Drong Ngur Jangchubling Buddhist Center

Daily Prayers * Chenrezig Sadhana * Mani Dedication
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*
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.
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 ngon 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.
vajra sāmaja  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.

argaṃ / pādaṃ / puṣpe / dhūpe / āloke / gandhe / newidye / shapta pratīccha svāhā
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 Buddhasfields.

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.
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དགེ་འབན་ལ་ཡང་(ག་འཚལ་ལོ།)

དེ་བཞིན་གཤེགས་ལ་(ག་འཚལ་ལོ།)

དེ་བཞིན་གཤེགས།

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།བོ།
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 jö 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

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
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
tsen chog den pa dri me da we shal / ser dok dra wa kyö la chag tsal lo / dul dral kyö dra si pa sum na dze / nyam me kyen chen kyö la chag tsal lo / me chog dul wa ka lo gyur dze ching / kun jor ching wa chö dze de shin shek / wang po zhi shing nyer zhi zhi la ke / nyen yo shug pa de la chak tsal lo
gon po tuk je che den pa / tam che kyen pa ton pa po / so nam yon ten gya tso zhi / de shin shek la chag tsal lo / dak pe dö chak dral we gyu / ge we ngen song le drol shing / chig tu don dam chog gyur pa / zhi gyur chö la chak tsal lo / drol ne drol we lam yang ton lab pa dak la rab tu gu / shing gi dam pa yon ten shing / gen dun la yang chag tsal lo
Namo, to the Lama of utterly pure appearance and existence, I offer the fundamental 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 dharmakaya that is beyond intellect—This primordially unborn, completely pure mind.

Transcendent Conqueror, The One Thus Gone, Foe Destroyer [of afflicting 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.
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. An 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.
འཕགས་པ་འཇམ་དཔལ་གཞོན་ད་པ་ལ་བར་མེད་པ་ཞིག་པར། བདག་གིས་དེ་དག་ཐམས་ཅད་ལ།

དེ་དག་ཕྲེང་བར་དམ་པ་ཕྱེད་པ་དེ་ནི་མཆོད་པར་བར། བཟང་པོ་ལྡན་པའི་དོན་ལམ་བོས་དག་གིས།

བང་པོ་དེ་དག་ལ་ནི་མཆོད་པར་བར། བདེ་བར་གཤེགས་པ་ཐམས་ཅད་བདག་གིས་བོད།

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མར་མེ་མཆོག་དང་བོག་ཅིའི་མོ་པ་ཡི།

བཏང་ཆགས་ཞེ་ཐང་གི་བདག་དབང་གིས་ནི།

དེ་དག་བཞིན་ཡིད་སི་ཞིའི་མོ།

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དེ་དག་ཐམས་ཅད་ལ་ཡང་མཆོད་པར་བར།

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འདོད་བ་ཡན་ལེན་བོ་དང་ཐོབ་དང་།

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(ག་འཚལ་བ་དང་མཆོད་ཅིང་བཤགས་པ་དང་།

