



**Venerable Namgyel's Online Sangha  
Prayer Book**



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## Praise to Shakyamuni Buddha

To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher of gods and human beings; to you, the completely and fully awakened one, the endowed transcendent destroyer, the glorious conqueror, the subduer from the Shakya clan, I prostrate, make offerings, and go for refuge. (3x)

When, O supreme amongst humans, you were born on this earth,  
 You paced out seven strides  
 Then said, “I am supreme in this world.”  
 To you, who were wise then, I prostrate.

With pure bodies, form supremely pure;  
 Wisdom ocean, like a golden mountain;  
 Fame that blazes in the three worlds,  
 Winner of the best—Lord, to you I prostrate.

With the supreme signs, face like spotless moon,  
 Color like gold—to you I prostrate.  
 Dust-free like you, the three worlds are not.  
 Incomparably wise one—to you, I prostrate.

The savior having great compassion,  
 The founder having all understanding,  
 The field of merit with qualities like a vast ocean—  
 To you, the one gone to thusness, I prostrate.

The purity that frees one from attachment,  
 The virtue that frees one from the lower realms,  
 The one path, the sublime pure reality—  
 To the Dharma that pacifies, I prostrate.



Those who are liberated and who also show the path to liberation,  
The holy field qualified with realizations  
Who are devoted to the moral precepts—  
To you, the sublime community intending virtue, I prostrate.

Homage to the supreme Buddha!  
Homage to the Dharma refuge!  
Homage to the great Sangha!  
To all three, ever-devout homage!

To all worthy of respect,  
Bowling with bodies as many as  
All realms' atoms, in all aspects,  
With supreme faith I pay homage.

Do not commit any non-virtuous actions,  
Perform only perfect virtuous actions,  
Subdue your mind thoroughly—  
This is the teaching of the Buddha.

A star, a visual aberration, a flame of a lamp,  
An illusion, a drop of dew, or a bubble,  
A dream, a flash of lightning, a cloud—  
See conditioned things as such!

Through these merits may sentient beings  
Attain the rank of all seeing, subdue the foe of faults,  
And be delivered from samsara's ocean,  
Perturbed by the waves of aging, sickness, and death.



# The Heart of the Perfection of Wisdom Sutra

*The Blessed Mother, the Heart of the Perfection of Wisdom  
In Sanskrit: Bhagavatī Prajñāpāramitā Hridaya*

Thus have I once heard:

The Blessed One was staying in Rajgriha at Vulture Peak along with a great community of monks and a great community of Bodhisattvas, and at that time, the Blessed One entered the meditative absorption on the varieties of phenomena called the appearance of the profound. At that time as well, the noble Avalokiteshvara, the bodhisattva, the great being, clearly beheld the practice of the profound perfection of wisdom itself and saw that even the five aggregates are empty of intrinsic existence.

Thereupon, through the Buddha's inspiration, the venerable Shariputra spoke to the noble Avalokiteshvara, the bodhisattva, the great being, and said: "how should any noble son or daughter who wishes to engage in the practice of the profound perfection of wisdom train?"

When this had been said, the holy Avalokiteshvara, the bodhisattva, the great being, spoke to the venerable Shariputra and said: "Shariputra, any noble son or noble daughter who so wishes to engage in the practice of the profound perfection of wisdom should clearly see this way: they should see perfectly that even the five aggregates are empty of intrinsic existence. Form is emptiness, emptiness is form, emptiness is not other than form, form too is not other than emptiness. Likewise, feeling, perceptions, mental formations, and consciousness are all empty.

Therefore, Shariputra, all phenomena are emptiness; they are without defining characteristics; they are not born, they do not cease, they are not defiled, they are not undefiled, they are not deficient, and they are not complete.

Therefore, Shariputra, in emptiness there is no form, no feelings, no perceptions, no mental formations, and no consciousness. There is no eye, no ear, no nose, no tongue, no body, and no mind. There is no form, no sound, no smell, no taste, no texture, and no mental objects.



