Contemplate silently as the bell is ringing:

**Four Dharmas of Gampopa**

Grant your blessings so that my mind may be one with the Dharma.

Grant your blessings so that Dharma may progress along the path.

Grant your blessings so that the path may clarify confusion.

Grant your blessings so that confusion may dawn as wisdom.
Altruistic Motivation (3x)
All mother sentient beings boundless as the sky – especially those enemies who hate me, obstructors who harm me, and those who create obstacles towards my liberation and all-knowingness – may they experience happiness and be separated from suffering. Swiftly will I establish them in the state of unsurpassed, completely perfected, precious enlightenment.

By this merit, may I obtain all-knowingness. Then, having defeated the enemies – wrong-doings – may I liberate sentient beings from the ocean of samsara with its stormy waves of birth, old age, sickness, and death.

The meal is finished and I am satisfied. The four fields of gratitude (parents, teachers, friends, and all beings) are in my mind.

Sunday Meditation Practice

Ring big bell 21 times while contemplating the Four Dharmas of Gampopa

Opening Prayers
Altruistic Motivation through the Four Immeasurables

Heart Sutra

Silent Meditation
20 min

Tonglen
Read the list of prayer requests
Read the section on tonglen from Khenchen’s book
Spend 2 minutes contemplating one verse, ring the bell at the conclusion

Closing Prayers
Amitabha
Long Life Prayers
Dedication Prayers
This food is the gift of the entire universe –
the earth, the sky and much hard work.
May I/we be worthy to receive it.
May we transform unskillful states of mind,
especially the habit of eating without moderation.
May we take only the food that nourishes us
and prevents illness.
We accept this food to realize the path
of understanding and love.

(When eating meat:)
May these beings whose flesh we eat
not experience the sufferings of the lower realms.
Without undergoing any hardships,
may they attain bodies superior of those
of deities and quickly attain buddhahood.

After Meal Prayers

To the mandala of Heruka
I offer these foods as ganachakra.
May I and all beings
attain the Heruka mandala.

Long Refuge Prayer  (3x)
We take refuge in the glorious, holy, kind
root and lineage lamas.
We take refuge in the assembled deities
of the mandalas of the yidams.
We take refuge in the exalted buddhas.
We take refuge in the perfect Dharma.
We take refuge in the noble sanghas.
We take refuge in the viras, dakinis, and Dharma
guardians, possessors of the eye of wisdom.
DRIN-CHEN TSA-WA DANG GYÜ-PAR CHE-PE
PAL-DEN LA-MA DAM-PA NAM-LA KYAP-SU CHI-O/
YI-DAM KYIL-KHOR-GYI HLA-TSOK NAM-LA
KYAP-SU CHI-O/ SANG-GYE CHOM-DEN DE
NAM-LA KYAP-SU CHI-O/ DAM-PE CHÖ NAM-LA
KYAP-SU CHI-O/ PAK-PE GE-DÜN NAM-LA
KYAP-SU CHI-O/ PA-WO KHAN-DRO CHÖ-KYONG
SUNG-ME TSOK YE-SHE-KYI CHEN-DANG
DEN-PA NAM-LA KYAP-SU CHI-O

Taking the Bodhisattva Vow  (3x)

Until I attain the heart of enlightenment,
I take refuge in the buddhas. Likewise, I take
refuge in the Dharma and in the assembly
of the bodhisattvas. As the previous buddhas
cultivated the enlightened mind
and progressed in the bodhisattva’s trainings,
I, too, for the benefit of all sentient beings,
give birth to bodhicitta and gradually train
in just the same way.

Torma Offering

This torma vessel, suitable for these deities,
is filled with an abundance of desirable food
and drink – the essence of the form, sound,
fragrance, taste, and touch ayatanas.

OM A-KARO MUKHAM
SARVA DHARMA
ADYANAUTPANNATVAT
OM AH HUM  (3x)

Established beings, the devi Hariti and others
who live here, and local deities, and as well
spirits who dwell in the forests, in uninhabitable
places and so on, those who want to consume
torma:

BALING TE KHA KHA KHAHI KHAHI
(Offer food outside)

May the world enjoy peace, have good harvest,
Abundant grain, expansion of Dharma
And glorious auspiciousness.
Accomplish whatever mind desires.

