

DAILY PRAYER BOOK

Prayers in the Gelugpa tradition of Tibetan Buddhism
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❖ When you are ready to fall asleep, repeat the long dedication of merit and then do one of the following contemplations:	
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NOTE:

If not specified, all preares and translations are based on prayers originating from Geshe Khenrab Gajam and the Tibetan Buddhist Temple of Montreal from 1975 to 1985 with modifications based on my own experience and reflecting more modern english language usage.





DAILY PRACTICES

Typically Morning Practices start from this point and continue to include Shamata Meditation. Evening Practices start with Shamata meditation and continue to the Dedication of Merit. Sleeping practices are performed as the last thing while in bed.

RISING PRAYER

(Regular)

Imagine the Buddhas & Bodhisattvas blessing your body & mind by filling you with purifying white light. Then repeat this:

- ❖ To the Buddha, the Dharma, and the Spiritual Community
- ❖ I go for refuge, until I am enlightened.
- ❖ By practising giving and the other perfections*
- ❖ May I become a Buddha in order to benefit every sentient being.

(The 6 perfections are: Generosity, Morality, Patience, Perseverance, Concentration & Wisdom)

RISING PRAYER

(Tantra - Also Known As the 6 Session Yoga Prayer)

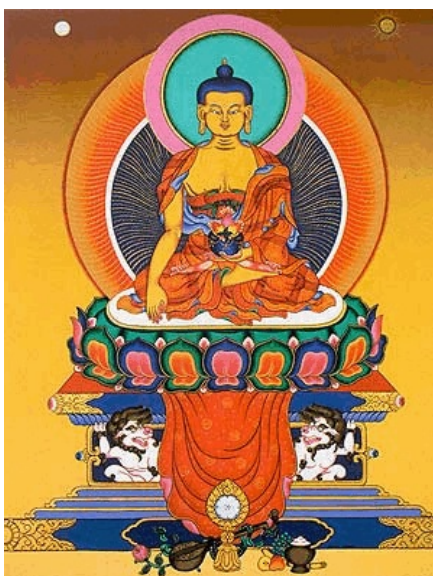
From a state of Bliss & Voidness, you become a seed syllable (eg a HUM), which transforms into a Buddha Emanation for the sake of others. Then repeat the following:

- ❖ From my sublime Teachers and the Three Supreme Gems, I seek protection and guidance
- ❖ Appearing as a Buddha Emanation holding Wisdom and Compassion in the form of a Vajra and Bell, I present you with offerings.
- ❖ Upholding the vows of Sutra and Tantra, I restrain myself from a wide array of faulty deeds.
- ❖ Accumulating Understanding and Skillfulness, I try to benefit every sentient being through the four types of giving.

(Giving Necessities, Giving Confidence, Giving relative understanding, Giving ultimate understanding)







PROSTRATIONS
(1, 3, 7, 21, 108 times)

<p>TONBA CHOMDEN DEY</p>	<p>To the Teacher, who is the victorious consummation of all Wisdom, Who has achieved suchness, Who has destroyed all afflictions, The Perfected, the Completely Awakened, The Victorious, The King of the Shakyas, I bow in devotion (to your Path).</p>
<p>TEYINSHIPA DACHOMPA YONGTAPA ZOPEY SANGYEY PEYJAWA SHAKYA TUBPA LA CHA TSEY LO</p>	<p>Om Homage Sweet Glory, Homage Splendid Glory Homage Highest Glory So It Is.</p>
<p>OM NAMO MANJU SHIRIYEY NAMA SO SHIRIYEY NAMA UTTAMA SHIRIYEY SOHA</p>	







BEGINNING CONTEMPLATION
(The Eightfold Path to Spiritual Awakening)

Every sentient being has BuddhaNature. This means that through study, contemplation, and meditation, we can ALL become Buddhas. We work towards Buddhahood in order to free ourselves from our suffering, and its causes, in order to gain mastery over our reality, and in order to increase our skillfulness in helping others. To do this, we first need to become mindful of our body, our feelings, our mind, and all phenomena.

Within this MINDFULNESS, we need to maintain the VIEW that everything is temporary, all temporary things contain the potential for suffering, everything follows the laws of dependent arising and everything functions without a fixed, separate self. While keeping CONCENTRATION on this view, we need to apply EFFORT to make our THOUGHT, SPEECH, ACTION and LIVELIHOOD reflect this view. By trying to practice doing this every moment of every day, we will all become Buddhas.

GOAL	THE BUDDHA'S EIGHTFOLD PATH				
- Eliminate Suffering & it's causes - Master Reality - Help Others	A C H I E D	COMPLETE VIEW (the World is Impermanent, Unsatisfactory, Interdependent, & Selfless)		L E A D S T O	Complete Thought
		Complete Mindfulness	of Body & Forms		Complete Speech
			of Feelings		Complete Action
			of Mind		Complete Livelihood
	B	Complete Effort			
	Y	Complete Concentration			





CONTEMPLATION FOR DEVELOPING THE AWAKENED HEART (BODHICITTA)

First, when I see or think of an adversary or someone I hate, feel angry at, or feel afraid of, then I think that, in the past, this person was possibly my friend or a stranger. They could also become a stranger or my friend or become someone who helps me in the future.


Then when I see or think of a friend or someone I like, or feel attracted to, then I think that this person could have harmed or obstructed me in the past or they could have been an adversary or a stranger. In the future, they could also become a stranger, an adversary, or someone who harms or obstructs me.

Next, when I see or think of someone who is a stranger, or who I feel indifferent to, then I think that my current friends and adversaries were once strangers. In the same way, this stranger could also become an adversary, or someone who harms or obstructs me, or they could become my friend, or someone who helps me in the future.

The nature of relationships is such that they are always changing. Friends can become adversaries, adversaries can become friends, and all beings start out as or can become strangers. These relationships are mostly defined in terms of our current goals. Remembering these ideas helps me to feel equally towards everyone.

At this point, I remember that I have had many hundreds of thousands of lives, constantly being born, dying, and being reborn again. This means that I have had many hundreds of thousands of mothers and all of these mothers have since changed form many times. Because of this, it is very possible for at least all the beings that I meet, and perhaps even all sentient beings, to have been my mother at one time or another. I also recognize that other sentient beings create the environment, circumstances and conditions which surround my current thought, speech, and action. In this way, every sentient being that I meet is acting as my mother in that very moment.






In the past, all of these beings have supported my existence, doing things for me when I was unable to do them for myself. They have provided me with many necessities and pleasures and they have endured many difficulties to provide me with these things and to teach me what I need to know in order to become “independent”.

