

BLAZING SADHANA: OUTLINE AND OVERVIEW

The following outline, overview, and the practice notes that are integrated into the sadhana itself, are all instructions that pertain to doing the sadhana with a group at the deceased's cremation. In addition, this sadhana is also to be done, either as a group or individually, in the presence of the corpse during the three day period that follows the person's demise, and should be recited every seventh day until and including the 49th day.

Preliminary Preparations

Prepare the ground by arranging the shrine; body and seating arrangement is arranged as Rinpoche has instructed with the head facing the western direction (please refer to diagram), before people proceed

Shrine is arranged simply with an image of Buddha and seven bowls of water

Elizabeth and Jampal may preside over the ceremony in Rinpoche's absence

Umdze should review the sadhana, then proceed through each section out loud

As people enter, they pay respects and bid farewell by offering a scarf and/or flower (people can do this or not as they wish) and then take their seats according to the seating arrangement

The Ceremony/Sadhana Outline

Three gongs; *Sutra of The Recollection of the Three Noble Jewels*; Seven-Branch practice from chapter 2 and 3 of the *Bodhisattvacharyavatara*

Before "Just as all the Buddhas of the past...." ("two verses of arousing bodhicitta") do the following:

Mind Training Which Gives Birth to Relative Bodhicitta

Four Immeasurables—spend five minutes on each = 20 minutes

One gong, Equanimity

One gong, Loving Kindness

One gong, Compassion

One gong, Sympathetic Joy

Recite the **two verses of arousing bodhicitta nine times**, divided up as follows:

Generating Aspiration Bodhicitta:

One gong, and recite three times while giving rise to aspiration bodhicitta (pause)

Generating Commitment Engagement Bodhicitta

One gong, and recite three times while giving rise to engagement bodhicitta (pause)

Generating Both at the Same Time:

One gong, and recite three times while giving rise to both aspiration and Engagement Bodhicitta (pause)

Ten minutes of **tonglen** total for all three aspects: considering oneself/others as equal; exchanging self and other; considering others as more important; one gong to end

Ceremony leader gives a **short address** (five minutes or less)

Continue and conclude with the Shantideva (chapter 3) **prayer**

Absolute Bodhicitta:

Three gongs, **Heart Sutra is recited three times** as the fire is lit—the initial lighting of the fire ideally should be done by someone who has no connection to the deceased

Three gongs, **Seven-line Supplication three times**

As the body is being burned everyone should say the following **Three Kaya mantra continuously** (one after the next): 1 gong in beginning

OM AMIDÉWA HRIH
OM MANI PEMÉ HUNG
OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

As the body is about to be completely consumed recite:

One gong, **King Of Aspiration Prayers**

One gong, **Maitreya's Aspiration**

One gong, **Long dedication of Merit from**
Bodhisattvacharyavatara

One gong, **EMAHO Supplication to Guru Rinpoche, three**
times

One gong, **short dedication of merit, three times**

Conclude with the traditional tashi gongs

People may then offer their condolences to the family

This sadhana may be recited every 7th day by the Sangha until and including the 49th day

This was inspired by instructions from Atisha's Seven points of Mind Training, written to meet the needs and culture of Western students by the third Kongtrül, Jigme Namgyel, April 18, 2007. May this serve to benefit many beings through the two practices of bodhicitta and the three-kaya mantra, along with powerful aspiration prayers.

THE BLAZING SADHANA

Begin by reciting the following:

THE SUTRA OF THE RECOLLECTION OF THE NOBLE THREE JEWELS

I prostrate to the Omniscient One.

Thus, the Buddha, Bhagavat, Tathagata, Arhat, Samyaksambuddha, the Learned and Virtuous One, the Sugata, the Knower of the World, the Charioteer and Tamer of Beings, the Unsurpassable One, the Teacher of devas and men is the Buddha Bhagavat. The Tathagata is in accord with all merit. He does not waste the roots of virtue. He is completely ornamented with all patience. He is the basis of the treasures of merit. He is adorned with the minor marks. He blossoms with the flowers of the major marks. His activity is timely and appropriate. Seeing him, he is without disharmony. He brings true joy to those who long with faith. His knowledge cannot be overpowered. His strengths cannot be challenged. He is the teacher of

all sentient beings. He is the father of bodhisattvas. He is the king of noble ones. He is the guide of those who journey to the city of nirvana. He possesses immeasurable wisdom. He possesses inconceivable confidence. His speech is completely pure. His melody is pleasing. One never has enough of seeing him. His form is incomparable. He is not stained by the realm of desire. He is not stained by the realm of form. He is not affected by the formless realm. He is completely liberated from suffering. He is completely and utterly liberated from the skandhas. He is not possessed with dhatus. His ayatanas are controlled. He has completely cut the knots. He is completely liberated from extreme torment. He is liberated from craving. He has crossed over the river. He is perfected in all the wisdoms. He abides in the wisdom of the buddha bhagavats who arise in the past, present, and future. He does not abide in nirvana. He abides in the ultimate perfection. He dwells on the bhumi where he sees all sentient beings. All these are the perfect virtues of the greatness of the Buddha Bhagavat.

The holy Dharma is good in the beginning, good in the middle, and good at the end. Its meaning is excellent. Its words are excellent. It is uncorrupted. It is completely perfect and completely pure. It completely purifies. The

Bhagavat teaches the Dharma well. It brings complete vision. It is free from sickness. It is always timely. It directs one further. Seeing it fulfills one's purpose. It brings discriminating insight for the wise. The Dharma which is taught by the Bhagavat is revealed properly in the Vinaya. It is renunciation. It causes one to arrive at perfect enlightenment. It is without contradiction. It is pithy. It is trustworthy and puts an end to the journey.

As for the Sangha of the great yana, they enter completely. They enter insightfully. They enter straightforwardly. They enter harmoniously. They are worthy of veneration with joined palms. They are worthy of receiving prostration. They are a field of glorious merit. They are completely capable of receiving all gifts. They are an object of generosity. They are a great object of complete generosity.

BODHISATTVACHARYAVATARA ~ CHAPTER 2: CONFESSION

To the buddhas, those thus gone,
And to the sacred Law, immaculate, supreme, and rare,
And to the Buddha's offspring, oceans of good qualities,
That I might gain this precious attitude, I make a perfect offering.

