Lhabab Duchen

31st October, 2026

In Praise of the Three Jewels

Namo buddhāya guruve
Namo dharmāya tāyine
Namo saṃghāya mahate
Tribhyopi satataṃ namaḥ

Homage to the Buddha, the teacher;
Homage to the dharma, the protector;
Homage to the great saṅgha –
To all these three
I continually offer homage.

Refuge & Bodhicitta

Namo! Until we attain enlightenment,
I and all beings
Take refuge in the three roots—
guru, deva and ḍākinī.
So that I may attain Buddhahood
for the benefit of others,
I arouse bodhicitta, as aspiration,
as action and in its absolute meaning.

(repeat three times)

The Noble Sūtra of Recollecting the Three Jewels

Recollecting the Buddha

Homage to all buddhas and bodhisattvas.

The bhagavān Buddha is thus: a tathāgata, an arhat, a fully enlightened buddha, one with perfect wisdom and conduct, a sugata, one who knows the world, a guide who tames beings, unsurpassable, teacher of gods and humans—a bhagavān buddha.

The tathāgatas are the natural outcome of their merit; never are their roots of virtue lost.

Adorned with patience, founded on their stores of merit, embellished by the excellent minor signs, they have brought to full bloom the major marks. Their activity is harmoniously opportune, and the sight of them is never disagreeable.

They bring joy to those inspired by faith. Their wisdom is never outshone. In their strengths they are invincible.

For all beings they are teachers. For bodhisattvas they are fathers. For noble ones they are kings. For travelers to nirvāṇa's city they are guides.

Their wisdom is beyond all measure. Their eloquence is inconceivable, their voices pure, their speech melodious. Their presence is compelling, and for their bodies there is no compare.

They are undefiled by the realms of desire, unaffected by the realms of form, and untouched by the formless realms.

They are entirely free from the aggregates, are untrammeled by the sense constituents, and have control over the sensory sources.

They have cut through the fetters and are liberated from torments; they are freed from craving and have crossed over the flood.

Their wisdom is complete. They dwell in the wisdom of the bhagavān buddhas of the past, future, and present. They do not dwell in nirvāṇa. They dwell at the very limit of reality.

There they dwell on the level of surveying all beings.

Such are the tathāgatas' authentic qualities.

Recollecting the Dharma

The sacred Dharma is virtuous at the start, virtuous in the middle, and virtuous at the end.

Its meaning is excellent and its words are excellent. It is unalloyed, wholly perfect, wholly pure, and wholly purified.

The Dharma has been well proclaimed by the bhagavān. It is true seeing. It is free of ailments. It is perennial. It leads onwards. It is there in plain sight. The wise must know it for themselves.

The Dharma-vinaya well proclaimed by the bhagavān has been well taught. It is emancipation that leads to complete awakening. It is not divisive, it is all-inclusive. It is trustworthy. It puts an end to wandering.

Recollecting the Saṅgha

The bhagavān's Saṅgha of noble ones are well practiced. They are practiced in the right manner. They are practiced in integrity. They are practiced in conformity.

They are worthy of respect with joined palms. They are worthy of homage.

They are a field for merit, and they greatly purify the offerings made to them. They are worthy recipients of giving, worthy recipients of generosity.

Provisional translation by 84000: Translating the Words of the Buddha.

Prajñāpāramitāhṛdayasutram

evaṃ mayā śrutam|

ekasmin samaye bhagavān rājagṛhe viharati sma gṛdhrakūṭe parvate mahatā bhikṣusaṃghena sārdhaṃ mahatā ca bodhisattvasaṃghena| tena khalu samayena bhagavān gambhīrāvasaṃbodhaṃ nāma samādhiṃ samāpannaḥ| tena ca samayena āryāvalokiteśvaro bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇaḥ evaṃ vyavalokayati sma| pañca skandhāṃstāṃśca svabhāvaśūnyaṃ vyavalokayati||

athāyuṣmān śāriputro buddhānubhāvena āryāvalokiteśvaraṃ bodhisattvametadavocatyaḥ kaścit kulaputro [vā kuladuhitā vā asyāṃ] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, kathaṃ śikṣitavyaḥ ?

