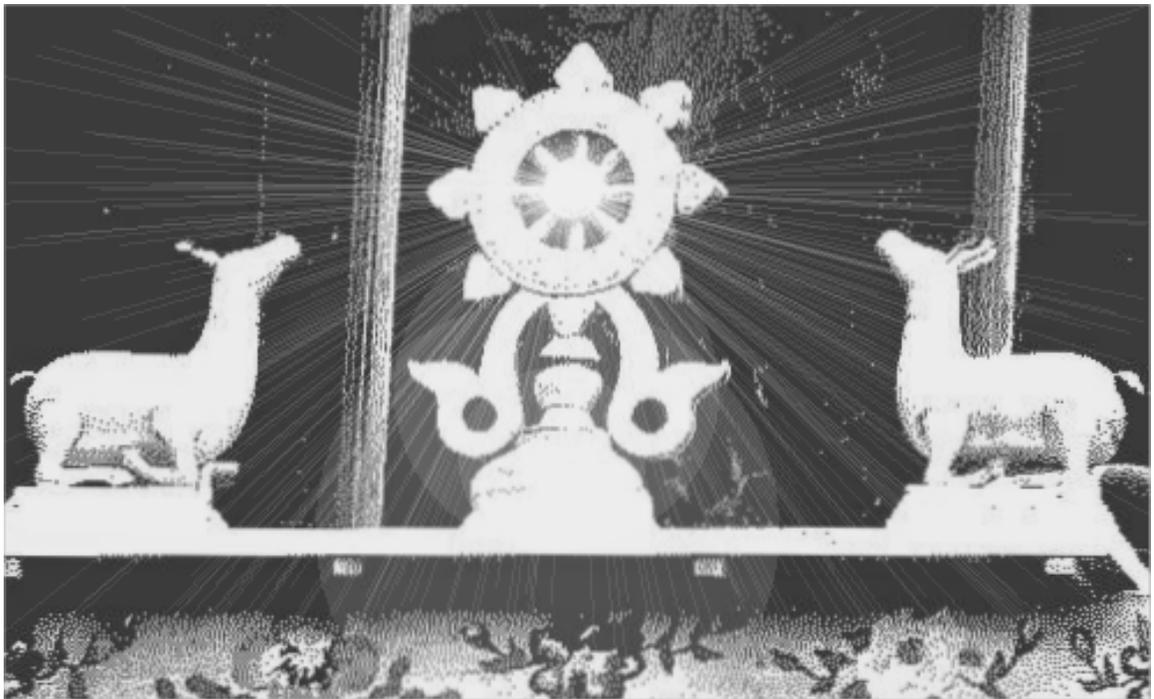


**COMMON TIBETAN BUDDHIST  
PRAYERS, MANTRAS AND TEXTS**



**Gaden for the West**

Version 3.5  
August 2010

## General Prayers and Mantras

### **Taking Refuge And Generating Bodhichitta**

SANG.GYEY CHÖ DANG TSOG.KYI CHOG NAM.LA  
JANG.CHUB BAR.DU DAG.NI KYAB.SU.CHI  
DAG.GI JIN.SOG GYI.PEY SO.NAM KYI  
DRO.LA PEN.CHIR SANG.GYEY DRUB.PAR.SHOG

[3x]

NAMO GURUBYE  
NAMO BUDDHAYA  
NAMO DHARMAYA  
NAMO SANGHAYA

[3x]

### **Taking Refuge And Generating Bodhichitta**

I take refuge in the Buddha, the Dharma, and the supreme Sangha,  
Until I attain Enlightenment.

By the merit I accumulate from practicing generosity and the other perfections,  
May I attain Enlightenment in order to benefit all living beings.

[3x]

### **Cultivating Four Immeasurable Attitudes**

May all beings have happiness and its causes,	(Love)
May all beings be freed from suffering and its causes;	(Compassion)
May all beings constantly dwell in joy transcending sorrow;	(Joy)
May all beings dwell in equal love for those both close and distant.	(Equanimity)

[3x]

### **The Seven Limbed Prayer**

With my body, speech, and mind, humbly I prostrate.  
I make offerings both set out and imagined.  
I declare every unwholesome action I have ever committed.  
I rejoice in the virtues of all beings.  
Please stay until samsara ends,  
And please turn the Wheel of Dharma for us.  
I dedicate all these virtues to the great Enlightenment.

