

The Radiant Sun of Benefit for All

Bodhichitta Practice

Refuge and Bodhichitta

SANG GYAY CHHÖ DANG TSOG KYI CHHOG NAM LA
Until enlightenment is attained,
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
I take refuge in the Buddha, Dharma, and excellent assembly of Sangha.
DAG GI JIN SOG GYI PAI SÖD NAM KYIY
By the merit of generosity and so forth,
DRO LA P'HAN CHHIR SANG GYAY DRUB PAR SHOG
may I accomplish buddhahood for the benefit of beings.

Invitation

MA LÜ SEM CHAN KUN GYI GÖN GYUR CHING DÜD DÉ PUNG CHAY MI ZAD JOM
DZAD LHA NGÖ NAM MA LÜ JI ZHIN KHYEN GYUR PAI CHOM DAN KHOR CHAY
NAY DIR SHEG SU SOL

Protector of all beings without exception, Buddha who tames the terrifying hordes of maras, you whose omniscience encompasses all phenomena, Transcendent and Accomplished Conqueror and retinue, I beseech you to come and remain present.

Gathering the Accumulations

CHHAG TZAL WA DANG CHHÖD CHING SHAG PA DANG JEY SU YI RANG KUL ZHING
SOL WA YI GÉ WA CHUNG ZAD DAG GIY CHI SAG PA T'HAM CHAD DAG GIY JANG
CHHUB CHHIR NGO WO

Through prostration, offering, confession, rejoicing, requesting to remain, and supplication, whatever small merit I have accumulated, I dedicate to the enlightenment of all.

*Invoke enlightened intent by reciting with strong and deep faith, yearning and devotion.
While focusing one-pointedly on the Buddha Shakyamuni with his retinue, recite the following mantra:*

TADYA T'HA OM MUNÉ MUNÉ MAHA MUNA YÉ SOHA

*Recite [the mantra beginning with Tadya T'ha] a few times as is appropriate and then
as many times as possible beginning with OM.*

Aspiration

DÉ SHEG GYAL SRAY KUN GYI T'HUG KYED DANG DZAD PA MÖN LAM KHYEN TZÉ
NÜ PAI TSUL LA MED YÉ SHEY GYU T'HRUL JI DRA WAR DÉ DRA KHO NAR DAG SOG
GYUR WAR SHOG

Just as the Sugatas and bodhisattvas have developed bodhichitta, engaged in benefiting activities, made aspirations, and cultivated wisdom, love and power, and whatever unsurpassed timeless awareness and miraculous activities they have, so too may I and others become exactly like them.

CHHOG CHUI ZHING RAB JAM NA ZHUG PAI SANG GYAY DANG JANG CHHUB SEM PA LA
MA YANG DAG PAI GÉ WAI SHEY NYEN CHHEN PO T'HAM CHAD KYIY DAG LA JIN GYIY
LAB TU SOL

Buddhas and bodhisattvas, all great and authentic spiritual teachers—you who abide throughout the vast realms of purity in all the ten directions, please bestow your blessings upon me.

DAG GI GYÜD LA JAM NYING JÉ JANG CHHUB SEM KYI NYAM LEN KHYAD PAR CHAN
KYÉ WAR DZAD DU SOL

Enable me to give rise to the extraordinary practice of bodhichitta, loving-kindness and compassion in my mind.

Recite three times. Imagine that the enlightened heart mind of the objects of refuge and your mind become one.

Rest within this space of meditative absorption.

(If you supplement the Bodhichitta Vow, insert it here after the invocation of enlightened intent before the main practice.)

The Main Practice

Meditate that you completely take on all the suffering and the causes of suffering—negative actions and disturbing emotions—of all sentient beings, the objects of compassion.

Then, meditate on giving to each and every being all of your happiness in its entirety, including the positive actions that are the causes of that happiness.

This is done using the breath as follows: Visualize that the negativity, obscurations and suffering of all living beings is gathered together in the form of black light. With each inhalation, breathe it in through the nose imagining that it dissolves into your heart. Think, “Through this they are now free of all negativity and suffering forever.”

Meditate on all of your happiness and its causes—whatever positive actions you have—appearing as white light that shimmers like the moon’s rays. With the exhalation of the breath, imagine that this light flows out and dissolves into all beings. Think, “Through this they now have temporary and ultimate happiness.”

This practice is done in gradual stages.

Start by bringing to mind one person who has been very kind to you, such as your mother or father, and imagine that he or she is in front of you. Use this person as the object of tonglen (giving and receiving).

