

FPMT BASIC PROGRAM ONLINE

TENETS

Commentary by Geshe Tsulga

Prayers

before and at the conclusion of teachings

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I. RECITED BEFORE TEACHINGS

Refuge and Bodhicitta

In the Buddha, Dharma and Sangha
Until enlightened I seek refuge.
Through merit from listening to teachings
To aid all may I become Buddha. (3 times)

The Four Immeasurables

May all sentient beings have happiness and its causes.
May all sentient beings be free from suffering and its causes.
May all sentient beings never be parted from sorrowless bliss.
May all sentient beings abide in equanimity, free from bias, attachment and hatred.

Praise to Shakyamuni Buddha

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

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

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

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

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

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

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

Homage to the supreme Buddha!
Homage to the Dharma refuge!
Homage to the great Sangha!
To all three, every-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, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud –
See conditioned things as such!

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

Guru Yoga of Je Tzong Khapa

From Tushita's hundreds of gods' protector's heart
To tip of this fresh pure white heaped curd-like cloud,
O Losang Dragpa, Dharma's omniscient king,
Pray come to this place with your disciples.
In space ahead on lion throne, lotus and moon,

Venerable gurus, smile brightly with delight.
Pray stay hundreds of eons to spread doctrine
As supreme merit field for my mind of faith.

Your wisdom mind sees full range of knowables.
Your eloquent speech adorns fortunate ears.
Your beauteous body famed glory outstanding.
Homage to you worthwhile to think of, hear and see.

Pleasant offerings of water, various flowers,
Fragrant incense, light, perfume and so on,
Oceans of offerings, set out and envisioned
Offered up to you, supreme field of merit.

Non-virtue committed with body, speech and mind
Which I have heaped up since beginningless time
Especially what has contradicted three vows,
Each I confess from my heart with strong regret.

In time of strife you strove to learn and practice,
Shunned eight mundane concerns, made life essenceful.
O Protector, from depths of our hearts
We rejoice in your powerful great deeds.

Venerable gurus, from love and wisdom
Clouds densely massed in your Dharmakaya sky
Pray loose a rain of vast profound Dharma
On fields of disciples just as needed.

May whatever virtue that I've here gathered
Bring benefit to all beings and doctrine
And may it make Venerable Losang Dragpa's
Essential teachings specially shine forever.

mig me tse wai ter chen chen re zig
(Avalokiteshvara, great treasure of unconceiving compassion)
 dri me kyen pai wang po jam pel yang
(Manjushri, lord of stainless knowledge)
 du pung ma lu jom dze sang wai dag
(Vajrapani, conqueror of all demon hordes without exception)
 gang chen ke pai tsu gyen tsong kha pa
(Tsong Khapa, crown jewel of the land of snow's sages)
 lo zang drag pai zhab la sol wa deb
(Lozang Dragpa, I make requests at your feet.)

O glorious and precious root guru
 Pray take seat of lotus on my crown
 Caring for me with your great kindness
 Bestow attainments of body, speech and mind

O glorious and precious root guru
 Pray take seat of lotus at my heart
 Caring for me with your great kindness
 Bestow attainments, common and supreme.

O glorious and precious root guru
 Pray take seat of lotus on my heart
 Caring for me with your great kindness
 Until supreme awakening remain steadfast.

The Heart Sutra

Homage to the Exalted Three Jewels!

Thus have I heard at one time. The Blessed One was dwelling in Rajagriha on Vulture Mountain together with a great assembly of monks and a great assembly of Bodhisattvas. At that time, the Blessed One was absorbed in the concentration of the countless aspects of phenomena called "Profound Illumination."

At that very time the Superior Avalokiteshvara, the bodhisattva, the great being, was looking perfectly at the practice of the profound perfection of wisdom, perfectly looking at the emptiness of inherent existence of the five aggregates also.

Then, through the power of Buddha, the Venerable Shariputra said to the Superior Avalokiteshvara, the bodhisattva, the great being, "How should a child of the lineage train who wishes to engage in the practice of the profound perfection of wisdom?"

Thus he spoke and the Superior Avalokiteshvara, the bodhisattva, the great being, replied to the Venerable Shariputra as follows:

"Shariputra, whatever son or daughter of the lineage wishes to engage in the practice of the profound perfection of wisdom should look perfectly like this: subsequently looking perfectly and correctly at the emptiness of inherent existence of the five aggregates also.

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

empty. Shariputra, like this all phenomena are empty, without characteristics, that is, they are not produced and do not cease; they have no defilement and no separation from defilement; they have no decrease and no increase.

“Therefore, Shariputra, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind; no visible form, no sound, no smell, no taste, no object of touch, no mental phenomenon. There is no eye element and so forth up to no mind element, up to no element of mental consciousness. There is no ignorance and no cessation of ignorance and so forth up to no aging and death and no cessation of aging and death. Likewise, there is no suffering, no origin, no cessation and no path; no exalted wisdom, no attainment and also no non-attainment.

