

RITUS ARMILUSTRI

FESTI SANCTI MAXIMI



LIBELLUS CÆRIMONIALIS RITUS ARMILUSTRIALIS

MMXXIII ANNO AETATIS COMMUNIS

SÔGMÔNI ET FLAMINI MINERVALI SCRIPTUS

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IN ANNE ARBOUR, AURORIA PROVINCIA, CIVITATE SANDE
PRO CULTU MINERVALI COLLEGIOQUE SACERDOTUM

AD REM DIVINAM FACIENDAM APPROBATUS

Refuge Prayer

༄༅། །སངས་རྒྱལ་ཚེས་དང་ཚོགས་གྱི་མཚོག་རྣམས་ལ། །

SANG GYE CHÖ DANG TSHOK KYI CHOK NAM LA
In the Buddha, the Dharma, and the Assembly Most Excellent,

བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཚེ། །

JANG CHUP BAR DU DAK NI KYAP SU CHI
I take refuge until I reach enlightenment.

བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་གྱིས། །

DAK GI JIN SOK GYI PAY SÖ NAM KYI
By the merit of generosity and other good deeds,

འགོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག །

DRO LA PHEN CHIR SANG GYE DRUP PAR SHOK
May I attain buddhahood for the sake of all beings.

The Four Immeasurables

༄༅། །སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག །

SEM CHEN THAM CHE DE WA DANG DE WAY GYU DANG DEN PAR GYUR CHIK
May all sentient beings gain happiness and the cause of happiness.

སྤྱུག་བསྐྱལ་དང་སྤྱུག་བསྐྱལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག །

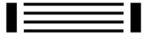
DUK NGAL DANG DUK NGAL GYI GYU DANG DREL WAR GYUR CHIK
May they be free from suffering and the cause of suffering.

སྤྱུག་བསྐྱལ་མེད་པའི་བདེ་བ་དམ་པ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །

DUK NGAL ME PAY DE WA DAM PA DANG MI DREL WAR GYUR CHIK
May they never be separated from the highest bliss, which is devoid of suffering.

ཉེ་རིང་ཚགས་སྤང་གཉིས་དང་བྲལ་བའི་བཏང་སྦྱོམས་ཚེན་པོ་ལ་གནས་པར་གྱུར་ཅིག །

NYEY RING CHAK DANG NYI DANG DREL WAY TANG NYOM CHEN PO LA NE PAR GYUR CHIK
May they come to rest in the great impartiality, which is free of attachment and aversion.



Seven Branches from Zangchö Mönlam

Practices > [Seven Branches](#) | [Words of the Buddha](#)

[English](#) | [བོད་ཡིག](#)

༄༅།འཕགས་པ་བཟང་སྲོད་སློན་ལམ་གྱི་ཡན་ལག་བདུན་པ།

The Seven Branches

from Samantabhadra's "Aspiration to Good Actions" (Zangchö Mönlam)



The Seven Preliminaries for Purifying the Mind

1. Prostration

རི་སྟེང་སུ་དག་ཕྱོགས་བཅུའི་འཇིག་རྟེན་ན།།

jinyé su dak chok chü jikten na

To all the buddhas, the lions of the human race,

-
-
-

དུས་གསུམ་གཤེགས་པ་མི་ཡི་སང་གེ་ཀུན་།།

dü sum shekpa mi yi sengé kün

In all directions of the universe, through past and present and future:

-

བདག་གིས་མ་ལུས་དེ་དག་ཐམས་ཅད་ལ།།

dak gi malü dedak tamché la

To every single one of you, I bow in homage;

ལུས་དང་ངག་ཡིད་དང་བས་ཕྱག་བགྱིའོ།།

lü dang ngak yi dangwé chak gyi o

Devotion fills my body, speech and mind.

བཟང་པོ་སྲོད་པའི་སློན་ལམ་སྟོབས་དག་གིས།།

zangpo chö pé mön lam tob dak gi

Through the power of this prayer, aspiring to Good Action,

རྒྱལ་བ་ཐམས་ཅད་ཡིད་ཀྱིས་མངོན་སུམ་དུ།།

gyalwa tamché yi kyi ngönsum du

All the victorious ones appear, vivid here before my mind

ཞིང་གི་རྩལ་སྟེང་ལུས་རབ་བརྟན་པ་ཡིས།།

zhing gi dul nyé lü rab tüpa yi

And I multiply my body as many times as atoms in the universe,

རྒྱལ་བ་ཀུན་ལ་རབ་རྩུ་ཕྱག་འཚལ་ལོ།།

gyalwa kün la rabtu chaktsal lo

Each one bowing in prostration to all the buddhas.

2. Offering

རྩལ་གཅིག་སྟེང་ན་རྩལ་སྟེང་སངས་རྒྱལ་རྣམས།།

dul chik teng na dul nyé sangye nam

In every atom preside as many buddhas as there are atoms,

སངས་རྒྱལ་སྲས་ཀྱི་དབྱུས་ན་བཞུགས་པ་དག།

sangye sé kyi ü na zhukpa dak

And around them, all their bodhisattva heirs:

དེ་ལྟར་ཚོས་ཀྱི་དབྱིངས་རྣམས་མ་ལུས་པ།།

detar chö kyi ying nam malüpa

And so I imagine them filling

ཐམས་ཅད་རྒྱལ་བ་དག་གིས་གང་བར་མོས།།

tamché gyalwa dak gi gangwar mö

Completely the entire space of reality.

དེ་དག་བསྐྱེད་པ་མི་ཟད་རྒྱ་མཚོ་རྣམས།།

dedak ngakpa mizé gyatso nam

Saluting them with an endless ocean of praise,

དབྱུངས་ཀྱི་ཡན་ལག་རྒྱ་མཚོའི་སྒྲ་ཀུན་གྱིས།།

yang kyi yenlak gyatsö dra kün gyi

With the sounds of an ocean of different melodies

རྒྱལ་བ་ཀུན་གྱི་ཡོན་ཏན་རབ་བརྗོད་ཅིང་།།

gyalwa kün gyi yönten rab jö ching

I sing of the buddhas' noble qualities,

བདེ་བར་གཤེགས་པ་ཐམས་ཅད་བདག་གིས་བསྟོད།།

dewar shekpa tamché dak gi tö

And praise all those who have gone to perfect bliss.

མེ་ཏོག་དམ་པ་ཕྱེང་བ་དམ་པ་དང།།

metok dampa trengwa dampa dang

To every buddha, I make offerings:

སིལ་སྐྱེན་རྣམས་དང་བྱུག་པ་གདུགས་མཚོག་དང།།

silnyen nam dang jukpa duk chok dang

Of the loveliest flowers, of beautiful garlands,

མར་མེ་མཚོག་དང་བདུག་སྒོས་དམ་པ་ཡིས།།

marmé chok dang dukpö dampa yi

Of music and perfumed ointments, the best of parasols,

རྒྱལ་བ་དེ་དག་ལ་ནི་མཚོད་པར་བགྱི།།

gyalwa dedak la ni chöpar gyi

The brightest lamps and finest incense.

ན་བཟའ་དམ་པ་རྣམས་དང་བྲི་མཚོག་དང།།

naza dampa nam dang dri chok dang

To every buddha, I make offerings:

ཕྱེ་མ་ཕུར་མ་རི་རབ་མཉམ་པ་དང།།

chema purma rirab nyampa dang

Exquisite garments and the most fragrant scents,

བཀོད་པ་བྱུང་པར་འཕགས་པའི་མཚོག་ཀུན་གྱིས།།

köpa khyepar pakpé chok kün gyi

Powdered incense, heaped as high as Mount Meru,

རྒྱལ་བ་དེ་དག་ལ་ནི་མཚོད་པར་བགྱི།།

gyalwa dedak la ni chöpar gyi

Arranged in perfect symmetry.

མཚོད་པ་གང་རྣམས་སྤྱོད་རྒྱ་ཆེ་བ།།

chöpa gang nam lamé gya chewa

Then the vast and unsurpassable offerings—

དེ་དག་རྒྱལ་བ་ཐམས་ཅད་ལ་ཡང་མོས།།

dedak gyalwa tamché la yang mö

Inspired by my devotion to all the buddhas, and

བཟང་པོ་སྐྱོད་ལ་དད་པའི་སྟོབས་དག་གིས།།

zangpo chö la depé tob dak gi

Moved by the power of my faith in Good Actions—

རྒྱལ་བ་ཀུན་ལ་ཕྱག་འཚལ་མཚོན་པར་བགྱི།།

gyalwa kün la chaktsal chöpar gyi

I prostrate and offer to all you victorious ones.