There is no eye-element, and so on up to no mind-element including up to no element of mental consciousness. There is no ignorance, there is no extinction of ignorance, and so on up to no aging and death and no extinction of aging and death. Likewise, there is no suffering, origin, cessation, or path; there is no wisdom, no attainment, and even no non-attainment.

“Therefore, Shariputra, since bodhisattvas have no attainments, they rely on this perfection of wisdom and abide in it. Having no obscuration in their minds, they have no fear and by going utterly beyond error, they will reach the end of nirvana. All the Buddhas too who abide in the three times attained the full awakening of unexcelled, perfect enlightenment by relying on this profound perfection of wisdom.

“Therefore, one should know that the mantra of the perfection of wisdom – the mantra of great knowledge, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering – is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:

TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Shariputra, the Bodhisattvas, the great beings, should train in the perfection of wisdom in this way.”

Thereupon, the Blessed One arose from that meditative absorption and commended the holy Avalokiteshvara, the bodhisattva, the great beings, saying this is excellent.

“Excellent! Excellent! O noble child, it is just so, it should be just so. One must practice the profound perfection of wisdom just as you have revealed. For then even the Tathagatas will rejoice.”

As the Blessed One uttered these words, the venerable Shariputra, the holy Avalokiteshvara, the Bodhisattva, the great beings, along with the entire assembly, including the worlds of gods, humans, asuras, and gandharvas, all rejoiced and hailed what the Blessed One had said.

*English translation by Geshe Thubten Jinpa*

## Refuge and Bodhichitta Prayers Before Teachings

### Refuge Prayer

sang gyä chö dang tsog kyi chog nam la  
jang chub bar du dag ni kyab su chi  
dag gi jin sog gyi pä sö nam gyi  
dro la phän chir sang gyä drub par shog

I go for refuge until I am enlightened  
To the Buddha, the Dharma, and the Supreme Assembly  
By the accumulation of merits, of practicing generosity and so forth  
May I become a Buddha to benefit all sentient beings.

### Four Immeasurables

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 which  
is without suffering.  
May all sentient beings abide in equanimity, free from both attachment  
and hatred, holding some close and others distant.

### **Seven Limb Prayer**

Reverently I prostrate with my body speech and mind;  
I present 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 the end of cyclic existence  
And turn the wheel of Dharma for living beings.  
I dedicate my own merits and those of others to the great enlightenment.



## Short Mandala Offering

SA ZHI PÖ KYI JUG SHING MÉ TOG TRAM  
RI RAB LING SHI NYI DÉ GYEN PA DI  
SANG GYÉ ZHING DU MIG TÉ UL WAR GYI  
DRO KUN NAM DAG ZHING LA CHÖ PAR SHOG

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and the moon:  
I imagine this as a Buddha field and offer it.  
May all living beings enjoy this pure land!

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Shakyamuni, Tara and Manjushri Mantras

### Shakyamuni Mantra

TAYATHA OM MUNI MUNI MAHA MUNIYE SVAHA

### Tara Mantra

OM TARE TUTTARE TURE SVAHA

### Manjushri Mantra

OM AH RA PA TSA NA DHI



## Supplication to Lama Tsongkhapa (Migtsema)

Mig me tse wai ter chhen chan ra zig  
Dri me Khyen pai wang po jam pai yang  
[Du pung ma lu jom dza sang wai dag]  
Gang chan kha pai tsug gyan tsong kha pa  
Lo zang drag pai zhab la sol wa deb

You are Avalokiteshvara, great treasury of non-objectifying compassion,  
And Manjushri, master of flawless wisdom,  
[As well as Vajrapani, destroyer of hordes of demons without exception,]  
Tsong Khapa, the crowning jewel of the scholars of the land of snows,  
Lobsang Dragpa, at your feet I make requests.

