

# NINE GREAT PRAYERS

Translated by Voula Zarpani

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*Just like the earth and space itself  
And all the other mighty elements  
For boundless multitudes of beings  
May I always be the ground of life,  
The source of varied sustenance.*



*“A Prayer Book is*

- the blessing of the Guru that awakens the seed of buddha-nature within us, causing it to sprout*
- the enlightened activity of the Buddha that aids the growth of that sprout into a mighty tree*
- the essence of Dharma that provides shelter as the mighty tree of happiness and peace within*
- the support of the Sangha that encourages us to reach for and taste the fruits of that tree*

*For all these reasons, we should appreciate, treasure, and respect a Prayer Book.”*

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*Confession to the Thirty-five Buddhas*

Translated from Tibetan.

*Ltung bshags*

*The King of Prayers: Samantabhadra Prayer*

Translated from Tibetan.

*Bzang spyod smon lam*

*Prayer of Ārya Maitreya*

Translated from Tibetan.

*Byam pa'i smon lam*

*Dedication from Bodhisattva's Way of Life*

Translated from Tibetan.

*Spyod 'jug smon lam*

Beginning, Middle, and End

Translated from Tibetan.

*Thog mtha'ma*

Prayer to Be Reborn in Sukhāvātī

Translated from Tibetan.

*Bde ba jan du skye ba'i smon lam*

Prayer for a Statue of Maitreya

Translated from Tibetan.

*Byams pa'i sku gzugs*

Prayer for Spontaneous Bliss

Translated from Tibetan.

*Bde chen hlun grub*

Prayer for the Flourishing of the Teachings of Jé Tsongkhapa

Translated from Tibetan.

*Blo bzang rgyal bstan ma*

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## 1

## Confession to the Thirty-five Buddhas

*Tung Sha*



Homage to the confession of bodhisattvas.

I whose name is....[*say your name*]

always go for refuge to the Guru

go for refuge to the Buddha

go for refuge to the Dharma

go for refuge to the Saṅgha.

**01.** To the Teacher, the Bhagavan, the Tathāgata, the Arhat, the perfectly complete Buddha, the glorious Conqueror, Śākyamuni, I prostrate

**02.** To the Tathāgata Thoroughly Destroying with Vajra Essence, I prostrate

**03.** To the Tathāgata Radiant Jewel, I prostrate

**04.** To the Tathāgata Powerful King of Nāgas, I prostrate

**05.** To the Tathāgata Army of Heroes, I prostrate

**06.** To the Tathāgata Glorious Delight, I prostrate

**07.** To the Tathāgata Jewel Fire, I prostrate

**08.** To the Tathāgata Jewel Moonlight, I prostrate

**09.** To the Tathāgata Meaningful to Behold, I prostrate

10. To the Tathāgata Jewel Moon, I prostrate
11. To the Tathāgata Faultless One, I prostrate
12. To the Tathāgata Bestowing Glory, I prostrate
13. To the Tathāgata Pure One, I prostrate
14. To the Tathāgata Bestowed with Purity, I prostrate
15. To the Tathāgata Water Deity, I prostrate
16. To the Tathāgata God of the Water Deity, I prostrate
17. To the Tathāgata Glorious Goodness, I prostrate
18. To the Tathāgata Glorious Sandalwood, I prostrate
19. To the Tathāgata Boundless Splendor, I prostrate
20. To the Tathāgata Glorious Light, I prostrate
21. To the Tathāgata Sorrowless Glory, I prostrate
22. To the Tathāgata Son Without Craving, I prostrate
23. To the Tathāgata Glorious Flower, I prostrate
24. To the Tathāgata Knowing Through Enjoying the Light of Purity, I prostrate

25. To the Tathāgata Knowing Through Enjoying the Light of the Lotus, I prostrate
26. To the Tathāgata Glorious Wealth, I prostrate
27. To the Tathāgata Glorious Mindfulness, I prostrate
28. To the Tathāgata Glorious Widely Renowned Name, I prostrate
29. To the Tathāgata King of Victory Banner of Foremost Power, I prostrate
30. To the Tathāgata Glory of Complete Subjugation, I prostrate
31. To the Tathāgata Totally Victorious in Battle, I prostrate
32. To the Tathāgata Glory of Advancing Through Complete Subjugation, I prostrate
33. To the Tathāgata Glorious Display of Manifestations, I prostrate
34. To the Tathāgata Completely Subjugating Jewel Lotus, I prostrate
35. To the Tathāgata, the Arhat, the perfectly complete Buddha, King of the Lord of Mountains Firmly Residing on Jewel and Lotus, I prostrate.

All of you and as many other tathāgatas, arhats, perfectly complete bhagavan buddhas exist, sustain, and live in the ten directions of all realms of the world—all of you bhagavan buddhas, listen to me:

In this life and in endless lives in all samsaric birth places, whatever negative actions I have done, caused others to do, or rejoiced in doing;

whatever offerings to the stupas, offerings to the saṅgha, offerings to the saṅgha of the ten direction, I have seized, caused others to seize, or rejoiced in seizing;

committing the five heinous crimes, causing others to commit, or rejoicing in committing;

engaging in fully adopting the path of the ten nonvirtuous actions, causing others to engage, or rejoice in engaging;

obscured by these karmic obscurations I and other sentient beings proceed to the hells, to various birth places of animals, or hungry ghosts, to remote places; we are born as barbarians, as long-life gods, with incomplete senses, holding wrong views, without being pleased with the coming of buddhas.

All these karmic obscurations I admit openly, I reveal, I am not hiding, I am not concealing in the presence of bhagavan buddhas who behold everything since they are pristine wisdom, eyes, witnesses, valid, and knowing. In the future also I will abstain and restrain.

All you bhagavan buddhas please listen to me:  
In this life and in endless other lives in all samsaric birth places, whatever root of virtue I have created by practicing generosity even slightly, giving just a morsel of food to those born in the birth places of animals; whatever root of virtue I created by guarding ethics; whatever root of virtue I created by pure conduct; whatever root of virtue I created by fully maturing sentient beings; whatever root of virtue I created by awakening the mind to supreme enlightenment; whatever root of virtue of unsurpassable pristine wisdom I created;

I gather and heap all these roots of virtue, adding then up, and fully dedicate them for that which is the highest, the unsurpassed, the one above all else, the utmost: I dedicate toward the highest, perfect, and complete enlightenment.

However the past bhagavan buddhas have fully dedicated; however the future bhagavan buddhas will fully dedicate; however the presently abiding bhagavan buddhas fully dedicate – I also fully dedicate in the same way.

I confess individually all negativity

I rejoice in all virtue

I urge and request all buddhas:

May I obtain immaculate, supreme, and unsurpassable  
pristine wisdom.