3. Confession

འདོད་ཆགས་ཞེ་སྤང་གཏི་མུག་དབང་གིས་ནི།།

döchak zhedang timuk wang gi ni

Whatever negative acts I have committed,

ལུས་དང་ངག་དང་དེ་བཞིན་ཡིད་ཀྱིས་ཀྱང་།།

lü dang ngak dang dezhin yi kyi kyang

While driven by desire, hatred and ignorance,

སྤྲིག་པ་བདག་གིས་བགྱིས་པ་ཅི་མཆིས་པ།།

dikpa dak gi gyipa chi chipa

With my body, my speech and also with my mind,

དེ་དག་ཐམས་ཅད་བདག་གིས་སོ་སོར་བཤགས།།

dedak tamché dak gi sosor shak

Before you, I confess and purify each and every one.

4. Rejoicing

ཕྱོགས་བརྩའི་རྒྱལ་བ་ཀུན་དང་སངས་རྒྱལ་སྤྲུལ།།

chok chü gyalwa kün dang sangye sé

With a heart full of delight, I rejoice at all the merits

རང་རྒྱལ་རྣམས་དང་སྟོབ་དང་མི་སྟོབ་དང་།།

ranggyal nam dang lob dang mi lob dang

Of buddhas and bodhisattvas,

འགྲོ་བ་ཀུན་གྱི་བསོད་ནམས་གང་ལ་ཡང་།།

drowa kün gyi sönam gangla yang

Pratyekabuddhas, those in training and the arhats beyond training,

དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་ཡི་རང་།།

dedak kün gyi jesu dak yi rang

And every living being, throughout the entire universe.

5. Imploring the Buddhas to Turn the Wheel of Dharma

གང་རྣམས་ཕྱོགས་བཅུའི་འཇིག་རྟེན་སྣོན་མ་རྣམས།།

gang nam chok chü jikten drönma nam

You who are like beacons of light shining through the worlds,

བྱང་ཆུབ་རིམ་པར་སངས་རྒྱས་མ་ཆགས་བརྟེས།།

changchub rimpar sangye machak nyé

Who passed through the stages of enlightenment, to attain buddhahood,
freedom from all attachment,

མགོན་པོ་དེ་དག་བདག་གིས་ཐམས་ཅད་ལ།།

gönpo dedak dak gi tamché la

I exhort you: all of you protectors,

འཁོར་ལོ་སྤྱོད་མེད་པར་བསྐྱོར་བར་བསྐྱེལ།།

khorlo lanamepar korwar kul

Turn the unsurpassable wheel of Dharma.

6. Requesting the Buddhas not to Enter Nirvāṇa

མྱ་ངན་འདའ་སྟོན་གང་བཞེད་དེ་དག་ལ།།

nya ngen da tön gang zhé dedak la

Joining my palms together, I pray

འགོ་བ་ཀུན་ལ་ཕན་ཞིང་བདེ་བའི་ཕྱིར།།

drowa kün la pen zhing dewé chir

To you who intend to pass into nirvāṇa,

བསྐྱེལ་པ་ཞིང་གི་རྩལ་སྟེད་བཞུགས་པར་ཡང་།།

kalpa zhing gi dul nyé zhukpar yang

Remain, for aeons as many as the atoms in this world,

བདག་གིས་ཐམས་ཅོ་རབ་སྐྱེད་གསོལ་བར་བགྱི།།

dak gi talmo rab jar solwar gyi

And bring well-being and happiness to all living beings.

7. Dedication

ཕུག་འཚལ་བ་དང་མཚོན་ཅིང་བཤགས་པ་དང་།།

chaktsalwa dang chö ching shakpa dang

What little virtue I have gathered through my homage,

རྗེས་སུ་ཡི་རང་བསྐྱེལ་ཞིང་གསོལ་བ་ཡི།།

jesu yi rang kul zhing solwa yi

Through offering, confession, and rejoicing,

དགེ་བ་ཅུང་ཟད་བདག་གིས་ཅི་བསམགས་པ།།

gewa chungzé dak gi chi sakpa

Through exhortation and prayer—all of it

ཐམས་ཅད་བདག་གིས་བྱང་ཆུབ་ཕྱིར་བསྐྱོད།།

tamché dak gi changchub chir ngo o

I dedicate to the enlightenment of all beings!

| [Rigpa Translations](#), 1996

Version: 1.0-20220802





Short Prayers in Sanskrit

संक्षिप्तप्रणिधानपाठम् ।

बुद्धं शरणं गच्छामि ।

Buddhaṃ śaraṇam gacchāmi
I go for refuge to the Buddha.

धर्मं शरणं गच्छामि ।

Dharmaṃ śaraṇam gacchāmi
I go for refuge to the Dharma.

संघं शरणं गच्छामि । (त्रिवारम्)

Sanghaṃ śaraṇam gacchāmi (*trivāram*)
I go for refuge to the Sangha. (*Three times.*)

शास्ता भगवांस्तथागतोऽर्हन् सम्यक्सम्बुद्धो विद्याचरणसम्पन्नः

Śāstā bhagavāṃs tathāgato 'arhan samyaksambuddho vidyā-caraṇa-sampannaḥ
Bhagavan, tathagata, arhat, completely perfect buddha, the one with awareness and conduct,

सुगतो लोकविदनुत्तरः पुरुषदम्यसारथिः

sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ
the sugata, the one who knows the world, the charioteer who tames beings, the unsurpassable,

शास्ता देवमनुष्यानां बुद्धो भगवान् श्रीजिनशाक्यमुनिं

śāstā deva-manuṣyānām buddho bhagavān śrī-jīna-śākyamunim
the teacher of gods and humans: to the Buddha bhagavan, the glorious victor Shakyamuni,

नमस्करोमि पूजयामि शरणं च गच्छामि ॥

namaskaromi pūjayāmi śaraṇam ca gacchāmi (3x)
I prostrate, I make offerings, and I go for refuge.

आर्यत्रिरत्नानुस्मृतिसूत्रम्

Āryatriratnānusmṛtisūtram

The Sutra of the Recollection of the Three Jewels

नमो सर्वबुद्धबोधिसत्त्वेभ्यः

Namaḥ sarva-buddha-bodhisattvebhyaḥ
I prostrate to all the buddhas and bodhisattvas.

(बुद्धानुस्मृतिः) इत्यपि बुद्धो भगवांस्तथागतोऽर्हन् सम्यक्संबुद्धो

(*Buddhānusmṛtiḥ*) Ityapi buddho bhagavāṃs tathāgato 'rhan samyaksambuddho
(*Remembering the Buddha*) In this way, the bhagavan buddha is the tathagata, arhat, completely

विद्याचरणसम्पन्नः सुगतो लोकविदनुत्तरः

vidyā-carāṇa-sampannaḥ sugato lokavid anuttaraḥ

perfect buddha, the one with awareness and conduct, the sugata, the one who knows the world,

पुरुषदम्यसारथिः शास्ता देवमनुष्याणां बुद्धो भगवानिति।

puruṣa-damya-sārathīḥ śāstā deva-manuṣyāṅāṃ buddho bhagavān iti.

the unsurpassable, the charioteer who tames beings, the teacher of gods and humans, the bhagavan

निष्यन्दः स तथागतः पुण्यानाम्, अविप्रणाशः कुशलमूलानाम्, अलङ्कृतः

Niṣyandaḥ sa tathāgataḥ puṇyānām. Avipraṇāśaḥ kuśala-mūlānām, alaṅkṛtaḥ

buddha. The tathagata's compatible cause is merit. He does not waste roots of virtue. He is fully

क्षान्त्या, आलयः पुण्यनिधानानाम्, चित्रितोऽनुव्यञ्जनैः,

kṣāntyā, ālayaḥ puṇya-nidhānānām, citrito'nuvyañjanaiḥ

adorned with the aspects of patience. He is the basis of treasuries of merit. He is adorned by the

कुसुमितो लक्षणैः, प्रतिरूपो गोचरेण,

kusumito lakṣaṇaiḥ, pratirūpo gocareṇa,

excellent signs. The flowers of his marks are in bloom. His behavior is always appropriate.

अप्रतिकूलो दर्शनेन, अभिरतिः श्रद्धाधिमुक्तानाम्, अनभिभूतः

apratikūlo darśanena, abhiratiḥ śraddhādhimuktānām, anabhibhūtaḥ

The sight of him is never disagreeable. He delights those enthusiastic with faith. His wisdom is

प्रज्ञया, अनवमर्दनीयो बलैः, शास्ता सर्वसत्त्वानाम्, पिता

prajñayā, anavamardanīyo balaiḥ, śāstā sarva-sattvānām, pitā

beyond intimidation. His powers are beyond oppression. He is the teacher of all beings. He is the

बोधिसत्त्वानाम्, राजा आर्यपुद्गलानाम्, सार्थवाहः निर्वाणनगर-

bodhisattvānām, rājā ārya-pudgalānām, sārthavāhaḥ nirvāṇa-nagara-

father of bodhisattvas. He is the king of aryas. He leads beings to the city of nirvana.

