The Recitation and Meditation
of the Great Compassionate One called

For the Benefit of Beings as Vast as Space
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A Short Prayer to Vajradhara
Invoking the Blessings of the Kagyu Lineage

Vajradhara
Great Vajradhara, Tilopa, Naropa,  
DOR JE CHHANG CHHEN TEI LO NAA RO DANG  

Marpa, Mila, Lord of Dharma Gampopa,  
MAR PA MI LA CHHÖ JE GAM PO PA  

Knower of the three times - omniscient Karmapa,  
DÜ SUM SHE JA KÜN KHYEN KARMA PA  

And lineage holders of the four great and eight lesser lineages:  
CHHE ZHI CHHUNG GYÄ’ GYÜ’ PA DZIN NAM DANG  

Drigung, Taglung, Tsalpa, Glorious Drugpa and the like,  
DRI TAG TSHAL SUM PAL DÄN DRUG PA SOG  

You who attained mastery in the profound path of mahamudra,  
ZAB LAM CHHAG GYA CHHE LA NGA NYE PÄ’I  

The Dagpo Kagyüpas, the unrivalled lords of sentient beings,  
NYAM ME’ DRO GÖN DAG PO KA GYÜ’ LA
To you Kagyü Gurus we pray.
SÖL WA DEB SO KA GYÜ’ LA MA NAM

Grant your blessings that we may accomplish your example and hold your lineage.
GYÜ’ PA DZIN NO NAM THAR JIN GYI LOB

As it is taught, detachment is the foot of meditation.
ZHEN LOG GOM GYI KANG PAR SUNG PA ZHIN

To the great meditators, who give up the ties to this life,
ZÄ NOR KÜN LA CHHAG ZHEN ME’ PA DANG

For whom attachment to food and wealth disappears,
TSHE DIR DÖ THAG CHHÖ’ PÄ’I GOM CHHEN LA

Grant your blessings that attachment to ownership and honour may cease.
NYE’ KUR ZHEN PA ME’ PAR JIN GYI LOB
As it is taught, devotion is the head of meditation.

MÖ GÜ GOM GYI GO WOR SUNG PA ZHIN

To the great meditators, who always pray to the Guru,

MÄN NGAG TER GO JE’ PÄ’I LA MA LA

For whom the Guru opens the door to the treasure of oral teachings,

GYÜN DU SÖL WA DEB PÄ’I GOM CHHEN LA

Grant your blessings that uncontrived devotion may be born within.

CHÖ MIN MÖ GÜ KYE WAR JIN GYI LOB

As it is taught, non-distraction is the body of meditation.

YENG ME’ GOM GYI NGÖ ZHIR SUNG PA ZHIN

To the great meditators who rest their mind uncontrived,

GANG SHAR TOG PÄ’I NGO WO SO MA DE

For whom the nature of whatever thought arises is fresh,

MA CHÖ DE KAR JOG PÄ’I GOM CHHEN LA
Grant your blessings that their mind may be free of any meditation object.

GOM JA  LO DANG  DRAL WAR  JIN GYI  LOB

As it is taught, the essence of thoughts is dharmakaya.

NAM TOG  NGO WO  CHHÖ KUR  SUNG PA  ZHIN

Thoughts are not anything, yet they appear again and again.

CHI YANG  MA YIN  CHIR YANG  CHHAR WA  LA

To the great meditators who have unobstructed play of thoughts,

MA GAG  RÖL PAR  CHHAR WÄ’I  GOM CHHEN  LA

Grant your blessings that the indivisibility of samsara and nirvana may be realized.

KHIR DÄ  YER ME’  TOG PAR  JIN GYI  LOB

Throughout all my births may I not be separated from the perfect Guru,

KYE WA  KÜN TU  YANG DAG  LA MA  DANG
And so enjoy the glory of Dharma.

DRAL ME’ CHHÖ KYI PAL LA LONG CHÖ’ CHING

May I completely accomplish the qualities of the paths and stages,

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

And quickly attain the state of Vajradhara.

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG
The seed syllable Hrih
Taking Refuge and Generating Bodhichitta

Visualize a beautiful rainbow and a big white lotus flower in front of us. Chenrezig appears on the lotus seat. He is the embodiment of the Buddhas of the ten directions.