I join my palms together and immediately go for refuge  
to the supreme conquerors of humans, those who presently  
abide,

the past ones, and similarly those who have yet to come,  
whose infinite praised qualities are like an ocean.



## 2

**The King of Prayers: Samantabhadra Prayer**

*Translation based on the commentary of Janglung Paṇḍita.*

***Zang jö mon lam***





I prostrate to Youthful Mañjuśrī.

**01.** To all lions among men, the sugatas of the three times  
To as many as they exist in the worlds of the ten directions  
I prostrate to all of them, without exception,  
With my body, speech, and mind.

**02.** Through the strength of the prayer of noble conduct  
All the conquerors appear directly to my mind.  
I bow deeply with as many bodies as the atoms of the fields  
And fully prostrate to all conquerors.

**03.** On every atom there are buddhas as many as the atoms  
that exist  
Seated among bodhisattvas.  
Thus I appreciate that all dharma spheres without exception  
Are filled completely with conquerors.

**04.** With every sound of an ocean of melodies  
And oceans of these inexhaustible prayers  
I pronounce the qualities of all conquerors  
And praise all those gone to bliss.

**05.** With immaculate flowers and immaculate garlands,  
Cymbals, perfumed ointments, supreme parasols as well as  
Supreme butter lamps, and immaculate incense  
I make offerings to these conquerors.

**06.** By arranging immaculate garments and supreme aromas,  
And powdered incense as high as the supreme Mount Meru  
In a formation that is superior and supreme in every way,  
I make offerings to these conquerors.

**07.** Vast unsurpassable offerings  
I imagine for all conquerors  
Through the strength of faith in the noble conduct  
I prostrate and offer to all conquerors.

**08.** Whatever negativities exist and I have done  
With my body, speech, and similarly with my mind  
Due to the power of attachment, hatred, and confusion,  
I confess all of them individually.

**09.** I rejoice in the virtue of  
All conquerors of the ten directions, and that of bodhisattvas,  
Solitary realizers, learners, and non-learners,  
And in the merit of all migrating beings.

**10.** All those who are the beacons of the worlds in the ten  
directions,  
Who have gained buddhahood without attachment  
In the stages of enlightenment—all those protectors  
I urge to turn the unsurpassable wheel [of Dharma].

**11.** To those wishing to demonstrate paranirvāṇa  
I pray with my hands joined together:  
For the benefit and happiness of all migrators  
Please remain for as many eons as there are atoms in the  
fields.

- 12.** Whatever little virtue I have accumulated through  
Prostrating, making offerings, confessing,  
Rejoicing, urging, and praying  
I dedicate them all toward enlightenment.
- 13.** May my offerings be made to the buddhas of the past,  
To those abiding in every world of the ten directions,  
And may those who have not come, very quickly  
Complete the intention of enlightenment and gradually come  
as buddhas.
- 14.** May however many fields exist in the ten directions  
Become vast and completely pure and  
May they be filled completely with conquerors who have  
proceeded  
To enlightenment under powerful bodhi trees, and by  
bodhisattvas.
- 15.** May however many sentient beings exist in the ten  
directions  
Be always without sickness and may they have happiness.  
May the Dharma-related purposes and hopes of all migrating  
beings  
Be fulfilled accordingly.
- 16.** May I practice the conduct of enlightenment  
May I remember past births in all migrations and  
In all successive lives, at death, transference, and birth  
May I always be ordained.
- 17.** May I train in the footsteps of all conquerors and

Thoroughly complete the noble conduct.  
 May I always practice non-deteriorated and faultless,  
 Stainless, thoroughly pure moral conduct.

**18.** May I teach the Dharma in all languages  
 However many languages of migrating beings exist,  
 [Such as] the language of gods, nagas, yakṣas,  
 Vampires, and humans.

**19.** Through that and through exertion in the [six] perfections  
 May the mind of bodhicitta never be forgotten and  
 May whatever negativities which are obscurations exist  
 Be thoroughly purified.

**20.** May I be liberated from the actions of demons of karma  
 and afflictions  
 And also in all mundane migrations may I  
 Remain without attachment, like the lily is with the water  
 And like the sun and moon [that move] unhindered in the  
 sky.

**21.** May I thoroughly pacify the suffering of lower  
 migrations  
 In however many vast fields and directions it exists.  
 May I place all migrating beings in many types of happiness  
 And may I practice that which is beneficial for all.

**22.** May I thoroughly complete the conduct of enlightenment  
 and  
 Cause sentient beings to enter in accordance with their  
 conduct.  
 May I teach them well [various types of] noble conduct and

May I practice them in all future eons.

**23.** May I always befriend

Those whose conduct is similar to mine.

May through body, speech, and also mind

Pure conduct and prayer be practiced as one.

**24.** May I always meet with those friends who

Wish to benefit me and

Teach well the noble conduct.

May I never disappoint their minds.

**25.** May I always behold directly the conquerors,

Protectors surrounded by bodhisattvas.

In all future eons may I not become impoverished and

May I also make vast offerings to them.

**26.** May I uphold the immaculate Dharma of the conquerors

And illuminate every aspect of the conduct of enlightenment.

May I practice the noble conduct [now] and

May I also practice it in all future eons.

**27.** May I find inexhaustible merit and pristine wisdom

When circling in all types of existence.

May I become an inexhaustible treasury of all qualities,

Method, wisdom, concentration, and freedom.

**28.** In every atom there are as many fields as the atoms that  
exist.

The inconceivable buddhas existing in these fields

Abide surrounded by bodhisattvas.

I behold them and practice the conduct of enlightenment.

**29.** Thus also in the expanse of a single hair there is an ocean  
Of as many buddhas as they exist in the three times in every  
direction

Without exception and there is an ocean of pure fields.

May I thoroughly engage in the practice of this conduct for  
an ocean of eons.

**30.** With a language of an ocean of qualities [contained]

In a single word, all conquerors speak

With the pure qualities of melodiousness.

This melodiousness is in accordance with the thoughts of all  
migrating beings.

May I always engage [in listening and hearing] the speech of  
the buddha.

**31.** I will also thoroughly engage with the strength of my  
mind

The inexhaustible melody of the speech of

All conquerors coming during the three times and

Thoroughly turning the wheel of Dharma in various ways.

**32.** I can even enter in an instance

In all future eons

Whatever is the measure of the eons of the three times

I practice entering them in a fraction of an instance.

**33.** In an instance I behold

All lions of men coming in the three times and

Through the power of illusion-like concentration

I engage the object of their practice.

**34.** Moreover, I arrange the pure fields of the three times.  
I actually establish them on a single atom.  
Thus I enter the arrangement of the fields of the conquerors  
In all directions, without exception.

**35.** Moreover, I proceed in front of all protectors,  
The future beacons of the world  
As they gradually become enlightened, they turn the wheel  
of Dharma  
And demonstrate the conclusion of paranirvāṇa' s profound  
peace.

