



| ཚམ་སྤྱོད་ཕུག་པའི་པ་ལ་བམོ།

Mahakala
Drikung Kagyu
Dharma Protector of Wisdom





The Kagyu Lamas
Dorje Chang

Tilopa
Marpa
Dharma Lord Gampopa
Lord Drikungpa

Naropa
Milarepa
Phagmodrupa

Purification Practice

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

Recite the mantra **OM AH HUNG**.

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

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

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

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

Dissolution

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

Then just relax; rest the mind without investigation or discrimination and be aware.

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

Opening Prayers

Altruistic Motivation

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

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

MA NAM-KHA DANG NYAM-PAY SEM-CHEN
TAM-CHE DE-WA DANG DEN/

DHUG-NYAL DANG DREL NYUR-DU LA-NA ME-PA
YANG DAG-PAR DZOG-PAY CHANG-CHUB
RIN-PO-CHE THOB-PAR JYA//

All mother sentient beings, especially those enemies
who hate me,

Obstructors who harm me, and those who create
obstacles on my path to liberation and
omniscience:

May they experience happiness, be separated from
suffering, and

Swiftly will I establish them in the state of
unsurpassed, perfect, complete and precious
Buddhahood.

(Repeat 3 times)

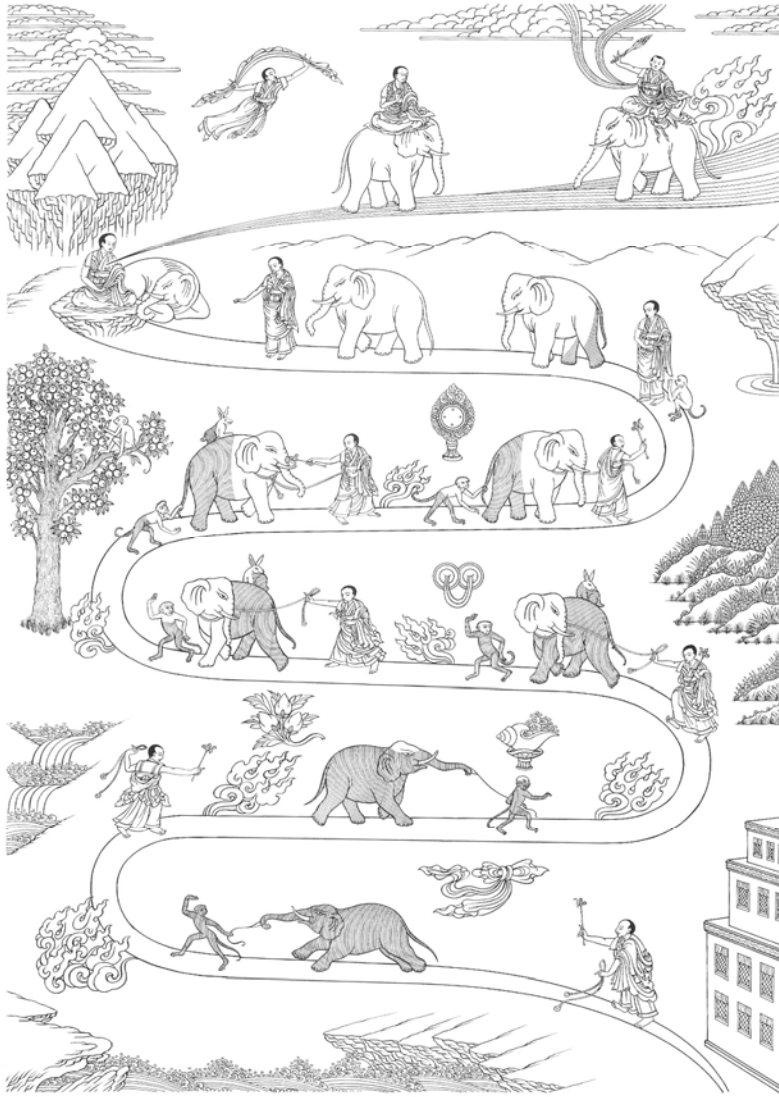


Diagram of shamatha meditation practice
illustrating the nine stages of development

