Prayer Book

Venerable Namgyel's Online Sangha

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Online Sangha
We Serve

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Praise to Shakyamuni Buddha

To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher of gods and human beings; to you, the completely and fully awakened one, the endowed transcendent destroyer, the glorious conqueror, the subduer from the Shakya clan, I prostrate, make offerings, and go for refuge. (3x)

When, O supreme amongst humans, you were born on this earth,
You paced out seven strides
Then said, "I am supreme in this world."
To you, who were wise then, I prostrate.

With pure bodies, form supremely pure;
Wisdom ocean, like a golden mountain;
Fame that blazes in the three worlds,
Winner of the best—Lord, to you I prostrate.

With the supreme signs, face like spotless moon,
Colour like gold—to you I prostrate.
Dust-free like you, the three worlds are not.
Incomparably wise one—to you, I prostrate.

The saviour having great compassion,
The founder having all understanding,
The field of merit with qualities like a vast ocean—
To you, the one gone to thusness, I prostrate.

The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality—
To the Dharma that pacifies, I prostrate.

Those who are liberated and who also show the path to liberation,
The holy field qualified with realisations
Who are devoted to the moral precepts —
To you, the sublime community intending virtue, I prostrate.

Homage to the supreme Buddha!
Homage to the Dharma refuge!
Homage to the great Sangha!
To all three, ever-devout homage!

To all worthy of respect,
Bowing with bodies as many as
All realms' atoms, in all aspects,
With supreme faith I pay homage.

Do not commit any non-virtuous actions,
Perform only perfect virtuous actions,
Subdue your mind thoroughly—
This is the teaching of the Buddha.

A star, a visual aberration, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud—
See conditioned things as such!

Through these merits may sentient beings
Attain the rank of all seeing, subdue the foe of faults,
And be delivered from samsara's ocean,
Perturbed by the waves of aging, sickness, and death.

The Heart of the Perfection of Wisdom Sutra

Thus have I once heard:

The Blessed One was staying in Rajgriha at Vulture Peak along with a great community of monks and a great community of Bodhisattvas, and at that time, the Blessed One entered the meditative absorption on the varieties of phenomena called the appearance of the profound. At that time as well, the noble Avalokiteshvara, the bodhisattva, the great being, clearly beheld the practice of the profound perfection of wisdom itself and saw that even the five aggregates are empty of intrinsic existence.

Thereupon, through the Buddha's inspiration, the venerable Shariputra spoke to the noble Avalokiteshvara, the bodhisattva, the great being, and said: "how should any noble son or daughter who wishes to engage in the practice of the profound perfection of wisdom train?"

When this had been said, the holy Avalokiteshvara, the bodhisattva, the great being, spoke to the venerable Shariputra and said: "Shariputra, any noble son or noble daughter who so wishes to engage in the practice of the profound perfection of wisdom should clearly see this way: they should see perfectly that even the five aggregates are empty of intrinsic existence. Form is emptiness, emptiness is form, emptiness is not other than form, form too is not other than emptiness. Likewise, feeling, perceptions, mental formations, and consciousness are all empty.

Therefore, Shariputra, all phenomena are emptiness; they are without defining characteristics; they are not born, they do not cease, they are not defiled, they are not undefiled, they are not deficient, and they are not complete.

Therefore, Shariputra, in emptiness there is no form, no feelings, no perceptions, no mental formations, and no consciousness. There is no eye, no ear, no nose, no tongue, no body, and no mind. There is no form, no sound, no smell, no taste, no texture, and no mental objects. There is no eye-element, and so on up to no mind-element including up to no element of mental consciousness. There is no ignorance, there is

no extinction of ignorance, and so on up to no aging and death and no extinction of aging and death. Likewise, there is no suffering, origin, cessation, or path; there is no wisdom, no attainment, and even no non-attainment.

"Therefore, Shariputra, since bodhisattvas have no attainments, they rely on this perfection of wisdom and abide in it. Having no obscuration in their minds, they have no fear and by going utterly beyond error, they will reach the end of nirvana. All the Buddhas too who abide in the three times attained the full awakening of unexcelled, perfect enlightenment by relying on this profound perfection of wisdom.

"Therefore, one should know that the mantra of the perfection of wisdom – the mantra of great knowledge, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering – is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:

TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Shariputra, the Bodhisattvas, the great beings, should train in the perfection of wisdom in this way."

Thereupon, the Blessed One arose from that meditative absorption and commended the holy Avalokiteshvara, the bodhisattva, the great being, saying this is excellent.

"Excellent! Excellent! O noble child, it is just so, it should be just so. One must practice the profound perfection of wisdom just as you have revealed. For then even the Tathagatas will rejoice."

As the Blessed One uttered these words, the venerable Shariputra, the holy Avalokiteshvara, the Bodhisattva, the great being, along with the entire assembly, including the worlds of gods, humans, asuras, and gandharvas, all rejoiced and hailed what the Blessed One had said.

English translation by Geshe Thubten Jinpa

Refuge and Bodhichitta Prayers
Before Teachings

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Refuge Prayer

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme Assembly
By the accumulation of merits, of practicing generosity and so forth
May I become a Buddha to benefit all sentient beings.

Four Immeasurables

May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the causes of suffering.
May all sentient beings never be separated from the happiness which is without suffering.
May all sentient beings abide in equanimity, free from both attachment and hatred, holding some close and others distant.

Seven Limb Prayer

Reverently I prostrate with my body speech and mind;
I present every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time
And rejoice in the merit of all holy and ordinary beings.
Please remain until the end of cyclic existence
And turn the wheel of Dharma for living beings.
I dedicate my own merits and those of others to the great enlightenment.

Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a Buddha field and offer it.
May all living beings enjoy this pure land!

