Commit no one unwholesome deed,
But gather a wealth of virtue,
Subdue your mind in it's entirety,
This is the Teaching of the Buddha.

Buddha Shakyamuni
Welcome to the
Chenrezig Tibetan Buddhist Center
- of -
Philadelphia

Venerable Losang Samten, Spiritual Director

Before entering the sanctuary, please remove your shoes.

During services, please limit conversation in the sanctuary. If you speak, please keep your voice level low.

Please turn off your cell phones or put them in silent mode.

When the lama (teacher) enters the room, stand respectfully until he or she is seated.

Do not lie down or expose the soles of your feet to the lama.

Place prayer books on small tables or cloths, but not directly on the floor. Do not step over prayer books.

Please do not eat in the sanctuary. Closed containers of liquids are acceptable.

At the end of the service, please assist in the collection and storage of prayer books, mats and cloths.

Thank you.
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Refuge Formula

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

NAMO GURUBHYAH
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA

In the spiritual masters I seek refuge,
In the Awakened One I seek refuge,
In his truth I seek refuge,
In the spiritual aspirants I seek refuge.

Four Reflections That Change the Mind

The favorable conditions of human birth are extremely difficult to obtain.
Everything born is impermanent and bound to die.
Virtuous and unvirtuous actions bring their inevitable results.
The three realms of Samsara are continuous and an ocean of suffering.
Remembering this, may my mind turn towards the Dharma.

DEL JOR DI NI SHIN TU NYED PAR KA
KYEY TSED MI TAG CHI WAI CHO CHEN YIN
GEY DIG LAY KYI GYU DREY LU WA MED
KHAM SUM KHROR WA DUG NGEL GYA TSOI NGANG
DREN NAY DAG LO CHO LA GYUR WAR SHOG
Prayer of Refuge and Bodhicitta

I take refuge until I am enlightened
In the buddhas, the dharma and the sangha.
Through the merit I create by practicing giving
and the other perfections
May I attain buddhahood for the sake of all sentient beings.

SANG GYE CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PAY SO NAM GYI
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG

The Four Immeasurable Thoughts

May all sentient beings have happiness
and the causes of happiness;
May all sentient beings be free from suffering
and the causes of suffering;
May all sentient beings never be separated from the happiness that knows no suffering;
May all sentient beings live in equanimity, free from attachment and aversion.

SEM CHEN TAM CHAY DE WA DANG
DE WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL DANG
DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL ME PAY DE WA DANG
MI DREL WAR GYUR CHIG
SEM CHEN TAM CHAY NYE RING CHAG DANG
NYI DANG DREL WAY DANG NYOM LA NAY PAR GYUR CHIG
Buddha Shakyamuni

Homage
I bow down to the prince of the Shakyas,
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.

PUNTSUK GELAK JEBAY TUNPAY KU
THA YE DRO WA REWA KUNGBAY SUNG
MALU SHECHA CHIYZHIN ZIKBE TUK
SHAKYI TSOWO DELA GU CHAK TSAL

Mantra
OM MUNI MUNI MAHA MUNI YE SOHA

(Concentrating upon the Buddha, if one thinks that he is really seated there, then he will actually dwell wherever one is visualizing him. This is because, in the wisdom of the Buddha, there are no distinctions such as place, time or distance. In a sutra it is said, “Whoever thinks about the Buddha, in front of that person he will dwell. He will always bestow blessings and will liberate from all defects.”)
Reverently, I prostrate with my body, speech and mind,
And present clouds of every type of offering, actual
and imagined.
I declare all my negative actions accumulated since
beginningless time
And rejoice in the merit of all holy and ordinary beings.
Please remain until samsara ends
And turn the wheel of dharma for sentient beings.
I dedicate the merit created by myself and others to the
great enlightenment.

GO SUM GU PAY GO NAY CHAG TSAL LO
NGO SHAM YI TRUL CHO TRIN MA LU BUL
TOG ME NAY SAG DIG TUNG TAM CHAY SHAG
KYE PAG GE WA NAM LA JE YI RANG
KOR WA MA DONG BAR DU LEG ZHUG NAY
DRO LA CHO KYI KOR LO KOR WA DANG
DAG ZHEN GE NAM JANG CHUB CHEN POR NGO
The Sutra of the
Heart of Transcendent Knowledge

Thus I have heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At the time, the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time, noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature.

Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and purity. There is no decrease and increase. Therefore, Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu.
No ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita.

Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All of the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception.

The prajnaparamita mantra is said in this way:

(TAYATA) OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.
Chenrezig (Avalokiteshvara)

_Homage_

O lord of whitest form, not sullied by faults,
Crowned by the perfect buddha,
Viewing all beings with compassionate eyes,
To you, Chenrezig, I bow.

KYON KYI MAKU KUNDOK KAR
ZO SANG GYE KYI U LA GYEN
THUK JE CHAN KYI DRO LA SIK
CHENREZIG LA CHAK TSAL LO

_Mantra_

OM MANI PAME HUNG
Prayer of Refuge

From now until the heart of enlightenment is reached,
I and all sentient beings as limitless as space,
Go for refuge to the glorious, supreme Lamas.
We go for refuge to the Yidams, deities of the mandala.
We go for refuge to the Buddhas, transcendent conquerors.
We go for refuge to the sublime Dharma.
We go for refuge to the noble Sangha.
We go for refuge to the dakas, dakinis, guardians, and the Dharma protectors
Who are endowed with the vision of pristine wisdom.
(repeat three times)

DAG DANG DRO WA NAM KHAI TA DANG NYAM PAI
SEM CHEN TAM CHE
DU DI NE ZUNG TE JI SI JANG CHUB NYING PO LA
CHI KYI BAR DU
PAL DEN LAMA DAM PA NAM LA KYAB SU CHIO
YIDAM KYIL KHOR GYI LHA TSOK NAM LA KYAB SU CHIO
SANG GYE CHOM DEN DE NAM LA KYAB SU CHIO
DAM PAY CHÖ NAM LA KYAB SU CHIO
PAK PAI GEN DUN NAM LA KYAB SU CHIO
PA WO KHAN DRO CHÖ KYONG SUNG MAI TSOK YE SHI KYI
CHEN DANG DEN PA NAM LA KYAB SU CHIO

Prayer of Refuge and Bodhicitta

I take refuge until I am enlightened
In the Buddhas, the Dharma and the Sangha
Through the merit I create by practicing giving and the other perfections
May I attain Buddhahood for the sake of all sentient beings.

SANG GYAY CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PAY SO NAM GYI
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG
Crowning the heads of all beings throughout space, 
Chenrezig appears from HRI 
Upon a white lotus and full moon seat. 
Five coloured light rays shine from his clear white body. 
He is smiling and watching with compassionate eyes. 
Of his four hands, the first pair are joined, 
the other right hand holds a crystal rosary and the left a 
white lotus. 
He is adorned with silks and precious jewels, 
And a deer skin over his shoulder. 
Buddha Amitabha crowns his head. 
He sits with legs in vajra position, a stainless moon as his 
backrest. 
He is the essence of the union of all refuges.

