

Chotrul Düchen

3rd March, 2026

In Praise of the Three Jewels

Homage to the Buddha, the teacher;

Homage to the dharma, the protector;

Homage to the great saṅgha –

To all these three

I continually offer homage.

Refuge & Bodhicitta

Namo! Until we attain enlightenment,

I and all beings

Take refuge in the three roots—

guru, deva and ḍākinī.

So that I may attain buddhahood

for the benefit of others,

I arouse bodhicitta, as aspiration,

as action and in its absolute meaning.

(repeat three times)

The Verses of the Eight Noble

Auspicious Ones

by Mipham Rinpoche

Om!

Homage to the Buddha,

Dharma and Noble Saṅgha—

All that dwell in the auspicious realms

Of the ten directions,

Where appearance and existence is completely pure,

Its nature spontaneously perfect,

May everything be auspicious for us all!

King of Lamps, Steadfast and Powerful One

Whose Vision Fulfils All Aims,

Glorious Ornament of Love,

Sacred Splendour Renowned for Virtue,

The One Whose Concern for All

Brings Him Universal Renown,

Glorious One as Renowned as Mount Meru

In Eminence and Might,

Glorious One Renowned as

Caring for All Sentient Beings,

Glorious One Renowned as

Most Powerful in Satisfying Wishes—
Homage to you, the Eight Sugatas,
Merely hearing your names
Increases auspiciousness and success!

Youthful Mañjuśrī, glorious Vajrapāṇi,
Lord Avalokiteśvara, protector Maitreya,
Kṣitigarbha, Sarvanīvaraṇaviṣkambhin,
Ākāśagarbha, and Samantabhadra noblest of all—
Utpala flower, vajra, white lotus, nāga-tree,
Jewel, moon, sword and sun—
Gracefully holding your emblems,
And supreme in granting
Auspiciousness and success,
Homage to you, the Eight Bodhisattvas!

The most precious umbrella,
The auspicious golden fishes,
The wish-fulfilling vase of goodness,
The exquisite kamala flower,
The conch of fame and glory,
The glorious knot of prosperity,
The eternal banner of victory and

The all-powerful wheel:

Holding these eight most precious emblems

Are the creators of delight,

Making offerings to

The buddhas of all directions and times.

Homage to you, the Eight Auspicious Goddesses—Beauty, Garlands,

Song, Dance, Flowers, Incense, Light and Perfume—

Merely thinking of you makes success

Grow more and more!

Mighty Brahmā, Śiva and Viṣṇu,

Indra the thousand-eyed, the kings Dhṛtarāṣṭra,

Virūdhaka, Virūpakṣa the lord of nāgas,

And Vaiśravaṇa—

Each one holding your divine emblem:

Wheel, trident, lance, vajra,

Vīṇā, sword, stūpa and banner of victory—

Homage to you,

the Eight Guardians of the World,

Who make auspiciousness and positivity

grow in the three realms!

With all obstacles and harmful influences pacified,

May the work we are now about to begin
Meet with ever-growing fulfilment and success, and
Bring good fortune, prosperity, happiness and peace!

The Noble Great Vehicle Sūtra

Taking Refuge in the Three Jewels

Homage to the Three Jewels!

Thus did I hear at one time. The Blessed One was residing in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's park, together with a great saṅgha of 1,250 monks.

At that time, while the venerable Śāradvatīputra was alone in the forest, this thought arose in his mind: "I should go before the Teacher so that I can ask the Well-Gone One, the Dharma Lord, this question: 'How much merit is accumulated by faithful noble sons or noble daughters who take refuge in the Buddha, the Dharma, and the Saṅgha of monks?'"

At dusk the venerable Śāriputra emerged from his meditative seclusion and went to see the Blessed One. When he arrived, he bowed his head to the Blessed One's feet and sat to one side. While seated to the side, the venerable Śāriputra asked the Blessed One, "Honored One, while I was staying alone in the forest in meditative seclusion, this thought arose in my mind: 'How much merit is accumulated by faithful noble sons or noble daughters who take refuge in the Buddha, the Dharma, and the Saṅgha of monks?'"