सम्प्रस्थितानाम्, अप्रमेयो ज्ञानेन, अचिन्त्यः प्रतिभानेन, विशुद्धः स्वरेण,

samprasthitānām, aprameyo jñānena, acintyaḥ pratibhānena, viśuddhaḥ svareṇa,

His pristine wisdom is immeasurable. His confidence is inconceivable. His speech is utterly pure.

आस्वादनीयो घोषेण, असेचनको रूपेण, अप्रतिसमः कायेन, अलिप्तः कामैः,

āsvādanīyo ghoṣeṇa, asecanako rūpeṇa, apratisamaḥ kāyena, aliptaḥ kāmaiḥ,

It is melodic. One is never satiated by the sight of him. His body is peerless. He is unstained by

अनुपलिप्तो रूपैः, असंसृष्ट आरूप्यैः, विप्रमुक्तः

anupalipto rūpaiḥ asaṁsrṣṭa ārūpyaiḥ, vipramuktaḥ

desire. He is utterly unstained by form. He is unmixed with the formless states. He is completely

स्कन्धेभ्यः, विसम्प्रयुक्तो धातुभिः, संवृत आयतनैः, प्रच्छिन्नो

skandhebhyaḥ, visamprayukto dhātubhiḥ, samvṛta āyatanaiḥ, pracchinno
liberated from the skandhas. He is without the dhatus. His ayatanas are restrained. He has fully cut

ग्रन्थैः, विमुक्तः परिदाघैः, परिमुक्तस्तृष्णया,

granthaiḥ, vimuktaḥ paridāghaiḥ, parimuktas-tṛṣṇayā,
through the knots. He is utterly liberated from all affliction. He is liberated from craving. He has

ओघादुत्तीर्णः, परिपूर्णो ज्ञानेन, प्रतिष्ठितोऽतीतानागतप्रत्युत्पन्नानां

oghād uttīrṇaḥ paripūrṇo jñānena, pratiṣṭhito'tītānāgata-pratyutpannānām
crossed the floods. His pristine wisdom is complete. He abides in the pristine wisdom of the

बुद्धानां भगवतां ज्ञाने, अप्रतिष्ठितो निर्वाणे, स्थितो

buddhānām bhagavatām jñāne, apratiṣṭhito nirvāṇe, sthito
bhagavan buddhas of the past, future, and present. He does not abide in nirvana. He abides in the

भूतकोट्याम्, स्थितः सर्वसत्त्वालोकनीयायां भूमौ, सर्व इमे तथागतानां

bhūta-kotyām, sthitaḥ sarva-sattvālokanīyāyām bhūmau. Sarva ime tathāgatānām
ultimate perfection. He remains in the state of seeing all beings. These are the perfect qualities of the

विशेषतः सम्यग् गुणाः ।

viśeṣataḥ samyag guṇāḥ.
bhagavan buddha.

(धर्मानुस्मृतिः) सद्धर्मस्तु आदौ कल्याणः, मध्ये कल्याणः,

(Dharmānusmṛtiḥ) Saddharmas tu ādau kalyāṇaḥ, madhye kalyāṇaḥ,
(Remembering the Dharma) The genuine Dharma is virtuous in the beginning, virtuous in the middle,

पर्यवसाने कल्याणः, स्वर्थः, सुव्यञ्जनः, केवलः,

paravasāne kalyāṇaḥ, svarthaḥ suvyañjanaḥ, kevalaḥ,
and virtuous in the end. Its meaning is excellent. Its words are excellent. It is unmixed.

परिपूर्णः, परिशुद्धः, पर्यवदातः, स्वाख्यातः भगवतो धर्मः,

paripūrṇaḥ, pariśuddhaḥ, paryavadātaḥ. Svākhyātaḥ bhagavato dharmāḥ,
It is utterly complete. It is utterly pure. It is utterly purifying. The bhagavan taught the dharma well.

सान्द्रष्टिकः, निर्व्वरः, आकालिकः, औपनायिकः, ऐहिपश्यिकः,

sāndrṣṭikaḥ, nirvvaraḥ, ākālikaḥ, aupanāyikaḥ, aihipaśyikaḥ,
It is seeing perfectly. It is without sickness. It is timeless. It guides fully. Seeing it is meaningful. It is

प्रत्यात्मवेदनीयो विज्ञैः, स्वाख्यातो भगवतो धर्मविनयः

pratyātma-vedanīyo vijñaiḥ. Svākhyāto bhagavato dharmavinayaḥ,
known by the wise through individual direct awareness. The dharma vinaya spoken by the bhagavan

सुप्रवेदितः नैर्याणिकः, संबोधिगामी, अभिन्नः

supraveditaḥ nairyāṇikaḥ, sambodhi-gāmī, abhinnaḥ

was well explained. It is renunciation. It brings one to perfect awakening. It is without

संस्तूपः, सप्रतिशरणः, छिन्नप्लोतिकः ।

saṁstūpaḥ, sapratīśaraṇaḥ, chinna-plotikaḥ.

contradiction and has unity. It is reliable. It brings an end to movement.

(संघानुस्मृतिः) सुप्रतिपन्नो भगवत आर्यसंघः, न्यायप्रतिपन्नः,

(*Samghānusmṛtiḥ*) Supratipanno bhagavata ārya-saṁghaḥ, nyāya-pratipannaḥ,

(*Remembering the Sangha*) The Sangha of the mahayana is engaged in goodness. It is engaged in

ऋजुप्रतिपन्नः, सामीचीप्रतिपन्नः, अञ्जलीकरणीयः,

rju-pratipannaḥ, sāmīcī-pratipannaḥ, aṅjalī-karaṇīyaḥ,

lucidity. It is engaged in truth. It is engaged in harmony. It is worthy of joined palms. It is worthy

सामीचीकरणीयः, पुण्यश्रीक्षेत्रः, महादक्षिणापरिशोधकः,

sāmīcī-karaṇīyaḥ, puṇya-śrī-kṣetraḥ, mahā-dakṣiṇā-parīśodhakaḥ,

of prostration. It is a glorious field of merit. It is the great purification of alms. It is a fit object of

प्राहवनीयः, आहवनीयः ।

prāhavanīyaḥ, āhavanīyaḥ.

generosity. It is always a great object of generosity.

॥ आर्यत्रिरत्नानुस्मृतिसूत्रं समाप्तम् ॥

Ārya-tri-ratnānusmṛti-sūtram samāptam.

This completes *The Sutra of Remembering the Three Jewels*.

प्रज्ञापारमिताहृदयसूत्रम् ।

Prajñā-pāramitā-hṛdaya-sūtram

The Sutra of the Heart of Transcendent Wisdom

॥ नमः सर्वज्ञाय ॥ आर्यावलोकितेश्वरबोधिसत्त्वो गम्भीरायां

Namaḥ sarvajñāya. Āryāvalokiteśvara-bodhisattvo gambhīrāyāṃ

I prostrate to the omniscient one. The bodhisattva Noble Lord Avalokiteshvara,

प्रज्ञापारमितायां चर्यां चरमाणो व्यवलोकयति स्म ॥ पञ्चस्कन्धांस्तांश्च

prajñā-pāramitāyāṃ caryāṃ caramāṇo vyavalokayati sma. Pañca skandhāṃs

looking at the practice of profound transcendent wisdom,

स्वभावशून्यान् पश्यति स्म । इह शारिपुत्र रूपं शून्यता, शून्यतैव

tāmś ca svabhāva-śūnyān paśyati sma. Iha Śāriputra rūpaṃ śūnyatā, śūnyataiva

saw that the five aggregates are empty by nature. "Here, Shariputra, Form is empty. Emptiness is

रूपम्। रूपान्न पृथक् शून्यता, शून्यताया न पृथग् रूपम्। यद्रूपम् तद्
rūpam. Rūpān na pṛthak śūnyatā, śūnyatāyā na pṛthag rūpam. Yad rūpam tad
also form. Emptiness is not other than form; form is not other than emptiness. What is form is

शून्यता या शून्यता तद्रूपम् ॥ एवमेव वेदनासंज्ञासंस्कारविज्ञानानि ॥
śūnyatā, yā śūnyatā tad rūpam. Evameva vedanā-saṃjñā-saṃskāra-vijñānāni.
emptiness. What is emptiness is form. Feeling, conception, formation, and consciousness are also

इह शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा
Iha Śāriputra sarva-dharmāḥ śūnyatā-lakṣaṇā anutpannā aniruddhā
the same. Therefore Shariputra, all dharmas are emptiness: no characteristics, unborn, unceasing,

अमला न विमला नोना न परिपूर्णाः।
amalā na vimalā nonā na paripūrṇāḥ.
no stains, no freedom from stains, no decrease, and no increase.

