

Saga Dawa Duchen

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Contemplation & Motivation

Contemplate the flaws of samsara.

The flaws are all there is,

Nothing else.

Pause for a few moments of contemplation

Arouse the sincere and heart-felt wish

To awaken all sentient beings to their true nature.

Pause for a few moments of contemplation

Imagine that Arya Tara in person appears in the sky before you.

Refuge & Bodhicitta

Precious Noble Lady, Arya Tara,

I and all beings take refuge in you.

Fervently, I aspire,

To awaken all deluded beings.

(3 times)

*The Tantra on the Origin of All Rites of Tārā, Mother of All the Tathāgatas:
Extract from Chapter 1*

Sarvatathāgata mātr tārā viśvakarmabhava tantra nāma

At that moment, the bodhisattva Youthful Mañjuśrī draped his shawl over one shoulder, knelt on his right knee, and addressed the Blessed One: “Blessed One, the buddhas of the three times are so profound. How are they produced? Who says that Tārā is their mother?”

The Blessed One replied, “Mañjuśrī, what you say is indeed true. The buddhas of the three times are not born and do not cease; they are neither defiled nor free of defilement, they do not increase or decrease, and are by nature nirvāṇa. Thus, they are the very nature of all things.”

The bodhisattva Youthful Mañjuśrī then asked, “Blessed One, if the buddhas of the three times are not born and do not cease, are neither defiled nor free of defilement, do not increase or decrease, and are by nature nirvāṇa, how do they take birth?”

The Blessed One replied, “Mañjuśrī, nirvāṇa is the ultimate; nirvāṇa is the realm of phenomena. These are all synonyms for the very limit of reality. Great compassion and relative essence are synonyms for saṃsāra. Beyond these is the mother who gives birth to the buddhas of the three times. Thus, she is beyond saṃsāra and nirvāṇa. Mañjuśrī, this is why she is considered a mother.”

“Therefore, Mañjuśrī,” the Blessed One continued, “knowing the essential nature of all things, meditate upon her. Recite the following dhāraṇī-mantra, practice assiduously, know her qualities, and make offerings to her.

Receive instructions and rid yourself of all doubt. Apply yourself to her rites, keep her praise in mind, and reach accomplishment by means of these different rites.”

Thus, the Blessed One taught the bodhisattva Youthful Mañjuśrī.

Translation by 84000: Translating the Words of the Buddha. Toh 726

The Hundred and Eight Names of the Goddess Tārā

Tārādevīnāmāśataka

Homage to the great goddess Tārā, the completely victorious jewel, who, with her exquisite necklace, garments, and lower robes, is a canopy for the great worldly realm.

At that time, the goddess Tārā uttered this supreme dhāraṇī, which had never been seen or heard before:

om̐ trailokyavijaya | acittajaya | aniracijataya | sujaya | vijaya | mahājaya | vijaya | jaya
jaya | he he | smara smara | vara vara varada | mahādevi | vilasa | vilasa | vilasa | vaja
amotakari vijayadevi | hī hī | kiṇi kiṇi vilambase | smara smara | mahāprajñā anipata |
vajramahākāruṇika | bhagini hrūṃ hrūṃ | sphuṭa sphuṭa | sphoṭa sphoṭa | āveśaya āveśaya
| dhuna dhuna | vidhuna vidhuna | kampa kampa | kampaya | surabhogandha | atisita |
mukhe haladavala | saṃgarājana | vimavigi | vināśaya vināśaya | he bhagavati | santrāsaya
vighanān | parivalāya asmākaṃ asmākaṃ | mādani mādani | saṃbodhaya | saṃmohaya |
hara hara | hiri hiri | huru huru | vitakara | varaja | haṃ haṃ | trotāya | haṃ haṃ |
santratāya | santroya | manta manta | marda marda | cara cara | saṃcara saṃcara | vega
vega vegavati | namo namo namaḥ svāhā |

Upon hearing this great mantra,
Supremely renowned in the three realms,
The assemblies of gods and asuras,
Together with the hordes of rākṣasas,
Yakṣas, kinnaras, mahoragas,
Bhūtas, gandharvas, and vināyakas,
Grew afraid and hung their heads low.
With their mighty arms trembling, they said:

“Homage to you, Tārā, the broad-eyed one,
Who turns away the speech of Kāmadeva,
So that your names may fill the three realms!