DAK SOK KHA KHYAB SEM CHEN GYI 
CHI TSUK PE KAR DA WAI TENG 
HRI LE PAK CHOK CHEN RE ZIG 
KAR SAL Ö ZER NGA DEN TRO 
DZE DZUM TUK JEI CHEN GYI ZIK 
CHAK SHI DANG PO TAL JAR DZE 
OK NYI SHEL TRENG PE KAR NAM 
DAR DANG RIN CHEN GYEN GYI TRE 
RI DAK PAI TÖ YOK SÖL 
Ö PAK ME PAI U GYEN CHEN 
ZHAP NYI DOR JE KYIL TRUNG ZHUK 
DRI ME DA WAR GYAB TEN PA 
KYAB NE KUN DU NGO WORK GYUR
Seven-Limb Prayer

I prostrate with faith to the Noble and Powerful Chenrezig,
And to all the Buddhas together with your spiritual heirs
Residing in the ten directions and three times.
Flowers, incense, lights, perfumes, food, music, and much else,
All that I own, treasure, and can conceive of I offer –
Noble assembly, please accept these.
I confess all my negative actions, including the ten non-virtuous deeds
And five actions of immediate consequence,
That I have committed since beginningless time until now
With a mind overpowered by affliction.
I rejoice in any merit that accumulates
Throughout the three times due to the virtuous acts
Of hearers, solitary realizers, bodhisattvas, ordinary beings and others.
I beseech you to turn the wheel of Dharma
of the Common, Foundational and Vast Vehicles
According to the abilities and temperaments of every sentient being.
I implore you not to pass into nirvana as long as samsara is not empty;
Look with compassion on all sentient beings drowning in this ocean of suffering.
May whatever merit I accumulate become a cause for enlightenment for all.
May I quickly become a glorious guide for beings.
PAK PA CHEN RE ZIG WANG DANG
CHOK CHU DÜ SUM ZHUG PA YI
GYAL WA SE CHE TAM CHE LA
KUN NAY DANG WE CHAK TSAL LO
ME TOK DUK PÖ MAR ME DRI
ZHAL YE ROL MO LA SOK PA
NGÖ JOR YI KYI TRUL NE BUL
PAK PAI TSOK KYI ZHE SU SÖL
TOK MA ME NE DA TAY BAR
MI GE CHU DANG TSAM ME NGA
SEM NI NYÖN MONG WANG GYUR PAI
DIK PA TAM CHE SHAK PAR GYI
NYEN TÖ RANG GYAL JANG CHUB SEM
SO SO KYI WO LA SOK PE
DÜ SUM GE WA CHI SAK PAI
SO NAM LA NI DAG YI RANG
SEM CHEN NAM KYI SAM PA DANG
LO YI JE DRAK JI TA WAR
CHE CHUNG TÜN MONG TEK PA YI
CHÖ KYI KHIR LO KOR DU SÖL
KHOR WA JI SI MA TONG BAR
NYA NGEN MIN DA TUK JE YI
DUK NGAL GYAM TSOR JING WA YI
SEM CHEN NAM LA ZIG SU SÖL
DAG GI SÖ NAM CHI SAK PA
TAM CHE JANG CHUB GYUR GYUR NE
RING POR MI TOK DRO WA YI
DREN PAI PAL DU DAG GYUR CHIK.
Request

I pray to you, Lama Chenrezig.
I pray to you, Yidam Chenrezig.
I pray to you, great, noble Chenrezig.
I pray to you, supreme protector Chenrezig.
I pray to you, lord of love, Chenrezig.
Great compassionate victor, embrace us with compassion.
Lord protector, there is no other refuge than you
In the innumerable beings wandering endlessly within samsara,
Experiencing unbearable suffering.
Bestow the blessing of omniscient Buddhahood.

SÖL WA DEB SO LA MA CHEN RE ZIG
SÖL WA DEB SO YI DAM CHEN RE ZIG
SÖL WA DEB SO PAK CHOK CHEN RE ZIG
SÖL WA DEB SO KYAB GÖN CHEN RE ZIG
SÖL WA DEB SO JAM GÖN CHEN RE ZIG
TUK JEY ZUNG SHIK GYAL WA TUG JE CHEN
TA ME KHOR WAR DRANG ME KHYAM GYUR CHING
ZÖ ME DUK NGAL NYÖNG WAI DRO WA LA
GÖN PO KHYE LE KYAB ZHEN MA CHI SO
NAM KHYEN SANG GYE TOB PAR JIN GYI LOB

Visualization

Praying intently, light emanates from Chenrezig’s noble form
And purifies all manifestations of impure karma and confusion.
The place becomes Dewachen.
The body, speech, and mind of all beings
Becomes Chenrezig’s appearance, sound, and thought
inseparable from emptiness.

DE TAR TSE CHIK SÖL TAP PE
PAK PAI KU LE Ö ZER TRÖ
MA DAK LE NANG TRUL SHE JANG
CHI NÖ DE WA CHEN GYI SHING
NANG CHŮ KYEN DROI LU NGAK SEM
CHEN RE ZIG WANG KU SUNG TUK
NANG DRAK RIK TONG YER ME GYUR
Mantra

OM MANI PADME HUNG

Meaning of the Mantra

OM MANI PADME HUNG contains all the teachings of the Buddha, as well as all the antidotes for all delusions and imprints of delusions. Each syllable has profound meaning and offers tremendous blessings. This is one of the most important mantras in the Land of Snow (Tibet).

OM contains the body, speech and mind
MANI is the jewel
PADME is the lotus
HUNG is the essence of compassion
This means “Buddha who holds the jewel and the lotus protect me”
OM is the antidote of ignorance
MA is the antidote of hatred
NI is the antidote of miserliness
PAD is the antidote of attachment
ME is the antidote of jealousy
HUNG is the antidote of negative pride
This means the mantra is the antidote of the six delusions
Homage to Chenrezig

Avalokiteshvara, Buddha of Compassion,
And entourage hear my prayer.
Liberate me and all sentient beings of the six realms
Quickly from the Ocean of Samsara.
May the supreme jewel Bodhicitta and profound wisdom
Be quickly generated within us.
All collective karma and mental afflictions since
   beginningless time
Are purified by your kind and compassionate hands.
Please extend your compassionate hands to me and all
sentient beings
And guide us to the land of Sukhavati (Land of Great Bliss)!
Buddha Amitabha and Avalokiteshvara,
Please remain our spiritual teachers for many lifetimes,
Since you have shown me and all sentient beings the true
   path,
That quickly leads us to Enlightenment.

PAG BA CHEN RE ZIG WANG TUK JAY TER
KOR DANG CHE PA DAG LA GONG SU SOL
DAG DANG PA MA RIK TUK SEM CHEN NAM
MYUR DU KHIR VAY TSO LE DEL DU SOL
SAB CHING GYA CHE LA MAY JANG CHUP SEM
MYUR DU GYUE LA KYE VAR ZE DU SOL
TOG MAY NE SAG LE DANG NYON MONG NAM
TUK JAY CHAB KYI MYUR DU DAG ZAY NAY
TUK JAY CHAG KYANG DAG DANG DRO WA NAM
DE WA CHEN GYI SHING DU TANG DU SOL
O PAK MAY DANG CHEN RE ZIG WANG GI
TSE RAP KUN TU GE VAY SHE ZAY NAY
MA NOR LAM ZANG LEG PAR TEN ZAY NAY
MYUR DU SANG GYE SA LA SHAG TU SOL
Prayer of Bodhicitta 
and Dedication of Merit

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

JANG CHUB SEM CHOG RIN PO CHE 
MA KYE PA NAM KYE GYUR CHIG 
KYE PA NAM PA MAY PA YANG 
GONG NAY GONG DU PEL WAR SHOG

Through this virtuous action 
May I quickly attain the state of Chenrezig 
And lead every being without exception 
Into that pure world.

GEWA DE YI NYUR DU DAG 
CHEN RE ZIG WANG DRUB GYUR NAY 
DRO WA CHIG KYANG MA LU PA 
DE YI SA LA GO PAR SHOG
Homage

Obeisance to my guru and protector, Manjushri,
Who holds to his heart a scriptural text symbolic of his seeing all things as they are,
Whose intelligence shines forth like the sun, unclouded by the two obscurations,
Who teaches in sixty ways, with the loving compassion of a parent for his only child, all creatures caught in the prison of samsara, confused in the darkness of their ignorance, overwhelmed by their suffering;
You, whose dragon–thunder–like proclamation of dharma arouses us from the stupor of our afflictions and frees us from the iron chains of our karma;
Who wields the sword of wisdom hewing down suffering wherever its sprouts appear, clearing away the darkness of ignorance;
You, whose princely body is adorned with the one hundred twelve marks of a buddha,
Who has completed the stages of achieving the highest perfection of a bodhisattva,
Who has been pure from the beginning,
I bow down to you, O Manjushri.
OM AH RA PA TSA NA DHI

LA MA DANG GON PO JE TSUN JAM PAL
  YANG LA CHAK TSAL LO
GANG GI LO DRO DRIB NYI TRIN DRAL NYI
  TAR NAM DAG RAB SAL WAY
JI NYE DON KUN JI ZHIN ZIG CHIR NYI
  KYI THOG THUK KAR LEG BAM DZIN
GANG DAG SID PAY TSON RAR MA RIG
  MUN TOM DUG NGAL GYI ZIR WAY
DRO TSOK KUN LA BU CHIK TAR TSEY
  YAN LAK DRUK CHU YANG DAN SUNG
DRUG TAR CHER DROK NYON MONG NYI
  LONG LAY KYI CHAG DROK DROL DZA CHING
MA RIG MUN SEL DUG NGAL NYU
  GU JI NYE CHO RAL DRI NAM
DO NAY DAK CHING SA CHU THAR SON
  YON TAN LU DZOG GYAL SAY THU WO KU
CHU THRAG CHU DANG CHU YI GYAN TRA
  DAK LOI MUN SEL JAM PAL YANG LA DU

OM AH RA PA TSA NA DHI

With the brilliance of your wisdom, O compassionate one,
Illuminate the darkness enclosing my mind,
Enlighten my intelligence and wisdom
So that I may gain insight into the Buddha's words and the
texts that explain them.

