

Commit no one unwholesome deed,  
But gather a wealth of virtue,  
Subdue your mind in it's entirety,  
This is the Teaching of the Buddha.

*Buddha Shakyamuni*

*Welcome to the*  
**Chenrezig Tibetan Buddhist Center**  
*- of -*  
**Philadelphia**

Venerable Losang Samten, Spiritual Director

---

Before entering the sanctuary, please remove your shoes.

During services, please limit conversation in the sanctuary.  
If you speak, please keep your voice level low.

Please turn off your cell phones or put them in silent mode.

When the lama (teacher) enters the room, stand respectfully until he or she is seated.

Do not lie down or expose the soles of your feet to the lama.

Place prayer books on small tables or cloths, but not directly on the floor. Do not step over prayer books.

Please do not eat in the sanctuary. Closed containers of liquids are acceptable.

At the end of the service, please assist in the collection and storage of prayer books, mats and cloths.

Thank you.



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## Refuge Formula

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BUDDHAM SARANAM GACCHAMI  
DHAMMAM SARANAM GACCHAMI  
SANGHAM SARANAM GACCHAMI

NAMO GURUBHYAH  
NAMO BUDDHAYA  
NAMO DHARMAYA  
NAMO SANGHAYA

In the spiritual masters I seek refuge,  
In the Awakened One I seek refuge,  
In his truth I seek refuge,  
In the spiritual aspirants I seek refuge.

## Four Reflections That Change the Mind

---

The favorable conditions of human birth are extremely difficult to obtain.

Everything born is impermanent and bound to die.

Virtuous and unvirtuous actions bring their inevitable results.

The three realms of Samsara are continuous and an ocean of suffering.

Remembering this, may my mind turn towards the Dharma.

DEL JOR DI NI SHIN TU NYED PAR KA  
KYEY TSED MI TAG CHI WAI CHO CHEN YIN  
GEY DIG LAY KYI GYU DREY LU WA MED  
KHAM SUM KHOR WA DUG NGEL GYA TSOI NGANG  
DREN NAY DAG LO CHO LA GYUR WAR SHOG

## Prayer of Refuge and Bodhicitta

---

I take refuge until I am enlightened  
In the buddhas, the dharma and the sangha.  
Through the merit I create by practicing giving  
and the other perfections  
May I attain buddhahood for the sake of all  
sentient beings.

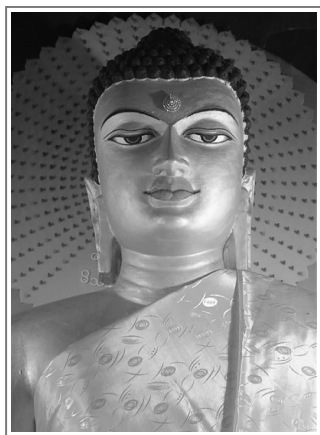
SANG GYE CHO DANG TSOG KYI CHOG NAM LA  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
DAG GI JIN SOG GYI PAY SO NAM GYI  
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG

## The Four Immeasurable Thoughts

---

May all sentient beings have happiness  
and the causes of happiness;  
May all sentient beings be free from suffering  
and the causes of suffering;  
May all sentient beings never be separated from  
the happiness that knows no suffering;  
May all sentient beings live in equanimity,  
free from attachment and aversion.

SEM CHEN TAM CHAY DE WA DANG  
DE WAY GYU DANG DEN PAR GYUR CHIG  
SEM CHEN TAM CHAY DUG NGEL DANG  
DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG  
SEM CHEN TAM CHAY DUG NGEL ME PAY DE WA DANG  
MI DREL WAR GYUR CHIG  
SEM CHEN TAM CHAY NYE RING CHAG DANG  
NYI DANG DREL WAY DANG NYOM LA NAY PAR  
GYUR CHIG



## Buddha Shakyamuni

---

### *Homage*

I bow down to the prince of the Shakyas,  
Whose body was formed by a million perfect virtues,  
Whose speech fulfills the hopes of limitless beings,  
Whose mind sees accordingly all to be known.

PUNTSUK GELAK JEBAY TUNPAY KU  
THA YE DRO WA REWA KUNGBAY SUNG  
MALU SHECHA CHIYZHIN ZIKBE TUK  
SHAKYI TSOWO DELA GU CHAK TSAL

### *Mantra*

**OM MUNI MUNI MAHA MUNI YE SOHA**

*(Concentrating upon the Buddha, if one thinks that he is really seated there, then he will actually dwell wherever one is visualizing him. This is because, in the wisdom of the Buddha, there are no distinctions such as place, time or distance. In a sutra it is said, "Whoever thinks about the Buddha, in front of that person he will dwell. He will always bestow blessings and will liberate from all defects.")*



## The Seven Limbs

---

Reverently, I prostrate with my body, speech and mind,  
And present clouds of every type of offering, actual  
and imagined.

I declare all my negative actions accumulated since  
beginningless time

And rejoice in the merit of all holy and ordinary beings.

Please remain until samsara ends

And turn the wheel of dharma for sentient beings.

I dedicate the merit created by myself and others to the  
great enlightenment.

GO SUM GU PAY GO NAY CHAG TSAL LO  
NGO SHAM YI TRUL CHO TRIN MA LU BUL  
TOG ME NAY SAG DIG TUNG TAM CHAY SHAG  
KYE PAG GE WA NAM LA JE YI RANG  
KOR WA MA DONG BAR DU LEG ZHUG NAY  
DRO LA CHO KYI KOR LO KOR WA DANG  
DAG ZHEN GE NAM JANG CHUB CHEN POR NGO



## The Sutra of the Heart of Transcendent Knowledge

---

Thus I have heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At the time, the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time, noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature.

Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and purity. There is no decrease and increase. Therefore, Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu.



No ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita.

Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All of the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception.

The prajnaparamita mantra is said in this way:

**(TAYATA) OM GATE GATE PARAGATE  
PARASAMGATE BODHI SOHA**

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.



## Chenrezig (Avalokiteshvara)

---

### *Homage*

O lord of whitest form, not sullied by faults,  
Crowned by the perfect buddha,  
Viewing all beings with compassionate eyes,  
To you, Chenrezig, I bow.

KYON KYI MAKU KUNDOK KAR  
ZO SANG GYE KYI U LA GYEN  
THUK JE CHAN KYI DRO LA SIK  
CHENREZIG LA CHAK TSAL LO

### *Mantra*

OM MANI PEME HUNG

## Prayer of Refuge

---

From now until the heart of enlightenment is reached,  
I and all sentient beings as limitless as space,  
Go for refuge to the glorious, supreme Lamas.  
We go for refuge to the Yidams, deities of the mandala.  
We go for refuge to the Buddhas, transcendent conquerors.  
We go for refuge to the sublime Dharma.  
We go for refuge to the noble Sangha.  
We go for refuge to the dakas, dakinis, guardians, and the  
Dharma protectors  
Who are endowed with the vision of pristine wisdom.  
(repeat three times)

DAG DANG DRO WA NAM KHAI TA DANG NYAM PAI  
SEM CHEN TAM CHE  
DU DI NE ZUNG TE JI SI JANG CHUB NYING PO LA  
CHI KYI BAR DU  
PAL DEN LAMA DAM PA NAM LA KYAB SU CHIO  
YIDAM KYIL KHOR GYI LHA TSOK NAM LA KYAB SU CHIO  
SANG GYE CHOM DEN DE NAM LA KYAB SU CHIO  
DAM PAY CHÖ NAM LA KYAB SU CHIO  
PAK PAI GEN DUN NAM LA KYAB SU CHIO  
PA WO KHAN DRO CHÖ KYONG SUNG MAI TSOK YE SHI KYI  
CHEN DANG DEN PA NAM LA KYAB SU CHIO

## Prayer of Refuge and Bodhicitta

---

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

SANG GYAY CHO DANG TSOG KYI CHOG NAM LA  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
DAG GI JIN SOG GYI PAY SO NAM GYI  
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG

## Visualization of the Deity

---



Hri

Crowning the heads of all beings throughout space,  
Chenrezig appears from HRI  
Upon a white lotus and full moon seat.  
Five coloured light rays shine from his clear white body.  
He is smiling and watching with compassionate eyes.  
Of his four hands, the first pair are joined,  
the other right hand holds a crystal rosary and the left a  
white lotus.  
He is adorned with silks and precious jewels,  
And a deer skin over his shoulder.  
Buddha Amitabha crowns his head.  
He sits with legs in vajra position, a stainless moon as his  
backrest.  
He is the essence of the union of all refuges.