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Shakyamuni, Tara and Manjushri Mantras

Shakyamuni Mantra

TAYATHA OM MUNI MUNI MAHA MUNIYE SVAHA

Tara Mantra

OM TARE TUTTARE TURE SVAHA

Manjushri Mantra

OM AH RA PA TSA NA DHI

Supplication to Lama Tsongkhapa (Migtsema)

MIG ME TSE WAI TER CHHEN CHAN RA SIG
DRI ME KHYEN PAI WANG PO JAM PAI YANG
[DU PUNG MA LU JOM DZA SANG WAI DAG]
GANG CHAN KHA PAI TSUG GYAN TSONG KHA PA
LO SANG DRAG PAI ZHAB LA SOL WA DEB

You are Avalokiteshvara, great treasury of non-objectifying compassion,
And Manjushri, master of flawless wisdom,
[As well as Vajrapani, destroyer of hordes of demons without exception,]
Tsong Khapa, the crowning jewel of the scholars of the land of snows,
Losang Dragpa, at your feet I make requests.

How to Purify Negative Karma by Practicing the Vajrasattva Meditation in the Context of the Opponent Powers

by Gen Namgyel-la

There is no negativity that cannot be purified. The purification process is basically a psychogical one. As Lama Yeshe says, it is our mind (and on the basis of that - our actions) that create the negativity and it is our mind that transforms it by creating positive energy, Although in Buddhism we rely on Buddha's methods for the purification, it is not as if it is Buddha purifying us or forgiving us; we ourselves, as Lama says, do the work.
We purify by applying the Four Opponent Powers.

THE PRACTICE

Prostrate three times then sit on your cushion. Bring your mind to a quiet state. Start the purification with the first of the Four Opponent Powers.

1. The Power of Regret: sincerely regret, from the depths of your heart, anything you have done to harm any living being, on this day, in this life, in all past lives. It is good to contemplate the various actions that you remember having done, and then to regret all the things as well that you don't remember.

The reason to regret is based on the understanding of karma: we cannot bear the thought of the future suffering that we ourselves will experience due to the harm we have done to others. We experience everything due to our past karma, our past actions; so, having harmed others, we ourselves will necessarily experience suffering in the future. And who wants that? We know from the present suffering that we do not want it, so the logic is, therefore, to remove the karmic seeds before they ripen as future suffering.

2. The Power of Reliance: There are two parts to this step: one, we rely upon the doctor whose medicine we will take to purify our deluded actions, in this case the Buddha. It's not that we need Buddha to forgive us; rather, we rely upon him by using his methods to purify ourselves. Two, we also rely upon other beings, the very beings we have harmed, by developing compassion for them. We make the wish to purify for their sakes: all those we have harmed in this life and in the past. Make a strong aspiration to do

this practice of purification so that from now on we can only benefit others, not harm them. Visualise Vajrasattva above the crown of your head. He is your guru manifesting in this aspect for your benefit: this is important. He is made of radiant, blissful white light. He's sitting cross-legged on a white lotus which, although born out of mud is unstained by mud, just like our enlightened potential, which is born out of our delusions but is unstained by them. His face is radiant and beautiful. His eyes are long and peaceful and full of love and compassion for us. His mouth is red and very sweet. His hair is black and held up in a top knot. His arms are crossed at his heart, left underneath the right; the left is holding a bell, which represents wisdom, the right is holding a vajra, which represents the indestructibility of compassion; their being crossed represents the union of these two, which symbolises enlightenment itself: the development of infinite wisdom and infinite compassion. The main thing is to really feel the presence of this enlightened energy above your head, and to imagine that it is a mirror image of your own potential. Now, say a prayer of refuge in Guru Vajrasattva:

To the Buddha, the Dharma and the Sangha
I go for refuge until I am enlightened.
By this practice of meditating on Guru Vajrasattva,
May I reach Buddhahood so as to benefit all sentient beings!

Now visualise that light goes out of Guru Vajrasattva's heart to all the ten directions and hooks the energy of the body, speech and mind of all the enlightened beings of the universe. This light comes back and dissolves into the heart of Guru Vajrasattva, who now embodies all their energy. He is even more brillant and blissful than before.

3. The power of the Antidote, which is the actual medicine, the doing of the actual practice of purification. There are three stages to the meditation, and it consists of visualisation and recitation of mantra.

Purification of body: Guru Vajrasattva very compassionately sends powerful white nectar, like coming out of a hose very forcefully, from his heart, it enters your crown chakra and pours into your entire body, filling you completely. It keeps coming and it forces out of your lower orifices all the harm you have ever done to any living being with your body in the form of inky liquid, which pours out of you and disappears into space, not one atom left. Feel completely purified. Recite the mantra the whole time. (until you learn it, just say it 3 times; when you know it easily, recite at least 7)

OM VAJRASATTVA SAMAYA MANU PALAYA /
VAJRASATTVA DENO PATITA /
DIDO MAY BHAWA / SUTO KAYO MAY BHAWA /
SUPO KAYO MAY BHAWA /
ANU RAKTO MAY BHAWA /
SARWA SIDDHI MEMPAR YATSA /
SARWA KARMA SU TSA MAY /
TSITAM SHRIYAM KURU HUM /
HA HA HA HA HO / BHAGAWAN / SARVA
TATHAGATA / VAJRA MA MAY MU TSA /
VAJRA BHAWA MAHA SAMAYA SATTVA AH HUM PHAT!

Then feel so happy that your negativity of body is purified. Really imagine now that it is not possible that your body could do anything but benefit others; no way can it harm. Really want that.

Purification of speech: during the second stage of the visualisation, Guru Vajrasattva very happily sends powerful nectar from his heart chakra again. It pours forcefully into your crown, filling your entire body, this time forcing up to the top of your body - like when water filling a dirty glass forces the junk to come to the top and to overflow - all the negativity of your speech: all the gossip and malicious speech and useless speech and lying and whatever. All is purified by this powerful nectar, leaving your body through the top orifices in the form of inky liquid, disappearing into space, not one atom left. Recite the mantra as you visualise this. Again, feel so happy that your speech is now completely purified and that no way could you do anything but say something beneficial or useful or appropriate or kind to others. Really want that.