Visualize all beings of the six realms, including our enemies, assembled in front of us. All have the same motivation to take refuge in the Triple Gem.

Next, think that all sentient beings have been our parents before. They were very kind to us then. They desire happiness and fulfilment, and do not want to suffer. Yet all this time, they created the suffering that caused them to be in samsara and the lower realms. Since I have taken refuge under Chenrezig, I will have to accomplish the state of Enlightenment to benefit and liberate them from now onwards. Although I do not have this ability now, I shall carry out the Chenrezig practice, achieve the state of Chenrezig and follow his activity until samsara ends. With such a motivation we recite the refuge and bodhicitta prayer.
Until Awakening is reached, we take refuge

SANG GYÄ   CHHÖ DANG   TSHOG KYI   CHHOG NAM LA

In the Buddha, the Dharma, and the supreme Sangha.

JANG CHHUB   BAR DU   DAG NI   KYAB SU  CHHI

By the merit of our practice of meditation and recitation,

DAG GI   GOM DHÄ   GYI PÄ'I   SÖ' NAM KYI

May we accomplish Awakening for the benefit of all beings.

DRO LA   PHÄN CHHIR   SANG GYÄ   DRUB PAR SHOG

Recite three times.

In response to our prayers, next visualize countless lights radiating from Chenrezig’s body to all sentient beings, including us. When the rays of light come into contact with all of us, they purify our unwholesome deeds, obscurations and obstacles. We feel very happy. Finally the refuge of Chenrezig dissolves into light and the light absorbs into us. We are blessed.
Visualization of the Deity

Visualize the beings of the six realms together with us in our ordinary form. Suspended in space above everyone’s head is a white lotus flower with eight petals. At the centre of each flower is a stainless full moon disc, and on top of that disc is the syllable HRIH [ཧིྲཱིཿ].

This seed syllable is like a shining white pearl. We recognize that this syllable is the union of all the Buddha’s abilities and powers. From the HRIH syllable, countless lights radiate to the ten directions to make offerings of our body, speech and mind to all the Buddhas. The lights bearing all the blessings return from the Buddha fields to all beings in the assembly. From the contact with these lights, our unwholesome deeds, sicknesses, obstacles and obscurations are purified. The lights also radiate to the six realms to pacify the suffering there.

Finally, the lights return to the seed syllable HRIH, which manifests as Chenrezig with a pure, white and shining body. His body then radiates the five colours of wisdom light. These lights pervade to all the Buddha fields and then return to pacify the sufferings of all sentient beings, to make them happy and full of bliss.

Chenrezig’s face is smiling and his eyes look at all sentient beings compassionately, just like a mother looking at her only child. He has four arms. The first two arms are folded at the heart, and they are holding a wish-fulfilling jewel. The right lower hand is holding a crystal mala, and the lower left hand is holding a white lotus flower.

Understand the meaning of the symbols and establish the visualization as clearly as possible. Then slowly recite the prayer to Chenrezig five times or as many times as possible. This means, with a single-pointed mind we fervently pray to Chenrezig and rely on him to attain the state of Enlightenment.
Visualization of the Deity

Above the heads of myself and all beings pervading space,
DAG SOG KHA KHYAB SEM CHÂN GYI

Upon a white lotus and a moon disc is
CHI TSUG PÄ’ KAR DHA WÄ’I TENG

The syllable Hrih, from which the supreme noble Chenrezig appears,
HRI LÄ PHAG CHHOG CHÂN RÄ ZIG

Brilliant, white and radiating five lights.
KAR SAL Ö’ ZER NGA DÄN THRO

Smiling, he watches with eyes of compassion.
DZE DZUM THUG JE’I CHÂN GYI ZIG

Of his four arms, he joins the palms of the first together.
CHHAG ZHI’I DANG PO THAL JAR DZÄ’
འོད་གཉིས་ཤྗེལ་ཕྗེང་པད་དཀར་བསྣམས།།
The lower two hold a crystal mala and a white lotus.
OG NYI  SHEL THRENG  PÄ’ KAR  NAM

དར་དང་རིན་ཆོས་རྒྱན་གིས་སྤྲས།།
He is adorned with divine clothes and precious ornaments.
DAR DANG  RIN CHHEN  GYÄN GYI  TRÄ