DAK SOK KHA KHYAB SEM CHEN GYI  
CHI TSUK PE KAR DA WAI TENG  
HRI LE PAK CHOK CHEN RE ZIG  
KAR SAL Ö ZER NGA DEN TRO  
DZE DZUM TUK JEI CHEN GYI ZIK  
CHAK SHI DANG PO TAL JAR DZE  
OK NYI SHEL TRENG PE KAR NAM  
DAR DANG RIN CHEN GYEN GYI TRE  
RI DAK PAK PAI TÖ YOK SÖL  
Ö PAK ME PAI U GYEN CHEN  
ZHAP NYI DOR JE KYIL TRUNG ZHUK  
DRI ME DA WAR GYAB TEN PA  
KYAB NE KUN DU NGO WORK GYUR

## Seven-Limb Prayer

---

I prostrate with faith to the Noble and Powerful Chenrezig,  
And to all the Buddhas together with your spiritual heirs  
Residing in the ten directions and three times.

Flowers, incense, lights, perfumes, food, music, and much  
else,

All that I own, treasure, and can conceive of I offer –  
Noble assembly, please accept these.

I confess all my negative actions, including the ten non-  
virtuous deeds

And five actions of immediate consequence,  
That I have committed since beginningless time until now  
With a mind overpowered by affliction.

I rejoice in any merit that accumulates  
Throughout the three times due to the virtuous acts  
Of hearers, solitary realizers, bodhisattvas, ordinary beings  
and others.

I beseech you to turn the wheel of Dharma  
of the Common, Foundational and Vast Vehicles  
According to the abilities and temperaments of every  
sentient being.

I implore you not to pass into nirvana as long as samsara is  
not empty;

Look with compassion on all sentient beings drowning in  
this ocean of suffering.

May whatever merit I accumulate become a cause for  
enlightenment for all.

May I quickly become a glorious guide for beings.



PAK PA CHEN RE ZIG WANG DANG  
CHOK CHU DÜ SUM ZHUG PA YI  
GYAL WA SE CHE TAM CHE LA  
KUN NAY DANG WE CHAK TSAL LO  
ME TOK DUK PÖ MAR ME DRI  
ZHAL ZE ROL MO LA SOK PA  
NGÖ JOR YI KYI TRUL NE BUL  
PAK PAI TSOK KYI ZHE SU SÖL  
TOK MA ME NE DA TAY BAR  
MI GE CHU DANG TSAM ME NGA  
SEM NI NYÖN MONG WANG GYUR PAI  
DIK PA TAM CHE SHAK PAR GYI  
NYEN TÖ RANG GYAL JANG CHUB SEM  
SO SO KYI WO LA SOK PE  
DÜ SUM GE WA CHI SAK PAI  
SO NAM LA NI DAG YI RANG  
SEM CHEN NAM KYI SAM PA DANG  
LO YI JE DRAK JI TA WAR  
CHE CHUNG TÜN MONG TEK PA YI  
CHÖ KYI KHOR LO KOR DU SÖL  
KHOR WA JI SI MA TONG BAR  
NYA NGEN MIN DA TUK JE YI  
DUK NGAL GYAM TSOR JING WA YI  
SEM CHEN NAM LA ZIG SU SÖL  
DAG GI SÖ NAM CHI SAK PA  
TAM CHE JANG CHUB GYUR GYUR NE  
RING POR MI TOK DRO WA YI  
DREN PAI PAL DU DAG GYUR CHIK.



### *Request*

I pray to you, Lama Chenrezig.  
I pray to you, Yidam Chenrezig.  
I pray to you, great, noble Chenrezig.  
I pray to you, supreme protector Chenrezig.  
I pray to you, lord of love, Chenrezig.  
Great compassionate victor, embrace us with compassion.  
Lord protector, there is no other refuge than you  
In the innumerable beings wandering endlessly within samsara,  
Experiencing unbearable suffering.  
Bestow the blessing of omniscient Buddhahood.

SÖL WA DEB SO LA MA CHEN RE ZIG  
SÖL WA DEB SO YI DAM CHEN RE ZIG  
SÖL WA DEB SO PAK CHOK CHEN RE ZIG  
SÖL WA DEB SO KYAB GÖN CHEN RE ZIG  
SÖL WA DEB SO JAM GÖN CHEN RE ZIG  
TUK JEY ZUNG SHIK GYAL WA TUG JE CHEN  
TA ME KHOR WAR DRANG ME KHYAM GYUR CHING  
ZÖ ME DUK NGAL NYÖNG WAI DRO WA LA  
GÖN PO KHYE LE KYAB ZHEN MA CHI SO  
NAM KHYEN SANG GYE TOB PAR JIN GYI LOB

### *Visualization*

Praying intently, light emanates from Chenrezig's noble form  
And purifies all manifestations of impure karma and confusion.

The place becomes Dewachen.

The body, speech, and mind of all beings  
Becomes Chenrezig's appearance, sound, and thought  
inseparable from emptiness.

DE TAR TSE CHIK SÖL TAP PE  
PAK PAI KU LE Ö ZER TRÖ  
MA DAK LE NANG TRUL SHE JANG  
CHI NÖ DE WA CHEN GYI SHING  
NANG CHÜ KYEN DROI LU NGAK SEM  
CHEN RE ZIG WANG KU SUNG TUK  
NANG DRAK RIK TONG YER ME GYUR

*Mantra*

**OM MANI PADME HUNG**

*Meaning of the Mantra*

OM MANI PADME HUNG contains all the teachings of the Buddha, as well as all the antidotes for all delusions and imprints of delusions. Each syllable has profound meaning and offers tremendous blessings. This is one of the most important mantras in the Land of Snow (Tibet).

OM contains the body, speech and mind

MANI is the jewel

PADME is the lotus

HUNG is the essence of compassion

This means “Buddha who holds the jewel and the lotus  
protect me”

OM is the antidote of ignorance

MA is the antidote of hatred

NI is the antidote of miserliness

PAD is the antidote of attachment

ME is the antidote of jealousy

HUNG is the antidote of negative pride

This means the mantra is the antidote of the six delusions

## Homage to Chenrezig

---

Avalokiteshvara, Buddha of Compassion,  
And entourage hear my prayer.  
Liberate me and all sentient beings of the six realms  
Quickly from the Ocean of Samsara.  
May the supreme jewel Bodhicitta and profound wisdom  
Be quickly generated within us.  
All collective karma and mental afflictions since  
beginningless time  
Are purified by your kind and compassionate hands.  
Please extend your compassionate hands to me and all  
sentient beings  
And guide us to the land of Sukhavati (Land of Great Bliss)!  
Buddha Amitabha and Avalokiteshvara,  
Please remain our spiritual teachers for many lifetimes,  
Since you have shown me and all sentient beings the true  
path,  
That quickly leads us to Enlightenment.

PAG BA CHEN RE ZIG WANG TUK JAY TER  
KOR DANG CHE PA DAG LA GONG SU SOL  
DAG DANG PA MA RIK TUK SEM CHEN NAM  
MYUR DU KHOR VAY TSO LE DEL DU SOL  
SAB CHING GYA CHE LA MAY JANG CHUP SEM  
MYUR DU GYUE LA KYE VAR ZE DU SOL  
TOG MAY NE SAG LE DANG NYON MONG NAM  
TUK JAY CHAB KYI MYUR DU DAG ZAY NAY  
TUK JAY CHAG KYANG DAG DANG DRO WA NAM  
DE WA CHEN GYI SHING DU TANG DU SOL  
O PAK MAY DANG CHEN RE ZIG WANG GI  
TSE RAP KUN TU GE VAY SHE ZAY NAY  
MA NOR LAM ZANG LEG PAR TEN ZAY NAY  
MYUR DU SANG GYE SA LA SHAG TU SOL

## Prayer of Bodhicitta and Dedication of Merit

---

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

JANG CHUB SEM CHOG RIN PO CHE  
MA KYE PA NAM KYE GYUR CHIG  
KYE PA NAM PA MAY PA YANG  
GONG NAY GONG DU PEL WAR SHOG

Through this virtuous action  
May I quickly attain the state of Chenrezig  
And lead every being without exception  
Into that pure world.

GEWA DE YI NYUR DU DAG  
CHEN RE ZIG WANG DRUB GYUR NAY  
DRO WA CHIG KYANG MA LU PA  
DE YI SA LA GO PAR SHOG





## Manjushri, the Buddha of Wisdom

---

### *Homage*

Obeisance to my guru and protector, Manjushri,  
Who holds to his heart a scriptural text symbolic of his  
seeing all things as they are,  
Whose intelligence shines forth like the sun, unclouded by  
the two obscurations,  
Who teaches in sixty ways, with the loving compassion of  
a parent for his only child, all creatures caught in the  
prison of samsara, confused in the darkness of their  
ignorance, overwhelmed by their suffering;  
You, whose dragon-thunder-like proclamation of dharma  
arouses us from the stupor of our afflictions and frees us  
from the iron chains of our karma;  
Who wields the sword of wisdom hewing down suffering  
wherever its sprouts appear, clearing away the darkness  
of ignorance;  
You, whose princely body is adorned with the one hundred  
twelve marks of a buddha,  
Who has completed the stages of achieving the highest  
perfection of a bodhisattva,  
Who has been pure from the beginning,  
I bow down to you, O Manjushri.