**36.** The strength of all swift miracles,  
The strength of the vehicle which is the door for all,  
The strength of conduct of all qualities,  
The strength of love which is all-pervasive,

**37.** The strength of merit which is virtuous in all aspects,  
The strength of pristine wisdom without formation,  
The strength of wisdom, method, and concentration.  
May I attain the pure strength of enlightenment.

**38.** May I thoroughly purify the strength of karma and  
Utterly destroy the strength of afflictions.  
May I render the strength of demons powerless and  
Complete the strength of noble conduct.

**39.** I will purify an ocean of fields,  
Liberate an ocean of sentient beings,  
See through an ocean of dharmas, and  
Comprehend an ocean of pristine wisdom.

- 40.** I will perform an ocean of pure conducts,  
 Complete an ocean of prayers,  
 Make offerings to an ocean of buddhas,  
 For an ocean of eons, without becoming weary.
- 41.** All the conquerors of the three times  
 Became enlightened through this noble conduct and  
 The particular prayers of enlightened conduct.  
 I will also complete all these without exception.
- 42.** The eldest of all the Conqueror's sons  
 Is called Samantabhadra.  
 In order to practice with a skill similar to his  
 I fully dedicate all these virtues.
- 43.** To purify my body, speech, and mind,  
 To purify my conduct, and to thoroughly purify fields  
 May I do a dedication that is similar to his  
 Noble and skillful one.
- 44.** In order to practice totally virtuous conduct  
 I will practice Mañjuśrī's prayer and  
 Without becoming weary in future eons  
 I will complete his actions without exception.
- 45.** May this pure conduct be without measure.  
 May qualities not be restricted by any measure and  
 By abiding in this immeasurable conduct  
 May I set forth emanations.
- 46.** Sentient beings are as limitless as  
 The expanse of limitless space.

May my aspiration prayer be as limitless as  
The limitless karma and afflictions of them all.

**47.** Compared to someone who offers to the conquerors  
Limitless fields of the ten direction adorned with precious  
substances

As well as the supreme happiness of gods and humans  
For as many eons as there are atoms in the fields,

**48.** Whoever upon hearing this king of dedications  
Yearns for supreme enlightenment  
And generates faith even once  
Will gain immaculate, supreme merit, superior to them.

**49.** Whoever recites this prayer aspiring for noble conduct  
Abandons the lower migrations  
Abandons evil companions  
And will soon behold Buddha Amitābha.

**50.** Will live happily having acquired many gains  
Things will go well in this present life  
And before long  
Will be like Samantabhadra.

**51.** The negativity of the five heinous crimes and  
All those done under the power of ignorance  
Will soon be thoroughly cleansed  
If they recite this [prayer of] noble conduct.

**52.** Will be endowed with pristine wisdom, form, signs,  
Lineage, and radiance.  
Demons and heretics will not overpower them

And all three worlds will present them with offerings.

**53.** Will quickly proceed beneath the powerful bodhi tree  
And sit there for the benefit of sentient beings,  
Turn the wheel of an enlightened buddha and  
Tame the hordes of demons.

**54.** The maturation of those who keep, teach, or read  
This aspirational prayer of noble conduct  
Is known by the buddhas:  
Have no doubt about supreme enlightenment.

**55.** However the brave Mañjuśrī [obtained] omniscience  
And in the way of Samantabhadra too,  
I also fully dedicate all the virtue  
In order to train in the footsteps of them all.

**56.** All the conquerors, the tathāgatas of the three times  
Praise this dedication as supreme.  
I also dedicate fully all this root of virtue  
Toward the noble conduct.

**57.** When the time of my death comes  
May all my obscurations clear away.  
May I behold Buddha Amitābha directly and  
Go at once to the pure field of Sukhāvāṭī.

**58.** Having reached there, may everything  
I have prayed for, without exception, be actualized.  
May I fulfill all these [aspirations] without exception and  
Benefit sentient beings for as long as the world exists.

**59.** Having been born from an exquisite and immaculate  
lotus

In the noble and joyful maṇḍala of the conquerors  
May I receive a prophesy  
Directly from Buddha Amitābha there.

**60.** Having received a prophesy there  
May I send many billions of emanations  
Through the strength of my mind, in every directions and  
Bring benefit to sentient beings.

**61.** Through whatever small amount of virtue I have gathered  
From making this aspiration prayer of noble conduct  
May all virtuous aspiration prayers of reincarnating beings  
Be instantly fulfilled.

**62.** Through whatever limitless immaculate merit is obtained  
Through the dedication of the aspiration prayer of noble  
conduct  
May migrating beings sinking in the great river of suffering  
Obtain the fine abode of buddha Amitābha.

**63.** May this king of prayers, the principle among supreme  
ones,  
Bring about the benefit of limitless sentient beings.  
Having practiced this text adorned by Samantabhadra  
May the stream of lower migrations without exception be  
emptied.



## 3

Prayer of Ārya Maitreya

*Phak pa jam pa'i mon lam gyi gyel po*





**01.** I pay homage to all buddhas.  
To the bodhisattvas, ṛiṣhis endowed with the divine eye,  
And to listeners also, I pay homage.

**02.** I pay homage to the bodhisattvas  
Who reverse the paths to lower migrations  
And perfectly show the way to higher states,  
Guiding us free of ageing and death.

**03.** I confess whatever negativity  
I have ever committed  
Under the influence of my [negative] mind,  
In the presence of the buddhas.

**04.** May my enlightenment be inexhaustible  
With the accumulation of merit I have generated  
By any of the three kinds of activities,  
And with the seed of my omniscience.

**05.** I rejoice in  
Whatever offerings are made to the buddhas  
In the pure fields of the ten directions  
That are known and rejoiced in by the buddhas.

**06.** I confess all negativity.  
I rejoice in all merit.  
I pay homage to all buddhas.

May I attain excellent pristine wisdom.

**07.** I urge the bodhisattvas  
Who abide on the tenth ground  
In all ten directions,  
To attain the supreme enlightenment of buddhahood.

**08.** Having attained the true enlightenment of buddhahood,  
And having tamed Māra and his forces,  
May you turn the wheel of Dharma  
As a remedy for all living beings.

**09.** May the sound of the great Dharma drum  
Liberate sentient beings from their suffering.  
May you remain, teaching the Dharma,  
For immeasurable millions of eons.

**10.** I request those who are supreme among the two-legged  
beings  
To behold those who have sunk in the mud of desire  
Tightly bound with the ropes of craving,  
Restrained by every bond.

**11.** The buddhas do not condemn  
Those affected by the mind's impurities.  
May those endowed with love for all sentient beings  
Liberate them from the ocean of existence.