The Blessed One replied to the venerable Śāriputra, "Śāriputra, you have asked this question in order to benefit and bring happiness to many beings. Out of love for the world, you seek to help a vast number of beings, gods and humans alike, by accomplishing their welfare and happiness. That is excellent, excellent! Śāriputra, as you have thought to come and question the Thus-Gone One about this matter, I will reply with an analogy to make you understand.

“Imagine that someone endowed with magical powers were to transfer into another world all the beings that live in Jambudvīpa—the land of Jambudvīpa and its subcontinents, which measure seven thousand leagues across and lengthwise. Having made the ground even like the palm of a hand, that person would then build a stūpa made of the seven precious gems—gold, silver, beryl, crystal, red coral, emerald, and white coral. It would be the size of Jambudvīpa, and its summit would reach the Brahmā realms. That person would then worship that stūpa with offerings of divine incense, divine flowers, divine garlands, and divine parasols, banners, and flags. This person endowed with these magical powers would then pour all the water of the four great oceans into another world system and replace it with four oceans filled with maruka oil. He would then place a wick the size of Mount Sumeru into the oceans so that for many eons this oil lamp would continuously burn.

“Śāriputra, tell me, would that person accumulate a lot of merit on that basis?”

“Blessed One, yes, a lot! Well-Gone One, yes, a lot! This is beyond all the hearers and solitary buddhas. Blessed One, this is the domain of the thus-gone ones. Well-Gone One, this is the domain of the thus-gone ones.”

“Śāriputra, that amount of merit would not match even a hundredth, a thousandth, or even a hundred thousandth of the merit created by a noble son or noble daughter who takes refuge in the Buddha, the Dharma, and the Saṅgha. This difference could not be illustrated by any numbers, examples, or calculations.”

When this Dharma teaching was given, the whole great trichiliocosm began to quiver, tremble, quake, wobble, rock, sway, vibrate, shudder, and reel. Great lightning flashes struck, and the gods caused the sound of drums to be heard.

The venerable Ānanda asked the Blessed One, “Blessed One, what is the name of this Dharma teaching? How should it be remembered?”

The Blessed One replied, “Ānanda, you should remember this Dharma teaching as Accomplishing Limitless Gateways. This is how you should see its meaning, and this is how you should remember it.”

When the Blessed One had spoken, the venerable Śāriputra and the other monks praised the Blessed One’s words.

This concludes the noble Great Vehicle sūtra “Taking Refuge in the Three Jewels.”

The Noble

Perfection of Wisdom “Kauśika”

Homage to all the buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was residing at Vulture Peak in Rājagṛha together with a great saṅgha of monks and many hundreds of thousands of bodhisattvas, all of whom were youthful.

Then the Blessed One addressed Śakra, lord of the gods: “Kauśika, this is the meaning of the perfection of wisdom: Do not view the perfection of wisdom as being two. Nor is it not two. It is neither a mark nor not a mark. It is neither something to adopt nor something to abandon. It is neither increasing nor decreasing; neither polluted nor not polluted; neither purified nor not purified; neither abandoned nor not abandoned; neither remaining nor not remaining; neither to be applied nor not to be applied; neither connected nor not connected; neither a condition nor not a condition; neither a dharma nor not a dharma; neither suchness nor not suchness; and neither the limit of reality nor not the limit of reality.

“Similarly, Kauśika, the meaning of the perfection of wisdom is as follows: As all phenomena are fundamentally sameness, the perfection of wisdom is itself sameness. As all phenomena are profound, the perfection of wisdom is

profound. As all phenomena are isolated, the perfection of wisdom is isolated. As all phenomena are immovable, the perfection of wisdom is immovable. As all phenomena are without thought, the perfection of wisdom is without thought. As all phenomena are free of fear, the perfection of wisdom is free of fear. As all phenomena are free of anxiety, the perfection of wisdom is free of anxiety. As all phenomena are of one taste, the perfection of wisdom is of one taste. As all phenomena are unborn, the perfection of wisdom is unborn. As all phenomena are unceasing, the perfection of wisdom is unceasing. As all phenomena are like space, the perfection of wisdom is like space.

