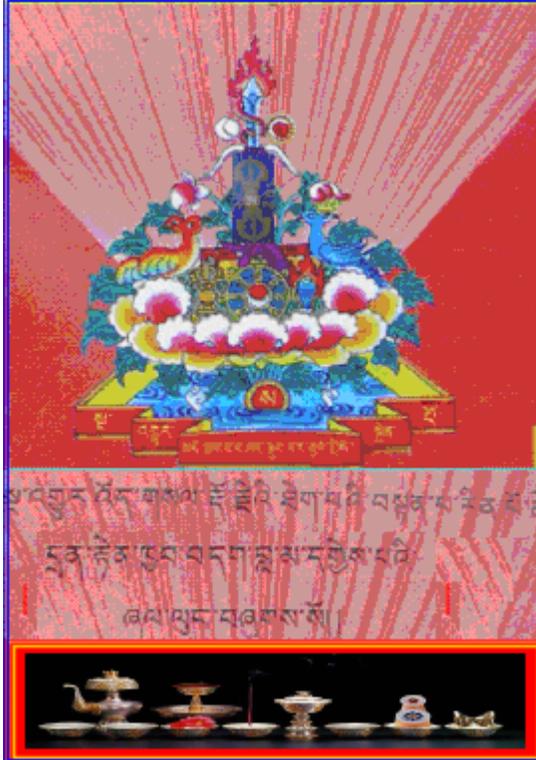


Khaton Prayer Book



Practices of the Wish-Fulfilling Gem

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1 - Blessing Mantra and Refuge Bodhicitta

OM SAMBHARA SAMBHARA BIMANA
SARA MAHA ZAM BHABA HUNG PHAT
SOHA! (3X)

In the supreme Buddha, Dharma, and assembly,
I take refuge until attaining enlightenment.
Through the merit of practicing generosity and so on,
May I attain Buddhahood in order to benefit beings.
(3X)

2 - The Seven Line Prayer

In the northwest of the land of Orgyen,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the lotus-born,
Surrounded by many hosts of dakinis,
Following in your footsteps,
I pray to you: Come and bless me with your grace!

GURU PADMA SIDDHI HUNG

3 - Short Seven Limb Prayer

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

4 - Nature of Phenomena Prayer

Do this towards all you see:

Outside, inside, environment and beings, all things –
While seeing them, remain without grasping.
This freedom from the trap of duality, subject-object
clinging,
Is the very form of the deity – luminous and empty.
To this lama, the very self-liberation of desire and
attachment, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Do this towards all that you hear:

All sounds, grasped as sweet or harsh,
While hearing them remain empty without after-
thought.
This empty sound, with no beginning and no end,
Is the speech of the victorious ones.
To this empty sound, the speech of all the Buddhas, we
pray!
To the Lotus-born Guru of Orgyen, we pray!

Do this towards all that stirs in the mind:

Whatever thoughts and emotions of the five poisons
arise,
Don't invite them, don't chase after them,
Don't let mind fabricate or contrive:
Simply allowing them to settle in the face of their own
arising
Is liberation into the Dharmakaya.
To this lama, rigpa's self-liberation, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Thus, outwardly purify appearances of their allure;
Inwardly, free mind from grasping;
And, by the self-recognition of luminosity,
May the compassion of all the Sugatas of past, present
and future
Inspire and bless beings like us with self liberation!

