

TIBETAN BUDDHIST INSTITUTE Inc
PRAYERS FOR ONLINE TEACHINGS

Refuge and Bodhichitta for Teachings

sang gye cho dang tsok kyi chok nam la
jang chub bar du dag ni kyab su chi
dak gi choe nyan gyi pai so nam kyi
dro la pen chir sang gye drub par sho x 3

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I go for refuge until I am enlightened  
to the Buddha, Dharma and Sangha  
By the merit of listening to teachings and so on  
May I become a Buddha in order to benefit all sentient beings x 3

**Inviting the Guests to Come**

ma lu sem chen kun gyi ngon gyur chin  
du de pung chai mi zang jom dze lha  
ngo nam ma lu yang dag kyen gyur pai  
chom den kor che ne dir sheg su sol

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You are the protector of all sentient beings without exception
the deity destroying the evil assembly of demons and their legions
You correctly comprehend all phenomena without exception
Bhagavan with your entourage please grace this abode

The Four Immeasurables

sem chen tam che de wa dang de way gyu dang den par gyur chig
sem chen tam che dug ngel dang dug ngel kyi gyu dang drel war gyur chig
sem chen tam che dug ngel me pe de wa dang mi drel war gyur chig
sem chen tam che nye ring chag dang nyi dang drel way tang nyom la ne par gyur
chig

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May all sentient beings have happiness and its causes  
May all sentient beings be free from suffering and its causes  
May all sentient beings never be separated from happiness and be free of suffering  
May all sentient beings abide in equanimity, free from attachment and anger  
holding some close and others distant

## **The Seven Limb Prayer (Short Version)**

go sum gu pe go ne chag tsal lo  
ngo sham yi trul cho pa ma lu bul  
tog me ne sag dig tung tam che shag  
ke pag ge wa nam la je yi rang  
kor wa ma tong bar du leg zhug le  
dro la cho kyi kor lo kor wa dang  
dag zhon go nam jang chub chen por ngo

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I prostrate with my body, speech and mind in faith, each and every offering I make
including those really performed and those mentally transformed
I declare all non-virtuous actions accumulated from time without beginning
I rejoice in all ordinary and Noble Beings actions
Please Buddha, by living as our guide until samsara ends
Reveal the teachings to all sentient beings
I dedicate the virtues of myself and others to the Great Enlightenment

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## **Mandala offering (Short Version)**

sa zhi po kyi juk shing me tog tram  
ri rab ling zhi nyi de gyan pa di  
sang gya zhing du mig te ul wa yi  
dro kun nam dag zhing la cho par shog

je tsun la ma dam pa kyo nam kyi  
cho ku ka la kyen tse chu dzin trik  
ji tar tsam pe dul je dzin ma la  
zab gye cho kyi char pa bab du sol

## **Mandala Offering (Short Version)**

By the virtue of offering to you assembly of Buddhas visualized before me, this mandala built on a base resplendent with flowers, saffron water and incense, adorned with Mount Meru and the four continents as well as the sun and the moon, may all sentient beings share in its good effects.

O holy and venerable Lama, from the clouds of compassion,  
That form in the skies of your Dharmakaya wisdom,  
Please release a rain of vast and profound Dharma,  
Precisely in accordance with the needs of those to be trained.

**IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

## **DEDICATION**

### **Prayer for Tsong Khapa's Teachings to Remain**

Dag gi ji nye sag pai ge wa di  
Tan dang dro wa kun la gang phan dang  
Khya par je tsun lo zang drag pa yi  
Tan pai nying po ring du sal je shog

### **Prayer for Tsong Khapa's Teachings to Remain**

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

### **Mandala Offering (Short Version)**

Sa zhi po kyi jug shing me tog tram  
Ri rab ling zhi nyi da gyan pa di  
Sang gya zhing du mig te ul wa yi  
Dro kun nam dag zhing la cho par shog

je tsun la me ku tse rab ten ching  
nam kar trin le chog chur gye pa dang  
lo sang ten pe dron me sa sum gyi  
dro we mun sel tag ne gyur chig

### **Mandala Offering (Short Version)**

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.  
May my venerable lama's life be firm,  
His white divine action spread in the ten directions,  
May the torch of the teachings of Losang always remain,  
Dispelling the darkness of all beings in the three realms.

## **IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

### **Long Life Prayer to His Holiness the Dalai Lama**

je tsun la ma dam pa kyo nam kyi  
pen dang de wa ma lu jung wai nai  
chan re zig wang tan dzin gya tso yi  
zhab pe si tai bar du ten gyur chik

### **Long Life Prayer to His Holiness the Dalai Lama**

O holy and venerable Lama, from the clouds of compassion,  
You are the source of all happiness and bliss  
All powerful Chenrezig Tenzin Gyatso  
Please remain till the end of existence.