evamukte āryāvalokiteśvaro bodhisattvo mahāsattvaḥ āyuṣmantaṃ śāriputrametadavocat-yaḥ kaścicchāriputra kulaputro vā kuladuhitā vā [asyāṃ] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, tenaivaṃ vyavalokitavyam-pañca skandhāṃstāṃśca svabhāvaśūnyān samanupaśyati sma|

rūpaṃ śūnyatā, śūnyataiva rūpam| rūpānna pṛthak śūnyatā, śūnyatāyā na pṛthag rūpam| yadrūpaṃ sā śūnyatā, yā śūnyatā tadrūpam| evaṃ vedanāsaṃjñāsaṃskāravijñānāni ca śūnyatā|

evaṃ śāriputra sarvadharmāḥ śūnyatālakṣaṇā anutpannā aniruddhā amalā vimalā anūnā asaṃpūrṇāḥ|

tasmāttarhi śāriputra śūnyatāyāṃ na rūpam, na vedanā, na saṃjñā, na saṃskārāḥ, na vijñānam, na cakṣurna śrotraṃ na ghrāṇaṃ na jihvā na kāyo na mano na rūpaṃ na śabdo na gandho na raso na spraṣṭavyaṃ na dharmaḥ|

na cakṣurdhāturyāvanna manodhāturna dharmadhāturna manovijñānadhātuḥ|

na vidyā nāvidyā na kṣayo yāvanna jarāmaraṇaṃ na jarāmaraṇakṣayaḥ, na duḥkhasamudayanirodhamārgā na jñānaṃ na prāptirnāprāptiḥ|

tasmācchāriputra aprāptitvena bodhisattvānāṃ prajñāpāramitāmāśritya viharati cittāvaraṇaḥ| cittāvaraṇanāstitvādatrasto viparyāsātikrānto niṣṭhanirvāṇaḥ| tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitāmāśritya anuttarāṃ samyaksaṃbodhimabhisaṃbuddhāḥ|

tasmād jñātavyaḥ prajñāpāramitāmahāmantraḥ anuttaramantraḥ asamasamamantraḥ sarvaduḥkhapraśamanamantraḥ satyamamithyatvāt prajñāpāramitāyāmukto mantraḥ|

TADYATHĀ- GATE GATE PĀRAGATE PĀRASAṂGATE BODHI SVĀHĀ|

evaṃ śāriputra gambhīrāyāṃ prajñāpāramitāyāṃ caryāyāṃ śikṣitavyaṃ bodhisattvena||

atha khalu bhagavān tasmātsamādhervyutthāya āryāvalokiteśvarasya bodhisattvasya sādhukāramadāt- sādhu sādhu kulaputra| evametat kulaputra, evametad gambhīrāyāṃ prajñāpāramitāyāṃ caryaṃ cartavyaṃ yathā tvayā nirdiṣṭam| anumodyate tathāgatairarhadbhiḥ||

idamavocadbhagavān| ānandamanā āyuṣmān śāriputraḥ āryāvalokiteśvaraśca bodhisattvaḥ sā ca sarvāvatī pariṣat sadevamānuṣāsuragandharvaśca loko bhagavato bhāṣitamabhyanandan|| iti prajñāpāramitāhṛdayasūtraṃ samāptam|

The Heart of the Perfection of Wisdom, the Blessed Mother

Homage to the Perfection of Wisdom, the Blessed Mother!

Thus did I hear at one time. The Blessed One was residing on Vulture Peak Mountain at Rājagṛha together with a great saṅgha of monks and a great saṅgha of bodhisattvas.

At that time the Blessed One rested in an absorption on the categories of phenomena called illumination of the profound.

