



H. H. Jigme Phuntsok Rinpoche's

THE SUN OF SAMANTABHADRA'S REALM

**The Quintessence of
Oceanic Prayers of Aspiration**

Commentary by Khenpo Sodargye

Commentary on

The Sun of Samantabhadra's Realm: The

Quintessence of Oceanic Prayers of Aspiration

Khenpo Sodargye

2026 Edition



His Holiness Jigme Phuntsok Rinpoche (back row, center)
with his disciples, including Khenpo Sodargye (front row, far left),
in front of the Mahabodhi Stupa, Bodhi Gaya, 1990.

Contents

Root Text	2
Commentary	11
Meaning of the Title	12
Verse 1: Praising the Buddha and Praying That He Will Turn His Attention to Us	14
Verse 2: How the Buddha Aroused Bodhicitta in the Past	19
Verse 3: Arousing Bodhicitta as the Buddha Did	23
Verse 4: Aspiring to Be Cared for by Manjushri and to Perfect Samantabhadra's Conduct	30
Verse 5: Aspiring to Serve the Buddhas of the Future .	34
Verse 6: Aspiring That All Beings Be Reborn in Sukhavati	38
Verse 7: Aspiring for the Flourishing of the Buddha's Teachings and the Happiness of Beings	44
Verse 8: Aspiring for Auspiciousness and Perfection throughout the World	48
Colophon	50
Notes	54

**The Sun of Samantabhadra's Realm:
The Quintessence of Oceanic Prayers
of Aspiration
(Root Text)**

By H. H. Jigme Phuntsok Rinpoche

ROOT TEXT

༄༅། སློན་ལམ་རྒྱ་མཚོའི་ཡང་སྤྱིང་ཀུན་བཟང་ཞིང་གི་ཉི་མ་ཞེས་བྱ་བ་བཞུགས། །

The Sun of Samantabhadra's Realm:

The Quintessence of Oceanic Prayers of Aspiration

བགང་ཡས་ཆོགས་བྱང་དཔལ་གྱིས་བསྐྱུན་པའི་སྤྱ། །

drang yé tsok zung pal gyi trünpé ku

**Your enlightened body was formed through the
splendor of twofold accumulation beyond
measure;**

ཡན་ལག་དྲུག་ཅུ་ལྟན་པ་ཚངས་དབྱངས་གསུང་། །

yenlak drukchu denpa tsang yang sung

**Your enlightened speech, the melody of Brahma, has
sixty aspects;**

སྟོབས་བཅུའི་ཡོན་ཏན་ཀུན་ནས་རྫོགས་པའི་བྱགས། །

tob chü yönten künné dzokpé tuk

**And your enlightened mind is perfectly replete with the
qualities of the ten powers—**

ཐུབ་དབང་ལྷ་ཡི་ལྷ་མཆོག་དགོངས་སུ་གསོལ། །

tubwang lha yi lha chok gong su sol

**Mighty Sage, supreme deity of deities, turn your
attention toward me, I pray.**

སྤྲལ་བསྐྱལ་གསུམ་གྱིས་ཆེས་ཆེར་མནར་བའི་ཚོགས། །

dukngal sum gyi ché cher narwé tsok

Just as you embraced with intense care and compassion

གང་གིས་བརྩེ་ཆེན་ཐུགས་རྗེས་ཉེ་བར་བཟུང་། །

gang gi tsé chen tukjé nyewar zung

**The multitudes tormented by the three types of
suffering,**

དོན་གཉིས་འདོད་པ་ཡིད་བཞིན་འཇོ་བའི་ཕྱིར། །

dön nyi döpa yizhin jowé chir

**And set your mind on supreme and unsurpassed
awakening,**

ལྷ་མེད་བྱང་ཆུབ་མཆོག་ཏུ་ཐུགས་བསྐྱེད་ཏྲ་། །

lamé changchub chok tu tukkyé tar

**In order to fulfill the twin aims and wishes of yourself
and others,**

བདག་ཀྱང་མཁའ་མཉམ་འགྲོ་ཀུན་མ་སྤོང་བར། །

dak kyang khanyam dro kün matong bar

**May I too remain untempted by the allure of selfish peace
and bliss,**

རང་དོན་ཞི་བདེའི་དཔལ་ལ་མི་ཆགས་པར། །

rangdön zhidé pal la mi chakpar

**And, until all beings, who are as innumerable as space
is vast, are freed,**

གཞན་ཕན་སྒྲག་པའི་བསམ་སྤྱོད་རྒྱན་བཞིན་བསྟེན། །

zhenpen lhakpé sam chö gyen zhin ten

**Rely on the adornment of altruistic concern and
beneficial conduct.**

འཇུག་པར་བྱའོ་སྤྱིད་པའི་གྲོང་ཁྱེར་ལ། །

jukpar ja o sipé drongkhyer la

**In all my lives, as I willingly enter the citadel of
conditioned existence,**

སྐྱེ་བ་ཀུན་ཏུ་ཡབ་གཅིག་མཁྱེན་པའི་གཏེར། །

kyewa kuntu yab chik khyenpé ter

**May I be cared for and joyfully accepted by the sole father
of all,**

འཇམ་དཔལ་དཔལ་བོས་དགྲེས་བཞིན་རྗེས་སུ་བརྩུང་། །

jampal pawö gyé zhin jesu zung

That veritable treasury of wisdom, heroic Mañjuśrī,

ཀུན་ཏུ་བཟང་པོའི་སློན་ལམ་ལས་བསྟན་པའི། །

kuntuzangpö mönlam lé tenpé

**And may I perfect the oceanic conduct of the
bodhisattvas,**

བྱང་ཆུབ་སྤྱོད་པ་རྒྱ་མཚོ་མཐར་ཕྱིན་ཤོག །

changchub chöpa gyatso tarchin shok

As revealed in Samantabhadra's prayer of aspiration.

