Foreword

This text is part of a new series of daily practices and prayers translated by the Rinchenpal Translation Project (RTP) which was initiated by me in February 2017. The translation process follows three guiding principles: 1) The text closest to the original is used, 2) scribal errors in the text are corrected, missing elements included, and 3) translators adhere to a collaborative, standardized glossary of technical terms and strive to be sensitive to the context of the target language.

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Suggestions for improvement are welcome and can be sent to info@drikungtranslation.com.

With my prayers,

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RTP001
Refuge and Generation of Bodhicitta

Aspiration bodhicitta: I will ensure that the enemies who hate me, obstructors who harm me, those who create obstacles to liberation and omniscience,

From now until this time tomorrow, I will perform virtuous deeds with body, speech, and mind.

All sentient beings, as limitless as space, take refuge in the essence of the body, speech, mind, qualities, and activities of all the tathāgatas in the ten directions and three times, in the sources of the 84,000 heaps of Dharma, and in the master of all the noble sanghas:
Engaging bodhicitta: For that purpose, until buddhahood is attained, I will perform virtuous deeds with body, speech, and mind.

and generally all mother sentient beings, limitless as space have happiness, are freed from suffering, and swiftly attain unsurpassable, perfect, complete, and precious awakening.

Engaging bodhicitta:

In the glorious, sublime, and kind root and lineage gurus, we take refuge.

We take refuge in the deities of the yidam mandalas. We take refuge in the bhagavān buddhas.

We take refuge in the sublime Dharma. We take refuge in the noble sangha.

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We take refuge in the sublime Dharma. We take refuge in the noble sangha.
We take refuge in the heroes, dākinīs, and Dharma guardians who possess the eye of wisdom. *Recite any number of times.*

Until I reach the heart of awakening, I take refuge in the buddhas. I take refuge in the Dharma and in the assembly of bodhisattvas.

In the Buddha, Dharma, and supreme assembly, I take refuge until awakening. Through the merit of practicing generosity and the other pāramitās, may I attain buddhahood for the benefit of beings. *Three times.*
I, too, will generate the mind of awakening and train in the same way for the benefit of beings. Just as the sugatas of the past aroused the mind of awakening and progressed through the bodhisattva trainings,

I, too, will generate the mind of awakening and train in the same way for the benefit of beings.

The Four Immeasurables:

May all mother sentient beings, limitless as space, have happiness and the causes of happiness.

May they be freed from suffering and the causes of suffering. May they not be separated from the happiness that is free from suffering.

May they dwell in equanimity, free from any bias of attachment or aversion.

May they dwell in compassion, free from any bias of attachment or aversion. Three times
Refuge, Bodhicitta, Dedication

Protector of all sentient beings without exception, divine one who conquers the terrifying hordes of māra, knower of all things just as they are, Bhagavān: together with your retinue, please come to this place.

I dedicate whatever slight virtue I have gathered for the complete awakening of all.

Namo. To the guru, the complete purity of phenomenal existence, I offer phenomenal existence arising within the ground. I pray that the three realms be completely liberated. Grant blessings that, from its depths, samsāra be uprooted.
The ground is sprinkled with scented water and strewn with flowers. It is adorned with Mount Meru, the four continents, the sun, and the moon. Seeing it as a buddhafield, by offering this, may all beings experience the completely pure realm.

Prostrating, offering, confessing, rejoicing, beseeching, and supplicating—

I supplicate you from within the natural state of the mind. Please bless me within the state of reality itself.
Please bless me to realize this completely pure, primordially non-arising mind-beyond-thought as the dharmakāya.

Bhagavān, Tathāgata, Arhat, Perfect and Complete Buddha, Wise and Virtuous One, Sugata, Knower of the World,

"I am the most excellent one in this world.” Homage to you, who were wise at that time.

You have a completely pure body, supremely beautiful. It is like a mountain of gold in an ocean of wisdom. Your fame shines brilliantly throughout the three worlds. Homage to you, who became the supreme protector.
Charioteer who Tames Beings, Unsurpassable One, Teacher of Gods and Humans, Incomparable Shakya king:

At the time of your birth, Chief Among Two-Legged Beings, you took seven steps on this vast earth and declared,

Charioteer who Tames Beings, Unsurpassable One, Teacher of Gods and Humans, Incomparable Shakya king:

At the time of your birth, Chief Among Two-Legged Beings, you took seven steps on this vast earth and declared,
with senses calm and fully pacified, you are a master of peace. Homage to you, who dwelt at Shrāvasti.

Protector endowed with great compassion, revealer of omniscience, source of an ocean of merit and qualities: homage to you, Tathāgata.
Refuge, Bodhicitta, Dedication

Being liberated, you also show the path to liberation; completely devoted to the trainings,
continuously humble and supreme: homage to the Dharma that is peace.

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Mālā Blessing Mantra

*om rutsi ramani pravartaye hūng phat/* From the Dhāranī of the Inestimable Jeweled Mansion. Seven times.

*om hrīh padma nirti shvari hūng/* From the Sūtra Occurred Before Lotus. Thus, recite the Mālā Blessing Mantras seven times and blow on the mālā.

*om āh hūng/* 108 times.

May the precious, supreme mind of awakening
Arise wherever it has not yet arisen.
May it not decline wherever it has arisen,
but ever increase more and more.
By this merit may I achieve omniscience, and having defeated all enemies—the faults—

I follow in their path and fully dedicate all these virtues.

The hero Manjushrī who knows how,
By the blessing of the Buddha, who attained the three kāyas; by the blessing of the truth that is unchanging reality itself; and by the blessing of the community that is the undivided Sangha, may my prayers bear the fruit that accords with my dedication.

May the teachings of the Drikungpa, Ratnashri—who perceives all that can be known; Omniscient Lord of the Dharma with mastery over the vital point of dependent origination—be upheld through hearing, contemplation, and meditation in places of study and practice until the end of samsaric existence.
By the virtues accumulated in the three times by myself and all of samsāra and nirvāṇa, and by the innate root of virtue, may all sentient beings and I quickly attain the unsurpassed, perfect, complete and precious awakening.

Through the blessings of the truth of the Kagyu lamas, the Three Jewels, yidam deities, dākinīs, and Dharma protectors, may the spiritual and worldly legacy, as well as the monasteries, of the second Nāgārjuna flourish and prosper.

May the hostility of adversaries, no matter how violently they act, be pacified, and may there be perfect auspiciousness, happiness, and goodness.

Who is sūtra, who is tantra, who is the Vajrayāna? All three are included within the Mahāyāna.
By the power of the virtue accumulated through showing, in accord with the Buddha’s teaching, the unmistaken path of the utterly pure intent, may the teachings of Drikungpa Ratnashrī, our tenth-bhūmi protector, flourish and remain forever.