### Short Outer Mandala Offering

SA.ZHI PO.KYI JUG.SHING MEY.TOG.TRAM  
RI.RAB LING.ZHI NYI.DEY GYEN.PA.DI  
SANG.GYEY ZHING.DU MIG.TEY BÜL.WA.YI  
DRO.KÜN NAM.DAG ZHING.LA CHÖ.PAR.SHOG

The ground is blessed / with scent / and with flowers strewn, /  
Adorned / with Mount Meru, the four lands, / the sun, full moon, /  
Transformed as a / pure land / and then offered, /  
May all / wandering beings enjoy / this Buddha realm. /

OM IDAM GURU RATNA MANDALA KAMNIR YATAYAMI  
I send forth this jewelled mandala to you, precious gurus.

### Personal Name Mantra of XIII<sup>th</sup> Zasep Tulku Rinpoche

OM GURU VAJRADHARA SUMATI SHASANA KETU SIDDHI HUM

*[3x or more]*

### Mantras of Lama Je Tsong Khapa

MIG.MEY TZEY.WEY TER.CHEN CHEN.REY.ZIG  
DRI.MEY GYEN.PEY WANG.PO JAM.PEL.YANG  
DÜ.PUNG MA.LÜ JOM.DZEY SANG.WEY DAG  
GANG.CHEN KEY.PEY TSUG.GYEN TSONG.KHA.PA  
LO.ZANG DRAG.PEY ZHAB.LA SOL.WA DEB

*[3x or more]*

You are Avalokitesvara, great treasure of unimaginable compassion,  
And Manjushri, master of stainless wisdom,  
And Vajrapani, Lord of the Secret and destroyer of hordes of maras without exception.  
Tsong Khapa, crown jewel of the sages of the Land of Snows,  
Lozang Dragpa, I make requests at your lotus feet.

OM AH GURU VAJRADHARA SUMATI KIRTI SIDDHI HUM

*[7, 21 or 100 x's]*

### Common Mantras

Guru Shakyamuni Buddha	OM MUNI MUNI MAHA MUNI YEY SVAHA
Chenrezig aka Avalokiteshvara	OM MANI PADMEY HUM
Orange Manjushri	OM AH RA PA TZA NA DHIH
Vajrapani	OM VAJRAPANI HUM
Green Tara	OM TARE TUTTARE TURE SVAHA
Medicine Buddha	OM BEKHANDZE BEKHANDZE MAHA BEKHANDZE BEKHANDZE RANDZA SAMUD GATE SVAHA
Prajna Paramita:	OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

*[3x, 7x or more each]*

## Dedication Prayers

### **Dedication**

GEY.WA DI.YI NYUR.DU.DAG  
LA.MA SANG.GYEY DRUB.GYUR.NEY  
DRO.WA CHIG.KYANG MA.LÜ.PA  
KYEY.KYI SA.LA GÖ.PAR.SHOG

By this virtue may I quickly  
Attain the state of a Guru-Buddha (Enlightenment),  
And then may I lead every being,  
without exception, into that state.

JANG.CHUB SEM.CHOG RIN.PO.CHEY  
MA.KYEY PA.NAM KYEY.GYUR.CHIG  
KYEY.PA NYAM.PA MEY.PAR.YANG  
GONG.NEY GONG.DU PEL.BAR.SHOG

May the most precious and supreme bodhicitta  
awakening mind  
Which has not yet been generated now be generated.  
And may the precious mind of bodhicitta which has  
been generated  
Never decline, but always increase.

### **Dedicating Merit so that the Teachings of Lama Je Tsong Khapa may Flourish**

So that the tradition of Je Tsong Khapa,  
A King of the Dharma, may flourish,  
May all obstacles be pacified  
And may all favourable conditions  
abound.

Through the two collections of myself and others  
Gathered throughout the three times,  
May the Teaching of Lama Je Tsong Khapa  
Flourish for evermore.

## "Immortal Rain" Long-Life Prayer for Venerable Zasep Tulku Rinpoche

Wisdom of all the Buddhas, eternal adamant nature,  
clad in the three maroon robes and displaying the marks of perfection,  
Lobsang Gyalwa Tsedzin (Tsongkapa), benefactor of life,  
Please grant the joyous occasion for the attainment of immortality, Here and now!