I offer every fruit and flower
And every kind of healing medicine;
And all the precious things the world affords,
With all pure waters of refreshment;

Every mountain, rich and filled with jewels;
All sweet and lonely forest groves;
The trees of heaven, garlanded with blossom,
And branches heavy, laden with their fruit;

The perfumed fragrance of the realms of gods and men;
All incense, wishing trees, and trees of gems;
All crops that grow without the tiller's care
And every sumptuous object worthy to be offered;

Lakes and meres adorned with lotuses,
 All plaintive with the sweet-voiced cries of water birds
 And lovely to the eyes, and all things wild and free,
 Stretching to the boundless limits of the sky;

I hold them all before my mind, and to the supreme buddhas
 And their heirs will make a perfect gift of them.
 O, think of me with love, compassionate lords;
 Sacred objects of my prayers, accept these offerings.

For I am empty-handed, destitute of merit,
 I have no other wealth. But you, protectors,
 You whose thoughts are for the good of others,
 In your great power, accept this for my sake.

The buddhas and their bodhisattva children—
 I offer them myself throughout my lives.
 Supreme courageous ones, accept me totally.
 For with devotion I will be your servant.

For if you will accept me, I will be
 A benefit to all, and freed from fear.
 I'll go beyond the evils of my past,
 And ever after turn my face from them.

A bathing chamber excellently fragrant,
 With floors of crystal, radiant and clear,
 With graceful pillars shimmering with gems,
 All hung about with gleaming canopies of pearls,

There the blissful buddhas and their heirs
 I'll bathe with many a precious vase,
 Abrim with water, sweet and pleasant,
 All to frequent strains of melody and song.

With cloths of unexampled quality,
 With peerless, perfumed towels I will dry them
 And offer splendid scented clothes,
 Well dyed and of surpassing excellence.

With different garments, light and supple,
 And a hundred beautiful adornments,
 I will grace sublime Samantabhadra,
 Manjughosha, Lokeshvara, and their kin.

And with a sumptuous fragrance that
 Pervades a thousand million worlds,
 I will anoint the bodies of the buddhas,
 Light and gleaming bright, like pure and burnished gold.

I will place before the Buddha, perfect object of my worship,
 Flowers like the lotus and the mandarava,
 Utpala, and other scented blossoms,
 Worked and twined in lovely scented garlands.

I will offer swelling clouds of incense
 Whose ambient perfume ravishes the mind,
 And various foods and every kind of drink,
 All delicacies worthy of the gods.

I will offer precious lamps
 All perfectly contrived as golden lotuses,
 A bed of flower petals scattering
 Upon the level, incense-sprinkled ground.

I will offer palaces immense and resonant with song,
 All decked with precious pearls and pendant gems,
 Gleaming treasures fit to ornament the amplitude of space:
 All this I offer to the loving bodhisattvas.

Precious parasols adorned with golden shafts
 And bordered all around with jeweled fringes,
 Upright, well-proportioned, pleasing to the eye,
 Again, all this I give to all the buddhas.

May a multitude of other offerings
 Accompanied by music sweet to hear,
 Be made in great successive clouds
 To soothe the sufferings of living beings.

May rains of flowers, every precious thing,
 Fall down in an unceasing stream
 Upon the jewels of sacred Dharma,
 The Triple Gem and all supports for offering.

Just as Manjughosha, gentle and melodious
 Made offerings to all the conquerors,
 Likewise I will make oblation
 To the buddhas and their bodhisattva children.

I will offer prayers by every way and means
 To these vast oceans of good qualities.
 May clouds of tuneful praise
 Ascend unceasingly before them.

To buddhas of the past, the present, and all future time,
 And to the Doctrine and Sublime Assembly,
 With bodies many as the grains of dust
 Upon the ground, I will prostrate and bow.

To shrines and all supports
 Of bodhicitta I bow down:
 All abbots who transmit the vows, all learned masters,
 And all noble ones who practice Dharma.

Until the essence of enlightenment is reached,
 I go for refuge to the buddhas.
 Also I take refuge in the Doctrine
 And all the host of bodhisattvas.

To perfect buddhas and bodhisattvas,
 In all directions, where they may reside,
 To them who are the sovereigns of great mercy,
 I press my palms together, praying thus:

“In this and all my other lifetimes,
 Wandering in the round without beginning,
 Blindly I have brought forth wickedness,
 Inciting others to commit the same.

“I have taken pleasure in such evil,
Tricked and overmastered by my ignorance.
Now I see the blame of it, and in my heart,
O great protectors, I declare it!

“Whatever I have done against the Triple Gem,
Against my parents, teachers, and the rest,
Through force of my defilements,
By the faculties of body, speech, and mind;

“All the evil I, a sinner, have committed,
The sin that clings to me through many evil deeds;
All the frightful things that I have caused to be,
I openly declare to you, the teachers of the world.

“Before my evil has been cleansed away,
It may be that my death will come to me.
And so that, come what may, I might be freed,
I pray you, quickly grant me your protection!”

The wanton Lord of Death we can't predict,
And life's tasks done or still to do, we cannot stay.
And whether ill or well, we cannot trust
Our lives, our fleeting, momentary lives.

And we must pass away, forsaking all.
But I, devoid of understanding,
Have, for sake of friend and foe alike,
Provoked and brought about so many evils.

My enemies at length will cease to be;
My friends, and I myself
Will cease to be;
And all is likewise destined for destruction.

All that I possess and use
Is like the fleeting vision of a dream.
It fades into the realms of memory;
And fading, will be seen no more.

And even in the brief course of this present life,
 So many friends and foes have passed away,
 Because of whom, the evils I have done
 Still lie, unbearable, before me.

The thought came never to my mind
 That I too am a brief and passing thing.
 And so, through hatred, lust, and ignorance,
 I've been the cause of many evils.

Never halting, night or day,
 My life is slipping, slipping by.
 And nothing that has passed can be regained—
 And what but death could be my destiny?

There I'll be, prostrate upon my bed,
 And all around, the ones I know and love—
 But I alone shall be the one to feel
 The cutting of the thread of life

And when the vanguard of the Deadly King has gripped me,
 What help to me will be my friends or kin?
 For only goodness gained in life will help me:
 This, alas, is what I shrugged away.

