

NINE GREAT PRAYERS

Translated by Voula Zarpani

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*Just like the earth and space itself
And all the other mighty elements
For boundless multitudes of beings
May I always be the ground of life,
The source of varied sustenance.*



“A Prayer Book is

- the blessing of the Guru that awakens the seed of buddha-nature within us, causing it to sprout*
- the enlightened activity of the Buddha that aids the growth of that sprout into a mighty tree*
- the essence of Dharma that provides shelter as the mighty tree of happiness and peace within*
- the support of the Sangha that encourages us to reach for and taste the fruits of that tree*

For all these reasons, we should appreciate, treasure, and respect a Prayer Book.”

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Confession to the Thirty-five Buddhas

Translated from Tibetan.

Ltung bshags

The King of Prayers: Samantabhadra Prayer

Translated from Tibetan.

Bzang spyod smon lam

Prayer of Ārya Maitreya

Translated from Tibetan.

Byam pa'i smon lam

Dedication from Bodhisattva's Way of Life

Translated from Tibetan.

Spyod 'jug smon lam

Beginning, Middle, and End

Translated from Tibetan.

Thog mtha'ma

Prayer to Be Reborn in Sukhāvātī

Translated from Tibetan.

Bde ba jan du skye ba'i smon lam

Prayer for a Statue of Maitreya

Translated from Tibetan.

Byams pa'i sku gzugs

Prayer for Spontaneous Bliss

Translated from Tibetan.

Bde chen hlun grub

Prayer for the Flourishing of the Teachings of Jé Tsongkhapa

Translated from Tibetan.

Blo bzang rgyal bstan ma

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1

Confession to the Thirty-five Buddhas

Tung Sha

Homage to the confession of bodhisattvas.

I whose name is....[*say your name*]

always go for refuge to the Guru

go for refuge to the Buddha

go for refuge to the Dharma

go for refuge to the Saṅgha.

01. To the Teacher, the Bhagavan, the Tathāgata, the Arhat, the perfectly complete Buddha, the glorious Conqueror, Śākyamuni, I prostrate

02. To the Tathāgata Thoroughly Destroying with Vajra Essence, I prostrate

03. To the Tathāgata Radiant Jewel, I prostrate

04. To the Tathāgata Powerful King of Nāgas, I prostrate

05. To the Tathāgata Army of Heroes, I prostrate

06. To the Tathāgata Glorious Delight, I prostrate

07. To the Tathāgata Jewel Fire, I prostrate

08. To the Tathāgata Jewel Moonlight, I prostrate

09. To the Tathāgata Meaningful to Behold, I prostrate

10. To the Tathāgata Jewel Moon, I prostrate
11. To the Tathāgata Faultless One, I prostrate
12. To the Tathāgata Bestowing Glory, I prostrate
13. To the Tathāgata Pure One, I prostrate
14. To the Tathāgata Bestowed with Purity, I prostrate
15. To the Tathāgata Water Deity, I prostrate
16. To the Tathāgata God of the Water Deity, I prostrate
17. To the Tathāgata Glorious Goodness, I prostrate
18. To the Tathāgata Glorious Sandalwood, I prostrate
19. To the Tathāgata Boundless Splendor, I prostrate
20. To the Tathāgata Glorious Light, I prostrate
21. To the Tathāgata Sorrowless Glory, I prostrate
22. To the Tathāgata Son Without Craving, I prostrate
23. To the Tathāgata Glorious Flower, I prostrate
24. To the Tathāgata Knowing Through Enjoying the Light of Purity, I prostrate

25. To the Tathāgata Knowing Through Enjoying the Light of the Lotus, I prostrate
26. To the Tathāgata Glorious Wealth, I prostrate
27. To the Tathāgata Glorious Mindfulness, I prostrate
28. To the Tathāgata Glorious Widely Renowned Name, I prostrate
29. To the Tathāgata King of Victory Banner of Foremost Power, I prostrate
30. To the Tathāgata Glory of Complete Subjugation, I prostrate
31. To the Tathāgata Totally Victorious in Battle, I prostrate
32. To the Tathāgata Glory of Advancing Through Complete Subjugation, I prostrate
33. To the Tathāgata Glorious Display of Manifestations, I prostrate
34. To the Tathāgata Completely Subjugating Jewel Lotus, I prostrate
35. To the Tathāgata, the Arhat, the perfectly complete Buddha, King of the Lord of Mountains Firmly Residing on Jewel and Lotus, I prostrate.

All of you and as many other tathāgatas, arhats, perfectly complete bhagavan buddhas exist, sustain, and live in the ten directions of all realms of the world—all of you bhagavan buddhas, listen to me:

In this life and in endless lives in all samsaric birth places, whatever negative actions I have done, caused others to do, or rejoiced in doing;

whatever offerings to the stupas, offerings to the saṅgha, offerings to the saṅgha of the ten direction, I have seized, caused others to seize, or rejoiced in seizing;

committing the five heinous crimes, causing others to commit, or rejoicing in committing;

engaging in fully adopting the path of the ten nonvirtuous actions, causing others to engage, or rejoice in engaging;

obscured by these karmic obscurations I and other sentient beings proceed to the hells, to various birth places of animals, or hungry ghosts, to remote places; we are born as barbarians, as long-life gods, with incomplete senses, holding wrong views, without being pleased with the coming of buddhas.

All these karmic obscurations I admit openly, I reveal, I am not hiding, I am not concealing in the presence of bhagavan buddhas who behold everything since they are pristine wisdom, eyes, witnesses, valid, and knowing. In the future also I will abstain and restrain.

All you bhagavan buddhas please listen to me:

In this life and in endless other lives in all samsaric birth places, whatever root of virtue I have created by practicing generosity even slightly, giving just a morsel of food to those born in the birth places of animals; whatever root of virtue I created by guarding ethics; whatever root of virtue I created by pure conduct; whatever root of virtue I created by fully maturing sentient beings; whatever root of virtue I created by awakening the mind to supreme enlightenment; whatever root of virtue of unsurpassable pristine wisdom I created;

I gather and heap all these roots of virtue, adding then up, and fully dedicate them for that which is the highest, the unsurpassed, the one above all else, the utmost: I dedicate toward the highest, perfect, and complete enlightenment.

However the past bhagavan buddhas have fully dedicated; however the future bhagavan buddhas will fully dedicate; however the presently abiding bhagavan buddhas fully dedicate – I also fully dedicate in the same way.

