

****Draft**Provisional**Experimental****

Riwo Sangchö & Lung Ta

Adapted for chanting in English

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The Verses of the Eight Noble Auspicious Ones

by Mipham Rinpoche

It is very important to recite this through once before starting on any activity; whatever the project, it will work out exactly as you wish.

Rigpa translation

**Om! Homage to the Buddha, Dharma and Noble Saṅgha—
All that dwell in the auspicious realms of the ten directions,
Where appearance and existence is completely pure,
its nature spontaneously perfect,
May everything be auspicious for us all!**

**King of Lamps; Steadfast and Powerful One, Whose Vision Fulfils All
Aims;**

**Glorious Ornament of Love; Sacred Splendour Renowned for Virtue;
The One Whose Concern for All Brings Him Universal Renown;
Glorious One Renowned as Mount Meru in Eminence and Might;
Glorious One Renowned as Caring for All Sentient Beings;
And Glorious One Renowned as Most Powerful in Satisfying Wishes,
Homage to you, the Eight Sugatas,
Merely hearing your names increases auspiciousness and success!**

**Youthful Mañjuśrī, glorious Vajrapāṇi,
Lord Avalokiteśvara, protector Maitreya,
Kṣitigarbha, Nivāraṇaviṣkambhin,
Ākāśagarbha, and Samantabhadra noblest of all—
Utpala flower, vajra, white lotus, nāga-tree,
Jewel, moon, sword and sun—
Gracefully holding your emblems, and supreme in granting
auspiciousness and success,
Homage to you, the Eight Bodhisattvas!**

The most precious umbrella, the auspicious golden fishes,
The wish-fulfilling vase of goodness, the exquisite kamala flower,
The conch of fame and glory, the glorious knot of prosperity,
The eternal banner of victory and the all-powerful wheel:
Holding these eight most precious emblems
Are the creators of delight, making offerings to the buddhas of all
directions and times.

Homage to you, the Eight Auspicious Goddesses—Beauty, Garlands,
Song, Dance, Flowers, Incense, Light and Perfume—
Merely thinking of you makes success grow more and more!

Mighty Brahmā, Śiva and Viṣṇu,
Indra the thousand-eyed, the kings Dhṛtarāṣṭra,
Virūdhaka, Virūpakṣa the lord of nāgas,
And Vaiśravaṇa—each one holding your divine emblem:
Wheel, trident, lance, vajra,
Viṇā, sword, stūpa and banner of victory—
Homage to you, the Eight Guardians of the World,
Who make auspiciousness and positivity grow in the three realms!
With all obstacles and harmful influences pacified
May the work we are now about to begin
Meet with ever-growing fulfilment and success, and
Bring good fortune, prosperity, happiness and peace!

Recite this prayer when you wake up, and you will accomplish all your aims for the day. Recite it when you go to sleep, and you will have good dreams. Recite it before a conflict, and you will be completely victorious. Recite it when you embark on any project, and you will be successful. If you recite this prayer every day, the length of your life, your splendour, renown, and wealth will all increase, you will find perfect happiness, you will accomplish your aims exactly as you wish, all harmful actions and obscurations will be purified and all your wishes for higher realms, liberation and omniscience will be fulfilled." These are the words of the Buddha himself.

This prayer arose from the lake of Jampal Gyepé Dorjé's mind on the third day of the third month of the Fire Monkey year (1896), an auspicious time according to the configuration of planets, sun and constellations.

Wang Dü: The Great Cloud of Blessings

The Prayer Which Magnetizes All that Appears and All that Exists

by Ju Mipham Rinpoche

Versification

Om Ah Hung Hrih

Blazing great bliss is the palace of
Magnetizing power, where the forms
Of discerning wisdom, union of
Bliss and emptiness, dwell: Lotuses,
Blissful yet beyond attachment. Great
Splendour of the brilliant Vajra sun—
Dharmakāya Amitābha and
Vajradharma; Avalokita,
Master of compassion and the world;
Padma Gyalpo, lotus king, who rules
Over saṃsāra and nirvāṇa;
Mighty heruka who subjugates
All appearance and existence; and
Guhyajñāna, Vajravārāhī;
Döpé Gyalpo, ecstasy supreme,
King of passion, source of the great bliss;
Kurukullā, captivating all
Minds of living beings without fail;
Mighty ones, the common and supreme
Mudrās, who display bliss-emptiness
As a dance, the host of dākas and
Dākinīs who bind and magnetize.
In the state of great equality
Of appearance-emptiness, the dance

Of your vajra bodies stirs the three
Planes of all existence; and the sound
Of your laughter, the enlightened speech
Unimpeded, summons the three worlds.