TSE DAN KYED KYI KYEN RAB O ZER GYI
DAG LOI TI MUG MUN PA RAB SAL NAY
KA DANG TAN CHO ZHUNG LUK TOK PA YI
LO DRO POB PAY NANG BA TSAL DU SOL
Je Tsongkapa Guru Yoga

1. Tushita’s Hundreds of Gods (Ganden Lhagyama)

From the heart of the Lord Protector of
Tushita’s hundreds of gods
Comes a pristine white cloud, resembling
a cluster of snow-white curds.
Riding its peak is the omniscient King of Dharma,
Lobsang Drakpa.
Together with your disciples, please descend to this place.

In the space before me, on a lion throne, open lotus and
moon disc,
Sits the venerable lama. His face is bright, smiling in delight.
Supreme One, on whom I may practice the merit of mental
faith,
Please remain a hundred eons to spread the dharma.

Your mind of pure genius spans the whole range of knowledge.
Your speech of eloquent treatises turns to jewelry on the ears
of the virtuous.
Your divine body is renowned as majestic and bright.
I prostrate to you, so beneficial to see, hear, and remember. Sweet water, a variety of flowers and fragrant incense, Brilliant light, perfumed water and so forth, An ocean of offering clouds, actual and mentally transformed, I offer to you, supreme field of merit.

With deep heartfelt regret I confess, each individually, All non-virtues of body, speech, and mind Collected since beginningless time And, especially, discordance with the three vows.

Discarding the eight worldly dharmas, Endeavor in much listening and practice in this degenerate age, Thus giving great meaning to this life endowed with leisure and fortune. We rejoice wholeheartedly, Lord Protector, in these, your most magnificent deeds.

In the sky of the body of truth, you holy supreme lamas, Build up massive clouds of your wisdom and great compassion. Please pour down the rain of profound and extensive dharma On the earth of beings as they are ready.

May whatever virtues that I have gathered Make manifest whatever benefits sentient beings and the buddhadharma, And may it long make shine the essence Of the teaching of the holy Lobsang Drakpa.
2. Prayer of Tsongkhapa (Miktsema)

Chenrezig, the treasure of unapprehendable compassion,
Manjushri, lord of stainless wisdom, and
Vajrapani, destroyer of all allied demons,
Tsongkhapa, crown jewel of masters in the Land of Snow,
Lobsang Drakpa, to you I pray.

MIK MEY TSE WAY TER CHEN CHENREZIG
DRI MEY KHEN PAY WANG PO JAM PAL YANG
DU PUNG MA LU JOM DZEY SANG WAY DAG
GANG CHAN KHEY PAY TSUG GYAN TSONG KHA PA
LOSANG DRAK PAY ZHAB LA SOL WA DEB

3. Foundation of All Perfections

Following a kind master, foundation of all perfections,
Is the very root and basis of the path.
Inspire me to see this clearly
And to make every effort to follow well.

Precious human life, gained but once,
Has great potential but is easily lost.
Inspire me to remember this constantly
And to think day and night of taking its essence.

I must remember that death is quick to strike,
For spirit quivers in flesh like a bubble in water,
And after death one’s good and evil deeds
Trail after one like the shadow trails the body.

Understanding that this most certainly is true,
May I discard every level of wrong,
And generate an infinite mass of goodness;
Inspire me to be thus continually aware.
Sensual gluttony is a gate to suffering
And is not worthy of a lucid mind.
Inspire me to realize the shortcomings of samsara
And to give birth to the great wish for blissful freedom.

And inspire me that with mindfulness and alertness
Born from thoughts ultimately pure,
I may live in accord with the holy dharma,
The ways leading to personal liberation.

Just as I myself have fallen into samsara’s waters,
So have all other sentient beings.
Inspire me to see this and really to practice
Bodhi-mind, that carries the weight of freeing them.

Yet without habituation in the three types of morality,
Thought-training accomplishes no enlightenment.
Inspire me to know this deeply, and to train intensely
In the various ways of the great bodhisattvas.

And inspire me to pacify distorted mental wanderings
And to decipher the ultimate meaning of life,
That I may give birth within my mindstream
To the path combining concentration and wisdom.

One who trains in these common Mahayana practices
Becomes a vessel worthy of the supreme vehicle, Vajrayana.
Inspire me that I may quickly and easily
Arrive at that portal of fortunate beings.

The foundation of what then produces the two powers
Is the guarding of the pledges and commitments
of tantric initiation.
Inspire me so that I may have uncontrived knowledge of this
And guard my discipline as I do my very life.
And inspire me so that I may gain realization of the main practices
Of the two stages of Vajrayana, essence of the tantric path;
And, by sitting relentlessly in four daily sessions of yoga,
Actualize just what the sages have taught.

Inspire me that the masters who have unfolded the sublime path within me
And the spiritual friends who have inspired me may live long;
And that the myriad inner and outer interferences
Be completely and utterly calmed forever.

In all future lives may I never be parted
From the perfect lamas or the pure ways of dharma.
May I gain every experience of the paths and stages
And quickly attain the stage of Vajradhara.

Request
Glorious, kind, precious root lama,
Please take your seat on the lotus and moon in my heart.
Please take care of me with your great kindness
And grant me the attainments of your body, speech, and mind.

Yonten Zhirgyurma
YON TEN KUN GYI ZHIR GYUR DRIN CHEN JE
TSUL ZHIN TEN PA LAM GYI TSA WA RU
LEK PAR THONG NE BE PA DU MA YI
GU PA CHEN PO TEN PAR CHIN GYI LOB

LEN CHIK NYE PAY DEL WAY TEN ZANG DI
SHIN TU NYE KA DON CHEN SHE GYUR NE
NYIN TSEN KUN TU NYING PO LEN PAY LO
GYUN CHE ME PAR KYE WAR CHIN GYI LOB
LU SOK YO WA CHU YI CHU BUR ZHIN
NYUR DU JIK PAY CHI WA DREN PA DANG
SHI WAY JE SU LU DANG DRIP MA ZHIN
KAR NAK LE DRE CHI ZHIN DRANG WA LA

NGE PA TEN PO NYE NE NYE PAY TSOK
TRA ZHING TRA WA NAM KYANG PONG WA DANG
GE TSOK THA DAK DRUP PAR CHE PA LA
TAK TU BAK DANG DEN PAR CHIN GYI LOB

CHE PE MI NGOM DUK NGEL KUN GYI GO
YI TEN MI RUNG SI PAY PHUN TSOK KYI
NYE MIK RIK NE THAR PAY DE WA LA
DON NYER CHEN POR KYE WAR CHIN GYI LOB

NAM DAK SAM PA DE YI DRANG PA YI
DREN DANG SHE ZHIN BAK YO CHEN PA YI
TEN PAY TSA WA SO SOR THAR PA LA
DRUP PA NYING POR CHE PAR CHIN GYI LOB

RANG NYI SI TSOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KUN KYANG DE DRA WAR
THONG NE DRO WA DROL WAY KHUR CHER WAY
JANG CHUB SEM CHOK JONG PAR CHIN GYI LOB