Also, even though I feel independent now, my food, shelter, and all the necessities of life, all of the knowledge that I have, and all of the pleasures that I experience, are only available to me because of my contact with others and all of their work, efforts, generosity, and kindness. They also provide me with the opportunity to increase my own virtue. Therefore, I feel grateful for the benefits that I have received from my relationship with others and I want to repay all these beings for their kindnesses.

Every sentient being wants happiness and freedom from suffering. Sentient beings are imprisoned in the cage of clinging to a self; bound hand and feet by Attachment, Aversion, and Indifference; carried along by the strong current of their habitual tendencies; and living in the darkness of ignorance of their own true nature.

Because of this, we all suffer from longing and attachment, from fear and anger, and from doubt and confusion. We suffer from the results of actions done under the influence of these things. We suffer from not getting what we want and from getting what we don’t want. We suffer from Birth, Old Age, Sickness, and Death; from physical pain, and mental anguish. I can see examples of these sufferings all around me every moment of every day. If I could permanently free us from this suffering and bring us to a state of permanent peace and happiness, that would be the best way to repay others for all of their kindnesses.

So I want to free every sentient being from their suffering, but I don’t have the knowledge or skill to be able to do so. Someone who has this ability is called a Buddha. Therefore, I want to become a Buddha in order to have the understanding and skill that I need to be able to help myself and others become free of suffering.





To become a Buddha, I will study, I will contemplate, and I will meditate.

In order to counteract the causes of suffering, I will develop the qualities that arise from a Complete View of Reality. Recognizing Impermanence, I will develop Non-Attachment. Recognizing Unsatisfactoriness, I will develop Contentment. Recognizing Dependence on Causes and Conditions, I will develop Patience. Recognizing that everyone is interdependent, I will develop Compassion. Recognizing that we all have BuddhaNature, I will develop Confidence. Recognizing that there is no Ultimate, Fixed, Separate, or Permanent Self, I will develop Wisdom and Skillfulness Combined.

I will also develop and practice the Perfections that I need to possess in order to be able to help others. I will develop and practice Generosity, I will develop and practice Morality, I will develop and practice Patience, I will develop and practice Perseverance, I will practice meditation to develop concentration and insight, and I will develop and practice Wisdom.

So I will do all of these practices in order to become a Buddha so that I can free myself from the causes of suffering and have the understanding and skill needed to be able to help others free themselves from suffering.

It is important to remember that every moment of every day, I have the chance to reinforce the qualities of thought, speech, and action that I need to possess in order to be called a Buddha.



TAKING REFUGE



GELUGPA LINEAGE REFUGE TREE



TAKING REFUGE

- Think of your physical pain and mental grief, your dissatisfactions, frustrations, and confusion as your illness.
- Reflect on how the Dharma is the medicine needed to cure you of your illnesses.
- Remember that the Buddha discovered and taught the Dharma as the medicine that will cure you of all these sufferings.
- Look at your Spiritual Teacher as the doctor who prescribes the proper dose of medicine.
 - Think of the Sangha of Spiritual Bodhisattvas and your fellow practitioners as nurses who will help you become healthy.
- With all of this help we can achieve Buddhahood and thereby eliminate these sufferings. With this in mind, we repeat this prayer asking for protection and for guidance in our thought, speech, and action.

Lama-la Kyabsu Chiwo
 Sangye-la Kyabsu Chiwo
 Cho-la Kyabsu Chiwo
 Gendun-la Kyabsu Chiwo
 (1, 3, 7, 21, or 108 times)

In my Gurus, I take refuge
 In the Buddha, I take refuge
 In the Dharma, I take refuge
 In the Sangha, I take refuge
 (1, 3, 7, 21, or 108 times)

Gewa Diyi Nyurtu Tag
 Lama-Sangye Drubgyur Ney
 Drowa Chikyang Malu-pa
 Deyi Sala Gopar Sho

By this virtue may I see
 The Guru and The Buddha within
 each moment
 Each and every one that lives
 May I be able to deliver them to
 your Awakened State.



SHORT MANDALA OFFERING



- ❖ Remember all of the help and guidance that the Buddhas, the Dharma teachings and your teachers have given you.
- ❖ Think about how much more you have left to do and understand in order to become a Buddha.
- ❖ In order to gain the help of the Buddhas & Bodhisattvas, imagine offering them a whole world system full of beautiful, pleasant things and full of virtues.

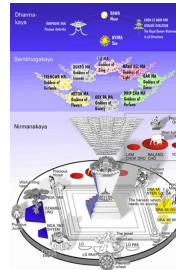
❖ Then repeat this:

(Perform this short offering or the Full Mandala Offering which follows)



Sazhi Pokyi Jushing
Metog Tram
Rirab Lingzhi Nyiday
Gyenpa Di

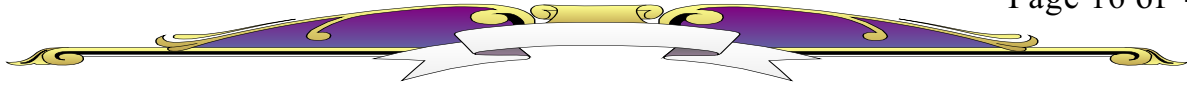
Sangye Shingdu Mitey Bulwar Gyi
Drokun Namdag Shingla Chopar
Sho



The base of the mandala is strewn with flowers and scented with fragrances. It is adorned with Mount Meru, the four continents, the sun and

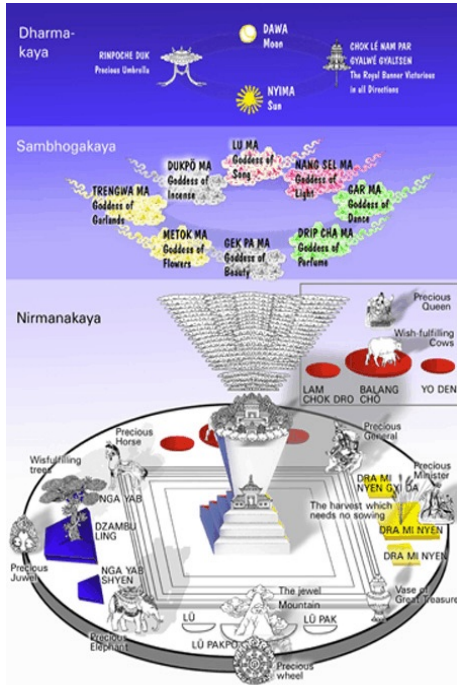
the moon; by offering this world-system to the visualized Buddha-fields, may all living beings enjoy this pure realm.

