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Dedication Prayers by Lama Zopa Rinpoche

I.

Due to all the past, present, and future merits collected by me and the merits of the three times collected by all the buddhas, bodhisattvas, and other sentient beings, may any sentient being just by seeing me, touching me, talking about me, remembering me, or dreaming about me never ever be reborn in the lower realms from that time forward. May they immediately be liberated from all disease, spirit harms, negative karma, and defilements.

May anyone who sees me, touches me, talks about me, or remembers me immediately be cured of cancer, AIDS, coma, arthritis, migraine, and other heavy diseases. May those possessed by spirits be immediately released from the harm of those spirits. May anyone who is dying immediately stop experiencing terrifying emotions and karmic appearances and feel incredible bliss in their heart. May they then be born in a pure land of Buddha, where there is no suffering of rebirth, old age, sickness, or emotional problems. Totally free from all suffering and its causes, may they become enlightened there.

II.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be actualized in one's heart.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may the bodhichitta, the source of all success for oneself, and happiness up to enlightenment, and the source of success and happiness for all the

numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless suras and asuras, to be actualized in the heart of oneself and all sentient beings.

May it be generated in the hearts of all sentient beings, especially the supporters, those who are serving the organization in the past, present, and future, (especially those serving Kadampa Center), in the hearts of our family members; for bodhichitta to be generated and in those whose hearts it has been generated may it increase.

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be actualized in the hearts of all the leaders of the world, especially in those countries where there is unbelievable suffering, may bodhichitta be generated in their hearts...

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may bodhichitta be actualized in the hearts of all the people who follow different religions, may this world be filled with perfect peace and happiness, may whatever we do never harm and may it become only the cause of perfect peace and happiness.

May the supreme jewel bodhichitta
 That has not arisen, arise and grow;
 And may that which has arisen not diminish
 But increase more and more.

Every single understanding of Buddhism that we have, every single purification we do every day by doing the practice, every single merit we collect, every time we generate bodhichitta and it becomes cause of enlightenment, every time we meditate on lam rim and plant seeds of enlightenment, all this is due to the kindness of His Holiness the Dalai Lama; and, secondly, due to the kindness of Lama Yeshe. So pray for His Holiness the Dalai Lama to have a stable life and all his wishes to be successful; and pray for whatever wishes Lama Yeshe had to become successful; for Lama Osel to be like sunshine in the world, especially for young people, to turn their minds toward enlightenment.

Pray to actualize immediately all the prayers that Chenrezig made for Tibet in the presence of the buddhas and bodhisattvas.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may all the father and mother sentient beings have happiness, may the lower realms be empty forever... May I be able to cause all this by myself, alone.

Whatever suffering other sentient beings have may it ripen upon me.
 Whatever happiness I have may it ripen upon other sentient beings.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, may oneself and one's own family members, all the students in the organization, all the supporters who have served the organization in past and

are serving now, everyone in this world; may we be guided by Lama Tsongkhapa being the Mahayana direct guru in all our lifetimes, never be separated from the pure path admired by all the buddhas.

Due to all the past, present, and future merits collected by me, all the three times' merits collected by numberless sentient beings and numberless buddhas, which exist but *totally* do not exist from their own side, may the I who exists but who *totally* does not exist from its own side, achieve Guru Shakyamuni Buddha's enlightenment, which exists but *totally* does not exist from its own side, and lead all sentient beings who exist, but who *totally* do not exist from their own side to that Guru Shakyamuni Buddha's enlightenment which *totally* does not exist from its own side by myself alone who *totally* does not exist from its own side.

May the organization, the FPMT, be most beneficial to sentient beings, to spread the lam rim teachings, cause the sentient beings to have lam rim realizations, and in particular the Kadampa Center (center wherever we are) to be most beneficial and to spread the lam rim teachings, the cause of realizations, in the hearts of sentient beings, and for oneself to spread the lam rim realizations in the hearts of all sentient beings.

May Lama Tsongkhapa's teachings, which unify sutra and tantra and are like refined gold, spread in the hearts of everyone in this world.

Dedication Prayers for Retreat and Daily Life, by Lama Zopa Rinpoche

Due to the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings, may bodhichitta - cherishing others, letting go of oneself, letting go of the I, which is the source of all the happiness and success of myself and all other sentient beings - be generated within my own mind and in the minds of all sentient beings without even a second's delay. May that bodhichitta which has already been generated increase.

Due to the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings, may all the father - mother sentient beings have happiness; may the three lower realms be empty forever; may all bodhisattvas' prayers succeed immediately; and may I be able to cause all this to happen by myself, alone.

Due to the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings, may His Holiness the Dalai Lama, the Buddha of Compassion, and all other holy beings, all our virtuous friends, have stable lives, and may all their holy wishes succeed immediately.

Due to the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings, may I be able to offer skies of benefit to all sentient beings as Lama Tsongkhapa does by having within me the same qualities that Lama Tsongkhapa has, from now on, in all my future lifetimes.

Due to the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings, which are totally non-existent from their own side; may the I, which is also totally non-existent from its own side; achieve Guru Shakyamuni Buddha's enlightenment, which is also totally non-existent from its own side; and lead all sentient beings,

who are totally non-existent from their own side; to that enlightenment, which is totally non-existent from its own side, by myself alone, who is also totally non-existent from its own side.

I dedicate all my merits in the way greatly admired by the buddhas and bodhisattvas of the three times and realized by Samantabhadra and Manjushri.

May I be able to completely actualize Lama Tsongkhapa's teaching, which unifies sutra and tantra, within my mind and spread these teachings in the minds of all sentient beings. Thus, may Lama Tsongkhapa's teachings flourish forever.

Due to all the merits of the three times collected by me, all the buddhas and bodhisattvas, and all sentient beings, may any sentient being who hears me, touches me, remembers me, thinks about me, talks about me (whether praising or criticizing), abuses me, treats me badly or makes any connection with me - simply by having made that connection - may they never ever be reborn in the lower realms. May those sentient beings immediately be liberated from all disease, spirit harms, negative karma and defilements, develop faith in refuge and karma, and quickly achieve enlightenment, by actualising the whole path, especially bodhichitta. By my hearing that someone is sick may it immediately cause that person to completely recover and have the most meaningful life by practicing the Mahayana path. By my hearing somebody has died may it cause that person to immediately be reborn in a pure land where they can get enlightened.

Due to the merits of the three times created by me, the buddhas, bodhisattvas, and all other sentient beings, may I, the members of my family, all the students and benefactors of this organization, and all the rest of the sentient beings meet only perfectly qualified Mahayana gurus in all our future lifetimes. From our side may we see them only as enlightened beings. May we do only actions most pleasing to the holy minds of the virtuous friends. May we be able to fulfill all their holy wishes immediately.

Due to all the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings, may whatever I experience, good or bad, suffering or happiness, sickness or health, praise or blame, gain or loss, good reputation or bad reputation, long life or death, even being born in the hell realms, whatever I experience, may it only be of benefit to sentient beings - that which causes all sentient beings to achieve enlightenment by myself alone.

Due to the merits of the three times collected by me, the buddhas, bodhisattvas, and all other sentient beings wherever I am - whatever universe, world, country, area, or place - just by my being there, may the sentient beings who are in that universe, world, country, area, or place never be reborn in the lower realms. May they immediately be liberated from all disease, spirit harm, negative karma, and defilements and may they achieve enlightenment quickly by actualizing the whole path, especially bodhichitta. May wars, famine, sickness, and natural disasters immediately be stopped, and may these things never be experienced again. May I also become wish-fulfilling for sentient beings, able to fulfill all their wishes according to Dharma.

Due to the power of the blessings of the eminent buddhas and bodhisattvas, the power of infallible dependent arising, and the power of my pure special attitude, may all my pure prayers succeed immediately.

By pacifying all the signs of obstacles
 And by perfecting every single required condition,
 May the Dharma tradition of the Dharma king Tsongkhapa
 Be preserved and developed.

Due to the two types of merit collected
 Over the three times by myself and others
 May the teaching of the far-famed
 Victorious One's pure wisdom blaze forth

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...'

Dedication Prayers from the Teachings from the Medicine Buddha Retreat,
by Lama Zopa Rinpoche

Lama Zopa always makes the most wonderful, extensive dedication prayers. Here is an example of one of them, lightly edited, from the book, Teachings from the Medicine Buddha Retreat.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may our teachers and all other virtuous friends have stable lives. May their holy wishes succeed immediately.

May the source of all happiness and success for me and for all sentient beings, bodhicitta, be generated within my mind, in the minds of the members of my family and in the mind of every single sentient being without even a second's delay. May the bodhicitta that has been generated be developed.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, from now on in all future lifetimes, forever, may I be able to offer extensive benefit like the sky to all sentient beings and to the teaching of Buddha, like Medicine Buddha and Lama Tsongkhapa, by having the same qualities as Medicine Buddha and Lama Tsong Khapa have.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, in whichever universe, world, country, area, place and house I am, may just my being there in that universe, world, country, area, place and house be most beneficial, so that all the sentient beings living in that universe, world, country, area, place and house never ever be born in the lower realms from that time.

May they immediately actualize bodhicitta and realize emptiness.

May they never experience war, famine, disease, torture, poverty, and sickness and dangers from fire, water, air or earth, such as floods and other natural disasters that cause so many people to be homeless or to die.

May those happening now immediately be stopped, and may they never experience any of those things again.

May those who are deaf be able to hear; may those who are blind be able to see; may those who are lame be able to walk; and may those who are in comas be able to immediately recover consciousness.

May the hearts of those who experience many depressions where nothing can help immediately be filled with great bliss.

May those who have many headaches that are difficult to cure immediately stop getting those headaches.

May all those with emotional problems, those who are sad, hurt, angry or otherwise disturbed by their own emotional thoughts, and all those with relationship problems, those who have been abandoned or abused, have their minds filled with great loving kindness, and may their lives be filled with joy and satisfaction.

May those who are looking for a guru be able to find a perfectly qualified guru.

May those who are looking for the Dharma be able to find unmistakable Dharma, the correct path to enlightenment and the teachings that reveal that path.

May those seeking to do retreat be able to find a perfect place and conditions and then be able to have a successful retreat and achieve realizations during it.

May everyone obtain peace and happiness.

May everyone with sickness, including those with cancer, AIDS and other incurable diseases immediately recover, and may they be able to complete the path and achieve enlightenment as quickly as possible.

May my being in that universe, world, country, area, place and house be able to cause sentient beings to achieve enlightenment as quickly as possible.

Due to all the merits collected by me today, during this retreat, in the past, and all the merits that I will collect in the future, and all the merits of the three times collected by others, which are empty from their own side, may the I, which is empty (the real I that is appearing from its own side, from there, is totally nonexistent; not even the slightest atom of it exists), achieve His Holiness the Dalai Lama's, Medicine Buddha's enlightenment, which also does not exist at all from its own side, and lead all sentient beings, who appear truly existent from their own side but who are completely empty, completely nonexistent, to that Medicine Buddha's enlightenment, which is also empty from its own side, by myself alone, who is also empty from its own side.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may the numberless sentient beings who are experiencing unimaginable suffering in the lower realms now, and those people who have died whose names were given to me, for whom I promised to pray and who rely on me,

immediately be free from the sufferings of the lower realms, and reincarnate in a pure land where they can become enlightened, or receive a perfect human body and quickly achieve enlightenment, by meeting a perfectly qualified Mahayana guru and the Mahayana teachings.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may my hearing that a sentient being is sick cause that sentient being to immediately recover.

May my hearing that a sentient being has died cause that sentient being to immediately be reborn in a pure land where they can be enlightened.

And may any sentient being who have been born as a human being but with no opportunity to practice Dharma, be able to meet a perfectly qualified Mahayana guru, and the Mahayana teachings, and by putting them into practice, may they quickly achieve enlightenment.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may I, the members of my family, all the students and benefactors of this organization, especially those who give their lives to this organization to benefit sentient beings, and the teaching of Buddha, and those who rely upon me, those for whom I have promised to pray, and those who are offering service, have long lives and be healthy, and may all our wishes succeed immediately according to the holy Dharma.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may all the Sangha in this organization be able to complete the scriptural understanding and realizations to the path to enlightenment in this very lifetime, based on living in pure vinaya, and by receiving all their needs and all protection.

Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may all the social service centers, such as the schools, hospices and so forth, and all the meditation centers become most beneficial for sentient beings, immediately pacifying the sufferings of body and mind of sentient beings. May they spread the teachings of Lama Tsongkhapa in the minds of all sentient beings by receiving everything needed for that.

May all the projects that each center has succeed immediately. And may all these projects and centers cause all sentient beings to generate bodhicitta and achieve enlightenment as quickly as possible.

May the conqueror Losang's teachings flourish in our own mind, in the world, and in the minds of others.

Due to the blessings of the eminent buddhas and bodhisattvas, to my pure attitude, and to dependent arising, may my pure prayers succeed immediately.

Dedication Prayers from Teachings From the Medicine Buddha Retreat_II

Dedications

“Jang chhub sem chhog rin po chhe. . . .

“Gang ri ra wäi khor wä zhing kham dir. . . .

“Päl dän la mäi ku tshe tän pa dang. . . .”

Give all the merits of the past, present and future, as well as all the resultant happiness up to enlightenment, your own body as a wish-fulfilling jewel, all your possessions and everything else to all sentient beings. Give everything to every hell being, every hungry ghost, every animal,
every human being, every asura being, every sura being.

All the realms become pure lands, where there is no suffering and only pure perfect enjoyments. (Think of the pure land of whichever deity you practice or in which you wish to be reborn.) All the beings receive whatever they want, whatever they need. Every human being receives many billions and billions of dollars, and all the rest of the beings receive whatever they want, whatever they need, which includes a guru, teachings and realizations.

Having these enjoyments causes them to actualize the path of method and wisdom and to cease all their defilements, gross and subtle, and they all become enlightened in the essence of the deity.

“We have collected many times infinite skies of merit, and due to all these merits may whatever sufferings other sentient beings have ripen on me; and may whatever happiness I have ripen on all sentient beings.

“Due to all the past, present and future merits collected by me and the merits of the three times collected by others, from now on, in every second, may I bring skies of benefit to sentient beings like Medicine Buddha and

Lama Tsongkhapa, by having the same qualities within me that Medicine Buddha and Lama Tsongkhapa have.

“Due to all the past, present and future merits collected by me and the merits of the three times collected by others, may any sentient being who sees me, touches me, remembers me, thinks about me, criticizes me, praises me, harms me, helps me or makes any other connection with me, just by that, immediately be liberated from all sickness, spirit harm and negative karma. May they immediately be healed of all sickness, both curable and incurable.

May those people who are possessed by spirits and have become completely wild and crazy, as well as all other people affected by spirit harms, immediately be freed from all those spirit harms by simply seeing, touching, remembering, thinking, talking about or dreaming about me, or seeing even photos of me.

May those sentient beings immediately be healed, freed from all sickness, spirit harms, negative karma and defilements. May they actualize the whole path, especially bodhicitta and the wisdom realizing emptiness, and may they achieve enlightenment as quickly as possible.

“Due to all the past, present and future merits collected by me and the merits of the three times collected by others, which are merely labeled by mind, may the I, who is merely labeled by mind, achieve Medicine Buddha’s enlightenment, which is also merely labeled by mind, and lead all sentient beings, who are also merely labeled by mind, to that enlightenment, which is merely labeled by mind, by myself alone, who is also merely labeled by mind.

“May the teaching of Buddha, especially Lama Tsongkhapa’s teaching, be completely actualized within my mind and in the minds of all the students and benefactors of the FPMT, all those who sacrifice their life to the organization to serve other sentient beings and the teaching of Buddha,

as well as in the minds of all those who rely upon me, those for whom I have promised to pray and those offering service. In this very lifetime may we be able to completely actualize Lama Tsongkhapa's teaching. May it spread and flourish in the world in all directions, and may I be able to cause this to happen."

From Yamantaka Chat, Chapter 10

Dedication prayers are extremely important. Each time we pray and generate a wish, it builds power because everything - hell, enlightenment, and everything in between - comes from the mind.

For example, let's say each day you pray to have the same qualities as Lama Tsong Khapa and to offer benefit to sentient beings and to the Buddha's teaching just as he did. This makes preparation so that in all future lifetimes you will be able to practice correctly and offer extensive benefit like Lama Tsong Khapa did by having his same qualities within you. If you want to make your life most beneficial, pray like this. Prayers bring results because everything depends on the tip of the intention; everything depends on your mind, your attitude.

Begin each of the following dedications with "due to the past, present, and future merits created by myself, the Buddhas, bodhisattvas, and sentient beings..." so that you make the dedications as extensive and meaningful as possible.

May the precious bodhi mind not yet born arise and grow. May that born have no decline but increase forever more.

May we actualize bodhicitta, the loving-compassion thought renouncing self-happiness and cherishing the happiness of others, as quickly as possible.

In the snowy mountain paradise, you are the source of good and happiness. Powerful Tenzin Gyatso Chenrezig, may you stay until samsara ends.

May the glorious spiritual masters live long and may all beings throughout limitless space have happiness.

By purifying our defilements and accumulating positive potential, may I and all others be inspired to attain Buddhahood quickly.

May all our virtuous friends and other holy beings, whose only thought is to benefit sentient beings and the Buddha's teachings, have stable lives and may their wishes be fulfilled immediately.

May the glorious spiritual masters live long and may all beings throughout limitless space have happiness.

By purifying our defilements and accumulating positive potential, may I and all others be inspired to attain Buddhahood quickly.

May all the father and mother sentient beings have happiness.

May the lower realms be empty forever.

May all the bodhisattvas' prayers succeed immediately.
May I be able to cause all this by myself alone.

May anyone who merely sees, hears, remembers, touches, talks to me, talks about me, or harms or helps me never be reborn in the lower realms.

May they immediately be liberated from all disease, negative karma, and obscurations.

May they generate the entire path, especially bodhicitta, in their mind-streams and attain enlightenment as quickly as possible.

May no one experience war, famine, drought, earthquake, or any other natural or manmade disasters.

By generating love, compassion, and bodhicitta, may everybody live their lives without harming one another. May they help each other as much as

possible, and may everyone have inner development, the realizations of the path.

May we actualize within our minds the complete teachings of Lama Tsong Khapa, the unified path of sutra and tantra, without even a second's delay.

In all future lives, may we be able to offer extensive benefit, limitless like the sky, just as Lama Tsong Khapa did by having the same qualities as he did. May we spread Lama Tsong Khapa's teachings in the minds of all sentient beings and lead them to enlightenment as quickly as possible.

May whatever action I do with body, speech, or mind benefit sentient beings.

May whatever I experience in life - health or illness, wealth or poverty, comfort or problems, financial gain or loss, gain or loss in my spiritual life, life or death, rebirth in the hell realm or rebirth in the human or god realms - be the most beneficial for all sentient beings. May I cause them to attain enlightenment as quickly as possible by myself becoming enlightened.

Like the Compassionate White Lotus, Chenrezig, may my presence make the suffering of the sentient beings in the area or realm where I live naturally and instantly come to an end. May they and all other sentient beings receive perfect happiness.

May those who are having difficulties finding a job find a job.

May those who are ill - especially those with illnesses that are difficult to cure, such as cancer, AIDS, leprosy, arthritis, spirit possession, and so forth - immediately be healed.

May the blind be able to see and the deaf be able to hear.