I confess individually all negativity

I rejoice in all virtue

I urge and request all buddhas:

May I obtain immaculate, supreme, and unsurpassable
pristine wisdom.

I join my palms together and immediately go for refuge
to the supreme conquerors of humans, those who presently
abide,

the past ones, and similarly those who have yet to come,
whose infinite praised qualities are like an ocean.

2

The King of Prayers: Samantabhadra Prayer

Translation based on the commentary of Janglung Paṇḍita.

Zang jö mon lam



I prostrate to Youthful Mañjuśrī.

01. To all lions among men, the sugatas of the three times
To as many as they exist in the worlds of the ten directions
I prostrate to all of them, without exception,
With my body, speech, and mind.

02. Through the strength of the prayer of noble conduct
All the conquerors appear directly to my mind.
I bow deeply with as many bodies as the atoms of the fields
And fully prostrate to all conquerors.

03. On every atom there are buddhas as many as the atoms
that exist
Seated among bodhisattvas.
Thus I appreciate that all dharma spheres without exception
Are filled completely with conquerors.

04. With every sound of an ocean of melodies
And oceans of these inexhaustible prayers
I pronounce the qualities of all conquerors
And praise all those gone to bliss.

05. With immaculate flowers and immaculate garlands,
Cymbals, perfumed ointments, supreme parasols as well as
Supreme butter lamps, and immaculate incense
I make offerings to these conquerors.

06. By arranging immaculate garments and supreme aromas,
And powdered incense as high as the supreme Mount Meru
In a formation that is superior and supreme in every way,
I make offerings to these conquerors.

07. Vast unsurpassable offerings
I imagine for all conquerors
Through the strength of faith in the noble conduct
I prostrate and offer to all conquerors.

08. Whatever negativities exist and I have done
With my body, speech, and similarly with my mind
Due to the power of attachment, hatred, and confusion,
I confess all of them individually.

09. I rejoice in the virtue of
All conquerors of the ten directions, and that of bodhisattvas,
Solitary realizers, learners, and non-learners,
And in the merit of all migrating beings.

10. All those who are the beacons of the worlds in the ten
directions,
Who have gained buddhahood without attachment
In the stages of enlightenment—all those protectors
I urge to turn the unsurpassable wheel [of Dharma].

11. To those wishing to demonstrate paranirvāṇa
I pray with my hands joined together:
For the benefit and happiness of all migrators
Please remain for as many eons as there are atoms in the
fields.

12. Whatever little virtue I have accumulated through
Prostrating, making offerings, confessing,
Rejoicing, urging, and praying
I dedicate them all toward enlightenment.

13. May my offerings be made to the buddhas of the past,
To those abiding in every world of the ten directions,
And may those who have not come, very quickly
Complete the intention of enlightenment and gradually come
as buddhas.

14. May however many fields exist in the ten directions
Become vast and completely pure and
May they be filled completely with conquerors who have
proceeded
To enlightenment under powerful bodhi trees, and by
bodhisattvas.

15. May however many sentient beings exist in the ten
directions
Be always without sickness and may they have happiness.
May the Dharma-related purposes and hopes of all migrating
beings
Be fulfilled accordingly.

16. May I practice the conduct of enlightenment
May I remember past births in all migrations and
In all successive lives, at death, transference, and birth
May I always be ordained.

17. May I train in the footsteps of all conquerors and

Thoroughly complete the noble conduct.
 May I always practice non-deteriorated and faultless,
 Stainless, thoroughly pure moral conduct.

18. May I teach the Dharma in all languages
 However many languages of migrating beings exist,
 [Such as] the language of gods, nagas, yakṣas,
 Vampires, and humans.

19. Through that and through exertion in the [six] perfections
 May the mind of bodhicitta never be forgotten and
 May whatever negativities which are obscurations exist
 Be thoroughly purified.

20. May I be liberated from the actions of demons of karma
 and afflictions
 And also in all mundane migrations may I
 Remain without attachment, like the lily is with the water
 And like the sun and moon [that move] unhindered in the
 sky.

21. May I thoroughly pacify the suffering of lower
 migrations
 In however many vast fields and directions it exists.
 May I place all migrating beings in many types of happiness
 And may I practice that which is beneficial for all.

22. May I thoroughly complete the conduct of enlightenment
 and
 Cause sentient beings to enter in accordance with their
 conduct.
 May I teach them well [various types of] noble conduct and

May I practice them in all future eons.

23. May I always befriend

Those whose conduct is similar to mine.

May through body, speech, and also mind

Pure conduct and prayer be practiced as one.

24. May I always meet with those friends who

Wish to benefit me and

Teach well the noble conduct.

May I never disappoint their minds.

25. May I always behold directly the conquerors,

Protectors surrounded by bodhisattvas.

In all future eons may I not become impoverished and

May I also make vast offerings to them.

26. May I uphold the immaculate Dharma of the conquerors

And illuminate every aspect of the conduct of enlightenment.

May I practice the noble conduct [now] and

May I also practice it in all future eons.

27. May I find inexhaustible merit and pristine wisdom

When circling in all types of existence.

May I become an inexhaustible treasury of all qualities,

Method, wisdom, concentration, and freedom.

28. In every atom there are as many fields as the atoms that
exist.

The inconceivable buddhas existing in these fields

Abide surrounded by bodhisattvas.

I behold them and practice the conduct of enlightenment.

29. Thus also in the expanse of a single hair there is an ocean
Of as many buddhas as they exist in the three times in every
direction

Without exception and there is an ocean of pure fields.

May I thoroughly engage in the practice of this conduct for
an ocean of eons.

30. With a language of an ocean of qualities [contained]

In a single word, all conquerors speak

With the pure qualities of melodiousness.

This melodiousness is in accordance with the thoughts of all
migrating beings.

May I always engage [in listening and hearing] the speech of
the buddha.

31. I will also thoroughly engage with the strength of my
mind

The inexhaustible melody of the speech of

All conquerors coming during the three times and

Thoroughly turning the wheel of Dharma in various ways.

32. I can even enter in an instance

In all future eons

Whatever is the measure of the eons of the three times

I practice entering them in a fraction of an instance.

33. In an instance I behold

All lions of men coming in the three times and

Through the power of illusion-like concentration

I engage the object of their practice.

34. Moreover, I arrange the pure fields of the three times.
I actually establish them on a single atom.
Thus I enter the arrangement of the fields of the conquerors
In all directions, without exception.