IDAM GURU RATNA MANDALAKAM
NIRYATAYAMI
(Precious Gurus, this Jewelled Mandala,
I Send Forth to You.)



FULL MANDALA OFFERING

NIRMANAKAYA
(Emanation Body or Manifest Nature)



OM VAJRA BHUMI AH HUM
Here is the mighty and powerful golden base.

OM VAJRA REKHE AH HUM
Here is the diamond hard fence.
The outer ring is encircled with this iron fence.

In the centre stands Meru, king of all mountains.

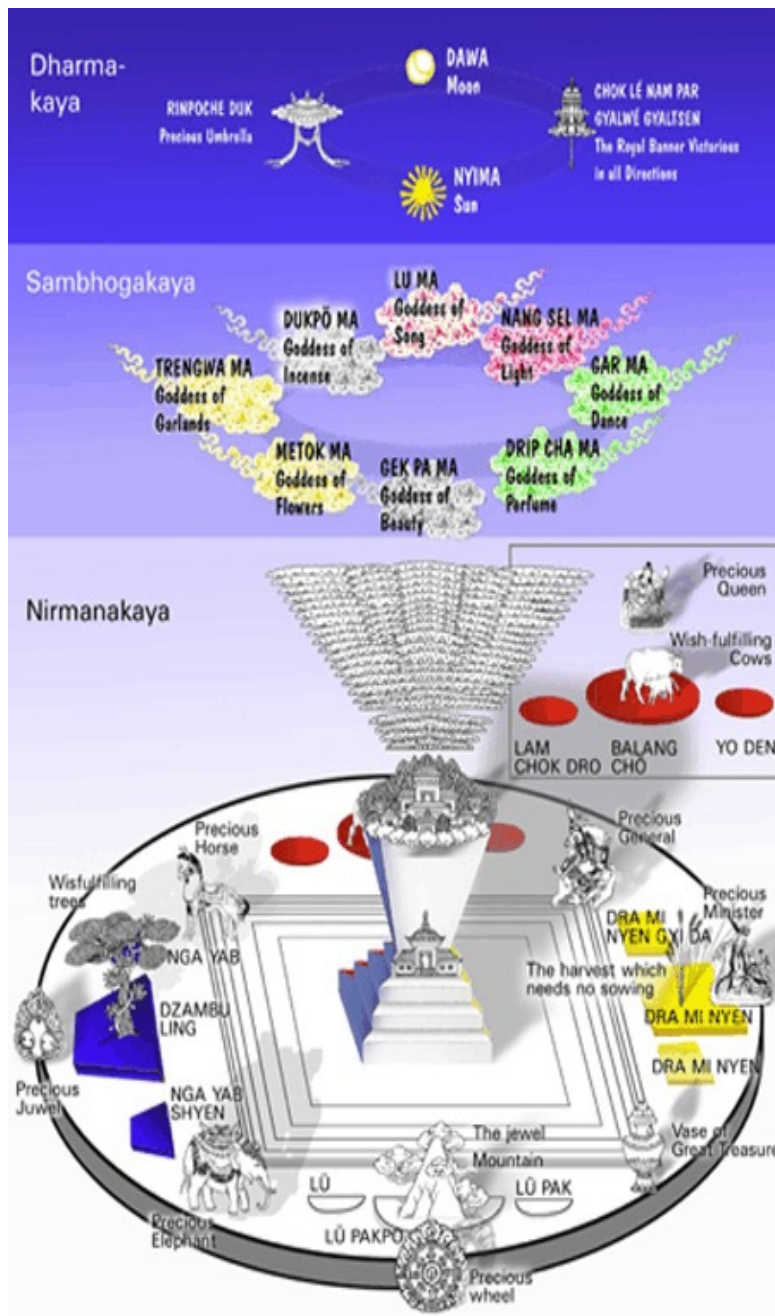
In the East is the continent Purvah-Videha
In the South Jambu-dvipa
In the West Aparā-godāmya
In the North is the continent Uttara-Kuru.

Around the East, the subcontinents Deha and Videha
Around the South, the subcontinents Chamara and Aparā-Chamara
Around the West, Shatha and Uttara-Mantrina
Around the North, the subcontinents Kurava and Kaurava.

In the East is the Treasure Mountain
In the South, the Wish-granting Tree
In the West, the Wish-granting Cow
In the North, the unplowed harvest

Here is the Precious Wheel, Here is the Precious Jewel
Here is the Precious Consort, here the Precious Advisor
Here is the Precious Elephant, here is the best of Horses
Here is the Precious General, here the Great Treasure Vase.





SAMBHOGAKAYA

(Enjoyment Body or Wisdom Nature or Experiential Nature)

Here is the Gift of Beauty and here the Gift of Garlands

Here is the Gift of Song and here is the Gift of Dance.

Here is the Gift of Flowers and here is the Gift of Incense

Here is the Gift of Light, here the Gift of Perfume.

DHARMAKAYA

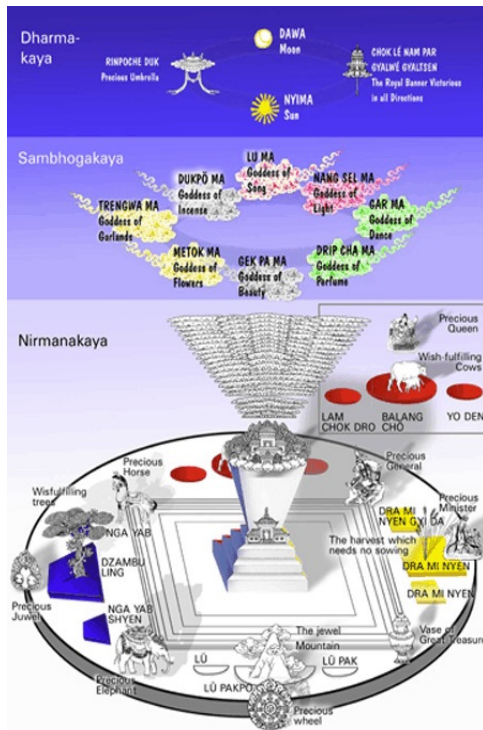
(Truth Body or Essential Nature.

Here is the Sun, and here is the Moon.

Here is the Umbrella of All that is Precious, here the Banner of Victory in all directions.

