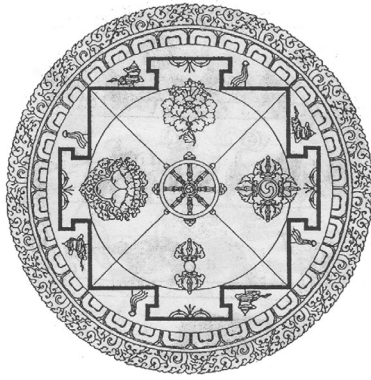


Prayer Book

FOR MEDITATION
AND TEACHING SESSION





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Refuge and Bodhicitta:

*SANGYE CHÖDANG TSOGKYI CHOKNAM LA
CHANGCHUB BARDU DAGNI KYABSU CHI
DAG GI JINSOG GYIPEY SONAM KYI
DROLA PHENCHIR SANGYE DRUBPAR SHOG*

In the Buddha, the Dharma and the noblest sangha
I take refuge until enlightenment is obtained.
By the merit of generosity and so forth
May I attain buddhahood for the welfare of all beings.

The Four Immeasurables:

*SEMCHEN THAMCHE DEWA DANG -
DEWE GYU DANG DENPAR GYUR CHIK/
DUNGEL DANG DUNGEL GYI GYU DANG DRELWAR GYUR CHIK/
DUNGEL MEPE DEWA DAM PADANG MIDREL WAR GYUR CHIK/
NYERING CHAGDANG DANG DRELWE -
TANGNYOM CHENPOLA NEPAR GYUR CHIK*

May all sentient beings enjoy happiness and causes of happiness
May all be free from suffering and the causes of suffering
May all never be separated from the sacred happiness devoid of suffering
May all dwell in the great equanimity, free from passion, aggression and prejudice.

Four Thoughts That Turn One's Mind to Dharma

First, a precious human birth favorable for dharma practice,
Is hard to obtain and easily lost.
I must make this life meaningful.

Second, the world and all its inhabitants are impermanent.
In particular, the life of each being is like a water bubble.
It is uncertain when I will die and become a corpse.
At that time, only dharma can help,
I must practice now with diligence.

Third, when death comes there is no freedom,
And karma takes its course.
Since I create my own karma,
I should abandon all unwholesome actions
And always devote my time to wholesome actions.
With this in mind, I must observe my mind-stream each day.

Fourth, just like the feast before the executioner leads me to my death,
Home, friends, pleasures, and possessions of samsara
Cause me continual torment by means of the three sufferings.
I must cut through all attachment
And strive to attain enlightenment.

The Four Dharmas of Gampopa:

LO CHÖSU DROWAR JINGI LABTU SOL
CHÖ LAMDU DROWAR JINGI LABTU SOL
LAM TRULPA SELWAR JINGI LABTU SOL
TRÜLPA YESHE SU CHARWAR JINGI LABTU SOL

Grant your blessings so that my mind may be one with the Dharma
Grant your blessings so that my Dharma practice may progress along the path.
Grant your blessings so that the path may clarify confusion.
Grant your blessings so that confusion may dawn as wisdom

Seven Line Supplication to Padmakara:

HUNG,
ORGIEŒ YULGYI NJUBJANG TSHAM
PEMA GESAR DONGPOLA
YATSEN CHOK GYI NGODRUP NYE
PEMA JUNGNEY SHESU DRANG
KHORDU KHANDRO MANGPO KOR
KHEKI JESU DAGDRUP KYI
JINGYI LABCHIR SHAKESU SOL
GURU PEMA SIDDHI HUNG

Hung,
In the northwest of the land of Uddiyana,
On the blossoms of a lotus flower,
You have attained supreme, wondrous siddhi.
You are renowned as Padmakara,
Surrounded by your retinue of many dakinis.
We practice following your example.
Please approach and bestow your blessings.
GURU PEMA SIDDHI HUNG

Dusum Sangye Prayer Buddha of the Three Times

DUSUM SANGYE GURU RINPOCHE
NGODRUB KUNDAG DEWA CHENPO SHAB
BARCHEY KUNSEL DUDUL DRAGPO TSAL
SOLWA DEBSO JINGYI LABTU SOL
CHINANG SANGWEY BARCHEY SHIWA DANG
SAMPA LHUNGYI DRUPPAR JINGYI LOB

Guru Rinpoche, Buddha of the three times,
Lord of all siddhis who is the one of great bliss,
Dispeller of all obstacles, wrathful tamer of Mara,
We supplicate you; please grant your blessings,
That outer, inner and secret obstacles be pacified,
And that our intentions be spontaneously accomplished.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

Je Tsongkhapa Guru Yoga (Abridged) Foundation of All Perfections

Following a kind master, foundation of all perfections,
Is the very root and basis of the path.
Inspire me to see this clearly
And to make every effort to follow well.