“As form is boundless, the perfection of wisdom is boundless. Similarly, as feelings, perceptions, mental formations, and consciousness are boundless, the perfection of wisdom is boundless. As the earth element is boundless, the perfection of wisdom is boundless. Similarly, as the water element, the fire element, the wind element, the space element, and the element of consciousness are boundless, the perfection of wisdom is boundless. As Mount Sumeru is boundless, the perfection of wisdom is boundless. As the ocean is boundless, the perfection of wisdom is boundless.

“As vajra is the same, the perfection of wisdom is the same. As all phenomena are undifferentiated, the perfection of wisdom is undifferentiated. As the essential nature of all phenomena is beyond apprehending, the essential nature of the perfection of wisdom is beyond apprehending. As all phenomena are the same in lacking anything to be dispelled, the perfection of wisdom is the same in lacking anything to be dispelled. As all phenomena are without anything to undertake, the perfection of wisdom is without anything to undertake. As all phenomena are inconceivable, the perfection of wisdom is inconceivable.

“Similarly, as the perfection of giving, the perfection of discipline, the perfection of patience, the perfection of effort, the perfection of concentration, the perfection of wisdom, the perfection of means, the perfection of aspiration, the perfection of power, and the perfection of gnosis

are purified of the three spheres and thus boundless, the perfection of wisdom is boundless.

“The so-called perfection of wisdom consists of eighteen kinds of emptiness. They are internal emptiness, external emptiness, internal and external emptiness, emptiness of emptiness, great emptiness, ultimate emptiness, emptiness of conditioned phenomena, emptiness of unconditioned phenomena, emptiness transcending extremes, emptiness without beginning or end, emptiness of anything to be given up, emptiness of nature, emptiness of all phenomena, emptiness of self-characteristics, emptiness of nonapprehension, emptiness of nonexistence, emptiness of essential nature, and emptiness of the essential nature of nonexistence.

“In short, such emptiness is called the perfection of wisdom.

“Like a star, a cataract, a lamp,
A magical illusion, a dew drop, a water bubble,
A dream, a flash of lightning, and a cloud—
View conditioned things in this way.

Oṃ namo bhagavatyai āryaprajñāpāramitāyai.

Oṃ dhī hrī śrī śruti smṛti mati gati vijaye svāhā.

“Neither ceasing nor born,
Neither annihilated nor eternal,
Neither many nor one,
Neither coming nor going,

“Peaceful, because elaborations are pacified—
To the one who teaches this dependent origination,
To the perfect Buddha,
The best of speakers, I prostrate.”

The Blessed One having spoken thus, Venerable Śāradvatīputra, Śakra, the lord of the gods, and the monks, bodhisattvas, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

Thus concludes The Perfection of Wisdom “Kauśika”.

The Heart of the Perfection of Wisdom, the Blessed Mother

Homage to the Perfection of Wisdom, the Blessed Mother!

Thus did I hear at one time.

The Blessed One was residing on Vulture Peak Mountain at Rājagṛha together with a great saṅgha of monks and a great saṅgha of bodhisattvas.

At that time the Blessed One rested in an absorption on the categories of phenomena called illumination of the profound.

At the same time, the bodhisattva great being, noble Avalokiteśvara, while practicing the profound perfection of wisdom, looked and saw that the five aggregates are also empty of an intrinsic nature.

Then, due to the Buddha’s power, venerable Śāriputra asked the bodhisattva great being, noble Avalokiteśvara, “How should sons of noble family or

daughters of noble family train if they wish to engage in the practice of the profound perfection of wisdom?”

The bodhisattva great being, noble Avalokiteśvara, replied to venerable Śāradvatīputra,

“Śāriputra, sons of noble family or daughters of noble family who wish to engage in the practice of the profound perfection of wisdom should see things in this way: they should correctly observe the five aggregates to be empty of an intrinsic nature.

“Form is empty. Emptiness is form. Emptiness is not other than form, and form is also not other than emptiness. In the same way, feeling, perception, formation, and consciousness are empty.

“Śāriputra, therefore, all phenomena are emptiness; they are without characteristics, unborn, unceasing, without stains, without absence of stains, not deficient, and not complete.

“Śāriputra, therefore, in emptiness there is no form, no feeling, no perception, no formations, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no smell, no taste, no texture, and no mental object.