“Proclaimer of Avalokiteśvara’s lineage,
Light renowned for its greatness,
O broad-eyed one,
You came into being to help sentient beings!”

Then, all the gods and asuras,
Such as Śiva and the others, gathered together.

The lords among vidyādhara
And the vidyādhara themselves
Draped their upper garments
across their shoulders,
Performed excellent circumambulations, and,
Bending their knees to the ground,
Spoke the following words:

“O Tārā, goddess of blazing light,
To you we pay homage!
Homage! Homage to you!
Your hundred and eight
peerless and pristine names
We will now recite:

“Glorious, exalted one,
ever victorious and propitious,
Your extrasensory powers are
as swift as Prajāpati’s.
Your fierceness instills fear in the Lord of Love,
Yet you are free of carelessness and conceit.

“Your eyes, face, and navel
Are lotus-like and exude purity.
Your broad, beautiful eyes glow blue
Like the blue of the utpala flower.

“You protect all those worthy of care,
Granting them happiness, strength, and beauty.
Protector and fierce guardian,
You enact the deeds of the Three Jewels.

“Your lips and fingernails shine red.
With bloodshot eyes you gaze.
Joyful, lotus-like force of joy,
You are the color of the lotus,
in whose hues you delight!

“With your extraordinary strength and frightful attire
You tame and pacify the three worlds.
Subduer who acts to tame beings,
Noble one, you are praised as supreme among all.

“Holder of the vajra of resplendent clarity
that tames beings,
Utterly victorious clear light,
You are awake, beyond taint or stain,
And you are honored by Candra
and the outstanding gods.

“Your beautiful beams of light
Pervade all objects of desire.
Majestic in your battle with Varuṇa,
Supreme one,

your mind is naturally expansive and pervasive.

“With your triple crown ornament,
three belly folds, and three eyes
You clear away the three defilements.
Dispeller of phenomenal existence,
lady of deep virtue,
You are also renowned for your eloquence.

“You grant victory and merit
And fearlessly vanquish evil.
Lady of peace who grants wealth and luster,
Your form, belly, and bosom are most elegant!

“Lady of illusion
who tames the field of illusory displays,
You uphold discipline and dispel all impurity.
Holding a garland, you bring elation,
Grant exhilaration, and remove all conceit.

“Wrathful lady who inspires splendor,
White lady of bliss who brings peace,
Sovereign lady of all living beings,
noble and mighty goddess,
You hold and bestow sacred knowledge.

“Your moon-like face glows with moonlight,

Stealing away the moon's own effulgence.
Lady who delights in robbing
the radiance of the sun,
You are beautiful, exalted, and wholly at peace!

“Blissful steppingstone to happiness,
You remove all that stands
in the way of good fortune.
You make wealth increase
and merit ever-victorious.
You gleam like gold and silver
from the Jambu River.

“Dispeller of fears and bestower of fearlessness,
You are Tārā; your face is like the moon.
You never stray far from any sentient being.
You bring joy
and are worthy of worship and homage.

“Your exalted garments glimmer with blue hues;
You are beautifully adorned with red ornaments;
And, like Gaṅgā, you dress in yellow clothing.
Blazing white lady, you are all-seeing!

“Fragrant as a ball of bezoar,
You are the adamant Varuṇa and retinue.
Fearsome lady, queen of the supreme maṇḍala,

With your white teeth you laugh and smile.

“You wear armlets, earrings, and bracelets
And are wreathed
in glimmering crystal necklaces.
Lady with a face of beauty,
wearing a superb sash,
You are accompanied by the one
who holds a sprig of neem leaves.

“You wear a jeweled diadem, hold a jewel,
And are adorned with jeweled ornaments.
You are adorned with a band of beautiful gems,
And sparkle like precious stones.

“Vajra lady, you radiate with blazing colors,
Awakening men and women both.
Fanged one who wields the rod of peace,
You are as strong as Brahmā
and as swift as the wind.

