tsa wa dang/

shul na chi pa dak chak nye du drel pa nam kyi tse le de pa [name(s) of deceased] she ja way dön du kön chok la chö pa dang/ gen dön la nyen kur che pa dang/ ka she drap pa rol tu chin pa drak pa dang/ chö kyang la tor ma pul wa dang/ jun po la tor ma tang wa dang/ yül mi nye ring la tön mo drang pa la sok pa ge way tsa wa dey/

shin tse le day te le kyi wang gi dro wa rik druk gang dang gang du kye kyang/ ge way tsa wa de dang dey chi shin du shuk shing chi shin du drang ne dro wa rik druk gi duk ngel ta dak dang dral ne dal jor mi lü pun sum tsok pa top par gyur chik/
May it be just so.

Since by doing roots of virtue and dedicating them to the deceased your own roots of virtue will become vast, it is said that you should then do the dedication of the roots of virtue of the living.
After making such aspirations, recite:
I prostrate to the three jewels.

TADYATHĀ PĀŃCHANDRIYA ĀVABODHĀNAYE SVĀHĀ

That is the dharani for the fulfillment of aspiration prayers.

TADYATHĀ NAKSHATRA SARVATĪTHĀNA SHATRINA MESAMETADHANI BHAVANTU SVĀHĀ

That will accomplish all aims.
I prostrate to the three jewels.
I prostrate to the tathāgata arhat samyaksambuddha Vairochana.
I prostrate to the arya bodhisattva with great compassion, Akashagarbha.

TADYATHĀ PĀŃCHANDRIYA ĀVABODHĀNAYE SVĀHĀ

If this ritual is recited, one will abide in exalted transcendent wisdom. One will not be seen by any maras, obstructors, or misleaders. At the time of one's death, one will see Arya Amitayu. One will see all tathāgatas and bodhisattvas. One will see the fulfillment of whatever aspirations one has made.

That is the dharani for the fulfillment of whatever aspirations are made.

The Twenty-Branch Monlam

The branch of aspirations
The true words for the dharma’s flourishing from the Chandragarbhasutra, as quoted by Lord Atisha in his Sutrasamucchaya:

I prostrate to the buddhas, the seven brave ones: Buddha Vyavalokita, Ushnisha, Vishvabhu, Krakucchanda, Kankamuni, Kashyapa, and Shakyamuni—Gautama, the deva of devas.

Through whatever austerities I have undergone
In the past for beings’ benefit;
And through my giving up pleasure,
May the dharma blaze for a long time.

Through my past sacrifice of my own welfare
In the service of the sick,
So that beings may be protected from poverty,
May the dharma blaze for a long time.

Through giving away my sons,
Daughters, spouses, wealth, elephants, chariots,
And jewels for the sake of precious awakening,
May the dharma blaze for a long time.

Through my veneration
Of buddhas, pratyekabuddhas,
Shravakas, parents, and rishis,
May the dharma blaze for a long time.

Through my having experienced a variety of sufferings
Throughout millions of kalpas,
In search of learning, for the sake of awakening,
May the dharma blaze for a long time.

Through my enduring morality,
Discipline, and austerity; and through my having
Worshipped the buddhas of the ten directions,
May the dharma blaze for a long time.
Through my past diligence,
Always stable and outstanding,
So that all beings may be liberated,
May the dharma blaze for a long time.

Through my constant patience and discipline,
And my patience with abuse
By beings degraded by kleshas,
May the dharma blaze for a long time.

Through the power of my meditation
On the dhyanas, gates of liberation, formless states,
And as many samadhis as the Ganges’ sand grains,
May the dharma blaze for a long time.

Through my having remained in the past,
For the sake of pristine wisdom, in forests, living in austerity;
And through my past reliance on many shastras,
May the dharma blaze for a long time.

Through my having given, out of love,
My flesh, my blood,
My life, and my limbs,
May dharma flourish.

Through my having in the past
Lovingly ripened evil beings,
Establishing them in the three vehicles,
May the supreme generosity of dharma flourish.

Through my having in the past with means
And wisdom freed beings from inferior views
And established them in the authentic view,
May dharma flourish.
Through my having freed beings from the kleshas' fire
Through the four means of nurturing;
And through my increasing their virtue and defeat of evil,
May my assembly long remain.

Through my liberation of tirthikas
From the mire of views
And establishment of them in the authentic view,
May my assembly be always devoted.
May the dharma blaze for a long time.

Om svasti siddhirbhavatu

Indestructible Garland of Vajras
tsok chok dren pa pal den la ma nam shap pe ten ching dze trin rap pel shok

May the lotus feet of the glorious gurus who lead the supreme assemblies be firm.
May their activity flourish.

Through the blessings of Padmasambhava, Vimalamitra, And all the root and lineage vidyadhara gurus,
May the lotus feet of the glorious gurus who are the supreme guides of beings be firm.
May their activity flourish.

Through the compassion of the mandala of the five families that have Conquered the mara of death; and of all the yidams of the four or six tantras,
May the lotus feet of the glorious gurus who are the lords of all mandalas be firm.
May their activity flourish.

Through the power of White Tara, the Queen of Siddhas, All the dakinis of the three places, and the dharmapalas,
May the lotus feet of the glorious gurus who joyously revel in great bliss be firm.
May their activity flourish.

The learned holders of the dharma of scripture, Those who clarify the buddhadharma through teaching, debate, And composition, with excellence both innate and acquired: May their lotus feet be firm, their activity flourish.

The holders of the dharma of realization, the lords among yogins, Who have pure samaya, make practice their core, and see dharmata; Who are the crown ornament of all, including the devas: May their lotus feet be firm, their activity flourish.
The torches of the buddhadharma who have the stable ground of morality,
The light of samadhi, and the skill of wisdom;
Who are rich with the wealth of the aryas; and are sources of refuge for beings:
May their lotus feet be firm, their activity flourish.

The holders of the buddhadharma, who have been liberated through hearing,
Discriminate through thinking, have realized the meaning through meditation,
And engage in others’ benefit, with wisdom, kindness, and ability:
May their lotus feet be firm, their activity flourish.

The great beings of all traditions who abide in any direction,
Who embark upon various vehicles
In accord with their capacity and practice them properly:
May their lotus feet be firm, their activity flourish.

May all the holders of the dharma be harmonious
And free from sectarianism and conflict within the buddhadharma.
With vast pure perception, may they hold their respective traditions.
May their lotus feet be firm, their activity flourish.

May we and all connected to us, in all our future lives,
Be free from sickness. May we have vajra life
And the seven qualities of higher states, such as beauty.
May we become lights of all the buddhadharma.

May all obstacles to life and liberation be pacified.
May we live a hundred years and see a hundred autumns.
May we hold the precious buddhadharma of the excellent trainings,
For others’ sake, for as long as space lasts.
May the glorious guru, the personification of all buddhas, 
And all the holders of the dharma of all traditions live long. 
By ceaselessly turning the dharmachakra, 
May they always illuminate the three worlds.

From the Sarvastivadin Vinaya

pun sum tsok pa nga wa ser gyi ri wo dra 
jik ten sum gyon po dri ma sum pang pa 
sang gye pe mo gye pa dap dray chen nga 
wa 
di ni jik ten ge way ta shi tang po o 
de yi nye war ten pay chok rap mi yo wa 
jik ten sum na drak shing lha dang mi chö 
pa 
chö kyi dam pa kye gu nam la shi che pa 
di ni jik ten ge way ta shi nyi pa o 
gen dön dam pa chö den tö pay ta shi chuk 
Iha dang mi dang lha ma yin gyi chö pay ne 
tsok kyi chok rap ngo tsa she dang pal gyi 
shi 
di ni jik ten ge way ta shi sum pa o 

XX. The branch of auspiciousness
The declaration of auspiciousness:
With excellence, like a mountain of gold, 
The protector of the three worlds has abandoned the three 
stains.
The buddha has eyes like the petals of lotuses in bloom. 
This is the first virtuous auspiciousness of the world.
The infallible dharma he taught 
Is renowned in the three worlds and worshipped by devas and 
humans. 
The genuine dharma brings peace to all beings. 
This is the second virtuous auspiciousness of the world.
The sublime sangha has dharma and abounds with 
auspiciousness.
It is worshipped by devas, humans, and asuras. 
The supreme assembly has modesty. It is the basis of virtue. 
This is the third virtuous auspiciousness of the world.

And:
The sublime teacher is worthy of worship by devas and 
humans. 
I prostrate to the buddha. May there be joy and goodness here 
and now! 
May all beings, the moving and the unmoving, 
Be full of joy and goodness here and now!
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Peaceful, dispassionate, it is worthy of worship by devas and humans.
I prostrate to the dharma. May there be joy and goodness here and now!
May all beings, the moving and the unmoving, be full of joy and goodness here and now!
The sublime assembly is worthy of worship by devas and humans.
I prostrate to the sangha. May there be joy and goodness here and now!
May all beings, the moving and the unmoving, be full of joy and goodness here and now!

Auspicious by day, auspicious by night,
Auspicious also at noon,
Always auspicious, by day and by night,
May the three jewels bring goodness and joy!
May whatever bhutas have gathered here, Whether present on the earth or in the sky, Be always loving to all beings, And practice dharma both day and night.

And, from the Vinayagama:
May he who utterly conquers greed And attachment and removes stains, Whose mind is peaceful and beyond harm, Bring you joy and goodness.
May the guide who leads beings To the path of liberation And teaches all dharma Bring you joy and goodness.
May the teacher, beings’ support, Who has achieved joy For the benefit of all beings, Bring you joy and goodness.
May the protector
Who with loving mind
Always guards beings like his only child
Bring you joy and goodness.

May he who is the support
Of all beings in samsara,
Their harbor, and their rescuer,
Bring you joy and goodness.

May he to whom all dharmas are manifest,
Who is pure beyond cleansing,
Whose purity is threefold, who purifies,
Bring you joy and goodness.

May the hero whose birth
Brought abundant accomplishment,
Siddhartha who accomplished all aims,
Bring you joy and goodness.

May he whose birth caused
The earth and forests to shake,
Who delights all beings,
Bring you joy and goodness.

May he who approached the site of awakening,
Causing the earth to shake six times
And alarming Mara,
Bring you joy and goodness.

May he who turned the dhammachakra
And taught the truths of the aryas,
The renowned Shakayamuni,
Bring you joy and goodness.
May the captivating one
Who overcame all tirthikas with dharma
And won over all their followers
Bring you joy and goodness.

May the buddha bring you joy and goodness.
May Indra, Brahma with his devas,
And all bhutas always give you
Joy and goodness.

Through the buddha's merit and powers,
And through the intentions of all devas,
May whatever you wish
Be accomplished today.

May you with two feet all be happy!
May you with four feet all be happy!
May all you who travel be happy!
May you who come home all be happy!

The Auspiciousness of the Twelve Deeds

You sought awakening for all beings' benefit. In order to accomplish all aims,
You assumed all discipline. The auspiciousness that arose when, Shakyamuni, you delighted in the path of accumulations:
May that auspiciousness bring peace to all beings.

For beings' benefit, tathagata, you came here From the central palace of the devas in Tushita, Accompanied by Indra. The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.
In the pleasant grove of Lumbini, bright with leaves and flowers,
And attended by many devas, you, protector, were born,
Ending becoming. The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

You were brought soon after birth to the royal palace
In the city of Kapilavastu, sugata, Shuddhodana's son,
And sprinkled with amrita. The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

In the sublime city called Kapilavastu you were praised
By its renowned deva as a mass of inconceivable virtue and merit:
The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

You joyously fled that great city at midnight and went
Into the forest of austerities, accompanied by Brahma and a
host of devas.
The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

With a body like brilliant gold you sat in
Unwavering vajrasana upon a mat of grass
As green as vaidurya. The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

On the riverbank, surrounded by jaybirds,
You thoroughly dispelled all craving and were prostrated to by
the king of nagas.
The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

You approached the king of trees and subdued the great forces
of Mara
With the power of love, becoming the bhagavat of the earth
and the sky.
The diverse auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

Tathagata, in order to end all suffering, you dwelled at Vajrasana
And at dawn utterly conquered the four maras.
The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

Great rishi, in Varanasi
You turned the great dharma chakra.
Wondrous auspiciousness arose here and in the deva realms.
May that auspiciousness bring peace to all beings.

Bhagavat Shakyamuni, like a lion you taught the genuine dharma
Which benefits, purifies, refines merit, and is praised by the aryas.
The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

In order to overcome the pride of tirthikas,
And in order to bring joy to beings, buddha,
You performed sublime miracles. The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

For beings' benefit you returned from higher realms,
Accompanied by Brahma and hosts of devas
Holding various fans and parasols. The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.

Tathagata, you passed into peace amid offerings
Of many mandarava flowers and the praise of great devas.
The auspiciousness that arose then:
May that auspiciousness bring peace to all beings.
Iha wang lu dang mi yi wang poy chak che
kha ding nö jin dri say wang poy chö gyur
pa
de shin shek pa top chu den pay ta shi gang
ta shi de ni kye gu lam na shi che shok

Tathagata of ten strengths, the rulers of devas, nagas, and humans
Prostrate to you. The rulers of garudas, yakshas, and gandharvas
Worship you. The auspiciousness of all this:
May that auspiciousness bring peace to all beings.

The stanzas of joy and goodness from the Devanirdeshasūtra

Whatever wondrous jewels
There are in this world, in others,
And in higher realms are in no way
Equal to the jewel of the buddha.

He is wondrous, inestimable.
The jewel of the buddha is the best in the world.
If it is true that he is best, then by that truth
May there be the utmost joy and goodness here.

Peace, cessation, as wonderful as amrita,
The dharma contained in Shakyamuni’s mind
In meditation has no equal.
If it is realized, there is thereafter no misery.

It is wondrous, inestimable.
The jewel of genuine dharma is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

The eight phases taught by the buddha
Are four pairs of stages of the sangha.
Persons so worthy of generosity are rare on this earth.
Generosity to them becomes immeasurable.
They are wondrous, inestimable.
The jewel of the sangha is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

Principal among the holy, provider of the wondrous,
Great light, best of brave ones,
Great wisdom, most sublime,
The bhagavat alone fully knows what is best and what is not.

He is wondrous, inestimable.
The jewel of the buddha is the best in the world.
If it is true that he is best, then by that truth
May there be the utmost joy and goodness here.

The sublime samadhi without obstacle,
Boundless intelligence, was taught by the tathagata.
He compared that samadhi, in its stability, to a vajra.
There is no samadhi equal to it.

It is wondrous, inestimable.
This jewel of samadhi is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

Like firmly closed doors unmovable
By even the four powerful winds
Are the wise who have seen the four truths.
They are unmoved by mundane speakers.

They are wondrous, inestimable.
The jewel of the sangha is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.
tam che sil nön kün khyen tam che sik
tam che khyen pa top nam kün dang den
kün gyl dam pa dzin pa kün dang dral
sam pa kün khyen di ni chom den chik

ngo tsar shi tu me jung pak me de
dzok pay sang gye rin chen jik ten chok
ji tar ngay di de shin den chok na
den pe dir ni shin tu de lek shok

si pa gok ching mi yo gyur wa me
kyön me jik pa kün le nam par drol
shin tu gok ching gya nom nge par Jung
shin tu dri me shi wa ló mi trok

ngo tsar shi tu me jung pak me de
dam pay cho kyi rin chen jik ten chok
ji tar ngay di de shin den chok na
den pe dir ni shin tu de lek shok

shin tu duk ngel tön shing de che ching
den nam tong te gang bak yö pa
den pa rin chen nam la dok me pa
de dak kye wa gye pa chi mi len

ngo tsar shi tu me jung pak me de
gen dun rin chen gang shik jik ten chok
ji tar ngay di de shin den chok na
den pe dir ni shin tu de lek shok

dam pa nam kyi dam pa dön dam khyen
chok dang chok min khyen shing dön dam

The omniscient one is all-seeing and outshines all others.
Omniscient, he has all powers.
Most sublime, he is free from all fixation.
The bhagavat alone knows all the thoughts of others.

He is wondrous, inestimable.
The jewel of the buddha is the best in the world.
If it is true that he is best, then by that truth
May there be the utmost joy and goodness here.

It ends samsara and is unmovimg and unchanging.
Flawless, it fully liberates from all danger.
It is cessation. It is wonderful. It is renunciation.
Utterly stainless, it is a peace that the intellect cannot steal.

It is wondrous, inestimable.
The jewel of the genuine dharma is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

Great suffering revealed, they seek happiness.
They see the truths and have vigilance.
They have no doubts about the precious truths.
They will not take an eighth birth.

They are wondrous, inestimable.
The jewel of the sangha is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

Most sublime, he knows the absolute truth.
He knows what is best and what is not, and engages in
absolute truth.
He has realized the sublime that cannot be stolen.
He is the best rescuer of those who suffer.
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He is wondrous, inestimable.
The jewel of the buddha is the best in the world.
If it is true that he is best, then by that truth
May there be the utmost joy and goodness here.

Through resolve they develop meditation.
They are liberated through constant diligence in Gautama’s dharma.
Not led astray, they enter the arya sangha
And are no longer among the ordinary.

They are wondrous, inestimable.
The jewel of the sangha is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

It is rare for those who have seen the truth
To do wrongdoing, but should they do so,
It is unfitting for them to conceal it,
Because the nature of things is consistent.

They are wondrous, inestimable.
The jewel of the sangha is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

In all worlds, including those of devas,
There is no one superior or equal to the buddha.
The teacher of devas and humans is unsurpassable.
The guide is the supreme physician.

He is wondrous, inestimable.
The jewel of the buddha is the best in the world.
If it is true that he is best, then by that truth
May there be the utmost joy and goodness here.
In the first month of summer Shakyamuni Attained genuine dharma in the forest.
There is nothing superior or equal to the dharma.
Those who encounter it are no longer among the ordinary.

It is wondrous, inestimable.
The jewel of the genuine dharma is he best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.

Having exhausted past wrongdoing, they do no more.
Free from contagion, they are fearless and without misery.
Because its root has ceased, becoming does not arise.
The dharma blazes like a torch.

They are wondrous, inestimable.
The jewel of the sangha is the best in the world.
If it is true that it is best, then by that truth
May there be the utmost joy and goodness here.
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**The Offering of the Eight Auspicious Substances**

Today, here at the ornament of all Jambudvipa, the source of everything desired by all the world, the ground in which grow the trees of the buddhas and which is adorned by the good bodhi tree, the field of merit of all devas and humans, the foremost stupa, Vajrasana (or alter the liturgy), I declare auspiciousness through the power of those substances that the buddha himself blessed as auspicious.

When Vajrapani, the lord of secrets, offered the samyaksambuddha Shakyamuni white mustard seeds, the buddha blessed them as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may these white mustard seeds be auspicious.

White mustard seeds are of the vajra family. They conquer all obstructors without exception. Their power and qualities are perfect. Through their auspiciousness, may obstructors be pacified.

When the brahmin Kundhali offered the samyaksambuddha Shakyamuni durva grass, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this durva be auspicious.

Durva increases longevity. Through the accomplishment of Vajrasattva's longevity, May kleshas, birth, and death cease. Through this auspiciousness may life increase.

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**Mangalaśvasti bhavantu**

*deng dir dzam bu ling tam che gyi gyen/ jik ten kün kyi dö guy jung ne/ dzok pay sang gye kyi jön pa nam kyi ten pay shi/ jang chup kyi jön pa sang poy gyen pa/ lha mi kün gyi só nam kyi shing dang chö dong chik pur drup pay ne dorjey den [or alter the liturgy] di nyi du gyal wa nyi kyi ta shi pay dze su jin gyi lap pa nam kyi tū ta shi chö par ja te

*ngön yang dak par dzok pay sang gye sha kya tup pa la/ sang way dak po chak na dor jey yung kar pūl ne ta shi pay dze su jin gyi lap par dze pay tu la ten ne deng dir gar chen di nyi du yung kar gyi dze kyi ta shi par gyur chik

*yung kar dor jey rik te tam che du gek nam ma lü rap tu jom che ching tu top yön ten pun sum tsok gyur pa ta shi de kyang gek nam shi war shok

*ngön yang dak par dzok pay sang gye sha kya tup pa la/ dram se kun dha li tsu daur wa pul ne/ ta shi pay dze su jin gyi lap par dze pay tu le/ deng dir gar chen di nyi du dur way dze kyi ta shi par gyur chik/

*dur be tse ni pel war che pa te dor je sem pay tse ni rap drup ne nyön mong kye shi gyün che gyur pa yi ta shi de kyang tse ni pel gyur chik

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*When Vajrapani, the lord of secrets, offered the samyaksambuddha Shakyamuni white mustard seeds, the buddha blessed them as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may these white mustard seeds be auspicious.*

*White mustard seeds are of the vajra family. They conquer all obstructors without exception. Their power and qualities are perfect. Through their auspiciousness, may obstructors be pacified.*

*When the brahmin Kundhali offered the samyaksambuddha Shakyamuni durva grass, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this durva be auspicious.*

*Durva increases longevity. Through the accomplishment of Vajrasattva's longevity, May kleshas, birth, and death cease. Through this auspiciousness may life increase.*
When Prithividevi offered the samyaksambuddha Shakya­muni sindhura, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this sindhura be auspicious.

Red sindhura is of the nature of power.
All dharmas having been brought under control,
May the dominion of dharma be utterly stable.
Through this auspiciousness may dominion be stable.

When the elephant Airavana offered the samyaksambuddha Shakya­muni giwang, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this giwang be auspicious.

Giwang is the medicine that conquers the three poisons.
Through this supreme medicine may dharmata be fully realized.
May the kleshas lose their sting.
Through this auspiciousness, may suffering be pacified.

When the householder Bhadrapala offered the samyaksambuddha Shakya­muni yogurt, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this yogurt be auspicious.

Yogurt is the essence of everything.
Realizing the pristine wisdom that is the pure essence,
May I reach the expanse of all qualities.
Through this auspiciousness, may the three poisons be pacified.
When Rupadevi Prabhahdari offered the samyaksambuddha Shakyamuni a mirror, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this mirror be auspicious.

With this mirror, the great ocean of pristine wisdom, May the ocean of pristine wisdom become pure.
May I unimpededly experience pure dharmas.
Through this auspiciousness, may obscurations be purified.

When a dryad offered the samyaksambuddha Shakyamuni bilva fruit, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this bilva be auspicious.

Bilva represent dharmas—causes, conditions, and results.
May all conduct, mundane and supramundane,
Lead to the supreme essence of awakening.
Through this auspiciousness, may all aims be accomplished.

When Indra, the ruler of devas, offered the samyaksambuddha Shakyamuni a right-swirling white conch, the buddha blessed it as an auspicious substance. In reliance upon the power of that, today, in this great assembly, may this white conch be auspicious.

From this conch issue forth the sounds of dharma.
Purified as the ocean of pristine wisdom,
May I teach all dharmas without exception.
Through this auspiciousness, may mastery of words be achieved.
The Offering of the Seven Articles of Royalty

Holding the wheel, recite:
Made from the materials of the devas, with a perfectly round hub,
With a thousand spokes and a perfectly even rim,
It brings total victory over spiteful enemies.
May there be the auspiciousness, here and now, of the precious wheel.

May I have the power to turn the dharmachakra, victorious over all maras, throughout the reaches of space.

Holding the jewel, recite:
The essence of the precious, the vaidurya of the devas,
Illuminates all within a radius of a yojana.
Stainless, it is the same throughout day and night.
May there be, here and now, the auspiciousness of the precious jewel.

May I have the light of Amitayu and the power of surpassing in splendor all mundane beings, including the devas.

Holding the queen, recite:
Beautiful, pleasing to behold, with good demeanor and Excellent complexion, she is gentle, supremely fragrant,
Lovely, and her touch desirable.
May there be, here and now, the auspiciousness of the precious queen.

May I have the ability to easily accomplish the transcendent benefit of myself and all other beings, as intended, through tranquil samadhi.
Holding the precious minister, recite:

His unmatched complexion is as lustrous as pearl.
He has wealth like the masses of gold offered to the sages.
This wealthy householder has patience.
May there be, here and now, the auspiciousness of the precious minister.

May I attain the utterly pure divine eye and have the seven riches of the aryas, the power to accomplish all intentions for the benefit of myself and others, and unimpeded knowledge of all dharmas.

Holding the precious elephant, recite:

This elephant, like a Himalayan mountain, Abides stably on the ground and is well-formed in all his limbs.
He is fit for a king and can fly through space.
May there be, here and now, the auspiciousness of the precious elephant.

May I have the ten strengths and the ability to eradicate the forces of the four maras, and establish all beings in the mahayana.