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phak pa jam pal shon nur gyur pa la chak tsal lo / ji nye su dak chog chu jig ten na / du sum shek pa mi yi seng ge kun / dak gi ma lu de dak tam che la / lu dang ngak yi dang we chak gyi o / zang po chö pe mon lam tob dak gi / gyal wa tam che yi kyi ngön sum du / zhing gi dul nye lu rab tu pa yi / gyal wa kun la rab tu chak tsal lo / dul chik teng na dul nye sang gye nam / sang gye se kyi ö na shuk pa dak / de tar chö kyi ying nam ma lu pa / tam che gyal wa dak gi gang war mo / de dag ngak pa mi ze gya tso nam / yang kyi yan lag gya tso dra kun gyi / gyal wa kun gyi yon ten rab jo ching / de war shek pa tam che dak gi to / me tok dam pa treng wa dam pa dang / sil nyen nam dang juk pa duk chog dang / mar me chog dang duk pó dam pa yi / gyal wa de dak la ni chö par gyi / nab za dam pa nam dang dri chog dang / che me pur ma ri rab nyam pa dang / ko pe kye par pak pe chog kun gyi / gyal wa de dak la yang chö par gyi / chö pa gang nam la me gya che wa / de dak gyal wa tam che la yang mo / zang po chö la de pe tob dag gi / gyal wa kun la chak tsal chö par gyi / dö chag she dang ti muk wang ni / lu dang ngak dang de shin yi kyi kyang / dik pa dak gi gyi pa chi chi pa / de dak tam che dak gi so sor shak / chog chu gyal wa kun dang sang gye se / rang gyal nam dang lob dang mi lob dang / dro wa kun gyi so nam gang la yang / de dak kun gyi je su dak yi rang / gang nam chog chu jig ten dron ma dak / jang chub rim par sang gye ma chak nye / gon po de dak dak gi tam che la / kor lo la na me pa kor war kul / nga ngen da ton gang zhe de dak la / dro wa kun la pen shing de we chir / kal pa shing gi dul nye shug par yang / dak gi tal mo rab jyar sol war gyi / chak tsal wa dang chö ching shak pa dang / je su yi rang kul shing sol wa yi / ge wa chung ze dak gi chi sak pa / tam che dak gi jang chub chir ngo wo
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.
Request for Teaching

Please turn the wheel of the Dharma, of the two vehicles and their combination.

According to the dispositions and mental capacities of sentient beings.
His Holiness the 14th Dalai Lama: For this realm encircled by snow-covered mountains, you are the source of every benefit and bliss without exception. Tenzin Gyatso, you who are one with Avalokiteshvara, may you remain steadfast until samsara’s end!

His Holiness Drikung Kyabgon Chetsang Rinpoche: Embodiment of the three precious jewels, Padmapani, who holds the teachings of the Victorious One, Seeing the all-goodness meaning with the wisdom eye, may you who are Spontaneously Established Activities live long, for hundreds of kalpas!
His Holiness Drikung Kyabgon Chungtsang Rinpoche: Noble Manjushri, the Lord of Speech, who manifests to hold the teachings of the Triple Gem, who raises the lamp of the Sage’s teachings, may you who are the Light of the Dharma live long for hundreds of kalpas!

Dedication Prayers

By the merit I have accumulated, may I overcome all erroneous attitudes and reach the omniscient state. May all sentient beings who are suffering in the waves of birth, old age, illness, and death be freed from the ocean of samsara.
May the enlightened intent of glorious lamas be brought to completion. May there be joy and happiness equal to the expanse of the sky, and may myself and all others without exception, be swiftly established in the state of buddhahood, through gathering the accumulations and purifying obscurations.

Bodhichitta, 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.
May the Teachings, the sole source of benefit and happiness, endure throughout time, and may the lifespans of all those who are holders of the Teachings remain steadfast as victory banners.

I pray that the lama may have good health. I pray that the lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.
jig ten de shing lo lek dang / dru nam pel shing chö pel dang / de lek tam che drub pa yi / yi la dö pa kun drub shog

May the world have happiness and favorable years. May all harvests be bountiful and may the Dharma increase. Accomplishing all happiness and goodness, may all objectives be accomplished.

sem chen ne pa ji nye pa / nyur du ne le tat gyur chig / dro we ne ni lu pa / tak tu jung wa me par shog

May sentient beings who are ill, however many there are, be swiftly freed of their ills. At all times, may beings never experience sickness of any kind.
To the west is the pure realm of Amitabha. May all who apprehend his name be reborn in that supreme realm.

By the strength of this powerful merit, may benefactors together with the whole assembly, accomplish the intended purpose of this life. May obstacles be pacified. May all be auspicious. May they accomplish their intentions in accord with the Dharma.
Following the wisdom of Manjushri, the fearless one, and similarly, Samantabhadra, following them all and practicing in the same way, I too dedicate all merits accordingly.

