



## Tibetan Buddhist Learning Center: Prayer and Meditation Session

---

### PREPARATION

#### SIX ASPECTS OF PREPARATION

1. CLEAN AND MAKE NEAT THE ROOM IN WHICH YOU ARE GOING TO MEDITATE AND SET UP AN ALTAR WITH REPRESENTATIONS OF BUDDHA'S BODY, SPEECH AND MIND.
2. MAKE BEAUTIFUL ARRANGEMENTS OF PURE OFFERINGS.
3. SIT PROPERLY UPON A COMFORTABLE CUSHION AND EXAMINE YOUR MIND. SINCERELY GO FOR REFUGE, DEVELOP AN ALTRUISTIC ASPIRATION TO HIGHEST ENLIGHTENMENT FOR THE SAKE OF ALL SENTIENT BEINGS, AND GENERATE THE FOUR IMMEASURABLES:

#### REFUGE

I go for refuge to the holy, glorious lamas—  
The gracious root lama and the lamas of the lineage—  
Essences of all the activities and good qualities  
Of body, speech, and mind of all the buddhas  
Of the ten directions and three times,  
Sources of the eighty-four thousand aggregates of the  
Teaching,  
Leaders of the entire Spiritual Community.

I go for refuge to the Lama.  
I go for refuge to Buddha.  
I go for refuge to the Teaching.  
I go for refuge to the Spiritual Community.  
**(Repeat this verse three times)**

I go for refuge to the meditational deities and the gods  
of the mandala, along with their heavenly attendants.

I go for refuge to the holy, glorious protectors, those  
who have the eye of exalted wisdom, guardians  
who protect the teaching.

#### REFUGE ALONG WITH THE ALTRUISTIC ASPIRATION

I go for refuge until enlightenment  
To Buddha, the Teaching, and the Spiritual Community.  
By the merit of practicing the six perfections  
May I achieve buddhahood in order to help living beings.  
**(Repeat this verse three times)**

I go for refuge to the Three Jewels.  
I confess each and every misdeed.  
I rejoice in the virtue of living beings.  
I keep in mind Buddha and his enlightenment.

To Buddha, the Teaching, and the Spiritual Community  
I go for refuge until enlightenment.  
In order to fully accomplish the purposes of others  
I will generate the altruistic aspiration to enlightenment.

After generating this superior aspiration  
I will invite all sentient beings  
To enjoy the beautiful, highest deeds of enlightenment.  
May I achieve buddhahood to help sentient beings.  
**(Repeat this and previous two verses three times)**

#### THE FOUR IMMEASURABLES: LOVE, COMPASSION, JOY, AND EQUANIMITY

May all sentient beings enjoy happiness and the causes  
of happiness.  
May all sentient beings be freed from suffering and the  
causes of suffering.  
May all sentient beings be inseparable from happiness  
and have freedom from suffering.  
May all sentient beings abide in equanimity, free from  
attachment and aversion.  
**(Repeat this verse three times)**

#### HOMAGE

I bow down to the highest of speakers,  
The fully accomplished Buddha,  
Who showed the truth of dependent-arising:  
No production, no cessation,  
No eternalism, no nihilism,  
No going or coming,  
No sameness, no diversity,  
Complete pacification of elaborations.

I bow down to the hearers, bodhisattvas, buddhas, and  
their three “mothers”—  
All-knowingness, by which hearers, those seeking  
peace, are led to pacification;  
Path-knowingness, by which those who are helpful to  
beings achieve the welfare of the world;  
Omniscience, by which the Subduers, who are purely  
endowed with it, give these various teachings.

I bow down to the Completely Good,  
Who have cleared away the nets of false thoughts,  
Have profound and vast bodies,  
And thoroughly emanate light rays.

#### OFFERINGS

May the earth everywhere be pure,  
Without stones,  
Even, like the palm of one's hand,  
Soft, and endowed with the nature of lapis lazuli.

May human and divine offerings,  
Both actual and imaginary,  
Pervade all regions of space,  
Like the unexcelled clouds of Samanthabhadra's offerings.