Second, focus on other loved ones, friends and family, as the objects of tonglen.

Third, focus on those whose suffering is unbearable, such as beings in the three lower and less fortunate realms of existence, and use them as the object of tonglen.

Fourth, focus on those humans who are destitute and suffer more than most, and those whom we know engage in harmful and negative actions as the object of tonglen.

Fifth, focus on your adversaries — people, ghosts, and spirits who harm you and your loved ones as the object of tonglen.

Finally, embrace all sentient beings as the focus of your tonglen practice.

After practicing this mind training as much as you can, recite the following advice:

When the entire universe and all living beings are filled with negativity, bring all adverse circumstances onto the path of enlightenment. Drive all blame into one, and meditate on the kindness of all.

*Prayers of aspirations from the first chapter of The Way of the Bodhisattva, by Shantideva
(as translated by Padmakara Translation Group)*

The mighty buddhas, pondering for many ages, have seen that bodhichitta, and only bodhichitta will save the boundless multitudes of beings, and bring them easily to sublime joy. (v.7)

Those who wish to overcome the sorrows of their lives and put to flight the pains and sufferings of beings, those who wish to win such great beatitude, should never turn their backs on bodhichitta (v. 8)

Could our fathers or our mothers ever have so great a wish? Do the very gods, the sages, even Brahma, harbor such benevolence as this? (v. 23)

To them in whom this precious sacred mind is born – to them I bow! I go for refuge in that source of happiness that brings its very enemies to perfect bliss! (v. 36)

Concluding Prayers by Patrul Rinpoche

If you have it, buddhahood is easily accomplished; if you don't, all efforts toward enlightenment are futile indeed! May I give rise to this unmistakable seed of enlightenment, the sublime intention of pure bodhichitta.

May this supreme mind, bodhichitta, constantly increase; may I remember this enlightened intention throughout all my lives; and by meditating on bodhichitta again and again, may I enter into the conduct of a bodhisattva.

*Dedication and Aspiration from the tenth chapter of
The Way of the Bodhisattva, by Shantideva*

May beings everywhere who suffer torment in their minds and bodies have, by virtue of their merit, joy and happiness in boundless measure. (v. 2)

As long as they may linger in samsara, may their present joy know no decline, and may they taste of unsurpassed happiness in constant and unbroken continuity. (v. 3)

Throughout the spheres and reaches of the world, in hellish states wherever they may be, may beings fettered there, tormented, taste the bliss and peace of Sukhavati. (v. 4)

And may famished spirits be replete and satisfied by streams of milk that pour from the noble lord Avalokita's hand, and bathing in it, may they be refreshed and cooled. (v. 17)

And may the blind receive their sight, and may the deaf begin to hear, and women near their time bring forth like Mayadevi, free from any pain. (v. 18)

And may the naked now be clothed, and all the hungry eat their fill. And may those parched with thirst receive pure waters and delicious drink. (v. 19)

May the poor and destitute find wealth, the haggard and the careworn, joy. May confidence relieve those in despair and bring them steadfastness and every excellence. (v. 20)

May every being ailing with disease be freed at once from every malady. May all the sickness that afflicts the living be instantly and permanently healed. (v. 21)

May those who go in dread have no more fear. May captives be unchained and now set free. And may the weak receive their strength. May living beings help each other in kindness. (v. 22)

May travelers upon the road find happiness no matter where they go, and may they gain, without the need of toil, the goals on which they set their hearts. (v. 23)

May those who lose their way and stray in misery, find fellow travelers, and safe from threat of thieves and savage beasts, be tireless, and their journey light. (v. 25)

May children and the old, the weak, protectorless, bewildered in the wild and pathless wastes, and those whose minds are dulled, and all who are insane, have pure celestial beings as their guardians. (v. 26)

May all attain the human state, and be possessed of wisdom, faith, and love. With perfect livelihood and sustenance, may they have mindfulness throughout their lives. (v. 27)

May everyone have unrestricted wealth, just like the treasury of space, enjoying it according to their wish, without a trace of harm or enmity. (v. 28)

And thus by all the merit I have gained, may every being, leaving none aside, abandon all negative ways embracing goodness now and ever more. (v. 31)

And may these beings, each and every one, enjoy an unsurpassed longevity. Living always in contentment, may the very name of death be strange to them. (v. 33)

On every side, in all the ten directions, may groves of wish-fulfilling trees abound, resounding with the sweetness of the Teachings, spoken by the buddhas and their bodhisattva children. (v. 34)

May beings never languish in the lower realms; may pain and hardship be unknown to them. Enjoying more than godlike strength and beauty, may buddhahood for them be swiftly gained. (v. 47)

To satisfy the needs of beings dwelling in the ten directions, to the margins of the sky, may I reflect in every deed the perfect exploits of Manjushri. (v. 54)

And now as long as space endures, as long as there are beings to be found, may I continue likewise to remain to drive away the sorrows of the world. (v. 55)

The pains and sorrows of all wandering beings – may they ripen wholly on myself. And may the virtuous company of bodhisattvas bring about the happiness of beings. (v. 56)

Compiled by Khentrul Lodrö Thayé Rinpoche in accordance with the holy saints of the past.