Action Bodhicitta Prayer

DEI CHE-DU SANG MA-GYE KYI BAR-DU LU-NGAG
YI-SUM GE-WA LA KOL/

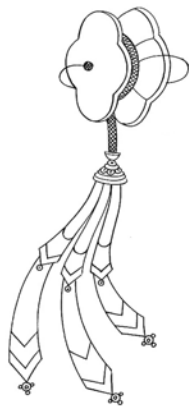
MA SHEI BAR-DU LU-NGAG YI-SUM GE-WA LA
KOL/

DU DE-RING NE SUNG-TE NYI-MA SANG DA
TSAM-GYI BAR-DU LU-NGAG YI-SUM GE-WA
LA KOL//

Thus, until I achieve enlightenment, I perform
virtuous deeds with body, speech and mind.

Until death, I perform virtuous deeds with body,
speech and mind.

From now until this time tomorrow, I perform
virtuous deeds with body, speech and mind.



**His Eminence
Garchen Rinpoche**

The one known in the holy land as Aryadeva
Emanated into the Gar Clan of Eastern Tibet as
Chodingpa, the Heart son of Jigten Gonpo.

May the life of the Glorious Garchen remain
steadfast for a hundred eons!

In this age of strife when the Victors' teaching faces
hardship,

Through his powerful vajra-like conduct,

He takes on himself the heavy responsibility of the
unbiased teachings.

May Garchen, the Sun of the teachings live long!



**Venerable Khenchen
Konchog Gyaltsen**

You, who are endowed with the glorious wealth of
Dharma knowledge,

Who, through reflecting and meditating, have
actualized the self-aware absolute reality

And shine with the hundred thousand light rays of
ethical discipline of the Buddha-Dharma:

May you, Khenchen Ratna Dwaza, live long!



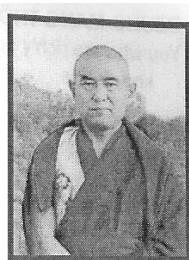


**His Holiness
Drikung Kyabgon Chetsang
Rinpoche**

Embodiment of the three precious jewels,
Padmapani, who holds the teachings of the
Victorious One,

Seeing the all-goodness meaning with the
wisdom eye,

May you who are Spontaneously Established
Activities live long for hundreds of kalpas.



**His Holiness
Drikung Kyabgon Chungtsang
Rinpoche**

Noble Manjushri, the Lord of Speech,
Who manifests to hold the teachings of the
Triple Gem,
Who raises the lamp of the sages' teachings,
May you who are the Light of the Dharma
live long for hundreds of kalpas.



Long Refuge Prayer

DRIN-CHEN TSA-WA DANG GYU-PAR CHE-PA'I
PEL-DEN LA-MA DAM-PA NAM-LA KYAB-SU CHI-O
YI-DAM KYIL-KHOR GYI LHA-TSHOG NAM-LA
KYAB-SU CHI-O
SANG-GYE CHÖM-DEN DE NAM-LA KYAB-SU CHI-O
DAM-PA'I CHÖ NAM-LA KYAB-SU CHI-O
PHAG-PA'I GEN-DUN NAM-LA KYAB-SU CHI-O
PA-WO KHAN-DRO CHÖ-KYONG SUNG-MA'I-
TSHOG YE-SHE KYI CHEN-DANG DEN-PA NAM-LA
KYAB-SU CHI-O

We take refuge in the kind root and lineage lamas.

We take refuge in the deities of the mandalas of
the yidams.

We take refuge in all the exalted Buddhas.

We take refuge in the perfect Dharma.

We take refuge in the excellent order of the Sanghas.

We take refuge in all the noble dakas, dakinis and
dharma-guardians —
possessors of the eye of wisdom.

(Repeat 3 times)



Taking The Bodhisattva Vow

JANG-CHUB NYING-POR CHI-KYI-BAR
SANG-GYE NAM-LA KYAB-SU CHI
CHÖ-DANG JANG-CHUB SEM-PA YI
TSHOG LA-YANG DE-SHIN KYAB-SU CHI
JI-TAR NGON-GYI DE-SHEG-KYI
JANG-CHUB THUG-NI KYE-PA DANG
JANG-CHUB SEM-PA'I LAB-PA-LA
DE-DAG RIM-SHIN NE-PA-TAR
DE-ZHIN DRO-LA PHEN-DON-DU
JANG-CHUB SEM-NI KYE-GYI-ZHING
DE-ZHIN DU-NI LAB-PA-LA
RIM-PA ZHIN-DU LAB-PAR-GYI

Until I attain the heart of enlightenment,
I take refuge in all the Buddhas.