## Food Offering Prayers

OM AH HUM (3x)

### Offering to the Guru as the Triple Gem

**LA MA SANG GYÄ LA MA CHHÖ**  
The Guru is Buddha, the Guru is Dharma,

**DE ZHIN LA MA GE DUN TE**  
The Guru is Sangha also.

**KÜN GYI JE PO LA MA TE**  
The Guru is the creator of all (happiness).

**LA MA NAM LA CHHÖ PAR BÜL**  
To all gurus, I make this offering.



**Offering Food and Drink to the Three Jewels**

**DAG SOG KHOR CHÄ TSHE RAB THAM CHÄ DU**

May we and those around us, in all future lives,

**KÖN CHHOG SUM DANG NAM YANG MI DRÄL ZHING**

Never be separated from the Three Jewels,

**KÖN CHHOG SUM PO GYÜN DU CHHÖ PA LA**

Continuously make offerings to the Three Jewels.

**KÖN CHHOG SUM GYI JIN LAB JUG PAR SHOG**

And receive the inspiration of the Three Jewels.

**Offering Prayer to Buddha, Dharma & Sangha**

**TÖN PA LA ME SANG GYÄ RIN PO CHHE**

To the supreme teacher, the precious Buddha,

**KYOB PA LA ME DAM CHHÖ RIN PO CHHE**

To the supreme refuge, the precious Dharma,

**DREN PA LA ME GE DÜN RIN PO CHHE**

To the supreme guides, the precious Sangha,

**KYAB NÄ KÖN CHHOG SUM LA CHHÖ PA BÜL**

To the Triple Gem, the objects of refuge, I make offering.



## The Lay Person Vows

**The five branch vows to be kept by a lay person are to avoid:**

1. Killing
2. Taking what has not been given
3. Sexual misconduct
4. Telling lies
5. Intoxication





## Generating the Mind for Enlightenment

With a wish to free all sentient beings  
I shall always go for refuge  
To the Buddha, Dharma and Sangha  
Until I reach the essence of enlightenment

Enthused by wisdom and compassion  
Diligently, for the sake of sentient beings  
In the presence of the Buddha  
I generate the mind for full awakening

To work to benefit all sentient beings  
As long as space remains  
As long as sentient beings remain  
Until then, may I too remain and dispel the miseries of the world.

Generating the Mind for Enlightenment



## The Eighteen Bodhisattva Root Downfalls

1. Praising yourself and belittling others because of your attachment to receiving offerings, being respected and venerated as a teacher, and gaining profit in general.
2. Not giving material aid or teaching the Dharma to those who are pained with suffering and without a protector because of your being under the influence of miserliness, wanting to amass knowledge for yourself alone.
3. Not listening to someone who has previously offended you but who declares his offence and begs forgiveness, and holding a grudge against him.
4. Condemning the teachings of Buddha and teaching distorted views.
5. Taking offerings to the Three Jewels of Refuge for yourself by such means as stealth, robbery, or devious schemes.
6. Despising the Tripitaka and saying that these texts are not the teachings of Buddha.
7. Evicting monks from a monastery or casting them out of the Sangha even if they have broken their vows, because of not forgiving them.
8. Committing any of the five heinous crimes of killing your mother, your father, an Arhat, drawing blood intentionally from a Buddha or causing division in the Sangha by supporting and spreading sectarian views.
9. Holding views contrary to the teachings of Buddha such as sectarianism, disbelief in the Three Jewels of Refuge, the law of cause and effect and so forth.
10. Completely destroying any place by such means as fire, bombs, pollution, and black magic.



11. Teaching Sunyata to those who are not yet ready to understand it.
12. Turning people away from working for the Full Enlightenment of Buddhahood and encouraging them to work merely for their own Liberation from suffering.
13. Encouraging people to abandon their vowed rules of moral conduct.
14. Causing others to hold the distorted views you might hold about the Hinayana teachings, as well as belittling the Hinayana teaching and saying that their practice does not lead to Nirvana.
15. Practising, supporting, or teaching the Dharma for financial profit and fame while saying that your motives are pure and that only others are pursuing Dharma for such base aims.
16. Telling others, even though you may have little or no understanding of Sunyata, that if they obtain as profound an understanding as you have, that then they will become as great and as highly realized as you are.
17. Taking gifts from others and encouraging others to give you things originally intended as offerings to the Three Jewels of Refuge.
18. Taking anything away from those monks who are practicing meditation and giving it to those who are merely reciting texts.