Purification of mind: third, Guru Vajrasattva very compassionately sends this time light from his heart chakra. This powerful white light enters your crown chakra and fills your entire being and, just like when you turn on a light in a room the darkness is instantly dispelled, so too, just as the light hits your heart chakra, the darkness of the negativity of your mind, all the anger and violence and depression and resentment and jealousy and bitterness, etc. are all instantly dispelled, not one atom left. Recite the mantra as you visualise this.

Again, feel happy that all your delusions, which are the cause of the harm we do with our body and speech, are totally purified, gone, finished, and that no way is there any space in your heart now for anything but love and kindness and forgiveness and wisdom and bliss and compassion.

Purification of even the imprints of negativity of body, speech and mind: This time imagine that Guru Vajrasattva sends light again and it fills you completely and eradicates even the subtlest imprint of negative energy from your mind. (it's like once you removed the garlic from a jar, you still need to remove the smell.) Again recite the mantra.

Now feel you are completely purified, and feel very happy, Guru Vajrasattva is happy too.

4. The power of the promise: The fourth step in the purification process, and such an important one, is the determination not to harm with our body, speech and mind again. Without this, we keep doing the same old things; determination to not harm again is like a beacon that guides our body, speech and mind in new directions. If you actually vow to not do certain actions again for the rest of your life, fantastic. But be realistic. If you can vow not to do them again for a year, a month, a day, even a minute - whatever is realistic. Then in general vow to make the effort to avoid the others. This determination not to do again is what gives us the strength to turn ourselves around.

Then, very happy, Guru Vajrasattva - your own guru manifesting as the Buddha Vajrasattva solely for your benefit - melts into white light and absorbs into you through your crown chakra. This energy of white light comes to your heart chakra and merges with your own very subtle consciouness, becoming oneness with you. Meditate on this union.

At the end of the meditation session dedicate all the merit, the positive energy, you have created by doing this purification for all living beings (see "Dedications" at the end of this prayer book).

The four types of karmic results that the four opponent powers purify:

1. The power of regret purifies the experiences similar the cause, which, for example, for killing is to get killed, to die young or to get sick.

2. The power of reliance, refuge and bodhicitta purify the environmental result, which for killing is living in a place where the food and medicine are not conducive to good health.

3. The power of the antidote, in this case the visualisation and recitation of mantras - or whatever action one does as the actual antidote - purifies the throwing karma that causes birth in the lower realms.

4. The power of the promise of determination not to do again purifies the action similar to the cause, which in a sense is the worst result. It's the habit to keep killing, which propels one back into the lower realms.

Prostrations to the Thirty-Five Confession Buddhas

First, recite the mantras for multiplying the merit of making prostrations:

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA UTTAMA SHRIYE SVAHA (3x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHHAG TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA ARHATE SAMYAK SAMBUDDHAYA / TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE SVAHA (7x)

Homage to the Confession of the Bodhisattva's Downfalls!

I, *(say your name)* throughout all times, take refuge in the Guru;
I take refuge in the Buddha;
I take refuge in the Dharma;
I take refuge in the Sangha. (3x)

1) To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.

(*Vajra Family: Akshobhya Buddha; blue in colour)*
2) To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.
3) To Tathagata Radiant Jewel, I prostrate.
4) To Tathagata King, Lord of the Nagas, I prostrate.
5) To Tathagata Army of Heroes, I prostrate.
6) To Tathagata Delighted Hero, I prostrate.
7) To Tathagata Jewel Fire, I prostrate.

(*Buddha Family: Vairochana Buddha: white in colour)*
8) To Tathagata Jewel Moonlight, I prostrate.
9) To Tathagata Meaningful to See, I prostrate.
10) To Tathagata Jewel Moon, I prostrate.
11) To Tathagata Stainless One, I prostrate.
12) To Tathagata Bestowed with Courage, I prostrate.
13) To Tathagata Pure One, I prostrate.
14) To Tathagata Bestowed with Purity, I prostrate.

(Ratna Family: Ratnasambhava Buddha; yellow in colour)
15) To Tathagata Water God, I prostrate.
16) To Tathagata Deity of the Water God, I prostrate.
17) To Tathagata Glorious Goodness, I prostrate.
18) To Tathagata Glorious Sandalwood, I prostrate.
19) To Tathagata Infinite Splendour, I prostrate.
20) To Tathagata Glorious Light, I prostrate.
21) To Tathagata Sorrowless Glory, I prostrate.

(*Padma Family: Amitabha Buddha; red in colour)*
22) To Tathagata Son of Non-craving, I prostrate.
23) To Tathagata Glorious Flower, I prostrate.
24) To Tathagata Pure Light Rays Clearly Knowing by Play, I prostrate.
25) To Tathagata Lotus Light Rays Clearly Knowing by Play, I prostrate.
26) To Tathagata Glorious Wealth, I prostrate.
27) To Tathagata Glorious Mindfulness, I prostrate.
28) To Tathagata Glorious Name Widely Renowned, I prostrate.

(*Karma Family: Amoghasiddi Buddha; green in colour)*
29) To Tathagata King Holding the Victory Banner of Foremost Power, I prostrate.
30) To Tathagata Glorious One Totally Subduing, I prostrate.
31) To Tathagata Utterly Victorious in Battle, I prostrate.
32) To Tathagata Glorious Transcendence Through Subduing, I prostrate.
33) To Tathagata Glorious Manifestations Illuminating All, I prostrate.
34) To Tathagata All-Subduing Jewel Lotus, I prostrate.
35) To Tathagata, arhat, perfectly completed buddha, King of the Lord of Mountains Firmly Seated on Jewel and Lotus, I prostrate.

(3x)

Prostrations to the Seven Medicine Buddhas

To the bhagavan, tathagata, arhat, perfectly completed buddha, Renowned Glorious King of Excellent Signs, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, King of Melodious Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Stainless Excellent Gold, Illuminating Jewel Who Accomplishes All Conduct, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Glorious Supreme One Free from Sorrow, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Melodious Ocean of Proclaimed Dharma, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Clearly Knowing by the Play of Supreme Wisdom of an Ocean of Dharma, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Medicine Guru, King of Lapis Lasuli Light, I prostrate.

Confession Prayer

All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent.

