

Dekeling Prayers and Verses

Bardo Song of Reminding Oneself	2
Refuge & Bodhicitta	4
Four Immeasurables	4
For as Long as Space Endures	4
Dedication Prayers	5
Seven Branch Prayer	6
Bodhisattva's Garland of Jewels	6
King of Aspiration Prayers	10
Dedication Verses by Shantideva	19
Meal Offering	22
Aspirations for Mahamudra	23
Eight Aspirations of a Great Being	27
Long Life Prayers	28
Metta (Loving-kindness) Sutta	33

**Dekeling Community
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Bardo Song of Reminding Oneself

Ema!

Now that while the bardo of this lifetime is unfolding,
I will not be lazy since there is no time to waste.
Enter non-distraction's path of hearing, thinking, training,
While it is just now I have the precious human form.
Since this free and favored form ought to have real meaning,
Emotion and samsara shall no longer hold the reign.

Ema!

Now that while the bardo of the dream-state is unfolding,
I will not sleep like a corpse, so careless, ignorant.
Knowing everything is self-display, with recognition,
Capture dreams, conjure, transform, train lucid wakefulness.
Instead of lying fast asleep like animals are sleeping,
I will use the Dharma just as in the waking state.

Ema!

Now that while the meditation bardo is unfolding,
I will set aside every deluded wandering.
Free of clinging, settled within boundless non-distraction,
I'll be stable in completion and development.
As I'm yielding projects to the single-minded training,
Delusion and unknowing shall no longer hold the reign.

Ema!

Now that while the bardo of the death-state is unfolding,
I will cast away attachment, clinging to all things.
Enter undistractedly the state of lucid teachings,
Suspending as a vast expanse this non-arising mind.
Leaving this material form, my mortal human body,
I will see it as illusion and impermanent.

Ema!

Now that while the bardo of dharmata is unfolding,
I will hold no fear or dread or panic for it all.
Recognizing everything to be the bardo's nature,
Now the time has come for mastering the vital point.
Colors, sounds and rays shine forth, self-radiance of knowing,
May I never fear the peaceful-wrathful self-display.

Ema!

Now that while the bardo of becoming is unfolding,
I will keep the lasting goal one-pointedly in mind.
Reconnecting firmly with the flow of noble action,
I will shut the womb-doors and remember to turn back.
Since this is the time for fortitude and pure perception,
I will shun wrong views and train the guru's union-form.

If I keep this senseless mind that never thinks of dying,
And continue striving for the pointless aims of life,
Won't I be deluded when I leave here empty handed?
Since I know the sacred Dharma is just what I need,
Shouldn't I be living by the Dharma right this moment,
Giving up activities that are just for this life?

These are the instructions which the gracious guru told me.
If I do not keep the guru's teachings in my heart,
How can this be other than myself fooling myself?

*From the Secret Dakini Training Mother Tantra of the Great Perfection by Padmasambhava.
Translated by Erik Pema Kunsang. Melody by Tara Trinley Wangmo. Performed by Sascha
Alexandra Aurora & Rodrigo Reijers at vajrasound.com/bardo-song-of-reminding-oneself/*

Refuge & Bodhicitta

SANG GYE CHO DANG TSOK KYI CHOK NAM LA
JANG CHUB BAR DU DAK NI KYAP SU CHI
DAK GI JIN SOK GYI PE SO NAM KYI
DRO LA PEN CHIR SANG GYE DRUP PAR SHOK

Until enlightenment, I go for refuge
In the Buddha, the Dharma, and the Noble Sangha.
By the merit of generosity and other virtues,
May I attain buddhahood for the benefit of beings.

Four Immeasurables

SEM CHEN TAM CHE DE WA DANG DE WE GYU DANG DEN PAR GYUR CHIK
DUK NGAL DANG DUK NGAL GYI GYU DANG DRAL WAR GYUR CHIK
DUK NGAL ME PE DE WA DAM PA DANG MI DRAL WAR GYUR CHIK
NYE RING CHAK DANG NYI DANG DRAL WAR TANG NYOM CHEN
PO LA NE PAR GYUR CHIK

May all sentient beings have happiness and the causes of happiness.
May we be free of suffering and the causes of suffering.
May we never be separate from the highest bliss which is free from suffering.
May we abide in great equanimity, free from attachment and aversion.