SEM TSOM KYE KYANG TSUL TRIM NAM SUM LA
GOM PA ME NA JANG CHUB MI DRUP PAR
LEK PAR THONG NE GYEL SE DOM PA LA
TSOM PA DRAK PO LOP PAR CHIN GYI LOB

LOK PAY YUL LA YEND WA ZHI CHE CHING
YANG DAK DON LA TSUL ZHIN CHO PA YI
ZHI NE LAK THONG ZUNG DU DREL WAY LAM
NYUR DU GYU LA KYE WAR CHIN GYI LOB
THUN MONG LAM JANG NO DU GYUR WA NA THEK PA KUN GYI CHOK GYUR DORJE THEK KEL ZANG KYE WO JUK NGOK DAM PA DER DE LAK NYI DU JUK PAR CHIN GYI LOB

DE TSE NGO DRUP NAM NYI DRUP PAY ZHI NAM DAK DAM TSIK DOM PAR SUNG PA LA CHO MA MIN PAY NGE WA NYE GYUR NE SOK DANG DO TE SUNG WAR CHIN GYI LOB

DE NE GYU DEY NYING PO RIM NYI KI NE NAM JI ZHIN TOK NE TSO PA YI THUN ZHI NAM JOR CHO LE MI YEL WAR DAM PAY SUNG ZHIN DRUP PAR CHIN GYI LOB

DE TAR LAM ZANG TON PAY SHE NYEN DANG TSUL ZHIN DRUP PAY DROK NAM ZHAB TEN CHING CHI DANG NANG GI PHAR DU CHO PAY TSOK NYE WAR ZHI WAR CHIN GYI LAB TU SOL

KYE WA KUN TU YANG DAK LA MA DANG DREL ME CHO KYI PEL LA LONG CHO CHING SA DANG LAM GYI YON TEN RAB DZOK NE DORJE CHANG GI GO PHANG NYUR THOP SHOK

Request

PALDEN TSA WAI LAMA RINPOCHE DAk GI NYING KAR PE ME TENG SHUG LA KA DRIN CHENPU GONAY JE ZUNG DEY KU SUNG THUK KYI NGO DRUB TSAL DU SOL
The Principal Teachings of Buddhism

by Je Tsongkapa

I bow to all the high and holy lamas

As far as I am able I’ll explain the essence of all high teachings of the Victors, the path that all their holy sons commend, the entry point for the fortunate seeking freedom.

Listen with a pure mind, fortunate ones who have no craving for the pleasures of life, and who, to make leisure and fortune meaningful, strive to turn their minds to the path which pleases the Victors.

There’s no way to end, without pure renunciation, this striving for pleasant results in the ocean of life. It’s because of their hankering life as well that beings are fettered, so seek renunciation first.

Leisure and fortune are hard to find, life’s not long; think it constantly, stop desire for this life. Think over and over how deeds and their fruits never fail, and the cycle’s suffering: stop desire for the future.

When you’ve meditated thus, and feel not even a moment’s wish for the good things of cyclic life, and when you begin to think both night and day of achieving freedom, you’ve found renunciation.

Renunciation, though, can never bring the total bliss of matchless buddhahood unless it’s bound by the purest wish; and so, the wise seek the highest wish for enlightenment.

They’re swept along on four fierce river currents, chained up tight in past deeds, hard to undo, stuffed in a steel cage of grasping “self,” smothered in the pitch-black ignorance.

In a limitless round they’re born, and in their births are tortured by three sufferings without a break; think how
your mothers feel, think of what’s happening to them: try to develop this highest wish.

You may master renunciation and the wish, but unless you have the wisdom perceiving reality you cannot cut the root of cyclic life. Make efforts in ways, then, to perceive interdependence.

A person has entered the path that pleases the buddhas when, for all objects, in the cycle or beyond, he sees that cause and effect can never fail, and when, for him, they lose all solid appearance.

You’ve yet to realize the thought of the Able as long as two ideas seem to you disparate: the appearance of things—infallible interdependence; and emptiness—beyond taking any position.

At some point they no longer alternate, come together; just seeing that interdependence never fails brings realization that destroys how you hold to objects, and then your analysis with view is complete.

In addition, the appearance prevents the existence of extreme views—the emptiness of non-existence. If you see how emptiness shows in cause and effect you’ll never be stolen off by extreme views.

When you’ve grasped, as well as I, the essential points of each of the three principal paths explained, then go into isolation, my son, make mighty efforts, and quickly win your ultimate wish.

These instructions were imparted to Ngawang Drakpa, a friar from the Tsako district, by that very learned Buddhist monk, the glorious Lobsang Drakpa.

This translation is from the book *The Principal Teachings of Buddhism* by Tsongkapa; translated by Geshe Lobsang Tharchin and published by the Mahayana Sutra and Tantra Press, 1988.
Refuge

Myself and all sentient beings, boundless as space, take refuge in the precious lama, inseparable from the Buddha. In all buddhas, dharma, and sangha we take refuge. In the gatherings of lamas, yidams, and dakinis we take refuge. In the clear light of shunyata and dharmakaya, inseparable from my mind, I take refuge.

MA NAMKHA DANG NYAMPE SEMCHEN TAMCHE LAMA
SANGYE RINPOCHE LA KYAPSO CHEWO
SANGYE CHO DANG GENDUN NAM LA KYAPSO CHEWO
LAMA YIDAM KHANDROI TSOG LA KYAPSO CHEWO
RANG SEM TONG SEL CHOKYI GU LA KYAPSO CHEWO

Seven-Line Prayer

HUNG In the northwest of the country of Oddiyana, In the heart of a lotus flower, Endowed with the most marvelous attainments, You are renowned as the “Lotus Born”, Surrounded by many hosts of dakinis. Following in your footsteps, I pray to you to come and bless me with your grace.
GURU PHEME SIDDHI HUNG

HUNG ORGYEN YUL GYI NUB CHANG TSAM
PEMA GESAR DONGBO LA
YA TSEN CHOG GI NGO DRUB NYE
PEMA JUNGNE SHE SU DRAK
KHOR DU KHANDRO MANG POKOR
KYE KYI JE SU DAK DRUP KYI
CHIN GYI LAP CHIR SHEK SU SOL
GURU PHEME SIDDHI HUNG

Seven-Limb Prayer

We pay homage to the deity, instant presence,
And offer unobstructed self-illumination.
We openly confess downfalls committed by adhering to the four extremes.
We rejoice in the equality of the three times,
We exhort the buddhas to overturn the depths of samsara
And to abide nakedly in the unimpeded transparency of primordial purity.
We dedicate all merit for the realization of instant presence.
May the fully perfected three kayas be attained!

RANG RIG LHA LA CHAG TSAL LO
MAN GAG RANG SAL CHOPA BUL
MU ZHIR TUNGWA THOL LO SHAG
DU SUM NYAM NYI JE YI RANG
KHORWA DONG NE TRUG PAR KUL
KA DAG ZANG THAL JEN PAR ZHUG
KUN KYANG RANG RIG TOG PAR NGO
KU SUM YONG DZOG THOB PAR SHOG

Mantra

OM AH HUNG BENZA GURU PHEME SIDDHI HUNG
Vajrasattva Hundred Syllable Mantra

Supreme praise,
The Vajrasattva samayas—
Grant your protection, Vajrasattva.
Remain firm in me,
Make me totally satisfied,
Increase the positive in me,
Be loving towards me,
Bestow all the accomplishments,
As well as all the activities.
Make my mind virtuous.
The heart essence seed syllable—
The four boundless, four empowerments,
        four joys and the four kayas,
The sound of joyous laughter in them—
Bhagawan the Tathagatas—
Vajrasattva, don't abandon me;
I pray to become a vajra holder,
Great samaya sattva.