तस्माच्छारिपुत्र शून्यतायां न रूपम्, न वेदना न संज्ञा न संस्काराः
Tasmāt Śāriputra śūnyatāyāṃ na rūpam, na vedanā, na saṃjñā, na saṃskārāḥ
“Shariputra, therefore in emptiness there is no form, no feeling, no conception, no formation, and

न विज्ञानानि। न चक्षुःश्रोत्रघ्राणजिह्वाकायमनांसि, न रूपशब्द-
na vijñānāni. Na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsi. Na rūpa-śabda-
no consciousness. There is no eye, ear, nose, tongue, body, or mind. There is no form, sound,

गन्धरसस्पर्शव्यधर्माः। न चक्षुर्धातुर्यावन्न मनोधातुः। न विद्या
gandha-rasa-spraśṭavya-dharmāḥ. Na cakṣur dhātur yāvan na manodhātuḥ. Na
smell, taste, or touch. There is no element of the eye up to no element of the mind. There is no

नाविद्या न विद्याक्षयो नाविद्याक्षयो यावन्न जरामरणं
vidyā nāvidyā, na vidyā-kṣayo nāvidyā-kṣayo yāvan na jarā-maraṇam
knowing, no ignorance, no extinction of knowing, no extinction of ignorance, up to no aging and

न जरामरणक्षयो न दुःखसमुदयनिरोधमार्गा
na jarā-maraṇa-kṣayo, na duḥkha-samudaya-nirodha-mārgā.
death. There is no extinction of aging and death. There is no suffering, origin, cessation, or path.

न ज्ञानं न प्राप्तिवत् ॥ बोधिसत्त्वस्य प्रज्ञापारमितामाश्रित्य
Na jñānam, na prāptivam. Bodhisattvasya prajñā-pāramitām āśritya
There is no wisdom and no attainment. Bodhisattvas rely upon and dwell within transcendent

विहरति चित्तावरणः। चित्तावरणनास्तित्वादत्रस्तो
viharati cittāvaraṇaḥ. Cittāvaraṇa-nāstitvād atrasto
wisdom without any obscurations of mind. Since they have no obscurations of mind, they have no

विपर्यासातिक्रान्तो निष्ठनिर्वाणः । त्रयध्वव्यवस्थिताः सर्वबुद्धाः

viparyāsātikrānto niṣṭha-nirvāṇaḥ. Trayadhva-vyavasthitāḥ sarva-buddhāḥ
fear; they completely transcend the mistaken and reach ultimate nirvana. All the buddhas dwelling

प्रज्ञापारमितामाश्रित्य अनुत्तरां

prajñā-pāramitām āśritya anuttarāṃ

in the three times awoken to unsurpassed, true, complete enlightenment by relying on this

सम्यक्संबोधिमभिसंबुद्धाः ॥

samyaksambodhim abhisambuddhāḥ.

profound transcendent wisdom.

तस्माज्ज्ञातव्यः प्रज्ञापारमितामहामन्त्रो महाविद्यामन्त्रो

Tasmād jñātavyaḥ prajñā-pāramitā-mahā-mantro mahā-vidyā-mantro

“Therefore the great mantra of transcendent wisdom, the mantra of great awareness, the

अनुत्तरमन्त्रो असमसममन्त्रः सर्वदुःखप्रशमनमन्त्रः

anuttara-mantro asama-sama-mantraḥ sarva-duḥkha-praśamana-mantraḥ

unsurpassed mantra, the mantra equal to the unequalled, the mantra that completely pacifies all

सत्यममिथ्यत्वात् प्रज्ञापारमितामुक्तो मन्त्रः

satyam amithyatvāt prajñā-pāramitām ukto mantraḥ.

suffering is truth, for there is no deception. Know the mantra that speaks of transcendent wisdom:

तद्यथा गते गते पारगते पारसंगते बोधि स्वाहा ॥

Tadyathā: gate gate pāragate pārasaṃgate bodhi svāhā.

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

इति प्रज्ञापारमिताहृदयसूत्रम् समाप्तम्

Iti Prajñā-pāramitā-hṛdaya-sūtram samāptam.

This completes *The Sutra of the Heart of Transcendent Wisdom*.

सर्वपापस्याकरणं कुशलस्योपसम्पदा ।

Sarva-pāpasyākaraṇaṃ kuśalasyopasampadā

Do not do anything that's wrong. Conduct yourself with utmost virtue.

स्वचित्तपर्यवदानं एतद् बुद्धानां शासनम् ॥

Svacitta-paryavadānaṃ etad buddhānāṃ śāsanam.

Completely tame your own mind. This is the teaching of the Buddha.

तारका तिमिरं दीपो मायावश्याय बुद्बुदम् ।

Tārakā timiraṃ dīpo māyāvaśyāya budbudam.

Like stars, or seeing spots, or candles, Or like illusions, dewdrops, bubbles,

स्वप्नं च विद्युदभ्रं च एवं द्रष्टव्यसंस्कृतम् ॥

svapnaṃ ca vidyudabhraṃ ca evaṃ draṣṭavya-samskr̥tam.

Like dreams or lightning or else clouds: View all composites in this way.

अनेन पुण्येन तु सर्वदर्शितमवाप्य निर्जित्य च दोषविद्विषः ।

Anena puṇyena tu sarva-darśitam avāpya nirjitya ca doṣavidviṣaḥ.

By this merit may omniscience be attained, Defeating the enemy, wrongdoing.

जरारुजामृत्युमहोर्मिसङ्कुलात् समुद्धरेयं भवसागराज्जगत् ॥

jarā-rujā-mṛtyu-mahormi-saṅkulāt samuddhareyaṃ bhava-sāgarāj jagat.

May all beings be liberated from the ocean of samsara, Turbulent with the waves of birth, aging, sickness, and death.

॥ भवतु सर्वमङ्गलम् ॥

Bhavatu sarva-maṅgalam.

BHAVATU SARVAMAṅGALAM

Invocations

Nunc vos, Juppiter Pater et Juno Regina, ante alios deos summas gratias vobis ago. Vos precor ut volentes mi bene propitius et propitia sitis. Vestra, Pater et Mater Carissimi, in custodia salutem ponimus.

Jupiter the Father and Juno the Queen, before all other gods I give ye the highest thanks. I pray to you all so that you willingly might be well-disposed towards me. In your hands, Dearest Father and Mother, do we place our safekeeping.

Nunc te, Mars Cultor, te precor ut deponas tantisper clipeum et hastam. Mars, coma nitida a casside soluta, caerimoniae adsis.

Mars the Homesteader, please dispense for a while your round bronze shield and spear. Mars, be present at our ceremony for your benefit with your sleek, shining hair let loose from your helmet.

Nunc praecipue te, Minerva Matrona, dea ferox, magne decus ingeniumque patris, bellipotens, cui cassis verita posita est horrido cum decore, quae Ἐργάνη cogita nobis est — audi, Minerva.

Minerva our Matron, ferocious goddess, your father's great honor and wisdom of your father, powerful in war, on whom the revered helmet is borne with its frightful decoration, who is known to us as "the Worker" — hear me, Minerva!

Nunc te, Tārā Πανθεᾶ, mater omnium buddhānām, coronata abhisambuddhena, perilluces. Ut invocata ab sede orientali in caerimoniam venias, precimur, doctrix et praeceptrix dākinyāḥ.

Tara the All-Goddess, mother of all the Buddhas, crowned by a completely perfect buddha, you are completely resplendent. We pray that you come to our ceremony, called from your eastern realm, teacher and preceptor of our wisdom goddess.

Nunc te, sive deam sive deum, omnem deum publicum, invocator.

Now you, whether goddess or god, every public god, may you be invoked.

Audite, Di Deaeque Parentes, qui hanc civitatem colatis, audite.

Gods and Goddesses, our Parents, You who cherish this State, listen.



༄༅། ། བདེའཛེན་ཞིང་སྐྱུ་བ་བསྐྱུས་པ་བཞུགས་སོ། །

*Herein is contained the abridged
sadhana recitation of Maha Sukhavati*

༄ * །ནོ་དཀོན་མཚོ་གསུམ་དང་རྩ་བ་གསུམ།

།སྐྱབས་གནས་རྣམས་ལ་སྐྱབས་སུ་མཚོ། །

NAMO KÖN CHOK SUM DANG TSA WA SUM KYAP NE NAM LA KYAP SU CHI
Homage! To the sources of refuge, the Three Jewels and the Three Roots, I go for refuge.

འགྲོ་གྲུན་སངས་རྒྱལ་ལ་འགོད་ཕྱིར།

།བྱང་ཚུབ་མཚོ་གཏུ་སེམས་བསྐྱེད་དོ། །

DRO KÜN SANG GYE LA GÖ CHIR
To establish all beings in buddhahood,

JANG CHUP CHOK TU SEM KYE DO
I generate the supreme enlightened mind.

