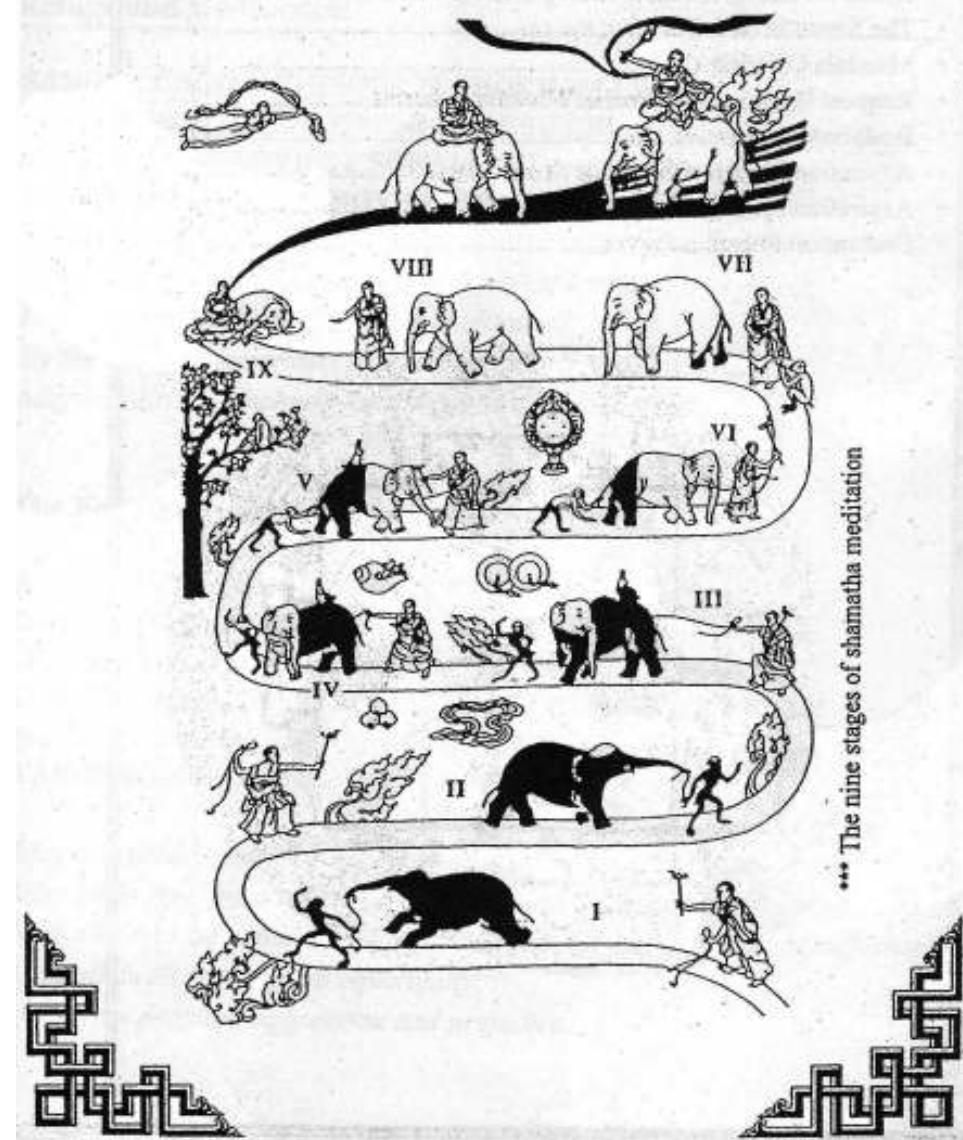
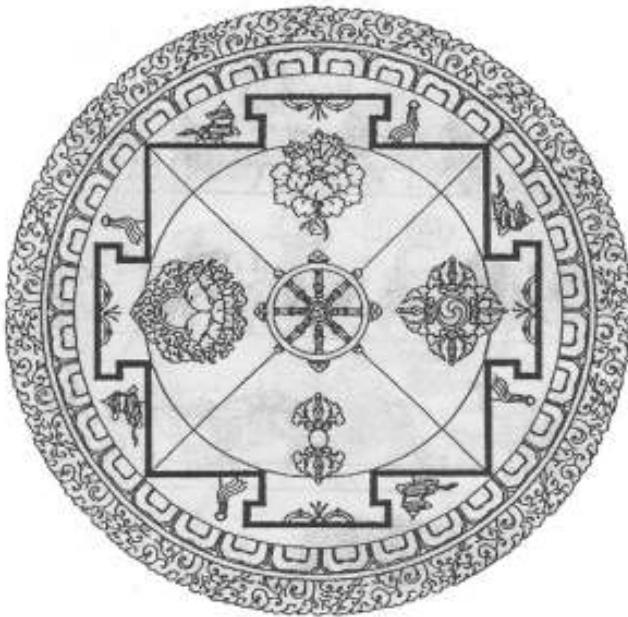