Precious human life, gained but once,
Has great potential but is easily lost.
Inspire me to remember this constantly
And to think day and night of taking its essence.

I must remember that death is quick to strike,
For spirit quivers in flesh like a bubble in water,
And after death one's good and evil deeds
Trail after one like the shadow trails the body.

Understanding that this most certainly is true,
May I discard every level of wrong,
And generate an infinite mass of goodness;
Inspire me to be thus continually aware.

Sensual gluttony is a gate to suffering
And is not worthy of a lucid mind.
Inspire me to realize the shortcomings of samsara
And to give birth to the great wish for blissful freedom.

And inspire me that with mindfulness and alertness
Born from thoughts ultimately pure,
I may live in accord with the holy dharma,
The ways leading to personal liberation.

Just as I myself have fallen into samsara's waters,
So have all other sentient beings.
Inspire me to see this and really to practice
Bodhi-mind, that carries the weight of freeing them.

Yet without habituation in the three types of morality,
Thought-training accomplishes no enlightenment.
Inspire me to know this deeply, and to train intensely
In the various ways of the great bodhisattvas.

Foundation of All Perfections *continued from previous page*

And inspire me to pacify distorted mental wanderings
And to decipher the ultimate meaning of life,
That I may give birth within my mindstream
To the path combining concentration and wisdom.

One who trains in these common Mahayana practices
Becomes a vessel worthy of the supreme vehicle, Vajrayana.
Inspire me that I may quickly and easily
Arrive at that portal of fortunate beings.

The foundation of what then produces the two powers
Is the guarding of the pledges and commitments of tantric initiation.
Inspire me so that I may have uncontrived knowledge of this
And guard my discipline as I do my very life.

And inspire me so that I may gain realization of the main practices
Of the two stages of Vajrayana, essence of the tantric path;
And, by sitting relentlessly in four daily sessions of yoga,
Actualize just what the sages have taught.

Inspire me that the masters who have unfolded
The sublime path within me
And the spiritual friends who have inspired me may live long;
And that the myriad inner and outer interferences
Be completely and utterly calmed forever.

In all future lives may I never be parted
From the perfect lamas or the pure ways of dharma.
May I gain every experience of the paths and stages
And quickly attain the stage of Vajradhara.

Request

Glorious, kind, precious root lama,
Please take your seat on the lotus and moon in my heart.
Please take care of me with your great kindness
And grant me the attainments of your body, speech, and mind.

Yonten Zhirgyurma

YON TEN KUN GYI ZHIR GYUR DRIN CHEN JE
TSUL ZHIN TEN PA LAM GYI TSA WA RU
LEK PAR THONG NE BE PA DU MA YI
GU PA CHEN PO TEN PAR CHIN GYI LOB

LEN CHIK NYE PAY DEL WAY TEN ZANG DI
SHIN TU NYE KA DON CHEN SHE GYUR NE
NYIN TSEN KUN TU NYING PO LEN PAY LO
GYUN CHE ME PAR KYE WAR CHIN GYI LOB

LU SOK YO WA CHU YI CHU BUR ZHIN
NYUR DU JIK PAY CHI WA DREN PA DANG
SHI WAY JE SU LU DANG DRIP MA ZHIN
KAR NAK LE DRE CHI ZHIN DRANG WA LA

NGE PA TEN PO NYE NE NYE PAY TSOK
TRA ZHING TRA WA NAM KYANG PONG WA DANG
GE TSOK THA DAK DRUP PAR CHE PA LA
TAK TU BAK DANG DEN PAR CHIN GYI LOB

CHE PE MI NGOM DUK NGEL KUN GYI GO
YI TEN MI RUNG SI PAY PHUN TSOK KYI
NYE MIK RIK NE THAR PAY DE WA LA
DON NYER CHEN POR KYE WAR CHIN GYI LOB

NAM DAK SAM PA DE YI DRANG PA YI
DREN DANG SHE ZHIN BAK YO CHEN PA YI
TEN PAY TSA WA SO SOR THAR PA LA
DRUP PA NYING POR CHE PAR CHIN GYI LOB

RANG NYI SI TSOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KUN KYANG DE DRA WAR
THONG NE DRO WA DROL WAY KHUR CHER WAY
JANG CHUB SEM CHOK JONG PAR CHIN GYI LOB

SEM TSOM KYE KYANG TSUL TRIM NAM SUM LA
GOM PA ME NA JANG CHUB MI DRUP PAR
LEK PAR THONG NE GYEL SE DOM PA LA
TSOM PA DRAK PO LOP PAR CHIN GYI LOB

Yonten Zhirgyurma *continued from previous page*

LOK PAY YUL LA YEND WA ZHI CHE CHING
YANG DAK DON LA TSUL ZHIN CHO PA YI
ZHI NE LAK THONG ZUNG DU DREL WAY LAM
NYUR DU GYU LA KYE WAR CHIN GYI LOB