I take refuge in the Dharma and
likewise in the assembly of the Bodhisattvas.

As the previous Buddhas embraced the enlightened
mind and progressed on the Bodhisattvas' path,

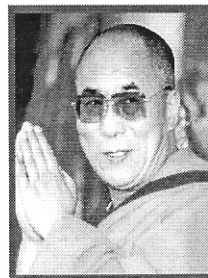
I too, for the benefit of all sentient beings,
give birth to Bodhicitta

And apply myself to accomplish the stages of the
path.

(Repeat 3 times)



Long Life Prayers



**His Holiness
The 14th Dalai Lama**

For this realm, encircled by snow covered mountains,
You are the source of every benefit and bliss without
exception.

Tenzin Gyatso, you who are one with Avalokiteshvara,
May you remain steadfast until samsara's end!



Dakorma Prayer

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

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



Short Refuge Prayer

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

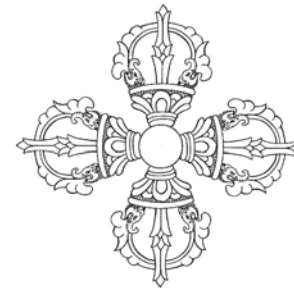
In the Buddha, the Dharma and the Sangha most
excellent,

I take refuge until enlightenment is reached.

By the merit of generosity and other good deeds,

May I attain Buddhahood for the sake of all
sentient beings.

(Repeat 3 times)



The Four Immeasurables

MA NAM-KHA DANG NYAM-PAY SEM-CHEN
TAM-CHAY DE-WA DANG DE-WAY GYU-DANG
DEN-PAR GYUR CHIK/

DUG-NGAL DANG DUG-NGAL GYI GYU DANG
DRAL-WAR GYUR CHIK/

DUG-NGAL ME-PAY DE-WA DANG MI DRAL-WAR
GYUR CHIG/

NYE-RING CHAK-DANG NYI-DANG DRAL-WAY
TANG NYOM-LA NE-PAR GYUR CHIK//

May all mother sentient beings, boundless as the sky,
have happiness and the causes of happiness.

May they be liberated from suffering and the causes
of suffering.

May they never be separated from the happiness that
is free from sorrow.

May they rest in equanimity, free from attachment and
aversion.

(Repeat 3 times)



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

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

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

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

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

May I not die with negative thoughts.

May I not die confused by wrong view.

May I not experience an untimely death.

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

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



Dedication Prayer by Lord Jigten Sumgon

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

Please hear my prayer!

May the virtues collected in the three times by myself and all sentient beings in samsara and nirvana

And the innate root of virtue

Not result in the eight worldly concerns, the four causes of samsara, or rebirth as a shravaka or pratyekabuddha.

May all mother sentient beings, especially those enemies who hate me and mine,

Obstructors who harm, misleading maras, and the hordes of demons

Experience happiness, be separated from suffering, And swiftly attain unsurpassed, perfect, complete and precious Buddhahood.

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

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

Supplication to the Lineage Masters Song of Rainfall



NAMO GURU

PAL CHÖ YING KYI NAM KHA YANG PA-LA/

CHÖ THA WÜ MED PA KUN LA KHYAB/

CHÖ KU DOR JE CHANG CHEN YANG YANG DREN/

SEM TSE CHIG DUNG WE SOL WA DEB/

LA-MA KYE RANG TA BUR JIN-GYI LOB/

In the expansiveness of the sky
Of the Glorious Dharmadhatu,

Pervading through all phenomena with no boundaries
and no center —

Great Vajradhara, Dharmakaya.

Remembering again and again,

I pray with single-minded yearning:

Please bless me; may I become like you.



SHAR SA HOR YUL DU LHO TRIN THIB/
JIN LAB BAN MA BUN MA JUNG/
TE LO SHE RAB ZANG PO YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN-GYI LOB/

Like clouds over Zahor in the East,
Blessings arise like billowing mist —
Tilopa, the Goodness of Wisdom.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

JANG PUSHPA HA RIR LOG MAR KHYUG/
CHÖ CHIR KHA WA CHÜ NYI CHE/
KHE PA NA RO PANCHEN YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Like the reddish lightning bolts flashing
Over Pushpahari in the North,
You suffered the twelve trials for Dharma—
The learned great scholar, Naropa.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.