Rays of red light burst from you that fill
Saṃsāra and nirvāṇa. They cause
All the vital essence of great peace
And existence to vibrate and be

Gathered in. The vajra bliss supreme,
Great attachment of enlightened mind,
Grants all beings' ultimate desire –
The two kinds of siddhis. With your great

Vajra hooks, lassos you bind the world,
Universe and beings, in great bliss.

You, the dance of boundless play from the
Net of magical illusion, who

Fill the whole expanse of space like seeds
In an open pod of sesame.

To you, vast array of the three roots,
Host of magnetizing deities, we

Pray with deep devotion— shower down
All your blessings and inspire us;
Grant attainments, common and supreme;
And the great siddhi to magnetize
All – without obstruction – we desire.

This was composed on the first day of the seventh month of the Earth Hare year (1879) by one named Dhīḥ. Anyone who prays in this way will, without any doubt, accomplish all magnetizing activities exactly according to their wishes. This prayer may be written on red flags and flown in the air, or used in prayer wheels powered by heat or wind. Mangalaṁ!

[Adapted for chanting in English based on the translations of Rigpa, Khenpo Sodargye and Gyurme Avertin, and with the invaluable help of Stefan, Catherine, Iain and especially Gyurme | Version 12, March 2022]

The Seven Line Prayer

Rigpa translation

Hung

orgyen yul gyi nubjang tsam :

In the north-west of the land of Odḍiyāṇa,

pema gesar dongpo la :

In the heart of a lotus ower,

yatsen chok gi ngödrub nyé :

Endowed with the most marvellous attainments,

pema jungné shyé su drak :

You are renowned as the 'Lotus Born',

khor du khandro mangpö kor :

Surrounded by many hosts of ḍākinīs.

khyé kyi jesu dak drub kyi :

Following in your footsteps,

jingyi lab chir shek su sol :

I pray to you: Come, inspire me with your blessing!

guru pema siddhi hung :

Riwo Sangchö

1. Taking Refuge

OM AH HUNG

Rigpa translation

The heart essence of all sources of refuge
of samsara and nirvana, who are as vast as space,
Powerful and wrathful vidyadhara, Pema Tötreng Tsal;
Within your body, all that appears and exists
is the perfect buddha mandala:
In order to liberate all beings from samsara, I take refuge in you.

OM AH HUNG

Condensed translation for chanting

Essence of all refuge, | vast as space,
Tötreng Tsal, within your | body all
Is the perfect buddha | mandala.
I take refuge in you | to free all. [3 times]

2. Generating the Awakened Mind, the Heart of Bodhicitta

Rigpa translation:
In the ground of the luminous tiklé of supremely secret wisdom,
May the three obscurations of all beings be purified, and
With the four visions spontaneously perfected
in the tiklé of the wisdom body, speech and mind,
May all beings be liberated into the youthful vase body!
For this, I generate the heart and mind of bodhicitta.

Condensed translation for chanting
I'll rouse Bodhicitta, | so that all
Beings may attain the | youthful vase
Body, with all obscu | rations cleansed,
The Four Visions effort | lessly gained. [3 times]

3. The Seven Aspects of Devotional Practice

Versification

*Homage to the rigpa | nature, prim-
ordially unaltered! | Lumino-
sity that transcends all | limits, I
Offer; and confess in | the expanse

Of the sameness of sam | sara and
Nirvana; rejoice in | the exhaust-
tion of all phenome | na beyond
Ordinary mind. Please, | turn the wheel

Of the effortlessly | perfect teach-
ings of Dzogpachenpo! | Stir the depths
Of samsara! Free of | the three spheres,
In the absolute, I | dedicate.*

4. Self-Visualization

Rigpa translation

*From the dharmakāya space of primordial purity,
arising as its unobstructed play, is
Padma Tötreng Tsal, white with a tinge of red,
in the full beauty of youth,
In dazzling splendour, with the major and minor marks,
holding a vajra and skull-cup,
Majestic, complete with all ornaments and robes,
Samayasattva and jñānasattva indivisible,
His form is all the buddhas in one,
The great embodiment of all samsāra and nirvāna.*

om ah hung benza guru pema siddhi hung

5. Purification and Blessing of the Sang Offering

Purify the ingredients of the sang offering with:

ram yam kham

Ram is the seed of the fire of wisdom, which burns the impurities of the offerings. It is red.