May those who long to hear the Dharma, receive the Dharma.

May those who need a guru meet a guru.

May those who need a friend find friends.

May those who wish to have children have children.

Due to the past, present, and future merits created by myself, Buddhas, bodhisattvas and sentient beings, who are like a dream or an illusion, may I, who is like a dream, attain the Healing Buddha's enlightenment, which is like a dream, and lead all sentient beings, who are like a dream, to that enlightenment, which is like a dream, by myself alone, who is like a dream.

...

May all Dharma projects and activities of the centers be successful at once.

May the centers become like wish-fulfilling gems for all sentient beings by immediately pacifying their physical and mental suffering and spreading the teachings of Lama Tsong Khapa in the minds of all sentient beings. May the centers and practitioners receive all the necessary conditions to do this successfully.

May all the Dharma projects to benefit others, including the Maitreya Buddha statue, be immediately successful and of greatest benefit to all sentient beings. May these projects cause faith in the Three Jewels and in the functioning of karma to arise in the minds of all sentient beings. May they cause loving-kindness and compassion to arise in the minds of all sentient beings.

May people who hear about the Maitreya statue or see a brochure about it, who talk about it or dream about it, or who contribute their time, energy, finances and so forth to it, never be born in the lower realms. May they be able to receive perfect human rebirths in life after life and attain

enlightenment soon. If that does not happen during the present era of Guru Shakyamuni Buddha, may they be a direct disciple of Maitreya Buddha and receive a prediction of their enlightenment.”

Dedicating for the dying and the deceased

When people have requested you to make prayers for others who are dying or have died, please do so. At the moment, their life is finishing, but sooner or later yours will as well. Other people will use your name, “So-and-so is dying.” They will call, write, or meet each other and share the news that you have died. This will definitely happen.

The Stainless Beam mantra can liberate a person in the lower realms if it is recited seventy times. It immediately liberates someone who has died and been born in the lower realms from that misfortune. Unfortunately, I have not memorized that mantra yet. I am just advertising its benefits!

In general, you can recite any mantra when someone dies, such as om mani padme hum, Vajrasattva, or Medicine Buddha mantra. Reciting the Medicine Buddha’s mantra and praying to him is worthwhile, because in the past he promised to actualize whatever prayers were done in this degenerate time.

The Namgyalma mantra is another extremely powerful one to recite for dead people. Kyabje Trijang Rinpoche was doing this one time when Lama and I went to have an interview with him in Mundgod. People from all over the world would send offerings and request him to pray for the deceased, but he told us, “People think this mantra is only for long life, but it’s not. It is extremely powerful for purification.” The short Namgyalma mantra is om dhrum soha om amrita ayur dade soha, although normally I recite the long one. You can do one mala of the short mantra or a small number of the long one.

When people die, dedicating as follows is especially good:

Due to all the past, present and future merits created by myself, the Buddhas, bodhisattvas, and sentient beings, may all sentient beings be free from pain and torture from sickness or karma at the time of death. May they have a clear mind, generate strong faith by seeing the deity as inseparable from the guru, go to a pure land, and become enlightened there.

Alternatively, may they receive a perfect human body and meet a perfectly qualified Mahayana guru when they are young.

May they generate renunciation, live in pure (ordination) vows, and do only actions pleasing the holy mind of the virtuous friend.*

Being guided by their guru, may they train their mind well in the three principals of the path and actualize the two stages of the tantric path - the generation stage, which ripens the mind, and the completion stage, which liberates the mind. By actualizing these two, may they attain the unified state of Vajradhara, the holy body and mind, the precious state of enlightenment with seven features, as quickly as possible.

When they die, may all beings who have made a Dharma connection with me experience this.

Dedicating to meet qualified spiritual masters

May our family members, all the students and benefactors, especially all those who have dedicated their lives to benefiting others through this organization, and all other sentient beings, be healthy and have long lives.

May all of us in all lifetimes meet only perfectly qualified Mahayana virtuous friends, and from our side may we see them only as enlightened beings.

...

I would like to comment on this dedication. I am not saying that I am an enlightened being. However, if we practice looking at our teachers as enlightened beings, we disciples profit greatly. Whether from his or her side the teacher is an enlightened being, a bodhisattva, or an ordinary being, still, from the side of us disciples, we receive great benefit by having devotion.

Our faith causes us to receive the blessings of the virtuous friend, the guru. Simultaneously, we receive the blessings of all the Buddhas and bodhisattvas, and this becomes a cause to realize the path to enlightenment. That is why we pray to see our gurus only as enlightened beings, to do only actions that please them, and to fulfill their wishes immediately. May it happen like this in all lifetimes from now on.

*Praying to do only actions that please the minds of your virtuous friends is the most powerful purification. It counteracts heavy negative karma accumulated in this and past lives, especially that created with your virtuous friends.

*Fulfilling their holy wishes is the most potent method of quickly completing the collection of extensive merit, and thus the quickest path to developing realizations and creating the cause for all success, be it temporary or spiritual happiness.

*Praying in this way also helps you avoid mistakes in your relationship with your virtuous friends again in future lives; it allows you to devote yourself to them properly and makes your practice more effective in this and future lives. If you would like to be able to practice better in future lives, this is one way to bring it about. It is very important to pray like this all the time.

One way to have fewer obstacles and to practice better in this and the next life is to purify negative karma, especially that created in relationship with your gurus. This also stops the karmic result of having the tendency to create negative karma with the virtuous friend again in the future.

Another way is to practice correctly, as the Buddha and Lama Tsong Khapa explained in lam-rim. Dedicating your merit for this to happen is also important.

By generating the wish, the mind has the power to bring success. It is the nature of the mind that by generating many wishes like this, they will be actualized. For example, if you have a strong wish to be born in a pure land and generate that wish frequently, when you die, the power of that imprint on your mind will make rebirth in the pure land easier.

Any virtuous wishes you generate again and again become increasingly more powerful, and after some time, they are actualized.

On Taking and Giving

From “Ultimate Healing” - by Lama Zopa Rinpoche

Taking

To do the actual practice of exchanging self for others, first generate compassion by thinking of how living beings constantly experience suffering even though they have no wish to do so, because they are ignorant of its causes, or because, although they know the causes of suffering, they are too lazy to abandon them.

Think: “How wonderful it would be if all living beings could be free from all suffering and the causes of suffering, karma and delusions.”

Then generate great compassion by thinking,

“I myself will free them from all their suffering and its causes.”

You then relate the meditation to your breathing. As you breathe in, imagine that you take in all the suffering and causes of suffering of other living beings through your nostrils in the form of black smoke. If you have an illness or some other problem, focus first on all the numberless other beings with that same problem, then think of all the other problems experienced by living beings, as well as their causes.

As you slowly breathe in the black smoke, take in all this suffering and its causes. Like plucking a thorn out of their flesh, you immediately free all the numberless living beings from all their suffering.

Next, take all the subtle obscurations from the arhats and higher bodhisattvas. There is nothing to take from the gurus and Buddhas; all you can do is make offerings to them.

The black smoke comes in through your nostrils and absorbs into the self-cherishing thought in your heart, completely destroying it. Your self-cherishing, the creator of all your problems, becomes non-existent. Like aiming a missile right on target, aim right at your self-cherishing thought, the target in this meditation.

Self-cherishing is based on the ignorance that holds to the concept of a truly existent I. Even though no truly existent I exists, we cherish this false I and regard it as the most precious and most important among all beings.

At the same time as your self-cherishing becomes completely non-existent, the false I that ignorance holds to be truly existent also becomes completely empty, as it is empty in reality. Meditate for as long as possible on this emptiness, the ultimate nature of the I.

Meditating on emptiness in this way brings powerful purification, purifying the actual cause of disease, which is the best way to cure disease.

To do this meditation more elaborately, you can take from others all the undesirable environments that they experience. Breathe in through your nostrils in the form of black smoke all the undesirable places that sentient beings experience. For example, imagine that you are breathing in the red-hot burning ground of the hot hells, the ice of the cold hells, the inhospitable environments of the hungry ghosts and animals, and the dirty places of human beings.

The black smoke comes in through your nostrils and down to your heart, where it absorbs into your self-cherishing thought and completely destroys it. Your self-cherishing becomes non-existent. Even the object that your self-cherishing treasures, the real I that appears to exist from its own side, becomes completely empty.

By performing the meditation on taking in this way, we combine the practice of conventional bodhicitta, the altruistic thought to achieve

enlightenment, with the practice of absolute bodhicitta, the direct perception of emptiness.

Giving

Next, generate loving kindness by thinking that even though living beings want to be happy, they lack happiness because they are ignorant of its causes, or lazy in creating them. And even if they achieve temporary happiness, they still lack the ultimate happiness of full enlightenment. Think: “How wonderful it would be if all living beings had happiness and the causes of happiness.”

Then generate great loving kindness by thinking:

“I myself will bring them happiness and its causes.”

Visualize your body as a wish-granting jewel, which can grant all the wishes of living beings. Then give everything you have to every living being. Give all your good karma of the three times and all the happiness that results from it up to enlightenment, your possessions, your family and friends, and your body, visualized as a wish-granting jewel. Also make offerings to all the enlightened beings.

Living beings receive everything that they want, including all the realizations of the path to enlightenment. Those who want a friend, find a friend; those who want a guru, find a perfect guru; those who want a job, find a job; those who want a doctor, find a qualified doctor; those who want medicine, find medicine. For those with incurable diseases, you become the medicine that cures them.

Since the main human problem is difficulty in finding the means of living, imagine that each human being is showered with millions of dollars from your body, which is a wish-granting jewel. You can also think that the

environment becomes a Pure Land - the Pure Land of Amitabha or the Buddha of Compassion, for example.

You grant all human beings everything they want, including a Pure Land with perfect enjoyments. All these enjoyments cause them only to generate the path to enlightenment within their mind, and they all become enlightened.

In a similar way, give the worldly gods, the asuras and suras, everything they need, such as protective armor. They all also then become enlightened.

When you do the practice of giving to all the hell beings, you can completely transform their environment into a blissful pure land, with perfect enjoyments and no suffering at all. Visualize the hells as pure realms, as beautiful as possible. All the iron houses of the hell beings, which are one with fire, become jewel palaces and mandalas. All the hell beings receive everything they want and then become enlightened.

Do the same for the hungry ghosts. Transform their environment into a pure realm and give them thousands of different foods that all taste like nectar. The hungry ghosts receive everything they need, but the ultimate point is that they all become enlightened.

Since animals mainly need protection, manifest as Vajrapani or another wrathful deity to protect them from being attacked by other animals. They receive everything they want, and everything they receive becomes the cause for them to actualize the path and become enlightened.

Give also to the arhats and bodhisattvas. Give them whatever realizations they need to complete the path to enlightenment.

A Selection of Dedication Prayers from Lama Zopa Rinpoche

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to bring benefit as limitless as the sky to all sentient beings, just as Lama Tsong Khapa did, by having the same qualities within me that Lama Tsong Khapa had, from now on in all my future lifetimes.”

It is extremely important to do this dedication every day in your daily life. You can understand the importance of this prayer by reading Lama Tsong Khapa's life story and especially by studying his sutra and tantra teachings. Actually, you can understand its importance just by understanding lam-rim teachings correctly.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, no matter which universe, world, country, area or place I am, simply by my being there, may the sentient beings in that universe, world, country, area or place never ever be reborn in the lower realms. May they immediately be liberated from all diseases, spirit harms, negative karma and defilements, actualize the whole path to enlightenment, especially bodhicitta, and quickly achieve enlightenment.

“Simply by my being there, may the sentient beings in that universe, world, country, area or place who are blind immediately be able to see; may those who are lame immediately be able to walk; may those in a coma immediately wake up and recover; and may those who have cancer or AIDS immediately be healed. Simply by being there in that universe, world, country, area or place, may I be able to bring all these benefits.

May I bring about whatever is most beneficial. May those with relationship problems become harmonious. May those who need to find a guru find a guru. May those who need teachings be able to receive teachings. May those living in poverty immediately receive wealth.

May those unable to find a job find one. May everyone achieve perfect happiness. In this way, may I become wish-fulfilling for all sentient beings, like the bodhisattva Kshitigarbha, who brings infinite benefit to sentient beings.

“I will dedicate all the merits as the buddhas and bodhisattvas of the three times have dedicated their merits, and as Samantabhadra and Manjughosha realize. I dedicate all my merits in the best way to quickly enlighten all sentient beings.”

Teachings from the Vajrasattva Retreat

One piece of advice from His Holiness Serkong Tsenshab Rinpoche is for you, at the end of your practice, to give away all your merits to all sentient beings. Give all your merits, including all the happiness up to enlightenment that results from those merits, to all sentient beings. Give everything to every hell being, every hungry ghost, every animal, every human being, every asura being, every sura being and every intermediate state being.

Doing this, we again collect infinite merit...

Dedication

By generating bodhicitta, making charity to all sentient beings, and making the actual light offerings to the gurus, the Triple Gem and all the holy objects in the ten directions, you have accumulated infinite merit, which should therefore be dedicated:

“Due to this merit, may the light rays of the five wisdoms completely purify all the degenerated samaya vows of those for whom I promised to pray, of those who pray to me, of those whose names I have received to pray for, principally servants, benefactors and disciples, and of all remaining migratory beings, living or dead, right now.

“May all the sufferings of the evil gone realms cease right now.

“May the three realms of samsara be empty right now.

“May all impure minds and their obscurations be purified.

“May all impure appearances be purified.

“May the five holy bodies and wisdom spontaneously arise.

“Due to these infinite merits, may whatever sufferings sentient beings have ripen on me right now. May whatever happiness and virtue I have accumulated, including all the realizations of the path and the highest goal enlightenment, be received by each hell being, preta, animal, human, asura and sura right now.”

Having dedicated in this way, you have accumulated infinite merit, so rejoice.

“May the precious sublime thought of enlightenment, the source of all success and happiness for myself and all other sentient beings, be generated without even a second’s delay. May that which has been generated increase more and more without degeneration.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which are empty from their own side, may the I, which is empty from its own side, achieve enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that enlightenment, by myself, alone.

“Whatever white virtues I have thus created, I dedicate as causes enabling me to uphold the holy Dharma of scriptures and insights and to fulfill without exception the prayers and deeds of all the buddhas and bodhisattvas of the three times.

“By the force of this merit, in all my lives may I never be parted from Mahayana’s four spheres, and may I reach the end of my journey along the paths of renunciation, bodhicitta, the pure view and the two stages.”

Final dedication prayers

“Due to the blessings of the eminent buddhas and bodhisattvas, due to unbetraying dependent arising and due to my special attitude, may all my pure prayers be accomplished immediately.

“With Lama Tsong Khapa as our direct guru in all future lifetimes, may I, my family and all other sentient beings never be separated from the complete pure path praised by all victorious ones.

“Due to the merits of myself and others, may the victorious teachings of Lama Tsong Khapa, Losang Dragpa, flourish for a long time. May all the centers and projects of the FPMT immediately receive all the conditions necessary to preserve and spread these teachings. May all obstacles be pacified and may the FPMT organization in general and the meditation centers in particular—all our activities to preserve and spread the Dharma, particularly Lama Tsong Khapa’s teachings—cause these teachings to

continue without degeneration and to spread in the minds of all sentient beings.

May those who have sacrificed their lives to benefit others through this organization have long, healthy lives, may all their activities please the virtuous friend, and in all their lives, may they always be guided by perfectly qualified Mahayana virtuous friends. May all their wishes succeed immediately, in accordance with the holy Dharma.”

Dedication

Dedicate the merits with the intense understanding that you yourself, the action and the object of charity are all merely labeled by the mind; that nothing in the slightest exists from above the object; and that in name, cause and result, dependent arising is unbetraying.

Thinking of the meaning of the words, slowly recite the following:

“Due to all these merits, may the holy enlightened beings be the guide and refuge of the pitiful sentient beings, who suffer because of contaminated cause and have no guide or refuge.

“Due to the merits accumulated in the three times and the merit of my having done this practice, may I become the holy guide and refuge for all pitiful migratory beings.

“For all the narak beings tormented by heat, may I become rain and protect them with coolness. For all the narak beings suffering from cold, may I become the supreme sun eliminating torment.

“May I become oceans of food and drink of a hundred tastes and give breath to all the pretas.

“May I become the sublime light eliminating the darkness of ignorance of those used for work and food (animals).

“May I become armor for those who suffer jealousy, quarrel and receive rainfalls of arrows (asuras).

“And may I become the stable ship liberating those for whom the tidal wave of death means downfall (suras).

“To those attacked by the intense contagious diseases of terrifying rebirth, old age, sickness and death, may I become the supreme medicine eliminating all disease of disturbing thoughts.

“To those with poverty of merit and no means of living, may I become the great treasure granting all wishes.

“To those tormented by separation from relatives and friends, may I become steadfast relatives and friends.

“In all my lifetimes may I be able to receive a perfect body with freedoms and riches, and hold the virtuous friend, the wish-granting jewel, on my crown. By entering the boat of listening, reflecting and meditating, may I go to the land of the three kayas.

“I dedicate the merits of having done this practice to accomplish every single prayer and action of the Ones Gone to Bliss and the bodhisattvas of the three times, and to cause the holy Dharma of scriptural understanding and realization to be upheld.

“Due to this, in all my lifetimes may I never be separated from the four wheels of the supreme vehicle [residing in places where enlightened beings are present and you have facilities for Dharma practice such as food and teachings; having a guru; accomplishing your past vows; and already having a great accumulation of merit] and complete the principles of the

path—the determination to be free, the thought of enlightenment, perfect view and the two stages.”

It is said that it is more difficult to meet the sutra and tantra teachings of Lama Tsong Khapa, which are refined with the three analyses, than it is to find a perfect human body, receive many hundreds of thousands of times the wealth of Brahma, Indra, wheel-turning kings and so forth, meet the teachings of the buddha, or be born in the special buddha field of Pure Sky Enjoyment (Dagpa Kachö). Therefore, the reliable holy beings of the past say with one voice that it is extremely important to pray to meet these teachings. There are elaborate prayers for this, but here is a condensed one written by the Fifth Dalai Lama:

“May I and all others be able to live lives of pure moral conduct, like Lama Tsong Khapa himself, train our minds in bodhicitta and live in pure view and conduct. In this way may we be able to complete our lives without corrupting the pure wisdom of the Second Buddha’s teachings.”

From the FPMT Dedication Prayer Book

Standard Dedication Prayers

To Actualize Bodhichitta

May the precious supreme bodhichitta
Not yet born arise.
May that arisen not decline,
But increase more and more.

For the Long Life of His Holiness the Dalai Lama

In the land encircled by snow mountains,
You are the source of all happiness and good.
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.

For His Holiness' Wishes to Be Spontaneously Fulfilled

Savior of the Land of Snow's teachings and transmigratory
beings,
Who extensively clarifies the path that unifies emptiness
and compassion,
To the Lotus Holder, Tenzin Gyatso, I beseech -
May all your holy wishes be spontaneously fulfilled.

For the Long Life of Lama Zopa Rinpoche

You who uphold the Subduer's moral way, who serve as
 the bountiful bearer-of-all,
 Sustaining, preserving, and spreading Manjunath's
 victorious doctrine;
 Who masterfully accomplishes magnificent prayers honoring
 the Three Sublime Ones:
 Savior of myself and others, your disciples, please, please
 live long.

