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Break out the funds to spread Dhamma to let Faithful Trust flow,
Broadcast majestic Dhamma to radiate long-living joy.

Release unexcelled Dhamma to tap the spring of Virtue,
Let safely peaceful delight flow like a cool mountain stream.

Dhamma leaves of many years sprouting anew, reaching out,
To unfold and bloom in the Dhamma Centers of all towns.

To spread lustrous Dhamma and in hearts glorified plant it,
Before long, weeds of sorrow, pain, and affliction will flee.

As Virtue revives and resounds throughout Thai society,
All hearts feel certain love toward those born, aging, and dying.

Congratulations and Blessings to all Dhamma Comrades,
You who share Dhamma to widen the people's prosperous joy.

Heartiest appreciation from Buddhadāsa Indapañño,
Buddhist Science ever shines beams of Bodhi long-lasting.

In grateful service, fruits of merit and wholesome successes,
Are all devoted in honor to Lord Father Buddha.

Thus may the Thai people be renowned for their Virtue,
May perfect success through Buddhist Science awaken their hearts.

May the King and His Family live long in triumphant strength,
May joy long endure throughout this our world

From What does dedicating merit really do?, by Jetsunma Tenzin Palmo

In traditional Buddhist countries, the concept of punya has always played an important role. Usually translated as merit or even as goodness, punya represents the positive karmic results of good intentions and actions. This belief in the power of meritorious actions is perceived as an ethical force that can be directed toward any chosen object. So people set about “making merit” and rejoicing in it; the merit is then dedicated to others and thus shared. This serves as an encouragement to perform acts of goodness such as generosity and kindness. We can also rejoice in and share the goodness we see others perform.

At the start of formal practice, we take refuge in the three jewels and then, in the Mahayana traditions, we recite the bodhisattva vow and remind ourselves that we are undertaking this practice not just for our own sake but to benefit all beings. In other words, we set our spiritual GPS to the destination of enlightenment-for-the-sake-of-all. Then, at the completion of that day’s practice, we again remind ourselves of our aim by dedicating whatever goodness has been gained to the welfare and happiness of all beings- or to the whole planet and beyond. These are trainings in bodhichitta, reminders that our practice has a meaning beyond benefitting just ourselves.

Even the effort to do the practice rather than watch TV or play on the computer is a good thing, and we can feel pleased and satisfied by it, wishing to share that essential goodness with others. We can dedicate that merit whether or not we understand the mechanics of how it all works. Just do it. So much is hidden from our rational mind. Let us retain a sense of mystery and not be narrow and materialistic. The dharma goes beyond our conceptual thinking.

This is not just a “beautiful idea” but is also practical- the world is in dire need of goodness and positive energy. Thoughts have power. Prayers and aspirations have force.

Almost everyone experiences a special atmosphere when visiting sacred places such as Bodhgaya or Assisi, despite the surface chaos or commercialism. Centuries of devotion, thoughts directed to the sacred, have created a palpable spiritual energy there. Likewise, we spontaneously feel the profound sorrow and heaviness of spirit when visiting Auschwitz or Dachau. We swim in an ocean of thought forms but, like fish in water, we do not recognize our own psychic environment.

If only we could see it, we would know that the psychic pollution surrounding this planet is far denser than the physical pollution. There is so much anger, greed, jealousy, fear, and general negativity in society, all of which is further cultivated and celebrated in the media. In this darkness, we need some light. Dedicating our positive energy helps to bring balance and joyful appreciation into a seemingly hopeless situation. Drop by drop, the water jar is filled. Therefore, through the merit of this practice, may all beings be happy and free from suffering!

Dedication of Merit, from Compassionate Action, The Life and Teachings of
Chatral Rinpoche

Through this merit,
may all beings attain the level that transcends
the limitations of Samsara and Nirvana.

By defeating the armies of Mara,
may they masterfully acquire the great kingdom of Samantabhadra.

May the two benefits spontaneously manifest
and may auspiciousness and splendor blaze forth.

A Prayer To Avert Nuclear War, by Chatral Rinpoche

Namo Guru Ratnatraya!

To the Teacher and the Three Jewels, I bow.

True leader of the golden age - Crown of the Sakyas!
Second Buddha, Prince of Oddiyana, Lake-Born Vajra,

Bodhisattvas - eight closest spiritual heirs
High Nobles, Avalokitesvara and Manjushri,
Vajrapani and the rest!

Twenty-one Taras, Host of Noble Elders,
Root and lineage lamas, deities,
Peaceful and wrathful gods!
Dakinis in your three homes!

(the earth, the heavens and the emanated worlds!)

You who through wisdom or karma have become Defenders of the
Doctrine!
Guardians of the Directions!
Seventy-five Glorious Protectors!

You who are clairvoyant, powerful, magical and mighty!

Behold and ponder the beings of this age of turmoil!

We are beings born at the sorry end of time;
An ocean of ill-effects overflow from our universally bad actions.

The forces of light flicker,
The forces of darkness, a demon army,
inflames great and powerful men.

And they rise in conflict, armed with nuclear weapons
That will disintegrate the earth.

The weapon of perverse and errant intentions
Has unleashed the hurricane.
Soon, in an instant, it will reduce the world
And all those in it to atoms of dust.

Through this ill-omened devils' tool
It is easy to see, to hear and think about
Ignorant people, caught in a net of confusion and doubt,
Are obstinate and still refuse to understand.
It terrifies us just to hear about or to remember
This unprecedented thing.

The world is filled with uncertainty,
But there is no means of stopping it, nor place of hope,
Other than you, undeceiving Three Jewels and Three Roots,

(Buddhas, Teaching and Spiritual Community, Lama, Deity and Dakini)

If we cry to you like children calling their mother and father,
If we implore you with this prayer,
Do not falter in your ancient vows!

Stretch out the lightning hand of compassion!
Protect and shelter us defenseless beings, and free us from fear!

When the mighty barbarians sit in council of war
- barbarians who rob the earth of pleasure and happiness
- barbarians who have wrong, rough, poisonous thoughts,
bend their chiefs and lieutenants
to the side of peace and happiness!

Pacify on the spot, the armed struggle that blocks us!
 Turn away and defeat the atomic weapons
 Of the demons' messengers,

And by that power, make long the life of the righteous,
 And spread the theory and practice of the doctrine
 To the four corners of this great world!

Eliminate root, branch and leaf - even the names
 Of those dark forces, human and non-human,
 Who hate others and the teaching!

Spread vast happiness and goodness
 Over this fragile planet!

Elevate it truly with the four kinds of glory!
 And as in the golden age, with all strife gone,
 Let us be busy only with the dance of pleasure, the dance of joy!

We pray with pure thoughts-
 By the compassion of that ocean the three supreme refuges
 And the power of the Realm of Truth;
 The complete sublime truth,
 Achieve the goal of this, our prayer
 Magically, just as we have hoped and dreamed!

Translated from the Tibetan by Richard Kohn and Lama Tsedrup Tharchin

From Paritta Recitation - A Selection of Texts

The Origin of the Sharing of Merit in Buddhism

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The Atanatiya Discourse

The Maha Jaya Mangala Gatha - The Stanzas of Great Joyous Victory

The Jaya Paritta

The Origin of the Sharing of Merit in Buddhism, As found in the Tirokudda Sutta

Introduction

The Buddhist ritual of sharing of merits was first established with the story of King Bimbisara.

After the Buddha taught The Discourse on Turning the Wheel of the Dhamma to the five ascetics, they became his first disciples. Then the Buddha went to Gaya and converted the three ascetic brothers, and their one thousand followers.

Then, while proceeding to Rajagaha, King Bimbisara went to visit him with thousands of brahmins. King Bimbisara was established in the fruit of Stream-entry on that very day, and he invited the Buddha to a meal in the palace the following day.

During the alms-giving, pretas who were the departed next-of kin of King Bimbisara stood outside the walls of the palace thinking, "The king will dedicate the merits of the alms-giving to us."

However, after the alms-giving, King Bimbisara did not dedicate the merits to the pretas who were his next of kin, but instead, his mind was thinking about where to build the vihara for the Buddha. Not receiving the merits, these pretas made dreadful cries and wailings outside the palace walls in the dead of night.

The king heard these unearthly noises and became very frightened. At daybreak, the king told the Buddha about his dreadful experience and asked him about what had happened.

The Buddha explained to the king:

‘Former relatives of yours who have been reborn as pretas have been going around for an immeasurably long time, expecting to be released from their suffering.

They had expected you to dedicate the alms-giving done yesterday to them, but you did not. They were extremely distressed by this, and lamented their lost hope.’

The king said, ‘O Blessed One, would they receive the merits, if I give alms today and dedicated the merits to them?’

The Buddha said, Yes, they would.

‘Then let the the Blessed One accept my invitation of alms-giving today.’

The Blessed One consented.

During the alms-giving to the Buddha and his Order of Ariya Sangha, further strange things happened. *The Buddha, using his supernormal powers, caused the pretas from outside the walls of the palace to be clearly seen by the king.*

As the king gave the gift of water saying, ‘Let this be for my relatives!’, at that moment, lotus ponds appeared around the pretas. The pretas bathed in them, and their weariness and thirst was allayed; and their bodies became the color of gold.

The king then gave rice gruel, and both hard and soft food, and dedicated the action. All at once, the pretas had food to eat, and their faculties were refreshed.

The king gave robes and lodging and dedicated these actions, and instantly, the pretas were richly adorned, and they had well-furnished palaces to live in.

When he saw this, he king was extremely delighted;

And when the Blessed One had finished his meal, he expounded this
Tirokudda Sutta:

*Outside the walls they stand,
and at crossroads.*

*At door posts they stand,
returning to their old homes.*

*But when a meal with plentiful food and drink is served,
no one remembers them:*

Such is the kamma of living beings.

*Thus, those who feel sympathy for their passed-over relatives
give timely donations of proper food and drink-
exquisite, and clean,
thinking:*

“May this be for our relatives.

May our relatives be happy!”

*Then those who have gathered there,
the assembled shades of the relatives,
with appreciation, give their blessing
for the plentiful food and drink:*

‘May our relatives live long!

We have been honored,

and May the donors have a good reward!’-

*For in their realm, there is no farming,
no herding of cattle,
no commerce, no trading with money.*

*They live on what is given here,
hungry shades whose time here is done.*

*As water raining on a hill
flows down to the valley,
even so does what is given here
benefit those who have departed from this world.*

*As rivers full of water
fill the ocean full,
even so does what is given here
benefit those who have passed on.*

*In this way,
'He gave to me, she acted on my behalf,
these were my relatives, and companions, and friends'-
Offerings should be given for those who have passed over,
when one remembers our relations in the past.*

*For no weeping, no sorrowing
and no other lamentation
benefits those who have passed on*

*But when this offering is given,
well-placed in the Sangha,
they profit immediately,
and it works for their long-term benefit.*

*The proper duty to relatives has been shown;
Great honor has been done for the departed loved ones;
Monks have been given strength-
and the merit you have acquired is great.*

Recollecting the Qualities of the Three Jewels, Praise, and Taking Refuge

Homage to the Founder,
 the Endowed Transcendent Destroyer (of defilements),
 the One Gone Beyond,
 the Foe Destroyer,
 the Completely Perfected, Fully Awakened Being,
 the Glorious Conqueror, the Subduer from the Shakya Clan

(Recollection of the Buddha, Dharma, and Sangha)

This fine report of the Buddha's reputation has spread far & wide,
 that he is

Worthy of honor and reverence,
 being the Great Benefactor of us all;
 He is an Arahant, completely purified,
 a Fully Enlightened One;

Accomplished in Knowledge and Conduct,
 Well-gone,
 Knower of the world,
 He is an Incomparable teacher for those to be trained;

A Teacher of devas and humans,
 the Awakened One,
 he is a blessing to the world.

(Recollection of the Dhamma)

His Liberating Teachings
 are well explained,

they are timeless,
 to be seen here and now;
 They are inviting,
 leading onwards,
 and to be experienced individually by the wise

(Recollection of the Sangha)

And His Spiritual Community has practiced well,
 with understanding, and integrity;
 They have practiced with faith and clear intelligence,
 with diligent effort and dedication,

They are worthy of praise and respect;
 They are worthy of love and support
 They are worthy of gifts,
 worthy of hospitality,
 worthy of offerings;
 They are an incomparable field of merit for the world!

An Awakened One has appeared in the world.
 He has taught the Way to freedom,
 and generations of his followers
 have realized his teachings.

Homage!

I take refuge in the Buddha,
 the Great Compassionate Teacher

I take refuge in the Dhamma,
 in all the Liberating Teachings

and I take refuge in the Noble Sangha,
the Accomplished Spiritual Community,
the Great Assembly of Saints and Bodhisattvas

I praise and celebrate,
honor and support all those who are cultivating
these paths and their results

Praise and Taking Refuge

Endowed with excellent qualities,
 of purity, transcendental wisdom, and compassion,
 the Great Teacher has enlightened the wise
 like the sun awakening the lotus -
 I bow my head to that peaceful Chief of Conquerors.

The Buddha, the Noble Lord,
 who is the supreme, secure Refuge of all beings -
 as the First Object of Recollection, I venerate Him with bowed head.
 The Buddha is sorrow's destroyer, and He bestows blessings

I take refuge in the Buddha,
 and to the Buddha I dedicate this body and life.
 In devotion I will walk the Buddha's path of awakening.
 By my devotion to the Buddha, and by the blessings of this practice,
 by its power, may all obstacles be overcome.

The Dhamma is excellent because it is so clear and inspiring,
 Its actual nature is known when put into practice -
 it can be seen then as Path and Fruit, as Practice and Liberation.
 This Dhamma holds those who uphold it from falling into delusion.
 I revere the excellent teaching, that removes darkness from the mind

The Dhamma, which is the supreme, secure Refuge of all beings -
 as the Second Object of Recollection, I venerate it with bowed head.
 The Dhamma is sorrow's destroyer, and it bestows blessings

I take refuge in the Dhamma,
 and to the Dhamma I dedicate this body and life.
 In devotion I will walk this excellent way of Truth.
 By my devotion to the Dhamma, and by the blessings of this practice,
 by its power, may all obstacles be overcome.

Born of the Dhamma, that Sublime Sangha
 is guided in body and mind by most excellent virtue.
 I revere that assembly of Noble beings perfected in purity.

The Sangha, which is the supreme, secure Refuge of all beings,
 as the Third Object of Recollection, I venerate it with bowed head.
 The Sangha is sorrow's destroyer and it bestows blessings

I take refuge in the Sangha
 and to the Sangha I dedicate this body and life.
 In devotion I will walk the well-practiced way of the Sangha.
 By my devotion to the Sangha, and by the blessings of this practice,
 by its power, may all obstacles be overcome.

To the Buddha,
 the Savior having Great Compassion and Great Wisdom,
 with qualities like a vast ocean,

To the purity which makes one free from attachment,
 the virtue which frees one from the lower realms,
 to that Dhamma which pacifies, brings freedom,
 and reveals our true nature,

And to those who are liberated and who also show the path to liberation,
 the holy field qualified with realizations,
 who are devoted to the moral precepts,
 and to the benefit of beings,
 to the Sangha, the sublime community intending virtue -

Homage

I take refuge in the Buddha

I take refuge in the Dharma

and

I take refuge in the Noble Sangha

May all beings share in these blessings.

The Sutra of the Recollection of the Noble Three Jewels

I bow to the omniscient one.

Thus, so it is, that

the Buddha,

the bhagavat, tathagata, arhat, samyaksambuddha,

is the wise and virtuous one,

is the sugata, the knower of the world,

is the charioteer and tamer of beings,

is the unsurpassable one, the teacher of devas and humans.

The tathagata is in accord with all merit, which is his source.

He has accomplished all roots of virtue.

He is completely ornamented with all patience.

He is the basis of the treasures of merit.

He is adorned with the excellent minor marks.

He blossoms with the flowers of the major marks.

His activity is fitting and appropriate.

The sight of him brings harmony.

He brings true joy to those who have faith in him.

His knowledge cannot be overpowered.

His strengths cannot be challenged.

He is the teacher of all sentient beings.

He is the father of bodhisattvas.

He is Supreme among all the Noble Ones.

He is the guide of those who journey out of the wilderness,
to the Pure Land, to nirvana.

He possesses immeasurable wisdom.

He possesses complete confidence.

His speech is totally pure.

It is entirely pleasing.

One never has enough of seeing him, as his form is incomparable.

He is not stained by {attachment to } the realms of desire,
form, or the formless realms.

He is completely liberated from all suffering.

He is completely and utterly liberated from the skandhas.

He does not grasp the dhatus.

His ayatanas {sense faculties} are controlled.

He has completely cut through the knots {samyojanas, and fetters}.

He is completely liberated from all suffering.

He is completely liberated from all craving.

He has completely crossed over the flood.

He has brought all the wisdoms to fulfillment.

He abides in the wisdom of the buddha bhagavats, those who arise in the past, present, and future.

He does not abide in either samsara or nirvana.

He abides in the ultimate perfection.

He dwells on the level where he sees all sentient beings -

All these are the perfect virtues of the Buddha.

The holy dharma is good at the beginning, good in the middle, and good at the end.

Its meaning is excellent.

Its words are excellent.

It is uncorrupted.

It is completely perfect and completely pure.

It completely purifies.

The buddha bhagavats teach this dharma well.

It brings complete vision.

It heals.

It is always timely.

It directs one further.

Receiving it, practicing it, and accomplishing it fulfills one's purpose.

It is known by the wise through their own insight, each person for themselves.

The dharma spoken by the bhagavat teaches taming well.

It is the relinquishment of suffering and the causes of suffering, through ethics, meditation, and insight;

It is letting go through sila, samadhi, and prajna;

It causes one to arrive at perfect enlightenment.

It is without contradiction.

It is all-inclusive.

It is trustworthy and puts an end to samsara.

As for the Sangha of the buddha yana, they enter completely.

They enter insightfully.

They enter straightforwardly.

They enter harmoniously.

They are worthy of veneration with joined palms.

They are worthy of all forms of homage.

They are a field of glorious merit.

They are completely worthy of receiving all gifts.

Homage to the Buddha

Homage to the Dharma

and

Homage to the Noble Sangha

May all share in these blessings.

From The Pubbanha Sutta - The Discourse on A Good Morning

May all blessings be upon you.

May all devas protect you.

By the gracious power of all Buddhas,

Dharma, and Sangha, may you all ever be well and happy.

The Pubbanha Sutta - The Discourse on A Good Morning
 For protection against bad omens, and so on, and for gaining happiness

Whatever bad omens, inauspicious signs,
 undesirable sounds of birds, influence of bad planets,
 or unpleasant dreams there are,
 may they be destroyed by the glorious power of the Buddha,
 Dhamma, and Sangha

May those beings who suffer, be free from suffering.
 May those beings who are in fear be free from fear.
 May those beings who are in grief be free from grief.

May all devas rejoice in the accomplishment of merits
 which are thus fulfilled.

May you all practice generosity with confidence.
 May you all always observe moral precepts.
 May you all take delight in meditation.

All Buddhas, all Bodhisattvas, all Pratyeka Buddhas and all Arahants
 possessed great physical strength and intellectual strength.
 By their glorious power may we all be blessed

Whatever treasures there be,
 either here or in the world beyond,
 or whatever precious jewel is in the heavenly world,
 none are equal to the Accomplished One,
 His Teachings, and His Spiritual Community.
 By the utterance of truth, may there be happiness.

May all blessings be upon you.
 May all devas protect you.
 By the gracious power of all Buddhas,

Dharma, and Sangha, may you all ever be well and happy.

The Great Compassionate Lord fulfilled all the Perfections
for the benefit of all beings
and reached the highest state of the Supreme Enlightenment.
By the statement of this truth, may there be happiness for you always.

Just as the Buddha, who enhanced the satisfaction of the Sakyas,
was victorious at the foot of the Bodhi Tree of Enlightenment
Even so, may this victory be yours.
May you achieve victory with joy
by the blessings of this event.

The Lord attained the highest stage
at the undefeatable seat,
the best on the earth,
consecrated by all Buddhas
and rejoiced in it.
In the same way, may you reach the highest stage
and rejoice in it.

Through out the day,
at daybreak,
morning, afternoon, and evening,
may every moment be auspicious.
Offerings made to the Noble Ones on such a day are well-made.

On such a day,
with all bodily actions right,
all verbal actions right,
and all mental actions right
Actions are thus established in the right way for increasing benefit.

One carries out good actions

so that he obtains good results.

Having obtained good results

may you have bliss and growth in the Dispensation of the Buddha.

May you together with all your relatives,

be free from all diseases and be happy.

The Atanatiya Discourse

In order that those lacking faith in the Lord's revered teaching,
 wrathful non-humans ever working evil,
 may protect rather than harm the four classes,
 let us recite this protective verse taught by the Buddha.

Homage to Vipassi,
 the wise and glorious;

Homage to Sikhi,
 compassionate to all beings.

Homage to Vessabhu,
 freed of defilements, ardent in meditation;

Homage to Kakusandha,
 vanquisher of Mara's hosts.

Homage to Konagamana,
 of pure life, the perfected one;

Homage to Kassapa,
 liberated in every respect.

Homage to the Radiant One, Gotama,
 the glorious son of the Sakyas,
 who taught this Dhamma,
 dispelling all suffering.

Homage to those who have extinguished craving toward the world
 and gained insight into reality as it is,
 those persons who utter no evil,
 mighty and wise.

Homage to the benefactor of devas and humans,
 that Gotama whom people revere,
 perfect in theory and practice,
 mighty and wise.

These and other fully Enlightened Ones,
 numbering many tens of millions,
 are all alike Buddhas,
 all Buddhas of great power.

All are endowed with the ten strengths
 and have perfect confidence.
 All are acknowledged
 as unsurpassed leaders.

Like the sound of the lion's roar
 is these wise ones' speech in assemblies;
 they start the Noble Wheel of Dhamma turning
 in the world, whose movement cannot be stopped.

These guides are endowed
 with the eighteen virtues of a Buddha,
 and bear the thirty-two major marks
 and eighty minor signs of a Buddha.

Brightly shining with a halo extending for a fathom,
 all these are outstanding sages;
 all-knowing Buddhas,
 all are conquerors, having eradicated the defilements.

Of great radiance, great power,
 great wisdom and great strength,
 greatly compassionate, resolute,
 bringing happiness for all.

They are shelters, mainstays, props,
protections and havens for living beings,
sanctuaries, kin, great sages,
refuges and well-wishers.

All these are the supports
for the deva and human worlds;
I bow my head at the feet
of these great beings.

In speech and thought,
I pay respects to the Tathagatas,
reclining, seated, standing,
walking, at all times.

May the Buddhas, who show the way to real peace,
always preserve you happy.
Protected by them,
may you be freed of all fears.

May you be freed from all ills,
may you be spared all torment;
may you overcome all ill will,
may you dwell in peace.

By their truthfulness, virtue,
patience, metta and might,
may they preserve you
healthy and happy.

In the direction of the east
are powerful beings;
may they too preserve you
healthy and happy.