O protectors! I, so little heeding,
 Had hardly guessed at horror such as this—
 And all for this brief, transient existence,
 Have gathered so much evil to myself.

The day they take him to the scaffold,
 Where his body will be torn and butchered,
 A man is changed, transfigured by his fear:
 His mouth is dry, his eyes start from his brow.

If so it is, then how will be my misery
 When stricken down, beside myself with fear,
 I see the fiend, the messenger of Death,
 Who turns on me his fell and dreadful gaze?

Who can save me, who can now protect me
 From this horror, from this frightful dread?
 And then I'll search the four directions,
 Seeking help, with panic-stricken eyes.

Nowhere help or refuge will be found.
 And sunk beneath the weight of sorrow,
 Naked, helpless, unprotected—
 What, when this befalls me, shall I do?

Thus from this day forth I go for refuge
 To buddhas, guardians of wandering beings,
 Who labor for the good of all that lives,
 Those mighty ones who scatter every fear.

In the Dharma that resides within their hearts,
 That scatters all the terrors of samsara.
 And in the multitude of bodhisattvas,
 Likewise I will perfectly take refuge.

Gripped by dread, beside myself with terror,
 To Samantabhadra I will give myself;
 And to Manjushri, the melodious and gentle,
 I will give myself entirely.

To him whose loving deeds are steadfast,
 O my guardian, Avalokita,
 I cry out from depths of misery,
 "Protect me now, the sinner that I am!"

Now to the noble one, Akashagarbha,
 And to Kshitigarbha, from my heart I call.
 And all protectors, great, compassionate,
 To them I go in search of refuge.

And to Vajrapani, holder of the diamond,
 The very sight of whom will rout
 All dangers like the deadly host of Yama;
 To him indeed I fly for safety.

Formerly your words I have transgressed,
 But now I see these terrors all around.
 To you indeed I come for help,
 And pray you, swiftly save me from this fear.

For if, alarmed by common ills,
 I act according to the doctor's words,
 What need to speak of when I'm constantly brought low
 By lust and all the hundred other torments?

And if, by one of these alone,
 The dwellers in the world are all thrown down,
 And if no other remedy exists,
 No other healing elsewhere to be found

Than words of the Omniscient Physician,
 Uprooting every ill and suffering,
 The thought to turn on him deaf ears
 Is raving folly, wretched and contemptible.

If along a small and ordinary cliff
 I need to pick my way with special care,
 What need to speak of the immense crevasse
 That plunges down, unnumbered fathoms deep?

“Today, at least, I shall not die,”
 So rash to lull myself with words like these!
 My dissolution and my hour of death
 Will come upon me ineluctably.

So why am I so unafraid,
 For what escape is there for me?
 Death, my death will certainly come round,
 So how can I relax in careless ease?

Of life's experience, all seasons past,
 What's left to me, what now remains?
 By clinging to what now is here no more,
 My teacher's precepts I have disobeyed.

This span of life and all that it contains,
 My kith and kin are all to be abandoned!
 I must leave them, setting out alone,
 What grounds are there for telling friend from foe?

And therefore how can I make sure
 To rid myself of evil, only cause of sorrow?
 This should be my one concern,
 My only thought both night and day.

Therefore all the sins I have committed,
 Blinded in the dark of ignorance:
 Actions evil by their nature
 Or the faults of broken vows,

Mindful of the suffering to come,
 I join my palms and ceaselessly prostrate,
 And all my evils I will now confess
 Directly in the presence of the buddhas.

I pray you, guides and guardians of the world,
 To take me as I am, a sinful man.
 And all these actions, evil as they are,
 I promise I will never do again.

BODHISATTVACHARYAVATARA ~ CHAPTER 3: COMMITMENT

With joy I celebrate
 The virtue that relieves all beings
 From the sorrows of the states of loss,
 And places those who languish in the realms of bliss.

And I rejoice in virtue that creates the cause
 Of gaining the enlightened state,
 And celebrate the freedom won
 By living beings from the round of pain.

And in the buddhahood of the protectors I delight
 And in the stages of the buddhas' offspring.

The intention, ocean of great good,
That seeks to place all beings in the state of bliss,
And every action for the benefit of all:
Such is my delight and all my joy.

And so I join my hands and pray
The buddhas who reside in every quarter:
Kindle now the Dharma's light
For those who grope, bewildered, in the dark of suffering!

I join my hands, beseeching the enlightened ones
Who wish to pass beyond the bonds of sorrow:
Do not leave us in our ignorance;
Remain among us for unnumbered ages!

And through these actions now performed,
By all the virtue I have just amassed,
May all the pain of every living being
Be wholly scattered and destroyed!

For all those ailing in the world,
Until their every sickness has been healed,
May I myself become for them
The doctor, nurse, the medicine itself.

Raining down a flood of food and drink,
May I dispel the ills of thirst and famine.
And in the ages marked by scarcity and want,
May I myself appear as drink and sustenance.

For sentient beings, poor and destitute,
May I become a treasure ever plentiful,
And lie before them closely in their reach,
A varied source of all that they might need.

My body, thus, and all my goods besides,
And all my merits gained and to be gained,
I give them all away withholding nothing
To bring about the benefit of beings.

Nirvana is attained by giving all,
Nirvana the objective of my striving.
Everything therefore must be abandoned,
And it is best to give it all to others.

This body I have given up
To serve the pleasure of all living beings.
Let them kill and beat and slander it,
And do to it whatever they desire.

And though they treat it like a toy,
Or make of it the butt of every mockery,
My body has been given up to them—
There's no use, now, to make so much of it.

And so let beings do to me
Whatever does not bring them injury.
Whenever they catch sight of me,
Let this not fail to bring them benefit.

If those who see me entertain
A thought of anger or devotion,
May these states supply the cause
Whereby their good and wishes are fulfilled.

All those who slight me to my face,
Or do me any other evil,
Even if they blame or slander me,
May they attain the fortune of enlightenment!

May I be a guard for those who are protectorless,
A guide for those who journey on the road.
For those who wish to go across the water,
May I be a boat, a raft, a bridge.