At the same time, the bodhisattva great being, noble Avalokiteśvara, while practicing the profound perfection of wisdom, looked and saw that the five aggregates are also empty of an intrinsic nature.

Then, due to the Buddha's power, venerable Śāriputra asked the bodhisattva great being, noble Avalokiteśvara, "How should sons of noble family or daughters of noble family train if they wish to engage in the practice of the profound perfection of wisdom?"

The bodhisattva great being, noble Avalokiteśvara, replied to venerable Śāradvatīputra,

"Śāriputra, sons of noble family or daughters of noble family who wish to engage in the practice of the profound perfection of wisdom should see things in this way: they should correctly observe the five aggregates to be empty of an intrinsic nature.

"Form is empty. Emptiness is form. Emptiness is not other than form, and form is also not other than emptiness. In the same way, feeling, perception, formation, and consciousness are empty.

"Śāriputra, therefore, all phenomena are emptiness; they are without characteristics, unborn, unceasing, without stains, without absence of stains, not deficient, and not complete.

"Śāriputra, therefore, in emptiness there is no form, no feeling, no perception, no formations, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no smell, no taste, no texture, and no mental object.

"There is no element of the eye, up to no element of the mind, and further up to no element of the mind consciousness.

"There is no ignorance and no exhaustion of ignorance, up to no aging and death and no

exhaustion of aging and death.

"There is no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment.

“Śāriputra, therefore, since bodhisattvas have no attainment, they rely upon and dwell in the perfection of wisdom. Because their minds have no veils, they have no fear. Having utterly gone beyond error, they reach the culmination of nirvāṇa.

“All the buddhas who reside in the three times have likewise fully awakened to unsurpassed and perfect awakening by relying upon the perfection of wisdom.

“Therefore, the mantra of the perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra that is equal to the unequaled, and the mantra that utterly pacifies all suffering. Since it is not false, it should be known to be true.

“The mantra of the perfection of wisdom is stated thus:

TADYATHĀ GATE GATE PĀRAGATE PĀRASAṂGATE BODHI SVĀHĀ

“Śāriputra, this is the way a bodhisattva great being should train in the profound perfection of wisdom.”

Then the Blessed One arose from that absorption and gave his approval to the bodhisattva great being, noble Avalokiteśvara, saying, “Excellent! Excellent! Son of noble family, it is like that. Son of noble family, it is like that. The profound perfection of wisdom should be practiced just as you have taught, and even the thus-gone ones will rejoice.”

When the Blessed One had said this, venerable Śāradvatīputra, the bodhisattva great being, noble Avalokiteśvara, and the entire assembly, as well as the world with its devas, humans, asuras, and gandharvas, rejoiced and praised what the Blessed One had said.

This completes The Great Vehicle Sūtra “The Heart of the Perfection of Wisdom, the Blessed Mother.”

A Guided Meditation Practice

Using Quotes from The King of Samādhis Sūtra

Light Offering Prayer

by Atiśa Dīpaṃkara

May this vessel become as vast
As the entire billionfold universe!
May its wick grow as large as Sumeru,
The king of mountains!

May the oil within become as vast
As the great ocean at the edge of the world!
And may a billion such lamps appear
Before each and every buddha!

Their light banishing the darkness
Of ignorance everywhere,
From the very peak of existence
Down to the lowest hell,
May they reveal all the realms of buddhas
And bodhisattvas throughout the ten directions!

Oṃ vajrāloke āḥ hūṃ

Emaho!

This wondrous and amazing light,
Burning brightly,
I offer to the thousand buddhas
Of this fortunate age,
Gurus, yidam deities,
Dākinīs and dharmapālas,
And the deities of all the maṇḍalas,
In all the infinite realms of the ten directions.

May all beings,
With my own parents foremost among them,
In this and in all lives to come,
Whatever our place of birth,
Always see directly the perfect Buddhas' realms,
And remain forever inseparable

From Amitābha, ‘Lord of Boundless Light’—
Grant your blessings so that,
Through the power of the truth
Of the Buddha, Dharma and Saṅgha,
And the deities of the Three Roots,
This prayer of aspiration may swiftly be fulfilled!