Here in the centre are all possessions precious to heavenly beings and to men.





This magnificent collection, lacking in nothing, I offer to you, O glorious and holy Gurus. In your compassion, accept what I offer for the sake of every sentient being and please to us all the inspiration and strength needed to practice the Buddha's Teaching.

By directing to an infinite fields of Buddhas this offering of a mandala built on a base, resplendent with flowers, saffron water, and incense, adorned with Mount Meru and the four continents, as well as the sun and the moon. May every sentient being be led to the Buddha Realms.

To you the treasure of compassion, refuge protector, I offer Mount Meru, the Continents, the Precious Substances and Treasure Vase together with the sun and the moon, which are formed from my cognitive bases and spheres, which are objects held by the pristine awareness of simultaneous Bliss and Voidness.

Please accept the objects that cause me to develop attachment, aversion, and close-mindedness, as well as my enemies, friends, and those neutral to me, together with my body and wealth, which I offer without any sense of a loss, and bestow on me please waves of inspiration & strength so that the three poisons of Greed, Anger, and Ignorance naturally subside in their place.

**IDAM GURU RATNA MANDALAKAM NIRATAYAMI
Precious Gurus, this jewelled mandala, I send forth to you**



MOTIVATION PRAYERS BEFORE MEDITATION

THE FOUR IMMEASURABLES

**May every sentient being have happiness and the causes of happiness,
May every sentient being be free from suffering and the causes of suffering,
May every sentient being never be separated from bliss and Joy,
And may every sentient being rest in equanimity, free of bias, attachment and
anger.**

REQUEST TO THE BUDDHAS & BODHISATTVAS

- ❖ **Make the wish to be able to help every sentient being.**
- ❖ **Make the wish to be able to become a Buddha in order to guide them to a state that is free from all sufferings.**
- ❖ **Then Repeat this:**

**Oh Buddhas and Bodhisattvas, Please Help Me to Become a Buddha, So I Can
Have the Understanding and Skill Needed to Free Myself and Others from
Suffering and Lead Us All to a State of Permanent Peace and Happiness.**

- ❖ ***ADD HERE ANY OF YOUR OWN PRAYERS.***

SHAMATA MEDITATION

- ❖ **Remember to watch your body, your feelings, your mind, & all phenomena while eliminating all grasping, resisting, and ignoring.**
- ❖ **Always bring your focus back to your breathing. ***
- ❖ **Try to remain alert, but relaxed.**

- ❖ **Meditate for from 5 minutes to 1 hour.**

*** Other meditation objects are an image of a Buddha or Bodhisattva, an idea like Compassion, or Patience, or even just watching the comings and goings of your mind focussing on the space in which they happen. Follow this with**





Contemplation time and the Dedication of Merit.





CONTEMPLATION MEDITATION

- Take 15 to 30 minutes to:
- reflect on a portion of the teaching or
- reflect on a current issue or concern in your life and try to apply the Buddhist teachings to it.

POSSIBLE TOPICS FOR CONTEMPLATION:

- The Impermanence of Bodily Sensations, Feelings, Mind, and all Phenomena.
- Unsatisfactoriness and the nature and cause of Suffering.
- Complete View, Complete Thought, Complete Speech, Complete Action, Complete Livelihood, Complete Effort, Complete Mindfulness, and Complete Concentration - What do they mean and why are they important?
- What is Interdependence and Inter-connectivity?
- What happens after Death?
- What is virtue and what is non-virtue?
- Do I really have BuddhaNature?
- What are the things I do out of longing, attachment, fear, anger, doubt, or confusion?
- When have I expressed Contentment, Non-attachment, Patience, Loving-Kindness, Compassion, Confidence, and Understanding?
- What does it mean for my life that the universe is Selfless and without a centre?
- Is there really no such thing as a fixed and permanent Self? If so, what does that leave me? - Who am I after that?
- The Law of Karma says that everything is a dependent arising. - What does that really mean? - How does it affect me?







THE CONTEMPLATION OF KARMA BAD KARMA

- A short life with much sickness comes from past Killing.
 - Poverty and discontent comes from previous Stealing.
 - A quarrelsome spouse and lack of satisfaction comes from previous Sexual Misconduct.
 - Not being believed or trusted by others comes from previous Lying.
 - Loneliness and lack of support comes from Causing Disharmony in the past.
 - Receiving insults and being disliked by others comes from Using Abusive Language in the past.
 - Being ignored by others comes from past idle talk.
 - Being constantly unsatisfied and not getting what one wants comes from past craving.
 - Being treated like an enemy by everyone comes from previous Anger.
 - Confusion and difficulty in understanding comes from having been attached to Incomplete Viewpoints in the past.
 - The tendency to perform these actions increases with each occurrence. Our circumstances and even the environment and climate change to reinforce our tendency to commit negative thought, speech and action.
-
- Think of your current problems and what the possible internal causes of those would be.
 - Think of the negative results that have come from thought, speech and action full of longing, done with attachment, full of fear or anger, or that arise out of doubt or confusion.
 - Feel Regret for the vows and promises that you've made & since broken.
 - Feel sadness for those who cause harm for themselves and others.

Then repeat this:

**I have performed thought, speech, and action
 Full of longing & attachment, fear & anger, and doubt & confusion,
 Because these actions create suffering or perpetuate suffering.
 I promise to try not to commit these actions again.**





GOOD KARMA

- ❖ Protecting life leads to long life, and good health.
 - ❖ Generosity leads to obtaining wealth and power.
 - ❖ Upholding Morals leads to happiness and good companions.
 - ❖ Being truthful leads to being respected and trusted by others.
 - ❖ Reconciling others leads to being well-liked and trusted.
 - ❖ Using gentle words and encouragement leads to being praised by others and hearing pleasant sounds.
 - ❖ Speaking only with purpose leads to speech that others find pleasing and want to listen to.
 - ❖ Through Contentment, we obtain happiness and always get what we want.
 - ❖ Having Patience and a helping mind, we become loved by everyone and are always helped by others.
 - ❖ By maintaining the view of the world as impermanent, subject to suffering, interdependent, and selfless, we are respected by others and have the best intelligence and wisdom.
 - ❖ Repeated good acts strengthens the tendency to repeat those acts.
 - ❖ Our circumstances and environment and even the climate change to reinforce our positive thought, speech, and action.
-
- ❖ Rejoice at your thought, speech and action done from contentment, done with renunciation, combined with patience, done out of compassion, combined with confidence, and reflecting a Complete Viewpoint.
 - ❖ Rejoice at the good that has come from keeping the vows and promises that you have made.
 - ❖ Think of the good deeds, kindness and merits of others and be glad that they are creating merit too.
 - ❖ Think of using this merit for the benefit of all beings, then repeat this:

**I rejoice in all thought, speech, and action done by myself & others
 Arising from Contentment & Renunciation, Patience & Compassion,
 And Confidence & Understanding
 And I promise to try and do more of these actions in the future.**





PRACTISING GIVING & TAKING (TONGLEN)
SHANTIDEVA'S METHOD FOR DEVELOPING SELFLESSNESS

1) Viewing all Beings as Equal

All beings regardless of whether they are adversaries, friends, or strangers and regardless of their station in life, are seeking happiness and trying to avoid suffering. All beings suffer from Birth, Old Age, Sickness and Death, Longing, Fear, Frustration and Confusion. Every being can attain Buddhahood and is endowed with Buddha-Nature.