5 - The Verses of the Eight Noble Auspicious Ones

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

OM!
Homage to the Buddha, Dharma and Noble Sangha,
All that dwell in the auspicious realms of the ten
directions,
Where all appearance and existence is completely
pure, its nature spontaneously perfect,
May all be auspicious for us!
Dronmei Gyalpo, Tsalten Dondrub Ghong, Shampi
Gyanpal, Gedrags Pal Dampa, Kunla Ghongpa
Gyachenr Dragpa Chan, Lhunpo Tarphag Tsal Drag
Pal, Semchen Thamchad la Ghong Drakpi Pal,
Yidtsim D zadpa Tsal RabDrak Pal.
Homage to the Eight Sagatas, merely hearing your
names increases auspiciousness and success!
The youthful Manjushri, the glorious Vajrapani,
Avalokiteshvara, the protector Maitreya,
Kshitigarbha, Nivaranaviskambin, Akashagarbha,
and the most noble Samantabhadra.
Homage to the Eight Bodhisattvas, supreme in
granting auspiciousness and success, gracefully
holding your emblems:
Utpala flower, vajra, white lotus, naga-tree, jewel,
moon, sword and sun!
Holding the Eight Most precious Emblems – the most
precious Umbrella, the Auspicious Golden Fishes,
the Wish-fulfilling Vase of Goodness, the Exquisite
Kamala Flower, the Conch of Fame and Glory, the
Glorious Knot of Prosperity, the Eternal Banner of
Victory and All-powerful Wheel –
All the creators of delight, making offerings to the
Buddhas of all directions and times,
Homage to the Eight Auspicious Goddesses.
Merely thinking of your essential qualities makes
success grow more and more!
Mahabrahma, Shambhu, Narayana, Sahasrajna, the
Kings Dhritirashtra, Virudhaka, Virupaksha the
Lord of Nagas, and Vaishravana –
Each one holding your divine emblem: wheel, trident,
lance, vajra, vana, sword, stupa and banner of
victory.
Homage to the Eight Guardians of the world, who
make auspiciousness and positivity grow in the three
realms!

With all obstacles and harmful influences pacified,
May the work we are now about to begin
Meet with ever-growing fulfillment and success, and
Bring good fortune, prosperity, happiness and peace!
Buddha himself declared that reciting this prayer
would bring peace, happiness, prosperity and the
fulfillment of all aims.

Composed by Mipham Rinpoche (1846-1912)

All phenomena arise from causes;
Those causes have been taught by the Tathagata,
And their cessation too has been proclaimed by the
Great Shramana.

Commit not a single unwholesome action,
Cultivate a wealth of virtue,
To tame this mind of ours completely –
This is the teaching of the Buddhas.

6 - The Aspiration of Samantabhadra: 1-12 (The Activities of the Bodhisattva Samantabhadra)

HOMAGE to the ever-youthful exalted Manjushri!

- 1 – With purity of body, speech, and mind, I bow to all
the heroic Buddhas of the past, present, and future
without exception in every world in all the ten
directions.
- 2 – By the power of this Aspiration of Samantabhadra,
I bow with as many bodies as there are atoms in the
Pure Lands to all those victorious Buddhas manifest
in my mind, and I pay homage to all of them.
- 3 – I conceive the entire realm of truth to be completely
filled with Enlightened Ones. On each atom I
imagine there to be as many Buddhas as atoms in the
Pure Lands, each Buddha surrounded by many
Bodhisattvas.
- 4 – I honor all these blissful lords, praising their
perfections with all the sounds of an ocean of varied
melodies, an ocean of endless praise.
- 5 – I offer to those heroic Buddhas the finest flowers,
garlands, music, and ointments, excellent canopies,
choice lamps, and the best incense.
- 6 – I offer as well to those Victorious Ones the finest
array of all excellent things, the finest robes and
fragrances, and heaps of sweet smelling powders as
high as Mount Meru.

- 7 – By the power of my faith in the deeds of Samantabhadra, I prostrate and present vast and unequalled offerings to each of the victorious Buddhas.
- 8 – I confess every type of wrong that I have done in thought, word, or deed, under the influence of desire, anger, or ignorance.
- 9 – I rejoice in the meritorious deeds of all the Buddhas of the ten directions, the Bodhisattvas, Pratyeka Buddhas, Arhats, practitioners, and all sentient beings.
- 10 – I request the enlightened protectors who have attained the detachment of Buddhahood and illumine the worlds of the ten directions to turn the peerless Wheel of Dharma.
- 11 – With folded hands, I beseech those who intend to manifest the final Nirvana to remain for as many eons as there are atoms in all the Pure Lands, for the benefit and happiness of all living beings.
- 12 – May whatever small amount of virtue I may have gained from prostrating, offering, confessing, rejoicing, requesting, and beseeching be dedicated to attaining perfect enlightenment.

**7 – Prajnaparamita Reading Transmission –
The Heart of Wisdom**

HOMAGE to the Noble Lady: Transcendent Conqueror – Heart of Transcendent Wisdom.