མ་འོངས་ནམ་འདྲེན་དགུ་བརྒྱ་དགུ་བརྩུ་བྱ།

ma ong namdren gugya guchu druk

**In future, when nine hundred and ninety-six great
guides**

ཞིང་འདིར་མངོན་འཛང་རྒྱ་བའི་ཚུལ་སྟོན་ཆོ། །

zhing dir ngön tsanggyawé tsul tön tsé

Display the attainment of awakening in this very realm,

རྟམ་རྩ་ཞབས་འབྲང་ཉེར་གནས་མཆོག་རྩ་གྱུར། །

taktu zhab drang nyer né chok tu gyur

**May I serve them constantly as the best of their
attendants,**

ལའ་ཆེན་པོ་ལྷན་ལས་སྤེལ་བའི་མཐུ་ཐོབ་ཤོག། །

lab chen triné pelwé tu tob shok

**And gain the power to contribute to their magnificent
activity.**

བཟང་ངན་ལས་ཀྱིས་འབྲེལ་བའི་སེམས་ཅན་རྣམས། །

zang ngen lé kyi drelwé semchen nam

**May all beings with whom I am connected, through
actions good or bad,**

ཆོ་འདི་འཕོས་ཆོ་བདེ་ཆེན་ཞིང་རྩ་སྤྱེས། །

tsé di pö tsé dechen zhing du kyé

**Take birth, as soon as they depart this life, in the realm
of Great Bliss,**

འོད་མཆོན་སྟོང་འབར་གསུང་གི་ཡུང་བསྟན་ཐོབ། །

ö tsen tong bar sung gi lungten tob

**There to receive prophecy from Ablaze with Myriad
Tokens of Light**

མཁྱེན་བརྩེ་རྒྱས་པའི་རྩལ་ཆེན་རྫོགས་པར་ཤོག །

khyen tsé nü pé tsal chen dzokpar shok

**And fulfill their enormous potential for knowledge, love
and strength.**

དྲི་མེད་རྒྱལ་བ་ལྷན་དར་ཞིང་ཡུན་དུ་གནས། །

drimé gyalten dar zhing yündu né

**May the faultless teachings of Buddha flourish and
endure,**

རིས་མེད་འགྲོ་ན་མས་ཡན་བདེའི་དཔལ་གྱིས་འཛོ། །

rimé dro nam pendé pal gyi tso

**And all beings without exception enjoy the splendor of
benefit and happiness.**

དུས་ཀུན་ཡིད་ལ་སློན་པ་འདི་ཁོ་ན། །

dü kün yi la mönpa di khona

This, and only this, is my constant aspiration—

མཐུན་འབྱུང་གསུང་གི་དབུགས་དབྱུང་དེང་འདིར་སྟོལ། །

tün gyur sung gi ukyung dengdir tsol

Assure me, here and now, that it all will be fulfilled.

བཀྲ་ཤིས་གང་ནིག་ཕུན་ཚོགས་སྡེ་བཞིའི་གཏེར། །

tashi gangzhik püntsoḳ dé zhi ter

**May auspiciousness ripen as a treasure of fourfold
abundance,**

མ་ལུས་སྦྱེ་དགུའི་ཉེར་འཚོའི་གསོས་སུ་སྒྲིན། །

malü kyegü nyer tsö sö su min

**Healing nourishment for all living beings without
exception.**

མི་ཤིས་རྒྱུད་པ་བཅའ་ཀྱང་མི་རྟེན་པའི། །

mi shi güpa tsal kyang mi nyepé

**And may ills and misfortune be forever entirely
unknown,**

དགེ་ལེགས་སྣང་བས་ས་གསུམ་བྱབ་པར་ཤོག། །

gelek nangwé sa sum khyabpar shok

**As the light of virtue and excellence fills the three
domains.**

ཅེས་ཡུལ་དབྱས་རྗེ་གདན་བྱང་རྒྱལ་ཤིང་གིས་བརྒྱན་པ། དེ་བཞིན་གཤེགས་པའི་ཁྱི་བྱང་བྱང་ག་དབང་སློ་གྲོས་མ་
རྒྱུད་མེད་པས་སློན་པ་དེ་བཞིན་དུ་འགྲུབ་པར་རྒྱལ་བ་སྲས་བཅས་རྣམས་ཀྱིས་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ། སྒྲ་པ
བ་འཁོར་ལོ་ལས་བདག་གསུམ་སློབ་བསོད་དར་རྒྱས་ཀྱིས་དེ་ལྟར་སློན་བཞིན་ཡི་གེར་བཀོད་པ་དགེའོ། །རབ་བྱུང་བཅུ་
བདུན་པའི་ལྷགས་རྟ་ཟླ་ ༩ ཚེས་ ༡༠ ། སྤྱི་ལོ་ ༡༩༨༠ ཟླ་ ༡༠ ཚེས་ ༢༩ ལའོ། །

Thus, before the throne of the Tathāgata, which is adorned by the bodhi tree, in the central land of the Vajra Seat (i.e., Bodhgayā), Ngawang Lodrö Tsungmé made this aspiration and prayed that the buddhas and their heirs might bless it and bring about its fulfilment. The recording was subsequently transcribed by the respectful disciple Sodargye on the tenth day of the ninth month of the Iron Horse year of the seventeenth calendrical cycle (29 October 1990).

Commentary on
*The Sun of Samantabhadra's Realm: The
Quintessence of Oceanic Prayers of Aspiration*

By Khenpo Sodargye

November 10, 2010

Today we will study *The Sun of Samantabhadra's Realm: The Quintessence of Oceanic Prayers of Aspiration* by His Holiness Jigme Phuntsok Rinpoche. We often call it the "Short Aspiration for Sukhavati." Its main theme is the aspiration to be reborn in Sukhavati, the realm of Great Bliss. These days, this prayer is recited in India and the United States, in Tibetan and Han Chinese regions alike, by Buddhists of every school, whether Gelug, Sakya, or Kagyu. In both Han Chinese and Tibetan Buddhism, a great many eminent masters, along with the four assemblies of disciples, recite it. So we all need to understand what it means.

I think I should first give all of you the reading transmission of this prayer in Tibetan, since I myself was among the first to receive it, directly from His Holiness.

(Khenpo gives the reading transmission.)

MEANING OF THE TITLE

The title of this prayer is *The Sun of Samantabhadra's Realm: The Quintessence of Oceanic Prayers of Aspiration*.¹ First, let us look at what *Quintessence of Oceanic Prayers of Aspiration* means. The essence of all of Samantabhadra's hundred thousand great aspirations is *The King of Aspiration Prayers*, and the essence of *The King of Aspiration Prayers* is this prayer. That is why, at Larung Gar, our usual custom is to recite *The King of Aspiration Prayers* once at the end of a Dharma teaching. But when time is short, or circumstances don't allow, we often recite this prayer instead.

The Sun of Samantabhadra's Realm can be explained in two ways. First, "Samantabhadra's realm" does not refer only to the pure realm of Bodhisattva Samantabhadra. More broadly, it can mean a realm where everything is excellent and blissful, so I think it can also be taken as another name for Sukhavati. In this sense, the prayer is like a bright sun of Sukhavati, allowing us to see clearly the way to be reborn there. Second, Samantabhadra's aspirations are boundless and countless, and it is by means of these aspirations that one can be reborn in Sukhavati. To reach that realm, one needs a prayer

like this one, which, as mentioned earlier, is the essence of these aspirations. It is like the sun, and so the name is given by way of a metaphor. For both of these reasons, this prayer is called *The Sun of Samantabhadra's Realm*.