Holding the precious steed, recite:

At dawn, he circles through the earth in all directions And then returns. His hair is as dazzling as a peacock’s neck. May there be, here and now, The auspiciousness of the precious steed.

May I have the power to establish all beings in the expanse of non-abiding nirvana without impediment by means of the four perfect awarenesses.
Holding the precious general, recite:
Accompanied by his splendidly equipped forces,
He conquers all the hordes of Mara without exception,
Whether they are advancing, retreating, or approaching from any direction.
May there be, here and now, the auspiciousness of the precious general.

May I perfect non-dual means and wisdom, and have perfect pristine wisdom and the power to topple the high mountain of the twenty views of the self.

The Offering of the Eight Marks of Auspiciousness

The Twenty-Branch Monlam

The branch of auspiciousness
These lotuses are newly come from Wish-fulfilling trees and fine gardens. They have enchanting fragrance, their hearts, and all their petals. May there be, here and now, the auspiciousness of the best of lotuses.

They are of the utmost beauty and well-swirled to the right. They are like snow-covered mountains. Their enchanting sound is heard in all directions. They please the buddhas. May there be, here and now, the auspiciousness of the supreme conches.

It is of the utmost beauty, the finest form the mind could draw. Colorful and bright, this symbol of his heart bestows all that is wanted. Beautified by all ornaments, it is beloved by the devas. May there be, here and now, the auspiciousness of the glorious knot.

Victorious over all directions, this precious victory banner is excellent. It is decorated by variegated silk and webs of jewels. It is beautified by a jewel peak that bestows all that is needed or wanted. May there be, here and now, the auspiciousness of the supreme victory banner.

Well-made from gold, its hub is perfectly round. It has a thousand spokes and is beautified by an unbroken rim. It transports one from the first stage to utter victory. May there be, here and now, the auspiciousness of the precious wheel.
Lama Marpa gathered many of the people of Lhodrak, proclaimed his son’s greatness, and presented a fine feast in celebration of the consecration of his residence. During it, he sang this song proclaiming auspiciousness:

I supplicate my kind gurus.

This precious lineage of mine has
The auspiciousness of freedom from faults and downfalls.
May that auspiciousness prevail.

The short path of profound instructions has
The auspiciousness of freedom from errors and mistakes.
May that auspiciousness prevail.

I, Marpa Lotsa, have
The auspiciousness of the profound point.
May that auspiciousness prevail.

The gurus, yidams, and dakinis have
The auspiciousness of blessings and siddhi.
May that auspiciousness prevail.

My great sons, my entourage of disciples, have
The auspiciousness of faith and samaya.
May that auspiciousness prevail.

My patrons and the people of this area, near and far, have
The auspiciousness of gathering the accumulations, the favorable conditions.
May that auspiciousness prevail.

In all my actions and activity, there is
The auspiciousness of beings’ benefit and awakening.
May that auspiciousness prevail.

The devas and spirits that appear and exist have
The auspiciousness of my strict command.
May that auspiciousness prevail.

The Twenty-Branch Monlam

The branch of auspiciousness
The Kagyu Monlam Book  A Compilation for Recitation

The devas and humans gathered here have
The auspiciousness of my aspiration for their joy and ease.
May that auspiciousness prevail.

ta shi kyi dang po ta shi pa
sang gye jik ten du jön pa yin
ta shi de yi ta shi shok
de kyi pūn sum tsok par shok

ta shi kyi nyi pa ta shi pa
dam chö khor lo kor wa yin
ta shi de yi ta shi shok
de kyi pūn sum tsok par shok

ta shi kyi sum pa ta shi pa
shing chok gen dun tsok nam yin
ta shi de yi ta shi shok
de kyi pūn sum tsok par shok

ta shi kün gyi ta shi pa
ka gyü ngo tsar chen nam yin
ta shi de yi ta shi shok
de kyi pun sum tsok par shok

suk me suk kyi kham gyi lha
sam ten nang gi ga der den
de shin dak chak de kyi shok
ta shi de yi ta shi shok
de kyi pūn sum tsok par shok
dō kham dō lha rik druk nam
dō yön na tsok nam kyi tse
tak tu gak dang de war den
de shin dak chak de kyi shok

The first auspicious auspiciousness
Is the coming of the buddha to this world.
May that auspiciousness prevail.
May there be perfect joy and ease.

The second auspicious auspiciousness
Is his turning of the genuine dharmachakra.
May that auspiciousness prevail.
May there be perfect joy and ease.

The third auspicious auspiciousness
Is the supreme field, the assemblies of the sangha.
May that auspiciousness prevail.
May there be perfect joy and ease.

The most auspicious of all auspiciousness
Is the wondrous Kagyü.
May that auspiciousness prevail.
May there be perfect joy and ease.

The devas of the form and formless realms
Have the internal joy and pleasure of meditation.
May we have such joy and ease.
May that auspiciousness prevail.
May there be perfect joy and ease.

The six types of devas of the desire realm
Revel among diverse desirable qualities.
They always have joy and pleasure.
May we have such joy and ease.
Chakravartins, supreme among humans, always enjoy
With pleasure and ease the seven articles of royalty
And all that is best in the four continents.
May we have such joy and ease.
May that auspiciousness prevail.
May there be perfect joy and ease.

Here, in this great encampment (supreme place), the
ornament of Jambudvipa,
May the dharma king's life be firm.
May the dharma fill the ten directions.
May all activity be accomplished.

The line of the Shakya kings, venerated by many,
Was continued by the dharma kings of Tibet, as the buddha
prophesied.
The three forefathers invited the buddhadharma
to Tibet.
They reigned over the two dominions.
By the great truth of that, may there be auspiciousness here
and now.

The majesty of the kings of India,
The wealth of the emperors of China,
The power of the emperors of Mongolia,
And all that is excellent in Jambudvipa:
May all of this be amassed in this encampment (supreme
place).
May there be perfect joy and ease.
May that auspiciousness prevail.

Here, in this great encampment (supreme place), the
ornament of Jambudvipa,
May our wishes be fulfilled as intended.
May there be perfect joy and ease.
May that auspiciousness prevail.
May there be perfect joy and ease.

May people from different lands with different languages,
yül dang ke rik mi chik pa
mi rik nam pa na tsok pa
de kyi yang yang dir tsok shok
ta shi de yi ta shi shok
de kyi pūn sum tsok par shok
tral kyi pa jik ten mi yi chö
ga de mön shin top par shok
pū kyi pa dam pa lha chö la
dū tak tu dral me jor war shok
ta shi kyi rap ma dzam ling gyen
dzam ling gyen gyi ta shi shok
sam pa yi shin drup par shok
de kyi pūn sum tsok par shok
And of different races,
Frequently assemble here in joy and ease.
May that auspiciousness prevail.
May there be perfect joy and ease.
May mundane dharmas that bring immediate ease
Be acquired and bring the pleasure and joy that is wished.
May the divine genuine dharma that brings ultimate ease
Be always present without separation.
The utmost auspiciousness, the ornament of Jambudvipa:
May Jambudvipa be ornamented by auspiciousness.
May our wishes be fulfilled as intended.
May there be perfect joy and ease.
A Collection of Praises of the Buddhas & Bodhisattvas
Praise of the 1000 Buddhas and Bodhisattvas of the Fortunate Aeon

A Collection of Praises 135  
Praise of the Thousand Buddhas
The Kagyu Monlam Book

A Compilation for Recitation

ye jung yön ten ö tro dang/ tsang jin rin chen lhay me tok dón sem chö wang lo drak pa/ po tsek dor jey gyal tsen dü (110)

pen she nam röl mün pa dral/ dra chen lha dang riy gyal tsen tsok ö rin nyig tor shek dang/ kar gyal ru ring chu la dü (120)

yön drak nỳ da nỳi may ö/ kar khen seng tok dü khyen gyal pal nyig si ta sik lok ö/ ser gyi ri wo chu la dü (130)

seng jin mi tup chok ga drak/ tsön ten drak dzok nyeng dral dang chö ö lha drön jik ten ö/ pö dri shim pa chu la dü (140)

yön ten chok dzin mün dral dang/ seng dram rin drak kyön rap shi tsi chang miy da shin tu sik/ rap gyen nor ö chu la dü (150)

ri wo tsek tok chö jung dang/ dön nege tse jin rin chen jung kye wang tap shek lo ne dang/ duk dze tso wo nam la dü (160)
A Collection of Praises

Praise of the Thousand Buddhas
The Kagyu Monlam Book  138  A Compilation for Recitation

lang drö yi te rin chen da/ shi wa rap sal kha lo gyur ga wang tsuk rin nyeng dral dang/ rin chen nying po nam la dü (300)
da shal dri me drak shi si/ ga to dra lha na tsö sang lha ga rin pung dze par shek/ seng gey chok pa chu la dü (310)

shin to kye wang lo drö sang/ jik ö rin si kal shing ta kün gyal ga kö tek dze dang/ pó kyi lang po nam la dü (320)

lo dro ö tro riy gyal tsen/ pó sang chö ten drak shul si chö nor sang jin de shek da/ tsang yang seng gey da war dü (330)

pal dang lek kye tup me tsok/ dak she den pa ka tup che Ihün ö yön tsek chö drak dang/ chö kyi drak pa nam la dü (340)

jin ö lok jin den par sung/ tso che lang tso lek tsok chen lo nge si ta nor buy pó/ gyal gye seng ö nam la dü (350)
nam nang drak chok tuk rap shung/ nor da drak shul ö ser dang túl shuk gyal drö chö nor tsok/ jik ten la ma lang seng dü (360)
da wa rin ö dra chen be/ yön tsö ö den rap shiy tap jik ten sang po nya ngen me/ shuk chu pa dang top gye dü (370)
tu pal tu top tu chen dang/ yön nying den chö ge chok gyal kar gyal ö chen lok gi ö/ yön ten gya chen nam la dü (380)

rin chen pal ö dü dul wa/ go gö seng chak me tok sang rin to gya tso sa dzin dang/ dön lo nga wa nam la dü (390)
yön sak yön tsok rin chen me/ jik de jik da yang nyan dang tsang tok tsok chen tso seng tap/ drak shul jin pa nam la dü (400)

chö wang si ö ö ser che/ rin drak tsok sal drak ta ye ö ser dön yö lhay drang song/ kye wang gen dün ten la dü (410)

chok sang tok yül khor me tok/ chö lo lung shuk lek sam drak nang den lhay tsok yön ten sung/ dön gylö drö nam la dü (420)
nyeng me drok ten ö ne tsung/ nor shap tar ji ngö sang dang
lo sang kün tu si jin dang/ ye she chok ma tsang par dü (430)
den sung lo sang top jin dang/ seng gey tap dang me tok pal
ye jung me tok jin yön nying/ rin chen drak me jung la dü (440)
mi tsuk nyeng me nying ö/ tsang shek lha top ye she gye
lha den nor nying yön ten drak/ pal gyi ye she nam la dü (450)
ching me dam ten lhay si ji/ tsang tup dal shū tül shuk che
ö pung si chen tsam pa ka/ ga war dze la chak tsal lo (460)
tsok sang wang gyen gye chen dang/ na may me tok tsok chen ö
trūn dze dang dro dön lek nge/ khyu chok la kyang nam la dü (470)
ö chen sam jin sö nam ö/ rin jung dor jey de jor den
deng drö dri me chen ö sung/ lo drö sal wa nam la dü (480)
ye she drö dang si drak shul/ ö chen nying ö dri me ö
si jin kheng me drang tsiy shal/ da ö lok gi jin la dü (490)
shir shek mi truk dra chom drak/ chö yön shing sang kö pay gyal
ngon pak jin sek ö pe pal/ rin chen kö pa nam la dü (500)
shin sang rin chok tuk shung pa/ ö pak me tsö jin tsang tok
da duk ö tro dri me gyal/ ye she drak pa nam la dü (510)
kün gyal yön ö dra drak pa/ da gye pe ö tül shuk sang
drön gyal lok to ö ser gyal/ kar khen nam la chak tsal lo (520)
drak dzok pe nying gyal tsen dze/ nyok pa me dön drak shul te
sö nam si chen tu tsal dang/ tok me lo dra chen lhar dü (530)
she pung kha gyur kye wang tsung/ me tok pal dra chen men chen
car gyal men gyal sö nam lang/ chö dze nam la chak tsal lo (540)
drak gyal nying ö chö kyi dzö/ yön ten wang tsung dor jey de
she tsek lek ne lo jang dang/ tsang yang yön ten chok la dü (550)
dra yang ngoén she tok tok ò/ ge wa tsang pa kye chok dang chen duk lü jin den pay tok/ gyen pa nam la chak tsal lo (560)

shum me yang rin ö yang jin/ seng ge ö mang ye she pal pe may pung po me tok gye/ tu top só nam pung por dù (570)

suk chok kar khen da drön dang/ si pung jang gyal mi se pa ngön tok chen dang yen lak gye/ yül khor she rap chok mar dù (580)

si tsim she jin jam yang dang/ chak me dzö tsö jin she top ö tro wang po shuk chang dang/ kar gyal nam la chak tsal lo (590)

ö sang dra pe jin suk sang/ yal po dön drup seng gey de nor lhay bu drak sa gyal wa/ gya chen nying po nam la dù (600)

sö ö meng dön drön gyal po/ ye tsek lha chok sa dak dang drön nyer tsuk ser dra chen sang/ tup par ka wa nam la dù (610)

tup sal da way ö ser ö/ lek jin lhay yön ten chö duk sö nam lak dang chak pa me/ ye she gya nom lo dang dù (620)

si jin kün tsi men drö toki/ ö dzö ye she gyal jik dze chu wo pong dang tok me drak/ den pay pung po yang nyen dù (630)

ri tsung chö tsek tar pay sì/ lek dze rap shiy ku ga sung lo jang chu yi lha dang nil/ drö chö seng lek nam la dù (640)

chö top kal sang mi truk dok/ si jin gyal po tok chen lek dön ne lo dang nang way ö/ pó kyi si dang kün gar dù (650)

dön yö shek tro chom suk chok/ lek shek rap jin drak ö tsang lha yi nyi ma she rap jin/ nyam shak dak nyì si dang dù (660)

gyal rik kal shing ta ser chok/ drol tsuk chö den pó ne dang drek pa pang dang ye she dzö/ tsang par shek dang tsen den dù (670)

nya ngen me seng ö yül tok/ pe nyin si ta ye lha ö she rap me tok khe pa dang/ ye she jor den tsang yik dù (680)
chak rin wang den dzok par sung/ chok sung chö kar gyal dang
nyi ma dam le gal wa dang/ ye she nye pa drup par dü (69)

ma ja chö jin pen par she/ she den drak pa ö dra wa
nam chom be dur ya nyin dang/ me tok lha gyal nam la dü (700)

lha gyal da wa dren ö dang/ ge ö yön ö rin chen pal
kye da dra chen dü tsiy ö/ jik ten chok la chak tsal o (710)

kar ö she tap ye she tsol/ ri wang rap shi yön ten top
lha wang yang nyen ngö sung dang/ döön ne nam la chak tsal lo (720)

yön si khyen den tse me yang/ ö sang tuk shung dön gong pa
yang pak chok shek shi dön dang/ kyön me nam la chak tsal lo (730)

lo yang pe dzö ö sang dang/ pop chok tek sang tsok wang dang
nyeng dral she she pop chen dang/ lo chok nam la chak tsal lo (740)

da wa rin da nyeng me dang/ sik chen tsang yang yang sang dang
she tek lo chok dor je trek/ jang chup lo drö nam la dü (750)

shing wang drang nyen sö nam top/ tu pal pak gye tsul trim dang
kar gye trin nga chen duk shal/ ye she sang den nam la dü (760)

jor den yön pung sal wa dang/ chö gyen ye she yang nam kha
jin yang she yang yön ten ö/ si ji nam la chak tsal lo (770)

drang song po tsok chö jin dang/ da shal yong sik dül dang dral
yön tsok yön ten sö nam gye/ yül khor pop la chak tsal lo (780)

rin chen jin da gye seng tap/ wang gyur tsi sal sam ten nyom
car gye trin nga chen duk shal/ ye she sang den nam la dü (790)

shal sang suk ne sung gi wang/ si chen lo sap dü tsi dang
chö top chö den me to ö/ kham sum chö ne nam la dü (800)

nyi nying lhay chö tar gyal tsen/ ge tsuk dü tsiy ö dor je
ten pa rin chen pung dze shek/ nyi ma tar shek nam la dü (810)

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The Kagyu Monlam Book

A Compilation for Recitation

ga ö yön tsuk pal dzok dang/ seng tap gyen pak me tok jin ö gye pe ma ye she gye/ kō dze nam la chak tsal lo (820)

ma mong ma me me tok gyen/ der gong mong dral cho ga khyen tso dak rin chen nye mi ma/ kye wo ga war dze la dü (830)

chay yang ma sum dri ma pang/ jō tek lhay tö rin chen tap chak pe dra le gyal jor den/ drak pa nam la chak tsal lo (840)

yül sang me tok ö seng yang/ da shar jom chok mi yo wa pen she só drön yang kyi kul/ gau tam nam la chak tsal lo (850)

dang top lo ne da wa sang/ jang chup me to ta shi dang lek tön ye top ge way drön/ top ten lha yi sung la dü (860)

rang shi nyi shal tar tul shuk/ tsul ö tūl ne dül me dang nying po pak mik min pel dze/ pō kyi ö ser nam la dü (870)

dü khyen dren wang shal sang dang/ tok me jang drö jö pa sal rin gye chö wang tam che lha/ she nyen chen po nam la dü (880)

she sang shi tap dü tsiy dak/ lhun ö pak tō nang war den si bar nang sik lek je min/ lek par gye la chak tsal lo (890)

nya ngen dral rin ö jö den/ sö top yö tso me du jung nga pang dü chom bak chak gal/ mi che lo nga nam la dü (900)

gya tso dak dze tsok dröl gyal/ ga ö jang gyal ye rin chen yong sil tsang gyal ye she gye/ dzu trul tok la chak tsal lo (910)

kye wang sa wang ngyi ma gye/ dra da me tok ö men gyal dang nga só gye ga way top/ yang nyan nam la chak tsal lo (920)
cho wang tsang yang jö sang dang/ trul me yang chen nyen par drak
tok den si drak droy wang chuk/ jön pa nam la chak tsal lo (930)
mün se pak me da wa sang/ pop ye tül shuk ten chö ne
nya ngen gal ge gye dro lo/ gye par shek la chak tsal lo (940)
shal dze ut pal dul me tok/ pop ö drang song sal yön tsön
nying po lha dak rin chen to/ sal wa nam la chak tsal lo (950)
kal shing sö lo jin sek tro/ yön pung seng tap mi yo wa
rap sal ö jö lu yang dang/ lu yang nyi pa nam la dü (960)
khor lo dzi yik chok jik dak/ chö da ga ye drak trin tok
she rap drö dang pö sang dang/ nam khay yang dang ta la dü (970)
ilha gyal nor bu sal nor lha sang/ drön ma rin yang kye wang gyal
dra chen pe dang ge dze dang/ seng gey lo dang rin drak dü (980)
dö dze dze sik si me tok/ dzö pu pop ye ye she yang
seng chö dze shek sö nam drön/ ta shi den pa nam la dü (990)
yül khor nya ngen me lo sem/ lo den chö drön chen yong sik
shuk dor top chen she me tok/ ten yang de war den la dü (1000)
dön sung gye sal seng gey shal/ tsuk pü je che tong dang shi
kal sang druk pa seng ge ni/ lar yang nang dze tön pa te
tong dang nga la chak tsal lo (1005)
dir be ge we kal sang gi/ sang gye kün tong chö chö nyen
kün ne nye par rap che pey/ kün gyl se kyi tu wor shok

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A Praise of Manjushri

A praise of the bhagavat protector Manjuvajra in the form of a declaration of veneration:

OM SVASTI SIDDHAM

I prostrate to the guru and the noble lord Manjughosha.

Glorious intelligence arisen from dhīti with youth and beauty,
You are graceful with crossed legs on the water-bloomed and the cool-rayed.
The color of saffron, with five topknots, your ears are beautified by upals.
You are well adorned by diverse jewels and a skirt of devas’ cloth.

Your right hand holds a sky-blue sword, radiant with light and heat.
You have sliced through thick darkness and conquered maras;
your mind contains the meaning of suchness.
Your left hand holds an eight-petaled uppal that blooms beside your throat.
Atop its stainless heart is a volume of the buddha’s words.

The top of your head is well marked by the protector Akshobhya. Joyous singer of
The six syllables of Vajratikshna, place the pleasing dust of your feet atop my head.
I imagine you in the chakra of my heart. Protector, please bear with
My passion, aversion, terrible malice, and all that the sublime scorn.

OM SVASTI SIDDHAM

I prostrate to the guru and the noble lord Manjughosha.

Glorious intelligence arisen from dhīti with youth and beauty,
You are graceful with crossed legs on the water-bloomed and the cool-rayed.
The color of saffron, with five topknots, your ears are beautified by upals.
You are well adorned by diverse jewels and a skirt of devas’ cloth.

Your right hand holds a sky-blue sword, radiant with light and heat.
You have sliced through thick darkness and conquered maras;
your mind contains the meaning of suchness.
Your left hand holds an eight-petaled uppal that blooms beside your throat.
Atop its stainless heart is a volume of the buddha’s words.

The top of your head is well marked by the protector Akshobhya. Joyous singer of
The six syllables of Vajratikshna, place the pleasing dust of your feet atop my head.
I imagine you in the chakra of my heart. Protector, please bear with
My passion, aversion, terrible malice, and all that the sublime scorn.

A Praise of Manjushri

om svasti siddham

la ma dang je tsün jam pay yang la chak tsal lo

pal den lo drö dhi le jung wa shu nuy tsul chang dze pay ku

chu kye sil ser chen ü kyil mo trung che röl pay gying bak chen
gur gum dok chen sur pü nga pa nyen gong ut pal gyi dze shing

na tsok rin chen rap tre lha yi na say me yok lek par gô

chak ye kha tar ngo way ral dri tsar chen ò rap trò pe

mün pay tip po dral shing dü chom de shin nyl dön tuk chu ching

yön gyi ut pal dap gye nam gye gul pay nó su rap gye pa
gé sar nying po dri me teng na gyal way sung rap lek pam nam

khyö tsuk mi kyö kyo pay rap tsön dor je nó po yi ge druk

she pay ge gyang chen gyi shap dûl yi ong kho woy chi wor shok

khyö ku dak lü nying gi khor lor nam sam
gang gi chak dang sok

ngen sem ta che dam pay me pa de kün gön pö sô dzô chik

A Praise of the bhagavat protector Manjuvajra in the form of a declaration of veneration:

OM SVASTI SIDDHAM

I prostrate to the guru and the noble lord Manjughosha.

Glorious intelligence arisen from dhīti with youth and beauty,
You are graceful with crossed legs on the water-bloomed and the cool-rayed.
The color of saffron, with five topknots, your ears are beautified by upals.
You are well adorned by diverse jewels and a skirt of devas’ cloth.

Your right hand holds a sky-blue sword, radiant with light and heat.
You have sliced through thick darkness and conquered maras;
your mind contains the meaning of suchness.
Your left hand holds an eight-petaled uppal that blooms beside your throat.
Atop its stainless heart is a volume of the buddha’s words.

The top of your head is well marked by the protector Akshobhya. Joyous singer of
The six syllables of Vajratikshna, place the pleasing dust of your feet atop my head.
I imagine you in the chakra of my heart. Protector, please bear with
My passion, aversion, terrible malice, and all that the sublime scorn.
First among bodhisattvas, bestow upon me your profound and vast abilities.
Only father, in my ill fortune, I place no hope in anyone other than you.
All day and night I think of you with devotion, Manjughosha, yet I wonder,
"Has your compassion no power at all?" But it is just my own disastrous fault.
Yet, until I please you, may I never seek any other refuge.

That was composed by Sakya Pandita.

Bhikshuni Lakshmi’s Praise to Arya Avalokiteshvara

A Collection of Praises 145 08 Praises of Manjushri and Avalokiteshvara
You are youthful, the color of autumn clouds.
Your two upper arms are adorned by many jewels.
The palms of your hands are as smooth and youthful as the finest of leaves.
Your left breast is covered by a deerskin.
You gracefully wear earrings and other jewelry.
You are on a supreme and stainless lotus.
Your navel is as smooth as a lotus petal.
Your golden belt is decorated by many jewels.
Your hips are enveloped by a skirt of fine cotton.
You have crossed the ocean and reached the buddhas’ wisdom.
You have achieved the supreme and accumulated much merit.
Source of lasting happiness, you dispel aging and sickness.
You free from the three, and show the way to the celestial realm.