For as Long as Space Endures

For as long as space endures
And for as long as living beings remain
So then may I too abide
To dispel the misery of the world

From the dedication chapter of Shantideva's The Way of the Bodhisattva (Bodhicaryavatara), verse 10:55. Recorded as "Dalai Lama's Vow with Harmony" by the Great Vow Monastery Choir. Melody composed by Allison Yuko Krieger. Danney Soten Lynch added other arrangements.
<https://gvchoir.bandcamp.com/track/the-dalai-lamas-vow>

Dedication Prayers

SÖ NAM DI YI TAM CHE ZIK PA NYI
TOP NE NYE PE DRA NAM PAM JE NE
KYE GA NA CHI BA LAP TRUK PA YI
SI PE TSO LE DRO KUN NYUR DRÖL SHOK

By this merit may I attain omniscience.
May the enemy, wrong action, be overcome.
From the stormy waves of birth, old age, sickness, and death
May I quickly free all beings from the ocean of samsara.

GE WA DI YI NYUR DU DAK
CHAK GYA CHEN PO DRUP GYUR NE
DRO WA CHIK KYANG MA LU PA
DE YI SA LA GÖ PAR SHOK

By this virtue, may I quickly
Realize mahamudra
And establish all beings,
Without exception, in that state.

JANG CHUB SEM NI RIN PO CHE
MA KYE PA NAM KYE GYUR CHIK
KYE PA NYAM PA ME PA DANG
GONG NE GONG DU PEL WAR SHOK

Bodhichitta is precious.
May it arise in whom it has not arisen.
Once arisen, may it not diminish
But ever grow and flourish.

Seven Branch Prayer

With complete faith I bow
To Buddha Shakyamuni and
All the victorious ones and their followers
Abiding in the ten directions and three times.

I offer flowers, incense, light,
Perfume, food, music, and many other things,
Both in substance and in my imagination.
I ask the noble gathering to accept them.

I confess all evil actions that I have done
In the grip of emotional reactions,
From time without beginning until now:
The five that ripen immediately,
The ten non-virtuous acts, and others.

I rejoice in the goodness of all the virtue
Listeners, independent buddhas,
Bodhisattvas, and ordinary people
Gather throughout the past, present, and future.

I pray for the Dharma Wheel to be turned,
The teachings of the universal and individual paths,
In ways suitable for the different aptitudes
And motivations present in sentient beings.

I ask the buddhas not to pass into nirvana,
But, with great compassion and until samsara is completely empty,
To look after all sentient beings
Who are drowning in this ocean of suffering.

May whatever goodness I have generated
Become a seed for the awakening of all beings.
Without delay, may I become
A wonderful leader for sentient beings.

English translation by Ken McLeod, 2005. Homage counteracts pride. Offering counteracts greed. Confession counteracts hate. Rejoicing counteracts jealousy. Requesting the turning of the Dharma Wheel counteracts ignorance. Beseeching teachers to remain in the world and continue teaching counteracts wrong views such as a belief in permanence. Dedication of merit (generating goodness) counteracts doubt.

Bodhisattva's Garland of Jewels

Homage to great compassion!

Homage to the deities who inspire faith and devotion!

Homage to the masters!

Be done with doubt and indecision,
And embrace your practice with all your heart.
Shake off lethargy, dullness and laziness,
And strive always with enthusiasm and joy.

Mindful, vigilant and careful,
Guard the doorways of your senses at every moment.
Three times each day, three times at night,
Again and again, examine your thoughts.

Make plain your own failings,
But don't look for faults in others.
Make known the good points of others,
But keep quiet about your own best qualities.

Let go of craving for gain and honour,
And give up the urge for profit or fame.

Cultivate love and compassion,
And make your bodhicitta stable.
Avoid the ten unwholesome actions,^[1]
And make your faith and confidence be strong.

With few wants, be content with what you have,
And with gratitude repay any kindness you receive.

Overcome anger and arrogance,
And let humility rule your mind.
Give up any unwholesome kind of living,
And pursue a livelihood in keeping with the Dharma.

Do away with your addiction to material things,
And adorn yourself with the riches of the Aryas.

The wealth of faith, of discipline,
Generosity and learning,
Decency, self-control,

And wisdom — such are the seven riches.
These most sacred forms of wealth
Are seven treasures that never run out.
Do not speak of this to those who are not human.