By the blessing of the Buddha who has attained the three kayas, by the blessing of the truth of the unchanging Dharma-as-such, by the blessing of the indivisible Sangha order, may the merit I share bear fruit.
By the power of the truth of the Three Jewels, and the blessings of all the Buddhas and Bodhisattvas; through the authority of the total perfection of the two accumulations; through the force of the utterly pure basic space of phenomena beyond concept, may it be accomplished, precisely so.

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 beings quickly attain unsurpassed, perfect, complete, precious enlightenment.
May the teachings of the Great Drikungpa, Ratnashri, who is omniscient, Lord of the Dharma, Master of Interdependence, continue and increase through study, practice, contemplation, and meditation until the end of samsara.

Through the accomplishment of whatever virtues that indicate the unmistaken path, that accords with the utterly pure teachings of enlightened intent, may the teachings of the precious tenth bhumi lord of Drikungpa flourish and endure throughout time.
Opening Daily Prayers, pages 1 thru 8 were taken from collections of prayers thought to have been translated into English by Kenchen Konchog Gyaltsen Rinpoche; Invocation bottom of page 3 as well as pages 4 thru pg 6 were translated by Virginia Blum; and pg 8, excerpt from the King of Aspiration Prayers: The Aspiration for Noble Excellent Conduct was translated by Elizabeth Callahan.

Closing Dedication Prayers were in part translated by Virginia Blum and in part taken from collections of prayers that are thought to be translated by Kenchen Konchog Gyaltsen Rinpoche.
A Concise Daily Practice of the Exalted Lord Avalokiteshvara
When you sit down to practice you should take a moment to meditate on your surroundings as a pleasant and delightful place. In fact, that is how it is in actuality, because all phenomena are intrinsic purity.

You should sit comfortably and at ease, finding your place of natural resting in the proper posture. Allow your body to naturally settle. Allow your mind to naturally settle. Let go into the state of natural ease that is not bound by the tension of conceptual fixation, and is without the grasping of the afflictive emotions. Not too tight, and not too loose, find the perfect balance.

Having established that, reflect with confidence upon the blessings of the lineage and the pith instructions and authentic experience of the spiritual masters. Have faith in yourself, in your own primordial awareness. You can be confident in the inherent qualities present within your own mind stream. The four kayas and five wisdoms are already perfected within your basic essence. You have the cause for awakening.

Therefore, you can be very content and delighted. Relaxed and joyful, abide within the mind of vivid wakefulness without following after thought forms. In this way sustain the continuity of diligence.

The clouds of blessings gather and augment, the raindrops of attainments shower down, the flower of compassion blossoms and swells, and the fruits of devotion come streaming forth.

Drupon Thinley Ningpo January 2013. Translated by Virginia Blum.
**Namo Guru.** If you recite the six syllables, which are the essence of secret mantra, without unifying the generation stage and meditative absorption, the five poison’s pervasive mandala of delusion [will persist]. And even though you move your lips and run through malas with your fingers, or amass conch shell ornaments, the attainments will remain far away.

On the other hand, by making effort in this visualization and recitation united with meditative concentration, which is the supreme path of Vajrayana pith instructions, if your body, speech, and mind are not liberated, then the pervasive master, great Vajradhara is a sham indeed!
Refuge and Bodhicitta

Namo, to the Lama, the Three Jewels, Yidam and Dharma protectors, others and I go for refuge until enlightenment, in order to liberate all beings from the ocean of samsara’s suffering,

Dral chir pak chog kye dzog de tson jya / she gyu dang dre nge par lan chi rig dzo
I will make effort in the generation, completion, and recitation of the Supreme Noble One.