Great being, you are victorious over the attacks of Mara’s forces.
Your feet ring pleasantly with golden bangles.
You are adorned by the four Brahmaviharas.
You advance like a swan or a proud elephant.
You have gathered and keep custody of all dharma.
You free others from the lakes of milk and water.

Anyone who always rises at dawn and, respectfully Bringing Avalokiteshvara to mind,
Clearly recites these praises,
Whether they are male or female,
Will accomplish all mundane and supramundane needs
In this and all future lives.

That is the praise to Arya Avalokiteshvara composed by the Bhikshuni Lakshmi at Likar Shingpel.
Brahma's Crown: A Praise of Maitreya

NAMAI;I SHRi GURU MAŅJUGHOSHAYA

Although you are always moistened by loving affection, you burn the branches of evil.
Although you have severed the bonds that are hardest to sever, you remain tightly bound by compassion.
Although you always have the equanimity of peace, you cherish others before yourself.
Having respectfully bowed to Manjughosha's feet, I will now praise Maitreyanatha.

You are greatly praised by our forefather with four faces
And always gazed upon with awe by the one with a thousand eyes.
Rati's lord surrenders his arrogance and bows to you.
I respectfully prostrate to your feet, regent of the buddha.

You are a hundred-petaled lotus in a pure lake resplendent with sunlight.
You are a lily grove on which shines the ruler of stars and planets.
Anyone who sees your body, garlanded by marks and signs, is captivated.
May my crown be beautified, Maitreyanatha, by your feet in every birth.
As you have conquered Mara, your entourage is free from all fear.
Peerless brave one, you are the best teacher of the three worlds.
You always look after beings fallen into terror.
I prostrate to your feet, our guide.
Your wisdom enters unimpeded into all objects of knowledge. The strength of your wisdom crushes vicious maras Like a meteor falling on a young flower. You are magnificent with the splendor of the ten strengths. You crush the brain of the mad elephant of aggression. Through the great sound of your eloquent teaching in assembly, You exterminate the foxes of evil speech. You, lion of humanity, have fourfold fearlessness.

The forefather of the world, exalted with arrogance; Kamadeva; sages; brahmins; and others Are unable to utter the dharmachakra That you, Maitreyanatha, turn for beings. Your body and speech are without even the word delusion. With unimpaired recollection, you are always in meditation. Because you are devoid of both fixation on distinctions And unexamined neutrality, your conduct is utterly pure. You have cast far behind you all chance of impairment Of intention, diligence, mindfulness, Samadhi, wisdom, and liberation. Therefore, your realization is unsurpassable.

You know the three times without any limitation or impediment. The activity of your body, speech, and mind is completely pure. Until the end of samsara you will benefit beings. You took on this burden with joy. The mass of your vast qualities is complete. You have conquered even the smallest avenue for the entrance of faults. I, the object of your kindness, shall address you in lamentation. Consider me for a moment.
This support with complete leisure and resources
Is the boat of liberation from the vast ocean of suffering.
Yet it is rotted by carelessness, laziness, sleep,
Foolish talk, and the desire for gain and respect.

Through my employing it in meaningless endeavors this good body,
Which could have easily accomplished great things, has been wasted.
I have a human appearance but the attitudes of an animal.
I pray that you regard me with compassion.

Although I have acquired leisure and resources,
Hard to find and of great meaning, the messengers of powerful death
Can not be escaped or repelled by strength.
I see that I have been caught by sickness and aging,
But I forget that the time of my death is unknown,
That when I die I will depart leaving everything behind.
I let years, months, and days pass meaninglessly.
The time has come for you to be kind to me in my stupidity.

What need is there to mention the achievement of liberation?
I lack the assurance that I shall acquire even the higher birth
Praised by Shakyamuni as the path's support.
Are you going to remain indifferent to me?

Although I have acquired a body with the attributes of higher realms,
If I do not find the unmistaken good path through the wisdom
That correctly discerns the meaning of the buddha's words,
I will once again fall into the ocean of samsara.

I have long been obscured by the great darkness of ignorance,
And am utterly bewildered as to what to accept and reject.
Therefore, I pray that you bestow on me the torch of wisdom
So that I may properly distinguish them.
The Kagyu Monlam Book

The blazing iron ground burns with tongues of flame. A rain of weapons falls on their bodies. Yama's henchmen impale them on stakes, pour molten copper into their mouths, and pierce their tongues with spikes. Trapped in ice, surrounded by mountains of snow, and struck by fierce blizzards, some break out in hundreds of blisters. For some, they burst, and their bodies crack into many pieces. Their faces are covered by hair, their mouths are dry. They see rivers and rush toward them in order to drink. They are stopped by people holding swords and spears. They see the water as pus and blood. Their mouths are as small as the eye of a needle. Their throats are blocked by goiters. Even if they acquire food and drink, they cannot partake of it. Whatever they eat or drink blazes, burning them. They live on excrement and urine. They cut off their own flesh and eat it.

Through the thick darkness of their bewilderment, they lack the intelligence to distinguish between the path and what is not the path. They kill one another. They come under the power of devas and humans, and the suffering of being beaten and enslaved falls upon them. Their jealousy of the devas' splendor blazes like a great fire, destroying any chance of happiness. Their bodies are dismembered in warfare. Polluted by deceptiveness, they have no chance to see the truth. Even hearing such things, let alone seeing them, Generates terror in the heart. Falling into the great abysses of hell, pretas, animals, and asuras Is the result of actions disparaged by the sublime. I am desperate because of all the unbearable wrongdoing.

The Kagyu Monlam Book

A Compilation for Recitation
dam pe me pay mi se dik pay le
   tok me dü ne sak shing sok gyur wa
yang sa chen por ngön chok nyam tak dak
   ngen droy jik le dröl way dü la bap
mi yi ne na'ang long chö wang chuk gi
ngön par to na nyam kyi dok pa dang
to ri yön ten jor pe pong pa na
dö de tsol war gyur we sha tang ngo
de war dü ne de yi tap droup pay
de wa top pa de le che lhak pay
lü kyi duk ngel sem kyi yi mi de
nam pa du me kün ne nar par gyur
lü dze rin chen gyen gyi rap gyen ne
khang sang ga way tsal du ne che shing
yün ring dö pay de la long chö pa
to ri pal la röl pay lha nam kyang
mi dö chi way tay kyi sin pa na
yi trok nying la chak par gyur pa yi
lha yi dze ma yi ong kye mö tsal
dü tsi kha se gö sang dze pay gyen
lha bu shon nu nam dang nyur du dak
mi dö shin du dral war tong way tse
ne dre kye pay lü kyi de wa le
che cher lhak pay yi kyi duk ngel gyi
kye pay nya ngen me che bar we sek
tse rap mang por lek par che pay le
be pay droup pay dre bu che pe se
bak me wang gi ngen droy gyu droup pey
lar yang ngen song ne su lhung war gyur

That I have accumulated throughout beginningless time and
all that I shall.
I am headed toward those abysses.
The time has come for you to liberate me from the danger of
lower births.

Even in the human realm, those highly placed
Through wealth and power fear their loss.
Those who lack the qualities and affluence of higher realms
Exhaust themselves in the search for the pleasures they desire.

Far greater than the pleasure gained by those who,
Desiring pleasure, attempt to gain it,
Are the many types of physical suffering
And mental misery by which they are tormented.

Those devas who revel amid the splendor of higher realms
Have beautiful bodies well-adorned by precious jewelry.
They live in mansions and delightful groves.
They enjoy, for a long time, the pleasures of desire.

Yet, when they are caught by the unpleasant signs of death,
They think, “I shall soon and unwillingly be parted
From these captivating, beautiful clevis, so dear to me;
These delightful groves; this food of amrita; these fine clothes;
This beautiful jewelry; and these youthful devas.”
When they see that, they suffer mentally
With an intensity far greater than that
Of the physical pleasure of being born in that place.

They are burnt by the tongues of flame of their misery.
They have used up the results of all the good they did
Through great effort in many lives.
As through carelessness they have created the causes of lower
births,
They will again fall into lower realms.
They are without thoughts of desire for pleasure. They bear no malice.
They have abandoned sleep and affliction of mind.
They are without suffering of body or mind.
Through the strength of their samadhi, they dwell long in bliss.

Even if one achieves the abodes of the form and formless devas,
Since one is not liberated from the fetters of samskaras and suffering,
Once the momentum of one’s past samadhi is exhausted,
One will fall down again and circle continuously.

In that way, even the foremost in samsara—devas and humans—
Are swept along to the ocean of becoming by the rivers of suffering,
Such as birth, aging, sickness, and death.
It is inappropriate to be attached to the pleasures we crave.

Nevertheless, because the eye of my intellect is obscured by craving,
I misapprehend suffering as pleasure.
I am obscured by incorrect thoughts.
I pray that you liberate me from the great river of becoming.

Drowning in the swamp of desire, I have strayed from the path of liberation.
Enveloped in thick ignorance, I lack the eye of wisdom.
Caught in the cage of complexity, I am shackled in the prison of samsara.
I, tormented by karma, am a fit object of your compassion.
In order to block the terrifying precipice of samsara,

One must hear much of the stainless teachings. Relying on that,

Through the strength of pure reason that examines correctly,

One must correctly distinguish between the indicative and definitive

Within the infinite dharma, without depending on others.

It is definitely necessary to achieve learning.

However, what need is there to mention the subtle intentions of the buddha?

The eye of my intellect has not become clear even about the coarsest

Points concerning what is appropriate and inappropriate.

If this enemy, utter bewilderment, long obscures my heart, I will have no chance of liberation.

Considering this, dispel my heart’s darkness.

Ocean of learning, you heard much about all areas of knowledge

In the presence of buddhas and bodhisattvas.

The habit of your training throughout many lives was awakened.

You are the only eye showing beings the good path.

The sublime beings of the past have abandoned me.

I am therefore desperate, without a protector.

I am like a traveler who has lost his way.

It is time, loving one, for you to take care of me.

Refuge on whom I rely repeatedly with respect,

Maitreya, you who liberate beings through maitri,

Come quickly and be my spiritual friend

Of the supreme vehicle in my every birth.
You ceaselessly regard all beings with constant kindness.

My mind, awed by the recollection of your qualities,
Enters your presence every day.

However, because of the distance,
And because I enjoy the taste of solitude,
Although I wish it,
My body is unable to reach your abode.

Therefore, sublime field of merit,
In order to please you, and with pure benevolence,
I offer you the finest jewels, devas’ fabric,
And the things that Shakyamuni commended to bhikshus:
The three robes of dharma, the ringing staff, and the alms bowl.

I also present well-arrayed, captivating offerings,
Emanated through samadhi and aspiration.
Filling all space with them, I offer them to the leader
Of all human beings, with a mind free from craving and attachment.

Through the pure virtue arising from that,
May I become the refuge of all beings
Who have wandered through samsara for so long,
Who are tormented by millions of sufferings and lack happiness.

Until I reach the sublime state of a guide of the world,
In every birth may I acquire the support of full renunciation,
A life of utterly pure brahmacharya.
May my disposition for the supreme vehicle be awakened.

May I be patient, honest, free from deception,
And acquire fierce courage free from timidity,
The diligences of devoted and constant effort,
Faith, discernment, and excellent wisdom.
May I encounter a spiritual friend
Who has achieved perfect learning,
Who has correctly apprehended the Buddha’s wisdom through pure reasoning,
And is skilled in kindly teaching it to others.

May I train for a long time, acquiring an ocean of learning.
Having severed all doubts,
Through properly practicing the meaning
Of what I have heard, may I please the Sugata.

Not transgressing the limits placed by Shakyamuni,
May they be respectful of the Buddha’s scion, the spiritual friend.

May their faculties be most acute. May they be free from the fault of disloyalty.
May I have an utterly pure retinue.

Because their minds are disturbed by malevolent beings,
They obstruct the feast of communal dharma practice.
May I not encounter, for even an instant,
Malevolent companions who are Mara’s friends.

When respectfully emulating Shakyamuni,
The completion of vast deeds is obstructed
By the disastrous actions of Mara.
May there not even be the word obstacle.

Conditions favorable to the pursuit of awakening
Delight the sublime and were extolled
By our guide as the ornaments of renunciates.
May they be accomplished without hindrance.

When I engage in the conduct of awakening, may I establish
All disciples in full renunciation bound by pure training.
May I bestow upon them all appropriate necessaries
Upon merely thinking of doing so.
From now on in all my lives
May whatever I do with body, speech, or mind
Become a cause of benefit under all circumstances
To all innumerable beings.

Like a mother whose child has died,
All beings are tormented by all sorts of suffering.
May I always hold them affectionately in mind
And give them all they desire.

When the stains of the stage of devoted endeavor
Have been purified, may I become like
Mount Meru in the center of the golden ground,
Prominent among all bodhisattvas

Of the past, future, or present. In eyes, clairvoyance,
Learning, and so forth, may I be supreme.
May I transcend all childish faults
And attain the confidence of independence from others.

When I am training on the levels of an aryā bodhisattva,
Among all the brave ones abiding on the levels
Who have appeared, appear, or will appear in the three times,
May I be like the king of birds amidst a flying flock.

May I have unimpeded, stainless knowledge
Of all the extremely vast areas of knowledge
That are difficult for other bodhisattvas to fathom.
May I become a treasury of vast deeds.

When the result of that conduct is accomplished,
May I achieve the sum of all the kayas, realms,
Retinues, deeds, lifespans, and aspirations
Of all buddhas of the three times.
Having perfected all of this through skillful conduct,  
May I send down a great rain of the amrita of dharma  
Upon all beings, whom I have kept in mind for so long a time,  
And liberate them all in one instant.

This praise through lamentation of the buddha Maitreyanatha, the single refuge of all in the world including the devas, entitled Brahma's Crown, was composed by the learned wanderer Lozang Drakpa'i Pal at the isolated place of Tori Nyishar in Lhodrak. May it bring virtue and goodness!

### The Praise “Beautiful Ornament of the Earth”

sva sa yin pgo dro kun je su dzin  
sa shi shin du nam mang yin ten ten  
sa sum re kong yi shin nor buy tsul  
sa chuy wang chuk khyo la chak tsal to  
sa ne sar dren gyal way sa la go  
sa chu tsi men lo tok gyun pel shing  
sa di nam mang jor pay yang kong way  
sa yi lha chok khyo la chak tsal to  
bum sang pak sam shing dang dzok den trin du tsiy chos tso ji shin gang gi khyo  
dren pa de la pal du lek ne pa  
tuk jey dak nyi khyo la chak tsal to  
rap jam se che gyal way yin ten chok  
nam kha dzok kyi nga dak khyo chik pu  
gyal se tsul gyi ta ye shing nam su  
gyal way dze pa ta dak kyong la du

sva Kshitigarbha, you care for all beings.  
Like the ground, you support many qualities.  
Like a wish-fulfilling jewel, you fulfill the hopes of the three levels.  
I prostrate to and praise you, the lord of the ten levels.

Leading beings from level to level, you establish them in buddhahood.  
You increase the earth’s fruit, its herbs and crops.  
You are the lord of this earth filled with diverse riches.  
I prostrate to and praise you.

You are like an excellent vase, a wish-fulfilling tree,  
A cloud of the age of perfection, and a lake of amrita.  
The thought of you brings prosperity.  
I prostrate to and praise you who embody compassion.

You alone have the treasury of space,  
Supreme among the qualities of innumerable buddhas and bodhisattvas.  
In the guise of a bodhisattva, you do all the deeds  
Of a buddha in realms without limit. I bow to you.
Your limitless qualities are like the light-rays of a jewel. They end forever all degenerate decline. Your vast activity brings the splendor of fourfold abundance. I prostrate to and praise you.

The buddha praised you, supreme and foremost bodhisattva, Saying that the brief recollection of you is more effective For the fulfillment of wishes than to worship and supplicate Manjughosha, Lokeshvara, Samantabhadra, Ajita,

And the other great bodhisattvas, The buddhas’ disciples, for many kalpas. Through my praising you who are inseparable from the buddhas, Please bestow all the splendors that I desire.

May all beings of the three levels gain faith. May they be cared for by you, lord of the earth. May the earth’s richness increase. May all on the earth be filled with joy. Passing from level to level, may they accomplish the supreme level.

These stanzas, equal in number to the eight auspicious substances, were composed by Mipam Jampal Gyepa on the twenty-seventh day of the month Trum in the fire horse year. May virtue and goodness increase! I prostrate to you who have the secrets of all tathagatas, the mahabodhisattva Shri Samantabhadra!

Glorious lord of all secrets, You know everything in an instant. Your mind contains boundless pristine wisdom. I bow to you, great vajra who bestows the supreme.
Your nature is peace, your appearance variety.
You know everything, but see it as nothing.
Youthful bodhisattva, you are the elder of all buddhas.
I prostrate to you, Samantabhadra, who are unlike anyone else.

Shakyamuni said,
"Foremost among all bodhisattvas
Is the one named Samantabhadra.
His wisdom has no equal."

My rejoicing awakened by that, I present offering clouds
filling all realms,
And I also offer you my body and all my possessions.
I confess before you, with extreme regret,
All my past wrongdoing, unvirtuous actions,
And downfalls—all my karmic obscurations.
May I never repeat them from now on.
I implore the buddhas who abide in the oceans of directions
To turn the ocean-like dharmachakra in order to
Dispel the darkness of beings’ minds.
I pray that for immeasurable oceans of kalpas
You remain without passing into nirvana.
May all the conduct of generosity, morality,
Patience, diligence, meditation, wisdom,
Excellent means, aspiration, strength,
And the ocean of pristine wisdom become perfectly complete.
May I never forget bodhichitta.
May I always see the ocean of buddhas,
Always hear the ocean of dharma,
And smell the fragrance of the ocean of morality.
May I taste the flavors of the ocean of the mahayana,
Experience the touch of the ocean of samadhi,
And attain the realization of the ocean of pristine wisdom.
May I always purify an ocean of realms,
Please the ocean of buddhas,
Dispel the suffering of the ocean of beings,
And always give them an ocean of supreme bliss.

May I be accompanied by the ocean of bodhisattvas,
Hold all the means of the ocean of the supreme vehicle,
Utterly purify the ocean of kleshas,
And cultivate an illusory ocean of feats.

In all their births, throughout the ocean of their lives,
May the ocean of beings always
Fully abandon the ocean of unleisured states
And attain the qualities of the ocean of leisure and resources.

May I never be separated from the bodhisattva Ajita,
Avalokiteshvara, the protector Manjushrighosha,
And you, Samantabhadra.
May I engage in deeds equal to yours.

Through my praying to you with some devotion,
And through whatever virtue is in these aspirations,
May I place on the path all the beings
Who have been abandoned by all buddhas.

May all beings who give rise to inappropriate thoughts
Of hatred for me or attachment to me;
And all who see, hear, touch, or think of me
Quickly attain irreversibility.
May my aspirations be perfectly fulfilled.

This praise of the bhagavat Samantabhadra, with aspirations, was composed at the glorious retreat of Nakphu in easily understandable words without poetic language by Rangjung Dorje, who takes devoted consideration of Samantabhadra’s feats as a path. I request that all my followers recite it with diligence.
Praise of the Six Ornaments and Two Great Beings

May this bring joy and goodness!
The ocean of your two accumulations is immeasurably deep.
It is filled with the jewels of your pure qualities.
Your wondrous activity radiates in the ten directions.
I bow to the feet of the omniscient Shakyamuni.

You abide in the ocean of limitless profundity.
The millions of birds of those who hold other views
Are unable to block the light of your view.
I bow to the feet of Nagarjuna, the supreme arya.

You cast far away the stains of the womb.
You perfectly mastered all sutras and tantras.
You defeated the tirthikas in debate.
I bow to the feet of Aryadeva.

You heard all his words from the buddha himself.
You spread the buddhadharma
Like the buddha himself.
I bow to the feet of Arya Asanga.

Adopting the manner of an ordinary person,
You achieved the confident retention
Of ninety-nine lakhs of the buddha's words.
I bow to the feet of the most learned Vasubhandu.

Through your wondrous confidence,
You made the earth shake six times with a single word,
Destroying the confidence of adversaries.
I bow to the feet of Dignaga.

The light of your victory over all directions
Filled Jambudvipa, causing the white lotus
Of your renown to bloom.
I bow to the feet of Dharmakirti.

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On the golden mountain of good tradition
Shone the sun of Shakyamuni’s discipline.
The lotus garden of those who wear saffron bloomed.
I bow to the feet of Gunaprabha.

In the sky of the buddha’s words
Shone the moon of wisdom,
Making the night lilies of disciples smile.
I bow to the feet of Shakyaprabha.

In every birth may I become
A beautiful ornament of the buddhadharma.
May I receive the training
With all qualities.

In recollection of the kindness
Of the six ornaments and the two supreme ones,
This praise was composed in a moment
By a bhikshu earnest in renunciation.

The six ornaments who illuminated Jambudvipa are greatly renowned,
Especially the great chariots, Nagarjuna and Asanga,
Who were repeatedly prophesied by the buddha.
The confluence of their lineages
Is renowned as the Kagyu,
Who are the protectors of all beings.
I continuously prostrate and bow to you all with body, speech, and mind.
May you care for me in all my lives.

luk sang ser gyi ri wo la
  tup pay tül shuk nyi ma shar
gur mik dzin pay pe tsal gye
  yön ten ö kyi shap la dü

lek par sung way nam kha la
  lo drö da wa shar wa yi
dül jay ku mū dzum che pa
  sha kya ö kyi shap la dü
dak ni kye wa tam che du
tup ten dze pay gyur gyur te
  lap jang yön ten kün den pay
chok tu gyur pa top par shok

dzam ling sal che gyen druk yong drak druk
  kye par gyal way yang yang lung ten pa
shing ta chen po lu drup tok me ne
gyu pay sung rap chu wo kū dü te
chik tu bap pa ka gyü che drak pa
  kye guy gön du gyur pa tam che la
lû ngak yi kyi tak tu chak tsal dü
tse rap kūn tu je su dzin gyur chik
Supplication of the Twenty-Five Chariots

Personification of the three roots, Acharya Padmasambhava; Great abbot Shantarakshita; dharma king Trisong; Nupchen Sangay Yeshe; and Nyangton Nyima Özer: I pray to the five chariots of word and treasure.

Vajradhara in person, the great guru of Sakya, Kunga Nyingpo; Sonam Tsemo; Drakpa Gyaltsen; Sakya Pandita; and Pakpa Rinpoche: I pray to the noble lords, the five forefathers.

Hevajra in person, Marpa Chökyi Lodrö; Milarepa; the peerless Gampopa; Dusum Khyenpa; and Phamodrupa, the protector of beings: I pray to the five Kagyu forefathers.

The protector Amitabha in person, Shri Dipankara; Gyalway Jungnay; Chennga Tsultrim Bar; Rinchen Sal; and Shönnu Gyaltsen: I pray to the five Kadampa spiritual friends.

Manjushri in person, the noble lord Tsongkhapa; Gyaltsp Chöje; Kedrup Gelek Pal; Gendun Drup; and Panchen Chökyi Gyaltsen: I pray to the five Manjushris.

Through the blessing of praying in this way, may I and others have long lives without sickness, and behave in accord with dharma.

May we be cared for by genuine spiritual friends and quickly reach the state of awakening.
May the feet of all dharma traditions’ holders
Remain firm for a hundred kalpas. May their activity spread to the ten directions.
May the sangha and the dharma of study and practice increase.
May the three worlds be filled with the radiance of auspiciousness.

In reliance upon some appearances in dreams, this was written by the actionless Manjughosha, who has respect for all traditions of Shakyamuni’s dharma.

The Short Vajradhara Lineage Prayer

Detachment’s the foot of meditation, as it’s taught.
As ones with no craving for food or for wealth,
Who cut all the ties to this life: to have no Attachment to honor or gain, please bless us.

Devotion’s the head of meditation, as it’s taught.
As ones who pray always to the lama who opens The gate to the treasury of oral instructions:
That genuine devotion arise, please bless us.
Non-distraction's meditation's main practice, as it's taught.
As ones who whatever arises, rest simply,
Not altering, in just that fresh essence of thought:
With practice that's free of conception, please bless us.

The essence of thought's the dharmakaya, as it's taught.
Not anything at all, yet arising as anything,
In unceasing play we arise: to realize
Samsara and nirvana inseparable, please bless us.

In all of our births may we never be separate
From the perfect guru, enjoying dharma's splendor.
Perfecting the qualities of the paths and levels,
May quickly we reach the state of Vajradhara.