To Seal the Merits with Emptiness

Due to all the past, present, and future merits collected by me, the
 numberless buddhas, and the numberless sentient beings, which
 are completely empty of existing from their own side, may I, who
 am completely empty of existing from my own side, achieve the
 state of full enlightenment, which is completely empty of existing
 from its own side, and lead all sentient beings, who are completely
 empty of existing from their own side, to that state, which is
 completely empty of existing from its own side, by myself alone,
 who am completely empty of existing from my own side.

{“Which is completely empty of existing from its own side” can
 be replaced by “which does not exist from its own side,” “which
 is totally empty,” “which is merely labeled by the mind,” “which
 exists in mere name,” “which is a total hallucination,” or any
 combination of these.}

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas

I fully dedicate all these virtues
 To be able to train just like
 The hero Manjushri, who knows reality,
 And just like Samantabhadra as well.

I fully dedicate all my roots of virtue,
 With the dedication praised as the best
 By all the gone-beyond victorious ones of the three times,
 In order to have good conduct.

For Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient
 Beings

For the Dharma king Tsongkhapa's
 Way of Dharma to flourish,
 May all signs of obstacles be pacified
 And all conducive conditions be complete.

Due to the two types of merits
 Of the three times of myself and others,
 May the teachings of the victorious one, Lozang Dragpa,
 Shine resplendent forever.

Extensive Dedication Prayers

To Actualize Bodhichitta

Jang chhub sem chhog rin po chhe
 Ma kye pa nam kye gyur chig
 Kye pa nyam pa me pa yi
 Gong nä gong du phel war shog

May the precious supreme bodhichitta
 Not yet born arise.
 May that arisen not decline,
 But increase more and more.

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may bodhichitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhichitta that has already been generated increase.

To Realize Emptiness

May the precious view of emptiness
 Not yet born arise.
 May that arisen not decline,
 But increase more and more.

Samsara and nirvana lack even an atom of inherent existence
 And cause and effect and dependent arising are unbetraying.
 I seek your blessings to discern the meaning of Nagarjuna's
 thought-
 That these two are mutually complementary and not
 contradictory.

To Realize the Two Stages of Tantra

May the precious realization of the two stages
 Not yet born arise.
 May that arisen not decline,
 But increase more and more.

For the Long Life of His Holiness the Dalai Lama

In the land encircled by snow mountains,
 You are the source of all happiness and good.
 All-powerful Chenrezig, Tenzin Gyatso,
 Please remain until samsara ends.

For His Holiness' Wishes to Be Spontaneously Fulfilled

Savior of the Land of Snow's teachings and transmigratory
 beings,
 Who extensively clarifies the path that unifies emptiness and
 compassion,
 To the Lotus Holder, Tenzin Gyatso, I beseech -
 May all your holy wishes be spontaneously fulfilled.

For Tibet

In short, may the good fruit of any extensive prayer to
Fully protect the Land of Snow, made by the Powerful Savior
Chenrezig
In the presence of the buddhas and their sons,
Appear soon here and now.

To Be Able to Correctly Devote to His Holiness the Dalai Lama and Fulfill
All His Advice

May the nectar stream of the blessings of the Lotus Holder
Always enter our hearts and nourish them with strength.
May we please you with offerings of dedicated practice,
And may we reach beyond the shores of perfect
compassionate deeds.

Due to the blessings of the eminent victorious ones and
their sons,
The truth of infallible dependent arising,
And the power of my pure special attitude of taking
responsibility,
May all the aims of my pure prayers be accomplished.

For Lama Tsongkhapa to Be Our Direct Mahayana Guru in All Our Future
Lives

By the force of the victorious one, Tsongkhapa,
Acting as our direct Mahayana virtuous friend in all our lives,
May we never turn away for even a second
From the pure path highly admired by the victorious ones.

To Be Able to Meet, Practice, and Actualize the Teachings of Lama Tsongkhapa

May I and all sentient beings meet the teachings of
 the victorious one, Lozang Dragpa,
 Who lived an eminent life endowed with pure morality,
 A brave heart in doing the bodhisattva's extensive deeds,
 And the yoga of the two stages, the essence of which is
 the transcendental wisdom of nondual bliss and emptiness.

To Be Like Lama Tsongkhapa in All Our Future Lives

Glorious Guru, whatever your body,
 Retinue, life span, and realm,
 Whatever your supreme and excellent name,
 May I and others become exactly like that.

For Peace and Happiness to Prevail in the World

By the force of the praises and requests made to you,
 May all diseases, evil spirits, poverty, and quarrels be
 calmed,
 And may the Dharma and good fortune increase
 In the regions in which I and others dwell.

Due to all the past, present, and future merits collected by me, the
 numberless buddhas, and the numberless sentient beings, may all
 wars, sickness, famine, and economic problems in the world, and
 all dangers of earth, water, fire, and wind, be pacified immediately,
 and may perfect peace and happiness prevail in everyone's hearts

and lives. By their generating loving kindness, compassion, and bodhichitta, may the Buddhadharma last for a long time, and may the sentient beings in this world meet the Buddhadharma and achieve enlightenment as quickly as possible.

To Not Give Rise to Heresy Toward the Guru

May I not give rise to heresy for even a second
 In regard to the actions of the glorious guru.
 May I see whatever actions are done as pure.
 With this devotion, may I receive the guru's blessings
 in my heart.

To Be Able to Cherish All Sentient Beings

Determined to obtain the greatest possible benefit
 From all sentient beings,
 Who are more precious than a wish-fulfilling jewel,
 I shall hold them most dear at all times.

To Be Wish-Fulfilling for Others

Like a wish-fulfilling jewel and wish-granting tree,
 May I fulfill the hopes of sentient beings
 Without need for effort and exertion.

May all be auspicious for me to accomplish their wishes.

To Seal the Merits with Emptiness

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

{“Which is completely empty of existing from its own side” can be replaced by “which does not exist from its own side,” “which is totally empty,” “which is merely labeled by the mind,” “which exists in mere name,” “which is a total hallucination,” or a combination of these.}

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas

I fully dedicate all these virtues
 To be able to train just like
 The hero Manjushri, who knows reality,
 And just like Samantabhadra as well.

I fully dedicate all my roots of virtue,
 With the dedication praised as the best
 By all the gone-beyond victorious ones of the three times,
 In order to have good conduct.

Additional Dedication Prayers

Due to this virtue, may I quickly
 Become a guru-buddha
 And lead all transmigratory beings,
 Without exception, to that state.

Due to this virtue, may all beings
 Complete the merits of virtue and wisdom,
 And attain the two holy bodies
 That arise from [the merits of] virtue and wisdom.

May whatever virtue I have collected
 Benefit the teachings and all transmigratory beings.
 In particular, may it cause the essence of
 Perfect, pure Lozang Dragpa's teachings to shine forever.

Every supreme and common realization
 Follows from correctly devoting myself to you, Savior.
 Seeing this, I give you my body and even my life.
 Bless me to practice only what will please you.

Please bless us that the lives of the glorious gurus be long,
 That all beings equaling the extent of space be happy,
 That I and others without exception collect merits and purify
 obscurations,
 And that we quickly achieve buddhahood.

Due to the kindness of my guru,
 I have met the teachings of the unsurpassed Teacher;
 Therefore, I dedicate this virtue as a cause for all
 transmigratory beings,
 Without exception, to also be guided by holy virtuous
 friends.

Until the end of samsara, may the teachings of
 the Beneficial One
 Remain undisturbed by the winds of evil thoughts,
 And may the world always be filled with those who have
 gained conviction in the Teacher,

Through understanding the true nature of his teachings.
 May I pass the day and night contemplating,
 “By what means can I spread the teachings
 That were realized by the Supreme Guide
 Through diligent effort and immeasurable hardship?”
 May all father and mother sentient beings have happiness,
 And all the lower realms be empty forever.

Wherever there are bodhisattvas,
 May all their prayers be fulfilled.

By merely seeing, hearing, thinking about, or
 remembering me,
 As well as by touching me or talking to me,
 May all suffering instantly be pacified,
 And may there be happiness forever.

Whatever suffering transmigratory beings experience,
 May it all ripen on me.
 Whatever happiness and virtue I accumulate,
 May it all ripen on others.

May I be able to live a life of pure morality, listen to many
 teachings,
 Train in bodhichitta, and have pure view and conduct,
 Without corrupting or polluting the teachings
 Of Lozang Dragpa, the second victorious one.

In all my lives, never separated from perfect gurus,
 May I enjoy the magnificent Dharma.
 By completing the qualities of the paths and bhumis,
 May I quickly attain the state of Vajradhara.

May I become like a wish-granting jewel
 Fulfilling all the wishes,
 And like a wish-granting tree
 Fulfilling all the hopes of transmigratory beings.

When I am happy, I dedicate my happiness to collect merits:
 “May space be filled with benefit and happiness.”
 When I am suffering, I take the suffering of all upon myself:
 “May the oceans of suffering dry up.”

However many sick sentient beings there are,
 May they quickly be freed from all sicknesses.
 May all the sicknesses without exception
 Of transmigratory beings never occur again.

May the monks and nuns of the FPMT
 Outwardly have the pacified and subdued behavior of hearer-listeners,
 Inwardly be training well with bodhichitta,
 Secretly maintain the yoga of bliss and emptiness of the two
 stages,
 And actualize the complete teachings of the victorious one,
 Lozang Dragpa.

Dedication following teachings on the Eight Mahayana Precepts, by Lama Zopa Rinpoche

Normally whenever we dedicate the merits we should include the sentient beings as much as possible, not only dedicating for oneself. So in this way our dedication covers many sentient beings, not just one sentient being. It covers all the sentient beings, so it becomes part of the bodhisattva's deeds.

Due to all the past, present and future merits collected by me, and the three-time merits collected by others, may I, all my family members, and all the students and benefactors of this organization, as well as all sentient beings, be able to complete the paramita of morality by keeping it without mistake, pure, without pride.

Due to all the past, present and future merits collected by me and the three-time merits collected by others, may all the father and mother sentient beings have happiness; may the three lower realms become empty forever; may all the bodhisattvas' prayers succeed immediately; and may I be able to cause all this to happen by myself alone.

Due to all the three-time merits collected by me and by others, may bodhicitta, the source of all the happiness and success for oneself and for all sentient beings, be actualized without delay of even a second within my own heart, in the hearts of my own family members and in the hearts of all the students in this organization, as well as the benefactors and those who give up their lives for the organization, doing service for sentient beings and the teachings of the Buddha, then all the rest of the sentient beings. May bodhicitta be generated in all our hearts and in the hearts of sentient beings without delay of even a second, and may that which is generated be increased.

And particularly in the hearts of all the leaders of the countries, so depending on whether they have bodhicitta or not, then there is that much peace and happiness in the country. However many people there are in that

country, they get so much peace and happiness, then also the world. It is up to the leaders, their attitude, whether the world's countries receive harm or peace and happiness, freedom, therefore pray to generate bodhicitta in their hearts.

One time, when His Holiness was in Bodhgaya many years ago taking the extensive commentary of the Bodhicaryatara from the great bodhisattva Khunu Lama Tenzin Gyaltzen in the guesthouse of the Bodhgaya Gelugpa monastery, His Holiness asked what to do to get independence for Tibet, what to pray for or something like that, I'm not too sure. Then Khunu Lama Tenzin Gyaltzen Rinpoche answered, "Pray to generate bodhicitta in the hearts of the officials, the government official leaders of mainland China. Pray to generate bodhicitta in their hearts." This is what Khunu Lama Rinpoche answered to His Holiness. And His Holiness mentioned that in the teachings.

Jang chhub sem chhog rin po chhe.... (3x)

JANG CHHUB SEM CHHOG RIN PO CHHE
 MA KYE PA NAM KYE GYUR CHIG
 KYE PA NYAM PA ME PA YI
 GONG NÄ GONG DU PHEL WAR SHOG

May the precious supreme bodhicitta
 Not yet born arise.
 May that arisen not decline,
 But increase more and more.

Due to all the past, present, future merits collected by me and the three-time merits collected by others, may the Buddha of Compassion, His Holiness, have a stable life; may all his holy wishes succeed immediately; also may all the virtuous friends and all the holy beings who are in this world bring benefit only to sentient beings.

Gang rii ra wä....

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Päl dan la mäi ku tshe....

Due to all the past, present and future merits collected by me and the three-time merits collected by others, may anybody who sees me, touches me, remembers me, thinks about me, talks about me, just by that may they never ever get reborn in the lower realms from that time. May they immediately find faith in refuge and karma and actualize bodhicitta. By anybody seeing me, touching me, remembering me, thinking of me, talking about me, criticizing or praising me, whatever, may they immediately be free from all the sicknesses, spirit harm, negative karma and defilements, and by completing the path, may they achieve full enlightenment as quickly as possible, so they become wish-fulfilling.

In this way we become wish-fulfilling for all the sentient beings, we become wish-fulfilling for all sentient beings. Especially when somebody's dying,

then if that person sees us or hears our voice, touches us or remembers us or whatever, then immediately it stops all the terrifying fear of death. It immediately stops that fear and their mind is filled with great bliss or joy and then they are able to go to the pure land, they are able to be born in the pure land of the Buddha where they can become enlightened. Especially if you are doing hospice work, helping dying people, things like that, working in a hospital, doctors or nurses, then this prayer, especially, become very important to be able to affect others in this way.

Due to all the past, present, future merits collected by me and the three-time merits collected by others, may that which is empty of the real one appearing from there, may the I, like that, which is totally non-existent—you are seeing that the I is totally non-existent from its own side, not even a slightest atom exists from its own side—may the I, which is totally empty of existing from its own side, there's not even the slightest atom of that I existing, achieve Guru Shakyamuni Buddha's enlightenment, that which is totally empty, which is not existing from its own side, there is not even the slightest atom of that, it is totally non-existent, and may I lead all the sentient beings, who are empty, who are also totally empty of existing from their own side, to that enlightenment, which is also empty, by myself alone, who is also totally empty of existing from my own side.

I dedicate all the merits to be able to follow the holy extensive deeds of the bodhisattvas Samantabhadra and Manjugosha, as they realized. And I dedicate all my merits in the same way that the three-time buddhas and bodhisattvas dedicate their merits.

May the general teachings of the Buddha, particularly the teachings of Lama Tsongkhapa, be spread in all the directions and flourish forever in this world, by completely actualizing in my own heart, in the hearts of my family members, all the students, benefactors in this organization and those who give up their life to the organization, doing service for sentient beings and the teachings of the Buddha.

Chhö kyi gyäl po tsong kha päi...

Dag dang zhän kyi dü sum dang...

For Lama Tsongkhapa's Teachings to Spread in the Hearts of
All Sentient Beings

Chhö kyi gyäl po tsong kha päi

For the Dharma king Tsongkhapa's

Chhö tshül nam par phel wa la

Way of Dharma to flourish,

Geg kyi tshän ma zhi wa dang

May all signs of obstacles be pacified

Thün kyen ma lü tshang war shog

And all conducive conditions be complete.

Dag dang zhän gyi dü sum dang

Due to the two types of merits

Drel wäi tshog nyi la ten nä

Of the three times of myself and others,

Gyäl wa lo zang drag pa yi

May the teachings of the victorious one, Lozang Dragpa,

Tän pa yün ring bar gyur chig

Shine resplendent forever.

Today by taking the precepts, whatever merit we collect increases many hundreds, thousands of times, millions of times, whatever we do, and particularly, taking the eight Mahayana precepts with a bodhicitta motivation, therefore we collect infinite merit. Taking and living in each precept for the benefit of all the sentient beings, there are limitless skies of merit, so like that eight times, so we collect merit all the time. Then whatever merit we practice, whatever virtuous action we do, it increases by one hundred thousand or millions of times, so that makes our life incredibly profitable.

Also, by stopping one negative karma such as killing or sexual misconduct, by stopping one negative karma today, by stopping that, then we experience the resultant happiness, the four results of happiness from life to life. For hundreds, thousands of lifetimes we experience the happiness from this one good karma, abstaining from this negative karma. If we don't do that, if we don't stop, if we don't take the vow, then if we engage in one of these negative karmas, we experience the four suffering results on and on, creating the result similar to the cause and that produces the four suffering results.

So it goes on and on if we just leave it, if we don't purify the karma, if we leave it like this, then the suffering result coming from this one negative karma, such as killing or telling a lie or sexual misconduct, whatever is done today, from this one negative karma the suffering result becomes endless. It goes on and on, we have to experience the suffering result forever. Therefore, by stopping this one-time negative karma, then we will

have peace and happiness. We won't experience all those suffering results and we will have peace and happiness in all the future lifetimes.

Not only that, by taking the precepts today, it becomes the most practical contribution to the world peace, most practical. So, when we take this many vows, we are abstaining from this many negative karmas today, not harming other sentient beings directly or indirectly, so this becomes the most practical contribution to world peace.

Therefore, by reflecting like this we must rejoice. We should feel great happiness, thinking, "How lucky I am that I am able to make my life most productive today." Normally after each practice we have done, we have collected merit, and then rejoicing is very good, because then our merit, our virtuous action, becomes very powerful.

So then do three prostrations with the same visualization.

OK. Thank you very much...

The Bodhisattva Attitude - The Verses

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.

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.

Dedicating with Wisdom, by Lama Zopa Rinpoche

Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, which are empty of existing from their own side, independently, may I, who am empty of existing from my own side, independently, achieve Guru Shakyamuni Buddha's enlightenment, which is also empty of existing from its own side, independently, and lead all sentient beings, who are all empty of existing from their own side, independently, to that enlightenment, which is also empty of existing from its own side, independently, by myself alone, who is also empty of existing from its own side, independently.

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 ...

Dedicating with wisdom

by Lama Zopa Rinpoche

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.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, which are merely labeled by the mind,

may the I, which is merely labeled by the mind,

achieve Guru Vajrasattva’s enlightenment, which is also merely labeled by the mind,

and lead all sentient beings, who are also merely labeled by the mind,

to that enlightenment, which is also merely labeled by the mind,

by myself alone, who is also merely labeled by the mind.”

Dedicating with Wisdom III

“Due to the past, present and future merits collected by myself, buddhas, bodhisattvas and all other sentient beings-

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-

may the I-

which appears to my mind to be inherently existent, a real one existing from there, which I apprehend, totally believe to be really existent but which buddhas and bodhisattvas realize is totally non-existent-

achieve Vajrasattva’s or Guru Shakyamuni Buddha’s enlightenment-

which appears to me to inherently exist, as something real, existing from there; which I believe to be really true, but which is perceived, realized by the buddhas and bodhisattvas as totally, totally non-existent-

and lead all sentient beings-

who again appear to be inherently existent, real ones existing from there; which I believe to be really true, but are realized by buddhas and bodhisattvas to be totally non-existent, totally empty of existing from there-

to that enlightenment-

which appears to me to be inherently existent, as something real existing from there but is realized by buddhas and bodhisattvas to be totally non-existent-

by myself alone-

which appears to me to be an inherently existent self, existing from its own side; which I really believe to be true, but which buddhas and bodhisattvas realize to be totally empty, as it is, in fact, totally non-existent in reality.”