**Om namo bhagavate, vajrasāra-pramardani,  
tathāgatāya, arhatye samyaksambuddhaya,  
tadyathā, om vajre vajre mahāvajre, mahātejāvajre,  
mahāvidyāvajre, mahābodhichittāvajre, mahābodh  
imaṇḍopasamkramaṇāvajre, sarvakarma-avaraṇā-  
vishodhana-vajre svāhā.**  
(Repeat this mantra three times)

May all become suchness by the power of the inconceivable and pure element of qualities, the great power of the completed two accumulations, the blessings of all the buddhas and bodhisattvas, and the truth of the Three Jewels.  
(Repeat this verse three times)

#### 4. VISUALIZING THE FIELD FOR ASSEMBLING MERIT

##### INVITATION

O Protector of all beings without remainder,  
Divine conqueror of the wicked devils and their legions,  
One who knows rightly all things—  
O Supramundane Victor, please come here with your attendants.

O Conqueror, you cultivated compassion  
For the sake of beings in many immeasurable aeons,  
And accomplished the intent of your vast aspirational prayers—  
Now is the time to provide others' welfare as promised.

Therefore from your spontaneously created palace of  
the element of qualities  
Please show various blessings and magical emanations  
And come, O Pure One, with your attendants  
In order to liberate the boundless masses of beings.

##### ABLUTIONS

I offer ablutions with all the necessities to all the buddhas,  
Supramundane Victors—Teachers of Humans and Gods,  
Unexcelled Ones, Drivers who Tame Beings, Knowers of  
the World, Ones Gone to Bliss, Those Who are Endowed

With Awareness and the Feats of Manifestation, Fully Accomplished Buddhas, Foe Destroyers, Ones Gone Thus, Supramundane Victors.

Having made a bath chamber wonderfully fragrant  
I polish its luminescent crystal floor.  
Beautiful pillars blaze with jewels  
And a shining pearl canopy is draped above.

Just as the gods offered ablutions  
To Buddha upon his birth,  
So I offer ablutions  
With pure divine water.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**

Although the Conquerors' body, speech, and mind have  
no afflictions  
I offer this ablution water to their body, speech, and  
mind  
To cleanse the stains of sentient beings body, speech,  
and mind—  
May I thus purify them of their stains.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**  
I dry their bodies with pure  
Matchless cloths infused with perfume.  
**Om hūṃ trāṃ hrīḥ ākayavishodhana ye svāhā.**

Though you have no bonds of craving and so on  
Because your body's nature is completely pure,  
I offer these ablutions of pure water  
In order to purify my own defilements.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**

To the Thus Gone Ones and their offspring  
I offer ablutions in many precious vessels  
Filled with attractive flowers and perfumed water,  
Accompanied by much music and song.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**

In order to quench with the water of the teaching  
The thirst of the afflictions, which torments beings,  
I also aim to achieve freedom from faults  
And offer these vases of water to you.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**

This water which has a nature of the six perfections  
Purifies the six defilements.  
I offer these ablutions to wash yourselves well  
With the water of the six vast good qualities.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**

These ablutions are supreme and glorious.  
With the unexcelled water of compassion  
And the blessed water of exalted wisdom  
Please bestow whatever attainments I wish.

**Om sarva tathāgata abhiṣhekata samaya shriye aḥ hūṃ.**  
I dry their bodies with pure  
Matchless cloths infused with perfume.  
**Om hūṃ trāṃ hriḥ ākayavishodhana ye svāhā.**

With the finest perfumes whose fragrance  
Pervades the supercluster  
I anoint the bodies of all the Subduers,  
Brilliantly ablaze like pure, polished gold.

I offer excellent fragrant robes  
Dyed well with color,  
And fine, soft clothes.  
With a hundred precious ornaments  
I adorn Samantabhadra, Mañjugoḥa,  
Avalokiteśvara, and the other Superiors.

When I offer with firm faith  
Divine garments thin, soft, and light,  
To one who has obtained the firm vajra body  
May I also attain the vajra body.

In order to purify my mind I offer precious  
Good garments which are pleasing to the touch  
And are beautified like a rainbow.  
May I be decorated by the garment of the best patience.