Bodhicitta, the excellent and precious mind:
Where it is unborn, may it arise;
Where it is born, may it not decline
But ever increase higher and higher.

LA-MA KU-KHAM SANG-WAR SOL-WA DEB/
CHÖG-TU KU-TSHE RING-WAR SOL-WA DEB/
TRIN-LEY DAR-SHING GYE-PAR SOL-WA DEB/
LA-MA DANG DREL-WA ME-PAR JIN-GYI LOB//

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

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

May the teachings of the Great Drikungpa, Ratnashri,
Who is omniscient Lord of the Dharma,
Master of Interdependence,
Continue and increase through study, practice,
contemplation and meditation
Until the end of samsara.

Dedication Prayers

DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÖ-JE GAM-PO-PA/
PHAG-MO DRU-PA GYAL-WA DRI-KUNG-PA/
KAG-YU LA-MA NAM-KYI TA-SHI-SHOG//

Dorje Chang, Tilopa, Naropa, Marpa, Milarepa,
Dharma Lord Gampopa, Pagmo Drupa and
Lord Drikungpa,
Please bestow upon us the most auspicious blessing
of all the Kagyu Lamas.

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

By this virtue, may I achieve the all-knowing state.
And may all who travel on the waves of birth,
old age, sickness and death
Cross the ocean of samsara
By defeating all enemies—confusion (the cause of
suffering).

CHANG-CHUB SEM-CHÖG RIN-PO-CHE/
MA-KYE PA-NAM KYE-GYUR CHIG/
KYE-PA NYAM -PA ME-PAR YANG/
GONG-NE-GONG-DU PHEL-WAR SHOG//

LHO DRO WO LUNG DU YU DRUG DIR/
NYEN GYÜ KYI DAM PA BÖ LA GYUR/
DRA GYUR MAR PA LO TSA YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Like the turquoise dragon thundering
Over Drowo Lung in the South,
You translated into Tibetan
Teachings of the Hearing Lineage —
The translator, Marpa Lotsawa.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

DROG LA CHI GANG LA DRANG CHAR BAB/
NYEN GYÜ KYI DAM NGAG TSO TAR KHYIL/
PAL SHE PA DOR JE YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Like rain falling on Lachi Mountain,
Teachings of the Hearing Lineage
Spiral like water into a lake —
The glorious Vajra of Laughter (Milarepa).
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.



SHAR DAG LHA GAM POR DOG SA LEN/
Ö SAL GYI CHAB LA GYÜN CHE ME/
LE MEN PE GYAL PO YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Like the saturated soil in
The Daklha Gampo hills in the East,
The Clear Light waters flow constantly —
The glorious Lord of Physicians (Gampopa).
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

PAL PHAG MO DRU RU NYU GU TRUNG/
ZAB MO SANG NGAG KYI TER KHA CHE/
JE RANG JUNG SANG GYE YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Like shoots sprouting in Phagmodru
Opening the trove of the secret words —
The Lord, the self-arisen Buddha (Phagmodrupa).
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.



Short Chenrezig Practice

JO-WO KYON-GYI MA-GÖ KU-DOK KAR/
DZOK SANG-GYE KYI Ü-LA GYEN/
THUG-JE CHEN-GYI DRO-LA-ZIG/
CHEN-RE-ZIG LA-SOL WA-DEB//

Faultless Lord, body white in color,
Your head adorned with perfect Buddha,
Your eyes of great compassion see all.
We make this prayer to you, Chenrezig.

OM MANI PADME HUNG HRIH

Dedication:

GE-WA DI-YI NYUR-DU DAG/
CHEN-RE-ZIG WANG-DRUB GYUR CHIG/
DRO-WA CHIG-KYANG MA LÜ PA/
DE-YI SA-LA GÖ-PAR SHOG/
JANG-CHUB SEM-CHOG RIN-PO-CHE/
MA-KYE PA-NAM KYE GYUR-CHIK/
KYE-PA NYAM-PA MEY-PAR-YANG/
GONG-NE GONG-DU PHEL-WAR SHOG//

By this virtue, may I quickly attain Chenrezig's state;
May all beings, without exception,
Also attain this state.