OM BENZA SATTVA SAMAYA MANUPALAYA
BENZA SATTVA TENOPA
TISHTA DRIDHO ME BHAVA
SUTO KAYO MEY BHAWA
SUPO KAYO MEY BHAWA
ANU RAKTO MEY BHAWA
SARWA SIDDHI MEY PRA YATSA
SARWA KARMA SUTSA MEY
SITTAM SHRIYAM KURU HUNG
HA HA HA HA HO BHAGAWAN
SARWA TATHAGATA
BENZA MA MEY MUNTSA
BENZA BHAWA MAHA SAMAYA SATTWA
AH HUM PHEH
Buddha of the Three Times
Guru Rinpoche, the buddha of past, present, and future,
Guru of Great Bliss, the source of all siddhis,
Wrathful One Who Subdues All Negativity, who removes all obstacles,
Grant your blessings we pray!
Through them, may all obstacles—outer, inner, and secret—Be quelled, and may all our aspirations be fulfilled.

Du Sum Sangye
DU SUM SANGYE GURU RINPOCHE
NGO DRUP KUN DAK DEWA CHENPO SHYAP
BAR CHEY KUN SAL DUD DUL DRAKPO TSAL
SOLWA DEPSO CHINGYI LAP DU SOL
CHI NANG SANGWEY BAR CHEY SHYIWA DANG
SAMPA LHUN GYI DRUP PAR CHIN GYI LOP

The Fourfold Common Preliminary Practice
It is exceedingly difficult to obtain a human life with the eight freedoms and ten endowments.
Now that I have the chance to fulfill the aim of humanity, If I do not use it to my advantage, Afterwards, how can I get this opportunity again?
The three worlds are as impermanent as the clouds of autumn. The births and deaths of beings are like watching a dance. The speed of humans’ lives is like lightning in the sky; It passes as swiftly as a stream down a steep mountain. When his time comes, even a king will die, And his wealth, friends, and relatives cannot follow him. But wherever people go, wherever they remain, Karma, like a shadow, will follow after them. Because of craving, becoming, and ignorance Humans, gods, and the beings of the three lower spheres Will circulate foolishly in the five realms Like the revolving of a potter’s wheel.
Prayer of the Three Kayas

Whatever is seen though the eyes the outer universe and the living beings within—however they seem, remain in a state of not grasping to them as real.

In such freedom from duality, all things are seen as divine form, luminous yet empty.

Invoke the guru naturally, free of desire and attachment; I invoke Orgyen Pema Jungne.

Whatever sounds are heard through the ears—be they pleasant or annoying—hear them as sounds of emptiness; remain in that state without judgment.

Empty sounds are the Buddha’s speech, beginningless and endless.

I invoke the Buddha’s speech of sound and emptiness; I invoke Orgyen Pema Jungne.
Whatever thoughts stir within the mind—
whichever emotion-laden thoughts of the five poisons arise—
do not alter the mind by retracing the past or anticipating the future.
When thoughts settle naturally into themselves, liberation into the body of ultimate truth is attained.
I invoke the guru of intrinsically liberated awareness;
I invoke Orgyen Pema Jungne.
May grasping to what seems outer—the world—be purified.
May fixation on what seems inner—the mind—be liberated.
May what lies between—clear light—be self-aware.
Buddhas of the three times, through your compassion, may the minds of all beings like me be freed!

DI TAR MIK GYI YUL DU NANG WA YI
CHYI NANG NO CHU NGO PO T’HAM CHAY KUN
NANG YANG DAK DZIN ME PAI NGANG LA ZHOK
ZUNG DZIN DAK PA SAL TONG LHA YI KU
DO CHHAK RANG DROL GYI LA MA LA SOL WA DEB
OR GYEN PEMA JYUNG NAY LA SOL WA DEB
DI TAR NA WAI YUL DU DRAK PA YI
NYEN DANG MI NYEN DZIN PAI DRA NAM KUN
DRAK TONG SAM NO DRAL WAI NGANG LA ZHOK
DRAK TONG KYE GAK ME PA GYAL WAI SUNG
DRAK TONG GYAL WAI SUNG LA SOL WA DEB
OR GYEN PEMA JYUNG NAY LA SOL WA DEB
DI TAR YI KYI YUL DU GYU WA YI
NYON MONG DUK NGAI TOK PA CHI SHAR YANG
NGON SU Jeya CHyo LO YI CHO MI ZHUK
GYU WA RANG SAR ZHAK PAY CHHO KUR DROL
RIK PA RANG DROL GYI LA MA LA SOL WA DEB
OR GYEN PEMA JYUNG NAY LA SOL WA DEB
CHHYI TAR ZUNG WAI YUL NANG DAK PA DANG
NANG TAR DZIN PAI SEM NYI DROL WA DANG
BAR DU O SEL RANG NGO SHEY PA RU
DU SUM DE SHEK NAM KYI T’HUK JE YI
DAK DRAI RANG GYU DROL WAR JYIN GYI LOB
To Orgyen Rinpoche

To Orgyen Rinpoche we pray
Grant us—without impediment or obstacles arising—
Favorable circumstances, the fulfillment of our aspirations,
And attainments, ordinary and supreme.

ORGYEN RINPOCHE LA SOL WA DEP
GYAL KYEN BARCHEY ME JUNG SHING
TUN KYEN SAMPA DRUP PAR TANG
CHOK DANG TUN MONG NGO DRUP TSAL

Dedication of Merit

Through this virtuous action
May I quickly attain the state of Pema Jungne
And lead every being, without exception,
Into that pure realm.

GEWA DI YI NYUR DU DAG
PEMA JUNGNE DRUB GYUR NEY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG
**Outer Mandala**

The fundamental ground is scented with incense and strewn with flowers; 
Adorned with Mount Meru, the four continents, the sun and the moon.
I imagine this as a buddha-land and offer it.
May all sentient living beings enjoy this pure realm.

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

**Inner Mandala**

I offer the objects of my attachment, aversion and ignorance—
Friends, enemies and strangers, my body, wealth and enjoyments—without any sense of loss.
Please accept them with pleasure
And bless me with freedom from the three poisons.

DAG GI CHAG DANG MONG SUM KYE PAY YUL
DRA NYEN BAR SUM LU DANG LONG CHO CHAY
PANG PA ME PAR BUL GYI LEG ZHE NAY
DUG SUM RANG SAR DROL WAR JIN GYI LOB

*I send forth this jewelled mandala to you, precious guru.*

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI
Green Tara

In the past, as well as today, many people have fulfilled their worldly needs and reached Nirvana and Enlightenment through the practice of Mother Tara. The practice of Tara is powerful to help us overcome our fears, reduce stress, achieve a better future, heal physical and mental illness, as well as improve our relationships with ourselves and others. Taking Tara into our daily practice is extremely beneficial and helps us overcome mental, physical, and spiritual obstacles. Those who are willing to take Green Tara as their personal deity (yiddam) receive tremendous benefits. Yet, if anyone completes just one Tara mantra meditation with positive intention, it is very beneficial.

In India, where Buddhist practice originated, we see the image of Tara frequently depicted, which shows that this is one of the main practices since the beginning of Buddhism. This is an ancient practice that has been transmitted with unbroken lineage for over 2500 years. In Tibet, the four major schools of Buddhism (Nyingma, Kagyu, Sakya, and Gelug) each have some unique practices, but Green Tara is common to all four of the schools and is the main practice of many highly realized people.
All the Buddhas of the past, present, and future possess wisdom, compassion, and action; they are all enlightened and possess all abilities. However, each Buddha has been granted unique qualities that stand out among others, based upon their specific motivation prior to becoming enlightened. Mother Tara is associated with the qualities of action and protection (as a mother who is willing to give her life to protect her children), kindness and caring, and a strong connection to the earth. It is said that those who meditate on Tara receive these qualities more quickly than through meditation on male Buddhas.

Here I offer two versions of the Tara Practice that contain all the essential elements of the Tara Practice that you can do every day.

**Prayer of Refuge and Bodhicitta**

I take refuge until I am enlightened  
In the buddhas, the dharma, and the sangha.  
Through the merit I create by practicing giving and the other perfections,  
May I attain buddhahood for the sake of all sentient beings.

SANG GYAY CHO DANG TSOG KYI CHOG NAM LA  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
DAG GI JIN SOG GYI PAY SO NAM GYI  
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG
Four Immeasurable Thoughts

May all sentient beings have happiness and the causes of happiness;
May all sentient beings be free from suffering and the causes of suffering;
May all sentient beings never be separated from the happiness that knows no suffering;
May all sentient beings live in equanimity, free from attachment and aversion.

