



## Prayers for Teaching Occasions

Shantideva Center  
Park Slope, Brooklyn

## RECITATIONS BEFORE TEACHINGS

### Verses for the 8 Auspicious Noble Ones

*When undertaking any activity, if at the outset you complete one recitation of this prayer, you will realize your accomplishments and happiness just as you wish. Since this is the case, it is important to commit it to memory.*

OM

To you auspicious ones, dwelling in the ten directions' realms  
Where all that appears and exists is perfectly pure, spontaneous in nature –  
To the entire noble collection of Buddha, Dharma, and Sangha, I prostrate!  
May all be auspicious for us!

O King of Illumination, Intention to Accomplish Aims with Steadfast Power,  
Glorious Adornment of Loving Kindness, Supremely Glorious One Renowned for  
Virtue,  
Greatly Renowned as Consideration for All,  
Glorious Renown That Is Valor as Noble as Mount Meru,  
Glorious Renown That Is Consideration for All Sentient Beings, and  
Glorious Renown That Is Valor Which Causes Contentment:  
Hearing your mere names increases fortune and glory.  
I prostrate to the eight sugatas!

O youthful Manjushri, glorious Vajrapani,  
Powerful Avalokita, protector Maitreya,  
Kshitigarbha, Nivaranavishkambin,  
Akashagarbha, and supreme arya Samantabhadra:  
You beautifully carry your hand implements – the utpala flower, vajra,  
White lotus, naga-wood, jewel, moon,  
Sword, and sun – supreme of auspiciousness and glory!  
To the eight bodhisattvas, I prostrate!

The jeweled precious parasol, the auspicious golden fish,  
The excellent vase pouring forth desired objects, the beautiful kamala lotus,  
The conch of great renown, the glorious never-ending knot,  
The always-flying banner of victory, and the powerful wheel of transformation –  
O you for whom these eight supreme precious symbols serve as hand ornaments:  
You goddesses who make offerings to the victors of all times and every direction,  
and cause them delight,  
Lasya and so forth, by bringing you to mind, you increase our glory!

To the eight auspicious goddesses, I prostrate!  
 Mahabrahma, Source of Bliss, Son of Non-Craving,  
 Thousand-Eyed One, kings Dhritarashtra,  
 Virudhaka, Virupaksham the lord of nagas, and  
 Vaishravana, each holding your divine symbol –  
 Wheel, trident, lance, vajra,  
 Vina, sword, stupa, and victory banner –  
 You increase the virtue, goodness, and fortune for those who reside in the three realms.  
 To the eight worldly guardians, I prostrate!

May any activity we undertake here today,  
 Obstacles and misfortunes having been pacified,  
 Accomplish our desired goals and increase in glory in accordance with our wishes!  
 May fortune, happiness, and prosperity abound!

*If you recite this when you awaken, all of that day's goals will be accomplished.*

*If you recite this when going to sleep, you will see excellent dreams.*

*If you recite this when entering into a disagreement, you will be completely victorious.*

*If you recite this when undertaking any activity, your desired goals will be accomplished.*

*If you recite this continually, you will obtain long life, glory, and renown, and  
 Bliss, goodness, and prosperity will be achieved just as you wish.*

*This method for purifying misdeeds and obscurations and setting oneself in higher rebirths and the  
 definite excellence*

*Was explained by the Supreme Victor, who accomplishes all goals.*

### **Praise to Shakyamuni Buddha**

[La ma] tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rig pa  
 dang zhab su dän pa / de war sheg pa / jig ten khyen pa / kye bu dül wäi kha lo gyur wa la na  
 me pa / lha dang mi nam kyi tön pa / sang gyä chom dän dä päl gyäl wa sha kya thub pa la  
 chhag tshäl lo / chhö do kyab su chhi wo (3x)

*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 among 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,  
 Bowing 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 mirage, the 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.

### Heart Sutra

(\*Text in **bold** indicates to raise the pitch)

I prostrate to the arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha **together with** a great community of monks and a great community of bodhisattvas. **At that time, the Bhagavan** was absorbed in the concentration on the categories of phenomena called "**Profound Perception.**"

**Also**, at that time, the bodhisattva mahasattva arya Avalokiteshvara **looked upon the very practice** of the profound perfection of wisdom and **beheld those five aggregates** also as empty of inherent nature.

**Then, through the power of Buddha**, the venerable Shariputra **said this to the bodhisattva mahasattva arya Avalokiteshvara**: "**How should any son of the lineage** train who wishes to practice the activity of the **profound perfection** of wisdom?"

**He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra**. "**Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity** of the profound perfection of wisdom **should look upon it like this, correctly** and repeatedly beholding those five aggregates **also as empty of inherent nature**."

Form is empty. Emptiness is form. **Emptiness is not other than** form; form is also not other than emptiness. **In the same way, feeling, discrimination, compositional factors, and consciousness** are empty.

**"Shariputra, likewise, all phenomena** are emptiness; **without characteristic**; unproduced, unceased; stainless, not without stain; not **deficient, not fulfilled**.

“Shariputra, **therefore, in emptiness** there is no form, no feeling, no discrimination, **no compositional factors**, no consciousness; **no eye, no ear, no nose, no tongue, no body**, no mind; no visual form, no sound, no odor, **no taste, no object** of touch, and no phenomenon. **There is no eye element and so on up to and including** no mind element **and no mental consciousness** element. **There is no ignorance, no extinction** of ignorance, **and so on up to and including** no aging and death and no **extinction of** aging and death. **Similarly, there is no suffering**, origination, cessation, and path; **there is no exalted** wisdom, no attainment, **and also no** non-attainment.