Thus I have heard.... Once the transcendent conqueror was dwelling in Rajghir on Vulture Peak, together with a great sangha of Bhikshus and a great sangha of Bodhisattvas. At that time from among the different Dharmas, the transcendent conqueror entered the samadhi called “profound illumination.” At the same time the noble and powerful Avalokiteshvara; the Bodhisattva-Mahasattva, looked clearly at the profound practice of transcendent wisdom and saw clearly that the five aggregates are empty by nature. Then by the Buddhas power, the venerable Shariputra asked the noble and powerful Avalokiteshvara, the Bodhisattva-Mahasattva, “How should noble men and women, who wish to engage in the profound practice of transcendent wisdom, train?” Thus he spoke. The noble and powerful Avalokiteshvara, the Bodhisattva-Mahasattva, answered the venerable Shariputra with these words, “Shariputra, noble men and women who wish to engage in the profound practice of transcendent wisdom should see this clearly: They should see clearly that the five aggregates are empty by nature. Form is empty; emptiness is form;

emptiness is not other than form; form is not other than emptiness. In the same way feeling, discrimination, formation, and consciousness are empty. Thus Shariputra, all phenomena are emptiness. They have no characteristics, no cessation, no stains, no freedom from stains, no decrease and no increase. Thus, Shariputra, in emptiness there are no forms, no feelings, no discrimination, no formations, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, no sights, no sounds, no smells, no tastes, no tactile sensations, no phenomena, no eye faculty potential, no mental faculty potential, no mental consciousness potential, and nothing in between; no ignorance nor any ending of ignorance, no aging and death nor any ending of aging and death, and nothing in between. In the same way there is no suffering, no origin of suffering, no path, no wisdom, no attainment and no non-attainment either. Thus Shariputra, since for the Bodhisattvas there is no attainment, they rely on and abide within transcendent wisdom. There are no obscurations in their minds, and they have no fear. They have gone far beyond error and have reached the ultimate transcendence of suffering.

All the Buddhas of the three times also rely on transcendent wisdom, and by doing so they fully and manifestly awaken into the unsurpassable, complete and perfect. Thus, the mantra of transcendent wisdom is proclaimed, the mantra that perfectly dissolves all suffering, should be known as true because it is not false. The mantra of transcendent wisdom is proclaimed:

**TATYATHA GATE GATE PARAGATE
PARASAMGATE BODHI SOHA**

Shariputra, this is how Bodhisattva-Mahasattva should train in the profound transcendent.” Then the transcendent conqueror arose from that samadhi and praised the noble and powerful Avalokiteshvara, the Bodhisattva-Mahasattva, saying “Excellent, excellent ... noble son; it is so; it is just so profound. Transcendent wisdom should be practiced just as you have taught. All the tathagatas rejoice.” When the transcendent conqueror said this, the venerable Shariputra, the noble and powerful Avalokiteshvara, the Bodhisattva-Mahasattva, the whole retinue and the world with its gods, people, demigods, and gandharvas, rejoiced and praised these words of the transcendent conqueror. Thus ends the Mahayana Sutra called Noble Lady; the Transcendent Conqueror, the Heart of Transcendent Wisdom.

Whatever is interdependent, 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 released.* I bow to the sacred words of the perfect Buddha. May there be good fortune! Pacifying the eighty-thousand types of obstructers, removing harmful, unfavorable circumstances, accomplishing and perfecting those that are favorable: By such auspiciousness, may happiness and excellence be here right now!

8 - The Great Cloud of Prayers and Blessings that Subdue the Entire Animate and Inanimate Worlds!

By Mipham Rinpoche

Om Ah Hung Hrih!

Within the palace of the Lord ablaze the great bliss
(janakaya)
The wisdom body realizing bliss and emptiness
individually
Is the nature of a lotus endowed with unattached bliss.
From this, the glory of the great shining Vajra-Sun
(manifests as)
The (Dharmakaya) Amitabha-Vajradharma;
The (Sambhogakaya) Avalokiteshvara, Lord of the
World – kindness that takes form through the force
of compassion;
The (Nirmanakaya) Padma Gylpo, who completely
subdues samsara and nirvana;
The Great Lord Heruka, who overcomes the animate
and inanimate world;
Vajravarahi – secret primordial wisdom;
The Treasure of Great Bliss (Hyagriva) – the king who
desires the supreme bliss;
The Goddess Kurukulle – Enchantress of all beings
without exception;
The lord of supreme and mundane mudras, who
dances in bliss and emptiness;
The powerful Vajra Daka and the assemblies of dakinis
Within the great sphere in which appearances and
emptiness are equal.
The dances of the Vajrakaya cause the three worlds to
tremble;
The joyous laughter of unobstructed (enlightened)
speech captivate the three realms;
Red light rays completely permeate samsara and
nirvana;
The brilliant essence of existence and peace emanates
outwards and is recollected;
The (enlightened) mind of the Great Vajra Attachment
Bestows whatever accomplishments of the two types
that one may desire; and
The great lasso of the Vajra Iron Hook
Binds the entire animate and inanimate worlds,
Endowed with the music and dancing of infinite
magical nets.
Seated like piles of sesame seeds being opened up are

