

Summit Dharma Center Prayers and Aspirations

The Dorje Chang Tungma (Short Lineage Prayer)

Great Vajradhara, Tilopa, Naropa,
Marpa, Mila, Lord of Dharma Gampopa,
Knower of the Three Times, omniscient Karmapa,
Holders of the four great and eight lesser lineages,
Drigung, Taglung, Tsalapa, these three, glorious Drukpa and others
Masters of the profound path of Mahamudra,
Unequaled protectors of beings, the Dakpo Kagyu,
I supplicate you, the Kagyu gurus
Grant your blessing that I may follow your example and hold your lineage.
Detachment is the foot of meditation, as is taught.
To this meditator who is not attached to food and wealth
Who cuts the ties to this life,
Grant your blessings that I have no attachment to honor or gain
Devotion is the head of meditation, as is taught.
The guru opens the gate to the treasury of oral instructions.
To the meditator who continually supplicates you
Grant your blessings that genuine devotion is born within.
Non-distraction is the body of meditation, as is taught.
Whatever arises is fresh, the nature of realization
To the meditator who rests simply in naturalness,
Grant your blessings that my meditation is free from conceptualization.
The nature of thought is dharmakaya, as is taught.
Nothing whatsoever, it arises as everything.
To the meditator for whom all arises in unceasing play,
Grant your blessing that I realize samsara and nirvana as inseparable.
Through all my births, may I not be separated from the perfect guru
And always enjoy the splendor of Dharma.
Perfecting the qualities of the paths and stages,
May I swiftly attain the state of Vajradhara.

The Four Thoughts That Turn One's Mind to Dharma

First, a precious human favorable for dharma practice,
Is hard to obtain and easily lost. I must make this life meaningful.
Second, the world and all its inhabitants are impermanent.
In particular, the life of each being is like a water bubble.
It is uncertain when I will die and become a corpse.
At that time, only dharma can help, I must practice now with diligence.
Third, when death comes there is no freedom, and karma takes its course.
Since I create my own karma, I should abandon all unwholesome actions
And always devote my time to wholesome actions.
With this in mind, I must observe my mind-stream each day.
Fourth, just like the feast before the executioner leads me to my death,
Home, friends, pleasures, and possessions of samsara
Cause me continual torment by means of the three sufferings.
I must cut through all attachment and strive to attain enlightenment.

Refuge Prayer

From this moment
Until the heart of enlightenment is reached,
I and all sentient beings as limitless as the sky,
Go for refuge,
I take refuge in the genuine and glorious lamas
I take refuge in all the yidams and deities gathered in the mandala.
I take refuge in all the Buddhas.
I take refuge in all the holy dharma.
I take refuge in all the noble sangha.
I take refuge in the assembly of dakas, dakinis, and dharmapalas
those who have the all-seeing eye of wisdom. (3x's)

Refuge Prayer (short form)

sangye chudang tsokyi choknam la,
jangchub bardu dakni kyabsu chi,
dakki jinsok gyipay sunam kyi,
drola penchir sangye druppar shok. (3x's)

I go for refuge to the Buddha, Dharma, and Sangha
Until I achieve enlightenment
By the power of the goodness that I do in giving and the rest
May I reach Buddhahood for the sake of every living being (3x's)

Bodhicitta Aspiration

jang chub sem ni rin po che
ma kye pa nam kye gyur chik
kye pa nyam pa me pa dang
gong ne gong du pel war shok

Bodichitta is precious.
May it arise in whom it has not arisen.
Once arisen, may it ever grow and flourish

The Bodhisattva Vow

Until I reach the essence of enlightenment,
I take refuge in all the Buddhas,
And likewise, in the dharma,
And in the assembly of bodhisattvas.
Just as Buddhas of the past gave rise to bodhicitta
followed the bodhisattva path,
and, through progressive training, established themselves
into the stages of the bodhisattvas,
Likewise, for the benefit of sentient beings,
I, too, will give rise to bodhicitta,
Gradually train in the bodhisattva path stage by stage
As they did, become proficient. (3x's)

Prayers of Rejoicing

Today my life is fruitful.