In the direction of the south
are powerful devas;
may they too preserve you
healthy and happy.

In the direction of the west
are powerful nagas;
may they too preserve you
healthy and happy.

In the direction of the north
are powerful yakshas;
may they too preserve you
healthy and happy.

Dhatarattha to the east,
Virukhaka to the west,
Virupakkha to the south,
Kuvera to the north.

These four great kings
are famed guardians of the world.
May they too preserve you
healthy and happy.

Dwelling in the heavens and on earth
are devas and nagas of great power.
May they too preserve you
healthy and happy.

Mighty are the devas
practicing this teaching.
May they too preserve you
healthy and happy.

May you be spared all ills,
may you escape grief and disease,
may no harm befall you;
may you live long in peace.

For those of pious nature,
who constantly honour their elders,
four blessings increase:
years, beauty, happiness and strength.

The Maha Jaya Mangala Gatha - The Stanzas of Great Joyous Victory

1. The Compassionate Buddha, for the good of all living beings, practiced all perfections and attained supreme enlightenment. By this truth may joyous victory be yours!
2. The Buddha defeated Mara at the base of the Bodhi tree, achieving the supreme state of being, taking pleasure in the glory of all Buddhas, and bringing joy to the Sakyan people. Likewise, may there be victory for you, and may you ever be blessed.
3. Having respected the Jewel of the Buddha, the best and noblest medicine, the benefactor of devas and people, through the blessing of the power of the Buddha, may all your misfortunes be nullified and your sufferings dispelled.
4. Having respected the Jewel of the Dhamma, the best and noblest medicine, the alleviator of the distress, through the blessing of the power of the Dhamma, may all your misfortunes be nullified and your fears dispelled.
5. Having respected the jewel of the Sangha, the best and the noblest medicine, worthy of gifts and worthy of hospitality, through the blessing of the power of the Sangha, may all your misfortunes be nullified, may all your diseases be cured.
6. Whatever precious jewels there are in this universe there is none equal to the Buddha. By this truth, may there be blessing to you.

7. Whatever precious jewels there are in this universe there is none equal to the Dhamma. By this truth, may there be blessing to you.

8. Whatever precious jewels there are in this universe there is none equal to the Sangha. By this truth, may there be blessing to you.

9. The Buddha is my matchless refuge.
By this truth, may joyous victory be yours.

10. The Dhamma is my matchless refuge.
By this truth, may joyous victory be yours.

11. The Sangha is my matchless refuge.
By this truth, may joyous victory be yours.

12. May all misfortunes be avoided, may all sickness be healed,
may there be no dangers to you,
and may you live long and happily.

13. May all blessings be with you. May all devas protect you.
By the power of all the Buddhas, may you be well and happy.

14. May all blessings be with you. May all devas protect you.
By the power of all the Dhamma, may you be well and happy.

15. May all blessings be with you. May all devas protect you.
By the power of all the Sangha, may you be well and happy.

16. By the power of this protection, may you be free from all dangers arising from malign influences of the planets, demons and powerful spirits. May all your misfortunes vanish.

The Jaya Paritta - The Protective Chant of Victory

The Recital for Invoking Victory

The Blessed One, the Supremely Enlightened Buddha, possesses the power to bring about happiness, wisdom, mindfulness, glory and victory. He is the possessor of endless virtues and merit, and is capable of averting all dangers.

Due to the power of His thirty-two personality characteristics,
due to the power of His eight subsidiary symbols,
one-hundred-and eight auspicious signs,

due to the power of His six-fold rays, due to the power of His halos,
due to the power of His ten perfections,
due to the power of His ten subsidiary perfections,

due to the power of His ten absolute perfections,
due to His moral power,
His power of meditative concentration,
due to the power of His wisdom, due

to the power of the Buddhahood, the Dhamma and the Sangha,
due to the power of His glory,
due to the power of His miraculous efficacy,

due to the power of His vigour,
due to the power of His knowledge,
due to the power of the eighty-four-thousand-fold Teachings,
due to the power of His nine transcendental Dhamma,

due to the power of the Eight-fold Noble Path,
due to the power of the eight psychic achievements,
due to the power of His six higher knowledges,

due to the power of His compassion,
 His kindness,
 due to the power of His altruistic joy,
 due to the power of His equanimity,

due to the power of the Three Gems,

may all your sicknesses, sorrow, troubles,
 griefs and despairs be eradicated.

May all your wishes be fulfilled in accord with the Holy Dharma.

May you live a hundred years.

May these gods and devas who protect the skies, mountains,
 forests, lakes, rivers, seas and oceans protect you and me.

Due due to the power of the Three Gems, the Buddha, Dhamma and
 Sangha,
 due to the power of eighty-four-thousand-fold Teaching,
 due to the power of Three Baskets,

due to the power of the Buddha's disciples,

may all the diseases, all the dangers, all the menaces, all
 the inauspicious influences, all evil events of yours be eradicated.

May you live long.

May your wealth increase.

May your happiness increase.

May your glory increase.
May your power increase.
May your complexion be bright.
May your comfort increase.

May your sorrow, your illnesses, your hatred,
your despair, your dangers,
and all that is menacing to you get eradicated.

May your victory, wealth, profit,
happiness, power, glory,
complexion, and possessions thrive.

May you be glorious.

May your life increase to a hundred years.

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due to the power of His ten perfections,
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due to the power of His ten absolute perfections,
due to His moral power,
His power of meditative concentration,
due to the power of His wisdom, due

to the power of the Buddhahood, the Dhamma and the Sangha,
due to the power of His glory,
due to the power of His miraculous efficacy,

due to the power of His vigour,
due to the power of His knowledge,
due to the power of the eighty-four-thousand-fold Teachings,
due to the power of His nine transcendental Dhamma,

due to the power of the Eight-fold Noble Path,
due to the power of the eight psychic achievements,
due to the power of His six higher knowledges,

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due to the power of eighty-four-thousand-fold Teaching,
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May your sorrow, your illnesses, your hatred,
your despair, your dangers,
and all that is menacing to you get eradicated.

May your victory, wealth, profit,
happiness, power, glory,
complexion, and possessions thrive.

May you be glorious.

May your life increase to a hundred years.

From the Abhayagiri and Amaravati Monastery Chanting Book

Verses of Sharing and Aspiration

Verses on the sharing of merit

Just as Rivers

Verses of Sharing and Aspiration

Now let us chant the verses of sharing and aspiration.

Through the goodness that arises from my practice,
 May my spiritual teachers and guides of great virtue,
 My mother, my father, and my relatives,
 The Sun and the Moon, and all virtuous leaders of the world,
 May the highest gods and evil forces,
 Celestial beings, guardian spirits of the Earth, and the Lord of Death,
 May those who are friendly, indifferent, or hostile,
 May all beings receive the blessings of my life.
 May they soon attain the threefold bliss and realize the Deathless.

Through the goodness that arises from my practice,
 And through this act of sharing,
 May all desires and attachments quickly cease
 And all harmful states of mind.

Until I realize Nibbana,
 In every kind of birth, may I have an upright mind,
 With mindfulness and wisdom, austerity and vigor.
 May the forces of delusion not take hold nor weaken my resolve.

The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
 The Solitary Buddha is my noble Lord,
 The Sangha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.

Verses on the sharing of merit

May whatever living beings,
Without measure, without end,
Partake of all the merit,
From the good deeds I have done:

Those loved and full of goodness,
My mother and my father dear,
Beings seen by me and those unseen,
Those neutral and averse,

Beings established in the world,
From the three planes and four grounds of birth,
With five aggregates or one or four,
Wand'ring on from realm to realm,

Those who know my act of dedication,
May they all rejoice in it,
And as for those yet unaware,
May the devas let them know.

By rejoicing in my sharing,
May all beings live at ease,
In freedom from hostility,
May their good wishes be fulfilled,
And may they all reach safety.

Just as Rivers

Just as rivers full of water entirely fill up the sea,
So will what's here been given bring blessings to departed spirits.

May all your hopes and all your longings
Come true in no long time.
May all your wishes be fulfilled

Like on the fifteenth day the moon
Or like a bright and shining gem.

May all misfortunes be avoided,
May all illness be dispelled,
May you never meet with dangers,
May you be happy and live long.

For those who are respectful,
Who always honour the elders,
Four are the qualities which will increase:
Life, beauty, happiness and strength.

May every blessing come to be
And all good spirits guard you well.

Through the power of all Buddhas
May you always be at ease.

May every blessing come to be
And all good spirits guard you well.

Through the power of all Dhammas
May you always be at ease.

May every blessing come to be
And all good spirits guard you well.

Through the power of all Saṅghas
May you always be at ease.

From The Avatamsaka Sutra, on Dedication

Great bodhisattvas dedicate roots of goodness
 to cause all sentient beings to forever leave behind all hells,
 to cause all sentient beings not to enter into animalistic dispositions,
 to cause all sentient beings not to go to the realm of pretas,
 to cause all sentient beings to get rid of all factors hindering enlightenment,
 to cause all sentient beings to fulfill all roots of goodness,
 to cause all sentient beings to be able to expound the teaching in accord
 with the time and bring joy to all,
 to cause all sentient beings to enter the sphere of the ten powers,
 to cause all sentient beings to fulfill the boundless pure ways and vows of
 enlightening beings,
 to cause all sentient beings to follow the instructions of all good spiritual
 teachers so the vessel of the determination for enlightenment may be
 fulfilled,
 to cause all sentient beings to absorb, retain, and apply the most profound
 Buddha teachings and attain the light of knowledge of all Buddhas,
 to cause all sentient beings to cultivate the unobstructed practices of
 enlightening beings and to always be in their presence,
 to cause all sentient beings to always see the Buddhas appearing before
 them,

to cause all sentient beings to always be in the presence of the pure light of truth,

to cause the fearless great determination for enlightenment to always be present in all sentient beings,

to cause the inconceivable knowledge of enlightening beings to always occur to all sentient beings,

to cause all sentient beings to everywhere rescue and safeguard living beings

and cause the pure mind of great compassion to always be present,

to cause all sentient beings to adorn all buddha fields with unspeakably many superb ornaments,

to cause all sentient beings to obliterate all ensnaring doings of conflict provoked by all demons,

to cause all sentient beings to cultivate all enlightening practices in all buddha-fields without relying on anything,

to cause all sentient beings to develop knowledge of all means of liberation

and enter the wide doors of all Buddha teachings.

The Ten Great Aspirations of Samantabhadra Bodhisattva

Translated by Thich Nhat Hanh

Body, speech and mind, purified, in oneness,
I bow deeply to touch limitless Buddhas
of the past, present, and future
throughout all worlds in the Ten Directions.

The power of Samantabhadra's vow
enables me to be present everywhere.
Where there is a Buddha, I am there.
As Buddhas are countless, so too am I.

In a particle of dust are countless Buddhas,
all of them present with their own assembly.
The strength of my faith penetrates deeply
into every atom of all Dharma realms.

I aspire to use the Great Ocean of Sound,
giving rise to words of wonderful effect
that praise the Buddha's oceans of virtues,
in the past, present, and future.

I bring these beautiful offerings:
garlands of the most beautiful flowers,
incense, music, perfumes, and parasols,
all to adorn the Tathagatas and their lands.

Bringing food, robes, and fragrant flowers,
torches, sandalwood, sitting mats,
the finest adornments here in abundance –
an offering to the Tathagatas.

Inspired by Samantabhadra's vow,
 I bring my heart, wide with deep understanding,
 with loving faith in the Buddhas of the Three Times,
 as an offering to the Tathagatas everywhere.

From beginningless time I have acted unskillfully
 with craving, hatred, and ignorance
 in actions of body, speech, and mind.
 Determined now to begin anew, I repent.

I rejoice in every virtuous action
 by anyone, in any direction,
 by learners and by those who need learn no more,
 of Buddhas and Bodhisattvas.

All beings who are Lamps for the world
 and those who have just attained enlightenment,
 I beg that you will think lovingly of us,
 turning the Wheel of the Dharma to help the world.

With sincerity, I make a humble request
 of the Buddhas and those who are about to enter nirvana:
 remain with us here, throughout the Three Times,
 for the benefit and the welfare of all.

I humbly make offerings inviting all Buddhas
 to stay with us and guide all beings to the other shore.
 All the merit of joyous praise and repenting
 I offer to the Path of Awakening.

This merit is transferred to the Three Jewels,
 to their nature and form in the Dharma realms.
 The Two Truths are perfectly woven together
 into the Samadhi Seal.

The ocean of merit is measureless.
I vow to transfer it and not hold anything for myself.

If any human, out of discrimination and prejudice,
tries to do harm to the Noble Teaching
with their words and their actions,
may their obstacles be fully removed.

In each moment, wisdom envelops the Dharma realms,
welcoming all to the place of non-regression.

Space and living beings are without limit,
the same with afflictions and results of past actions.
These four are fully and truly immeasurable.
So, too, is my offering of merit.

From The Avatamsaka Sutra, 36
Taisho Revised Tripitaka 279

The King of Aspiration Prayers

Samantabhadra's Aspiration to Excellent Conduct

To all the Lions Among Humans who appear
in the ten directions and three times,
I pay homage with reverent body, speech, and mind.

(2)

The power of my Aspiration Prayer for Excellent Conduct,
brings all the Victorious Ones directly to mind;
and with bodies as numerous as atoms in all the realms,
I bow to them all.

In each atom there are Buddhas as numerous as atoms in all the worlds,
each residing in the midst of their sons and daughters;
In this way, the whole dharmadhatu
is completely filled with Victorious Ones.

And to those with oceans of inexhaustible praise-worthy qualities-
with sounds containing oceans of tones of melodic speech,
I express their qualities, praising all the Sugatas.

(5)

I offer them the finest flowers, the finest garlands,
music, balms, supreme parasols,
supreme lamps, and the finest incense;

the finest cloths, supreme scents,
and fine colored powders equal to Mount Meru,
all displayed in supreme and magnificent ways.

With great faith in the excellent conduct of all the Victorious Ones
 I bow deeply, and venerate them all
 with vast, unsurpassable offerings.

Whatever negative actions I have performed
 with body, speech, and also mind
 overpowered by desire, aggression, and ignorance
 I confess each and every one of them.

I rejoice in everyone's merit-
 The Buddhas of the ten directions,
 the Bodhisattvas, Arhats, and Pratyekabuddhas,
 those in training, those beyond training,
 and all beings.

(10)

I request the Protectors,
 the Lamps of the Worlds of the Ten Directions,
 who, passing through the stages of awakening,
 attained Buddhahood, beyond attachment,
 to turn the unsurpassable Dharma Wheel!

With my palms joined together,
 I supplicate those who intend to demonstrate nirvana
 to please remain for kalpas as numerous as atoms in the realms
 for the welfare and happiness of all beings.

I dedicate whatever slight virtue I may have accumulated
 through bowing, offering, confessing,
 rejoicing, requesting, and supplicating
 to the enlightenment of all beings.

May offerings be made to Buddhas of the past,
 and to all who now dwell throughout the ten directions of the universe!
 May all who are yet to come swiftly fulfill their wishes
 and attain the stages of Enlightenment and Buddhahood!

May all the worlds in the ten directions
 become completely pure,
 filled with Buddhas who have awakened beneath the sacred trees,
 and around them all their Bodhisattva Heirs!

(15)

May as many sentient beings as there are in all the ten directions
 live always and forever in happiness and health!
 May all beings meet the Dharma that befits them best!,
 and so may all their hopes be fulfilled!

(16)

As I practice the training for enlightenment,
 may I recall all my previous births,
 and in all my successive lives,
 may I always renounce the common, worldly life!

Training in the footsteps of all the Victorious Buddhas,
 may I bring good actions to perfection,
 and may my moral conduct be taintless and pure,
 never lapsing, and always free from fault!

In the language of the gods, nagas, and yakshas,
 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 paramitas,
 I will always keep in my heart and mind
 the aspiration to enlightened understanding and activity.

May all my harmful actions and the obscurations they cause
 be completely purified, every single one!

(20)

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,
 or like the light of the sun and moon,
 that moves unhindered through the sky.

(21)

Throughout the reach and range of the entire universe
 I will pacify completely all the inconceivable sufferings
 of countless beings, in all of the lower realms;
 and I will lead all of them to enjoy every temporal and ultimate happiness.
 In this way I will work for the benefit for each and every one!

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 aeons to come!

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 as one!

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!

(25)

May I always behold the Buddhas, here before my very eyes,
 and around them all their Bodhisattva Sons and Daughters;
 and without ever tiring, throughout all aeons to come,
 May the offerings I make them be endless and vast!

May I maintain the Sacred Teachings of the Buddhas,
 and cause Enlightened Action to appear;
 May I train to perfection in good actions,
 and practice these in every age to come!

As I move through all states of samsaric existence,
 may I gather merit and wisdom,
 and so become an inexhaustible treasury of noble qualities-
 of skill, and discernment, samadhi, and liberation!

In a single atom may I clearly see as many Pure Realms
 as there are 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 Activities of Enlightenment!

Everywhere, may I see an ocean of Buddhas,
 in an ocean of Pure Realms,
 and throughout an ocean of aeons,
 May I enter into an ocean of Enlightened Activities!

(30)

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 harmonize with the minds of all living beings:
May I always be engaged with the Speech of the Buddhas!

May I hear and realize
the inexhaustible melody of the teachings spoken by
all of the Buddhas, past, present and future,
as they turn the Wheel of Dharma!

Just as the wisdom of the Buddhas penetrates all future aeons,
so may I too know them, instantly, (snap)
and in each fraction of an instant may I know
the three times.

(33)

In an instant,
may I behold all those who are the Lions of the Human Race-
The Buddhas of past, present and future!

*May I always be engaged in the Buddhas' way of life and action,
through the power of liberation,
where all is realized as like an illusion!*

On every 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.

When those who will illuminate the world, who are still to come,
 gradually attain Buddhahood, turn the Wheel of the Dharma,
 and demonstrate the final, profound peace of nirvana,
 may I be always in their presence!

(36) (9)

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, skillful means, and samadhi,
 May I perfectly accomplish the power of Enlightenment!

(38)

May I purify the power of karma;
 Destroy the power of harmful emotions;
 Render negativity utterly powerless;
 And perfect the power of good actions!

I will purify oceans of realms;
 Liberate oceans of sentient beings
 from their oceans of sufferings;
 Understand oceans of Dharma;
 Realize oceans of wisdom;

Perfect oceans of actions;
 Fulfill oceans of aspirations;
 Serve oceans of buddhas;
 and perform these,

without ever growing weary,
throughout oceans of aeons!

All Buddhas throughout time
attained Enlightenment through their prayers
and Noble Activity;

May I awaken in myself the same motivation
as all Buddhas,
and then completely fulfill these vows!

(42)

The eldest of the sons of all the buddhas
is called Samantabhadra: 'All Good';
So that I may act with skill like his,
I dedicate fully all these merits!

(43)

With pure body, speech, mind,
and actions,
in all realms,
May I be the equal of Samantabhadra
in his skill in good dedication!

In order to perform the full virtue of good actions,
I will act according to Mañjushri's prayers and aspirations,
and without ever growing weary, in all aeons to come,
I will perfectly fulfill every one of his aims!

(45)

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

(46)

Limitless is the extent of space,
 and limitless is the number of sentient beings;
 Limitless are the karmas and delusions of beings-
 such then are the limits of my aspirations!

Whoever hears this king of dedication prayers,
 and yearns for supreme enlightenment,
 whoever 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 by offering them all the highest joys of gods and humans
 for as many aeons as there are atoms in those realms.

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

(50)

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 when previously in the grip of ignorance,
 all will soon be completely purified, if they recite, meditate on,
 and actualize this Aspiration Prayer to Good Actions.

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

They will quickly go beneath the bodhi tree,
 to benefit all sentient beings;
 and there they will awaken, turn the Wheel of Dharma,
 and tame Mara with all his hordes.

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 enlightened understanding will soon be yours!

(55)

Just as the courageous Mañjushri attained omniscience,
 and Samantabhadra too,
 all these merits I now dedicate
 to train and follow in their footsteps.

All the victorious Buddhas of the past, present and future
 praise dedication as supreme.
 So now do I dedicate all these roots of virtue
 for all beings to completely perfect good actions.

When the time of death comes for me,
 may all my obscurations vanish;
 and, seeing Amitabha,
 may I go directly to his Pure Land of Sukhavati!

Having gone there,
 may I actualise all of these aspiration prayers,
 fulfill all of them completely,
 and benefit beings for as long as worlds exist!

May I be born within a beautiful lotus
 in that Excellent and Joyous Realm of the Victorious One;
 And from the Victorious One Amitabha directly
 may I receive a prophecy.

(60)

Having received His prophecy there,
 may I benefit all beings in the ten directions in whatever way is needed,
 with countless emanations.

Through whatever slight virtue I may have accumulated
 by making this Aspiration Prayer for Excellent Conduct,
 may all the virtue of aspiration prayers for all beings
 be accomplished instantly.

By the infinite and genuine merit,
 attained through dedicating the Aspiration Prayer for Excellent Conduct,
 may all beings drowning in floods of sufferings

reach the Place of Amitabha.

May this King of Aspiration Prayers
bring about the supreme aim and benefit for all infinite beings;

Completing this scripture adorned by Samantabhadra,
May the lower realms be forever empty.

* * *

This completes “*The King of Aspiration Prayers, The Aspiration for Excellent Conduct.*”

Translated from Sanskrit by the Indian Khenpo Jinamitra, Surendrabodhi,
translator Bande Yeshe De and so forth, and chiefly edited by the Great
Translator Vairotsana.

Translated into English under the guidance of Khenpo Tsultrim Gyatso by
Elizabeth Callahan, August 1994;

And, revised by J. Espada, in April, 2022.

The Universal Door Chapter from the Lotus Sutra

Buddha of ten thousand beautiful aspects
Please may I ask you this question
Why did they give that Bodhisattva
The name Avalokita?

The world honoured one, adorned with all beauties
Made this reply to Aksayomati
It is because the actions due to deep aspirations
Can reach 10,000 different places

The aspirations as wide as the oceans
Were made countless lives before
She has already attended billions of Buddhas
And made her great aspiration pure by mindfulness

Whoever says her name, whoever sees her image
With mind perfectly collected and pure
That person shall be able to overcome
The sufferings of all the worlds

If anyone of cruel intent
Should push you into a pit of fire
The name of Avalokita said in mindfulness
Will make that pit of fire a refreshing lake

Adrift on the waters of the great ocean
In great danger from the monsters of the deep
The name of Avalokita said in mindfulness
Will save you from drowning in the storm waves.

Standing on the top of Mount Meru
Should people want to push you down
The name of Avalokita said in mindfulness
You are safe, not even a hair of your body is in danger.