**Brief Prayer**

ten pa rin chen chok gi ma kyab pa'am  
kyab kyang nyam par gyur pe chok der ni  
nying je chen po yi rab kyong pa yi  
pen de ter de sel war che par sho

**Brief Prayer**

Should the situation arise where the supreme precious teachings no longer pervade or though pervading should they degenerate, then through the mind being moved by great compassion may the treasure of benefit and happiness be revealed.

**Prayer for the increase of merit**

jang chub scm chok rinpoche  
ma kye pa nam kye gyur chik  
kye pa nyam pa me pa yang  
gong nai gong du pel war sho

**Prayer for the increase of merit**

May the jewel of supreme Bodhichitta which has not arisen, arise  
and may it never diminish but increase more and more.

**Prayer for the benefit of sentient beings**

pa ma sem chan tam che de dang den gyur chik  
ngon dro tam che tag tu tong pa dang  
jang chub sems pe gang la su shuk pa  
de dak kun gyi mon lam nyur drub sho

**Prayer for the benefit of sentient beings**

May all father and mother sentient beings be happy and successful.  
May all the abodes of evil migration always be empty.  
May the prayers of all Bodhisattvas whoever they are  
and wherever they reside be quickly accomplished.

## **THE DISCOURSE ON THE ESSENCE OF THE WISDOM GONE BEYOND** **(Only available in English)**

Thus I have heard; “Once the Blessed One was dwelling in Rajagriha on Vulture’s Peak, together with a great assembly of monks and Bodhisattvas.

At that time, the Blessed One was totally absorbed in the concentration that examines all phenomena, called Profound Illumination”. And at the same time, the Noble Avalokiteshvara, the Bodhisattva Mahasattva, was engaged in the profound practice of the Wisdom gone beyond, analysing the five aggregates, by nature empty.

Then, through the inspiration of Buddha, the Venerable Shariputra spoke to the Noble Avalokiteshvara, the Bodhisattva Mahasattva, saying, “How should those of good family learn, who wish to follow the profound practice of the Wisdom Gone Beyond?”.

Thus he spoke, and the Noble Avalokiteshvara, the Bodhisattva Mahasattva, replied to the Venerable Shariputra saying, “Oh Shariputra, whatever son or daughter of good family wishes to follow the Profound Practice of the Wisdom Gone Beyond, should look at it like this, analysing the five aggregates, by nature empty:

Form is empty, emptiness is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling recognition, karmic formations and consciousness are all empty. Therefore, Shariputra, all phenomena are empty without characteristics. They are unborn and unceasing; they are neither impure nor free from impurity. They neither decrease nor increase.

There are none of these, all the way up to there is no old age and death, nor is there destruction of old age and death.

Thus, there is no suffering, no cause of suffering, no cessation of suffering and no path. There is no wisdom, no attainment and no non-attainment. Therefore, Shariputra, because there is no attainment, all Bodhisattvas hold to the Wisdom gone beyond, and because there is no obscurity of mind, they have no fear. Passing utterly beyond falsity, they reach beyond the bounds of sorrow. All the Buddhas who dwell in the three times, by relying on the Wisdom Gone Beyond, fully and clearly awaken to unsurpassed, most perfect and complete Enlightenment.

Therefore, the mantra of the Wisdom Gone Beyond, the mantra of great insight, the unequalled and unsurpassed mantra, the mantra that calms all suffering should be known as the truth; for there is no deception. The mantra of the Wisdom Gone Beyond is proclaimed:

TA YA THA OM GATE GATE PARAGATE PARASAGATE BODHI SOHA

(Gone, Gone, Gone Beyond, Gone Completely Beyond, Awakened, So Be It)

Oh Shariputra, this is how a Bodhisattva Mahasattva should learn the profound Wisdom Gone Beyond.”

Then the Blessed One arose from that concentration and praised the Noble Avalokiteshvara, the Bodhisattva Mahasattva, saying, "Very good, very good, Oh son of good family. It is exactly like that. The profound Wisdom Gone Beyond should be practised exactly as you have said, and then the Tathagatas will rejoice." When the Blessed One had said this, the Venerable Shariputra, the Noble Avalokiteshvara, that whole gathering, and the world with its gods, men, anti-gods and spirits, their hearts full of joy, praised the words of the Blessed One.

So ends the Noble Discourse on the essence of the Wisdom Gone Beyond.

