Daily Prayers

Refuge, bodhicitta and supplications

dak la dang war che pe dra / nö par che pe geg / tar pa dang tam che kyen pe bar du chö par che pa tam che kyi tso che pe / ma nam ka dang nyam pe sem chen tam che de war dang den / dug ngal dang dral / nyur du la na me pa yang dag par dzog pay jang chub rin po che tob par ja

All mother sentient beings, especially those enemies who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and all-knowingness; may they experience happiness, and be separated from suffering. I will quickly establish them in the state of the most perfect and precious buddhahood.

Repeat three times

dey che du sang ma gye kyi bar du lu ngak yi sum ge wa la kol / ma shi bar du lu ngak yi sum ge wa la kol / du de ring ne zung te nyi ma sang da tsam gyi bar du lu ngak yi sum ge wa la kol

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

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

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

nam ke ta dang nyam pay sem chen tam che / chog chu du sum gyi de shin shek pa tam che kyi ku sung tuk yon ten trin le tam che kyi ngo wor gyur pa / chö kyi pung po tong trak gye chu tsa zhi jung ne / pak pe gen dun tam che kyi nga dag
All sentient beings, limitless as the sky, take refuge in the glorious, kind Lama Vajradhara, the embodiment of the Body, Speech, Mind, Qualities and Activities of the Buddhas of the ten directions and the three times, source of the 84,000 categories of the teaching and Lord of the Sanghas,

* On repeat: (We take refuge in) the Kind Root--Lama and Lineage Lamas. We take refuge in the Deities of the Mandalas of the Yidams. We take refuge in all the exalted Buddhas. We take refuge in the perfect Dharma. We take refuge in the excellent Order of the Sanghas. We take refuge in all the Noble Dakas, Dakinis, and Dharma Guardians, possessors of the Eye of Wisdom. Repeat three times.

jang chub nying por chi kyi bar / sang gye nam la kyab su chi / chö dang jang chub sem pa yi / tsog la’ang de shin kyab su chi / ji tar nгон gyi de sheg kyi / jang chub tuk ni kye pa dang / jang chub sem pay lab pa la / de dak rim shin ne pa tar / de shin dro la pen don du / jang chub sem ni kye gyi shing / de shin du ni lab pa la / rim pa shin du lab par gyi

Until I attain the heart of enlightenment, I take refuge in all the Buddhas. I take refuge in the Dharma, and likewise, in the assembly of the Bodhisattvas. As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattva’s path, I too, for the benefit of all sentient beings, give birth to Bodhicitta and apply myself to accomplish the stages of the path. Repeat three times.
In the Buddha, the Dharma and the Sangha most excellent, I take refuge until enlightenment is reached. By the merit of generosity and other good deeds, may I attain Buddhahood for the sake of all sentient beings. Repeat three times.

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 which is free from sorrow. May they rest in equanimity, free from attachment and aversion. Repeat three times.

Refuge of all sentient beings without exception, divine subjugator of terrifying maras together with their hosts of demons; the one who understands all realities without exception exactly as they are, Transcendent conqueror together with your disciples, please come here to this place.
argam / pādaṁ / puspē / āloke / gandhe / naiwidye / shapta pratīccha svāhā

sa shi pō chu juk shing me tok tram / ri rab ling shi nyi de gyen pa di / sang gye shing la mik te pul wa yi / dro kun nam dak shing du chö par shok / chag tsal wa dang chö ching shak pa dang / je su yi rang kul shing sol wa yi / ge wa chung ze dak gi chī sag pa / tam che dzog pe chang chub chir ngo wo

The ground is sprinkled with scented water and strewn with flowers. It is adorned with Meru, the supreme mountain, the four continents, and the sun and moon. As a Buddhafield, I offer it. May all sentient beings attain the happiness of the Buddhafields. Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, beseeching and praying—For the sake of the Enlightenment of all sentient beings, all this I dedicate.

na mo nang si nam dak gi la ma la / nang si shir sheng su chö pa bul / kam sum yong drol du sol wa deb / kor wa dong truk su jin gyi lob / je yi shin nor bu tsuk gi gyen / ma sam jō me gyal we tuk / kyen pe ye she nga dang den / tse we dak nyi ka drin chen / dro wa kyob dze rin po che / dak sem nyi kyi ngang ne sol wa deb / chö nyi kyi ngang du jin gyu lob / sem dö ne kye me nam dak di / lo de chö kur tok par jin gyi lob