རི་དྭགས་ལྤགས་པའི་སྟྡོད་གཡྡོགས་གསྡོལ།།
He wears the skin of an antelope as an upper garment.
RI DAG  PAG PÄ’I  TÖ’  YOG  SÖL

ཧེ་ོད་ཤེིིདི་དུ་གྲོ་ཅད།།
His head is adorned with the Buddha of Infinite Light.
Ö’  PAG  ME’  PÄ’I  U  GYÄN  CHÄN

ཞབས་གཉིས་རྡོ་རྗེ
His legs are crossed in the adamantine posture.
ZHAB NYI  DOR JE’I  KYIL TRUNG  ZHUG

དི་མེད་ཟླ་བར་རྒྱབ་བརྗེན་པ།།
His back rests against a stainless moon disc.
DRI ME’  DA WAR  GYAB TEN  PA

སྐྱབས་གནས་ཀུན་འདུ་ངོ་བྡོར་གྱུར།།
He is the embodiment of all objects of refuge.
KYAB NÄ  KÜN DÜ  NGO WOR  GYUR
Think that you and all beings recite the supplication prayer in a single voice:

Lord, untarnished by faults, white in color,
JO WO KYÖN GYI MA GÖ KU DOG KAR

Your head adorned with the perfect Buddha,
DZOG SANG GYÄ KYI U LA GYÄN

You see beings through eyes of great compassion.
THUG JE CHÄN GYI DRO LA ZIG

To you, Chenrezig, I pay homage.
CHÄN RÄ ZIG LA CHHAG TSHAL LO

Recite as many times as you wish.
The Seven Branch Prayer
In order to attain Enlightenment, we need to complete the accumulation of merit and wisdom. The Seven Branch Prayer is a unique means to achieve these two accumulations. With complete understanding of the meaning, we recite the Seven Branch Prayer.

To noble Chenrezig, the All-seeing Lord, as well as
PHAG PA CHÂN RÄ ZIG WANG DANG

All Buddhas and Bodhisattvas
CHHOG CHU DÜ SUM ZHUG PA YI

Residing in the ten directions and the three times,
GYAL WA SÄ CHÄ THAM CHÄ’ LA

To all of you I pay homage with joyous faith.
KÜN NÄ DANG WÄ CHHAG TSHAL LO

Flowers, incense, lights, perfume,
ME TOG DUG PÖ MAR ME DRI
སལ་ཟས་རྡོལ་མྡོ་ལ་སྡོགས་པ།།
Food, music and the like,
ZHAL ZÄ RÖL MO LA SOG PA

དངྡོས་འབྱོར་ཡིད་ཀིས་སྤྲུལ་ནས་འབུལ།།
Offerings, both real and imagined, I offer.
NGÖ JOR YI’ KYI TRÜL NÄ BÜL

བརྟགྲིས་སི་ལྟོབས་གསོལ།།
Host of Noble Ones, please accept them.
PHAG PÄ’I TSHOG KYI ZHE SU SÖL

ཐྡོག་མ་མྗེད་ནས་ད་ལྟའི་བར།།
I confess all unwholesome deeds-
THOG MA ME’ NÄ DA TÄ’I BAR

སེམས་ནི་ཉོན་མོངས་དབང་གྱུར་པས།།
The ten non-virtuous actions and five actions of immediate retribution-
MI GE CHU DANG TSHAM ME’ NGA

སིག་པ་ཐ་མས་ཅད་བཤགས་པར་བགི།།
That I committed from beginningless time until now
SEM NI NYÖN MONG WANG GYUR PÄ

ཇིགས་པ་ཐེགས་པ་མཛད་ལྡན་པ།།
Because of being overpowered by afflictive emotions.
DIG PA THAM CHÄ’ SHAG PAR GYI
ཉན་ཐྡོས་རང་རྒྱལ་བྱང་ཆུབ་སྗེམས།།

I admire and rejoice in whatever merit

NYÄN THÖ   RANG GYAL   JANG CHHUB   SEM

སྡོ་སྡོ་སྗེ་བྡོ་ལ་སྡོགས་པས།།

Shravakas, Pratyekabuddhas, Bodhisattvas,

SO SO   KYE WO   LA SOG   PÄ

དུས་གསུམ་དགྗེ་བ་ཅི་བསགས་པའི།།

Ordinary beings and so on

DÜ SUM   GE WA   CHI SAG   PÄ’I

སྗེམས་ཅན་རྣམས་ཀི་བསམ་པ་དང་།།

Have gathered throughout the three times.