**OM AH RA PA TSA NA DHI**

LA MA DANG GON PO JE TSUN JAM PAL  
YANG LA CHAK TSAL LO  
GANG GI LO DRO DRIB NYI TRIN DRAL NYI  
TAR NAM DAG RAB SAL WAY  
JI NYE DON KUN JI ZHIN ZIG CHIR NYI  
KYI THOG THUK KAR LEG BAM DZIN  
GANG DAG SID PAY TSON RAR MA RIG  
MUN TOM DUG NGAL GYI ZIR WAY  
DRO TSOK KUN LA BU CHIK TAR TSEY  
YAN LAK DRUK CHU YANG DAN SUNG  
DRUG TAR CHER DROK NYON MONG NYI  
LONG LAY KYI CHAG DROK DROL DZA CHING  
MA RIG MUN SEL DUG NGAL NYU  
GU JI NYE CHO RAL DRI NAM  
DO NAY DAK CHING SA CHU THAR SON  
YON TAN LU DZOG GYAL SAY THU WO KU  
CHU THRAG CHU DANG CHU YI GYAN TRA  
DAK LOI MUN SEL JAM PAL YANG LA DU

**OM AH RA PA TSA NA DHI**

With the brilliance of your wisdom, O compassionate one,  
Illuminate the darkness enclosing my mind,  
Enlighten my intelligence and wisdom  
So that I may gain insight into the Buddha's words and the  
texts that explain them.

TSE DAN KYED KYI KYEN RAB O ZER GYI  
DAG LOI TI MUG MUN PA RAB SAL NAY  
KA DANG TAN CHO ZHUNG LUK TOK PA YI  
LO DRO POB PAY NANG BA TSAL DU SOL





## Je Tsongkapa Guru Yoga

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### *1. Tushita's Hundreds of Gods (Ganden Lbagyama)*

From the heart of the Lord Protector of  
Tushita's hundreds of gods  
Comes a pristine white cloud, resembling  
a cluster of snow-white curds.  
Riding its peak is the omniscient King of Dharma,  
Lobsang Drakpa.  
Together with your disciples, please descend to this place.

In the space before me, on a lion throne, open lotus and  
moon disc,  
Sits the venerable lama. His face is bright, smiling in delight.  
Supreme One, on whom I may practice the merit of mental  
faith,  
Please remain a hundred eons to spread the dharma.

Your mind of pure genius spans the whole range of knowledge.  
Your speech of eloquent treatises turns to jewelry on the ears  
of the virtuous.  
Your divine body is renowned as majestic and bright.

I prostrate to you, so beneficial to see, hear, and remember.  
Sweet water, a variety of flowers and fragrant incense,  
Brilliant light, perfumed water and so forth,  
An ocean of offering clouds, actual and mentally transformed,  
I offer to you, supreme field of merit.

With deep heartfelt regret I confess, each individually,  
All non-virtues of body, speech, and mind  
Collected since beginningless time  
And, especially, discordance with the three vows.

Discarding the eight worldly dharmas,  
Endeavor in much listening and practice in this degenerate age,  
Thus giving great meaning to this life endowed with leisure  
and fortune.  
We rejoice wholeheartedly, Lord Protector, in these,  
your most magnificent deeds.

In the sky of the body of truth, you holy supreme lamas,  
Build up massive clouds of your wisdom and great compassion.  
Please pour down the rain of profound and extensive dharma  
On the earth of beings as they are ready.

May whatever virtues that I have gathered  
Make manifest whatever benefits sentient beings and the  
buddhadharma,  
And may it long make shine the essence  
Of the teaching of the holy Lobsang Drakpa.

## *2. Prayer of Tsongkhapa (Miktsema)*

Chenrezig, the treasure of unapprehendable compassion,  
Manjushri, lord of stainless wisdom, and  
Vajrapani, destroyer of all allied demons,  
Tsongkhapa, crown jewel of masters in the Land of Snow,  
Lobsang Drakpa, to you I pray.

MIK MEY TSE WAY TER CHEN CHENREZIG  
DRI MEY KHEN PAY WANG PO JAM PAL YANG  
DU PUNG MA LU JOM DZEY SANG WAY DAG  
GANG CHAN KHEY PAY TSUG GYAN TSONG KHA PA  
LOSANG DRAK PAY ZHAB LA SOL WA DEB

## *3. Foundation of All Perfections*

Following a kind master, foundation of all perfections,  
Is the very root and basis of the path.  
Inspire me to see this clearly  
And to make every effort to follow well.

Precious human life, gained but once,  
Has great potential but is easily lost.  
Inspire me to remember this constantly  
And to think day and night of taking its essence.

I must remember that death is quick to strike,  
For spirit quivers in flesh like a bubble in water,  
And after death one's good and evil deeds  
Trail after one like the shadow trails the body.

Understanding that this most certainly is true,  
May I discard every level of wrong,  
And generate an infinite mass of goodness;  
Inspire me to be thus continually aware.

Sensual gluttony is a gate to suffering  
And is not worthy of a lucid mind.  
Inspire me to realize the shortcomings of samsara  
And to give birth to the great wish for blissful freedom.

And inspire me that with mindfulness and alertness  
Born from thoughts ultimately pure,  
I may live in accord with the holy dharma,  
The ways leading to personal liberation.

Just as I myself have fallen into samsara's waters,  
So have all other sentient beings.  
Inspire me to see this and really to practice  
Bodhi-mind, that carries the weight of freeing them.

Yet without habituation in the three types of morality,  
Thought-training accomplishes no enlightenment.  
Inspire me to know this deeply, and to train intensely  
In the various ways of the great bodhisattvas.

And inspire me to pacify distorted mental wanderings  
And to decipher the ultimate meaning of life,  
That I may give birth within my mindstream  
To the path combining concentration and wisdom.

One who trains in these common Mahayana practices  
Becomes a vessel worthy of the supreme vehicle, Vajrayana.  
Inspire me that I may quickly and easily  
Arrive at that portal of fortunate beings.

The foundation of what then produces the two powers  
Is the guarding of the pledges and commitments  
of tantric initiation.  
Inspire me so that I may have uncontrived knowledge of this  
And guard my discipline as I do my very life.

And inspire me so that I may gain realization of the main practices

Of the two stages of Vajrayana, essence of the tantric path;  
And, by sitting relentlessly in four daily sessions of yoga,  
Actualize just what the sages have taught.

Inspire me that the masters who have unfolded  
the sublime path within me  
And the spiritual friends who have inspired me may live long;  
And that the myriad inner and outer interferences  
Be completely and utterly calmed forever.

In all future lives may I never be parted  
From the perfect lamas or the pure ways of dharma.  
May I gain every experience of the paths and stages  
And quickly attain the stage of Vajradhara.

### *Request*

Glorious, kind, precious root lama,  
Please take your seat on the lotus and moon in my heart.  
Please take care of me with your great kindness  
And grant me the attainments of your body, speech,  
and mind.

### *Yonten Zbirgyurma*

YON TEN KUN GYI ZHIR GYUR DRIN CHEN JE  
TSUL ZHIN TEN PA LAM GYI TSA WA RU  
LEK PAR THONG NE BE PA DU MA YI  
GU PA CHEN PO TEN PAR CHIN GYI LOB

LEN CHIK NYE PAY DEL WAY TEN ZANG DI  
SHIN TU NYE KA DON CHEN SHE GYUR NE  
NYIN TSEN KUN TU NYING PO LEN PAY LO  
GYUN CHE ME PAR KYE WAR CHIN GYI LOB  
LU SOK YO WA CHU YI CHU BUR ZHIN



NYUR DU JIK PAY CHI WA DREN PA DANG  
SHI WAY JE SU LU DANG DRIP MA ZHIN  
KAR NAK LE DRE CHI ZHIN DRANG WA LA

NGE PA TEN PO NYE NE NYE PAY TSOK  
TRA ZHING TRA WA NAM KYANG PONG WA DANG  
GE TSOK THA DAK DRUP PAR CHE PA LA  
TAK TU BAK DANG DEN PAR CHIN GYI LOB

CHE PE MI NGOM DUK NGEL KUN GYI GO  
YI TEN MI RUNG SI PAY PHUN TSOK KYI  
NYE MIK RIK NE THAR PAY DE WA LA  
DON NYER CHEN POR KYE WAR CHIN GYI LOB

NAM DAK SAM PA DE YI DRANG PA YI  
DREN DANG SHE ZHIN BAK YO CHEN PA YI  
TEN PAY TSA WA SO SOR THAR PA LA  
DRUP PA NYING POR CHE PAR CHIN GYI LOB

RANG NYI SI TSOR LHUNG WA JI ZHIN DU  
MAR GYUR DRO WA KUN KYANG DE DRA WAR  
THONG NE DRO WA DROL WAY KHUR CHER WAY  
JANG CHUB SEM CHOK JONG PAR CHIN GYI LOB