“You are the woman who descends from the sky
And shines with the light of a supreme goddess.
Luminous one who conquers through desire,
You have vanquished the torment of desire.

“Wrathful one with a topknot and diadem, victorious one,

You are Brahmā
and have the speech of Brahmā.
Your beautiful voice
rings like the call of the kalaviṅka.
Sovereign of the world,
you are born within the supreme family!

“Fierce lady
adorned with the resplendence of jewels
And holding a staff with adamantine leaves,
Your immaculate earrings sway as you move.
Such is how you dawn in the minds
of those in Yama’s realm.

“You are the one taking the form of a vidyādhārī.
You are endowed
with five strengths and bestow strength.
Wielding strength as well as absence of strength,
You cut with the blade of wisdom.

“You are crafty and full of art,
And your voice resounds mightily,
Like a bouquet of campaka flowers
Brightens a courtyard or hall from above.
Wrathful one, you hold a bouquet in your hand
And are an excellent support
for yellow-clad monastics.

Fortunate one, you are decked in ornaments
And experience great delight.

“Vajra fury who brings joy,
You are endowed with the signs and great strength of your lineage.
With your bliss, intelligence,
and adamantine means,
You bestow understanding
and increase wisdom.

“Goddess of the resplendent diadem,
Your manner is greater than all the gods.
As Nārāyaṇī, you dispel negativity,
And you delight in auspiciousness and modesty.

“Lady of gladness,
you delight all who associate with you
And you delight in those who delight in wholesome conduct.
Delightful lady who exudes delight,
You are an excellent support for all qualities.

“Lady who emanates buddha emanations,
And who works to dispel pride,
You destroy karma and afflictions,
And conquer all forms of desire.

“You are a buddha with the ten knowledges,

And you uphold the ten perfections.
You have reached the ten grounds,
And shine bright
with the light of the ten strengths.

“You wear a vajra diadem and wield a vajra.
With your subtle vajra you clear away asuras.
With the vajra of time you bring elation,
And you wield the vajra hook of bliss and glory.

“Charming lady who holds a vajra in her hand
And wields a vajra lasso, an excellent lasso,
You are captivating;
you bring satisfaction to the mind,
And you dispel all opponents
and obstacle makers.

“You bring about contentment
and great happiness,
And reveal the way of play and dance.
Rich in Dharma,
you have the radiance of halāhala.
Giver of the Dharma, your gaze is vast.

“You are a vajra emanation,
And are said to be vajra nectar.
Great goddess, powerful with a blazing vajra,

To you we pay homage!

“With this praise of ours,
We recite your hundred and eight
sublime names.

Amazing! The supreme Blessed One herself
Has spoken the most sublime of utterances.”

Then, the magnificent goddess Tārā,
Who is like the light of the moon
And blazes with radiance,
Revealed a smile and spoke:

“Maheśvara and the rest of you,
Listen now to my words.
Always be agreeable with everyone
As you strive to attain the ten strengths.
At all times, protect the great way
Of the thus-gone ones.
Keeping your minds on the path of peace,
You must cross over
the unbearable ocean of cyclic existence,
Which is the source of great terrors
And is so difficult to ford.
Setting your mind upon the city of nirvāṇa,
You must strive for it and enter it.”

Then Tārā, whose face is as beautiful

As a garland of the sun’s blazing rays,
Spoke the following words
Like the rumbling thunder
of the Thus-Gone One:

“O wonder! This excellent vidyāmantra of Tārā
Clears away all darkness,
Creates immense power and strength,
And cuts through all obscurations.

“This dhāraṇī, which brings so much joy,
Will not be heard by the masses
Who have not purified themselves
By cultivating inner confidence.

“This great samaya,
the samaya of this vidyāmantra,
Will arise for those
Who have developed stable confidence,
From their prior efforts toward buddhahood.

“Whoever upholds this sublime,
indestructible dhāraṇī-mantra,
Which quells all afflictions,
Eliminates all negativity,
And nurtures all beings—
Whoever, in meditative equipoise,

Hears it, reads it, or keeps it in mind—
Will accomplish all their aims
As was stated by the Self-Arisen One.

“They will be liberated from all affliction,
Become the most excellent of sentient beings,
And will be equal to the thus-gone ones
Who are immersed in knowledge of every world’s phenomena.