The assemblies of powerful yidams and vast numbers
of Three Roots.
I respectfully beseech all of these assembled deities –
please grant your blessings; please bestow the siddhi
of unobstructed control
With respect to all the glories that one may desire – the
supreme and mundane siddhis!

This prayer was propagated by the one named DHal (Kunkyen Mipham Rinpoche) on the 1st day of the 2nd month of the Earth-Rabbit Year. If one prays in this way, a person will definitely attain the activity of control and whatsoever they may desire. Having written this prayer on silken flags, raise them high, or to make a wind fire circle (wheel) is also acceptable.

Virtue Virtue Virtue Sarvamangalam

9 - Great Praises of Manjushri

*Chom dan di gon po jam pal yang la chag stal lo!
Ganggi lodro ...*

I prostrate to the Bhagavan Natha Manjushri.
Your mind is completely pure and luminous, like the
sun free from the clouds of the two obscurations.
You hold a text at your heart, since you see all the
variety of objects just as they are. You love like your
only child all the multitude of beings who are
trapped by the darkness of ignorance in the prison of
Samsara and afflicted by suffering.
Your speech, possessing the sixty kinds of melody,
roars mightily like a dragon.
Thus you awaken from the sleep of the kleshas,
liberate from the chains of karma, and dispel the
darkness of ignorance.
You hold aloft a sword, since you cut all the sprouts of
suffering.
You are primordially pure and have completed the ten
bhumis.
You have perfected all the qualities.
The kaya of the elder son of the Victorious One is
adorned with the 122 ornaments.
You dispel the darkness of my mind.
I pay homage to Manjushri. (Repeat above text 3X)

OM AHRA PATSANA DHI (108X)

By the rays of your kind, supreme knowledge,
Dispel the dark ignorance of mind.
That I might understand the teachings and the
commentaries as in the canon,
I beseech you to grant the luminosity of confident
wisdom.

* All obscurations are left behind through understanding the nature of phenomena.

10 – Mandala Offering to the Three Kayas

OM AH HUNG

In the Dharmakaya pure realm, dharmadhatu equality,
The realms of the five Sambhogakaya families self-
appear unobstructedly,
Along with the array of Nirmanakaya pure realms that
fill all of space.
All this I offer as Samantabhadra's clouds of great
bliss.

OM RATNA MANDALA PUDZA MEGHA
SAMUDRA SAPHARANA SAMAYE AH HUNG

11 – Request for Teachings

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

12 – Rigpa Guru Yoga Practice (The main practice)

Ah, Rigpa Guru Padma Gyalpo,
I take refuge in the self-recognizing nature of my mind.
Because of their ignorance sentient beings are
wandering in samsara,
May all sentient beings reach the great liberation.
By recognizing their nature as the primordial
awareness of Samantabhadra,
All demons and malicious forces, even their concepts
and names fall apart.
The nature of all phenomena is dharmadhatu and
The unchanging self-arising wisdom is your only
protection.

JYANA RAKCHA HUNG

Phenomena perceived through the six kinds of
consciousness (the five senses and the mind
consciousness)
without attachment are recognized as the rays of rigpa,
All surroundings appear as Buddhafields and sentient
beings as Buddhas,
Everything is the blessing of wisdom,

JYANA AHWE SHAYA PHEM/

Primordial self-arising ultimate Padmasambhava
Appears as my rigpa space – there is no face, no limbs,
no image,
Primordial rays of rigpa fully encompass the three
kayas
Without the impurity coming from discursive
mediation.