Dedicating with Wisdom IV

“Due to the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings-

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-

may I-

which is projected by my hallucinating mind’s ignorance as a real me, a real self existing from there, appearing from there, but which is empty of that, empty of the hallucination of a real I appearing from there-

achieve Vajrasattva’s enlightenment” - or that of your own deity-

“which appears to be a real enlightenment as projected by my hallucinating mind’s ignorance but which is in fact empty of a real enlightenment appearing from there-

and lead all sentient beings-

which appear to me as real ones from there but which are a hallucination, a projection of my ignorance, which means that all the sentient beings are empty of being real sentient beings appearing from there-
to that enlightenment-

which appears to me to be a real one from there but which is a hallucination projected by my ignorance, which means that that enlightenment is empty of being a real one appearing from there-

by myself alone-

who also appears to my mind as a real one appearing from there but which is a hallucination projected by my ignorance, which means that this me, this I, is totally empty of a real one appearing from there.”

Dedicating with Wisdom V

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all sentient beings-

which appear to my hallucinated mind as something real, something real existing from there, but which in reality are totally non-existent, totally empty-

may the I-

which appears to be a real I appearing to my hallucinating mind from there, but which, that one, is in reality totally non-existent-

achieve my own deity’s enlightenment, or Vajrasattva’s enlightenment, or Guru Shakyamuni Buddha’s enlightenment, whatever (one)-

which appears to my hallucinating mind as something real from there, from its own side, which is according to the point of view of my ignorance and is the view of my hallucinating mind, my ignorance, and which is in reality totally non-existent-

and lead all sentient beings-

who also appear to me to be real ones from there, which is according to the point of view of my ignorance, my belief, and also the appearance to my hallucinating mind, that which is totally non-existent-

to that enlightenment-

which also appears real from there, which is the point of view of my ignorance, what it believes, what it apprehends, the hallucination that appears to my hallucinating mind and which is totally non-existent”-

that doesn't mean enlightenment itself but something extra on the enlightenment, the real one that appears from there, that extra thing, that not-merely-labeled enlightened, but that enlightenment that appears to you as something more than merely labeled, something extra, so that one is totally non-existent- “

by myself alone-

who also appears to be real, from there, according to the point of view of my ignorance, my hallucinating mind.”

That real I appearing from there is what's totally non-existent.

When you meditate like this, it's not just thinking that they don't exist. *You should really see very intensively that they don't exist from their own side.* There should be a very strong, intensive perception that they are totally, absolutely non-existent- non-existent from their own side...

Dedicating with Wisdom VI

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings-

which, while they exist, are totally non-existent from their own side-

may the I-

which, while it exists, is totally empty, non-existent, from its own side-

achieve Guru Shakyamuni Buddha’s or Vajrasattva’s enlightenment-

which, while it exists, is totally non-existent from its own side-

and lead all sentient beings-

which, while they exist, are totally non-existent from their own side-

to that enlightenment-

which, while it exists, is totally non-existent from its own side-

by myself alone-

which, while it exists, is totally non-existent, totally empty, from its own side.

Dedicating with Wisdom VII

“Due to the past, present and future merits collected by me, buddhas, bodhisattvas and all the rest of the sentient beings, 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- who also appears to the hallucinating mind as not merely labeled by the mind, as inherently existent, but in reality, that way of appearing is totally false, totally non-existent-

achieve Vajrasattva's enlightenment, by thinking of the very meaning of the guru, the absolute guru-

which appears to my hallucinating mind as not merely labeled by the mind, as something real from there, but which in reality is totally non-existent— and lead all sentient beings-

who appear to my hallucinating mind as not merely labeled by the mind, but who in reality are totally non-existent-

to that enlightenment-

which appears to my hallucinating mind as not merely labeled by the mind, as something real appearing from there but which in reality is totally non-existent, empty-

by myself alone-

who again appears as not merely labeled by the mind, as something real, appearing as a real me, a real I from there, which is a total hallucination, which is totally non-existent.”

Dedicating with Wisdom VIII

“Due to all the past, present and future merit collected by me, buddhas, bodhisattvas and all other sentient beings-

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-

may the I-

which is also totally non-existent from its own side-

achieve the absolute guru, Guru Vajrasattva's enlightenment-

which is also totally non-existent from its own side-

and lead all sentient beings-

who are also totally non-existent from their own side-

to that enlightenment-

which is also totally non-existent from its own side-

by myself alone-

who is also totally non-existent from its own side.”

Dedicating with Wisdom IX

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings- which are totally non-existent from their own side- may I- who is totally non-existent from its own side- achieve Buddha Amitabha’s enlightenment- which is also totally non-existent from its own side- and lead all sentient beings- who are also totally non-existent from their own side- to that enlightenment- which is also totally non-existent from its own side- by myself alone- who is also totally non-existent from its own side.

Dedicating with Wisdom X

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings (which appear to be real, from there, but which are empty), may the I (which appears to be real but which is empty) achieve Guru Vajrasattva’s enlightenment (which appears to be real but is empty) and lead all sentient beings (who appear to be real but are totally empty) to that enlightenment (which appears to be real but is empty) by myself alone (which appears to be real but is also totally empty, non-existent from there).

Dedication Prayers from Teachings from the Vajrasattva Retreat, by Lama Zopa Rinpoche

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I, the members of my family, all the students and benefactors of this organization, as well as all other sentient beings complete the paramita of morality by keeping morality purely and without pride.”

Next dedicate for everyone to generate bodhicitta within their mind.

“Due to all the merits of the three times collected by others and myself, may the father and mother sentient beings have happiness, may the three lower realms be empty forever, may all the bodhisattvas’ prayers be accomplished immediately and may I be able to cause all this, by myself, alone.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, which are empty from their own side, may I, who am empty from my own side, achieve Guru Shakyamuni Buddha’s enlightenment, which is also empty from its own side, and lead all sentient beings, who are all empty from their own side, to that enlightenment, which is also empty from its own side, by myself alone, who is also empty from its own side.”

* * *

Dedication

Before making the dedication to achieve Vajrasattva, we should meditate on emptiness as follows: “In emptiness there is no I, no creator; there is no

action of creating; there is no negative karma created. Everything is totally empty, non-existent from its own side. Everything is empty- not space, but like space.” We are not meditating on space, but that everything is empty, like space; empty of existence from its own side, like space. With our mind in the state of this awareness we then dedicate the merits.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I achieve Guru Vajrasattva’s enlightenment and lead all sentient beings to that enlightenment by myself alone.”

I’d just like to make a few comments about the dedications. There are some additional general dedications in the Guru Shakyamuni Buddha meditation booklet, *A Daily Meditation Practice*, which are good to do at the end of the sessions. You can divide these dedications so that you do a few at the end of each session. In this way, they all get done each day without your needing to do them all together at the end of the final session, which would take a long time.

At the end of the morning session of Guru Puja, which is basically guru yoga practice, you should do the very important dedication,

“Due to the merits of the three times created by me, buddhas, bodhisattvas and all other sentient beings, may I, the members of my family, all the - students and benefactors of this organization, and all the rest of the sentient beings meet only perfectly qualified Mahayana gurus in all our future lifetimes.

From our side may we see them only as enlightened beings. May we do only actions most pleasing to the holy minds of the virtuous friends. May we be able to fulfill all their holy wishes immediately.”

This dedication contains four very, very important prayers: to meet perfectly qualified gurus, to see them only as enlightened beings, to do actions only most pleasing to their holy minds and to fulfill their holy wishes.

We should do this dedication every day, because without the accomplishment of these prayers, nothing can succeed. We cannot achieve realizations or enlightenment. This dedication is extremely important as a means of ensuring that in this life and in all our coming lives we will be able to practice better.

If we can practice in accordance with these four prayers, we will achieve enlightenment without any obstacles. This is the essential key to our ultimate success- completing our Dharma practice and being a perfect guide to lead other sentient beings to enlightenment.

Do this dedication prayer at the end of the morning session and divide the others among the remaining sessions so that you do a few at the end of each.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may any sentient being who hears me, touches me, remembers me, thinks about me, talks about me (whether praising or criticizing), abuses me or treats me badly, simply by having made that connection with me, never ever be reborn in the lower realms.

May those sentient beings immediately be liberated from all disease, spirit harms, negative karma and defilements and quickly achieve enlightenment, by actualizing the whole path, especially bodhicitta.

“May I immediately be able to heal anyone with a sickness that is difficult to cure or has no cure, such as cancer, AIDS or arthritis, and especially anyone whose mind has become crazy and uncontrolled because of spirit

possession and so forth. When that person is dying, simply by seeing me, hearing my voice or being touched by me, may they immediately be freed from all their worry and fear and feel incredible bliss and peace in their heart; and may they be able to reincarnate in a pure land where they can become enlightened.”

We need to specify “a pure land where they can become enlightened” because there are pure lands from which sentient beings can again be reborn in the lower realms. We are dedicating for rebirth in a specific type of pure land, one from which sentient beings can never be reborn in the lower realms and where they can become enlightened.

This prayer can be added to the dedications in the meditation booklet. Generating this wish every day builds the potential to sooner or later be able to benefit others in this way.

* * *

Right after you have meditated on emptiness, with continuation of the same awareness, you dedicate with

Ge wa di . . .

Ge wa di yi nyur du dag

Due to this virtue, may I quickly

La ma sang gyä drub gyur nä

Become a guru-buddha

Dro wa chig kyang ma lü pa

And lead all transmigratory beings,

De yi sa la gö par shog

Without exception, to that state.

and *Jang chub sem chog*

To Actualize Bodhichitta:

Jang chhub sem chhog rin po chhe

May the precious supreme bodhichitta

Ma kye pa nam kye gyur chig

Not yet born arise.

Kye pa nyam pa me pa yi

May that arisen not decline,

Gong nä gong du phel war shog

But increase more and more.

The dedications then become very powerful.

* * *

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and by all other sentient beings, may I, the members of my

family, all the students and benefactors of this organization- especially those who sacrifice their lives to offer service to sentient beings and to the teachings of the Buddha through this organization—and those who rely upon me—whose names were given to me and for whom I promised to pray—have long and healthy lives and immediately accomplish all our wishes that accord with the holy Dharma.

“May we actualize the steps of the path to enlightenment, Lama Tsongkhapa’s stainless teaching, which unifies sutra and tantra, especially bodhicitta. May we completely actualize all these teachings in this very lifetime, without even a second’s delay.” This is a very important dedication.

“May all the meditation centers and the centers that offer service to others, such as the hospices and the leprosy project, become wish-fulfilling for all sentient beings, immediately pacifying their sufferings of body and mind. In particular, through receiving all their needs, may all the meditation centers be able to spread the complete teaching of Lama Tsongkhapa in the minds of all sentient beings.

“May all the projects of this organization receive all their needs. For example, just here at Land of Medicine Buddha there are many projects to be accomplished—the hospice, the Medicine Buddha temple, 100,000 stupas, the school and so forth. May all the rest of the projects of this organization, including Rockin’ for Freedom and the 500-foot Maitreya Buddha statue, succeed immediately through receiving all their needs. May the 500-foot Maitreya Buddha statue be completed in one second through receiving everything that is needed.

“May all these centers, projects and statues cause the generation of loving kindness, compassion and bodhicitta in the minds of all sentient beings. And due to that, may no sentient being ever experience anything undesirable, such as war, famine, disease, earthquake, or danger from fire, water and so forth. May these undesirable things cease to exist even in

name. May all these centers, projects and statues cause all sentient beings to achieve enlightenment as quickly as possible.”

This is the ultimate goal, the ultimate purpose. We can then dedicate for the teachings of Guru Shakyamuni Buddha and Lama Tsongkhapa to spread in all directions and to flourish forever.

“May all the virtuous friends, including His Holiness the Dalai Lama and Lama Osel Rinpoche, have stable lives and may all their holy wishes be accomplished.

“Like Lama Tsongkhapa, may Lama .sel Rinpoche be able to offer benefit as extensive as the sky to all sentient beings by showing the same qualities that Lama Tsongkhapa had.

“May anybody whose name has been given to me, for whom I have promised to pray or who relies upon me, all those who have passed away, and the numberless sentient beings who are now suffering unimaginably in the lower realms be liberated immediately from all those heaviest sufferings of samsara and reincarnate in a pure land where they can immediately become enlightened; or may they receive a perfect human body in all their future lifetimes and achieve enlightenment as quickly as possible through meeting a properly qualified Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may just my hearing that someone is sick cause that person to recover immediately. And may just my hearing that somebody has died cause that sentient being to immediately be liberated from the lower realms and reincarnate in a pure land where they can become enlightened.

Or, if that person is born as a human being but with no freedom to practice Dharma, may that person receive a perfect human body and, by meeting a

perfectly qualified Mahayana guru and the Mahayana teachings, achieve enlightenment as quickly as possible.”

If possible, do this last dedication as above, to make it broader and unique.

* * *

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to bring benefit as limitless as the sky to all sentient beings, just as Lama Tsongkhapa did, by having the same qualities within me that Lama Tsongkhapa had, from now on in all my future lifetimes.”

It is extremely important to do this dedication every day in your daily life. You can understand the importance of this prayer by reading Lama Tsongkhapa’s life story and especially by studying his sutra and tantra teachings. Actually, you can understand its importance just by understanding lamrim teachings correctly.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, no matter which universe, world, country, area or place I am, simply by my being there, may the sentient beings in that universe, world, country, area or place never ever be reborn in the lower realms. May they immediately be liberated from all diseases, spirit harms, negative karma and defilements, actualize the whole path to enlightenment, especially bodhicitta, and quickly achieve enlightenment.

“Simply by my being there, may the sentient beings in that universe, world, country, area or place who are blind immediately be able to see; may those who are lame immediately be able to walk; may those in a

coma immediately wake up and recover; and may those who have cancer or AIDS immediately be healed. Simply by being there in that universe, world, country, area or place, may I be able to bring all these benefits. May I bring about whatever is most beneficial. May those with relationship problems become harmonious. May those who need to find a guru find a guru. May those who need teachings be able to receive teachings. May those living in poverty immediately receive wealth. May those unable to find a job find one.

May everyone achieve perfect happiness. In this way, may I become wish-fulfilling for all sentient beings, like the bodhisattva Kshitigarbha, who brings infinite benefit to sentient beings.

“I will dedicate all the merits as the buddhas and bodhisattvas of the three times have dedicated their merits, and as Samantabhadra and Manjughosha realize. I dedicate all my merits in the best way to quickly enlighten all sentient beings.”

One piece of advice from His Holiness Serkong Tsenshab Rinpoche is for you, at the end of your practice, to give away all your merits to all sentient beings. Give all your merits, including all the happiness up to enlightenment that results from those merits, to all sentient beings. Give everything to every hell being, every hungry ghost, every animal, every human being, every asura being, every sura being and every intermediate state being.

Doing this, we again collect infinite merit, which we now dedicate in the following way. “Due to these merits, may whatever suffering sentient beings have ripen upon me, and may whatever happiness and merit I have ripen upon all other living beings.”

* * *

Concluding practices

Look at everything- subject, action, object- as an illusion. Looking at everything, even Vajrasattva, as being like a dream, an illusion, dedicate the merits.

When you don't examine carefully, everything looks as if it is there; but when you examine, it is not there. Everything appears to be inherently existent, even though there is not the slightest inherent existence there. All phenomena are merely labeled by the mind, so look at everything as an illusion, as being like a dream, then dedicate the merits.

“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.”

Meditate on emptiness either during the Vajrasattva recitation-meditation or during the dedication. From the four powers, meditating on emptiness is the power of the remedy. Meditating for one second on emptiness is like an atomic bomb, it is unbelievably powerful in purifying delusions and negative karmas. Even thinking about emptiness, the very nature of phenomena, for one second brings powerful purification.

Even though all virtuous actions are the practice of the power of the remedy, virtuous activities without meditation on emptiness are like guns as weapons; even one second's meditation on emptiness is like an atomic bomb.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on, may every action of my body, speech and mind and everything that happens to me be most beneficial for other sentient beings.

Whether I am rich or poor, am healthy or unhealthy, have cancer or do not have cancer, have a good reputation or a bad reputation, am praised or criticized, experience gain or loss, am living or dying, and even if I am born in the hell realms, may everything I experience in my life become most beneficial, through my becoming enlightened and then causing all sentient beings to achieve enlightenment in the quickest way possible.

“I dedicate all these merits in the best way to quickly enlighten all sentient beings, as the buddhas and bodhisattvas of the three times have dedicated their merits, and as Manjughosha and Samantabhadra realize.”

* * *

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, Jang chub sem chog

Jang chhub sem chhog rin po chhe

May the precious supreme bodhichitta

Ma kye pa nam kye gyur chig

Not yet born arise.

Kye pa nyam pa me pa yi

May that arisen not decline,

Gong nä gong du phel war shog

But increase more and more.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to bring benefit like the sky to all sentient beings as Lama Tsongkhapa did, by having the same qualities within me that Lama Tsongkhapa had, from now on in all my future lifetimes.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, in whatever universe, world, country, area or place I am, simply by my being there, may the sentient beings in that universe, world, country, area or place never ever be reborn in the lower realms. May they be liberated from all disease, spirit harm, negative karma and defilements and be able to actualize the whole path to enlightenment, especially bodhicitta, as quickly as possible.

“Simply by my being in that universe, world, country, area or place, may the blind be able to see, the deaf be able to hear, the lame be able to walk. May those with sicknesses and those possessed by spirits that make them

crazy and out of control immediately recover. May those with incurable diseases such as cancer, AIDS and so forth recover immediately. May those who are experiencing poverty or having difficulties finding the means of living find wealth.

May those who are jobless be able to find jobs. May those who are looking for a guru be able to find a perfectly qualified guru and be able to receive teachings. May those who want to practice Dharma, to do retreat, be able to receive all the necessary conditions. May those who live in vows, the Sangha, be able to receive all the necessary conditions, the means of living and so forth, to support the continuation of their practice.

May the places where there are fighting and war immediately have peace, happiness and harmony. Simply by my being there in that universe, world, country, area or place, may everyone have perfect peace and happiness. Just like Kshitigarbha, may I be able to bring infinite benefit to sentient beings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may those who have passed away whose name was given to me or for whom I promised to pray, those who rely upon me, immediately be liberated from the unimaginable suffering of the lower realms and be reborn in a pure land where they can become enlightened.

Or may they receive only a perfect human body now and in all their future lifetimes and achieve enlightenment quickly by meeting perfectly qualified Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I, the members of my family, all the students and benefactors of this organization, especially those who bear much hardship and sacrifice their lives to serve others and the teaching of Buddha through this organization, and also those who rely

upon me, whose name was given to me and those for whom I promised to pray, have long lives and be healthy. May all our wishes that accord with the Dharma succeed immediately.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the meditation centers and the public service projects, such as the hospices, leprosy project and Dharma publications, become wish-fulfilling for all sentient beings. May they immediately pacify all the sufferings of body and mind of sentient beings and bring perfect happiness to others.

Through receiving all their needs, may all the meditation centers be able to spread the complete teaching of Lama Tsongkhapa in the minds of all sentient beings.

Through receiving all their needs, may all the projects of this organization succeed immediately. And through receiving everything needed, may the 500-foot Maitreya Buddha statue be completed as quickly as possible. May all these projects and statues cause all sentient beings to generate loving kindness, compassion and bodhicitta in their minds.

Due to this, may no sentient being experience famine, war, disease or any other undesirable thing; may no sentient being experience danger from the elements through earthquakes, floods, fires and so forth. May all these centers, projects, statues and so forth be able to cause all sentient beings to achieve enlightenment as quickly as possible.