I have obtained a precious human existence

And am born into the family of the Buddha;

Now I am a child of the Buddha.

From now on, I will only do

Activities appropriate to the lineage,

So that no stain will come

To this pure, faultless, noble family.

Today, in the presence of all the refuges,

I will invite all beings to enjoy happiness

Until they have reached Buddhahood

May the gods, jealous gods, and all other beings rejoice!

Boddhicitta is precious.

Those who have not given birth to it, may they give birth.

Those who have given birth, may their boddhicitta not diminish,

But increase further and further.

May they not be separated from bodhicitta

but be fully committed to bodhisattva actions.

May they be accepted by the Buddhas.

May they abandon all negative actions.

May all the good wishes of the bodhisattvas

for the benefit of sentient beings be accomplished.

May the intentions of such protectors

bring happiness and prosperity to beings.

May all sentient beings be happy.

May the lower realms be emptied forever.

May the earnest aspirations of bodhisattvas

of all stages be accomplished.

Four Immeasurables

sem chen tam che day wa dang day way gyu dang den par gyur chig
sem chen tam che dug ngel dang dug ngel kyi gyu dang drel war gyur chig
sem chen tam che dug ngel may pay day wa dang mi drel war par gyur chig
sem chen tam che nye ring chag dang nyi dang drel way dang nyom la nay par
gyur chig (3x)

May all sentient beings have happiness and the root of happiness.

May they be free of suffering and the root of suffering.

May they never be separated from the highest bliss, which is without suffering.

May they come to rest in the great impartiality, which is free of attachment
and aversion to those near and far. (3x)

(short Form)

May all sentient beings have happiness and its causes

May all sentient beings be free of suffering and its causes

May all sentient beings never be separated from sorrowless bliss

May all sentient beings abide in equanimity, free from bias, attachment and
anger. (3x)

Offering the Mandala

sashi pukyi jukshing metok tram,
rirab lingshi nyinde gyenpa di,
sangye shingdu mikte ulwar gyi,
drokun namdak shingla chupar shok,
Idam guru ratna mandalakam niryatayami.

Here is the great Earth, filled with the smell of incense,
covered with a blanket of flowers,

The Great Mountain, the Four Continents,

Wearing a jewel of the Sun and Moon.

In my mind I make them the Paradise of a Buddha,
and offer it all to You.

By this deed may every living being experience The Pure World.

Idam guru ratna mandalakam niryatayami.

The Four Dharmas of Gampopa

Grant your blessings so that my mind may be one with the dharma.

Grant your blessings so that dharma may progress along the path

Grant your blessings so that the path may clarify confusion

Grant your blessings so that confusion may dawn as wisdom

Prayer to Manjusri

I prostrate to the Bhagavat Manjushri

Your mind is completely pure and luminous,

Like the sun free of the clouds of the two obscurations

You hold a text at your heart, since you see all the variety of objects just as they are;

You love like your only child all the multitude of beings

Who are trapped by the darkness of ignorance in the prison of samsaric existence. And are afflicted by suffering;

Your speech possessing the sixty kinds of melody roars mightily like a dragon;

Thus you awaken from the sleep of the kleshas,

Liberate from the chains of karma, and dispel the darkness of ignorance;

You hold aloft a sword since you cut all the sprouts of suffering.

You are primordially pure and have completed the ten bhumis;

You have perfected all the qualities;

The kaya of the elder son of the Victorious One is adorned with the 112 ornaments; You dispel the darkness of my mind. I pay homage to Manjushri.