CHANTS

FOR MEDITATION AND TEACHING SESSION



*** The nine stages of shamatha meditation



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Four Thoughts That Turn One's Mind to Dharma

*First, a precious human birth favorable for dharma practice,
Is hard to obtain and easily lost.
I must make this life meaningful.*

*Second, the world and all its inhabitants are impermanent.
In particular, the life of each being is like a water bubble.
It is uncertain when I will die and become a corpse.
At that time, only dharma can help,
I must practice now with diligence.*

*Third, when death comes there is no freedom,
And karma takes its course.
Since I create my own karma,
I should abandon all unwholesome actions
And always devote my time to wholesome actions.
With this in mind, I must observe my mind-stream each day.*

*Fourth, just like a feast before the executioner leads me to my death,
Home, friends, pleasures, and possessions of samsara
Cause me continual torment by means of the three sufferings.
I must cut through all attachment
And strive to attain enlightenment.*



Refuge and Bodhicitta:

SANGYE CHÖDANG TSOGKYI CHOKNAM LA
CHANGCHUB BARDU DAGNI KYABSU CHI
DAG GI JINSOG GYIPEY SONAM KYI
DROLA PHENCHIR SANGYE DRUBPAR SHOG

*In the Buddha, the Dharma and the noblest sangha
I take refuge until enlightenment is obtained.
By the merit of generosity and so forth
May I attain buddhahood for the welfare of all beings.*



The Four Immeasurable Thoughts:

SEMCHEN THAMCHE DEWA DANG -
DEWE GYU DANG DENPAR GYUR CHIK/
DUNGEL DANG DUNGEL GYI GYU DANG DRELWAR GYUR CHIK/
DUNGEL MEPE DEWA DAM PADANG MIDREL WAR GYUR CHIK/
NYERING CHAGDANG DANG DRELWE -
TANGNYOM CHENPOLA NEPAR GYUR CHIK

*May all sentient beings enjoy happiness and causes of happiness
May all be free from suffering and the causes of suffering
May all never be separated from the sacred happiness devoid of suffering
May all dwell in the great equanimity, free from passion, aggression and prejudice.*



The Four Dharmas of Gampopa:

LO CHÖSU DROWAR JINGI LABTU SOL
CHÖ LAMDU DROWAR JINGI LABTU SOL
LAM TRULPA SELWAR JINGI LABTU SOL
TRÜLPA YESHE SU CHARWAR JINGI LABTU SOL

*Grant your blessings so that my mind may be one with the Dharma
Grant your blessings so that my Dharma practice may progress along the path.
Grant your blessings so that the path may clarify confusion.
Grant your blessings so that confusion may dawn as wisdom*

Seven Line Supplication to Padmakara:



HUNG,
ORGIEN YULGYI NJUBJANG TSHAM
PEMA GESAR DONGPOLA
YATSEN CHOK GYI NGODRUP NYE
PEMA JUNGNEY SHESU DRANG
KHORDU KHANDRO MANGPO KOR
KHEKI JESU DAGDRUP KYI
JINGYI LABCHIR SHAKESU SOL
GURU PEMA SIDDHI HUNG