Three times
from *

མེ་ཏོག་ཚུ་སྐྱེས་པ་དྲི་སྟེང་།

།དེ་ནང་རང་ཉིད་སེམས་པ་དཀར། །

ME TOK CHU KYE PE MAY TENG
On a lotus flower, the waterborn,

DE NANG RANG NYI SEM PA KAR
I appear as the white bodhisattva (Chenrezik).

མདུན་དུ་པར་ལྷན་གདན་ལ།

།འོད་དཔག་མེད་མགོན་སྐྱེ་མདོག་དམར། །

DÜN DU PE MA DA DEN LA
In front on a lotus and moon disk

Ö PAK ME GÖN KU DOK MAR
sits the protector Amitabha, red in color,

ཞལ་གཅིག་ཕྱག་གཉིས་མཉམ་བཞག་སྟེང་།

།ལྷུང་གཟེད་འཛིན་ཅིང་ཚོས་གོས་གསོལ། །

SHAL CHIK CHAK NYI NYAM ZHAK TENG
with one face and two hands resting in the mudra of equanimity,

LHUNG ZE DZIN CHING CHÖ GÖ SÖL
and holding a begging bowl.

སྐྱེ་ལ་མོ་གྲུང་གིས་བཞུགས་པ་ལ།

།གཡས་སུ་འཛིན་ཉེན་དབང་ཕྱག་དཀར། །

KYIL MO TRUNG GI ZHUK PA LA
He wears Dharma robes and sits in the vajra posture.

YE SU JIK TEN WANG CHUK KAR
On his right is the powerful Lord of the Universe (Chenrezik), white in color.

ཞལ་གཅིག་ཕྱག་བཞི་ཐལ་སྐྱུར་དང་།

།གཡས་གཡོན་གྲེང་བ་པར་འཛིན། །

SHAL CHIK CHAK ZHI THAL JAR DANG
He has one face and four arms. The palms of the first two hands are joined together at his heart.

YE YÖN THRENG WA PE MA DZIN
The second right holds a circle of beads and the left, a lotus.

བཞེངས་པའི་སྐྱབས་ཀྱིས་པད་ལྷན་བཞུགས།

།གཡོན་དུ་ཕྱག་དོར་མཐུ་ཚེན་ཐོབ། །

ZHENG PAY TAP KYI PE DAR ZHUK
He stands on a lotus and moon disk.

YÖN DU CHAK DOR THU CHEN THOP
On his left is Vajrapani (the Great Powerful One)

ཞལ་གཅིག་ཕྱག་གཉིས་སྐྱེ་མདོག་སྟོ།

SHAL CHIK CHAK NYI KU DOK NGO
who has one face, two arms, and is blue in color.

ལམ་ལོ་འཛོམ་དེ་དུ་བུ་འཛོམ། །

YE YÖN DOR JE DRIL BU DZIN
His right hand holds a dorje and the left, a bell.

བཞེངས་པའི་སྐྱབས་གྱིས་པད་ལྗང་བཞུགས།

ZHENG PAY TAP KYI PE DAR ZHUK
He stands on a lotus and moon disk.

ལས་སྐྱེ་བུ་ལྔ་བུ་སེམས་དཔའ་དང་། །

SANG GYE JANG CHUP SEM PA DANG
Numberless buddhas, bodhisattvas,

ཉན་ཐོས་དག་བཅོམ་དཔག་མེད་བསྐོས།

NYEN THÖ DRA CHOM PAK ME KOR
shravakas, and arhats surround them.

ལའོ་བོ་གསུམ་གྱི་གནས་གསུམ་གྱི། །

TSO WO SUM GYI NE SUM GYI
In the three places of the three main deities

འབྲུ་གསུམ་ལས་ནི་འོད་འཕྲོས་པས།

DRU SUM LE NI Ö TRÖ PE
lights radiate from the three syllables

ཁད་བ་ཅན་ནས་སྐྱབ་དངས་གྱུར། །

DE WA CHEN NE CHEN DRANG GYUR
and invite (the wisdom deities) from Dewachen.

ཨོཾ་ཨ་མི་དྷེ་མ་མྱིཾ།

OM AMI DHE WA HRI

བཞྷ་ས་མལ་ཇཾ།

BENZA SAMAYA DZA

ཇཾ་མུཾ་བོ་ཏྲཾ།

DZA HUNG BAM HO

ཏཱི་ཐལ།

TIK THRA LHEN

ཨ་ཏི་ཕུ་ཏོ།

A TI PU HO

ཨོཾ་མུཾ་ཏྲཾ་མྱིཾ་མུཾ།

OM HUNG TRAM HRI AH

ཨ་བྷི་ཁེ་ཏུ་མེ།

ABHIKHE TSA MAM

ཨ་རྒྱཾ།

པད་མྱི།

ཕུཕེ།

དུཤེ།

ལཱེ་ལོ་ག།

གཞུ།

འེམི་ཏེ།

ཤམ་ཨ་མུཾ།

ARGHAM, PADYAM, PUPE, DHUPE, ALOKE, GENDHE, NEWIDYE, SHABDA AH HUNG

ཨུམ། དབུ་ལྷོ་འཇིག་རྟེན་དུ་ཚོས་གྱི་འཁོར་ལོ་བསྐྱོར།

།སེམས་ཅན་རྣམས་ལ་རྟུག་རྟུ་ཐུགས་རྗེ་གཟིགས། །

HUNG, DE CHEN ZHING DU CHÖ KYI KHOR LO KOR SEM CHEN NAM LA TAK TU THUK JE ZIK
Hung! In the pure land of Great Bliss, you turn the wheel of Dharma and always look upon sentient beings with compassion,
fulfilling your commitment to protect all beings.

དམ་བཅའ་ལལ་བཞེས་འགྲོ་བའི་སྐྱབས་མཛད་པ།

།སྣང་མཐའ་མཉམ་གཞག་མཛད་ལ་ཕུག་འཚལ་ལོ། །

DAM CHA ZHAL ZHE DRO WAY KYAP DZE PA NANG THA NYAM ZHAK DZE LA CHAK TSHAL LO
We offer prostrate to you, Amitabha, whose hands rest in the mudra of equanimity.

ཨོམ་ཨོ། །དོ་མཚར་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང་། །

E MA HO, NGO TSHAR SANG GYE NANG WA THA YE DANG
E MA HO! The wonderous Buddha of Infinite Light (Amitabha), the Great Compassionate One (Chenrezik),

ཐུགས་རྗེ་ཚེན་པོ་མཐུ་ཚེན་ཐོབ་དང་ནི།

།སངས་རྒྱས་བྱང་སེམས་དཔག་མེད་ཐམས་ཅད་ལ། །

THUK JE CHEN PO THU CHEN THOP DANG NI SANG GYE JANG SEM PAK ME THAM CHE LA
the Great Powerful One (Vajrapani), and all the countless buddhas and bodhisattvas,

ཚུ་གཅིག་གྲུས་པའི་སེམས་གྱིས་གསོལ་བ་འདེབས།

།བདག་ལ་མཚོགས་གི་དངོས་གྲུབ་སྐྱུལ་དུ་གསོལ། །

TSE CHIK GÜ PAY SEM KYI SÖL WA DEP DAK LA CHOK GI NGÖ DRUP TSAL DU SÖL
with a mind of one-pointed devotion, I supplicate. Please bestow the supreme siddhi,

སྣང་བ་མཐའ་ཡས་འགྲུབ་པར་བྱེད་གྱིས་རྫོབས།

།ལྷ་ཚོགས་སྐྱེལ་ལས་འོད་ཟེར་རྒྱབ་ཕྱོགས་འཕྲོས། །

NANG WA THA YE DRUP PAR JIN GYI LOP HLA THSOK KU LE Ö ZER NUP CHOK THRÖ
bless me to accomplish Amitabha. From the bodies of the assembled deities, light rays radiate to the West.

བདེ་ཅན་འཇིག་རྟེན་འོད་དཔག་མེད་པ་ཡི།

།སྐྱུ་དང་སྐྱུགས་ཐོང་ཕུག་མཚན་དཔག་མེད་པ། །

DE CHEN ZHING NE Ö PAK ME PA YI KU DANG NGAK THRENG CHAK TSHEN PAK ME PA
From the pure land of Dewachen, Amitabha's form, strings of his mantra, and hand symbols in immeasurable numbers

ཆར་བཞིན་བབས་ནས་བདག་ལ་ཐིམ་པར་གྱུར། །

ཨོམ་ཨི་ཨཱ་མྲིཾ

Recite as many times as possible; then repeat HRI.

CHAR ZHIN BAP NE DAK LA THIM PAR GYUR OM AMI DEWA HRI
fall like rain and are absorbed into me.