This prayer has eight verses, and we will briefly explain them one by one.

VERSE 1: PRAISING THE BUDDHA AND PRAYING THAT HE WILL TURN HIS ATTENTION TO US

**Your enlightened body was formed through the splendor
of twofold accumulation beyond measure;**

**Your enlightened speech, the melody of Brahma, has
sixty aspects;**

**And your enlightened mind is perfectly replete with
the qualities of the ten powers—**

**Mighty Sage, supreme deity of deities, turn your attention
toward me, I pray.**

This verse mainly praises Buddha Shakyamuni and prays that he will turn his attention to us. It first speaks of the Buddha's enlightened body. In the beginning, the Buddha aroused supreme bodhicitta; throughout the path, he gathered vast and boundless accumulations of merit and wisdom; and finally, through the non-referential accumulation of wisdom he attained the dharmakaya, and through the referential accumulation of merit he attained the

rupakaya. From the union of these two accumulations arose the Buddha's enlightened body, perfectly adorned with all qualities.

Next comes the Buddha's enlightened speech. The Buddha's voice has the sixty aspects of Brahma's melody described in the treatises. As the *Lotus Sutra* declares, "The Brahma-voice, profound and wondrous, is a delight to hear." Unlike the voices of ordinary humans and gods, the Buddha's voice never makes those who hear it weary or averse.

Then comes the Buddha's enlightened mind, which is endowed with the ten powers explained in texts such as the *Introduction to the Middle Way*: the power of knowing what is possible and impossible, the power of knowing the results of karma, and so forth. These ten powers are complete and all-encompassing, without the slightest deficiency.

The Buddha's enlightened body, speech, and mind are completely different from those of ordinary beings. He possesses boundless qualities, and among all humans and gods he is the most sublime and supreme, beyond compare. Therefore we pray: O Mighty Sage, supreme deity of deities, we pray to you. Please turn your attention toward us, for apart from you we have no other refuge in this whole world.

In the *Avatamsaka Sutra*, the Buddha also said:

*Apart from the Perfectly Enlightened One,
The supreme and revered Guide,
Among all gods and humans
There is none to take refuge in.*

This means that apart from you, the Perfectly Enlightened One, the supreme Guide, there is not a single true refuge among the countless humans and gods of the whole world.

All of you gathered here are Buddhist practitioners, and you should keep the Buddha in mind at every moment. His qualities are inconceivable. By relying on him, we can be sure of liberation; we can reach a state free of aging and death and be led to a place of ultimate peace and joy. I recall that the *Sutra of Great Liberation* also says:

*Out of compassion for all beings,
He puts an end to aging, sickness, and death
And leads them to a place of safety;
For this reason he is called Buddha.*

This verse explains why the Buddha is called the Buddha. He has compassion for all beings, and he can put an end to the most terrifying sufferings of the world: birth, aging, sickness, and death. Through his skillful means, beings can reach the safest, most secure, and happiest place.

His Holiness prayed to the Buddha in this way when he composed this prayer, and we too should follow his example and pray in the same way: “Please keep us in your compassionate regard and bless us at every moment. In wisdom, in power, in compassion, in every respect, no one in the world can compare with you. All who pray to you, make offerings to you, and place their faith in you can set out on the path to liberation.”

In ancient India there was a bull king who would lead the entire herd to the most restful and pleasant place. The Buddha is like this, and *The Collection of Right Practices for Accomplishing the Canopy of Merit* says the same:

*Freed from all bonds,
Accomplishing omniscience,
The Sage, the great bull king,
In the world has no equal.*

This means that the Buddha has freed himself from all bonds and accomplished all wisdom. Like the bull king, he leads countless beings to the place of liberation, and so no one in the world can compare with him.

We must therefore understand that taking refuge in worldly beings is not very reliable, and taking refuge in non-human spirits is even less so. The most reliable refuge is to take refuge in the Buddha with single-minded devotion. We do not praise the Buddha simply because we are Buddhists. Rather, we have abundant scriptural and logical proof that the Buddha can lead limitless beings to true liberation.

This first verse, then, serves two purposes: it praises the Buddha through the qualities of his enlightened body, speech, and mind, and at the same time it supplicates him for his blessings. Although the Buddha is the true wish-fulfilling jewel, if we do not pray, he cannot bestow siddhi upon us. But if we pray with faith and sincere intention, then when the power of the Buddha's aspiration and the power of our own faith come together, the one who prays will naturally receive the Buddha's blessings, develop good qualities, and gain spiritual attainments.

VERSE 2: HOW THE BUDDHA AROUSED BODHICITTA IN THE PAST

**Just as you embraced with intense care and compassion
The multitudes tormented by the three types of suffering,
And set your mind on supreme and unsurpassed awakening,
In order to fulfill the twin aims and wishes of yourself
and others,**

Our teacher, Buddha Shakyamuni, embraced with boundless compassion the countless beings of the Saha world, who are tormented and oppressed by the suffering of suffering, the suffering of change, and the all-pervasive suffering of conditioned existence. To accomplish the twofold benefit of self and others, he aroused the supreme and unsurpassable mind of awakening, bodhicitta, and made five hundred great aspirations.

Those of you who have studied *White Lotus: Background Teachings on the Treasury of Blessings* will know that, for the sake of the boundless beings of this world, the Buddha aroused this supreme bodhicitta and trained in the conduct of a bodhisattva. He and the many other

buddhas of the past all aroused bodhicitta for the benefit of beings. This is why, each time we recite the *Ritual for Generating Bodhicitta*,² we take the bodhisattva vow with these two verses from the *Way of the Bodhisattva*:

*Just as all the Buddhas of the past
Have brought forth the awakened mind,
And in the precepts of the Bodhisattvas
Step by step abode and trained,
Likewise, for the benefit of beings,
I will bring to birth the awakened mind,
And following those precepts,
I will abide and train myself.*

Each of the buddhas of the past aroused bodhicitta and then, in keeping with their own capacities and aspirations, trained step by step in the bodhisattva precepts.

Why did the buddhas arouse bodhicitta? Because they had realized that only by arousing supreme bodhicitta can one benefit limitless beings. Some people who want to help others work tirelessly to make money and then use their wealth to help. Others strive to attain a good position and then use that position to help. The buddhas chose neither of these; they chose bodhicitta alone as the means to

bring about the welfare of beings. For all of us gathered here, the aim of our practice should likewise be to benefit beings. Apart from the very few with a Shravaka or Pratyekabuddha disposition, this should be the aim of every one of us.

