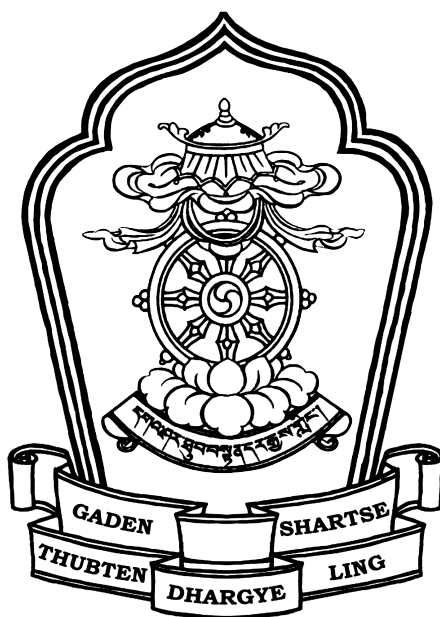


ON THE OCCASION OF

HIS EMINENCE ZONG RINPOCHE

TEACHING AT GADEN SHARTSE THUBTEN DHARGYE LING

AUGUST 2023



PRAYERS

Prayer of Supplication & Name Mantra for His Holiness the 14th Dalai Lama

Wielding mastery over the vajra speech of Manjushri,
And holding a fine vase of reasoned intellect filled with the
ambrosial nectar of deep wisdom;
Beautifying ornament on the pleasant seas in the ocean of
upholders of the Buddhist teachings;
To the Supreme Noble One, Holder of the Lotus, I supplicate.

OM AH GURU VAJRA DHARA BHATTA RAKA MANJU SHRI VA-GINDRA
SUMATI JYANA SHASANA DHARA SAMUDRA SHRI BHADRA SARVA
SIDDHI HUM HUM

Heart of the Perfection of Wisdom Sutra

I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception”.

Also, at that time, the bodhisattva Mahasattva Arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva Mahasattva Arya Avalokiteshvara: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva Mahasattva Arya Avalokiteshvara said this to the venerable Sharadvatiputra: “Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

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

“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced; unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore in emptiness there is no form, no feeling, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind, no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation and path; there is no exalted wisdom, no attainment and also no non-attainment.

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obstruction and without fear. Having completely passed beyond error. They reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

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

TAYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

“Shariputra, the bodhisattva Mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva Mahasattva Arya Avalokiteshvara saying: “Well said, well said. son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva Mahasattva Arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

The Foundation of all Good Qualities

By Je Tsong Khapa

Having well understood that the kind master is the foundation of all excellence

And that following him correctly is the root of the path,

Bless me that I may rely on him

With deep respect and repeated effort.

Now that for once I have a favorable life form with freedom,
Knowing how very difficult it is to attain and its great potential,
Bless me that the thought to take full advantage of it
Day and night may be born in me continuously.

May I remember how death quickly puts an end to life
-As fragile as a bubble on the water's surface-
And how, after death, black and white karmas follow
As our shadow follows our body.

Having attained a firm understanding of this,
Bless me that I may always be careful
To abstain from even the slightest ill-deeds,
And to acquire a complete store of virtue.

When indulged in, samsaric pleasures
Cause dissatisfaction and induce suffering;
Having understood their drawbacks and their unreliability,
Bless me that I may strongly aspire to liberation's bliss.

With great watchfulness, conscientiousness and remembrance
Drawn from that pure aspiration,
Bless me to make the vows of personal liberation the core of my
practice,
For they are the very root of the teaching.

Having seen that, like myself, all beings, my mothers,
Have fallen in the ocean of cyclic existence,
Bless me that I may cultivate the supreme spirit of enlightenment,
And take full responsibility for freeing all sentient beings.

The spirit of enlightenment alone cannot lead to Buddhahood
Unless one trains in the three ethics;
Bless me to truly understand this
And to practice the bodhisattva vows with great enthusiasm.

Bless me that by quieting attraction to wrong objects
And correctly analyzing the ultimate truth,
I may quickly realize the path
That unites meditative serenity and special insight.

Once by training in the common path I have become a suitable
vessel
For the vehicle supreme amongst all vehicles,
Bless me that I may easily enter
The fortunate ones' excellent gateway to the vajrayana.