*Hung,
In the northwest of the land of Uddiyana,
On the blossoms of a lotus flower,
You have attained supreme, wondrous siddhi.
You are renowned as Padmakara,
Surrounded by your retinue of many dakinis.
We practice following your example.
Please approach and bestow your blessings.*

GURU PEMA SIDDHI HUNG

Dusum Sangye Prayer Buddha of the Three Times

DUSUM SANGYE GURU RINPOCHE
NGODRUB KUNDAG DEWA CHENPO SHAB
BARCHEY KUNSEL DUDUL DRAGPO TSAL
SOLWA DEBSO JINGYI LABTU SOL
CHINANG SANGWEY BARCHEY SHIWA DANG
SAMPA LHUNGYI DRUBPAR JINGYI LOB

*Guru Rinpoche, Buddha of the three times,
Lord of all siddhis who is the one of great bliss,
Dispeller of all obstacles, wrathful tamer of Mara,
We supplicate you; please grant your blessings,
That outer, inner and secret obstacles be pacified,
And that our intentions be spontaneously accomplished.*

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

Supplication to the Kagyü Lineage:

DORJE CHANGCHEN TILO NARO DANG
MARPA MILA CHÖJE GAMPOPA
DUSUM SHAYJA KÜNKHYEN KARMAPA
CHESHI CHUNG GYE GYÜPA DZINNAM DANG
DRITAG TSALSUM PALDEN DRUGPA SOG
ZABLAM CHAGYA CHELA NGANYE PEY
NYAMMEY DROGÖN DAKPO KAGYÜ LA
SOLWA DEBSO KAGYÜ LAMA NAM
GYÜPA DZINNO NAMTAR JINGYI LOB

*Great Vajradhara, Tilo, Naro,
Marpa, Mila, Lord of Dharma Gampopa,
Knower of the Three Times, omniscient Karmapa,
Holders of the four great and eight lesser lineages -
Drigung, Taklung, Tsalpa — these three, glorious Drukpa and so on,
Masters of the profound path of Mahamudra,
Incomparable protectors of all beings, the Tagpo Kagyü,
I supplicate you, the Kagyü gurus. I hold your lineage
Grant your blessings so that I will follow your example.*

ZHENLOG GOMGYI KANGPAR SUNGPA ZHIN
ZEYNOR KÜNLÀ CHAGZHEN MEYPA DANG
TSEDIR DÖTAG CHÖPEY GOMCHEN LA
NYEKUR ZHENPA MEYPAR JINGYI LOB

*Detachment is the foot of meditation, as is taught.
To this meditator who is not attached to food and wealth,
Who cuts off the ties to such life,
Grant your blessings so that I have no desire for honor and gain.*

MÖGÜ GOMGYI GOWOR SUNGPA ZHIN
MEN NGANG TERGO CHEPEY LAMA LA
GYÜNDU SOLWA DEBPEY GOMCHEN LA
CHÖMIN MÖGÜ KYEWAR JINGYI LOB

*Devotion is the head of meditation, as is taught.
The guru opens the gate to the treasury
Of profound oral instructions.
To this meditator who continually supplicates him
Grant your blessings so that genuine devotion is born in me.*

Supplication *continued from previous page*

YENGMEY GOMGYI NGÖZHIR SUNGPA ZHIN
GONGSHAR TOGPEY NGOWO SOMA DE
MACHÖ DEKAR JOGPEY GOMCHEN LA
GOMJA LODANG DRALWAR JINGYI LOB

*Awareness is the body of meditation, as is taught.
Whatever arises is fresh — the essence of realization
To this meditator who rests simply without altering it,
Grant your blessings, so that my meditation is free from conception.*

NAMTOG NGOWO CHÖKUR SUNGPA ZHIN
CHIYANG MAYIN CHIRYANG CHARWA LA
MAGAG RÖLPAR CHARWEY GOMCHEN LA
KHORDEY YERMEY TOGPAR JINGYI LOB

