

THE TIBET CENTER
KUNKHYAB THARDO LING

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*PRAYER FOR THE SPREADING OF THE TEACHINGS THROUGHOUT THE LENGTH
AND BREADTH OF THE WEST*

by Yongzin Ling Rinpoche

By the force of the blessings of the non-fallacious Three Precious Gems
And of the truth of our pure selfless wishes,
May the precious Buddhist teaching flourish and spread
To the expanse of all areas throughout the length and breadth of the West.

For all the people living there, together with their near ones,
Who have engaged in the teachings and have faith and respect for them,
May all conditions adverse to their practice of the pure Dharma be dispelled
And an excellent collection of favorable conditions increase like the waxing
moon.

And especially for those who work on methods to accomplish the flourishing and spreading,
Of the Victorious One's teachings, which are the source of benefit and happiness,
May they never be oppressed by masses of interference and adverse conditions,
And may this spontaneously happen just as we have hoped and wished.

THE HEART of WISDOM SUTRA

Thus have I heard once: The Blessed One was dwelling in the royal domain of the Vulture Peak Mountain, together with a big gathering of great monks and great Bodhisattvas.

At that time the Blessed One entered the samadhi which examines the dharmas called “profound illumination”; and at the same time noble Avalokiteshvara, the Bodhisattva-Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandhas and their natural emptiness.

Then, through the inspiration of the Buddha, Venerable Shariputra said to Avalokiteshvara: “How should those noble ones learn who wish to follow the profound practice of transcendent knowledge?”

And Avalokiteshvara answered: “Venerable Shariputra, whoever wishes to follow the profound practice of transcendent knowledge should look at it like this: seeing the five skandhas and their natural emptiness.

“Form is empty; emptiness itself is form; emptiness is not separate from form; form is not separate from emptiness. In the same way, feeling, discriminating awareness, compositional factors, and consciousness are empty.

“Thus, all the dharmas are empty and have no characteristics. They are unborn and unceasing; they are not impure or pure; they neither decrease nor increase.

“Therefore, since there is emptiness, there is no form, no feeling, no discriminating awareness, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind, no appearance, no sound, no smell, no taste, no sensation; no objects of mind, no quality of sight, no quality of hearing, no quality of smelling, no quality of tasting, no quality of sensing, no quality of thought, no quality of mind-consciousness; there are no nidanas from ignorance to old age and death, nor their wearing out. There is no suffering, no cause of suffering, no ending of suffering, and no path, no wisdom, no attainment, no non-attainment.

“Therefore, since there is no attainment, the Bodhisattvas abide by means of transcendent knowledge; and since there is no obscurity of mind, they have no fear, they transcend falsity and pass beyond the bounds of sorrow.

“All the Buddhas, who dwell in the past, present, and future, by means of transcendent knowledge fully and clearly awaken to unsurpassed, true, complete enlightenment. Therefore, the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the unequaled mantra, the mantra which calms all suffering should be

known as truth, for there is no deception. In transcendent knowledge the mantra is proclaimed:

TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

“Oh Shariputra, this is how a Bodhisattva-Mahasattva should learn profound transcendent knowledge.”

Then the Blessed One arose from that samadhi and praised the Bodhisattva- Mahasattva Avalokiteshvara, saying, “Good good, of son of noble family! Profound transcendent knowledge should be practiced just as you have taught, and the Tathagatas will rejoice.”

When the Blessed One had said this, Shariputra and Avalokiteshvara, that whole gathering and the world with its gods, humans, asuras, and gandharvas, their hearts full of joy, praised the words of the Blessed One.

GENERATING BODHICITTA

With the wish to free all beings
I shall always go for refuge
To the Buddha, Dharma, and Sangha
Until I reach full enlightenment.

Inspired by wisdom and compassion,
Today in the Buddha's presence
I generate the mind intent on full awakening
For the benefit of all sentient beings.

As long as space endures,
As long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

(Recite 3 times)

THE SUTRA OF THE RECOLLECTION OF THE NOBLE THREE JEWELS

I prostrate to the omniscient one.

Thus, the buddha, bhagavat, tathagata, arhat, samyaksambuddha, the learned and virtuous one, the sugata, the knower of the world, the charioteer and tamer of beings, the unsurpassable one, the teacher of devas and humans is the buddha bhagavat. The tathagata is in accord with all merit. He does not waste the roots of virtue. He is completely ornamented with all patience. He is the basis of the treasures of merit. He is adorned with the minor marks. He blossoms with the flowers of the major marks. His activity is timely and appropriate. Seeing him, he is without disharmony. He brings true joy to those who long with faith. His knowledge cannot be overpowered. His strengths cannot be challenged. He is the teacher of all sentient beings. He is the father of bodhisattvas. He is the king of noble ones. He is the guide of those who journey to the city of nirvana. He possesses immeasurable wisdom. He possesses inconceivable confidence. His speech is completely pure. His melody is pleasing. One never has enough of seeing him. His form is incomparable. He is not stained by the realm of desire. He is not stained by the realm of form. He is not affected by the formless realm. He is completely liberated from suffering. He is completely and utterly liberated from the skandhas. He is not possessed with dhatus. His ayatanas are controlled. He has completely cut the knots. He is completely liberated from extreme torment. He is liberated from craving. He has crossed over the river. He is perfected in all the wisdoms. He abides in the wisdom of the Buddha bhagavats who arise in the past, present, and future. He does not abide in nirvana. He abides in the ultimate perfection. He dwells on the bhumi where he sees all sentient beings. All these are the perfect virtues of the greatness of the buddha bhagavat.