Then, when absolutely certain
That keeping the vows and commitments pure
Is the basis of achieving the two kinds of realizations,
Bless me that I may guard them with my life.

Having correctly understood the key points of the two stages
-The heart of tantra- bless me that I may practice them
energetically,
Without ever neglecting four-session yoga,
According to my masters' instructions.

So that the spiritual masters who thus show the good path,
And the dharma friends who practice correctly may live long
And that all inner and outer obstacles
Be completely subdued, I pray for you to bless me!

In all my lives, may I never be parted from my perfect masters,
And may I practice the glorious dharma;
Once I have fully achieved the good qualities of the paths and levels,
May I realize the state of Vajradhara.

Mandala Offering to Request Teachings

This ground, anointed with perfume, strewn with flowers
Adorned with Mount Meru, four continents, the sun and moon,
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

I request you, exalted and venerable Gurus,
who have gathered clouds of wisdom and compassion in the space
of Dharmakaya,
in accordance with the needs of the field of your disciples,
let the rain of the vast and profound dharma thereby fall.

IDAM GURU RATNA MANDALAKAM NIRYA TAYAMI

Refuge and Bodhicitta

I go for refuge until I am enlightened
To the Buddhas, the Dharma and the highest assembly.
From the virtuous merit of listening to the teachings, *
May I attain Buddhahood for the benefit of all sentient beings.

** Replace with the following line when not listening to teachings:*

From the virtuous merit of giving and so forth that I do,

At the end of each days' teachings:

Through the virtues I have accumulated here,
May the teachings and all living beings receive every benefit.
Especially may the essence of the teaching
Of Lama Je Tsong Khapa shine forever.

Mandala Offering, Thanks Giving

This ground, anointed with perfume, strewn with flowers
Adorned with Mount Meru, four continents, the sun and moon,
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

So that the spiritual masters who thus show the good path,
And the dharma friends who practice correctly may live long
And that all inner and outer obstacles
Be completely subdued, I pray for you to bless me!

IDAM GURU RATNA MANDALAKAM NIRYA TAYAME

Dedication

Just as the brave Manjushri has realized, as has Samantabhadra,
things as they are, I dedicate all these virtues in the best way, that I
may follow after them.

Whatever dedication the victorious ones gone to bliss of the three
times have admired as the best, I also perfectly dedicate all these
roots of virtue in that way, and that I may perform good works.

Due to the kindness of my lamas,
I have met the teachings of the greatest of teachers.
I dedicate this virtue, therefore, for every living being to be
nourished by true spiritual friends.

May the teachings of the one who only benefits others remain until
samsara's end, undisturbed by the winds of bad thoughts, and may
the world always be filled with beings who have gained faith in the
master through achieving correct understanding of his teaching.

In all my births, even at the cost of my life,
may I never falter nor shrink from working
for the wonderful doctrine of the mighty Buddha, who showed
clearly the nature of dependent arising.

I pray that I may spend both day and night
contemplating ways to spread this teaching,
the one realized by that excellent guide
through strenuous practice and measureless hardship.

May the precious bodhi mind
not yet born arise and grow;
May that born have no decline,
but increase forever more.

May all father and mother sentient beings find happiness. May all
the lower realms always remain empty; may all Bodhisattvas,
everyone one and everywhere, see all their prayers fulfilled.

In this celestial land encircled by snow
You are the source of all benefits and happiness
O Avalokiteshvara Tenzin Gyatso!
Kindly live until the end of samsara.

In all my lives, may I never be parted from my perfect masters,
And may I practice the glorious dharma;
Once I have fully achieved the good qualities of the paths and levels,
May I realize the state of Vajradhara.

May every form of obstacle to the development of the teaching
system of the Dharma King, Tsong Khapa, be quelled, and may all
favorable conditions prevail.

May the conqueror Losang Drakpa's teaching continue to shine
forth as long as possible on the basis of the two accumulations that I
and others accomplish in the three times.

May all my prayers and dedications be achieved by the blessings of
the three bodies that buddhas attain, by the blessings of the
immutable truth of ultimate reality, and by the blessings of
unshakable faith in the sangha.

Because of these merits, may I quickly become Guru Lord Buddha
and lead each and every sentient being into his enlightened realm.

Foundation of all Good Qualities: translation by Rosemary Patton

GADEN SHARTSE THUBTEN DHARGYE LING

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