“Whoever chants these
hundred and eight names
And praises Tārā’s moon-like face in this way
Will reach buddhahood itself.
They will accomplish all their aims
And gain control over kings, powerful people,
And any number of other beings.

“This praise,
known as *The Hundred and Eight Names
of the Goddess Tārā with a Lovely Face*,
Fills the many worlds
And dispels all afflictions
and everything untoward!

“Her body,
which is like the supreme mountain
of thus-gone ones,

Shakes the mountain
ascended by the clans of māras.
She is the light that fully awakens
gods and humans.

“This eminent one
is renowned for her profound dedication
To the great collection of well-spoken teachings
Ceaselessly transmitted
by the most eminent of the Victor’s heirs
Through their stability in the unique powers.
Appearing for the benefit of all,
she condenses this Dharma,
And thus expertly soothes
the fevers of the mind.”

After these words that dispel
unbearable afflictions,
And which produce a tranquil mind,
Were spoken by the supreme Victor,
Tārā remained still and did not speak further.

Astonished and enraptured
by the sublime goddess Tārā,
The entire assembly of devas and asuras
was filled with joy and wonder
Upon hearing these instructive words

that evoke deep joy
and grant happiness and long life.
Overjoyed,
they joined their hands above their heads
as their speech was stilled.

This completes the dhāraṇī named “Supreme Tārā, the Hundred and Eight Names of the Goddess Tārā.”

Translation by 84000: Translating the Words of the Buddha. Toh 728

Tārā Who Protects from the Eight Dangers

Tārāṣṭaghoratāraṇī

Homage to the Three Jewels.
Homage to the venerable lady Tārā.
Homage to the Blessed Śākyamuni.

Thus did I hear at one time.
The Blessed One was dwelling
in the realm of gods atop Mount Meru.
At that time, the goddess Tārā,
who was in the assembly,
spoke the following words:

“Now that you have reached this
jewel-like higher realm,

You should understand actions and their results:
Adhere to the good and abandon the bad,
For those who engage in evil actions
Will plunge downward
when they pass from this world.

“Animals, dull and mute, devour one another.
They climb and descend,
up and down, on an abysmal path of toil.
Terrified and afraid, they tremble in panic,
As their dreadful suffering defies imagination.

“Pretas suffer from hunger and thirst,
their bodies deformed.
If food and drink should appear,
it is guarded by others,
And even if they consume a little,
it turns into fire and swords.
Their suffering from hunger and thirst
defies imagination.

“Those beings who are born in the hell realms
Are powerlessly led by Yama’s henchmen.
Burned and boiled,
they are sliced asunder by swords;
Their suffering from heat and cold is unbearable.

“Thus, those who commit evil deeds in this life
Are committing a great injury to themselves.
They will be tormented
by intense suffering for many eons,
With no chance to escape
and no means of enduring it.

“Keep this clearly in mind,
and understand the results of actions.
Otherwise you will sow
your own unbearable suffering and lament.
Even others will be frightened
by the terrible din of your agonized screams,
For these kinds of sufferings
are beyond imagination!

“Whoever understands such grave faults
Will abandon the causes of the three lower realms.
Wherever evil manifests, subtle or coarse,
Act swiftly by way of body, speech, and mind.

“You will then be happy
and offer help to all beings.
You will give up attachment, aversion,
and ignorance and strengthen
the root of compassion.
You will practice virtue,

striving avidly with body, speech, and mind,
And endeavor in this
most profound quintessence.

“The fruit of a flower overcome by frost,
Although cultivated, will produce no sprouts.
Likewise, those who transgress
their vows and entertain doubts
May practice the most profound of vidyāmantras,
Thinking,
‘Blessings will come,’ but this is impossible—
Their efforts amount to meaningless hardship.

“Their vidyāmantra becomes
like the prattle of common folk,
And their absorption
resembles the musings of a child.
But if people without fault practice vidyāmantras,
They shall swiftly accomplish
whatever they desire.

“Minute though it is, the seed of the banyan tree
Well moistened with water and manure
In seven months can grow as much as a league.
If there can be so much change in outer matter,
What need to speak of
accomplishing knowledge with knowledge?