*The essence of thoughts is Dharmakaya, as is taught.
Nothing whatever, but everything arises from it.
To this meditator who arises in unceasing play,
Grant your blessings so that I realize the inseparability
Of samsara and nirvana.*

KYEWA KÜNTU YANDAG LAMA DANG
DRELMEY CHÖKEY PAL LA LONGCHÖ CHING
SADANG LAMGYI YÖNTEN RABDZOG NEY
DORJE CHANGGI GOPANG NYURTOB SHOG

*Through all my births may I not be separated from the perfect guru
And so enjoy the splendor of Dharma.
Perfecting the virtues of the paths and bhumis,
May I speedily attain the state of Vajradhara.*



The Sutra of the Heart of Transcendent Knowledge:

Thus have I heard. Once the Blessed one was dwelling in Rajgriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that 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 no purity...

There is no decrease and no 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 the Buddhas of the three times by means of prajnaparamita, fully awaken to unsurpassed, true, complete enlightenment.

Sutra *continued from previous page*

Therefore the great mantra of prajnaparamita, the mantra of profound insight, the unsurpassed mantra, the unequaled 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:

ÖM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

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 train in 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.



Ritual for taking the Five Precepts

NAMAS TASMAI BHGAVATE RHATE SAMYAK SAMBUDDHAYA

TRIPLE REFUGE:

BUDDHAM SARANAM GACCHAMI

DHARMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

DVITIYAM API BUDDHAM SARANAM GACCHAMI

DHARMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

TRTIYAM API BUDDHAM SARANAM GACCHAMI

DHARMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

Ritual continued on next page

Ritual *continued from previous page*

FIVE PRECEPTS (Panca-sila)

*** These precepts are valid for 24 hours (ex. during a retreat).

1. PRANATIPATA-VIRATIH SIKSAPADAM SAMADIYAMI
I take on the precept of abstaining from the destruction of life.
2. ADATTADANA-VIRATIH SIKSAPADAM SAMADIYAMI
I take on the precept of abstaining from stealing.
3. ABRAHMACARYA-VIRATIH SIKSAPADAM SAMADIYAMI
I take on the precept of abstaining from sex.
4. MRSAVADA-VIRATIH SIKSAPADAM SAMADIYAMI
I take on the precept of abstaining from lying.
5. SURA-MAIREYA-MADYAPANA-VIRATIH SIKSAPADAM SAMADIYAMI
I take on the precept of abstaining from intoxicants

The Seven-branch Prayer



*I pay homage to the youthful noble Manjushri!
I pay homage with body, speech and mind
To all Buddhas, past, present and future,
To all those lions amongst humans, as many
As there are in the worlds of the ten directions.*

*Through the power of this prayer of noble conduct,
In my mind's eye I see all those Victorious Ones.
With as many bodies as there are atoms in the worlds,
I bow to them all, the Victorious Ones.*

*On every atom, amidst Bodhisattvas,
Are as many Buddhas as there are atoms,
And similarly I imagine the whole
Sphere of phenomena filled with Buddhas*

*With an inexhaustible ocean of praise,
Through oceans of sound made with the organs of speech,
I speak of the qualities of the Victorious
And praise all those who have gone to bliss.*

Prayer continued on next page

Seven-branch Prayer *continued from previous page*

*With the finest flowers and finest garlands,
With the sweetest music, best unguents and best parasols,
With the best butter lamps and the finest incense,
I make offerings to all those Victorious Ones.*

*With fine clothes and the best fragrances,
Aromatic powders heaped high as the king of mountains,
All arranged in the most excellent fashion,
I make offerings to those Victorious Ones.*

*I imagine giving all the Victorious Ones
The most extensive and unsurpassable offerings.
Through the power of faith in noble conduct
I bow and make offerings to all Victorious Ones.*

*Whatever wrong actions I have created
With my body, my speech and with my mind,
Driven by desire, anger and confusion,
Each of these I openly acknowledge.*

*I rejoice in the merit of the Victorious Ones
And of Bodhisattvas in the ten directions,
Of Solitary Realizers, trainees and the perfected
And in that of all living beings.*