May precious Bodhicitta arise where it has not been;
Where it has, never decline
But grow higher and higher.

Very Short Mandala Offering

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

OM GURU DEWA DAKINI RATNA MANDALA PRATITSA SVAHA

The ground is sprinkled with scented water and strewn with flowers.

It is adorned with Mount Meru, the supreme mountain, the four continents, and the sun and the moon.

As a Buddhafield I offer it.

May all living beings attain the happiness of the Buddhafields.

OM GURU DEWA DAKINI RATNA MANDALA PRATITSA SVAHA



Request for Teachings

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

Please turn the wheel of the Dharma
Of the two vehicles and their combination
According to the dispositions and,
Likewise, the mental capacities of living beings



JANG DRI GUNG GI CHÖG SU DRE DRUG MIN/
DRE DRUG GI DRO DRUG YONG LA KYAB/
DRIN CHEN CHÖ JE KHU WÖN YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Six grains ripen in the North, Drikung,
Which completely pervade all six realms —

Our kind uncle,

the Lord of Dharma (Kyobpa Jigten Sumgon).

Remembering again and again,

I pray with single-minded yearning:

Please bless me; may I become like you.

NE CHI TSUG NYI DE DEN TENG DU/
DRIN CHEN TSA WE LA-MA YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB//

Sitting above the crown of my head

Upon a throne of sun and moon disks —

My teacher, the most kind root Lama.

Remembering again and again,

I pray with single-minded yearning:

Please bless me; may I become like you.

This was composed by Jigten Sumgon and became popular as
“*Drang-Char-Zimbu*” the Great Rainfall.

It used to be sung to bring about rain during droughts in Drikung, Tibet.



Heart Sutra

MA SAM JÖ ME SHE RAB PA ROL CHIN/
MA KYE MI GAK NAM KHE NGO WO NYI/
SO SO RANG RIK YESHE CHÖ YUL WA/
DÜ SUM GYAL WE YUM LA CHAK TSAL LO//

In Sanskrit: **Bhagavati Prajna Paramita Hridaya**

In Tibetan: **CHÖM-DEN-DE-MA SHE-RAB KYI
PA-ROL-TU-CHIN-PAY NYING-PO**

In English: **The Heart Sutra**

CHÖM DEN DE MA SHE RAB KYI PA ROL TU CHIN
PA LA CHAK TSAL LO/
DI-KE DAK-GI TÖ-PA DÜ-CHIK-NA/
CHÖM-DEN-DE GYAL-PÖI-KHAP JA-GÖ PUNG PÖY
RI LA GE LONG GI GEN DÜN CHEN PO DANG/
JANG CHUB SEM PAI GEN DÜN CHEN PO DANG TAP
CHIK TU SHU TE/
DEY TSE CHOM DEN DE ZAB MO NANG WA SHE JA
WAY CHÖ KYI NAM DRANG TING NGE DZIN LA
NYOM PAR SHU SO/
YANG DEY TSE JANG CHUB SEM PA SEM PA CHEN PO
PAK PA CHEN RE ZI WANG CHUK SHE RAB KYI PA
ROL TU CHIN PA/
ZAB MOY CHÖ PA NYI LA NAM PAR TA SHING PUNG
PO NGA PO DE DAK LA YANG RANG SHIN GYI TONG
PAR NAM PAR TA O/

100-Syllable Purification Mantra of Vajrasattva

OM! Vajrasattva Samaya. Help to protect my
vow to purify myself.

May you remain firm with me.
Grant me the complete satisfaction.
Grow with me.
Be loving towards me.

Grant me the attainments to master the powers
beyond body and nature. Show me all the deeds
of body, speech and mind. Make my mind-heart
good, virtuous and auspicious.

Revel in the bliss of the four joys, Oh Blessed
One who embodies the essence within me!
Do not abandon me. Grant me the realizations
of the Indestructible Nature.
Make me one with you.

Thus I signify my unity with non-duality – AH!