Leave all busyness and distraction behind,
And dwell instead in seclusion and solitude.
Refrain from meaningless chatter,
And always keep a check on what you say.

Whenever you see your master or preceptor,
Offer to serve them with devotion and respect.
Those who possess enlightened vision
And those first setting out upon the path —
Regard them both as your spiritual teachers.

Whenever you see any sentient beings,
Regard them as your parents or your children.
Don't befriend those who act in harmful ways;
Instead rely on true spiritual friends.

Drop any feelings of hostility or ill will,
And be happy, wherever you choose to go.

Avoid getting attached to anything at all,
And stay free from craving and desire.
Attachment not only keeps you from happy births,
It kills the very life of liberation.

Should you find a way to peace and happiness,
Strive constantly to put it into practice.
Whatever task you set out to do,
Accomplish that very thing first.
This way, everything will turn out well;
If not, nothing will succeed.

Never take pleasure in acts that harm.
And when thoughts of superiority creep in,
There and then, deflate your self-importance,
And recall your master's personal advice.
Or whenever you feel discouraged or inadequate,

Raise your spirits and encourage yourself.
And always meditate on emptiness.

Should the objects of attachment or aversion appear,
View them as no more than illusions or projections.
Should you hear unpleasant words,
Consider them nothing more than echoes.
Should you suffer physical harm,
See it as the result of your past actions.

Keep entirely to solitude, far away from town,
And, like the carcass of some wild animal,
Stay hidden in nature by yourself,
Free of all entanglement and attachment.

Always keep up your pledges and commitments,
And should laziness or procrastination strike,
Immediately take note of your errors, one by one,
And remind yourself of the heart of your discipline.

Whenever you meet another person,
Speak calmly, sincerely and truthfully.
Take care not to frown or glare,
And always wear a cheerful smile.
And when you're with those you see every day,
Don't be stingy, but be happy to give,
And banish all feelings of envy.

So as to protect others' peace of mind,
Stay clear of quarrels of any kind,
And be patient and always forbearing.
Don't flatter, or be a fickle friend,
But be steadfast and reliable all the time.
Never disparage or belittle other people,
But treat everyone with respect.

When giving advice or instructions,
Do so with compassion and a genuine wish to help.
Be sure never to criticize the teachings.
Set your sights on what inspires you most,
And, through the ten forms of Dharma practice,^[2]
Exert yourself in sessions, day and night.

Among others, keep a check on your speech;
When alone, keep a check on your mind.

Whatever virtues you amass in the past, present and future,
Dedicate them all towards great, unsurpassable awakening,
Share your merit among all sentient beings,
And with the seven branch practice,
Continually make great prayers of aspiration.

Practising like this, you will complete
Accumulations of both merit and wisdom,
And eliminate the two forms of obscuration.
You will make this human life meaningful,
And, in time, gain unsurpassable awakening.

This concludes the Bodhisattva's Garland of Jewels, composed by the great Indian pandita Atisha Dipamkara Srijnana.

Rigpa Translations, 2008. Revised 2012. Version: 2.0-20230919. Source: Lotsawahouse.org

Notes

[1] Killing, stealing, sexual misconduct; lying, slander, harsh speech, meaningless chatter; coveting, ill-will, wrong views.

[2] Translator's note: the ten forms of Dharma practice are writing, making offerings, generosity, listening to the Dharma, memorizing, reading, teaching, recitation, contemplation and meditation.

King of Aspiration Prayers

The Aspiration for Noble Excellent Conduct

I pay homage to the noble Manjushri.

To those, in the worlds of the ten directions, however many there are,
All the lions among humans who appear during the three times —
To all of them without exception
I pay homage with respectful body, speech, and mind.

The force of my Aspiration Prayer for Excellent Conduct,
Brings all the victorious ones directly to mind;
Bowing down with bodies as numerous as atoms in the realms,
I prostrate to all the victorious ones.

In a single atom there are buddhas as numerous as atoms,
Each residing in the midst of their sons and daughters;
Like that, I imagine that the whole dharmadhatu
Is completely filled with victorious ones.

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 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, 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 languages of gods, the languages of nagas and yakshas,
In the languages 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 benefited.

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.

May I always directly see the victorious ones,
The protectors, surrounded by bodhisattvas;
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 melodic speech 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 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 of 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 virtue.
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.