There are many ways to benefit beings. But if we look only at what is immediate and on the surface, we might think that collecting donations and handing out a hundred yuan to everyone is benefiting beings. It may seem that way, and the recipients would certainly be pleased: “Wonderful! A hundred yuan! I can buy this and that!” But this is not ultimate benefit. Ultimate benefit means using bodhicitta, that wondrous medicine, to cut through the deep-rooted afflictions that have tormented beings for countless lifetimes. As the *Questions of the Householder Viradatta* says:

*The best of medicines for being without illness,
The resolve for awakening possesses all good qualities.
It thoroughly quells all illnesses.
It makes all sentient beings happy.*³

This means that bodhicitta, the resolve for awakening, can cure every illness and bring happiness to all beings.

What do beings need? Happiness. And how can that happiness be attained? The Buddha realized long ago that limitless beings can be benefited only through bodhicitta. Of course, he did not arouse bodhicitta simply because he had nothing better to do.

So we should learn from the great masters of the past. They did not practice so that, once realized, they could live in comfort. Nowadays, some people study in order to find work, and work in order to have food, clothing, and money; their goal goes no further than that. The goal of our Dharma practice is different. It is to bring the boundless beings of this world to liberation, healing their many illnesses through bodhicitta. This is bodhicitta, the wondrous medicine, and this too is one of its qualities.

This verse recalls the qualities of arousing bodhicitta by telling how the Buddha aroused it.

VERSE 3: AROUSING BODHICITTA AS THE BUDDHA DID

**May I too remain untempted by the allure of selfish
peace and bliss,**

**And, until all beings, who are as innumerable as space
is vast, are freed,**

**Rely on the adornment of altruistic concern and beneficial
conduct.**

**In all my lives, as I willingly enter the citadel of conditioned
existence,**

As the previous verse said, the Buddha once aroused bodhicitta for the benefit of beings. We are his followers, or, as people say nowadays, his “fans.” Each of us has already aroused bodhicitta, and so we follow him in making this aspiration: until all beings, as innumerable as space is vast, are freed, we will not cling to the peace and bliss that Shrivaka arhats enjoy for themselves alone. Instead, we will rely on benefiting others, which is like an ornament we wear on our own body. We benefit others in two ways: through action and

through intention. Even a small act benefits others through action. Even a single altruistic thought that arises in the mind benefits others through intention. Benefiting others in this way, we enter the great city of conditioned existence.

We will not cling to staying alone in a quiet place, afraid of beings. That is not the way. From now on, we should enter samsara, put on the armor of diligence and the armor of fearlessness, and go into the city of sentient beings.

I hope everyone here will reflect carefully on this prayer. Although His Holiness's *Quintessence of Oceanic Prayers of Aspiration* contains only eight verses, one could say that the entire essence of the 84,000 Dharma teachings, and especially of the Mahayana teachings, is gathered within them. Each time I recite it, I feel its great blessing and a special auspicious connection. We must develop genuine conviction in a prayer like this. When His Holiness made this aspiration at the Vajra Seat in Bodhgaya, I did not realize how profound its meaning was. But over time I have come to feel more and more that every word of it is worth its weight in gold, and that it is beyond words and conceptual thought. Especially after studying the many Mahayana sutras and shastras, we feel deeply that the vajra words of true noble bodhisattvas and the words that ordinary worldly people compose through conceptual thought are worlds apart. So,

like His Holiness, we should arouse unsurpassed bodhicitta for the benefit of all beings.

I remember that *The Sutra of the Causes and Conditions of the Golden Youth* also says:

*In the great ocean of birth and death,
The Buddha liberated both himself and others.
I too shall liberate all sentient beings,
So that together we may leave samsara and reach the
unsurpassed path.*

This means that while in samsara, the Buddha aroused bodhicitta and renunciation, seeking to liberate both himself and others. Like him, we too must arouse renunciation and bodhicitta. If we aspire to liberate others, our own liberation will follow naturally.

When the wish to benefit beings is present in our mindstream, our own difficulties become easy to bear. I once read a book called *Peace* that contained a passage I found particularly striking: as soon as people start thinking about themselves, they are in a very narrow space, where even a small matter seems huge. But when we think of others, our horizon is wide, and in that wide space even our own affairs and problems become insignificant. I think many people

would do well to reflect deeply on this passage. The pain, trouble, anxiety, and resentment that so many people experience all come from selfishness. When we think of beings, then within such a view, within such wisdom, even whatever resentment, pain, and torment we may have seem extremely small. So we must arouse bodhicitta, that great and unsurpassed aspiration.

The forty-fifth volume of the *Avatamsaka Sutra* also says:

*First make the great aspiration
To dispel the suffering of all beings;
Perfect the bodhisattva's conduct,
And attain the unsurpassed path.*

We should begin by making the great aspiration to liberate limitless sentient beings. Once we have made this aspiration, the suffering of all beings, ourselves and others alike, will naturally be dispelled. In the end, our own bodhisattva conduct will also be perfected, and we will gradually reach the path of awakening, the unsurpassed path.

Nowadays, some people start out on equal footing. For example, two people begin practicing the Dharma at the same time, and both are ordinary beings. Later, one discovers how important bodhicitta

is and dedicates himself wholeheartedly to cultivating it, his mind filled with the wish to benefit sentient beings. The other, however, fails to recognize the value of bodhicitta and may remain focused on himself. After some time, if we compare the two, the one who benefits others is like a dragon soaring into the sky. Mipham Rinpoche makes the same comparison in *The Treatise on the Modes of Being*:

*Someone who takes responsibility for benefiting others,
Even if at first they are a servant,
Will continue to rise higher and higher,
Like the turquoise dragon soaring up into the sky.⁴*

Someone who truly benefits others may seem no different from anyone else at first, but later his conduct, his Dharma activity, and his merit will far surpass those of others.

So arousing unsurpassed bodhicitta is very important. For the twofold benefit of self and others, we too should arouse it and fearlessly enter the citadel of conditioned existence. But entering the citadel does not mean moving to Chengdu or Beijing, living there, and enjoying ourselves in front of the television every day. What it means is being able to endure any suffering for the sake of benefiting sentient beings.

I therefore hope that many Dharma friends today will put on the armor of altruism. Sometimes I think that in this age we cannot simply stay alone in a mountain valley. Solitary retreat may benefit our own practice, but benefiting beings in many different ways is very important, especially now. With the internet and other technologies, the means to do so are readily available. At a time like this, if we Mahayana practitioners have no wish to benefit others and spend every day clinging to our own peace and bliss, and if everyone who understands the Dharma sleeps in like this, who will relieve the suffering of beings? Bodhisattvas should not sleep in. They should wake early and look around: how many beings near us have no access to the Dharma?