**12.** May I practice the conduct of enlightenment  
By training in the footsteps of  
Those are now abiding in complete enlightenment,

Those of the past, and those who have yet to come.

**13.** May I liberate the six classes of reincarnating beings  
Having fully practiced the six perfections.  
May I reach unsurpassable enlightenment  
Having actualized the six types of higher perception.

**14.** May I realize phenomena that are empty:  
The unproduced, the nonarisen,  
That which does not inherently exist, does not abide.  
Awareness does not exist, and real entities do not exist.

**15.** May I realize the dharma of nonexisting self:  
Buddhas, like the great ṛishis [do not exist],  
Sentient beings do not exist, life does not exist,  
The person does not exist, and that which nourishes does not  
exist.

**16.** May I practice generosity free of miserliness  
As a remedy for all sentient beings,  
Without remaining with self-grasping and grasping as mine,  
In relation to all entities.

**17.** May I spontaneously acquire possessions  
Without [grasping at] entities as real.  
May I complete the perfection of generosity  
Since all entities disintegrate.

**18.** May I complete the perfection of ethics  
With faultless ethics that are proper,  
Endowed with pure ethics,

By means of ethics free of pride.

**19.** May I complete the perfection of patience  
With patience that is without anger,  
Similar to the elements of earth, water,  
Fire, and air that never abide.

**20.** May I complete the perfection of enthusiastic effort  
By means of a body and mind endowed with strength,  
By cultivating the joyful effort that is  
Stable, joyful, and free of laziness.

**21.** May I complete the perfection of concentration  
By means of the illusion-like concentration,  
The concentration that proceeds heroically,  
And the vajra-like concentration.

**22.** May I complete the perfection of wisdom  
By directly realizing the three gateways to liberation,  
The equality of the three times,  
And the three kinds of knowledge.

**23.** May I fulfill the intentions of myself and others  
By means of that praised by all buddhas,  
Ablaze with light and splendor,  
And with the enthusiastic effort of a bodhisattva.

**24.** May I who became known as “Maitreya”  
Who engaged the practice in this way,  
Remain perfectly in the state of the tenth ground  
Having completed the six perfections.

NAMO RATNA TRAYĀYA / NAMO BHAGAVATE  
 ŚĀKYAMUNIYE/ TATHĀGATĀYA / ARHATE SAMYAK  
 SAMBUDDHAYA/ TADYATHĀ/ OṂ AJITE AJITE  
 APARĀJITE / AJITAÑCĀYA HA RA HA RA MAITRI  
 AVALOKITE KARA KARA MAHĀSAMAYA SIDDHI  
 BHĀRA BHĀRA MAHĀBODHI MAṆḌA BĪJA SMARA  
 SMARA ASMAKAṂ SAMAYA BODHI BODHI  
 MAHĀBODHI SVĀHĀ

OṂ MOHI MOHI MAHĀMOHI SVĀHĀ

OṂ MUNI MUNI SMARĀ SVĀHĀ

**25.** By the virtue generated by this practice, may all  
 reincarnating beings—  
 myself and all others—be reborn in Tuṣita as soon as we die.  
 Having being born in the noble residence that is superior in  
 terms of Dharma  
 May I become the foremost spiritual child of the  
 Dharma Lord, the invincible Maitreya.

**26.** May I perfect all deeds of a conqueror,  
 Being the first to experience the nectar of your speech  
 When you gain the state of dominion of the ten powers  
 in Jambudvīpa, becoming a regent and lord of the tenth  
 ground.

**27.** As soon as I die and leave this life  
 May I be born in the delightful abode of Tuṣita  
 And attain the prophesy of my enlightenment  
 By quickly pleasing Protector Maitreya.



## 4

Dedication from *Bodhisattva's Way of Life*

by Śāntideva

***Jön jug mon lam***





- 01.** Through whatever virtue I have created  
By undertaking the *Bodhisattva's Way of Life*  
May all migrating beings engage  
The bodhisattva way of life.
- 02.** Through my merit, may all those  
Who suffer in every direction  
With physical and mental illness  
Find an ocean of joy and happiness.
- 03.** For as long as saṃsāra exists  
May their happiness never decline and  
May migrating beings find  
Continuous, unsurpassable happiness.
- 04.** May embodied beings that inhabit  
Every hell that exists  
In the worldly realms  
Enjoy the bliss of Sukhāvātī.
- 05.** May those suffering from cold find warmth.  
May those suffering from heat be refreshed  
By the boundless rivers that spring from the  
Great cloud of bodhisattvas.
- 06.** May even the forest of sword blades  
Become a beautiful pleasure grove

And may the Śālmali trees  
Grow into wish-fulfilling trees.

**07.** May the regions of hells become pleasant  
With lakes that carry the intense sweet fragrance of lotuses  
And the enchanting calls of  
Ducks, geese, and swans.

**08.** May the piles of burning coal become piles of precious  
jewels  
May the burning ground become a foundation of polished  
crystal  
And may the crushing mounts become celestial palaces  
Of worship filled with sugatas.

**09.** May the rain of burning lava, rocks, and weapons  
From now on, become a rain of flowers.  
And may those who battle with weapons  
From now on, exchange flowers playfully.

**10.** Through the strength of my virtue may  
Those who drown in the burning waters of river Vaitrani  
Whose flesh has fallen off and whose bones have the color of  
white jasmine  
Find divine bodies and reside by gently flowing rivers, along  
with goddesses.

**11.** Wondering, “Why are the endless agents of the Lord of  
Death, his ravens, and vultures terrified?  
And by whose power is darkness completely dispelled and  
we experience the happiness of joy?”

Looking up, may they behold the brilliant Vajrapāni residing  
 in the midst of space  
 And being thrilled with joy may they become free of  
 negativity and follow him.

**12.** When they see the fires of hell extinguished  
 By a rain of flowers that falls mixed with fragrant water  
 May the hell beings wonder about it, and satiated with  
 sudden joy  
 May they perceive Padmapani.

**13.** “Friends come here, and cast away your fears. In front of  
 us  
 Is a bodhisattva by whose power all suffering is removed,  
 strong joy emerges, and  
 The affection that completely protects all migrating beings is  
 awakened.  
 He is youthful, with his hair knotted, brilliant, and fearless.

**14.** Behold him as hundreds of gods bow their crown to his  
 lotus feet, in worship  
 A rain of various flowers falls upon his head, his eyes moist  
 with compassion,  
 His pleasant palace echoes with melodious praises from  
 hundreds of goddesses.”  
 May the hell beings cry with joy as they perceive Mañjuśrī.

**15.** In this way, through the root of my virtue may the hell  
 beings be overjoyed  
 By seeing the unobstructed joyful clouds of bodhisattvas,  
 Such as Samantabhadra, and so forth,

And by the falling of a cooling rain of fragrant water.