May I be an isle for those who yearn for landfall,
And a lamp for those who long for light;
For those who need a resting place, a bed;
For all who need a servant, may I be their slave.

May I be the wishing jewel, the vase of plenty,
 A word of power and the supreme healing;
 May I be the tree of miracles,
 And for every being the abundant cow.

Like the earth and the pervading elements,
 Enduring as the sky itself endures,
 For boundless multitudes of living beings,
 May I be their ground and sustenance.

Thus for every thing that lives,
 As far as are the limits of the sky,
 May I provide their livelihood and nourishment
 Until they pass beyond the bonds of suffering.

MIND TRAINING WHICH GIVES BIRTH TO RELATIVE BODHICITTA

Four Immeasurables *(five minutes on each)*

First gong: Equanimity

Next gong: Loving Kindness

Next gong: Compassion

Next gong: Sympathetic Joy

Generating Aspiration Bodhicitta *(Recite three times):*

Just as all the buddhas of the past
 Embraced the awakened attitude of mind,
 And in the precepts of the bodhisattvas
 Step by step abode and trained,

Just so, and for the benefit of beings,
 I will also have this attitude of mind,
 And in those precepts, step by step,
 I will abide and train myself. *(Pause on third recitation)*

Generating Commitment Engagement Bodhicitta*(Recite three times):*

Just as all the buddhas of the past
Embraced the awakened attitude of mind,
And in the precepts of the bodhisattvas
Step by step abode and trained,

Just so, and for the benefit of beings,
I will also have this attitude of mind,
And in those precepts, step by step,
I will abide and train myself. *(Pause on third recitation)*

Generating Both at the Same Time *(Recite three times):*

Just as all the buddhas of the past
Embraced the awakened attitude of mind,
And in the precepts of the bodhisattvas
Step by step abode and trained,

Just so, and for the benefit of beings,
I will also have this attitude of mind,
And in those precepts, step by step,
I will abide and train myself. *(Pause on third recitation)*

Tonglen: *(Ten minutes total, including considering oneself and others as equal; exchanging self and others; considering others as more important; one gong to end)*

The leader of the ceremony gives a short address to the assembly

Then, conclude the prayer from the Bodhisattvacharyavatara:

That this most pure and spotless state of mind
Might be embraced and constantly increase,
The prudent who have cultivated it
Should praise it highly in such words as these:

“Today my life has given fruit.
This human state has now been well assumed.

Today I take my birth in Buddha's line,
And have become the buddhas' child and heir.

"In every way, then I will undertake
Activities befitting such a rank.
And I will do no act to mar
Or compromise this high and faultless lineage

"For I am like a blind man who has found
A precious gem within a mound of filth.
Exactly so, as if by some strange chance,
The enlightened mind has come to birth in me.

"This is the draft of immortality,
That slays the Lord of Death, the slaughterer of beings,
The rich unfailing treasure-mine
To heal the poverty of wanderers.

"It is the sovereign remedy,
That perfectly allays all maladies.
It is the wishing tree bestowing rest
On those who wander wearily the pathways of existence.

"It is the universal vehicle that saves,
All wandering beings from the states of loss—
The rising moon of the enlightened mind
That soothes the sorrows born of the afflictions.

"It is a mighty sun that utterly dispels
The gloom and ignorance of wandering beings,
The creamy butter, rich and full,
All churned from milk of holy Teaching.

"Living beings! Wayfarers upon life's paths,
Who wish to taste the riches of contentment,
Here before you is the supreme bliss—
Here, O ceaseless wanderers, is your fulfillment!

"And so, within the sight of all protectors,
I summon every being, calling them to buddhahood—
And till that state is reached, to every earthly joy!
May gods and demigods, and all the rest, rejoice!"

ABSOLUTE BODHICITTA

After three gongs, and as the fire is lit, recite the following prayer three times:

THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the Sangha of monks and a great gathering of the Sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the Dharma called “profound illumination,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajñaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajñaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajñaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment and no nonattainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajñaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajñaparamita, fully awaken to unsurpassable, true, complete enlightenment.

Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

OM GATÉ GATÉ PARAGATÉ PARASAMGATÉ BODHI SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajñāparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajñāparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras and gandharvas rejoiced and praised the words of the Blessed One.

Translated by the Nalanda Translation Committee, with reference to several Sanskrit editions.

Three gongs, then, recite the following prayer three times:

SEVEN LINE PRAYER

HUNG

Örgyen vulgyi nupchang tsam

In the north-west of the country of Uddiyana,

Péma késar dongpo la

In the heart of a lotus flower,

Yamtsen chokgi ngödrup nyé

You are endowed with the supreme, wondrous siddhis,

Péma jungné shésu drak

And are renowned as the Lotus Born.

Khordu khandro mangpö kor

Surrounded by a host of many dakinis

Chyékyi jésu dagdrup kyi

I will practice by following your example.

Chingyi lapchir shegsu sol

Please approach and grant your blessings!

GURU PÉMA SIDDHI HUNG

Then, as the body is being burned, recite the following Three Kayas mantra continuously. [At this time, one may also include other recitations if one wishes (eg: Vajra Guru mantra, Seven Line Supplications, etc.) for a period of time in addition to the Three Kayas mantra. If this is practiced at times other than a cremation, this is where one may spend the majority of the session]. Begin with one gong:

OM AMIDÉWA HRIH

OM MANI PEMÉ HUNG

OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

As the body is nearly consumed, recite the following aspiration prayers, the beginning of each preceded by one gong:

THE KING OF ASPIRATION PRAYERS THE ASPIRATION FOR NOBLE EXCELLENT CONDUCT

*In the Language of India: Arya Bhadra Charya Pranidhana Raja
In the Language of Tibet: Pakpa Zangpo Chödpe Mönlam gyi Gyalpo*

I pay homage to noble Manjushri.

To those, in the worlds of the ten directions, however many there are,
All the lions among humans who appear during the three times—
To all of them without exception
I pay homage with respectful body, speech, and mind.

The force of my *Aspiration Prayer for Excellent Conduct*,
Brings all the victorious ones directly to mind;
Bowing down with bodies as numerous as atoms in the realms,
I prostrate to all the victorious ones.