Yam is the seed of air or wind, which disperses the impurities of the offerings. It is green.

Kham is the seed of water, which purifies the offerings. It is white.

Rigpa translation:

**Out of emptiness appear the ingredients of the sang offering,
Transformed into the wisdom nectar free of any impurity,
From which arises an ocean-like cloud of sensual stimulants,
Spreading out to fill the whole of space.**

Bless the sang offering with the three syllables om āḥ hūṁ and ‘Samantabhadra’s Offering Mantra’:

om ah hung | om ah hung | om ah hung

Om is the seed of the body of the buddhas, which purifies the offerings.

Āḥ is the seed of the speech of the buddhas, which multiplies the offering to become as vast as the whole universe.

Hūṁ is the seed of the mind of the buddhas, which trans-mutes the offering into the nectar and ambrosia of wisdom.

**nama sarva tatagaté bayo bisho mukhebé sarva takham udgaté
saparana imam gagana kham soha [3 times]**

6. The Sang Offering

i. Blessing the offering substances

Versification

Bhrūm

In a vast and lustrous | vessel made
Out of many jewels are | all the things
Precious in this world, the | samaya
Substances, transformed through | blessings of

OM, AH, HUNG, the three seed | syllables,
So that all appearance | and exis-
tance becomes an offering | of all that's
Precious and desi-ra | ble. This I

ii. The Recipients of the Offering

Offer to the lamas, | yidams and
Dākinīs and dharma | palas, all
Mandalas of the Vic | torious Ones
In the ten directions, | to this world's

Local deities and all | beings in
The six realms, all guests to | whom I owe
Karmic debts, especially | those who steal
And deplete my life force, | to ma-le-

volent Jungpo demons | who inflict
Obstacles and sickness, | bring bad signs
In our dreams and evil | omens of
Every kind, and to the | negative

Spirits of eight classes, | masters of
Magical illusions. | I pay off
All my karmic debts of | food and place,
And of wealth, I offer | to all for-
ces that bring us madness | and obscure,
To the shades of men and | women dead,
Spirits, télangs, ghouls and | female ghosts.

iii. How the Offering is Made

Now all karmic debts are | paid and burnt
In the scarlet flames. What | ever each
One desires may the | objects of

Their desires rain down. | Boundless are
The amounts of sensual | stimulants

Dedicated for as | far and wide
And as long as space ex | ists. May all
Obscurations and all | negative
Actions I've collected | in the three

Times, misuse of offerings, | for the dead
Or made in devotion | to the three
Jew-els— may all these be | purified
In the offering fi-re | of the sang.

Let its flames extend to | fill the whole
Universe and every | spark of flame
Transform into boundless | offering clouds
Like Samantabhadra's, | that pervade

All the Buddha fields. And | may these flames,
Light rays of five coloured | wisdom light,
Permeate the six realms | even down
To the hottest hells. May | the three realms

Of samsara all to | gether be
Liberated into | the pure light
Of the rainbow body, | and may all
Beings gain complete a | wakening.

om ah hung §

100 times, 1000 times, or more—as many as you can

7. Conclusion

i. Dedication

All is the pure palace | of the three
Kayas, where the dharma | kaya and
The sambhogakaya, | nirmana-
kaya, forms and skandas | of exis-
tence melt into nectar | that pervades
The whole sky and space with | rainbow light—
Samsara is libe | rated in-
to nirvana. I share | this unstained

Nectar's essence with all | those who from
Time without beginning | have been guests
In mundane existence. | Having all

ii. Aspiration

Noble qualities of | stages, path

And result attained, and | for the view,
Meditation, conduct— | having all
Obstacles dispelled, then | in the space
Of the wondrous, sky-like | wisdom mind

Of Samantabhadra, | may I seize
The great stronghold of the | youthful vase
Body! And then, when the | ocean of
Samsara is emptied— | in the pure