Because Conquerors are beautified naturally by signs  
and examples,  
They need not be decorated by other ornaments.  
Yet I offer superior, precious jewelry that all beings  
May obtain bodies decorated by signs and examples.

Protective wall of compassion, banner of eloquence,  
Canopy of meditative stabilization, clear light of  
confidence—  
I offer these necessities fit for the Supreme One  
So that beings may attain pure, exalted wisdom.

By offering this good luck vase beautified with jewels  
And filled with various nectars  
May all our defilements of karma and afflictions be purified  
And our minds be soaked by the water of the altruistic  
aspiration.

I offer to the head of the ħakya Conqueror  
A crown of precious, fine gold  
Illuminated by the glory of good luck  
And emanating perfect, golden rays in the ten directions.

Thereby may the precious doctrine spread in the ten  
directions,  
May the world be pervaded by great well-being, and  
May we obtain the high state of the one who is en-  
dowed with the ten powers  
And is the crown ornament of all beings including the gods.

Out of compassion for myself and other beings,  
O Supramundane Victor, please stay through the power  
Of your magical emanations  
For as long as I make offerings.

## 5. THE SEVEN BRANCHES OF WORSHIP—THE KEY TO PURIFYING MISDEEDS AND ACCUMULATING MERIT—AS WELL AS OFFERING THE MANDALA

*CONDENSED FORM OF THE SEVEN BRANCHES FROM  
ĤANTIDEVA'S ENGAGING IN THE BODHISATTVA  
DEEDS, CHAPTERS TWO AND THREE*

To all the buddhas who traverse the three times,  
To the Teaching and the Spiritual Community  
I bow down with emanations of my body  
Equal to the number of atoms in a buddha-field. [2;24]

Just as bodhisattvas such as Mañjuśhri  
Make offerings to the Conquerors,  
So I make offerings to you, Thus Gone Ones,  
You, the Protectors, and your offspring. [2:22]

In this beginningless cyclic existence  
In this life or in others  
Compelled by the errors of ignorance  
I needlessly engaged in misdeeds, [2:28]

I urged others to commit wrongdoings  
And rejoiced in others' bad actions as well.  
Having understood my faults  
I confess them to the Protectors from my heart. [2:29]

I rejoice with pleasure in actions helpful to beings  
And in the oceans of virtue  
Which increase the altruistic aspiration  
And bring happiness to all. [3:3]

I join my palms requesting  
The buddhas of all the directions  
“Please light the lamp of the Teaching  
For beings who suffer in dark confusion.” [3:4]

I pray with joined palms  
To the buddhas who wish for final nirvana,  
“Please stay for innumerable aeons;  
Do not leave beings in this blindness.” [3:5]

I have done all these in this way  
And accumulated virtue;  
May it remove all the miseries  
Of all sentient beings. [3:6]

### MANDALA OFFERING

**Om vajra bhūmi aḥ hūṃ.**  
Here is the mighty and powerful base of gold.  
**Om vajra rekhe āḥ hūṃ.**  
Here is the diamond-hard fence.

The outer ring is encircled with this iron fence  
In the center of which stands Mount Meru, the King of  
All Mountains,  
In the East is the continent Purva-videha,  
In the South is the continent Jambudvīpa,

In the West is the continent Aparā-godāniya,  
In the North is the continent Uttara-kuru.

Around the East the sub-continent Deha and Videha,  
Around the South the sub-continent Chāmara and  
Apara-chāmara,  
Around the West the sub-continent Āṅg and  
Uttaramantri<sup>o</sup>a,  
Around the North the sub-continent Kurava and Kau-  
rava.

In the East is the treasure mountain.  
In the South is the wish-granting tree.  
In the West is the wish-granting cow.  
In the North is the unplowed harvest.

Here is the precious wheel.  
Here is the precious jewel.  
Here is the precious queen.  
Here is the precious minister.  
Here is the precious elephant.  
Here is the precious and best of horses.  
Here is the precious general.  
Here is the precious vase.

Here is the goddess of beauty.  
Here is the goddess of garlands.  
Here is the goddess of song.  
Here is the goddess of dance.  
Here is the goddess of flowers.  
Here is the goddess of incense.  
Here is the goddess of light.  
Here is the goddess of perfume.