Before Meal Prayers

The unsurpassable Teacher
is the precious Buddha.
The unsurpassable protector
is the precious holy Dharma.
The unsurpassable guide
is the precious sangha.
To the unsurpassable Three Jewels
I make this offering.
Short Refuge Prayer (3x)

In the Buddha, the Dharma, and the Sangha most excellent, I take refuge until enlightenment is reached. By the merit of practicing generosity and other good deeds, may I attain Buddhahood for the sake of all sentient beings.
Four Immeasurables  (3x)

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

At the time of death, may suffering not arise. 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 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.

Four Thoughts That Turn The Mind

Oh! This kind of leisure and endowment is supremely difficult to obtain. When we obtain this body which is easily lost, do not waste it meaninglessly but rather use it to attain the ultimate liberation, joyous result. The nature of all phenomena is impermanence: death is a
Lord Jigten Sumgon’s Dedication

Glorious, holy, venerable, precious, kind root and lineage lamas, divine assembly of yidams and assemblies of buddhas, bodhisattvas, viras and virinis, yoginis, and dakinis dwelling in the ten directions: please hear my prayer!

By the power of this vast root of virtue, may I benefit all beings through my body, speech, and mind. May the afflictions of desire, hatred, ignorance, arrogance, and jealousy not arise in my mind. May concern about fame, reputation, wealth, and honor in 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.

certainty for all who are born. Death can descend any time like a drop of morning dew on a blade of grass. Quick! It is time to make effort for the essence of Dharma. The fruit of one’s positive karma is happiness, suffering is the fruit of negative karma. The inexorable karmic causation is the mode of abiding of all dharmas. Henceforth, practice the Dharma by distinguishing between what should be practiced and what should be given up. In the three lower realms and even in the three higher ones there is not an instant of absolute happiness. I will avoid the root cause of my samsaric existence and practice the excellent path of peace to enlightenment.
Oh! / Such leisure and endowments hard to find:
Having gained this body easily lost, 
not overcome by meaningless diversion, 
I strain to gain release, joyous result.

Composite things are transient and expire; 
thus, born, we all inevitably die; 
but when, is unsure like dew drops on grass: 
Quick, now is time to strive for Dharma’s heart.

By cause of virtue happiness is gained 
and from non-virtue ripen fruits of woe, 
cause and result their certain nature: Hence 
I train in what to take up or abandon.

No real happiness, not even one moment 
in three lower realms and also in those higher: 
Renouncing roots that rouse faults of samsara, 
I shall attain the path of supreme peace.

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, 
completely perfected, precious enlightenment.

DAK-DANG KHOR-DE THAM-CHE KYI
DÜ SUM-DU SAK-PA DANG
YÖ-PE GE-WE TSA-WA DI
DAK-DANG SEM-CHEN THAM-CHE
NYUR-DU LA-NA ME-PA YANG-DAK-PAR DZOK-PE
JANG-CHUP RIN-PO-CHE THOP-PAR GYUR CHIK
May the teachings of Drikungpa Ratna Shri, 
all-knowing Dharma Lord who sees all 
phenomena, master of dependent origination, 
be upheld until the end of samsara 
by instructions and practices through study, 
contemplation, and meditation.
As the hero Manjushri knows how to dedicate, and as does Samantabhadra, I will train in their example and fully dedicate all these virtues.

Short Mandala Offering (1x)
The ground is sprinkled with scented water and strewn with flowers, adorned with Mount Meru, the four continents, and sun and moon. Visualizing this as a buddhafied field, I offer it. Thus, may all beings be born in the completely pure realm. To the assemblies of lamas who perfected the three kayas, I offer the outer, inner, secret, and suchness offerings. Please accept my body, wealth, and all that appears and exists, and grant me the unsurpassable supreme siddhi.

OM GURU DEWA DAKINI RATNA MANDALA PRATICHA SVAHA

By the blessing of the buddhas who attained the three kayas, by the blessing of the truth of the unchanging Dharma-as-such, by the blessing of the indivisible faith of the sangha, may the aspirations be accomplished according to my dedication.
Seven Limb Offering  (1x)
Whatever small merit I have gathered through prostration, offering, confession, rejoicing, requesting, and beseeching, all this I dedicate for the perfect awakening.