“There is no element of the eye, up to no element of the mind, and further up to no element of the mind consciousness.

“There is no ignorance and no exhaustion of ignorance, up to no aging and death and no exhaustion of aging and death.

“There is no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment.

“Śāriputra, therefore, since bodhisattvas have no attainment, they rely upon and dwell in the perfection of wisdom. Because their minds have no veils, they have no fear. Having utterly gone beyond error, they reach the culmination of nirvāṇa.

“All the buddhas who reside in the three times have likewise fully awakened to unsurpassed and perfect awakening by relying upon the perfection of wisdom.

“Therefore, the mantra of the perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra that is equal to the unequalled, and the mantra that utterly pacifies all suffering. Since it is not false, it should be known to be true.

“The mantra of the perfection of wisdom is stated thus:

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

“Śāriputra, this is the way a bodhisattva great being should train in the profound perfection of wisdom.”

Then the Blessed One arose from that absorption and gave his approval to the bodhisattva great being, noble Avalokiteśvara, saying, “Excellent! Excellent! Son of noble family, it is like that. Son of noble family, it is like that. The profound perfection of wisdom should be practiced just as you have taught, and even the thus-gone ones will rejoice.”

When the Blessed One had said this, venerable Śāradvatīputra, the bodhisattva great being, noble Avalokiteśvara, and the entire assembly, as well as the world with its devas, humans, asuras, and gandharvas, rejoiced and praised what the Blessed One had said.

This completes The Great Vehicle Sūtra “The Heart of the Perfection of Wisdom, the Blessed Mother.”

Light Offering Prayer

by Atiśa Dīpaṃkara

May this vessel become as vast
As the entire billionfold universe!
May its wick grow as large as Sumeru,
The king of mountains!

May the oil within become as vast
As the great ocean at the edge of the world!
And may a billion such lamps appear
Before each and every buddha!

Their light banishing the darkness
Of ignorance everywhere,
From the very peak of existence
Down to the lowest hell,
May they reveal all the realms of buddhas
And bodhisattvas throughout the ten directions!

Oṃ vajrāloke āḥ hūṃ

Emaho!

This wondrous and amazing light,

Burning brightly,
I offer to the thousand buddhas
Of this fortunate age,
Gurus, yidam deities,
Dākinīs and dharmapālas,
And the deities of all the maṇḍalas,
In all the infinite realms of the ten directions.

May all beings,
With my own parents foremost among them,
In this and in all lives to come,
Whatever our place of birth,
Always see directly the perfect Buddhas' realms,
And remain forever inseparable
From Amitābha, 'Lord of Boundless Light'—

Grant your blessings so that,
Through the power of the truth
Of the Buddha, Dharma and Saṅgha,
And the deities of the Three Roots,
This prayer of aspiration may swiftly be fulfilled!

Tadyathā pañcendriyāvabodhaniye svāhā

Aspiration of the Vajradhātu Maṇḍala

Victorious ones

Throughout the ten directions and four times,

Together with your sons,

Host of gurus, yidams, ḍākinīs, and dharmapālas,

As many buddha-fields of you as there are atoms,

All of you without exception,

Please approach and be seated

On a lotus-moon seat in the space in front.

We prostrate respectfully

With body, speech, and mind.

We make the outer, inner, secret,

And suchness offerings.

In the presence of the sugatas,

The supreme beings,

We feel remorse for our host

Of previous evil deeds.

Regretting present unvirtuous actions,

We make complete confession.

Henceforth we vow to reverse these.

We rejoice in all merit and virtue.

We request the host of victorious ones

Not to pass into nirvāṇa

And to turn the wheel of the tripiṭaka

And the unsurpassable teachings.

We dedicate the accumulation of virtue

To all beings without exception:

May beings arrive at the bhūmi

Of unsurpassable liberation.

Buddhas, together with your sons,

Please consider us.

These excellent aspirations

That we have begun to practice—

Just as they were realized by victorious Samantabhadra and his sons

And Ārya Mañjushrī—

So also may we realize them,

Following their examples.

Precious gurus,

Who are the glory of the teachings,

May you pervade everywhere, like the sky;

Shine everywhere, like the sun and moon;
And be always firm, like a mountain.