100-Syllable Purification Mantra of Vajrasattva

OM BAZRA SATTVA SAMAYA/ MANU PALAYA/

BAZRA SATTVA TENOPA/

TISHTA DRIDO ME BHAVA/

SUTO KHYO ME BHAVA/

SUPO KHYO ME BHAVA/

ANU RAKTO ME BHAVA/

SARVA SIDDHI ME PRA-YAT-SHA/

SARVA KARMA SUT-SA ME/

TSI TAN SHRI-YA KURU HUUNG /

HA HA HA HA HO / BAGA-VAN /

SARVA TA-THA-GA-TA /

BAZRA MA-ME MUN-TSA/

BAZ-RI BHA-VA/

MA-HA SAMAYA/

SATTVA AH //

(Repeat 3 times)



DE NE SANG GYE KYI TŪ TSE DANG DEM PA SHA
RI BŪ JANG CHUB SEM PA SEM PA CHEN PO PAK PA
CHEN RE ZI WANG CHUK LA DI KE CHE ME SO/

RIK KYI BŪ AM RIK KYI BŪ MO GANG LA LA SHE
RAB KYI PA ROL TU CHIN PA ZAB MÖ CHÖ PA CHE
PAR DÖ PA DE JI TAR LAP PAR JA/

DE KE CHE ME PA DANG/ JANG CHUB SEM PA SEM
PA SEM PA CHEN PO PAK PA CHEN RE ZI WANG
CHUK GI TSE DANG DEN PA SHA RA DA TI BŪ LA
DI KE CHE ME SO/

SHA RI BŪ RIK KYI BŪ AM RIK KYI BŪ MO GANG
LA LA SHE RAB KYI PA ROL TU CHIN PA ZAP MÖ
CHÖ PA CHE PAR DÖ PA DE DI TAR NAM PAR TA
WAR JA TE/

PUNG PO NGA PO DE DAK KYANG/ RANG SHIN
GYI TONG PAR YANG DAK PAR JE SU TA O/ZUK
TONG PA O/ TONG PA NYI ZUK SO/

ZUK LE KYANG TONG PA NYI SHEN MA YIN/
TONG PA NYI LE KYANG ZUK SHEN MA YIN NO/

DE SHIN DU TSOR WA DANG/ DU SHE DANG/
DU JE DANG/ NAM PAR SHE PA NAM TONG PA O/

SHA RI BŪ DE TA WE NA CHÖ TAM CHE TONG PA
NYI DE/ TSEN NYI ME PA/ MA KYE PA/ MANG
GAK PA/ DRI MA ME PA/DRI MA DANG DRAL WA
ME PA/ DRE WA ME PA/ GANG WA ME PA O/

SHA RI BŪ DE TA WE NA TONG PA NYI LA ZUK ME/
TSOR WA ME/ DU SHE ME/ DU JE NAM ME/ NAM
PAR SHE PA ME/ MIK ME/ NE WA ME/ NA ME/ CHE
ME/ LŪ ME/ YID ME/ ZUK ME/ DRA ME/ DRI ME/
RO ME/REK JA ME/ CHÖ ME DO/

MIK GI KAM ME PA NE/ YID KYI KAM ME YID KYI
NAM PAR SHE PAY KAM KYI BAR DU YANG ME DO/

MA RIK PA ME/ MA RIK PA ZE PA ME PA NE/ GA SHI
ME/ GA SHI ZE PAY BAR DU YANG ME DO/

DE SHIN DU DUK NGEL WA DANG/ KUN JUNG WA
DANG/ GOK PA DANG/ LAM ME/ YE SHE ME/ TOP PA
ME/ MA TOP PA YANG ME DO/

SHA RI BÜ DE TA WE NA JANG CHUB SEM PA NAM TOP
PA ME PAY CHIR/ SHE RAB KYI PA ROL TU CHIN PA LA
TEN CHING NE TE/ SEM LA DRIP PA ME CHING TRAK
PA ME DE/

CHIN CHI LOK LE SHIN TU DE NE/ NYA NGEN LE DE
PAY TAR CHIN TO/

DU SUM NAM PAR SHU PAY SANG GYE TAM CHE
KYANG/ SHE RAB KYI PA ROL TU CHIN PA DI LA TEN
NE/ LA NA ME PA YANG DAK PAR DZOK PAY JANG
CHUB TU NGÖN PAR DZOK PAR SANG GYE SO/