Encircled and assaulted by pirates
Holding swords to wound and kill
The name of Avalokita said in mindfulness
The sword blades will break in small pieces

Imprisoned or in iron chains
Hands and feet placed in a yoke
The name of Avalokita said in mindfulness
Will release you into freedom

In the case of poisoning, being cursed or bewitched
Putting us in great danger
The name of Avalokita said in mindfulness
Will build our ability to withstand

If a fierce and cruel yaksha
A poisonous naga or an unkind spirit
The name of Avalokita said in mindfulness
Will prevent them from doing you any harm

With fierce wild animals all around you
Of terrible tusks and claws
The name of Avalokita said in mindfulness
Will make them run far away

The poisonous snake or scorpion
The fire filling a room with smoke
The name of Avalokita said in mindfulness
Just that sound will send them away

Lightening, thunder and dark clouds
Hail pouring down in torrents
The name of Avalokita said in mindfulness
In a short time they will come to an end

Living beings in great distress
Oppressed by measureless suffering
The wonderful power of her understanding
Will rescue them in ten thousand different ways

Her miraculous power lacks nothing
 The wisdom of her skilful means extends widely
 There is no place in the ten directions in all the worlds
 Where she does not appear

The paths to suffering realms
 The hells the hungry spirits or the animals
 The pain of birth, old age, sickness and death
 Bit by bit they are purified and ended

Look of truth, look of purity
 Look of unlimited wisdom
 Look of love, look of compassion
 The look that should be permanently honoured and practised.

Look of immaculate light and purity
 The wisdom light which destroys darkness
 Which masters disaster, fire and wind
 And illumines the whole world

Heart of Compassion like the roll of thunder
 Heart of Love like the gentle clouds
 Water of nectar raining down
 To put out the fire of afflictions

In the courtroom and the place of lawsuits
Where the military cause fear
The name of Avalokita said in mindfulness
Will cause enemies to become friends

The sound of wonder, the sound which observes the cries of the world
The supreme sound, the sound of the rising tide
The sound which goes beyond the sound of ordinary life
We should be permanently mindful of all of these

Every moment of mindfulness without doubt
The purity of the being of Avalokita
Is the place where we need to take refuge
In times of danger and the suffering of death

Let us bow deeply to one
Who has laid the causes for every possible happiness
Who looks on the world with eyes of love
Whose ocean of well-being cannot be measured.

Namo Avalokitesvaraya (3 times)

From the Lotus Sutra, Chapter Five, The Parable of the Medicinal Herbs

The Buddha, the Dharma-king,
Smashing ideas of being,
Appears in this world.

According to the needs of all beings,
He teaches the Dharma in varied ways.

The Buddha teaches people
According to their strengths,
With various explanations
To bring them to helpful views.

The Buddha is like a great cloud
Rising above the [parched] world,
Covering everything everywhere.

A beneficent cloud full of moisture,
Bringing gladness and ease to all,
Where flashes of lightning shine and glint,
And the voice of thunder vibrates afar.

The [hot] sun's rays are veiled,
And the earth is cooled;
The cloud lowers and spreads
As if it might be caught and gathered.

[Then] its rain everywhere equally
Descends on all sides,
Streaming and pouring without stint,
Enriching all the land.

On mountains, by rivers, in steep valleys,
In hidden places, there grow
The plants, trees, and herbs.

Trees, big or small,
The shoots of all the ripening grain,
Sugar cane and grapevine,

All these are fertilized by the rain,
And abundantly enriched.
The dry ground is all soaked,
And herbs and trees flourish together.

From the same water which issued from that cloud,
Plants, trees, thickets and forests,
According to their need, receive moisture.

All the [plants],
Each according to its scale,
Can grow and develop.

Roots, stalks, branches, and leaves,
 Blossoms and fruits in their brilliant colors,
 By the pouring of the one rain,
 All become fresh and glossy.

Just as their forms and capacities
 Are some great and some small,
 So the enriching [rain], though one and the same,
 Enables each to flourish.

The Buddha is like this.
 He appears in the world,
 Like a great [monsoon]-cloud
 Universally covering all things;

And having appeared in the world,
 He, for the sake of all living beings,
 Teaches in varying ways
 The reality of all things.

The great World-honored One
 To human and heavenly beings,
 And to all the other beings,
 Declares this:

"I am the Tathagata,
 Honored by people;
 I appear in the world

Just like a great rain cloud,
To pour enrichment on all parched living beings,

“To free them all from suffering
And so attain the joy of peace,
Joy in this world,
And the joy of nirvana.

“Humans and heavenly beings and all!
Give me your full attention,
Gather around
And behold the Buddha.

“For the hosts of the living
I teach the Dharma, pure as sweet dew:
The Dharma with one taste
Of freedom and nirvana.

“With one wonderful voice
I explain this meaning,
Constantly taking the great way
As my subject.

“I look upon all [living beings]
Everywhere [with] equal [eyes],
Without favoring anyone,
With no mind of {partiality or aversion} love or hate.

“I have no preferences
 Nor limitations [or partiality];
 At all times to all [beings]
 I teach the Dharma equally;

“As I would to one person,
 So [I teach] to all.
 Constantly I proclaim the Dharma,
 Never occupied with anything else.

“Going or coming, sitting or standing,
 I never weary or get downhearted,
 Pouring it abundantly upon the world,
 Like the rain, enriching everywhere.

“Eminent and humble, high and low,
 Those who keep the precepts and those who break them,
 Those of admirable character
 And those of imperfect character,

“With right views or wrong views,
 Quick-witted and dull-witted,
 [With] equal [mind] I rain the rain of the Dharma,
 Neglecting no one.”

So the Buddha’s unbiased teaching
 Is {just} like the one rain.

[But] beings, according to their capacities,
 Receive it differently,
 Just as the plants and trees
 Each take a varying supply.

The Buddha by this [image]
 Skillfully reveals [his methods],
 And with various expressions
 He proclaims the one single Dharma,

The one essential Dharma,
 To be practiced according to ability,
 Just as those thickets, forests, herbs, and trees,
 True to their type, grow lush and beautiful.

Just so,
 Practicing it step-by-step,
 All can gain the fruit of the way.

The Dharma taught by the Buddha is like this.
 It is just like a great cloud
 Which with the same kind of rain
 Enriches humans like blossoms,
 So that each will bear fruit.

The way in which you all walk
 Is the Bodhisattva-way;
 By gradually practicing and learning,

You will all become Buddhas.

Based on the translations by Kato et al and Reeves, abridged and adapted by Ratnaprabha.

May every living being,
our minds as one and radiant with light,
share the fruits of peace,
with hearts of goodness, luminous and bright.

If people hear and see,
how hands and hearts can find in giving, unity,
may their minds awaken to Great Compassion,
wisdom, and to joy.

May kindness find reward,
May all who sorrow leave their grief and pain;
May this boundless light,
break the darkness of their endless night.

Because our hearts are one,
this world of pain turns into Paradise
May all become compassionate and wise,
May all become compassionate and wise.

- Venerable Heng Sure

J Espada

A prayer to Shakyamuni Buddha and all Noble teachers

A Prayer for Safe Travel

At this time

Dedication prayers, by Jason Espada, with Traditional prayers_2013

Ending a plague

Four prayers to Guru Rinpoche

It was foretold

Padmakara, You arrive

A prayer for degenerate times

I came to you hungry

From Angels, Devas, Shining Ones

Nine Prayers, and Five short prayers from A Collection of Buddhist
Healing Prayers and Practices

Poems:

Imagine an underwater system of channels

prayer

Who stayed the hand

Why don't we

Prayers for Children

Protective Verses

Who will speak on behalf of the earth?

A Prayer

A Christmas Message of Peace

A prayer to Shakyamuni Buddha and all Noble teachers

The Buddha taught the Way to end suffering
and to peace and well being,
and so I hold him on the crown of my head

He had great wisdom
and great love and compassion for all,
and so I hold him in my heart

And those who accomplished his teachings
throughout time
and became benefactors and teachers themselves,
I celebrate *all* of their accomplishments and activities,
all the peace and health they help bring into this world

My own teachers,
incomparably kind to me,
have supported and encouraged me in so many ways,
bringing them to mind brings me joy and strength

Having received all these gifts,
and seeing what great needs there are at this time
I pray
May I accomplish the best purpose with the Dharma

May I use it to bring skies of benefit
to as many as need help today
Now and always,
may it be this way for me

I pray to all my teachers to help me to do this, and,
May all the prayers the Buddhas and bodhisattvas
be accomplished exactly as they were made

A Prayer for Safe Travel

*May the roads be open,
and the weather fine*

*May you see clear signs,
and meet only the most kind and helpful guides
along the way*

*May you always be cared for and protected
by Beneficent Celestials, the Shining Ones,
and may you have everything you need at all times...*

*May you behold great beauty all along your way,
and may your heart be filled with wonder and joy,
and inspiration and strength*

*May you be keen and fully awake,
and comfortable everywhere you go,
and may you arrive safely*

May all of your journey bring you fulfillment

At this time
these exceptional conditions have come together for me:
I am in good health,
and I've made an effort in this life
to obtain an education in the Dharma
I am in a safe and suitable environment,
and I aspire to practice for us all
and to realize the sublime teachings -
how amazing and how rare!

but these conditions that I have now will not last -
change and death from all this is most certain
and this can happen for me at any time
I must realize this, *I must realize this*
and that, like most people, I don't know for a fact just when my death will
come

At that time, the only thing that will matter is how I have lived my life:
the spiritual practice I have done,
the right and wrong actions,
what I have done and left undone
When this life ends this is all that will matter

I should grasp this truth: that I can direct my life now,
away from harmful actions,
and to ever increasing benefit for self and others
This is what is essential to understand: that I can make my life what I want

What I have learned with this life
is that the only choices that satisfy are
practicing virtue,
meeting each moment with a positive mind,
and going from happiness to happiness,

practicing samadhi and wisdom together
 and freeing the mind altogether from samsara -
 that terrifying possibility of potentially endless uncontrolled afflictive
 states,
 born of the deep imprint of the misconception of reality,

and, *most of all*, out of wisdom and compassion, living to benefit others,
 helping them to become free, and genuinely happy,
 accomplishing what will offer true, deep and lasting service
 to them

anything other than these is worse than meaningless,
 it would be the most tragic waste
 of an extraordinary, extremely rare and precious opportunity

So much more than for my own sake alone, then, millions of times, billions
 of times more, uncountable times more than for my own sake alone,
 for all my family, who are precious to me,
 for those who have never even heard of liberation and enlightenment,
 for those who have heard but who have no opportunity to practice,
 and for those who practice, but who have not yet attained the full result

for *all* of their sake, because of all their suffering now
 and the possibility of all their suffering in the future,
 due to their not having completely realized their true nature,
 and because of all their potential for happiness,
 that is not yet realized, and that would otherwise go unrealized,
 it is urgent,

To be able to fulfill the needs and wishes of living beings,
 I pray: as swiftly as possible, without even a moment's delay,
 and without any obstacles,
 May I receive all I need to practice and to retreat,
 to realize the Teachings,

and my prayers
 to do all I can
 to accomplish the aims of living beings

May I go wherever I can be of the greatest benefit to living beings,
 without hesitation

May I practice in whatever way will help the most
 and actualize whatever qualities are needed
 and

May all beings benefit

{Once on retreat, or in daily life, the last two verses can be modified as follows:}

To be able to fulfill the needs and wishes of living beings,
 I pray: as swiftly as possible,
 May I realize the Teachings,
 and my prayers
 to do all I can
 to accomplish the aims of living beings

May I practice in whatever way will help the most
 and actualize whatever qualities are needed
 and
 May all beings benefit

Dedication prayers, by Jason Espada, with Traditional prayers - 2013

By this merit,
and the merit of any other good I have done,

together with all the blessings and virtue
of all the ten-directions three times
Buddhas and Bodhisattvas,
Saints and Sages,
Yidams,
Saviors, Great World Teachers,
Realized Beings,
Lamas, Monks and Nuns,
Yogis and Yoginis,
Arhats and Ajaans,
Contemplatives of all Traditions,
and all excellent practitioners,

by all these limitless skies of merit,

together with all the virtue and pure good wishes of family, friends,
and noble, kind hearted people everywhere,

along with all the wonderful, positive energy of the natural world,
and the blessings of celestial beings,
angels and ancestors, guardians and protectors,

by the merit and positive energy of all the good that exists,
by all the virtue of the Ultimate Nature,
Universal Goodness,
Universal Love and Compassion,

by all this merit,

May the benefit of beings everywhere effortlessly arise

May all beings benefit.

May all beings have happiness,
and the causes of health and happiness.

May this bring healing wherever it is needed.

May this bring about the firm establishment
of true health and happiness for us all.

By the virtue of this practice, by all this merit,
may we all be completely free from all illness, spirit harm,
and from all of the afflictive emotions forever

May we all be completely free from all samsaric states forever
May we all know freedom

May all beings completely realize the Dharmakaya, and,
May this be the medicine that frees everyone from suffering

(a prayer by the Noble Spiritual Friend Lama Zopa Rinpoche)

By this merit, may all those who are unhappy in any way,
(confused, angry, anxious, afraid, attached,
sad or depressed, with distorted views),
instantly
be completely freed from those states.

May they be comforted,
and may they have perfect peace,
wisdom, strength and lasting joy.

By all merit and positive spiritual energy,
 may all those who are suffering from pain or illness
 immediately be totally freed from that pain,

May they immediately be completely healed,
 and may they all be firmly established in true and lasting health and
 happiness
 well being and strength,
 comfort and ease.

By all this merit,
 may all those who want to go on retreat
 have the opportunity to do so without delay;
 May they all have the resources they need,
 may they find all suitable conditions,
 and, without obstacles,
 may their retreat go exceedingly well
 May they have all excellent realizations

By all this merit,
 May health increase everywhere
 May ethics, and meditation and wisdom increase in me and in the world
 May loving kindness and compassion increase, and
 May peace and harmony increase everywhere

By all this merit,
 may all those who work to heal receive all they need
 May their healing qualities increase limitlessly,
 and may they remain without pride

By all this merit,
 may all monasteries,
 monks, nuns, and lay practitioners,
 Dharma Centers, hospitals, clinics,

schools and social service centers
have everything they need to serve beings most effectively

May monastics and the laity everywhere all keep completely pure ethics,
develop the supreme good heart, and wisdom,
and may all their good works effectively flourish forever

By all this merit,
may all beings have all they need in their lives
May those who need a job find a good job,
and may they prosper
May those who need a place to live find a good place to live
May those who need food and drink find good food and drink
May those who need a friend find a friend

By all this virtue,
May we all have everything we need to be truly happy

By all this merit,
May everything we see, hear, think about and dream be auspicious

By all this merit, may all the pure positive wishes we have for each other
be completely fulfilled,
instantly, and effortlessly,
just as in a Pure Land

(the following two prayers I have heard and admired from Lama Zopa Rinpoche)

By all this virtue
May those I hear about that are sick immediately be healed

May all those who have come to my attention
who have any illness,

or who are unhappy, or in need in any way
 be blessed
 May they be healed
 May they all benefit
 May they all have happiness
 and all the completely actualized causes of health and happiness

and,

May those I have heard about who have passed away be reborn in a Pure
 Land, without taking birth any place else

May their families be comforted
 May they all know blessed peace

By all this merit,
 May those I hear about who are experiencing difficulties
 be free from those difficulties,
 and may all fortunate circumstances come to them right away

May the spiritual energy that arises
 from my devotion to the Enlightened Ones,
 be dedicated to dispelling the misery of living beings without exception

May the supreme jewel, bodhicitta
 arise where it has not yet arisen
 Where it has arisen, may it not diminish
 May it ever grow and flourish

By this merit,
 and the merit of any other good I have done,
 together with all the blessings and virtue
 of all the ten-directions three times
 Buddhas and Bodhisattvas,

Saints and Sages,
Yidams,
Saviors, Great World Teachers,
Realized Beings,
Lamas, Monks and Nuns,
Yogis and Yoginis,
Arhats and Ajaans,
Contemplatives of all Traditions,
and all excellent practitioners,

by all these limitless skies of merit,

together with all the virtue and pure good wishes of family, friends,
and noble, kind hearted people everywhere,

along with all the wonderful, positive energy of the natural world,
and the blessings of celestial beings,
angels and ancestors, guardians and protectors,

by the merit and positive energy of all the good that exists,
by all the virtue of the Ultimate Nature,
Universal Goodness,
Universal Love and Compassion,

by all this merit,

May warfare cease,
may all injury be healed,
and all danger pacified

May we all produce the conditions
for countless generations, starting now,
to experience genuine peace

May we all cherish one another
and this world we live in

May we all be supremely respectful, considerate,
kind, and gentle to ourselves
and to each other

May our intentions equally penetrate
every being and place
with the true merit of Buddha's Way.

without grasping or clinging to anything *at all*,
may it be this way

By all this merit,
may all those to whom I am connected
by good or bad karma,
have every happiness
May they all know freedom,
and may they be free of all suffering

May they receive all joys, and all good fortune,
and may they and their loved ones,
all have good health, wisdom,
long life,
well being, and strength,
comfort and ease

By this merit,
may family members and friends who are estranged
be reconciled,
and may there always be peace between them, from now on

May all the prayers of the Buddhas and Bodhisattvas
be completely realized now
and may all of my prayers succeed immediately

By this virtue,
May those who are in need in any way whatsoever
receive every benefit
May all have happiness
and all the actualized complete causes of health and happiness

{at this point, a review of the names and circumstances of those particular
individuals that you wish to pray for can be inserted here}

By all this virtue,
May those who are in need in any way whatsoever
receive every benefit
May all have happiness
and all the fully actualized complete causes of health and happiness

By all this merit,
and by following the example of my
Guides of Great Virtue,
may I not withhold any gift whatsoever
from any being in any place,
wishing them all a great abundance of joys!

By all the limitless good that exists,
may all the needs of all living beings everywhere be completely fulfilled

By all this merit, for every one of us,
when this life is over,
may we each be born immediately in a Pure Land,
and in all our lives

May we never be separate from qualified teachers,
and from conducive environments, with all the supportive conditions for
continuing our practice of the Dharma

May I always go wherever I can bring the greatest benefit to others,

By all this virtue

May I attain the complete realization of all practice
that I bring all others to that same state

May we all individually attain the complete realization of our spiritual
practice,
freedom, genuine, stable happiness,
health and peace, and all good things,
wisdom, compassion, and ability

By all this merit,

May all holy teachers live long, and guide us until samsara ends.
And may there be peace and joy in all the world.

Ending a plague

{Based on the story of the Jewel Sutra}

Once, when disease had spread
claiming lives from house to house
and village to village,

when foul, rotting corpses were everywhere,
and mournful cries could be heard from far,

when ghosts and evil minded ones
terrorized those who were left,

just then with his arrival
the torrential rains of the Buddha's compassion
came pouring down,
sweeping away the filth, and clearing the air

Just as he and his disciples walked through the streets
and exorcised that town then
bringing light, speaking swift flowing rivers of deep truth,
washing away disease and despair,
rescuing living beings,
just so, may it be this way for us now

to cleanse all those who suffer today, tonight,
to wash away their delusions,
their afflictions,
their spiritual and physical illness

We invoke the presence of the Buddhas and Bodhisattvas,
the Saints and Sages,
the Devas, guardians and protectors,

and a rain of the holy Dharma
in America and the world, in this, the 21st century,

to cleanse the streets of the putrefying corpses
destroyed by the epidemics
of materialism and greed,
of indifference,
of cruelty, and neglect

of rampant addictions,
of violent thoughts and actions,
of wars,
and destruction,
and of the blindness sweeping through nations

technology enabling the rapid spread of deep delusion
until right thought, speech and action are all but forgotten

evil spreading fast and far,
creating debased humans,
walking corpses,
and hungry ghosts, vengeful spirits

Oh, who can we call to now?
Who but you,
o saviors of humankind, all species,
and the earth!

You who are endlessly dedicated
to the healing of our sorrows and afflictions,
pour down the holy rain of your teachings!

as words,
as light,

*as peace,
as insight
arising in the hearts of men and women,
animals and spirits*

*as empowered prayer
and mantra
and medicines,
enabling compassionate works for our family
and planet to be completely fulfilled!*

Transform the terrible hungry ghost-like minds
inspire us with your grace and wisdom and compassion,
and with your great love and power

Bring light, harmony, joy and rest again to this land
and to these people,
moved by your presence, I pray

And just as the Buddha in his time
utterly tamed those unruly spirits,
completely cleared the airs,
and thoroughly cleansed the streets and homes
and those people's hearts and minds and bodies,
so too, exactly in that same way,
may this place and the minds and hearts of these people here
be thoroughly purified and renewed

Four prayers to Guru Rinpoche

It was foretold

Padmakara, You arrive

A prayer for degenerate times

I came to you hungry

It was foretold,
that in exactly these times,
You would appear
to aid beings such as myself who struggle so to find the way

You have said that you would not abandon us now
You have said that you would come,
and somehow, miraculously, I believe it is true today

The world is so much bigger,
and the dangers, are so much more than we can face alone,
and so I pray

For myself and for all others like me,
who are searching, who are reaching out
who are seeking peace and a way to care for ourselves and others here,
make your presence known to us now

On this day, Guru Rinpoche, may you be known

Padmakara, You Arrive

There is fresh water on this jeweled-isle,
and it is so close to those of us perishing of thirst
to the left and to the right of me today, in an endless desert

There is safety and shelter, food and medicine
in this desperate, hungry, suffering wasteland of ours,
and it is nearby, I do believe, it is within reach
a few steps from here, and not even that - closer!

For so long, our Noble Ones, our Benefactors,
have worked so that the Way, and Paradise can be reached

but terrible storms and plagues have swept down now,
taking sleeping villages, whole cities lost,
so that not even their names remain
O mercy!

We have struggled mightily to honor what is worthy,
but so many of us are refugees now,
and we are frightened, and we are exhausted, and pursued
traveling with only what we can carry, and try to remember,
with each day, with each step, we are doing all we can to have hope

Padmakara, Great Compassionate One,
I pray, for myself, and for all others,
save us from the rushing currents!
from barbarism,
from the loss of sense
Help us all of us across, I pray of you!

To fall again now would be the greatest loss,
there is no way to measure it

And so I pray,
Carry us on Your strength, O Noble One!

Padmakara, You arrive, and in you I place my hope

When every one of my steps have taken me just this far,
I pray,
help us all to complete the journey to peace!

A prayer for degenerate times

{The five degenerations: lifespan, views, emotions, time, and beings}

Wars, and the threat of wars
that would end life on earth;

epidemics, and new diseases appearing

famines,
the increasing rate of species extinction,
and environmental destruction;

Look on these if you have the courage,
and if you can bear to:

fire, flood, earthquakes

food and medicines deteriorating,
and causing even more illness,
and addiction

lifespan, and views, emotions,
and the environments in which we live in this time,
people becoming more and more difficult to reach,
their minds more difficult to tame

people losing the ability to practice,
the motivation, and the understanding,
despite all the wise and holy beings who have come before
and left us their teachings

extreme views these days,
more and more are taken as normal,

racism, materialism, hedonism,
and fanaticism

false teachers proliferating,
divisions between genuine students,
and between students and their teachers
relationships are harder to form and are easily broken -

such are these times
and I call out
where are we to turn to now?