Many Dharma friends here are using various means, especially advanced technology, to benefit beings. Today, for example, if a single verse is posted online, countless people around the world can see it immediately, and its meaning can enter their minds at once. But if my motivation were unwholesome and I posted a verse that stirred up attachment or aversion, then the moment it went online, afflictions would begin to arise in the mindstreams of everyone who saw it. So this is quite a special age. The bodhisattvas of the past could not sleep in either, and this is all the more true now. Those of us who have aroused bodhicitta should pay attention to

the world around us. Consider how many beings around us, every day, are drinking the wine of the eight worldly concerns, wandering in a daze, unable to tell what to adopt and what to abandon. If, at such a time, we have no wish to benefit them, that would be truly regrettable.

Every word of His Holiness's verse is profound in meaning. Here, the altruistic intention and conduct of benefiting beings are likened to ornaments worn on the body. Just as people wear their clothes and ornaments all the time, our intention and conduct of benefiting beings should never leave us, not even for a moment. It is not that we arouse bodhicitta only when we have time and set it aside when we are busy. We should benefit beings whether we are in good spirits or low spirits, whether our health is good or poor. If we think of benefiting beings only when we are happy and no adverse conditions are present, but abandon that aspiration the moment adverse conditions appear, or worse, even think of harming others, can we really be called Mahayana bodhisattvas? This is a question worth thinking about.

VERSE 4: ASPIRING TO BE CARED FOR BY MANJUSHRI AND TO PERFECT SAMANTABHADRA'S CONDUCT

**May I be cared for and joyfully accepted by the sole
father of all,
That veritable treasury of wisdom, heroic Mañjuśrī,
And may I perfect the oceanic conduct of the bodhisattvas,
As revealed in Samantabhadra's prayer of aspiration.**

From now on, throughout all our future lives, we should pray to Manjushri, the heroic one, the sole lord of wisdom, the treasury of the wisdom of all buddhas, who inspired all buddhas to first arouse bodhicitta. We should pray that he will joyfully embrace and care for us life after life, always guiding and protecting us. And may Samantabhadra's ten great aspirations and the vast, boundless ocean of bodhisattva aspirations and conduct set forth in *The King of Aspiration Prayers* be completely fulfilled.

This is why *The King of Aspiration Prayers* says:

*The courageous wisdom of Manjushri,
And likewise the wisdom and conduct of Samantabhadra...*

All the aspirations made in this prayer are likewise included in Manjushri's wisdom and Samantabhadra's aspirations and conduct.

There is also a text called *Manjushri's Aspiration Prayer Sutra*, which says:

*Just as Manjushri and Samantabhadra have acted,
I dedicate all my roots of virtue in the same way.*⁵

This means that, following the example of Manjushri and Samantabhadra and their great aspirations, we too dedicate our roots of virtue and our actions in the same way, and act accordingly.

What, then, are the aspirations we should make? Life after life, without end, we should make great aspirations for all sentient beings, as Manjushri does, and we should also aspire that all of Samantabhadra's vast, boundless aspirations be fulfilled. For practitioners, these two aspirations are indispensable, and we must never grow weary of making them.

The *Avatamsaka Sutra* also says:

*If there are bodhisattvas
Who do not grow weary of the suffering of samsara
And are fully endowed with Samantabhadra's conduct,
Nothing can destroy them.*

This means that if a bodhisattva, like Manjushri, neither fears nor grows weary of the great suffering of samsara, and is fully endowed with Samantabhadra's aspirations and conduct, such a practitioner can never be destroyed. All of you gathered here have aroused bodhicitta and made great aspirations. So you should pray to Manjushri and Samantabhadra at all times and follow their example in making aspirations. And what aspirations have they made? Their aspiration is to benefit boundless sentient beings. Apart from this, they have made no aspiration for themselves, whether for temporary benefit or for ultimate attainment.

To be honest, many people do not know how to make aspirations. If they never meet a genuine spiritual teacher, they may reach the moment of death without ever having made one. When I think about this, I often feel especially grateful to the root teachers of our lineage. If they had not taken us under their care and taught us the Dharma, we would certainly never have come to understand

the Buddhist teachings. Even if we had faith in Buddhism, it might have remained superficial: we might bow to the Buddha and make offerings, but beyond that, we would not know how to make aspirations. If we did not know how to make them in this life, when would we ever meet the true Mahayana Dharma? But because of the aspirations we make in this life, we will certainly become followers of the Mahayana teachings in future lives and be freed from samsara, even if the results do not appear right away. There is no doubt about this. Therefore, we should keep our teachers' kindness in mind at every moment.

Samantabhadra's great aspirations can be truly realized only from the first bodhisattva bhumi onward. Yet even now, we can make these aspirations while reflecting on their meaning. Many of you have studied *The King of Aspiration Prayers* and should already understand it. As we recite it, we ourselves should make these aspirations properly. May our aspirations be swiftly fulfilled.

VERSE 5: ASPIRING TO SERVE THE BUDDHAS OF THE FUTURE

**In future, when nine hundred and ninety-six great
guides
Display the attainment of awakening in this very realm,
May I serve them constantly as the best of their attendants,
And gain the power to contribute to their magnificent
activity.**

This verse refers to the nine hundred and ninety-six buddhas still to come, since one thousand buddhas will appear in this fortunate eon. When the human lifespan was sixty thousand years (or forty thousand, according to other accounts), Buddha Krakucchanda came to this world and turned the wheel of Dharma. Next, when the lifespan was forty thousand years, Buddha Kanakamuni came to this world, turned the wheel of Dharma, and passed into parinirvana. After that, when it was twenty thousand years, Buddha Kashyapa came, turned the wheel of Dharma, and later passed into parinirvana. Then, when the human lifespan was one hundred years, our

root teacher, Buddha Shakyamuni, came to this world and passed into parinirvana. So four of the thousand buddhas of the fortunate eon have already appeared.

The relevant sutras and shastras also prophesy that all the future buddhas of the fortunate eon will display the attainment of awakening in this world, and in particular at the Vajra Seat in Bodhgaya, India, the very place where His Holiness made this aspiration.

If, before that time, I have already attained accomplishment, been reborn in Sukhavati, or become a buddha, there is nothing more to say. But if I have not yet become a buddha, there are still nine hundred and ninety-six buddhas who will each come to this world, to the central land of India, and there display the attainment of awakening and turn the wheel of Dharma. At that time, may I be their constant follower, just as Ananda, Maudgalyayana, and Shariputra were to Buddha Shakyamuni. May I be foremost among their retinue, an excellent disciple. And may I gain the mighty power to benefit boundless beings and spread the vast and profound teachings of the Dharma.