Realm of Padmakara | then may all
Beings attain buddha | hood! The sang
Offerings of the skandhas, | elements
Blaze in vivid, brilliant | splendour. And

The sang offerings of the | red and white
Bodhicitta blaze in | bliss and emp-
tiness. And the sang offe | ring of emp-
tiness and compassion | fills the whole

Space of dharmadhatu. | On the ground
Of five-coloured vajra | light of all

That appears-exists, sam | sara and
Nirvana, I offer | the great sang

Of-fering of perfect | Buddhahood,
Effortlessly present. | May my past
Karmic debts be puri | fied. And now
In the present, so they | don't remain

In my mind-stream, I con | fess them. And
In the future may I | never be
Caught in (the wheel of) obscurations. | I confess
All impairments of the | pratimok-

sha and Bodhisattva | vows and all
Vidhyādhara's sama | yas, impaired
Unwitting- or conscious | ly. May all
Illness, obscurations, | harmful in-

fluence, and impuri | ties, be cleansed!
May this age of famine, | plague and war-

iii. Requesting Activity

fare be pacified. And | the attacks
Of invaders, may they | be repelled!

May obstructing forces | that might cause
Teachers to depart all | be dispelled!

May bad, inauspicious | omens for
The whole world and Tibet | be dispelled!

May the nāgas, gyalpos, (and planetary forces) | all who cut
Short the breath of life, be | all repelled!

May all fears, the sixteen | lesser fears
And the eight great fears, be | overcome!

For us and all round us | may all that's
Bad and inauspicious | be dispelled!

May the forces of the | gongpos and
Damsi demons all be | warded off!

May all that is inaus | picious for
The whole Rigpa sangha, | Lerab Ling,
And for Dzogchen Beara | be dispelled!

Samaya!

When counting the number of recitations of Riwo Sangchö, return to “droom, rinchen natsok...”, then say the three syllables “om aḥ hūm” as much as possible, then “ku sum dakpa...” and so on.”

Lung Ta prayers

Invocation for Raising Windhorse—Lungta

Rigpa translation:

Om āḥ hūṃ

The assembly of the Three Jewels—Buddha, Dharma and Saṅgha;
The Three Roots—guru, deva and dākinī; gods and sages,
The three protector-mahāsattvas—Mañjuśrī, Avalokiteśvara and
Vajrapāṇi; Jayadevi,
Padma Tötreng and the vidyādharaś of India and Tibet,
The glorious protector Gaṇapati with the divine armies of dralas,
The five patron gods, the great being Gesar, and so on,
All those gods of the cosmic lineage who command coincidence—
To all of those I offer clouds of real and imagined good offerings,
I supplicate you: with kindness, please grant your blessings.
Curses, spells, burial sorcery, döns, obstructing spirits, obstacles and
so on—

May all these signs of the weakening and corruption of windhorse be
pacified.

Strife, enmity, scandal, warfare, lawsuits, recurrent calamity, and so
on—

Pacify all such obstructing discord.

Multiply the power and strength

Of the virtuous windhorse, the four-legged miracle.

Please accomplish the spiritual and temporal, supreme and ordinary
siddhis,

And without exception, whatever mind desires.

Mantra of Mañjuśrī, buddha of wisdom:

om vagi shori mum

Mantra of Avalokiteśvara, buddha of compassion:

om mani pemé hung

Mantra of Vajrapāṇi, buddha of power:

om vajrapani hung

Mantra of Guru Rinpoche:

om ah hung benza guru pema siddhi hung

Mantra of the cycle of Kālacakra:

om ah hung ho hang ksha ma la va ra ya soha

Mantra for lungta:

om sarva graha nakshatra dhyami karani soha

Mantra for controlling negative influences in the environment:

**om hé hé tishta tishta bhendha bhendha dharaya dharaya |
nirundha nirundha | amuka urna mani yé soha**

Mantra for Avalokiteśvara as the Jewel of Windhorse:

om pema tsinta mani dzola hung

Invocation mantra for Gesar and his entourage of dralas and wermas:

om mani radza ha ha hi hi hé hé ho ho | sarva vijaya siddhi hung

Invocation mantra for the 'four animals':

**om ah hung ho hé tak seng khyung druk dir yar kyé | kündü sarva
du du ho**

Mantra for protecting longevity:

**om benza ayukhé soha | dakchak gi tsé dang sönam pal dang
lungta tamché gong né gong du kyé chik**

Mantra of the essence of interdependent origination:

**om yé dharma hetu prabhava hetun teshan tatagato hyavadat |
teshan tsa yo nirodha evam vadi maha shramana soha**

"All dharmas originate from a cause. The Tathāgata has taught this cause. That which brings the cause to cessation—this too, has been taught by the Great Śramaṇa."