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 Amithaba 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 this Excellent 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
Though 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 for Excellent Conduct.

Translated [from Sanskrit], edited, and finalized by the Indian scholars Dzina Mitra and Surendra Bodhi with the lotsawa and great editor, Bande Yeshe De and others. Translated into English under the guidance of Khenpo Tsultrim Gyatso by Elizabeth Callahan, August 1994.

Dedication Verses by Shantideva

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

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' merits.

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 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 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.

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,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find new hope,
Constant happiness and prosperity.

May all who are sick and ill
Quickly be freed from their illness,
And may every disease in the world
Never occur again.

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

May all travellers 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 whatever 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 travellers,
And without any fear of thieves and 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 beneficent celestials.

May beings be freed from all states of no leisure
And be endowed with faith, wisdom and kindness;
With food obtained in a proper manner 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 it being the source of dispute or harm
May they always 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.

By the merits I have accumulated
May every single being
Abandon all forms of evil
And be perpetually engaged in virtue.

May no living creature ever suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
Or their mind ever be depressed.

In all temples and monasteries
May reading and recitation flourish and remain;
May the Sangha always be in harmony
And may their purposes be accomplished.

May those desiring to practice
Find quiet and solitary places,
And through having abandoned all wandering thoughts
May they meditate with flexible minds.

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.

May all the pains of living creatures
Ripen solely upon myself,
And through the might of the Bodhisattva Sangha
May all beings experience happiness.

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.

From Shantideva's Guide to the Bodhisattva's Way of Life, translated by Stephen Batchelor. Verses selected and arranged by George Draffan.

Meal Offering

TÖN PA LA MAY SANGYE RIN PO CHE
KYOP PA LA MAY DAM CHÖ RIN PO CHE
DREN PA LA MAY GEN DUN RIN PO CHE
KYAP NE KÖN CHHOK SUM LA CHHÖ PA BUL

To the precious Buddha, unsurpassable teacher,
To the precious Dharma, unsurpassable refuge,
To the precious Sangha, unsurpassable guide,
To the three jewels, sources of refuge, I make this offering.

Aspirations for Mahamudra

Namo guru.

Gurus and yidams, deities of the mandala,
Buddhas of the three times and ten directions and your children,
Consider me with kindness,
Grant your blessing that all my wishes be realized.

Sprung from the snow-mountain of the pure actions and intentions,
Mine and those of all sentient beings without limit,
May the river of virtue undefiled by the three spheres
Flow into the ocean of the four bodies of buddha.

As long as I have not realized this,
Through all my lifetimes, birth after birth,
May not even the words for defilement and suffering be heard
And may I enjoy the prosperity of oceans of happiness and virtue.

Having obtained this excellent free and well-favored life
Along with faith, energy and intelligence,
Having attended a worthy master and received the pith of the sacred instructions,
May I practice the sacred dharma properly in all my lives without interruption.

The study of scriptures frees one from the veil of ignorance.
The contemplation of oral instructions overcomes the darkness of doubt.
Light born of meditation illuminates the way things are.
May the radiance of the three wisdoms increase.

The significance of the ground is the two truths, free from the extremes
of eternalism and nihilism.
The excellent path, the two accumulations free from the extremes
of assumption and denial.
The result obtained is the two benefits, free from the extremes of existence and peace.
May I meet the dharma which is free from error.

The ground of refinement is mind itself, indivisible luminosity, and emptiness.
The refining, the great vajra composure of mahamudra.
What is to be refined, the incidental stains of confusion.
The result of refining, the unstained dharmakaya, may I realize it.

Confidence in outlook is cutting assumptions about the ground.
The key to meditation is maintaining that without distraction.
The supreme activity is to exercise the sense of meditation in everything.
May I have confidence in outlook, meditation, and activity.

All dharmas are projections of the mind.
As for mind, there is no mind; mind's nature is empty.
Empty and immediate, mind appears as everything.
Investigating it well, may I settle the basic points.

Appearances, which never existed in themselves, have been confused as objects.
Awareness itself, because of ignorance, has been confused as a self.
Through the power of dualistic fixation, I wander in the realm of existence.
May ignorance and confusion be completely resolved.

It doesn't exist; even buddhas do not see it.
It doesn't not exist; it is the origin of samsara and nirvana.
No contradiction; conjunction, the middle way.
May I realize the pure being of mind, free of extremes.