**16.** May the animals become free from the fear  
Of been eaten by each other.  
May the hungry ghosts  
Become as happy as the beings in Uttarakuru.

**17.** May the hungry ghosts be  
Satiated by the stream that flows  
From the hands of the ārya lord Avalokiteśvara  
And by bathing in it, may they always be refreshed.

**18.** May the blind see forms  
May the deaf always hear sounds  
May pregnant women give birth without danger and pain  
Like Māyādevī.

**19.** May the naked find clothes  
May the hungry find food  
May those who are thirsty find  
Pure water and delicious drinks.

**20.** May the destitute find wealth  
May those afflicted by pain find joy  
And may those who are desperate  
Be consoled and find excellent resolution.

**21.** May all sentient beings who are ill  
Be quickly free from illness.  
May the ailments of migrating beings  
Become eradicated forever.

**22.** May those who are scared become fearless  
May those who are bound be released  
May the powerless become powerful  
And have friendly thoughts for each other.

**23.** May visitors find happiness  
In any place they go.  
May they accomplish their purpose  
Without needing to exert effort.

**24.** May those who sail on boats and ships  
Succeed according to their wishes.  
May they easily reach the shores  
And be happy to reunite with their relatives.

**25.** May those who wander on wrong paths, in the desert,  
Meet travelling companions  
And travel smoothly, without hardship and  
Without the fear of bandits, thieves, tigers, and the like.

**26.** May the deities protect  
The children, the elderly, the unprotected,  
Those who are asleep, intoxicated, insane,  
Those who are destitute, in isolated places, without a path.

**27.** May beings always be free of lack of leisure  
And be endowed with faith, wisdom, and affection.  
From perfect food and conduct  
May they always remember their past lives.

**28.** May they all enjoy continuous wealth

Just like the treasury of space  
 And may their livelihood be independent  
 Free of conflict or cruelty.

**29.** May those who lack magnificence  
 Find splendor.  
 May those whose bodies are unattractive and worn out by  
 austerities  
 Find excellent and noble forms.

**30.** May all women in the world  
 Be born as males.  
 May those of low birth find high status  
 And yet abolish any sense of pride.

**31.** Through my merit  
 May all sentient beings  
 Abandon all negativity  
 And always practice virtue.

**32.** May they never be separated from bodhicitta  
 May they always engage the conduct of bodhisattvas  
 May they always be taken care of by the buddhas and  
 Abandon the actions of māras.

**33.** May these sentient beings  
 Have immeasurably long lives  
 May they always live happily  
 And may they never even hear the word “death”.

**34.** May every part of the world become

A pleasure grove of wish-fulfilling trees  
Filled with the pleasant sound of Dharma  
Of buddhas, their sons, and daughters.

**35.** May the ground everywhere be pure  
Free of pebbles and so forth  
Soft like the palm of a hand  
And smooth, in the nature of lapis lazuli.

**36.** May bodhisattvas reside also  
In the many maṇḍalas of disciples  
Gracing everything above the earth  
With their excellence.

**37.** May all embodied beings  
Hear the sound of Dharma uninterruptedly  
From birds, from trees, from every ray of light,  
And from the sky also.

**38.** May they always meet the buddhas,  
Their sons, and daughters.  
May they worship the gurus of migrating beings  
With boundless clouds of offerings.

**39.** May the gods send rain in a timely fashion  
And may there be excellent crops.  
May the kings act in accordance with Dharma  
And may the world prosper.

**40.** May medicine be potent  
And the recitation of secret mantras successful.

May dākinīs, rākṣasas, and the like  
Be endowed with compassionate minds.

**41.** May no one suffer,  
No one be afraid, or belittled,  
May no one be unhappy.

**42.** May temples become places  
For reading [of texts] and recitation [of prayers].  
May the saṅgha always be in harmony  
And may they always be successful with their purpose.

**43.** May monks who have gained training  
Also find pure isolation  
And may they meditate with a mind that is flexible  
And free of all distractions.

**44.** May nuns be endowed with provisions  
And may they be free of dispute and harm.  
Thus, may the ethics of all those who are ordained  
Be without decline.

**45.** May those with confused ethics emerge [from that state]  
And always exhaust negativity.  
Once they also attain good rebirths  
May they never let their conduct decline, thereafter.

**46.** May scholars gain respect  
As well as merit.  
May their mindstream be pure  
And may they become renowned in every direction.

**47.** Without experiencing the suffering of lower migrations  
And even without hardship  
May they quickly become enlightened  
With bodies that excel those of the gods.

**48.** May all sentient beings  
Worship the buddhas in many ways.  
May they always be joyful  
Endowed with the inconceivable joy of buddhas.

**49.** May the wishes of bodhisattvas  
For the benefit of migrating beings, be fulfilled.  
May sentient beings receive  
Whatever the protectors intended for them.

**50.** Similarly, may also solitary buddhas  
And hearers be happy.

**51.** And as for myself, until I attain the Joyous Ground  
Through the kindness of Mañjuśrī,  
May I always remember my past lives  
And always attain ordination.

**52.** May I find nourishment in food  
And be sustained.  
In all my lives may I always find solitude  
And be endowed with excellent [conditions].

**53.** When I wish to see something  
Or even have the slightest question  
May I perceive Protector Mañjuśrī

Without any obstruction.

**54.** For the sake of establishing the purpose of all sentient beings

Who extend to the limit of space in the ten directions  
 May my conduct also be like  
 The conduct of Mañjuśrī.

**55.** For however long space remains and  
 For however long migrating beings remain  
 For that long may I also remain  
 To remove the suffering of migrating beings.

**56.** Whatever type of suffering of migrating beings exists  
 May they all ripen upon me.  
 May the saṅgha of bodhisattvas  
 Bring about the happiness of migrating beings.

**57.** May the teachings, the sole medicine for the suffering of  
 migrating beings,  
 The source of all happiness,  
 Be upheld, honored, and  
 Remain for a very long time.

**58.** I prostrate to Mañjuśrī  
 Through whose kindness my mind has become virtuous.  
 I prostrate to the spiritual friend  
 Through whose kindness I have improved.

## 5

## Beginning, Middle, and End

*by Jé Tsongkhapa*

***Thok tha ma***





I pay homage to all buddhas and bodhisattvas of the ten directions.

**01.** I make this limitless prayer with pure intention  
To liberate limitless reincarnating beings from existence.  
By the power of the infallible Three Jewels  
And the might of powerful ṛiṣhis may these truthful words be fulfilled.

**02.** In life after life may I  
Never be reborn into the birth states of  
Misfortune of those who have fallen into lower rebirths.  
May I always attain a human body with freedoms and endowments.

**03.** From the moment of my birth may I  
Never be attached to the pleasures of existence.  
For the sake of attaining liberation may I exert myself fully  
In seeking pure conduct through the intention of renunciation.