Mantra for enhancing the qualities of lungta:

om bhur bhuva sva | svasti nama soha

Mantra for all to be auspicious and good, and to create happiness:

om sarva tithi nakshatra grahé mangalé byo soha

Mantra to pacify obscuration in all directions, and particularly to prevent harm from the spirits which 'own' the earth:

**om akani nikani abhila manghalé mandalé soha
namo buddha dharma sanghaya mama shri yé mangala bhavatu
soha**

"Homage to the Three Jewels! May you render everything auspicious!"

Reciting this every day will bring lasting auspiciousness. It will ensure that every action you undertake is accomplished without obstacle, just as you wish, that the power and strength of merit and windhorse are greatly enhanced, and that your renown and resources increase. All your aspirations that accord with the Dharma will bear fruit, and you will gain the supreme and common siddhis.

Prayer to Gyaltsen Tsemö Pung Gyen

by Mipham Rinpoche

Versification

Om

In the gurus, yidams, | and in you,
Gyaltsen Tsemö with your | retinue
We take refuge. We im | plore you, please,
Guard us from misfortune | and decline!

Om hūṁ svāhā!

Pung Gyen, for us, and our | benefac-
tors, and those around us, | through the force
Of your magical dis | play avert
All bad dreams, and those who | have ill thoughts

Or who do us harm. And | please avert
Spells and curses, dispute, | conflict; and
Weake-ning in ou-r | body, life-
force, wangtang, and windhorse! | Please avert

Loss of our resources, | and all ill-
nesses! Grant us long life, | merit and
Glory and renown; make | peace and hap-
piness reign, throughout both | day and night!

Brief Windhorse Invocation

by Mipham Rinpoche

Rigpa translation:

Ho! The great flag of the windhorse, auspicious and sweet-sounding
far and wide
Sends out a vast cloud of exquisite offerings, like those of
Samantabhadra.
Through this offering, we pray, may the Three Roots—guru, deva
and dākinī—protectors, dralas, and gods in action,
Make all our aspirations be spontaneously fulfilled!

Condensed translation for chanting

Ho

Sweet-sounding, auspicious, | the great flag
Of the windhorse sends out, | offering clouds
Like Samantabhadra's— | May the three
Roots, protectors and all | dralas and
Gods in action make our | aspira-
tions all be spontaneous | ly fulfilled!

Shorter version:

The great flag of windhorse, | far and wide
Sends out clouds of offerings— | May the three
Roots, protectors, dralas, (and gods in action) | all, make our
Wishes be spontaneous | ly fulfilled!

This brief invocation of windhorse was written by Mipham on the tenth day of the ninth month of the Water Hare year (1903).

Brief Windhorse Practice of Tārā

by Patrul Rinpoche

Rigpa translation:

Through the blessing and power of the unfailing Buddha, Dharma
and Saṅgha, and of Jetsünma,
Mother of the buddhas, Noble Tārā,
May our lifespan, merit, prosperity and renown
Increase like a waxing moon, like a rising summer lake.
Especially may our good fortune, wangtang and windhorse
Be healed when they weaken, rejoined when interrupted, raised up
when sinking down;
May whatever we do turn out well,
And may long life, good health, peace and happiness be ours!

Condensed translation for chanting

Through the strength and blessings | of the three

Jewels and Tārā, jetsün- | mother of

All the buddhas may our | merit, life

And renown, prosperity | ty increase

Like a waxing moon. May | our wangtang

Windhorse and good fortune | be restored

When they weaken; raised up; | and rejoined

When they're interrupted. | All we do—

May it turn out well, and | may long life

Peace, good health and happiness be ours!

by the one called 'Abu

Raising the Windhorse

by Khachöpa

Rigpa translation

Kyé! The universe and its inhabitants, the expanse of the five elements,

Are the five mothers: from the space of their wisdom mind

All you deities of the windhorse, throughout samsāra and nirvāṇa,

Come, approach! I offer the flag of the windhorse:

Increase our renown, rouse our windhorse, and

With your enlightened activity make us victorious over all!

