

PRAYERS FOR LHABAB DUCHEN

With Tengyur Rinpoche
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TAKING REFUGE AND GENERATING BODHICITTA

SANG GYÄ CHÖ DANG SOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI CHÖ NYEN GYI PÄ TSOG NAM GYI
DRO LA PEN CHIR SANG GYE DRUB PAR SHOG (3x)

I go for refuge until I am enlightened

To the Buddha, the Dharma, and the Supreme Assembly.

By my practice of giving and other perfections,

May I become a buddha to benefit all sentient beings. (3x)

THE FOUR IMMEASURABLES (SHORT VERSION)

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR CHIG
SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL WAR GYUR CHIG
SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR GYUR CHIG
SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI TANG NYOM LA NÄ PAR GYUR CHIG

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 be inseparable from the happiness that is free from suffering.

May all sentient beings abide in equanimity, free from attachment for friends and hatred for enemies.

PRAISE TO ŚĀKYAMUNI 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 good conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher of gods and humans; 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 a 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 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 all conditioned things as such.

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

HEART SUTRA

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

“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 *Ärya-bhagavatī-prajñāpāramitā-hridaya-sūtra*.)

SHAKYAMUNI BUDDHA, PRAISE BY WAY OF THE TWELVE DEEDS

Homage to Buddha Shakyamuni!

Through skillful compassion born in the Shakya clan,
Unconquered One, subduer of Mara’s horde,
Your body shining like a pile of gold,
King of the Shakyas – homage to you!

You who first produced the thought of bodhi,
Then completed both accumulations
Merits and wisdom – with vast deeds becoming
Beings' protector in this age, I'll praise.

Knowing, O tamer of gods, it was time to tame [us],
You came, descending from heaven as an elephant,
Saw your caste, and entered in the womb
Of Queen Maya – homage to this deed!

When, ten months completed, you were born
Shakya Prince, in fortunate Lumbini Grove,
Supreme marks honoured by Brahma and Sakra confirmed
Your bodhi-lineage – homage to this deed!

As a powerful youth, lion among men,
You showed your skill in Anga-Magadha,
Put an end to men of pride, and had
None to match you – homage to this deed!

By skillful means, to conform to the laws
Of the world, and for avoidance of
Blameworthiness, you ruled at court, possessed
Of female retinue – homage to this deed!

Seeing samsaric doings had no essence,
You left your home and, going in the air,
Gave yourself the going forth, before
The Quite Pure Sanctuary – homage to this deed!

Thinking to reach enlightenment through effort,
You practiced for six years austerities
On Nairanjana's bank, and perfecting energy,
Won highest dhyana – homage to this deed!

To make worthwhile your efforts without beginning,
Sitting beneath the Bodhi-tree in Magadha
In unshakeable posture, you fully awakened
To perfect bodhi – homage to this deed!

Swiftly observing beings with compassion,
In holy places like Varanasi
You turned the Wheel of Dharma, setting disciples
On the three vehicles – homage to this deed!

To put an end to evil opposition,
At Gaya in Bhanga you subdued the maras,
Devadatt a, six Tirthika teachers and others,
Sage victorious in battle – homage to you!

With qualities unmatched in the three worlds,
At Sravasti you showed a mighty miracle,
Worshipped by all beings divine and human,
Spreading the doctrine – homage to this deed!

To exhort the lazy to be quicker,

At the pure site Kusinagari
You destroyed your deathless, vajra-like body,
Ent'ring Nirvana – homage to this deed!

So future sentient beings could gather merits,
And because really there was no destruction,
You manifested many relics there,
Remains in eight portions – homage to this deed!

Dedication and Auspicious Wishes

Through the virtue of praising briefly thus
The manner of deeds of the lord, the doctrine's master,
May the conduct of all migrating beings
Be similar to the Sugata's own deeds!

As your body is, Tathagata,
As your entourage and length of life,
[Buddha-] land and excellent, supreme marks,
So may mine and others' become too!

Through these praises and requests to you,
In the lands where I and others dwell,
Quelling sickness, poverty and conflict,
Please let Dharma and good fortune flourish!

By the Teacher's coming to the world,
By his doctrine's brilliance, like sunlight,
And by close accord of its holders and their disciples,
Long may the doctrine abide – let all be auspicious!

Colophon

Extracted from *Shakyamuni Puja, Worshipping the Buddha*, translated by Martin Willson.
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CHANTING THE NAMES OF NOBLE MANJUSHRI

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GENERAL DEDICATION PRAYERS

1. GE WA DI YI NYUR DU DAG
LA MA SANG GYÄ DRUB GYUR NÄ
DRO WA CHIG KYANG MA LÜ PA
DE YI SA LA GÖ PAR SHOG

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

2. JANG CHHUB SEM CHHOG RIN PO CHHE
MA KYE PA NAM KYE GYUR CHIG

KYE WA NYAM PA ME PA YANG
GONG NÄ GONG DU PHEL WAR SHOG

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

3. JAM PÄL PA WÖ JI TAR KHYEN PA DANG
KÜN TU ZANG PO DE YANG DE ZHIN TE
DE DAG KÜN GYI JE SU DAG LOB CHHIR
GE WA DI DAG THAM CHÄ RAB TU NGO

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

4. DÜ SUM SHEG PÄI GYÄ L WA THAM CHÄ KYI,
NGO WA GANG LA CHHOG TU NGAG PA DE
DAG GI GE WÄI TSA WA DI KÜN KYANG,
ZANG PO CHÖ 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 I might perform good works.**

5. DAG GI JI NYE SAG PÄI GE WA DI
TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI
TÄN PÄI NYING PO RING DU SÄL JE SHOG

**I dedicate whatever virtues I have ever collected
For the benefit of the teachings and of all sentient beings,
And, in particular, for the essential teachings
Of perfect, pure Losang Dragpa to shine forever.**

LONG LIFE PRAYER FOR H.H. DALAI LAMA

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.**

**SWIFT RETURN PRAYER FOR LAMA ZOPA RINPOCHE (FPMT v.3)
COMPOSED BY H.H. DALAI LAMA**

Peerless Teacher and assembly of the children of the victorious ones, śrāvakas, and
pratyekabuddhas;
Victorious Lozang, father and sons, along with the lineage masters;
All the objects of refuge of infinite lands—
Please bestow the virtue and goodness of accomplishing this prayer here and now.

Holding and spreading the Muni's (thub) precious and complete teachings (ten)
Through explanation and practice,
You wore the armor of patience (zopa) that is never discouraged—
Incomparable venerable guru, to you I make request.

While striving single-pointedly for the sake of the Victorious One's teachings,
The sole gateway through which all benefit and happiness emerge,
And for mother living beings,
You suddenly departed to peace—what a great loss!

Nevertheless, through the undeceiving truth
Of the blessings of the ocean of the Three Jewels
And the great waves of bodhicitta of the children of the victorious ones,
May the smile of a reincarnation swiftly beam in glory for fortunate disciples.