If one says, "It is this," nothing has been posited.
If one says, "It is not this," nothing has been denied.
Unconditioned pure being transcends intellect.
May I gain conviction in the ultimate position.

Not realizing it, one circles in the ocean of samsara.
Realizing it, buddha isn't anywhere else.
"It is everything." "It isn't anything." None of this.
Pure being, the basis of everything, may I see any misunderstanding here.

Since appearance is mind and emptiness is mind,
Since realization is mind and delusion is mind,
Since arising is mind and cessation is mind,
May all assumptions about mind be eliminated.

Unpolluted by meditation with intellectual efforts,
Undisturbed by the winds of everyday affairs,
Not manipulating, knowing how to let what is true be itself,
May I become skilled in this practice of mind and maintain it.

The waves of subtle and coarse thoughts calm down in their own ground.
Motionless, the river of mind abides naturally.

Free from the contaminations of dullness and torpor,
May I establish the still ocean of shamatha.

When one looks again and again at the mind which cannot be looked at,
And sees vividly for what it is, the meaning of not seeing,
Doubts about the meaning of "is" and "is not" are resolved.
Without confusion, may my own face know itself.

Looking at objects, there is no object, one sees mind.
Looking at mind, there is no mind, it is empty of nature.
Looking at both of these, dualistic clinging subsides on its own.
May I realize sheer clarity, the way mind is.

Free from mental constructions, it is called mahamudra.
Free from extremes, it is called Madhyamika.
Everything complete here, it is also called maha ati.
May I attain the confidence that, in understanding one, all are realized.

The great bliss of non-attachment is continuous.
Sheer clarity without fixations is free of obscurations.
Passing beyond intellect, non-thought is naturally present.
May these experiences continually arise without effort.

Attachment to good and fixation on experience subside on their own.
Confusion and evil concepts are cleared away in the realm of ultimate nature.
In the ordinary mind, there is no rejection or acceptance, no separation or attainment.
May I realize the truth of pure being, complete simplicity.

While the nature of beings has always been full enlightenment,
Not realizing this, they wander in endless samsara.
For the boundless suffering of sentient beings
May overwhelming compassion be born in my being.

While such compassion is active and immediate,
In the moment of compassion, its essential emptiness is nakedly clear.
This conjunction is the undeviating supreme path.
Inseparable from it, may I meditate day and night.

From the power of meditation come eyes and actual knowledge,
Sentient beings are ripened, and domains of enlightenment refined.
Aspirations for the realization of all aspects of buddhahood are fulfilled.
May I complete these three—fulfillment, ripening and refinement—and become buddha.

By the compassion of the buddhas and bodhisattvas of the ten directions
And the power of whatever pure virtue there may be,
May my wishes and those of all beings
Be fulfilled as we ask in this way.

Aspirations for Mahamudra, the definite point of the teachings, was composed by Lord Rangjung Dorje, Karmapa III. This translation was made by Ken Mcleod with reference to earlier translations by Denis Eysseric and the Nalanda Translation Committee.

Eight Aspirations of a Great Being

By the power of the truth and goodness of the supreme refuges,
And by the virtuous actions and a pure motivation,
May I, with all my heart, exert myself in removing
The myriad sufferings of beings filling space.

By the excellence of virtuous activities
Of this world and beyond,
May I, according to the needs of each,
Satisfy the hopes and aspirations of all beings.

May my body, flesh, and blood,
Everything I am made of,
Contribute in the most appropriate way
To the welfare of all sentient beings.

May the suffering of all beings,
My previous mothers,
Dissolve in me,
And may they have my joys and virtues.

However long this world lasts,
May I never have,
Even for a single instant,
A malevolent thought toward another.

May I always strive with energy
For the welfare of beings,
Without relaxing my efforts
In times of sadness, exhaustion, or other obstacles.

For those who are hungry or thirsty,
For the poor and needy,
May I naturally lavish on them
The abundance they wish for.

May I bear the heavy load
Of the terrible suffering of beings
Of the hells and other realms,
And may they all be free.

Composed by Kalu Rinpoche. Translated into English by Maria Montenegro, in: Luminous Mind: The Way of the Buddha, by Kalu Rinpoche.