The inner change of luminosity
is beyond all measure.

“If one relies on a merchant who knows the way
And sets out to sea in an excellent ship,
One will find whatever riches are desired
And sail smoothly back to one’s home.

“If one relies on love, compassion,
joy, and equanimity
And practices virtue
endowed with the mind of awakening,
One will set out on a truly perfect path
And be sure to reach the land of wisdom.

“When an arrow
is released from a person’s fingers,
It has certainly been shot,
even if one thinks otherwise.
When a person fully comprehends
the meaning of reality,
The other shore has been reached,
even if one thinks otherwise.

“Once the aspects of conduct
are naturally perfected,
The fruit of buddhahood
will undoubtedly be attained.

When the pristine nature of reality is realized,
There is no self, no life force,
and also no termination of life force.
There is no action and no ripening of action.
The extremes are abandoned,
and one is liberated.

“In order for you to realize that goal,
Devotedly recite this quintessence
as I proclaim it.
If you do,
the evil deeds of three incalculable eons
will be eradicated,
The three lower realms
and all the suffering of saṃsāra will be purified,
And the obscurations will be cleared away.
The meaningful quintessence is as follows:

om̐, bodhisattva great lady, goddess,
please protect us!

om̐ nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya mahākāruṇikāya | tadyathā
| om̐ tāre tuttāre ture sarvaduṣṭān praduṣṭān mama kṛte jambhaya stambhaya mohaya
bandhaya hūm̐ hūm̐ hūm̐ phaṭ phaṭ phaṭ svāhā | nama āryāvalobhayā narā bodhisattvā
mahāsattvāni adhiṣṭhānādhiṣṭhite mama sarvakarmāvaraṇa svabhāvaśuddhe viśuddhe
śodhaya viśodhaya hūm̐ phaṭ svāhā |

“Then the goddess, who is herself

The embodiment of buddhahood, is praised:

“ ‘Lady who acts with immense compassion
for the good of beings—

You have all the major and minor marks
and are bedecked with precious substances.

Your smile is ravishing,
your countenance is joyful,
And your eyes are like flax blossoms.

“ ‘Your ears are like blossoming trumpet flowers.

Your nose is like a lotus bud.

Your mouth is like a mallow in full bloom.

You have a sparkling body
and the figure of a young maiden.

“ ‘Your speech is like a kalaviṅka bird, proclaiming the Dharma.

Your compassionate mind
guards all beings with love.

Your left hand holds a lotus,
for you are unstained by saṃsāra’s flaws.

Your right hand grants protection
to all beings to fulfill their aims.

“ ‘You are seated on the sun and moon
of method and wisdom.

Venerable lady Tārā, we take refuge in you!

Protect us from the great abyss of saṃsāra!

“ ‘As we circle within the six transmigrations,
May you secure us
with your noose of great compassion.
As we go astray into the three lower realms,
May you place us on a path free from straying.

“ ‘As we are born into families with wrong views,
Please introduce us
to teachers who possess the mind of awakening,
Lest we encounter unwholesome teachers.

“ ‘You protect from the eight dangers—
Lions, elephants, fire, snakes,
Robbers, waters,
infectious diseases, and demons.
We pay homage to you!
In this world and in others as well,
Protect us from these eight dangers!

“ ‘Until we have reached our goal, the other shore,
May we make the ten perfections of generosity, moral conduct,
Patience, diligence, concentration, insight,
Method, aspiration, strength, and wisdom
Our inseparable allies!’

“Sons and daughters of noble family should write down this teaching, read it, recite it, understand it, contemplate it correctly, and explain it extensively to others.”

At her words, the whole assembly rejoiced and offered praise.

This completes the sūtra “Venerable Lady Tārā Who Protects from the Eight Dangers.”

Translation by 84000: Translating the Words of the Buddha. Toh 731

A Melody of Sublime, Everlasting Deathlessness:

A Song to Remember the Inconceivable Secrets of Ārya Cintāmanicakra Tārā

By Jamyang Khyentse Wangpo

Aho!

OM

Auspicious white silk of countless virtues,
You have perfected the excellent marks,
each and every contour of enlightened form.