We may very much want to liberate beings now, but our abilities are sometimes limited. We cannot even find the beings we want to liberate. And even when we do find them, we cannot liberate them.

Instead, we nearly end up in their mouths and have to run back as fast as we can. Rather than our liberating them, they “liberate” us with their magical powers. This danger is real. So we make this aspiration: in the future, when the other buddhas come to this world, may I truly serve them, hear and receive the wondrous Dharma in their presence, gain the genuine ability to spread the Dharma and benefit beings, and be able to display the signs of accomplishment.

In the *Mahakaruna Sutra*, the Buddha said to Ananda: “After I pass into nirvana, nine hundred and ninety-six buddhas will appear in the world during this fortunate eon. Krakucchanda Tathagata is the first, I am the fourth, and after me Maitreya will take my place, and so on until the last, Rocana Tathagata. Ananda, you should know this sequence. In my teaching there will be those who are shramanas by nature yet defile a shramana’s conduct, who call themselves shramanas, who look like shramanas, and who wear the kashaya. Beginning with Maitreya and continuing up to Rocana Tathagata, the last, all such shramanas will, in the presence of these buddhas, enter parinirvana one after another in the realm of nirvana without remainder, with none left behind.”

The word “shramana” has both a broad and a narrow meaning. In its broad sense, it means one who practices virtue, and so includes

laypeople as well as bhikshus and other ordained people; this is how the word should be understood here. In its narrow sense, it refers specifically to bhikshus and bhikshunis, or to novice monks and novice nuns; roughly speaking, in this sense only those who are ordained, from novices upward, are shramanas. Here the sutra says that all shramanas, even those who merely wear the kashaya and look like shramanas, even those who hold no precepts at all, will attain nirvana without remainder, one after another. The Buddha states this very clearly.

Therefore, those of us today who, under the teaching of Buddha Shakyamuni, keep even one of the lay precepts, or who are ordained and keep the vows of a novice monk or novice nun or higher, will certainly attain accomplishment in the future, before the last of the thousand buddhas of the fortunate eon passes into parinirvana. This last buddha is the one we often call Buddha Adhimukta; some sutras call him Buddha Rocana. So we should make this aspiration: when the other buddhas of the fortunate eon come to this world, may I serve them constantly as the best of their attendants, gain the power to contribute to their activity by spreading the Dharma and benefiting beings, and be able to liberate boundless beings.

VERSE 6: ASPIRING THAT ALL BEINGS BE REBORN IN SUKHAVATI

**May all beings with whom I am connected, through
actions good or bad,
Take birth, as soon as they depart this life, in the realm
of Great Bliss,
There to receive prophecy from Ablaze with Myriad
Tokens of Light
And fulfill their enormous potential for knowledge,
love and strength.**

In the narrow sense, this verse is His Holiness's personal aspiration: that all beings who have formed a karmic connection with him, whether good or bad, will be reborn in Sukhavati (the realm of Great Bliss) when they die. There they will receive a prophecy from Buddha Amitabha (Ablaze with Myriad Tokens of Light), and their wisdom, compassion, and strength to liberate beings will be fully perfected. This was His Holiness's aspiration, and he made it throughout his life.

In the broad sense, this verse is an aspiration that all beings who have formed a karmic connection with us, whether through good actions or bad, will be reborn in Sukhavati when they die. Once they are reborn there, Buddha Amitabha will lay his wondrous hand on their heads in blessing and praise them with his vajra speech: "Noble one, it is so. You once gave rise to bodhicitta in this way." With words like these he will comfort them and give them a prophecy: "In the future you will surely become a buddha in such-and-such a buddha-field, and your name will be such-and-such." So each of us should make this aspiration for all the beings connected with us.

This aspiration is also found in the *Sutra of Manjushri's Aspiration Prayer*, which says much the same as *The King of Aspiration Prayers*:

*May I, at the moment of death,
Be freed from all obscurations,
Behold Buddha Amitabha face to face,
And be reborn in the realm of Great Bliss.
Having been born in that buddha-field,
May all my great aspirations be fulfilled,
And may Amitabha himself
Bestow upon me a prophecy.*

This means that once I have been born in that buddha-field, all my great aspirations will be fulfilled, and Amitabha will give me a prophecy: in which buddha-field I will teach the Dharma and benefit beings, how my wisdom, compassion, and strength will be perfected, and so on.

So here we also aspire that all beings connected with me, once reborn in Sukhavati, will receive Buddha Amitabha's true blessing, care, and prophecy, and will be endowed with great compassion, great wisdom, and great strength. These three qualities are very important, and the Buddha himself possesses all of them in full. He has complete wisdom—the two wisdoms that see the truth of all things: the wisdom that knows the nature of things and the wisdom that knows things in all their multiplicity. He has compassion for every being in the world, like a mother's compassion for her only child. But wisdom alone is not enough, and neither is compassion alone; one also needs the strength to liberate beings. The Buddha has this strength too: he can liberate limitless beings. One who has these three qualities—wisdom, compassion, and strength—can truly be called a child of the Buddha.

Of course, I would say that each of you Dharma friends here has these three qualities to some degree. Had you not studied the Mahayana teachings, you would probably be lacking in wisdom, compassion, and strength alike. But now, after studying and practicing for a long time, I think you understand the world as a whole in a new way, compared with other worldly people. Compassion often arises in you spontaneously toward all pitiable beings, whether or not you are on good terms with them. As for the strength to help and liberate them, I feel that some of you are doing quite well. Through the ability and wisdom of a single person, many beings can benefit.

So I sometimes think that, thanks to the blessings of His Holiness and the other lineage masters, our present situation is quite good. Through various causes and conditions, a great many people around us have truly come to know the truth of the Buddha's teachings and have gained a new understanding of Mahayana bodhicitta. They also help the people near them who do not understand the Dharma or who hold wrong views, and they do so unconditionally and wholeheartedly. You can see this everywhere. Some time ago, I saw charity activities being held in various places, and sometimes, when I see what the people involved are doing and the good deeds they perform, I feel a deep sense of accomplishment. This

is because, through the enlightened activity and blessings of the masters, many people around us now have some real understanding of the Buddha's teachings. Once people gain genuine insight into the Mahayana teachings, their conduct will certainly change; there is no doubt about it. With such a new understanding, their surroundings and their conduct will change in ways never seen before.