Here is the sun.  
Here is the moon.  
Here is the umbrella of all precious things.  
Here is the banner of victory in all the directions.  
In the center are all the possessions precious to both  
gods and humans.  
This magnificent and glorious collection,  
Lacking in nothing,  
I offer to you, glorious and holy lamas,  
Both my gracious root lama and lineage lamas,  
To the assembly of deities of the peerless Ākya Conqueror,  
As well as to their retinues.

Out of your great compassion,  
Please accept all these offerings  
For the sake of all sentient beings.  
And after accepting them, please bless me.

Golden land, filled with incense and strewn with flowers,  
Mount Meru and the four continents ornamented by  
sun and moon—  
Imagining all this as a buddha field, I offer it.  
May all beings find enjoyment in this pure land.

## PRAYER ASPIRING TO THE THREE GREAT PURPOSES

I go for refuge to the Lama and the precious Three  
Jewels.

Please bless my mind.

Please bless all sentient beings—my mothers—and my-  
self to put an end to all mistaken states of mind, from  
not respecting the spiritual teacher to conceiving signs  
in the two kinds of self.

Please bless us to easily produce all non-mistaken states  
of mind, respecting the spiritual teacher and so forth.

Please bless us to quell all inner and outer obstacles.  
**(Repeat this entire prayer three times)**

**Idaṃ guru ratna maṅḍalakaṃ niryātayāmi.**

## 6. PRAYER PETITIONING FOR ONE'S DESIRED PURPOSE

*DZONG-KA-BA'S THE FOUNDATION OF ALL EXCELLENCE.*

The kind reverend lama is the foundation of all excellence.  
Seeing that proper reliance is the root of the path,  
May I rely on the lama  
With great respect and continuous effort.

A human life with leisure is obtained this once.  
Understanding that it is very important and hard to find,  
May I produce unceasingly  
The mind that takes up its essence day and night.

The fluctuation of life is like a bubble of water,  
Remember death, for we perish so quickly.  
After death the effects of virtuous and non-virtuous  
actions  
Pursue us as the shadow follows the body.

Finding certainty in this,  
May I always be careful  
To do only virtuous deeds  
And abandon even the slightest non-virtuous actions.

The door to all misery is seeking satisfaction in pleasure.  
Having realized that there is no security  
In the faults of cyclic existence,  
May I be strongly intent on the bliss of liberation.

That pure thought produces  
The great conscientiousness of mindfulness and intro-  
spection;  
May I accomplish by this means the essence  
Of the individual vow, which is the root of the doctrine.

Having seen that all beings, my kind mothers,  
Have fallen like myself into the ocean of existence,  
May I practice the pure altruistic aspiration,  
Which assumes the obligation to free all living beings.

The altruistic aspiration alone, without cultivation  
Of the three types of ethics, does not lead to enlightenment.  
Having realized this, may I practice  
With intense effort the bodhisattva vow.

By quieting attraction to objects which are false,  
And analyzing the meaning of reality  
May I quickly produce within myself  
The path that unifies calm abiding and special insight.

When by this practice I become a vessel of the general path  
May I soon enter  
The great gateway of the fortunate ones,  
The Vajrayana, most superior of vehicles.

The basis of achieving the two attainments  
Is the pure vow one takes upon entering this path.  
Having found real understanding of it,  
May I keep this vow though it cost my life.

Having realized the significance of the two stages  
Which are the essence of the Vajrayana,  
By unswerving effort in the four sessions of yoga  
May I achieve what the holy lama has taught.

May the spiritual teacher who has shown me the good path  
And all my spiritual friends who practice it, have long life.  
May I at last completely surmount  
All inner and outer obstacles.

May I in all births enjoy the glorious teaching  
Inseparable from the perfect lama;  
Having completed the grounds and paths,  
May I quickly obtain the high state of Vajradhara.

## ACTUAL SESSION

### *REFLECTIVE MEDITATION ON THE PATH*

#### LANG-RI-TANG-BA'S THE EIGHT VERSES OF MIND TRAINING

With a determination to accomplish  
The highest welfare for all sentient beings  
Who surpass even a wish-granting jewel  
I will learn to hold them supremely dear.