THUN MONG LAM JANG NO DU GYUR WA NA
THEK PA KUN GYI CHOK GYUR DORJE THEK
KEL ZANG KYE WO JUK NGOK DAM PA DER
DE LAK NYI DU JUK PAR CHIN GYI LOB

DE TSE NGO DRUP NAM NYI DRUP PAY ZHI
NAM DAK DAM TSIK DOM PAR SUNG PA LA
CHO MA MIN PAY NGE WA NYE GYUR NE
SOK DANG DO TE SUNG WAR CHIN GYI LOB

DE NE GYU DEY NYING PO RIM NYI KI
NE NAM JI ZHIN TOK NE TSO PA YI
THUN ZHI NAM JOR CHO LE MI YEL WAR
DAM PAY SUNG ZHIN DRUP PAR CHIN GYI LOB

DE TAR LAM ZANG TON PAY SHE NYEN DANG
TSUL ZHIN DRUP PAY DROK NAM ZHAB TEN CHING
CHI DANG NANG GI PHAR DU CHO PAY TSOK
NYE WAR ZHI WAR CHIN GYI LAB TU SOL

KYE WA KUN TU YANG DAK LA MA DANG
DREL ME CHO KYI PEL LA LONG CHO CHING
SA DANG LAM GYI YON TEN RAB DZOK NE
DORJE CHANG GI GO PHANG NYUR THOP SHOK

Request

PALDEN TSA WAI LAMA RINPOCHE
DAK GI NYING KAR PE ME TENG SHUG LA
KA DRIN CHENPU GONAY JE ZUNG DEY
KU SUNG THUK KYI NGO DRUB TSAL DU SOL

Supplication to the Kagyü Lineage:

*DORJE CHANGCHEN TILO NARO DANG
MARPA MILA CHÖJE GAMPOPA
DUSUM SHAYJA KÜNKHYEN KARMAPA
CHESHI CHUNG GYE GYÜPA DZINNAM DANG
DRITAG TSALSUM PALDEN DRUGPA SOG
ZABLAM CHAGYA CHELA NGANYE PEY
NYAMMEY DROGÖN DAKPO KAGYÜ LA
SOLWA DEBSO KAGYÜ LAMA NAM
GYÜPA DZINNO NAMTAR JINGYI LOB*

Great Vajradhara, Tilo, Naro,
Marpa, Mila, Lord of Dharma Gampopa,
Knower of the Three Times, omniscient Karmapa,
Holders of the four great and eight lesser lineages -
Drigung, Taklung, Tsalpa — these three, glorious Drukpa and so on,
Masters of the profound path of Mahamudra,
Incomparable protectors of all beings, the Tagpo Kagyü,
I supplicate you, the Kagyü gurus. I hold your lineage
Grant your blessings so that I will follow your example.

*ZHENLOG GOMGYI KANGPAR SUNGPA ZHIN
ZEYNOR KÜNLA CHAGZHEN MEYPA DANG
TSEDIR DÖTAG CHÖPEY GOMCHEN LA
NYEKUR ZHENPA MEYPAR JINGYI LOB*

Detachment is the foot of meditation, as is taught.
To this meditator who is not attached to food and wealth,
Who cuts off the ties to such life,
Grant your blessings so that I have no desire for honor and gain.

*MÖGÜ GOMGYI GOWOR SUNGPA ZHIN
MEN NGANG TERGO CHEPEY LAMA LA
GYÜNDU SOLWA DEBPEY GOMCHEN LA
CHÖMIN MÖGÜ KYEWAR JINGYI LOB*

Devotion is the head of meditation, as is taught.
The guru who opens the gate to the treasury
Of profound oral instructions.
To this meditator who continually supplicates him
Grant your blessings so that genuine devotion is born in me.

Supplication *continued from previous page*

*YENGMEY GOMGYI NGÖZHIR SUNGPA ZHIN
GONGSHAR TOGPEY NGOWO SOMA DE
MACHÖ DEKAR JOGPEY GOMCHEN LA
GOMJA LODANG DRALWAR JINGYI LOB*

Awareness is the body of meditation, as is taught.
Whatever arises is fresh — the essence of realization
To this meditator who rests simply without altering it,
Grant your blessings, so that my meditation is free from conception.

*NAMTOG NGOWO CHÖKUR SUNGPA ZHIN
CHIYANG MAYIN CHIRYANG CHARWA LA
MAGAG RÖLPAR CHARWEY GOMCHEN LA
KHORDEY YERMEY TOGPAP JINGYI LOB*

The essence of thoughts is Dharmakaya, as is taught.
Nothing whatever, but everything arises from it.
To this meditator who arises in unceasing play,
Grant your blessings so that I realize the inseparability
Of samsara and nirvana.