In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I am admitting and confessing all these negativities, I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhicitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans—those who are living in the present time, those who have lived in the past, and those who will likewise come—to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

General Confession

U hu lag! (Woe is me!)

O great Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [say your name], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas. I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra. I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot, and have been disrespectful to my spiritual friends living in ordination. I have committed actions harmful to the Three Jewels, avoided the holy Dharma, criticised the arya Sangha, harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.

The Foundation of All Good Qualities

by Je Tsongkhapa

The foundation of all qualities is the gracious guru;
And to rely upon him or her correctly is the root of the path.
Inspire us to understand this well and rouse our energies,
So that we may follow with the greatest respect!

Inspire us so that we may realise how this excellent support,
With its once-found freedoms, is so rare and momentous;
And let us always be determined, day and night,
To make the most of this precious opportunity!

Let us remember that life and limb are as transient and ephemeral
As bubbles in water: death, the destroyer, approaches swiftly;
And after death the results of positive and negative actions
Will accompany us, just as a shadow follows the body.

Inspire us so that we may gain firm conviction in this,
And remain always conscientious:
Avoiding even the slightest harmful actions,
While cultivating every form of virtue!

Inspire us to see the shortcomings of mundane pleasures,
Which only disappoint, lead to every form of suffering
And cannot be relied upon;
Instead let us enthusiastically pursue the bliss of liberation!

Inspire us so that, motivated by this pure intention,
With mindfulness, vigilance and conscientiousness,
We may take to heart the pratimokṣa vows,
Which are the very root of the teachings.

Just as we have fallen into the ocean of existence,
All other beings, our very own past mothers, have too—
Inspire us to see this and to master supreme bodhicitta,
And to take responsibility for liberating all beings

Inspire us to see that even if we develop the intention,
Unless we train in the three types of ethical discipline,
We will not attain awakening, and thus to apply ourselves
With great energy to upholding the bodhisattva vows.

Inspire us to calm distraction towards the erroneous,
And to enquire correctly into the genuine nature,
So that we may swiftly generate within our minds
The path that perfectly unites tranquility and insight.

Inspire us, so that having trained in the common path
And become suitable vessels, we may easily set out
On the sublime approach of fortunate individuals
And enter the Vajrayāna, supreme among vehicles.

At that time, inspire us with unfeigned certainty
In the teaching that pure vows and commitment
Are the basis for attaining two types of siddhi,
And let us guard them even at the risk of our lives.

Then, inspire us, so that having realised the key points
Of the two stages, which are the essence of the tantras,
We may never waver from the yoga of the four sessions
And practise according to the noble guru's instructions.

Thus, may you inspire us with your blessings,
So that the spiritual guides who reveal the excellent path
And companions who practise authentically may live long,
And all outer and inner obstacles may be fully pacified!

In all our lives, may we never be separated from genuine gurus,
May we enjoy the splendour of the Dharma,
And by perfecting the qualities of the paths and stages,
May we swiftly attain the level of Vajradhara!

Three Principal Aspects of the Path

by Je Tsongkhapa Losang Drakpa

Homage to the precious noble masters!

1. The very essence of all the buddhas' teachings,
The path that is praised by the noble bodhisattvas,
And the entrance for all fortunate ones desiring liberation—
To the best of my ability, I shall now set forth.

2. You who are unattached to saṃsāra's pleasures,
And strive to make full use of the freedoms and advantages,
You who follow the path delighting all the buddhas—
Fortunate ones, listen well, with a clear and open mind.

3. Whilst lacking pure renunciation there is no way to pacify
The continual thirst for pleasure in the ocean of saṃsāra,
And since all living beings are bound by their craving for existence,
You must begin by finding the determination to be free.

4. The freedoms and advantages are rare, and there's no time to waste—
Reflect on this again and yet again, and dispel attachment to this life.
To dispel attachment to your future lives, contemplate repeatedly
The unfailing effects of karma and the sufferings of saṃsāra.

5. When, through growing accustomed to thinking in this way,
Hope for the pleasures of saṃsāra no longer arises even for an instant,
And throughout both day and night you long for liberation,
Then, at that time, true renunciation has been born.

6. Yet if this renunciation is not embraced
By the pure motivation of bodhicitta,
It will not become a cause for the perfect bliss of unsurpassed awakening,
So the wise should generate supreme bodhicitta.

7. Beings are swept along by the powerful current of the four rivers, [1]
Tightly bound by the chains of their karma, so difficult to undo,
Ensnared within the iron trap of their self-grasping,
And enshrouded in the thick darkness of ignorance.

8. Again and yet again, they are reborn in limitless saṃsāra,
And constantly tormented by the three forms of suffering. [2]
This is the current condition of all your mothers from previous lives.
Contemplate their plight and generate supreme bodhichitta.

9. If you lack the wisdom that realises the nature of things,
Although you might grow accustomed to renunciation and bodhicitta,
You will be incapable of cutting through conditioned existence at its root.
Exert yourself, therefore, in the methods for realising interdependence.

10. The one who sees that cause and effect operate infallibly
For all the phenomena of saṃsāra and nirvāṇa,
And for whom any objects of conceptual focus have subsided,
Has set out upon the path delighting all the buddhas.

11. The knowledge that appearances arise unfailingly in dependence,
And the knowledge that they are empty and beyond all assertions—
As long as these two appear to you as separate,
There can be no realisation of the Buddha's wisdom.

12. Yet when they arise at once, not each in turn but both together,
Then through merely seeing unfailing dependent origination
Certainty is born, and all modes of misapprehension fall apart—
That is when discernment of the view has reached perfection.

13. When you know that appearances dispel the extreme of existence,
While the extreme of nothingness is eliminated by emptiness,
And you also come to know how emptiness arises as cause and effect,
Then you will be immune to any view entailing clinging to extremes. [3]

14. When, in this way, you have correctly understood
The key points of the three principal aspects of the path,
Withdraw to solitude, dear son, strengthen your diligence,
And swiftly accomplish the ultimate and lasting aim.