35. Moreover, I proceed in front of all protectors,
The future beacons of the world
As they gradually become enlightened, they turn the wheel
of Dharma
And demonstrate the conclusion of paranirvāṇa' s profound
peace.

36. The strength of all swift miracles,
The strength of the vehicle which is the door for all,
The strength of conduct of all qualities,
The strength of love which is all-pervasive,

37. The strength of merit which is virtuous in all aspects,
The strength of pristine wisdom without formation,
The strength of wisdom, method, and concentration.
May I attain the pure strength of enlightenment.

38. May I thoroughly purify the strength of karma and
Utterly destroy the strength of afflictions.
May I render the strength of demons powerless and
Complete the strength of noble conduct.

39. I will purify an ocean of fields,
Liberate an ocean of sentient beings,
See through an ocean of dharmas, and
Comprehend an ocean of pristine wisdom.

- 40.** I will perform an ocean of pure conducts,
 Complete an ocean of prayers,
 Make offerings to an ocean of buddhas,
 For an ocean of eons, without becoming weary.
- 41.** All the conquerors of the three times
 Became enlightened through this noble conduct and
 The particular prayers of enlightened conduct.
 I will also complete all these without exception.
- 42.** The eldest of all the Conqueror's sons
 Is called Samantabhadra.
 In order to practice with a skill similar to his
 I fully dedicate all these virtues.
- 43.** To purify my body, speech, and mind,
 To purify my conduct, and to thoroughly purify fields
 May I do a dedication that is similar to his
 Noble and skillful one.
- 44.** In order to practice totally virtuous conduct
 I will practice Mañjuśrī's prayer and
 Without becoming weary in future eons
 I will complete his actions without exception.
- 45.** May this pure conduct be without measure.
 May qualities not be restricted by any measure and
 By abiding in this immeasurable conduct
 May I set forth emanations.
- 46.** Sentient beings are as limitless as
 The expanse of limitless space.

May my aspiration prayer be as limitless as
The limitless karma and afflictions of them all.

47. Compared to someone who offers to the conquerors
Limitless fields of the ten direction adorned with precious
substances

As well as the supreme happiness of gods and humans
For as many eons as there are atoms in the fields,

48. Whoever upon hearing this king of dedications
Yearns for supreme enlightenment
And generates faith even once
Will gain immaculate, supreme merit, superior to them.

49. Whoever recites this prayer aspiring for noble conduct
Abandons the lower migrations
Abandons evil companions
And will soon behold Buddha Amitābha.

50. Will live happily having acquired many gains
Things will go well in this present life
And before long
Will be like Samantabhadra.

51. The negativity of the five heinous crimes and
All those done under the power of ignorance
Will soon be thoroughly cleansed
If they recite this [prayer of] noble conduct.

52. Will be endowed with pristine wisdom, form, signs,
Lineage, and radiance.
Demons and heretics will not overpower them

And all three worlds will present them with offerings.

53. Will quickly proceed beneath the powerful bodhi tree
And sit there for the benefit of sentient beings,
Turn the wheel of an enlightened buddha and
Tame the hordes of demons.

54. The maturation of those who keep, teach, or read
This aspirational prayer of noble conduct
Is known by the buddhas:
Have no doubt about supreme enlightenment.

55. However the brave Mañjuśrī [obtained] omniscience
And in the way of Samantabhadra too,
I also fully dedicate all the virtue
In order to train in the footsteps of them all.

56. All the conquerors, the tathāgatas of the three times
Praise this dedication as supreme.
I also dedicate fully all this root of virtue
Toward the noble conduct.

57. When the time of my death comes
May all my obscurations clear away.
May I behold Buddha Amitābha directly and
Go at once to the pure field of Sukhāvātī.

58. Having reached there, may everything
I have prayed for, without exception, be actualized.
May I fulfill all these [aspirations] without exception and
Benefit sentient beings for as long as the world exists.

59. Having been born from an exquisite and immaculate
lotus

In the noble and joyful maṇḍala of the conquerors
May I receive a prophesy
Directly from Buddha Amitābha there.

60. Having received a prophesy there
May I send many billions of emanations
Through the strength of my mind, in every directions and
Bring benefit to sentient beings.

61. Through whatever small amount of virtue I have gathered
From making this aspiration prayer of noble conduct
May all virtuous aspiration prayers of reincarnating beings
Be instantly fulfilled.

62. Through whatever limitless immaculate merit is obtained
Through the dedication of the aspiration prayer of noble
conduct
May migrating beings sinking in the great river of suffering
Obtain the fine abode of buddha Amitābha.

63. May this king of prayers, the principle among supreme
ones,
Bring about the benefit of limitless sentient beings.
Having practiced this text adorned by Samantabhadra
May the stream of lower migrations without exception be
emptied.

3

Prayer of Ārya Maitreya

Phak pa jam pa'i mon lam gyi gyel po



01. I pay homage to all buddhas.
To the bodhisattvas, ṛiṣhis endowed with the divine eye,
And to listeners also, I pay homage.

02. I pay homage to the bodhisattvas
Who reverse the paths to lower migrations
And perfectly show the way to higher states,
Guiding us free of ageing and death.

03. I confess whatever negativity
I have ever committed
Under the influence of my [negative] mind,
In the presence of the buddhas.

04. May my enlightenment be inexhaustible
With the accumulation of merit I have generated
By any of the three kinds of activities,
And with the seed of my omniscience.

05. I rejoice in
Whatever offerings are made to the buddhas
In the pure fields of the ten directions
That are known and rejoiced in by the buddhas.

06. I confess all negativity.
I rejoice in all merit.
I pay homage to all buddhas.

May I attain excellent pristine wisdom.

07. I urge the bodhisattvas
Who abide on the tenth ground
In all ten directions,
To attain the supreme enlightenment of buddhahood.

08. Having attained the true enlightenment of buddhahood,
And having tamed Māra and his forces,
May you turn the wheel of Dharma
As a remedy for all living beings.

09. May the sound of the great Dharma drum
Liberate sentient beings from their suffering.
May you remain, teaching the Dharma,
For immeasurable millions of eons.

10. I request those who are supreme among the two-legged
beings
To behold those who have sunk in the mud of desire
Tightly bound with the ropes of craving,
Restrained by every bond.

11. The buddhas do not condemn
Those affected by the mind's impurities.
May those endowed with love for all sentient beings
Liberate them from the ocean of existence.

