

Chökhör Düchen

18th July, 2026

In Praise of the Three Jewels

Namo buddhāya guruve

Namo dharmāya tāyine

Namo saṃghāya mahate

Tribhyopi satataṃ namaḥ

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)

REMEMBRANCE MEDITATION

based on the sutra The Play in Full

(Please see the PowerPoint displayed on Zoom)

Prajñāpāramitāhṛdayasūtram

evaṃ mayā śrutam|

ekasmin samaye bhagavān rājagṛhe viharati sma gṛdhṛakūṭe parvate
mahatā bhikṣusaṃghena sārddhaṃ mahatā ca bodhisattvasaṃghena|
tena khalu samayena bhagavān gambhīrāvasaṃbodhaṃ nāma samādhiṃ
samāpannaḥ| tena ca samayena āryāvalokiteśvaro bodhisattvo mahāsattvo
gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇaḥ evaṃ vyavalokayati
sma| pañca skandhāṃstāṃśca svabhāvaśūnyaṃ vyavalokayati||

athāyusmān śāriputro buddhānubhāvena āryāvalokiteśvaraṃ
bodhisattvametadavocatyāḥ kaścit kulaputro [vā kuladuhitā vā asyāṃ]
gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, kathaṃ
śikṣitavyaḥ ?

evamukte āryāvalokiteśvaro bodhisattvo mahāsattvaḥ āyusmantam
śāriputrametadavocat- yaḥ kaścicchāriputra kulaputro vā kuladuhitā vā
[asyāṃ] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, tenaivaṃ

vyavalokitavyam-pañca skandhāmstāmśca svabhāvaśūnyān
samanupaśyati sma|

rūpaṃ śūnyatā, śūnyataiva rūpaṃ| rūpāṇṇa pṛthak śūnyatā, śūnyatāyā na
pṛthag rūpaṃ| yadrūpaṃ sā śūnyatā, yā śūnyatā tadrūpaṃ| evaṃ
vedanāsaṃjñāsaṃskāravijñānāni ca śūnyatā|

evaṃ śāriputra sarvadharmāḥ śūnyatālakṣaṇā anuṭpannā aniruddhā amalā
vimalā anūnā asaṃpūrṇāḥ| tasmāttarhi śāriputra śūnyatāyāṃ na rūpaṃ, na
vedanā, na saṃjñā, na saṃskārāḥ, na vijñānam, na cakṣurna śrotraṃ na
ghrāṇaṃ na jihvā na kāyo na mano na rūpaṃ na śabda na gandho na raso
na spraṣṭavyaṃ na dharmāḥ|

na cakṣurdhāturyāvanna manodhāturna dharmadhāturna
manovijñānadhātuḥ|

na vidyā nāvidyā na kṣayo yāvanna jarāmaraṇaṃ na jarāmaraṇakṣayaḥ,
na duḥkhasamudayanirodhamārgā na jñānaṃ na prāptirnāprāptiḥ|

tasmācchāriputra aprāptitvena bodhisattvānāṃ prajñāpāramitāmāśritya
viharati cittāvaraṇaḥ| cittāvaraṇanāstitvādatrasto viparyāsātikrānto
niṣṭhanirvāṇaḥ| tryadhvavyavasthitāḥ sarvabuddhāḥ

prajñāpāramitāmāśritya anuttarāṃ samyaksaṃbodhimabhisambuddhāḥ|

tasmād jñātavyaḥ prajñāpāramitāmahāmantraḥ anuttaramantraḥ
asamasamantraḥ sarvaduḥkhaḥpraśamanamantraḥ satyamamithyavāt
prajñāpāramitāyāmukto mantraḥ|

tadyathā - gate gate pāragate pārasaṃgate bodhi svāhā|

evaṃ śāriputra gambhīrāyāṃ prajñāpāramitāyāṃ caryāyāṃ śikṣitavyaṃ
bodhisattvena||

atha khalu bhagavān tasmātsamādhervyutthāya āryāvalokiteśvarasya
bodhisattvasya sādhuḥkāramadāt- sādhu sādhu kulaputra| evametad
kulaputra, evametad gambhīrāyāṃ prajñāpāramitāyāṃ caryaṃ cartavyaṃ
yathā tvayā nirdiṣṭam| anumodyate tathāgatairarhadbhiḥ||

idamavocadbhagavān| ānandamanā āyuṣmān śāriputraḥ
āryāvalokiteśvaraśca bodhisattvaḥ sā ca sarvāvatī pariṣat
sadevamānuṣāsuraḥgandharvaśca loka bhagavato bhāṣitamabhyānandan||

iti prajñāpāramitāhṛdayasūtraṃ samāptam|

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 unequaled, 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.”

Prayer for the Longevity of Buddha’s Teachings

To the buddhas:

Vipaśyin and Krakucchandra, 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.

Aspiration of the Vajradhātu Mandala

Victorious ones throughout the ten directions and four times, together with your sons, host of gurus, yidams, ḍākinīs, and dharmapālas, as many buddhafiels 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 Mañjuśrī—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 vajra-holder 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 undecieving 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.