This advice was given by the bhikṣu of extensive learning, Lobzang Drakpé Pal, to Tsakho Önpo Ngawang Drakpa.

| Translated by Adam Pearcey, 2006. Revised 2012.

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1. According to Ngulchu Dharmabhadra, this refers either to the sufferings of birth, old age, sickness and death, or to the four rivers of desire, becoming, ignorance and belief.

2. Suffering of suffering, the suffering of change and the all-pervasive suffering of conditioned existence.

3. It is commonly said that the fact that things appear eliminates the extreme of nihilism or a belief in the total non-existence of things, and that emptiness dispels the extreme of eternalism, or the belief in things as truly existent. Here, Tsongkhapa goes further and says that the fact that things appear dispels the extreme of taking things to be truly existent, because for things to appear they must lack inherent existence. Moreover, the fact that things are empty eliminates the extreme of non-existence, since it is only because things are empty that they can appear.

The King of Prayers

from the Gaṇḍavyūha chapter of the Avataṃsaka sūtra

The Seven Preliminaries for Purifying the Mind

1. Prostration

To all the buddhas, the lions of the human race,
In all directions of the universe, through past and present and future:
To every single one of you, I bow in homage;
Devotion fills my body, speech and mind.

Through the power of this prayer, aspiring to Good Action,
All the victorious ones appear, vivid here before my mind
And I multiply my body as many times as atoms in the universe,
Each one bowing in prostration to all the buddhas.

2. Offering

In every atom preside as many buddhas as there are atoms,
And around them, all their bodhisattva heirs:
And so I imagine them filling
Completely the entire space of reality.

Saluting them with an endless ocean of praise,
With the sounds of an ocean of different melodies
I sing of the buddhas' noble qualities,
And praise all those who have gone to perfect bliss.

To every buddha, I make offerings:
Of the loveliest flowers, of beautiful garlands,
Of music and perfumed ointments, the best of parasols,
The brightest lamps and finest incense.

To every buddha, I make offerings:
Exquisite garments and the most fragrant scents,
Powdered incense, heaped as high as Mount Meru,
Arranged in perfect symmetry.

Then the vast and unsurpassable offerings—
Inspired by my devotion to all the buddhas, and
Moved by the power of my faith in Good Actions
I prostrate and offer to all you victorious ones.

3. Confession
Whatever negative acts I have committed,
While driven by desire, hatred and ignorance,
With my body, my speech and also with my mind,
Before you, I confess and purify each and every one.

4. Rejoicing
With a heart full of delight, I rejoice at all the merits
Of buddhas and bodhisattvas,
Pratyekabuddhas, those in training and the arhats beyond training,
And every living being, throughout the entire universe.

5. Imploring the Buddhas to Turn the Wheel of Dharma
You who are like beacons of light shining through the worlds,
Who passed through the stages of enlightenment,
to attain buddhahood, freedom from all attachment,
I exhort you: all of you protectors,
Turn the unsurpassable wheel of Dharma.

6. Requesting the Buddhas not to Enter Nirvāṇa
Joining my palms together, I pray
To you who intend to pass into nirvāṇa,
Remain, for aeons as many as the atoms in this world,
And bring well-being and happiness to all living beings.

7. Dedication
What little virtue I have gathered through my homage,
Through offering, confession, and rejoicing,
Through exhortation and prayer—all of it
I dedicate to the enlightenment of all beings!

The Actual Aspiration

1. Aspiration for Purity of Attitude

Let offerings be made to buddhas of the past,
And all who now dwell throughout the ten directions of this universe!
Let all who are yet to come swiftly fulfil their wishes
And attain the stages of enlightenment and buddhahood!

Let as many worlds as there are in all the ten directions
Transform into realms that are vast and utterly pure,
Filled with buddhas who have sat before the mighty bodhi tree,
Around them all their bodhisattva sons and daughters!

Let as many sentient beings as there are in all the ten directions
Live always and forever in happiness and health
Let all beings meet the Dharma
That befits them best! And so may all they hope for be fulfilled!

2. Aspiration Never to Forget the Bodhicitta

As I practise the training for enlightenment,
May I recall all my previous births,
And in my successive lives, through death and through rebirth,
May I always renounce the worldly life!

Training in the footsteps of all the victorious buddhas,
May I bring Good Actions to perfection,
And my moral conduct be taintless and pure,
Never lapsing, and always free from fault!

In the language of the gods, nāgas, and yakṣas,
In the language of demons and of humans too,
In however many kinds of speech there may be—
I shall proclaim the Dharma in the language of all!

Taming my mind, and striving in the pāramitās,
I will never forget the bodhicitta;
May all my harmful actions and the obscurations they cause
Be completely purified, every single one!

3. Aspiration to be Free from Defilements
May I be freed from karma, harmful emotions,
and the work of negativity,
And act for all beings in the world,
Just like the lotus flower to which mud and water cannot cling,

4. Aspiration to Lead Beings to Happiness
Throughout the reach and range of the entire universe
I shall pacify completely the suffering of all the lower realms,
I shall lead all beings to happiness,
And work for the ultimate benefit of each and every one!

5. Aspiration to Wear the Armour of Dedication
I shall bring enlightened action to perfection,
Serve beings so as to suit their needs,
Teach them to accomplish Good Actions,
And continue this, throughout all the aeons to come!

6. Aspiration to Accompany other Bodhisattvas
May I always meet and be accompanied by
Those whose actions accord with mine;
And in body, speech and mind as well,
May our actions and aspirations always be one!

7. Aspiration to Have Virtuous Teachers and to Please Them
May I always meet spiritual friends
Who long to be of true help to me,
And who teach me the Good Actions;
Never will I disappoint them!

8. Aspiration to See the Buddhas and Serve them in Person
May I always behold the buddhas, here before my eyes,
And around them all their bodhisattva sons and daughters.
Without ever tiring, throughout all the aeons to come,
May the offerings I make them be endless and vast!

9. Aspiration to Keep the Dharma Thriving
May I maintain the sacred teachings of the buddhas,
And cause enlightened action to appear;
May I train to perfection in Good Actions,
And practise these in every age to come!