དེ་ནས་མདུན་གྱི་བཙམ་ལྷན་འདས།

DE NE DÜN GYI CHOM DEN DE
Then the buddha in front dissolves into light

འོ་དུ་ཞུ་ནས་རང་ལ་ཐིམ།

Ö DU ZHU NE RANG LA THIM
and is absorbed into myself.

*Here meditate
for a while.*

རང་ལུས་ནམ་མཁའི་མཇའ་མཚོན་ལྟར།

RANG LÜ NAM KHAY JA TSHÖN TAR
My body like a rainbow in the sky

འབཙམ་ལྷན་འདས་གྱི་སྐྱར་སྣང་བ།

CHOM DEN DE KYI KUR NANG WA
appears in the form of the buddha Amitabha;

གསལ་སྒྲོང་ཟུང་དུ་འཇུག་པར་གྱུར།

SAL TONG ZUNG DU JUK PAR GYUR
Luminosity and emptiness are a unity

ཨོམ་ཏཿ། རི་མཚར་སངས་རྒྱལ་སྣང་བ་མཐའ་ཡས་དང་།

E MA HO, NGO TSHAR SANG GYE NANG WA THA YE DANG
E MA HO! Wondrous Buddha of Infinite Light,

གཡས་སུ་ཇོ་བོ་སྤྲུགས་ཇེ་ཚེན་པོ་དང་།

YE SU JO WO THUK JE CHEN PO DANG
on your right, the Lord of Great Compassion (Chenrezik), and

འགཡོན་དུ་སེམས་དཔའ་མཐུ་ཚེན་ཐོབ་རྣམས་ལ།

YÖN DU SEM PA THU CHEN THOB NAM LA
on your left the Bodhisattva of Great Power (Vajrapani),

སངས་རྒྱལ་བྱང་སེམས་དཔག་མེད་འཁོར་གིས་བསྐོར།

SANG GYE JANG SEM PAK ME KHOR GYI KOR
all surrounded by countless buddhas and bodhisattvas.

འབད་སྐྱིད་རི་མཚར་དཔག་ཏུ་མེད་པ་ཡི།

DE KYI NGO TSHAR PAK TU ME PA YI
There is wondrous and immeasurable bliss and delight.

བདེ་བ་ཅན་ཞེས་བྱ་བའི་ཞིང་ཁམས་དེར།

DE WA CHEN ZHE JA WAY ZHING KHAM DER
In this pureland called "Dewachen."

འབདག་གི་འདི་ནས་ཚེ་འཕོས་གྱུར་མ་ཐག།

DAK NI DI NE THSE PÖ GYUR MA THAK
The moment when I pass from this life,

སྐྱེ་བ་གཞན་གྱིས་བར་མ་ཚོད་པ་རུ།

KYE WA ZHEN GYI BAR MA CHÖ PA RU
without taking another birth, may I be born here

འདི་རུ་སྐྱེས་ནས་སྣང་མཐའི་ཞལ་མཐོང་ལོག།

DE RU KYE NE NANG THAY ZHAL THONG SHOK
and behold the face of Amitabha.

དེ་སྐོད་བདག་གིས་སློན་ལམ་བཏབ་པ་འདི།

DE KE DAK GI MÖN LAM TAP PA DI
Having made this aspiration prayer,

འོྱོགས་བཏུ་སངས་རྒྱལ་བྱང་སེམས་ཐམས་ཅད་གྱིས།

CHOK CHU SANG GYE JANG SEM THAM CHE KYI
may all the buddhas and bodhisattvas of the ten directions

༄༅། །གོགས་མེད་འགྲུབ་པར་བྱིན་གྱིས་བརླབ་ཏུ་གསོལ། །

GEK ME DRUP PAR JIN GYI LAP TU SÖL
give their blessing that it be fulfilled without hindrance.

ཏཏཱ། །པརྱའི་ཡམ་ཐོ་རྩོ་ན་ཡེ་སྤྱ། །

TAYATHA PENTSA DRIYA AWA BODHANAYE SOHA

ཨོ། །ཕྱོགས་དུས་རྒྱལ་བ་སྐུ་བ་ཅན་པཅས་དགོངས། ། །ཚོགས་གཉིས་ཚོགས་ལ་ཇེས་ཡི་རང། །

OM CHOK DÜ GYAL WA SE CHE GONG TSOK NYI DZOK LA JE YI RANG
OM! May all the buddhas and bodhisattvas in the ten directions and three times think of me. I rejoice in the perfection

བདག་གིས་དུས་གསུམ་དགོ་བསགས་པས། ། །དཀོན་མཆོག་གསུམ་ལ་མཆོད་པ་འབུལ། །

DAK GI DÜ SUM GE SAK PE KÖN CHOK SUM LA CHÖ PA BUL
of the two accumulations. All the virtue I have gathered in the three times, I offer to the Three Jewels.

རྒྱལ་བའི་བསྟན་པ་འཕེལ་གྱུར་ཅིག།

GYAL WAY TEN PA PHEL GYUR CHIK
May the teachings of the Victorious One flourish.

།དགོ་བ་སེམས་ཅན་གྱུ་ལ་བསྐྱེ། །

GE WA SEM CHEN KÜN LA NGO
I dedicate this virtue to all sentient beings

འགྲོ་གྱུ་ན་སངས་རྒྱས་ཐོབ་གྱུར་ཅིག།

DRO KÜN SANG GYE THOP GYUR CHIK
that they may attain enlightenment.

།དགོ་ཅུ་ཐམས་ཅད་གཅིག་བསྐྱེ། །

GE TSA THAM CHE CHIK DÜ TE
May all this virtue gathered together

བདག་གི་རྒྱུད་ལ་སྦྱིན་གྱུར་ཅིག།

DAK GI GYÜ LA MIN GYUR CHIK DRIP NYI DAK NE TSHOK DZOK TE
ripen in my mindstream. May the two obscurations be purified and the accumulations perfected.

།སྦྱིབ་གཉིས་དག་ནས་ཚོགས་ཚོགས་ཏེ། །

ཚོ་རིང་ནད་མེད་ཉམས་ཉེགས་འཕེལ།

TSHE RING NE ME NYAM TOK PHEL
May life, health, experience, and realization increase.

།ཚོ་འདིར་ས་བཅུ་འོན་གྱུར་ཅིག།

THSE DIR SA CHU NÖN GYUR CHIK
In this life, may the tenth level be reached.

ནམ་ཞིག་ཚོ་འཕོས་གྱུར་མ་ཐག

NAM ZHIK THSE PÖ GYUR MA THAK
Instantly, when we depart this life,

འབད་བ་ཅན་དུ་སྐྱེ་གྱུར་ཅིག །

DE WA CHEN DU KYE GYUR CHIK
may we be reborn in Dewachen.

སྐྱེས་ནས་པདྨ་འཁྱུ་སྟེ།

KYE NE PE MAY KHA CHE TE
Once born there, may the lotus open

འཕྲུལ་རྟེན་དེ་ལ་སངས་རྒྱས་ཤོག །

LÜ TEN DE LA SANG GYE SHOK
and in that body, may we achieve enlightenment.

བྱང་ཚུབ་ཐོབ་ནས་ཇི་སྲིད་དུ།

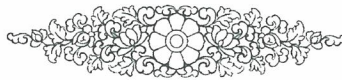
JANG CHUP THOP NE JI SI DU
After reaching enlightenment, until samsara is empty,

སྤྱི་ལ་པས་འགྲོ་བ་འདྲེན་པར་ཤོག །

TRÜL PE DRO WA DREN PAR SHOK
may our manifestations guide living beings.

ཙམ་ཡ་གྲུ་གྲུ་

SAMAYA GYA GYA GYA





༄༅། །ལྷ་རུ་འཛོལ་བདུན་གསལ་འདེབས་བརྒྱགས་སོ། །

Seven Verse Prayer to Guru Rinpoche

ཨུམ། །ཧྱེན་ཡུལ་གྱི་རྒྱབ་བྱང་མཚོ་མམ།

པདྨ་གོ་སར་སྡོང་པོ་ལ།

HUM, OR GYEN YÜL GYI NUP JANG TSHAM
HUM In the northwest of the land of Orgyen,

PE MA GE SAR DONG PO LA
on the anthers of a lotus with its stem,

ཡ་མཚན་མཚོ་ག་གིས་དངོས་གྲུབ་བརྟེས།

པདྨ་འབྱུང་གནས་ཞེས་སུ་གྲགས།

YA TSHEN CHHOK GI NGÖ DRUP NYE
you have attained wondrous and perfect siddhis.