**04.** May all conducive conditions  
For becoming ordained  
Become available according to my wish  
Without any hindrances from family, friends, or possessions.

**05.** Once ordained and for as long as I am alive

May I never be sullied  
 By faults of natural offences  
 Just as I promised in the presence of my abbot and preceptor.

**06.** For countless eons may I practice  
 All Dharmas, vast and profound,  
 Of the Mahāyāna, on such pure foundation  
 For the sake of mother sentient beings, through much  
 hardship.

**07.** May I be cared for by immaculate spiritual friends  
 Brave in faultlessly establishing the purpose of others,  
 Affectionate, compassionate, with their senses pacified, and  
 subdued,  
 Their minds filled with many qualities of transmissions and  
 realizations.

**08.** As Sada Prarudita devoted himself to Dharma Ārya  
 May I always delight the immaculate spiritual friend  
 With body, life, and possessions, without deceit,  
 Never displeasing him even for a moment.

**09.** May the meaning of the perfection of wisdom  
 Profound, pacifying, free of elaboration  
 Be advised to me just as it was explained to Sada Prarudita  
 Unsullied by the polluted waters of misconceptions.

**10.** May I never come under the influence of  
 Nonvirtuous spiritual guides and misleading friends  
 Who teach the views of eternalism and nihilism  
 That are beyond the intention of the Muni.

**11.** May I liberate embodied beings from the ocean of  
samsāra

With this ship constructed with study, reflection, and  
meditation

Hoisting the sail of pure special intention

Soared by winds of untiring enthusiastic effort.

**12.** As much as I excel in study and overtake others in terms  
of giving,

As much as my ethics are pure and my mind excels

Through knowledge and intelligence,

May I find increasing freedom from arrogance.

**13.** Without been satiated may I study

Countless teachings at the feet of a master

Who does not rely on support other than

The strength of pure logic to explain the meaning of  
scriptures.

**14.** Having examined properly with four types of logic

The meaning of whatever I have studied, day and night,

May I eliminate doubt with an intelligent mind

Arisen from having reflected these points.

**15.** When I gain certainty through having reflected

The mode of the profound Dharma

May I practice properly relying on isolation

Applying enthusiastic effort that severs the entanglements of  
this life.

**16.** When the points intended by the Conqueror

Arise in my mind through study, reflection, and meditation  
 May appearances of this life that are longing for saṃsāra and  
 Thoughts for my own happiness, never arise.

**17.** Having destroyed miserliness with a mind that is  
 unattached

To all of my possessions

May I satisfy beings with Dharma once I gather them as  
 disciples

With material presents, at first.

**18.** May I always uphold the victory banner of liberation  
 With the intention of renunciation, until enlightenment is  
 attained,

Without transgressing even the smallest precept

Even at the cost of my life.

**19.** When I see, hear, or recall those who

Strike, beat, and speak unfavorably about me

May I be free of anger and instead

Proclaim their qualities and meditate on patience.

**20.** May I apply myself to enthusiastic effort

Having abandoned the three types of laziness that bring  
 decline.

May I attain positive qualities that I lack and

Improve those that I already have.

**21.** May I meditate on union having abandoned calm abiding

That mostly throws me into saṃsāra

Disjoined from the strength of insight that subdues the

extreme of existence

Derived from the moisture of compassion that subdues the  
extreme of peace.

**22.** May I realize that all phenomena are empty from the  
beginning

Having fully abandoned the wrong, inferior views  
That grasp as supreme views on emptiness that are  
fabricated,

Afraid of the profound meaning of the mode of existence.

**23.** May I bring to faultless ethics

Those with confused ethics who only practice virtue  
superficially

Unafraid of paths blamed by those who are pure,  
Deprived of consideration for pure training.

**24.** May I also place in the path praised by the Conqueror

With ease, all those who have abandoned correct paths and  
Have entered wrong, inferior ones and those who  
Have fallen under nonvirtuous spiritual guides and  
misleading friends.

**25.** May the lion roar of my explanation, debate, and  
composition

Steal away the pride the false speech of foxes.

May I gather disciples skillfully and

Uphold the victory banner of undeclining teachings.

**26.** In whatever life I take

When I drink the nectar of Muni's teachings

May I have class, form, wealth, power, wisdom,  
Long life, and good health.

**27.** May I develop special love, like that of a mother,  
For those who continuously carry harmful intent  
For my body, life, and possession and  
Those who speak badly of me.

**28.** May I be able to offer them unsurpassable enlightenment  
Having cultivated in my mind the special intention  
The mind of bodhicitta that is familiar with cherishing others,  
Before too long.

**29.** May all those who see, hear,  
Or even recall this prayer  
Fulfill the great training of the prayers of bodhisattvas  
Without being discouraged.

**30.** Through the might of making this vast prayer  
Practiced properly through the strength of pure special  
intention  
May I complete the perfection of prayer and  
Fulfill the hopes of all embodied beings.

*Colophon:*

This “Prayer of the Virtuous Beginning, Middle, and End” has been composed at the Dri Khung Thil Monastery in the Zhotö District by the wandering (monk) Losang Drakpa who has heard many teachings.

## 6

## Prayer to Be Reborn in Sukhāvātī

*by Jé Tsongkhapa*

*Dé wa jen du kyé wa'i mon lam*





**01.** I prostrate to Buddha Amitayus, teacher of gods and men.  
Your excellent activities bestow endless fortune to migrating  
beings.

Remembering you just once dispels fear for the lord of death.  
You always consider migrating beings with affection, like  
your own children.

**02.** I will explain as much as I can how one can be reborn  
through the power of affection

And prayer in the supreme field of Sukhāvātī  
That has been praised elegantly and exhaustively  
By the powerful one of the Munis, many times.

**03.** Obscured by thick ignorance regarding the principles of  
what should be practiced and abandoned,

The weapon of anger robs us from life in the higher states.

We are bound in the prison of saṃsāra by the rope of  
attachment and craving

And the flood of karma carries us into the ocean of saṃsāra.

**04.** Tossed by the many waves of sickness and ageing

We end up in the mouth of the monster of the unbearable  
Lord of Death

And are burdened down by the load of unwanted suffering,  
Crying pitifully without a protector.

**05.** My mind aspires to witness a destitute person's only

friend, Amitābha.

I make respectful requests to you and your retinue,

Lord Avalokiteśvara and bodhisattva Vajrapāni.

Please don't forget the commitments of your awakening  
mind

Made countless eons ago for our sake.

Please come here miraculously due to your affection

Like the king of birds who flies in the sky.

**06.** In dependence on the might of the two accumulations of  
myself and others,

Amassed over the three times and combined

May you stay close to me at the time of death and guide me.

May I see you directly, Amitābha, surrounded by your two  
chief sons and retinue.