Sutra of the Heart of the Glorious Lady Prajnaparamita
To the inexpressible, inconceivable, indestructible Prajnaparamita, unborn, unceasing, the very nature of space, the sphere of one’s own awareness wisdom, the mother of the victorious ones of the three times, we prostrate.

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.
Dedication Prayers
Great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa, Phagmodrupa and Victorious Drikungpa, may the auspicious goodness of all the Kagyu lamas be present.

By this merit, may I obtain all-knowingness.
Then, having defeated the enemies – wrong-doings – may I liberate sentient beings from the ocean of samsara with its stormy waves of birth, old age, sickness, and death.

BHGAVATI PRAJNA PARAMITA HRIDAYA
Thus I have heard./ Once the Blessed One was dwelling in Rajagriha/ at Vulture Peak Mountain/ together with a great gathering of the sangha of monks and the sangha of bodhisattvas./ At that time the Blessed One entered the samadhi/ that examines the dharma called “Profound Illumination.”/

At the same time noble Avalokiteshvara,/ the bodhisattva mahasattva,/ contemplating the profound practice of the Prajnaparamita,/ saw the five skandhas to be empty in nature./

Then, through the power of the Buddha,/ Venerable Shariputra /said this to noble Avalokiteshvara,/ the bodhisattva mahasattva,/ “How should a son or daughter of noble qualities who wishes to practice the profound Prajnaparamita train?”/ Addressed in this way noble Avalokiteshvara,/ the bodhisattva mahasattva,/ replied to venerable Shariputra,/ “Oh Shariputra, a son or daughter of noble qualities/ who wishes to practice the profound Prajnaparamita/ should regard things in the following way:/

“The five skandhas shall be seen to be completely empty in nature./ Form is emptiness./ Emptiness is form./ Form is none other than emptiness./ Emptiness is none other than form./ In this same way, feeling, perception, mental formation, and consciousness are empty./ Thus, Shariputra, are all dharmas emptiness./ They have no characteristics./ They are unborn and unceasing;/ neither impure nor free from impurity./ They neither decrease nor increase./
Therefore, Shariputra, emptiness has no form,/ no feeling,/ no perception,/ no mental formations,/ no consciousness,/ no eyes, no ears, no nose, no tongue, no body, no mind, no appearance, no sound, no smell, no taste, no touch, no dharmas, no eye element,/ no mind element,/ and no mind consciousness element,/ no ignorance, no end of ignorance,/ no old age and death,/ and no end of old age and death./ Likewise, there is no suffering,/ no origin of suffering,/ no cessation of suffering,/ no path, no wisdom, no attainment and no non-attainment./

Therefore, Shariputra,/ since bodhisattvas have nothing to attain,/ they abide in reliance upon Prajnaparamita./ Without obscurations of mind, they have no fear./ Completely transcending false views,/ they go to the ultimate of nirvana./

All the buddhas of the three times, by relying on the Prajnaparamita,/ awaken completely to the perfect, unsurpassable enlightenment./

Therefore, the mantra of Prajnaparamita/ is the mantra of great awareness,/ it is the unsurpassed mantra,/ the mantra that equalizes whatever is unequal,/ and the mantra that totally pacifies all suffering./ Since it does not deceive, it shall be known as truth.”/

The Prajnaparamita mantra is uttered thus:/

*TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA*
His Eminence Garchen Rinpoche

The one known in the holy land as Aryadeva emanated into the Gar clan of eastern Tibet as Chödingpa, the heart-son of Jigten Sumgön. May the life of glorious Garchen remain steadfast for a hundred eons.

Venerable Dhyani Ywahoo

Great Lady of the Buddha Families, who holds the secret Vajrayana, in the lotus grove of the teachings of the practice lineage, you are the glory of the Buddha’s teachings and of sentient beings. Blessed of the Vajra Dakini, may your life, Dhyani Ywahoo, ever remain firm and long.

Khenchen Konchog Gyaltshen Rinpoche

You who are richly endowed with the glorious wealth of Dharma knowledge, who, through reflecting and meditating, have actualized the self-aware absolute reality and shine with the hundred-thousand light rays of ethical discipline of the Buddha-Dharma, may you, Khenchen Ratna Dwaza, live long!