Whenever I associate with others I will learn  
To think of myself as the lowest among all  
And respectfully hold others to be supreme  
From the very depths of my heart.

In all actions I will learn to search into my mind  
And as soon as an afflictive emotion arises  
Endangering myself and others  
Will firmly face and avert it.

I will learn to cherish beings of bad nature  
And those pressed by strong sins and sufferings  
As if I had found a precious  
Treasure very difficult to find.

When others out of jealousy treat me badly  
With abuse, slander, and so on,  
I will learn to take all loss  
And offer the victory to them.

When one whom I have benefited with great hope  
Unreasonably hurts me very badly,  
I will learn to view that person  
As an excellent spiritual guide.

In short, I will learn to offer to everyone without exception  
All help and happiness directly and indirectly  
And respectfully take upon myself  
All harm and suffering of my mothers.

I will learn to keep all these practices  
Undeiled by the stains of the eight worldly conceptions  
And by understanding all phenomena as like illusions  
Be released from the bondage of attachment.

## CONCLUSION

### *DISSOLVING THE FIELD FOR ASSEMBLING MERIT*

Glorious and precious root lama, please sit upon  
The moon-lotus cushion on the crown of my head.  
Favouring me by your great kindness, please bestow  
Physical, verbal, and mental attainments.

I bow down to the Prince of the *hakyas*,  
Whose body was formed by a million perfect virtues,  
Whose speech fulfills the hopes of limitless beings,  
Whose mind sees accordingly all to be known.

Precious Buddha, unexcelled teacher,  
Precious, holy Teaching, unexcelled activity,  
Precious Spiritual Community, unexcelled guides—  
I bow down to you, who comprise all objects of refuge.

I make all offerings, real and imaginary.  
I confess all misdeeds and transgressions, committed  
since beginningless time.  
I rejoice in the virtue of ordinary and holy beings.  
Please stay until cyclic existence is emptied  
And turn the wheel of the teaching to beings.  
I dedicate to great enlightenment my own and others'  
virtues.

I offer to the Lama, meditational deities, and Three  
Jewels,  
The four continents, Mt. Meru, sun, moon, the seven  
jewels—  
A precious mandala, and the masses of Samantab-  
hadra's offerings.  
Accepting them out of compassion, please bless me.

## MANTRA RECITATION

I bow down, make offerings, and go for refuge to the  
Lama, Śhākya Conqueror, and Subduer.

**Om muni muni mahāmuna ye svāhā.**  
(repeat quietly until we change to:)

**Om maṇi padme hūm.**  
(repeat quietly until:)

By this virtue may I quickly  
Attain the state of Lama, Buddha.  
Then may I place there  
Beings without even one remaining.

May those who have not developed the precious  
Altruistic aspiration, develop it;  
May those who have developed it, without faltering  
Increase it from high to higher.

## DEDICATION

By any of the two accumulations, vast as the sky,  
From effort over a long period of time  
May I become the chief of the Conquerors,  
Guide of beings whose mental eye is blinded by ignorance.

Also in all lives that I do not reach there  
May I be favoured by MañjuŸhri's compassion.  
Finding the superior path, complete in the stages of  
doctrine,  
By achieving them may I please the Conquerors.

By skill in means that through strong compassion  
Draws on the keys of the path that I have realized ac-  
cordingly  
May I clear away the mental darkness of beings  
And uphold the Conqueror's doctrine for a long time.

In those regions where the supreme, precious doctrine  
has not spread  
Or where it has spread but degenerated  
May I clarify that treasure of happiness and benefit  
With a mind deeply moved by great compassion.

Moreover may the stages of the enlightenment path,  
well-established  
From the wondrous acts of the Conquerors and their  
offspring,  
Bestow glory in the minds of those desiring liberation  
And protect the Conqueror's deeds for a long time.

May all humans and non-humans who clear away con-  
ditions discordant  
And provide those concordant to achieving the good  
path  
Never be separated in all lifetimes  
From the right path praised by the Conquerors.