Composed by Pengar Jampel Sangpo.
The Removal of Obstacles to Beings and Dharma
Twenty-One Praises of Tara

From the supreme place of the Potala,  
You who are born from a green Tam  
And liberate beings with the light of Tam,  
Tara, I pray that you come with your retinue.  

Devas and asuras bow their crowns  
To your lotus feet.  
You liberate from all poverty.  
I prostrate to Tara, the mother.  

Noble lady, Arya Tara,  
And all buddhas and bodhisattvas  
Who abide in the ten directions and the three times:  
I prostrate to you with utter admiration.

I present flowers, incense, butter lamps,  
Scent, food, music, and other offerings,  
Actually present and mentally emanated.  
I pray that the aryas assembly accept them.

I confess all the wrongdoing I have committed  
Throughout beginningless time up to now,  
Such as the ten wrongdoings and the five worst,  
With a mind overpowered by kleshas.

I rejoice in all the merit accumulated  
Through the virtuous actions in the three times  
Of shravakas, pratyekabuddhas,  
Bodhisattvas, ordinary beings, and others.

I pray that you turn the dharmachakras  
Of the lesser, greater, and common vehicles  
In accordance with the thoughts  
And various intellects of beings.
I pray that until samsara is empty
You not pass into nirvana,
But compassionately care for beings
Who are drowning in the ocean of suffering.

May whatever merit I have accumulated
Become a cause of awakening.
May I soon become
A splendid guide of beings.

That is said to have been composed by Bhikshuni Lakshmi.

Praises to the twenty-one Taras, along with their benefits:

Oṃ I prostrate to the noble lady, Arya Tara.

I prostrate to Tara, the quick and heroic,
Whose eyes flash instantly, like lightning,
Who arose from the open heart on the lotus face
Of the three worlds’ protector.

I prostrate to you whose face
Is like a hundred full autumn moons,
Who blazes with the light
Of thousands of stars.

I prostrate to you whose hands are adorned
By lotuses born from water blue and gold,
Whose conduct is generosity, diligence,
Discipline, peace, patience, and meditation.

I prostrate to you, the ushnisha of the tathagatas,
Whose deeds are boundless, utter victory,
Who have achieved all transcendences,
On whom the bodhisattvas fully rely.

Removing Obstacles 169 Twenty-One Praises of Tara
chak tsal tu ta ra hung yi ge
dō dang chok dang nam kha gang ma
jik ten dön po shap kyi nen te
lū pa me par guk par nū ma
I prostrate to you who fill the desire realm, all directions,
And all space with the syllables tuttāra hūṃ,
Who trample on the seven worlds,
And are able to summon all without exception.

chak tsal gya jin me lha tsang pa
lung lha na tsok wang chuk chö ma
jung po ro lang dri sa nam dang
nō jin tsok kyi dün ne tö ma
I prostrate to you whom Indra, Agni, Brahma,
Vayudeva, Ishvara, and other devas worship,
Who are praised in your presence by bhutas,
Vaitalas, gandharvas, and hosts of yakshas.

chak tsal tre che ja dang pē kyi
pa rol trul khor rap tu jom ma
ye kum yōn kyang shap kyi nen te
me bar truk pa shin tu bar ma
I prostrate to you who totally conquer, with TRAT and PHAT,
All the devices of adversaries,
Who trample with right leg contracted and left extended,
Who blaze amid wild, burning flames.

chak tsal tu re jik pa chen mō
dū kyi pa wo nam par jom ma
chu kye shal ni tro nyer den dze
dra wo tam che ma lū sō ma
I prostrate to you who totally conquer, with terrifying ture,
The warriors of Mara,
Whose lotus face frowns,
Who kill all enemies without exception.

chak tsal kōn chok sum tsōn chak gyay
sor mō tuk kar nam par gyen ma
ma lū chok kyi khor lō gyen pay
rang gi ō kyi tsok nam truk ma
I prostrate to you whose fingers adorn your heart
With the mudra of the three jewels,
Who is adorned by a turbulent wheel of light,
Blazing in all directions.

chak tsal rap tu ga way jī pay
u gyen ō kyi treng wa pel ma
she pa rap she tut ta ra yi
dū dang jik ten wang du dze ma
I prostrate to you whose crown, heavy with great joy,
Radiates garlands of light,
Whose fierce laugh of tuttāra
Enthralls maras and all the world.

chak tsal sa shi kyong way tsok nam
tam che guk par nū pa nyi ma
tro nyer yo way yi ge hung gi
pong pa tam che nam par drol ma
I prostrate to you who are able to summon
All the guardians of the ground,
Who, with a frown and the syllable hūṃ,
Liberate from all poverty.
chak tsal da way dum bū u gyen
gyen pa tam che shin tu bar ma
röl pay trö na ō pak me le
tak par shin tu ō ni dze ma

chak tsal kal pa ta may me tar
bar way treng way ü na ma ye
kyang yön kum kün ne kor ga
dra yi pung ni nam par jom ma

chak tsal sa shiy ngö la chak gi
til gyi nün ching shap kyi dung ma
tro nyer chen dze yi ge hung gi
rim pa dūn po nam ni geg ma

chak tsal de ma ge ma shi ma
nya ngen de shi chö yül nyi ma
so ha om dang yang dak den pay
dik pa chen po jom pa nyi ma

chak tsal kün ne kor rap ga way
dra yi lū ni rap tu gem ma
yi ge chu pay ngak ni kō pay
rik pa hung le dröl ma nyi ma

chak tsal tu rey shap ni dap pay
hung gi nam pay sa bon nyi ma
ri rap man da ra dang bik che
jik ten sum na yo wa nyi ma

chak tsal lhay yi tso yi nam pay
ri dak tak chen chak na nam ma
ta re nyi jō pat kyi yi gey
duk nam ma lū pa ni sel ma

I prostrate to you whose head is adorned by a sliver of the moon,
Who blazes brilliantly with all adornment,
Whose hair is always beautiful
With Amitabha’s brilliant light.

I prostrate to you who dwell amid garlands of flame
Like the fire at a kalpa’s end,
Who are delighted, with right leg extended and left bent,
Who totally conquer enemies’ forces.

I prostrate to you who pierce the ground with the palm of your hand
And trample it with your feet,
Who, frowning, with the syllable हूम
Conquer the seven levels.

I prostrate to you whose conduct is blissful,
Virtuous, tranquil, the peace of nirvana,
Whose svāhā and ॐ
Conquer great wrongdoing.

I prostrate to you who amid utter joy
Totally defeat enemies,
Tara who arises from the awareness हूम
Surrounded by the ten syllables.

I prostrate to Ture who stamps her feet,
Whose seed has the form of हूम,
Who shakes Mount Meru, Mandara,
Vindhya, and the three worlds.

I prostrate to you whose hand holds
The devas’ lake marked by a rabbit,
Who dispel all poisons when two tāras
And the syllable प्रह are said.
The Kagyu Monlam Book

I prostrate to you on whom the king of devas
And all devas and kinnaras rely,
Who dispel dispute and bad dreams
With complete armor and joyous splendor.

I prostrate to you whose two eyes are as bright
As the sun and full moon,
Who dispel the fiercest contagion
By reciting hara twice and tuttāra.

I prostrate to you who pacify
Through the placement of threefold suchness,
Supreme Ture who conquers the hosts
Of spirits, vaitalas, and yaksas.

This is the praise of the root mantra
And the twenty-one prostrations.

The benefits:
An intelligent person with true respect for this devi
Who arises and recites this with utmost
Admiration at both dawn and dusk,
Will be freed from all fear by the thought of her.

All their wrongdoing will be fully pacified.
All lower realms will be conquered.
They will quickly receive empowerment
From seventy million buddhas.
They will attain what is greater than this.
They will reach ultimate buddhahood.

The thought of her will fully dispel
The strongest poison whether from
The environment or beings,
Whether eaten or drunk.
They will escape all suffering
Caused by spirits, contagion, or poison,
And so will other beings.
If this is recited two, three, and seven times,
Those who want children will have children,
Those who want wealth will gain wealth,
All desires will be fulfilled,
And all obstructors will be vanquished.

This praise, the Twenty-One Prostrations, was taught by Mahavairochana.
It is extracted from the tantra.
Although my mind is self-arisen, non-dual pristine wisdom,
Because of my habit of dualism
No matter what I do, I am fettered.
Mother, devi of non-dual mind, I pray that you protect me.

Although I abide in the true meaning,
Not knowing cause, result, and interdependence,
I am ignorant of what can be known.
Mother, devi of omniscience, I pray that you protect me.

The absence of complexity has the character of space.
Everything is inseparable from it.
For individuals still learning,
Mother, buddha, I pray that you protect us all.

In the Echung Cave the dharma king of the three realms, the Gyalwa Drikungpa, the protector Jikten Sumgön, saw the faces of seven Arya Taras. At that time he made this supplication, which came to be known as the Seven Protections. It is renowned for its extremely great blessing.
NAMO ĀRYA TĀRAYE
I prostrate to Arya Avalokiteshvara, the treasury of compassion.

I bow to the feet of Tara, whose lotus feet are worshipped by the crowns Of hundreds of well-formed devas, such as Vishnu, Lakshmi’s lord; Brahma of the golden womb, Brahmaṇḍa the guru of devas; the elephant-faced Ganesha; Glorious-throated Ishvara; and Surya, the friend of lotuses.

Through the miraculous emanation of Mahakarunika, The wisdom, kindness, and power of all buddhas of the three times Are displayed as a beautiful devi of activity.

I bow to the feet of Tara, who protects from all poverty.

On a lotus seat—utterly pure expanse-awareness—You have the color of emerald, one face, and two arms. In the full bloom of youth, your right leg is extended and the left contracted.

I prostrate to you who unite means and wisdom.

Your breasts are full. You are a treasury of undefiled bliss. Your face, like the full moon, has a white smile. Your demeanor is peaceful. Your compassionate eyes are wide.

I bow to you, the beautiful one from the sandalwood forest. Like the extended branch of a turquoise tree, Your smooth, soft right hand is in the mudra of supreme generosity, As though you are summoning the learned To the feast of supreme siddhi. I prostrate to you.
Your left hand represents the three jewels and bestows protection, 
Clearly indicating, “I, who am fearless, will quickly protect beings, 
Who see hundreds of dangers.” 
I prostrate to you.

Your two hands are marked by blue utpals, 
As though you are spurring all beings on to diligence 
By saying, “Be not attached to the pleasures of samsara. 
Enter the city of great liberation.” I prostrate to you.

Amitabha, the color of ruby, 
Holding an alms bowl filled with amrita in meditation, 
Adorns your head, bestowing the siddhi of immortality. 
I prostrate to you who conquer the lord of my death.

Through your two accumulations, your jewelry is like that made by devas. 
Priceless, it is composed of devas’ wish-fulfilling jewels. 
It is captivating, the sum of all beauty. 
I prostrate to you who are well-adorned.

Like a mountain of emerald adorned by rainbows, 
On your upper body you wear a band of devas’ fabric. 
Your slender, supple, beautiful waist 
Is swathed by a skirt of panchālika. I prostrate to you.

On your right is Marichi, who eliminates misery. 
Her demeanor is peaceful. She is golden and radiates light like the sun’s. 
On your left is Ekajati, whose blue color surpasses the beauty of the sky. 
I prostrate to the beautiful ones who are majestic with wrath and passion.

I offer you devis filling all space, 
Skilled in six-fold song and lovely dance,
Holding white parasols, fans, lutes, flutes, 
And innumerable other offerings. I prostrate to you.

Lakshmi, Indrani, Uma, 
And the thousands of other attractive immortal maidens 
Are hardly worthy of being your servants. 
I prostrate to the beautiful, appealing devi.

From the vast expanse of your compassion's clouds 
Issues your melodic speech, like Brahma's, the cloud-drum's beat. 
Its skillful shower soaks the ground of disciples 
With rain of eightfold sweetness. I prostrate to you.

Seeing all things, you are a treasury, an ocean of qualities. 
Who could properly describe them all? 
Your intellect is unimpeded. Your mind has the ten strengths. 
I prostrate to you who have perfect wisdom.

Although you have achieved peace, compelled by compassion 
You quickly rescue, with the hand of compassion, 
Beings drowning in the ocean of suffering. 
I prostrate to you who have perfect kindness.

You spontaneously, unceasingly, 
And without delay, like the ocean's waves, engage 
In pacification, increase, captivation, and force. 
I prostrate to you whose deeds are perfect.

You protect upon recollection from great danger, 
The eight sufferings, bhutas, and the dangers of 
The kleshas and the cognitive obscuration. 
I prostrate to you who have perfect ability.

I pray that you, a true refuge, quickly protect 
All beings from sickness, contagion, 
Spirits, obstructors, untimely death, 
Bad dreams, evil omens, and from all danger.
It lives in the mountains of the view of the self.
It is inflated, thinking itself superior to others.
It has the claws of disparagement of others.
I pray that you protect us from the fearsome lion of pride.

It cannot be tamed by the sharp hook of mindfulness and alertness.
It is maddened by drinking the intoxicating water of pleasure.
It runs amok on the wrong path and brandishes its tusks of malevolence.
I pray that you protect us from the fearsome elephant of stupidity.

It is fanned by the wind of incorrect mental engagement.
It burns amid vast clouds of the smoke of wrongdoing.
It can burn down the entire forest of virtue.
I pray that you protect us from the fearsome fire of anger.

It clings to its den, thick ignorance.
Unable to bear the prosperity and success of others,
It quickly spreads its vicious poison.
I pray that you protect us from the fearsome snake of jealousy.

They keep beings bound, without freedom,
In the unbearable prison of samsara.
They are held by the lock of craving, so hard to open.
I pray that you protect us from the fearsome chains of greed.

It is extremely hard to cross. Its current bears us to samsara.
Because it is close to the fierce wind of karma,
It roils with the waves of birth, aging, sickness, and death.
I pray that you protect us from the fearsome river of desire.
The Well-Formed

Removing Obstacles

It flies through the sky of bewilderment,
And attacks those who seek the definitive.
It is vicious and threatens the life of liberation.
I pray that you protect us from the fearsome carnivore of doubt.

Through my praising and praying to you,
Please pacify what hinders dharma practice.
Please grant what supports it, as we wish,
Such as life, merit, wealth, and possessions.

May all beings be born in the realm of Sukhavati.
May we be cared for there by our guide, Amitabha.
Without undergoing hundreds of austerities,
May we quickly reach buddhahood.

May I always recollect previous lives.
May I never be without bodhichitta.
In pursuit of the vast conduct of the bodhisattvas
May my diligence flow like a river.

May I never hope to accomplish my own benefit.
May I immerse myself solely in the benefit of others.
May all I perfect the conditions for benefiting others,
Such as the eyes, clairvoyances, skillful speech, and patience.

May I never shy from spreading the sublime buddhadharma
Throughout endless realms.
In order to forever accomplish all beings' benefit,
May I easily achieve buddhahood.

This praise of the noble lady, the bhagavati Tara of the Sandalwood Forest, called Crown Ornament of the Learned, was composed by the Shakyan Bikhshu Gendun Drup Pal Zangpo at the Hermitage of Mahabodhi, the citadel of the mahayana, after a long period of prayer.
The praise of White Tara

如同无尽之海的明月
你是无尽世界守护者慈悲的安忍之源。
你偷走我迷惑的黑暗
并打开我勇气的夜百合。我向你虔诚顶礼。

宛如纯净水晶藤蔓
以白檀香怀抱你的身姿
你的身色洁白、迷人、优雅。
你如同青春之花般绽放于世。我向你虔诚顶礼。

被你丰满乳房之果所弯下的身体
瘦美如同青藤，你的双目如蜜蜂
在你莲花手指间的微笑心间
我向你虔诚顶礼。

你三眼如碧玉镶嵌于珍珠
你优雅的步姿胜过大象之庄严。
你永远面带微笑
你的唇瓣如珊瑚般环绕于珍珠。我向你虔诚顶礼。

你单髻如同孔雀美丽之尾
当新鲜云朵聚拢时
你头戴光华的王冠
你的耳垂被蓝色的莲花点缀。我向你虔诚顶礼。

你被太阳的光芒所辉照
你的耳朵被蓝色的莲花装饰
你如同一只开在水晶树枝上的杜鹃
我向你虔诚顶礼。

你被孔雀之羽所辉照
你的鼻子如此精致
它好像是由心灵所创造。
你单髻如同孔雀美丽之尾
当新鲜云朵聚拢时
你头戴光华的王冠
你的耳垂被蓝色的莲花点缀。我向你虔诚顶礼。

你被太阳的光芒所辉照
你的耳朵被蓝色的莲花装饰
你如同一只开在水晶树枝的杜鹃
我向你虔诚顶礼。
Your earrings blaze with jewels.
The light they cast upon your cheeks
Competes fiercely with the beauty
Of your white and red complexion. I prostrate to you.

Strings of great clusters of pearls adorn your throat,
Stealing the glory of the night,
All the moon's whiteness.
I prostrate to you who are adorned by them.

Your bangles and bracelets are like flocks of golden geese.
Your necklaces smile beautifully like the luminous foam on the Ganges.
Their beauty surpasses the splendor
Of even the mountains of devas. I prostrate to you.

Your belt is of radiant jewels and little bells
Of Jambu gold that jingle.
You are beautified also by fine silk with waves of smiling designs.
I prostrate to you, Tara.

Your right hand bestows. Your left holds an utsal by its stem.
With crossed legs, like a swan on a lake,
You sit on a moon resting on a white lotus with its stem.
I prostrate to you who revel with beauty.

The thought of you dispels
Untimely death, sickness, and the eight dangers.
Your heart is beautified by a wish-fulfilling wheel.
I prostrate to you, mother of all buddhas of the three times.

Bhagavati, you fill all directions
With stainless light-rays, waves of amrita.
Through your kindness,
May all our wishes be fulfilled.
Through faith, my palms are joined and my eyes wet with tears.  
I implore you with yearning. My prayer is a roar like a kurari’s call.  
Regard me with compassionate eyes.  
Bhagavati, do not be idle.  

This was composed with faith on the festival of the Buddha's miracles.

Light of Blessing, a praise of the devi Sarasavati

Graceful on a seat of the blooming lotus  
Of excellent wisdom and the stainless moon of compassion,  
With the sweet sound of your lute, an ocean of melody,  
Devi, you inspire the three realms. I bow to you.

Most beautiful maiden, you outshine the brilliance  
Of a snow-covered mountain. You have one face and two hands,  
With which you strum the gandharvas’ lute.  
You are like a swan maiden  
In a lotus garden humming with young bees. I bow to you.

You are like a crystal vine moved by the wind.  
Even if thousands of beauties from higher realms were gathered,  
They would be fit only to be your servants.  
I bow to you, pleasing amrita for the eyes.

Your face, like the stainless moon, gleams whitely with your smile.  
Your cheeks are as red as the rising sun.  
Your deep blue eyes are as wide as utpals.  
I bow to you who look brightly from side to side.
Your topknot and earrings blaze with jewels.
You are beautiful with fragrant flower garlands.
Your braids are as black as kohl.
They are shiny and as beautiful as a peacock's colors. I bow to you.

Your ears are adorned by blue utpals
Picked today from the gardens of Parijata.
You are as beautiful as a cuckoo spreading its wings
On a crystal tree-branch. I bow to you.

Your precious earrings hang from your ears
All the way to your throat,
Meeting your necklaces as though holding hands,
Encircling you. I bow to you.

Your breasts are round and full, like two snow-covered mountains,
Veiled by the white clouds of your blouse.
On it fall necklaces with clusters of pearls.
I bow to you who have a sparkling fan.

The pool of your navel is like a fragrant utpal,
Its shore beautified by a golden belt and strings of jewels.
Your colorful skirt is studded with jewels.
I bow to you, beautiful one, who wear it well.

From below, naginis offer you oceans of water.
From the sides, siddhas wave beautiful fans.
In front, vidyadhara maidens play cymbals.
I praise you, foremost of all with beauty.

On your right, kinnaras sing melodious songs.
On your left, delightful gandharva maidens strum lutes.
Behind you, immortal maidens hold white parasols.
I praise you, principal of all with beauty.
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chu druk lang tso chak pay nyam den ma ta way mi ngom ye she gyu may ku dren pa tsam gyi de wa kün ter ma lhak pay lha mo yang chen ma la dü dro wa kün la sung rap ma lù pa sal war che pay pop pa dak la tsöl khe pay dün sar chir gól pam che pay nam gyal tsö pay pop pa dak la tsöl
tsink dang ngak gi jor wa dri me pay shung gya tsom pay pop pa dak la tsöl de tar tö pay ge wa gang yin pay dak ni chok le nam par gyal war shok tse rap kün tu khye kyi je sung ne jam pal yang kyi go pang nyur top shok di ni dzin nam chang ngam lok kyang rung ge lek yar ngoy da tar gye che shok

Ravishing maiden of sixteen years, I could never see enough Of your illusory body of pristine wisdom. The mere thought of you brings bliss. I bow to Sarasvati, my special devi.

Give me the ability to clearly explain All teachings to all beings. Give me the ability to debate victoriously In the presence of the learned.

Give me the ability to compose a hundred treatises With stainless words and language. Through the virtue of praising you in this way, May I be victorious over all directions.

In every life may you care for me. May I quickly attain the state of Manjushri. For all who memorize, keep, or read this, May virtue and goodness wax like the moon.

This was composed by Pal Yangchen Gawa, the pandita victorious over all directions.
The supplication: Clearing the Path of Obstacles

I supplicate the dharmakaya Amitabha.
I supplicate the sambhogakaya Mahakarunika.
I supplicate the nirmanakaya Padmakara.

My guru, the wondrous nirmanakaya,
Was born in India, where he engaged in hearing and thinking.
He came to Central Tibet and subdued the haughty.
Abiding in Uddiyana, he benefits beings.

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

When the wondrousness of your body was first seen,
Your right hand formed the sword mudra.
Your left formed the mudra of summoning.
With gaping mouth and bared fangs, you gazed upward.
Gyalway Dungdzin, beings’ protector,

I humbly bow and go for refuge.

Removing Obstacles

Clearing the Path of Obstacles
When listening to the precious genuine dharma,
Your body was lustrous and brilliant with light-rays.
Your right hand held a volume of the tripitaka.
Your left hand held a volume of Kila.
You've comprehended profound dharma.

Pandita of Yangleshö,

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

When binding those you bound to samaya,
You passed through a stainless, delightful place.
Crossing the border between India and Tibet,
You blessed it as you went.

On Fragrant Mountain
Lotus flowers were born even in winter.
Springs gave forth the amrita of awakening.
In that supreme, delightful place,
Kyechok Tsulzang, you wore the three dharma robes.
Your right hand held a nine-pointed vajra.
Your left hand held a precious vessel
Filled with rakta and amrita.
You bound dakinis and others to samaya.
You saw the faces of yidams and attained siddhi.

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

\[\text{OM AH HUM VAJRA GURU PADMA SIDDHI HUM}\]

When planting the buddhadharma,
You practiced in a slate-mountain forest.
You cast your approach kila into the expanse of the sky.
You retrieved it with the vajramudra and rolled it.
Rolling it, you cast it into the sandalwood forest.
It blazed with fire, drying up a lake.
At night, it burnt the tirthikas’ land
And pulverized the black yaksha.
Peerless Dükyi Shechen,

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

\[\text{OM AH HUM VAJRA GURU PADMA SIDDHI HUM}\]

When subjugating the rakshasas,
You have the appearance of a young boy
With a wondrous form and a fine complexion.
Your teeth are even, your hair blonde and beautiful.
With the form of a sixteen year old,
You wear a variety of precious jewelry.
Your right hand holds a kila of brass.
You subjugate maras and rakshasas.
Your left hand holds a kila of sandalwood.
You protect your devoted disciples.
You wear at your throat a kila of iron.
You are not other than the yidam deva.
Non-dual nirmanakaya Dzamling Gyen,
Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

When you considered the land of spirits,
On the ground amid a mass of fire
Appeared a lake of a bowshot’s width.
Within it, you appeared, cool and unharmed, on a lotus.
You abided in wisdom on that lotus.
You became known as Padmakara,
A buddha actually present.
Nirmanakaya of such wonders,

When you became the sun of Tibet,
Glorious leader of faithful beings,
You displayed whatever form would tame.
In the pass of Tsangkhala
You bound drala upasakas to samaya.
In hot Tsasho you bound
Twenty-one haughty deva upasakas to samaya.
To samaya. At Jamtrin

bó kyi nyi ma dze pay tse
de den dro wa dren pay pal
gang la gang dül kur ten ne
tsang kha la yi la tok tu
dra lhay ge nyen dam la tak
yül ni tsa way tsa shö du
lha yi ge nyen drek pa chen
nyi shu tsa chik dam la tak

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

When you considered the land of spirits,
On the ground amid a mass of fire
Appeared a lake of a bowshot’s width.
Within it, you appeared, cool and unharmed, on a lotus.
You abided in wisdom on that lotus.
You became known as Padmakara,
A buddha actually present.
Nirmanakaya of such wonders,
In Mangyul you bestowed siddhi
Upon four bhikshus.
Great Kyepak Rikdzin,
Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

OM AH HŪM VAJRA GURU PADMA SIDDI HŪM

In the valley of Palmotang
You bound the twelve Tenmas to samaya.
In the Khala Pass into Tibet
You bound Gangkar Shamey to samaya.
In front of Damshö Lhanying
You bound Thanglha Yarshu to samaya.
On the peak of Mount Hepo
You bound all devas and rakshasas to samaya.
Of all those great devas and rakshasas,
Some offered their life-essence mantras.
Some began to guard the dharma.
Some promised to serve.
You with great power, miracles, and strength,
Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

OM AH HŪM VAJRA GURU PADMA SIDDI HŪM

Removing Obstacles 189 Clearing the Path of Obstacles
When you planted the sublime
Dharma like a victory banner,
Samye arose spontaneously, without being built.
You fulfilled the king’s intentions.
Great being, you bear three names.
One is Padmakara.
One is Padmasambhava.
One is Lake-Born Vajra.
Your secret name is Dorje Drakpotsal.