### **The Three Principles of the Path by the Noble Tsong kha pa (transl. by I. Durovic) – (Only available in English)**

I prostrate to the Noble Gurus !  
The meaning of the essence of all of the teachings of the Conquerors,  
The Path praised by the holy Children of the Conquerors,  
And that gateway for the fortunate desiring Liberation  
I will explain as best I can.

Those who do not lust after the happiness of existence and,  
By putting effort into making leisure and endowment meaningful,  
Rely on the path which delights the Conquerors,  
Those fortunate ones should listen with a pure mind.

Without pure Definite Emergence, there is no means  
To pacify the striving for the happy fruits of the ocean of existence.  
Inasmuch as the embodied are totally fettered by  
The desire for existence, initially you will search for Definite Emergence.

Leisure and endowment is hard to find and life does not last,  
By habituating the mind, turn away from the futilities of this life.  
Reflecting over and again on the infallibility of causality and on the  
sufferings of cyclic existence,  
Turn away from the futilities of future lives.

If, through such habituation,  
Longing for the marvels of cyclic existence does not arise for even an  
instant and  
If the mind striving for complete Liberation arises day and night,  
At that point, Definite Emergence has been born.

However, should that definite emergence not be upheld  
By the Perfect Mind [of Bodhicitta], inasmuch as it will not become the  
Cause of the perfect bliss of Enlightenment,  
The intelligent generate the supreme Mind of Enlightenment.

Carried away by the flow of the four raging rivers  
Tightly bound up by the fetters of karma hard to loosen,  
Ensnared in the iron net of self-grasping,  
Totally obscured by the great darkness of ignorance,

Wandering in boundless existence, life after life,  
Tormented uninterruptedly by the three sufferings  
Upon reflecting upon the predicament of mothers who were in such a  
situation,  
Generate the Supreme Mind [of Bodhicitta] !

Since one who is not endowed with the wisdom realizing the mode of  
abiding,  
Albeit having become accustomed to definite emergence and Bodhicitta,  
Will be unable to sever the root of existence,  
Strive at means to realize interdependence !

Whoever sees that the causality of all phenomena of cyclic existence and  
Nirvana  
Is never deceitful and  
Has destroyed the targeted object and  
Has entered the path which pleases the Buddhas.

For as long as the two-fold understanding of  
Appearances as non-deceitful interdependence and  
Assertionless emptiness  
Appear separate, for so long has the thought of the Sage not been realized!

Eventually, when they are no longer posited separately but simultaneously  
And through merely seeing interdependence as non-deceitful,  
Definite ascertainment destroys all of the modes of apprehension of  
objects,  
Analysis of the view has been led to fruition.

Moreover, when appearance dispels the extreme of existence,  
Emptiness dispels the extreme of non-existence and emptiness  
Is understood in the manner of dawning as causality,  
One will not longer be ravaged by the view of the extremes.  
Upon having realized the essence  
Of such Three Principles of the Path,  
Dwell as a hermit, oh Child, and having generated the force of enthusiasm,  
Swiftly attain your permanent goal !

*The above was addressed by the glorious Bhikshu Lobsang Dragpa, great in  
learning, to Ngawang Dragpa, Lord of Tsago.*

## The Praise in Twenty One Homages

OM Homage to the Venerable Arya Tara  
Homage! Tara swift heroic  
Eyes like lightning instantaneous  
Sprung from op'ning stamens of the  
Lord of the Three Worlds' tear-born lotus.

Homage! She whose face combines a  
Hundred autumn moons at fullest  
Blazing with light-rays resplendent  
As a thousand star collection.

Homage! Golden blue one, lotus  
Water-born, in hand adorned.  
Giving, effort, calm, austerities,  
Patience, meditation Her field.

Homage! Crown of Tathagatas  
She who goes in endless triumph  
Honoured much by Conqu'rors' Offspring.  
Having reached ev'ry perfection.

Homage! Filling with TUTTARA,  
HUM, desire, direction and space.  
Trampling with Her feet the Sev'n worlds  
Able to draw forth all beings.

Homage! Worshipped by the All Lords,  
Sakra, Agni, Brahma, Marut.  
Honoured by the hosts of spirits,  
Corpse-raisers, gan-dhar-vas, ya-ksas.

Homage! With Her TRAT and PHAT sounds,  
Crusher of foes' magic diagrams.  
Putting Her feet left out, right back,  
Blazing up in raging fire-blaze.

Homage! TURE, very dreadful.  
Destroyer of Mara's champions,  
She with frowning lotus visage  
Who is slayer of all enemies.

Homage! She adorned with fingers  
At Her heart, in Three-Jewel mudra  
She with universal wheels adorned,  
Warring masses of their own light.