2) Seeing the Harm caused by Self-importance

By viewing ourselves as all-important, we become blind to the interconnectedness of all beings and so lose many opportunities for gaining understanding and knowledge and, because we are going against the way that reality works, we also create the causes for experiencing future suffering.


3) Seeing the Benefits of Selflessness

By de-emphasizing the self, we reduce our exaggerated sense of self & view our self and the rest of the world more accurately. As a result, we become in touch with the interconnectedness of all things and thereby gain wisdom and understanding. Abandoning self-cherishing eliminates a large portion of our grasping & clinging, which eliminates many of the causes of our sufferings.

4) Seeing ourselves in another's place and acting accordingly.

When we see others who are suffering, or who are sick, dying, in pain or in grief, sadness, full of longing, fear, frustration, doubt, or confusion, we should remember times when we were suffering in the same way and then try to act based on those memories. We should also think that, even if we are not suffering at the moment, it is possible for us to be in a similar situation at any time in the future. If we think in this way, we will then feel stronger compassion for those who are suffering and we will know how to better





respond to their plight.

5) Practising Giving and Taking:

In exchanging ourselves for others, what is meant is to place others as most important, in exchange for the usual situation of having ourselves be most important. To do this. We imagine real examples of the miserable conditions of sentient beings until we cannot bear to see them suffering in these ways. Because we cannot bear to see them suffering, we imagine taking their suffering onto ourselves. This should bring a feeling of darkness and we can imagine the colour black. We imagine this darkness entering our heart and destroying our self-centredness so that our self-centredness and their suffering cancel each other out. This should then be followed by rejoicing at having been successful in eliminating our self-centredness and their suffering at the same time.

Then we think of the good causes and merits of ourselves, all virtuous people, and the Buddhas and Bodhisattvas. This should bring about a feeling of happiness and brightness and we can imagine a white light. We then imagine sending this merit in the form of white light to all sentient beings so that they become full of light, free from all pain and misery and are filled with Joy and Well-being.

NOTE: This practice can be done using the breathing in the following way: Imagine taking in the suffering of all sentient beings in the form of dark light as one breathes in - imagine that this dark light destroys our self cherishing in our hearts. Then feel great joy at having succeeded in this and then send out this joy and all your own and the Buddha's virtues in the form of white light as you breath out. This white light automatically fills all sentient beings around us with Peace, Strength, and Joy.

Repeat the following prayers in the daily practice of Giving and Taking:





TONGLLEN PRAYERS

**Dhena Jetsun,
Lama Tujey Chen**

**Knowing These things (above),
Precious Lama Please,**

**Manjur Drowi,
Digdi Dugyen Khun**

**May all pain and grief
of all my mothers**

**Malu Data,
Dagla Menpa Dong**

**Each one ripen,
in me right now.**

**Daggi Deygey,
Shyenla Tongwa Yi**

**I give them all my
Happiness and Wealth**

**DroyKun Deydang
Denpa Chenji Lo
(1 or 3 times)**

**May all this happen
By your blessings.
(1 or 3 times)**

**Nunchuh Digpi
Dreybu
Yong Kang Dey**

**When the fruit of evil
overflows
in this world,**

**Menduh Dugyen
Chata
Bo Jor Chang**

**And unwanted suffering
falls
just like rain.**

**Lengyen Dreybu
Zepi
Jor Tong Ney**

**Seeing the cleansing
of all our fruits
of bad Karma,**

**Chengyen Lamto
Longwa
Chenji Lo
(1 or 3 times)**

**May all harm turn to good
with the help of all
your blessings.
(1 or 3 times)**





**PRAYER FOR DELIVERANCE FROM THE DANGEROUS PATHWAYS
OF THE BARDO**

**Homage to the gurus, yidams, and dakinis,
with their great love may they lead us on the path.**


**When through confusion we wander in samsara,
on the undistracted light-path of study, reflection and meditation,
may the gurus of the sacred lineage go before us,
their consorts the hosts of dakinis behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense Ignorance we wander in samsara,
on the undistracted light-path of the All-Encompassing Wisdom,
may Blessed Vairochana go before us,
his consort the Queen of Vajra Space behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense Aggression we wander in samsara,
on the undistracted light-path of the Mirror-like Wisdom,
may Blessed Vajrasattva go before us,
his consort Buddha-Locana behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense Pride we wander in samsara,
on the undistracted light-path of the Wisdom of Equality,
may Blessed Ratnasambhava go before us,
his consort Mamaki behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**






**When through intense Longing we wander in samsara,
on the undistracted light-path of Investigative Wisdom,
may Blessed Amitabha go before us,
his consort Pandaravasini behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense Envy we wander in samsara,
on the undistracted light-path of the Wisdom of Skillful Means,
may Blessed Amoghasiddhi go before us,
his consort Samaya-Tara behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through strong Unconscious Tendencies we wander in samsara,
on the undistracted light-path of the Innate Wisdom,
may the vidyadhara warriors go before us,
their consorts the host of dakinis behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through Fierce Confused Projections we wander in samsara,
on the undistracted light-path of abandoning all fear,
may the Blessed ones, peaceful and wrathful go before us,
the host of dakinis, Queens of Space behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**May the element of Space not rise up as an enemy,
may we see the realm of the blue buddha,
May the element of Water not rise up as an enemy,
may we see the realm of the white buddha,
May the element of Earth not rise up as an enemy,
may we see the realm of the yellow buddha,**