SEM TSOM KYE KYANG TSUL TRIM NAM SUM LA  
GOM PA ME NA JANG CHUB MI DRUP PAR  
LEK PAR THONG NE GYEL SE DOM PA LA  
TSOM PA DRAK PO LOP PAR CHIN GYI LOB

LOK PAY YUL LA YEND WA ZHI CHE CHING  
YANG DAK DON LA TSUL ZHIN CHO PA YI  
ZHI NE LAK THONG ZUNG DU DREL WAY LAM  
NYUR DU GYU LA KYE WAR CHIN GYI LOB



THUN MONG LAM JANG NO DU GYUR WA NA  
THEK PA KUN GYI CHOK GYUR DORJE THEK  
KEL ZANG KYE WO JUK NGOK DAM PA DER  
DE LAK NYI DU JUK PAR CHIN GYI LOB

DE TSE NGO DRUP NAM NYI DRUP PAY ZHI  
NAM DAK DAM TSIK DOM PAR SUNG PA LA  
CHO MA MIN PAY NGE WA NYE GYUR NE  
SOK DANG DO TE SUNG WAR CHIN GYI LOB

DE NE GYU DEY NYING PO RIM NYI KI  
NE NAM JI ZHIN TOK NE TSO PA YI  
THUN ZHI NAM JOR CHO LE MI YEL WAR  
DAM PAY SUNG ZHIN DRUP PAR CHIN GYI LOB

DE TAR LAM ZANG TON PAY SHE NYEN DANG  
TSUL ZHIN DRUP PAY DROK NAM ZHAB TEN CHING  
CHI DANG NANG GI PHAR DU CHO PAY TSOK  
NYE WAR ZHI WAR CHIN GYI LAB TU SOL

KYE WA KUN TU YANG DAK LA MA DANG  
DREL ME CHO KYI PEL LA LONG CHO CHING  
SA DANG LAM GYI YON TEN RAB DZOK NE  
DORJE CHANG GI GO PHANG NYUR THOP SHOK

*Request*

PALDEN TSA WAI LAMA RINPOCHE  
DAK GI NYING KAR PE ME TENG SHUG LA  
KA DRIN CHENPU GONAY JE ZUNG DEY  
KU SUNG THUK KYI NGO DRUB TSAL DU SOL

# The Principal Teachings of Buddhism

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by Je Tsongkapa

*I bow to all the high and holy lamas*

As far as I am able I'll explain the essence of all high teachings of the Victors, the path that all their holy sons commend, the entry point for the fortunate seeking freedom.

Listen with a pure mind, fortunate ones who have no craving for the pleasures of life, and who, to make leisure and fortune meaningful, strive to turn their minds to the path which pleases the Victors.

There's no way to end, without pure renunciation, this striving for pleasant results in the ocean of life. It's because of their hankering life as well that beings are fettered, so seek renunciation first.

Leisure and fortune are hard to find, life's not long; think it constantly, stop desire for this life. Think over and over how deeds and their fruits never fail, and the cycle's suffering: stop desire for the future.

When you've meditated thus, and feel not even a moment's wish for the good things of cyclic life, and when you begin to think both night and day of achieving freedom, you've found renunciation.

Renunciation, though, can never bring the total bliss of matchless buddhahood unless it's bound by the purest wish; and so, the wise seek the highest wish for enlightenment.

They're swept along on four fierce river currents, chained up tight in past deeds, hard to undo, stuffed in a steel cage of grasping "self," smothered in the pitch-black ignorance.

In a limitless round they're born, and in their births are tortured by three sufferings without a break; think how

your mothers feel, think of what's happening to them:  
try to develop this highest wish.

You may master renunciation and the wish, but unless you have the wisdom perceiving reality you cannot cut the root of cyclic life. Make efforts in ways, then, to perceive interdependence.

A person has entered the path that pleases the buddhas when, for all objects, in the cycle or beyond, he sees that cause and effect can never fail, and when, for him, they lose all solid appearance.

You've yet to realize the thought of the Able as long as two ideas seem to you disparate: the appearance of things—  
infallible interdependence; and emptiness—beyond taking any position.

At some point they no longer alternate, come together; just seeing that interdependence never fails brings realization that destroys how you hold to objects, and then your analysis with view is complete.

In addition, the appearance prevents the existence of extreme views—the emptiness of non-existence. If you see how emptiness shows in cause and effect you'll never be stolen off by extreme views.

When you've grasped, as well as I, the essential points of each of the three principal paths explained, then go into isolation, my son, make mighty efforts, and quickly win your ultimate wish.

These instructions were imparted to Ngawang Drakpa, a friar from the Tsako district, by that very learned Buddhist monk, the glorious Lobsang Drakpa.

This translation is from the book *The Principal Teachings of Buddhism* by Tsongkapa; translated by Geshe Lobsang Tharchin and published by the Mahayana Sutra and Tantra Press, 1988.



## Padmasambhava Guru Yoga

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### *Refuge*

Myself and all sentient beings, boundless as space, take refuge  
in the precious lama, inseparable from the Buddha.  
In all buddhas, dharma, and sangha we take refuge.  
In the gatherings of lamas, yidams, and dakinis we take refuge.  
In the clear light of shunyata and dharmakaya, inseparable  
from my mind, I take refuge.

MA NAMKHA DANG NYAMPE SEMCHEN TAMCHE LAMA  
SANGYE RINPOCHE LA KYAPSO CHEWO  
SANGYE CHO DANG GENDUN NAM LA KYAPSO CHEWO  
LAMA YIDAM KHANDROI TSOG LA KYAPSO CHEWO  
RANG SEM TONG SEL CHOKYI GU LA KYAPSO CHEWO

### *Seven-Line Prayer*

**HUNG** In the northwest of the country of Oddiyana,  
In the heart of a lotus flower,  
Endowed with the most marvelous attainments,  
You are renowned as the “Lotus Born”,  
Surrounded by many hosts of dakinis.  
Following in your footsteps,  
I pray to you to come and bless me with your grace.

## **GURU PEME SIDDHI HUNG**

HUNG ORGYEN YUL GYI NUB CHANG TSAM  
PEMA GESAR DONGBO LA  
YA TSEN CHOG GI NGO DRUB NYE  
PEMA JUNGNE SHE SU DRAK  
KHOR DU KHANDRO MANG POKOR  
KYE KYI JE SU DAK DRUP KYI  
CHIN GYI LAP CHIR SHEK SU SOL  
GURU PEME SIDDHI HUNG

### *Seven-Limb Prayer*

We pay homage to the deity, instant presence,  
And offer unobstructed self-illumination.  
We openly confess downfalls committed by adhering to the  
four extremes.  
We rejoice in the equality of the three times,  
We exhort the buddhas to overturn the depths of samsara  
And to abide nakedly in the unimpeded transparency of  
primordial purity.  
We dedicate all merit for the realization of instant presence.  
May the fully perfected three kayas be attained!

RANG RIG LHA LA CHAG TSAL LO  
MAN GAG RANG SAL CHOPA BUL  
MU ZHIR TUNGWA THOL LO SHAG  
DU SUM NYAM NYI JE YI RANG  
KHORWA DONG NE TRUG PAR KUL  
KA DAG ZANG THAL JEN PAR ZHUG  
KUN KYANG RANG RIG TOG PAR NGO  
KU SUM YONG DZOG THOB PAR SHOG

### *Mantra*

**OM AH HUNG BENZA GURU PEME SIDDHI HUNG**



*Vajrasattva Hundred Syllable Mantra*

Supreme praise,  
The Vajrasattva samayas—  
Grant your protection, Vajrasattva.  
Remain firm in me,  
Make me totally satisfied,  
Increase the positive in me,  
Be loving towards me,  
Bestow all the accomplishments,  
As well as all the activities.  
Make my mind virtuous.  
The heart essence seed syllable—  
The four boundless, four empowerments,  
    four joys and the four kayas,  
The sound of joyous laughter in them—  
Bhagawan the Tathagatas—  
Vajrasattva, don't abandon me;  
I pray to become a vajra holder,  
Great samaya sattva.

OM BENZA SATTVA SAMAYA MANUPALAYA  
BENZA SATTVA TENOPA  
TISHTA DRIDHO ME BHAVA  
SUTO KAYO MEY BHAWA  
SUPO KAYO MEY BHAWA  
ANU RAKTO MEY BHAWA  
SARWA SIDDHI MEY PRA YATSA  
SARWA KARMA SUTSA MEY  
SITTAM SHRIYAM KURU HUNG  
HA HA HA HA HO BHAGAWAN  
SARWA TATHAGATA  
BENZA MA MEY MUN TSA  
BENZA BHAWA MAHA SAMAYA SATTWA  
AH HUM PHEH



### *Buddha of the Three Times*

Guru Rinpoche, the buddha of past, present, and future,  
Guru of Great Bliss, the source of all siddhis,  
Wrathful One Who Subdues All Negativity, who removes  
all obstacles,  
Grant your blessings we pray!  
Through them, may all obstacles—outer, inner, and secret—  
Be quelled, and may all our aspirations be fulfilled.