In a single atom there are buddhas as numerous as atoms in the realms,
Each residing in the midst of their sons and daughters;
Like that, I imagine that the whole Dharmadhatu
Is completely filled with victorious ones.

To those with oceans of inexhaustible praise-worthy qualities—
 With sounds containing oceans of tones of melodic speech,
 I express the qualities of all the victorious ones,
 I praise all the sugatas.

With the finest flowers, the finest garlands,
 Music, ointments, supreme parasols,
 Supreme lamps, and the finest incense
 I make offerings to the victorious ones.

With the finest cloths, supreme scents,
 And fine powders equal to Mount Meru,
 All displayed in supreme and magnificent ways,
 I make offerings to those victorious ones.

With vast unsurpassable offerings
 I venerate all the victorious ones.
 Through the power of faith in excellent conduct
 I prostrate and offer to the victorious ones.

Whatever negative actions I have performed
 With body, speech, and also mind
 Overpowered by desire, aggression, and stupidity
 I confess each and every one of them.

I rejoice in everyone's merit—
 The victorious ones of the ten directions, the bodhisattvas,
 The pratyekabuddhas, those in training,
 Those beyond training, and all beings.

I request the protectors,
 The lamps of the worlds of the ten directions,
 Who, passing through the stages of awakening, attained buddhahood
 beyond attachment,
 To turn the unsurpassable Dharma wheel.

I supplicate with my palms joined together
 Those who intend to demonstrate nirvana
 To remain for kalpas as numerous as atoms in the realms
 For the welfare and happiness of all beings.

I dedicate whatever slight virtue is accumulated through
 Prostrating, offering, confessing,
 Rejoicing, requesting, and supplicating—
 To enlightenment.

I make offerings to all the past buddhas
 And those residing in the worlds of the ten directions.
 May those who have not appeared
 Quickly fulfill their intentions, and passing through the stages of
 awakening, appear as buddhas.

May the realms of the ten directions, however many,
 Be completely pure and vast;
 May they be filled with buddhas and bodhisattvas
 Who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many they may be,
 Always have happiness, free from illness;
 May all beings be in harmony with the aims of the Dharma
 And achieve what they hope for.

May I perform the conduct of awakening
 And remember my lives during all states.
 In all my successive lives, from birth to death,
 May I always be a renunciate.

Following the victorious ones, may I train,
 Bringing excellent conduct to perfection,
 And engage in pure, stainless moral conduct,
 Which never lapses and is free from faults.

In the languages of gods, the languages of nagas and yakshas,
 In the languages of kumbhandas and humans—
 In however many languages of beings there may be,
 May I teach the Dharma.

With gentleness may I exert myself in the paramitas.
 May I never forget bodhicitta.
 May all wrongdoing and whatever obscures,
 Be thoroughly purified.

May I be liberated from karma, kleshas, and the work of maras,
 And act for all beings in the world,
 Like a lotus to which water does not cling,
 Like the sun and moon unhindered in space.

Throughout the directions and reaches of the realms
 May the suffering of the lower states be pacified.
 May all beings be placed in happiness;
 May all beings be benefited.

May I bring awakened conduct to perfection,
 Engage in conduct that harmonizes with beings,
 Teach excellent conduct,
 And perform these throughout all future kalpas.

May I continuously be with those
 Whose actions accord with my own.
 May our conduct and aspirations
 Of body, speech, and mind be the same.

May I always meet with
 Friends who wish to benefit me,
 Those who teach excellent conduct,
 And may I never displease them.

May I always directly see the victorious ones,
 The protectors, surrounded by bodhisattvas;
 In future kalpas, without tiring,
 May I make vast offerings to them.

May I retain the genuine Dharma of the victorious ones,
 And cause the appearance of awakened conduct;
 Training in excellent conduct,
 May I act in this way throughout future kalpas.

When circling in all my existences
 May I develop inexhaustible merit and wisdom,
 And become an inexhaustible treasury of
 Methods, knowledge, samadhi, liberation, and virtues.

In a single atom there are realms as numerous as all atoms;
 In those realms reside infinite buddhas
 In the midst of bodhisattvas—
 Beholding them, may I perform awakened conduct.

Like that, in all directions
 On the breadth of just a hair
 There are oceans of buddhas, as many as in the three times, and
 oceans of realms—
 May I act and be engaged with them for oceans of kalpas.

A single instance of a buddha's speech is a voice endowed with
 oceans of qualities,
 It has the pure qualities of the melodic speech of the victorious ones,
 And is the melodic speech that accords with the inclinations of all
 beings—
 May I always be engaged with the buddhas' speech.

May I be engaged through the power of my mind
 In the inexhaustible melodic speech
 Of the victorious ones appearing in the three times
 Who turn the Dharma like a wheel.

As all future kalpas are penetrated
 May I also penetrate them instantly;
 May I be engaged in and penetrate, in each part of an instant,
 As many kalpas as are in the three times.

May I see instantly
 Those lions among humans appearing in the three times.
 May I always be engaged in their sphere of experience
 Through the power of illusion-like liberation.

May I produce in a single atom
 All the arrays of realms there are in the three times;
 May I be engaged with the arrays of the buddha realms
 In all directions always.

Those lamps of the worlds who have not yet appeared
 Will gradually awaken, turn the Dharma wheel,
 And demonstrate nirvana, the final peace—
 May I go into the presence of those protectors.

Through the power of swift miracles,
 The power of the yana, the door,
 The power of conduct endowed with qualities,
 The power of all-pervasive love,

The power of virtuous merit,
 The power of wisdom free from attachments,
 And the powers of knowledge, methods, and samadhi
 May I perfectly accomplish the power of awakening.

May I purify the power of karma,
 Conquer the power of kleshas,
 Render the power of maras powerless,
 And perfect the power of excellent conduct.

May I purify oceans of realms,
 Liberate oceans of beings,
 Behold oceans of Dharma,
 Realize oceans of wisdom,

Purify oceans of conduct,
 Perfect oceans of aspiration prayers,
 Offer to oceans of buddhas,
 And act without weariness throughout oceans of kalpas.

All the victorious ones who appear in the three times
 Awaken into enlightenment through the excellent conduct
 Of various aspiration prayers for awakened conduct—
 May I perfect all of these.