There is a tradition I heard of,
and have felt to be true
that said
when times get really bad,
and when it seems that nothing works,
then these particular practices -
tantra and the revelations known as terma -
would become effective
that said
when the conditions became truly dire
they would work to change the conditions,
and liberate beings from their suffering

We need you now
to stop the terrible flood of suffering
to end the great dangers we face
so whatever prayers you have made, or embodied
may they be effective now

Guru Rinpoche, not many have heard of you,
and even fewer believe
in the compassionate pledges you made

when you saw what was to come

While we can still hear you,
and receive the blessings you intend,
O all you great compassionate ones
extend your hand and your power
While there is still time
make your blessings known to us

I came to you hungry,
and in Your Presence I have forgotten all my hunger

I came to you cold, for dress,
and found myself wonderfully clothed

I came to you in need, suffering,
and before I could begin to describe the hurt,
I was healed

I stand here amazed then, not knowing what to say...

I came to you for a place to stay,
and found myself in Palace Gardens,
with all I'll ever need

I came to you with all my many questions,
but it seems I've forgotten them all in Your Presence

This is enough for me, teaching me all I'll need to know
Light of Light...

I came to you to confess,
but now it seems I have lost what I carried with me for so long,
my ancient regrets, all my hopes and fears,
and my aspirations to go beyond all of this

All is renewed, and made whole in Your Presence

I came to you for learning,
and instead I found in myself this river of knowledge

How can this possibly be?
I cannot count the steps to getting here,

or how many times I was carried,
only to awaken in another land altogether

and so I gather all my family and new and old friends,
to share in this great good fortune,
in celebration

From Angels, Devas, Shining Ones

May the Devas kindly guard and protect
all children,
all mothers and fathers,
all elders,

all those who are poor,
the vulnerable,
the infirm

all travelers,
all those who struggle and suffer,
all those who are lost,
and all who are in need of healing

I pray,
comfort them,
and lead them to safety,
health, and peace

Lama Thubten Yeshe, Glorious Holy Being,
 May I always remember your example and your teachings,
 and aim to develop the same qualities as you in myself:

Just as you have done

*May I fully realize the Mahayana Heart -
 the love and compassion that cares for all beings
 as a mother does her only child;*

May I always remember

*Your Joy, Intelligence,
 Clarity, and Immaculate Purity;*

May I aim to develop the same qualities as you -

*The Concentration and Wisdom that cuts through all illusion,
 and realizes Perfect Freedom;*

the Great Confidence and Power to overcome all obstacles;

that Creative Ability to adapt to all circumstances;

and the Great Happiness and Fulfillment in the Dharma and in helping others;

May I always remember

Your Great Vision for the Mahayana Dharma;

Your Profound Faith and Devotion;

Your Generosity;

Your ability to provide shelter and safety to others,

as well as your Courage, and Ferocity when needed;

and, following after you, may I produce every single one of these same qualities in myself

May I always remember

Your Warmth and Gentleness,

Your Great Peace and Well Being,

Your Healing Energy,

and your ability to always uplift and to encourage others

Em Ah Ho! How Wondrous!

May this greatly fortunate one, following after you,
always cultivate these same ways of being in this world

May all my actions always please You
And as much as I can, now and forever
may I fulfill your holy wishes

Nine Prayers From A Concise Set of Buddhist Healing Prayers and Practices, and, Five short prayers from A Collection of Buddhist Healing Prayers and Practices

O, All my ten directions three times family

All my family

Taking and Giving prayer - I

Vow

Taking and Giving prayer - II

A Sun Prayer

A thorough going prayer

By this practice

Such is the nature

O, All my ten directions three times family,
 near and distant relations,
 May I make a gift of my life

May my life, and this practice benefit us all,
 all living beings
 pervading all existences

every mind,
 every body, every cell
 earth and sky

May this practice surely benefit us all, extensively

May all my past, present and future selves benefit from this
 and may all the past, present and future selves of all beings
 benefit from this

By this practice, may we all be completely free from all illness,
 spirit harm, and from all the painful, hallucinated afflictive emotions
 forever

May we all be free from all samsaric states forever

May all beings completely realize the Dharmakaya

May this practice be the medicine that frees everyone from suffering¹

May this bring health wherever it is needed

May this bring about the firm establishment of true health and well being,
 long life, and happiness for us all

¹ a prayer inspired by the Noble Spiritual Friend Lama Zopa Rinpoche

All my family
in all the world
All my relations

All my African brothers and sisters,
aunts and uncles,
grandmothers, grandfathers,
little ones,

All my family in Central Asia, and in East Asia,
All my family in the Americas
North, Central and South,
All my Caribbean family,

And in Europe, North, East, and West
and in the Mediterranean,
and in the Middle East

Mothers, fathers, children,
brothers, sisters,
elders,

Island Peoples,
and all my family in the far North and far South,

All my Native family,
All my family here in the USA

Mothers, fathers, sisters, brothers,
aunts, uncles, young children, dear friends...

All my relations

Taking and Giving prayer - I

May I have the actual knowledge
of the sufferings and needs that exist
in other beings' lives everywhere
and may that knowledge completely destroy
whatever deluded self preoccupation I have
and may it never arise again

May I then have a compassionate mind,
and respond to them in a way that frees all of them
from all of their suffering forever,
May they have every happiness
and the cause of happiness,
and may that happiness last forever

Vow

From this point forward,
I dedicate myself to removing the suffering of all living beings,
and to bringing them happiness

I dedicate myself fully to their healing and awakening;
to their all having comfort,
strength of body, mind, and spirit,
most excellent nourishment, health, longevity
every level of protection,
a good home, delicious food, beautiful clothing,
the best of all medicines, education,
joy and wisdom

In order to accomplish the needs of living beings
in the most effective way,
I will develop my wisdom and compassion
just as my teachers have done
I aim to become free of all faults, and complete in all qualities
and, day by day, hour by hour
always offer as much help as I can

In this way, I will make a gift of my life
In this way, my own life will be fulfilled

I dedicate myself fully, leaving nothing out,
to the complete healing, fulfillment and enlightenment
of all living beings

No matter how long it takes
no matter how difficult it may be
no matter what it costs

With all my heart and with all my strength,
I vow to always serve all living beings
in every way that is necessary for them
and in every way that will bring each and every one of them
true and lasting health and happiness

Taking and Giving prayer - II – in order to transform my own
consciousness into something positive

Whatever difficulties living beings experience everywhere, I pray,
may I, and others, and the environment lift them all from them

May I myself become able, and then free them -
like opening a dungeon door and carrying them out

or encouraging them,
welcoming them to walk

Through all forms of prayer,
unconditionally, and comprehensively,
May I myself be cure for whatever ails them
or conduit for a cure
or a help for a cure to come to them,
whatever it takes

Like the sun shining through the clouds,
dispersing them,
May I completely remove the suffering that all living beings experience

May the Gurus, Buddhas and Bodhisattvas bless me and all beings to be
able to do just this

renewing the earth,
renewing and enlivening the waters,
cleansing the airs,
balancing the elements

then like the sun
drying up a pool of stagnant water

so that fresh and fragrant things can grow,

or,

easing pain,

'like removing a thorn from flesh',

mending bones

mending broken hearts

binding up wounds

and restoring them

For them, may I and others and the environment
be to them

bring to them

pray to them

a cooling rain, a healing balm

just whatever is needed

a desert chapel,

a well-funded schoolroom,

a well stocked and staffed clinic

As needed, may I *be* these things –

and may I work to bring these things

absolutely, clearly and definitely

to all who need them

here, and everywhere

For all those who ache,

experience oppression, trials, or fears,

May I care for them all

May I feed them, house and clothe them,
bring them all to safety, health, and peace,
and at last to happiness...

May I be
that gentle warm sun after their long winter,
in an instant, completely dispelling all their suffering
and the causes of suffering

Wherever there are suffering beings,
as much as needed,
may I be a fresh breeze, renewing them,
rain washing away
whatever of the thousands of sorrows these people have

May I be music, space and light for them, for their world
pure water, nourishing food and drink

or like the full noon-day sun,
the pure land of light,
destroyer of sorrow

endlessly rich and beautiful,
now, and for all generations

May I be for those who suffer
medicine clearing the way,
friendship, land, virtue, peace,
arriving when its needed most
solid, firm, stable
all of one meaning

May I have a mind of compassion,

and of love

and may we all, in that same single moment, develop and increase
the causes for all people to be richly blessed, in every way

May they have all joys
every happiness
and may the causes be established for
these blessings to remain for them,
stable, firm,

for all our family, the near and the far

For those in need, surely, may I be to them
bring to them
pray to them
wealth eliminating every type of poverty,
and the illusory perception of poverty

like gently waking someone from a bad dream
and reassuring them
outside, inside -

May I replace ignorance with wisdom
and replace all wrong views, discomfort, and dis-ease
with knowledge, comfort, health and strength for all

*"May our intentions equally penetrate
every being and place
with the true merit of Buddha's Way"*

I pray that whatever hardships I have experienced or heard about,
whatever lack whatsoever, may others not experience any of those,
not even in the slightest,

I pray they will have it easier than I've had,
and easier than they have had up to now

May they not experience further pain,
or any privation or difficulty at all-
not even the slightest

and should they meet with any difficulties at all,
may they always have my support, and many true allies,
May they always have the means to cope,
to overcome these, and to heal

From now on,
May they experience only an abundance of health and happiness

I pray that whatever good things I have known in this life, or even just
heard of, or dreamed about, may they all experience these, and more,
knowing the great love and precious support of teachers, family and
friends...

May the force of goodness increase in me and in all the world

*{This was written in response to the images of harm, destruction, and devastation
that are in me and that are so common in the collective consciousness these days.
They are intended as a remedy to these, a vital alternative we should all know. I
have written this to remind us who we are, and what we are all capable of
achieving, and to bring a necessary balance, health, joy and greater freedom. May
all our minds dwell in the Pure Land.}*

{ a 'sun prayer' – called so because it is a prayer to be as constant,
joyful and diligent as the sun }

I pray that
whatever suffering there is in peoples' lives
that I can remove completely and permanently
that I will do
I pray I will now, this instant, fulfill that task perfectly

and that whatever suffering I can't remove completely and permanently,
I will now at least remove temporarily

and I pray that whatever suffering I can't remove temporarily
I will now at least lessen greatly, by half or more

and that whatever suffering I can't lessen greatly, by half or more
I will now at least lessen even slightly

and that whatever suffering there is anywhere in peoples' lives
that I can't now at least lessen even slightly
I pray I will remember and keep that in mind
and work and study and continue trying to find ways
that will benefit
immediately, in this time,
and in the future
forever

{a thorough going prayer}

However much suffering there has been in our lives in the past

and however much latent potency there is still in our lives
to cause suffering in the future

and however extensive the causes and conditions
have been, are now, or can be in the future
to produce suffering

I pray,

May it all be healed now

May it all be healed now

May it all be healed now

By sila, samadhi, and prajna,
may it all be healed

By ethics, meditation, and wisdom,
may it all be healed

By prayer and mantra,
may it all be healed

By kindness and all the sources of virtue,
may it all be healed

By this practice
may those who have perfect health
be firmly established in that perfect health
May those who do not yet have complete and perfect health
be brought to that level of health, well being and strength
and may those who suffer in any way
be it very slight, or with very great suffering
be healed
may they be brought to the highest level of health
and may they be firmly established in complete and perfect health

Such is the nature of this dependent arising:
perceiving the needs of living beings
produces the wish to benefit them as needed
naturally, spontaneously, wholeheartedly, abundantly

May the complete fulfillment of this wish be unobstructed,
without any hindrance at all, may it be immediately
and effortlessly be fulfilled
Absolutely and without question

May I myself become sure medicine for every pain.

By this prayer and practice,
May I bring to those in need,
whatever they need for health

Everywhere it is needed,
may there be a healing rain,
and may healing herbs grow
wherever they are needed

To all of you everywhere and in all times
who work to heal , I pray, may I *always* honor you
and may I always serve and support you
in whatever way is needed,
and for as long as is needed

And I pray to all healers
I pray to gather and share with all others who are in need
all that is life-giving, health giving
O, hear my prayer!
and please give me your blessing!

By your graces,
and all the sources of healing in the world,
and by my own efforts,
however much I can do,
May all beings benefit

May the force of caring
increase in me

May the power of love, compassion and wisdom
increase in me, and everywhere in the world

May my mind be healing
May my consciousness be healing
May my presence be healing

May my thoughts.
prayers,
and meditation be healing

May my words,
actions,
rest,
breath,
look,
touch,
sleep,
dreams,
and waking be healing

May everything I do be healing

May everything I do promote health and healing in this world
and in the lives of all living beings

May I hold as my delight
the removing of suffering of living beings
and giving them happiness

May I dedicate myself now more and more fully to all others' benefit

May I and others and the environment increase our ability to help others
in every way that is necessary
and for as long as is necessary

May virtue increase

At all times, may I produce, maintain and increase this life giving vision
for all

May whatever is good within me and in the world increase

May that which is beneficial increase

and may I be able to share more of the good that is in me
and in the world

By this virtue,
may all beings,
my dear family, friends,
and all my dear relations everywhere and at all times
have health,
long life,
clear minds,
peace and joy

By this virtue:

May all beings be free of suffering
may they be instantly free of whatever suffering they may have

May they have happiness
and may that happiness be lasting for them

By this practice
may those who have perfect health
be firmly established in that perfect health
May those who do not yet have complete and perfect health
be brought to that level of health, well being and strength
and may those who suffer in any way
be it very slight, or with great suffering
be healed
may they be brought to the highest level of health
and may they be firmly established in complete and perfect health

By this virtue
may those who do not have happiness
have happiness

May those who do not have confidence
have confidence

May those who do not have peace
have peace

May those who do not have knowledge and joy
have knowledge and joy

By this virtue

may all beings benefit

may all beings be happy and at peace
and may their hearts be filled with joy

Poems

Imagine an underwater system of channels

prayer

Who stayed the hand

Why don't we

Imagine an underwater system of channels
one channel opens
and the stream of cool, pure water can be felt moving through
felt all the way back to its source

Contacting a spiritual tradition can be this way
the clean, clear life moving through
felt in this very place, and known to its origin

Teachers, practitioners, deities, protector spirits
virtues faithfully maintained
and given forward through lives

We are welcomed by this, our family
They are eager to assist the awakening life
the heart becomes very quiet watching this work
this far reaching, unceasing compassion

They speak behind their words
move behind the curtains of form
in silence, shaping

All of this is given to you, it is immanent
the life within the life

prayer a small candle
eclipsed by the light of day
a prompting to open the door and see who's there
a messenger announcing the arrival of the king,
medicine that grows as it's needed
with grace, and comfort

Search out the beginning of this movement in us
and it's of the same glory as its end
like holding a small gold coin close
and passing through gates
until you arrive at a city
where everything is made of that same light...

Who stayed the hand raised in anger
and how did it happen that someone was moved to give?
Where did a person actually find the strength to save a life?

Somewhere, someone made a vow
to serve

When did meditation become so easy?,
and when did laughter decide to return?
Why did this sheltered place, as if out of nowhere, appear?

Someone is praying
Someone has given over their life

And there will be a harvest
Estranged friends and family will meet again
A fever has broken,
A passage is clear

Someone has found the treasure!
New life is on the way

Comfort enters a home,
as if in person
A writer with something to say find his words,
his touch again
A falling person hangs suspended in mid-air
and is startled, but he knows what has happened

Somewhere quite a clear decision has been made,
a brightness simplifying every arrangement

So write on, sing on, play on,
this verse continues as long as there are growing things

As some eternal spring has been tapped
and its streams flow to meet all the weary
with welcomed, unexpected grace

Why don't we
invoke the blessings
of billions of angels
to pour down upon
everyone we see,
hear, or even think of

Why don't we settle thoroughly
that we have it in our power
to feed each and every one
with the food that matches their deepest need and desire
and then do it

Why don't we do this?
It costs us nothing if we do
and costs us so much if we don't

Why don't we
wash the feet of all weary travelers,
offer them humble sustaining fare
and a soft bed
for them to be able to continue
laden with gifts
on their way

Why not
spread lotus blossoms
on the ground for each person to walk on
every step of their way

Why don't we

Why don't we
wash away the murk
of our confused thinking
so we stand resplendent
and as light for everyone's eyes

Why don't we pick up
in both our precious hands
that part of the wounded staggering world soul
we've each been given
to restore to health

Why don't we cup
in our hands
the dreams of future generations
and heal all injury
as our gift to be passed forward in time

Why don't we
abide in fullness
with every gift passed around
from one house to another
no limit

all the broken
isolated
born but not able to be fully born –
this, plus the heart
and there is vow

this path made entirely of
somehow wanting,
needing to say
a mighty yes

Prayers for Children, for their Whole Lives, from a full heart

May all the children of this world grow up healthy and strong
May they have many good friends, and wonderful experiences

May they have kind teachers who treat them gently,
with respect and appreciation,
who encourage and delight in them,
and teach them well

May they always know they are loved by their parents,
and may they always have a wonderful, loving relationship with them
for their whole lives

May their parents spend abundant time with them,
and always find ways to communicate their love
May these beautiful relationships flourish for their whole lives

May all the children of this world grow up in a safe environment,
free from harm, poverty, disease, and war,
and with a healthy mother earth
to support them, and for them to delight in:

with clean air, and water,
fertile fields, abundant orchards,
green valleys, and glorious mountains

May this earth always be a safe,
thriving and beautiful place for them,
and for future generations

May all our children be free from all outer and inner harm -
may they be free from all the negative emotions,
such as fear, greed,
insecurity, anger, and sadness

May they learn early in their lives
how to take care of themselves well,
and may they grow up happily, with joyful minds,
supported, encouraged, and cherished

May they treat all others with kindness their whole lives,
deeply appreciating all that they have,
and may they be able to express their gratitude and love
for parents, teachers, friends and family,
other species, and this whole great world of ours

May they grow up, year by year,
with beautiful and strengthening good values,
as moral young people,
being respectful, gentle, and considerate to all,
with kindness and compassion,
May they live generously,
with joyful hearts always

May they not be too quick to grow up,
but, day by day, thoroughly enjoy their childhood,
their natural vitality, creativity,
wonder, and discovery

May they, in time, find subjects that engage them deeply,
and that they find deeper rewards in studying

May they then grow to be fine men and women of character,
considerate, loving, with good friends, and stable relationships

May they have ethical, fulfilling and balanced livelihoods,
and may they care for those in their immediate and extended families,
with joy and affection

May they be healthy and happy their whole lives
May they always be safe,
and may they always know they are loved

May they give ample time to their inner life
May they connect with one or more spiritual teachers
early on in their lives
May they develop their wisdom,
and know how to live well,
in peace and harmony with others

May they find freedom, the highest happiness,
and may they then joyfully share the great benefits
of that insight and ease
with their family, friends, and Tradition,
with all others in our human family,
and other species, and this earth,
for all generations

Protective Verses

If any should come at you,
send them my way.
I won't be waiting alone,
but I will meet them with a mighty host,
those who have protected me and others
from beginningless time...

...

And should you waver,
I'm with you
and let not a single thought of harm ever arise
anywhere near you, ever again...

...

This is a seal, permitting safe passage,
taming wild places, and reckless spirits,
Let there be safety and rest,
clear airs,
and to the distance, the beauty of song...

Who will speak on behalf of the earth,
and future generations?

Who will speak for those species of plants and animals
who have lost their habitat and means of survival?

Some among us have to try -
they don't have our language
Raising our voices now,
may we speak fully and clearly,
so that those who can still act
will hear and respond

This earth will continue,
but human beings may not survive
Owing to our wars,
and because of destroying the natural world,
our own ground and means of support,
our very own home
Our legacies may be cut off, lost,
and no generations will follow

Because of the avarice,
and callous ignorance of a very few,
we as a species may all perish

And not only that,
the beautiful riches of life on this earth,
are already rapidly disappearing,
and all these unimagined precious ones
we are graced to be here with
these our fellow species
are also being destroyed

Forests are clear cut
to graze livestock
to feed endless first world appetites,

Delirious to expand industry more and more,
just a few generations burning fossil fuels
for extremely short term gain,
has led us right to the edge of ruin
for all of us humans,
and other species,
right to the edge of
the earth and waters being too far gone to regenerate,
too far degraded to support us any longer

We did this to ourselves, and to other species

There are forces, I know,
all dedicated to protecting this earth,
and all of us here,
and to those I pray

May we awaken in time
and find ways to head off our own
and others decline
and disappearance from this earth

To my brothers and sisters here,
and to all species,
birds, fish, mammals,
we are in this together

I pray for you
as I hope tonight you will pray for me
and for all of us

Give us your help
Give us your wisdom and strength
to accomplish our common aim
of continuing life on this beautiful planet

Remove whatever obstacles there are in our thought and belief
and action

and may great love pervade everywhere

A Prayer

May all the suffering we are aware of
only clarify and strengthen our vows

May it cause us to give rise to even greater courage and commitment,
fearlessness in the face of delusion, and affliction,
and power to our limbs and to our thoughts and prayers

May it cause each of us to awaken to the preciousness of this time,
and every life,
and work day and night to heal the sick,
to rescue the lost,
to comfort the stricken,
to encourage the fearful,
to give food to the hungry,

to clothe those exposed to bitter elements,
to liberate those caught in addictions of all kinds
to hold a mirror to the beauty of the world
to be a song of remembrance
to rekindle the sense of our innate dignity,
our belonging,
and our joy

May the fullness of love and wisdom manifest in each of us now

May we take up the gifts of our spiritual ancestors

May all our prayers for each other pour forth
May we find every action meaningful,
and may we create the world that from within longs to be born

Tirelessly, compassionately, for all who struggle and are lost,
for all who are closed in on themselves,
and for all those who know only violence,
whose world is already hell

May I go there without hesitation,
forever,
and lead them out

For all who do not know the treasures we hold within
or who do not know the beauty of our children, and our elders,
and our brothers and our sisters everywhere -

May there be nothing less than a full awakening for them

With abundant thankfulness for all my family
and for all my near and distant relations

With overflowing gratitude for our teachers,
and for all the healers of the world,
for our ancestors,
and for this our natural home

I too dedicate all positive energy today
to the comfort and healing of all who need it.

May peace awaken.
May greater love awaken in me,
and in all my family and friends,
and in all the world.

A Christmas Message of Peace 12/25/2022

Born in the lowliest of places,
some few saw and traveled,
and honored you as fitting for a King,
a Supreme One born into this world

For nine tenths of your life, you were hidden among us,
and when you spoke, it was to bring light
Tenderly, it was to free the world,
and nothing would be the same after that

Authorities, jealous of course,
their rule threatened, their arrogance exposed,
didn't understand, as it is to this day

Yet you showed what is possible for us all,
healing the sick, excluding none
And what seems to be impossible,
you accomplished everywhere you went,
dispelling doubt, as many times as needed
stilling storms, turning water into wine, raising the dead

The blind sought you out, as did those without hope,
drawn by an inner conviction,
and their faith in You made them whole

You are a Friend to all, without a doubt,
and it is supremely healing to hear your Name
Who can say now that your time here was short,
when you continue to appear in countless ways?