Long Life Prayers

Long Life Prayer for the Dalai Lama

GANG RI RA WE KOR WE ZHING KHAM DIR
PEN 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

In the pure realm surrounded by an enclosure of snow mountains
Resides the source of all benefit and happiness.
Tenzin Gyatso, mighty Avalokiteshvara,
May your lotus feet stand firm until the end of existence!

Prayer for the Gyalwang Karmapa

GYEL KÜN NYING JE RANG ZUK KARMAPA
GYEL KÜN TRIN LE CHIK DÜ KARMAPA
GYEL KÜN DUNG TSOP WANG KUR KARMAPA
O GYEN DRO DÜL TRIN LE ZHAP TEN SÖL

As soon as this life has passed away,
Without the diversions of other births,
Karmapa, empowered as regent of all the buddhas;
Ogyen Drodul Trinley, may your life be long!

Long Life Prayer for Tai Situ Rinpoche

PE ME GYEL TSAP TEN DANG DRO WE GÖN
MA ONG SANG GYE GYEL TSAP MA PAM PA
TA YI SI TU PE MA DÖN YÖ KYI
ZHAP PE SI TE BAR DU TEN GYUR CHIK

Regent of the Lotus, protector of the teachings and beings,
Buddha of the future, invincible regent,
Tai Situ Pema Donyö, may your life be long,
And may your activity flourish!

Long Life Prayer for Jamgon Kongtrul Rinpoche

TA YE MIK ME TSE WE TER CHEN PO
NAM PAR NANG DZE RIK DRÖL TRÜL PE KU
JAM GÖN LO DRÖ CHÖ KYI NYI MA YI
ZHAP PE TEN CHING DZE TRIN GYE GYUR CHIK

Illustrious treasure of boundless and impartial compassion,
Emanation of Vairocana endowed with qualities of intellect and liberation,
Jamgon Lodrö Chökyi Nyima,
May your life be long, and may your activity flourish!

Long Life Prayer for Gyaltsab Rinpoche

SI DANG ZHI WE PEL GYI TSE MO LE
PÜL JUNG SANG WE DAK PO NAM TRÜL CHOK
GYEL TSAP DRAK PA MI GYUR GO CHA YI
ZHAP PE TEN CHING DZE TRIN GYE GYUR CHIK

From the glorious pinnacle high above samsāra and nirvana
Appears the sublime manifestation of the magnificent Vajrapani.
Gyaltsab Drakpa Mingyur Gocha,
May your life be long, and may your activity flourish!

Long Life Prayer for Thrangu Rinpoche

TEN PE PEL JOR KARMA LO DRÖ ZHAP
CHÖ PEL ZANG PO YÖN TEN KHA KHYAP TU
PEL ZHING ZHAP PE TAK TEN SHE DRUP KYI
TRIN LE CHOK LE NAM GYEL PEL BAR SHOK

Venerable Karma Lodro, splendor of the teachings,
May your qualities which perpetuate the noble dharma increase and pervade all of space
May your lotus feet stand firm, and may your realized activity of exposition and practice
Triumph in all directions and gloriously blaze.

Long Life Prayer for Kalu Rinpoche

OM SVASTI NGE DÖN NYING PO DAK SHANG KA GYÜ DANG
RI ME TEN PE GYEL TSEN DRO WE GÖN
GYEL TSAP DRAK PA MI GYUR GO CHA YI
ZHAP PE TEN CHING DZE TRIN GYE GYUR CHIK

Om svasti

The heart of the definitive meaning,
The victory banner protector of beings,
Gyaltsab Drakpa Mingyur Gocha,
May your life be long, and may your activity flourish!

Long Life Prayer for Yangsi Bokar Rinpoche

OM SVASTI RAP JAM TSA SUM CHI ME TSE LHE TÛ
TEN DRÖ PEL GÖN TSUNG ME CHÖ KYI JE
KAR MA SENG GE GYEL TSEN PEL ZANG PO
KEL GYAR ZHAP TEN DZE TRIN GYE GYUR CHIK

Om svasti

By the power of the myriad immortal long-life deities of the three roots,
May the incomparable glorious protector of the teachings and beings —
The lord of dharma, Karma Senge Gyaltsen Palzangpo —
Remain for one hundred kalpas and may his activity flourish.