PE MA JUNG NE ZHE SU DRAK
“The Lotus-born” of great renown,

འཁོར་དུ་འཁའ་འགྲོ་མང་པོས་བསྐོར།

ཁྱེད་གྱི་རྗེས་སུ་བདག་བསྐྱབ་གྱིས།

KHOR DU KHAN DRO MANG PÖ KOR
surrounded by a host of dakinis,

KHYE KYI JE SU DAK DRUP KYI
that we may follow your example

བྱེད་གྱིས་བརྒྱབ་ཕྱིར་ག་ཞེས་སུ་གསོལ།

གུ་རུ་པདྨ་སིདྲི་ཧྱེ།

JIN GYI LAP CHHIR SHEK SU SÖL
please approach and grant your blessing.

GURU PEMA SIDDHI HUM

ཨོམ་ཨུམ་བཅའ་བཞུ་རུ་པདྨ་སིདྲི་ཧྱེ།

OM AH HUM BENZA GURU PEMA SIDDHI HUM

དགོ་བ་འདི་ཡིས་སྦྱར་དུ་བདག་

།ཧྱེན་པདྨ་འབྱུང་གྱུར་ནས། །

GE WA DI YI NYUR DU DAK
Through virtue of this practice,

OR GYEN PE MA DRUP GYUR NE
may I swiftly attain the level of Orgyen Pema,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

།དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

DRO WA CHIK KYANG MA LÜ PA
and to this state may I lead every being,

DE YI SA LA GÖ PAR SHOK
not one left behind.



Epulum Minervale Taricum (Restricted Text)

The Flamen Minervalis invokes the gods associated with our micronation, the Di Publici Consiliari. These gods are presided over in our community by Minerva whom we know to be a wisdom goddess.

**Minerva Matrona, Iuppiter Pater, Juno Regina, Mars Cultor,
Di Publici Consiliari! Nunc vos caelestes invoco ut nos intueamini.**

ॐ यं ऋषि | ॐ अ० ह०

Minerva our Matron, Jupiter the Father, Juno the Queen, Mars the Homesteader, our People's Gods of Good Counsel! Now I invoke ye heavenly ones to consider us.

raṃ yaṃ khaṃ | oṃ āḥ hūṃ

**Nos hisce oblatis vos culturi, pii castique cordibus apertis,
ad vos hodie venimus, o Di Consiliari.**

We, going to worship ye with these things offered, pious and chaste, with hearts opened, we have come to you today, Gods of Good Counsel.

Ut hodie deceat nos praesentibus vobis inesse, Di Publici Sande, audite nos. Sicut antea totiens fecistis ut augeatis civitatem nostram, nunc haec pollucta accipite.

So that it may be fitting today that we are amongst you present here, People's Gods of Sandus, hear us. Just as we have done so many times before to increase our community, receive these things served up now.

Nunc sic accipite libamen ut vos voluntate clara nos cives tegatis.

Now thus receive the libation so that you cloak us citizens with your clear, lucid goodwill!

**Ut vos nobis concordiam et opem perpetue donatis,
pro fidem vestram precor.**

*So that you give us harmony and capability perpetually,
I pray on account of your good faith.*

**Minerva Matrona, om̄! macte istace dape pollucenda esto,
macte vino sincero esto.**

Minerva our Matron, om̄! be thou increased by this food offering to be offered, be thou increased by this pure wine.

**Do tibi et Deis Publicis vinum et dapem cum bonis verbis. Precor
ut volentes nobis propitii sitis qui vos laudaverimus sacrificio oblato.**

Ita esto!

I give you and the People's Gods wine and food with good words. I pray that you all be propitious willingly to us who have honored you by this sacrifice.

So mote it be!

Nihil amplius ab vobis hodie posco, Superi; satis est.

Nothing more do I ask of ye today, Heavenly Ones; it is enough.

Blessing for the Armilustrium Meal

Minister or Flamen reads the prayer on the next page. After the prayer is read, please wait to be called to eat, and please save some food that you have not touched as an offering to unfortunate beings and local spirits.

A Blessing for the Armilustrium Meal

May all people meet with those who are beneficial to their paths,
to those who will treat them with loving-kindness
and those who will do the same for others.

May we begin now to live according to this law,
and give ourselves and others cause to celebrate this day.

On this festive day of our goddess Athena,
may we turn our minds away from what stirs us,
what gives innumerable causes for ignorance, desire, and anger.

May we, with our parents in the fore,
put away and cleanse that which causes
us war, disease, and dis-ease.

For this I pay homage to the Tathāgata,
the Bhagawān Buddha, Trikāya.

These traditions are what make us human.
May we never forget the significance of this meal
and of this Three Sisters soup.

So that this meal be, for whatever our length of life will be,
enjoyed and cherished for the peace that it may bring:
let us permit this to come to pass.

May the animals that we consume tonight
not meet with the conditions for future lives,
especially to be lived in lower realms.
May those whose unimaginable and unseeable hands
touched and blessed this feastly food
in turn find blessings and happiness.

May the gods or god in whom we keep faith
prepare for us a fertile and easy life;
for the way ahead is uncertain and treacherous,
full of those who will wish us harm and
of things that will cause us distress.

May **Athena, Our Matron**, keep us aware and cogent,
and give us cause forever more to remain a community
of people who seek one thing: **suffering is divided by hope.**
This is our mind politic, our body politic, our nourishment politic.

With it, may we have one intention
among our many aspirations:

To free all beings from the clutches of saṃsāra,
and never sow distrust nor speech harshly
out of solidarity as an a community of noble ones,
nor lead one another to forget our vows and service.

In appreciation of these, I pour out this drink and proffer this food.



Four Immeasurables

May all beings have happiness and the cause of happiness.

May they be free of suffering and the cause of suffering.

May they never be separated from the highest bliss,
which is without suffering.

May they rest in the boundless equanimity
that is free from attachment and aversion
to those near and far.

Offering to Pretas, Lemures, and Manes

A common practice at Buddhist feast offerings like this is the offering of the “remains” to unfortunate and malevolent spirits outside this gathering.

In our tradition, we offer a morsel of food that has not been touched to unfortunate beings not present at this feast.

*Calling on all to have compassion for the less fortunate and to take care of all to whom we are connected, the **minister** passes around a bowl for everyone to offer a portion of their remnants.*

*The **Flamen Minervalis** performs a libation atop the remains after they are collected.*

**Do प्रेतेप्रयः Lemuribus Manibusque vinum et dapem cum bonis verbis.
Precor ut volentes nobis propitii sitis qui vos laudaverimus sacrificio
oblato. Ita esto!**

*I give you and the People’s Gods wine and food with good words. I pray that you all be propitious willingly to us who have honored you by this offered sacrifice. **So mote it be!***

Lustrum Armorum

*Herald announces the beginning of the lustration and explains custom associated with the ritual cleansing of the arms. After abluting, the **flamen** purifies the basin with **om̄ āḥ hūm̄** and the **minister** refreshes the offerings on the altar.*

Lustrum formula

Haec aqua armīs impuritates eluat, ut pluvia aerā purgat. Ita esto!
May this water cleanse these weapons of impurities, as the rain cleanses the air. So mote it be!

*Herald then calls on all **sacerdotes** to perform the rite one-by-one in a circle.
Flamen then collects everyone's books to put on the altar.*

Piaculum

**Iuppiter Pater, Mars Cultor, Minerva Pacifera, Di Publici, Tathāgatāḥ,
si quid vobis in hac caerimonia displicet, hoc vino sincero veniam peto
et vitium expio. Ita esto!**
*Jupiter the Best and Greatest! Mars the Homesteader! Minerva the Bringer of
Peace! Our People's Gods! Victorious Ones Thus Gone! If anything in this
ceremony is displeasing to You, with this humble wine I ask forgiveness and
expiate my fault. **So mote it be!***

Carmina

***Herald** plays hymns as determined by the schedule set by the **flamen** and/or
minister. The Praises of the 21 Taras and the Maha Guru Mōnlam are
recommended, as are extant ancient hymns to Athena.*

*Since we see Athena as a wisdom deity and an emanation of Tara, any other hymns
to White Tara, Prajñaparamitā, or Uṣṇīṣavijayā are also appropriate.*

*While the hymns are playing, people may help themselves to food **except dessert**.*

Dedication of Merit

*To signal the end of the epulum and lustrum, ring the bell or gong.
As the bell or gong rings, visualise that the array of gods invoked
fades first into Tara, and then into emptiness.*

Sit resting your mind in equanimity until the ringing ends.

Confirmation of Blessings

*The flamen utters the confirmation of blessings, marking the beginning of the
dedication portion of the ritual. This concludes the ceremony.*

O Di, reddite mi hoc ex pietate mea, ut velitis ita precor.