Recite as many times as necessary, so that it definitively mixes with your mind-stream.
om svabhāva śuddhāḥ sarvadharmāḥ svabhāva śuddho haṃ
tong nyi nang le rang rig hriḥ kar po / yong gyur dag nyi pak pa chen re zig
Within the state of emptiness is my own awareness as a white hriḥ, it transforms and I appear as the noble Avalokiteśvara.
shal chig chag zhi shab nyi dor kyil shug / ku dog kar tser zhi dzum nying je’i nyam / dang po’i chag nyi thuk
With one face, four arms, and two legs, I am seated in the vajra posture. My enlightened form is brilliant white in color and I am peacefully smiling with a compassionate expression. My first two hands are joined in prayer at my heart, while the lower two hold a crystal mala and a white lotus.
kar thal jar tsi / ta nyi shel treng pe ma kar po nam / dar dang rin chen tsen pe'i gyen den pa / da we den zhug
I am ornamented by silks and precious jewels and am endowed with the major and minor marks.
I am seated on a moon cushion and in my three places are the syllables \textit{om āḥ hūm}.

\[\text{ne sum om ah hung} / \text{kar mar ting le ō trö ye she pa} / \text{wang lhar che kug dun kar zhug par gyur}\]
From them white, red, and blue light streams forth invoking the wisdom being together with the empowerment deities,
who come to abide before me in the space in front.

\[\text{oṃ ārya lokeśvara tathāgata saparīvara sarva pūjā pratīcchaye svāhā}\]

\textit{Thus saying, offerings are made.}
tö par ö pa tam che la / zhing dul kun gyi drang nye kyi / lü tų pa yi nam kun tu / chog tu de pe tö par gyi
To all those worthy of praise, at all times, with as many bodies as there are atoms in all the realms I bow down and with supreme faith, offer praise.

Thus saying, praise is offered.

jaḥ hūṃ baṃ hoḥ

The wisdom being inseparably dissolves into the samaya being.
As the empowerment deities bestow the vase empowerment, the water fills my entire body and all accumulated defilements are purified. The excess water overflows, the mark of Amitābha is sealed at my crown, and the empowerment deities dissolve.

Unstained by defilements, his enlightened form is white in color. The perfected Buddha ornaments his crown. With eyes of compassion he looks after wandering beings. I praise and prostrate to Avalokiteśvara.
Surrounding a white $hrīḥ$ syllable, on a moon disc at my heart level, is the sparkling white mantra of the six classes.

It rotates clockwise sending out limitless rays of light that fully pervade the realms of gods, demi-gods, humans, animals, hungry ghosts, and hell beings, purifying their suffering and obscurations.

They are instantaneously transformed into the enlightened form of the Noble One as they all join together in the recitation of the mantra.
Again light streams forth and makes offerings to the Buddhas and bodhisattvas. Their compassionate blessings, an ambrosia of five colored light, is summoned and dissolves into me.

Mantra Recitation

嗡嘛呢叭美吽

Abandoning the six faults, with an undistracted mind of loving kindness, recite ‘om mani padme hūm’. When the mind is agitated or outwardly distracted you may also mentally recite the mantra. If you become dull or sleepy, you should chant melodiously.
Dissolution

At the end of the session, the external world (that is the celestial palace) and all the beings therein dissolve into me.

I transform into light and dissolve into the hrīḥ, which then dissolves into non-referentiality.

Rest there for however long it is sustained. If conceptualization begins to occur......

Again think that you have become the enlightened form of The Noble One.
Dedication

By the virtue that has resulted from my recitation and meditation on The Noble One, may all the defilements and negativities in the mind-streams of myself and all beings be purified, and may we be of one taste with the enlightened body, speech and mind of Lord Avalokiteśvara.
So saying, add other dedication and aspiration prayers and so forth. As it is said, giving rise to the mind-state of bodhicitta, you should accomplish the two purposes. This was composed for the benefit of self and others, by Shakya Bhikshu Trinley Zangpo. May all beings have benefit and happiness, sarva mañgalam.