SÖ’ NAM   LA NI   DAG YI   RANG

བླྡོ་ཡི་བྱེ་བག་ཇི་ལྟ་བར།།

I request that the Wheel of Dharma be turned

SEM CHÄN   NAM KYI   SAM PA   DANG

ཆྗེ་ཆུང་ཐུན་མྡོང་ཐྗེག་པ་ཡི།།

In accordance with sentient beings’ motivation and

LO YI   JE DRAG   JI TA   WAR

ཆེ་མུ་མེང་ཤེས་པ་ཅི་།།

With their specific intellectual capacities

CHHE CHHUNG   THÜN MONG   THEG PA   YI
Of the greater, smaller and common vehicles.

CHHÖ KYI  KHOR LO  KOR DU  SÖL

I beseech you to not pass into nirvana:

KHOR WA  JI SI’  MA TONG  BAR

Rather, until samsara is completely emptied,

NYA NGÄN  MI DA  THUG JE  YI

Please look with great compassion

DUG NGAL  GYA TSHOR  JING WA  YI

Upon sentient beings sunk in the ocean of sorrows.

SEM CHÄN  NAM LA  ZIG SU  SÖL

May whatever merit I have amassed

DAG GI  SÖ’ NAM  CHI SAG  PA

Become the cause for universal Enlightenment.

THAM CHÄ’  JANG CHHUB  GYUR GYUR  NÄ
May I, without any delay,
RING POR  MI THOG  DRO WA YI

Become an outstanding guide for beings.
DEN PÄ’I  PAL DU  DAG GYUR  CHIG
Visualization during the Six-Syllable Mantra Recitation

From Chenrezig’s forehead the five colours of wisdom light radiate to all sentient beings, including ourselves. The five colours are white, yellow, red, blue and green; with more white rays of light. The light purifies the defilements, unwholesome deeds and heavy downfalls accumulated by our body, speech and mind. It restores all our vows such as self-liberation vows, bodhisattva vows and vajrayana vows. All our confusions and obscurations are also purified, just like darkness being dispersed by rays of light.

We accomplish the body, speech and mind of Chenrezig. The rays of light also contact phenomena and transform the place to a Pure Land. There is no suffering or cause of suffering. The place becomes very peaceful and full of bliss. All the animate and inanimate sounds are transformed into the pure sound of the six-syllable mantra. The confused minds of ordinary beings are cleared and transformed to the state of Chenrezig’s mind, which is inseparable from emptiness and clarity.

The six-syllable mantra is actually the combination of all abilities, powers and activities of the Buddhas. With the understanding that the six realms in samsara will be emptied by this mantra, we recite the mantra as many times as possible.

Having thus prayed one pointedly,
DE TAR  TSE CHIG  SÖL TAB  PÄ

Light rays emanate from the body of the Noble One,
PHAG PÄ’I  KU LÄ  Ö’ ZER  THRÖ
Which purify the impure karmic perception of bewildered consciousness.
MA DAG LÄ NANG THRÜL SHE JANG

The outer containing environment becomes the land of Sukhavati,
CHI NÖ’ DE WA CHÄN GYI ZHING

The body, speech, and mind of the beings contained therein,
NANG CHÜ’ KYE DRÖ’I LÜ NGAG SEM

Become the body, speech, and mind of Chenrezig,
CHÄN RÄ ZIG WANG KU SUNG THUG

All appearances and sounds are inseparable from awareness and emptiness.
NANG DRAG RIG TONG YER ME’ GYUR

OM MA NI PADME HUNG

Recite as many times as you can.
Absorption
From the body of Chenrezig sitting on the lotus above us, light radiates to all sentient beings and phenomena. The light transforms the whole universe into a pure land, and all beings within into the form of Chenrezig. All the transformations of Chenrezig then dissolve into the main Chenrezig. The main Chenrezig dissolves into light, and that light absorbs into ourselves. We also dissolve into light and remain in the state of emptiness.