10. Aspiration to Acquire Inexhaustible Treasure
As I wander through all states of samsaric existence,
May I gather inexhaustible merit and wisdom,
And so become an inexhaustible treasury of noble qualities—
Of skill and discernment, samādhi and liberation!

11. Aspiration to the Different Methods for Entering into the "Good Actions"

a) Seeing the Buddhas and their Pure Realms
In a single atom may I see as many pure realms as atoms in the universe
And in each realm, buddhas beyond all imagining,
Encircled by all their bodhisattva heirs.
Along with them, may I perform the actions of enlightenment!

And so, in each direction, everywhere,
Even on the tip of a hair, may I see an ocean of buddhas—
All to come in past, present and future—in an ocean of pure realms,
And throughout an ocean of aeons, may I enter into enlightened action in each and every one!

b) Listening to the Speech of the Buddhas
Each single word of a buddha's speech, that voice with its ocean of qualities,
Bears all the purity of the speech of all the buddhas,
Sounds that harmonise with the minds of all living beings:
May I always be engaged with the speech of the buddhas!

c) Hearing the Turning of the Wheels of Dharma
With all the power of my mind, may I hear and realise
The inexhaustible melody of the teachings spoken by
All the buddhas of past, present and future,
As they turn the wheels of Dharma!

d) Entering into All the Aeons
Just as the wisdom of the buddhas penetrates all future aeons,
So may I too know them, instantly,
And in each fraction of an instant may I know
All that will ever be, in past, present and future!

e) Seeing all the Buddhas in One Instant
In an instant, may I behold all those who are the lions of the human race -
The buddhas of past, present and future!

f) Entering the Sphere of Activity of the Buddhas
May I always be engaged in the buddhas' way of life and action,
Through the power of liberation, where all is realised as like an illusion!

g) Accomplishing and Entering the Pure Land
On a single atom, may I actually bring about
The entire array of pure realms of past, of present and future;
And then enter into those pure buddha realms
In each atom, and in each and every direction.

h) Entering into the Presence of the Buddhas
When those who illuminate the world, still to come,
Gradually attain buddhahood, turn the Wheel of Dharma,
And demonstrate the final, profound peace of nirvāṇa:
May I be always in their presence!

12. Aspiration to the Power of Enlightenment through Nine Powers
Through the power of swift miracles,
The power of the vehicle, like a doorway,
The power of conduct that possesses all virtuous qualities,
The power of loving kindness, all-pervasive,
The power of merit that is totally virtuous,
The power of wisdom free from attachment, and
The powers of knowledge, skilful means and samādhi,
May I perfectly accomplish the power of enlightenment!

13. Aspiration to the Antidotes that Pacify the Obscurations
May I purify the power of karma;
Destroy the power of harmful emotions;
Render negativity utterly powerless;
And perfect the power of Good Actions!

14. Aspiration to Enlightened Activities
I shall purify oceans of realms;
Liberate oceans of sentient beings;
Understand oceans of Dharma;
Realise oceans of wisdom;
Perfect oceans of actions;
Fulfil oceans of aspirations;
Serve oceans of buddhas!
And perform these, without ever growing weary, through oceans of aeons!

15. Aspiration for Training

a) To Emulate the buddhas
All the buddhas throughout the whole of time,
Attained enlightenment through Good Actions, and
Their prayers and aspirations for enlightened action:
May I fulfil them all completely!

b) To emulate the bodhisattvas: Samantabhadra
The eldest of the sons of all the buddhas
Is called Samantabhadra: 'All-good'—
So that I may act with a skill like his,
I dedicate fully all these merits!

To purify my body, my speech and my mind as well,
To purify my actions, and all realms,
May I be the equal of Samantabhadra
In his skill in good dedication!

c) Mañjuśrī
In order to perform the full virtue of Good Actions,
I shall act according to Mañjuśrī's prayers of aspiration,
And without ever growing weary, in all the aeons to come,
I shall perfectly fulfil every one of his aims!

16. Concluding Aspiration

Let my bodhisattva acts be beyond measure!
Let my enlightened qualities be measureless too!
Keeping to this immeasurable activity,
May I accomplish all the miraculous powers of enlightenment!

Extent of the Aspiration

Sentient beings are as limitless
As the boundless expanse of space;
So shall my prayers of aspiration for them
Be as limitless as their karma and harmful emotions!

The Benefits of Making Aspirations

1. The Benefits of Making Aspirations in General

Whoever hears this king of dedication prayers,
And yearns for supreme enlightenment,
Who even once arouses faith,
Will gain true merit greater still
Than by offering the victorious buddhas
Infinite pure realms in every direction, all ornamented with jewels,
Or offering them all the highest joys of gods and humans
For as many aeons as there are atoms in those realms.

2. The Thirteen Benefits in Detail

Whoever truly makes this Aspiration to Good Actions,
Will never again be born in lower realms;
They will be free from harmful companions, and
Soon behold the Buddha of Boundless Light.

They will acquire all kinds of benefits, and live in happiness;
Even in this present life all will go well,
And before long,
They will become just like Samantabhadra

All negative acts—even the five of immediate retribution—
Whatever they have committed in the grip of ignorance,
Will soon be completely purified,
If they recite this Aspiration to Good Actions.

They will possess perfect wisdom, beauty, and excellent signs,
Be born in a good family, and with a radiant appearance.
Demons and heretics will never harm them,
And all three worlds will honour them with offerings.

They will quickly go beneath the bodhi-tree,
And there, they will sit, to benefit all sentient beings, then
Awaken into enlightenment, turn the wheel of Dharma,
And tame Māra with all his hordes.

3. The Benefits in Brief

The full result of keeping, teaching, or reading
This Prayer of Aspiration to Good Actions
Is known to the buddhas alone:
Have no doubt: supreme enlightenment will be yours!

Dedication of the Merits of this Meritorious Aspiration

1. Dedication that Follows the Bodhisattvas

Just as the bodhisattva Mañjuśrī attained omniscience,
And Samantabhadra too
All these merits now I dedicate
To train and follow in their footsteps.