### *Du Sum Sangye*

DU SUM SANGYE GURU RINPOCHE  
NGO DRUP KUN DAK DEWA CHENPO SHYAP  
BAR CHEY KUN SAL DUD DUL DRAKPO TSAL  
SOLWA DEPSO CHINGYI LAP DU SOL  
CHI NANG SANGWEY BAR CHEY SHYIWA DANG  
SAMPA LHUN GYI DRUP PAR CHIN GYI LOP

### *The Fourfold Common Preliminary Practice*

It is exceedingly difficult to obtain a human life with the  
eight freedoms and ten endowments.  
Now that I have the chance to fulfill the aim of humanity,  
If I do not use it to my advantage,  
Afterwards, how can I get this opportunity again?  
The three worlds are as impermanent as the clouds of autumn.  
The births and deaths of beings are like watching a dance.  
The speed of humans' lives is like lightning in the sky;  
It passes as swiftly as a stream down a steep mountain.  
When his time comes, even a king will die,  
And his wealth, friends, and relatives cannot follow him.  
But wherever people go, wherever they remain,  
Karma, like a shadow, will follow after them.  
Because of craving, becoming, and ignorance  
Humans, gods, and the beings of the three lower spheres  
Will circulate foolishly in the five realms  
Like the revolving of a potter's wheel.

TAL JOR DI NI SHIN TU NYED PAR KA  
KYEY WUY TON DRUP THOB PAR KYUR WA LA  
KAL TE DI LA PHEN PA MA DRUP NA  
CHIY DI YANG TAKJOR WAR KA LA GYUR

SID SUM MI TAK TON KAI TRIN TANG DRA  
DRO WAY KYE CHI KAR LA TA TANG TSUNG  
KYEY WUY TSE DRO NAMKHAI LOK DRA TE  
RI ZAR BAB CHU SHIN DU NYUR GYOK DRO

TU KYI NYEN NE GYALPO DRO KYUR NA  
LONG CHOD DZA TANG NYEN SHEY JEY MI DRANG  
KYEY WU TAK NI KAR NE KAR DRO YANG  
LE NI TRIB MA ZHIN TU JEY SU DRANG  
SED SID MA RIG WANG KI KYEY WO NAM  
MI TANG LHA TANG NGEN SONG NAM SUM PO  
DRO WA NGA PO TAG TU MI KHE KOR  
PER NA DZA KHEN KHOR LO KHOR WA ZHIN

*Prayer of the Three Kayas*

Whatever is seen though the eyes the outer universe  
and the living beings within—  
however they seem, remain in a state of not grasping  
to them as real.

In such freedom from duality, all things are seen as  
divine form, luminous yet empty.

Invoke the guru naturally, free of desire and attachment;  
I invoke Orgyen Pema Jungne.

Whatever sounds are heard through the ears—be they  
pleasant or annoying—  
hear them as sounds of emptiness; remain in that state  
without judgment.

Empty sounds are the Buddha's speech, beginningless  
and endless.

I invoke the Buddha's speech of sound and emptiness;  
I invoke Orgyen Pema Jungne.

Whatever thoughts stir within the mind—  
whichever emotion-laden thoughts of the five poisons arise—  
do not alter the mind by retracing the past or anticipating  
the future.

When thoughts settle naturally into themselves, liberation into  
the body of ultimate truth is attained.

I invoke the guru of intrinsically liberated awareness;  
I invoke Orgyen Pema Jungne.

May grasping to what seems outer—the world—be purified.

May fixation on what seems inner—the mind—be liberated.

May what lies between—clear light—be self-aware.

Buddhas of the three times, through your compassion,  
may the minds of all beings like me be freed!

DI TAR MIK GYI YUL DU NANG WA YI  
CHYI NANG NO CHU NGO PO T'HAM CHAY KUN  
NANG YANG DAK DZIN ME PAI NGANG LA ZHOK  
ZUNG DZIN DAK PA SAL TONG LHA YI KU  
DO CHHAK RANG DROL GYI LA MA LA SOL WA DEB  
OR GYEN PEMA JYUNG NAY LA SOL WA DEB  
DI TAR NA WAI YUL DU DRAK PA YI  
NYEN DANG MI NYEN DZIN PAI DRA NAM KUN  
DRAK TONG SAM NO DRAL WAI NGANG LA ZHOK  
DRAK TONG KYE GAK ME PA GYAL WAI SUNG  
DRAK TONG GYAL WAI SUNG LA SOL WA DEB  
OR GYEN PEMA JYUNG NAY LA SOL WA DEB  
DI TAR YI KYI YUL DU GYU WA YI  
NYON MONG DUK NGAI TOK PA CHI SHAR YANG  
NGON SU JEY CHYO LO YI CHO MI ZHUK  
GYU WA RANG SAR ZHAK PAY CHHO KUR DROL  
RIK PA RANG DROL GYI LA MA LA SOL WA DEB  
OR GYEN PEMA JYUNG NAY LA SOL WA DEB  
CHHYI TAR ZUNG WAI YUL NANG DAK PA DANG  
NANG TAR DZIN PAI SEM NYI DROL WA DANG  
BAR DU O SEL RANG NGO SHEY PA RU  
DU SUM DE SHEK NAM KYI T'HUK JE YI  
DAK DRAI RANG GYU DROL WAR JYIN GYI LOB

*To Orgyen Rinpoche*

To Orgyen Rinpoche we pray  
Grant us—without impediment or obstacles arising—  
Favorable circumstances, the fulfillment of our aspirations,  
And attainments, ordinary and supreme.

ORGYEN RINPOCHE LA SOL WA DEP  
GYAL KYEN BARCHEY ME JUNG SHING  
TUN KYEN SAMPA DRUP PAR TANG  
CHOK DANG TUN MONG NGO DRUP TSAL

*Dedication of Merit*

Through this virtuous action  
May I quickly attain the state of Pema Jungne  
And lead every being, without exception,  
Into that pure realm.

GEWA DI YI NYUR DU DAG  
PEMA JUNGNE DRUB GYUR NEY  
DRO WA CHIG KYANG MA LU PA  
DE YI SA LA GO PAR SHOG



## Outer Mandala

---

The fundamental ground is scented with incense and strewn  
with flowers;  
Adorned with Mount Meru, the four continents, the sun and  
the moon.  
I imagine this as a buddha-land and offer it.  
May all sentient living beings enjoy this pure realm.

SA ZHI PO KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DAY GYEN PA DI  
SANG GYAY ZHING DU MIG TE UL WAR GYI  
DRO KUN NAM DAG ZHING LA CHO PAR SHOG

## Inner Mandala

---

I offer the objects of my attachment, aversion and  
ignorance—  
Friends, enemies and strangers, my body, wealth  
and enjoyments—without any sense of loss.  
Please accept them with pleasure  
And bless me with freedom from the three poisons.

DAG GI CHAG DANG MONG SUM KYE PAY YUL  
DRA NYEN BAR SUM LU DANG LONG CHO CHAY  
PANG PA ME PAR BUL GYI LEG ZHE NAY  
DUG SUM RANG SAR DROL WAR JIN GYI LOB

*I send forth this jewelled mandala to you, precious guru.*

**IDAM GURU RATNA MANDALAKAM NIRYATA YAMI**







## Green Tara

---

In the past, as well as today, many people have fulfilled their worldly needs and reached Nirvana and Enlightenment through the practice of Mother Tara. The practice of Tara is powerful to help us overcome our fears, reduce stress, achieve a better future, heal physical and mental illness, as well as improve our relationships with ourselves and others. Taking Tara into our daily practice is extremely beneficial and helps us overcome mental, physical, and spiritual obstacles. Those who are willing to take Green Tara as their personal deity (yiddam) receive tremendous benefits. Yet, if anyone completes just one Tara mantra meditation with positive intention, it is very beneficial.

In India, where Buddhist practice originated, we see the image of Tara frequently depicted, which shows that this is one of the main practices since the beginning of Buddhism. This is an ancient practice that has been transmitted with unbroken lineage for over 2500 years. In Tibet, the four major schools of Buddhism (Nyingma, Kagyu, Sakya, and Gelug) each have some unique practices, but Green Tara is common to all four of the schools and is the main practice of many highly realized people.

All the Buddhas of the past, present, and future possess wisdom, compassion, and action; they are all enlightened and possess all abilities. However, each Buddha has been granted unique qualities that stand out among others, based upon their specific motivation prior to becoming enlightened. Mother Tara is associated with the qualities of action and protection (as a mother who is willing to give her life to protect her children), kindness and caring, and a strong connection to the earth. It is said that those who meditate on Tara receive these qualities more quickly than through meditation on male Buddhas.

Here I offer two versions of the Tara Practice that contain all the essential elements of the Tara Practice that you can do every day.

## Prayer of Refuge and Bodhicitta

---

I take refuge until I am enlightened  
In the buddhas, the dharma, and the sangha.  
Through the merit I create by practicing giving and the other  
perfections,  
May I attain buddhahood for the sake of all sentient beings.