**May the element of Fire not rise up as an enemy,
may we see the realm of the red buddha,
May the element of Wind not rise up as an enemy,
may we see the realm of the green buddha,
May the rainbow of the elements not rise up as an enemy,
may we see the realms of the all the buddhas,
May the sounds, lights, and rays not rise up as enemies,
may we see the infinite realms of the peaceful and wrathful ones,
May we know all sounds as our own sound,
May we know all lights as our own light,
may we know all the rays as our own rays,
May we spontaneously know the bardo as ourselves,
May we attain the realms of the three Buddha Bodies.**





MAIN VERSES OF THE SIX BARDOS

**Now when the bardo of birth is dawning upon me
 I will abandon laziness for which life has no time,
 enter the undistracted path of study, reflection and meditation,
 making projections and mind the path,
 and realize the three Buddha bodies;
 now that I have once attained a human birth,
 there is no time on the path for the mind to wander.**

**Now when the bardo of dreams is dawning upon me,
 I will abandon the corpse-like sleep of careless ignorance,
 and let my thoughts enter their natural state without distraction;
 controlling and transforming dreams in luminosity
 I will not sleep like any animal
 but unify completely sleep and practice.**

**Now when the bardo of samadhi-meditation dawns upon me,
 I will abandon the crowd of distractions and confusions,
 and rest in the boundless state without grasping or disturbance;
 firm in the two practices: Generation and Complete,
 at this time of meditation, one-pointed, free from activity,
 I will not fall into the power of confused emotions.**

**Now when the bardo of the moment before death dawns upon me, I will
 abandon all grasping, yearning and attachment,
 enter undistracted into clear awareness of the teaching,
 and eject my consciousness into the space of unborn mind;
 as I leave this compound body of flesh and blood,
 I will know it to be a transitory illusion**

**Now when the bardo of dharmata dawns upon me,
 I will abandon all thoughts of fear and terror,
 I will recognize whatever appears as my projection,**





**and know it to be a vision of the bardo;
now that I have reached this crucial point,
I will not fear the peaceful and wrathful ones, my own projections.**

**Now when the bardo of becoming dawns upon me,
I will concentrate my mind one-pointedly,
and strive to prolong the results of good karma,
close the womb-entrance and think of resistance;
this is the time when perseverance and pure thought are needed,
abandon jealousy, and meditate on the Buddha and his consort.**

**With the mind far off, not thinking of death's coming,
performing these meaningless activities,
returning empty-handed now would be complete confusion;
the need is recognition, holy dharma,
so why not practice dharma at this very moment?
From the mouths of the Spiritually Accomplished come these words:
if you do not keep your guru's teaching in your heart,
will you not become your own deceiver?**





THE DEDICATION OF MERIT

Short Version:



Manjushri

**May I attain knowledge like that of
Manjushri,
And also like that of Samantabhadra,
Following the example of these two,
I dedicate these merits
For the benefit of all Sentient Beings,
My Mothers.**



Samantabhadra

Full Version:

**May All Benefits of These Exertions
Be Dedicated to the Cause of Universal Good.
Let the Sorrows of All Beings Be Removed,
May They Come to Full and Perfect Wisdom
Not a Single One Left Behind.
May I Become a Joy to All Beings,
Through Great Works of Compassion,
So That Throughout the Six Realms,
Buddhahood May Prevail.
Let this be My Vow
Until the stones themselves
Attain Highest, Perfect Enlightenment,
Therefore I Must,
No Matter What Happens,
Become a Buddha,
Quickly, Quickly,
For the Sake of All Beings
My Mothers.**





SLEEPING PRACTICES

❖ When you are ready to fall asleep, repeat the long dedication of merit and then do one of the following contemplations:

Regular: Imagine you are sleeping on a cool moon cushion for relaxation or a warm sun cushion for strength and health, or a cushion made of a moon and then a sun for both together. Then Imagine you are sleeping while a Bodhisattva (eg. Chenrezi or Tara) or the Buddha is watching over you. Imagine that warm golden rays emanate from them and from your cushion and fill your body, giving you Strength, Health, Joy & Peace.

Tantra: Imagine light rays emanating from your body and penetrating all three realms of existence. Imagine all of these realms dissolving into you (Formless Realm in the upper part, Pure Form Realm in the middle, and Desire Realm in the lower part). Then imagine yourself dissolving from above and below into a moon mandala at your heart. Imagine the moon dissolving into a HUM at its Centre. Imagine a mirage as the Earth Element dissolves into Water and the HUM shrinks into its top. Imagine smoke, as Water dissolves into Fire and the line dissolves into the crescent moon above it. Imagine sparks as the crescent moon dissolves into the drop above it, and Fire dissolves into Wind. As the drop dissolves into the squiggle, Wind dissolves into Space, we see a candle flame. At the squiggle, the mind of White Appearance arises and all Anger becomes Clarity. As the bottom curve dissolves into the middle curve, the mind of Red Increase arises and all Desire becomes Bliss. As the middle curve dissolves into the top, the mind of Black Near-Attainment arises and all Dullness becomes Awareness. When the top of the squiggle dissolves into Space, we experience the mind of clear light, which perceives the emptiness of all phenomena and is full of Bliss. It combines Peace, Confidence, Joy, Balance, and Clarity mixed with Space. We have now reached the Dharmakaya or Truth-Body of a Buddha and we rest in that state.





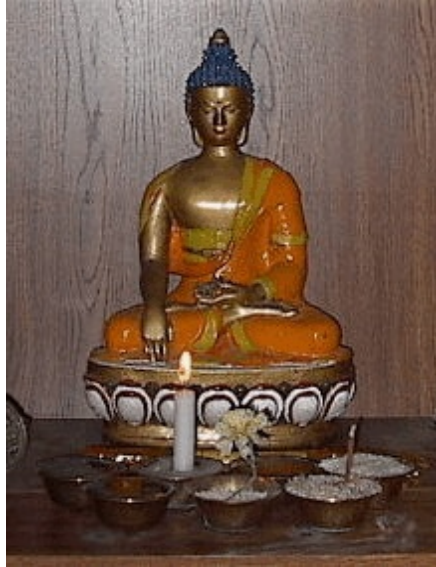
PRAYERS FOR OTHER OCCASSIONS

Prints and larger versions of most images are available at
www.AndyWeberStudios.com & www.BuddhaNet.net

NOTE: There are complete prayer ceremonies (Sadhanas) for many of the Mantra practices included in this section. These are just a brief opening and closing prayer combined with the short mantra of each Buddha Emanation for brief practices when required. They can be combined with the following 7 limbed prayer to provide a more complete practice or they can be replaced by the full Prayer Ceremony desired. Some of these prayer ceremonies are available via the Peaceful Garden website (www.PeacefulGarden.ca).