“Shariputra, it is in this way,/ that bodhisattva mahasattvas/ shall train in the profound Prajnaparamita.”/ Then the Blessed One arose from that samadhi/ and praised the noble Avalokiteshvara,/ the bodhisattva mahasattva,/ saying, “Good, good, oh son of noble qualities!/ Thus it is! Thus it is!/ Exactly as you have taught it/ one should practice the profound Prajnaparamita,/ and all the Tathagatas will rejoice.”/

When the Blessed One spoke these words,/ venerable Shariputra/ and noble Avalokiteshvara,/ the bodhisattva mahasattva,/ together with the whole assembly and the world with its gods, humans, asuras and gandharvas all rejoiced,/ praising what the Blessed One had said.

The Sutra on the Heart of Realizing Wisdom beyond Wisdom

(Translation from Japanese stream of a Heart Sutra)

Avalokiteshvara, who helps all to awaken, moves in the deep course of realizing wisdom beyond wisdom, sees that all five streams of body, heart, and mind are without boundary, and frees all from anguish.

O Shariputra [who listens to the teachings of the Buddha], form is not separate from boundlessness; boundlessness is not separate from form. Form is boundlessness; boundlessness is form. Feelings, perceptions, inclinations, and discernment are also like this. O Shariputra, boundlessness is the nature of all things.
It neither arises nor perishes, neither stains nor purifies, neither increases nor decreases. Boundlessness is not limited by form, nor by feelings, perceptions, inclinations, or discernment. It is free of the eyes, ears, nose, tongue, body, and mind; free of sight, sound, smell, taste, touch, and any object of mind; free of sensory realms, including the realm of the mind. It is free of ignorance and the end of ignorance. Boundlessness is free of old age and death, and free of the end of old age and death. It is free of suffering, arising, cessation, and path, and free of wisdom and attainment.

Being free of attainment, those who help all to awaken abide in the realization of wisdom beyond wisdom and live with an unhindered mind. Without hindrance, the mind has no fear. Free from confusion, those who lead all to liberation embody profound serenity. All those in the past, present, and future, who realize wisdom beyond wisdom, manifest unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom is no other than this wondrous mantra, luminous, unequalled, and supreme. It relieves all suffering. It is genuine, not illusory. So set forth this mantra of realizing wisdom beyond wisdom. Set forth this mantra that says:

GATÊ, GATÊ, PARAGATÊ, PARASAMGATÊ, BODHI! SVAHA!

---

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 Sage’s teachings, may you who are the Light of the Dharma, live long for hundreds of kalpas!

GATÊ, GATÊ, PARAGATÊ, PARASAMGATÊ, BODHI! SVAHA!
Long Life Prayers

His Holiness Tenzin Gyatso, 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!

GANG-RI'I RA-WE KOR-WE ZHING-KHAM SU
PHEN-DANG DE-WA MA-LÜ JUNG-WE NE
CHEN-RE ZIK-WANG TEN-DZIN GYA-TSO-YI
ZHAP-PE SI-TE BAR-DU TEN-GYUR CHIK

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!
འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གིས་ཚེ་དང་ལྡན་པ་ཤཱ་རིའི་བུ་ལ་འདི་སྐད་ཅྱེས་སྨྲས་སོ། །ཤཱ་རིའི་བུ་རིགས་ཀི་བུའམ་རིགས་ཀི་བུ་མོ་གང་ལ་ལ་ཤྱེས་རབ་ཀི་ཕ་རོལ་ཏུ་ཟབ་མོའི་སྤྱོད་པ་སྤད་པར་འདོད་པ་དྱེ། འདི་ལྟར་རྣམ་པར་བལྟ་བར་བ་སྱེ། ཕུང་པོ་ལྔ་པོ་དྱེ་དག་ཀང་རང་བཞིན་གིས་སོང་པར་ཡང་དག་པར་རྱེས་སུ་བལྟའོ། །གཟུགས་སོང་པའོ།། 