“Therefore, Shariputra, because there is no attainment, bodhisattvas rely on and abide in the perfection of wisdom; and because their minds have no obstructions they have no fear. Passing utterly beyond error they attain the final state beyond sorrow. All the Buddhas who reside in the three times, by relying upon the perfection of wisdom, become manifest and complete Buddhas in the state of unsurpassed, perfect and complete enlightenment.

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

TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SOHA!

“Shariputra, this is how a bodhisattva, a great being, should train in the profound perfection of wisdom.”

Then the Blessed One arose from that concentration and said to the Superior Avalokiteshvara, the bodhisattva, the great being: “Well said, well said, O child of the lineage. So it is. The profound perfection of wisdom should be practiced exactly as you have taught, and the tathagatas will rejoice.”

When the Blessed One had said this, the Venerable Shariputra, the Superior Avalokiteshvara, the bodhisattva, the great being, and the entire assembly as well as worldly beings – gods, humans, demigods, gandharvas, and others – were filled with admiration and highly praised what had been spoken by the Blessed One.

Averting Hindrances

In the holy supreme abode of the dakinis,
Possessed of clairvoyance and miraculous power,
Unwaveringly caring for practitioners as your children,
Homage to the hosts of the three places' dakinis!

A KA SA MA RA TSA SHA DA RA SA MA RA YA PHAT (7 times)

TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SOHA!

Through the power of truth of the exalted Three Jewels's speech,
May all on the side of negativity such as the four maras be stopped! (clap)
May they become non-existent! (clap)
May they be pacified! (clap)

All enemies, obstructers, and hindrances SHINTING KURUYE SOHA!
(May all enemies, obstructers, and hindrances be fully pacified and endowed with loving minds!)

The 80,000 types of obstructers pacified,
 Freed from adverse, harmful conditions,
 May all be conducive and perfect auspiciousness
 Bring happiness and well-being here, right now!

Short Mandala Offering

SA ZHI PO KYI JUG SHING ME TOG TRAM
 RI RAB LING ZHI NYI DAY GYEN PA DI
 SANG GYE ZHING DU MIG TAY UL WAR GYI
 DRO KUN NAM DAG ZHING LA CHO PAR SHOG

Request to Turn the Wheel of Dharma

O holy and venerable Lama, from the clouds of compassion
 That form in the skies of your Dharmakaya wisdom,
 Please release a rain of vast and profound Dharma
 Precisely in accordance with the needs of those to be trained.

IDAM GURU RATNA MANDALA KAM NIRYA TAYAMI

(I send forth this jewelled mandala to you, precious Gurus)

II. RECITED AFTER TEACHINGS

Short Mandala Offering

Ground, perfume anointed, flowers strewn,
Meru, four lands, sun and moon adorned,
Seen as Buddha-field and offered. Thus
May all sentient beings enjoy pure lands.

Final Lam Rim Dedication Prayer

From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of time,
May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.

Even if I do not reach this state, may I be held
In your loving compassion for all my lives, Manjushri.
May I find the best of completed graded paths of the teachings,
And may I please all the Buddhas by practicing.

Using skilful means drawn by the strong force of compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them:
May I uphold Buddha's teachings for a very long time.

With my heart gong out with great compassion
In whatever direction the most precious teachings
Have not yet spread, or once spread have declined,
May I expose this treasure of happiness and aid.

May the minds of those who wish for Liberation be granted bounteous peace
And the Buddhas' deeds be nourished for a long time
By even this Graded Course to Enlightenment completed due to
The wondrous virtuous conduct of the Buddhas and their Children.

May all human and non-human beings who eliminate adversity
And make things conducive for practicing the excellent paths
Never be parted in any of their lives
From the purest path praised by the Buddhas.

Whenever someone makes an effort to act
In accordance with the ten-fold Mahayana virtuous practices,
May they always be assisted by the mighty ones
And may oceans of prosperity spread everywhere.

Dedication Verses

Through this virtue may I swiftly,
Having gained Guru-Buddha's state,
Place each and every sentient being
Without exception in that state.

Precious supreme bodhi-mind,
May it, where unborn, arise
And, where born, never decline
But increase forever more.

In that snow-mountain encircled land
Source of every benefit and joy
May Lord Tenzin Gyatso Chenresig
Remain in life 'til samsara's end.

MIG ME TSE WAI TER CHEN CHEN RE ZIG
DRI ME KYEN PAI WANG PO JAM PEL YANG
GANG CHEN KE PAI TSU GYEN TSONG KHA PA
LO ZANG DRAG PAI ZHAB LA SOL WA DEB

(English translation, not recited)

Avalokiteshvara, great treasure of unconceiving compassion

Manjushri, lord of stainless knowledge

Tzong Khapa, crown jewel of the land of snow's sages

Losang Dragpa, I make requests at your feet.