12. May I practice the conduct of enlightenment
By training in the footsteps of
Those are now abiding in complete enlightenment,

Those of the past, and those who have yet to come.

13. May I liberate the six classes of reincarnating beings
Having fully practiced the six perfections.
May I reach unsurpassable enlightenment
Having actualized the six types of higher perception.

14. May I realize phenomena that are empty:
The unproduced, the nonarisen,
That which does not inherently exist, does not abide.
Awareness does not exist, and real entities do not exist.

15. May I realize the dharma of nonexistent self:
Buddhas, like the great ṛishis [do not exist],
Sentient beings do not exist, life does not exist,
The person does not exist, and that which nourishes does not
exist.

16. May I practice generosity free of miserliness
As a remedy for all sentient beings,
Without remaining with self-grasping and grasping as mine,
In relation to all entities.

17. May I spontaneously acquire possessions
Without [grasping at] entities as real.
May I complete the perfection of generosity
Since all entities disintegrate.

18. May I complete the perfection of ethics
With faultless ethics that are proper,
Endowed with pure ethics,

By means of ethics free of pride.

19. May I complete the perfection of patience
With patience that is without anger,
Similar to the elements of earth, water,
Fire, and air that never abide.

20. May I complete the perfection of enthusiastic effort
By means of a body and mind endowed with strength,
By cultivating the joyful effort that is
Stable, joyful, and free of laziness.

21. May I complete the perfection of concentration
By means of the illusion-like concentration,
The concentration that proceeds heroically,
And the vajra-like concentration.

22. May I complete the perfection of wisdom
By directly realizing the three gateways to liberation,
The equality of the three times,
And the three kinds of knowledge.

23. May I fulfill the intentions of myself and others
By means of that praised by all buddhas,
Ablaze with light and splendor,
And with the enthusiastic effort of a bodhisattva.

24. May I who became known as “Maitreya”
Who engaged the practice in this way,
Remain perfectly in the state of the tenth ground
Having completed the six perfections.

NAMO RATNA TRAYĀYA / NAMO BHAGAVATE
 ŚĀKYAMUNIYE/ TATHĀGATĀYA / ARHATE SAMYAK
 SAMBUDDHAYA/ TADYATHĀ/ OṂ AJITE AJITE
 APARĀJITE / AJITAÑCĀYA HA RA HA RA MAITRI
 AVALOKITE KARA KARA MAHĀSAMAYA SIDDHI
 BHĀRA BHĀRA MAHĀBODHI MAṆḌA BĪJA SMARA
 SMARA ASMAKAṂ SAMAYA BODHI BODHI
 MAHĀBODHI SVĀHĀ

OṂ MOHI MOHI MAHĀMOHI SVĀHĀ

OṂ MUNI MUNI SMARĀ SVĀHĀ

25. By the virtue generated by this practice, may all
 reincarnating beings—
 myself and all others—be reborn in Tuṣita as soon as we die.
 Having being born in the noble residence that is superior in
 terms of Dharma
 May I become the foremost spiritual child of the
 Dharma Lord, the invincible Maitreya.

26. May I perfect all deeds of a conqueror,
 Being the first to experience the nectar of your speech
 When you gain the state of dominion of the ten powers
 in Jambudvīpa, becoming a regent and lord of the tenth
 ground.

27. As soon as I die and leave this life
 May I be born in the delightful abode of Tuṣita
 And attain the prophesy of my enlightenment
 By quickly pleasing Protector Maitreya.

4

Dedication from *Bodhisattva's Way of Life*

by Śāntideva

Jön jug mon lam



- 01.** Through whatever virtue I have created
By undertaking the *Bodhisattva's Way of Life*
May all migrating beings engage
The bodhisattva way of life.
- 02.** Through my merit, may all those
Who suffer in every direction
With physical and mental illness
Find an ocean of joy and happiness.
- 03.** For as long as saṃsāra exists
May their happiness never decline and
May migrating beings find
Continuous, unsurpassable happiness.
- 04.** May embodied beings that inhabit
Every hell that exists
In the worldly realms
Enjoy the bliss of Sukhāvātī.
- 05.** May those suffering from cold find warmth.
May those suffering from heat be refreshed
By the boundless rivers that spring from the
Great cloud of bodhisattvas.
- 06.** May even the forest of sword blades
Become a beautiful pleasure grove

And may the Śālmali trees
Grow into wish-fulfilling trees.

07. May the regions of hells become pleasant
With lakes that carry the intense sweet fragrance of lotuses
And the enchanting calls of
Ducks, geese, and swans.

08. May the piles of burning coal become piles of precious
jewels
May the burning ground become a foundation of polished
crystal
And may the crushing mounts become celestial palaces
Of worship filled with sugatas.

09. May the rain of burning lava, rocks, and weapons
From now on, become a rain of flowers.
And may those who battle with weapons
From now on, exchange flowers playfully.

10. Through the strength of my virtue may
Those who drown in the burning waters of river Vaitrani
Whose flesh has fallen off and whose bones have the color of
white jasmine
Find divine bodies and reside by gently flowing rivers, along
with goddesses.

11. Wondering, “Why are the endless agents of the Lord of
Death, his ravens, and vultures terrified?
And by whose power is darkness completely dispelled and
we experience the happiness of joy?”

Looking up, may they behold the brilliant Vajrapāni residing
 in the midst of space
 And being thrilled with joy may they become free of
 negativity and follow him.

12. When they see the fires of hell extinguished
 By a rain of flowers that falls mixed with fragrant water
 May the hell beings wonder about it, and satiated with
 sudden joy
 May they perceive Padmapani.

13. “Friends come here, and cast away your fears. In front of
 us
 Is a bodhisattva by whose power all suffering is removed,
 strong joy emerges, and
 The affection that completely protects all migrating beings is
 awakened.
 He is youthful, with his hair knotted, brilliant, and fearless.

14. Behold him as hundreds of gods bow their crown to his
 lotus feet, in worship
 A rain of various flowers falls upon his head, his eyes moist
 with compassion,
 His pleasant palace echoes with melodious praises from
 hundreds of goddesses.”
 May the hell beings cry with joy as they perceive Mañjuśrī.

15. In this way, through the root of my virtue may the hell
 beings be overjoyed
 By seeing the unobstructed joyful clouds of bodhisattvas,
 Such as Samantabhadra, and so forth,

And by the falling of a cooling rain of fragrant water.