སོང་པ་ཉིད་གཟུགས་སོ། །གཟུགས་ལས་སོང་པ་ཉིད་གཞན་མ་ཡིན་སོང་པ་ཉིད་ལས་ཀང་གཟུགས་གཞན་མ་ཡིན་ནོ། །དྱེ་བཞིན་དུ་ཚོར་བ་དང་། འདུ་ཤྱེས་དང་། འདུ་བྱེད་དང་། རྣམ་པར་ཤྱེས་པ་རྣམས་སོང་པའོ།། 

ཤཱ་རིའི་བུ། དྱེ་ལྟར་ཆོས་ཐམས་ཅད་སོང་པ་ཉིད་དྱེ། མཚན་ཉིད་མྱད་པ། མ་སྐྱེས་པ། མ་འགགས་པ། དི་མ་མྱེདཔ། དི་མ་དང་བྲལ་བ་མྱེད་པ། རྲི་བ་མྱེད་ཅིང་། གང་བ་མྱེད་པའོ། །ཤཱ་རིའི་བུ། དྱེ་ལྟ་བས་ན་སོང་པ་ཉིད་ལ་གཟུགས་མྱེད། ཚོར་བ་མྱེད། འདུ་ཤྱེས་མྱེད། འདུ་བྱེད་མྱེད། རྣམ་པར་ཤྱེས་པ་མྱེད། མིག་མྱེད། རྒ་བ་མྱེད། སྣ་མྱེད། ལྱེ་མྱེད། ལུས་མྱེད། ཡིད་མྱེད། གཟུགས་མྱེད། ས་མྱེད། དི་མྱེད། རོ་མྱེད། རྱེག་བ་མྱེད། ཆོས་མྱེད་དོ། ���མ་རིག་པ་མྱེད།། 

མ་རིག་པ་ཟད་པ་མྱེད་པ་ནས་རྒ་ཤི་མྱེད། རྒ་ཤི་ཟད་པའི་བར་དུ་ཡང་མྱེད་དོ། དྱེ་བཞིན་དུ། སྡུག་བསྔལ་བ་དང་། ཀུན་འབྱུང་བ་དང་། འགོག་པ་དང་། ལམ་མྱེད། ཡེ་ཤྱེས་མྱེད། ཐོབ་པ་མྱེད། མ་ཐོབ་པ་ཡང་མྱེད་དོ།།

EH MA HO!
NGO-TSAR SANG-GYE NANG-WA THA-YE DANG
YE-SU JO-WO THUG-JE CHEN-PO DANG
YÖN-DU SEM-PA THU-CHEN THOB-NAM LA
SANG-GYE CHANG-SEM PAK-ME KHOR-GYI KOR
DE-KYI NGO-TSAR PAK-TU ME-PA YI
DE-WA CHEN-ZHE JA-WE ZHING-KHAM DER
DAK-ZHEN DI-NE TSE-PHÖ GYUR-MA THAK
KYE-WA ZHEN-GYI BAR-MA CHÖ-PAR RU
DE-RU KYE-NE NANG-THE ZHAL-THONG SHOK
DE-KE DAK-GI MÖN-LAM TAP-PA DI/ CHOK-CHU
SANG-GYE CHANG-SEM THAM-CHE KYI
GEK-ME DRUP-PAR JIN-GYI LAP-TU SÖL

TEYATHA / PANCHA DRIYA
AWA BODHANAYA SOHA
Prayer to be Reborn in the Blissful Pureland of Amitabha

Eh Ma Ho! Wondrous Buddha Amitabha, Lord of Great Compassion on the right, powerful hero Vajrapani, left, boundless buddhas, bodhisattvas ‘round:

Pureland, boundless wondrous happiness, called Dewachen, may all beings and I take birth there just as soon as we’ve passed from this life, without births in between.

Born there, may we see Boundless Light’s face and thus may my prayers be blessed by all buddhas, bodhisattvas everywhere to be fulfilled without hindrances.