*KYEWLA KÜNTU YANDAG LAMA DANG
DRELMEY CHÖKEY PAL LA LONGCHÖ CHING
SADANG LAMGYI YÖNTEN RABDZOG NEY
DORJE CHANGGI GOPANG NYURTOB SHOG*

Through all my births may I not be separated from the perfect guru
And so enjoy the splendor of Dharma.
Perfecting the virtues of the paths and bhumis,
May I speedily attain the state of Vajradhara.

The Sutra of the Heart of Transcendent Knowledge:

Thus have I heard. Once the Blessed one was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination”, and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature. Then through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way feeling, perception, formation and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity...

There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non attainment.

Therefore, Shariputra, since the bodhisattvas have no attainment they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the Buddhas of the three times by means of prajnaparamita, fully awaken to unsurpassed, true, complete enlightenment.

Sutra *continued from previous page*

Therefore the great mantra of prajnaparamita, the mantra of profound insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should train in the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.” When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Verses for taking the Five Precepts (from the Pali tradition)

NAMO TASSA BHAGAVATO ARHATO SAMMA SAMBUDDHASSA

REFUGE Verses:

BUDDHAM SARANAM GACCHAMI

DHARMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

DVITIYAM API BUDDHAM SARANAM GACCHAMI

DHARMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

TRTIYAM API BUDDHAM SARANAM GACCHAMI

DHARMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

Ritual continued on next page

FIVE PRECEPTS (Panca-sila)

*** Those precepts are valid for the period of 24 hours or more.

1. *PRANATIPATA-VIRATIH SIKSAPADAM SAMADIYAMI*

I take on the precept of abstaining from the destruction of life.

2. *ADATTADANA-VIRATIH SIKSAPADAM SAMADIYAMI*

I take on the precept of abstaining from stealing.

3. *ABRAHMACARYA-VIRATIH SIKSAPADAM SAMADIYAMI*

I take on the precept of abstaining from sex.

4. *MRSAVADA-VIRATIH SIKSAPADAM SAMADIYAMI*

I take on the precept of abstaining from lying.

5. *SURA-MAIREYA-MADYAPANA-VIRATIH SIKSAPADAM SAMADIYAMI*

I take on the precept of abstaining from intoxicants.

The Seven-branch Prayer

I pay homage to the youthful noble Manjushri!

I pay homage with body, speech and mind

To all Buddhas, past, present and future,

To all those lions amongst humans, as many

As there are in the worlds of the ten directions.

Through the power of this prayer of noble conduct,

In my mind's eye I see all those Victorious Ones.

With as many bodies as there are atoms in the worlds,

I bow to them all, the Victorious Ones.

On every atom, amidst Bodhisattvas,

Are as many Buddhas as there are atoms,

And similarly I imagine the whole

Sphere of phenomena filled with Buddhas

With an inexhaustible ocean of praise,

Through oceans of sound made with the organs of speech,

I speak of the qualities of the Victorious

And praise all those who have gone to bliss.

With the finest flowers and finest garlands,
With the sweetest music, best unguents and best parasols,
With the best butter lamps and the finest incense,
I make offerings to all those Victorious Ones.

With fine clothes and the best fragrances,
Aromatic powders heaped high as the king of mountains,
All arranged in the most excellent fashion,
I make offerings to those Victorious Ones.

I imagine giving all the Victorious Ones
The most extensive and unsurpassable offerings.
Through the power of faith in noble conduct
I bow and make offerings to all Victorious Ones.

Whatever wrong actions I have created
With my body, my speech and with my mind,
Driven by desire, anger and confusion,
Each of these I openly acknowledge.

I rejoice in the merit of the Victorious Ones
And of Bodhisattvas in the ten directions,
Of Solitary Realizers, trainees and the perfected
And in that of all living beings.

I urge those protectors who have just gained
Buddhahood-enlightenment without obstruction,
Who are lamps for the worlds in the ten directions.
To turn the unsurpassable wheel of the teachings.

With folded hands I request those who wish
To display the passing into parinirvana,
To remain for the benefit and joy of living beings
For as many aeons as the worlds have atoms.

I dedicate the slight merit I have created
Through reverence, offerings and confession,
Through rejoicing, exhorting and through requesting,
To the attainment of highest enlightenment.

Mandala Offering:

*SASHI PÖCHÜ JUGSHIK METOK TRAM
RIRAB LINGSHI NYIDEY GYEPÄ DI
SANGYE SHINGDU MIGTE PHÜLWA YI
DROKÜN NAMDAG SHINGDU CHÖPAR SHOG
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI*

The earth is perfumed with scented water, and strewn with flowers,
Adorned with Mount Meru, the four continents, the sun, and the moon.
Imagining this as the Buddha realm, I offer it,
So that all beings may enjoy that pure realm.
I offer this jeweled mandala to the guru

Request to Turn the Wheel of Dharma:

*SEMCHEN NAMKYI SAMPA DANG
LO YI JEDRANG JI TARWAR
CHECHUNG TÜN MONG TEGPA YI
CHÖKYI KHORLO KORDU SOL*

In accordance with the capabilities
And the diverse aspirations of sentient beings,
I ask you to turn the Wheel of Dharma
Of the greater, lesser, or conventional vehicles.