“May all the virtuous friends, including His Holiness the Dalai Lama and Lama Osel Rinpoche, have stable lives. May all their holy wishes be accomplished immediately. Like Lama Tsongkhapa, may Lama Osel bring benefit like the sky to all sentient beings by showing the same qualities as Lama Tsongkhapa.”

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta, the source of all happiness and success for me and for all sentient beings, be generated within my mind and in the minds of all the sentient beings without even a second’s delay. And may the bodhicitta that has been generated be increased.”

Dedicating with bodhicitta

Even though you pray to generate bodhicitta when you do the lamrim prayers, it is still good to do this dedication at the very end. There are two reasons for this. The first is that generating bodhicitta is the door of the Mahayana path to enlightenment. Without bodhicitta, you cannot enter the Mahayana path, which means that you cannot achieve enlightenment and cannot enlighten all sentient beings. Without bodhicitta, you cannot do perfect work for sentient beings. Without bodhicitta you cannot purify all your subtle defilements.

Of course, the direct purification of subtle defilements has to do with wisdom, but it requires the support of bodhicitta. Even if you have the wisdom that directly perceives emptiness, unless you also have bodhicitta, you cannot cease the subtle defilements.

You cannot cease the subtle defilements with that wisdom alone; you need the support of bodhicitta. With bodhicitta you can then complete all the qualities of the realizations. It is only with bodhicitta that you can do perfect work for other sentient beings. Without bodhicitta, even if you have wisdom, you cannot do perfect work for other sentient beings.

The second reason for dedicating to generate bodhicitta is that it becomes practicing the power of prayer, one of the five powers that you practice in

thought transformation. Your whole life's practice can be integrated into the five powers, one of which is the power of prayer.

[The others are the powers of the white seed, familiarity, determination and repudiation. See p. 612 ff. in Liberation in the Palm of Your Hand.]

You dedicate your merits by praying to actualize bodhicitta and to never be separated from bodhicitta in this life and in all future lives.

The power of prayer is also part of the five powers to be practiced at the time of death, a Mahayana (though not tantric) technique for transferring the consciousness.

[The other powers at death have the same names and page references as above.]

As the time of your death approaches, you also pray to never be separated from bodhicitta at the death time, in the intermediate state or in future lives.

If you are practicing thought transformation by following these outlines, you accomplish the practice of the power of prayer by dedicating to develop bodhicitta. This is one reason that we dedicate especially to develop bodhicitta, even though there are so many other realizations.

Three other dedications

Dedication is generally also done for the long lives of the holy beings who preserve the Dharma. You dedicate for your own virtuous friend to have stable life. The happiness of sentient beings depends on the teachings of Buddha, and the existence of the teachings depends on the existence of the holy beings who preserve and spread the Dharma. This is why we dedicate for the holy beings to have stable life and for their holy wishes to be fulfilled. We dedicate principally for the long life of His Holiness

the Dalai Lama, who is the holder of the entire Buddhadharma (not only Hinayana, but Mahayana Paramitayana and Mahayana Secret Mantra) in this world, and then for other holy beings.

We then dedicate the merits for the flourishing of the teachings and next for the happiness of sentient beings. Dedications are made for these three purposes. However, dedicating the merits for the teachings to exist and to spread includes the other dedications.

Dedicating others' merits

There is a reason why I always mention dedicating your own merits and also the merits of others. For example, if one million people each give one dollar to a charity, it makes a total of one million dollars. Even though the amount that each person gives is very small, just one dollar, it combines with all the other donations to become one million dollars. And with one millions dollars, you can accomplish big projects that help many thousands of people. The one dollar that you give combines with the others to become something that is very powerful and that can be used for a long time.

In a similar way, even though your merit is very small, by combining it with the merit of others, your merit becomes very powerful and inexhaustible.

Dedicating to achieve enlightenment for the sake of sentient beings again makes the merit inexhaustible. It is like putting one drop of water into the ocean. That one drop gets mixed with the rest of the ocean, and until the ocean is exhausted, that one drop is never exhausted.

By dedicating the merits to achieve enlightenment, you can enjoy the benefits of the merit until you achieve enlightenment; and even after you achieve enlightenment, you still enjoy the result of the merits because you can then enlighten other sentient beings. You continuously enjoy your merit. Otherwise, you enjoy the result of your merit just once, and then it is

exhausted. Dedicating the merits to achieve enlightenment makes the merits powerful and inexhaustible.

Dedicating in emptiness

The reason that we dedicate the merits by sealing them with emptiness is that if we do not do this, our dedication is not pure because it is stained by the concept of inherent existence. This is the “poisonous food” referred to in *The Seven-point Thought Training* when it advises, “Abandon poisonous food.”

When we dedicate the merits by sealing with emptiness, the merits are protected from being destroyed by anger and heresy. Otherwise, anger and heresy can destroy our merits. Since our mind is so uncontrolled and we do not apply meditation all the time, anger and heresy can arise at any moment. Therefore, it is very important to protect the merits that we have put so much effort into creating. Like putting our money in the safest bank, sealing our merits with emptiness is the best way to protect them. When we dedicate our merits in daily life, we should dedicate for bodhicitta, to achieve enlightenment for the sake of sentient beings, and we should seal our dedications with emptiness. At the very least our dedications should include these two factors.

The actual dedications

“Due to the three times merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer benefit as extensive as the sky to all sentient beings, just as Lama Tsongkhapa did, through having the same qualities within me as Lama Tsongkhapa had, from now on in all my future lives.”

We give all our past, present and future merits- including all the merits we collected today by doing Guru Puja, Vajrasattva practice, prostrations and so forth- and all the resultant happiness, up to enlightenment, to

every hell being, every hungry ghost, every animal, every human being, every asura being, every sura being and every intermediate state being. (To do this more elaborately, we can also give our body, which we visualize as a wish-fulfilling jewel, and all our possessions.)

Because of this, sentient beings receive everything that they need, and all these enjoyments then cause them to cease all their defilements and to actualize the path of method and wisdom. They all become enlightened in the aspect of whichever buddha we practice.

By doing this practice of giving, we collect skies of merit, which we now dedicate.

“Due to all these merits, may whatever suffering sentient beings have ripen upon me and may whatever happiness I have ripen upon all sentient beings.

“Due to all the merits of the three times collected by me and others, wherever I am—whichever universe, world, country, area or place- simply by my being there, may the sentient beings who are in that universe, world, country, area or place, never ever be reborn in the lower realms.

May they immediately be liberated from all diseases, spirit harms, negative karmas and defilements and achieve enlightenment as quickly as possible by actualizing the whole path, especially bodhicitta.”

Then dedicate more specifically:

“Simply by my being in that universe, world, country, area or place, may those who are blind be able to see;

may the deaf be able to hear;

may the lame be able to walk;

may those with cancer immediately be healed;

may those with AIDS immediately be healed;

may those in a coma immediately regain consciousness;

may those with arthritis immediately be healed;

may those who are crazy because they are possessed by spirits immediately be released from spirit possession;

may those living in disharmony become harmonious and find peace and happiness;

may those who have obstacles to practicing Dharma, to doing retreat, be free from all those obstacles;

may those who are looking for a guru be able to find a perfectly qualified guru;

may those who are looking for teachings be able to receive all the teachings that they need.

May everyone receive perfect happiness simply through my being there in that universe, world, country, area or place.

May I become wish-fulfilling for all sentient beings, like Kshitigarbha, who brings infinite benefit to all sentient beings.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may the father of Fred (a member of Amitabha Buddhist Centre in Singapore) who died recently, as well as all those who have died and whose names have been given to me and for whom I have promised to pray, those who rely upon me, as well

as all the numberless sentient beings who are suffering unimaginably in the lower realms immediately be liberated from all those sufferings and reincarnate in a pure land where they can become enlightened.

Or may they receive a perfect human rebirth in all their lifetimes and achieve enlightenment as quickly as possible through meeting a perfectly qualified Mahayana guru and the Mahayana teachings.

“Whenever I hear that somebody is sick, may my hearing about it cause that sentient being to immediately be healed.

Whenever I hear that somebody has died, may my hearing about it cause that sentient being to immediately be liberated from the lower realms and reincarnate in a pure land where they can become enlightened;

and if the sentient being has been born as a human being but with no opportunity to practice Dharma, may they receive a perfect human body and achieve enlightenment as quickly as possible by meeting a Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas, and all other sentient beings, may I, the members of my family, all the students and benefactors of this organization, especially those who sacrifice their lives and bear hardships to serve others and the teachings of Buddha through this organization, and those who rely upon me, whose names have been given to me and for whom I promised to pray, have long lives and be healthy.

May all our wishes be fulfilled immediately in accordance with the holy Dharma.

And most important, may we actualize the path to enlightenment, especially bodhicitta, in this very lifetime without the delay of even a second.”

(While we are doing this dedication, since it is also a request, we can think of Medicine Buddha and think that we are making the request to Medicine Buddha. This makes our request very powerful.)

“May the whole organization- all the meditation centers, Dharma publications, hospices, schools, leprosy project, and other public service projects- become wish-fulfilling for all sentient beings, pacifying immediately all their suffering of body and mind.

“By receiving all their needs, may all the meditation centers be able to spread the teachings of Lama Tsongkhapa in the minds of all sentient beings.

May all the projects of this organization succeed immediately by receiving all their needs.

May the 500-foot Maitreya Buddha statue be completed immediately by receiving all the needs.

And may all these projects and statues generate loving kindness, compassion and bodhicitta in the minds of all sentient beings.

Due to that, may no sentient being experience war, famine, disease, earthquake, fire, flood or any other undesirable thing.

May all these projects and statues cause all sentient beings to achieve enlightenment as quickly as possible.

“May the teachings of Buddha and Lama Tsongkhapa always flourish and spread in all directions.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, which are merely labeled

by the mind,

may the I, which is merely labeled by the mind,

achieve Guru Vajrasattva's enlightenment, which is also merely labeled by the mind,

and lead all sentient beings, who are also merely labeled by the mind,

to that enlightenment, which is also merely labeled by the mind,

by myself alone, who is also merely labeled by the mind."

* * *

Dedication

Due to all these merits may I reach Vajrasattva's enlightenment and lead all sentient beings to Vajrasattva's enlightenment by myself, alone.

* * *

Dedication

While everything- subject, action, object- is empty, totally empty, label in this way:

"Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I achieve Guru Vajrasattva's enlightenment and lead all sentient beings to that enlightenment by myself alone."

Dedicate the merits meditating that everything is empty- at the same time, it exists in mere name.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta, the source of all happiness and success for me and for all other sentient beings, be generated without even a second’s delay in my own mind and in the minds of all sentient beings. And may the bodhicitta that has been generated be increased.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer benefit as extensive as the sky to all sentient beings as Lama Tsongkhapa did, by having the same qualities within me that Lama Tsongkhapa had, from now on in all my future lifetimes.”

Dedicate all the merits you have collected today and all your past merits, as well as all the resultant happiness up to enlightenment. To elaborate, you can also dedicate your own body, by visualizing it as a wish-fulfilling gem, and also all your belongings.

Just as Buddha gave everything, including his family and possessions, to other sentient beings, give everything to every single hell being, every single hungry ghost, every single animal, every single human being, every single asura being, every single sura being and every single intermediate state being.

Give everything to all the rest of the sentient beings, all the unenlightened beings, including arhats and bodhisattvas. They receive from you whatever they want, whatever they need, and these enjoyments then cause them to actualize the path of method and wisdom in their mind.

These two paths cease completely all their defilements, and everyone becomes enlightened. Their body becomes rupakaya and their mind becomes dharmakaya.

You can think that all sentient beings become enlightened as Vajrasattva or as the deity that you practice.

By dedicating all our merits to all sentient beings, we collect numberless merits; by dedicating our body, we also collect numberless merits; and by dedicating all our possessions, we collect numberless merits. Also, by dedicating the merits of other people, we collect numberless merits. Each time we collect skies of merit.

Now dedicate all this merit.

“Due to all this merit, may whatever suffering sentient beings experience ripen upon me and whatever happiness I experience ripen upon all other sentient beings.”

Also dedicate in this way:

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, wherever I am- in whichever universe, world, country, area or place- just by my being there, may the sentient beings who are in that universe, world, country, area or place never be reborn in the lower realms.

May they immediately be liberated from all disease, spirit harm, negative karma and defilements and may they achieve enlightenment quickly by actualizing the whole path, especially bodhicitta.”

“May those who are blind be able to see; may those who are deaf be able to hear; may those who are lame be able to walk; may those who have cancer or AIDS be healed immediately;

may those who have relationship problems generate loving kindness and compassion in their minds, only benefit each other and find peace and happiness;

may those who cannot find a job be able to find a job; may those who are poor have wealth;

may those who have life obstacles that could bring death in car accidents, airplane crashes or something else be free from life obstacles and have long and meaningful lives;

may those who are suffering so much because they have failed in business have success in business and become wealthy, and may their wealth be meaningful and beneficial for other sentient beings, which means it will also be beneficial for that person.

“May everyone in that universe, world, country, area or place achieve perfect happiness. May all those who are possessed by spirits and have become wild and crazy immediately be released by the spirits and recover.

May those in a coma, who are like living vegetables, immediately regain consciousness just by my being in that universe, world, country, area or place.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which are like a dream, may the I, which is like a dream, achieve Guru Vajrasattva’s enlightenment, which is also like a dream, and lead all sentient beings, who are also like a dream, to that enlightenment, which is like a dream, by myself alone,

who is also like a dream.”

With this dedication, the understanding should come in your heart that everything is empty, that nothing exists from its own side.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may any member of my family who has passed away and anyone who has passed away whose name was given to me or for whom I promised to pray or who relied upon me, as well as all the numberless sentient beings who are now experiencing unimaginable suffering in the lower realms, immediately be liberated from all those sufferings and reincarnate in a pure land where they can become enlightened;

or may they achieve enlightenment quickly by receiving a perfect human body and meeting a Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, whenever I hear that somebody is sick, may just my hearing about it cause that sentient being to recover immediately;

whenever I hear that somebody has died, may just my hearing about it cause that sentient being immediately to be liberated from the lower realms and reincarnate in a pure land where they can become enlightened.

Or if that sentient being has been born a human being but with no opportunity to practice Dharma, may that person immediately receive a perfect human body and achieve enlightenment as quickly as possible by meeting a Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I, the members of my family, all the students and benefactors of this organization- especially

those who bear many hardships to offer service to other sentient beings and the teachings of the Buddha through this organization- as well as all those who rely upon me, for whom I have promised to pray or whose name has been given to me all have long and healthy lives.

May all our wishes be accomplished immediately in accordance with the holy Dharma.

“And, most important of all, may we be able to actualize Lama Tsongkhapa’s complete, pure path to enlightenment, which unifies sutra and tantra, in this very lifetime without even a second’s delay.

“May all the social service projects- hospices, the leprosy project, schools and so forth- become wish-fulfilling for all sentient beings, causing them perfect happiness and immediately pacifying all sufferings of body and mind.

May all the meditation centers be able to spread the complete teachings of Lama Tsongkhapa to all sentient beings by receiving all their needs.

May all the projects succeed immediately by receiving all their needs;

and may the 500-foot Maitreya Buddha statue be completed immediately by receiving all its needs.

May all these centers, statues and projects cause all sentient beings to generate loving kindness, compassion and bodhicitta in their minds.

Due to that, may no sentient being experience war, disease, earthquake, famine or any undesirable thing from fire, water, wind or earth.

May all these projects, statues and centers cause all sentient beings to achieve enlightenment as quickly as possible.

May Buddha’s teachings in general and Lama Tsongkhapa’s teachings in particular flourish and spread in all directions.”

* * *

“Due to the eminent blessings of the buddhas and bodhisattvas, unbetraying dependent arising, and my special attitude, may all my pure prayers be accomplished immediately.”

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer benefit as extensive as the sky to all sentient beings as Lama Tsongkhapa did, by having within me the same qualities that Lama Tsongkhapa had, from now on in all my future lifetimes.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, wherever I am—in whichever universe, world, country, area or place—may just my being there cause the sentient beings in that same universe, world, country, area or place never to be reborn in the lower realms. May they immediately be liberated from all disease, spirit harm, negative karma and defilements and may they achieve enlightenment as quickly as possible by actualizing the whole path, especially bodhicitta.

“May those who are blind be able to see; may those who are deaf be able to hear; may the lame be able to walk; may those with cancer be healed immediately; may those with AIDS be healed immediately; may those with incurable illnesses be cured;

may those sentient beings who are being harmed by spirits, nagas and so forth and those who are crazy be released from those harms and recover immediately;

may those who live in disharmony, with quarreling and fighting, experience much peace and happiness and generate loving kindness, compassion and bodhicitta in their hearts;

may those who are poor and unable to find the means of living find wealth; may those who are unable to find a job find a job;

may those who unable to find a guru find a perfectly qualified Mahayana guru and receive unmistakable Mahayana teachings; may those who have obstacles to their Dharma practice be free from obstacles and receive all the necessary conditions to practice Dharma;

may those monks and nuns who have obstacles to their Dharma, to living in their vows and so forth, be freed immediately from all outer and inner obstacles and receive all the necessary conditions to live in their vows and to actualize the realizations of the path to enlightenment as well as scriptural understanding.

“May just my being in that universe, world, country, place or area cause everyone to live with loving kindness, compassion and the thought of bodhicitta and to have perfect happiness.

“As the buddhas and bodhisattvas of the three times have dedicated their merits, and as Samantabhadra and Manjughosha realize, I dedicate my merits in the best way to quickly enlighten all sentient beings.”

* * *

Dedication

“Due to the merits of the three times collected by myself and others, which

are empty, may the I, which is empty, achieve Guru Shakyamuni Buddha's or Guru Vajrasattva's enlightenment, which is also empty, and lead all sentient beings, who are also empty, to that enlightenment, which is also empty, by myself alone— (which is empty as well)

* * *

Dedication

Please dedicate the merit for bodhicitta, the source of all happiness and success for you and all other sentient beings, to be generated within your own mind, in the minds of the members of your family and in the minds of all sentient beings. And may the bodhicitta that has been generated be increased.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may any sentient being who just hears me, touches me, remembers me, thinks about me or talks about me, never be reborn in the lower realms from that time. May they immediately be liberated from all disease, spirit harm, negative karma and obscurations. May they achieve enlightenment as quickly as possible by actualizing the whole path, especially bodhicitta.

“Due to all the merits collected by me and others, may I immediately be able to heal all sentient beings who are sick, especially those who can't be cured by other means. May I be able to cure the heavy diseases of those who have been possessed by spirits and become crazy and uncontrolled, those who are in a coma and so forth.

Just by seeing me, touching me, hearing my voice or remembering me, may any sentient being who is dying immediately be free from all fear, attachment and so forth and generate incredible joy in their heart. May that sentient being be born in a pure land where they can become enlightened.”

* * *

Dedication

“Due to these infinite merits, may whatever sufferings sentient beings experience ripen on me.” We give all the merits, including their results, to all sentient beings.

Again, give all the merits and their results, including enlightenment, to every single hell being, every single hungry ghost, every single animal, every single human, every single asura, every single sura and every single intermediate state being.

Through this dedication, we have received numberless merits, so again we dedicate-

“Due to all these infinite merits, whatever sufferings sentient beings experience, may they ripen on me. May whatever happiness, merit and virtue that I have collected be received by each hell being, preta, animal, human, sura, asura and intermediate state being. Through this dedication, may whatever sufferings the migratory beings have ripen on me . . .” - oh, I’m repeating myself, aren’t I? Anyway, it’s OK- that’s more merit collected!