SEM CHEN TAM CHAY DE WA DANG
DE WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL DANG
DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL ME PAY DE WA DANG
MI DREL WAR GYUR CHIG
SEM CHEN TAM CHAY NYE RING CHAG DANG
NYI DANG DREL WAY DANG NYOM LA NAY PAR GYUR CHIG

Supplication to Tara

In the unborn dharmadhatu abides the reverend mother, the deity Tara.
She bestows happiness on all sentient beings.
I request her to protect me from all fears.

Through not understanding oneself as dharmakaya, one’s mind is overpowered by the kleshas.
Our mothers, sentient beings, wander in samsara.
Please protect them deity mother.

If the meaning of dharma is not born in one’s heart, one just follows the words... of conventional meaning.
Some are deceived by dogma.
Please protect them perfect mother.
It is difficult to realize one’s mind.
Some realize, but do not practice; their minds wander to worldly activities.
Please protect them deity mother of recollection.

Non-dual wisdom is the self-born mind.
By the habits of grasping at reality, some are bound, no matter what they do.
Please protect them deity of non-dual wisdom.

Although some abide in the perfect meaning, they don’t understand the interdependence of cause and effect. They are ignorant of the meaning of objects of knowledge. Please protect them omniscient deity mother.

The nature of space is free from elaboration. Nothing is different from that. Still practitioners and disciples...don’t realize this.
Please protect them perfect Buddha Mother.

Jigten Sumgon had a vision of the seven Taras at the Echung Cave and sang this song. Translated by Khenchen Könchog Gyaltsen.
**Tara Visualization and Motivation**

Visualization is a common practice in Buddhism, especially in Vajrayana Buddhism. Visualizing an image can be used at any level of spiritual practice, for Buddhists (with Hinayana, Mahayana or Vajrayana motivations) and non-Buddhists alike. In Buddhism, especially Mahayana Buddhism, the image is visualized based on a foundation of loving-kindness and compassion for all living beings. Sometimes it is difficult to expand your thoughts to all living beings, but it is beneficial if you can.

To generate Bodhicitta, the Prayer of Refuge and the Four Immeasurable Thoughts help generate strong positive motivation. Once that feeling has been generated, it is beneficial to include a short practice on sunyata (emptiness). Generate a sense of emptiness and all ordinary (mundane) thoughts and appearances dissolve.

There arises an awareness of interdependence and interconnectedness, as well as an awareness that nothing exists in the way we perceive it. As long as possible, remain in that level of consciousness (state). Then from that state, there will arise a beautiful red open lotus, with beautiful petals. The petals are fresh and covered with dew. On that lotus, standing on a moon disc is the green letter TAM. Green symbolizes air, action, and protection. TAM is the seed syllable of Tara; it represents her essence. The syllable TAM and the lotus should be visualized holding the image in your mind with the same size and colours each day (which strengthens your concentration). It can be any shade of green, but should remain the same for each meditation.

If it is difficult to hold the detail of Tara, look upon the image of Tara on the cover of this booklet, or any image you find attractive. Begin with the general outline, drawing the outline of the image of Tara, and then begin to fill in the image. The brush is the wisdom and the ink is compassion.
There is always the combination of wisdom and compassion, as well as inner peace and bliss during the meditation. This is the goal to constantly keep in mind.

Start with a little detail and then add increasing details as your concentration becomes stronger and stronger. Slowly we begin to feel that this image is increasingly life-like, transforming from an image or painting into a real-living human! In Tara’s third eye, throat and heart, there are the three letters

OM – white
AH – red
HUNG – blu

The blue letter Hung is in Tara’s heart, and her heart is fully open and the syllable HUNG is standing in the center of the heart, which is in the form of a lotus. The lotus has ten petals and on each petal are the syllables of Tara’s mantra, OM TARE TUTTARE TURE SOHA. The green letter TAM is standing in the middle of the lotus beside the letter HUNG. In your third eye is OM, in your throat is AH, and in your heart is HUNG.

Imagine your own heart being completely open, also transformed into a ten petalled lotus, with the letters HUNG and TAM in the centre, with OM TARE TUTTARE TURE SOHA on the ten petals. It is important that as you visualize each syllable you think about the meaning of the syllable.

Then begin to visualize the lotus rotating, clockwise, and, as the flower rotates, mantras are emitted from the lotus petals. The mantras that rise are luminous, like a rainbow. As one mantra is emitted, another forms behind it in a continuous spiral of mantras. The mantras float in a spiral from her
heart, up through her chest to her mouth, and spiral across to your mouth. The mantras then enter your mouth and spiral down into your chest to circle clockwise in your heart, where there is also a lotus with ten petals. The mantras circle in your chest radiating all of the blessings from Tara, purifying your body, speech, and mind.

Imagine you are receiving all the blessings and gifts from Tara and that you are cleansing all the negative thoughts and karma that you have accumulated in this lifetime and across all previous lifetimes. After the mantras circle for a while within the lotus of your heart, visualize the mantras exiting from your heart, and floating back to Tara’s heart. This creates a continuous loop of mantras between Tara’s heart, to her mouth, to your mouth, to your heart, and back to Tara, and so on.

**Homage**

In the most perfect place, the Potala,
Born of the green letter TAM,
Drolma emanates on the light rays of TAM.
Drolma and entourage, please grant your presence.
The gods and demigods bow their crowns at your lotus feet.
The one who liberates all the destitute,
I bow to you, Drolma, the Mother.

PO TA LA YI NE CHOK NE
TAM YIK JANG KU LE TRUNG SHING
TAM YIK O KYI DROL MA TRUL
DROL MA KOR CHE SHE SU SOL
LHA DANG LHA MIN CHO PEN GYI
SHAP KYI PE MA LA TU CHING
PONG PA KUN LE DROL DZE MA
DROL MA YUM LA CHAK TSAL LO
Seven-limb Prayer
Reverently I prostrate with my body, speech, and mind to Green Tara, And present clouds of every type of offering, actual and mentally transformed. I confess all my negative actions accumulated since beginningless time, And rejoice in the virtues of all holy and ordinary beings. Please remain until cyclic existence ends, And turn the wheel of Dharma for sentient beings. I dedicate all the virtues of myself and others to the great enlightenment.

Mantra
OM TARE TUTARE TURE SOHA

Meaning of the Mantra
OM – Tara’s enlightened body, speech and mind TARE – Liberation from true suffering, the suffering of samsara TUTARE – Liberation from fear and delusion TURE – Tara is willing to provide all that is required to become free from suffering SOHA – may the meaning of the mantra take root in my mind

Absorption
Then the image of Tara dissolves into light and the light dissolves into you. Because the light energy dissolves into you, fear and delusion are purified and you receive the full blessings of the mantra. You and Tara become inseparable. Your body becomes Tara’s body. Your speech becomes Tara’s speech. Your mind becomes Tara’s mind.
Dedication

By this virtuous action
May I quickly attain the state of Tara
And place all beings without exception
In that pure world.

GE WA DI YI NYUR DU DAG
PAK MA DROLMA DRUB GYUR NAY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG
An abridged Sadhana for the Tara Mandala
from *The Expanse of the Space Treasury of Dharmata*

**OM AH HUNG**
In the single expanse of the three kayas, the inseparability of space and awareness, self-manifesting wisdom, Arya Tara, together with the twenty-one exalted goddesses who are our own display, the qualities and actions of all the enlightened beings, free from conceptualization and clinging, I pay homage. I take refuge in order to reverse the wheel of dualistic confusion. I pray within the vast expanse of Kuntuzangpo’s mind. Please bless me to succeed in life and practice. I offer the glorious, joyful and delightful desirable qualities of whatever arises. I offer the mandala of the realization of the spontaneous presence of the three kayas. May this be the cause for the completion of the two meritorious accumulations. May it bring the glory of the ripening of the fruits of enlightenment for oneself and for all sentient beings. Exalted Arya Tara, please be aware of me! Rescue me from all fear and suffering.