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

OM AH HŪM VAJRAGURU PADMA SIDDHI HŪM

At Samye Chimpu you engaged in accomplishment.
You repelled adversity and bestowed siddhi.
You placed the king and ministers on the path of liberation.
You defeated the demonic Bön tradition.
You displayed the stainless, precious dharma-kaya.
You placed the worthy on the level of buddhahood.

Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.

OM AH HŪM VAJRAGURU PADMA SIDDHI HŪM

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Then you went to Uddiyana,
And are now subjugating the rakshasas.
You are wondrous, superhuman.
Your deeds are marvelous, amazing.
You with great power, miracles, and strength,
Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.
OM AH HUM VAJRA GURU PADMA SIDDHI HUM

Guide of beings, with glorious body, speech, and mind,
You’ve abandoned all veils and clearly know the three realms.
You’ve gained supreme siddhi, the body of great bliss.
You dispel all obstacles to the accomplishment of awakening.
Through your compassion, grant your blessing.
Through your kindness, lead us on the path.
Through your wisdom, grant me siddhi.
Through your power, dispel our obstacles.
Dispel outer obstacles outside.
Dispel inner obstacles inside.
Dispel secret obstacles in the expanse.
I humbly bow and go for refuge.
OM AH HUM VAJRA GURU PADMA SIDDHI HUM

That was excerpted from “Outer Accomplishment through Supplication” in Wish-fulfilling Jewel Heart Scripture of Oral Instructions on the Sadhana of the Guru’s Mind, Dispelling All Obstacles, recovered by the emanated treasure-revealer Chokgyur Dechen Lingpa from beneath the feet of the Great Splendor of Danyin Kala Rongo.
The supplication Spontaneous Fulfillment of Wishes

Emaho! In the realm of Sukhavati to the west
The blessing of Amitabha’s compassion was stirred.
He blessed the nirmanakaya Padmakara,
Who came to Jambudvipa to benefit beings.
His compassionate benefit of beings is unceasing.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

Starting with the king Trisong Detsen,
Until the line of dharma kings is ended,
Grant your blessing unceasingly throughout the three times.
Only friend of the Tibetan kings who protect the dharma:
You have the compassion to protect kings who practice dharma:
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

Your body is subjugating rakshasas in the southwest.
With compassion, you regard all beings in Tibet.
Glorious guide of bewildered, ignorant beings,
You tame with means beings whose kleshas are hard to tame.
You have the compassion of unceasing kindness and affection.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When the final evil time of degeneration is reached,
You will come to Tibet for its benefit every morning and evening.
You will travel on the rays of the rising and setting sun.
On the tenth day of the waxing moon, you will actually come.
You have the compassion to strongly benefit beings.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.
During the final five hundred years, the degenerate time of dispute,
The five poisonous kleshas of all beings will be coarse.
The five poisonous kleshas will be indulged without restraint.
At such times, protect us with your compassion.
You have the compassion to guide devoted beings to higher states.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When terrifying armies of Tartars surround us,
And the sacred dharmachakras are threatened with destruction,
If we supplicate you without ambivalence or doubt, Uddiyana,
There is no doubt that you with an entourage of devas, rakshasas,
And the rest of the eight classes, will repel the armies of Tartars.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When sickness that destroys beings’ illusory bodies arises,
And we are menaced by the unbearable suffering of illness,
If we supplicate you without ambivalence or doubt, Uddiyana, because you are inseparable from Bhaishajyaguru,
Our lives will not be extinguished. Obstacles will definitely be dispelled.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When the elements arise as enemies, the earth’s fertility is diminished,
And beings are menaced by the illness of famine,
If we supplicate you without ambivalence or doubt, Uddiyana,
There is no doubt that with hosts of dakinis and wealth devas
You will dispel poverty, hunger, and thirst.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.
When those with karma extract treasure for beings' benefit
With the heroic confidence of samaya free from deception,
If they supplicate you without ambivalence or doubt,
Uddiyana,
Because you are indivisible from the yidam deva,
There is no doubt that the son will retrieve his father's wealth.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When traveling through hidden valleys, forests, or isolated places,
If the way is blocked by blizzards or rainstorms,
If we supplicate you without ambivalence or doubt, Uddiyana,
There is no doubt that surrounded by an entourage of fierce local devas
You will lead dharma practitioners on their way.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When wandering through terrifying wildernesses or passes where there are
Tigers, leopards, bears, grizzlies, poisonous snakes, or other fanged beasts,
If we supplicate you without ambivalence or doubt, Uddiyana,
There is no doubt that accompanied by viras, gingkaras, and guardians,
You will chase off those vicious beings.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When, through obstacles of the elements earth, water, fire, or air,
Our illusory bodies are threatened with destruction,
If we supplicate you without ambivalence or doubt, Uddiyana,
There is no doubt that accompanied by the devis of the four elements
Removing Obstacles

Spontaneous Fulfillment of Wishes
As well, when under the power of karma and conditions
We suffer through fixating upon our projections as real,
If we supplicate you without ambivalence or doubt,
Uddiyana, because you are in nature the King of Great Bliss,
Our suffering and bewilderment will be eradicated.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When beings of the six types suffer greatly,
And especially when the lords and subjects of Tibet suffer,
If with fierce faith, respect, devotion, and yearning,
We supplicate you without ambivalence or doubt,
Uddiyana, you will look upon us with unchanging compassion.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

Uddiyana's followers who want to abandon samsara:
Pray with one-pointed, fierce yearning,
With the anguished cry of a child calling to its parents.
Supplicate during the six times of day and night.
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

From the Northern Treasures.
Guru Rinpoche, Buddha of the three times,
Lord of all siddhis, Mahasukha,
Dispeller of all obstacles, Mara-Subduing Drakpo Tsal:
I beg you—grant your blessing.
Bless us that outer, inner, and secret obstacles be pacified
And wishes spontaneously fulfilled.

Mother of all buddhas, dharmadhatu, Samantabhadri,
Only kind mother and protector of Tibetan people,
Bestower of supreme siddhi, foremost dakini of mahasukha:
I supplicate at the feet of Yeshe Tsogyal.
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Bless us that outer, inner, and secret obstacles be pacified,  
That the lamas' lives be stable,  
That this age of sickness, famine, and war be pacified,  
That curses, kila-magic, and incitements be pacified,  
That life, wealth, and wisdom increase,  
And that wishes be spontaneously fulfilled.

Conclude with:  
Padmakara, may I and others come to have  
A body like yours, a retinue like yours,  
A life-span like yours, a realm like yours,  
And a wonderful name just like yours.

Through my praise and prayer, please pacify  
All sickness, döns, deprivation, and fighting,  
And increase dharma and goodness  
Wherever it is that we live.
Additional Aspirations & Dedications that direct Virtue to Awakening
Entering the City of Omniscience, a pranidhāna for the accomplishment of true words:

I prostrate and go for refuge to the sources of the oceans of siddhi, the gurus, the three jewels, and the bodhisattvas. I pray that you grant your blessing. In all my lives, having acquired a precious human body complete with the eighteen pleasures and resources, may I become the disciple of a qualified noble guru. Taming my being through hearing, thinking, and meditating—the sources of all higher births and certain liberation—may I follow the precious dharma of the buddha. May the roots of entrance to the dharma, renunciation and the four reversals of attitude, arise automatically or spontaneously in my being, and may I see the actions of endless samsara as like a prison or a pit of fire. Having come to trust the infallibility of actions’ results, may I engage in even the slightest virtuous and avoid even the slightest unvirtuous action. Not falling under the power of places, companions, distractions, or other obstacles to the accomplishment of awakening, may I be under the protection of the three jewels and train in the path of the three persons. Abandoning doubts about the personification of all sugatas, the kind and sublime guru, and abandoning the wrong view of taking him to be a human being equal to myself, may I see him as an actual buddha. Through the power of that, my three gates to samsara and nirvana be awakened in the nature of non-dual realization become equal to space.

May I perfect the practice of mahayoga generation, recognize the environment and its inhabitants as the three mandalas, pass through the four levels of vidyadharas, and become like the bodhisattvas Padmasambhava and Vimalamitra. May I perfect the practice of the agamas of anuyoga, and may fixated thoughts of samsara and nirvana be awakened in the nature of non-dual secret path of vajrayana. Having brought the conditioned states of the agamas of anuyoga, and may fixed thoughts of samsara and nirvana be awakened in the nature of non-dual realization become equal to space.
ma la ta bur gyur war shok chik/ lung a nu yo gay nyam len tar chin ne khor de kyi dzin tok de tong nyi su me pay ngo wor sang gye te ok min tuk po kō pay shing kham la wang gyur war shok chik/ dzok chen a ti yo gay nyam len tar chin ne chō chen gyi nang wa chō nji kyê long du se ne shōn nu bum kur drol wa rik dzin ga rap dor je ta bur gyur war shok chik/
dor na dak gi jang chup kyi chō pa la lap pa ne sung te go sum gyi ja wa chi gyi tam che pa ma sem chen tam che kyi dōn du gyur war shok chik/ dū dang nam pa tam che du dam pay chō ma yin pay jik ten tūn juk gi sam pa ke chik ma tsam yang sem la mi kye war shok chik/ gal te le dang bak chak wang tsen par gyur ne chin ji lok gi lo kye na’ang de nyi mi drup par shok chik/ shen dōn du gyur na lū sok dor wa la yang nyam nga me pa shōn nu dōn drup ta bur gyur war shok chik/ dōn nyi lhūn drup kyi sa la chin ne kham sum khor way gya tso dong ne truk nū pa top chu mi jik nam shiyi tsal chen du gyur chik/
drang song den par ma wa nam la chak tsal lo

om dhare dhare bhandhare bhandhare svāhā. May virtue become strong. May my aspirations become powerful. May my wrongdoing be quickly purified.

JAYA JAYA SIDDHI SIDDHI PHALA PHALA
A ṛH ṛHA ṛSHA ṛSA ṛMA
MAMA KOLING SAMANTA
Sarva mangalam!
Joy and Comfort for Beings

The supplication for the fulfillment of wishes called Joy and Comfort for Beings:

I pray that the single door of joy and comfort for beings,
The precious dharma of the omniscient buddha,
Never weaken in any place, time, or circumstance.
May it spread and flourish to the end of every direction.

I pray that the peerless lamas, the spiritual friends
With immeasurable wisdom and splendid kindness,
Who cherish the buddhadharma more than their own lives,
Have long lives and flourish.

I pray that the members of the sangha, who practice dharma,
Who illuminate for beings the good path of virtue,
And who earnestly engage in teaching and practice, live long
And that their activity spread in the ten directions.

I pray that people be without fear of aging, sickness, and death;
That they have a correct mundane view;
That they have love for one another;
And that immeasurable joy flourish.

I pray that towns be beautified by lines
Of white banners stirred by gentle winds,
And that they be filled with affluent people
Adorned by fine clothing and precious jewelry.

I pray that beings’ joy be increased by beautiful clouds
Flashing with garlands of lightning in the sky,
By the beautiful dance of joyous peacocks on the earth,
And by rain falling as a gentle sprinkle.

I pray that mountains be covered by grass, flowers, and waterfalls;
That valleys be filled with livestock and grain;
mi nam rap tu ga way lu len shing
drek dang tap tsö me par dze du söl
gyal poy chap si shi way lek kyang shing
bang nam gyal poy ka lung gû len pay
chi dang nang gi truk tsö nyer shi ne
dzok den shin du de war dze du söl
tsku lkhang nam gyal way ku suk dang
dam chö lek bam du may rap dze pa
lha dze chö pay trin tsok pak me kyi
chö pay char chen gye par dze du söl
gon ne tam che tupten kyang che pa
she nyen ngur mik dzin pay yong khyap te
che tsö tsom pay ja way du da shing
lok dang kha tôn gye par dze du söl
ge nyen ge tsul ge long pa ma dang
dri ma me pay tsül trim dang den shing
nam dak tô sam gom pay ja wa yi
de shik ten pa gye par dze du söl
drup pa po nam yeng wa kün pang ne
tse wa kün dral dudzi nam en pay
shi way ne su pong wa lhur len pay
tok pay yön ten gye par dze du söl
lhak par dang way söl wa dep che pa
drup po dak chak khor dang che nam la
lok tso dral way pal jor pun tsok dang
tse dang dam chö gye par dze du söl
jin dang tsül trim sō dang tsön drü dang
sam ten she rap la na me sok kyi
rang la sang gye chö kün yong dzok ne
lung tok yön ten gye par dze du söl

And that people sing with delight,
Without aggressiveness or dispute.

I pray that monarchs rule their kingdoms peaceably and well,
That their subjects respectfully obey their commands,
That external and internal warfare be pacified,
And that all are as happy as in an age of perfection.

I pray that temples be beautiful with images of buddhas
And with many volumes of the genuine dharma,
And that immeasurable clouds of divine offerings
Give forth their great rains.

I pray that all monasteries be filled with saffron-robed
Spiritual friends who guard Shakyamuni’s dharma,
Devoting their time to teaching, debate, and composition,
And causing study and recitation to flourish.

I pray that upasakas, shramaneras, and bhikshus,
Male and female, have stainless morality and that through
The activities of pure hearing, thinking, and meditation,
The dharma of the sugata flourish.

I pray that practitioners abandon all distractions
And in safe, tranquil places isolated from all disturbances,
Increase their qualities of realization
Through the earnest meditation of a renunciate.

I pray that we who supplicate you with intense faith,
We practitioners and our entourages,
Gain abundant wealth with right livelihood,
And that our lifespans and genuine dharma increase.

I pray that through unsurpassable generosity, morality,
Patience, diligence, meditation, wisdom and so forth,
I perfect all buddhadharmas,
And develop the qualities of learning and realization.
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I pray that I nurture others through generosity and gentle speech;
That I teach dharma properly and act accordingly;
And that I bring us all to the dharma we each need,
Helping others more and more through dharma.

I pray that all conditions adverse to dharma
Be pacified, that all favorable conditions
Be present in abundance, and that all the virtues
Praised by Shakyamuni increase.

Through the glorious guru's compassion and blessing,
The truth of the suchness of all dharmanas,
And my pure, benevolent intentions,
May what I have prayed for occur.

Extracted from the Sakya Communal Liturgy.

The Aspiration to the Stages of the Path

By gathering a mass of the two accumulations
As vast as space through long effort,
May I become a lord among buddhas,
A guide of all beings who are blinded by ignorance.

Throughout all my lives until that occurs,
May I be kindly cared for by Manjughosha,
Find the supreme path that includes all the dharma's stages,
And please the buddhas through practice.
Motivated by intense affection, may I dispel
The darkness of beings' minds by skillfully explaining
The points of the path that I have correctly realized.
May I uphold the buddhadharma for a long time.

With great compassion may my mind be moved to those
places
Not reached by the supreme, precious dharma,
And those places reached by it where it has declined.
May I illuminate that treasure of benefit and happiness.

Through the stages of the path of awakening, established
through
The wondrous activity of the buddhas and bodhisattvas,
May I glorify the minds of those who seek liberation.
May I sustain the buddhas' deeds for a long time.

May conditions favorable to the accomplishment
Of this good path be amassed. May adverse conditions be
dispelled.

In all their lives may no one, human or non-human,
Ever be without this pure path praised by the buddhas.

While properly practicing with diligence
The ten dharma activities of the supreme vehicle,
May we always be assisted by powerful beings.
May all directions be filled by an ocean of auspiciousness.

That was composed by the great lord Tsongkhapa.
Aspiration for the Dharma of the Shangpa Kagyu

dor je chang dang ye she da ki nyi
khyung po nal jor tsa gyü la ma dang
de gye sang sum gyu trul chen mo dang
jik che ta chok la sok yi dam lha

khan dro de nga nyur dze re ma ti
ka dö shi sok dam chen gya tsøy tsok
kyap ne kön chok sum dang tsa wa sum
mi ngön ying ne dak la gong su söl

khye nam jin lap tuk jey den tu dang
dū sum sak pay ge tsa ji nye tū
kye wa di dang tse rap tam che du
mön lam gang tap nyur du drup dze söl

shin tu nye kai dal jor rin chen di
chû sô mi ja nying po len par shok
mi tak mi ten gyur way chö chen la
sam shing long me lo na tung war shok
gé dik le dre che tra tam che la
yi che kye shing gyu dre sung nû shok
kham sum khor way duk ngel rap tong shing
khor way ne ne nge par jung war shok
dak sok di chi bar do tam che du
kön chok tsa sum kyap ok tsü par shok
kha nyam pa ma dro druk sem chen la
jam dang nying je ting ne kye war shok
tun kyen kün dzom en pay ri trò du
tsze chik drup ne nyam tok tar chin shok

Vajradhara, the two jnanadakinis,
Khyungpo Naljor, root and lineage gurus,
Chakrasamvara, Hevajra, Guhyasamaja, Mahamaya,
Vajrabhairava, Hayagriva, and all yidam devas;
The five classes of dakinis, the Quick-Acting One, Remati,
The four attendants, and the ocean of the samaya-bound;
All sources of refuge, the three jewels and three roots:
I pray that, from the imperceptible expanse, you consider me.

Through the truth and power of your blessing and compassion,
And the power of all the roots of virtue accumulated in the three times,
I pray that whatever aspirations I make in this birth
Or in other lives be quickly accomplished.

May I not waste these precious leisures and resources,
Extremely hard to get, but give them meaning.
Considering the impermanence and instability of dharmas,
May I curtail my plans, there being no time to waste.

May I give rise to belief in the results of greater and lesser
Virtuous and unvirtuous actions, and be able to observe cause and result.
Seeing the suffering of the three realms of samsara,
May I develop renunciation for the state of samsara.

May I and others, in this life, the bardo, and the future,
Be under the refuge of the three jewels and three roots.
May love and compassion arise in my depths
For all beings of the six states throughout space.

In isolated hermitages with all favorable conditions,
May I practice one-pointedly, perfecting experiences and realization.
In all my lives, may I be cared for by a genuine guru
With all qualities.

May uncontrived devotion arise from my heart
For my root guru, who is truly all buddhas.
May I recognize the primordially self-arisen mandala
Of devas as such and stabilize its clear appearance.

Merely by practicing the gurus, yidams, dakinis, and
dharmapalas,
May I see them face-to-face.
May unbearable warmth and bliss blaze in my body,
And the samadhi of bliss-emptiness be stable in my mind.

May I eradicate delusion and fixation on the reality of
dharmas,
Which are like illusions and dreams.
At night, may I effortlessly recognize dreams, train and
transform them,
And increase, emanate, and travel within them.

Within the darkness of ignorant, bewildered sleep
May I recognize the clear light of light and deep sleep.
May I cultivate ejection into the dharmakaya, the guru,
The yidam; through the skylight, into the Khechari, and so
forth.

Through the trikaya’s self-appearance, freedom from deviation,
and so forth,
May the trikaya of the bardo of becoming be manifest.
In the self-liberation of the four flaws and the spontaneous
presence of the four kayas,
May I realize the nature, mahamudra, in this life.

May I carry devotion for the guru; appearances and sounds as
deva and mantra;
And appearance-mind as illusions and dreams on the path.
By means of the Noble Lady who abides in the sky of bliss-emptiness,
May I accomplish the path of generation and completion and
reach the Khechari realm.

The body is matter. The mind is beyond birth and death.
May I realize the fruition, immortality beyond deviation.
May I see the good face of the inseparable guru and protector,
And accomplish the four activities and supreme siddhi.

In order to pacify the sickenesses and suffering of beings,
May I have power and blessing like the buddha's.
May life, merit, authority, experiences,
And realization flourish like a river in summer.

In order to benefit the dharma and beings,
May I bring the three realms and three worlds under my power.
In order to be able to liberate enemies of the ten types,
May the power of forceful mantra blaze like fire.
May all my and others' wrongdoing, including Breaches and inherent wrongs, be purified.
May I be able to establish all beings in happiness through The generosity of material things, dharma, and protection.

May I be able at all times to keep all virtuous rules,
Such as the pratimoksha, the bodhisattva vow, and samaya.
May I have the patience to stand my body being cut repeatedly
Into a million pieces for a hundred kalpas for the sake of any one being.

May my diligence equal Shakyamuni's in the practice
Of the great path to the liberation of myself and others.
May the samadhi of shamatha and vipashyana, beyond extremes,
The clear light, the mind's nature, the dharmakaya, be unwaveringly stable.
khor de cho nam ma lü tam che la khyen rap jam pay yang dang tsung par shok
do gyu sar nying cho nam ma lü kün nyam su gang lang ta ru chin par shok
suk dze yang nye tse pal tor den gang tong yi ong tse way sem top shok
gyal ten ji dang shang gyü ten pa la dzam ling gyen dang shing ta gye tar shok
chi way dü su ne cho mi jung shing ja ö ring sel dro wa dren che shok
dak shen pö ma tak tu de wa chen khyung po yap se shap drung kye war shok
kye ma tak tu sa chu rap top te la me dzok pay jang chup top par shok
si shiy ta la mi ne dro way dön
gyal wa se che kün dang tsung par shok
tong tö dren rek se chö drel wa kün
dül ja khor gyi tok mar kye war shok
dül ja nam la nye lam sang ngak dang
tek chen chö kyi char pa pap par shok
tar tuk sem chen chik kyang ma lü pa
dak nyi ko nay sang gye sar kō shok
dak shen sang gye sa la ma kō bar
chö gal bar che ke chik mi jung shok
dak gi de dang ge wa chi chi pa
dro druk sem chen kün gyi top par shok
de top de dang ge wa la ten ne
dü nam kün tu de kyi jung war shok

Additional Aspirations & Dedication
May all the suffering, wrongdoing, and obscurations of all beings
Dissolve into me. May only I experience suffering.
Through my experiencing it, may no being ever again
Have suffering, wrongdoing, or obscurations.

Through the blessing of the three jewels and three roots,
The power of the dakinis and dharmapalas,
The truth of the unchanging absolute,
And the power of infallible relative interdependence,
May all these aspirations I have made
Be quickly fulfilled as I intend.

I dedicate the roots of virtue of these aspirations
To all who have been my mothers, beings throughout space.
May they never suffer, be completely happy,
And all attain buddhahood together.

This was composed by Karma Rangjung Kunkhyab, who sits at the end of
the row of the glorious Shangpa Kagyu, in the Male Earth Dragon Year.
May this be a cause of great benefit for beings. Mangalam!