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings . . .[Jang chub sem chog . . .]

Jang chhub sem chhog rin po chhe

May the precious supreme bodhichitta

Ma kye pa nam kye gyur chig

Not yet born arise.

Kye pa nyam pa me pa yi

May that arisen not decline,

Gong nä gong du phel war shog

But increase more and more.

“Due to the infinite merits I have collected tonight, all those collected in the past and those I will collect in the future, as well as the merits of the three times collected by all buddhas, bodhisattvas and other sentient beings, may Shelly and the rest of her family members have long and healthy lives, may all their wishes succeed immediately according to the holy Dharma, may they be able to actualize the steps of the path to enlightenment, especially bodhicitta, in this very lifetime and may the rest of their lives be most meaningful.”

I don't want to keep you here any longer, otherwise you'll get enlightened too quickly- enlightened quickly by freezing! [It's getting cold.] Therefore, I think we'll do the last dedication. Usually it is good to do more extensive dedications—the ones that come after those we've just done—but now we'll just finish up with *Ge wa di yi*

Ge wa di yi nyur du dag

Due to this virtue, may I quickly

La ma sang gyä drub gyur nä

Become a guru-buddha

Dro wa chig kyang ma lü pa

And lead all transmigratory beings,

De yi sa la gö par shog

Without exception, to that state.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings- which are non-inherently existen- may I- who is non-inherently existent- achieve inon-inherently existent enlightenment and lead all the non-inherently existent sentient beings to that non-inherently existent enlightenment by the non-inherently existent me! . . . by my non-inherently existent self alone!”

Ge wa di yi nyur du dag

Due to this virtue, may I quickly

La ma sang gyä drub gyur nä

Become a guru-buddha

Dro wa chig kyang ma lü pa

And lead all transmigratory beings,

De yi sa la gö par shog

Without exception, to that state.

* * *

Extensive dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta- the source of all happiness and success for myself and all sentient beings- be actualized within my mind and within the minds of all sentient beings without even a second’s delay. And may the bodhicitta that has been generated be increased.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the father and mother sentient beings have happiness; may the three lower realms be empty forever;

and may all the bodhisattvas’ prayers be accomplished immediately. May I be able to cause all this by myself alone.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on in all my future lifetimes may I be able to offer benefit as extensive as the sky to all sentient beings as Lama Tsongkhapa did, by having within me the same qualities as Lama Tsongkhapa had.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, in whichever universe, world, country, area or place I am, just by my being there, may all the sentient beings who are in that universe, world, country, area or place never ever be reborn in the lower realms. May they immediately be liberated from all disease, spirit harm, negative karma and defilements and immediately achieve enlightenment by actualizing the whole path, especially bodhicitta.”

Dedicate specifically that the people whose names were mentioned before immediately recover from their heavy sicknesses and have the most

meaningful life through meeting the Dharma, the lamrim, and especially through actualizing bodhicitta in this very lifetime.

“May those who have cancer and AIDS immediately be healed. May those who are in a coma immediately come out of their coma. May all those who have heavy diseases that are difficult to cure or have no cure, such as arthritis, leprosy and so forth, immediately be cured. May those who suffer a lot of pain because of bone disease immediately be healed.

May those who are blind be able to see, those who are deaf be able to hear and those who are lame be able to walk. May those who have obstacles to their Dharma practice immediately be free of those obstacles.

May those who are unable to correctly devote themselves to the virtuous friend because they have much anger, heresy and negative thoughts arising be able to change their minds immediately. Instead of creating the heaviest obstacles to their happiness and to their achieving realizations and enlightenment and thus being able to benefit all sentient beings, may they have the stable devotion that sees the guru as buddha.

May they immediately be able to purify all their heavy negative karma and do only actions that please the holy mind of the virtuous friend.

“May those who are unable to find a guru be able to find a perfectly qualified Mahayana guru. May those who need teachings be able to meet unmistaken Mahayana teachings, which reveal the complete path.

“May all those who have difficulties in their lives, who are constantly tortured by problems because of their uncontrolled delusions of anger or attachment, be able to have the realization of renunciation of this life and of samsara.

May they realize that samsara is suffering in nature. In this way, may they be able to find peace and happiness in their heart and be free from all delusions, especially strong attachment, to which they have become addicted during beginningless past lives.

May all those with problems, whether with their relationship or with drugs or alcohol, immediately be able to change their attitude and develop renunciation of samsara by realizing that samsara is suffering in nature. May they immediately be able to realize that samsaric pleasures are only suffering in nature. May they also immediately be able to realize the nature of pervasive compounding suffering. In that way may they be able to find peace and happiness.

May that also lead them to see the suffering of others and to generate compassion for all living beings and then bodhicitta.

“May everyone receive perfect happiness. May I become wish-fulfilling for all sentient beings, not only in this life but from life to life in all my future lifetimes. Like a wish-fulfilling gem, may I bring all sentient beings all happiness, up to enlightenment, from life to life in all my lifetimes.

*“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which appear to your mind to be real but are false, may the I, which appears real but is false, achieve Vajrasattva’s enlightenment, which appears real but is false, and lead all sentient beings, who appear to your mind to be real but are false, to that enlightenment, which appears to your mind to be real but is false, by myself alone, who appears real but is false.”

When I say that phenomena are “false,” I mean that they are deceptive. Here “false” relates to their appearance. In our view phenomena appear to be real, in the sense of existing from their own side, or independently. Phenomena appear to be real, but this is a false appearance.

*This term “false” is similar to the term “no” in the Heart Sutra, where it says that there is no eye, no nose, no tongue, no sleep, no food, no bathroom, no toilet . . . I simply applied the word “false” instead of “no” to the real phenomena that appear to us. We can use the word “false” as a weapon against the real phenomena that appear to us.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may any members of my family who have passed away, those who rely upon me, all those—both living and dead—whose names have been given to me and for whom I have promised to pray, and the numberless sentient beings who are now suffering unimaginably in the lower realms immediately be liberated from all those sufferings and reincarnate in a pure land where they can become enlightened, or achieve perfect human rebirths in their future lifetimes.

May they achieve enlightenment as quickly as possible by meeting a perfectly qualified Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me and by others, may just my hearing that somebody is sick cause that sentient being to immediately recover from that sickness. And may just my hearing that somebody has died cause that sentient being to never ever be born in the lower realms, or if already born there, immediately be liberated from the lower realms and be born in a pure land where they can become enlightened. Or if that sentient being has been reborn as a human but with no opportunity to practice Dharma, may they be able to receive a perfect human body and achieve enlightenment quickly.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I, the members of my family, all students and benefactors of this organization- especially the directors and others who sacrifice their lives by bearing many hardships in offering service to others and the teaching of the Buddha through this organization- and those whose names were given to me, who rely

upon me and for whom I promised to pray all have long lives. May all our wishes be accomplished immediately according to the holy Dharma.

Most importantly, may we be able to actualize the steps of the path to enlightenment, especially bodhicitta and clear light, in this very lifetime, without even a second's delay.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the meditation centers be able to spread the teaching of Lama Tsongkhapa in the minds of all sentient beings by receiving everything they need.

May the hospices, leprosy project, schools and all our other social service projects become wish-fulfilling for all sentient beings, causing them every happiness, including enlightenment, and pacifying immediately their sufferings of body and mind.

May all the projects of this organization, including those here at Land of Medicine Buddha and the 500-foot Maitreya Buddha statue, be completed immediately by receiving everything they need. May all these statues and projects cause the generation of loving kindness, compassion and bodhicitta in the minds of all sentient beings.

Due to that, may all sentient beings never experience anything undesirable, such as war, famine, disease, earthquake or danger from fire, water, wind and so forth. In short, may all the centers, statues and projects cause all sentient beings to achieve enlightenment as quickly as possible.

“May all the virtuous friends- including Lama Yeshe's incarnation, Lama Osel Rinpoche- have stable lives, and may all their holy wishes be accomplished immediately.

May everything Lama in his past life intended for the benefit of others be actualized in this life without any obstacles.”

Even though the Sangha are already included in the dedication for the FPMT students, dedicate again specifically for all the FPMT Sangha.

“May all the Sangha be able to complete their lives in pure vows and in this way be able to benefit the whole world. In this life may they be able to complete all the scriptural understanding and realizations and receive all the necessary conditions for that to happen. May nothing become an obstacle and everything become a support for them to live a pure life in their vows and to have realizations of the path to enlightenment.

“May all the countries in the whole world be guided by Dharma leaders. May everyone have perfect happiness through having loving kindness, compassion and bodhicitta. May everyone live their life without harming but only benefiting each other.

May the teachings of the Buddha, especially those of Lama Tsongkhapa, spread in all directions and flourish.”

[After recitation of the multiplying mantras:]

“Due to the blessings of the eminent buddhas and bodhisattvas, due to unbetraying dependent arising, and due to my special attitude, may all my pure prayers be accomplished immediately.”

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which appear to be real, from there, but which are empty, may the I, which appears to be real but which is empty, achieve Vajrasattva’s enlightenment, which appears to be real but is empty, and lead all sentient beings, who appear to be real but are totally empty, to that enlightenment, which appears to be real but is empty, by

myself, alone, which appears to be real but is also totally empty, non-existent from there.”

* * *

Dedication

This puja is also for all those who are still living; the rest of your family who are still alive, so dedicate the Medicine Buddha puja to their long life and health and, most importantly, their having a meaningful life by actualizing the lamrim, the steps of the path to enlightenment- especially bodhicitta, the good heart, the ultimate good heart- and being able to make their life most beneficial for other sentient beings- which actually means most beneficial for themselves as well.

Also dedicate for your family members and all the students and benefactors of this organization, including those who built this temple, who sponsored this temple, who gave the money to build this temple, and to Venerable Paul and all the organizers of the temple, who built it for the benefit of many sentient beings, both living and dead.

Dedicate to those who have sacrificed their lives and borne much hardship offering service to others and the teachings of the Buddha through this organization.

“May every one of those living beings who rely upon me, for whom I promised to pray and whose names were given to me have long lives and good health, may all their wishes succeed immediately according to the holy Dharma and, most importantly, may they be able to actualize the lamrim path in this very lifetime.

“May the business of the husband of the benefactor of our Taichung Center succeed immediately and be free from all obstacles and difficulties.

May all the businesses they have be even more successful than they wish and may all the wealth that they receive be most meaningful, most beneficial for all sentient beings and the teaching of the Buddha.

“May the business of the benefactor who sponsors our translator training center in Dharamsala, which has been having difficulties recently, become most successful and may the wealth he receives be most beneficial for sentient beings and the teachings of the Buddha.

“May all our meditation centers be able to spread the teaching of Lama Tsongkhapa in the minds of all sentient beings.” Dedicate for our centers to receive whatever they need to be successful.

Also dedicate for the social service centers, all those various projects, the schools and so forth, to be most beneficial, successful, and to receive all the needs for that to happen.

“May all the projects of this organization, including all the projects at Land of Medicine Buddha- the 100,000 Medicine Buddhas temple and the 100,000 stupas project- and all the hospices, succeed immediately by receiving all they need to do so.

“May the 500-foot Maitreya Buddha statue succeed, be completed as quickly as possible, by receiving all the needs.”

Also dedicate for the long life of His Holiness the Dalai Lama, the Buddha of Compassion, and for all other holy beings, all our virtuous friends, to have stable lives and for all their holy wishes to succeed immediately. Dedicate for Lama Osel Rinpoche to have a long life, to be able to complete his studies and, like Lama Tsongkhapa, to be able to benefit sentient beings like the sky, through showing the same qualities that Lama Tsongkhapa possessed.

Dedicate this Medicine Buddha puja to all those people who have cancer

and AIDS, those very heavy diseases for which there is no cure, to those who are comatose, to those who are suffering greatly from illness. Dedicate this Medicine Buddha puja to all those who have life obstacles, those who are dying today- there are many people dying in this world, even today, even now- dedicate this Medicine Buddha puja to all of them.

And to all those people who do good things for others, who serve others, dedicate this Medicine Buddha puja to their success.

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I, the members of my family, all the students and benefactors of this organization, as well as all other sentient beings, be able to complete the paramita of morality by keeping our morality purely and without pride.

“May bodhicitta be actualized without even a second’s delay within my mind and the minds of all sentient beings. May that which has been generated increase.”

* * *

Dedication

Thinking that all these merits are also yours, now dedicate the merits.

We collected numberless merits by dedicating all the merits to all sentient beings. Now dedicate these merits in the following way:

“May any suffering sentient beings have ripen upon me. May any happiness and merit I have ripen upon all sentient beings.”

(By dedicating like this, we also collect numberless merits.)

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the father and mother sentient beings have happiness, may the three lower realms be empty forever, may all the bodhisattvas’ prayers be accomplished immediately and may I be able to cause all this by myself alone.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may the Buddha of Compassion, His Holiness the Dalai Lama, and all other virtuous friends have stable lives, and may all their holy wishes be accomplished immediately.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer benefit as extensive as the sky to all sentient beings, as Lama Tsongkhapa did, by having the same qualities within me that Lama Tsongkhapa had, from now on in all my future lifetimes.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings- which exist, but are totally non-existent from their own side- may I- who exists, but am totally non-existent from my own side- achieve Vajrasattva’s enlightenment- which exists, but is totally non-existent from its own side- and lead all sentient beings- who exist, but are totally non-existent from their own side- to that enlightenment- which exists, but is totally non-existent from its own side- by myself alone- who also exists, but is totally non-existent from its own side.”

Dedicate for all those people whose names were mentioned before.
Dedicate also for all those whose names I have received and for whom

I have promised to pray, for those who rely upon me and for those who have died.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all those people whose names were read out or have been given to me and who have died, as well as the numberless beings who have died and been born in the lower realms, immediately be liberated from all those sufferings and reincarnate in a pure land where they can become enlightened,

or receive a perfect human body in all their future lifetimes and achieve enlightenment as quickly as possible by meeting a Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, whenever I hear that somebody is sick, may just my hearing of it cause that sentient being to be healed immediately.

Whenever I hear that somebody has died, may just my hearing of it cause that sentient being not to be reborn in the lower realms,

or if born there, immediately be liberated from the lower realms and achieve enlightenment quickly, through being born in a pure land or through receiving a perfect human body and meeting a Mahayana guru and the Mahayana teachings.

If that sentient being has been born human but has no opportunity to practice Dharma, may they receive a perfect human body.”

Dedicate for all the sick people whose names were mentioned before.

“May they immediately be healed of their cancer or other sicknesses. May they be free from whatever problem they have and make the rest of their

life most beneficial by actualizing the steps of the path to enlightenment, especially bodhicitta, in this very lifetime.

“Due to all the past, present and future merits collected by me, may all the requests made by the people who offered these lights be accomplished immediately.

“May I, the members of my family, all the students and benefactors of this organization and all other sentient beings

meet only perfectly qualified Mahayana gurus in all our lifetimes;

From our side may we be able to see them only as enlightened beings;

and do only actions that are most pleasing to the holy mind of the virtuous friend;

May we be able to immediately fulfill all their holy wishes.

“Whatever kind of life I experience- happy or suffering, healthy or unhealthy, gain or loss, rich or poor, living or even dying, even rebirth in a hell realm- may all these experiences and every action I do from now on be most beneficial for all sentient beings, causing them to achieve enlightenment as quickly as possible.

May whatever happens in my life be most beneficial for all sentient beings. Even if I receive criticism from people, may it be most beneficial for sentient beings. Even if I receive praise from others, may it be most beneficial for sentient beings. If I am healthy or even if I have a sickness such as cancer, may it be most beneficial for all sentient beings.”

As I mentioned before, also dedicate for the success of all the centers and projects, especially the building of the Maitreya statue.

“May all the students and benefactors have long lives and good health and may all their wishes be accomplished immediately in accordance with the holy Dharma. May they actualize the lamrim path in this very lifetime.

“May the general teachings of Buddha, and also the teachings of Lama Tsongkhapa, spread in all directions and flourish, and may I be able to cause this by myself alone.”

We will read the dedication prayer for the light offerings one time.

[“These actually arranged and mentally created light offerings”]

The Light Offering Prayer

I offer these clouds of actually arranged and mentally created light offerings equaling the infinite sky- manifestations of my own innate awareness, dharmakaya- to all gurus, the Three Precious Sublime Ones and all statues, stupas and scriptures, which are manifestations of my guru.

Recite the multiplying mantras to multiply each merit 100,000 times.

[Recitation of multiplying mantras.]

Now recite the Buddha’s name that actualizes all the prayers that we have done and also multiplies each merit 100,000 times.

“Due to the blessings of the eminent buddhas and bodhisattvas, due to unbetraying dependent arising, and due to my special attitude, may all my pure prayers be accomplished immediately.”

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may those sick people whose names have just been mentioned and all other sentient beings who are sick or likely to become sick immediately be liberated from all their sicknesses, and may sentient beings never ever experience sickness at all.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may just my hearing that any sentient being is sick cause that sentient being to recover immediately.

May just my hearing that any sentient being has died cause that sentient being never to be reborn in the lower realms; and if they are already in the lower realms, may it cause them to immediately be liberated from the lower realms and reincarnate in a pure land where they can become enlightened, or to receive a perfect human rebirth in all their future lifetimes and achieve enlightenment as quickly as possible through meeting perfectly qualified Mahayana gurus and the Mahayana teachings.

“May those who are living or who have died, including the students and benefactors of this organization, who sacrifice their lives in the service of others through this organization, and all the rest of sentient beings, have Lama Tsongkhapa as our direct guru in all our future lifetimes. May we never be separated from the unmistakable path that is highly admired by the buddhas. May we all actualize as quickly as possible within our minds the complete path- the three principal paths and the two stages of Highest Yoga Tantra- as Lama Tsongkhapa did.”

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may the source of all happiness and success for myself and all other sentient beings, the precious bodhicitta- cherishing others, who are the source of all my happiness, and renouncing the I, which is the source of all my problems and suffering- be generated within my mind and the minds of my family members, all the students and benefactors in this organization and all other sentient beings, and may the bodhicitta that has already been generated increase,

Jang chub sem chog

Jang chhub sem chhog rin po chhe

May the precious supreme bodhichitta

Ma kye pa nam kye gyur chig

Not yet born arise.

Kye pa nyam pa me pa yi

May that arisen not decline,

Gong nä gong du phel war shog

But increase more and more.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may the father-mother sentient beings have happiness, may the three lower realms be empty forever, may all bodhisattvas’ prayers succeed immediately and may I be able to cause all this by myself alone.

“Due to the past, present and future merits collected by myself, buddhas, bodhisattvas and all other sentient beings-

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-

may the I-

which appears to my mind to be inherently existent, a real one existing from there, which I apprehend, totally believe to be really existent but which buddhas and bodhisattvas realize is totally non-existent-

achieve Vajrasattva’s or Guru Shakyamuni Buddha’s enlightenment-

which appears to me to inherently exist, as something real, existing from there; which I believe to be really true, but which is perceived, realized by the buddhas and bodhisattvas as totally, totally non-existent-

and lead all sentient beings-

who again appear to be inherently existent, real ones existing from there; which I believe to be really true, but are realized by buddhas and bodhisattvas to be totally non-existent, totally empty of existing from there-

to that enlightenment-

which appears to me to be inherently existent, as something real existing from there but is realized by buddhas and bodhisattvas to be totally non-existent-

by myself alone-

which appears to me to be an inherently existent self, existing from its own side; which I really believe to be true, but which buddhas and bodhisattvas realize to be totally empty, as it is, in fact, totally non-existent in reality.”