16. May the animals become free from the fear
Of been eaten by each other.
May the hungry ghosts
Become as happy as the beings in Uttarakuru.

17. May the hungry ghosts be
Satiated by the stream that flows
From the hands of the ārya lord Avalokiteśvara
And by bathing in it, may they always be refreshed.

18. May the blind see forms
May the deaf always hear sounds
May pregnant women give birth without danger and pain
Like Māyādevī.

19. May the naked find clothes
May the hungry find food
May those who are thirsty find
Pure water and delicious drinks.

20. May the destitute find wealth
May those afflicted by pain find joy
And may those who are desperate
Be consoled and find excellent resolution.

21. May all sentient beings who are ill
Be quickly free from illness.
May the ailments of migrating beings
Become eradicated forever.

22. May those who are scared become fearless
May those who are bound be released
May the powerless become powerful
And have friendly thoughts for each other.

23. May visitors find happiness
In any place they go.
May they accomplish their purpose
Without needing to exert effort.

24. May those who sail on boats and ships
Succeed according to their wishes.
May they easily reach the shores
And be happy to reunite with their relatives.

25. May those who wander on wrong paths, in the desert,
Meet travelling companions
And travel smoothly, without hardship and
Without the fear of bandits, thieves, tigers, and the like.

26. May the deities protect
The children, the elderly, the unprotected,
Those who are asleep, intoxicated, insane,
Those who are destitute, in isolated places, without a path.

27. May beings always be free of lack of leisure
And be endowed with faith, wisdom, and affection.
From perfect food and conduct
May they always remember their past lives.

28. May they all enjoy continuous wealth

Just like the treasury of space
And may their livelihood be independent
Free of conflict or cruelty.

29. May those who lack magnificence
Find splendor.
May those whose bodies are unattractive and worn out by
austerities
Find excellent and noble forms.

30. May all women in the world
Be born as males.
May those of low birth find high status
And yet abolish any sense of pride.

31. Through my merit
May all sentient beings
Abandon all negativity
And always practice virtue.

32. May they never be separated from bodhicitta
May they always engage the conduct of bodhisattvas
May they always be taken care of by the buddhas and
Abandon the actions of māras.

33. May these sentient beings
Have immeasurably long lives
May they always live happily
And may they never even hear the word “death”.

34. May every part of the world become

A pleasure grove of wish-fulfilling trees
Filled with the pleasant sound of Dharma
Of buddhas, their sons, and daughters.

35. May the ground everywhere be pure
Free of pebbles and so forth
Soft like the palm of a hand
And smooth, in the nature of lapis lazuli.

36. May bodhisattvas reside also
In the many maṇḍalas of disciples
Gracing everything above the earth
With their excellence.

37. May all embodied beings
Hear the sound of Dharma uninterruptedly
From birds, from trees, from every ray of light,
And from the sky also.

38. May they always meet the buddhas,
Their sons, and daughters.
May they worship the gurus of migrating beings
With boundless clouds of offerings.

39. May the gods send rain in a timely fashion
And may there be excellent crops.
May the kings act in accordance with Dharma
And may the world prosper.

40. May medicine be potent
And the recitation of secret mantras successful.

May dākinīs, rākṣasas, and the like
Be endowed with compassionate minds.

41. May no one suffer,
No one be afraid, or belittled,
May no one be unhappy.

42. May temples become places
For reading [of texts] and recitation [of prayers].
May the saṅgha always be in harmony
And may they always be successful with their purpose.

43. May monks who have gained training
Also find pure isolation
And may they meditate with a mind that is flexible
And free of all distractions.

44. May nuns be endowed with provisions
And may they be free of dispute and harm.
Thus, may the ethics of all those who are ordained
Be without decline.

45. May those with confused ethics emerge [from that state]
And always exhaust negativity.
Once they also attain good rebirths
May they never let their conduct decline, thereafter.

46. May scholars gain respect
As well as merit.
May their mindstream be pure
And may they become renowned in every direction.

47. Without experiencing the suffering of lower migrations
And even without hardship
May they quickly become enlightened
With bodies that excel those of the gods.

48. May all sentient beings
Worship the buddhas in many ways.
May they always be joyful
Endowed with the inconceivable joy of buddhas.

49. May the wishes of bodhisattvas
For the benefit of migrating beings, be fulfilled.
May sentient beings receive
Whatever the protectors intended for them.

50. Similarly, may also solitary buddhas
And hearers be happy.

51. And as for myself, until I attain the Joyous Ground
Through the kindness of Mañjuśrī,
May I always remember my past lives
And always attain ordination.

52. May I find nourishment in food
And be sustained.
In all my lives may I always find solitude
And be endowed with excellent [conditions].

53. When I wish to see something
Or even have the slightest question
May I perceive Protector Mañjuśrī

Without any obstruction.

54. For the sake of establishing the purpose of all sentient beings

Who extend to the limit of space in the ten directions
 May my conduct also be like
 The conduct of Mañjuśrī.

55. For however long space remains and
 For however long migrating beings remain
 For that long may I also remain
 To remove the suffering of migrating beings.

56. Whatever type of suffering of migrating beings exists
 May they all ripen upon me.
 May the saṅgha of bodhisattvas
 Bring about the happiness of migrating beings.

57. May the teachings, the sole medicine for the suffering of
 migrating beings,
 The source of all happiness,
 Be upheld, honored, and
 Remain for a very long time.

58. I prostrate to Mañjuśrī
 Through whose kindness my mind has become virtuous.
 I prostrate to the spiritual friend
 Through whose kindness I have improved.

5

Beginning, Middle, and End

by Jé Tsongkhapa

Thok tha ma



I pay homage to all buddhas and bodhisattvas of the ten directions.

01. I make this limitless prayer with pure intention
To liberate limitless reincarnating beings from existence.
By the power of the infallible Three Jewels
And the might of powerful ṛiṣhis may these truthful words be fulfilled.

02. In life after life may I
Never be reborn into the birth states of
Misfortune of those who have fallen into lower rebirths.
May I always attain a human body with freedoms and endowments.

03. From the moment of my birth may I
Never be attached to the pleasures of existence.
For the sake of attaining liberation may I exert myself fully
In seeking pure conduct through the intention of renunciation.

04. May all conducive conditions
For becoming ordained
Become available according to my wish
Without any hindrances from family, friends, or possessions.