“Shariputra, **therefore**, because there is no attainment, **bodhisattvas rely on and dwell** in the perfection of wisdom, **the mind without obscuration** and without fear. **Having completely passed beyond** error, they reach the end-point of nirvana. **All the buddhas who dwell in** the three times also manifestly, **completely awaken** to unsurpassable, perfect, **complete enlightenment** in reliance on the perfection of wisdom.

**Therefore, the mantra of the perfection** of wisdom, the mantra of great knowledge, **the unsurpassed mantra, the mantra equal** to the unequaled, **the mantra that thoroughly pacifies** all suffering, **should be known as truth since it** is not false. **The mantra of the perfection of wisdom is** declared:

TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA (7x optional)

*<pause for reflection on emptiness>*

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

**Then the Bhagavan arose** from that concentration and commended the bodhisattva mahasattva **arya Avalokiteshvara** saying: “Well said, well said, son of the lineage, **it is like that. It is** like that; one should practice the profound perfection of wisdom **just as you have indicated**; even the tathagatas rejoice.”

**The Bhagavan having** thus spoken, the venerable Sharadvatiputra, **the bodhisattva mahasattva** arya Avalokiteshvara, **those surrounding in their entirety** along with the world of gods, humans, asuras, and gandharvas **were overjoyed and highly praised** that spoken by the Bhagavan.

(This completes the *Ārya-bhagavati-prajñāpāramitā-hōidaya-sūtra*.)

### Short Mandala Offering

Sa zhi pö kyi jug shing me tog tram  
*This ground, anointed with perfume, strewn with flowers,*

Ri rab ling zhi nyi dä gyän pa di  
*Adorned with Mount Meru, four continents, the sun and*

Sang gyä zhing du mig te ül wa yi  
*I imagine this as a buddha-field and offer it.*

Dro kün nam dag zhing la chö par shog  
*May all living beings enjoy this pure land!*

### Request to Turn the Wheel of Dharma

Je tsün la ma dam pa khye nam kyi  
*O holy and perfect, pure lama, from the clouds of compassion*

Chhö küi kha la khyen tsei chhu dzin thrig  
*That form in the skies of your dharmakaya wisdom,*

Ji tar tsham päi düi jäi dzin ma la  
*Please release a rain of vast and profound Dharma,*

Zab gyä chhö kyi chhar pa wab tu söl  
*Precisely in accordance with the needs of those to be trained.*

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

(\* “Idam” is chanted by the prayer leader alone, then the group joins.)

### Taking Refuge and Generating Bodhicitta

Sang gyä chö dang sog kyi chog nam la  
*I go for refuge until I am enlightened*

Jang chub bar du dag ni kyab su chi  
*To the Buddha, the Dharma, and the Supreme Assembly.*

Dag gi chö nyen gyi pe sö nam gyi  
*By the merits I create through listening to the Dharma,*

Dro la pen chir sang gye drub par shog (3x)  
*May I become a buddha in order to benefit all sentient beings. (3x)*

## PRAYERS AT THE CONCLUSION OF TEACHINGS

### Short Mandala Offering

Sa zhi pö kyi jug shing me tog tram  
*This ground, anointed with perfume, strewn with flowers,*

Ri rab ling zhi nyi dä gyän pa di  
*Adorned with Mount Meru, four continents, the sun and*

Sang gyä zhing du mig te ül wa yi  
*I imagine this as a buddha-field and offer it.*

Dro kün nam dag zhing la chö par shog  
*May all living beings enjoy this pure land!*

### Request for the Lama to Remain Long

Je tsün la mäi ku tshe rab tän ching  
*May my venerable lama's life be firm,*

Nam kar thrin lä chhog chur gyä pa dang  
*His white divine actions spread in the ten directions.*

Lo zang tän päi drön me sa sum gyi  
*May the torch of the teachings of Losang always remain,*

Dro wäi mün sel tag tu nä gyur chig  
*Dispelling the darkness of all beings in the three realms.*

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

(\* "Idam" is chanted by the prayer leader alone, then the group joins.)

## Dedication Prayers

Ge wa di yi nyur du dag

*Due to the merits of these virtuous actions*

La ma sang gyä drub gyur nä

*May I quickly attain the state of a Guru-Buddha*

Dro wa chig kyang ma lü pa

*And lead all living beings, without exception,*

De yi sa la gö par shog

*Into that enlightened state.*

Jang chhub sem chhog rin po chhe

*May the supreme jewel bodhichitta*

Ma kye pa nam kye gyur chig

*That has not arisen, arise and grow;*

Kye wa nyam pa me pa yang

*And may that which has arisen not diminish*

Gong nä gong du phel war shog

*But increase more and more.*

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

## Short Long Life Prayers

### *For His Holiness the Dalai Lama (1)*

*(1. Version recommended by Lama Zopa Rinpoche)*

Jig ten kham dir phän de ma lü pa  
*The wish-granting Wish-Fulfilling Jewel,*  
 Gang lä jung wäi sam phel yi zhin nor  
*Source of every single benefit and happiness in this world,*  
 Ka drin tshung me tän dzin gya tsho la  
*To the incomparably kind Tenzin Gyatso, I beseech:*  
 Söl wa deb so thug zhe lhün drub shog  
*May all your holy wishes be spontaneously fulfilled.*

*(Alternate version)*

Gang rii ra wä kor wäi zhing kham dir  
*In the land encircled by snow mountains,*  
 Phän dang de wa ma lü jung wäi nä  
*You are the source of all happiness and good.*  
 Chän rä zig wang tän dzin gya tsho yi  
*All-powerful Chenrezig, Tenzin Gyatso,*  
 Zhab pä si thäi bar du tän gyur chig  
*Please remain until samsara ends.*

### *For Lama Zopa Rinpoche*

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

**Shantideva's Prayer**  
**Extracted from Chapter 10 of the *Bodhicharyāvatāra***

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.