TEYATA / PANCHA DRIYA
AWA BODHAṆAYA ŠVAHA

སོན་ལམ་ནི། ཨེ་མ་ཧོ།
ངོ་མཚར་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང།
གཡས་སུ་ཇོ་བོ་ཐུགས་རྱེ་ཆྱེན་པོ་དང་།
གཡོན་དུ་སྱེམས་དཔའ་མཐུ་ཆྱེན་ཐོབ་རྣམས་ལ།
སངས་རྒྱས་བང་སྱེམས་དཔག་མྱེད་འཁོར་གི་བསྐོར།

ཤཱ་རིའི་བུ། དྱེ་ལྟ་བས་ན། བང་ཆུབ་སྱེམས་དཔའ་རྣམས་ནི། ཐོབ་པ་མྱེད་པའི་ཕྱིར། ཤྱེས་རབ་ཀི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྱེན་ཅིང་གནས་ཏྱེ། སྱེམས་ལ་སིབ་པ་མྱེད་པས་སྐྲག་པ་མྱེད་དྱེ། ཕྱིན་ཅི་ལོག་ལས་ཤིན་ཏུ་འདས་ནས་མྱ་ངན་ལས་འདས་པའི་མཐར་ཕྱིན་ཏོ། །དུས་གསུམ་དུ་རྣམ་པར་བཞུགས་པའི་སངས་རྒྱས་ཐམས་ཅད་ཀང་ཤྱེས་རབ་ཀི་ཕ་རོལ་ཏུ་ཕྱིན་པ་འདི་ལ་བརྱེན་ནས་བླ་ན་མྱེད་པ་ཡང་དག་པར་རོགས་པའི་བང་ཆུབ་ཏུ་མངོན་པར་རོགས་པར་སངས་རྒྱས་སོ། །དྱེ་ལྟ་བས་ན། ཤྱེས་རབ་ཀི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་སྔགས་སྨྲས་པ།

ཏདྱ་ཐཱ། ཨོཾ་ག་ཏྱེ་ག་ཏྱེ། པཱ་ར་ག་ཏྱེ། པཱ་ར་སཾ་ག་ཏྱེ་བོ་དི་སྭ་ཧཱ།
ཤཱ་རིའི་བུ། བང་ཆུབ་སྱེམས་དཔའ་སྱེམས་དཔའ་ཆེན་པོས་དྱེ་ལྟར་ཤྱེས་རབ་ཀི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོ་ལ་བསླབ་པར་བའོ།།

དྱེ་ནས་བཅོམ་ལྡན་འདས་ཏིང་ངྱེ་འཛིན་དྱེ་ལས་བཞྱེངས་ནས།
བང་ཆུབ་སྱེམས་དཔའ་སྱེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་ལ་ལྱེགས་སོ། །ཞྱེས་བ་བ་བིན་ནས།
ལྱེགས་སོ་ལྱེགས་སོ། རིགས་ཀི་བུ་དྱེ་དྱེ་བཞིན་ནོ། །དྱེ་དྱེ་བཞིན་ཏྱེ།
**Tong-len (giving-taking)**

With a positive attitude of loving-kindness and compassion, I *give* to the down-trodden sentient beings of the six realms all my happiness and roots of virtue, without reservation.

With a natural manner of brave heart-mind, I *take* into my mind-stream every one of the qualities of abandonment and realization of all the buddhas and bodhisattvas of the three times.

In samsara, from beginningless time through today, the sole cause bringing suffering is always my own self-fixation – fundamental non-knowing; I *release* this, right now, without a second thought.