2. Dedication that Follows the Buddhas

As all the victorious buddhas of past, present and future
Praise dedication as supreme,
So now I dedicate all these roots of virtue
For all beings to perfect Good Actions.

3. Dedication towards Actualising the Result

When it is time for me to die,
Let all that obscures me fade away, so
I look on Amitābha, there in person,
And go at once to his pure land of Sukhāvatī.

In that pure land, may I actualise every single one
Of all these aspirations!
May I fulfil them, each and every one,
And bring help to beings for as long as the universe remains!

4. Dedication towards Receiving a Prophecy from the Buddhas
Born there in a beautiful lotus flower,
In that excellent and joyous buddha realm,
May the Buddha Amitābha himself
Grant me the prophecy foretelling my enlightenment!

5. Dedication towards Serving Others
Having received the prophecy there,
With my billions of emanations,
Sent out through the power of my mind,
May I bring enormous benefit to sentient beings, in all the ten directions!

Conclusion
Through whatever small virtues I have gained
By reciting this "Aspiration to Good Actions",
May the virtuous wishes of all beings' prayers and aspirations
All be instantly accomplished!

Through the true and boundless merit
Attained by dedicating this "Aspiration to Good Actions",
May all those now drowning in the ocean of suffering,
Reach the supreme realm of Amitābha!

May this King of Aspirations bring about
The supreme aim and benefit of all infinite sentient beings;
May they perfect what is described in this holy prayer, uttered by Samantabhadra!
May the lower realms be entirely emptied!

This completes the King of Aspiration Prayers, Samantabhadra's "Aspiration to Good Actions."

Words of Truth to Accomplish Aspirations

By the blessings of the buddhas who have attained the three kāyas,
And the unchanging truth of reality
As well as the unwavering aspirations of the Saṅgha,
May all the aspirations and dedication prayers be fulfilled!
The dhāraṇī for the accomplishment of all aspirations
tadyathā pañcendriyāvabodhanīye svāhā

Rigpa Translations (1996). VNOS thanks Lotsawa House

A Song of Longing for Tara, the Infallible

By Lama Losang Tenpey Gyaltsen

From my heart I bow to Divine Mother Tara, essence of love and compassion, the most precious objects of refuge gathered into one. From now until I reach enlightenment, hook me with your great love and kindness to liberate me.

By the witness of the Three Jewels, not just from my mouth but from the depths of my innermost heart and bones, I pray to you morning and evening. Show your blissful face to me, Loving One, Grant me the nectar of your speech.

Great gurus and small gurus cheat us with their made-up teachings, selling Dharma, teaching without comprehension, not observing who is qualified and who is not, being concerned about their own happiness and the eight worldly concerns. Since I can no longer trust friends of this degenerate age, you are my principal guru. Inspire me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

I take refuge in you, Tara; like you, no Buddha could ever deceive me. But understanding the odd character of these times, most Buddhas have gone into the bliss of nirvana. Even though they have great compassion, we have no connection. Since for me there are no other deities, you are my principal deity. Bestow realisations upon me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

Most Dharma protectors do not show their powers. Tired of those who invoke them, they do not act. Other protectors, lacking insight but proud of their power, may be friendly for a while but will later do me harm. Since I cannot rely on other protectors, you are my principal protector. With divine action, Wisdom Mother, essence of love, arouse the great power of your compassion and think of me.

To ordinary view the names of objects are the same as their meaning. Like this, they produce afflictions and bind us to samsara. When it is time to die, unless I understand the true nature, could a wish fulfilling gem enable me to carry even a sesame seed with me?

Since I do not trust in illusions, you are my real richness. Please grant my desires, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

I cannot rely on non-virtuous friends for even a day. They pretend to be close to me and all the while have in mind the opposite. They are friends when they wish it and enemies when they don't. Since I cannot trust in this kind of friend, you are my best friend. Be close to me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

You are my guru, my yidam, my protector, my refuge, my food, my clothes, my possessions, and my friend. Since your divine quality is everything to me, let me spontaneously achieve all that I wish.

Although I am overwhelmed by my habitual, uncontrolled mind, please cut these self-centred thoughts so I will be able to give my life millions of times without difficulty to each sentient being. Inspire me to be able to develop this kind of compassion to benefit all.

Empower me to cut the root of samsara, self-grasping, and to understand the pure doctrine, the most difficult middle way, free from the errors of extremes.

Inspire me to practice as a bodhisattva, turning away from what is worldly, dedicating all my virtues to teaching living beings, never for even one instant thinking of just my own happiness. Let me wish to attain Buddhahood for the benefit of all.

Empower me to actualise as much as possible the most subtle vows and to keep them without a careless mind, thus becoming the most perfect bodhisattva.

Outwardly, let me be simple in my practice, while inwardly, actualise the depth of the diamond vehicle with the strong wish to practice the two stages. Inspire me to attain enlightenment quickly for the benefit of all.

Divine Wisdom Mother Tara, you know everything about my life – my ups and down, my good and bad. Think lovingly of me, my only mother.

I give myself and all who trust in me to you, Divine Wisdom Mother Tara. Being completely open to you, let us be born in the highest pure land. Set me there quickly with no births in between.

May the hook of your compassion and your skillful means transform my mind into Dharma and transform the minds of all beings, whoever they are. They have all been my mother, the mother of one unable to follow the Conqueror's teachings.

By reciting this prayer three times a day and by remembering the Divine Wisdom Mother Tara, may I and all beings who are connected to me reach whatever pure land we wish.

May the Three Jewels and especially the Divine Wisdom Mother, whose essence is compassion, hold me dear until I reach enlightenment. May I quickly conquer the four negative forces.

If, as long as you live, you recite this prayer three times every day, not just from the mouth (in words only) but strongly linked with your mind, you will have close connection and will see Tara's face. No hindrances will be experienced and all wishes will be fulfilled. You will have a close relationship with all Buddhas and bodhisattvas, and they will hold you dear. If you recite the "Homage to the Twenty-one Taras" and this prayer, you will attain the Divine Liberating Mother.