**To constitute a downfall of the bodhisattva vow, the following four totally binding factors need to be complete:**

1. Not considering the faults of the downfalls
2. Not giving up indulging in the downfalls
3. Taking delight in indulging in the downfalls
4. Not feeling ashamed and embarrassed to indulge in the downfalls

However, #9 and #12, which by itself is already a downfall of the bodhisattva vow, do not require the above four binding factors. The remaining 16 downfalls are committed when the above four binding factors are complete.

## The Forty-six Bodhisattva Branch Vows

The forty-six auxiliary vows are to abandon the following actions:

1. Not making offerings every day to the Three Jewels of Refuge with your body, speech, and mind by making prostrations, offering praises, and doing meditation on their good qualities in order to develop respectful belief and confidence in them.
2. Following and acting out thoughts with which you desire to grasp and possess things because of discontent.
3. Not showing respect to older monks who may be Bodhisattvas.
4. Not answering questions you are capable of answering.
5. Not accepting invitations from others because of either—anger, wanting to hurt the other person's feelings; pride, considering yourself of too exalted a rank to be with more humble people; or jealousy, thinking other people of more respected rank than yourself will look down on you if you are seen with humble people.
6. Not accepting gifts of money and so forth from others because of anger, pride, or jealousy.
7. Not teaching the Dharma to those who wish to learn it.
8. Ignoring, not forgiving, and not helping those who have broken their discipline of moral self-control.
9. Not teaching someone another aspect of the Dharma which he wishes to learn and which you are qualified to teach, but which is not your own personal practice or interest.
10. Not committing one of the seven non-virtuous actions of the body and speech with a Bodhicitta motivation, if circumstances deem it necessary, by saying that to do so would be against the vowed rules of moral conduct.



11. Not committing one of the seven non-virtuous actions of the body and speech with a Bodhicitta motivation, if circumstances deem it necessary, because of lack of compassion.
12. Accepting things from others who have obtained them by one of the five wrong livelihoods, namely flattery, extortion or blackmail, contrivance, bribery, or deceit.
13. Having your main interest be in frivolous activities such as entertainment, sports, drinking, being silly, and so forth, causing your mind to wander and you to waste your time limitlessly, which you could be using more constructively for the practice of Dharma.
14. Holding an attitude of wishing to escape from samsara by yourself alone.
15. Not keeping these Bodhicitta vows because you think this will make you unpopular.
16. If you have broken one of your vows because of defilements, not doing opponent virtuous actions assigned to you.
17. Still becoming angry, while you are practising virtue, and retaliating if you are hit, scolded, called a derogatory name, or are the object of someone's anger.
18. Neglecting to help those who are angry with you.
19. Refusing to accept the apology of others who admit they have wronged you.
20. Following and acting out thoughts of anger.
21. Gathering a circle of disciples and followers because you wish to obtain such things as profit, praise, love, and security from them.

22. Not eliminating from yourself such obstacles as laziness, procrastination, delusions of incapability, and wasting your time and energy on trivial matters of samsara.
23. Being addicted to frivolous talk and gossip about sex, drinks, drugs, sectarianism, and so forth because of your attachment and desire for them.
24. Not making an effort to study the means for attaining single-minded concentration.
25. Not eliminating the distractions that block your meditation.
26. Seeing the exhilarating good feelings and other benefits you obtain from meditation as being ends in themselves, and being attached to them.
27. Neglecting to study the Hinayana teachings.
28. Turning to another means of practice when you already are following an effective means yourself, for this would be like changing teachers and vehicles in mid-stream once you are on a steady and sure course to Enlightenment.
29. Spending all your time and energy on reading non-Buddhist teachings which, although permitted and even beneficial for enabling you to understand and help others, should not be pursued to the neglect of studying the Dharma.
30. Favoring and becoming attached to non-Buddhist teachings even when merely reading about them.
31. Rejecting the Mahayana teachings.
32. Praising yourself and belittling others in general because of arrogance or anger.
33. Not attending religious discourses, meetings, pujas, ceremonies, and so forth.
34. Despising your Guru and not relying on his words.