---

**OM AH HUNG (3x) EKAJATI HUNG JA JA**

NGŎN-TSE KHOR-DE THOK-ME DŬ
KŬN-DU ZANG-MŎ THUK-DRŬL MA
DE-PE SANG-GYE KŬN-GYE YŬM
DŎZOK-PA CHEN-PO ZANG-THAL GYI
KA-YI SUNG-MA RANG-DAM CHEN
DAM-TSIK CHEN-GYI SUNG-MA CHOK
EH-KA JA-TI RAL-CHIK MA
KHAM-SUM ZĬK-PE CHEN-CHIK MA
SI-U SO-WĔ NU-CHIK MA
DRA-GEK DRŎL-WE TSEM-CHIK MA
MŬK-NAK ZAL-CHIK CHAK-NYĬ MA
CHAK-NYĬ KHA-TAM BḤAN-DḤA NAM
GŎ-SŬ TRĬN-KAR THŬL-PA LA
JA-TSŎN NA-NGE THA-JAK SŎL
DŎZOK-PA CHEN-PO ZANG-THAL GYI
TĔN-PA SUNG-SHIK KA-SŬNG MA
SEM-DANG RĬK-PA SHAN-JE DŬ
GŎL-SA CHŎ-CHIK KA-SŬNG MA
RĬK-PA RANG-CHŬNG TA-WE TSE
BĂR-ĈHE SUNG-SHIK KA-SŬNG MA
NGŎN-SŬM YE-SHE THŎNG-WE TSE
JE-DRAK CHE-SĬ KA-SŬNG MA
KŬN-ZANG GŎNG-PA ZANG-THAL DI
KA-DANG DAM-TSIK ME-PA LA
MA-PĔL SUNG-SHIK KA-SŬNG MA
DAM-DZE TŎR-MA DI-ZHĔ LA
DAM-LE MA-DA TRĬN-LE DŎZŎ

**OM EKAJATI HRAK RAKSHA SAMAYA**
**BHANDHA / BĂLINGTA KHA KHA KHAH HI**
**KHAH HI** (recite Vajrasattva Mantra three times)
Knowing that all sentient beings of the three realms have been my mother, I recall their kindness, wish to repay their kindness, and connect to them with love; I generate compassion for them, then the mindset to attain enlightenment for their sake – I take all these mind-trainings into the center of my heart.

Without clinging or attachment, I give my entire bounty of resources and roots of virtue to these kind mothers; and in an authentic manner – like an illusion, like a mirage – I take on all their karma, afflictions, and suffering.

Negative conditions are spiritual teachers; spirits and maras are emanations of conquerors; sickness is a broom sweeping away defilements and obscurations – all sufferings are dharmata’s waves.
Ekajati Prayer

OM AH HUNG (3x) EKAJATI HUNG JA JA
Since the very beginning of samsara and nirvana, you are the wisdom manifestation of Samantabhadri, the mother of all previous buddhas, the oath bound one, guardian of the perfected mind of Mahasandhipa, supreme protector of samaya holders.

Oh, turbaned Ekajati, your one eye gazes upon the three worlds. Your one breast nurtures the heirs. Your one tooth annihilates adverse enemies. Dark brown faced, two arms, two hands holding a khatvanga and scull cup; wearing a white cloud robe, circled with a five colored rainbow; protector, perfected mind of the Mahasandhipa, guard of the doctrine, when distinguishing awareness from thoughts, help me to be unmistaken. When I look at self-arising awareness, please remove all obstacles. When I directly see primordial wisdom, oh protector, help me discern it. Please do not reveal this perfected mind of Samantabhadra to those without samaya. Accept this sacred substance. Do not break your vow. Accomplish enlightened karmas.

OM EKAJATI HRAK RAKSHA SAMAYA BHANDHA BALINGTA KHA KHA KHAH HI KHAH HI

(Recite Vajrasattva 100-syllable Mantra three times)
Requesting Teachings  (1x)

Please turn the Wheel of the Dharma of the two vehicles and their combination according to the disposition and likewise the mental capacities of sentient beings.

Vajrasattva Mantra  (3x)

OM VAJRA SATTVA SAMAYA
MANU PALAYA/ VAJRA SATTVA TENOPA
TISHTHA DRI DHO ME BHAWA/ SUTO KAYO
ME BHAWA/ SUPO KAYO ME BHAWA
ANU RAKTO ME BHAWA
SARWA SIDDHI ME PRAYACCHA
Long Mandala Offering

OM VAJRA BUMI AH HUNG.
The base is the completely pure golden ground.

OM VAJRA REKHE AH HUNG.
A wall of iron mountains forms a full circle.

HUNG. At the center stands Mount Meru, the king of mountains.
To the east is Superior Body (Purvavideha).
To the south is Rose-Apple Continent (Jambudvipa).
To the west is Wishgranting Cow (Aparagodaniya).
To the north is Northern Unpleasant Sound (Uttarakuruh).
To the southeast is Body (Deha).
To the northeast is Great Body (Videha).
To the southwest is Tail (Camara).
To the southeast is Other Tail (Aparacamara).
To the northwest is Possessing Movement (Shatha).
To the southwest is Walk in the Supreme Path (Uttaramantrina).
To the northeast is Unpleasant Sound (Kuravah).
To the northwest is Companion of Unpleasant Sound (Kaurava).
The precious mountain, the wish-fulfilling tree, the wish-granting cow, the grain that needs no toil. The precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious steed, precious general, vase of great treasure.