Seeing them ravishes the mind

—I long for Ārya Tārā,

the Wish-Fulfilling Wheel!

Bestow the siddhi of unchanging,
sublime immortality.

TĀRE

All vast and profound teachings
that liberate from the ocean of saṃsāra

Arise from the vīṇā
of the Noble Lady's secret speech.
Hearing them brings complete liberation
—I long for Ārya Tārā, the Wish-Fulfilling Wheel!
Bestow the siddhi of the unceasing vajra nāda.

TUTTĀRE

Wisdom appearance of Mother Prajñāpāramitā,
You protect against
the torments of dualistic fixation.
Through remembering you,
the supreme is granted
—I long for Ārya Tārā, the Wish-Fulfilling Wheel!
Bestow the siddhi
of the unmistakable luminous essence.

TURE

The youthful vigor
of your compassion is swift like lightning.
Great blissful companion,
you mesmerize with ten million qualities
of renunciation and realization.
You shower down the twofold benefit
—I long for Ārya Tārā, the Wish-Fulfilling Wheel!
Bestow the siddhi
of effortless and limitless enlightened qualities.

SVĀHĀ

Granting all things virtuous and good,
just as they are,
Splendor of the supreme magical display
of pacifying, increasing,
magnetizing, and subjugating,
You pervade all of saṃsāra and nirvāṇa
—I long for Ārya Tārā, the Wish-Fulfilling Wheel!
Bestow the siddhi
of unobstructed enlightened activity
to grant everything desirable.

May the lotus feet of the eminent holders
of the teachings remain firm for a hundred eons.
May the vast world be pervaded
with the illumination of teaching,
practice, and activity.
And while devout rulers, ministers,
and citizens enjoy the ten virtues,
May the siddhi
of the spontaneous fulfillment of wishes
be bestowed.

In the sky,
rainbow clouds of the five wisdoms billow.
In midair,
flowers of virtue and goodness fall like raindrops.

And on the earth,
I offer this auspicious song
of joyfulness for all beings
As a virtuous aspiration for all the world.

Composed by the servant who delights of the Lake-Born Guru, Pema Ösal Do Ngak Lingpa, on the occasion of a sādhana offering ritual of the Noble Wish-Fulfilling Moon. The flute of these words of supplication, remembering her inconceivable secrets, was played by the fingers of whatever arose in my mind. May the light of virtue and goodness pervade all the worlds and become everlasting!

Translated by the Khyentse Vision Project

ॐ तारे तुतारे तुरे स्वाहा ॥

om tāre tuttāre ture svāhā

ཨོཾ་ ཏཱེ་ ཏུཏཱེ་ ཏུརེ་ སྤཱཱཱེ་ ཨོཾ་ ॥

Aspiration Prayers from the Zabtik Drolchok

Noble Lady and your retinue,
Look upon me with non-dual compassion.
Bless me, so that nothing prevents my prayers
From being fulfilled.

May the Dharma spread and flourish.
May the Dharma holders
live in harmony and good health.
May all obstacles be pacified.
May the study and practice of Dharma thrive.

May sickness, famine, war and strife subside,
May supporters of the Dharma prosper,
May Dharma leaders extend their influence,
And may all nations live in harmony.

Protect us from the sixteen threats
and untimely death,
From menacing dreams and sinister omens,
And from the misery of samsara's lower realms.
Protect us from every peril, now and always!

Lengthen our lifespan,
increase our merit and power,
Intensify our spiritual experience and realisation.
May harmful thoughts not disturb us.
May the two bodhichittas arise without effort.

May all our wishes be fulfilled
in accord with the Dharma.
From now until enlightenment.
Like a mother protecting her only child,
Guard us with your kindness.
May we be indivisible from you!

O Bhagavati, Venerable Arya Tara, Compassionate One,
Purify my defilements

and those of all sentient beings;
May we accumulate merit and wisdom
And swiftly achieve the state of the Buddha.

Until then, throughout all our lives,
May we experience
the happiness of gods and humans,
And may all obstacles
to the state of omniscience
Be pacified.

May all obstacles, evil spirits, disease,
Plagues, untimely death,
bad dreams and omens,
The eight-fold fears and other harmful forces,
Be swiftly pacified.