Translated into English by Virginia Blum 2012. ©
Many thanks to Konchog Tarchin for adding the Sanskrit diacritics and to Cameron Foltz for proofreading the Tibetan transliteration.
མ་ཎི་བ།།

Mani Dedication
Homage to the Guru, devas and dākinīs!

Three times bliss gone one’s dharmakāya
Chenrezig who looks on all beings of six realms
Eleven faced pervasive like space
To splendid Amitābha I bow

ōṃ mani padme hūṃ hriḥ
འདེན་པ་མཉམ་མེད་བ་དབང་¡Aའི་ཏོག
(ོགས་བZའི་Rལ་བ་R་མཚC་˜ས་དང་བཅས།

dren pa nyam me tub wang sha kya’i tok / chog chu’i gyal wa gya tso se dang che

/ ka gyu la ma nam kyi chö trin du / nying po yi ge druk me jung war shog

oṃ mani padme hūṃ hriḥ

May unequalled guide able Śākya
ocean of ten direction’s victors and sons
Kagyu lamas like clouds of off’rings
Manifest through the core six syll’bles

oṃ mani padme hūṃ hriḥ
May past Buddhas' intent made complete,
Future Buddhas' gathered accumulations,
And present Buddhas' steadfast long life
Manifest through the core six syll'bles!

oṃ mani padme hūṃ hṛih

oṃ mani padme hūṃ hṛih
ཉིག་གསུམ་བཟོ་ལོན་གཉིས་པ་འདོད་དཔོན་དང་། གཉེན་འབྲན་དོན་མན་གཉེན་རེ་ཞིང་རེ་ཞིང་པོར་བ་མས།

le kyi drel we pa ma lob pon dang / nyen düн thun drog re zhing tö pa nam

མགོན་པོ་དོན་རས་གཟིགས་ལམ་—་དོངས།

བདེ་བ་ཅན་ེ་བར་9ིན་Xི་ོབས།

gön po chen re zig kyi lam na drong / de wa chen du kye war jin gyi lob

ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ　

Joined by karma parents and teachers
and every friend and dear kin I depend on
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ་ཨ　

oṃ mani padme hūṃ hrīḥ

oṃ mani padme hūṃ hṛḥ
Illness, foes, threats to life and demons
arisen from lust, anger and confusion
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

om mani padme hūṃ hṛīḥ
Kind patrons who ask to be thought of
male and female patrons we should not forget
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

མི་ཟླ་ཤེས་དྲིན་ཆེན་དང་། ང་ཤེས་སྲོང་པོ་མོ་ཐ་པའི་དིན་བདག

གོན་པོ་ཆེན་རི་གྱི་ལམ་དང་། དེ་བ་ཅན་བར་ཞི་བས།

ཐོག་ལ་མཐོང་ཞིང་ལུགས་ལག་དོན།
Those who give to lama and Saṅgha—
and those who rely on off’ rings and faith food.
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

oṃ mani padme hūṃ hriḥ

oṃ mani padme hūṃ hriḥ
Evil kings, court, subjects and bad folk who are ill-willed, deceptive and shameless ones

Lord Chenrezig guide them on the path

Bless them to be born in Dewachen

oṁ mani padme hūṁ hṛih
Doers of ten non-virtues, five acts.  
and the close five wrong doings and all evil deeds  
Lord Chenrezig guide them on the path  
Bless them to be born in Dewachen  

ōṃ mani padme hūṃ hriḥ
Those deceased whose names have been given.
All who’ve passed for whom we’ve taken food offerings
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
Those we’ve heard have died, or have seen die
and all those excluding none who’ve left this world
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