Let the mind remain absorbed in its own essence, without making distinctions between subject, object and action.

Meditation
At this moment, all the fabricated thoughts of existence or non-existence, right or wrong etc. are pacified. All appearances, sounds and thoughts are emptiness in nature. They are free from the concept of subject, object and action. This is the ultimate state of Chenrezig. We try to remain in this state of mind as long as possible.

The physical appearance of others and myself is the form of the Noble One, DAG ZHÄN   LÜ NANG   PHAG PÄ'I  KU

Sounds are the melody of the six syllables, DRA DRAG   YI GE   DRUG PÄ'I  YANG

And thoughts are the expanse of great primordial wisdom. DRÄN TOG   YE SHE   CHHEN PÖ'I  LONG
Post Meditation

When we complete our meditation session, we perceive all our activities of seeing, hearing, thinking etc. as the three manifestations of body, speech and mind of Chenrezig. Whatever we see is inseparable from the form of Chenrezig. All the sounds of the animate and inanimate are inseparable from the pure sound of the six-syllable mantra. All the thoughts and concepts that arise are inseparable from the wisdom of Chenrezig.

Aspiration and Dedication of Merits

Let us make this aspiration: “May the merit of this practice and all the merit that I have accumulated in the past be dedicated equally to all sentient beings. May I attain the state of Chenrezig as soon as possible, and may I be able to lead sentient beings as vast as space to the state of Avalokiteshvara. May I develop the ability to carry out my mission”.

Recite the prayer:

By this merit, may I quickly

GE WA DI YI NYUR DU DAG

Attain the state of Lord Chenrezig,

CHÄN RÄ ZIG WANG DRUB GYUR NÄ

And may I establish all beings without exception

DRO WA CHIG KYANG MA LÜ PA
In his state.
DE YI SA LA GÖ’ PAR SHOG

With the merit of these meditations and recitations,
DI TAR GOM DHÄ GYI PÄ’I SÖ’ NAM KYI

May I and all beings who have a connection with me,
DAG DANG DAG LA DREL THOG DRO WA KÜN

When leaving this impure body behind,
MI TSANG LÜ DI BOR WA GYUR MA THAG

Be born miraculously in Sukhavati, the realm of bliss.
DE WA CHÄN DU DZÜ TE KYE WAR SHOG

May we reach the tenth bhumï right after being born there.
KYE MA THAG TU SA CHU RAB DRÖ’ NÄ

May our emanations pervade in the ten directions for the benefit of others.
TRÜL PÄ CHHOG CHUR ZHÄN DÖN JE’ PAR SHOG
Through this virtue, may all beings

Perfect the accumulations of merit and wisdom.

May the merit and wisdom result in

The attainment of the two sacred kayas.
According to the *Amitabha Sutra*, Buddha Amitabha has created a Pure Land out of his boundless compassion and love for all sentient beings. He vows that anyone who has absolute faith in him and his Pure Land will be reborn there. In that Pure Land one can continue to practice the Dharma until complete Enlightenment is accomplished.

Visualize Amithabha Buddha and his entourage of countless Bodhisattvas including his chief assistants Chenrezig and Vajrapani in the space in front of us. With our mind filled completely with the joy of wanting to be with Amitabha Buddha, recite the aspiration prayer.
The wondrous Buddha of Infinite Light,
EMAHO  NGO TSHAR  SANG GYÄ  NANG WA  THA’ YÄ DANG

With the Lord of Great Compassion to his right,
YÄ SU  JO WO  THUG JE  CHHEN PO  DANG

And the Bodhisattva of Great Power to his left,
YÖN DU  SEM PA  THU CHHEN  THOB NAM LA

Are all surrounded by countless Buddhas and Bodhisattvas.
SANG GYÄ  JANG SEM  PAG ME’  KHOR GYI  KOR

Instantly, when I and others pass from this life,
DE KYI’  NGO TSHAR  PAG TU  ME’ PA  YI

And without taking another birth,
DE WA  CHÄN ZHE  JA WÄ’I  ZHING KHAM  DER

May we be born in Sukhavati and see Amitabha’s face directly,
DAG ZHÄN  DI NÄ  TSHE PHÖ  GYUR MA  THAG
In this Buddha field called Sukhavati.