The Thirty Aspirations, composed by Pachik Dampa Sangyay:

May I and others receive in our beings the blessing of gurus of lineage. May the ultimate pointing-out hit the mark. May realization of it as it is be born in our beings. May we receive the prophecy of the ten strengths and fourfold fearlessness. May we accomplish the gazes and perceive interdependence. May we be able to bring beings to the path of ripening and liberation. May we be able to traverse the levels and paths on one seat. With the eye of wisdom, may we see the truth of dharmata. May our qual-
she rap kyi chen gyi chö ngyi den pa tong
war gyur chik/ yön ten lo dop shin du gye par
gyur chik/ dre bu pak sam shin du min par
gyur chik/ mö gū ri rap shin du ten par gyur
chik/ nge pay she pa te tsom dang dral war
gyur chik/ le kyi tro se ne mön lam nam par
dak par gyur chik/ go che jik ten gyi dri ma
dak par gyur chik/ drup pa la bar che me
ching ka tuk tset la gyur chik/

Tsa lung tik le le su rung war gyur chik/ tak tu
sam pa nam par dak par gyur chik/ jang sem
la nyam pa me par gyur chik/ tek chen gyi ta
gom nyam su nyong war gyur chik/ ngyi nang
gi she pa rang sar drol war gyur chik/ rik kye
par chen du kye war gyur chik/ gyū den la
may je su dzin par gyur chik/

Le kyi ta mi lok par gyur chik/ she rap sum la
lo jong war gyur chik/ wang gi jin la juk par
gyur chik/ de wa dor je ta bu top par gyur chik/
nam she tsam lung la rang wang top par gyur
chik/ rang lü suk kur drup par gyur chik/ chö
ku ngön sum du tok par gyur chik/ trul ku trin
le kyi shen dön tar chin par gyur chik/

Mangalam!
The Aspiration of the Mahamudra of Definitive Meaning

Gurus, yidams of all mandalas,  
And buddhas and bodhisattvas of the ten directions and three times:  
Kindly consider me. Support and bless  
The fulfillment of my aspirations.

Streams of virtue unsullied by three-fold fixation  
Are born on the snow-covered mountain  
Of the pure intentions and actions of myself and all innumerable beings.  
May they flow into the ocean of the buddhas’ four kayas.

Until that is attained, throughout all births, all lives,  
May even the words wrongdoing and suffering  
Be unheard. May we enjoy the splendor  
Of an ocean of happiness and virtue.

Acquiring the best leisure and resources, may we have faith, diligence, and wisdom.  
Relying upon good spiritual friends and receiving the essence of the instructions,  
May we practice them properly without obstacle.  
In all our lives, may we practice genuine dharma.

Hearing scripture and reasoning frees from unknowing.  
Contemplating the instructions conquers the darkness of doubt.  
The light of meditation clearly reveals the nature as it is.  
May the brilliance of the three wisdoms increase.

The ground is the two truths, beyond the extremes of eternalism and nihilism.  
Through the supreme path of the two accumulations, beyond the extremes of exaggeration and denial,
The fruition, the two benefits, beyond the extremes of samsara and nirvana, is attained.

May we encounter dharma free from error and deviation.

The ground of purification is the mind’s nature, a union of lucidity-emptiness.

What purifies is the great vajra yoga of mahamudra.

What is purified is the stains of adventitious delusion.

May the result of purification, the stainless dharmakaya, be revealed.

Severing misconceptions of the ground is certainty of the view.

Sustaining that without distraction is the point of meditation.

Training in all aspects of meditation is the best action.

May we have the confidence of the view, meditation, and action.

All dharmas are the mind’s manifestations.

The mind: there is no mind; it is empty of mind’s essence.

Empty, it is unceasing, and can appear as anything.

Having scrutinized it, may we find it.

We mistake self-appearance, which has never existed, to be an object.

Under ignorance’s power, we mistake self-awareness to be a self.

Under the power of dualistic fixation, we wander in the expanse of samsara.

May we get to the bottom of ignorance and delusion.

Not something, it is not seen even by buddhas.

Not nothing, it is the ground of all samsara and nirvana.

This is not a contradiction; it is unity, the middle way.

May we realize the mind’s nature, beyond extremes.

Nothing indicates this, saying, “It is this.”

Nothing negates this, saying, “It is not this.”

Beyond the intellect, dharmata is not composite.

May we realize the perfect, ultimate truth.
Not realizing this, we circle in the ocean of samsara. If this is realized, buddha is not elsewhere. Everything is this; there is nothing that is not this. May we know dharmata, exposing the all-basis.

Appearances are mind; emptiness is also mind. Realization is mind; delusion's our own mind too. Arisen, it's mind; stopped, it's also mind. May we sever all misconceptions within the mind.

Not sullied by the meditation that is conceptual effort, Nor stirred by the wind of ordinary distractions, May we know how to rest naturally and freely, not altering. May we be skilled in and sustain the practice of the mind.

May the subtle and coarse waves of thought be naturally calmed.

May the river of mind, unmoving, come to natural rest. Free from the polluting stains of torpor and dullness, May the ocean of shamatha be unmovingly stable.

When looking again and again at the mind, which has nothing to look at,
Nothing to see is vividly seen as it is. That is the resolution of doubts about what it is and is not. Without delusion, may we recognize our own nature.

Looking at objects, there are no objects; they are seen as mind. Looking at the mind, there is no mind; it is empty of nature. Looking at both, dualism is liberated in its own place. May we realize the clear light, the mind's nature.

This freedom from mental engagement is mahamudra. Beyond extremes, it is the great middle way. As this includes everything, it is also called the great perfection. May we gain the confidence that to know one is to realize the meaning of all.
Unceasing great bliss without attachment;  
The unveiled clear light, free from conception;  
And spontaneously present freedom from thought, beyond the intellect:
May effortless experiences be unceasing.
May clinging to experiences as good be naturally liberated.
May the delusion of thoughts being bad be purified in the expanse.
May ordinary mind, with nothing to remove or add, to lose or gain,
Unelaborate, the truth of dharmata, be realized.

Although beings’ nature is always buddha,
Not realizing it, we wander in endless samsara.
May unbearable compassion arise in us
For all beings who suffer endlessly.

The display of unbearable compassion is unceasing.
Within that affection, its empty nature arises nakedly.
May we cultivate this integrated path without error
Constantly throughout day and night.

The eyes and clairvoyances produced by meditation;
The ripening of beings; the purification of buddha realms;
And the completion of aspirations to the buddhas’ qualities:
May we perfect completion, ripening, and purification,
achieving buddhahood.

Through the compassion of the buddhas and bodhisattvas of
the ten directions,
And the power of whatever pure virtue there is,
May the pure aspirations of myself and all beings
Be fulfilled in accord with our intentions.

That was composed by Lord Rangjung Dorje.
You, the wisdom and kindness of all sugatas of the three times gathered as one,
The nirmanakaya blessed by Amitabha,
Whose aspirations, activity, and compassion are supreme;
And all buddhas, bodhisattvas, disciples, and arhats;
All yidams and dharmapalas; all of the three jewels, the great refuges:
For beings' benefit, assembly of great compassion,
All you whom I worship, as numerous as the particles in all realms,
Witness my benevolent aspirations so that they may be fulfilled.

Life will end for me, for my friends, family, disciples;
For those with faith, the living or dead;
For those hoping for freedom and happiness;
For those who have done so much for me;
Life will end for donors; for those who've worked on my land or in my home;
Who've served me food, clothing, drink, or necessities
With their three gates; for those beings killed for my food;
Those I have killed in order to live; those I've menaced or robbed out of desire;
Life will end for those who've helped me; for those who've harmed me;
And those in between; and also all those who've seen, heard, thought of, or touched me;
And all beings of the three realms connected to me in any way.
At that time, we'll enter the presence of Yama, the lord of death.
kün gyi mi tong dik che gyö nong tse
bar doy nang wa gyu mar ngo she shing
tsam jor ngen pay bar che dok pa dang
po way su ma dzö chik chen re sik
de le bar doy nang wa char si de
tong nang tam che dra ru dang way tse
yön po lam la song way khar wa shin
dral me kyl ma dzö chik chen re sik
chak dang wang gi ne ngen sang tong te
tong nang tam che chak par dang way tse
ngen dro sin moy ling go gok pa dang
dal jor nor dang trö chik chen re sik
la la nyal war tsar drang tso sek gi
mi se jik mey kal mang nar gyur tse
tuk jey chu dang nyig jey ga pur char
pap ne she dang sô chik chen re sik
la la yi dak ne su sa tung gi
tre pong me tsöṅ sa la chak gi til
jam pay gyün ter gyi tsmi chak sor gyi
ser nay du pa troi chik chen re sik
la la dü dror chik gi chik sa shing
köl jö sha pak wang du sô che tse
ti muk mün pa tip pay mak rum la
ye she drön me bor chik chen re sik
la la hla min yül du tap tsö kyi
yul truk le kyi wang me du kha la
kün nyom ri wo chen poy drip sil gyi
trak dok lung go chö chik chen re sik
All alone, we’ll regret the wrong we’ve done.
At that time, may we recognize the bardo’s appearances to be illusory
And avoid the obstacle of a bad death.
Receive us upon our transference, Avalokita!
Then, the appearances of the bardo may arise.
When everything we see appears as an enemy,
Like a straight staff on a crooked road,
Be our inseparable guide, Avalokita!
Through passion and anger we will see bad places as good.
When everything we see stimulates passion,
Close the door to lower states and the islands of rakshasis.
Return us to the wealth of leisure and resources, Avalokita!
When beings are tormented for kalpas in hot or cold hells,
Cooked and burnt by unbearable, terrifying fire,
Rain down the water of grace and the camphor of compassion.
Put out the fire of anger, Avalokita!
Some, in the realm of pretas, lacking food and drink,
Eat fire and weapons through hunger.
Satisfy them with a stream of love from the palm of your hand.
With your fingers, untie the knot of their greed, Avalokita!
Some eat one another as animals.
They are enslaved and killed for their flesh and hide.
In the darkness of their dense bewildermensnt,
Light the torch of pristine wisdom, Avalokita!
Some, in the realm of asuras, suffer powerlessly
Through war, fighting, and quarreling.
With the great cool, shady mountain of equality,
Block the wind of jealousy, Avalokita!

Additional Aspirations & Dedications  bk 217 cs  The Aspiration of Avalokita
Some, in the deva abodes, are distracted by wealth and pleasure. They lose track of the passing years, die, and fall downward. With the wondrous ship of your compassion, Rescue them from the water of desire, Avalokita!

Humans are swept away by the four rivers of birth, aging, Sickness, and death into the ocean of the three sufferings. They're buffeted by the waves of the five poisons. Grab them with the hook of your compassion, Avalokita!

The children born to the parents of self-fixation Squeeze into the armor of dualism. They attack others with the weapons of the five poisons. Turn maras to dharma, Avalokita!

We are like flies drawn to filth. Seeing samsara as pleasurable, we busily use Our three gates to create suffering. End our meaningless activity, Avalokita!

May we all gain bodies capable of dharma, And follow and venerate a qualified spiritual friend. May our beings be ripened by his instructions. Give us the certainty that he is a buddha, Avalokita!

Through hearing, may we learn indicative and definitive dharma. Through contemplation, may we achieve shamatha and vipashyana. Through meditation, may we realize the view beyond extremes. Return us to our mother, our mind’s nature, Avalokita!
May renunciation plant the seed of morality.  
May the shoots of altruistic bodhichitta grow. From them, may there appear
The colorful flowers of secret mantra’s generation and completion.
Give rise to the fruition of the three trainings, Avalokita!

May we choose actions that will cause the right results
And gather the two accumulations through the six transcendences.
Sever our ambition for greatness and fame. Cut the tight bonds
Of our craving for the eight mundane dharmas, Avalokita!

Having transcended all misapprehensions through the levels and paths,
May we achieve manifest buddhahood, all defects abandoned
And all qualities perfectly present. Through nirmanakayas, May we spontaneously benefit beings, Avalokita!

I will not become a buddha until my parents and all beings in samsara,
Including all those connected to me in good or bad ways,
Having achieved buddhahood.
May I benefit them as you do, Avalokita!

Having strayed from the path through ignorance, they are oppressed by suffering
And hard to tame. They were not tamed by previous buddhas.
May I give rise to an even greater resolve to tame such beings Than that of the buddhas of the three times, Avalokita!

May my slight suffering take the place
Of the enormous suffering of all beings.
May I offer my virtues and abundance to all beings. For that purpose,
May I have the courage to give up my own life, Avalokita!
chok men bar gyi dro wa kün nyom sem
rap ten gang shik she dang nö jor way
duk drul shin du nó gyü tse way le
jang ne nam dröl dzö chik chen re sik
dak sok nam kün shen dön kho na le
shi dey sam pa ke chik mi jung shing
chö min le shin mi ge kye si na
chö den ne su por chuk chen re sik
chö ying nam dak lu me rin chen sum
drang song lha dang lhak sam khor de gey
den pa chi pay mön lam tap di dak
mi tuk nyur du drup shik chen re sik
di yi tse rap pal den la ma dang
dü sum de shek chak na pe mo chok
yel wa me par je su dzin pay gyur
gyur war nyur du dzö chik chen re sik
May I always be impartial toward all beings of all ranks.
May anger which, like a vicious poisonous snake,
Harms others both directly and indirectly, be purified.
Cause me to be liberated, Avalokita!
May I and others always be altruistic.
May the thought of our own peace and happiness not arise for
even an instant.
If through wrongdoing we are born in a place without
dharma,
Cause us to pass to a place with dharma, Avalokita!
Through the truth of the pure dharmadhatu, the undeceiving
three jewels,
The rishis, the devas, and all the benevolent virtue
Of samsara and nirvana, may these aspirations
Be quickly fulfilled without difficulty, Avalokita!
May this become a cause of our being cared for
In all our lives by the glorious guru,
The sugatas of the three times, and you, Padmapani.
Bring this about quickly, Avalokita!
These words of prayer, aspiration, and lamentation directed at Arya Avalokita were composed for my own and others' benefit by the bhikshu Chengna Konchok Ratna, who is kindly cared for by the Vajradhara of Drikung, the king of dharma. May this be virtuous and widespread!
ratna guru

Precious one, you know all dharmas to be
Undivided, inseparable, and non-composite.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Were not thought, are not thought, are like space.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Were not deluded, are not deluded, won't be deluded.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Weren't observed, aren't observed, won't be observed.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Didn't move, don't move, won't move.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Didn't change, don't change, won't change.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Weren't made, aren't made, won't be made.
You know that. May we beings
Realize all dharmas are like that.
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Precious one, you know all dharmas to be
Beyond the effort of knower and known.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Didn't arise, don't arise, won't arise.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Didn't cease, don't cease, won't cease.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas,
Forms and such, are not two or one.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas,
Are pure, without color or shape.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas,
Are pure in cause, path, and result.
You know that. May we beings
Realize all dharmas are like that.
Precious one, you know all dharmas
Are sameness, nothing to take or shed.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas,
Three times, three worlds, are pure, no ignorance.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Aren't dual, one taste, not two.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas
Are naturally luminous, a wheel of jnana.
You know that. May we beings
Realize all dharmas are like that.

Precious one, you know all dharmas:
How to make the unworthy worthy and ripen disciples.
You know that. May we beings
Realize all dharmas are like that.

That completes the Twenty Aspirations.
The Aspiration of Trophu Called Many Jewels

I prostrate to the noble lord Maitreyanatha.

All buddhas and bodhisattvas of the ten directions, master, and the sangha: I pray that you consider me. Through all the roots of virtue ever accumulated by me and all beings in samsara or nirvana throughout the three times, may I and all beings quickly achieve unsurpassable, precious complete and perfect awakening. Until we achieve it, in each and every life may we acquire the special body of a deva or human, one capable of practicing the genuine dharma. May we be of high and powerful family. May we have long lives free from illness. May we have beauty and great presence. May we be wealthy and free from harm. May our senses be pure and our faculties sharp. May we have genuine enthusiasm, and workable minds. May we encounter precious spiritual friends and practice purely among the virtuous. May we receive profound instructions and teaching, and correctly practice their meaning. May our practice be free from any external or internal obstacles. May we acquire perfectly favorable conditions. May we perfect whatever practice we desire. By means of its result, may we greatly benefit all beings.
As well, through these roots of virtue, may I and all beings acquire the support, perfect leisure. May we acquire the support of thought by becoming completely used to virtue. May we acquire the conduct by implementing the precious training. May we have the ground, stable faith. May our beings have great compassion. May we have the companion, great diligence. May we gain the essence, pure wisdom.

Through inconceivable devotion, may we please the guru and yidam. Through boundless samadhis, may we unify shamatha and vipashyana. Through wondrous means, may we purify buddha realms. Through immeasurable activity, may we benefit beings by ripening and liberating the entire three realms. May we fully renounce home for homelessness, and be able to maintain pure morality. May we never be without precious bodhichitta, and engage in vast bodhisattva conduct. May we realize the nature of all things as it is, and teach the true meaning like the rising sun.

May we have no desire for what we have not acquired. If we acquire it, may we be content. May we be without vanity or pride about our wealth. May we rejoice in the prosperity of others. May we understand that all gain and fame are like vomit. May we consider that praise and pleasure are like imprisonment.

shen yang ge way tsa wa diyi/ dak dang sem chen tam che kyi ten dal wa pun tsok pa top par gyur chik/ sam pay ten ge wa la yang dak par gom par gyur chik/ cho pa lap pa rin po che nyam su len par gyur chik/ shi de pa ten po dang den par gyur chik/ gyú nyíng je chen po dang den par gyur chik/ drok tsóng drú sang po dang den par gyur chik/ ngo wo she rap nam par dák pa dang den par gyur chik/
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May we realize that forms are like froth, and that sensations are like bubbles in water. May we realize that perceptions are like mirages, and that formations are like the trunk of a banyan tree. May we realize that consciousness is like a dream, and that all the faculties are like magical illusions. May we realize that all objects are like the moon in water, and that all fixating cognitions are like emanations.

As well, through these roots of virtue, may I and all beings realize that all dharmas of formation are like magical illusions. May we achieve equanimity toward the eight mundane dharmas. Through realizing that all illusory dharmas are like space, may we reveal the expanse of nirvana. With great love for those who have not achieved nirvana, may we bring them inconceivably great benefit and happiness. Through realizing that all practice is beyond action, may actions be freed in their own place.

May we thereafter, in each and every life, be skilled in pleasing spiritual friends, like the merchant’s son Sudhana. Having pleased them, may we be resolute in seeking genuine dharma, like the bodhisattva Sadaprarudita. Having sought it, may we, like Sagaramati, never forget the dharma we have heard. May we meditate on the unforgotten meaning, like the bodhisattva Gaganaganja. While not straying from meditation, may we perfectly accomplish our aspirations, like Vajradhvaja. Through boundless aspirations, may we utterly fulfill the intentions of boundless sublime beings, like Samantabhadra. May we have perfect wisdom regarding their realization, like the noble lord Manjughosha. May we personify the single flavor of wisdom and
compassion, like Avalokiteshvara. With wrathful compassion, may we tame the unruly, like Vajrapani. May the activity through which we tame disciples be unsurpassable, like the Buddha Maitreyanatha. May we uphold the precious dharma through unsurpassable means, like Arya Dharmodgata.

Having achieved that state, may I, like a boat, liberate myself and all beings from the rivers of suffering. Like the best of medicines, may I remove the agony of kleshas. Like a dense cloud, may I provide relief from the burning heat of conceptual thinking. Like a vast ocean, may I provide a supportive environment for all precious qualities. Like Mount Meru, the king of mountains, may I be massive in my accumulations of merit and pristine wisdom. Like the orb of the autumn moon, may my intellect be spacious and stainless. Like the sun and moon, may I blaze with the majesty and splendor of means and wisdom. Like diverse materials that bestow siddhi, may I bestow all that is wanted and needed in accord with beings’ wishes.

In brief, may I and all beings be free from all mundane and supramundane loss. May the vast ocean of the sufferings of birth, aging, sickness, death, misery, lamentation, unhappiness, agitation, and so forth be quickly dried up. May we have all that is
jik ten dang jik ten le day pay pun sum tsok pa
dang yang dak par den shing tsang wa dang/
dak pa dang/ de wa dang/ tak pa dang/ ge shing
lek pa la sok pay yön ten rin po che tam che kyi
jung ne yi shin gyi nor bu rin po che wang gi
gyal po ta bur gyur chik/ de de kho na shin du
gyur chik/ de le shen du ma gyur chik/ chi ne
kyang de shin du gyur chik
good in the world and beyond it. May we become like the pre­
cious wish-fulfilling jewel, the king of power, sources of all pre­
cious qualities, such as wholesomeness, purity, happiness,
permanence, virtue, and goodness. May it be just so! May it not
be otherwise! No matter what happens, may it be so!

Beings’ protector, foremost person, best of humans, sixth
buddha Vajradhara, guru, precious buddha: I take refuge in your
body, speech, and mind.

Guru, three jewels, yidam:
With your blessings of body, speech, and mind,
Moisten my being in body, speech, and mind.
May I gain both common and supreme siddhi.

Through the merit of making offerings to
Dakinis and dharmapalas, and keeping samaya,
May I accomplish the four activities
And guard the buddhadharma.

Through the blessing of relying on and venerating them,
May I be attended by devas and spirits
Whether I sit, walk, or do anything else.
May all obstacles be pacified.
jang chup sem sum nö den pay
chi nang sang sum ten drel gyi
kye dro tam che wang dü ne
drel tse dön dang den par shok
dü sum sö nam tsok pay
long chö char shin pap ne kyang
kün la pang me tong wa dang
yi shin nor bu nye par shok

shen gyi duk ngel kyop pa dang
chi nge de la khö pa dang
ku tse ta ru kyöö wa dang
sem kye chi me pay dön tok shok
dak gi shen la nyen kur shing
shen gyi dak la trak mi dok
truk long tam che rap shi ne
jang chup sem la jor war shok
gong may den sa en pay ne
tak tu ri trò drim che ching
tok pa kyongg shing mön lam dep
gyü pay söö kha sin par shok
tong nyi nying je chen po yi
shing kham tam che jang gyur ne
kham sum gyal si chen po la
chö kyi gyal si kyöö war shok
nang ne söö wa tep par shok
chi ne jin lap juk par shok
nang du tok pa me par shok
chi ru shing kham jong par shok
nang du rang dö se par shok
chi ru nying je jong par shok
nang du chö gye go nyöö shok
chi ru gang pen che par shok

Through being a vessel for the three bodhichittas;
And through outer, inner, and secret interdependence,
May I captivate all beings,
And benefit all connected to me.

Through the merit I accumulate in the three times,
May luxuries fall like rain.
Through giving, may I free all beings from deprivation,
And gain a wish-fulfilling jewel.

May I protect others from suffering,
And bring beings from certain death to safety.
May they live their lives to their natural end,
And realize that the mind is beyond birth and death.

May I be respectful to others.
May others not be jealous of me.
May I pacify all fighting,
And bring beings to bodhichitta.

May I always dwell in retreats,
The solitary seats of my predecessors.
May I foster realization, make aspirations,
And uphold the tradition of my lineage.

Through great emptiness-compassion,
May I purify all realms
And rule the great kingdom of the three realms
As a kingdom of dharma.

Inside, may my prayers be fulfilled.
Outside, may blessings enter me.
Inside, may I have no thoughts.
Outside, may I purify realms.

Inside, may I be unselfish.
Outside, may I develop compassion.
Inside, may I not care about the eight worldly dharmas.
Outside, may I help as much as I can.
Inside, may I cleanse the veils of my speech.
Outside, may whatever I say be listened to.
In brief, may I follow and achieve
What buddhas and bodhisattvas have taught.

In brief, may I follow and achieve
What the Kagyu gurus have taught.
In brief, may I follow and achieve
What my kind guru has taught.

Composed by Lord Tsangpa Gyarey.

Yelpa’s Aspiration

Yelpa, the protector of beings, taught:
Look directly with the mind at the mind’s nature. Remain in that state for a session. When you arise from a session of meditation, recite:

May all the results of my virtuous actions, such as meditation on the profound meaning, not ripen for me alone. May I and all beings throughout space be quickly liberated from the ocean of suffering, the three realms of samsara, and realize the dharmakaya.

Then, think that the purpose of dedication, buddhahood; what is dedicated, virtue; those for whom it is dedicated, beings; and the dedicator, yourself, are all your own mind. Meditate for a session with an unaltered mind.
Gurus, yidams, viras, 
Dakinis, and dharma-ma-sas:
I pray that you consider me
And cause the fulfillment of my aspirations.

Through the virtues of samsara and nirvana
Accumulated by me and others in the three times,
And the virtue of this aspiration,
May I and all others achieve buddhahood.

In whatever places we are born,
May there be no external or internal violence.
May the buddhadharma spread there.
May all that is wanted or needed be abundantly present.

May we acquire human bodies with leisure and resources,
Meet spiritual friends,
Practice genuine dharma correctly,
And achieve perfect buddhahood.

Wherever we live,
May we have wealth in accord with dharma,
Be surrounded by a pure retinue,
And be a support for beings.

May all those being who rely upon me,
Having entered the gate of the lesser vehicle,
Correctly guard their vows,
Correctly practice dharma,
And achieve the undefiled fruition.