Condensed translation for chanting

Kyé

The expanse of the five | elements,

Universe and beings, | are the five

Mothers. From the vast ex | panse of their

Wisdom mind— You deities | of the wind-

horse, approach! I offer | the great flag

Of the windhorse, come, in | crease renown,

Rouse our windhorse. Your ac | tivity

Grants us perfect victory | over all!

Riwo Sangchö, continued

8. Dedication

Rigpa translation

May all the buddhas be pleased with this offering!
May the solemn promise of the protectors be fulfilled!
May the wishes of the six classes of beings be satisfied!
May the enmity of karmic debtors be assuaged!
May we complete the accumulation of merit and wisdom!
May we purify cognitive and emotional defilements, and karmic traces!
May we attain the dharmakāya and rūpakāya, for the benefit of self and others!
Through the power of this vast act of generosity
May we spontaneously attain buddhahood for the benefit of beings!
All those who were not liberated by the buddhas of the past,
Through this act of generosity, may they be liberated!
May all the spirits gathered in this place,
Be it on the earth or in the water or in the sky,
Always show goodwill and kindness to all beings,
And practise Dharma day and night!
Through the positivity and merit of this, may all beings
Complete the accumulation of merit and wisdom,
And from this merit and wisdom,
May they attain the dharmakāya and rūpakāya, for the benefit of self and others!
Untainted by effort and exertion
A wish-fulfilling jewel, a wish-granting tree,
May I fulfil the hopes of sentient beings
And may all be auspicious to accomplish their desires!
Make everything positive and well with auspicious prayers such as these.

Long Life Prayer for Patrick Gaffney (Yeshé Wangyal)

by Alak Zenkar Rinpoche

**May the assembly of powerful and victorious wish-fulfilling deities,
Who grant the supreme gifts of boundless life and wisdom,
Bestow all the attainments of longevity and immortality,
In a continuous and everlasting stream, we pray!**

In response to the persistent requests of my kindly neighbour Nina-la, who asked me to write a prayer for the long life of the esteemed Patrick Gaffney (Yeshé Wangyal-la), this was composed by Thubten Nyima (Alak Zenkar Rinpoche). May Lord Amitāyus grant his blessings so that circumstances are favourable for this prayer of ours to be fulfilled.

Prayer for the Swift Rebirth of Sogyal Rinpoche

by Orgyen Tobgyal Rinpoche

Kye'o

**You embody the enlightened action of buddhas and bodhisattvas,
You are the wisdom emanation of the Lotus-born Guru Padmakara,
Supreme refuge, precious lord of the mandala,
Sonam Gyaltsen, with all your kindness, think of us right now!**

**Even though primordially enlightened,
You appeared to beings like us in a human guise,
And during your life poured down a great rain of Dharma.
Sadness struck us when suddenly you left, for the palace
on the Copper Coloured Mountain of Glory in Chamara,
To preside there over a vast throng of dakinis.**

**However, since the play of Guru Rinpoche's actions
Unfolds endlessly as an inexhaustible wheel of adornment,
So be reborn once again, we pray, and swiftly!**

**And then, following the vidyadharas of the past,
With your wealth of learning, discipline and good heart,
Lead all sentient beings to be trained—me and all others—
To the perfect purity of great enlightenment!**

When the supreme incarnation Sonam Gyaltsen Rinpoche, the heart son of the protector and all-pervasive lord of the mandalas of the hundred families Pema Yeshe Dorje, passed away and continued on his mission to benefit other beings, a gathering for intensive group practice of The Quintessence of Vajrasattva's Wisdom Mind took place as a memorial ceremony in the temple of Shechen Tennyi Dargye Ling at the Vajrasana in the Land of Aryas. On that occasion, the main representatives of the Rigpa Dharma community worldwide presented me with a white scarf of excellent silk and a ring with a vajra design that had belonged to the supreme tulku. They made this request: "Please write a prayer for the swift birth of Sogyal Rinpoche's incarnation". In response to their plea, I dictated this prayer and offered it to them. May its meaning come true! Orgyen Tobgyal, October 17th 2019.