Primordial nature of my rigpa is my guru.
There is no coming and going – in every moment I
welcome his presence.
Everything firmly abides in dharmadhatu.
I prostrate to the understanding of the real nature that
eliminates ignorance.
I offer recognition of the Buddha nature in objects of
the six kinds of consciousness.
I praise the nature of the vajra three kayas of the body,
speech and mind.
In the great unchanging dharmadhatu
All moral ethics are encompassed in the pure guru
mind.
I recognize the deepest empty nature of all sounds and
speech,
In all my activity I recognize its dharmadhatu nature
and recite the mantra:

OM AH HUNG
VAJRA GURU PADMA SIDDHI HUNG/

*Recite the mantra of Guru Rinpoche as many times as you can
and dedicate as follows:*

With all the good virtue I have accumulated in
samsara and nirvana,
I pray that discursive thought of all sentient beings
would be eliminated,
That they would achieve the ultimate liberation and
Obtain the rainbow body just like Rigpa Guru
Padmasambhava's.

*Sa ma ya! Gya gya gya zse Lama Rigzin Dho Ngag Gya
Stos nan gyi kul ngor/
Nea chen Ma Gyal Pom Rai nub go gos ku chen mo nea nub
van pea gang dran chal/
Chol dun ea pa te yi ge pa ni Padma Sam Zin Gyi gyea pa
gelega phel, manghlam/*

*On a strong request of Lama Rigzin Dho Ngag Gya Stos,
this mind terma was received by Nupchen Sangye Yeshe
in the great place of Ma Gyal Pom Rai mountain in the
west and written down by Padma Sam Zin for the benefit
of all sentient beings.*

13 – The Aspiration of Samantabhadra: 13-63 (The Activities of the Bodhisattva Samantabhadra)

13 - May I worship the Buddhas of the past and those
now present in the worlds of the ten directions; may
those to come quickly fulfill their aspiration and
reach Buddhahood by traversing the stages of
enlightenment.

14 - May all the worlds of the ten directions become
pure and filled with Bodhisattvas and victorious
Buddhas who proceed to the royal tree of
enlightenment.

- 15 - May all living beings in the ten directions always be happy and free of sickness. May the contents of Dharma be in harmony with the needs of all living beings and fulfill their hopes.
- 16 - May I perform all the deeds of enlightenment and remember my lives in all states of existence. And in all my lives, after death, migration, and rebirth, may I always embrace religious life.
- 17 - May I follow all the victorious Buddhas and perfect all the deeds of Samantabhadra. Pure in the immaculate deeds of morality, may my conduct always be flawless and without fault.
- 18 - May I teach the Dharma in every tongue, in whatever sounds are understood by living beings, in the language of the gods, nagas, demons, spirits, and human beings.
- 19 - May I always diligently and patiently perform the perfection. May I never disregard my intention to attain enlightenment and completely remove whatever faults may obscure it.
- 20 - Freed from karma, defilements, and actions of demons, as a lotus is unsoiled by the mire, so in every rebirth in the world may I proceed unhindered, like the sun and moon in a clear sky.
- 21 - Throughout all the lands in all the directions, may the sufferings of the lower realms be completely relieved. Establishing beings in happiness, may I work for the benefit of all living beings.
- 22 - Fully accomplishing the activities of enlightenment, may I work in harmony with the activities of all beings. May I practice and demonstrate the deeds of Samantabhadra, through all future eons.
- 23 - May I always associate with those whose activities are similar to mine. We act alike in thought, word, and deed, and may our aspirations be as one.
- 24 - May those friends who wish to help me and also demonstrate the deeds of Samantabhadra, always meet me again; and may I never cause them pain.
- 25 - May I always personally behold the victorious Buddhas, those Guardians surrounded by Bodhisattvas. And without tiring, in all future eons may I always present them magnificent offerings.
- 26 - May I always uphold the Buddhas' holy Dharma and illuminate the deeds of enlightenment. May I train in the practice of Samantabhadra in all future eons.
- 27 - Through rebirth in all the states of existence, may I gather endless stores of merit and wisdom. May I become an inexhaustible treasure of all virtues of method, wisdom, concentration, and liberation.
- 28 - May I always behold as many Pure Lands as there are atoms present in each Pure Land, with inconceivable Buddhas sitting in the midst of their Bodhisattvas and performing the activities of Enlightenment.
- 29 - In this way may I be able to see everywhere – even on every mote of dust – countless Buddhas of the past, present, and future; limitless Pure Lands; and endless eons.
- 30 - May I always heed the pure speech of the victorious Buddhas, which holds within each word the totality of the perfect Dharma, and an ocean of words and languages precisely suited to the needs of all beings.
- 31 - May I possess perfect intelligence so as to heed the endless melody of speech when the victorious Buddhas of the past, present, and future turn the Wheels of Dharma.
- 32 - May I accomplish the Bodhisattva practice of entering the past, present, and future in a fraction of a second. May I enter all the future eons in a single instant.
- 33 - May I behold all the heroic Buddhas of the past, present, and future in a single instant. May I always perform their activities through the power of liberation from illusion.
- 34 - May I perceive upon a single atom the perfect design of the pure realms of the past, present, and future. Thus, may I enter into the realms of the victorious Buddhas in all directions.
- 35 - May the illuminators of the worlds of the future realize the stages of Buddhahood, of turning the Wheel, and of the profound peace of Nirvana; and may I always be in their presence.
- 36 - May I acquire the perfectly accomplished powers of enlightenment: the power of miraculous swiftness, the power of perfection of every spiritual path, the power of all virtuous qualities,
- 37 - the power of all-pervasive love, the power of the merit of every virtue, the power of all-transcendent wisdom, and the powers of perfect knowledge, method, and meditation.