Having entered the gate of the transcendences,
May they generate bodhicitta,
Realize twofold selflessness,
And quickly attain the fruition of buddhahood.
Having entered the gate of the vajrayana, may they receive empowerment,
And through stable generation and completion,
Achieve supreme and common siddhi,
And attain buddhahood in this life.

May all who see, hear, think of, or touch me;
And all those I see, hear, or think of;
And all who serve me,
Achieve buddhahood.

In pure buddha realms,
Amid excellent retinue and resources,
May we turn the dharma-chakras,
And achieve buddhahood for beings' benefit.

*Those are the words of Tishri Repa.*

---

May I benefit those who have not realized the mind's nature. May all the beings I benefit correctly realize their innate pristine wisdom. Having realized it, may all those beings bring wondrous benefit to others. Through these roots of virtue may I have longevity, freedom from sickness, no obstacles to accomplishment, and may I rest equally, throughout both meditation and post-meditation, in emptiness and compassion. Bringing vast benefit to all who see or hear me, may I be pleasing to all beings. From this time until samsara is emptied, may I spontaneously ac-
se ching tong par gyur chik khor wa ngen
song sum/
shi shing lak par gyur chik nak po dü kyi de
de shing kyi par gyur chik ta ye sem chen
nam
dar shing gye par gyur chik tsuk lak dam
pay chô
ku tse ring war gyur chik ge way she nyen
nam
dak gi môn lam di tap pe
kün gyi môn lam drup gyur chik

The Tsalpa Aspiration

ge wa di dang ge shen nam
ma lü chik tu gyur ne ni
nam khay ta nyam dro dön du
nyi me chô ku ngon gyur shok
be pa me par dro dön du
shen dral mik me tuk je yi
suk ku nam khay ta khap pay
gang dül de la de tön shok
deng ne tsam te dü kün tu
dal jor pun tsok lü top ne
de dang she rap nying je yi
top chen ge chô ba shik shok
kün tu dor je tek chok nö
rap gyur la may dam ngak dang
tok chok tuk jey jin lap chen
nye ne tak tu nye che shok

May this and all other virtue
Be combined into one.
Throughout it, may I, for the benefit of all beings
Throughout space, achieve the non-dual dharmakaya.

Effortlessly, for beings’ benefit,
With non-referential compassion free from clinging,
May I fill the reaches of space with rupakayas,
Displaying whatever form will tame individuals.

From now on may I always acquire
A body with excellent leisure and resources.
With faith, wisdom, and compassion,
May my deeds be exclusively powerful virtue.

May I always encounter the best vessels of the supreme vajrayana,
Who have received the gurus’ instructions
And have great realization and the blessings of compassion.
May I always please them.
May I continually see the guru's qualities.
May I never see a single flaw.
May I always see the guru as the Vajra Holder,
And have unceasing faith and devotion.

Unpolluted by a bad motivation,
With great non-referential compassion,
May I absorb all the qualities
Of the guru who is all buddhas.

Without straying into the extremes of permanence and
termination,
May I attain the pure view beyond partiality;
Bliss, lucidity, and non-conceptuality;
And the supreme conduct of one taste.

May I always be unstained by deception,
Hypocrisy, and kleshas.
May I keep samaya, not displeasing the dakinis,
And always be diligent in practice.

May I always keep to retreat,
Without fear, sadness, or any obstacles arising.
May I have experiences, realization, signs of warmth,
Qualities, and miraculous power.

May all my conduct, whatever I do,
Be pleasing to all my gurus,
My dharma companions,
And all other beings.

May all who see, hear, think of, touch
Or otherwise contact my body, speech, mind,
Place, clothing, name, or family
Fulfill all their own and others' wishes.
Without attachment to anything, may I give everything.
May I be without faults like ambition and desire.
With pure morality, may my mind not be agitated.
With lasting zeal, undistracted, may I realize wisdom.

Having achieved stability in both generation and completion,
May I perfect the clear light, unity.
Through my spontaneous blessing,
May the hopes of all beings be fulfilled.

Through the measureless miraculous power
Of my non-referential compassion,
May I tame all powerful, arrogant beings,
Such as devas, nagas, yakshas, and maras.

If the time should come when by giving away
Such things as my head, hands, feet,
Flesh, blood, or life others would be benefited,
May I do so enthusiastically and without regret.

May I benefit beings by providing
Inexhaustible food, drink, jewels,
Mounts, and all the diverse wealth
They might want or need, without pride.

May I protect with splendid power
Anyone tormented by enemies or döns,
And anyone tormented by sufferings
Such as sickness or famine.

From now on, at all times,
May I act only for the benefit of others.
No matter how unfitting others’ actions,
May I benefit them without becoming discouraged or sad.
Unstained by non-virtue
Such as vanity, pride,
Jealousy, selfishness, or partiality,
May I benefit all beings.

May I not delight in others' praise,
And not dislike criticism or censure.
With effortless impartiality and compassion,
May I be unstained by attachment or aversion.

May the compassion of Avalokita,
The wisdom of Manjughosha,
And the power of Vajrapani
All be complete in me.

May I attain all of
The wisdom of Nagarjuna,
The realization of Saraha,
And the magical power of Virupa.

May I know the practices of all tantras,
Accomplish all activities without impediment,
Gain mastery of innumerable instructions,
And please all dakinis.

All dharmas do not come from anywhere.
They do not go anywhere.
They do not abide anywhere.
Decisively realizing their equality, may I benefit others.

Without the flaw of ambition, and for others' benefit,
May I be so widely learned in the arts,
All shastras, poetry and so forth,
That I am invincible in all debate.

May I not lack any favorable conditions,
Such as family, learning, wealth,
Wisdom that correctly understands
Both words and meaning, power, and confidence.
The Uncommon Dedication and Aspiration

Guides of the world, undeceiving three sources of refuge, you who accomplish wondrous benefit for me and others: I pray that you listen. I dedicate all the roots of virtue that this great spiritual friend did for the sake of higher birth and liberation; especially those of the virtuous actions, such as generosity, I and others have done for this great spiritual friend's benefit; and all the roots of virtue that I and all beings have accumulated, to the heartfelt recollection of death by this great spiritual friend and all beings, and their never assuming that they will live into old age. I dedicate them to their recognition of virtue and wrongdoing as what they are, their engagement in virtue, and their rejection of wrongdoing. I dedicate them to their knowing samsara to be suffering and liberation to be sublime happiness.

I dedicate them to their never giving rise to the attitude that allows this life to be wasted in the pursuit of wrongdoing, since the present leisure and resources will not be acquired again. I dedicate them to their never for an instant giving rise to faith in unsuitable objects of faith, those other than the sources of refuge, the three jewels. I dedicate them to their never encountering teachers of the path to one-sided nirvana or gurus whose minds are engaged in the three poisons.

I dedicate them to their never having companions who do not cultivate the three trainings and who inhibit the hearing and contemplation of the buddha’s words. I dedicate them to their never meeting those who, lacking the ability to teach other means of attaining buddhahood, are content with merely looking at the nature of their own cognition. I dedicate them to their never falling into the state in which, with the false belief that one has attained a high level and path, one engages in wrongdoing.
I dedicate them to their never abusing their bodies and thinking that doing so is the practice of the vinaya, through the opinion that the three vows taught by the buddha are insufficient. I dedicate them to their never exerting themselves in learning out of the wish to impress others and attachment to this life, and applying what they have learnt in a manner inferior even to that of a householder. I dedicate them to their never devoting their lives to wrongdoing and imagining that it is dharma.

I dedicate them to their never becoming a practitioner who, without even one bit of discipline in their continuum, still receives the offerings of the faithful. I dedicate them to their never engaging in deception such as placing the blame for their own wrongdoing on others. I dedicate them to their never delighting in the concealment of their own faults in order to fool others, even though they themselves know that they are in conflict with dharma.

I dedicate them to their never becoming someone who, undisturbed by their having wasted their whole life, suffers obsessively for an entire day over the poor color of their dyed wool. I dedicate them to their never giving rise to incorrect delight, such as not delighting in encountering the buddhadharma and sublime teachers and practicing dharma, yet delighting in the acquisition of a little fine fabric.

I dedicate them so that they never follow charlatans who claim hidden powers and never lack faith in the obvious qualities and lives of holy beings. I dedicate them to their never placing their confidence in practitioners who, while knowing not one word of dharma, claim to bring others to liberation. I dedicate them to their never believing through bias that, although such persons behave in conflict with the buddha’s words, their behavior is especially justified.
In brief, may they take as their teachers gurus who have the qualifications taught in the sutras and tantras. I dedicate them to their giving rise to the unfabricated faith taught in the sutras and tantras. I dedicate them to their generating, in their teacher’s presence, the bodhichitta taught in the sutras and tantras.

I dedicate them to their, having generated bodhichitta, meditating on the path taught by the buddha. I dedicate them to their encountering no obstacle on that path, their gradually traversing the ten levels, and their attaining the deathless state. I dedicate them to, their having attained that, their effortless, spontaneous benefit of themselves and others.

I dedicate them to, in the meantime, their never giving rise to attachment or aversion to any being. I dedicate them to their never becoming disastrously greedy for food and wealth. I dedicate them to their never craving pleasure so much that they mindlessly cease virtuous action. I dedicate them to their never uncompassionately preaching violence as dharma.

I dedicate them to their never, on top of failing to give rise to renunciation, developing the intention to draw other practitioners into the world. I dedicate them to their not engaging in wrongdoing just prior to death, after having devoted their whole lives to virtue. I dedicate them to their never, while knowing dharma, becoming so jaded that they become even more rashly engaged in wrongdoing than before.

I dedicate them to their never becoming a practitioner who, while thinking only of this life, pretends that their means of success in this life are aimed at future lives. I dedicate them to their never becoming someone who seems to lack the freedom to practice dharma but has the freedom to engage in what conflicts with dharma. I dedicate them to their never becoming someone who seems to lack the freedom to practice dharma but has the freedom to engage in what conflicts with dharma.
I dedicate them to their never becoming someone who has no time to engage in hearing, contemplation, and meditation, but plenty of time to engage in killing, stealing, and fornication. I dedicate them to their never becoming someone who is ashamed of the thought that pleasure is pointless but unashamed of behaving like a dog in the pursuit of pleasure. I dedicate them to their never becoming someone who in youth becomes a monastic, remains in the company of the sangha, relies upon gurus, and lives like a practitioner; but all the while harbors a mind that is even more skilled than others in wrongdoing, sides with those close to them, is invested in attachment and aversion, and at the time of death has nothing such as learning, contemplation, or meditation to reflect upon and think, “I have done this; it is good,” and therefore dies without any freedom whatsoever. I dedicate it to their never becoming someone who fools themselves, is fettered by their own actions, deceived by their own lies, maddened by their own dons, and finally, when their hair is completely white, has an aching heart and becomes intensely sad and deeply depressed.

That was composed by the omniscient Karmapa Mikyö Dorje Gaway Yangchen, whose name is so famous.
pa môn lam tar chin dro way gön dra gyur mar pay shap la dü

dir tsök sön chik bu lop kün

khye nam dak la ka drin che
dak kyang khye la ka drin che
ta drin chen nyam pön lop nam
ngön gay shing du jal war shok
dir shuk yön dak tam che kyang
tse ring sö nam den par shok
sam pa lok par mi kye shing
chon tün sam pa drup par shok

yül chok dir yang ta shi shing
mi ne truk pa me pa dang
lo lek dru pel de kyi den
kün tu chö la chö par shok

dak gi shal tong sung tö dang
nam tar yi la dren pa dang
tsen nam nam tar tö tse nam
ngön gay shing du jal war shok
gang shi dak gi nam tar la
chö ching drup par che pa dang
dr i shing che nyen che pa dang
lok dang chak chö bul wa dang
nam tar tsül shin kyong wa nam
ngön gay shing du jal war shok

Jetsun Milarepa said, “As I am a yogin who has accomplished true words,
it is appropriate for me to make a good aspiration for the present and ul­
timate happiness and well-being of us all.” Having said that, he sang this
song of aspiration:

Father of perfected aspirations, protector of beings,
Marpa the Translator: I bow to your feet.

All you disciples gathered here, listen!

You are very kind to me.
I am very kind to you.
May we, master and disciples, equally kind,
Meet in the realm of Abhirati.

All you patrons present here,
May you have long lives and merit.
May incorrect wishes not arise in you.
May your wishes that accord with dharma be fulfilled.

May this area be auspicious.
May people be free from sickness and fighting.
May there be good harvests, bountiful grain, joy, and comfort.
May all practice dharma at all times.

May all who see my face, hear my speech,
Recollect my life,
Or hear my name or of my life,
Read, prostrates, or presents offerings to it;
Or correctly emulates it,
Meet me in Abhirati.

May anyone who follows my life story
In conduct and in practice;
Or asks about, explains, or listens to it;
Or reads, prostrates, or presents offerings to it;
Or correctly emulates it,
Meet me in Abhirati.
To all people of the future:
If you are able to meditate,
May you, through my austerities,
Be free from obstacles and pitfalls.

There is immeasurable merit
In engaging in austerity for dharma.
There is immeasurable kindness
In facilitating and encouraging it.
There is immeasurable blessing
In hearing my life story.

Through the blessing of these three immeasurables,
May beings be liberated just by hearing it.
May all be accomplished just by contemplating it.

May my places, and the places I’ve stayed,
And my belongings, and anywhere I have gone
Or they are brought be filled with joy and well-being.

Wherever the elements of earth, water,
Fire, wind, and space are present,
May I be present too.

May devas, nagas, and the rest of the eight classes;
Local devas; and bhutas not cause
Harm for even an instant.
May their wishes be fulfilled in accord with dharma.

May not even one animal, insect,
Or other being fall into samsara.
May I lead them all to liberation.

ma ong gang sak tam che la
gal te gom pa nü si
mi kho wö ka wa che che pay
gek dang gol sa me par shok

chö chir ka tup chö pa la
sö nam pak tu me pa yö
de la juk ching kül wa la
ka drin pak tu me pa yö
mi kho wö nam tar tö pa la
jin lap pak tu me pa yö

pak me sum gyi jin lap kyi
tö pa tsam gyi drol gyur ne
sam pa tsam gyi drup par shok

dak gi ne dang ne mal dang
ngö po chi pa tam che kyi
gar song yül du de kyi shok

sa dang chu dang me dang lung
nam kha jung way gar khyap pa
de shin dak gi khyap par shok

lha lu la sok de gye dang
de shin shi dak jung poy tsok
nö pa ke chik mi kye shing
sam pa chö shin drup par shok

sok chak sin bu la sok pa
chik kyang khor war mi tung shing
ma lü nga yi dren par shok
Aspiration for the Well-Being of Tibet

Undeceiving sources of refuge, three jewels and three roots; Especially Avalokita, protector of the Land of Snow; Noble lady Tara; Guru Padmakara: I pray to you. Consider your pledges and promises. Grant your blessings that my aspirations be fulfilled.

Through the incorrect thoughts and actions of beings in degenerate times And turmoil of the outer and inner elements, There are new human and animal diseases. We are struck by planets, nagas, gyalpos, and evil bhutas; Blight, frost, hail, and poor harvests; war and fighting; Uneven rainfall, blizzards, destruction by voles and rats, Earthquakes, fire, danger from the four elements; And, in particular, invasions that threaten the dharma.

May all such things that menace this Land of Snow Be quickly pacified and eradicated.

May all beings, human and non-human, Naturally generate precious bodhichitta And be free from malevolent thoughts and actions. May they love one another. May all of Tibet be filled with joy, well-being, and wealth. May the buddhadharma spread, flourish, and long remain.

Through the power of the truth of the three roots, buddhas, and bodhisattvas; The power of all the roots of virtue in samsara and nirvana; And the power of our pure benevolence, May what we have prayed and wished for be accomplished.

The lord guru Jamyang Khyentse Wangpo said to me, “Because of the great uncertainty of the present time, I pray six times each day for the well-being
of Tibet. It is important that you do so as well.” In accordance with that command, I wrote this to remind me to do so.

This was written by Jamgön Lodrö Thaye at Tsadra Rinchen Drak in the morning of an auspicious conjunction during the waxing phase of the month Gyal. Yathasiddhirastu.
Aspirations for Rebirth in the Pure Lands to the East & the West

Արտավարդուներ Չորենատուների Հարաբերությունների համար
TheMeaningofthe Sutras, an aspiration for birth in the realm of Abhirati:

OM SVASTI

The greatest of devas, the buddha Shakyamuni,
Once abided at Raigriha, on Vulture Peak Mountain.
He was attended by a sangha of arhats, an assembly of bodhisattvas,
And many great beings from the three types of existence.

At that time Shariputra supplicated,
“To benefit beings, light the torch of dharma.”
I too, filled with awe, take refuge in you.
May these pure aspirations be fulfilled.

From here, to the east, past a thousand billion-fold realms,
Is the realm called Abhirati.
Its qualities are immeasurable.
May we practice dharma in that realm,
Enter into bodhisattva action,
Engage in that grand conduct with great joy,
Generate bodhichitta, don the armor of diligence,
And affirm the qualities of others there.

In the past, the buddha Mahachakshu
Turned the dharmachakra of the six transcendences.
At that time, a great bhikshu vowed
To engage in the grand bodhisattva action.

As he vowed to never bear malice or be agitated by circumstances,
Since that time, throughout his time as a bodhisattva,
And now as a buddha, he has been called Akshobhya (Unshakable).
This best of names has proven apt.
I prostrate to you, even as the bodhisattva You were, with heartfelt devotion. Protector, I make promises and aspirations like yours. May I emulate your deeds.

"I will be without deception, and truthfully generate bodhichitta. I will abandon all anger, malice, and irritation. I will never forget omniscience. I will abandon kleshas such as desire."

"I will not even have the intention of wrongdoing such as killing. I will always dedicate all virtue to unsurpassable awakening. I will always do what I say. May I always meditate on the buddha, without separation."

"In every life I will fully renounce, have little desire, Be content, and develop the qualities of training. I will teach genuine dharma with the confidence of no attachment. I will never sleep carelessly or lazily."

"I will abstain from root downfalls, and will not be a householder. I will not go with women, lie, recount others' faults, Harm others, or intimidate them. May I engage in the truth, and abandon bad behavior."

"I will view even a scrap of saffron cloth as a stupa, And all intelligent persons as the teacher. I will diligently listen to genuine dharma, and renounce other devas. I will always give both dharma and material things equally.

Aspirations to the Pure Lands   247  An Aspiration for Birth in the Realm of Abhirati
Without considering even my own life, I will think of others’ suffering.
I will not be immoral even in dreams.
May I accomplish a great pure realm
Where even the word violations is unheard.”

Such were the aspirations you made, Akshobhya,
And the armor you donned, when you became a bodhisattva.
“For bodhisattvas with such commitment,
Unsurpassable awakening is close,” said the buddha, praising you.

Through the power of such truth, the world shook then.
All in that world praised you a hundred times, saying,
“Oh, such a lion’s roar has never been heard!”
May we do what you have done.

When other buddhas do a buddha’s deeds,
Their radiant light fills all the world.
All suffering is pacified. Endless wonders arise.
All this occurred when you merely gave rise to bodhichitta.

You were praised by all buddhas at the time of your training.
They said, “He is far superior to innumerable great aryas,
Such as the thousand bodhisattvas of this fortunate kalpa.”
Protector, may I become equal to you.

The bodhi tree of the bhagavat Akshobhya
Is a hundred thousand leagues in height.
It is made of the seven precious things.
Innumerable melodic dharma sounds issue from it.

Bhagavat, you will live for a million great kalpas,
And teach dharma for that long.
Your dharma will survive you for an equal span of time.
May I always see such buddhas.
Seven days before your attainment of awakening, 
All beings were filled with joy and happiness, and freed from 
kleshas. 
When you achieved unsurpassable pristine wisdom, the three 
realms shook. 
All prostrated to you, and presented countless offerings. 

A jeweled parasol a hundred leagues wide 
Is always present in the sky above your head. 
Your great realm of a billion worlds 
Is always filled with the light-rays of your body. 

In your realm, there are no lower states, 
Activity of maras, tirthikas, fighting, bondage, 
Aging, sickness, or loss of any kind. 
Women there have no disadvantages. There is nothing impure 
there. 

The shravakas there practice the mahayana. 
As soon as they see the truth, they attain arhathood. 
The sangha of bhikshus is immeasurably vast. 
The gathering of bodhisattvas is also immeasurable. 

Each of them has innumerable qualities. 
May I and all these innumerable beings 
Be included in such sublime gatherings 
And attain the samadhi of dharma gates. 

The colorful ground in your realm is smooth to the touch. 
It is even and decorated by the jewels of devas. 
It is covered by plenty of golden lotuses. 
There are no such things as logs, thorns, or gorges. 

Clothing and jewelry come from wish-fulfilling trees. 
Without effort, food of a hundred flavors 
Appears as wished in precious vessels. 
All dwellings there are palaces. 
They are furnished with all luxuries, such as thrones and beds.
There are pools spread with golden sand, surrounded by ashoka trees. They arise in response to beings’ wishes. There are gentle breezes, but no suffering from heat or cold.

Other than the Buddha, the king of dharma, no one is dominant; all are equally happy. There is no work such as buying, selling, or farming. Whatever is wished for arises.

Groves of golden palm trees fill all directions. Pleasant sounds and delicious fragrances abound. Although they enjoy song, dance, and music, all are attentive.

Protector, when you walk, in your footprints appear precious lotuses with a thousand petals. Those lotuses are then worshipped.

Between Jambudvipa and Thirty-Three There is a stairway of gold, silver, and vaidurya. Devas and humans walk up and down it with ease.

The humans are as happy as the devas. The devas aspire to be like the people of Jambudvipa. Even those in the world known as Masterful Mara are all engaged in the perfect path.

Bhagavat Akshobhya, all the beings in your realm constantly venerate you and listen to dharma. They all have few kleshas and are without the stains of wrongdoing and transgressions. They are all free from attachment to the pleasures of desire. One abides in the womb there for seven days, and experiences it as a mansion.

The shravakas there have inexhaustible miraculous powers. The feats of the bodhisattvas there are inconceivable. The abundance of dharma in that realm surpasses that in all other realms.
tuk je den pa pó kyi lang po ni
ta ta kyop pa chok gi gyal tsap la
mi truk gyal way ten pay chi je su
shak dün lön ne chö kyi gyal por gyur

Iha miy tön pa ser gyi pe ma she
top chu den pa mi truk ji ta wa
 tuk jey trin le sam mi khyap par gyur
gön po de ni nye par che gyur chik
chom den khyö kyi dze chö ji ta war
jang chup chö pa drup par dam cha shing
mi truk nyi dang lhen chik drok pay chir
pa rol chin pa druk la chö pa dang

khyö ku dam chö sung way nam pa dang
gle long gen dün dren dang gyal se kyi
gen dün je su dren ne yong su ngo
de dak ngön gay shing du kye war sung
gyal tsap dam pay tsen tö mön lam dep
cho chuy shing kham dak par drup pa dang
shen dak shing der mön lam dep su juk
mi truk shing gi do der chö pa dang

lang poy tri dange pe ma la shuk pay
ku suk tongtrak drup par che pa sok
khye ku drang ye gen dün tsok kyi kor
ngön sum tong ne shing der dro war gyur

sang gye den pay tsik gi de ke sung
dro wa kün kyang nam pa de ta bü
sö nam ge way tsok la rap shuk ne
ngön par ga way shing la chö par shok

The compassionate Gandhahasti
Is presently the regent of the great protector.
Seven days after the dharma of the buddha Akshobhya has waned,
Gandhahasti will become a king of dharma.

That teacher of devas and humans will be known as Golden Lotus.
Having the ten strengths, he will be just like Akshobhya.
His compassionate activity will be inconceivably vast.
May I please that protector.

Bhagavat Akshobhya, I vow to accomplish Bodhisattva action exactly like yours.
In order to enter your presence,
I will practice the six transcendences,
Recollect your form as you teach dharma,
Recollect your sanghas of bhikshus and bodhisattvas,
And wholly dedicate all virtue.
It is taught that those who do so will be born in Abhirati.

Those who hear the name of your great regent and make aspirations,
Contemplate the purification of realms in the ten directions,
Encourage others to aspire to birth in your realm,
Practice the Sutra of Akshobhya's Realm,

Or make a thousand images of you
Seated on an elephant throne and a lotus,
Will actually see you surrounded by your vast sangha,
And will reach your realm.