Bodhisattva Vow

As earth and the other elements, together with space,
Eternally provide sustenance in many ways for countless sentient beings.
So may I become sustenance in every way for sentient beings to
The limits of space until all have attained nirvana.

As the sugatas of old gave birth to the bodhicitta and progressively
Established themselves in the discipline of a bodhisattva.
So I too, for the benefit of beings, shall give birth to the bodhicitta
And progressively train myself in that discipline.

Vow continued on next page

At this moment my birth has become fruitful,
I have realized my human life.
Today I am born into the family of the Buddhas.
Now I am a child of the Buddhas.

From now on I will forthrightly perform
The actions befitting my family.
I will act so as not to degrade
The faultlessness and discipline of my family.

Just as a blind man finding a jewel in a heap of dust,
Somehow, bodhicitta has been born in me.
This is the supreme amrita which destroys death,
The inexhaustible treasure which removes the world's poverty.

It is the supreme medicine which cures the world's sickness,
The tree which provides rest for beings weary
Of wandering on the paths of existence.

It is the universal bridge on which all travelers
May pass over the lower realms,
The rising moon of mind which dispels
The torment of kleshas.
It is the great sun which puts an end

To the obscurity of ignorance,
The pure butter which comes of churning the milk
Of the holy dharma.

For travelers wandering the paths of existence
Seeking happiness from objects of enjoyment,
It is the supreme bliss near at hand,
The great feast which satisfies sentient beings.

Today, witnessed by all protectors,
I have welcomed sentient beings and sugatas.
Devas and asuras rejoice!

100 Syllable Mantra of Vajrasattva

*OM VAJRASATTVA SAMAYA MANUPALAYA VAJRASATTVA
TENOPATISHTHA DRIDHO ME BHAVA SUTOSHYO ME
BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIME PRAYACCHA SARVA KARMASU CA ME CITTAM
SHRIYAM KURU HUM HA HA HA HA HO BHAGAWANA SARVA
TATHAGATA VAJRA MA ME MUNCA VAJRIBHAVA MAHASAMAYA
SATTVA AH (HUM PHAT)!*

Mantra of Buddha Shakyamuni

*TADYATHA: OM MUNI MUNI MAHA MUNI SHAKYAMUNI
SVAHA.*

Mantra of Avalokiteshvara

OM MANI PADME HUM

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO
Reverently, I prostrate with my body, speech, and mind;
NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;
THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginningless time
KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.
KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence
DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.
DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.

Eight Verses of Thought Transformation

*by Lama Tangpa Dorje Senge
(11th Century meditation master)*

With the thought of attaining enlightenment
For the welfare of all beings,
Who are more precious than wish-fulfilling jewels,
I will constantly practice holding them dear.
Whenever I am with others
I will practice seeing myself as the lowest of all,
And from the very depths of my heart
I will recognize others as supreme.
In all actions I will examine my mind and
The moment a delusion arises
Endangering myself and others,
I will firmly confront and avert it.
Whenever I meet a person of bad nature
Who is overwhelmed by negative energy and intense suffering,
I will hold such a rare one dear,
As if I had found a precious treasure.
When others, out of jealousy,
Mistreat me with abuse, slander and scorn,
I will practice accepting defeat
And offering the victory to them.
When someone I have benefited
And in whom I have placed great trust
Hurts me very badly,
I will practice seeing that person as my supreme teacher.
In short, I will offer directly and indirectly
Every benefit and happiness to all beings, my mothers.
I will practice in secret taking upon myself
All their harmful actions and suffering.
Through perceiving all phenomena as illusory
I will keep these practices
Undeiled by the stains of the eight worldly concerns,
And, free from clinging, I will release all beings
From the bondage of the disturbing unsubdued mind and karma.

Supplication to the Seventeen Paṇḍitas of Nālandā, Clarifying the Three-fold Faith

by His Holiness the Fourteenth Dalai Lama

I pay homage to the Sun of propounders, the powerful Subduer [Śākyamuni], who guides wandering beings through instruction in dependent arising, the god of the gods, who obtained the supreme abandonment, realization, and protection that arises from the compassion aspiring to benefit wandering beings.

I supplicate the esteemed Nāgārjuna, who, in accordance with the prophecy of the Conqueror, introduced the Madhyamaka system, the supreme vehicle. Who was skilled in clarifying the profound by means of reasoning into dependent arising — the meaning of suchness, free of extremes, the intention of the Mother of Conquerors.