But you enacted for the whole world to see,
your persecution at the hand of so called religious leaders,

and state power

and even then you showed only mercy,
a song that continues

With your final earthly cries,
the angels wept,
and vowed again to serve you,
to do your will, and the Will of the One who sent you

Even that most fierce opponent of yours,
on the road to Damascus,
in a flash turned to the greatest servant of Your message,
showing us all how much can change in a single moment of illumination

The underground stream, the fresh breeze,
the returning strength of those revived -
these are how you are known to us now

As the childish fight over ownership,
who grieves this more than you? -

You escape,
and set up church elsewhere,
in people's basements,
in solitary cells,
on sidewalks where the homeless are being tended to,
in connections restored

This Universal Church admits all,
its doors are always open,
and all are fed, with the food they need most,
with warmth, and kindness, and kinship

How can we *even begin* to praise you as we should?

In everything that you did, you revealed Eternal Life,
and all you do inspires followers of the Way,
with more humility

May all that you taught and showed us
be remembered today,
put into practice, and fulfilled

Calling the Guru From Afar

A Supplication to Pierce Your Heart with Devotion

Namo Guruve.

This style of supplication called Calling the Guru from Afar is known by everyone. Nevertheless, the key point for invoking his blessings is devotion inspired by disenchantment and renunciation, not as mere platitudes but from the core of your heart, from the very marrow of your bones. Chant the song melodiously with the confidence of having resolved that your own guru is none other than the Awakened One.

Guru, think of us.
 Kind root guru, think of me.
 Essence of the buddhas of the three times,
 Source of the sublime Dharma of statements and realization,
 Sovereign of the sangha,
 the assembly of noble ones,
 Root guru, think of us.

Great treasure of blessings and compassion,
 Source of the two siddhis,
 Enlightened activity that grants all wishes,
 Root guru, think of us.

Guru Boundless Light, think of us.
 Regard us from the expanse of the unconstructed dharmakaya.
 Lead us, wandering throughout samsara because of our evil actions,
 to rebirth in your pure land of Great Bliss.

Guru mightly Avalokitesvara, think of us.
 Regard us from the expanse of luminous sambhogakaya.
 Completely pacify the suffering of the six classes of beings.

and stir the three realms of samsara from their depths.

...

{Think of the Gurus you have a connection with at this point, and their excellent qualities... compose your own verses, contemplate and pray with all sincerity... this is my best suggestion}

...

Guru Padmasambhava, think of us.

Regard us from Chamara, the realm of Lotus Light.

As we are without refuge in this dark age, protect your helpless disciples with your swift compassion.

Guru Yeshe Tsogyal, think of us.

Regard us from the celestial city of great bliss.

Though we have done much evil,
free us from the ocean of existence into the great city of liberation.

Lineage gurus of the Kama and Terma, think of us.

Regard us from the expanse of unified wakefulness,
in our minds, a cave dark with confusion, make the sun of realization dawn.

Omniscient Drimey Ozer {Longchenpa}, think of us.

Regard us from the expanse of the five lights of spontaneous presence.
Having perfected the great strength of realizing primordial purity,
make us reach culmination in the four visions.

Peerless Lord Atisha, father and sons, think of us.

Regard us from Tushita while surrounded by hundreds of deities.
Make bodhicitta, emptiness suffused with compassion,
arise within our minds.

Supreme siddhas, Marpa, Milarepa, and Gampopa, think of us.
 Regard us from the basic space of indestructible great bliss.
 Make us attain the supreme siddhi of Mahamudra, empty bliss,
 and awaken dharmakaya in the depths of our hearts!

Mighty lord of this world, Karmapa, think of us.
 Regard us, from the basic space, taming beings to the reaches of space.
 Make us realize that all phenomena are false, mere illusions.
 Cause experiences to arise as the three kayas!

Masters of the four great and eight lesser Kagyu lineages, think of us.
 Regard us from the buddhafield of pure personal experience.
 Having dissolved the confusion of the four states, cause us to reach the end
 of experience and realization.

Five Sakya forefathers, think of us.
 Regard us from the expanse of samsara and nirvana indivisible.
 Combining the pure view, meditation and conduct,
 lead us along the supreme path of secrets.

Unequalled masters of the Shangpa Kagyu, think of us.
 Regard us from the buddha realm of total purity.
 By properly practicing the methods of liberation,
 enable us to discover the unity beyond learning.

Mahasiddha Tangtong Gyalpo, think of us.
 Regard us from the expanse of effortless compassion,
 by practicing the discipline of realizing the absence of concrete reality,
 enable us to master prana and mind.

Only father, Dampa Sangye, think of us.
 Regard us from the basic space which accomplishes supreme activity.
 With the lineage blessings entering our hearts,
 cause auspicious connections to arise in all directions.

Only mother, Machik Labdron, think of us.
 Regard us from the expanse of prajnaparamita.
 Cutting through the subtle pretense of clinging to a self,
 may we see the truth of the simplicity beyond self.

Omniscient Dolpo Sangye, think of us.
 Regard us from the basic space endowed with the supreme of all aspects.
 Having stilled the breath of transference within the central channel,
 may we attain the vajra body beyond transference.

Jetsun Taranatha, think of us.
 Regard us from the basic space of the three companions.
 Having traveled the secret vajra path unimpeded,
 may we accomplish the celestial rainbow body.

Terchen Chokgyur Lingpa, think of us.
 Regard us from the all-pervasive realm of dharmakaya.
 Having let dualistic thought dissolve into the state of non-arising,
 may we assume the seat of natural awareness.

Orgyen Dechen Lingpa, think of us.
 Regard us from the self-luminous real of sambhogakaya.
 Enable us to realize, beyond abandonment and attainment,
 the great spontaneous presence of the five kayas and wisdoms.

All pervasive Shikpo Lingpa, think of us.
 Regard us from the compassionate state of taming beings.
 Discovering the jewel of mind within ourselves,
 may the fruition be perfected within the ground.

Sempa Padma Nyugu, think of us.
 Look upon us from the realm of the Magical Net.
 May we be inseparable from the supreme wisdom king,
 the sovereign of the four kayas.

Jamyang Khyentse Wangpo, think of us.

Regard us from the basic space of the wisdom of the twofold knowledge.
Dispelling the mental darkness of unknowing,
may we spread the light of supreme knowledge.

Osel Trulpey Dorje, think of us.

Regard us from the expanse of five-colored rainbow lights.
Having purified the stains of essences, winds and perception,
may we awaken within the youthful vase body.

Pema Do-Ngak Lingpa, think of us.

Regard us from the expanse of unchanging empty bliss.
Grant us the ability to completely fulfill
all the intentions of the victorious ones and their heirs.

Ngawang Yonten Gyatso, think of us.

Regard us from the expanse of the unity of basic space and wisdom.
Rending our clinging to an apparent reality,
may we bring whatever arises onto the path.

Son of the victorious one, Lodro Thaye, think of us.

Regard us from the expanse of loving-kindness and compassion.
Knowing all beings to be our kind parents,
may we acquire a pure, altruistic heart.

Pema Gargyi Wangchuk, think of us.

Regard us from the basic space of luminous breath bliss.
Having liberated the five poisons into the five wisdoms,
may we destroy the duality of loss and gain.

Tennyi Yungdrung Lingpa, think of us.

Regard us from the basic space in which existence and peace are equal.
Genuine devotion having grown in our minds,
may the great realization and liberation be simultaneous.

Jigdral Yeshe Dorje, think of us.

Regard us from the expanse of the net of magical creation.
Awakening sights and sounds as the three vajras,
may they unite within the single sphere of great bliss.

Jigmey Khyentse Oser, think of us.

Regard us from the compassionate space of taming beings.
Having generated altruistic bodhicitta in our hearts,
may we benefit whomever we meet.

Siddha son, Karma Urgyen, think of us.

Regard us from the wisdom space of awareness and emptiness.
By passing on the mind-transmission to your destined child,
may we seize the kingdom of realization.

...

Kind root guru, think of us.

Regard us from the crown of our heads, the abode of great bliss.
Having met the dharmakaya, natural awareness, face to face,
may we accomplish buddhahood in a single lifetime.

Alas!

Sentient beings like us, with negative karma and evil deeds,
have wandered in samsara from beginningless time.
We continue to experience endless suffering,
but we never feel even the briefest moment of regret.

Guru, think of us. Quick, look upon us with compassion!

Bless us that renunciation may arise from the depths of our hearts.

Even having attained the freedoms and riches,
we spend this human life in vain.

We are forever distracted by the pursuits of a futile life.
 When applying ourselves to the great pursuit of liberation,
 we are overcome by laziness.

As we return from this island of jewels empty-handed,
 Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that our human life may become meaningful.

Not a single life on earth escapes death.
 And even not, they are passing away one after another.
 Soon, we too must die.
 We are fools, thinking that we will remain forever!

Guru, think of us. Quick, look upon us with compassion!
 Bless us so that, with no time to waste, we will curtail our plans!

We will be separated from each of our loved ones.
 All the valuables we have hoarded will be enjoyed by others.
 Even this body we hold so dear will be left behind,
 and, within the bardo,
 our consciousness will wander aimlessly throughout samsara.

Guru, think of us. Quick, look upon us with compassion!
 Bless us that we may realize the futility of it all.

The black darkness of fear confronts us.
 The fierce gale of karma pursues us from behind.
 The lord of death's hideous thugs club and beat us.
 Having to endure the unbearable sufferings of negative rebirths;
 Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that we may be liberated from the abyss of the lower realms.

Though our faults are as great as a mountain,
 we keep them to ourselves.
 Though others faults are as small as a sesame seed,
 we proclaim them far and wide.

Though we lack the least of qualities,
 we boast about how great we are.
 We call ourselves Dharma practitioners but behave exactly the opposite.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us to pacify our selfish pride.

Within, we conceal our nemesis – the demon of ego-clinging.
 All our thoughts only cause disturbing emotions to increase.
 All our action result in nonvirtue.

As we have not so much as turned towards the path of liberation,
 Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that self-grasping be severed at the root.

With a little praise or blame comes that much joy or sorrow.
 With a few harsh words we let down our armour of patience.
 Although we have the chance to be generous,
 we are bound by the knot of our greed.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us to mingle our minds with the Dharma.
 Though insubstantial, we ascribe substance to samsara.
 For the sake of food and clothing, we abandon what has lasting value.
 We deceive ourselves with unreal, illusory phenomena.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us to abandon any interest in such a life as this.

Unable to bear the slightest physical or mental pain,
 with jaded hearts, we don't hesitate to take inferior rebirths.
 Even though we directly perceive that cause and effect are unfailing,
 instead of doing what is right, we only perpetuate harm.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that we gain conviction in the law of karma.

We hate our enemies and cling to our friends.
 Groping in dark delusion as to what to accept and reject,
 when it comes to practicing non-dharma, our senses are clear and sharp.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that we destroy our enemy -
 disturbing emotions.

On the surface, we appear to be pure practitioners,
 while inwardly our minds aren't mingled with the Dharma.
 Like vipers we hide our disturbing emotions within,
 but in the face of trouble, our faults are exposed.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that we may tame our own minds.
 Failing to notice our own shortcomings,
 pretending to be spiritual, we are anything but.
 Naturally skilled in negative emotions and karma,
 again and again good intentions arise,

and again and again they come to naught.

Guru, think of us.

Quick, look upon us with compassion!

Bless us that we might see our own faults.

As each day passes, death approaches ever nearer.

As each day passes, our hearts become ever more calloused.

While following a teacher, our devotion gradually fades,
and our love and pure perception towards our Dharma friends diminish.

Guru, think of us.

Quick, look upon us with compassion!

Bless us to tame our savage mind.

We take refuge, engender bodhicitta, and supplicate,
but devotion and compassion are not felt deep within our hearts,
these Dharma activities are mere lip service.

Guru, think of us.

Quick, look upon us with compassion!

Bless us that whatever we do may lead to Dharma.

All suffering arises from wanting our own happiness.

Although it is said that buddhahood is accomplished by wanting to help
others,

though we engender bodhicitta, secretly our aims are selfish.

On top of not benefitting others, we harm them.

Guru, think of us.

Quick, look upon us with compassion!

Bless us that we are able to put ourselves in others place.

Although our guru is the Buddha actually manifest,
 we think of him as simply human.
 We forget his kindness in imparting the profound instructions.
 If he doesn't give us what we want, we lose faith.
 We obscure ourselves by seeing his behavior through doubts and distain.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that our devotion may not fade, but grow.

Although our mind is the Buddha, we don't recognize it.
 Although conceptual thinking is dharmakaya, we don't realize it.
 Although nonfabrication is the innate, we fail to sustain it.
 Although naturalness is the basic state, we are not convinced.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that natural awareness is liberated into itself.

Although death is sure to come, we are unable to take it to heart.
 Although applying the genuine Dharma is sure to help,
 we are unable to practice it.
 Although the law of karma is certainly true,
 we don't discriminate correctly.
 Although mindfulness is surely needed,
 we don't apply it and are carried away by distraction.

Guru, think of us.
 Quick, look upon us with compassion!
 Bless us that we maintain undistracted mindfulness.

Through previous bad karma, we were born at the end of this dark age.
 All we have done results only in suffering.
 Our vulgar peers cast the shadow of their evil deeds upon us.

Our practice of virtue is overcome by the distractions of meaningless talk.

Guru, think of us.

Quick, look upon us with compassion!

Bless us to be able to persevere in Dharma practice.

At first, we thought of nothing but the Dharma.

But in the end, the results of our actions only cause further samsara and the lower realms.

The harvest of liberation is ruined by the frost of nonvirtue.

Like savages, we destroy what is of lasting value.

Guru, think of us.

Quick, look upon us with compassion!

Bless us that we may perfect the sublime Dharma.

Bless us that disenchantment is felt from the bottom of our hearts.

Bless us that without wasting time, we curtail our plans.

Bless us that we take death to heart.

Bless us that we feel conviction in the law of karma.

Bless us that the path is free of obstacles.

Bless us that we are able to practice diligently.

Bless us that difficulties are utilized as the path.

Bless us that we may be steadfast in using the remedies.

Bless us that we feel genuine devotion.

Bless us that we may come face to face with the natural state.

Bless us that natural awareness is awakened within our hearts.

Bless us that confused experience is cut at the root.

Bless us that that we may accomplish buddhahood in a single lifetime.

Precious guru, we supplicate you.

Kind Dharma Lord, we cry out with longing.

Unfortunate though we are, our only hope is you.

Bless us that we mingle our minds indivisibly.

Although I have been encouraged to write something like this for a long time by several devoted practitioners, I neglected to do so. Recently, at the request of both Samdrub Dronma, a noble female practitioner, and Deva Rakshita, this was written by Lodro Thaye, someone who merely maintains the image of a dark age Lama, at the great practice center Dzongsho Deshek Dupa. May virtuous goodness increase!

Prayer for World Peace, by Jane Goodall

We pray to the great Spiritual Power in which
we live and move and have our being.

We pray that we may at all times
keep our minds open to new ideas and shun dogma;
that we may grow in our understanding of the nature of all living beings
and our connectedness with the natural world;

that we may become ever more filled with
generosity of spirit and true compassion and love for all life;

that we may strive to heal the hurts that we have inflicted on nature
and control our greed for material things, knowing that
our actions are harming our natural world and the future of our children;

that we may value each and every human being
for who he is, for who she is,
reaching to the spirit that is within,
knowing the power of each individual to change the world.

We pray for social justice,
for the alleviation of the crippling poverty
that condemns millions of people around the world
to lives of misery - hungry, sick, and utterly without hope.

We pray for the children who are starving,
who are condemned to homelessness, slave labor, and prostitution,
and especially for those forced to fight, to kill and torture
even members of their own family.

We pray for the victims of violence and war,
for those wounded in body and for those wounded in mind.

We pray for the multitudes of refugees,
forced from their homes to alien places
through war or through the utter destruction of their environment.

We pray for suffering animals everywhere,
for an end to the pain caused by scientific experimentation,
intensive farming, fur farming, shooting, trapping,
training for entertainment, abusive pet owners,
and all other forms of exploitation
such as overloading and overworking pack animals,
bull fighting, badger baiting, dog and cock fighting and so many more.

We pray for an end to cruelty,
whether to humans or other animals,
for an end to bullying, and torture in all its forms.

We pray that we may learn the peace that comes with forgiving
and the strength we gain in loving;
that we may learn to take nothing for granted in this life;

that we may learn to see and understand with our hearts;
that we may learn to rejoice in our being.

We pray for these things with humility;
We pray because of the hope that is within us,
and because of a faith in the ultimate triumph of the human spirit;

We pray because of our love for Creation, and because of our trust in God.
We pray, above all, for peace throughout the world.

A Prayer for Peace, 1967, by Rabbi Abraham Joshua Heschel

Ours is an assembly of shock, contrition, and dismay.

Who would have believed that we life-loving Americans are capable of bringing death and destruction to so many innocent people?

We are startled to discover how unmerciful, how beastly we ourselves can be. So we implore you, our

Father in heaven, help us to banish the beast from our hearts, the beast of cruelty, the beast of callousness!

Since the beginning of history, evil has been going forth from nation to nation. The lords of the flocks issue proclamations, and the sheep of all nations indulge in devastation.

But who would have believed that our own nation at the height of its career as the leader of free nations, the hope for peace in the world, whose unprecedented greatness was achieved through "liberty and justice for all," should abdicate its wisdom, suppress its compassion, and permit guns to become its symbols?

America's resources, moral and material, are immense.

We have the means and know the ways of dispelling prejudice and lies, of overcoming poverty and disease. We have the capacity to lead the world in seeking to overcome international hostility. Must napalm stand in the way of our power to aid and to inspire the world?

To be sure, just as we feel deeply the citizen's dilemma, we are equally sensitive to the dilemma confronting the leaders of our government.

Our government seems to recognize the tragic error and futility of the escalation of our involvement but feels that we cannot extricate ourselves without public embarrassment of such dimension as to cause damage to America's prestige. But the mire in which we flounder threatens us with an even greater danger. It is the dilemma of either losing face or losing our soul.

At this hour Vietnam is our most urgent, our most disturbing religious problem, a challenge to the whole nation as well as a challenge to every one of us as an individual.

When a person is sick, in danger, or in misery, all religious duties recede, all rituals are suspended, except one: to save life and relieve pain.

Vietnam is a personal problem. To speak about God and remain silent on Vietnam is blasphemous.

*When you spread forth your hands
I will hide my eyes from you;
Yea, when you make many prayers,
I will not hear-
Your hands are not clean.*

In the sight of so many thousands of civilians and soldiers slain, injured, crippled, of bodies emaciated, of forests destroyed by fire, God confronts us with this question: Where are you?

Is there no compassion in the world? No sense of discernment to realize that this is a war that refutes any conceivable justification of war?

The sword is the pride of man; arsenals, military bases, nuclear weapons lend supremacy to nations. War is the climax of ingenuity, the object of supreme dedication. Men slaughtering each other, cities battered into ruins: such insanity has plunged many nations into an abyss of disgrace. Will

America, the promise of peace to the world, fail to uphold its magnificent destiny?

The most basic way in which all men may be divided is between those who believe that war is unnecessary and those who believe that war is inevitable; between those to whom the sword is the symbol of honor and those to whom seeking to convert swords into plowshares is the only way to keep our civilization from disaster.

Most of us prefer to disregard the dreadful deeds we do over there. The atrocities committed in our name are too horrible to be credible. It is beyond our power to react vividly to the ongoing nightmare, day after day, night after night. So we bear graciously other people's suffering.

O Lord, we confess our sins, we are ashamed of the inadequacy of our anguish, of how faint and slight is our mercy!

We are a generation that has lost the capacity for outrage. We must continue to remind ourselves that - in a free society all are involved in what some are doing;

Some are guilty, all are responsible.

Prayer is our greatest privilege.

**To pray is to stake our very existence, our right to live, on the truth and on the supreme importance of that which we pray for.*

Prayer, then, is radical commitment, a dangerous involvement in the life of God. In such awareness we pray ...

We do not stand alone. Millions of Americans, millions of people all over the world are with us.

At this moment, praying for peace in Vietnam, we are spiritually Vietnamese.

Their agony is our affliction, their hope is our commitment.

God is present wherever men are afflicted. Where is God present now?

We do not know how to cry, we do not know how to pray!

Our conscience is so timid, our words so faint, our mercy so feeble.

O Father, have mercy upon us!

Our God, add our cries uttered here to the cries of the bereaved, crippled, and dying over there.

Have mercy upon all of us!

Help us to overcome the arrogance of power.

Guide and inspire the President of the United States in finding a speedy, generous, and peaceful end to the war in Vietnam.

The intensity of the agony is high, the hour is late, the outrage may reach a stage where repentance will be too late, repair beyond any nation's power.

We call for a covenant of peace, for reconciliation of America and all of Vietnam. To paraphrase the words of the prophet Isaiah (62:1):

*For Vietnam's sake I will not keep silent,
For America's sake I will not rest,
Until the vindication of humanity goes forth as brightness,
And peace for all men is a burning torch.*

Here is the experience of a child of seven who was reading in school the chapter which tells of the sacrifice of Isaac on the way to Mt. Moriah with his father.

“He lay on the altar, bound, waiting to be sacrificed. My heart began to beat even faster; it actually sobbed with pity for Isaac. Behold, Abraham now lifted the knife. And now my heart froze within me with fright. Suddenly the voice of the angel was heard: ‘Abraham, lay not your hand upon the lad, for now I know that you fear God.’

And here I broke out in tears and wept aloud. ‘Why are you crying?’ asked the rabbi. ‘You know that Isaac was not killed.’ And I said to him, still weeping, ‘But, Rabbi, supposing the angel had come a second too late?’ The rabbi comforted me and calmed me by telling me that an angel cannot come late.”

An angel cannot be late, but man, made of flesh and blood, may be.

From A Prayer for Peace, by Abraham Joshua Heschel

When a person in danger, or in misery, all other obligations recede, all other activities are set aside- everything except this one: to save life and relieve pain.

*Help us to banish the beast from our hearts,
the beast of cruelty, the beast of callousness!*

*O Lord, we confess, how far we have fallen short -
We are ashamed of the inadequacy of our anguish,
of how faint and slight is our mercy!*

*With this prayer, we stake our very existence, our right to live, on the truth and on
the supreme importance of that which we pray for -*

With this radical commitment, in such awareness we pray ...

*Their agony is our affliction,
their hope is our commitment.*

But,
*We do not know how to cry,
we do not know how to pray!*

*Our conscience is so timid,
our words so faint,
our mercy so feeble.*

*Lord, have mercy on us all! -
Add our cries uttered here to the cries of the bereaved,
all those who struggle and are lost...*

Have mercy!

From The Shefa of God's Blessings and Our Role

by Rabbi David E. Ostrich

{Originally composed for the 1940 Union Prayer Book of Reform Judaism, we have a slightly adapted version in our *Siddur B'rit Shalom*, page 95. Note the reference to Pennsylvania coal miners- an issue of pertinent importance to the guiding rabbi of the prayer book, Dr. Solomon Freeh of Pittsburgh.}

How much we owe to the labors of our brothers and sisters! Day by day they dig far away from the sun that we may be warm, enlist in outposts of peril that we may be secure, and brave the terrors of the unknown for truths that shed light on our way. Numberless gifts have been laid in our cradles as our birthright.