May our intentions and wishes,
Both worldly and beyond worldly,
For auspiciousness, happiness and benefit,
Be realised spontaneously and effortlessly.

May we always practice the Dharma
with great diligence;
May we continually
develop our understanding of the Dharma;
May we always follow you,

see your face and understand shunyata;
And, like a waxing moon,
may our bodhichitta increase.

May we be reborn in a lotus
In Amitabha's blissful buddhfield,
And receive from Buddha Amitabha
A clear prophecy of our own enlightenment.

May Noble Tara,
embodiment of all buddha activities,
Guardian deity throughout all my lives,
Blue-green, one-faced, two-handed,
Compassionate and courageous one
who holds an utpala flower,
Shower us with auspiciousness.

Mother of all the buddhas, may I be you!
May I look like you,
and may I have an entourage,
lifespan, Buddhfield
and all the supreme signs and marks,
Exactly like you!

By the power of praising you
and the power of our prayers,
Wherever we dwell, may I and all beings

Be free from sickness, poverty and conflict,
And may the Dharma
and auspiciousness increase and spread.

Prayer for the Longevity of Buddha's Teachings
from the words of the Buddha

To the buddhas: Vipaśyin and
Kṛakucchandra, Sikhin too,
Kāśyapa, Kanakamuni,
And the Buddha Viśvabhū,
And Gautama Shākyamuni,
Deity of deities,
To the seven warrior Buddhas
I pay homage, I bow down.

In the past for beings sake
I bore all kinds of hardship
And gave up all my happiness,
Through this may all my teachings blaze.

In the past for sickly beings
I completely gave my life
To protect the poor and helpless
May all of my teachings blaze
Long into the future.

Sons and daughters, wives, and wealth
And chariots and elephants,
I renounced for precious treasure
Of complete enlightenment.
May all of my teachings blaze
Long into the future.

Through all of the offerings
I made to Buddhas, pratyekas,
Male and female shrāvakas,
And all of the great sages too,
May my teachings blaze forever
Long into the future.

Through the suffering I endured
For many millions of aeons,
Seeking instruction
For the sake of complete enlightenment,
May my teachings blaze forever
Long into the future.

By my ages-long discipline
And my renunciation,
And my offerings to the Buddhas
Of all the ten directions,
May my teachings blaze forever

Long into the future.

Through my diligence in the past
And constant stability,
Overcoming all disruption
To liberate all beings,
May my teachings blaze with glory
Long into the future.

Through constant practice of patience,
With beings defiled acts,
Caused by defilements of klesha,
Patiently forbearing them,
May my teachings blaze with strength for
Long into the future.

Through my meditation, freedoms,
And through formless absorptions,
Through samādhis,
Countless as the sand grains
On the Ganges banks,
May my teachings blaze with strength for
Long into the future.

In the past through seeking wisdom,
Practicing austerities,
In the forest,

Teaching shastras to many countless beings,
May my teachings blaze with power
Long into the future.

Through giving my flesh and blood
And giving my life out of love,
Giving away all my limbs
And every part of my body,
May the way of dharma flourish
And then expand completely.

In the past, with loving kindness,
Harmful beings I matured,
And I led them to the practice
Of the true three vehicles,
Through this may the gift of Dharma
Thrive and grow forever more.

In the past, with skillful means and wisdom,
I led sentient beings
Away from their confusion
To the completely correct view.
By this may my Dharma spread
And fully flourish completely.

By attracting my disciples
Through the four means

I released them from the flames of emotion,
Vanquished negativity.
Through this may my followers stay
Long into the future.

I freed tīrthikas and others
From the rivers of their views,
Leading them to the correct view.
Through this may my followers
Always have perfect devotion.
May all of my teachings blaze
Long into the future.

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

आकाशस्य स्थितिर्यावद्यावच्च जगतः स्थितिः।

तावन्मम स्थितिर्भूयाज्जगद्दुःखानि निघ्नतः॥

ākāshasya sthitiḥ yāvat, yāvaccha jagataḥ sthitiḥ ।

tāvam mama sthitiḥ bhūyāt jagat dukhāni nighnataḥ ॥

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