05. Once ordained and for as long as I am alive

May I never be sullied
 By faults of natural offences
 Just as I promised in the presence of my abbot and preceptor.

06. For countless eons may I practice
 All Dharmas, vast and profound,
 Of the Mahāyāna, on such pure foundation
 For the sake of mother sentient beings, through much
 hardship.

07. May I be cared for by immaculate spiritual friends
 Brave in faultlessly establishing the purpose of others,
 Affectionate, compassionate, with their senses pacified, and
 subdued,
 Their minds filled with many qualities of transmissions and
 realizations.

08. As Sada Prarudita devoted himself to Dharma Ārya
 May I always delight the immaculate spiritual friend
 With body, life, and possessions, without deceit,
 Never displeasing him even for a moment.

09. May the meaning of the perfection of wisdom
 Profound, pacifying, free of elaboration
 Be advised to me just as it was explained to Sada Prarudita
 Unsullied by the polluted waters of misconceptions.

10. May I never come under the influence of
 Nonvirtuous spiritual guides and misleading friends
 Who teach the views of eternalism and nihilism
 That are beyond the intention of the Muni.

11. May I liberate embodied beings from the ocean of
samsāra

With this ship constructed with study, reflection, and
meditation

Hoisting the sail of pure special intention

Soared by winds of untiring enthusiastic effort.

12. As much as I excel in study and overtake others in terms
of giving,

As much as my ethics are pure and my mind excels

Through knowledge and intelligence,

May I find increasing freedom from arrogance.

13. Without been satiated may I study

Countless teachings at the feet of a master

Who does not rely on support other than

The strength of pure logic to explain the meaning of
scriptures.

14. Having examined properly with four types of logic

The meaning of whatever I have studied, day and night,

May I eliminate doubt with an intelligent mind

Arisen from having reflected these points.

15. When I gain certainty through having reflected

The mode of the profound Dharma

May I practice properly relying on isolation

Applying enthusiastic effort that severs the entanglements of
this life.

16. When the points intended by the Conqueror

Arise in my mind through study, reflection, and meditation
 May appearances of this life that are longing for saṃsāra and
 Thoughts for my own happiness, never arise.

17. Having destroyed miserliness with a mind that is
 unattached

To all of my possessions

May I satisfy beings with Dharma once I gather them as
 disciples

With material presents, at first.

18. May I always uphold the victory banner of liberation
 With the intention of renunciation, until enlightenment is
 attained,

Without transgressing even the smallest precept

Even at the cost of my life.

19. When I see, hear, or recall those who

Strike, beat, and speak unfavorably about me

May I be free of anger and instead

Proclaim their qualities and meditate on patience.

20. May I apply myself to enthusiastic effort

Having abandoned the three types of laziness that bring
 decline.

May I attain positive qualities that I lack and

Improve those that I already have.

21. May I meditate on union having abandoned calm abiding

That mostly throws me into saṃsāra

Disjoined from the strength of insight that subdues the

extreme of existence

Derived from the moisture of compassion that subdues the
extreme of peace.

22. May I realize that all phenomena are empty from the
beginning

Having fully abandoned the wrong, inferior views
That grasp as supreme views on emptiness that are
fabricated,

Afraid of the profound meaning of the mode of existence.

23. May I bring to faultless ethics

Those with confused ethics who only practice virtue
superficially

Unafraid of paths blamed by those who are pure,
Deprived of consideration for pure training.

24. May I also place in the path praised by the Conqueror

With ease, all those who have abandoned correct paths and
Have entered wrong, inferior ones and those who
Have fallen under nonvirtuous spiritual guides and
misleading friends.

25. May the lion roar of my explanation, debate, and
composition

Steal away the pride the false speech of foxes.

May I gather disciples skillfully and

Uphold the victory banner of undeclining teachings.

26. In whatever life I take

When I drink the nectar of Muni's teachings

May I have class, form, wealth, power, wisdom,
Long life, and good health.

27. May I develop special love, like that of a mother,
For those who continuously carry harmful intent
For my body, life, and possession and
Those who speak badly of me.

28. May I be able to offer them unsurpassable enlightenment
Having cultivated in my mind the special intention
The mind of bodhicitta that is familiar with cherishing others,
Before too long.

29. May all those who see, hear,
Or even recall this prayer
Fulfill the great training of the prayers of bodhisattvas
Without being discouraged.

30. Through the might of making this vast prayer
Practiced properly through the strength of pure special
intention
May I complete the perfection of prayer and
Fulfill the hopes of all embodied beings.

Colophon:

This “Prayer of the Virtuous Beginning, Middle, and End” has been composed at the Dri Khung Thil Monastery in the Zhotö District by the wandering (monk) Losang Drakpa who has heard many teachings.

6

Prayer to Be Reborn in Sukhāvātī

by Jé Tsongkhapa

Dé wa jen du kyé wa'i mon lam



01. I prostrate to Buddha Amitayus, teacher of gods and men.
Your excellent activities bestow endless fortune to migrating
beings.

Remembering you just once dispels fear for the lord of death.
You always consider migrating beings with affection, like
your own children.

02. I will explain as much as I can how one can be reborn
through the power of affection

And prayer in the supreme field of Sukhāvātī
That has been praised elegantly and exhaustively
By the powerful one of the Munis, many times.

03. Obscured by thick ignorance regarding the principles of
what should be practiced and abandoned,

The weapon of anger robs us from life in the higher states.
We are bound in the prison of saṃsāra by the rope of
attachment and craving

And the flood of karma carries us into the ocean of saṃsāra.

04. Tossed by the many waves of sickness and ageing

We end up in the mouth of the monster of the unbearable
Lord of Death

And are burdened down by the load of unwanted suffering,
Crying pitifully without a protector.

05. My mind aspires to witness a destitute person's only

friend, Amitābha.

I make respectful requests to you and your retinue,

Lord Avalokiteśvara and bodhisattva Vajrapāni.

Please don't forget the commitments of your awakening
mind

Made countless eons ago for our sake.

Please come here miraculously due to your affection

Like the king of birds who flies in the sky.

06. In dependence on the might of the two accumulations of
myself and others,

Amassed over the three times and combined

May you stay close to me at the time of death and guide me.

May I see you directly, Amitābha, surrounded by your two
chief sons and retinue.

At that time, may intense faith focusing on the conqueror and
his retinue, fully arise and

May I be without the intense suffering of pain.