Let us then, O Lord, be just and great-hearted in our dealings with others, sharing with them the fruit of our common labor, acknowledging before You that we are but stewards of whatever we possess.

Help us to be among those who are willing to sacrifice that others may not hunger, who dare to be bearers of light in the dark loneliness of stricken lives, who struggle and even bleed for the triumph of righteousness. So may we be co-workers with You in the building of Your kingdom, which has been our vision and goal through the ages.

A verse from the Lam Rim Dedication Prayer

Wherever these precious teachings have not yet reached,
or where they have once reached, but have since declined,
there may I offer this treasure of happiness and aid

...

With my heart going out with great compassion
In whatever direction the most precious teachings
Have not yet spread, or once spread have declined,
May I reveal this treasure of happiness and aid.

A Prayer for the Beginning, Middle, and End of Practice, by Je Tsong Khapa

I bow before the conquering buddhas, bodhisattvas, and arhats
of all directions and of all times.

I offer this boundless prayer with the purest of minds to free
countless beings from cycles of existence.

By the power of the unfailing Three Jewels
And of great rishis possessed of the force of truth,
May these sincere words bear fruit.

Life after life, may I never be born into realms
Of great suffering or unfavorable circumstance,
But gain always a precious human form
Blessed with every conducive provision.

From the moment of birth may I never
Be lured by the pleasures of existence,
But, guided by renunciation intent on freedom,
Be resolute in seeking the pure life.

May there be no hindrance to my becoming a monk,
From friends, family, or possessions,
And for every conducive circumstance,
By mere thought may it appear.

Once a monk, may I be untainted as long as I live,
By breach of vow or natural fault, as promised in the presence of
my preceptor.

I pray that on such pure foundation,
 And for every mother sentient being,
 I devote myself with hardship for countless eons
 To every aspect, profound and vast, of the Mahayana.

May I be cared for by true spiritual friends,
 Filled with knowledge and insight,
 Senses stilled, minds controlled, loving, compassionate,
 And with courage untiring in working for others.

As Sada Prarudita devoted himself to Dharma Arya,
 May I sincerely please my spiritual master
 With body, life, and wealth,
 Never disappointing him for an instant.

I pray that the Perfection of Wisdom, forever profound,
 A bringer of peace, unbound by identification,
 Be taught to me as taught to Sada Prarudita,

Unsullied by the muddy waters of false views.
 May I never fall under the sway
 Of false teachers and misleading friends,
 Their flawed views of existence and nonexistence
 Well outside the Buddha's intention.

With sail hoisted of the sincerest of minds,
 Driven by winds of unflagging effort,
 On this well-built ship of study, thought, and meditation,
 May I bring living beings from samsara's ocean.

As much as I excel in learning,
 As much as I give to others,
 As pure as my morality grows,
 As much as I become wise,
 By as much may I be empty of pride.

I pray that I listen insatiably
 To countless teachings at the feet of a master,
 Single-handedly with logic unflawed,
 Prizing open scriptures' meanings.

Having examined day and night
 With fourfold logic all that I have heard,
 May I banish every doubt
 With the discerning understanding
 That arises from such contemplation.

With conviction in dharmas profound
 Gained from understanding born of contemplation,
 I pray that I retreat to solitude,
 with a perseverance severing life's attachments,
 To devote myself to proper practice.

When the Buddha's thoughts dawn upon me
 Through study, thought, and meditation,
 I pray that things of this life forever bonded to samsara
 And thoughts of my happiness alone never arise in my mind.

Unattached to my possessions
 I pray that I destroy parsimony,
 Gathering disciples around me
 By giving first of material wealth to satisfy them with Dharma.

With a mind renounced, may I never transgress
 Even the smallest precept,
 Though it may cost my life,
 Flying forever, therefore, the flag of freedom.

When I see, hear, or think of those
 Who struck, beat, or maligned me,
 May I be without anger, speak of their virtues,
 And meditate upon patience.

I pray I will apply myself to enthusiasm,
 Achieving virtues unachieved, improving those attained,
 Banishing utterly threefold debilitating laziness.

I pray to abandon the meditative absorption
 That lacks the power of insight to quell samsara,
 That is divorced from the moist compassion to quash nirvana's
 passivity,
 And that mostly throws one back to cycles of existence,
 But develop instead the meditative absorption
 That unites compassion and insight.

I pray that I banish false views of emptiness,
 Mentally fabricated and partially known,
 Born from fear of the most profound truth, cherished as supreme,
 And that I realize all phenomena to be forever empty.

May I bring to faultless morality
 Those so-called practitioners with their wayward ethics,
 Shamelessly empty of pure practice,
 Rashly pursuing paths shunned by the wise.

May I bring to the path praised by the buddhas,
 Those lost and fallen onto wrong paths,
 Swayed by deluded teachers and misleading friends.
 I pray that my lion-like roar of teaching, argument, and
 composition
 Flattens the pride of fox-like false orators,
 And, gathering well-trained disciples about me,
 I fly the banner of the teachings forever.

In whatever life I may drink the nectar of Buddha's teachings,
 I pray to be born into a good family
 And be of handsome build, wealthy, powerful, and wise,
 Blessed with long life and sound health.

May I develop the unique love of a mother
 For those who malign me
 And harbor ill designs upon my life,
 My body, or my possessions.

By growing within myself
 The pure and extraordinary bodhi-mind,
 Whose nature is to cherish others more than self,
 May I soon give them unsurpassable enlightenment.

Whoever hears, sees, or calls these verses to mind,
 May they be undaunted in fulfilling
 The powerful prayers of the bodhisattvas.

By the power of these vast prayers
 Made with the purest intention,
 May I attain the perfection of prayer
 And fulfill the hopes of every living being.

Colophon: Translated by Gavin Kilty from Je Tsongkhapa's A Prayer for the Beginning, Middle, and End of Practice (thog ma dang bar dang tha mar dge ba'i smon lam; thog mtha' ma) in The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa, Boston: Wisdom Publications, 2001, 193–207.

The Foundation of All Good Qualities, by Lama Je Tsong Khapa

The foundation of all good qualities is the kind and venerable guru.
 Correctly devoting to him is the root of the path.
 By clearly seeing this and applying great effort,
 May I rely upon him with great respect.

By understanding that the precious freedom of this rebirth is found only
 once,
 is greatly meaningful and difficult to find again,
 May I generate the mind that unceasingly, day and night,
 takes hold of its essence.

This life is as impermanent as a water bubble
 - how quickly it decays and death comes!
 And after death, just like a shadow follows the body,
 the results of black and white karma follow.

Finding firm and definite conviction in this,
 May I always be careful to abandon even the slightest negativities
 and accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering.
 They are uncertain and cannot be relied on.
 Recognizing these shortcomings,
 May I generate the strong wish for the bliss of liberation.

Led by this pure thought,
 mindfulness, alertness and great caution arise.
 The root of the teachings is keeping the pratimoksha
 (individual liberation) vows.
 May I accomplish this essential practice.

Just as I have fallen into the sea of samsara,
 so too have all mother migratory beings.
 May I see this, train in supreme bodhicitta,
 and bear the responsibility of freeing migratory beings.

By clearly recognizing that developing bodhicitta,
 without practicing the three types of morality²,
 I will not achieve enlightenment,
 May I practice the bodhisattva vows with great energy.

By pacifying distractions to wrong objects,
 and correctly analyzing the meaning of reality,
 May I generate quickly within my mindstream
 the unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
 May I enter the holy gateway of the fortunate ones,
 the supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
 is keeping pure vows and samaya.
 Having become firmly convinced of this,
 May I protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
 which are the essence of the vajrayana,
 by practicing with great energy, never giving up the four sessions, May I
 realize the teachings of the holy guru.

² Three aspects of the perfection of morality: the morality of restraining from wrong-doing, the morality of accumulating merit and the morality of benefiting sentient beings.

Like that, may the virtuous teachers who show the noble path,
and the spiritual friends who practice it have long lives.
May I pacify completely all outer and inner hindrances.

In all my rebirths, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Song of Victory

The Wonderful Sound of the Celestial Drum

By His Holiness Jigme Phuntsok Rinpoche

The embodiment of the wisdom of all the buddhas, who are the protectors
of all sentient beings,
Venerable Mañjughoṣa, who appears as a young boy,
May you abide forever in my heart on the stamens of an eight-petaled lotus,
Bless me, such that my words will benefit all sentient beings.

The Great Perfection, profound and luminous,
Just upon hearing its verses allows one to break the roots of saṃsāra,
And through the six-month practice of its essence to achieve liberation,
May you all engrave this in your hearts.

Those who with great fortune encounter such supreme teaching
Must have been accumulating merit in previous lives through numerous
eons
And possess the same conditions for achieving enlightenment as Buddha
Samantabhadra,
Dharma friends, may you all be joyful.

For the sake of all sentient beings submerged in the fearful ocean of
saṃsāra,
In order to help them attain the eternal happiness of buddhahood,
You should shoulder the responsibility of benefiting others,
And discard the poisonous food of attachment to yourselves.

This blocks the gate to the lower realms,
Allows you to attain the happiness of higher realms,
And eventually leads you to ultimate liberation from saṃsāra,
You should practice this essential teaching without being distracted at all.

For all kinds of grand events in saṃsāra,
 Do not have any thought of desire.
 Do observe the pure precepts, the magnificent adornment in the world,
 To which human and gods make supreme offerings.

Since all the temporary and ultimate happiness
 Result from observing the pure precepts,
 And breaking precepts leads one to take rebirth in lower realms,
 You must make the right choices and not fall into confusion.

Always comply with your friends in word and deed
 Be a person of integrity filled with kindheartedness.
 In order to benefit yourselves in the long term,
 The pith instruction is to benefit others at the present moment.

These are the pure standards for being a good person,
 And the skillful means of all buddhas of the past, present and future,
 Also the essence of the four dharmas of attraction,
 Each of you, my disciples, should never forget!

I dedicate this virtue to all sentient beings,
 May they transcend the abyss of saṃsāra.
 May all my heart disciples be joyful
 And take rebirth in the Western Pure Land of ultimate bliss.

*In the seventeenth cycle of the Tibetan calendar and the year of the fire rat [1996],
 the teacher and the disciples had overcome all the external, internal, and secret
 hindrances. On this auspicious day, Ngawang Lodr Tsungme celebrated the
 victory, and sang extemporaneously among the almost five thousand monastic
 persons. Sādhu!*

Prayer for Buddha's Teachings to Flow Throughout the Length and Breadth
of the West

by Yongdzin Ling Rinpoche translated by Alexander Berzin, September
2001

By the force of inspiration from the unfailing Three Supreme Gems
And of the truth of our taking universal responsibility,
May the precious Buddhist teachings flow and flourish
In all lands throughout the length and breadth of the West.

For all people living there, together with their near ones,
Who engage in the teachings, with confidence and respect,
May all hindrances to their pure Dharma practice disperse
And an excellent network of favorable conditions
grow like the waxing moon.

And especially for those who work on the means
To bring about the flow and flourishing of the Triumphant One's teachings,
the spring of all benefit and joy,
May they never be oppressed by the hordes of interference and adverse
conditions
And may this spontaneously happen just as we have hoped and wished.

May the lives of ailing sentient beings be extended and made meaningful.
 May those who are suffering from hunger or thirst obtain sustenance,
 Those who are afflicted by external fears become fearless,
 And everything that beings desire be granted exactly as they wish.

May all sentient beings do good and swiftly attain enlightenment.
 May those in power rule with justice,
 Governments be of service and ministers endowed with wholesome
 qualities,
 And the public remain at peace at all times.

May all sentient beings be free from all possible forms of suffering.
 May they attain liberation,
 Their minds be free of unwholesome states,
 And their time devoted to realizing their true nature.

May there be bountiful harvests in all lands.
 May there be no sickness or any threat to life,
 No conflict between self and others,
 and peace and prosperity everywhere.

May limitless sentient beings in the ten directions be free from suffering.
 May whatever they put their mind to bear fruit,
 And may they attain bliss
 As a result of the merit accumulated from this prayer.

- Longchenpa

Prayer of the Six Continuous Aspirations, by Longchenpa

In all my lives, no matter where I am born,
May I obtain the qualities of the upper realms of existence.

May I meet the dharma immediately after taking birth,
and have the freedom to practice perfectly.

May I please the sublime gurus,
and day and night dedicate myself to the dharma.

By realizing the dharma and practicing its innermost essence,
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime dharma perfectly,
and never become weary and tired of benefitting others in samsara.

By my own impartial and all-encompassing activities to benefit others,
May all attain enlightenment together.

World Peace Prayer

To the unfailing sources of refuge,
 the Three Jewels and Three Roots,
 and especially Chenrezig,
 the protector of the Land of Snows,
 to Noble Tara and Guru Padmasambhava,
 I pray:

Please remember your sacred pledge
 of former times!
 Please grant blessings that this aspiration be entirely fulfilled!

In this dark age of decline,
 the thoughts and actions of beings
 are corrupted, and the balance
 of the outer and inner elements is lost.
 Through these causes and conditions,
 humans and animals alike are seized
 by epidemics and diseases unknown in the past.

They are struck by planetary demons,
 nāgas, evil spirits, dark forces,
 and elemental spirits.

Crops are damaged by blight,
 frost, and hail,
 and there is fighting and dispute.

Untimely rains, heat waves,
 and droughts in the world;
 fear of earthquakes, fire, adversaries,
 and natural catastrophes;
 and in particular, evil hordes that hurt

the teachings, and so forth,
cause harm and violence throughout the world.

May these be swiftly pacified and
vanquished from their very roots!

In the minds of all beings, human
and non-human,
may precious and supreme bodhicitta arise naturally.
And, free of harmful thoughts and actions,
may the minds of all be filled with
love for one another!

May the entire world enjoy
abundant happiness and wealth!
May the Buddha's teachings spread far
and endure long!

By the truthful power of the Three Roots,
the buddhas, and bodhisattvas,
by whatever virtuous roots
there are in samsara and nirvana,
and by the power of our highest pure
intention,
may this aspiration be fulfilled.

- From The Garchen Buddhist Institute

The Orgyen and Abridged Dedication Prayers

Namo Guru. On the tenth day of the monkey month of the monkey year in the room of the Turquoise Face at Samye Monastery, Guru Rinpoche spoke this prayer. He had displayed the Vajradhatu Mandala to the king Trisondeutsen and twenty-four disciples who always retained that sacred experience. The later generation of disciples should concentrate one-pointedly upon the sacred experience of this prayer.

I invoke the Victorious Ones of the ten directions and the four times along with their heart sons, and the assembly of Lamas, Yidams, Dakinis, and Dharma protectors as numerous as the dust of the fields.

To those sitting on a lotus and moon seat in the sky in front of me, I respectfully pay homage with body, speech, and mind.

I offer the essence of the outer, inner, and secret offerings in the presence of the supreme Buddhas.

I regret my former evil actions and completely acknowledge my present misdeeds. I vow henceforth not to commit these negative acts.

I rejoice in all meritorious and virtuous activity.

May the assembly of Victorious Ones not pass into Nirvana, but remain to turn the wheel of the supreme Dharma and teach the three scriptures.

I dedicate all my spiritual merit to the stream of beings in order that they may reach the supreme liberation.

I pray that the Buddhas and their heart sons will hold me in their thoughts.

May this excellent aspiration which I am now beginning lead me in the footsteps of the Victorious Samantabhadra, his sons, and the noble Manjushri.

May the precious Lamas, glory of the doctrine, be as all-pervasive as the sky.
May they shine upon beings as the sun and moon and endure as the mountains.

May the precious Sangha, foundation of the teachings, be enriched by harmony, pure discipline and the three trainings.

May those practicing the secret teaching, the essence of the doctrine, maintain their vows and reach the final stages of development and fulfillment.

May the benefactor of the teaching, king who protects the Dharma, increase his domain and support the teaching.

May the servants of the teaching, ministers of the royal lineage, have increasingly excellent knowledge and skill.

May the prosperous householders, sustainers of the teachings, be at ease and free from sickness and danger.

May the people of all lands, having confidence in the teaching, have happiness and comfort free from obscuration.

May I, the yogin, remaining on the path, not break my commitments and accomplish my intention.

May all those to whom I am connected by good or bad karma be held by the Buddhas from now until final enlightenment.

May all beings enter the door of the peerless vehicle and attain the Buddha realm.

From the great all-good Dorje Chang down to my kind Root Lama,
whatever prayers have been made for the benefit of beings, may they all
become fulfilled.

By this merit may we become omniscient; from this attainment, after
defeating evil faults through the endless storm of birth, old age, sickness,
and death, may we liberate all beings from the suffering in the three
worlds.

I dedicate all this merit that I may follow in the footsteps of the heroic
Mañjushri who knows, and those of Küntuzangpo, too.

By this virtue may all beings perfect the accumulations of merit and
wisdom, and, arising from merit and wisdom, obtain the two sacred
bodies.

By the blessing of the three bodies of the Buddhas being pleased, by the
blessing of the truth of the Dharma itself being unchanging, by the blessing
of the wishes of the Sangha being unwavering, may this dedication prayer
be fulfilled.

{By the blessing of the three bodies of the Buddhas being pleased,
by the blessing of the unchanging truth of Dharmata,
and the blessing of the unwavering aspirations of the Sangha,
may my aspiration prayers be fulfilled just as they were made.}

May all sentient beings move from their homes into pure
and splendid Buddha fields,
well endowed with good dwellings,
the mansions where Noble Ones dwell,
the unsurpassed, imperishable abodes of Buddhas.

May all sentient beings live relying on the Buddhas.
May all sentient beings have limitless visions
of all the qualities of the Buddhas.
May all sentient beings illuminate the whole universe
with unobstructed splendor.

May all sentient beings have healthy bodies,
attaining the bodies of the Tathāgatas.
May all sentient beings be completely free from disturbances,
just like the Healing Buddha, King of Medicine

May all sentient beings be like efficacious medicine trees,
having taken on the task of healing all living things.
May all sentient beings destroy all sickness and pain,
attaining the health of complete knowing.

May all sentient beings become skilled in medicine,
able to bring about through practical application of medicine
whatever cures they intend to achieve.

- From The Vajra Flag Sutra

Dedication of the Root of Virtue, from the Jewel Ornament of Liberation, by
Gampopa

Dedicate all the root virtues that were created in the past to dispel the
suffering of sentient beings and to cause the establishment of their
happiness.

*By the virtue collected
Through all that I have done,
May the pain of every living creature
Be completely cleared away*

Prayer to Be Reborn in the Land of Bliss

I prostrate to Amitabha, leader of humans and gods.
 Through compassion you always see each transmigrator as your own child;
 Remembering you just once leaves the fear of the Lord of Death far behind;
 May your eminent activities for transmigrators be glorious and without
 end.

The Buddha praised the supreme buddhafiield
 Many times in an excellent manner.
 Moved by compassion, various prayers were composed
 Mentioning the potential to be born in Sukhavati.
 Being obscured by thick ignorance, [not knowing what to] adopt and [what
 to] discard,

The weapon of anger deprives me of the life of a higher rebirth.
 Through the rope of attachment and craving, I am bound to samsara's
 prison.

Carried about in the ocean of samsara due to karma,
 Wandering around through the waves of suffering of sickness and old age,

Entering the mouth of the terrifying sea monster, the Lord of Death,
 Buried under loads of unwanted suffering,
 Helplessly tormented, with an anguished voice
 I make this prayer from my heart.

As witness to my yearning mind,
 My guide and sole friend, Amitabha, draw me out of this miserable [state]!
 With respect, I also make requests to your retinue,
 And to the bodhisattvas Avalokiteshvara and Vajrapani:

Please don't forget the commitment of your supreme mind
 Made over immeasurable eons for our benefit.
 And just as the king of birds flies through the sky, the path of the gods,
 Please come here by your miraculous power and compassion.

By the power of combining oceans of the two accumulations created in the three times by myself and others, may I, at the time of death, directly see the guide Amitabha together with his retinue, his two chief disciples, and so forth. At that time, may I generate intense strong faith by focusing on the Victorious One and his retinue.

May I not experience the suffering of death and may I remember the object of faith when death draws near. As soon as my consciousness has left [this body], may the eight bodhisattvas come in a magical way and show me the path to Sukhavati. May I be reborn with great intelligence in a precious lotus in the lineage of the Great Vehicle.

Directly after birth, may I hold up a collection of immeasurable qualities such as retention, meditative stabilization, bodhichitta of nonapprehension, 1 and inextinguishable courage. Having pleased the unsurpassed teachers such as Amitabha, the victorious ones, and the bodhisattvas of the ten directions, may I receive the pure teachings and transmissions of the Great Vehicle.

Realizing the true meaning of these [teachings], may I be able to go, during every moment, to boundless buddhafi elds using magical powers without obstruction and complete all the great deeds of the bodhisattvas.

After birth in the pure land, may I also be motivated by resilient compassion, and, with magical powers without obstruction, mainly go to impure worlds and establish the pure paths praised by the victorious ones through teaching the Dharma to all sentient beings in accordance with their dispositions.

May I, for the purpose of all limitless transmigrators, quickly obtain the state of the victorious one by completing all these marvelous deeds without delay.

When the activities of this life are spent,
May I clearly behold in my path of vision
Amitabha and his ocean of retinues,
And may my mind be filled with faith and compassion.

As soon as the appearance of the intermediate state arrives,
May the eight bodhisattvas show me the unmistakable path,
And may I be reborn in Sukhavati
To guide the transmigrators of impure worlds with my emanations.

Even if I do not achieve such a supreme state, may I, through all my lives, always obtain the perfect basis for hearing, contemplation, and meditation upon the victorious one's teachings of scriptures and realizations.

May I never be separated from this basis, ornamented with the seven qualities of the higher realms.² May I, in all those circumstances, achieve the recollection of remembering all previous states [of rebirth].

Throughout all future lives, may I see samsara as being completely without essence and be attracted to nirvana's qualities. With this state of mind, and through the Bhagavan's excellent teachings on vinaya, may I go forth for ordination. When ordained, may I not even commit the smallest downfall or misdeed and, just as Bhikshu Mitrugpa did, achieve great enlightenment by completing the collection of morality.

Furthermore, throughout all future lives, may I realize the correct ways of knowing how afflictions arise and how to purify them, and obtain the marvelous recollection of the apprehension of never forgetting all the words and meanings of the Dharma, the branch of perfection. May I obtain

the perfect courage of teaching others that which I apprehend, without obstruction.

Furthermore, throughout all future lives, may I obtain and never be parted from the doors of meditative stabilizations, such as the brave-like one,³ the supernatural eyes, the fleshy eye, clairvoyance, and the ability to perform miraculous deeds.

Furthermore, throughout all future lives, may I obtain great wisdom, the ability to self-reliantly differentiate between what to adopt and what to discard. May I obtain clear wisdom, the ability to differentiate between the diversity of the most subtle points without joining them, of the way afflictions arise and how to purify them. May I obtain quick wisdom, the ability to stop as soon as they arise, all incomprehension, wrong views, and doubts. May I obtain profound wisdom, which penetrates inexhaustibly the words and meaning of scripture unfathomable to others.