Tashi Prayer – Verses of the Eight Noble Auspicious Ones

OM Homage to the Buddha, Dharma, and Noble Sangha –
All that dwell in the auspicious realms of the ten directions,
Where all appearance and existence is completely pure.
Their nature is spontaneously perfect. May all be auspicious for us!
Drönmey Gyalpo, Tsalten Döndrupgong,
Jampay Gyenpal, Gedrak Paldampa,
Künla Gongpa Gyacher Drakpachen,
Lhünpotar Phaktsal Drakpal,
Semchen Thamchela Gongdrak Paypal,
Yitsim Dzepa Tsalrap Drakpal –
Homage to the Eight Sugatas!
Just hearing your names increases auspiciousness and success!
Youthful Manjushri, Glorious Vajrapani,
Powerful Avalokiteshvara, Protector Maitreya,
Kshitigarbha, Nivaranaviskambin,
Akashagarbha, Samantabhadra –
Homage to the Eight Bodhisattvas!
Supreme in granting auspiciousness and success,
Gracefully holding your emblems: utpala flower, vajra,
White lotus, naga-tree, jewel, moon, sword, and sun!
Making offerings to the buddhas of all directions and times are the creators of
delight,
Holding the Eight Most Precious Emblems:
The most precious umbrella, the most auspicious golden fishes,
The wish-fulfilling vase of goodness, the exquisite kamala flower,
The conch of fame and glory, the glorious knot of prosperity,
The eternal banner of victory, the all-powerful wheel:
Homage to the Eight Auspicious Goddesses: Beauty, Garlands, Song, Dance,
Flowers, Incense, Light, and Perfume!
Just thinking of your essential qualities makes success grow more and more!
Protectors: Mahabrahma, Shambhu,
Narayana, Sahasrajna,

Kings: Dritirashtra; Virudhaka;
Virupaksha, Lord of Nagas; Vaishravana.

Each one is holding a divine emblem:

Wheel, trident, spear,

Vajra, vina, sword,

Stupa, and banner of victory!

Homage to the Eight Guardians of the World who make auspiciousness and prosperity grow in the three realms!

With all obstacles and harmful influences pacified, may the work we are now about to begin

Meet with ever-growing fulfillment and success,

And bring good fortune, prosperity, happiness, and peace!

Mandalam.

The Sutra on the Heart of the Perfection of Wisdom

Once I heard this teaching,

The Conqueror was staying on Vulture's Peak, in the Keep of the King. With him was a great gathering of monks, and a great gathering of warrior saints.

At a certain moment the Conqueror went into deep meditation on the part of the teaching known as the "awareness of the profound". At that moment too did the realized being, the great warrior, the lord of power, Loving Eyes, see into this one deep practice, the practice of the perfection of wisdom. And he saw perfectly that the five heaps—the five parts of a person—were empty of any nature of their own.

And then, by the power of the Enlightened One, the junior monk named Shari Putra turned and asked this question of the great warrior, Loving Eyes, the realized one, the lord of power: "If any son or daughter of noble family hoped to follow the deep practice of the perfection of wisdom, what would they have to do?"

This then is the answer that the lord of power, the realized one, the great warrior, Loving Eyes gave to the junior monk named Shari Putra:

"Here Shari Putra, is what any son or daughter of noble family should see who hopes to follow the deep practice of the perfection of wisdom. See first all five heaps—all five parts to a person—as being empty of any essence of their own. Your body is empty; emptiness is your body. Emptiness is nothing but your body, and your body is nothing but emptiness.

The same is true of your feelings, and your ability to discriminate between things, and the other factors that make you up, and all the different kinds of awareness that you possess: all of them are empty.

And thus we say Shari Putra, that every existing thing is emptiness. Nothing has any characteristic of its own. Nothing ever begins. Nothing ever ends. Nothing is ever impure. Nothing ever becomes pure. Nothing ever gets less, and nothing ever becomes more.

And thus can we say, Shari Putra, that with emptiness there is no body. There are no feelings. There is no ability to discriminate. There are none of the other factors that make you up, and there is no awareness.

There are no eyes; no ears; no nose; no tongue; no body; no mind; nothing to see; nothing to hear; nothing to smell; nothing to taste; nothing to touch; and nothing to think of.

There is no part of you that sees. There is no part of you that is aware of what you see; and this is true all the way up to the part of you that thinks, and the part of you that is aware that you are thinking.

There is no misunderstanding your world. There is no stopping this misunderstanding, and the same is true all the way to your old age and your death, and to stopping your old age and your death.