DE TA WE NA SHE RAB KYI PA ROL TU CHIN PAY
NGAK/ RIK PA CHEN POY NGAK/ LA NA ME PAY
NGAK/

MI NYAM PA DANG NYAM PAY NGAK/ DUK NGEL TAM
CHE RAB TU SHI WAR JE PAK NGAK/ MI DZUN PE NA
DEN PAR SHE PAR JA TE/

SHE RAB KYI PA ROL TU CHIN PAY NGAK ME PA/

**TA YA TA/ OM GA TE GA TE/ PARA GA TE/
PARA SAM GA TE/ BODHI SVA HA//**

SHA RI BU/ JANG CHUB SEM PA SEM PA CHEN PÖ DE
TAR SHE RAB KYI PA ROL TU CHIN PA ZAB MÖ LA LAP
PAR JA O/

DE NE CHÖM DEN DE TING NGE DZIN DE LE SHENG
TE/ JANG CHUB SEM PA SEM PA CHEN PO PAK PA
CHEN RE ZI WANG CHUK LA LE SO SHE JA WA JIN NE/

LE SO LE SO/ RIK KYI BÜ DE DE SHIN NO/ DE DE SHIN
TE/ JI TAR KYÖ KYI TEN PA DE SHIN DU/ SHE RAB
KYI PA ROL TU CHIN PA ZAB MO LA CHE PAR JE TE/
DE SHIN SHE PA NAM KYANG JE SU YI RANG NGO/

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

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

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

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

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

All this I dedicate.



Seven Limb Prayer

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

Through the power of Samantabhadra's prayers, may all the Buddhas manifest vividly in my mind.

I prostrate to them, multiplying my body as many times as there are atoms of the Earth.

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

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

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

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

I visualize the highest and most extensive offerings and offer them with great faith to all Buddhas.

I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattva Samantabhadra.



CHÖM DEN DE KYI DE KE CHE KA TSAL NE/ TSA DANG
DEN PA SHA RI BÜ DANG/ JANG CHUB SEM PA SEM PA
CHEN PO PAK PA CHEN RE ZIG WANG CHUK DANG/
TAM CHE DANG DEN PAY KOR DE DAK DANG/ LHA
DANG/ MI DANG/LHA MA YIN DANG/DRI ZAR CHE
PAY JIK TEN YI RANG TE/

CHÖM DEN DE KYI SUNG PA LA NGÖN PAR TÖ DO/
CHÖM DEN DE MA SHE RAB KYI PA ROL TU CHIN PAY
NYING PO SHE JA WA TEK PA CHEN POY DÖ DZOK
SO//

**TA YA TA/ OM GA TE GA TE/ PARA GA TE/
PARA SAM GA TE/ BODHI SVA HA//** (3,5, or 7 X)

NAMO LA MA LA CHAK TSAL LO/ SANG GYE LA CHAK
TSAL LO/ CHÖ LA CHAK TSAL LO/ GEN DUN LA CHAK
TSAL LO/

YUM CHEN MO SHE RAB KYI PA ROL TUN CHIN PA LA
CHAK TSAL LO/ DAK GI DEN PAY TSIK NAM DRUP PAR
GYUR CHIK/

JI TAR NGÖN LHAY WANG PO GYA JIN GYI SHE RAB KYI
PA ROL TU CHIN PAY DÖN ZAB MÖ YID LA SAM SHING/
TSIK KA TÖN DU JE PA LA TEN NE DÜD DIK CHEN LA
SOK PA MI TUN PAY CHÖK TAM CHE CHIR DOK PA DE
SHIN DU/ DAK GI KYANG SHE RAB PA ROL TU CHIN
PAY DÖN ZAB MÖ YID LA SAM SHING TSIK KA TÖN DU
JE PA LA TEN NE DÜD DIK CHEN LA SOK PA MI TUN
PAY CHÖK TAM CHE CHIR/

DOK PAR (clap) GYUR CHIK/ ME PAR (clap) GYUR CHIK/
SHI WA GYUR CHIK RAB TU SHI WA (clap) GYUR CHIK/

GANG GI TEN CHING DREL WA JUNG/ GAK PA ME PA
KYE ME PA/ CHE PA ME PA TAK ME PA/ ONG WA ME PA
DRO ME PA/ TA DE DÖN MIN DÖN CHIK MIN/ TRÖ PA
NYER SHI SHI TEN PA/ DZOK PAY SANG GYE MA NAM
KYI/

DAM PA DE LA CHAK TSAL LO// MANGALAM

Heart Sutra

Beyond words, beyond description, Prajnaparamita:
Unborn, unceasing, the very essence of Space,
Yet it can be experienced as the wisdom of our own
awareness.

