

Chenrezig Tibetan Buddhist Center of Connecticut



Prayers for Teachings

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?”

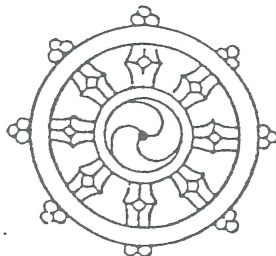
Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness 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 nonattainment. 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 awoken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequalled 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:

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

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 practice 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.



Ka la jö bay ne chog tang ba ne
Ngö shay du chug nga yi tu dob jan
Drub ba bo la ma yi bu shin zig
Ne sum kandro tsog la chag tsel lo

I prostrate to the gatherings of dakinis in the
three chakras
Who abide in the holy yoga of using space.
By your powers of clairvoyance and magical
emanation,
Look after practitioners like a mother looks
after her child.

AKA SAMA RADZA SHATA RASA MARAYA PHAT (21X)

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Pag ba gön chog sum gyi ga yi den bay dob gyi
Chi dog bar gyur jig (clap)
May bar gyur jig (clap)
Shi war gyur jig (clap)
Dra geg bar che mi tun bay chog tang ja chi din
gu ru ye SOHA
Geg rig tong chag gye ju shi wa dang
Mi tun no bay kyen tang drel wa tang
Tun bar drub jing pün sum tsog gyur jig
Dra shi de kyang deng tar de leg shog

By the truth of the existence of the Three
Jewels,
May all inner and outer hindrances and
adversities be overcome.
May they become non-existent! (clap)
May they be pacified! (clap)
May they be completely pacified! (clap)
May all negative forces opposed to the
Dharma be completely pacified.
May the host of eighty-thousand obstacles be
pacified.
May we be separated from all adverse
conditions to the Dharma,
And may we obtain all circumstances
Conducive to the Dharma;
May there be auspiciousness, happiness and
well-being here, right now!

Outer Mandala

The fundamental ground is scented with incense and strewn with flowers
Adorned with Mount Meru, the four continents, the sun and the moon.

I imagine this as a buddha-land and offer it.
May all sentient beings enjoy this pure realm.

Holy lamas high,
Wrap the sky
Of your dharma bodies
In massive clouds
Of knowledge and love
And let them pour
Upon the earth
Of your disciples,
As we are ready,
A shower of rain,
The teachings,
Deep and wide.

Sa-zhi po-kyi jug shing me-tog-tram
Ri-rab ling-zhi nyi-day gen-pa-di
Sang-gyay zhing-du mig-te ul-war-gyi
Dro-kun nam-dag zhing-la cho par-shog

Jetsun lama dampa kyenam kyi,
Chukuy kala kyentsey chunzin trik,
Jitar tsampay duljay dzinma la
Sabgye chukyi charpa aptu sol

I send forth this jewelled mandala to you, precious guru.
IDAM GURU RATNA MANDALAKAM NIRYATA YAMI



Prayer of Refuge and Bodhicitta

I take refuge until I am enlightened
In the Buddhas, the Dharma and the Sangha.
Through the merit I create by listening to the Dharma
May I attain Buddhahood for the sake of all sentient beings.

Sang gya cho dang tsok kyi chok nam la
Jang chub bar du dak ni kyab su chi
Dag gi chod nyen gyi pa sod nam kyi
Dro lam phan chir sang gya drup par shog

Concluding Mandala Offering and Dedication Prayer

The fundamental ground is scented with incense and strewn with flowers
Adorned with Mount Meru, the Four Continents, the Sun and the Moon,
I imagine this as a Buddha-land and offer it.
May all sentient beings enjoy this pure realm.

I dedicate whatever virtues I have collected
For the benefit of the teachings and of all sentient beings,
And in particular for the essential teachings
Of Venerable Losang Drakpa to shine forever.

I send forth this jewelled mandala to you, precious Guru.