07. With recollection that does not forget my object of faith,

May the eight bodhisattvas arrive through their miraculous
power,

Immediately upon death and show me the way as it is.

In dependence on that may I be born in the precious land of
Sukhāvātī from a lotus,

Exclusively as a being of sharp faculties in the Mahāyāna
lineage.

08. Immediately upon birth may I obtain a host of limitless
qualities such as

Dhāraṇī, concentration, bodhicitta of the unobserved, and

inexhaustible confidence.

May the buddhas and bodhisattvas of the ten directions such
as the unsurpassable teacher Amitābha,
Be pleased with me and give me the complete transmission
of the Mahāyāna.

09. From understanding their meaning as it is,
May I proceed each moment to countless buddha fields,
miraculously unimpeded, and
May I complete all great training of the bodhisattva conduct.

10. Despite having been born in a pure land, moved by
strong affection
May I mainly visit impure lands, miraculously unimpeded,
and
May I teach all sentient beings exactly in accordance with
their fortune.
In dependence upon that, may I have the power to place them
in the pure paths
Praised by the conquerors.

11. By means of quickly completing these amazing activities
May I easily attain the state of a conqueror
For the sake of limitless migrating beings.

12. One day, when the karmic formation of this life is
relinquished
May my eyes clearly behold you, Amitābha,
Surrounded by the ocean of your retinue and
May my mindstream be filled with faith and compassion.

13. As soon as the appearances of the bardo arise
 May the eight bodhisattvas show me the unmistakable path and
 In dependence on that, may I be born in Sukhāvātī and
 May my emanations guide reincarnating beings of impure
 lands.

14. In all my lives until I achieve such a supreme state
 May I only be born in a body that practices pure
 Study, reflection, and meditation of the scriptural and
 Realizational teachings of the conqueror.

15. May I never be separated from such physical basis,
 Ornamented with the seven qualities of the higher states.
 In all these lifetimes may I attain memory of previous lives
 Remembering previous states, as they were.

16. In all my lives may I see saṃsāra in its entirety to be
 without essence
 And motivated by an intention that is mesmerized by the
 qualities of liberation
 May I become ordained in the Vinaya,
 The Dharma eloquently taught by the Bhagavan.

17. When I am ordained may I become like
 Gelong Mitrukpa and gain great enlightenment
 By means of perfecting the aggregate of ethics
 Without being sullied by even the slightest mistake or
 downfall.

18. Further, in all my lives may I understand the way of the
 afflicted and the purified, exactly as it is,

And may I attain excellent retaining dhāraṇī that does not forget

A single word and meaning of the Dharma and of the branches of perfection.

May I attain perfect, unstoppable confidence in teaching others what I have learned.

19. Further, in all my lives may I never be parted from the attainment of special types of perception,
Such as knowledge of the place of miracles,
The eyes such as the eye of flesh, and
The door of concentration such as the concentration that proceeds heroically.

20. Further, in all my lives may I attain the vast wave of wisdom
That is capable to differentiate through its own strength
The points of what should be practiced and what should be abandoned.

21. May I attain the clear wisdom
That is capable to differentiate without mixing
Even the most subtle elements of the afflicted and the purified, exactly as they are.

22. May I attain the swift wisdom
That is capable to end immediately what is not realized,
What is misunderstood, and every thought of doubt.

23. May I attain the profound wisdom
That engages the meaning and words of the teachings

That others cannot fathom, without being exhausted.

24. In brief, may I become like venerable Mañjuśrī who perfected every aspect of

The bodhisattva conduct by means of wisdom skilled in differentiating

The words and meaning of the teachings, that is Wisdom free from all faults of confused wisdom.

25. Having gained such vast, clear, swift, and profound wisdom easily

May I take care of fortunate beings, annihilate those who debate erroneously, and delight scholars.

May I attain perfection of the skills of explanation, debate, and composition

Focusing on the teachings of the Conqueror.

26. Further, in all my lives may I completely stop

The mind that grasps my own purpose to be the main one, and

All thoughts of cowardliness and laziness in terms of the Great training in the bodhisattva conduct.

27. May I become like venerable Avalokiteśvara who perfected every aspect of

The bodhisattva conduct by means of bodhicitta skilled in perfecting

Supreme bravery and willingness in terms of the purpose of others.

28. Further, in all my lives, when I engage the purpose of myself and others

May I become like the venerable Lord of Secrets who perfected every aspect of

The bodhisattva conduct by means of power skilled in destroying

Demons, heretics, and opponents.

29. In all my lives, in order to completely perfect the bodhisattva conduct

Through enthusiastic effort that has abandoned laziness

May I become like the unparalleled King of the Śākya

Who gained great enlightenment by means of the great training of enthusiastic effort

Without wavering even for a moment from his initial mind generation.

30. In all my lives, in order to destroy all physical and mental illness

That are obstacles to my enlightenment

May I become like the sugata who is the King of Medicine

With the power to pacify all torment of body, speech, and mind

By means of his name.

31. Further, in all my lives may I attain whatever length of life I wish for and

May I become like the Conqueror Amitayus

With the power to destroy all untimely death by merely saying his name.

32. When obstacles to life are eminent, may I see you vividly, Protector Amitayus.

Through your four types of activities you appear in whichever physical aspect is

Appropriate for the disciples.

And as soon as I see you, may all obstacles to life become pacified.

33. Having recognized whichever physical aspect you demonstrate in accordance

With the [needs of the] disciples, to be Protector Amitayus, May I generate uncontrived faith and in dependence on the strength of that faith

May the Conqueror Amitayus act as an actual spiritual friend in all my lives.

34. Further, in all my lives may I gladly be taken care of by A qualified spiritual friend of the Mahāyāna, Who is the root of all mundane and transcendent qualities.

35. While he takes care of me, may I attain firm, unshakable faith for the spiritual friend and

May every activity of my three doors only please him.

May I do not displease him, even for a moment.

May I gather all teachings and advice that the spiritual friend gives, lacking in nothing.

May I be able to perfect my practice once I have understood the meaning of all this, exactly as it is.

May I do not come under the influence of nonvirtuous spiritual guides and

Misleading friends, even for a moment.

36. In all my lives may I have the faith of conviction for
cause and result, and
May I understand renunciation, bodhicitta, and correct view.
Then, may I effortlessly enter an uninterrupted stream of
experiences.

37. In all my lives, may whatever roots of virtue I have
created
Through my body, speech, and mind
Serve the purpose of others and become exclusively the
cause of pure enlightenment.