Finally, dedicate to actualize Lama Tsongkhapa’s complete path in your own mind, and in the minds of your family members, all the students and benefactors in this organization, especially those who sacrifice their lives and bear much hardship offering service to other sentient beings and the teaching of Buddha through this organization, and for the Buddha’s teachings in general and Lama Tsongkhapa’s teachings in particular, which are the only medicine that can heal the sufferings of all sentient beings, to spread and flourish in all directions and to make all this to happen by yourself, alone.

* * *

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta, the source of all the happiness and success of myself and all other sentient beings be generated in my own mind and in the minds of all sentient beings without even one second’s delay; and may that which has been generated increase.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may all my father-mother sentient beings have all happiness, may the three lower realms be empty

forever and may all the bodhisattvas' prayers succeed immediately.

May I be able to cause all this by myself alone.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on, may I offer extensive benefit like the sky to all sentient beings as Lama Tsongkhapa did by having within me the same qualities that Lama Tsongkhapa had in all my future lifetimes.

“Due to the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings-

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-

may I-

which is projected by my hallucinating mind's ignorance as a real me, a real self existing from there, appearing from there, but which is empty of that, empty of the hallucination of a real I appearing from there-

achieve Vajrasattva's enlightenment"- or that of your own deity-

“which appears to be a real enlightenment as projected by my hallucinating mind's ignorance but which is in fact empty of a real enlightenment appearing from there-

and lead all sentient beings-

which appear to me as real ones from there but which are a hallucination, a projection of my ignorance, which means that all the sentient beings are empty of being real sentient beings appearing from there-

to that enlightenment-

which appears to me to be a real one from there but which is a hallucination projected by my ignorance, which means that that enlightenment is empty of being a real one appearing from there-

by myself alone-

who also appears to my mind as a real one appearing from there but which is a hallucination projected by my ignorance, which means that this me, this I, is totally empty of a real one appearing from there.”

Finally, dedicate for Lama Tsongkhapa’s complete path to be actualized within your mind and within the minds of your family members and all students and benefactors of this organization; to spread and flourish in all directions; and to be able to cause these teachings to be actualized in the minds of all sentient beings by yourself alone.

* * *

Dedication

When you do the dedications, you can visualize the seven Medicine Buddhas and make strong request to them from the bottom of your heart.

Dedications are also prayers of request; the only difference is that you dedicate the merit to actualize your wishes. In the past when they were bodhisattvas, the Medicine Buddhas, besides making prayers for sentient beings, specially motivated to be able to accomplish the prayers of sentient beings. This is why it’s good to visualize the Medicine Buddhas when we are making requests even during dedications. Think of the seven Medicine Buddhas and then make the dedications for this and that to happen.

Visualize the seven Medicine Buddhas, then dedicate,

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings and due to the merits of the three times of the people who have passed away whose names were mentioned, may those who have passed away, if they are in the lower realms, immediately be liberated from the lower realms and from the intermediate state.

May they be reborn in a pure land of buddha where they can become enlightened or receive only a perfect human body in all their lives and achieve enlightenment as quickly as possible by meeting perfectly qualified Mahayana gurus and the Mahayana teachings.”

This dedication includes all those who have passed away who rely upon me, whose names were given to me and for whom I promised to pray, as well as all other human beings who have passed away. We can dedicate for everyone.

“And for those who are sick, whose names were mentioned in the request, may the rest of their life be most beneficial. May their life be made most meaningful through being able to actualize the steps of the path to enlightenment, especially bodhicitta, in this life as quickly as possible.

“May all the wishes of all the benefactors whose names were mentioned be accomplished immediately in accordance with the holy Dharma. May they be able to actualize the steps of the path to enlightenment, especially bodhicitta, in this very lifetime.”

* * *

Dedication

“Due to all the past, present and future merits collected by me, buddhas,

bodhisattvas and all other sentient beings, may all the requests contained in the Prayer to be Reborn in the Land of Bliss be actualized precisely in accordance with the prayer, for me, my family, all the students and benefactors of this organization, all the benefactors of the Sangha whose names were mentioned, all the sick people, those who have died, and all other sentient beings. May all the requests contained in this prayer be actualized immediately for me and all other sentient beings.”

If we are unsure about how to pray, praying like this covers everything.

“May I actualize in this life the complete teachings of Lama Tsongkhapa, the unification of sutra and tantra, and spread them in the minds of all sentient beings. May these teachings flourish forever.”

Reciting the multiplying mantras multiplies each merit that we have collected today 100,000 times. Reciting the next buddha’s name not only increases all the merits 100,000 times but causes all the prayers we have made to be actualized. This is its specific benefit.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings- due to the blessings of the eminent buddhas and bodhisattvas, due to unbetraying dependent arising and due to my special attitude, may all my pure prayers be accomplished immediately.”

* * *

Dedication

“Due to all the present, past and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta, the source of all happiness and success for me and all other sentient beings be actualized within my mind and in the minds of my family members, all the students and benefactors of this organization, especially those who sacrifice their

lives serving others and the teaching of the Buddha through this organization, and all other sentient beings without even one second's delay. May the bodhicitta that has been generated increase.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may His Holiness the Dalai Lama have a stable life and may the obstacle to His Holiness's health that has been taken, the pneumonia, according to the karma of us sentient beings, be pacified immediately, and may all his holy wishes succeed immediately as well as those of all other virtuous friends and all other holy beings who live their lives for the benefit of sentient beings.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer extensive benefit like the sky to all sentient beings as Lama Tsongkhapa did, by having within me the same qualities that Lama Tsongkhapa had, from now on, in all my future lifetimes.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all sentient beings-

which appear to my hallucinated mind as something real, something real existing from there, but which in reality are totally non-existent, totally empty-

may the I-

which appears to be a real I appearing to my hallucinating mind from there, but which, that one, is in reality totally non-existent-

achieve my own deity's enlightenment, or Vajrasattva's enlightenment, or Guru Shakyamuni Buddha's enlightenment, whatever (one)-

which appears to my hallucinating mind as something real from there, from its own side, which is according to the point of view of my ignorance and is the view of my hallucinating mind, my ignorance, and which is in reality totally non-existent-

and lead all sentient beings-

who also appear to me to be real ones from there, which is according to the point of view of my ignorance, my belief, and also the appearance to my hallucinating mind, that which is totally non-existent-

to that enlightenment-

which also appears real from there, which is the point of view of my ignorance, what it believes, what it apprehends, the hallucination that appears to my hallucinating mind and which is totally non-existent”-

that doesn't mean enlightenment itself but something extra on the enlightenment, the real one that appears from there, that extra thing, that not-merely-labeled enlightened, but that enlightenment that appears to you as something more than merely labeled, something extra, so that one is totally non-existent- “

by myself alone-

who also appears to be real, from there, according to the point of view of my ignorance, my hallucinating mind.”

That real I appearing from there is what's totally non-existent.

When you meditate like this, it's not just thinking that they don't exist. *You should really see very intensively that they don't exist from their own side.* There should be a very strong, intensive perception that they are

totally, absolutely non-existent- non-existent from their own side- something that either makes you feel so unbelievably happy that you rejoice or causes deep fear to arise within your heart. If you have either of these two experiences, the way you have been meditating is correct. As a beginning experience, you should feel either incredible joy or deep fear. If you do, your experience is correct.

Finally, dedicate to actualize Lama Tsongkhapa's teaching, which unifies sutra and tantra, in your own mind, for it to spread in the minds of the students and benefactors of this organization, especially those who sacrifice their lives serving others and the teaching of the Buddha through this organization, and in the minds of all sentient beings, for this teaching to flourish forever in this world, and to cause all this to happen by yourself, alone.

* * *

Dedication

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which are empty, may the I, who is empty, achieve Victorious Buddha Mitukpa's enlightenment, which is also empty, and lead all sentient beings, who are also empty, to that enlightenment, which is also empty, by myself alone, who is also empty.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, Gang ri ra wä

Gang ri ra wä kor wäi zhing kham dir
Phän dang de wa ma lü jung wäi nä
Chän rä zig wang tän dzin gya tsho yi
Zhab pä si thäi bar du tän gyur chig

In the land encircled by snow mountains
 You are the source of all happiness and good;
 All-powerful Chenrezig, Tenzin Gyatso,
 Please remain until samsara ends.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to bring benefit as extensive as the sky to all sentient beings as Lama Tsongkhapa did, by having within me the same qualities that Lama Tsongkhapa had, from now on in all my future lifetimes.”

We can abbreviate the King of Prayers as follows: “Whatever dedications the buddhas and bodhisattvas of the three times have most admired, and as Samantabhadra and Manjughosha have realized, I also dedicate in that way. May I follow the prayers and deeds of the bodhisattvas Manjughosha and Samantabhadra.”

* * *

Dedication

“Due to the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta- the altruistic mind determined to reach enlightenment for sentient beings, which cherishes others, from which all success and other desirable things come, by letting go the I, from which all unhappiness and problems arise- be generated in my mind and in the minds of all my family members, all the students and benefactors of this organization and all other sentient beings without even a second’s delay, and may that which has already been generated increase.”

It’s not that this mind, bodhicitta, has nothing to cherish. “. . . by letting go the I” doesn’t mean there’s nothing left. Cherish others; that’s the

best thing to do. By letting go your I, you get all happiness; by letting go your I, you free yourself from all obstacles and achieve all happiness up to enlightenment.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings-

which, while they exist, are totally non-existent from their own side-

may the I-

which, while it exists, is totally empty, non-existent, from its own side-

achieve Guru Shakyamuni Buddha’s or Vajrasattva’s enlightenment-

which, while it exists, is totally non-existent from its own side-

and lead all sentient beings-

which, while they exist, are totally non-existent from their own side-

to that enlightenment-

which, while it exists, is totally non-existent from its own side-

by myself alone-

which, while it exists, is totally non-existent, totally empty, from its own side.

“May the complete teaching of Lama Tsongkhapa, the unification of sutra and tantra, be completely actualized within my own mind, the minds of my family members and the minds of all the students and benefactors

of this organization, especially those who sacrifice their lives serving others through this organization, in this very lifetime, without even a second's delay, spread in the minds of all sentient beings and flourish in all directions."

* * *

Dedication

"Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings- which are totally empty from their own side- may the I- which is totally empty from its own side- achieve Guru Vajrasattva's enlightenment- which is also empty from its own side- and lead all sentient beings- who are also empty from their own side- to that enlightenment- which is also empty from its own side- by myself alone, who is also empty from its own side."

Recite the buddhas' names to increase the merits. [Recitation of the multiplying mantras.]

These buddhas' names increase each merit 100,000 times and also help to actualize all the prayers that you have done.

"Due to the blessings of the eminent buddhas and bodhisattvas, unbetraying dependent arising and my special attitude, may all my pure prayers succeed immediately."

* * *

How to make precise dedication

Now let's do a more precise dedication together, praying together, from the heart.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may any of my immediate family members and the previous generations who have passed away” . . .

so whatever I mention, you should also think. In this way the dedication is done together- when everybody does it together, it becomes very powerful.

As I mentioned the other day, if you compare doing prayers alone and doing prayers together, doing them together in a group is more powerful. This is mentioned in a thought transformation commentary by one of the Kadampa geshe- I don't remember exactly, perhaps Konchog Gyaltzen in a commentary on the Seven-point Thought Transformation- where I think he quoted a sutra text.

As I mentioned that time, if you compare doing Vajrasattva retreat alone, reciting the mantra alone, with reciting the mantra with others, reciting it together is more powerful. We apply what the text says about doing prayers together to the group Vajrasattva retreat that we are doing together here.

Therefore, if we dedicate together, it is very powerful. If you all think of the meaning while I say the words, it becomes more than just a prayer asking for something: “Please give me this and that.”

When we pray by dedicating the merits- not just those we have collected today but all the past, present and future merits of ourselves and others- buddhas, bodhisattvas and all the rest of the sentient beings- heaping them up and dedicating together- it becomes extremely powerful.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all the rest of the sentient beings, may any of my immediate family members and the previous generations who have passed away; the deceased people whose names were read out just before- including any people whose names were given to me or for whom I have promised to pray;

people who rely upon me, including those who have passed away; and the numberless sentient beings, who are suffering unimaginably in the lower realms, immediately get liberated from the lower realms- the hell, hungry ghost and animal realms- and reincarnate in a pure land where they can become enlightened, or achieve enlightenment quickly by receiving perfect human bodies in all their future lifetimes and meeting perfectly qualified Mahayana gurus and the Mahayana teachings.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all the rest of the sentient beings, just by hearing that somebody is sick, may I cause that sentient being to recover immediately, and just by hearing that somebody has died, may I cause that sentient being never ever to be reborn in the lower realms, or if already born there, to immediately reincarnate in a pure land where that being can become enlightened, or if reborn human but with no opportunity to practice Dharma, to achieve a perfect human body, meet a Mahayana guru and the Mahayana teachings, and quickly attain enlightenment.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all the rest of the sentient beings, may I, my family members, all the students and benefactors of this organization- especially those who sacrifice their lives offering service for others and the teaching of the Buddha through this organization- and all those who rely upon me- for whom I promised to pray or whose name has been given to me- all have long lives, and may all our wishes succeed immediately according to the holy Dharma.”

We specify this because whatever is according to the holy Dharma becomes good karma. If all our wishes succeed according to the holy Dharma, nothing becomes the cause of suffering, nothing becomes non-virtue, nothing becomes the cause of the lower realms, nothing becomes the cause of suffering. That’s why that word is very important. Just general success could include non-virtuous actions and therefore we’d be praying for negative karma to succeed. There could be that possibility. Therefore,

to avoid that possibility, we pray for our wishes to succeed, but to succeed according to the holy Dharma. So, for example, we pray for a person's business to succeed, but to become Dharma, not non-virtuous business.

The most important thing in life is to actualize the very essence of life- the ultimate, real meaning of life- to actualize the path to enlightenment, which is the best way to benefit other sentient beings.

Of course, the real meaning of life is to benefit others, but what is the best way to do that? That is to develop the path to enlightenment in your own mind. In this way your body, speech and mind, which normally harm others, will never harm others and will become only beneficial- the cause of happiness for all sentient beings. The only way that that can happen is for you to develop the path to enlightenment in your mind. Otherwise, from life to life, you will directly or indirectly harm other sentient beings, with ego, with ignorance, anger, attachment and so forth.

Therefore, the best way to benefit others- to actualize the very essence of life, the real meaning of life- is to actualize the path to enlightenment in this very life. In this very life, and even that without a second's delay- to complete all the realizations of the path to enlightenment, from guru devotion up to enlightenment, especially bodhicitta, which is the one thing that makes your life most beneficial for all living beings and which makes it possible for you to achieve enlightenment and thus to be able to enlighten all sentient beings by yourself. Therefore, it is especially bodhicitta that you should actualize in this very lifetime, on this body, and even that without even a second's delay.

Also dedicate that all our meditation centers, including Land of Medicine Buddha, and all our social services- schools, hospices, the leprosy project and so forth- can offer service to and become most beneficial for all sentient beings, immediately pacify their sufferings of body and mind, and cause them to actualize the path to enlightenment.

“May all our meditation centers be able to spread the complete teaching of Lama Tsongkhapa- the stainless teaching that unifies sutra and tantra—in the minds of all sentient beings by receiving everything they need. And may all our projects succeed, including Rockin’ for Freedom and all the other projects at LMB.”

Some members from our Singapore center, Amitabha Buddhist Centre, have come here to meet during the retreat. The fund-raising director, the secretary and the public relations person have come all the way from Singapore to discuss how many sentient beings to enlighten! How many sentient beings Amitabha Buddhist Centre should liberate- and how many they should not! I’m joking! Their project is to build a new temple and many holy objects- as usual! Anyway, they have been working very hard for the past two or three years, raising funds in order to purchase land. Now they have the land but there have been many difficulties, many obstacles to building the temple.

Therefore, please, everyone dedicate your own merits of the three times, as well as those collected by buddhas, bodhisattvas and the rest of the sentient beings, for the organizers and members of Amitabha Buddhist Centre to have harmonious minds, to work together in unity, and to have harmonious thoughts so that all their projects- the temple, the holy objects and everything else- will be accomplished immediately, and for the center to be most beneficial for all sentient beings, especially in spreading the complete teaching of Lama Tsongkhapa in the minds of all sentient beings.

And as I normally mention, “May whoever comes to the center- not only human beings but even spirits and insects who come onto the center’s land- from that moment on, never ever be reborn in the lower realms, never ever go back to lower realms again, and just by being on the center’s land, may all their negative karma be purified immediately, and just by being there, may they find unshakable faith in refuge and karma and be able to actualize bodhicitta. Just by coming onto that land, may they be

able to transform their minds from ego and self-cherishing into bodhicitta, cherishing others, and without hardship or obstacle, be able to achieve the complete path to enlightenment.”

Similarly, here at Land of Medicine Buddha and at all the rest of our meditation centers, schools, hospices, the leprosy project, the destitute home- however, all those different social service activities that offer service to others- dedicate for the same thing to happen.

Also dedicate all those merits for all the rest of the projects in this organization to succeed immediately by receiving everything they need and for the 500-foot Maitreya Buddha statue to be completed as quickly as possible by receiving everything required.

“May this statue and all our other projects and centers cause loving kindness, compassion and bodhicitta to be generated in the minds of all sentient beings, and due to that, may no sentient being ever again experience earthquakes, wars, famines, disease, dangers of fire and wind- all these frightening things, tornadoes, cyclones and so forth- or any other undesirable thing.”

For example, these past few years, America has experienced many weather problems, which have caused billions of dollars of damage. Every year it seems that another one happens. Suddenly people have to evacuate their homes, move to another place and so forth.

“Therefore, may all our centers, projects, statues and so forth”- the conclusion is this- “cause all sentient beings to achieve enlightenment as quickly as possible.”

The difference between dedication and prayer

When we make prayers, when we dedicate, we are using our merit to make these results happen. That’s dedication; there’s something to dedicate.

Making these wishes without having something to dedicate is praying; that's a prayer. Saying, "Due to this, may (something) happen," is dedication. However, even when we dedicate, we can visualize the Medicine Buddha and use him as an object of prayer. In that way it becomes more powerful, more effective. It becomes more than dedication- by relying on the Buddha, on the Triple Gem for success, it also becomes prayer.

* * *

Dedication

"Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all the rest of the sentient beings, from now on, whatever I do, whatever life I experience- ups and downs, health or illness, wealth or poverty, gain or loss, praise or criticism, good reputation or bad- whatever happens- life or death or even rebirth in hell- the most important thing is that that experience be beneficial for other sentient beings."

If your life experiences, your actions, are beneficial for other sentient beings, they become meaningful. Those experiences becoming meaningful fulfills the purpose of your life. When your experiences become beneficial for others you are achieving the purpose of your life. Otherwise, no matter for how many eons you lead a healthy life without any sickness, no matter how much power, wealth and so forth you have, your life is empty, meaningless.

Therefore, even if your life turns out to be plagued by one sickness after another- migraine headaches or anything else- if those sicknesses help you develop compassion for other sentient beings by experiencing them for others, you can purify all your past negative karma and collect extensive merit; all the time that you are sick, you are bringing yourself closer to enlightenment. In this way, your experiencing life problems becomes most beneficial.