So from now on, we must not lose confidence, nor let ourselves become timid and shrink back. Whatever we encounter, even if all we can do is plant a few temporary virtuous thoughts in the mind-stream of a single being, we should still make the effort diligently. If we struggle for our own sake and do not succeed, we may feel bitter. But when we work for the benefit of beings, even if we fail, we will have no regrets.

We should remember that, through the great aspirations, power, and blessings of the lineage masters, we have many skillful means and good opportunities. Each person's abilities, past-life aspirations, and present conditions may differ, but each of us can do at least a little. The Mahayana Dharma truly benefits the whole world. If, through such means, we can lead others to give rise to bodhicitta and to recite the name of Buddha Amitabha, aspiring to

be reborn in the Pure Land of Sukhavati, our human life will have true meaning.

By worldly standards today, someone who is wealthy and enjoys a comfortable material life is often considered successful. But as the *Sakya Legshe (Treasury of Good Advice)* says:

Always ignoring the interests of others

Is to behave in the same way as cattle.

Is it not possible even for animals

Merely to acquire food and drink?⁶

Even animals know how to seek food and care for themselves; there is nothing remarkable in that. Therefore, when we have the ability and the opportunity, we should help the people around us study the Buddha's teachings, tell them more about the qualities of Sukhavati, and encourage them to make the aspiration to be reborn there. In the end, both they and we will gain genuine benefit.

VERSE 7: ASPIRING FOR THE FLOURISHING OF THE BUDDHA'S TEACHINGS AND THE HAPPINESS OF BEINGS

**May the faultless teachings of Buddha flourish and
endure,**

**And all beings without exception enjoy the splendor
of benefit and happiness.**

This, and only this, is my constant aspiration—

Assure me, here and now, that it all will be fulfilled.

Throughout his life, two things were closest to His Holiness's heart. The first was that the faultless teachings of Buddha Shakyamuni would flourish in this world and endure for a long time, never to be destroyed. The second was that all beings would enjoy true and supreme benefit and happiness—not just his relatives and friends, or those on good terms with him, but every being without exception or partiality. His Holiness said that these two things alone were

what he always wished for and held in his heart: the flourishing of the Dharma and the happiness of all beings. For these two aims, he prayed to the buddhas and bodhisattvas, invoking the power of their words of truth so that his wishes might be fulfilled.

These two aspirations are, in fact, shared by all noble beings. As we have discussed, all the aspirations in *The King of Aspiration Prayers* can be summed up as propagating the Dharma and benefiting beings. In short, when the Dharma flourishes, beings naturally gain happiness. *The Sutra of the Ten Wheels of Ksitigarbha* says:

Just as a wish-fulfilling jewel

Fulfills every wish,

So too can the Dharma of the three vehicles

Fulfill the wishes of beings.

Just as a wish-fulfilling jewel can satisfy beings' wishes at any time, the Dharma of the three vehicles can fulfill all their wishes.

If we truly wish for sentient beings to be happy, the Dharma needs to flourish in the world. If the Dharma does not flourish, beings may appear happy on the surface, but in reality they cannot attain lasting happiness. This is why we so often speak of benefiting sentient beings through the Dharma. When beings encounter and receive

the Dharma, both their temporary and their ultimate happiness will naturally increase. Without the Dharma, no matter how materially prosperous or how intelligent they may be, such achievements ultimately have little real meaning. The Dharma is the source of beings' happiness and the very foundation of their well-being. This is something we should all be very clear about.

For this reason, those with ability and insight should make a genuine effort to propagate the Dharma. Propagating the Dharma is the greatest form of generosity toward beings. The *Buddhacarita: In Praise of Buddha's Acts* says:

The Buddha said that of all forms of giving,

Giving the Dharma is supreme.

Many people give material things;

Few are able to give the Dharma.

Many people give material things, such as money, possessions, or positions, but very few truly give the Dharma. In big cities today, how many people are able to do so? Yet those who lack understanding may not recognize the true value of the gift of Dharma. If you give someone ten thousand yuan, or even a thousand, he may think, "This person has been so good to me. He gave me so much money. I will repay his kindness and keep it in mind forever." But if you

give him a Dharma teaching that is especially beneficial, he may not feel the same kind of gratitude.

We therefore pray that the buddhas and bodhisattvas will always bless all the eminent masters of this world, so that they may live long and turn the wheel of Dharma extensively. Through their extensive turning of the Dharma wheel, countless beings will naturally gain genuine benefit.

VERSE 8: ASPIRING FOR AUSPICIOUSNESS AND PERFECTION THROUGHOUT THE WORLD

**May auspiciousness ripen as a treasure of fourfold
abundance,
Healing nourishment for all living beings without exception.
And may ills and misfortune be forever entirely unknown,
As the light of virtue and excellence fills the three
domains.**

I stumbled over this verse, repeating some words several times, first in the earlier part and then again in the later part. But I'm not the only one. When I went to Peking University to give a talk, a professor there introduced me and served as host. While hosting, he stumbled just as I did a moment ago. The first time he got it wrong, the second time he got it wrong again, and only on the third try did he get it more or less right. So don't think I'm bad at reciting. Some teachers at Peking University are the same. (*Audience laughs*)

In this verse, we pray that all beings may fully attain the treasure of fourfold abundance, the nourishment that sustains their lives in this world. This treasure contains every quality, both worldly and transcendent. The first is abundant wealth, meaning the material goods beings need. The second is abundant enjoyments, meaning the pleasurable objects of the senses: forms, sounds, smells, tastes, and tangible objects. The third is abundant Dharma, meaning the Buddha's teachings. The fourth is abundant liberation. When all beings have wealth, enjoyments, the Dharma, and liberation, everything is complete.

May there be no calamity, adverse condition, or decline of any kind anywhere in the world, however hard one searches. May the light of virtue and excellence shine across all three realms, and through such auspiciousness, may all living beings find happiness.

COLOPHON

Thus, before the throne of the Tathagata, which is adorned by the bodhi tree, in the central land of the Vajra Seat (i.e., Bodhgaya), Ngawang Lodrö Tsungmé made this aspiration and prayed that the buddhas and their heirs might bless it and bring about its fulfillment. The recording was subsequently transcribed by the respectful disciple Sodargye on the tenth day of the ninth month of the Iron Horse year of the seventeenth calendrical cycle (29 October 1990).

The phrase “before the throne of the Tathagata, which is adorned by the bodhi tree, in the central land of the Vajra Seat (i.e., Bodhgaya)” refers to the bodhi seat where Buddha Shakyamuni attained enlightenment. Ngawang Lodrö Tsungmé,⁷ who spoke this prayer, was His Holiness Jigme Phuntsok Rinpoche.