Namo, to the Lama of utterly pure appearance and existence, I offer the basic ground of appearance and existence. I supplicate you to thoroughly liberate the three realms. Please grant your blessings and overturn the depths of samsara. Sublime master, wish-fulfilling jewel, crown ornament; the inconceivable, inexpressible mind of the victorious ones; the one endowed with the five wisdoms of omniscience; gracious one, the embodiment of love,
Precious protector of beings, I supplicate you from within the essence of mind. Please grant your blessings from within the innate nature. Please bless me that I may realize the dharma-kaya that is beyond intellect—This primordially unborn, completely pure mind.

chom den de de shin shek pa dra chom pa yang dak par dzog pe sang gye rig pa dang shab su den pa / de war sheg pa / jig ten kkyen pa / kye bu dul wa / ka lo gyur wa / la na me pa / lha dang mi nam kyi ton pa nyam me sha kye gyal po shab kyi dul dri ma me pa la go wo rab tu tuk te gu pe chak tsal lo

Transcendent Conqueror, The One Thus Gone, Foe Destroyer [of afflictive emotions], completely perfected Buddha, endowed with logic and virtue; the One Gone to Bliss, knower of the world, captain, tamer of beings, the unexcelled, Teacher of gods and men; I respectfully prostrate completely touching my head to the stainless feet of the unequalled Shakya King.

gang tse kang nyi tso wo kyö tam tse / sa chen di la gom pa dun wor ne / nga ni jig ten di na chog che sung / de tse ke pa kyö la chag tsal lo / nam dak ku nga chog tu zuk zang wa / ye she gya tso ser gyi lhun po dra / drak pa jig ten sum na lhang nge wa / gon po chog nye kyö la chag tsal lo

At the time of your birth, leader of two legged beings, taking seven steps on this great earth, you proclaimed, “I am supreme in this world.” To you who were wise (even) then, I prostrate. Possessing a body of complete purity, your sublime form is excellent. Ocean of primordial wisdom, you are like a golden mountain. The one whose renown is evident throughout the three worlds, protector of supreme attainment, to you I prostrate.
To you who are endowed with the supreme marks, whose face is like an immaculate moon; to you, the one with a complexion like gold, I prostrate. A flawless one such as you, among the three levels of existence, is most exquisite. Unparalleled omniscient one, to you I prostrate. Supreme among humans, captain of those to be tamed; the One Thus Gone who severs the all-binding fetters, who with senses pacified is utterly pacified and skilled in peace. To that one, the one who dwelled at Sravasti I prostrate.

Refuge endowed with great compassion; totally omniscient one who indicates the way; ground basis for oceans of merit and qualities, I prostrate to the One Thus Gone. The pure cause free from attachments; the virtue that liberates from the lower realms; the altogether supreme ultimate truth, to the pacifying Dharma I prostrate. Having been liberated, they also reveal the path to liberation; thoroughly respectful of the (three) higher trainings, they are a field of sublime qualities, to the Sangha I also prostrate.
I prostrate to the youthful 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 the whole dharmadhatu completely filled with Victorious Ones. To those with oceans of inexhaustible praiseworthy qualities, with sounds containing oceans of tones of melodic speech, I express the qualities of all the Victorious Ones. I praise all the Sugatas. With the finest flowers, the finest garlands, music, ointments, supreme parasols, supreme lamps, and the finest incense, I make offerings to the Victorious Ones. With the finest cloths, supreme scents, and fine powders equal to Mount Meru, all displayed in supreme and magnificent ways, I make offerings to those Victorious Ones. With vast and unsurpassable offerings, I venerate all the Victorious Ones. Through the power of faith in excellent conduct, I prostrate and offer to the Victorious Ones. Whatever negative actions I have performed with body, speech and also mind, overpowered by desire, aggression and stupidity, I confess each and every one of them. I rejoice in everyone’s merit—the Victorious Ones of the ten directions, the Bodhisattvas, the Pratyekabuddhas, those in training, those beyond training and all beings. I request the protectors, the lamps of the worlds of the ten directions, who passing through the stages of awakening, attained Buddhahood beyond attachment, to turn the unsurpassable Dharma Wheel. I supplicate with my palms joined together, those who intend to demonstrate nirvana, to remain for kalpas as numerous as atoms in the realms, for the welfare and happiness of all beings. I dedicate whatever slight virtue is accumulated through prostrating, offering, confessing, rejoicing, requesting and supplicating, to Enlightenment.