35. Not giving help to those who need it.
36. Avoiding taking care of sick people.
37. Not working to alleviate the physical suffering of others.
38. Not showing the teachings of the Dharma to those who are unaware of them and who work only for this life.
39. Not repaying the kindness others have shown you.
40. Not working to relieve the mental grief of others.
41. Not giving material aid to the poor and needy.
42. Not taking care of your circle of disciples, relatives, attendants, and friends by giving them teachings and material aid.
43. Not encouraging and supporting the practice of Dharma and the virtuous actions of others.
44. Not praising and encouraging others who deserve praise.
45. Not preventing those who are committing harmful actions in general, and specifically those who are a menace to the Dharma, from continuing their harm by whatever means are deemed necessary by circumstances.
46. If you possess extra-physical powers, not using them at a time of need.



## The Foundation of All Good Qualities

by Je Tsongkhapa

The foundation of all qualities is the gracious guru;  
And to rely upon him or her correctly is the root of the path.  
Inspire us to understand this well and rouse our energies,  
So that we may follow with the greatest respect!

Inspire us so that we may realise how this excellent support,  
With its once-found freedoms, is so rare and momentous;  
And let us always be determined, day and night,  
To make the most of this precious opportunity!

Let us remember that life and limb are as transient and ephemeral  
As bubbles in water: death, the destroyer, approaches swiftly;  
And after death the results of positive and negative actions  
Will accompany us, just as a shadow follows the body.

Inspire us so that we may gain firm conviction in this,  
And remain always conscientious:  
Avoiding even the slightest harmful actions,  
While cultivating every form of virtue!

Inspire us to see the shortcomings of mundane pleasures,  
Which only disappoint, lead to every form of suffering  
And cannot be relied upon;  
Instead let us enthusiastically pursue the bliss of liberation!

Inspire us so that, motivated by this pure intention,  
With mindfulness, vigilance and conscientiousness,  
We may take to heart the pratimokṣa vows,  
Which are the very root of the teachings.

Just as we have fallen into the ocean of existence,  
All other beings, our very own past mothers, have too—  
Inspire us to see this and to master supreme bodhicitta,  
And to take responsibility for liberating all beings.



Inspire us to see that even if we develop the intention,  
Unless we train in the three types of ethical discipline,  
We will not attain awakening, and thus to apply ourselves  
With great energy to upholding the bodhisattva vows.

Inspire us to calm distraction towards the erroneous,  
And to enquire correctly into the genuine nature,  
So that we may swiftly generate within our minds  
The path that perfectly unites tranquility and insight.

Inspire us, so that having trained in the common path  
And become suitable vessels, we may easily set out  
On the sublime approach of fortunate individuals  
And enter the Vajrayāna, supreme among vehicles.

At that time, inspire us with unfeigned certainty  
In the teaching that pure vows and commitment  
Are the basis for attaining two types of siddhi,  
And let us guard them even at the risk of our lives.

Then, inspire us, so that having realised the key points  
Of the two stages, which are the essence of the tantras,  
We may never waver from the yoga of the four sessions  
And practise according to the noble guru's instructions.

Thus, may you inspire us with your blessings,  
So that the spiritual guides who reveal the excellent path  
And companions who practise authentically may live long,  
And all outer and inner obstacles may be fully pacified!

In all our lives, may we never be separated from genuine gurus,  
May we enjoy the splendour of the Dharma,  
And by perfecting the qualities of the paths and stages,  
May we swiftly attain the level of Vajradhara!

## Three Principal Aspects of the Path

by Je Tsongkhapa Lobzang Drakpa

Homage to the precious noble masters!