THE SEVEN LIMBED PRAYER
(the basis for all pujas & sadhana prayers)



- 1) => **I prostrate in devotion to the Buddha, His Teachings, and his Spiritual Community.**
- 2) => **I present to them offerings both set out before me and mentally visualized.**
- 3) => **I confess all negative actions and downfalls committed since beginning-less time.**
- 4) => **I rejoice in the virtues done by myself and others in the past, present, & future.**
- 5) => **I request you all to continuously turn the wheel of the Dharma.**
- 6) => **I request you to remain with us until samsara is emptied.**
- 7) => **I dedicate the merits accumulated by this prayer and other such actions to the attainment of Buddhahood for the benefit of all others.**



PRAYERS SAID BEFORE MEALS

We must first think of all of the things that contributed to making this food available. The earth, sun & rain helped this food grow. Someone needed to work to grow the foods that we are eating and raise the animals who eventually gave up their lives for us to eat. Others had to purchase, transport, unload, stock, display, sell and prepare this food. With this in mind, we visualize a white OM, a red AH, and a blue HUM in the space above the food.

OM AH HUM

As we say OM AH HUM the first time, we imagine that the blue syllable HUM descends on the food completely purifying it of all negative energies, contaminations, or other impurities.

OM AH HUM

As we say OM AH HUM a second time, we imagine the red AH descending on the food changing it into Nectar fit for Heavenly Beings, Buddhas & Bodhisattvas.

OM AH HUM

Finally, we imagine the white OM descending on the food magnifying the quantity so that it becomes inexhaustible.

Then we repeat the following prayers:

**SHEZAY ROGYA TENPI
YIDRO PA**

**We offer these foods consisting of a
hundred different tastes,**

**LEZA DENEY GYELWA
SEYCHEY LA**

**to the Victorious Buddhas and their
Bodhisattva heirs.**

**DEPI PULWI DROWA DEYDA
KUN**

**Offering these with faith and devotion
in the path to Buddhahood,**

**JORTEN TINGZING SHEYLA
CHOPAR SHO**

**May all beings be nourished by the
fruits of Spiritual Attainment.**





OFFERINGS AFTER MEALS TO THE HUNGRY GHOSTS

To make the food offering, take a piece of bread and squeeze it in the left hand, so that ridges form along the bread. Also, squeeze the ends of the bread with the right thumb and middle finger to form ridges at the end. If you plan to eat after this offering, fashion a small tail at the end of the bread near the little finger on your left hand.

Then throw the bread on the table in front of you and repeat the following Mantra:

OM AH TZENDA BENDZA ASHI BHEYI SOHA

Then say the following prayer:

**Jimpa Gyanchen Gyurpa
Deyi Tu**

**Through great generosity, for the sake
of all living beings,**

**Drowi Tunto Rangyung Sangye
Ney**

**May I attain the state of the
spontaneously arisen Buddha**

**Nguchi Gyelwa Namchey
Mandolee**

**So that the great number of sentient
beings**

**Chaygeu Tsonam Jimpey Drogyur
Chi**

**who have not crossed over from
samsara may be liberated.**





CHENREZI PRAYERS & MANTRA

(The Bodhisattva of Compassion.)

Used to fill ourselves with Compassion or grant requests for help)



**Kyongi Magu Kyunto Kar
Zosang Kegi Ula Ken
Tugchi Chengi Tola zi
Chenrezi la Chatse Lo**

**Faultless one of pure white colour
With a Buddha adorning your head
You look with loving eyes on all that lives
To you, Chenrezi, I bow in devotion**

**OM MANI PADME HUM
OM the Jewel in the Lotus HUM
(7, 21, 108 or more times)**

**Gewa Teyi Nyurtu Dag
Chenrezi Wang Drubkyur Ney
Drowa Zigkyang Malupa
Keki Sala Gopar Sho**

**By this virtue, may I see
Chenrezi's qualities right here and now
Each and Everyone that lives
May I be able to deliver them to your
Buddha Realm.**





MANJUSHRI MANTRA

(Bodhisattva of Wisdom - to gain Wisdom, Knowledge or Understanding)



**Lama Dang Gompo Jetsun
Jampey-yang-la
Cha Tse Lo**

**To the Guru and Protector Supreme
Manjushri
I bow in devotion**

**OM ARAPATSANA DHI DHI DHI DHI DHI
(7, 21, 108 or more times)**

Tsedan Kekyi Kenrab Wusey Ki

**May you, in kindness, emanate your
Wisdom**

Dalo Timu Munpa Rabsey Ney

**So that the darkness of Ignorance is
cleared from my mind.**

Kadang Tancho Shunglu Topa Yi

**So I may understand the Teachings and
all areas of learning**

Lodeu Popey Nawa Tsetu Sul

**Bestow upon me, please, the light of
confident knowledge**



WHITE TARA MANTRA
(The Female Bodhisattva of Compassion)



Korwa Leydeu Tarey Ma

**Deliver me from Samsara, Mother
Tara**

TOTARA yi Jig-jeý Dreu

**Through chanting TUTAREY
eliminate the 8 destructions**

TORI Nawa Namley Deu

**Through TUREY deliver me from all
sickness**

**Dromey Yumla
Chatsey Lo**

**To the liberating mother,
I bow in devotion**

OM TARE TUTAREY TUREY SOHA
(7, 21, 108 or more times)

Dumi Chiwi Tseyma Tongwa Na

**When I see the signs of an untimely
Death**

**Deyi Mola Yishi Kolo Gun
Selwar Tongney Chidag Pjom Tey**

**At that instant, Tara Mother
May I clearly see the Lord of Death
subdued**

Chimi Ringzin Nyurtu Topa Sho

And may I soon obtain eternal life.

**The 8 Destructions are causes of destruction of spiritual progress. They are
Desire, Anger, Jealousy, Ignorance, Avarice, Doubt, Wrong View, and Pride.**

MEDICINE BUDDHA MANTRA



The fully realized destroyer of all defilements, fully completed Buddha, having fully realized the absolute truth of all phenomena. Buddha “Medicine Guru, Lapis Lazuli Holder of the Most Excellent of Medicines” to you I prostrate and go for refuge, to you I make offerings.

May your vow to benefit all sentient beings now ripen for myself and others.