Lobsang Tenzin Gyalsten (Zasep Rinpoche), Treasure of knowledge  
of Jamgon's (Tsongkapa's) noble heritage and wish fulfilling power;  
Concerned solely with upholding the Dharma in both theory and practice,  
You please all the infinite Buddhas immensely,  
Oh, learned propagator and holy teacher,  
please stay firmly with us!

The pure white light of your peerless wisdom  
Reveals the bountiful jasmine garden of Dharma's precepts and training.  
May your smile, like full moon in a night in 'the autumn,  
Shine undiminished until the end of existence.  
Bodhisattva Lobsang Tenzin Gyalsten,  
Please remain firmly with us!

Though the pernicious mind, like an elephant, is difficult to tame,  
You have controlled it with the sharp hook of mental alertness.  
Never crossing beyond the rules of Vinaya,  
May you. Reverend Elder, truly live long!

Explaining in detail through exacting discernment,  
The lapis-lazuli lineage of the Sutras and Tantras,  
In well-spoken rhymes of complete perfection,  
May your melodious tones always proclaim the Scriptures  
and grace the ears of we fortunate ones!

Thus the teachings of Father Jampal Nyingpo (Tsongkhapa),  
are like a wick in a lamp of refined molten gold,  
May you through your life of purity and goodness,  
Be one who raises its flame higher and higher,  
and ever remain steadfastly with us!

By the compassion of the Triple Gem and the ocean of Conquerors;  
By the power of the Dharma Protectors long-trusted and honoured;  
By the true strength of unequivocal causal interdependence;  
May the purpose of this prayer be accomplished,  
Spontaneously and without hindrance!

## **Dharma Etiquette**

Here are some elements of respect and etiquette when receiving teachings from a Lama (Teacher) in the Tibetan Buddhist tradition.

Teacher's entrance. Stand and bow slightly when the Lama enters the room. Remain standing while s/he prostrates to the Buddhas and his/her own Teachers (visualized on the throne) and takes his/her seat.

Prostration. After the Lama is seated, practicing Buddhists will perform three formal prostrations as a sign of respect to the Lama and teachings. Others may join in or stand quietly. For those wishing to participate, the form is: with palms together touch crown of head/ forehead, throat and heart; kneel on hands and knees, touching forehead to ground very briefly and rising quickly. Perform the entire act three times altogether. At the conclusion, once more touch hands to crown, forehead, throat and heart, pausing briefly at the end for contemplation; then take your seat.

Opening prayers and chants. These are to mark a break from ordinary activities and engender in ourselves good motivation to receive the teaching. Prayers will be read from the books and sheets available throughout the room. Please share if there aren't enough. Students and visitors may join aloud, or contemplate silently.

General etiquette. Other than the usual respectful behaviour, such as sitting quietly and alertly during the teaching, there are some points of etiquette specific to Eastern traditions and Buddhism. Avoid stretching your legs toward the Lama or altar, as pointing the soles of one's feet is considered disrespectful. Do not place spiritual texts on the floor or rug (O.K. on a folder, pack, pillow, handbag, etc. which is on the floor). When moving about, try not to step directly over such texts or over other people's cushions. Do not interrupt the formal teaching, but reserve your questions for later, when the Teacher indicates it is appropriate.

Dedication. The teaching ends with prayers that dedicate, to the benefit of others, any improvements and insights we may have gained during the teaching. Again, one may join in or contemplate silently.

Teacher's exit. As the Teacher stands to leave, stand and bow slightly until s/he is out of the room. Students will again perform three prostrations, except at the last teaching session, where the omission conveys our wish for the Teacher to return.

Addressing the teacher. Our resident Teacher's name is the Ven. Zasep Tulku Rinpoche (pronounced ZA-sep TUL-ku RIN-po-shay). In face-to-face discourse, as when asking questions during a teaching, address him as "Rinpoche," a term of respect for teachers who are incarnate lamas. In the third person, it is customary to always include the honorific, referring to him as "Zasep Rinpoche/" "Zasep Tulku Rinpoche," or "Rinpoche." The term Tulku" refers also to an incarnate lama but is not used in addressing the lama.