SANG GYAY CHO DANG TSOG KYI CHOG NAM LA  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
DAG GI JIN SOG GYI PAY SO NAM GYI  
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG

## Four Immeasurable Thoughts

---

May all sentient beings have happiness and the causes of happiness;

May all sentient beings be free from suffering and the causes of suffering;

May all sentient beings never be separated from the happiness that knows no suffering;

May all sentient beings live in equanimity, free from attachment and aversion.

SEM CHEN TAM CHAY DE WA DANG

DE WAY GYU DANG DEN PAR GYUR CHIG

SEM CHEN TAM CHAY DUG NGEL DANG

DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG

SEM CHEN TAM CHAY DUG NGEL ME PAY DE WA DANG

MI DREL WAR GYUR CHIG

SEM CHEN TAM CHAY NYE RING CHAG DANG

NYI DANG DREL WAY DANG NYOM LA NAY PAR GYUR CHIG

## Supplication to Tara

---

In the unborn dharmadhatu abides the reverend mother, the deity Tara.

She bestows happiness on all sentient beings.

I request her to protect me from all fears.

Through not understanding oneself as dharmakaya, one's mind is overpowered by the kleshas.

Our mothers, sentient beings, wander in samsara.

Please protect them deity mother.

If the meaning of dharma is not born in one's heart, one just follows the words...of conventional meaning.

Some are deceived by dogma.

Please protect them perfect mother.  
It is difficult to realize one's mind.  
Some realize, but do not practice; their minds wander to  
worldly activities.  
Please protect them deity mother of recollection.

Non-dual wisdom is the self-born mind.  
By the habits of grasping at reality, some are bound, no  
matter what they do.  
Please protect them deity of non-dual wisdom.

Although some abide in the perfect meaning, they don't  
understand the interdependence of cause and effect.  
They are ignorant of the meaning of objects of knowledge.  
Please protect them omniscient deity mother.

The nature of space is free from elaboration.  
Nothing is different from that.  
Still practitioners and disciples...don't realize this.  
Please protect them perfect Buddha Mother.

*Jigten Sumgon had a vision of the seven Taras at the Echung Cave and sang this  
song. Translated by Khenchen Könchog Gyaltzen.*

### *Tara Visualization and Motivation*

Visualization is a common practice in Buddhism, especially in Vajrayana Buddhism. Visualizing an image can be used at any level of spiritual practice, for Buddhists (with Hinayana, Mahayana or Vajrayana motivations) and non-Buddhists alike. In Buddhism, especially Mahayana Buddhism, the image is visualized based on a foundation of loving-kindness and compassion for all living beings. Sometimes it is difficult to expand your thoughts to all living beings, but it is beneficial if you can.

To generate Bodhicitta, the Prayer of Refuge and the Four Immeasurable Thoughts help generate strong positive motivation. Once that feeling has been generated, it is beneficial to include a short practice on sunyata (emptiness). Generate a sense of emptiness and all ordinary (mundane) thoughts and appearances dissolve.

There arises an awareness of interdependence and interconnectedness, as well as an awareness that nothing exists in the way we perceive it. As long as possible, remain in that level of consciousness (state). Then from that state, there will arise a beautiful red open lotus, with beautiful petals. The petals are fresh and covered with dew. On that lotus, standing on a moon disc is the green letter TAM. Green symbolizes air, action, and protection. TAM is the seed syllable of Tara; it represents her essence. The syllable TAM and the lotus should be visualized holding the image in your mind with the same size and colours each day (which strengthens your concentration). It can be any shade of green, but should remain the same for each meditation.

If it is difficult to hold the detail of Tara, look upon the image of Tara on the cover of this booklet, or any image you find attractive. Begin with the general outline, drawing the outline of the image of Tara, and then begin to fill in the image. The brush is the wisdom and the ink is compassion.



There is always the combination of wisdom and compassion, as well as inner peace and bliss during the meditation. This is the goal to constantly keep in mind.

Start with a little detail and then add increasing details as your concentration becomes stronger and stronger. Slowly we begin to feel that this image is increasingly life-like, transforming from an image or painting into a real-living human! In Tara's third eye, throat and heart, there are the three letters

OM – white



AH – red



HUNG – blue



The blue letter Hung is in Tara's heart, and her heart is fully open and the syllable HUNG is standing in the center of the heart, which is in the form of a lotus. The lotus has ten petals and on each petal are the syllables of Tara's mantra, OM TARE TUTTARE TURE SOHA. The green letter TAM is standing in the middle of the lotus beside the letter HUNG. In your third eye is OM, in your throat is AH, and in your heart is HUNG.

Imagine your own heart being completely open, also transformed into a ten petalled lotus, with the letters HUNG and TAM in the centre, with OM TARE TUTTARE TURE SO HA on the ten petals. It is important that as you visualize each syllable you think about the meaning of the syllable.

Then begin to visualize the lotus rotating, clockwise, and, as the flower rotates, mantras are emitted from the lotus petals. The mantras that rise are luminous, like a rainbow. As one mantra is emitted, another forms behind it in a continuous spiral of mantras. The mantras float in a spiral from her

heart, up through her chest to her mouth, and spiral across to your mouth. The mantras then enter your mouth and spiral down into your chest to circle clockwise in your heart, where there is also a lotus with ten petals. The mantras circle in your chest radiating all of the blessings from Tara, purifying your body, speech, and mind.

Imagine you are receiving all the blessings and gifts from Tara and that you are cleansing all the negative thoughts and karma that you have accumulated in this lifetime and across all previous lifetimes. After the mantras circle for a while within the lotus of your heart, visualize the mantras exiting from your heart, and floating back to Tara's heart. This creates a continuous loop of mantras between Tara's heart, to her mouth, to your mouth, to your heart, and back to Tara, and so on.

### *Homage*

In the most perfect place, the Potala,  
Born of the green letter **TAM**,  
Drolma emanates on the light rays of **TAM**.  
Drolma and entourage, please grant your presence.  
The gods and demigods bow their crowns at your lotus feet.  
The one who liberates all the destitute,  
I bow to you, Drolma, the Mother.

PO TA LA YI NE CHOK NE  
TAM YIK JANG KU LE TRUNG SHING  
TAM YIK O KYI DROL MA TRUL  
DROL MA KOR CHE SHE SU SOL  
LHA DANG LHA MIN CHO PEN GYI  
SHAP KYI PE MA LA TU CHING  
PONG PA KUN LE DROL DZE MA  
DROL MA YUM LA CHAK TSAL LO

### *Seven-limb Prayer*

Reverently I prostrate with my body, speech, and mind to  
Green Tara,  
And present clouds of every type of offering, actual and  
mentally transformed.  
I confess all my negative actions accumulated since  
beginningless time,  
And rejoice in the virtues of all holy and ordinary beings.  
Please remain until cyclic existence ends,  
And turn the wheel of Dharma for sentient beings.  
I dedicate all the virtues of myself and others to the great  
enlightenment.

### *Mantra*

**OM TARE TUTARE TURE SOHA**

### *Meaning of the Mantra*

OM – Tara's enlightened body, speech and mind  
TARE – Liberation from true suffering, the suffering of  
samsara  
TUTARE – Liberation from fear and delusion  
TURE – Tara is willing to provide all that is required to  
become free from suffering  
SOHA – may the meaning of the mantra take root in my  
mind

### *Absorption*

Then the image of Tara dissolves into light and the light  
dissolves into you. Because the light energy dissolves into you,  
fear and delusion are purified and you receive the full  
blessings of the mantra.  
You and Tara become inseparable.  
Your body becomes Tara's body.  
Your speech becomes Tara's speech.  
Your mind becomes Tara's mind.

*Dedication*

By this virtuous action  
May I quickly attain the state of Tara  
And place all beings without exception  
In that pure world.

GE WA DI YI NYUR DU DAG  
PAK MA DROLMA DRUB GYUR NAY  
DRO WA CHIG KYANG MA LU PA  
DE YI SA LA GO PAR SHOG



# The Eight Profound Essences

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An abridged Sadhana for the Tara Mandala  
from *The Expanse of the Space Treasury of Dharmata*

## OM AH HUNG

In the single expanse of the three kayas, the inseparability of space and awareness, self-manifesting wisdom, Arya Tara, together with the twenty-one exalted goddesses who are our own display, the qualities and actions of all the enlightened beings, free from conceptualization and clinging, I pay homage. I take refuge in order to reverse the wheel of dualistic confusion.

I pray within the vast expanse of Kuntuzangpo's mind. Please bless me to succeed in life and practice.

I offer the glorious, joyful and delightful desirable qualities of whatever arises.

I offer the mandala of the realization of the spontaneous presence of the three kayas.

May this be the cause for the completion of the two meritorious accumulations.

May it bring the glory of the ripening of the fruits of enlightenment for oneself and for all sentient beings.

Exalted Arya Tara, please be aware of me!