1. The very essence of all the buddhas' teachings,  
The path that is praised by the noble bodhisattvas,  
And the entrance for all fortunate ones desiring liberation—  
To the best of my ability, I shall now set forth.
2. You who are unattached to saṃsāra's pleasures,  
And strive to make full use of the freedoms and advantages,  
You who follow the path delighting all the buddhas—  
Fortunate ones, listen well, with a clear and open mind.
3. Whilst lacking pure renunciation there is no way to pacify  
The continual thirst for pleasure in the ocean of saṃsāra,  
And since all living beings are bound by their craving for existence,  
You must begin by finding the determination to be free.
4. The freedoms and advantages are rare, and there's no time to waste—  
Reflect on this again and yet again, and dispel attachment to this life.  
To dispel attachment to your future lives, contemplate repeatedly  
The unfailing effects of karma and the sufferings of saṃsāra.
5. When, through growing accustomed to thinking in this way,  
Hope for the pleasures of saṃsāra no longer arises even for an instant,  
And throughout both day and night you long for liberation,  
Then, at that time, true renunciation has been born.
6. Yet if this renunciation is not embraced  
By the pure motivation of bodhicitta,  
It will not become a cause for the perfect bliss of unsurpassed awakening,  
So the wise should generate supreme bodhicitta.
7. Beings are swept along by the powerful current of the four rivers,<sup>1</sup>  
Tightly bound by the chains of their karma, so difficult to undo,  
Ensnared within the iron trap of their self-grasping,  
And enshrouded in the thick darkness of ignorance.
8. Again and yet again, they are reborn in limitless saṃsāra,  
And constantly tormented by the three forms of suffering.<sup>2</sup>  
This is the current condition of all your mothers from previous lives.  
Contemplate their plight and generate supreme bodhicitta.



9. If you lack the wisdom that realizes the nature of things,  
Although you might grow accustomed to renunciation and bodhicitta,  
You will be incapable of cutting through conditioned existence at its root.  
Exert yourself, therefore, in the methods for realizing interdependence.
10. The one who sees that cause and effect operate infallibly  
For all the phenomena of saṃsāra and nirvāṇa,  
And for whom any objects of conceptual focus have subsided,  
Has set out upon the path delighting all the buddhas.
11. The knowledge that appearances arise unfailingly in dependence,  
And the knowledge that they are empty and beyond all assertions—  
As long as these two appear to you as separate,  
There can be no realization of the Buddha's wisdom.
12. Yet when they arise at once, not each in turn but both together,  
Then through merely seeing unfailing dependent origination  
Certainty is born, and all modes of misapprehension fall apart—  
That is when discernment of the view has reached perfection.
13. When you know that appearances dispel the extreme of existence,  
While the extreme of nothingness is eliminated by emptiness,<sup>3</sup>  
And you also come to know how emptiness arises as cause and effect,  
Then you will be immune to any view entailing clinging to extremes.
14. When, in this way, you have correctly understood  
The key points of the three principal aspects of the path,  
Withdraw to solitude, dear son, strengthen your diligence,  
And swiftly accomplish the ultimate and lasting aim.

*This advice was given by the bhikṣu of extensive learning, Lobzang Drakpé Pal, to Tsakho Önpö Ngawang Drakpa.*

| *Translated by Adam Pearcey, 2006. Revised 2012.*

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1. According to Ngulchu Dharmabhadra, this refers either to the sufferings of birth, old age, sickness and death, or to the four rivers of desire, becoming, ignorance and belief.
  2. Suffering of suffering, the suffering of change and the all-pervasive suffering of conditioned existence.
  3. It is commonly said that the fact that things appear eliminates the extreme of nihilism or a belief in the total non-existence of things, and that emptiness dispels the extreme of eternalism, or the belief in things as truly existent. Here, Tsongkhapa goes further and says that the fact that things appear dispels the extreme of taking things to be truly existent, because for things to appear they must lack inherent existence. Moreover, the fact that things are empty eliminates the extreme of non-existence, since it is only because things are empty that they can appear.

## Dedication Prayers

**Ge wa di yi nyur du dag  
La ma sang gya drub gyur na  
Dro wa chig kyang ma lu pa  
De yi sa la go par shog**

Due to the merits of these virtuous actions  
May I quickly attain the state of a Guru-Buddha  
And lead all sentient beings, without exception,  
Into that enlightened state.