To Zasö, Trokche, Nyingkülma, Soggiputri, and Tromomar, along with a thousand dark-red attendants and the assemblies of 10 million dakinis, we offer this Serkyem prepared of pure ingredients: Protect the Buddha’s teachings! Praise the [Three] Jewels! Please bring good fortune and wealth to our home, retinue, this land and abroad, [where ever we go]. Clear away adverse conditions and cause conducive circumstances to be established effortlessly.
The goddess of grace, goddess of garlands, goddess of song, goddess of dance, goddess of flowers, goddess of incense, goddess of radiant light, goddess of fragrant water.

The sun, the moon, the precious parasol, the victory banner triumphant in every direction. In the center of this mandala is the most perfect wealth of gods and humans with nothing lacking.

I offer this completely pure buddhafield to the glorious, holy, kind root and lineage lamas, the assembled deities of the mandalas of the yidams, the three precious jewels, viras, dakinis, and Dharma guardians. Out of compassion, please accept it for the benefit of sentient beings. Accepting it, grant me your blessings.

The ground is sprinkled with scented water and strewn with flowers, adorned with Mount Meru, the four continents, and sun and moon: visualizing this as a buddhafield, I offer it.

Thus, may all beings be born in the completely pure realm. To the assemblies of lamas who perfected the three kayas, I offer the outer, inner, secret, and suchness offerings. Please accept my body, wealth, and all that appears and exists and grant me the unsurpassable, supreme siddhi.

Whatever small merit I have gathered through prostration, offering, confession, rejoicing, requesting, and beseeching, all this I dedicate for the perfect awakening.

OM GURU DEWA DAKINI
RATNA MANDALA PRATICHA SVAHA
Let the Dharma and the world, monasteries and hermitages flourish quickly. Make the sangha communities of expositions and accomplishments great! Collect the fluttering, rippling beings under your power. Quickly planting the victory banner of Dharma that doesn’t wane, spread the teachings that have declined and perform the powerful sublime activities.
Achi Prayer

HUNG HRI

White Samantabhadri, Glorious Varahi, taming anyone however they need, in the form of Chökyi Drolma, most beautiful body with pure white complexion, wearing five-colored silks and a soft robe of rainbow hues, Great Bodhisattva, Prajnaparamita Mother of Wisdom, holding a damaru drum, [the sound of] emptiness, and the jewel for all wishes and needs, in a variety of emanations and surrounded by a hundred thousand dakinis: please cause the accomplishments to fall like rain upon the practitioners.

Calling you, our hearts bursting with devotion, we supplicate that you come here! We offer fine tea, wine, and excellent drinks. All you Great Protectors of the Drikung family, the time has come, praise and glory to the Jewels! Cause wealth and enjoyments of Dharma and the world to fall like rain upon us. Gather the four kinds of practitioners, [swelling their numbers] like a summer lake.

Supplication to Tara

In the unborn dharmadhatu abides the reverend mother, the deity Tara. She bestows happiness on all sentient beings. I request her to protect me from all fears. Through not understanding oneself as dharmakaya, one’s mind is overpowered by the kleshas. Our mothers, sentient beings, wander in samsara. Please protect them, Deity Mother.
If the meaning of Dharma is not born in one’s heart, one just follows the words (of conventional meaning). Some are deceived by dogma. Please protect them, Perfect Mother.

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

Non-dual wisdom is the self-born mind. By the habits of grasping at duality, some are bound, no matter what they do. Please protect them, Deity of Non-Dual Wisdom.

Although some abide in the perfect meaning, they don’t understand the interdependence of cause and effect. They are ignorant of the meaning of objects of knowledge. Please protect them, Omniscient Deity Mother.

The nature of space is free from elaboration. Nothing is different from that. Still, practitioners and disciples don’t realize this. Please protect them Perfect Buddha Mother.