Long Life Prayer for Khenchen Lodro Donyo Rinpoche

NAMO TARAYA NGÖN JANG DAM PE RIK SE TEN DRÖ GÖN
LAP SUM LUNG TOK PEL GYI TUK GYÜ TAM
NGE DÖN SHE DRUP DZIN KYONG PEL WE NYEN
CHÖ KYI GYEL TSEN KEL GYAR ZHAP TEN SÖL

Namo Taraya

The noble heritage of your previous training awakened, protector of the teachings
and beings,
Your mind is replete with the splendor of the three trainings, learning, and realization.
Spiritual friend who holds, preserves, and propagates the teaching and practice
of the definitive meaning,
Chokyi Gyaltsen, may you remain for one hundred kalpas!

A Melody of Immortality - A Prayer for the Long Life of the Lama, the Eminent Guide

OM SVASTI JAM DANG NYING JE KYE DZOK NYUK ME DÖN
TUK GYÜ LEK TAM PEL DEN LA MA CHOK
DÜL JE SÖ NAM ZHING DU RIN CHEN GYI
ZAP CHÖ TÖN ZHIN KEL GYAR ZHAP TEN SÖL

Om Svasti

Glorious lama, replete with love and compassion, creation and completion,
And the truth of the natural state, you are the field of merit-accumulation for followers.
Expounding the precious and profound dharma,
May you live for one hundred kalpas!

LE DANG SÖ NAM WANG PO RAP KYI CHÖ
RIN CHEN TA BU SHANG PE SER CHÖ NAM
NYAM ZHE CHE PEL DZIN KYONG LHUR DZE PE
PEL DEN LA MA KEL GYAR ZHAP TEN SÖL

You earnestly practice, elucidate, propagate, uphold, and preserve
The jewel-like Golden Dharmas of the Shangpa line —
The teachings for those with karmic connection, merit, and superior capacity.
Glorious lama, may you live for one hundred kalpas!

LA MA YI DAM DA KI TEN SUNG GI
JIN LAP NGÖ DRUP TRIN LE YEL ME TÛ
DREN CHOK LA MA KEL GYAR ZHAP TEN CHING
TUK ZHE TRIN LE BE ME LHÜN DRUP SHOK

By the unwavering power of the blessings of the lamas, the siddhis of the yidams,
And the enlightened activity of the dakinis and protectors,
Lama, eminent guide, may you live for one hundred kalpas!
May your aspirations and activity be effortlessly and spontaneously accomplished!

Having been thus requested, this was composed in the presence of Arya Tara with the purest of intentions on November 11, 2007 by Lodro Donyo, one who bears the title “Khenpo”. May auspicious virtue flourish! Translated by Eric Triebelhorn and Ngodup T Burkhar, revised September 2009.

A Prayer for the Long Life of All Lamas

PEL DEN LA ME ZHAP PE TEN PA DANG
KHA NYAM YONG LA DE KYI JUNG WA DANG
DAK ZHEN MA LÜ TSOK SAK DRIP JANG NE
NYUR DU SANG GYE SA LA GÖ PAR SHOK

May the glorious lamas ever remain.

May beings filling the reaches of space enjoy happiness and well-being.

May I and others — none excepted — gather the accumulations, purify the obscurations,
And swiftly reach the state of buddhahood!

Metta (Loving-kindness) Sutta

This is what should be done

By one who is skilled in good-ness

And who knows the path of peace:

Let them be able and up-right,

Straight forward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties

And frugal in their ways,

Peaceful and calm,

And wise and skillful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove.

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong,

O-mit-ting none: The great or the mi-ghty,

Medium, short or small;
 The seen and the unseen;
 Those living near and far away,
 Those born and to-be-born
 May all beings be at ease.
 Let none de-ceive another,
 Or despise any being in any state;
 Let none through anger or ill-will
 Wish harm upon another.
 Even as a mother protects with her life
 Her child, her on-ly child,
So with a bound-less heart
 Should one cherish all liv-ing beings;
 Radiating kind-ness, over the en-ti-re world,
 Spreading upwards to the skies
 And downwards to the depths,
 Outwards and unbounded,
 Freed from hatred and ill-will.
 Whether standing or walking,
 Seated or lying down,

Free from drow-siness,
One should sus-tain this re-col-lec-tion.
This is said to be the sub-lime a-bi-ding:
By not holding to fixed views,
The pure hear-ted one,
Having clarity of vis-ion,
Being freed from all sense de-sires,
Is not born a-gain in-to this world.

English translation by Abhayagiri Monastery.