Tadyathā pañcendriyāvabodhanīye svāhā

The Sage's Powerful Words of Truth

A Prayer for the Spread of the Omniscient Buddha's Teachings

by Jamyang Khyentse Chökyi Lodrö

Homage to the guru and all the buddhas and bodhisattvas!

Among the thousand buddhas of this fortunate age,
You are the most wondrous and majestic, as rare as an uḍumbara flower,
You who care for our world during this age of conflict,
Mighty sage, Siddhārtha, to you I pay homage!

All you buddhas, bodhisattvas, śrāvakas and pratyekabuddhas in all directions,
Great bodhisattvas, Mañjuśrī, Avalokiteśvara,
Vajrapāṇi, Maitreya and the rest,
Together with the sixteen sthaviras and seven great patriarchs,
Six ornaments and two supreme ones of this world, the two marvellous ācāryas,
Eighty-four mahāsiddhas, and the rest,
And especially, the Lotus-born Guru, whose kindness is beyond compare,
Śāntarakṣita, Tri Songdetsen, Vairotsana and Atiśa,
Five Sakya Patriarchs, Marpa, Milarepa and Gampopa,
Lama Tsongkhapa, Mañjughoṣa in person, and all the rest,
All you great learned and accomplished vidyādharas of India and Tibet,
And all you peaceful and wrathful yidam deities, ḍākinīs and dharmapālas—
We invoke you! Turn your wisdom minds towards us,
And look upon us with compassion!

All the teachings of the Buddha—Vinaya, Sūtra, Abhidharma,
The four classes of tantra within the Secret Mantra,
The teachings of the ten great pillars of the study lineage in the Land of Snows,
And the eight great chariots of the practice lineage,
All the sūtra and mantra traditions of the Buddha's teachings—
Look now and see the extent to which they have all declined!

The saffron-robed saṅgha,
Upholders of the victory banner of discipline and renunciation,
Bodhisattvas who, without pretense or deception, genuinely seek to benefit others,
And holders of awareness mantras who maintain the commitments,
And practise generation and completion—
Look how these practitioners have been reduced to pale imitations of the real thing,
Like a mere drawing of a butter lamp!

Look upon us now with your eyes of wisdom,
And care for us in your compassion, we pray!

Beings of this evil age with its five degenerations,
Are caught in the bonds of turbulent and destructive emotions,
Their cravings and desires.

The followers of the teachings fight amongst themselves,
Spurred on by the fierce winds of jealousy,
And degenerate views are widespread.

Through these defilements,
Brought about by conflicts within the tradition,
The Dharma protectors, guardians of all that is positive,
Have turned away from us,
While warrior-like asuras and barbarians fill the world—
In these and other ways, the teachings have declined.

Kyema Kyihü! O compassionate protectors!
Increase the power and strength of your sacred commitments!

Why would you be discouraged by the sadness of these evil times?
Since you are masters of the ten strengths and possessors of the ten powers,
You must surely heal and restore the teachings.

Send us genuine teachers who are learned, disciplined and accomplished,
To breathe fresh life into the Buddhadharma!
In both India and Tibet, may the precious lamps of joyful celebration,
Be set ablaze, to usher in another golden age,
And may the non-sectarian, lotus-like teachings of the Buddha,
Flourish and blossom.

May the minds of those who harbour ill-will towards the teachings be changed,
And filled with inspiration to practise the ten virtuous actions.
May the saṅgha, the holders of the teachings, fill this world of ours,
And study and practice increase and spread.

May vast clouds of offerings fill all monasteries and temples,
And the great drum of the Dharma resound far and wide,
Annihilating the deluded arguments of the tīrthikas,
And sounding the victory of the Buddhadharma in all directions.