**HUNG**
Mother of enlightened activity who creates all the enlightened ones, by the power of supplicating to you through approaching, practice, and devotion, bless me always to practice with devotion to you, so that I and all sentient beings may complete the two accumulations of merit and wisdom.
Then, may the four activities be accomplished and extraordinary and common siddhis be granted. May pure vision of the deities and the mantra rise from the dharmadhatu, and may we take enlightened activity as our path and stir the depths of samsara.

**OM TARE TUTARE TURE SOHA**

**HUNG**

In the realm of the great dharmakaya, all appearances and existence are non-dual, the two aspects of enlightened form appear according to the capacities of sentient beings. May it always bring benefit and well-being through the countless acts of perfect merit!

This was written with an altruistic mind by myself, the one called Kargyi Ongchhyuk, or Dorje Dradul Tsal, through a vision in which the lord, the great treasure revealing master, Thrak Thung Dadjom Lingpa’s magical wisdom body was seen, and told me that I should give this tara sadhana to my pupil Khyenpal, because it is necessary and convenient for daily practice or for when accumulating merit.
Daily Vajrasattva Meditation

by H.H. Dudjom Rinpoche

In the lama, the deity and the three supreme ones
We take refuge with devotion. For beings as infinite as space
To attain the most exalted and supreme enlightenment
We shall meditate on Vajrasattva.

NAMO LA MA CHOG SUM YI DAM LHAR
GU PE CHAB CHI KHA NYAM DRO
LA ME JANG CHUB CHOG TOB CHIR
DOR JE SEM PA GOM PAR JI

The Purification of Negativities

The process of purification is related to confession, the
acknowledgement and disclosure of all negative actions of
body, speech, and mind committed in the past.

A proper confession requires the four powers:

1. The power of the basis, that is, refuge and bodhicitta;

2. The power of repentance. The great yogi Milarepa said,
   “When I investigated if confession could purify the negativities,
   I found that it is repentance that cleanses them.” The force of
   repentance is the most important of the four powers.
3. The power of the actual antidote. This may be any positive act especially dedicated to purifying negativities, in this case, Vajrasattva visualization and mantra recitation.

4. The resolve never to indulge in the activities again. Although there may be certain types of negativities which you are prone to committing, nevertheless, it is very important at this point to resolve that you shall never indulge in them again, even at the cost of your life. It is said that resolving thus does not constitute lying. This strong resolve is very important, as it helps purify the negativities.

Vajrasattva Visualization

In the space above my head is the letter PAM. This letter PAM transforms into a lotus. On the lotus is a letter AH, which transforms into a moon disc. On the moon disc stands a letter HUNG. The HUNG transforms into a white 5-pronged dorje. In the middle part of the dorje is another letter HUNG. It radiates brilliant light rays in all directions. The lights return, dissolving into the dorje, and it transforms into Vajrasattva, who is inseparable from your root lama. Vajrasattva is brilliant white, with one face and two arms. In his left hand he holds a bell, in his right a dorje. His consort, Dorje Nyegma, is also white, with one face and two hands. In her right she holds a curved chopper-knife, in her left a skull-cup. Both wear many exquisitely colored silks and precious ornaments. Vajrasattva sits in vajra position, and his consort sits in union with him. In Vajrasattva’s heart there is a moon disc, and standing upright on the moon disc is a white letter HUNG.
The HUNG is encircled by the hundred-syllable mantra.
The letter HUNG emits light rays, gathering myriad wisdom beings in the forms of Vajrasattva and his consort from all the ten directions. They all dissolve into the Vajrasattva and consort above my head and become inseparable with them.

Once again the HUNG in his heart emits radiant light, inviting all the dakas and dakinis, buddhas and bodhisattvas, and requesting that they empower him. They all come, holding vases filled with nectar of wisdom and compassion.

They pour the nectar over Vajrasattva and his consort, chanting:

**OM SARWA TATAGATA ABI KIKA TA SAMAYA SHIRI HUNG**

Vajrasattva and his consort are filled with nectar, and a Buddha Akshobhya appears on the crown of his head.

Now I request to Buddha Vajrasattva:
May all sentient beings and myself be purified of all negative acts. And especially, may all of the acts which have broken my vows be purified.

Because of this heartfelt request to Vajrasattva and Dorje Nyegma, the HUNG in his heart again radiates light, which dissolves into myself and all sentient beings.

The light purifies us of all negativities.
The light also transforms into all kinds of precious offerings to all buddhas and bodhisattvas.

And the light collects the power of the buddhas and bodhisattvas, returning and dissolving into Vajrasattva and Dorje Nyegma.
The One Hundred Syllable Mantra of Vajrasattva

Supreme praise,
The Vajrasattva samayas—
Grant your protection, Vajrasattva.
Remain firm in me,
Make me totally satisfied,
Increase the positive in me,
Be loving towards me,
Bestow all the accomplishments,
As well as all the activities.
Make my mind virtuous.
The heart essence seed syllable—
The four boundless, four empowerments,
four joys and the four kayas,
The sound of joyous laughter in them—
Bhagawan the Tathagatas—
Vajrasattva, don't abandon me;
I pray to become a vajra holder,
Great samaya sattva.

OM BENZA SATTVA SAMAYA MANUPALAYA
BENZA SATTVA TENOPA
TISHTA DRIDHO ME BHAVA
SUTO KAYO MEY BHAWA
SUPO KAYO MEY BHAWA
ANU RAKTO MEY BHAWA
SARWA SIDDHI MEY PRA YATSA
SARWA KARMA SUTSA MEY
SITTAM SHRIYAM KURU HUNG
HA HA HA HA HO BHAGAWAN
SARWA TATHAGATA
BENZA MA MEY MUNTSAM
BENZA BHAWA MAHA SAMAYA SATTWA
AH HUM PHEH
Request and Reply

I am filled with the darkness and confusion of ignorance, Which has led me to break many commitments and perform many negative deeds in this and previous lives.

To you, lama-protector Vajrasattva, I request: please protect me.

Essential vajra-holder, you have reached enlightenment Because you are filled with the power of great compassion. Please protect all of us sentient beings.

Now he replies:
Children of noble family, all of your negativities are removed and your vow-breaking acts are purified.

Vajrasattva and consort enter the crown of my head, dissolving and becoming inseparable with me.
Above the crown of your head, upon a lotus and moon disc, is the Medicine Buddha. His body is blue in color and blue light radiates from him in all directions. His right hand, in the gesture of granting sublime realizations, rests on his right knee and holds the stem of an arura plant between his thumb and index finger. His left hand, in the gesture of concentration, holds a lapis lazuli bowl filled with medicinal nectar. He is seated in the vajra posture wearing the three saffron robes of a monk and has the signs and marks of a Buddha.
Requests

I request you, Bhagawan Master of Healing, whose sky coloured holy body of Lapis Lazuli signifies omniscient wisdom and compassion as vast as limitless space, please inspire my mind.

I request you, compassionate Master of Healing, who holds in your right hand the king of medicines symbolizing your vow to help all sentient beings plagued by the 424 diseases, please inspire my mind.

I request you compassionate Master of Healing, who holds in your left hand a bowl of nectar symbolizing your vow to give the glorious undying nectar of Dharma to eliminate the degenerations of sickness, fear, stress, depression, grief, old age and death, please inspire my mind.

I prostrate, go for refuge and make offerings to the fully realized destroyer of all defilements, completely perfected enlightened being, who has realized the ultimate nature of all phenomena, Medicine Buddha, King of Lapis Light. May your vow to benefit all sentient beings now ripen for myself and others.

Visualization and Mantra Recitation

In response to your request, infinite blue rays of light stream down from the heart and body of the King of Medicine. The light completely fills your body from head to toe, purifying all diseases. If you have any pain or any specific illnesses, focus the blue light directly to this spot and visualize the light burning away the pain and disease. All ailments due to interfering forces and the negative karma and mental obscurations that cause these, as well as anxiety, fear and negative emotions are also purified. These leave you in the form of dirty liquid which then completely disappears. Your body becomes the nature of light, clean and clear like a crystal.
Light from the Medicine Buddha again fills your body, bringing with it the realizations of the path and all the good qualities of the Buddhas and bodhisattvas. Your mind is transformed into love, compassion and wisdom.