**Jang chub sem chhog rin po che  
Ma kye pa nam kye gyur chig  
Kye wa nyam pa me pa yang  
Gong na gong du phel war shog**

May the supreme jewel bodhichitta  
That has not arisen, arise and grow,  
And where it has risen, may it not diminish.  
But increase ever more.

**Jam pal pa wo ji tar khyen pa dang  
Kun tu zang po de yang de shin te  
De dag kun gyi je su dag lob chhir  
Ge wa di dag tham cha rab tu ngo**

Just as the brave Manjushri and Samantabhadra, too,  
Realized things as they are,  
Also I dedicate all these merits in the best way,  
That I may follow their perfect example.

**Du sum sheg pa gyal wa tham cha kyi  
Ngo wa gang la chhog tu ngag pa de  
Dag gi ge wai tsa wa di kun kyang  
Zang po cho chhir rab tu ngo war gyi**

I dedicate all these roots of virtue  
With the dedication praised as the best  
By the victorious ones thus gone of the three times,  
So that I might perform the noble bodhisattvas' deeds.



## Master Shantideva's Bodhicharyavatara Dedication

May all beings everywhere  
Plagued by sufferings of body and mind  
Obtain an ocean of happiness and joy  
By virtue of my merits.

May no living creature suffer,  
Commit evil, or ever fall ill,  
May no one be afraid or belittled,  
With a mind weighed down by depression.

May the blind see forms,  
And the deaf hear sounds.  
May those whose bodies are worn with toil  
Be restored on finding repose.

May the naked find clothing,  
The hungry find food;  
May the thirsty find water  
And delicious drinks.

May the poor find wealth,  
Those weak with sorrow find joy;  
May the forlorn find hope,  
Constant happiness and prosperity.

May there be timely rains  
And bountiful harvests;  
May all medicines be effective  
And wholesome prayers bear fruit.

May all who are sick and ill  
Quickly be freed from their ailments.  
Whatever diseases there are in the world,  
May they never occur again.

May the frightened cease to be afraid  
And those bound be freed;  
May the powerless find power,  
And may people think of benefiting each other.

For as long as space remains,  
For as long as sentient beings remain,  
Until then may I too remain  
To dispel the miseries of the world.

## **His Holiness The Dalai Lama Long Life Prayer**

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.

## **Long Life Prayer for All Spiritual Mentors**

May the spiritual teachers who lead me on the sacred path  
and all spiritual friends who practice it have long life.  
May I pacify completely all outer and inner hindrances –  
grant such inspiration, I pray.

May the lives of the venerable spiritual mentors be stable,  
and their virtuous actions spread in the ten directions.  
May the light of Lobsang's teachings,  
dispelling the darkness of the beings in the three worlds,  
always increase.



## Long Life Prayer for Venerable Gen Lobsang Namgyel

Wisdom light of True Compassion,  
Source of Tara's Love Maternal,  
Lobsang's Doctrine perfect holder,  
We request your life eternal.



Teacher, Father, Mother, Guru -  
We entreat you, live forever,  
Guiding all to liberation,  
Perfecting our minds forever.

With your always skilful guidance  
and profound, compassionate ways,  
Shining Tara's light eternal,  
Guiding to Her Tathagata Mind.

### **Long Life Mantra**

OM A GURU VAJRADHARA SUMATI VIJAYA SARVA  
SIDDHI HUM

### **White Tara Long Life Mantra**

OM TARE TUTTARE TURE GURU SUMATI VIJAYA  
AYUR PUNYE JNANA PUSHTIM KURU YE SVAHA

Long Life Prayer for Venerable Gen Lobsang Namgyel

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*Our lineage comes from His Holiness 14th Dalai Lama and we are following the lineage of Shakyamuni Buddha, through Nagarjuna to Lama Atisha down to HH Dalai Lama and Venerable Lobsang Namgyel, our resident Lama. However, we do follow a non sectarian view of Buddhism, that all traditions are valuable and should be respected.*