Homage! She of Great Joy shining,  
Diadem emitting light-wreaths.  
Mirthful, laughing with TUTTARE.  
Subjugating maras, devas.

Homage! She able to summon  
All earth-guardians and their trains.  
Shaking, frowning, with her HUM-sign  
Saving from ev'ry misfortune.

Homage! Crown adorned with crescent  
Moon, all ornaments most shining.  
Producing, from Amitabha  
In Her hair-mass, always much light.

Homage! She mid wreath ablaze like  
Eon-ending fire abiding.  
Right stretched, left bent, turning glad ones'  
Troops of enemies destroying.

Homage! She who smites the ground with  
Her palm and with Her foot beats it.  
Frowning, with the letter HUM the  
Seven underworlds She conquers.

Homage! Happy, virtuous, peaceful.  
She whose field is peace, Nirvana  
With that having OM and SVAHA  
Of the great downfall destroyer.

Homage! Of those glad at turning  
Tearing foes bodies asunder  
Liberating with HUM mantra  
Words-arrange of the ten syllables.

Homage! Swift One. The foot-stamper  
With for seed the letter HUM's shape.  
She who shakes the triple world and  
Meru, Mandara and Vindhya.

Homage! Holding in Her hand the  
Deer-marked moon, of deva-lake form.  
With twice-spoken TARA and PHAT  
Totally dispelling poison.

Homage! She whom god-host rulers  
Gods and Kinnaras do honour.  
She whose joyful splendour dispels  
Armoured ones' bad dreams and conflicts.

Homage! She whose eyes are bright with  
Radiance of sun or full moon.  
With twice HARA and TUTTARE  
Driver out of chronic fever.

Homage! Full of liberating  
Power by set of three Realities.  
Crushing crowds of spirits, yaksas  
And corpse-raisers. Supreme! TURE.

*This is a praise of the root mantra  
And a twenty-one fold homage.*

### **The Condensed Praise**

OM to the transcendent subduer, Arya Tara, I prostrate.  
Homage to the glorious one who frees with TARE,  
With TUTTARE you calm all fears,  
You bestow all success with TURE,  
To the sound SOHA I pay great Homage.

### **Prayer Of Guru Shakyamuni Buddha**

La ma ton pa chom dan da  
De zhin sheg pa dra chom pa  
Yang dag par dzog pai sang gya  
Pal gyal wa shakya tup pa la  
Chag tsal ching ky ap su chi wo Chodo  
Jin gyi lab tu sol  
TAYATHA: OM MUNI MUNI MAHA MUNAYE SOHA

### **Prayer Of Guru Shakyamuni Buddha**

Guru, Master, Bhagavan, Tathagata, Arhant,  
Complete and Perfect Buddha  
Glorious Conqueror, Shakyamuni,  
To you I prostrate, go for refuge and make offering.  
Please grant your inspiration  
TAYATHA: OM MUNI MUNI MAHA MUNAYE SVAHA

### **Padmasambhava Mantra**

Om Āḥ Hūṃ Vajra Guru Padma Siddhi Hūṃ  
Om Ah Hum Vajra Guru Padma Siddhi Hum  
Om Ah Hum Vajra Guru Padma Siddhi Hum

### **Praise To Lama Tsong Khapa**

Mig me tse wai ter chen chan ra zig  
Dri me ky en pai wang po jam pal yang  
Gang chan ka pai tsug gyan tsong ka pa  
Lozang drag pai zhab la sol wa deb  
~~~  
Avalokita, Great Store of Objectless Compassion !
Manjughosha, Master of Flawless Wisdom !
Tsong Khapa, Crown of the Land of Snow's wise men, Losang Dragpa,
I make request at your feet.

Medicine Buddha

Tayata Om Bekanze Bekanze Maha Bekanze Randza Samungate Soha
Tayata Om Bekanze Bekanze Maha Bekanze Randza Samungate Soha
Tayata Om Bekanze Bekanze Maha Bekanze Randza Samungate Soha

Manjushri Mantra

Om Ah Ra Pa Tsa Na Dhih
Om Ah Ra Pa Tsa Na Dhih
Om Ah Ra Pa Tsa Na Dhih

Green Tara Mantra

Om Tare Tutare Ture Soha
Om Tare Tutare Ture Soha
Om Tare Tutare Ture Soha

White Tara Mantra

Om Tare Tuttare Ture Mama Ayurpunye Jnana Pushtim Kuruye Svaha
Om Tare Tuttare Ture Mama Ayurpunye Jnana Pushtim Kuruye Svaha
Om Tare Tuttare Ture Mama Ayurpunye Jnana Pushtim Kuruye Svaha