- 38 - May the power of action be utterly purified, the power of passions utterly subdued, the power of demons utterly destroyed, and the power of the deeds of Samantabhadra perfected.
- 39 - May the ocean of lands be purified, the ocean of beings liberated, the ocean of Dharma realized, and the ocean of wisdom fully attained.
- 40 - May the ocean of practice be purified and the ocean of aspirations accomplished. May oceans of Buddhas be ceaselessly worshipped and the deeds of enlightenment tirelessly performed.
- 41 - May I completely fulfill all perfect aspirations to enlightened activities in order to attain the stage of the victorious Buddhas of the past, present, and future according to the deeds of Samantabhadra.
- 42 - The eldest son of the victorious Buddhas is called Samantabhadra. I dedicate all these virtuous actions that my deeds may be like his.
- 43 - May my body, speech, mind, activities, and environment always be pure, and may I become equal to this excellent Aspiration of Samantabhadra.
- 44 - May I tirelessly accomplish the virtuous deeds of Samantabhadra and the aspirations of the Bodhisattva Manjushri, throughout all future eons.
- 45 - May there be no limit to my activities. May there be no limit to my virtues. Through limitless perseverance may I accomplish all miraculous deeds.
- 46 - The limit of living beings is like the limit of open space. May the limit of my aspirations be equal to the limit of their activities and passions.
- 47 - Whoever offers to victorious Buddhas all perfect joys of gods and men, and the infinite realms of the ten directions adorned with jewels, for as many eons as there are atoms in those realms, shall gain merit.
- 48 - But whoever hears this greatest dedication prayer and is inspired by faith to intensely desire supreme enlightenment shall gain even higher and holier merit.
- 49 - Whoever recites this Aspiration of Samantabhadra will never again endure hellish rebirth, will abandon all evil friends, and will soon behold the Buddha of Boundless Light.
- 50 - They will gain all benefits, live in happiness, attain precious human rebirth, and soon become like Samantabhadra himself.
- 51 - Even those who in ignorance committed the five unredeemable sins, will soon be completely purified by reciting this aspiration of Samantabhadra.
- 52 - They will achieve perfect wisdom, a radiant countenance, ethereal form, auspicious physical marks, and a noble birth. Profane and devilish beings will not trouble them, and they will be honored in the three realms.
- 53 - They will quickly reach the royal tree of enlightenment, residing there to benefit all beings. As enlightened Buddhas, they will turn the wheel of the Dharma, taming the demonic hosts.
- 54 - Whoever knows, teaches, or recites this Aspiration of Samantabhadra, shall ultimately attain perfect Buddhahood. May none despair of complete enlightenment.
- 55 - In whatever way valiant Manjushri and Samantabhadra know how to transfer merit, so do I dedicate all of my own virtues that I might train to be like them.
- 56 - Through this dedication, praised as supreme by the victorious Buddhas of the past, present, and future, I dedicate all of these roots of virtue to accomplishing the deeds of Samantabhadra.
- 57 - At the moment of my death, may all obscurations be removed that I may behold the Buddha of Boundless Light and go to the Pure Land of Perfect Bliss.
- 58 - In that blissful land, may I completely fulfill all of these aspirations, and benefit all beings as long as the universe remains.
- 59 - Joyful there, in that blessed assembly of the Buddhas, may I be reborn like the Holy Ones from an exquisite lotus, and may the Buddha Amitabha himself foretell my own enlightenment.
- 60 - May I thereafter accomplish countless benefits for living beings in all the ten directions, by the power of perfect wisdom in its myriad incarnations.
- 61 - Through whatever small virtue I have gathered by reciting this aspiration of Samantabhadra, may all the virtuous aspirations of living beings be accomplished in a single instant.
- 62 - Through the boundless merit gained by so dedicating this Aspiration of Samantabhadra, may the countless beings drowning in the torrent of suffering reach the stage of Amitabha.
- 63 - May this greatest of dedication prayers benefit countless living beings. May reciting this ornament of Samantabhadra release all beings from the suffering of the lower realms!