May the lives of all the holders of the teachings be secure,
And may the lives and merits of benefactors increase,
May even the names of those who would harm the teachings disappear,
And may the victory banner of the teachings be raised in all directions!

Chökyi Lodrö wrote down whatever came to mind at the foot of the bodhi tree in Vajrāsana (Bodhgayā) in the noble land of India. May these words be blessed so that they all come true. Sarvadā maṅgalaṃ!

Translated by Adam Pearcey, 2007. Many thanks to Tulku Thondup Rinpoche for his kind clarifications.

Prayer for the Longevity of Buddha's Teachings
From the words of the Buddha

To the buddhas: Vipaśyin and
Krakucchandra, Sikhin too,
Kāśyapa, Kanakamuni,
And the Buddha Viśvabhū,
And Gautama Shākyamuni,
Deity of deities,
To the seven warrior Buddhas
I pay homage, I bow down.

In the past for beings sake
I bore all kinds of hardship
And gave up all my happiness,
Through this may all my teachings blaze.

In the past for sickly beings
I completely gave my life
To protect the poor and helpless
May all of my teachings blaze
Long into the future.

Sons and daughters, wives, and wealth
And chariots and elephants,
I renounced for precious treasure
Of complete enlightenment.

May all of my teachings blaze
Long into the future.

Through all of the offerings
I made to Buddhas, pratyekas,
Male and female shrāvakas,

And all of the great sages too,
May my teachings blaze forever
Long into the future.

Through the suffering I endured
For many millions of aeons,
Seeking instruction for the sake
Of complete enlightenment,
May my teachings blaze forever
Long into the future.

By my ages-long discipline
And my renunciation,
And my offerings to the Buddhas
Of all the ten directions,
May my teachings blaze forever
Long into the future.

Through my diligence in the past
And constant stability,
Overcoming all disruption
To liberate all beings,
May my teachings blaze with glory
Long into the future.

Through constant practice of patience,
With beings defiled acts,
Caused by defilements of klesha,
Patiently forbearing them,
May my teachings blaze with strength for
Long into the future.

Through my meditation, freedoms,
And through formless absorptions,
Through samādhis,

Countless as the sand grains on the Ganges banks,
May my teachings blaze with strength for
Long into the future.

In the past through seeking wisdom,
Practicing austerities,
In the forest,
Teaching shastras to many countless beings,
May my teachings blaze with power
Long into the future.

Through giving my flesh and blood
And giving my life out of love,
Giving away all my limbs
And every part of my body,
May the way of dharma flourish
And then expand completely.

In the past, with loving kindness,
Harmful beings I matured,
And I led them to the practice
Of the true three vehicles,
Through this may the gift of Dharma
Thrive and grow forever more.

In the past, with skillful means and wisdom,
I led sentient beings
Away from their confusion
To the completely correct view.

By this may my Dharma spread
And fully flourish completely.
By attracting my disciples
Through the four means

I released them from the flames of emotion,
Vanquished negativity.

Through this may my followers stay
Long into the future.
I freed tīrthikas and others
From the rivers of their views,
Leading them to the correct view.

Through this may my followers
Always have perfect devotion.
May all of my teachings blaze
Long into the future.

Aspiration of the Vajradhātu Maṇḍala

Victorious ones throughout the ten directions and four times, together with your sons,
Host of gurus, yidams, ḍākinīs, and dharmapālas,
As many buddhafields of you as there are atoms, all of you without exception,
Please approach and be seated on a lotus-moon seat in the space in front.

We prostrate respectfully with body, speech, and mind.
We make the outer, inner, secret, and suchness offerings.
In the presence of the sugatas, the supreme beings,
We feel remorse for our host of previous evil deeds.

Regretting present unvirtuous actions, we make complete confession.
Henceforth we vow to reverse these.
We rejoice in all merit and virtue.
We request the host of victorious ones not to pass into nirvāṇa
And to turn the wheel of the tripiṭaka and the unsurpassable teachings.