DEDICATION AND ASPIRATION PRAYERS

Dedication of Merit

SÖD NAM DI YIY T'HAM CHHAD ZIG PA NYID T'HOB NAY NYEY PAI DRA NAM P'HAM
JAY NAY KYÉ GA NA CHHI BA LAB T'HRUG PA YI SRID PAI TSO LAY DRO WA DROL
WAR SHOG

By this merit, may all beings attain the state of omniscience, and by defeating all faults and hindrances, may they be liberated from the ocean of conditioned existence, which is disturbed by the waves of birth, old age, sickness, and death.

Aspiration Prayers

KYÉ WA KUN TU YANG DAG LA MA DANG DRAL MED CHHÖ KYI PAL LA LONG CHÖD DÉ
SA DANG LAM GYI YÖN TAN RAB DZOG NAY DOR JÉ CHHANG GI GO P'HANG NYUR
T'HOB SHOG

May I never in any lifetime be separate from the authentic lama and always enjoy the splendor of the dharma. Perfecting the qualities of the paths and levels of realization, may I swiftly attain the state of Vajradhara.

LONGEVITY PRAYERS

Longevity Prayer for His Holiness the Dalai Lama

GANG RI RA WAY KOR WAI ZHIN KHAM SU P'HAN DANG DÉ WA MA LÜ JUNG WAI NAY
CHAN RAY ZIG WANG TAN DZIN GYA TSO YI ZHAB PAD KAL GYAI BAR DU TAN GYUR CHIG

In the land surrounded by rings of snowy mountains, you are the sole source of all benefit and happiness, powerful Avalokiteshvara, Lord of Compassion, Tenzin Gyamtsö; may your lotus feet stand firmly for hundreds of aeons!

Longevity Prayer for Khentrul Lodrö Thayé Rinpoche

GANG RII T'HRÖD DU NGA GYUR NYING MA PA KA T'HOG DOR JÉ DAN GYI GYAL TSAB JÉ
GU RU PAD MAI T'HUG CHUD DUD LONG GI TAN PA DZIN KYONG PEL WAI WANG CHHUG PA

Nyingmapa of the early translation school amidst snow mountains, Lord Regent of the vajra seat of Katog, sovereign who holds, protects and increases the teachings of Dudul Dorje and Longsel Nyingpo that are the heart essence of Guru Padma -

DRUB T'HOB NAM KHA GYAL TSAN TRUL WAI KU GANG NYID LO DRÖ T'HA YAY MING DZIN PA
KHYED NYID KU TSÉ TAN PAR ZHUG NAY NI DZAM LING SANG GYAY TAN PA GYAY DZAY SOL

Siddha Namkha Gyaltzen, whose tulku now bears the name Lodrö Thayé; may your life be long and stable. and may you propagate the Buddha's teachings throughout the world.

Longevity Prayer for All Lamas

P'HAN DÉ JUNG WAI NAY CHIG PU TAN PA YUN RING NAY PA DANG
TAN PA DZIN PAI KYEY BU NAM KU TSÉ GYAL TSAN TAN GYUR CHIG

Single source of benefit and happiness, may the teachings long remain and may the lives of those who hold these teachings be stable like a victory banner.

Prayer for the Katog Tradition to Flourish

KA T'HOG PA ZHEY KAR POI LING DU DRAG DRAG PA T'HA YAY GYAL WAI ZHING
KUN KHYAB KHYAB DAG GYAL WA KUN DANG YER MED JEY JÉ DEI TRA SHIY
YUN RING TAN GYUR CHIG

May the Katog lineage and all others renowned for their perfectly virtuous teachings, have infinite fame that spreads throughout all the realms of the victorious ones; may the holders of those teachings, lords who are inseparable from the buddhas, remain long and stable and abide within auspiciousness.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

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May this preserve and increase the Buddha's teachings, and
may it be a source of benefit and happiness for all beings.

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