*I urge those protectors who have just gained
Buddhahood-enlightenment without obstruction,
Who are lamps for the worlds in the ten directions.
To turn the unsurpassable wheel of the teachings.*

*With folded hands I request those who wish
To display the passing into parinirvana,
To remain for the benefit and joy of living beings
For as many aeons as the worlds have atoms.*

*I dedicate the slight merit I have created
Through reverence, offerings and confession,
Through rejoicing, exhorting and through requesting,
To the attainment of highest enlightenment.*

Mandala Offering:

SASHI PÖCHÜ JUGSHIK METOK TRAM
RIRAB LINGSHI NYIDEY GYEPA DI
SANGYE SHINGDU MIGTE PHÜLWA YI
DROKÜN NAMDAG SHINGDU CHÖPAR SHOG
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

*The earth is perfumed with scented water, and strewn with flowers,
Adorned with Mount Meru, the four continents, the sun, and the moon.
Imagining this as the Buddha realm, I offer it,
So that all beings may enjoy that pure realm.*

I offer this jeweled mandala to the guru

Request to Turn the Wheel of Dharma:

SEMCHEN NAMKYI SAMPA DANG
LO YI JEDRANG JI TARWAR
CHECHUNG TÜNMONG TEGPA YI
CHÖKYI KHORLO KORDU SOL

*In accordance with the capabilities
And the diverse aspirations of sentient beings,
I ask you to turn the Wheel of Dharma
Of the greater, lesser, or conventional vehicles.*



Bodhisattva Vow

*As earth and the other elements, together with space,
Eternally provide sustenance in many ways for countless sentient beings.
So may I become sustenance in every way for sentient beings to
The limits of space until all have attained nirvana.*

*As the sugatas of old gave birth to bodhicitta and progressively
Established themselves in the discipline of a bodhisattva.
So I too, for the benefit of beings, shall give birth to bodhicitta
And progressively train myself in that discipline.*

Vow continued on next page

Bodhisattva Vow *continued from previous page*

*At this moment my birth has become fruitful,
I have realized my human life.
Today I am born into the family of the Buddhas.
Now I am a child of the Buddhas.*

*From now on I will forthrightly perform
The actions befitting my family.
I will act so as not to degrade
The faultlessness and discipline of my family.*



*Just as a blind man finding a jewel in a heap of dust,
Somehow, bodhicitta has been born in me.
This is the supreme amrita which destroys death,
The inexhaustible treasure which removes the world's poverty.*

*It is the supreme medicine which cures the world's sickness,
The tree which provides rest for beings weary
Of wandering on the paths of existence.*

*It is the universal bridge on which all travelers
May pass over the lower realms,
The rising moon of mind which dispels
The torment of kleshas.*

*It is the great sun which puts an end
To the obscurity of ignorance,
The pure butter which comes of churning the milk
Of the holy dharma.*

*For travelers wandering the paths of existence
Seeking happiness from objects of enjoyment,
It is the supreme bliss near at hand,
The great feast which satisfies sentient beings.*

*Today, witnessed by all protectors,
I have welcomed sentient beings and sugatas.
Devas and asuras rejoice!*

100 Syllable Mantra of Vajrasattva

Öm vajrasattva samaya manupalaya vajrasattva teno patishtha dridho me
bhava sutoshyo me bhava suposhyo me bhava anurakto me bhava sarva
siddhime prayaccha sarva karmasu ca me cittam shriyam kuru hum ha
ha ha ha ho bhagawana sarva tathagata vajra ma me munca vajribhava
mahasamaya sattva ah (hum phat)!



Mantra of Buddha Shakyamuni

Tadyatha: öm muni muni maha muni shakyamuni svaha.