At that time, may intense faith focusing on the conqueror and  
his retinue, fully arise and

May I be without the intense suffering of pain.

**07.** With recollection that does not forget my object of faith,

May the eight bodhisattvas arrive through their miraculous  
power,

Immediately upon death and show me the way as it is.

In dependence on that may I be born in the precious land of  
Sukhāvātī from a lotus,

Exclusively as a being of sharp faculties in the Mahāyāna  
lineage.

**08.** Immediately upon birth may I obtain a host of limitless  
qualities such as

Dhāraṇī, concentration, bodhicitta of the unobserved, and

inexhaustible confidence.

May the buddhas and bodhisattvas of the ten directions such  
as the unsurpassable teacher Amitābha,  
Be pleased with me and give me the complete transmission  
of the Mahāyāna.

**09.** From understanding their meaning as it is,  
May I proceed each moment to countless buddha fields,  
miraculously unimpeded, and  
May I complete all great training of the bodhisattva conduct.

**10.** Despite having been born in a pure land, moved by  
strong affection  
May I mainly visit impure lands, miraculously unimpeded,  
and  
May I teach all sentient beings exactly in accordance with  
their fortune.  
In dependence upon that, may I have the power to place them  
in the pure paths  
Praised by the conquerors.

**11.** By means of quickly completing these amazing activities  
May I easily attain the state of a conqueror  
For the sake of limitless migrating beings.

**12.** One day, when the karmic formation of this life is  
relinquished  
May my eyes clearly behold you, Amitābha,  
Surrounded by the ocean of your retinue and  
May my mindstream be filled with faith and compassion.

**13.** As soon as the appearances of the bardo arise  
 May the eight bodhisattvas show me the unmistakable path and  
 In dependence on that, may I be born in Sukhāvātī and  
 May my emanations guide reincarnating beings of impure  
 lands.

**14.** In all my lives until I achieve such a supreme state  
 May I only be born in a body that practices pure  
 Study, reflection, and meditation of the scriptural and  
 Realizational teachings of the conqueror.

**15.** May I never be separated from such physical basis,  
 Ornamented with the seven qualities of the higher states.  
 In all these lifetimes may I attain memory of previous lives  
 Remembering previous states, as they were.

**16.** In all my lives may I see saṃsāra in its entirety to be  
 without essence  
 And motivated by an intention that is mesmerized by the  
 qualities of liberation  
 May I become ordained in the Vinaya,  
 The Dharma eloquently taught by the Bhagavan.

**17.** When I am ordained may I become like  
 Gelong Mitrukpa and gain great enlightenment  
 By means of perfecting the aggregate of ethics  
 Without being sullied by even the slightest mistake or  
 downfall.

**18.** Further, in all my lives may I understand the way of the  
 afflicted and the purified, exactly as it is,

And may I attain excellent retaining dhāraṇī that does not forget

A single word and meaning of the Dharma and of the branches of perfection.

May I attain perfect, unstoppable confidence in teaching others what I have learned.

**19.** Further, in all my lives may I never be parted from the attainment of special types of perception,  
Such as knowledge of the place of miracles,  
The eyes such as the eye of flesh, and  
The door of concentration such as the concentration that proceeds heroically.

**20.** Further, in all my lives may I attain the vast wave of wisdom  
That is capable to differentiate through its own strength  
The points of what should be practiced and what should be abandoned.

**21.** May I attain the clear wisdom  
That is capable to differentiate without mixing  
Even the most subtle elements of the afflicted and the purified, exactly as they are.

**22.** May I attain the swift wisdom  
That is capable to end immediately what is not realized,  
What is misunderstood, and every thought of doubt.

**23.** May I attain the profound wisdom  
That engages the meaning and words of the teachings

That others cannot fathom, without being exhausted.

**24.** In brief, may I become like venerable Mañjuśrī who perfected every aspect of

The bodhisattva conduct by means of wisdom skilled in differentiating

The words and meaning of the teachings, that is Wisdom free from all faults of confused wisdom.

**25.** Having gained such vast, clear, swift, and profound wisdom easily

May I take care of fortunate beings, annihilate those who debate erroneously, and delight scholars.

May I attain perfection of the skills of explanation, debate, and composition

Focusing on the teachings of the Conqueror.

**26.** Further, in all my lives may I completely stop

The mind that grasps my own purpose to be the main one, and

All thoughts of cowardliness and laziness in terms of the Great training in the bodhisattva conduct.

**27.** May I become like venerable Avalokiteśvara who perfected every aspect of

The bodhisattva conduct by means of bodhicitta skilled in perfecting

Supreme bravery and willingness in terms of the purpose of others.

**28.** Further, in all my lives, when I engage the purpose of myself and others

May I become like the venerable Lord of Secrets who perfected every aspect of

The bodhisattva conduct by means of power skilled in destroying

Demons, heretics, and opponents.

**29.** In all my lives, in order to completely perfect the bodhisattva conduct

Through enthusiastic effort that has abandoned laziness

May I become like the unparalleled King of the Śākya

Who gained great enlightenment by means of the great training of enthusiastic effort

Without wavering even for a moment from his initial mind generation.

**30.** In all my lives, in order to destroy all physical and mental illness

That are obstacles to my enlightenment

May I become like the sugata who is the King of Medicine

With the power to pacify all torment of body, speech, and mind

By means of his name.

**31.** Further, in all my lives may I attain whatever length of life I wish for and

May I become like the Conqueror Amitayus

With the power to destroy all untimely death by merely saying his name.

**32.** When obstacles to life are eminent, may I see you vividly, Protector Amitayus.

Through your four types of activities you appear in whichever physical aspect is

Appropriate for the disciples.

And as soon as I see you, may all obstacles to life become pacified.

**33.** Having recognized whichever physical aspect you demonstrate in accordance

With the [needs of the] disciples, to be Protector Amitayus, May I generate uncontrived faith and in dependence on the strength of that faith

May the Conqueror Amitayus act as an actual spiritual friend in all my lives.

**34.** Further, in all my lives may I gladly be taken care of by A qualified spiritual friend of the Mahāyāna, Who is the root of all mundane and transcendent qualities.

**35.** While he takes care of me, may I attain firm, unshakable faith for the spiritual friend and

May every activity of my three doors only please him.

May I do not displease him, even for a moment.

May I gather all teachings and advice that the spiritual friend gives, lacking in nothing.

May I be able to perfect my practice once I have understood the meaning of all this, exactly as it is.

May I do not come under the influence of nonvirtuous spiritual guides and

Misleading friends, even for a moment.

**36.** In all my lives may I have the faith of conviction for  
cause and result, and  
May I understand renunciation, bodhicitta, and correct view.  
Then, may I effortlessly enter an uninterrupted stream of  
experiences.