KYE WA ZHÄN GYI BAR MA CHHÖ’ PA RU

There is miraculous, immeasurable happiness and joy.

DE RU KYE NÄ NANG THÄ’I ZHAL THONG SHOG

Having made this aspiration prayer

DE KÄ’ DAG GI MÖN LAM TAB PA DI

To all the Buddhas and Bodhisattvas of the ten directions,

CHHOG CHÜ’I SANG GYÄ JANG SEM THAM CHÄ’ KYI

May we be blessed with unhindered accomplishment.

GEG ME’ DRUB PAR JIN GYI LAB TU SOL

May all the Buddhas and Bodhisattvas in the ten directions and three times think of us.

CHHOG DÜ GYAL WA SÄ CHÄ GONG
I rejoice in the accomplishment of the two accumulations.
TSHOG NYI  DZOG LA  JE YI  RANG

I offer all the virtues that I have gathered
DAG GI  DÜ SUM  GE SAG PA

In the three times to the Three Jewels.
KÖN CHHOG  SUM LA  CHÖ’ PA  BÜL

May the teachings of the Victorious One flourish.
GYAL WÄ’I  TÄN PA  PHEL GYUR  CHIG

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

May all beings attain Enlightenment.
DRO KÜN  SANG GYÄ  THOB GYUR  CHIG

May all this virtue gathered together
GE TSA  THAM CHÄ’  CHIG DÜ TE
བདག་གི་རྒྱུད་ལ་སིན་གྱུར་ཅིག༔
Ripen in my mind stream.

DAG GI   GYÜ’ LA   MIN GYUR CHIG

སྒྲིབ་གཉིས་དག་ནས་ཚོགས་རྡོགས་ཏྗེ༔
May the two obscurations be purified and accumulations be perfected.

DRIB NYI   DAG NÄ   TSHOG DZOG TE

ཚེ་རིང་ནད་མྗེད་ཉམས་རྡོགས་འཕྗེལ༔
May long life, good health, spiritual practice and realization increase.

TSHE RING   NÄ’ ME’   NYAM TOG PHEL

ཚེ་འདིར་ས་བཅུ་ནྡོན་གྱུར་ཅིག༔
In this life may the tenth bhumi be reached.

TSHE DIR   SA CHU   NÖN GYUR CHIG

ནམ་ཞིག་ཚེ་འཕྡོས་གྱུར་མ་ཐག༔
Instantly, when we leave this life,

NAM ZHIG   TSHE PHÖ   GYUR MA  THAG

བདྗེ་བ་ཅན་དུ་སྗེ་གྱུར་ཅིག༔
May we be born in Sukhavati.

DE WA   CHÄN DU   KYE GYUR CHIG

སྣེ་འདི་ང་ན་སྟྙེ་བཙུགས༔
Once we are born there, may the lotuses bloom and open

KYE NÄ   PAD MA   KHA JE TE
ལུས་རྗེན་དྗེ་ལ་སངས་རྒྱས་ཤྡོག༔
And may we achieve Enlightenment in that body.
LÜ TEN DE LA SANG GYÄ SHOG

བྱང་ཆུབ་ཐྡོབ་ནས་ཇི་སྲིད་དུ༔
After reaching Enlightenment, until samsara is emptied,
JANG CHHUB THOB NÄ JI SI' DU

སྤྲུལ་པས་འགྡོ་བ་འདྗེན་པར་ཤྡོག༔
May we manifest emanations to guide sentient beings.
THRÜL PÄ DRO WA DREN PAR SHOG

Concluding Dedication of Virtue

Through this merit may I obtain omniscience.
SÖ' NAM DI YI THAM CHÄ' ZIG PA NYI'

Having defeated the harmful enemies of the three poisons,
THOB NÄ NYE PÄ'I DRA NAM PHAM JÄ NÄ

May I liberate beings from the ocean of existence
KYE GA NA CHHI'I BA LAB THRUG PA YI
And its turbulent waves of birth, aging, sicknesses, and death.

May bodhichitta, precious and sublime,

Arise in those where it has not yet arisen;

For those who have given rise to it, may it never wane,

But increase ever more.

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