Aspiration Prayer of Shantideva



*By the virtue amassed by all that I have done,
May the pain of every being be completely healed.
May I be doctor and medicine, and may I be nurse
For all sick beings in the world, until all are well.
May food and drink rain down to stop all thirst and hunger,
And during times of famine, may I turn myself into food and drink.
May I be an endless treasure for the poor and destitute;
May I turn into all things they could ever need,
And may these then be placed close beside them.
With no sense of loss, may I give up possessions, even my body,
And all past, present and future virtues, to help all beings...
May I be savior of those without one, a guide for all the lost,
A bridge, a ferry, and a ship for all who cross the water.
May I be an island for those who seek one,
And a lamp for those desiring light.
May I be a bed for all that wish to rest,
And a servant for all who want a servant.
May I be a wishing jewel, a magic vase,
Powerful mantras, and great medicine,
May I become a wish fulfilling tree and a cow of plenty for the world...
Until they pass from pain, may I also be the source of life
For all realms of beings to the end of space.
Just as all former Lords of Bliss conceived this enlightened spirit
And progressively performed the bodhisattva deeds,
So for the sake of all beings, I too conceive this enlightened spirit,
And so will I too progressively perform these deeds.*

Aspirational Prayers:

E MA HO
NGO TSHSAR SANGYE NANG WA THAYE DANG
YESU JOWO THUGJE CHENPO DANG
YÖNDU SEMPA THU CHEN THOB NAM LA
SANGYE CHANG SEM PAKME KHOR GI KOR

*The wondrous Buddha of Limitless Light,
With the Great Compassionate Lord to his right
And the Bodhisattva of Great Might to his left,
He is encircled by countless Buddhas and Bodhisattvas.*

DEKI NGO TSHAR PAKTU MEPA YI
DEWACHEN SHAY JAWE SHING KHAM DER
DAKSHEN DINE TSHEPHÖ GYURMA THAK
KYEWA SHEN GI BARMA CHOD PARU

*In this enlightened realm known as 'Dewachen'
The happiness, joy and marvels are beyond comprehension.
As soon as I and others have departed from this present existence,
May we give birth to the blissful experience of Dewachen,
Not delayed by another birth within Samsara
May we once there, behold the presence of Amitabha.*

DERU KYENE NANG THAY SHAL THONG SHOK
DIKAY DAGI MÖNLAM TABPA DI
CHOK CHUI SANGYE CHANG SEM THAM CHEKI
GEKME DRUB PAR CHIN GI LAB TU SOL
TAY YATHA VAJRA DRIYA AWA BODHA NAYE SOHA

*May all the Buddhas and Bodhisattvas of the ten directions
Give their blessing that the words of my prayer may come true
Without any hindrance.*



Dedication Prayers

SONAM DIYI THAMCHAY ZIGPA NYI
THOBNAY NYEPAY DRANAM THAMCHAY NAY
KAYGA NACHI BALAB TRUKPA YE
SIPAY TSHOLAY DROWA DROL WAR SHOK

*By this virtue may all attain omniscience.
Having defeated the enemy, wrongdoing,
May I free all beings from the stormy waves of
Birth, old age, sickness and death,
And from the ocean of samsara.*

JAMPAL PAWÖ CHITAR KYEN PADANG
KUNTÜ SANGPÖ DEYANG DESHIN TE
DEDAK KUNGI JESU DAG LOB CHING
GEWA DEDAG TAMCHE RABTU NGO



*Emulating the heroic Manjushri,
Samantabhadra and all the Omniscient Ones,
I too make a perfect dedication of all meritorious actions.*

GEWA DEYE KYEVO KUN
SÖNAM YESHE TSOK DZOK NE
SÖNAM YESHE LEJUNG WAY
DAMPA KUNYI TOBPAR SHOK

*By this virtue may all beings perfect the accumulation
Of merit and wisdom
And may they attain the two sacred kayas
Which arise from merit and wisdom.*

SANGYE KUSUM NYEPYE JINLAB DANG
CHÖNYI MIGYUR DENPAY JINLAB DANG
GEDUN MICHE DUNPAE JINLAB GYE
JETAR NGOWA MONLAM DRUPPAR SHOK

*Through the blessing of the Buddhas attainment of the three bodies,
Through the blessing of the unchanging truth of dharmata,
And through the blessing of the unwavering aspiration of the sangha,
May this dedication prayer thus be accomplished.*