The eldest son of the victorious ones
 Is called Samantabhadra by name.
 I dedicate all this virtue
 That I may act with skill similar to his.

May I also be equal to him
 In his skill in excellent dedications
 For pure body, speech and mind,
 Pure conduct and pure realms.

May I act according to the aspiration prayers of Manjushri
 In order to perform excellent virtue.
 Not tiring throughout future kalpas,
 May I perfect these activities.

May my conduct be without measure,
 May my qualities also be measureless.
 Remaining within conduct without measure,
 May I send out emanations.

Sentient beings extend
 As far as the limits of space;
 May my aspiration prayers extend
 As far as the limits of their karma and kleshas.

Though someone adorns with precious jewels
 The infinite realms of the ten directions, and offers these to the buddhas,
 Or offers the supreme happiness of gods and men
 For kalpas as numerous as atoms in the realms,

The genuine merit of someone who
 Hears this king of dedications,
 Who is inspired towards supreme awakening,
 And gives rise to faith in it is more supreme.

Whoever makes this *Aspiration Prayer for Excellent Conduct*
 Will be free from the lower realms,
 And free from negative friends;
 They will see Amitabha soon,

Acquire all benefits and be sustained in happiness—
 With all of this their life will go well.
 Before long they will become
 Just like Samantabhadra.

Whatever has been done through the power of not knowing,
 All evil, even the five acts of immediate consequence,
 Will be quickly purified
 By those who recite this *Excellent Conduct*.

They will possess wisdom, beauty and the signs,
 Be of good family with fine complexion.
 They will not be overpowered by maras or tirthikas;
 The three worlds will make offerings to them.

They will soon go before the bodhi tree,
 And having gone there, they will sit to benefit beings,
 Awaken into enlightenment, turn the Dharma wheel,
 And subdue all maras and their hordes.

The full ripening for those who are involved with, teach or recite
 This *Aspiration Prayer for Excellent Conduct*
 Is known only by the buddhas;
 Without any doubt, it is supreme enlightenment.

I dedicate all this virtue,
 Following and emulating
 The warrior Manjushri who is omniscient,
 As is Samantabhadra.

With dedications, praised as supreme
 By the victorious ones who appear in the three times,
 I dedicate all my roots of virtue
 Towards excellent conduct.

When the time of death comes for me
 May all my obscurations vanish;
 Seeing Amitabha directly
 May I go to his realm of Sukhavati.

Having gone there, may I actualize
 All these aspiration prayers,
 Fulfill them completely,
 And benefit beings as long as worlds exist.

May I be born within a beautiful lotus
 In that excellent and joyous realm of the victorious one;
 And from the victorious one Amitabha directly
 May I receive a prophecy.

Having received his prophecy there,
 May I benefit all beings in the ten directions
 Though the power of my mind
 With many billions of emanations.

Through whatever slight virtue I have accumulated
 By making this *Aspiration Prayer for Excellent Conduct*,
 May the virtue of the aspiration prayers for all beings
 Be accomplished instantly.

By the infinite and genuine merit,
 Attained through dedicating *The Aspiration Prayer for Excellent
 Conduct*,
 May all beings drowning in the rivers of sufferings
 Reach the place of Amitabha.

May this *King of Aspiration Prayers*
 Bring about the supreme aim and benefit for all infinite beings;
 Completing this scripture adorned by Samantabhadra,
 May the lower realms be empty.

This completes *The King of Aspiration Prayers, the Aspiration for Excellent Conduct*.

ARYA MAITREYA'S ASPIRATION

I prostrate to all the buddhas and bodhisattvas! Ananda, in previous times when the Bodhisattva, the great sattva Arya Maitreya, performed the deeds of a bodhisattva, he placed his Dharma robe upon one shoulder, and three times each day and three times each night, bent his right knee to the ground, and folding his hands, made this aspiration prayer:

I prostrate to all the buddhas,
 To those rishis who possess the divine eye,
 To all the bodhisattvas,
 And also to the shravakas, I prostrate.

It repels the action of the lower realms,
 Thoroughly demonstrates the path of higher rebirth,
 And leads to deathlessness and agelessness—
 Therefore, I prostrate to bodhicitta.

Acting under the power of the mind,
 Whatever unwholesome deeds I committed,
 In the presence of the buddhas
 I confess them all.

Through the accumulation of merit
 Developed from the three sources,
 Which are the seeds of omniscience,
 May my enlightenment never be exhausted.

I, too, rejoice in the merit of
 Any offering made to the buddhas
 In the pure realms of the ten directions
 And rejoiced by the Buddha's wisdom.

I confess all negative deeds
 And rejoice in all meritorious deeds.
 I prostrate to all the buddhas.
 May I achieve exalted primordial wisdom.

To the exalted enlightened bodhisattvas,
 Who abide on the tenth stage
 Throughout the ten directions,
 I request that they become fully enlightened.

Having attained the noble enlightenment of buddhahood,
 And conquered maras and their hosts,
 May they turn the wheel of Dharma
 For the benefit of every sentient being.

May the sound of the great drum of Dharma
 End the suffering of sentient beings.
 May they remain,
 Teaching the holy Dharma for countless eons.

For those beings who are sunk in the quicksand of desire,
 And tightly bound by the fetters of attachment,
 And completely tied by every form of bondage,
 May the 'Supreme Among Men' gaze upon them.

Beings of stained mind
 Are not scorned by the buddhas,
 Who possess the mind of compassion toward sentient beings,
 May you liberate beings from the ocean of existence.

May I follow those fully enlightened beings who abide in the present,
 Those who have existed in the past,
 And those who are yet to appear,
 And perform enlightened conduct.

Having accomplished the six perfections,
 May I liberate all sentient beings of the six realms.
 And by actualizing the six types of clairvoyance,
 May I place them in unsurpassable enlightenment.

May I realize the Dharma of emptiness
 Which was unborn and will not arise,
 Has no nature and no place,
 No consciousness and no substance.

Like the great sage, the Buddha,
 May I realized the Dharma of selflessness,
 The non-existence of beings and the non-existence of their life,
 The non-existence of persons and the non-existence of things.

May I be able to give unstintingly
 For the benefit of every sentient being,
 Without ego or clinging
 Toward any material thing.