In short, may I become like the foremost Manjushri, reaching the perfection of all the bodhisattvas' deeds with skillful wisdom differentiating the words and meanings of the scriptures, without the fault of imperfect knowledge.

Having easily gained great, clear, quick, and profound wisdom, may I, in order to gather the fortunate, crush false expounders and, to please the wise, may I perfect the skill of teaching, debating, and composition that focuses upon all the scriptures of the victorious one.

Furthermore, throughout all future lives, may I stop all apprehension that is primarily concerned with self and all laziness of inadequacy⁴ and weaknesses regarding the great deeds of the bodhisattvas. May I become like the foremost Avalokiteshvara, reaching the perfection of all the bodhisattvas' deeds with skillful bodhichitta, perfecting supreme courage and taking responsibility for others.

Furthermore, throughout all future lives, whenever engaging in the welfare of self and others, may I become like the foremost Vajrapani, reaching the perfection of all the bodhisattvas' deeds with the skillful abilities to destroy maras, those with extreme views, and opponents having wrong views.

Throughout all future lives, may I become like the unequalled King of the Shakyas, reaching great enlightenment. And in order to complete the bodhisattvas' deeds with effort lacking laziness, may I, after generating bodhichitta without being distracted for even an instant, work with great fervor.

Throughout all future lives, may I become like the one gone to bliss, the King of Medicine Buddhas, and in order to destroy all illnesses of body and mind, the obstacles to the achievement of enlightenment, may I have the ability to pacify all suffering of body, speech, and mind by merely mentioning his name.

Furthermore, throughout all future lives, may I, by merely mentioning his name, become like the victorious Amitayus in having the ability to destroy untimely death and complete my life span as I wish.⁵

When life-threatening obstacles approach, by seeing the appearance of the body of the protector Amitayus that subdues through the four activities,⁶ may all life obstacles be completely pacified.

Throughout all future lives, may I, through the power of having generated uncontrived stable faith in recognizing teachers as being the protector Amitayus himself, whose body appears in accordance with whoever needs to be subdued, never be separated from the victorious Amitayus, who directly acts as spiritual teachers.

Furthermore, throughout all future lives, may I be fostered by spiritual teachers of the Mahayana, the root of all mundane and supramundane qualities. During this care, may I only please them with all my [three] doors

through stable, unshakable faith and never, even for an instant, displease them.

May spiritual teachers instruct me with all teaching in its entirety, and may I have the ability to realize the complete meaning as intended and bring my practice to perfection. May I never, even for an instant, fall under [the influence of] misleading teachers and harmful friends.

Throughout all future lives, may I have faith in the law of cause and effect, and enter a continuous, effortless experience of the realizations of renunciation, bodhichitta, and the complete, pure view. Throughout all future lives, may all my virtuous activities of body, speech, and mind be causes solely for the benefit of others and perfect enlightenment.

Colophons:

Original Colophon:

Composed by the glorious Losang Dragpa in the temple of Dzing Jhi and written down by Sang Gyong.

Translator's Dedication and Colophon:

By any merit created through this translation, may His Holiness the Dalai Lama, Lama Zopa Rinpoche, and all of our other precious gurus have long and healthy lives. May their holy wishes be spontaneously fulfilled. May they, at the time of our deaths, lead us to the pure land of Sukhavati, and may we quickly obtain the state of full enlightenment for the benefit of all mother sentient beings.

Translated by Gelong Tenzin Namdak, Sera Je Monastery, Saka Dawa, June 2014, at the request of the most compassionate and kind lama, Lama Zopa Rinpoche. Many thanks to Ven. Gyalten Lekden for proofreading the translation.

Being unrealized, low in acquired knowledge, and learning,
 Saturated with wrong views and defilements,
 Taking the lamas and deities as my witness,
 I confess my mistakes to the wise.

Publisher's Colophon:

Lightly edited by Sarah Shifferd, FPMT Education Services, July 2014. One sentence amended by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, June 2016 (see *Notes*). Very lightly edited by Ven. Joan Nicell, FPMT Translation Services, June 2016.

Notes

- 1 “Bodhichitta of nonapprehension” refers to a bodhichitta that is conjoined with the realization of emptiness.
- 2 The seven qualities of a higher (human) realm are: (1) to be born into a good caste, (2) to have a complete form, (3) to have a long life, (4) to be without sickness, (5) to have fortunate activities, (6) to have wealth, and (7) to have wisdom.
- 3 Skt. *shurangama samadhi*, Tib. *dpa' bar 'gro ba*.
- 4 “Laziness of inadequacy” (Tib. *sgyid lugs pa'i le lo*) is the laziness of having low self-esteem and using that as an excuse to not engage in Dharma practice.
- 5 Sentence amended by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, June 2016.
- 6 The four activities are those of pacification, increase, control, and wrath.

From A Verse from Gotsangpa

May all sentient beings be free from disease and spirit harm,
negative karma and defilements

May these be totally pacified

and

May they achieve enlightenment

A dedication prayer from the Avatamsaka Sutra

May all sentient beings be filled with the fragrance of morality,
and attain to the standards of the wise;
Emancipated from the world,
and living in the transcendent ways of enlightened beings,
May all sentient beings, by Right View and Right Conduct,
all accomplish the body of morality of the Buddhas.

Eleven Prayers for Dedicating Merit

Whatever sources of virtue we have accumulated- however great or small they might be- we must dedicate towards all beings' attainment of perfect enlightenment. With the thought that we are dedicating just as noble Mañjuśrī, Samantabhadra and other great beings did in the past, we can recite prayers...

- Shenpen Nangwa

Prayer by Nagarjuna

By this merit may all attain omniscience.
 May it defeat the enemy, wrongdoing.
 From the stormy waves of birth, old age, sickness and death;
 From the ocean of samsara, may I free all beings!

Two traditional prayers

By this virtue may I quickly
 Attain the state of Guru Buddha, and then
 Lead every being without exception
 To that very state

May the precious bodhicitta
 That has not yet arisen, arise and grow,
 And may that which has already arisen not diminish,
 But increase more and more.

Prayer by Longchen Rabjam

May the teachings of the Buddha flourish and spread!
 May all sentient beings find happiness and joy!
 May they practise Dharma day and night!
 And may our own and other's aims be spontaneously accomplished!

A Tibetan prayer

By this merit, may all beings attain omniscience.
 May they defeat the enemy of wrongdoing.
 From the stormy waves of birth, old age, sickness, and death,
 From the ocean of samsara, may I free all beings.

Just as the heroic Manjusri became omniscient, and
 Likewise Kuntuzangpo accomplished the same,
 So too shall I, by following their example and training accordingly.
 I dedicate this virtue to the benefit of all.

Through this virtue may all beings
 Perfect the accumulations of ordinary and wisdom merit.
 From the arising of merit and wisdom,
 May the two sacred kayas be achieved!

Dedication Prayer, unknown

Through this goodness may awakening spontaneously arise in our streams of being. May all obscurations and distortions fall away. May all beings be liberated from suffering, and the stormy waves of birth, sickness, old age, and death.

By this merit may all attain omniscience. May it defeat the enemy, wrongdoing. From the stormy waves of birth, old age, sickness, and death, from the ocean of samsara, may I free all beings.

A Short Prayer

For the benefit of beings without exception, I dedicate without any reticence whatsoever all the merit accrued through virtuous acts, to the incomparable expanse of totality.

The Lam Rim Dedication Prayer by Je Tsongkhapa

By accumulating through long effort, the two collections as vast as the sky, may I become the chief of the Victorious Ones, a guide of all beings whose minds are blinded by ignorance.

In all lives until I reach that point, may Manjushri look after me with loving-kindness. After I find the supreme path, complete in the stages of the teaching, may I please all the Victorious Ones by accomplishing it.

By skillful means inspired by strong loving-kindness, may the vital points of the path that I precisely know clear away the mental darkness of beings. May I then uphold the Victorious One's teachings for a long time.

In regions where the supreme, precious teaching has not spread or where it has spread but then declined, with my heart deeply moved by great compassion, may I illuminate this treasure of happiness and benefit.

May the stages of the path to awakening, well-founded on the wondrous deeds of the Buddhas and bodhisattvas, bring glory to the minds of those who seek freedom and long preserve the Victorious One's achievements.

May all human and non-human beings who eliminate adversity and provide conducive conditions for practicing the excellent path never be parted in any of their lives from the pure path praised by the Buddhas.

When we strive to properly accomplish the Universal Vehicle through the ten deeds of the teaching, may we always be assisted by the mighty ones and may oceans of good fortune spread everywhere.

Prayers by Lama Zopa Rinpoche

Whatever actions I do- eating, walking, sitting, sleeping, working, and so forth- and whatever I experience in life- up or down, happiness or pain, healthy or sick, harmony or discord, success or failure, wealth or poverty, praise or criticism- whether I am living or dying, or even born in a horrible rebirth; whether I live long or not- may my life be beneficial for all sentient beings. The main purpose of my life is not simply to be rich, respected, famous, healthy, and happy. The meaning of my life is to benefit all sentient beings. Therefore, from now on, may whatever actions I do be beneficial for all beings. May whatever I experience in life- happiness or suffering- be dedicated to actualizing the path to awakening. May whatever I do, say, or think benefit all sentient beings and help them to attain full awakening quickly.

Dedication Prayers from Sravasti Abbey

Due to this merit may we soon
Attain the awakened state of guru-Buddha,
That we may be able to liberate
All sentient beings from their sufferings.

May the precious bodhi mind
Not yet born arise and grow.
May that born have no decline,
But increase forever more.

May anyone who merely sees, hears, remembers, touches or talks to me be freed in that very instant from all sufferings and abide in happiness forever.

In all my rebirths may I never be separated from perfect spiritual mentors and enjoy the magnificent Dharma. Completing all qualities of the stages and paths, may I quickly attain the state of Vajradhara.

Without harming them, may I always stop all beings in all worlds who wish to commit harmful deeds.

Since it is due to my teacher's kindness that I have met the Buddha's peerless teaching, I dedicate this virtue so that all beings may be guided by sublime spiritual mentors.

Until cyclic existence ends, may the teaching of this Beneficent One be unshaken by the wind of superstitions. May the world be filled with those who find conviction in the Teacher by understanding the teaching's true nature.

Throughout all my births, even when giving away my body and life, may I never fail to uphold for even an instant the excellent way of the Sage, which illumines the principle of dependent arising.

Day and night, may I pass the time thinking and examining by what means these teachings can be spread in the minds of myself and others.

In order to train like the hero Manjushri who knows reality as it is and just like Samantabhadra as well, I completely dedicate all this goodness just as they did.

With that dedication which is praised as greatest by all the Buddhas gone to freedom in the three times, I too dedicate all my roots of goodness for the attainments of the bodhisattva practice.

May sentient beings, who have all been my mother and father, be completely happy, and may the lower realms be forever empty. May all the prayers of bodhisattvas, in whatever places they live, be immediately fulfilled.

May I experience whatever sufferings sentient beings have, and may they experience whatever happiness and virtue I have.

May the glorious spiritual mentors live long, and may all beings throughout limitless space have happiness. By purifying our defilements and accumulating merit, may I and all others be inspired to attain Buddhahood quickly.

May I never develop for even a moment wrong views towards the deeds of my glorious spiritual mentors. By seeing whatever actions they do as pure, with respect and devotion, may the spiritual mentors' inspiration flow into my mind.

In all my lives, through the Victorious One, Je Tsongkhapa, acting as my Mahayana spiritual mentor, may I never turn away for even an instant from the excellent path praised by the Victorious Ones.

May I and others be able to live in pure ethical conduct, train our minds in bodhicitta, and develop pure view and conduct. In this way, may we complete our lives without corrupting the pure wisdom of Je Tsongkhapa, (who is like) the second Buddha.

Dedication

Due to all the past, present and future merits collected by me, the buddhas, bodhisattvas and all other sentient beings, may I and all sentient beings be able to complete the paramita of morality by keeping it purely and without pride.

A Prayer to Kuan Shih Yin P'usa, by Kuan Ming

{Here is a prayer which many Kuan Yin devotees will appreciate. It should be read paragraph by paragraph mentally, and then contemplated upon}

Namo Kuan Shih Yin P'usa

Out of the great compassion of the Buddha Amitabha, from his pure Dharma Body, you appear in a faultless and crystal pure body of white light.

Due to this glorious birth, the worlds of beings benefitted. With compassionate eyes you look upon all sentient beings, to render them help, give them hope and save them from damnation. You gave to the world the Great Path of Compassion which is, in actuality, the Path to Liberation.

Since then countless great ones who pursued this wonderful Path have been saved from the rounds of birth and rebirth. This great Path is before me right now and I am indeed the fortunate one. I wish to show my gratitude and pray that I too may successfully tread your Path so as to illuminate my mind, freeing it from delusion.

To you, Kuan Shih Yin, Great Bodhisattva, I bow. I shall always hold dear your name and recite your great mantra of salvation:

Om Mani Peme Hung

I pray that there will be peace and harmony in my country and in all the world. I pray that evil may be overcome by good, for the happiness of those who are in every state of suffering, and for the ending of all disasters in the world.

Please accept my offerings of incense, flowers, fruits, prayers, and the merits of the recitations of the Great Compassionate Dharani and the Heart Sutra

as a mark of my love and gratitude for your Great Compassion for having shown me the way:

Homage to You, O Great Merciful One.

Homage to Shakyamuni Buddha, Amitabha Buddha, and to all the Buddhas of the ten directions.

Through these Great Victorious Ones, the Path to Nirvana is known which puts an end to all samsaric sufferings. Out of love and gratitude and wisdom, I shall henceforth take refuge in the Tree Jewels, realise and confess my faults, practise the Precepts, observe the Bodhisattva Vows and perfect the Six Paramitas.

I pray for your blessings to ensure that I shall always be on your Great Path of Compassion in this and every life-time, until Buddhahood has been won.

May all sentient beings be blessed by your saving powers and be happy for all eternity. Kindly help their seed of enlightenment to bud and blossom so that its beauty may fill the universe.

Namo Kuan Shih Yin P'usa!

Homage to you, Kuan Shih Yin P'usa!

Due to the blessings of the Victorious Ones,
and their Sons, and Daughters,
the truth of infallible dependent arising,
and the power of my pure intentions,
May these prayers be accomplished.

A Prayer of Blessing

Just as the soft rains fill the streams,
pour into the rivers, and join together in the oceans,
so may the power of every moment of your goodness
flow forth to awaken and heal all beings -
those here now, those gone before, those yet to come.

By the power of every moment of your goodness,
may your heart's wishes be soon fulfilled
as completely shining as the bright full moon,
as magically as by a wish-fulfilling gem.

By the power of every moment of your goodness,
may all dangers be averted and all disease be gone.
May no obstacle come across your way.
May you enjoy fulfillment and long life.

For all in whose heart dwells respect,
who follow the wisdom and compassion, of the Way,
may your life prosper in the four blessings
of old age, beauty, happiness and strength.

The Prayer for the Happiness of All That Lives

{This is a Mahayana Buddhist Prayer written by Ngorchon Kunga Zangpo who was the founder of the famous monastery of Ngor, seat of a sub-sect of the Sakya Tradition of Tibetan Buddhism. It was first recited in the eleventh century.}

That which is the one way to bring bliss and happiness to all beings,
the most precious teaching of the Omniscient One, the Victorious,
May it at all times, in all places, now, not decline
May it progress in all parts of the universe -
My prayer is that the Dharma may increase

All our incomparable lamas and spiritual friends,
limitless is the wisdom and compassion you possess
To you who hold the Teaching of the Victorious One close to you,
dear as life itself -
My prayer is that your lifespan may increase

Holy Ones, the Sangha who practice the Dharma,
May you always remain in this world
To you who establish all beings on the path of the Good,
devoting your life to teaching and meditation -
My prayer is that the work of the Buddha may increase.

May all men be free of the fears of sickness, old age, and death,
their mind established in the right view that sees the real
May all grow to love one another -
My prayer is that the divine joy that is limitless may grow and increase
In all the cities of the earth,
May the airs come lightly,
blow the white prayer flags, strung like a rosary, beautiful
Good clothes and ornaments of precious stones -
May all possess them:
For all their inhabitants may prosperity increase

The sky is beautiful with clouds, forked with silver lightning;
 on the earth below are the peacocks dancing with joy
 The rain falls gently, continuous are the showers.
 For all that lives this is my prayer -
 May the joy that is spontaneous grow and increase

The mountains are lovely with grass,
 with wild flowers and falling waters;
 The valleys overflow with grain and the growing herds
 All men sing songs of great joy -
 My prayer is that for all men fighting and hate may cease

May the rulers keep to peaceful ways, good for all
 May the peoples listen with respect to those who rule.
 Conflicts both inner and outer,
 May they be at rest -
 My prayer is that the happiness of the Golden Age returns.

May the temples be beautiful with the images of the Buddha,
 full of the sacred Dharma books, manifold,
 with offerings as the Gods make them, like a cloud,
 beyond our imagining -
 My prayer is that the rain of offerings may increase

May all the monasteries be full of the Sanghas,
 those who wear the Dharma robes, the preservers of the Dharma,
 active always in preaching, writing, and religious discussion -
 My prayer is that study and the chanting of prayers may increase

To the bhikkhus and nuns of the higher and lower ordination
 established in the conduct that is without stain,
 listening only to the Dharma, thinking about it, and meditating -
 My prayer is that the teaching of those who go beyond may increase

To the meditators who give up all distractions of the mind,
 away from harming,
 with inner concentration,
 living in a peaceful place,
 trying to attain the Stages of the Path of realization -
 My prayer is that the virtues of realization may increase

I am praying intensely, with deep devotion,
 that those who meditate, myself and all our circle -
 may have prosperity most excellent, away from all tainted gold,
 My prayer is that our lifespan and the sacred Dharma may increase.

May the perfections of liberality, good conduct, patience,
 of energy, meditation and wisdom become transcending
 May in me the realization of the Dharma of the Buddha become complete
 May the virtues of the understanding of the Holy Books increase

By generosity and saying kindly words our disciples come
 By the strength of Dharma, properly taught -
 May they understand the meaning of practice.
 In order to help myself and others to be linked with Dharma -
 My prayer is that in Dharma the good actions of all may increase.

May the obstacles to the Dharma completely disappear
 May all opportunities, most excellent, be gathered together

Whatever the Mahamuni has greatly praised -
 My prayer is that the virtue of that may increase

Niguma's Aspiration Prayer

The Sovereign of Noble Aspirations

Homage to all the buddhas and bodhisattvas!

May the ocean of victors in the ten directions and three times,
with their abundance of compassionate activity,
accomplish all these prayers of mine
just as they have been supplicated.

May everything in every form from now on
please the guru through immeasurable devotion,
and by offering infinite pure bodies and enjoyments,
may you ever be close and your activities flourish.

May I attain enlightenment relying on gurus in all lives
while hearing, explaining, meditating, and practicing dharma,
and not meet with bad acharyas and bad lamas,
or bad friends and bad benefactors.

May I have good family, health,
eloquence, fine physique,
charisma, and power in all lives,
and with longevity, companions,
and wealth arising spontaneously,
be respected by all.

May I be free of discord and harmonious with all
throughout all my lives wherever I am born,
so that beings who see, hear, recall, or touch me
perceive beauty and charm that is ever interesting.

May I become the protector, hope, and reinforcement
for all sentient beings equaling space,
their every desire and hope, whatever they are,
satisfied by me exactly as they wish.

May those friends who wish me well,
who practice the same aspirations of body, speech, and mind,
ever be close from this moment on,
and enjoy abundant happiness and pure perception.

May I become a wish-fulfilling gem wherever I'm born
and establish all beings in happiness
by raining down an immeasurable abundance
of all their desires as soon as they think of them.

May all lands and countries wherever I am
be free of disease, negative forces, strife, and poverty,
and all beings possess long life, health, wealth, and dharma,
in an abundance of auspiciousness and well-being.

May I, in this life and in all lives,
gain access to the sky-treasure of wealth
and dispense the four kinds of gifts in the ten directions,
ripening and liberating all beings through the ten perfections.

May every mandala of knowledge in the three times
all become manifest in a mere instant
through the sublime knowing of all dharmas
in samsara and nirvana without attachment or obstruction.

May I be indisputably adorned by the correct stainless three trainings,
such that the world and its gods render offerings and praise,
and by placing all beings in sublime ethical discipline,
fully perfect all good qualities without exception.

May I be content in a remote hermitage with food and clothes,
perfecting ultimate realization without a moment of outer or inner obstacle,
ripening and liberating all beings without exception
through immeasurable enlightened activity.

May all the arrogant powerful gods and demons,
without need of a moment of exhortation or worship,
offer their life-force and obey like servants
to protect the doctrine with abundant magical power.

May I, by actualizing loving-kindness and compassion,
totally pacify destructive hostility
that sentient beings have toward each other in the three realms,
so that they dwell in the love of a mother toward her only child.

May there be no interruption in manifesting dharmakaya
when the time of my death is upon me,
so that the spontaneously present form-kayas help others
and my remains and relics continue to influence beings.

May I make offerings, for an ocean of eons,
of Samantabhadra's offering clouds equal to space
to an ocean of buddhas as numerous as atoms in the universe
in all the pure realms of the victors.

May I manifest an ocean of totally pure buddha realms
and with immeasurable knowledge and totally pure conduct
thoroughly see the whole ocean of dharmas
and realize the whole ocean of timeless awareness.

May I actualize the melodious speech of an ocean of victors
and proclaim throughout the reaches of space with Brahma's voice,
teaching dharma in the languages of all people
and placing all sentient beings in the state of buddha.

May I actualize the absorption of illusion without limit,
just as in Samantabhadra's life story of illusion,
and instantly manifest buddha bodies
and every buddha field upon a single atom.

May my aspirations, absorptions, and activities
be as boundlessly deep and vast and impossible to measure
as the realms of beings and the depths and teaches of the oceans,
the limits of the sky and the immeasurable realm of reality.

May I emanate as endless universal monarchs
to fulfill the hopes of beings and guard the dharma domain,
and gaining dominion over all realms equaling space,
establish all sentient beings in happiness.

May I become the sovereign of supreme healing,
to instantly soothe the pain of sentient beings
when they are worn out by the suffering
brought on by the future age of disease and weapons.

May there be a rain of five desirables in the ten directions
from thick clouds of abundance equaling the sky,
replete with a wealth of food, drink, textiles, silver, and gold
for the times of hunger and thirst during the age of famine.

May the tremendous force of my bodhisattva activity
manifest precisely in the way appropriate to transform
each and every sentient being throughout the reaches of space
until the ocean of samsara becomes empty.

May I totally subdue powerful and haughty beings
who engaged a perverse path and were not subdued
by the victors in three times and ten directions,
and establish them in buddhahood instantly.

May naturally arising effortless enlightened activity
 ripen and liberate all sentient beings
 with spontaneously present uninterrupted benefit
 for as long as there are sentient beings in samsara.