May the precious saṅgha,
The foundation of the teachings,
Be harmonious and be rich
In the three trainings and pure discipline.

May the practitioners of the secret mantra, The heart of the teachings,
Keep samaya and reach
Perfect utpatti and sampannakrama.
May the patron of the teachings,
The dharmapāla king,
Propagate his kingdom
And benefit the teachings.

We dedicate the accumulation of virtue
To all beings without exception:
May beings arrive at the bhūmi
Of unsurpassable liberation.
Buddhas, together with your sons,
Please consider us.
These excellent aspirations

That we have begun to practice—
Just as they were realized by
Victorious Samantabhadra and his sons
And Ārya Mañjushrī—
So also may we realize them,
Following their examples.

Precious gurus,
Who are the glory of the teachings,
May you pervade everywhere, like the sky;
Shine everywhere, like the sun and moon;
And be always firm, like a mountain.
May the precious saṅgha,
The foundation of the teachings,
Be harmonious and be rich
In the three trainings and pure discipline.

May the practitioners of the secret mantra,
The heart of the teachings,
Keep samaya and reach
Perfect utpatti and sampannakrama.

May the patron of the teachings,

The dharmapāla king,
Propagate his kingdom and
Benefit the teachings.

The royal ministers,
Who serve the teachings—
May their intellect increase
And may they be skillful.

May the wealthy householders
Who provide for the teachings
Have prosperity and be without difficulties.

May all kingdoms in which
Faith in the teachings abounds
Have happiness,
And may their obstacles be pacified.
May yogins treading on the path, even we,
Have uncorrupted samaya and
Therefore accomplish our wishes.

May whoever
Has a karmic connection with us,
Either good or bad,

Be accepted by the victorious ones

Temporally and ultimately.

May beings, having entered

The gate of the unsurpassable yāna,

Attain the great kingdom of Samantabhadra.

Dedication of Merit

By this virtue, may all beings complete

The accumulations of merit and wisdom,

And attain the two perfect kayas

That arise from the merit and wisdom.

By whatever virtue beings have,

From whatever virtuous actions they have done,

Will do, and are doing,

May all beings, by every means –

Like Samantabhadra –

Attain the stages of perfection.

In the way heroic Manjusri knows all,

And Samantabhadra too,

I emulate their way and fully dedicate this virtue.

By whatever dedication the victorious ones
Of the three times praise as supreme,
By that dedication I fully offer my roots of virtue
To follow the path of excellence.

Through all my lives, wherever I may be born,
May I be endowed with
The seven noble qualities of the higher realms.

As soon as I am born, may I meet with the dharma
And have the freedom to practice it accordingly.
There, may I please the holy gurus,
And put the dharma into practice day and night;
Realizing the dharma and
Accomplishing its essential purpose,
May I cross the ocean of existence in that very life.
May I teach the noble dharma
To beings trapped in existence,
And never tire of benefiting others.
By this vast benefit for others,
Without partiality,
May all beings together attain buddhahood.

By this merit may all obtain omniscience.
May the enemy, wrongdoing, be defeated.
From the stormy waves of birth,
Old age, sickness and death,
The ocean of samsara –
May all beings be free!

Long Life Supplication For Dzongsar Khyentse Rinpoche
Composed by Dudjom Rinpoche

OM SVASTI

Skull-Garland Lotus Heruka, conqueror of Maras,
Whose deathless natural wisdom mind
Has transformed the root of existence
Into great vajra bliss,
Subjugator of apparent phenomena,
Please shower the blessings of immortality.

Fearless lord of speech,
You are the vajraholder of the profound
Secret treasures of wisdom and compassion;
Victorious one of all-pervading activity,
May your three secrets
Remain indestructible and everlasting.

As vowed by Vimalamitra and King Trisong Deutsen
To constantly manifest out of compassion,
You came as a warrior to protect the doctrine
And all beings in this dark age;
May you remain forever
As the unchanging vajra essence.

May the virtuous seed of this supplication,
Warmed and moistened
By the undeceiving two truths,
Ripen into a splendid fruit
That beautifies the three worlds
With utmost auspiciousness.

Dedication of Merit

As long as space remains,
As long as the world remains,
May I too remain to alleviate
The sufferings of the world.