Colophon: This prayer to Venerable Tara, in heart words making his own requests and also nondeceptive to others, was composed by the Buddhist monk Losang Tenpey Gyaltsen, in his nineteenth year, the Water Mouse year (1852), on the third day of the miracle month (second month of the lunar calendar) at Bengar Namgyel Ling. It is sure to have great benefit.

Dedication Prayers

Due to the merits of these virtuous actions
May I quickly attain the state of a Guru-Buddha
And lead all sentient beings, without exception,
Into that enlightened state.

May the supreme jewel bodhichitta
That has not arisen, arise and grow,
And where it has risen, may it not diminish.
But increase ever more.

Just as the brave Manjushri and Samantabhadra, too,
Realised things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious ones thus gone of the three times,
So that I might perform the noble bodhisattvas' deeds.

Master Shantideva's Bodhicharyavatara Dedication

May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill,
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms,
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power,
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

Prayer for Venerable Namgyel's Online Sangha (VNOS)

May all interdependent beings—
With needs and desires the same:
Avoidance of suffering and achieving nirvana—
Attain the state of full enlightenment.

May we abandon karma and delusion,
Leaving behind all sorrow and suffering.
May our members and benefactors be successful
In their activities to benefit sentient beings.

May all supporters of VNOS be successful,
Free from illness, fear and harm;
Be devoted and humble in our Dharma practice,
United in love and compassion for each other.

May the organisation always be nurtured
With generosity, respect and joy,
Extending the Dharma to all who need it,
For the benefit of all sentient beings.

Long Life Prayer for Choeding Rinpoche

By Phur Chok Jamgon Rinpoche

OM SWASTI!

Incomparable body with all marvellous propitious marks,
Proclaimed speech most pleasant, with wondrous melody,
Omniscient mind that knows the excellence of all phenomena,
Please bestow auspiciousness, oh excellent supreme deity!

Supreme protector guarding all beings with compassion,
Skilled and accomplished in the power of speech,
Masterly are the teachings of the second extraordinary noble Buddha;
I supplicate the glorious Guru who spreads the holy Dharma!

Foundation of all goodness helping sentient beings of the three realms;
Full of compassion are the Buddha's precious teachings;
Supreme marks of scripture and realisation, the essence of the holy Dharma;
I supplicate the holder of the victory banner, most accomplished!

Exalted in exposition, debate and composition, most marvellous;
Cannot be matched by ten million skilled scholars;
Oh Dharma king, Tsongkapa and your Spiritual Sons,
The revealer of sutra and mantra, may you remain forever!

Whoever generates the cause of the bodhisattva vows
Will remain steadfast in the ocean of the two accumulations;
Like Mount Meru, you possess the four stages of the four bodies;
Oh saviour and protector of the four continents, may you remain forever!

Exposition, debate, composition, along with study and meditation,
Moving like the great ornaments of the sun and moon are the theory and practice,
Continuously dispelling the darkness of unfortunate sentient beings,
Let the doctrines of sutra and tantra pervade far and wide!

With effort renouncing hardship and suffering,
Eliminating the group of enemies that are the threefold laziness,
With proper discipline and glorious good conduct,
May you guard all beings and lead them to supreme liberation!

May the Scholar's teachings extend like rays of the sun,
May the Buddha's teachings spread like the hundred petal lotus;
May all desires for the excellent teachings be fulfilled
As a feast of honey satisfies all six legged bees!

In brief, no matter what the contradiction or conditions,
The steady unchanging essence of the excellent vajra is always there;
May all the Buddha's activities of the virtuous threefold vividness
Ripen all beings and spontaneously accomplish all teachings!

All beings exemplify the connection between me and you;
The master Jetsun arising in any way
Becomes skilled in what must be accepted and rejected,
Becoming of one taste like the essential drop of the priceless three secrets!

The blessings of the actual unfailing Three Jewels,
Especially of the glorious Shri Devi and so forth,
Who have the ability to protect the practise and worship,
May the wish as it is be spontaneously accomplished!

[Translated by Geshe Tenzin Lhabsum and edited for VNOS by Lillian Hankel, May 2022]

Long Life Prayer for Venerable Gen Losang Namgyel-la

Wisdom light of True Compassion,
Source of Tara's Love Maternal,
Losang's Doctrine perfect holder,
We request your life eternal.

Teacher, Father, Mother, Guru -
We entreat you, live forever,
Guiding all to liberation,
Perfecting our minds forever.

With your always skilful guidance
and profound, compassionate ways,
Shining Tara's light eternal,
Guiding to Her Tathagata Mind.

Long Life Mantra

OM A GURU VAJRADHARA SUMATI VIJAYA SARVA SIDDHI HUM

White Tara Long Life Mantra

OM TARE TUTTARE TURE GURU SUMATI VIJAYA AYUR PUNYE JNANA PUSHTIM KURU YE SVAHA

Long Life Prayer for All Spiritual Mentors

May the spiritual teachers who lead me on the sacred path
and all spiritual friends who practice it have long life.

May I pacify completely all outer and inner hindrances –
grant such inspiration, I pray.

May the lives of the venerable spiritual mentors be stable,
and their virtuous actions spread in the ten directions.

May the light of Losang's teachings, dispelling the darkness of the
beings in the three worlds, always increase.

Venerable Namgyel's
Online Sangha
We Serve

The merits of the publishing and distribution of this prayer book are dedicated to the good health and long life of Gen Namgyel-la and all other pure teachers. May their Dharma activities and aspirations be spontaneously completed and fulfilled. May the wheel of Buddhadharma continue to turn and reach out to benefit all sentient beings. May all living beings be free from suffering and the causes of suffering and enjoy happiness and the causes of happiness.

We are following the lineage of Shakyamuni Buddha through Nagarjuna to Lama Atisha to Lama Tsong Khapa and then through many other authentic lamas including the reincarnation of Geshe Bengungyel (Choeding Rinpoche). Finally, to Venerable Gen Losang Namgyel-la. However, we do follow a rimé, non sectarian view of Buddhism, that all traditions are valuable and should be respected.