Having problems in your life makes it meaningful, productive. Your mind becomes more spiritual, more Dharma. It becomes quicker and easier for you to achieve enlightenment. You become closer to enlightening all sentient beings.

Therefore, dedicate the merits of the three times for whatever you do, whatever life you experience from now on, to be most beneficial for all sentient beings, to cause all sentient beings to achieve enlightenment as quickly as possible.

Also dedicate,

“May Lama Tsongkhapa’s teaching, which unifies sutra and tantra, spread and flourish in all directions, and may I myself be able to make this happen.

“Due to the past, present and future merits collected by me, buddhas, bodhisattvas and all the rest of the sentient beings, 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- who also appears to the hallucinating mind as not merely labeled by the mind, as inherently existent, but in reality, that way of appearing is totally false, totally non-existent-

achieve Vajrasattva's enlightenment, by thinking of the very meaning of the guru, the absolute guru-

which appears to my hallucinating mind as not merely labeled by the mind, as something real from there, but which in reality is totally non-existent— and lead all sentient beings-

who appear to my hallucinating mind as not merely labeled by the mind, but who in reality are totally non-existent-

to that enlightenment-

which appears to my hallucinating mind as not merely labeled by the mind, as something real appearing from there but which in reality is totally non-existent, empty-

by myself alone-

who again appears as not merely labeled by the mind, as something real, appearing as a real me, a real I from there, which is a total hallucination, which is totally non-existent."

Then recite the buddhas' and bodhisattvas' name mantras that multiply each merit 100,000 times and also make all prayers to be actualized, to succeed.

"Due to the blessings of the eminent buddhas and bodhisattvas, due to unbetraying dependent arising and due to my special attitude, may all my pure prayers be accomplished immediately."

* * *

Dedication

“Due to all the past, present and future merits collected by myself, buddhas, bodhisattvas and all other sentient beings, may bodhicitta, the loving kindness compassionate thought- letting go of the I and cherishing other sentient beings, who are the source of all happiness and success for myself and all other sentient beings- be generated in my mind and in the minds of all sentient beings, without even a second’s delay, and may that which has been generated increase.”

Dedicate for all virtuous friends to have stable lives until samsara ends and for all their holy wishes to succeed immediately.

“Due to all the past, present and future merits collected by myself, buddhas, bodhisattvas and all other sentient beings-

which are totally non-existent from their own side-

may the I-

which is also totally non-existent from its own side-

achieve Guru Shakyamuni Buddha’s or Vajrasattva’s enlightenment-

which is also totally non-existent from its own side-

and lead all sentient beings-

who are also totally non-existent from their own side-

to that enlightenment-

which is also totally non-existent from its own side-

by myself alone-

which is also totally non-existent from its own side.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on, in all my future lifetimes, may I be able to offer extensive benefit to all sentient beings and the teachings of Buddha just like Lama Tsongkhapa did, by having the same qualities within me that Lama Tsongkhapa had.

“I dedicate all my merits in the way greatly admired by the buddhas and bodhisattvas of the three times and realized by Samantabhadra and Manjushri.”

* * *

Dedication

“Due to all the past, present and future merits collected by me, 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.

“May bodhicitta, the source of all happiness and success for myself and all other sentient beings, be generated within my own mind and in the minds of all sentient beings without even a second’s delay. May that which has already been generated increase.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to benefit all sentient beings like the sky, as Lama Tsongkhapa did, by having the same qualities within me that Lama Tsongkhapa had, from now on, in all future lifetimes.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may all the father-mother sentient beings have happiness, may the three lower realms be empty forever and may all the bodhisattvas’ prayers succeed immediately. May I be able to cause all this by myself alone.

“Since these opportunities happened due to the kindness of the Buddha of Compassion, His Holiness Dalai Lama, and also that of Lama Yeshe, may Lama Osel Rinpoche have a stable life and be able to benefit sentient beings like the sky, as Lama Tsongkhapa did, by showing the same qualities that Lama Tsongkhapa had.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, which are empty from their own side, may the I, who is also empty from its own side, achieve Guru Shakyamuni Buddha’s enlightenment, which is also empty from its own side, and lead all sentient beings, who are also empty, to that enlightenment, which is empty, by myself alone, who is also empty.

“As the buddhas and bodhisattvas of the three times praised greatly the best way of dedicating merits, and as Samantabhadra and Manjushri realized, I dedicate all my merits in the same way.”

Finally, pray to meet and actualize Lama Tsongkhapa’s entire stainless teaching, which unifies sutra and tantra, within your own mind, and for it to spread in the minds of all sentient beings and to flourish without degeneration.

* * *

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may bodhicitta- cherishing others, letting go of oneself, letting go of the I—which is the source of all the happiness and success of me and all other sentient beings, be generated

within my own mind and in the minds of all sentient beings without even a second's delay. May that which has already been generated increase.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the father-mother sentient beings have happiness, may the three lower realms be empty forever, may all bodhisattvas' prayers succeed immediately and may I be able to cause all this to happen by myself alone.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer infinite benefit like the sky to all sentient beings like Lama Tsongkhapa did by having within me the same qualities that Lama Tsongkhapa had, from now on, in all my future lifetimes.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which are totally non-existent from their own side, may the I, which is also totally non-existent from its own side, achieve Guru Shakyamuni Buddha's enlightenment, which is also totally non-existent from its own side, and lead all sentient beings, who are totally non-existent from their own side, to that enlightenment, which is totally non-existent from its own side, by myself alone, who is also totally non-existent from its own side.”

Finally, dedicate to actualize Lama Tsongkhapa's complete teaching within your own mind and for it to spread in the minds of all the sentient beings and to flourish forever.

* * *

Dedication

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may the numberless sentient

beings who have been born in the lower realms and are suffering unimaginably right now, including my own family's previous generations who have passed away, those people whose names I have received, those for whom I have promised to pray, those who rely upon me and those deceased people whose names were mentioned in the dedication all immediately get liberated from all their sufferings in the lower realms and reincarnate in a pure land where they can become enlightened or achieve enlightenment quickly by receiving a perfect human body in all future lifetimes by meeting a perfectly qualified Mahayana guru and the Mahayana teachings.

"Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, whenever I hear that somebody is sick, just by hearing this, may I be able to cause that sentient being to recover from that illness immediately; just by hearing that another sentient being has died may I be able to cause that sentient being never ever to be reborn in the lower realms or if born there already, may that being be liberated from all those sufferings of the lower realms immediately and reincarnate in a pure land where that being can get enlightened; and may those who have been born in the human world but have no opportunity to practice Dharma achieve a perfect human body immediately and, by meeting a perfectly qualified Mahayana guru and the Mahayana teachings, quickly achieve enlightenment.

"Due to all the past, present and future merits collected by me, particularly today, and the merits of the three times collected by buddhas, bodhisattvas and all the rest of the sentient beings, may I, my family members and all the students and benefactors in this organization- especially those who sacrifice their lives serving other sentient beings and the teaching of the Buddha through this organization- have long and healthy lives and may all our wishes succeed immediately according to the holy Dharma.

"Most importantly, may we be able to actualize the steps of the path to enlightenment, especially bodhicitta, in this very lifetime, without even

a second's delay.

“May all those who are sick, whose names were mentioned, immediately get healed, recover from their sicknesses; may the treatment they're having be most effective.”

As I mentioned the other day, when you do dedications- usually dedications are also requests- you can also visualize the seven Medicine Buddhas. In that way it becomes more powerful. You are not only doing a dedication but you are also making a request. If, when you dedicate, you visualize the Thousand-arm Compassionate Buddha, the seven Medicine Buddhas and Kshitigarbha- at least the seven Medicine Buddhas- your dedication becomes more powerful and therefore more likely to succeed.

“Due to the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may the operation that Ann [Bill Kane's cousin] is to undergo be most effective, give her no harm and may she immediately recover from her sickness. May all other people who are sick- not only those whose names were mentioned in the dedication- be healed immediately, have long and most meaningful lives- not empty long lives but meaningful long lives- by meeting Dharma, developing loving kindness and compassion and actualizing bodhicitta in their minds in this very lifetime.

“Due to all the past, present and future merits collected by me, buddhas, bodhisattvas and all other sentient beings, may all the businesses of Ellen, who wishes to sponsor Mandala magazine, succeed immediately so that she can do that, and may the rest of her life be most meaningful through her actualizing all the realizations of the lamrim. Also, may our Taichung Center benefactors' airline business be most successful as they wish and may their wealth be most meaningful for all sentient beings and the teachings, and may their lives be most meaningful through their actualization of the lamrim realizations, especially bodhicitta. May all Fay's wishes succeed immediately and may she be able to overcome all

problems, actualize the lamrim realizations in her mind and be able to spread Dharma of Lama Tsongkhapa's teachings in the minds of all sentient beings. May all the work of our great benefactor be most successful as she wishes, be most beneficial for all sentient beings and the teaching of Buddha and may the rest of her life be most beneficial through her actualizing the realizations of the path to enlightenment, especially bodhicitta. Like that, may all others who support this organization and who rely [on Rinpoche] also have great success, may all their wishes succeed and may all their actions become only Dharma.

“May all virtuous friends, including His Holiness the Dalai Lama, have stable lives and may all their holy wishes succeed immediately. May Lama .sel Rinpoche be able to show the qualities of Lama Tsongkhapa and benefit all sentient beings like the sky by actualizing the path and being learned, and with the three qualities of being learned, strict and good hearted, like Lama Tsongkhapa, show these qualities and benefit sentient beings infinitely by explaining Dharma, writing and debating.”

* * *

“Due to the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on, whatever I do, whatever experiences life brings me- ups and downs, health or sickness, praise or criticism, good reputation or bad, good times or difficulties, problems, including in my Dharma practice, life or death, even suffering in hell- the most important thing is for all these things to become most beneficial for all sentient beings. Therefore, from now on, may all my actions and whatever I experience in life be only most beneficial for all sentient beings and cause them to achieve enlightenment as quickly as possible.

“May I be able to completely actualize Lama Tsongkhapa's teaching, which unifies sutra and tantra, within my mind and spread these teachings in the minds of all sentient beings. Thus, may Lama Tsongkhapa's

teachings flourish forever.”

* * *

Dedication

At the end, dedicate first of all for bodhicitta, as usual. Then dedicate specifically for the long lives of the virtuous friends and for the immediate accomplishment of all their holy wishes. “Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to obtain immediately everything needed to fulfill the holy wishes of all my virtuous friends.

“Due to this merit, may I be able to actualize immediately everything that is needed by the Sangha to complete their Dharma practice, both realizations and scriptural understanding, and to preserve and spread the Dharma.

“May I also be able to actualize immediately everything that is needed by those sentient beings who are experiencing material poverty, as well as everything that is needed by those who are experiencing poverty of Dharma.” (You should do this specific dedication, because your purpose in doing the Dzambhala practice is to help others and to serve the teachings of Buddha.)

After that, do any of the dedications in A Daily Meditation Practice, but the main ones I would choose are:

“Due to all the merits of the three times, may anyone who sees me, touches me, remembers me . . .”

May any of the three times merit collected by me, collected by others, may anyone who sees me, touches me, remembers me, who thinks about me, talks about me, who

sees my pictures, may all their negative karma get purified, may they never ever get reborn in the lower realms- immediately.

and

“From now on, may whatever kind of life I experience, even rebirth in the lower realms, be most beneficial for all sentient beings, causing them all to achieve enlightenment as quickly as possible.”

You don't have to do all the dedications in the booklet; choose any one of them you like.

Or you can do the dedication that I often use, in which you request for this and that to happen just through your being in this universe, world, country, area or place. Dedicate for everyone to have perfect happiness; to find solutions to all their problems, including the various sicknesses; to never ever be reborn in the lower realms; and to achieve all the realizations of the path, especially bodhicitta.

Another very important dedication is,

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on in all my future lifetimes, may I be able to offer benefit as extensive as the sky to all sentient beings as the Buddha of Compassion does by having the same qualities within me as the Buddha of Compassion has.”

After that, recite ge wa di . . .

Ge wa di yi nyur du dag

Due to this virtue, may I quickly

La ma sang gyä drub gyur nä

Become a guru-buddha

Dro wa chig kyang ma lü pa

And lead all transmigratory beings,

De yi sa la gö par shog

Without exception, to that state.

and seal the dedication with emptiness.

At the very end, it is extremely important to dedicate for the flourishing of Lama Tsongkhapa's teachings. Always do this dedication at the end of every practice session. Dedicate to actualize the complete teachings of Lama Tsongkhapa, the unification of sutra and tantra, within your own mind in this very life; in the minds of all the students and benefactors of this organization, especially those who sacrifice their lives offering service to others and the teachings through this organization; and in the minds of all other sentient beings.

You can do this dedication for the spreading and flourishing of Lama Tsongkhapa's teachings in the minds of all sentient beings elaborately or briefly. You should do this dedication for the flourishing of Lama Tsongkhapa's teachings at the end of any practice because if the teachings exist for a long time, sentient beings will have the opportunity of achieving happiness.

* * *

Dedication

“Due to all the past, present and future merit collected by me, buddhas, bodhisattvas and all other sentient beings-

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-

may the I-

which is also totally non-existent from its own side-

achieve the absolute guru, Guru Vajrasattva's enlightenment-

which is also totally non-existent from its own side-

and lead all sentient beings-

who are also totally non-existent from their own side-

to that enlightenment-

which is also totally non-existent from its own side-

by myself alone-

who is also totally non-existent from its own side.”

Then, finally, “May Lama Tsongkhapa's stainless teachings of unified sutra and tantra be actualized within my own mind and within the minds of everyone else here- all these Dharma friends who practice together and

support each other in collecting merit- and within the minds of all the students and benefactors of this organization- especially those who sacrifice their lives serving others and the teaching of the Buddha through this organization, including the organizers and staff here at Land of Medicine Buddha.

May Lama Tsongkhapa's stainless teaching of unified sutra and tantra be completely actualized in this very lifetime within us all, spread in the minds of all sentient beings, and may this teaching flourish forever."

* * *

Dedication

"Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all virtuous friends have stable lives and may all their holy wishes succeed immediately.

"May Lama Osel Rinpoche, the incarnation of Lama Yeshe, who was inconceivably kinder than all the buddhas of the three times, have a stable life and be able to show the same aspect and qualities that Lama Tsongkhapa had and be able to offer infinite benefit to sentient beings through showing the practice and attainment of the whole path and explaining Dharma through writing and debate.

"Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I be able to offer infinite benefit like the sky to all sentient beings as did Lama Tsongkhapa by having the same qualities within me in all future lifetimes, from now on.

"Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings- which are totally non-existent from their own side- may I- who is totally non-existent from its own side- achieve Buddha Amitabha's enlightenment- which is also totally

non-existent from its own side- and lead all sentient beings- who are also totally non-existent from their own side- to that enlightenment- which is also totally non-existent from its own side- by myself alone- who is also totally non-existent from its own side.

“I dedicate all the merits in the way that the buddhas and bodhisattvas of the three times praised greatly and as Samantabhadra and Manjughosha realize.”

While I say the words of these prayers, visualize the Thousand-arm Compassionate Buddha, the seven Medicine Buddhas and Kshitigarbha and make the dedication- but also request them for success. Visualize them while I say the words and think at the same time. In this way, both dedication and requests get done.

“Due to all the past, present and future merits collected by me and the merits of the three times collected by buddhas, bodhisattvas and all other sentient beings, may the previous generations of my family that have passed away, any member of my family who has passed away; those whose names were given, for whom I promised to pray; those who rely on me who have died; and the numberless other sentient beings who are suffering unimaginably in the hell and other lower realms immediately get liberated from those sufferings and reincarnate in the pure land, where they can be enlightened. Or, may they achieve enlightenment quickly by receiving a perfect human body and meeting a perfectly qualified Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, whenever I hear that somebody is sick, may just my hearing it cause that sentient being to be healed immediately;

may just my hearing that some sentient being has died immediately cause that sentient being never to be reborn in the lower realms; and

if that sentient being has already been reborn in the lower realms, may those merits cause that being to be liberated from the suffering realms immediately and reincarnate in a pure land where that being can become enlightened. Or if the sentient being has been born human but has no opportunity to practice Dharma, may that being achieve a perfect human body and attain enlightenment quickly by meeting a Mahayana guru and the Mahayana teachings.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may I, my family members, and all the students and benefactors in this organization, especially those who sacrifice their lives serving others through this organization and serving the Buddhadharma as well, including all the center directors, the LMB staff and everyone else here, may we all have long lives, be healthy, and, most importantly, may we be able to actualize the steps of the path to enlightenment, the path shown by Lama Tsongkhapa, in this very lifetime, without even a second’s delay.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all our centers, including Land of Medicine Buddha, be able to spread the complete teachings of Lama Tsongkhapa in the minds of all sentient beings by receiving everything they need.

May all the projects in this organization, including those here at Land of Medicine Buddha- the 100,000 statues of the Medicine Buddha Temple, the 100,000 stupa project, the hospice to help people who are dying- and other projects, such as finding good places for the Sangha, be actualized and succeed immediately by receiving everything they need.

May the 500-foot Maitreya Buddha statue succeed, be completed quickly, by receiving everything needed for this to happen. May all our centers, projects and statues cause bodhicitta, loving kindness and compassion to arise in the minds of all sentient beings; due to this, may no sentient being

ever again experience war, famine, disease, earthquake, danger from fire or water or any other undesirable thing and may all our centers, projects and statues cause all sentient beings to achieve enlightenment as quickly as possible.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, whatever action I do from now on with body, speech and mind, whatever I experience- being up or down, health or sickness, criticism or praise, even life or death, even rebirth in hell- may all these experiences and all my actions be most beneficial for all sentient beings and cause all sentient beings to achieve enlightenment as quickly as possible.

“May the teachings of Lama Tsongkhapa in particular and the Buddha’s teachings in general, flourish in all directions forever.”

* * *

Dedication

“In emptiness, there is no I, creator of negative karma; there is no action of creating negative karma; there is no negative karma created.”

Place your mind in that emptiness for a little while. Like that, look at all phenomena as empty- they do not exist from their own side. With this awareness of emptiness, dedicate the merits.

“Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings (which appear to be real, from there, but which are empty), may the I (which appears to be real but which is empty) achieve Guru Vajrasattva’s enlightenment (which appears to be real but is empty) and lead all sentient beings (who appear to be real but are totally empty) to that enlightenment (which appears to be real but is empty) by myself alone (which appears to be real but is also totally empty, non-existent from there).

“May the precious bodhicitta, the source of all happiness and success for myself and all other sentient beings, be generated within my own mind and in the minds of all sentient beings without even a second’s delay; and may that which has been generated be increased.

“May I and all other sentient beings have Lama Tsongkhapa as our direct guru in all our lifetimes and never be separated from the pure path that is greatly praised by the conqueror buddhas for even a second, actualizing the complete path- the three principal paths and the two stages of Highest Yoga Tantra- the root of which is guru devotion, within our minds as quickly as possible.

“Just as the brave Manjushri and Samantabhadra realized things as they are, I dedicate all these virtues in the best way, that I may follow after them.

“Whatever dedication the victorious ones gone to bliss of the three times have admired as best, I shall also perfectly dedicate in the same way all these roots of virtue so that I may perform good works.”