Rescue me from all fear and suffering.

## HUNG

Mother of enlightened activity who creates all the enlightened ones,

by the power of supplicating to you through approaching, practice, and devotion, bless me always to practice with devotion to you,

so that I and all sentient beings may complete the two accumulations of merit and wisdom.



Then, may the four activities be accomplished and  
extraordinary and common siddhis be granted.  
May pure vision of the deities and the mantra rise from the  
dharmadhātu,  
and may we take enlightened activity as our path and stir the  
depths of samsara.

### OM TARE TUTARE TURE SOHA

### HUNG

In the realm of the great dharmakya, all appearances and  
existence are non-dual,  
the two aspects of enlightened form appear according to the  
capacities of sentient beings.  
May it always bring benefit and well-being through the  
countless acts of perfect merit!

*This was written with an altruistic mind by myself, the one called Kargyi Ongchhyuk, or  
Dorje Dradul Tsal, through a vision in which the lord, the great treasure revealing master,  
Thrak Thung Dadjom Lingpa's magical wisdom body was seen, and told me that I should  
give this tara sadhana to my pupil Khyenpal, because it is necessary and convenient for  
daily practice or for when accumulating merit.*





## Daily Vajrasattva Meditation

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by H.H. Dudjom Rinpoche

In the lama, the deity and the three supreme ones  
We take refuge with devotion. For beings as infinite as space  
To attain the most exalted and supreme enlightenment  
We shall meditate on Vajrasattva.

NAMO LA MA CHOG SUM YI DAM L HAR  
GU PE CHAB CHI KHA NYAM DRO  
LA ME JANG CHUB CHOG TOB CHIR  
DOR JE SEM PA GOM PAR JI

### *The Purification of Negativities*

The process of purification is related to confession, the acknowledgement and disclosure of all negative actions of body, speech, and mind committed in the past.

A proper confession requires the four powers:

1. The power of the basis, that is, refuge and bodhicitta;
2. The power of repentance. The great yogi Milarepa said, "When I investigated if confession could purify the negativities, I found that it is repentance that cleanses them." The force of repentance is the most important of the four powers.

3. The power of the actual antidote. This may be any positive act especially dedicated to purifying negativities, in this case, Vajrasattva visualization and mantra recitation.

4. The resolve never to indulge in the activities again. Although there may be certain types of negativities which you are prone to committing, nevertheless, it is very important at this point to resolve that you shall never indulge in them again, even at the cost of your life. It is said that resolving thus does not constitute lying. This strong resolve is very important, as it helps purify the negativities.

### *Vajrasattva Visualization*

In the space above my head is the letter PAM.

This letter PAM transforms into a lotus.

On the lotus is a letter AH, which transforms into a moon disc.

On the moon disc stands a letter HUNG.

The HUNG transforms into a white 5-pronged dorje.

In the middle part of the dorje is another letter HUNG.

It radiates brilliant light rays in all directions.

The lights return, dissolving into the dorje, and it transforms into Vajrasattva, who is inseparable from your root lama.

Vajrasattva is brilliant white, with one face and two arms. In his left hand he holds a bell, in his right a dorje.

His consort, Dorje Nyegma, is also white, with one face and two hands. In her right she holds a curved chopper-knife, in her left a skull-cup.

Both wear many exquisitely colored silks and precious ornaments.

Vajrasattva sits in vajra position, and his consort sits in union with him.

In Vajrasattva's heart there is a moon disc, and standing upright on the moon disc is a white letter HUNG.

The HUNG is encircled by the hundred-syllable mantra.

The letter HUNG emits light rays, gathering myriad wisdom beings in the forms of Vajrasattva and his consort from all the ten directions. They all dissolve into the Vajrasattva and consort above my head and become inseparable with them.

Once again the HUNG in his heart emits radiant light, inviting all the dakas and dakinis, buddhas and bodhisattvas, and requesting that they empower him. They all come, holding vases filled with nectar of wisdom and compassion.

They pour the nectar over Vajrasattva and his consort, chanting:

**OM SARWA TATAGATA ABI KIKA TA SAMAYA SHIRI HUNG**

Vajrasattva and his consort are filled with nectar, and a Buddha Akshobya appears on the crown of his head.

Now I request to Buddha Vajrasattva:  
May all sentient beings and myself be purified of all negative acts. And especially, may all of the acts which have broken my vows be purified.

Because of this heartfelt request to Vajrasattva and Dorje Nyegma, the HUNG in his heart again radiates light, which dissolves into myself and all sentient beings.

The light purifies us of all negativities.

The light also transforms into all kinds of precious offerings to all buddhas and bodhisattvas.

And the light collects the power of the buddhas and bodhisattvas, returning and dissolving into Vajrasattva and Dorje Nyegma.

*The One Hundred Syllable Mantra of Vajrasattva*

Supreme praise,  
The Vajrasattva samayas—  
Grant your protection, Vajrasattva.  
Remain firm in me,  
Make me totally satisfied,  
Increase the positive in me,  
Be loving towards me,  
Bestow all the accomplishments,  
As well as all the activities.  
Make my mind virtuous.  
The heart essence seed syllable—  
The four boundless, four empowerments,  
    four joys and the four kayas,  
The sound of joyous laughter in them—  
Bhagawan the Tathagatas—  
Vajrasattva, don't abandon me;  
I pray to become a vajra holder,  
Great samaya sattva.

OM BENZA SATTVA SAMAYA MANUPALAYA  
BENZA SATTVA TENOPA  
TISHTA DRIDHO ME BHAVA  
SUTO KAYO MEY BHAWA  
SUPO KAYO MEY BHAWA  
ANU RAKTO MEY BHAWA  
SARWA SIDDHI MEY PRA YATSA  
SARWA KARMA SUTSA MEY  
SITTAM SHRIYAM KURU HUNG  
HA HA HA HA HO BHAGAWAN  
SARWA TATHAGATA  
BENZA MA MEY MUN TSA  
BENZA BHAWA MAHA SAMAYA SATTWA  
AH HUM PHEH



### *Request and Reply*

I am filled with the darkness and confusion of ignorance,  
Which has led me to break many commitments and perform  
many negative deeds in this and previous lives.

To you, lama-protector Vajrasattva, I request: please protect  
me.

Essential vajra-holder, you have reached enlightenment  
Because you are filled with the power of great compassion.  
Please protect all of us sentient beings.

Now he replies:

Children of noble family, all of your negativities are removed  
and your vow-breaking acts are purified.

Vajrasattva and consort enter the crown of my head,  
dissolving and becoming inseparable with me.





## Medicine Buddha Meditation

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Above the crown of your head, upon a lotus and moon disc, is the Medicine Buddha. His body is blue in color and blue light radiates from him in all directions. His right hand, in the gesture of granting sublime realizations, rests on his right knee and holds the stem of an arura plant between his thumb and index finger. His left hand, in the gesture of concentration, holds a lapis lazuli bowl filled with medicinal nectar. He is seated in the vajra posture wearing the three saffron robes of a monk and has the signs and marks of a Buddha.

### ***Requests***

I request you, Bhagawan Master of Healing, whose sky coloured holy body of Lapis Lazuli signifies omniscient wisdom and compassion as vast as limitless space, please inspire my mind.

I request you, compassionate Master of Healing, who holds in your right hand the king of medicines symbolizing your vow to help all sentient beings plagued by the 424 diseases, please inspire my mind.

I request you compassionate Master of Healing, who holds in your left hand a bowl of nectar symbolizing your vow to give the glorious undying nectar of Dharma to eliminate the degenerations of sickness, fear, stress, depression, grief, old age and death, please inspire my mind.

I prostrate, go for refuge and make offerings to the fully realized destroyer of all defilements, completely perfected enlightened being, who has realized the ultimate nature of all phenomena, Medicine Buddha, King of Lapis Light. May your vow to benefit all sentient beings now ripen for myself and others.

### ***Visualization and Mantra Recitation***

In response to your request, infinite blue rays of light stream down from the heart and body of the King of Medicine. The light completely fills your body from head to toe, purifying all diseases. If you have any pain or any specific illnesses, focus the blue light directly to this spot and visualize the light burning away the pain and disease. All ailments due to interfering forces and the negative karma and mental obscurations that cause these, as well as anxiety, fear and negative emotions are also purified. These leave you in the form of dirty liquid which then completely disappears. Your body becomes the nature of light, clean and clear like a crystal.

Light from the Medicine Buddha again fills your body, bringing with it the realizations of the path and all the good qualities of the Buddhas and bodhisattvas. Your mind is transformed into love, compassion and wisdom.

Visualize the Medicine Buddha on the crown of each sentient being's head. You may think specifically of those who are suffering and in need of healing now. Do a similar visualization as above, with the light first purifying their diseases and their causes and then bringing them the realizations of the past to enlightenment.