We dedicate the accumulation of virtue to all beings without exception:
May beings arrive at the bhūmi of unsurpassable liberation.

Buddhas, together with your sons, please consider us.
These excellent aspirations that we have begun to practice—
Just as they were realized by victorious Samantabhadra and his sons
And Ārya Mañjushrī—
So also may we realize them, following their examples.

Precious gurus, who are the glory of the teachings,
May you pervade everywhere, like the sky;
Shine everywhere, like the sun and moon;
And be always firm, like a mountain.

May the precious saṅgha, the foundation of the teachings,
Be harmonious and be rich in the three trainings and pure discipline.
May the practitioners of the secret mantra, the heart of the teachings,
Keep samaya and reach perfect utpatti and sampannakrama.

May the patron of the teachings, the dharmapāla king,
Propagate his kingdom and benefit the teachings.
The royal ministers, who serve the teachings—
May their intellect increase and may they be skillful.
May the wealthy householders who provide for the teachings
Have prosperity and be without difficulties.

May all kingdoms in which faith in the teachings abounds
Have happiness, and may their obstacles be pacified.
May yogins treading on the path, even we,
Have uncorrupted samaya and therefore accomplish our wishes.

May whoever has a karmic connection with us, either good or bad,
Be accepted by the victorious ones temporally and ultimately.

May beings, having entered the gate of the unsurpassable yāna,
Attain the great kingdom of Samantabhadra.

Long Life Supplication For Dzongsar Khyentse Rinpoche

Composed by Dudjom Rinpoche

OM SVASTI
Skull-Garland Lotus Heruka, conqueror of Maras,
Whose deathless natural wisdom mind has transformed
The root of existence into great vajra bliss,
Subjugator of apparent phenomena,
Please shower the blessings of immortality.

Fearless lord of speech,
You are the vajraholder of the profound secret treasures
Of wisdom and compassion;
Victorious one of all-pervading activity,
May your three secrets remain indestructible and everlasting.

As vowed by Vimalamitra and King Trisong Deutsen
To constantly manifest out of compassion,
You came as a warrior to protect the doctrine
And all beings in this dark age;

May you remain forever as the unchanging vajra essence.
May the virtuous seed of this supplication,
Warmed and moistened by the undeceiving two truths,
Ripen into a splendid fruit
That beautifies the three worlds with utmost auspiciousness.

Dedication of Merit

By this virtue, may all beings complete
The accumulations of merit and wisdom,
And attain the two perfect kayas
That arise from the merit and wisdom.

By whatever virtue beings have,
From whatever virtuous actions they have done, will do, and are doing,
May all beings, by every means - like Samantabhadra –
Attain the stages of perfection.

In the way heroic Manjusri knows all, and Samantabhadra too,
I emulate their way and fully dedicate this virtue.
By whatever dedication the victorious ones of the three times praise as supreme,
by that dedication I fully offer my roots of virtue to follow the path of excellence.

Through all my lives, wherever I may be born,
May I be endowed with the seven noble qualities of the higher realms.
As soon as I am born, may I meet with the dharma
and have the freedom to practice it accordingly.

There, may I please the holy gurus,
And put the dharma into practice day and night;
Realizing the dharma and accomplishing its essential purpose,
May I cross the ocean of existence in that very life.

May I teach the noble dharma to beings trapped in existence,
And never tire of benefiting others.
By this vast benefit for others, without partiality,
May all beings together attain buddhahood.

By this merit may all obtain omniscience.
May the enemy, wrongdoing, be defeated.
From the stormy waves of birth, old age, sickness and death,
The ocean of samsara - may all beings be free!

Dedication of Merit

ākāshasya sthitiḥ yāvat, yāvaccha jagataḥ sthitiḥ ।

tāvam mama sthitiḥ bhūyāt jagat dukhāni nighnataḥ ||

As long as space remains,
As long as the world remains,
May I too remain to alleviate
The sufferings of the world.