Homage to the mother of the Buddhas of past, present
and future!

In Sanskrit: **Bhagavati Prajna Paramita Hridaya**

In Tibetan: **CHÖM-DEN-DE-MA SHE-RAB KYI
PA-ROL-TU-CHIN-PAY NYING-PO**

In English: **The Heart Sutra**

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

Thus I have heard: Once the Blessed One was dwelling in
the royal domain of the Vulture Peak Mountain together
with a great gathering of monks and Bodhisattvas.

At that time, the Blessed One entered the Samadhi which
examines the dharmas called “Profound Illumination,”
and at the same time noble Avalokiteshvara, the
Bodhisattva-Mahasattva, looking at the profound practice
of transcendent knowledge, saw the five skandas and
their natural emptiness.

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

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

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

CHÖG-CHÜ GYAL-WA KUN-DANG SANG-GYE SAY/
RANG-GYAL NAM-DANG LOB-DANG MI-LOB DANG/
DRO-WA KUNG-GYI SO-NAM GANG-LA YANG/
DE-DAG KUN-GYI JE-SU DAG-YI RANG/

GANG-NAM CHÖG-CHUI JIG-TEN DRON-MA NAM/
JANG-CHUB RIM-PAR SANG-GYE MA-CHAG NYE/
GON-PO DE-DAG DAG-GI TAM-CHE LA/
KHOR-LO LA-NA MED-PA KOR-WAR KUL/

NYA-NGYÄN DAY-TON GANG-SHIK DE-TAG LA/
DRO-WA KUN-LA PHEN-ZHING DE-WAY CHIR/
KAL-PA ZHING-GI DUL-NYE SHUG-PAR YANG/
DAG-GI THEL-MO RAB-JAR SOL-WAR GYI/

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

Seven Limb Prayer

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

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

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

DE-DAG NGAG-PA MI-ZE GYAL-TSO NAM/
YANG-KYI YEN-LAG GYA-TSOI DRA-KUN GYE/
GYAL-WA KUN-GYI YON-TEN RAG-JÖ CHING/
DE-WAR SHEG-PA TAM-CHE DAG-GI TÖ/

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

NA-ZA DAM-PA NAM-DANG DRI-CHÖG-DANG/
CHE-MAY PUR-MA RI-RAB NYAM-PA DANG/
KOD-PAY KYE-PAR PHAG-PEI CHÖG-KUN-GYI/
GYAL-WA DE DAG LA-NI CHÖ-PAR GYI/



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

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

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

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

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

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

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

All the Buddhas who dwell in the past, present and future fully and clearly awoken to unsurpassed, true, complete enlightenment by means of transcendental knowledge. Therefore, the mantra of transcendental knowledge, the mantra of deep insight, the unsurpassed mantra, the mantra which calms all suffering should be known as truth, for there is no deception. The mantra of transcendental knowledge is proclaimed:

**TA YA TA/ OM GA TE GA TE/ PARA GA TE/
PARA SAM GA TE/BODHI SVA HA//**

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

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

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

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

**TA YA TA/ OM GA TE GA TE/ PARA GA TE/
PARA SAM GA TE/BODHI SVA HA//**

(Repeat 3, 5 or 7 Times)



Namo! Homage to the Lama. Homage to the Buddhas. Homage to the Dharma. Homage to the Sangha. Homage to the Great Mother, Transcendent Knowledge. May all my words be accomplished.

Just as formerly, Indra, lord of the gods, contemplating the profound meaning of transcendent knowledge, recited these words and by that turned back all evil and other disagreeable elements, may I, too, by contemplating the profound meaning of transcendent knowledge and reciting the words, make all evil and other disagreeable elements turn back.

May they be [clap] destroyed.

May they be [clap] calmed.

May they be totally [clap] calmed.

Whatever is inter-dependent, arising from connection, is without cessation and without birth, without end and without permanence, without coming and without going, without division and without unity of meaning; all conditions fully released, teaching release. I bow to the sacred words of the Perfect Buddha.

May there be good fortune.