While doing the visualizations, recite the mantra as much as possible:

(TAYATA) OM BEKANDZE BEKANDZE MAHA BEKANDZE  
RANDZA SAMUNGATE SOHA

### *Absorption*

After reciting the mantra, the Medicine Buddha melts into light and absorbs into your heart. Your mind becomes non-dual with the Buddha's dharmakaya mind. Similarly, the Medicine Buddha on the crown of each sentient being's head melts into light and absorbs into the heart of that sentient being, bringing him or her infinite peace, compassion, and wisdom.





## Palden Lhamo

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### *Homage*

For myself and all sentient beings, from here until eternity,  
I wish for us to never be separate from our secret female  
dakini.

And whenever any obstacles arise,  
Please remove them and grant us your protection.

DAK SOK DI NAY TSE RAB TAM CHAY TU  
SANG WAY LHAMO KYUR TANG MI TEL SHING  
PAR CHED GYE KYI TSEN MA JI CHUNG YANG  
TE KUN LHAMO KYUR KYI DOK DU SOL

### *Mantra*

JO RAMO JO RAMO JO JO  
RAMO THUN JO  
KALA RA CHEN MO  
RAMO ACHA DACHA THUN JO  
RULU RULU  
HUNG JO HUNG



## Eight Verses For Training The Mind

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By thinking of all sentient beings  
as even better than the wish-granting gem  
for accomplishing the highest aim,  
may I always consider them precious.

Wherever I go, with whomever I go,  
may I see myself as less than all others,  
and from the depth of my heart,  
may I consider them supremely precious.

May I examine my mind in all actions,  
and as soon as a negative state occurs,  
since it endangers myself and others,  
may I firmly face and avert it.

When I see beings of a negative disposition  
or those oppressed by negativity or pain,  
may I, as if finding a treasure,  
consider them precious,  
for they are rarely met.

Whenever others, due to their jealousy,  
revile and treat me in other unjust ways,  
may I accept this defeat myself,  
and offer the victory to others.

When someone whom I have helped,  
or in whom I have placed great hope,  
harms me with great injustice,  
may I see that one as a sacred friend.

In short, may I offer both directly and indirectly  
all joy and benefit to all beings, my mothers,  
and may I myself secretly take on  
all of their hurt and suffering.

May they not be defiled by the concepts  
of the eight mundane concerns,  
and aware that all things are illusory,  
may they, ungrasping, be free from bondage.



## Bodhicitta Prayer

---

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

JANG CHUB SEM CHOG RIN PO CHE  
MA KYE PA NAM KYE GYUR CHIG  
KYE PA NYAM PA MAY PA YANG  
GONG NAY GONG DU PEL WAR SHOG

## Dedication of Merit

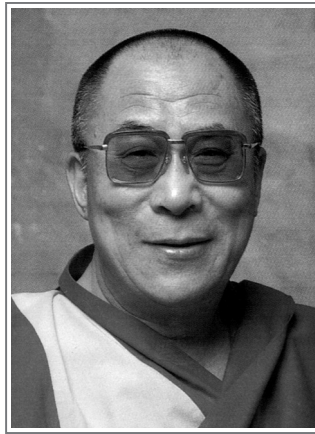
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Through this virtuous action  
May I quickly attain the state of a guru-buddha  
And lead every being, without exception,  
Into that pure world.

GE WA DI YI NYUR DU DAG  
LA MA SANG GYAY DRUB GYUR NAY  
DRO WA CHIG KYANG MA LU PA  
DE YI SA LA GO PAR SHOG

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At this very moment for the peoples and nations of the earth,  
May not even the names disease, famine, war, and suffering  
be heard.  
But rather may pure conduct, merit, wealth, and prosperity  
increase,  
And may supreme good fortune and well-being always arise.



## Long-Life Prayer for His Holiness the Dalai Lama

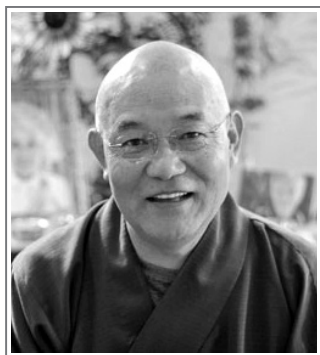
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In the heavenly realm of Tibet, surrounded by a  
chain of snow mountains,  
The source of all happiness and help for beings  
is Tenzin Gyatso, Chenrezig in person.  
May his life be secure for hundreds of kalpas.

GANG RI RA WAY KOR WEY SHING KHAM DHIR  
PHEN DANG DEY WA MA LU JUNG WAY NAY  
CHENREZIG WANG TENZIN GYATSO YI  
SHAB PEY SI TEY PAR DU TEN GYUR CHIG

*Mantra of His Holiness, the Dalai Lama*

OM AH GURU VAJRADHARA  
VAGINDRA SUMATI SHASANA DHARA  
SAMUDRA SHRI BHADRA  
SARWA SIDDHI HUNG HUNG



## Long Life Prayer for the Root Teacher

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In sanghas throughout the continent  
He keeps alive and spreads the Dharma with his teachings  
and his art.  
He opens our hearts with joy and equanimity.  
May Losang Samten continue to shine the light of Dharma.  
In a long and healthful life.



## Basic Mantras

### *Shakaymuni Buddha*

OM MUNI MUNI MAHA MUNI YE SOHA

### *Heart Sutra/Prajnaparamita*

(TAYATA) OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

### *Avalokitesvara/Chenrezig*

OM MANI PEME HUNG

### *Manjushri*

1. OM AH RA PA TSA NA DHI

2. OM VAGISVARI HUM

### *Vajrapani*

OM VAJRAPANI HUM

### *Guru Padmasambhava*

OM AH HUNG BENZA GURU PEME SIDDHI HUNG

### *Tara*

OM TARE TUTARE TURE SOHA

### *Medicine Buddha*

(TAYATA) OM BEKANDZE BEKANDZE MAHA BEKANDZE RADZA  
SAMUTGATE SOHA

### *Vajrakilaya*

OM VAJRAKILAYA SARWA BIGNEN BAM HUM PHET

### *Amitabha*

OM AMIDEWA HRIH

### *Vajrasattva Hundred Syllable Mantra*

OM BENZA SATTVA SAMAYA MANUPALAYA  
BENZA SATTVA TENOPA  
TISHTA DRIDHO ME BHAVA  
SUTO KAYO MEY BHAWA  
SUPO KAYO MEY BHAWA  
ANU RAKTO MEY BHAWA  
SARWA SIDDHI MEY PRA YATSA  
SARWA KARMA SUTSA MEY  
SITTAM SHRIYAM KURU HUNG  
HA HA HA HA HO BHAGAWAN  
SARWA TATHAGATA  
BENZA MA MEY MUN TSA  
BENZA BHAWA MAHA SAMAYA SATTWA  
AH HUM PHEH

## About the Tibetan Buddhist Center

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The Chenrezig Tibetan Buddhist Center of Philadelphia is a non-sectarian organization that is open to both Buddhists and non-Buddhists alike. The main goal of the Center is to stimulate the cultivation of compassion and loving kindness, based on the philosophy and methods taught by the sages of Vajrayana Buddhism and by His Holiness the 14th Dalai Lama. Whether you wish to visit occasionally or become a committed member, we welcome you.

The Spiritual Director of the Center, Venerable Losang Samten, was born in Ribuce Chang, Tibet in 1953. In 1959, after the Chinese invasion, Losang escaped with his father, mother and sister to Dharamsala India, seat of the Tibetan government in exile and home of the Dalai Lama. Growing up in Dharamsala, he first attended the Tibetan Institute of Performing Arts but later decided to enter Namgyal Monastery. At Namgyal in 1985, he earned a Master's degree in Buddhist Sutra and Tantra. After graduating, he became the monastery's ritual dance master and served as personal attendant to the Dalai Lama.

In 1988 Losang became the first person to demonstrate sand painting in the United States. In 1989 he moved to Philadelphia and founded the Tibetan Buddhist Center of Philadelphia, where he conducts classes and is the Spiritual Director. More recently, he executed the sand paintings for the movie Kundun, and was also an actor in that film. In a bit of type casting, he portrayed a personal attendant to the Dalai Lama. Losang was awarded the 2002 National Heritage Award by the National Endowment for the Arts. He was one of 15 people who received the nation's highest honor for folk and traditional artists.

Losang Samten is also the founder and Spiritual Director of Tibetan Buddhist Culture Center in El Paso, Texas. He resides in Philadelphia when he is not visiting the other Centers or creating mandalas in other cities.

The educational focus of the Chenrezig Tibetan Buddhist Center is to teach basic principles of Buddhist thought and practice, but it is not necessary to be a Buddhist to participate in the Center's programs and activities. Friends and members come to the Center for a variety of reasons, such as religious and philosophical interests, appreciation for traditional Tibetan culture and art forms, or the social enjoyment of our community. The Center offers classes in Dharma study and practice, seasonal retreats, and social gatherings. It also sponsors visiting teachers of Dharma. The Center's activities are directed to participants on all levels of experience and knowledge, from introductory classes to advanced practices.