I supplicate the Conqueror's son, Āryadeva, who traversed the ocean of Buddhist and others' philosophical systems to the farthest shore. The glorious crown jewel amongst all the holders of Nāgārjuna's teachings, supremely learned and accomplished, his principle spiritual son.

I supplicate the esteemed Buddhapālita, who clarified the ultimate meaning of dependent arising, the thought of Superiors. The essential point of the profound, [existence as] mere designation and name, and who ascended to the utmost state of accomplishment.

I supplicate the master Bhāvaviveka, who introduced a philosophical system that refuted such extremes as truly existent production, and accepted the shared perception of valid cognitions and external objects.

I supplicate Candrakīrti, who promulgated the complete path of the Sutras and Tantras, who was skilled in expounding the profound and the vast Madhyamaka system, in which appearance and emptiness eliminate the two extremes through dependent arising and the merely conditional [nature of things].

Supplication continued on next page

I supplicate the Conqueror's son, Śhāntideva, who was skilled in teaching the host of fortunate disciples the amazing and marvelous path of great compassion through the many varied means and reasons of the vast and the profound.

I supplicate the great abbot Śāntarakṣita, who introduced the Madhyamaka. The emptiness of duality, in accordance with the mental dispositions of disciples, was skilled in clarifying the reasonings of the Madhyamaka and Valid Cognition, and disseminated the teachings of the Conqueror in the Land of Snows.

I supplicate the esteemed Padmaśīla [Kamalaśīla], who, having elucidated according to the Sutras and Tantras, the stages of meditation in the union of calm abiding and special insight on the Madhyamaka view, free from extremes, flawlessly clarified the teachings of the Conqueror in the Land of Snows.

I supplicate the esteemed Asaṅga, who was cared for by Maitreya, who skillfully disseminated all the Mahāyāna Sets of teachings, who revealed the vast path and, as prophesied, opened the way for the chariot of the Consciousness [Only] system.

I supplicate the esteemed master Vasubandhu, who, having upheld the emptiness of duality in the Seven Treatises and Abhidharma, clarified the tenets of the Vaibhāṣikas, Sautrāntikas, and Vijñānavādins. The supreme scholar, renowned as the Second Omniscient One.

I supplicate the esteemed Dignāga, the embodiment of Valid Cognition, who having opened a hundred doors of valid cognition for the sake of teaching the scriptural systems of The Subduer through reasoning by the power of facts, bestowed [to all] the eye of discriminating awareness.

Supplication continued on next page

I supplicate the esteemed Dharmakīrti, who, having weighed all the critical points of Buddhist and others' epistemologies, granted conviction in all the vast and profound paths of Sautrāntika and Cittamātra through the path of reasoning, and who was skilled in expounding the ways of the marvelous Dharma.

I supplicate the esteemed Noble Vimuktasena, who lit the lamp illuminating the meaning of the Ornament [of Clear Realization] scripture
In accordance with the Madhyamaka system, free from the extremes of existence and non-existence, the meaning of the Perfection of Wisdom as it came from Aśaṅga and his brother.

I supplicate the master Haribhadra, who clarified the “Three Mothers,” the supreme scriptures of the Perfection of Wisdom, in accordance with the quintessential instructions of Maitreyanātha, fulfilling the prophecy of the Conqueror to reveal the meaning of the “Mother” [sutras].

I supplicate the esteemed Guṇaprabhā, having summarized well, the intention of a hundred thousand categories of Vinaya, being supreme in resolution and learning, unmistakably explained individual liberation in accordance with the Mūlasarvāstivādin system.

I supplicate the esteemed Śākyaprabhā, Lord of the precious treasury of the good qualities of the three precepts, the supreme holder of the Vinaya, who elucidated the meaning of the vast scriptures, for the sake of extending the longevity of the stainless teachings on Vinaya.

I supplicate Jowo Atīśa, the kind lord who spread the teachings of the Subduer in the Land of Snows, expounding — without exception — the tradition of the vast and profound speech of the Subduer as the path of the three types of beings.

Ascertaining through the Four [Noble] Truths just how one engages in and turns away from Saṃsāra, and stabilizing faith in the Three Refuges guided by valid cognition. By understanding the meaning of the Two Truths, the manner in which things fundamentally abide, may I be blessed to establish the root of the path to liberation.

Through supplicating with an unflinchingly pure mind, in this way, these supreme sources of amazing and eloquent explanations, exceedingly fine scholars, who are the ornaments of the world, may I be blessed to ripen this continuum [of mind and body] and be liberated.

Endowed with the root of boundless compassion that aspires to protect wandering beings, together with a mind of renunciation that seeks the goal of liberation, which is the utter pacification of suffering and its causes, may I be blessed to purify an uncontrived Mind of Enlightenment.