In 1990, His Holiness set out on a journey through South Asia. He went first to Nepal, then north to Dharamsala in India, and then south to the Ngagyur Nyingma Institute, where he stayed for two months teaching the *Beacon of Certainty*. From there he went to

Bhutan, where he spent nearly twenty days and paid homage at every sacred site of Guru Padmasambhava. He then returned to New Delhi, and from there we continued our journey with him, making a pilgrimage to the four great sacred sites of Buddha Shakyamuni: the places where he was born, attained enlightenment, turned the wheel of Dharma, and passed into nirvana. The scriptures say that by making a pilgrimage to these four sacred sites, one can purify even the five misdeeds with immediate retribution.

When His Holiness reached the Vajra Seat, we held the Offering Clouds of Samantabhadra Dharma Assembly there. One day, when I saw that His Holiness was about to make aspirations, I quickly took out a black tape recorder and started recording. His Holiness spontaneously began to sing this aspiration prayer. When he finished, he said, "The aspiration I made this time should be very special. It can be written down." With His Holiness's permission, I transcribed it directly from the recording on October 29, 1990. So in every respect, the transmission of this prayer that I received should be a very good one.

When I wrote the colophon, His Holiness told me to put "Khenpo" before my name, but I felt embarrassed and wrote "disciple" instead. Afterward, His Holiness seemed a little displeased and asked, "Why

didn't you write 'Khenpo'?" At that time, in Nepal, Khenpo Namdrol had compiled some of His Holiness's teachings on Vajrakilaya, and in each colophon he had written "Khenpo Namdrol." "Khenpo Namdrol always writes 'Khenpo,'" His Holiness said. "Why didn't you?" I answered, "If I write 'Khenpo,' people will see that I wrote it about myself. I would feel embarrassed." Later, when we were in Nepal, His Holiness remarked on another occasion, "This Khenpo Namdrol writes 'Khenpo' for himself. One should not call oneself Khenpo. It is fine when others do." At that moment I thought, "Oh dear, I'm glad I didn't write it. Otherwise I would have been criticized again!"

I hope that from now on you will recite this aspiration prayer often. It is very important. Whenever you visit a sacred place, or after you do some virtuous practice each day, you can use this prayer for dedication.

This prayer is short, yet it gathers the entire meaning of *The King of Aspiration Prayers*, which takes about ten minutes to recite. It also contains the essence of Karma Chagme Rinpoche's much longer *Aspiration to Be Reborn in the Pure Realm of Sukhavati*. This is also why the fourfold assembly at Larung Gar recites it regularly. So for us, this prayer carries a very good auspicious connection and transmission. That is why you must be sure to make this aspiration.

In a little while, when we make the dedication, we will recite this prayer once. It can be recited before or after *The King of Aspiration Prayers*, as our chant leader prefers. At Larung Gar, whenever we finish transmitting a major teaching, we recite *The King of Aspiration Prayers* together with this prayer as the dedication.

I feel that the circumstances surrounding this series of Pure Land teachings have been very auspicious. We began with the Tibetan Pure Land teachings,⁸ then studied the *Amitabha Sutra* over four sessions, and have now concluded with the *Quintessence of Oceanic Prayers of Aspiration*. With the teachings on the *Quintessence* added, the Chinese transcripts of the series come to exactly five volumes, so the set can be considered complete. Through the transmission of these teachings, I believe that the many of you who have formed a connection with them will have a very good karmic cause for rebirth in Sukhavati.

NOTES

1. *The Sun of Samantabhadra's Realm: The Quintessence of Oceanic Prayers of Aspiration* by Khenchen Jigme Phuntsok. Translated by Adam Pearcey and Sean Price. Lotsawa House, 2020. Licensed under CC BY-NC 4.0. Adapted here with Sanskrit diacritics removed and spelling Americanized. <https://www.lotsawahouse.org/tibetan-masters/khenpo-jigme-phuntsok/sun-of-samantabhadras-realm-aspiration>
2. This ritual is found in the *Larung Daily Chant Book*. <https://www.khenposodargye.org/content/uploads/2021/02/Larung-Daily-Chant-Book-2021-edition.pdf>
3. *The Questions of the Householder Vīradatta* (Skt. Vīradattagṛhapatipariṣcchā; Toh 72), verse 1.88. Translated by James B. Apple with Shinobu Arai Apple (University of Calgary Buddhist Studies team). 84000: Translating the Words of the Buddha, first published 2022. Licensed under CC BY-NC-ND 4.0. <https://84000.co/translation/toh72>
4. *The Treatise on the Modes of Being: "The Jewel that Gathers Forth Divinities and Glory"* (Tib. Lugs kyi bstan bcos lha dang dpal 'du ba'i nor bu) by Mipham Rinpoche. Translated by the Ari Bhöd Translation Committee, p. 21. https://aribhod.org/wp-content/uploads/2014/07/NORBU_CHOS-Web-021115.pdf
5. These two lines are translated from the Chinese version of *The King of Aspiration Prayers*.
6. *Sakya Legshe* (Tib. Sa skya legs bshad) by Sakya Pandita, verse 67. Quoted from *Ordinary Wisdom: Sakya Pandita's Treasury of Good Advice*, translated by John T.

Davenport with Sallie D. Davenport and Losang Thonden (Wisdom Publications, 2000).

7. Ngawang Lodrö Tsungmé is the name that Mipham Rinpoche gave to His Holiness. At the age of fifteen, through single-minded prayer to Mipham Rinpoche, His Holiness realized the Great Perfection (Dzogchen). For the full account, see the chapter “The Complete Realization of Dzogchen” in *The Golden Garuda: The Extraordinary Life of Modern-Day Mahasiddha Jigme Phuntsok Rinpoche* by Khenpo Sodargye, translated by the Wisdom and Compassion Translation Group (Shambhala Publications, 2025).
8. “The Tibetan Pure Land teachings” refers to Khenpo Sodargye’s 104-session teaching on the extensive commentary on Karma Chagme’s *Aspiration to Be Reborn in the Pure Realm of Sukhavati*.

Dedication

May the merit resulting from this piece of work contribute
in the greatest possible measure to the long life of all great masters,
to the flourishing of the Buddhadharma,
and to the welfare of all sentient beings.



khenposodargye.org

contact us: info@khenposodargye.org



ཡི་གེ་ཉི་ཤུ་ཅུ་རྒྱལ་པ་འདི་དཔེ་ཆ་རི་ནང་དུ་བཞག་ན་དཔེ་ཆ་དེ་ཅི་ལྟར་
བགོ་མཇུག་གི་ལུང་ལ་མི་ལྟར་བཟང་ལུང་ལ་ཅུ་རྒྱུད་ལས་གསུངས་སོ། །