7

Prayer for a Statue of Maitreya

by the Omniscient Gendiin Drup

Jam pa'i ku zuk ma



01. May the embodied beings who have fulfilled all conducive conditions

For building an excellent statue of Maitreya
 Enjoy the splendor of the Mahāyāna Dharma
 At the feet of venerable Protector Maitreya.

02. When the powerful sun, Protector Maitreya,
 Shines atop the hill of Bodhgaya
 May the lotus of my intelligence bloom
 And the fortunate swarm of bees be satiated.

03. At that time may Conqueror Maitreya be extremely
 pleased, and
 As he lays his right hand upon my head may
 My supreme, unsurpassable enlightenment be prophesied.
 May I then quickly attain buddhahood for the sake of all
 reincarnating beings.

04. In all my lives while I complete enlightenment,
 May I gather every type of conduct of the great wave of
 activities
 Of all conquerors and bodhisattvas of the three times
 And may I properly give advice.

05. Draped in magnificent drawing-like scriptures of
 eloquent explanation,
 Supported by the golden pole of intelligence, and

Decorated with a jeweled tip of the [three] trainings,
 May the banner of victory of the teachings be planted in
 every direction.

06. May the teachings—the source of benefit and well-
 being—spread and flourish, and
 May all beings who hold the teachings enjoy good health.
 May the source of happiness for all embodied beings—
 The teachings of the Buddha—spread continuously.

07. By the might of continuously being familiar with the
 three aspects of love,
 May there be the auspiciousness of the Protector Buddha
 Maitreya,
 Who destroys the hosts of māras with the power of his love
 and
 Nurtures all sentient beings with the strength of his love.

8

Prayer for Spontaneous Bliss

by the Second Dalai Lama, Gendün Gyatso

Dé chen hlun drup ma



01. Respectfully I prostrate to the mighty conqueror, the invincible Maitreya,
Who pervades the mundane worlds with a cloud of affectionate love
And releases a continuous stream of rain
From the space of Dharma Body of spontaneous great bliss.

02. From the play of pristine wisdom that beholds every Thought and predisposition of countless disciples, just as they are,
I request you to come here, unimpededly, through the power of my faith,
Like the reflection of the moon on water.

03. I am never sated by looking at your supreme body of form
That is like Mount Meru's exquisite mass of refined gold
Inlaid with a lattice of various precious jewels.
I request you to remain steadily till the end of existence.

04. Protector, I request you to hold near with your hands of compassion
Those who have provided favorable conditions
For the construction of an attractive statue of Maitreya, and
To lead them with certainty to the land of Tuṣita.

05. Inseparable from your face that is nectar for my eyes,

Bless me to quickly attain enlightenment
 Having perfected all points of the bodhisattva conduct,
 Perpetually nourished by your Mahāyāna speech.

06. In the meantime, may all intended purposes be fulfilled,
 May all sentient beings become endowed with a loving
 attitude,
 May the Conqueror's teachings prevail and spread
 everywhere,
 And may all sentient beings enjoy the glory of happiness and
 wellbeing.

07. May this place be filled by an assembly of those clad in
 saffron
 Who are endowed with the three trainings, and till the end of
 existence
 May there always be the auspiciousness of the teachings of
 Śākyamuni
 Spreading in all directions through activities of explanation
 and practice.

08. By the truth of the infallible Three Jewels,
 The blessings of the mighty conqueror, the invincible
 Maitreya,
 And the enlightened activities of the mighty Dharma
 protectors,
 May the wishes of our pure prayers be fulfilled.

Colophon:

This prayer of truthful words for achieving excellence was composed at Chökhör Gyal monastery by Gendün Gyatso, a monk who expounds the Dharma, at the request of the great leading lady, Nyima Pel, who is an incarnation of Bishvakarma.

9

Prayer for the Flourishing of the
Teaching of Jé Tsongkhapa

by Gungthang the Third, Könchok Tenpai Drönmé

Losang gyal ten ma



01. Though he is the father who gives birth to all conquerors,
As a conqueror's son, he generated the thought of upholding
The conqueror's Dharma in infinite realms. Through the
power of this truth
May the teachings of Losang the Conqueror flourish.

02. In a previous life, in the presence of Buddha Indraketu
He made a promise and was called Braveheart in that life,
While all conquerors and bodhisattvas praised him. Through
the power of this truth
May the teachings of Losang the Conqueror flourish.

03. He offered a white crystal rosary to the Muni
So that the lineage of pure view and conduct might spread.
In return he gave him a Dharma conch and a prophesy.
Through the power of this truth
May the teachings of Losang the Conqueror flourish.

04. His pure view free of eternalism and nihilism,
His pure meditation cleansed of darkness and lethargy,
His pure conduct practiced according to the Conquerors'
instructions.
May the teachings of Losang the Conqueror flourish.

05. Scholar, for he sought out many teachings, extensively,
Venerable, for he applied the meaning of what he heard to his
mind, just as it is,

Noble, for he dedicated everything for the teachings and
migrating beings.

May the teachings of Losang the Conqueror flourish.

06. He stopped all misconduct through finding certainty that
All scriptures, definitive and interpretative, were without
contradiction

As advice for the practice of the individual.

May the teachings of Losang the Conqueror flourish.

07. He listened to the explanation of the transmitted Dharma
of the three pitakas, and

Practiced the realized teachings of the three trainings.

His life story as a scholar and practitioner is amazing.

May the teachings of Losang the Conqueror flourish.

08. Externally pacified and subdued by the hearer's conduct,
Internally having the confidence of the yoga of the two
stages,

He carried the noble paths of sūtra and tantra harmoniously,
without contradiction.

May the teachings of Losang the Conqueror flourish.

09. Combining emptiness explained in the causal vehicle

With great bliss achieved through the resultant method

Is the innermost essence of the eighty thousand aggregates of
Dharma.

May the teachings of Losang the Conqueror flourish.

10. By the power of the ocean of oath-bound Dharma
protectors,

Such as the main guardians of the beings of the three paths –
The quick acting lord, Vaishravana, and Karmayama –
May the teachings of Losang the Conqueror flourish.

11. In brief, by the stable lives of the glorious gurus,
By the earth being full of immaculate, learned, venerable
holders of the teachings,
And by the increase of power of the patrons of the teachings,
May the teachings of Losang the Conqueror flourish.

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