Bonum faustum felix fortunatum salutareque habeamus ego (nomen)
et tota Civitas Sandus. **Ita esto!**

*Oh Gods, return to me these things in accordance with my piety, as ye wish
so I pray. May I, (name), and the entire State of Sandus, have goodness,
auspiciousness, happiness, good fortune, and good health. **So mote it be!***

**Long Life Prayer for His Holiness The Gyalwa Karmapa
and the Kagyu Lineage Holders**

༄༅། །བདེ་ཚེན་ཚོགས་གྱི་འཁོར་ལོར་རྟུག་རོལ་པ། །

DE CHEN TSHOK KYI KHOR LOR TAK RÖL PA
You who continuously enjoy the mandala of great bliss,

དུས་གསུམ་རྒྱལ་བའི་གཏོར་ཚེན་ཀར་མ། །

DÜ SUM GYAL WAY TER CHEN KAR MA PA
Karmapa, great treasury of all buddha activity,

ཡབ་སྲས་བརྒྱུད་པར་བཅས་པའི་སྲིད་མཚོ་འདིར། །

YAP SE GYÜ PAR CHE PAY SI TSHO DIR
with your heart sons and lineage

བསྐྱལ་པ་བསྐྱལ་པའི་བར་དུ་ཞབས་བརྟན་གསོལ། །

KAL PA KAL PAY BAR DU ZHAP TEN SÖL
may you remain in this ocean of existence for kalpas and kalpas.

གང་གི་ཟབ་གསང་གསུང་གི་གསང་བ་ལ། །

GANG GI ZAP SANG SUNG GI SANG WA LA
Whoever engages in the essential activity

ཐོས་བསམ་སྒྲུབ་པ་སྟོན་པོར་བྱེད་པ་ཡི། །

THÖ SAM DRUP PAY NYING POR JE PA YI
of listening, reflecting, and practicing

སྤོང་དང་གྲོག་པའི་སྡེ་རྣམས་ཐམས་ཅད་ནི། །

PONG DANG LOK PAY DE NAM THAM CHE NI
the secret teachings of your profound speech, may all their practice and study

དབྱར་གྱི་ཚུ་བོ་ལྷ་བུར་རྒྱས་གྱུར་ཅིག། །

YAR GYI CHU WO TA BUR GYE GYUR CHIK
increase like the surging rivers of summer.





Prayer to Preserve the Palyul Tradition

རྣམ་དག་བསྟན་པ་དར་བ་དབལ་ཡུལ་དགོན།

NAM DAG TEN PA DAR WA PAL YÜL GON

In Palyul Monastery, the perfectly pure Doctrine is propagated,

རྒྱལ་བའི་རྣམ་འཕྲུལ་བྱོན་པ་མཁའ་སྤྱོད་ཞིང་།

GYAL WA'I NAM TRÜL JÖN PA KHA CHÖD ZHING

(Like the) realm of Khachöd, where all manifestations of the Buddha come.

འབྲེལ་ཚད་བྱང་རྒྱབ་ལམ་འདྲེན་དུས་སྡེ་བཅས།

DREL TSHED CHANG CHUB LAM DREN DÜ DE CHE

Whosoever has a karmic connection, including the Sangha, is guided on the path to Liberation.

ཚོས་གླིང་འདི་ཉིད་སྤིད་མཐར་བརྟན་གྱུར་ཅིག།

CHÖ LING DI NYID SID THAR TAN GYUR CHIG

May this center of Dharma remain forever in this world.

བགྲ་གིས་ཡན་བདེའི་བབྱང་གནས་རྣམ་རྒྱལ་གླིང་།

TASHI PHEN DE'I JUNG NE NAM GYAL LING

Palyul Namgyal Ling, the source of good fortune, benefit and bliss,

སྐྱབ་གནས་ཚོས་ག་དག་འདུན་མེ་རྣམ་ཀུན།

DRUB NE CHÖ DRA GENDÜN DE NAM KÜN

Where all the Sangha is engaged in the study and accomplishment of Dharma,

ཉིན་མཚན་དུས་ཀུན་རྣམ་གཡང་མ་མཆིས་ཤིང་།

NYIN TSHEN DÜ KÜN NAM YENG MA CHI SHING

Day and night, at all times without distraction,

ཟབ་དོན་ཚོས་ལ་སྤྱོད་པའི་བཀྲ་ཤིས་ཤོག།

ZAB DÖN CHÖ LA CHÖD PA'I TASHI SHOG

May there be the good fortune of the activity of the profound meaning of Dharma!

བཀྲ་ཤིས་རྒྱལ་བ་སྲས་བཅས་ཐུགས་རྗེ་དང་།

TASHI GYAL WA SE CHE THUG JE DANG

By the good fortune and Compassion of the Buddhas and their Sons, and

རྩ་གསུམ་ཚོས་སྤྱོད་སྲུང་མའི་བདེན་སྟོབས་ཀྱིས།

TSA SUM CHÖ KYONG SUNG MA'I DEN TOB KYI

The strength of the Truth of the Three Roots and the Dharma Protectors,

ཐེག་ཆེན་བསྟན་པའི་མངའ་བདག་དཔལ་ལྷལ་བའི།

THEG CHEN TAN PA'I NGA DAG PAL YÜL WA'I

May the Mahayana Doctrine of the Powerful Palyul Tradition

བསྟན་པ་དར་ཞིང་རྒྱས་པའི་བཀྲ་ཤིས་ཤོག །།

TAN PA DAR SHING GYE PA'I TASHI SHOG

Spread forth, ever increasing, and may Good Fortune prevail.

The Lama Rinpochema Supplication

喇嘛仁波切祈請文

ལྷ་མ་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

LA MA RIN PO CHE LA SOL WA DEP
I supplicate the precious guru.

喇嘛仁波切拉叟哇喋

至心祈請上師仁波切，

དགོས་མེད་རྒྱུད་ལ་སྐྱེ་བར་བྱིན་གྱིས་སློབས།

GÖ MÉ GYÜ LA KYE WAR JIN GYI LOB
Grant your blessing that independence
arise in our continuums.

格美居拉給哇欽吉洛

心續生起無欲祈加持，

རང་སེམས་སྐྱེ་མེད་རྟོགས་པར་བྱིན་གྱིས་སློབས།

RANG SEM KYÉ MÉ TOK PAR JIN KYI LOB
Grant your blessing that I realize my mind
to be unborn.

讓森給美豆巴欽吉洛

了達自心無生祈加持，

སྣང་སྲིད་ཚོས་སྐྱེ་རྟོགས་པར་བྱིན་གྱིས་སློབས།

NANG SI CHÖ KUR TOK PAR JIN GYI LOB
Grant your blessing that all that appears and
exists be realized to be the dharmakaya.

囊夕確固豆巴欽吉洛

加持証悟萬有即法身。

།བདག་འཛིན་སློ་ཡིས་ཐོང་བར་བྱིན་གྱིས་སློབས། །

DAK DZIN LO YI TONG WAR JIN GYI LOB
Grant your blessing that fixation on a self be
abandoned by the mind.

達進羅宜通哇欽吉洛

此心斷捨我執祈加持，

།ཚོས་མིན་རྣམ་རྟོག་འགགས་པར་བྱིན་གྱིས་སློབས། །

CHÖ MIN NAM TOK GAK PAR JIN GYI LOB
Grant your blessing that non-Dharmic thoughts
cease.

確民南豆嘎巴欽吉洛

斷除非法妄念祈加持，

།འབྲུལ་བ་རང་སར་ཞེ་བར་བྱིན་གྱིས་སློབས། །

TRUL PA RANG SAR ZHI WAR JIN GYI LOB
Grant your blessing that confusion be pacified
in its own place.

出八讓薩息哇欽吉洛

幻惑自地平息祈加持，

Jetsunma's Dedication Prayer

**By this effort, may all sentient beings be free of suffering.
May their minds be filled with the nectar of virtue.
In this way, may all causes resulting in suffering
be extinguished,
And only the light of compassion shine throughout all realms.**

- Jetsunma Ahkön Lhamo

***Praise to the Buddha Activity
of the Gyalwa Karmapa***

༄༅། །བདུད་བཞི་ལས་རྒྱལ་རྒྱལ་བའི་ཕྱིན་ལས་པ། །

DÜ ZHI LE GYAL GYAL WAY THRIN LE PA

Karmapa, who is the activity of all the buddhas, victorious over the four māras,

ཀུམ་པ་བསྟན་བསྟན་པའི་སྤྲིང་པོ་འདི། །

KAR MA PA TEN TEN PAY NYING PO DI

may his teachings, this heart of the Dharma,

ཕྱོགས་མཐར་ཀུན་སྤྱབ་སྤྱབ་ཅིང་རྒྱུན་མི་ཚད། །

CHOK THAR KÜN KHYAP KHYAP CHING GYÜN MI CHE

continuously spread to the far limit of all directions,

རྒྱལ་པར་རབ་འཕེལ་འཕེལ་བའི་བཀྲ་ཤིས་ཤོག། །

TAK PAR RAP PHEL PHEL WAY TRA SHI SHOK

greatly increase, and auspiciously ever flourish.