May I acquire all my wealth spontaneously
 Through realizing the non-material view of all matter,
 And may I accomplish the perfection of giving
 Through which clinging to material vanishes.

May I accomplish the perfection of morality
 Through ethics lacking pride,
 And by possessing pure moral conduct
 Without lapses in ethical rules.

May I accomplish the perfection of patience
 Which harbors no anger,
 And is non-abiding, like the elements of air,
 Earth, water, and fire.

May I accomplish the perfection of diligence
Through possessing strength of body and mind
By exerting diligence,
Stable, blissful, and without laziness.

May I accomplish the perfection of concentration
Through illusion-like concentration,
Through heroic traveler-like concentration,
And through diamond-like concentration.

May I accomplish the perfection of wisdom
Through actualizing the three types,
And equalizing the three times,
And the three doors of liberation.

May I accomplish my aspiration
Through a bodhisattva's diligence,
Which blazes with dignity and light
And is praised by all the buddhas.

Performing this conduct,
Becoming renowned for kindness,
And accomplishing the six types of paramitas,
May I thoroughly abide on the peak of the tenth bhumi.

Soon after departing this life
And having been born into the Realm of Joy,
With blissful mind may I swiftly please the Lord Maitreya
Bodhisattva,
And may I obtain a prophecy to enlightenment.

Translated from Sanskrit to Tibetan by Bhande Yeshe De.

DEDICATION OF MERIT FROM THE BODHISATTVACHARYAVATARA

Through the virtue of having composed this work,
The Bodhisattva's Way of Life,
May all living beings come to engage
In the bodhisattva's conduct.

May all beings everywhere
 Plagued with sufferings of body and mind,
 Obtain an ocean of happiness and joy
 By virtue of my merits.

For as long as they remain in cyclic existence,
 May their mundane happiness never decline,
 And may all of them uninterruptedly receive
 Waves of joy from bodhisattvas.

May all embodied creatures,
 Who throughout the universe
 Experience the hell realms,
 Come to enjoy the bliss of Sukhavati.

May those feeble with cold find warmth
 And may those oppressed with heat be cooled,
 By boundless waters that pour forth
 From the great clouds of the bodhisattvas' merits.

May the forest of razor sharp leaves
 Become a beautiful pleasure grove,
 And may the trees of knives and swords
 Grow into wish-fulfilling trees.

May the regions of hell become places of joy
 With vast and fragrant lotus pools,
 Beautiful with the exquisite calls
 Of wild ducks, geese and swans.

May the heaps of burning coals change into heaps of jewels;
 May the burning ground become a polished crystal floor,
 And may the mountains of the crushing hells
 Become celestial palaces of worship filled with sugatas.

May the rains of lava, blazing stones and weapons
 From now on become a rain of flowers;
 And may all those battling with weapons
 From now on have a playful exchange of flowers.

By the force of my virtues, may those caught in the fiery torrents of acid,
 Their flesh eaten away, revealing their lily-white bones,
 Obtain the bodies of celestials
 And dwell with goddesses in gently flowing rivers.

“Why are the henchmen of Yama, the unbearable buzzards and vultures
 afraid?
 Through whose noble strength is joy brought upon us and darkness
 dispelled?”
 Looking up, they behold in the sky the radiant form of Vajrapani.
 Through the force of their joy may they be free from evil and find his
 company.

When they see the lava fires of hell extinguished
 By a rain of falling flowers mixed with scented water,
 Immediately satisfied, they wonder whose work this was:
 In this way may those in hell behold Padmapani.

“Friends, don’t be afraid but quickly gather here,
 What need is there to flee when above us is the youthful Manjushri to
 dispel our fears?
 The tender bodhisattva who protects all living things,
 Through whose might all suffering is removed and the force of joy
 abounds.

“Behold him in an enchanting palace resounding with melodies sung by
 a thousand goddesses,
 With the tiaras of a hundred gods being offered to his lotus feet,
 And a rain of many flowers falling on his head, his eyes moist with kindness.”
 Upon seeing Manjughosha in this way, may those in hell loudly cry out
 with joy.

Likewise having seen, due to the roots of my wholesome deeds,
 The cool and sweet-smelling rain falling from joyful clouds,
 Created by the bodhisattvas Samantabhadra and Sarva-nirvarana-
 vishkambhini,
 May all beings in hell be truly happy.

May all animals be free from the fear
Of being eaten by one another;
May the hungry ghosts be happy
As the inhabitants of the Northern Continent.

May they be satisfied
By a stream of milk pouring from the hand
Of Noble Lord Avalokiteshvara,
And by bathing in it may they always be cooled.

May the blind see forms
May the deaf hear sounds,
And just as it was with Mayadevi,
May pregnant women give birth without any pain.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find new hope,
Constant happiness and prosperity.

May all who are sick and ill
Quickly be freed from their illnesses,
And may every disease in the world
Never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And may all people think of benefiting one another.

May all travelers find happiness
Everywhere they go,
And without any effort may they accomplish
Whatever they set out to do.

May those who sail in ships and boats
Obtain whatever they wish for,
And having safely returned to the shore
May they joyfully reunite with their families.

May troubled wanderers who have lost their way
Meet with fellow travelers,
And without any fear of thieves and tigers
May their going be easy without any fatigue.

May those who find themselves in trackless, fearful wildernesses,
The children, the aged, the unprotected,
Those stupefied, and the insane,
Be guarded by beneficent celestials.

May all beings be free from states of non-leisure,
And be endowed with faith, wisdom and kindness;
With food obtained in a proper manner and excellent conduct,
May they be mindful throughout their lives.

May all beings be without want for wealth
Just like the treasury of space;
And without it being the source of dispute or harm
May they always enjoy it as they wish.

May those who have little splendor
Come to be endowed with majesty;
And may those whose bodies are worn with toil
Find magnificent and noble forms.

May all lower beings in the universe
Take rebirth in higher forms;
May the lowly obtain grandeur
And may the proud be humbled.

By the merits I have accumulated,
May every single being
Abandon all forms of evil,
And perpetually engage in virtue.

May they never be separated from bodhicitta
 And always be devoted to enlightened action.
 May they be accepted by the buddhas.
 May they abandon evil actions.