**37.** In all my lives, may whatever roots of virtue I have  
created  
Through my body, speech, and mind  
Serve the purpose of others and become exclusively the  
cause of pure enlightenment.



## 7

## Prayer for a Statue of Maitreya

*by the Omniscient Gendiin Drup*

***Jam pa'i ku zuk ma***





**01.** May the embodied beings who have fulfilled all conducive conditions

For building an excellent statue of Maitreya  
Enjoy the splendor of the Mahāyāna Dharma  
At the feet of venerable Protector Maitreya.

**02.** When the powerful sun, Protector Maitreya,  
Shines atop the hill of Bodhgaya

May the lotus of my intelligence bloom  
And the fortunate swarm of bees be satiated.

**03.** At that time may Conqueror Maitreya be extremely  
pleased, and

As he lays his right hand upon my head may  
My supreme, unsurpassable enlightenment be prophesied.  
May I then quickly attain buddhahood for the sake of all  
reincarnating beings.

**04.** In all my lives while I complete enlightenment,  
May I gather every type of conduct of the great wave of  
activities

Of all conquerors and bodhisattvas of the three times  
And may I properly give advice.

**05.** Draped in magnificent drawing-like scriptures of  
eloquent explanation,

Supported by the golden pole of intelligence, and

Decorated with a jeweled tip of the [three] trainings,  
 May the banner of victory of the teachings be planted in  
 every direction.

**06.** May the teachings—the source of benefit and well-  
 being—spread and flourish, and  
 May all beings who hold the teachings enjoy good health.  
 May the source of happiness for all embodied beings—  
 The teachings of the Buddha—spread continuously.

**07.** By the might of continuously being familiar with the  
 three aspects of love,  
 May there be the auspiciousness of the Protector Buddha  
 Maitreya,  
 Who destroys the hosts of māras with the power of his love  
 and  
 Nurtures all sentient beings with the strength of his love.

## 8

## Prayer for Spontaneous Bliss

*by the Second Dalai Lama, Gendün Gyatso*

***Dé chen hlun drup ma***





**01.** Respectfully I prostrate to the mighty conqueror, the invincible Maitreya,  
Who pervades the mundane worlds with a cloud of affectionate love  
And releases a continuous stream of rain  
From the space of Dharma Body of spontaneous great bliss.

**02.** From the play of pristine wisdom that beholds every Thought and predisposition of countless disciples, just as they are,  
I request you to come here, unimpededly, through the power of my faith,  
Like the reflection of the moon on water.

**03.** I am never sated by looking at your supreme body of form  
That is like Mount Meru's exquisite mass of refined gold  
Inlaid with a lattice of various precious jewels.  
I request you to remain steadily till the end of existence.

**04.** Protector, I request you to hold near with your hands of compassion  
Those who have provided favorable conditions  
For the construction of an attractive statue of Maitreya, and  
To lead them with certainty to the land of Tuṣita.

**05.** Inseparable from your face that is nectar for my eyes,

Bless me to quickly attain enlightenment  
 Having perfected all points of the bodhisattva conduct,  
 Perpetually nourished by your Mahāyāna speech.

**06.** In the meantime, may all intended purposes be fulfilled,  
 May all sentient beings become endowed with a loving  
 attitude,  
 May the Conqueror's teachings prevail and spread  
 everywhere,  
 And may all sentient beings enjoy the glory of happiness and  
 wellbeing.

**07.** May this place be filled by an assembly of those clad in  
 saffron  
 Who are endowed with the three trainings, and till the end of  
 existence  
 May there always be the auspiciousness of the teachings of  
 Śākyamuni  
 Spreading in all directions through activities of explanation  
 and practice.

**08.** By the truth of the infallible Three Jewels,  
 The blessings of the mighty conqueror, the invincible  
 Maitreya,  
 And the enlightened activities of the mighty Dharma  
 protectors,  
 May the wishes of our pure prayers be fulfilled.

*Colophon:*

This prayer of truthful words for achieving excellence was composed at Chökhör Gyal monastery by Gendün Gyatso, a monk who expounds the Dharma, at the request of the great leading lady, Nyima Pel, who is an incarnation of Bishvakarma.

## 9

Prayer for the Flourishing of the  
Teaching of Jé Tsongkhapa

*by Gungthang the Third, Könchok Tenpai Drönmé*

*Losang gyal ten ma*





**01.** Though he is the father who gives birth to all conquerors,  
As a conqueror's son, he generated the thought of upholding  
The conqueror's Dharma in infinite realms. Through the  
power of this truth  
May the teachings of Losang the Conqueror flourish.

**02.** In a previous life, in the presence of Buddha Indraketu  
He made a promise and was called Braveheart in that life,  
While all conquerors and bodhisattvas praised him. Through  
the power of this truth  
May the teachings of Losang the Conqueror flourish.

**03.** He offered a white crystal rosary to the Muni  
So that the lineage of pure view and conduct might spread.  
In return he gave him a Dharma conch and a prophesy.  
Through the power of this truth  
May the teachings of Losang the Conqueror flourish.

**04.** His pure view free of eternalism and nihilism,  
His pure meditation cleansed of darkness and lethargy,  
His pure conduct practiced according to the Conquerors'  
instructions.  
May the teachings of Losang the Conqueror flourish.

**05.** Scholar, for he sought out many teachings, extensively,  
Venerable, for he applied the meaning of what he heard to his  
mind, just as it is,

Noble, for he dedicated everything for the teachings and migrating beings.

May the teachings of Losang the Conqueror flourish.

**06.** He stopped all misconduct through finding certainty that All scriptures, definitive and interpretative, were without contradiction

As advice for the practice of the individual.

May the teachings of Losang the Conqueror flourish.

**07.** He listened to the explanation of the transmitted Dharma of the three pitakas, and

Practiced the realized teachings of the three trainings.

His life story as a scholar and practitioner is amazing.

May the teachings of Losang the Conqueror flourish.

**08.** Externally pacified and subdued by the hearer's conduct, Internally having the confidence of the yoga of the two stages,

He carried the noble paths of sūtra and tantra harmoniously, without contradiction.

May the teachings of Losang the Conqueror flourish.

**09.** Combining emptiness explained in the causal vehicle

With great bliss achieved through the resultant method

Is the innermost essence of the eighty thousand aggregates of Dharma.

May the teachings of Losang the Conqueror flourish.

**10.** By the power of the ocean of oath-bound Dharma protectors,

Such as the main guardians of the beings of the three paths –  
The quick acting lord, Vaishravana, and Karmayama –  
May the teachings of Losang the Conqueror flourish.

**11.** In brief, by the stable lives of the glorious gurus,  
By the earth being full of immaculate, learned, venerable  
holders of the teachings,  
And by the increase of power of the patrons of the teachings,  
May the teachings of Losang the Conqueror flourish.

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