**OM BHIKENZAY, BHIKENZAY, MAHA BHIKENZAY,
BHIKENZAY RAJA, SAMUNGATEY SOHA
(7, 21, 108 or more times)**

By the virtues received from attempting this practice, may all living beings who see, hear, touch, or remember me - even those who only say my name - at that moment be released from their miseries and experience happiness forever.



PRAYERS FOR THE DEAD OR DYING
(Bardo is the state between death and our next rebirth)

PRAYER FOR DELIVERANCE
FROM THE DANGEROUS PATHWAYS
OF THE BARDO
(change the pronouns as required)

**Homage to the gurus, yidams, and dakinis,
with their great love may they lead us on the path.**

**When through confusion we wander in samsara,
on the undistracted light-path of study, reflection and meditation,
may the gurus of the sacred lineage go before us,
their consorts the hosts of dakinis behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense ignorance we wander in samsara,
on the undistracted light-path of the All-Encompassing Wisdom,
may Blessed Vairocana go before us,
his consort the Queen of Vajra Space behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense aggression we wander in samsara,
on the undistracted light-path of the Mirror-like Wisdom,
may Blessed Vajrasattva go before us,
his consort Buddha-Locana behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**





**When through intense Pride we wander in samsara,
on the undistracted light-path of the Wisdom of Equality,
may Blessed Ratnasambhava go before us,
his consort Mamaki behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense desire we wander in samsara,
on the undistracted light-path of Investigative Wisdom,
may Blessed Amitabha go before us,
his consort Pandaravasini behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through intense envy we wander in samsara,
on the undistracted light-path of the Wisdom of Skillful Means,
may Blessed Amoghasiddhi go before us,
his consort Samaya-Tara behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through strong unconscious tendencies we wander in samsara,
on the undistracted light-path of the Innate Wisdom,
may the vidyadhara warriors go before us,
their consorts the host of dakinis behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**

**When through fierce confused projections we wander in samsara,
on the undistracted light-path of abandoning all fear,
may the Blessed ones, peaceful and wrathful go before us,
the host of dakinis, Queens of Space behind us;
help us to cross the bardo's dangerous pathway
and bring us to the perfect buddha state.**





**May the element of Space not rise up as an enemy,
may we see the realm of the blue buddha,
May the element of Water not rise up as an enemy,
may we see the realm of the white buddha,
May the element of Earth not rise up as an enemy,
may we see the realm of the yellow buddha,
May the element of Fire not rise up as an enemy,
may we see the realm of the red buddha,
May the element of Wind not rise up as an enemy,
may we see the realm of the green buddha,
May the rainbow of the elements not rise up as an enemy,
may we see the realms of the all the buddhas,
May the sounds, lights, and rays not rise up as enemies,
may we see the infinite realms of the peaceful and wrathful ones,
May we know all sounds as our own sound,
May we know all lights as our own light,
may we know all the rays as our own rays,
May we spontaneously know the bardo as ourselves,
May we attain the realms of the three Buddha Bodies.**





**THE BARDO PRAYER THAT PROTECTS
FROM FEAR**

(Change the pronouns as required)

**When the journey of our life has reached its end
and since no relatives go with us from this world
we wander in the bardo state alone,
may the peaceful and wrathful buddhas send out the power of their
compassion
and clear away the dense darkness of ignorance.**

**When parted from beloved friends, wandering alone,
our own projections' empty forms appear,
may the buddhas send out the power of their compassion
so that the bardo's terrors do not come.**

**When the five luminous lights of wisdom shine,
fearlessly may we recognize ourselves;
when the forms of the peaceful and wrathful ones appear,
fearless and confident may we recognise the bardo.**

**When we suffer through the power of evil karma,
may the peaceful and wrathful buddhas clear away suffering;
when the sound of dharmata roars like a thousand thunders,
may it be transformed into the sound of mahayana teaching.**

**When we follow our karma, without a refuge,
may the peaceful and wrathful buddhas be our refuge;
when we suffer the karma of unconscious tendencies,
may the samadhi of bliss and luminosity arise.**

**At the moment of spontaneous birth in the bardo of becoming,
may the false teachings of the tempters not arise;
when we arrive wherever we wish by supernatural power,**





may the illusory terrors of evil karma not arise.

**When savage beasts of prey are roaring,
may it become the sound of dharma, the six syllables;
when we are chased by snow, rain, wind, and darkness,
may we receive the clear, divine eye of wisdom.**

**May all sentient beings of the same realm in the bardo,
free from jealousy, be born in a higher state;
when great thirst and hunger are caused by passions,
may the pain of thirst and hunger, heat and cold, not arise.**

**When we see our future parents in union,
may we see the peaceful and wrathful buddhas with their consorts;
with the power to choose our birthplace for the good of others,
may we receive a perfect body adorned with auspicious signs.**

**Obtaining for ourselves a perfect human body,
may all who see and hear us at once be liberated;
may we not follow all our evil karma,
but follow and increase what merit we may have.**

**Wherever we are born, at that very place,
may we meet the yidam of this life face to face;
knowing now to walk and talk as soon as we are born,
may we attain the power of non-forgetfulness and remembrance of past lives.**

**In all the stages of learning, high, middle, and low,
may we understand just by hearing, thinking and seeing;
wherever we are born, may the land be blessed,
so that all sentient beings may be happy.**

**O peaceful and wrathful buddhas, may we all
become like you yourselves, just as you are,**





**with your forms and your auspicious marks,
your retinues, your long life and your realms.**

**Samantabhadra, the peaceful and wrathful ones, infinite compassion,
the power of the truth of the pure dharmata,
and followers of tantra in one-pointed meditation:
may their blessings fulfill this inspiration prayer.**



**UPDATES TO THIS BOOKLET**

Date	Updated Pages
Aug 13, 2009	6 & 7
Sept 3, 2009	6 & 11
Dec 28, 2009	Whole Book
Jan 8, 2010	pages 7, 9, 11, 12, 15, 18, 20, 21
Feb 3, 2010	pages 9, 10, 11, 12, 13, 16, 18, 19, 20, 21, 24
May 16, 2010	Pages 4, 5, 7, 9, 10, 11, 12, 14, 15, 16, 18, 19, 20, 21,
July 10, 2010	Pages 9, 10, 11, 15, 16, 19, 20, 35, 37, 38
Feb 21, 2011	Pages 5, 9, 10, 11, 12, 14, 15, 16,
Apr 6, 2011	Pages 9, 10, 14, 16
July 20, 2011	Pages 5, 9, 10, 11, 12, 15, 18, 19