May my enlightened activity of aspiration
 be greater than the combined enlightened activity of aspirations
 of the ocean of victors in the ten directions and three times
 who, when they were ordinary beings and bodhisattvas,
 made aspirations for generating awakening mind for countless eons,
 perfected the two accumulations and actualized buddhahood,
 and then through an ocean of qualities, might, and excellence,
 ripened and liberated limitless sentient beings.

May all of my aspiration prayers
 that produce limitless spontaneously present benefit for others
 fully generate sublime awakening, interest, and faith
 and be completely realized by whoever adopts them.

May all abundance of auspiciousness and happiness
 in the ten directions, three times, samsara and nirvana,
 flow uninterruptedly like the course of a great river
 and pervade myself and others everywhere in all directions.

Thus ends *The Sovereign of Noble Aspirations* by Niguma, the dakini of
 timeless awareness. *iti*

Dedication - from A Marvelous Garland of Rare Gems, by Nyoshul Khen Rinpoche

May this spiritual approach, like the light of the sun and the moon,
permeate everywhere, dispelling the darkness of ignorance.

Like a gem, may it be the source of what has ultimate meaning,
fulfilling the hopes of all beings.

Like a river, may it flow on without interruption,
an ever-present and powerful force.

Like a ruler, may it enact limitless activities,
serving as an adornment of this world.

Bodhisattva Prayer

May I be a guard for those who need protection

A guide for those on the path

A boat, a raft, a bridge,
for those who wish to cross the flood

May I be a lamp in the darkness

A resting place for the weary

A healing medicine for those who are sick

A vase of plenty

A tree of miracles

And for the boundless multitudes of living beings,
may I bring sustenance and awakening

Enduring like the earth and sky,
until all beings are freed from sorrow,
and all are awakened

- Shantideva

Stabilizing in the Bodhimind, by Shantideva

In the spiritual energy that relieves
The anguish of beings in misery and
Places depressed beings in eternal joy,
I lift up my heart and rejoice.

In the goodness producing illumination
I lift up my heart and rejoice.

I rejoice in the beings who have gained
Eternal liberation from suffering,
And I rejoice in those attained to Buddhahood
As well as in their offspring, the noble Bodhisattvas.

In the ocean-like virtue of the bodhimind
That brings joy to all beings
And in accomplishing the well-being of others,
I lift up my heart and rejoice.

To the Buddhas of the ten directions
I join my hands in respect.
Let blaze the light of Dharma's truth
For the beings lost in darkness.

To the Buddhas considering parinirvana
I join my hands in prayer.
Do not abandon the beings in sorrow
But remain and teach for countless ages.

May any spiritual energy thus generated
By my devotion to the enlightened ones
Be dedicated to dispelling the misery
Of living beings without exception.

As long as diseases afflict living beings
May I be the doctor, the medicine
And also the nurse
Who restores them to health.

May I fall as rain to increase
The harvests that must feed the living beings
And in ages of dire famine
May I myself serve as food and drink.

May I be a treasury
For those desperate and forlorn.
May I manifest as what they require
And wish to have near them.

My body, every possession
And all goodness, past, present and future
Without remorse I dedicate
To the well-being of the world.

Suffering is transcended by total surrender
And the mind attains to nirvana.
As one day all must be given up,
Why not dedicate it now to universal happiness?

My bodily powers I dedicate
To the well-being of all that lives.
Should anyone wish to ridicule me
And make me an object of jest and scorn,

Why should I possibly care
If I have dedicated myself to others?

Let them do as they wish with me,
So long as it does not harm them.
May no one who encounters me
Ever have an insignificant contact.

Regardless of whether those whom I meet
Respond toward me with anger or faith,
May the mere fact of our meeting
Contribute to the fulfillment of their wishes.

May the slander, harm
And all forms of abuse
That anyone should direct toward me
Act as a cause of their enlightenment.

May I be a protector of the helpless,
A guide to those traveling the path,
A boat to those wishing to cross over;
Or a bridge or a raft.

May I be land for those requiring it,
A lamp for those in darkness,
May I be a home for the homeless,
And a servant to the world.

In order to fulfill the needs of beings
May I be as a magic gem,
An inexhaustible vase, a mystic spell,
A cure-all medicine and a wish-granting tree.

May I act as the mighty earth
 Or like the free and open skies
 To support and provide the space
 Whereby I and all others may grow.

Until every being afflicted by pain
 Has reached to nirvana's shores,
 May I serve only as a condition
 That encourages progress and joy.

Just as all previous Buddhas
 First gave rise to the precious bodhimind
 And just as they then carefully followed
 The stages of the Bodhisattva disciplines,
 Likewise for the sake of living beings
 Do I now myself generate the bodhimind,
 And likewise will I myself train
 In the disciplines of a Bodhisattva.

They who out of wisdom
 Have seized the supreme bodhimind
 Praise, glorify and rejoice in it,
 That it may grow to fulfillment.

From today I will reap the fruit of life;
 Having well won the state of a human life,
 Today I am born in the Buddha-family
 And am now a child of the Buddhas.

Thus in the future I should make every effort
 To live in accord with the Bodhisattva Ways,
 And never should I act as would bring shame
 To this noble, faultless family.

Like a blind man fumbling in garbage
 Who happens to find a rare and precious gem,
 Likewise have I discovered
 The jewel of the precious bodhimind.

Thus was found this supreme ambrosia to dispel
 The Lord of Death, destroyer of life;
 An inexhaustible treasure able to cure
 The poverty of all sentient beings.

It is the highest of medicines
 To quell the ills of the living,
 And it is a tree giving shade
 To those wandering on the paths of life.

It is a strong and mighty bridge
 By which beings can cross from misery,
 And it is a moon to shine in the mind
 To clear away the pains of delusion.

The bodhimind is a great radiant sun
 To disperse the darkness of unknowing,
 And it is the very essence of butters
 Gained from churning the milks of Dharma.

For all guests on the roads of life
 Who would taste the very substance of joy,
 Here is the actual seat of true happiness,
 A veritable feast to satiate the world.

Thus today in the presence of all Awakened Ones
 I invite every living being to this festival
 Giving both immediate and lasting joy.
 May the gods and all others rejoice.

The Bodhisattva Attitude - the Verses

1. The Full Verses

Recite or chant the following verses from Shantideva's Guide to the Bodhisattva Way of Life in the morning or at other times throughout the day. Then contemplate the meaning to bring about a total change to the normal attitude of self-cherishing that only harms ourselves and others. Try to live your life in this practice.

I shall give away fully with no sense of loss
 My body, enjoyments and all merits of the three times
 (past, present and future)
 To accomplish the work for ALL sentient beings.
 (Recite this verse with the meditation on "giving")

By giving away all, I will be liberated from the oceans of samsaric suffering
 And my mind will achieve the sorrowless state.
 Since I have to leave everything (at death)
 It is best to (now) give it away to every single sentient being.

Having given this body to sentient beings
 To use HOWEVER they want that makes them happy.
 Whether they always kill me, criticize, beat me, or whatever,
 It is TOTALLY up to them.

Even if they jest with my body,
 Ridicule me, put me down or make fun of me,
 Whatever they do, since I have given this body to them,
 What is the point of retaliating?

Let this body only do actions that cause no harm to others
 And whoever looks at or thinks of me
 May it NEVER be meaningless for them.

Whoever focuses on me -
 Whether with anger or devotion -
 May that ALWAYS be the cause for them
 To achieve EVERY success.

May all who say unpleasant things,
 Harm, mock or make fun of me
 Have the fortune to achieve enlightenment.

May I become a guide for those who are guideless,
 A leader for those who are entering the path,
 A ship, a boat, and a bridge
 For all who wish to cross (over water).

May I become a beautiful garden for those who seek one,
 A light for those who look for light,
 Bedding for those who wish to rest
 And a servant for all who want me as their servant.

Like a wish-granting jewel,
 A wish-fulfilling vase, powerful mantra,
 Great medicine and a wish-granting tree,
 May I fulfill all the wishes of sentient beings.

Just like the sky and the great elements
 Earth, (water, fire and wind)
 May I ALWAYS be the means of living and the cause of happiness
 For sentient beings equaling the limitless sky.

As long as space exists
 As long as sentient beings exist
 May I too abide and eliminate the suffering of sentient beings.

2. The Bodhisattva Attitude - The Short Verses

When there is no time to recite all the verses, just recite these last three or two that contain everything.

Like a wish-granting jewel,
A wish-fulfilling vase, powerful mantra,
Great medicine and a wish-granting tree,
May I fulfill all the wishes of sentient beings.

Just like the sky and the great elements
Earth, (water, fire and wind),
May I always be the means of living and the cause
of happiness
For sentient beings equaling the limitless sky.

As long as space exists,
As long as sentient beings exist,
May I too abide and eliminate the suffering of sentient beings.

Dedication from the Bodhicharyavatara

May beings everywhere who suffer
 Torment in their minds and bodies
 Have, by virtue of this merit,
 Joy and happiness in boundless measure.

As long as they may linger in samsara,
 May their present joy know no decline,
 And may they taste of unsurpassed beatitude
 In constant and unbroken continuity.

May the naked now be clothed,
 And all the hungry eat their fill.
 May those parched with thirst
 Receive pure waters and delicious drink.

May the poor and destitute find wealth,
 The haggard and careworn joy.
 May confidence relieve those in despair
 And bring them steadfastness and every excellence.

My every being ailing with disease
 Be freed at once from every malady.
 May all the sickness that afflicts the living
 Be instantly and permanently healed.

May those who go in dread have no more fear.
 May captives be unchained and now set free.
 And may the weak receive their strength.

May living beings help each other in kindness.
 May all attain the human state,
 And be possessed of wisdom, faith and love.

With perfect livelihood and sustenance,
May they have mindfulness throughout their lives.

Thus by all the merit we have gained,
May every being, leaving no one aside,
Abandon all their evil ways
Embracing goodness now and ever more.

Dedication Prayer from The Chenrezig Sadhana, by Thang Tong Gyalpo

Through this virtue,
may I quickly achieve the realization of Mighty Chenrezig,
and may I bring every single being to that same state.

Through the merit of reciting and meditating,
may I and every being to whom I am connected,
when these imperfect forms are left behind,
be miraculously born in Dewachen.
May I then immediately cross the ten levels
and send out emanations for the benefit of others.

Through this virtue,
may all beings perfect the accumulation of spiritual merit and awareness.
May they attain the Two Supreme Bodies
which arise from merit and awareness.

Bodhicitta is precious; may it arise in those who have not cultivated it.
In those who have cultivated it, may it not diminish;
may it ever grow and flourish.

A Prayer Thich Nhat Hahn, 1976

As we are together, praying for Peace, let us truly be with each other.
Let us pay attention to our breathing.
Let us be at peace with our bodies and minds.
Let us return to ourselves and become wholly ourselves.
Let us maintain a half-smile on our faces.

Let us be aware of the source of being common to us all,
and to all living things.
Evoking the presence of the Great Compassion,
let us fill our hearts with our own compassion,
toward others and towards all living beings.
Let us pray that all living things realize that they are all brothers
and sisters,
all nourished from the same source of life.

Let us pray that we ourselves cease to be the cause of suffering to each
other.
Let us plead with ourselves to live in a way
which will not deprive other living beings of air, food, shelter,
or a chance to live.
With humility, with awareness of the existence of life,
and of the sufferings that are going on around us,
let us pray for the establishment of peace in our hearts and on earth.

Amen.

A Dedication Prayer by Thich Nhat Hanh

In this lifetime, may we build our life of practice
and heighten merit to solidify the foundations of practice in lives to come,
so that our highest career may be cultivated
until understanding and love spring up, fresh and lovely.

May we always be born as humans, with fortunate conditions,
and may we meet the teachings and live a life of true practice.

May we be guided on the path of practice by an enlightened teacher,
and equipped with true faith, may we join an authentic Fourfold Sangha.
May the six sense faculties and the Three Actions be in balance and
harmony,
and may we not run after the things of this world,
causing us to be caught in bondage.

Wholeheartedly and diligently,
may we practice the teachings of our loving Root Teacher,
holding to brahmacharya and leaving behind all worldly actions.
May we practice fine manners and right conduct until they shine brightly.

With a heart of loving kindness,
may we protect the life of even the smallest beings.
May we always create sufficient wholesome causes and conditions
so that countless misfortunes can dissipate like the morning mist.

With one-pointed mind, may we cultivate the aspiration to enlightened
understanding and activity,
so that the Lotus Throne of the true understanding may manifest.

With our constant practice,
may we witness the awakening to the highest truth
and become capable of transmitting the True Mind.

May we go beyond the cycle of drowning in the ocean of rebirth,
developing the practice of the Paramitas in order to rescue beings.

May we open practice centers in many places
so that the nets of doubt can be destroyed
and people and the environment can be purified.

May we subdue all unwholesome spirits,
transmitting the lamp of the Dharma and carrying on the lineage infinitely.

May we be happy to serve the Buddhas in the Ten Directions,
and not be discouraged because of weariness or toil.

However many deep and wonderful Dharma doors there are,
may we realize them all to rescue ourselves,
and then bring that merit and wisdom to rescue other beings,
so that the fruit of Buddhahood is experienced by all.

May we adapt ourselves to circumstances in what is perceived as
the ordinary world,
realizing numberless bodies to rescue, little by little, all living beings.

May the nectar of loving kindness rain on the realms of gods and men
so that the ocean of actions and vows to rescue beings becomes vast.

Everywhere, may the various regions of the world,
whether near or far away, be in harmony.

By proclaiming the wonderful Dharma doors may we rescue all beings,
may the light of understanding shine forth,
making wholesome the realms where devas, humans, animals,
plants, and minerals suffer.

May ten thousand species upon seeing our form and hearing our name
be released from bondage and pain.

May we give rise to our deepest aspiration
so that the suffering of Ten Thousand Realms will dissipate.

However many wrong actions there have been,
committed by myself or others,
leading to unspeakable harm and injustice,
and however many sufferings there are in the animal realms,
through our love and compassionate care,
may they all vanish like the dew on the green mountain
when dawn appears.

May we give medicines to the sick in urgent need.
May we give food and clothes to the destitute.
May countless benefits arise and flourish.

May peace and joy be realized right in the cycle of samsara.
May all beings regardless of race or belief,
whether they are friends or enemies, or strangers,
be given all they need to cross over the ocean of afflictions.

Having untied the knots which bound body and mind,
May we leave unwholesome attachments behind forever,
and may we continue to cultivate the wholesome conditions for our highest
career so that,
together with numberless other species,
we always go in the direction of freedom.

The Prayer of a Modern Nun to the Female Buddha of Compassion

Kuan Yin, you who hears the cries of the world, please listen to our outpouring of sorrow and hope.

Just as when frightened, children seek protection and refuge in their mother's comforting arms, so do we children of the Dharma seek protection and refuge in you when saddened and horrified by the suffering of saṃsāra.

But who are you? You are nothing other than wisdom and compassion - the wisdom and compassion of all the Buddhas and bodhisattvas, and our own latent wisdom and compassion that can grow to become like yours.

In tragedy may we turn to wisdom and compassion and be comforted by its protective embrace. Seeing that all beings seek only happiness and never misery, may we abandon despair, anger, and blame.

May all those who suffer from loss and grief, from horror and outrage, become fountains of wisdom and compassion flowing out to the world and healing beings' pain.

May all those who have died in avoidable tragedies release all attachment to this life and go on to the next with their hearts of wisdom and compassion. And with love, may we send them on with prayers that they be born in your pure land.

By holding ourselves and others responsible for our misdeeds, may we too hear the cries of the world. And with compassion may all of us overcome the self-centered attitude and create a better world - one in which everyone seeks to benefit each other.

Composed by Bhikshuni Thubten Chodron, March, 2018

A prayer adapted from the teachings of Yeshe Tsogyal

{By this merit}

To the hungry,
may I be food,
and bring them joy.

To the cold,
may I be warmth,

To the poor and needy,
may I be wealth,

To the naked,
may I be clothing,

To the sick,
may I be medicine,

To the anguished,
may I be peace,

{By this virtue}

For those oppressed by rulers,
may I be a loving friend who leads them to freedom and peace

For those in fear of savage beasts,
may I be a protector

For those who have fallen into the depths,
of despair, of the hells, and the hungry ghost realms,

may I draw them all out

To those tormented by fire,
may I be a quenching stream

{By this virtue, and by the virtue and blessings of all the ten directions
three times Buddhas and Bodhisattvas, Saints and Sages, and all Holy
Beings}

For those in whom the elements have gotten out of balance,
may I be their medicine,

For those who cannot see,
may I be their eyes

And for the lame and crippled,
may I be their feet

For those who cannot speak,
may I be their tongue

{By this merit, and Due to all the past, present, and future merits collected
by me, the numberless buddhas, and the numberless sentient beings,}

For those suffering from the fear of death,
may I show them to the Pure Land

For all those lost in the realms of hell,
may I cool their sufferings

For all those who are being harmed,
by inner or outer causes,
may I protect them

For hungry ghosts,
may I be food and drink

For those caught up in the stupidity and servitude beasts,
may I lead them to freedom from these conditions,
and to the awakening of their intelligence, and full wisdom

For those in savage lands,
with crude and barbaric minds,
may I help them all to peerlessly awaken

For those caught up in war and terrible conflict,
may I be peace,
a truce, a respite,
and the cessation of all hostilities forever

For those on high who are heading for a bitter fall,
may I guard them

From everything that bothers and torments living beings,
may I be a protector,
by completely removing those causes forever

Wherever there is defilement,
may my compassion be also.

Wherever there are living beings in need,
may I be there to help them.

Dedicating with wisdom

A preceding reflection by Lama Zopa Rinpoche

Ways to dedicate with wisdom by Lama Zopa Rinpoche

From The Continual Practice of Right View

Before dedication

A preceding reflection from the teachings of Lama Zopa Rinpoche:

‘All phenomena – including the I, the action of dedicating, the merits that are dedicated, the goal of enlightenment to which they are dedicated, and the sentient beings for whom they are dedicated – are completely empty of existing from their own side. With the continual awareness of this, I now impute labels, and dedicate...’

Ways to dedicate with wisdom by Lama Zopa

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings- which are like a dream, an illusion, and appear to be inherently existent even though they are not-

may the I- which is like a dream, an illusion, and appears to be inherently existent even though it is not, even though the I has never had inherent existence-

achieve Guru Vajrasattva's enlightenment- which is like a dream, an illusion, and appears to be inherently existent even though it is empty of inherent existence, even though it has never had inherent existence-

and lead all sentient beings- who are also like a dream, an illusion, and appear to be inherently existent even though they are completely empty of inherent existence-

to that enlightenment- which is also like a dream, an illusion, and appears to be inherently existent even though it is not-

by myself alone- who is also like a dream, an illusion, and appears to be inherently existent even though it is empty of inherent existence.

(or)

2.

which are merely labeled by the mind...

3.

which appear to me as independent, inherently existent, real, appearing from there, but which buddhas and bodhisattvas realize are totally non-existent;

which I apprehend in my daily life as really true but which buddhas and bodhisattvas realize are totally non-existent,

which I believe to be one hundred percent true, real, existing from there but which buddhas and bodhisattvas realize to be totally non-existent, totally empty...

4.

which appear to be real merits, existing from there, from their own side, as projected by my hallucinating mind's ignorance, but are in reality empty of that...

5.

which appear to my hallucinated mind as something real, something real existing from there, but which in reality are totally non-existent, totally empty...

6.

which, while they exist, are totally non-existent from their own side...

7.

... which are totally non-existent from their own side-

they exist, but they are totally non-existent from their own side. They exist, but it's like they don't exist. When you see the very nature of that, you see that they exist, *but it's like they don't*.

They are not totally non-existent, but *it's like* they don't exist. The way things exist is extremely subtle.

When you look at the very nature of phenomena, such as merits, it's like they don't exist... (May I...)

8.

which is totally non-existent

(we put in all this effort to collect merit and it's totally non-existent!),

totally non-existent from its own side...

9.

which are totally non-existent from their own side... (May I) ...

10.

which appear to be real, from there, but which are empty... may the I ...

From The Continual Practice of Right View

Khenpo Choga has said:

‘The strongest way to dedicate merit is called ‘a dedication that does not conceptualize the three factors’. This dedication is done while recognizing the buddha nature. In that recognition there is no subject who dedicates the merit, no merit to be dedicated and no object who receives the merit. A mind that has truly realized the buddha nature actually does pervade the totality of space so the dedication of such a mind actually reaches all beings in all universes. This is the most powerful form of dedication.’

In the words of the Avatamsaka Sutra:

*To all internal and external worlds
Bodhisattvas have no attachment at all,
Yet do not abandon works beneficial to sentient beings;
The great ones cultivate this kind of knowledge.*

*In all lands in the ten directions
They do not depend or dwell on anything;
They do not grasp things, such as livelihood,
And do not arbitrarily create distinctions.*

*They engage with all sentient beings
In all worlds in the ten directions;
Observing their essential nature,
They practice dedication reaching everywhere.*

May all beings have happiness, and all the causes of happiness flourishing.
May all beings enjoy an abundance of positive conditions,
well being, and peace.

Turn good deeds into natural and conscious actions
that do not require thinking about them,
(with conceptualization grasping self, others, and actions...)

Turn all thoughts and feelings now into the direct realization of emptiness,
knowing their nature in this way...

*The act of praying, the one praying, the prayer itself and so forth,
[Dissolve] into the non-observation free from elaborations: A!*

- Khandro-la

*Everything that arises interdependently
Is unceasing and unborn,
Neither non-existent nor everlasting,
Neither coming nor going,
Neither several in meaning nor with a single meaning,
All concepts and duality are pacified.*

*To this teaching,
the words of the fully enlightened Buddha,
We pay homage!*

{A preceding reflection from the teachings of Lama Zopa Rinpoche}

‘All phenomena – including the I, the action of dedicating, the merits that are dedicated, the goal of enlightenment to which they are dedicated, and the sentient beings for whom they are dedicated – are *completely* empty of existing from their own side (independently). With the continual awareness of this, I now impute labels, and dedicate...’

{From Lama Mipham's Dedication Prayer After Reading the Diamond Sutra}

Ascertaining that the various appearances of the dual dharma,
are mere appearance,
May I realize their emptiness while there is appearance,
directly seeing that,
even though there is appearance, it is not truly existent...

And by this eminent heart wisdom,
without abiding in the extremes of either samsara or peace...

(I offer these dedication prayers...)

As the Diamond Sutra says,

We should give rise to a pure and clear intention with our minds not
dwelling anywhere

{A Dedication Prayer from the Avatamsaka Sutra}

*To all internal and external worlds
Bodhisattvas have no attachment at all,
and yet do not abandon works beneficial to sentient beings;*

*In all lands in the ten directions,
they do not depend or dwell on anything;
They do not grasp things, such as livelihood,
and do not arbitrarily create distinctions.*

*They engage with all sentient beings
in all worlds in the ten directions;
Knowing their essential original nature,
they practice dedication reaching everywhere.*