14 – Long Life Prayers

H.H.Dalai Lama

For this realm encircled by snow-covered mountains
You are the source of every benefit and bliss without
exception.
Tenzin Gyaltso, you who are one with
Avalokiteshvara,
May you remain steadfast until Samsara's end!

Khenchen Lama

In the Dharmadhatu appearing as Amitabha,
In the Sambhogakaya form as wisdom Buddha
Manjushri,
Padmasambhava's heart son Sangye Yeshe,
Incarnated as Padma Dagnag Lingpa in previous life
And Paljea pa Dorjee in this lifetime,
May your life be longer than the duration of samsara
So that all your virtuous intentions can be
accomplished.
Please give me your heart blessings so that
My mind is united with yours in the Buddha nature.
So, I pray!

15 – Wish for Bodhicitta

**OM AH HUNG SHRI
ANANTA VAJRA SARWA
SIDDHI PHALA HUNG AH!**

Glorious, precious root lama,
Sit on the lotus seat on the crown of my head.
With your great kindness please accept me.
Please bestow the realizations of body, speech, and
mind.
In all the activities of the glorious lama,
May no wrong view arise even for a moment.
By the devotion of seeing whatever he does as perfect
May the blessing of the lama enter my mind.
Throughout the succession of my lives, from the
perfect lamas
May I never be separated and, enjoying the glory of the
Dharma,
Perfect all the qualities of the stages and the paths
And swiftly attain the stage of Vajradhara.
The lamas who have become the glory of the Dharma,
may their lives be stable;
May the land be entirely filled with Doctrine-holders;
May the wealth and power of the patrons of the
Doctrine increase,
And may the auspiciousness of the Doctrine remain
forever.

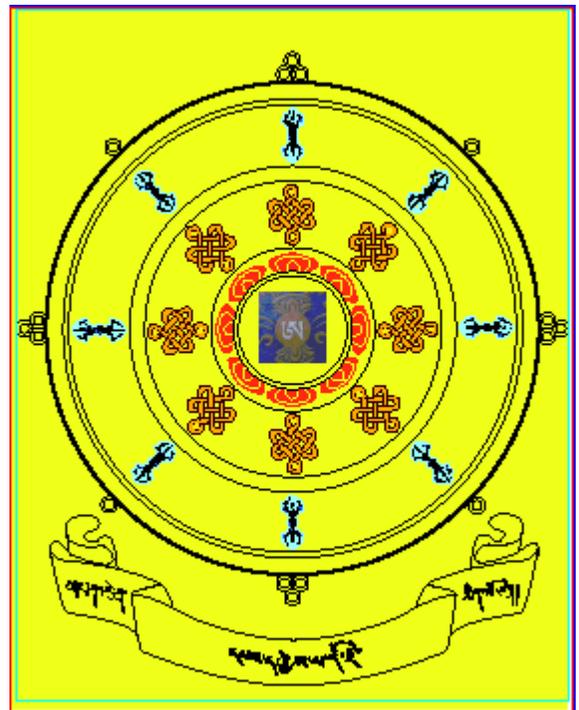
16 - Prayer for the Flourishing and Spread of the Dzogchen Teachings

As the one and only short path of all the victorious
Buddhas,
The victorious ones have acclaimed the supreme yana,
Dzogpa Chenpo,
The Ancient Translation tradition of the victorious
Lord, Padmasambhava;
May all be auspicious for these victorious teachings to
spread, and pervade the universe!

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.
– *Shantideva*

*If you have any questions about the practice please e-mail
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TASHI DELEK



OM AH HUNG HRI DRUM!