May sentient beings in fortunate realms
 Have inconceivably long lives.
 May they live always in contentment,
 Unfamiliar with even the word “death”.

May there abound in all directions
 Gardens of wish-fulfilling trees,
 Filled with the sweet sound of Dharma
 Proclaimed by the buddhas and their heirs.

And may the land everywhere be pure
 Smooth and devoid of any rocks,
 Level like the palm of the hand
 And having the nature of lapis lazuli.

For all the circles of disciples,
 May countless bodhisattvas
 Dwell in every land,
 Adorning them with their excellent manifestations.

May all embodied creatures
 Uninterruptedly hear,
 The sound of Dharma issuing from birds and trees
 Beams of light and even space itself.

May they always meet with buddhas
 And their children the bodhisattvas.
 Then may these spiritual masters of the world
 Be honored with endless clouds of offerings.

May celestials bring timely rains
 So that harvest may be bountiful.
 May the kings act in accordance with Dharma
 And people of the world always prosper.

May all medicines be effective
 And the recitation of mantras be successful;
 May flesh-eating rakshas and the like
 Be endowed with compassionate minds.

May no living creature ever suffer
 Commit evil or ever fall ill.
 May no one be afraid or belittled
 Or their minds ever be depressed.

In all temples and monasteries
 May reading and recitation flourish and remain;
 May the Sangha always be in harmony
 And may their purposes be accomplished.

May monks desiring to practice
 Find quiet and solitary places,
 And through having abandoned all wandering thoughts
 May they meditate with flexible minds.

May nuns be materially sufficient
 Abandon quarreling and be unharmed.
 Similarly may all ordained ones
 Never let their morality weaken.

Having repented any moral falls
 May evil always be eradicated,
 And thereby obtaining a fortunate state of birth
 May spiritual conduct not decline even there.

May the wise be honored
 And may they receive alms;
 May their minds be completely pure
 And may they be renowned in all directions.

May beings not experience the misery of the lower realms
 And may they never know any hardships;
 With a physical form superior to the gods
 May they swiftly attain buddhahood.

May sentient beings again and again
 Make offerings to all the buddhas,
 And may they constantly be joyful
 With the inconceivable bliss of the buddhas.

May the bodhisattvas' good wishes
 For benefiting beings be fulfilled.
 May the intentions of the protectors
 Prosper among sentient beings.

Similarly may the pratyeka-buddhas
 And shravakas find happiness.

And until I reach the bhumi of the Joyous One
 Through the kindness of Manjushri,
 May I be mindful throughout my lives
 And always obtain ordination.

May I live and be sustained
 By simple, common foods.
 And in all my lives may I find
 The ideal solitude for practicing Dharma.

Whenever I wish to see something
 Or even wish to ask the slightest question,
 May I behold without any hindrance
 The Lord Manjushri himself.

In order to fulfill the needs
 Of beings who reach unto the ends of space,
 May my way of life
 Be just like that of Manjushri.

And now, as long as space endures
 And as long as there are beings to be found,
 May I continue likewise to remain
 To soothe the sufferings of all those who live.

The pain and sorrows of all wanderers
 May they ripen wholly upon myself.
 And may the virtuous assembly of bodhisattvas
 Ever bring about the happiness of beings.

May the Dharma, the only remedy for suffering
 And the source of every bliss and happiness,
 Be nurtured and upheld with reverence
 And throughout the vastness of time endure!

I prostrate to Manjughosha
 Through whose kindness wholesome minds prevail,
 And I prostrate to my spiritual masters
 Through whose kindness I progress on the path.

(three times)

Emulating the heroes Manjushri,
 Samantabhadra and all those with knowledge,
 I too make a perfect dedication
 Of all actions that are positive.

(three times)

GURU RINPOCHE SUPPLICATION *(Recite three times)*

E MA HO

On the magnificent Copper-colored Mountain—
 A place of great beauty and peace—
 Is a celestial palace of light.
 In this palace, seated upon a lion throne,
 Rests Mahaguru Pema Thötreng Tsal,
 Emanating from the kindness of all the buddhas of the three times.
 He is surrounded by one-hundred million vidyadharas,
 And possesses the youth and splendor of a boy in his prime.
 You who are free of birth, old age, death and decay,
 Consider me!

Having accrued little merit, the beings of this degenerate time,
 Have been born at the very decline of Noble Shakyamuni's teachings.
 Unlike the great disciples of the past who were able to see his face,
 We do not have the good fortune of liberating deluded mind
 Through the diligent study of the Three Baskets.
 But through the light rays of your compassion, which pervades all space,
 Having heard your name, I call upon you, Mahaguru,
 And with great longing and pure intent I supplicate.

For myself and others, from this life until enlightenment,
 With the support of your compassion,
 May I turn away from hindrances and diversions on the path.
 May all disturbing emotions, war, disease and poverty be pacified.
 May all outer, inner and secret obstacles be subdued.
 May I meet my own inner wisdom guru
 Through the essential practice of your guru yoga,
 And with loving-kindness show the path of benefit and happiness to all.
 May I become an excellent noble friend to all beings.

When the appearances of this life dissolve,
 May I, with ease and great happiness,
 Let go of all attachments to this life,
 As a son or daughter returning home.
 And at that time may you, Guru and Dakini, receive me,
 And guide me to the glorious Copper-colored Mountain.
 With great desire and single-pointed trust, I supplicate you.

This supplication was written with one-pointed devotion by Kongtrül Jigmé while on the Mangala Shri Bhuti sangha pilgrimage in India (in 1993).

SHORT DEDICATION OF MERIT *(Recite three times)*

By this merit, may all attain omniscience,
 May it defeat the enemy, wrongdoing,
 From the stormy waves of birth, old age, sickness and death,
 From the ocean of samsara, may I free all beings.

Tashi gong series to conclude the ceremony

The assembly may then offer condolences to the family if appropriate.

This was inspired by instructions from Atisha's Seven points of Mind Training, and written to meet the needs and culture of Western students by the third Kongtrül, Jigme Namgyel, April 18, 2007. May this serve to benefit many beings through the two practices of bodhicitta and the three-kaya mantra, along with powerful aspiration prayers.

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