Sa.zhi pö.kyi jug.shing me.tog tram
Ri.rab ling.zhi nyin.day gyen.pa di
Sang.gyay shing.du mig.te ul.wa yi
Dro.dun nam.dag zhing.la chö.par shog

Dag.gi ji.nye sag.pay ge.wa di
Ten.dang dro.wa kün.la gang.phen dang
Khye.par je.tsün lo.sang drak.pa yi
Ten.pay nying.po ring.du sel.je shog

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

Samantabhadra Dedication

I dedicate all this virtue
To emulate the knowledge
Of the hero Manjushri
And likewise Samantabhadra as well.

With whatever dedication is praised as supreme
By all the Conquerors who traverse the three times,
I also dedicate all my roots of virtue
For the sake of auspicious deeds.

Long Life Prayer for His Holiness the Dalai Lama

In that Pure Land surrounded by snowy mountains,
You are the source of all benefit and happiness.
All-powerful Avalokiteshvara, Tenzin Gyatso,
May you stay until samsara's end.

Long Life Prayer for Khensur Wangdak Rinpoche

I pray for the long life of the precious Khensur Wangdak,
Upholder of scriptural and realizational doctrines,
The spiritual friend who trained extensively in the five great philosophical texts,
With exceptional wisdom and perseverance.

Samantabhadra Dedication

Jam.pel pa.wö ji.tar kyen.pa.dang
Kun.tu zang.po de.yang de.zhin.te
De.dag kun.gyi je.su dag.lob.chir
Ge.wa di.dag tam.chay rab.tu.ngo

Du.sum sheg.pay gye.wa tam.chay.kyi
Ngo.wa gang.la chog.tu ngag.pa.de
Day.shen ge.way tsa.wa di.kun.kyang
Sang.po chö.chir rab.tu nor.war.gyi

Long Life Prayer for His Holiness the Dalai Lama

Gang ri ra wey kor wey shing kham dhir
Phen dang dey wa ma lu jung wey nay
Chenrezig wang Tenzin Gyatso yi
Shab pet si they par du ten gyur chig

Long Life Prayer for Khensur Wandak Rinpoche

Lo dzon sang bo shung chen nam nga la
Yun ring jang bar dze bay ge way shay
Lung dang tog bay den ba dzin che ba
Khen sur wang dak ring chen shab den shog

ཅུལ། བདག་སོགས་འཁོར་བཅས་ཆོ་རབས་ཐམས་ཅད་དུ།

Tea Offering

DAK SOK KOR-JAY TSAY-RAP TAM-JAY-DU

Throughout all our lifetimes, may I and all beings

དགོན་མཆོག་གསུམ་དང་ནམ་ཡང་མི་འབྲལ་ཞིང།

KON-CHOK-SUM DANG NAM-YANG MI-DREL SHING

Never be separated from the Three Jewels

དགོན་མཆོག་གསུམ་པོ་རྒྱན་དུ་མཆོད་པ་དང་།

KON-CHOK SUM-BO GYUN-DU CHO-BA DANG

May we always make offerings to the Three Jewels

དགོན་མཆོག་གསུམ་གྱི་བྱིན་ཆུབས་འཇུག་པར་ཤོག།

KON-CHOK SUM-GYI CHIN-LAP JUK-PAR-SHOK

May we receive blessings of the Three Jewels.

སྟོན་པ་སྤྲ་མེད་ སངས་རྒྱལ་རིན་པོ་ཆེ།

Food Offering

DON-BA LA-MAY SANG-GYAY RIN-BO-CHAY

To the Supreme Teacher, precious Buddhas

སྐྱེདས་པ་སྤྲ་མེད་དམ་ཆོས་རིན་པོ་ཆེན།

GYOP-BA LA-MAY TAM-CHO RIN-PO-CHAY

To the Supreme Protector, precious Dharma

འདྲན་པ་སྤྲ་མེད་དག་འདུན་རིན་པོ་ཆེ།

DREN-BA LA-MAY GEN-DUN RIN-BO-CHAY

To the Supreme Guide, precious Sangha

སྐྱབས་གནས་དགོན་མཆོག་གསུམ་ལ་མཆོད་པ་འབུལ།

GYAP-NAY KON-CHOK SUM-LA CHO-BA-PUL

To these Three Jewels I make offerings.

Jan 14