May I be blessed to easily find conviction in all these paths — the profound points of the system of the Perfections and The Vajrayāna — through hearing, contemplating, and meditating, on the meaning of the scriptures of these great Charioteers.

May I accomplish the objective, in accordance with the great Charioteers — upholding and propagating the teachings of scripture and realizations through explanation and practice — and obtain the proper basis [a human life] that is endowed with the three precepts, lifetime after lifetime.

May the great lands of this world be ever adorned with ever multiplying holy scholar-adepts who utterly abandon wrong livelihood, passing their time with the activities of hearing, contemplating, explaining, and practicing in all religious communities.

Supplication continued on next page

Supplication *continued from previous page*

By such power may all the grounds and paths of the Sutras and Tantras be traversed, and having quickly attained the state of an Omniscient Conqueror, spontaneously fulfilling the two aims [of oneself and others], for as long as space remains, may I work for the aims of wandering beings.



All the marvellous explanations of the profound and vast teachings excellently revealed by Lord Buddha which were composed by these scholars from the noble land of India can open the eyes of intelligence in anyone who has discerning awareness. That these teachings are still being studied, reflected and meditated upon today, and have not diminished after almost 2550 years, is due to the kindness of these great scholars. I therefore composed this prayer to remember their kindness and, with unwavering faith, aspire to follow in their footsteps.

At this time, when the whole world has witnessed tremendous advancement in the fields of science and technology, but we are also greatly distracted by the hustle and bustle of our hectic lives, it is crucially important for all of us who follow the Buddha to develop faith based upon an understanding of the Buddha's Dharma teachings. Therefore we should investigate them, by analyzing and inquiring with an unbiased and inquisitive mind. If we are to develop this faith that is supported by understanding, the outstanding works of the profound and vast traditions composed by the masters universally renowned as the 'Six Ornaments and Two Supreme Ones', as well as others such as Buddhapalita and Arya Vimuktisena are indispensable. With this in mind, I commissioned the painting of a thangka depicting seventeen of the most learned and accomplished masters of Nalanda, adding nine other masters from the profound and the vast lineages to the traditional thangka arrangement for the Six Ornaments and Two Supreme Ones. Together with this, I felt inspired to compose a prayer such as this, out of heartfelt devotion to these great learned masters, and several of my sincere Dharma friends also encouraged me. So it was that I, the Buddhist monk Tenzin Gyatso, who has gained confident and uncontrived faith in the excellent works of these learned masters and who belongs amongst the lowest of those to have studied their masterful compositions, wrote this 'Prayer to Kindle the Three Kinds of Faith, Addressed to the Seventeen Great Panditas of Glorious Nalanda.'

It was completed at Thekchen Chöling, Dharamsala, in the Kangra District of Himachal Pradesh in India, on the first day of the eleventh month of the Iron Snake year in the seventeenth calendrical cycle (15th December 2001), 2545 years after the Buddha according to the Theravadin system.

May it be virtuous!

Aspiration Prayer of Shantideva

By the virtue amassed by all that I have done,
May the pain of every being be completely healed.
May I be doctor and medicine, and may I be nurse
For all sick beings in the world, 'till all are well.
May food and drink rain down to stop all thirst and hunger,
And during times of famine, may I turn myself into food and drink.
May I be an endless treasure for the poor and destitute;
May I turn into all things they could ever need,
And may these then be placed close beside them.
With no sense of loss, may I give up possessions, even my body,
And all past, present and future virtues, to help all beings...
May I be savior of those without one, a guide for all the lost,
A bridge, a ferry, and a ship for all who cross the water.
May I be an island for those who seek one,
And a lamp for those desiring light.
May I be a bed for all that wish to rest,
And a servant for all who want a servant.
May I be a wishing jewel, a magic vase,
Powerful mantras, and great medicine,
May I become a wish fulfilling tree and a cow of plenty for the world...
'Till they pass from pain, may I also be the source of life
For all realms of beings to the end of space.
Just as all former Lords of Bliss conceived this enlightened spirit
And progressively performed the bodhisattva deeds,
So for the sake of all beings, I too conceive this enlightened spirit,
And so will I too progressively perform these deeds.

Aspirational Prayers:

*E MA HO
NGO TSHSAR SANGYE NANG WA THAYE DANG
YESU JOWO THUGJE CHENPO DANG
YÖNDU SEMPA THU CHEN THOB NAM LA
SANGYE CHANG SEM PAKME KHOR GI KOR*

The wondrous Buddha of Limitless Light,
With the Great Compassionate Lord to his right
And the Bodhisattva of Great Might to his left,
He is encircled by countless Buddhas and Bodhisattvas.

*DEKI NGO TSHAR PAKTU MEPA YI
DEWACHEN SHAY JAWE SHING KHAM DER
DAKSHEN DINE TSHEPHÖ GYURMA THAK
KYEWA SHEN GI BARMA CHOD PARU*

In this enlightened realm known as ‘Dewachen’
The happiness, joy and marvels are beyond comprehension.
As soon as I and others have departed from this present existence,
May we give birth to the blissful experience of Dewachen,
Not delayed by another birth within Samsara
May we once there, behold the presence of Amitabha.