There is no suffering. There is no source of this suffering. There is no stopping this suffering. There is no path to stop this suffering.

There is no knowledge. There is nothing to reach. And there is nothing not to reach.

Thus it is, Shari Putra, that warrior saints have nothing to reach; and because of this, they are able to practice the perfection of wisdom, and stay in this perfection of wisdom. This frees them of every obstacle in their minds, and this frees them from all fear. They go beyond all wrong ways of thinking, and reach to the ultimate end of nirvana.

All the Enlightened beings of the past, and present, and the future too follow this same perfection of wisdom, and thus bring themselves to perfect enlightenment: to the matchless state of a totally enlightened Buddha.

Thus are they the sacred words of the perfection of wisdom; the sacred words of great knowledge; sacred words of the unsurpassable; sacred words that are equal to the One beyond all equal; sacred words that put a final end to every form of pain; sacred words you should know are true, for false they cannot be; sacred words of the perfection of wisdom, which here I speak for you:

Tadya ta, ga-te ga-te, para ga-te para sang ga-te, bodhi so ha.
(3X)

“And thus it is, Shari Putra, that great warrior saints must train themselves in the profound perfection of wisdom.”

With this, the Conqueror stirred himself from his deep state of meditation. He turned to the great warrior, to the realized one, Loving Eyes, the lord of power, and blessed his words, saying “True”. “True”, he said, and “True” again.

“Thus it is, o son of noble family, and thus it is. One should follow the profound perfection of wisdom just as you have taught it. Every one of Those Gone Thus rejoice in your words as I do.”

And when the Conqueror had spoken thus, the junior monk, Shari Putra took joy; and the warrior, the realized one, Loving Eyes, the lord of power, took joy as well. And all the assembled disciples took joy, and so did the entire world-with its gods, and its men, and near gods and spirits too-take joy. All sang their praises of what the Conqueror had spoken.

Lama's Long Life Prayer

I pray that the lama's life be excellent,
that his supreme life be long,
and that his activity increase and spread.

Bless us that we remain inseparable from the lama.

May the glorious lamas live long.

May happiness and well-being arise in all sentient beings equal to the sky.

May I and all beings without exception, by gathering the two accumulations,
purify the two veils and thus be swiftly established in the state of buddhahood.

Long Life Prayer for His Holiness the 14th Dalai Lama, Tenzin Gyatso

In this pure realm, surrounded by snow mountains,

Is the source of complete happiness and benefit,

Avalokiteshvara Tenzin Gyatso.

May you stand firm until the end of existence.

Long Life Prayer for the 17th Karmapa, Orgyen Trinley Dorje

Unborn, eternal, self-arising dharmakaya

Arises as the miraculous kayas of form;

May the three secrets of the Karmapa be stable in the vajra nature

And may his limitless Buddha activity spontaneously blaze.

Long Life Prayer for Ringu Tulku

We pray for the long life of the one who accomplishes unceasing activity,

Who has trained with the armour of pure conduct

And who is tireless in carrying the great teachings of the Karmapa,

Embodiment of the buddhas of the three times.

Long Life Prayer for Thranqu Rinpoche

Splendor of the Teachings, Karma Lodro, may you remain steadfast.

Your qualities of the glorious and excellent dharma increase to fill space.

May your lotus-feet always be stable.

And may your Buddha activity of teaching and practice blaze victoriously in all directions.

Dedication of merit

By this merit, may all obtain omniscience,

May it defeat the enemy, wrong-doing.

From the stormy waves of birth, old age, sickness and death,

From the ocean of samsara may I free all beings.

A Buddhist Grace

*tonpa lame sanggye rinpoche,
kyoppa lame damchu rinpoche,
drenpa lame gendun rinpoche,
kyabne konchok sumla chupa bul.*

I offer this
To the Teacher
Higher than any other,
The precious Buddha.

I offer this
To the protection
Higher than any other,
The precious Dharma.

I offer this
To the guides
Higher than any other,
The precious Sangha.

I offer this
To the places of refuge,
To the Three Jewels,
Rare and supreme.