ომ მანი პადმე ჰუმ ჰრიჰ"
Death by knives, famine, heights, or drowning.\footnote{5}  

virtue-less, sin-less wanderers of bardos  

Lord Chenrezig guide them on the path  

Bless them to be born in Dewachen  

\textit{Oṃ mani padme hūṃ hṛīḥ}
Kind mother dri, drinkers of milk and all beings who eat flesh and blood, excluding none
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

oṃ mani padme hūṃ hṛīḥ
མི་གོག་ཁལ་བཀལ་བཞོན་པ་ཞོན་ཞིང་བ¢ང་།

མི་—་`ག་Åོས་

gön po chen re zig kyi lam na drong / de wa chen du kye war jin gyi lob

ཨ¿་མ་ཎི་

om mani padme húṃ hrīḥ

slowed by loads, creatures we beat and ride
if who won’t go, with nose rope must plow and plow
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen
om mani padme húṃ hrīḥ
Ü, Tsang, Kham, Ngari and the whole world
All cont’nts and sub-cont’nts under the sun
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

οм мани падме हूँ ह्रिhi
Those among the five coarse elements
All beings coarse or subtle, with form or formless
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

oṃ mani padme hūṃ hṛīḥ
hell beings, pretas, an’imals, asuras, 
gods and humans, all the beings of the three realms 
Lord Chenrezig guide them on the path 
Bless them to be born in Dewachen

oṃ mani padme hūṃ hṛih
ཐོགས་བོའི་ཞིང་ཁམས་རབ་འོམས་མཐའ་ལས་འདས།

dེ་བཞིན་གཏིང་དཔག་དཀའ་བའི་སེམས་ཅན་མཐའ་ལས།

mགོན་པོ་&ན་རས་གཟིགས་Aིས་ལམ་—་dོངས།

མགོན་པོ་&ན་རས་གཟིགས་Aིས་ལམ་—་dོངས།

All beings of the ten directions’ realms
without limit, infinite and fathomless
Lord Chenrezig guide them on the path
Bless them to be born in Dewachen

oṃ mani padme hūṃ hriḥ
This was composed by the fully ordained monk, Konchog Chökyab. This mani dedication prayer was taken from the chos spyod phyogs bsgrigs rtña’i zhal lung “The Collected Daily Practices from the Oral Instructions of Ratna (shri)” or “Daily Prayers” sponsored by, Drikung Kagyu Three Kayas Centre.

Translated into English verse by Virginia Blum © 2012.

Many thanks to Konchog Tarchin for adding the Sanskrit diacritics and to Cameron Foltz for proofreading the Tibetan transliteration.

1. Here the translation literally reads: ‘Those who donate representations of enlightened body, speech and mind to the Lama and the Saṅgha but in order to keep the proper number of syllables, it was abbreviated.
2. The word sku glu here is translated as ‘offerings’ though it is often translated as ‘ransom offering’ which refers to a practice involving an effigy, but according to Drupon Thinley Ningpo in this context sku glu is referring to a donation that is made to lamas in exchange for prayers. He also says that in this line the prayer is for those lamas and so forth who are in danger of misusing offerings that are made to them in good faith.
3. The ‘five acts’ are the five acts of immediate retribution (the five heinous crimes).
4. Here the literal translation would be ‘beige dedication letters that have been given by hand.’ Drupon Thinley Ningpo says that here what is being referred to is a traditional practice of writing the name of someone who has died on a certain type of paper that is beige colored and giving it to an lama as a request for prayers.
5. The literal translation of this line would be: “those who die by knives or famine, corpses (found) in water or on mountain passes, and so forth”
6. A dri is a female yak. Also it actually say ‘those who drink milk and yogurt’ but here it is abbreviated to milk, in order to fit into nine syllables.
7. Here the literal translation would be, ‘the (other) three continents and the subcontinents’ also this can be understood with an alternate translation of ‘dzam bu gling’ in the proceeding line as ‘Jambudvīpa’ instead of ‘world’ both translations are accurate but, as a world system is made up of four continents and four sub-continents, then Jambudvīpa, which is ‘our world’ or ‘continent’ is one of the three, so the next line includes reference to the other three.
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