*DERU KYENE NANG THAY SHAL THONG SHOK
DIKAY DAGI MÖNLAM TABPA DI
CHOK CHUI SANGYE CHANG SEM THAM CHEKI
GEKME DRUB PAR CHIN GI LAB TU SOL*

May all the Buddhas and Bodhisattvas of the ten directions
Give their blessing that the words of my prayer may come true
Without any hindrance.

TADAYTHA: OM VAJRENDRIYA AVABODHANAYE SVAHA

Dedication Prayers

*SONAM DIYI THAMCHAY ZIGPA NYI
THOBNAY NYEPAY DRANAM THAMCHAY NAY
KAYGA NACHI BALAB TRUKPA YE
SIPAY TSHOLAY DROWA DROL WAR SHOK*

By this virtue may all attain omniscience.
Having defeated the enemy, wrongdoing,
May I free all beings from the stormy waves of
Birth, old age, sickness and death,
And from the ocean of samsara.

*JAMPAL PAWÖ CHITAR KYEN PADANG
KUNTÜ SANGPÖ DEYANG DESHIN TE
DEDAK KUNGI JESU DAG LOB CHING
GEWA DEDAG TAMCHE RABTU NGO*

Emulating the heroic Manjushri,
Samantabhadra and all the Omniscient Ones,
I too make a perfect dedication of all meritorious actions.

*GEWA DEYE KYEVO KUN
SÖNAM YESHE TSOK DZOK NE
SÖNAM YESHE LEJUNG WAY
DAMPA KUNYI TOBPAP SHOK*

By this virtue may all beings perfect the accumulation
Of merit and wisdom
And may they attain the two sacred kayas
Which arise from merit and wisdom.

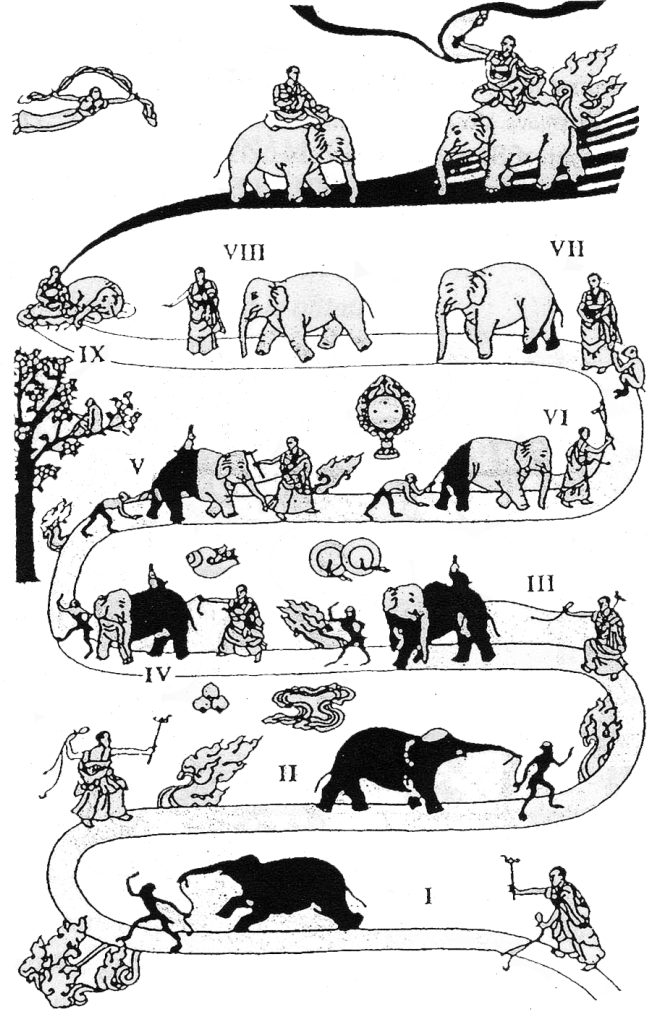
*SANGYE KUSUM NYEPEY JINLAB DANG
CHÖNYI MIGYUR DENPAY JINLAB DANG
GEDUN MICHE DUNPAE JINLAB GYE
JETAR NGOWA MONLAM DRUPPAR SHOK*

Through the blessing of the Buddhas attainment of the three bodies,
Through the blessing of the unchanging truth of dharmata,
And through the blessing of the unwavering aspiration of the sangha,
May this dedication prayer thus be accomplished.

Bodhicitta Aspiration

May the supreme jewel Bodhicitta arise where it has not arisen.

May that which has arisen never diminish but increase more and more.



*** The nine stages of shamatha meditation