The buddha spoke these true words.
May all beings in such a way
Gather an accumulation of virtue
And reach the realm of Abhirati.
May we, from now on, in all births
Enjoy the splendor of the ten transcendences,
Eradicate the three obscurations,
And achieve the state of the protector Akshobhya.

Until that happens,
May all obstacles be pacified.
Enjoying the great feast of genuine dharma,
May all beings be established in unsurpassable happiness.

This aspiration to birth in the realm of Abhirati, called The Meaning of the Sutras, was composed by the wanderer Taranatha at the request of many persons seeking such a prayer.
Aspiration for Birth in the Pure Realm of Sukhavati

This is the treasury of Karma Chagme's practice. I have written it with the work of my own hand. I think it might benefit quite a few beings. If you don't want to copy it, borrow it.

There is nothing more beneficial than this. There are no instructions more profound than this. It is the root of my dharma. Don't cast it aside; strive in its practice.

As this is of the sutra tradition, it is appropriate to recite it even if you have not received the transmission.

Emaho! In the direction of the setting sun from here, Past innumerable worlds, And slightly elevated above us, Is the pure realm of Sukhavati. Although I do not see it with my fluid-filled eye, It is vividly clear in my mind.

There resides the bhagavat Amitabha. The color of ruby, he blazes with majesty. He is adorned by the thirty-two good marks and the eighty signs, Such as the ushnisha on his head and the wheels on his feet. He has one face and two hands, and holds an alms bowl in meditation.

Wearing the three dharma robes, he is seated in vajra posture On a thousand-petaled lotus and a moon disc seat. His back is supported by a bodhi tree. He gazes upon me from a distance with compassionate eyes.

On his right is the bodhisattva Avalokita. He is white and holds a white lotus in his left hand. On Amitabha's left is the bodhisattva Mahasthamaprapta. He is blue and holds in his left hand a lotus with a vajra on it. The right hands of them both display to me the mudra of giving protection.
These three principals are like Mount Meru,
Vivid, distinct, and brilliant.
Their retinue is a trillion bodhisattva bhikshus.
All of them are golden in color and adorned by the marks and signs.
Wearing the three dharma robes, they fill the realm with yellow.
As there is no difference between near and far for devoted prostration,
I devotedly prostrate to you with my three gates.

The dharmakaya Amitabha is the lord of the family.
The light-rays of his right hand emanate Avalokita
And a billion further emanations of Avalokita.
The light-rays of his left hand emanate Tara
And a billion further emanations of Tara.
The light-rays of his heart emanate Padmakara
And a billion further emanations of Padmakara.
I prostrate to the dharmakaya Amitabha.

Buddha, you kindly and constantly regard
All beings throughout the six times of day and night.
You always know what thoughts
Are moving through the mind of every being.
You always hear distinctly
The words spoken by every being.
I prostrate to the omniscient Amitabha.

It is said that, other than those who have rejected dharma
Or done any of the five worst actions, all with faith in you
Who make the aspiration to be born in Sukhavati will fulfill that aspiration.
You will appear in the bardo and lead them to your realm.
I prostrate to the guide Amitabha.
For the length of your life, innumerable kalpas,
You will not pass into nirvana. You abide manifestly now.
It is said that anyone who prays to you with one-pointed devotion,
Even if their life is exhausted,
Unless that is caused by the ripening of karma,
Will live a hundred years. You will avert all untimely death.
I prostrate to the protector Amitayu.

It is said that there is greater merit
In hearing of Amitabha’s name and Sukhavati
And joining one’s palms with faith
Than in filling countless billion-world realms
With jewels and giving them in generosity.
I therefore prostrate to Amitabha with devotion.

Anyone who, hearing Amitabha’s name,
Sincerely gives rise to faith
From the depths of their heart even once,
Cannot be turned back from the path of awakening.
I prostrate to the protector Amitabha.

Having heard the name of the buddha Amitabha,
Until one reaches the essence of awakening,
One will not be born as a woman without power.
One will be born of good family.
In every birth one’s morality will be pure.
I prostrate to the sugata Amitabha.

I offer my body, possessions, and roots of virtue;
Whatever actually prepared offerings there are;
Mentally emanated auspicious substances and signs, and the seven jewels;
The pre-existing billion worlds with their billion sets
Of four continents, Mount Meru, the sun, and the moon;
And all the luxuries of devas, nagas, and humans.
Bringing all these to mind, I offer them to Amitabha.
For my benefit, accept them through your compassion.

Aspirations to the Pure Lands  BO 255 08  Aspiration for Birth in the Pure Realm of Sukhavati
I confess all the wrongdoing I and all beings, my parents included, 
Have done throughout beginningless time up to now, 
Such as killing, stealing, and fornication:
I admit and confess the three wrongdoings of body.

Lying, calumny, harsh words, and gossip:
I admit and confess the four wrongdoings of speech. 
Covetousness, malice, and wrong views:
I admit and confess the three wrongdoings of mind.

The killing of one’s father, mother, acharya, or an arhat; 
And the shedding of a buddha’s blood with malicious intent:
I admit and confess the five worst actions. 
Killing a bhikshu or shramanera, seducing a nun, 
And destroying images, stupas, or temples:
I admit and confess the nearly worst actions.

Swearing by the three jewels, temples, scriptures, 
Or the three supports, and swearing by them falsely:
I admit and confess the wrongdoing of rejecting dharma. 
Worse than killing all beings in the three realms 
Is the denigration of bodhisattvas. 
I admit and confess pointless great wrongdoing.

Thinking that the benefits of virtue, the harm from wrongdoing, 
And the suffering and lifespan in hell are untrue, mere sayings, 
Is worse than the five worst actions. 
I admit and confess the wrongdoing from which it is hard to be freed.

The four defeats, the thirteen remainders, the downfalls, 
The confessables, and the misdemeanors—the five classes: 
I admit and confess impairments of the pratimoksha morality. 
The four negativities; and the five, five, and eight downfalls: 
I admit and confess impairments of the bodhisattva training.
The fourteen root downfalls and the eight major branches: I admit and confess impairments of secret mantra samaya.

The wrongdoing done when not under vows, Such as fornication and drinking alcohol, Actions that are naturally unwholesome: I admit and confess unwitting wrongdoing.

Although I have taken the vow of refuge and empowerments, I admit and confess downfalls of commitment through Not knowing how to keep the vows and samaya they entail.

Without regret, confession will not purify. I confess all past wrongdoing with great shame, fear, and regret, As though I had swallowed poison.

If there is no commitment henceforth, there will be no purification. From now onward, even at the risk of my life, I vow not to engage in wrongdoing. Sugata Amitabha and your bodhisattvas, Grant your blessings that my being be purified.

If, when one hears of another's virtue, One is without the negativity of jealousy, And rejoices from one's heart, It is said that one will gain equal merit.

I therefore rejoice in all the virtuous deeds Of aryas and ordinary beings. I rejoice in their generation of bodhichitta And their vast benefit for beings.

The ten virtues that are the opposites of the ten wrongdoings— Saving others' lives, giving generously, Chastity, speaking truthfully, Healing discord, speaking gently and straightforwardly,
Conversing meaningfully, having little desire,
Cultivating love and compassion, and practicing dharma:
I rejoice in those virtuous actions.

All you who have recently attained
Perfect buddhahood in any of the
Numberless realms in the ten directions:
I urge you to soon turn the vast dharmachakra.
I pray that you hear me with your clairvoyance.

All buddhas, bodhisattvas, holders of dharma,
And spiritual friends who wish to pass into nirvana:
I pray that you not do so, but remain.

I dedicate this and all my virtue of the three times
To the benefit of all beings. May they all
Quickly attain unsurpassable awakening,
And empty samsara’s three realms from their depths.

May this virtue quickly ripen in me.
In this life, may the eighteen untimely deaths be prevented.
May I be healthy and as vigorous as a youth.
May my wealth be as inexhaustible as the Ganges in summer.

Unharmed by maras or enemies, may I practice genuine dharma.
May all my wishes be fulfilled in accord with dharma and my intentions.
May I accomplish vast benefit for dharma and beings.
May my human body be meaningful.

May I and all connected to me,
As soon as we pass from this life,
Actually see in front of us
The emanated buddha Amitabha
Surrounded by his sangha of bodhisattvas.
Seeing them, may we feel joy.
May we be without suffering at death.
may the eight bodhisattvas  
Appear miraculously in the sky.  
May they show me the way  
And lead me to Sukhavati.

The suffering in lower states is unbearable.  
The pleasures of deities and humans are impermanent.  
May I be afraid of this.  
Throughout beginningless time up to now,  
Samsara has lasted for a very long time.  
May I feel sorrow about this.

I might be born repeatedly as a human being, but I would  
Experience birth, aging, sickness, and death countless times.  
There are many obstacles in this degenerate time.  
The pleasures of deities and humans  
Are like food mixed with poison.  
May I have not so much as a hair's worth of desire for them.

My family, food, wealth, and friends  
Are impermanent, like illusions or dreams.  
May I have not so much as a hair's worth of attachment to them.  
My land, my vicinity, and my home  
Are just like one's home in a dream.  
May I know them to be unreal.  

May I flee the ocean of samsara, from which it is so hard to get free,  
Like a felon escaping from prison.  
May I flee to the realm of Sukhavati  
Without looking back.  
Having severed all craving and clinging,  
May I fly through the western sky  
Like a vulture freed from a snare,  
Passing countless worlds in an instant,  
And reach Sukhavati.
The best of the four births is instantaneous
Birth in the heart of a lotus flower.
May I take such a birth.
My body complete in an instant,
May it have the marks and signs.

May I see the face of Amitabha,
Who is actually present there.
May all my obscurations be purified.

Doubt as to whether or not I will be born there
Would cause me to remain in the lotus for five hundred years.
I would be happy and comfortable,
And would hear the buddha's speech,
But because of the flower not opening
My seeing the buddha's face would be delayed.
May that not happen to me.
As soon as I am born, may my flower open.
May I see Amitabha's face.

Through merit and miraculous powers,
May vast clouds of offerings
Emanate from my palms.
May I present them to the buddha and his entourage.

At that time, may that tathagata extend
His right hand and place it on my head.
May I receive prophecy of my awakening.
Having heard profound and vast dharma,
May my being be ripened and liberated.
May I be blessed and cared for by
The two foremost bodhisattvas,
Avalokita and Mahasthamprapta.

Every day, innumerable buddhas and bodhisattvas
Gather from the ten directions in order to
Present offerings to Amitabha
And view that realm. At that time,
May I attend them and receive
The amrita of dharma.

With unimpeded miraculous powers,
May I go to the realms of Joyous, Glorious,
Perfect Action, and Densely Arrayed.
Going there in the morning, may I receive
Empowerment, blessings, and vows from
Akshobhya, Ratnasambhava, Amoghasiddhi,
Vairochana, and other buddhas.

Having presented many offerings,
May I return without difficulty
To Sukhavati in the evening.

In Potala, Alakavati,
Chamaradvipa, and Uddiyana;
In a billion nirmanakaya realms,
May I meet a billion Avalokitas, Taras,
Vajrapanis, and Padmakaras.
May I present oceans of offerings to them
And receive empowerment and profound instructions.
May I quickly then return unimpeded
To my own residence in Sukhavati.

May I see with the divine eye
My surviving family, monks, and disciples.
May I protect and bless them,
And lead them to that realm at death.

The duration of this fortunate kalpa
Is one day in Sukhavati.
Throughout countless kalpas, there is no death.
May I always remain in that realm.

From Maitreya up to Rochana, when all the buddhas
Of this fortunate kalpa come to this world,
May I come here with miraculous powers,
Present offerings to those buddhas,
Listen to the genuine dharma,  
And return unimpeded  
To the realm of Sukhavati.  

All the features and attributes of the realms  
Of eighty-one septillion buddhas are combined  
In that realm that is superior to all others.  
May I be born in the realm of Sukhavati.  

Its precious ground is as even as the palm of a hand.  
Vast and spacious, it blazes brightly and radiantly.  
It is soft and supple.  
May I be born in that pleasant, gentle, spacious realm.  

The wish-fulfilling trees are composed of many jewels,  
And are decorated by leaves of silk and precious fruit.  
In them are emanated birds whose sweet calls  
Proclaim profound and vast dharma.  
May I be born in that wondrous realm.  

There are many rivers of scented water with the eight attributes.  
There are also bathing pools of amrita,  
Surrounded by steps and bricks of the seven jewels.  
Lotus flowers with sweet fragrance and fruit  
Emit countless rays of light. The ends of those  
Light-rays are adorned by emanated buddhas.  
May I be born in that amazing realm.  

Even the names of the eight unleisured states  
And lower realms are unheard there. Kleshas,  
The five and three poisons, sickness, döns, enmity,  
Poverty, quarreling, and all other sufferings  
Are unheard of in that realm.  
May I be born in that realm of great happiness.  

There is no sexuality there, and no birth from a womb.  
All are born from within lotus flowers.
Everyone’s bodies are alike, and golden in color. They are adorned by the marks and signs, such as the ushnisha on their heads. All have the five clairvoyances and the five eyes. May I be born in that realm of countless attributes.

In self-arisen palaces of diverse jewels whatever is wanted arises upon recollection. No effort is necessary; everything one needs or wants is spontaneously present. There is no “I”, no “you”, and no self-fixation. Offering clouds of whatever one wishes arise from the palms of one’s hands.

Everyone there practices the unsurpassable mahayana dharma. May I be born in that realm where every joy and comfort arises.

A fragrant breeze sends down rains of flowers. From all the trees, rivers, and lotuses, Clouds of sumptuous offerings constantly emerge, Pleasing forms, sounds, scents, tastes, and textures.

Although there is no ordinary gender, Emanated devis constantly present offerings. When one wishes to sit, there are precious palaces. When one wishes to lie down, there are mattresses And pillows of silk on fine, precious beds.

When one wishes to hear them, birds, trees, rivers, and music give forth the melodic sound of dharma. When one does not wish to, they are unheard. The pools and rivers of amrita are Of whatever temperature is desired. May I be born in that realm where everything is as wished.

In that realm, the perfect buddha Amitabha will remain, Not passing into nirvana, for countless kalpas. May I attend him for all that time.
After Amitabha passes into peace, His dharma will remain for twice 
As many kalpas as the Ganges’ sand grains. 
During that time, may I be inseparable from Avalokita, 
His regent, and uphold the genuine dharma.

The dharma will wane at sunset. 
At the following dawn, Avalokita will attain buddhahood, 
Becoming the buddha called King of Massive Splendor 
Elevated Above All. From that time, 
May I serve him and listen to the dharma.

His lifespan will be ninety-six septillion kalpas. 
May I continually attend and serve him, 
And uphold the dharma with perfect retention. 
After his nirvana, his dharma will remain 
For six hundred ten million, 
Three hundred thousand kalpas. 
During that time, may I uphold the dharma 
And be inseparable from Mahasthamprapta.

Then, Mahasthamprapta will attain buddhahood, 
Becoming the tathagata called King of Amassed Jewels 
And Stable Qualities. His lifespan and dharma 
Will equal those of Avalokita. May I continually 
Attend that buddha, present offerings to him, 
And uphold all his genuine dharma.

Then, after that life, either in that realm, 
Or in another pure realm, 
May I attain unsurpassable, perfect buddhahood.

After my buddhahood, like Amitayu, may I ripen 
And liberate all the beings who even just hear my name.

May I guide beings through countless emanations, 
And benefit beings effortlessly, spontaneously, and immeasurably.
Aspirations to the Pure Lands

Aspiration for Birth in the Pure Realm of Sukhavati

Tathagata of immeasurable lifespan, Merit, qualities, pristine wisdom, and majesty; Dharmakaya Amitabha; Bhagavat of immeasurable life and wisdom: It was said by Shakyamuni that anyone Who recollects your name will be protected from Fire, water, poison, weapons, yakshas, rakshasas, And all danger, unless it is The ripening of previous karma. I recollect your name and prostrate to you. I pray that you protect me from all danger and suffering. Grant the blessing of perfect auspiciousness.

Through the blessing of the buddhas’ attainment of the trikaya, The blessing of the unchanging truth of dharmata, And the blessing of the sangha’s unwavering harmony, May my aspirations be fulfilled as intended.

I prostrate to the three jewels. TADYATHA PÅ\NCHANDRIYA AVABODHANAYE SVÄHÄ

The dharani for the fulfillment of aspirations.
I prostrate to the three jewels. NAMO MANJUSHRIYE. NAMO SUSHRIYE. NAMO UTTAMASHRIYE SVAHA.

If, saying that you do three prostrations, it is said that they will be equivalent to a hundred thousand. Therefore do, if possible, one hundred prostrations; or, as many as you can; or at least seven. If possible, recite this aspiration every day; if not, once every month or every year. At least, when you are at leisure, face the west and recollect the realm of Sukhavati. Join your palms and pray to Amitabha with one-pointed faith. If you do so, obstacles in this life will be dispelled. There is no doubt that you will be reborn in Sukhavati after this life. This is the intention of the Amitabha Sutra, the Sutra on Sukhavati, the Pundarika Sutra, and the Drumbeat of Immortality. It was composed by the Bhikshu Ragasya. May it be a cause of many beings’ birth in Sukhavati!
The Prostrations and Offerings to the Sixteen Elders
Prostrations and Offerings to the Sixteen Elders

In the middle of a ground as even as the palm of a hand,
Decorated by jewels, trees, and lakes,
Is a precious palace with four sides and four doors.
Within it, on a lotus, sun, and moon seat,
Is the protector of beings who compassionately places disciples,
In this age of disputation, on the path to liberation.
Buddha Shakyamuni and the great elders:
I pray that you come to this place, accompanied by your entourages.

All buddhas and bodhisattvas of the ten directions;
And all sanghas of shravakas from the ten directions,
Whose fire of wisdom dries up the ocean of kleshas,
Who are a field of liberation and merit:
I invite you so that you may receive my offerings.
I pray that you come, since my offerings are for beings’ benefit.

The dharma of the Lion of the Shakyas,
That protector of beings, rests in your hands.
All you arhats, elders, you who open
The precious vessel of the buddha’s words:
I invite you in order to spread the genuine dharma.
I pray that you come, since my offerings are for beings’ benefit.

As appointed by Shakyamuni,
You hold the victory banner of dharma.
Angaja, Ajita, Vanavasin, Kalika,
Vajriputra, Bhadra, Kanakavatsa,
A Ritual of Offering 269 The Sixteen Elders

Kanaka Bharadhvaja, Arya Bakula, Rahula, Chudapanthaka, Pindola Bharadhvaja, Mahapanthaka, Nagasena, Gopaka, and Abheda:
I pray that you come, since my offerings are for beings’ benefit.

Although your perfect relinquishment and pristine wisdom are like the buddha’s,
You take the form of shravakas for the sake of disciples.
Your special activity is the protection of dharma.
Sixteen elders, come here and be seated.

You protect the dharma, particularly the sugata’s words.
Sixteen elders, you have cast aside your own welfare,
And remain in the jungle of samsara for the benefit of others.
Come here through your commitment and compassion.

Upasaka who has taken refuge and listens to words of truth,
And all those who serve the three jewels:
I invite you to this garden of precious merit.
I pray that you come, since my offerings are for beings’ benefit.

Peerless, the sight of you never satiates.
You are beautiful, and golden in color.
You have one face, two hands, and are seated with crossed legs.
I prostrate to you who press the earth and rest in meditation.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On great snow-covered Mount Kailash
Is the aryा elder Angaja,
Surrounded by one thousand three hundred arhats.
I prostrate to you who hold an incense pot and fan.
Grant your blessing so that the gurus live long,
And so that dharma flourish.
In the crystal forest on the rishis’ mountain
Is the arya elder Ajita,
Surrounded by a hundred arhats.
I prostrate to you whose two hands rest in meditation.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

In the mountain cave of Seven Leaves
Is the arya elder Vanavasin,
Surrounded by one thousand four hundred arhats.
I prostrate to you who point a threatening forefinger and hold a fan.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On Copper Island in Jambudvipa
Is the arya elder Kalika,
Surrounded by one thousand one hundred arhats.
I prostrate to you who hold golden earrings.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On the island of Singhala
Is the arya elder Vajriputra,
Surrounded by one thousand arhats.
I prostrate to you who point a threatening forefinger and hold a fan.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On an island in the River Yamuna
Is the arya elder Bhadra,
Surrounded by one thousand two hundred arhats.
I prostrate to you who teach dharma and rest in meditation.
Grant your blessing so that the gurus live long,
And so that dharma flourish.
In the holy land of Kashmir
Is the arya elder Kanakavatsu,
Surrounded by five hundred arhats.
I prostrate to you who hold a jewelled lasso.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

In Godaniya in the west
Is the arya elder Kanaka Bharadhvaja,
Surrounded by seven hundred arhats.
I prostrate to you whose two hands rest in meditation.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

In Uttarakuru in the north
Is the arya elder Bakula,
Surrounded by nine hundred arhats.
I prostrate to you whose left hand holds a mongoose.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On the island of Priyangku
Is the arya elder Rahula,
Surrounded by one thousand one hundred arhats.
I prostrate to you who hold a precious crown.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On Vulture Peak Mountain
Is the arya elder Chudapanthaka,
Surrounded by one thousand six hundred arhats.
I prostrate to you whose two hands rest in meditation.
Grant your blessing so that the gurus live long,
And so that dharma flourish.
In Purvavideha in the east
Is the arya elder Pindola Bharadhvaja,
Surrounded by a thousand arhats.
I prostrate to you who hold a volume and an alms bowl.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

In the abode of the thirty-three devas
Is the arya elder Mahapanthaka,
Surrounded by nine hundred arhats.
I prostrate to you who hold a volume and teach dharma.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On the spacious slopes of Mount Meru
Is the arya elder Nagasena,
Surrounded by one thousand two hundred arhats.
I prostrate to you who hold a vase and a ringing staff.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On the king of mountains, Bihula,
Is the arya elder Gopaka,
Surrounded by one thousand four hundred arhats.
I prostrate to you whose two hands hold a volume.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

On the king of Himalayan mountains
Is the arya elder Abheda,
Surrounded by a thousand arhats.
I prostrate to you who hold a mahabodhi stupa.
Grant your blessing so that the gurus live long,
And so that dharma flourish.

The arya upasaka Dharmata
Has his hair bound in a topknot and carries texts.
In front of him is Amitabha.
I prostrate to you who hold a fan and vase.  
Grant your blessing so that the gurus live long,  
And so that dharma flourish.

Armored with diligence, powerful,  
You protect the buddhadharma  
In the east, south, west, and north.

I prostrate to the four great kings.  
Grant your blessing so that the gurus live long,  
And so that dharma flourish.

Arya arhats, emanations of the buddha,  
You protect the dharma for beings' benefit.  
Sixteen elders, you are truly the three jewels.  
Grant your blessing that the dharma long remain.

Sixteen elders, you personify compassion.  
Your retinues have crossed the ocean of becoming and have no kleshas.

All sixteen thousand four hundred of you:  
Grant your blessing that the dharma long remain.

May the ocean of merit become complete,  
The ocean of pristine wisdom become pure,  
And the ocean of qualities become perfect.  
May we transcend all that is mundane.

Through the compassion of the buddhas and bodhisattvas of the three times,  
You retain the appearance of shradhas and, for as long as samsara lasts,  
Will protect the dharma and benefit beings.  
May there be the auspiciousness of the great elders!

*Composed by Mahapandita Shakyashri*
The Lamp Prayer
**The Lamp Prayer**

May the bowl of this lamp become equal to the outer ring of this world realm of the great Three Thousands. May its stem be the size of the King of Mountains, Mt. Meru. May its oil fill the surrounding oceans. In number, may a hundred million appear before each and every buddha. May its light dispel all the darkness of ignorance from the Peak of Existence to the Incessant Hell and illumine all the Pure Realms of the buddhas and bodhisattvas of the ten directions so they are clearly seen.

**OM VAJRA ALOKE ĀH HŪM**

Emaho!

I offer this amazing, wonderful, bright lamp
To the one thousand buddhas of this fortunate aeon
The lamas, yidams, dakinis, dharma protectors,
And gatherings of deities in the mandalas
Of all pure realms of the infinite ten directions.
My parents in the fore, may every sentient being
In this lifetime and all the places they take birth
See the pure realms of the perfect Buddhas directly
And then become inseparable from Amitabha.
Out of the power of the truth of the Three Jewels
And the deities of the Three Roots I've made this prayer.
Please grant your blessings that it be quickly accomplished.

**TADYATHA PANCHANDRIYA ĀVA BODHĀNAYE SVĀHĀ**

The glorious Lord Atisha with just seventeen of his students recited this prayer in a roar in the temples of Ü Tsang, it is heard.