Visualize the Medicine Buddha on the crown of each sentient being’s head. You may think specifically of those who are suffering and in need of healing now. Do a similar visualization as above, with the light first purifying their diseases and their causes and then bringing them the realizations of the past to enlightenment.

While doing the visualizations, recite the mantra as much as possible:

**(TAYATA) OM BEKANDZE BEKANDZE MAHA BEKANDZE RANDZA SAMUNGATE SOHA**

**Absorption**

After reciting the mantra, the Medicine Buddha melts into light and absorbs into your heart. Your mind becomes non-dual with the Buddha’s dharma-kaya mind. Similarly, the Medicine Buddha on the crown of each sentient being’s head melts into light and absorbs into the heart of that sentient being, bringing him or her infinite peace, compassion, and wisdom.
Palden Lhamo

Homage

For myself and all sentient beings, from here until eternity,
I wish for us to never be separate from our secret female dakini.
And whenever any obstacles arise,
Please remove them and grant us your protection.

DAK SOK DI NAY TSE RAB TAM CHAY TU
SANG WAY LHAMO KYUR TANG MI TEL SHING
PAR CHED GYE KYI TSEN MA JI CHUNG YANG
TE KUN LHAMO KYUR KYI DOK DU SOL

Mantra

JO RAMO JO RAMO JO JO
RAMO THUN JO
KALA RA CHEN MO
RAMO ACHA DACHA THUN JO
RULU RULU
HUNG JO HUNG
Eight Verses For Training The Mind

By thinking of all sentient beings
as even better than the wish-granting gem
for accomplishing the highest aim,
may I always consider them precious.

Wherever I go, with whomever I go,
may I see myself as less than all others,
and from the depth of my heart,
may I consider them supremely precious.

May I examine my mind in all actions,
and as soon as a negative state occurs,
since it endangers myself and others,
may I firmly face and avert it.

When I see beings of a negative disposition
or those oppressed by negativity or pain,
may I, as if finding a treasure,
consider them precious,
for they are rarely met.

Whenever others, due to their jealousy,
revile and treat me in other unjust ways,
may I accept this defeat myself,
and offer the victory to others.

When someone whom I have helped,
or in whom I have placed great hope,
harms me with great injustice,
may I see that one as a sacred friend.

In short, may I offer both directly and indirectly
all joy and benefit to all beings, my mothers,
and may I myself secretly take on
all of their hurt and suffering.
May they not be defiled by the concepts of the eight mundane concerns, and aware that all things are illusory, may they, ungrasping, be free from bondage.
Bodhicitta Prayer

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

JANG CHUB SEM CHOG RIN PO CHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA MAY PA YANG
GONG NAY GONG DU PEL WAR SHOG

Dedication of Merit

Through this virtuous action
May I quickly attain the state of a guru-buddha
And lead every being, without exception,
Into that pure world.

GE WA DI YI NYUR DU DAG
LA MA SANG GYAY DRUB GYUR NAY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG

At this very moment for the peoples and nations of the earth,
May not even the names disease, famine, war, and suffering be heard.
But rather may pure conduct, merit, wealth, and prosperity increase,
And may supreme good fortune and well-being always arise.
Long-Life Prayer for His Holiness the Dalai Lama

In the heavenly realm of Tibet, surrounded by a chain of snow mountains, 
The source of all happiness and help for beings is Tenzin Gyatso, Chenrezig in person. 
May his life be secure for hundreds of kalpas.

GANG RI RA WAY KOR WEY SHING KHAM DHIR 
PHEN DANG DEY WA MA LU JUNG WAY NAY 
CHENREZIG WANG TENZIN GYATSO YI 
SHAB PEY SI TEY PAR DU TEN GYUR CHIG

Mantra of His Holiness, the Dalai Lama

OM AH GURU VAJRADHARA 
VAGINDRA SUMATI SHASANA DHARA 
SAMUDRA SHRI BHADRA 
SARWA SIDDHI HUNG HUNG
Long Life Prayer
for the Root Teacher

In sanghas throughout the continent
He keeps alive and spreads the Dharma with his teachings
and his art.
He opens our hearts with joy and equanimity.
May Losang Samten continue to shine the light of Dharma.
In a long and healthful life.
Basic Mantras

Shakaymuni Buddha
OM MUNI MUNI MAHA MUNI YE SOHA

Heart Sutra/Prajnaparamita
(TAYATA) OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Avalokiteshvara/Chenrezig
OM MANI PHEME HUNG

Manjushri
1. OM AH RA PA TSA NA DHI
2. OM VAGISVAHI HUM

Vajrapani
OM VAJRAPANI HUM

Guru Padmasambhava
OM AH HUNG BENZA GURU PHEME SIDDHI HUNG

Tara
OM TARE TUTARE TURE SOHA

Medicine Buddha
(TAYATA) OM BEKANDZE BEKANDZE MAHA BEKANDZE RADZA SAMUTGATE SOHA

Vajrakilaya
OM VAJRAKILAYA SARWA BIGNEN BAM HUM PHET

Amitabha
OM AMIDEWA HRIH

Vajrasattva Hundred Syllable Mantra
OM BENZA SATTVA SAMAYA MANUPALAYA
BENZA SATTVA TENOPA
TISHTA DRIDHO ME BHAVA
SUTO KAYO MEY BHAWA
SUPO KAYO MEY BHAWA
ANU RAKTO MEY BHAWA
SARWA SIDDHI MEY PRA YATSA
SARWA KARMA SUTSA MEY
SITTAM SHRIYAM KURU HUNG
HA HA HA HA HO BHAGAWAN
SARWA TATHAGATA
BENZA MA MEY MUNTSO
BENZA BHAWA MAHA SAMAYA SATTWA
AH HUM PHEH
About the Tibetan Buddhist Center

The Chenrezig Tibetan Buddhist Center of Philadelphia is a non-sectarian organization that is open to both Buddhists and non-Buddhists alike. The main goal of the Center is to stimulate the cultivation of compassion and loving kindness, based on the philosophy and methods taught by the sages of Vajrayana Buddhism and by His Holiness the 14th Dalai Lama. Whether you wish to visit occasionally or become a committed member, we welcome you.

The Spiritual Director of the Center, Venerable Losang Samten, was born in Ribuce Chang, Tibet in 1953. In 1959, after the Chinese invasion, Losang escaped with his father, mother and sister to Dharamsala India, seat of the Tibetan government in exile and home of the Dalai Lama. Growing up in Dharamsala, he first attended the Tibetan Institute of Performing Arts but later decided to enter Namgyal Monastery. At Namgyal in 1985, he earned a Master’s degree in Buddhist Sutra and Tantra. After graduating, he became the monastery’s ritual dance master and served as personal attendant to the Dalai Lama.

In 1988 Losang became the first person to demonstrate sand painting in the United States. In 1989 he moved to Philadelphia and founded the Tibetan Buddhist Center of Philadelphia, where he conducts classes and is the Spiritual Director. More recently, he executed the sand paintings for the movie Kundun, and was also an actor in that film. In a bit of type casting, he portrayed a personal attendant to the Dalai Lama. Losang was awarded the 2002 National Heritage Award by the National Endowment for the Arts. He was one of 15 people who received the nation’s highest honor for folk and traditional artists.
Losang Samten is also the founder and Spiritual Director of Tibetan Buddhist Culture Center in El Paso, Texas. He resides in Philadelphia when he is not visiting the other Centers or creating mandalas in other cities.

The educational focus of the Chenrezig Tibetan Buddhist Center is to teach basic principles of Buddhist thought and practice, but it is not necessary to be a Buddhist to participate in the Center’s programs and activities. Friends and members come to the Center for a variety of reasons, such as religious and philosophical interests, appreciation for traditional Tibetan culture and art forms, or the social enjoyment of our community. The Center offers classes in Dharma study and practice, seasonal retreats, and social gatherings. It also sponsors visiting teachers of Dharma. The Center’s activities are directed to participants on all levels of experience and knowledge, from introductory classes to advanced practices.