The holy dharma is good at the beginning, good in the middle, and good at the end. Its meaning is excellent. Its words are excellent. It is uncorrupted. It is completely perfect and completely pure. It completely purifies. The bhagavat teaches the dharma well. It brings complete vision. It is free from sickness. It is always timely. It directs one further. Seeing it fulfills one's purpose. It brings discriminating insight for the wise. The dharma which is taught by the bhagavat is revealed properly in the vinaya. It is renunciation. It causes one to arrive at perfect enlightenment. It is without contradiction. It is pithy. It is trustworthy and puts an end to the journey.

As for the sangha of the great yana, they enter completely. They enter insightfully, they enter straightforwardly, they enter harmoniously. They are worthy of veneration with joined palms. They are worthy of receiving prostration. They are a field of glorious merit. They are completely capable of receiving all gifts. They are an object of generosity. They are a great object of complete generosity.

The protector who possesses great kindness,
The omniscient teacher,
The basis of oceans of merit and virtue,
I prostrate to the tathagata.

Pure, the cause of freedom from passion,
Virtuous, liberating from the lower realms,
This alone is the supreme, ultimate truth:
I prostrate to the dharma, which is peace,

Having been liberated, they show the path to liberation;
They are fully dedicated to the disciplines;
They are a holy field of merit and possess virtue:
I prostrate to the sangha.

I prostrate to the Buddha, the leader;
I prostrate to the Dharma, the protector;
I prostrate to the Sangha, the community:
I prostrate respectfully and always to these three.

The Buddha's virtues are inconceivable:
The dharma's virtues are inconceivable:
The sangha's virtues are inconceivable:
Having faith in these inconceivables,
Therefore, the fruitions are inconceivable:
May *they* be born in a completely pure realm.

THE FOUNDATION OF ALL EXCELLENCE

by
Tsong Khapa

The kind reverend lama is the foundation of all excellence.
Seeing that dependence on him is the root of the path,
May I rely on him
With great respect and continuous effort.

A human life with leisure is obtained this once.
Understanding that it is very important and hard to find,
May I produce unceasingly
The mind that takes up its essence day and night.

The fluctuation of life is like a bubble of water;
Remember death, for we perish so quickly.
After death, the effects of black and white karma
Pursue us as the shadow follows the body.

Finding certainty in this,
May I always be careful
To do only virtuous deeds
And abandon even the slightest non-virtuous actions.

The door to all misery is seeking satisfaction in pleasure.
Having realized that there is no security
In the pernicious perfections of samsara,
May I be strongly intent on the bliss of liberation.

That pure thought produces
The great heedfulness of remembrance and discernment.
May I accomplish by this means the essence
Of the individual vow, which is the root of the doctrine.

Having seen that all beings, my kind mothers,
Have fallen like myself into the ocean of samsara,
May I practice pure bodhi-mind,
Which assumes the obligation to free all living beings.

Bodhi-mind alone, without cultivation
Of the three moral practices, does not lead to enlightenment.

Having realized this, may I practice
With intense effort the bodhisattva vow.

By quieting attraction to objects that are false
And analyzing the meaning of reality,
May I quickly produce within myself
The path that unifies tranquility and insight.

When, by this practice, I become a vessel of the general path,
May I soon enter
The great gateway of the fortunate ones:
The Vajrayana, supreme of yantras.

The basis of achieving the two siddhis
Is the pure vow one takes on entering this path.
Having found real understanding of it,
May I keep this vow though it cost my life.

Having realized the significance of the two stages,
Which are the essence of the Vajrayana,
By unswerving effort in the four sessions of yoga,
May I achieve what the holy lama has taught.

May the spiritual teacher who has shown me the good path,
And all my spiritual friends who practice it, have long lives.
May I at last completely surmount
All inner and outer obstacles.

May I in all births enjoy the glorious Dharma
Inseparable from the perfect lama;
Having completed the stages and paths,
May I quickly obtain the high stage of Vajradhara.

EIGHT VERSES ON TRAINING THE MIND

By Geshe Lang-ri Tang-pa

With the determination to accomplish
The highest welfare of all sentient beings,
Who surpass even a wish-granting jewel,
I will learn to hold them supremely dear.

Whenever I associate with others I will learn
To think of myself as the lowest amongst all
And respectfully hold others to be supreme
From the very depths of my heart.

In all actions I will learn to search into my mind
And as soon as a disturbing emotion arises
Endangering myself and others,
I will firmly face and avert it.

I will learn to cherish ill-natured beings
And those oppressed by strong misdeeds and sufferings
As if I had found a precious
Treasure difficult to find.

When others out of jealousy treat me badly
With abuse, slander, and so on,
I will learn to take all loss
And offer the victory to them.

When the one whom I had benefited with great hope
Unreasonably hurts me very badly,
I will learn to view that person
As an excellent spiritual guide.

In short, I will learn to offer to everyone without exception
All help and happiness directly and indirectly
And respectfully take upon myself
All harm and suffering of my mothers

I will learn to keep all these practices
Undeiled by the stains of the eight worldly concerns,
And by understanding all phenomena as like illusions,
Be released from the bondage of attachment.

A PRAYER FOR A SWIFT RETURN
by His Holiness the Dalai Lama

Exalted wisdom of all victors gathered in a drop,
Sole refuge manifest in the form of the one wearing saffron robes,
Guru Lobsang Thubwang Dorje Chang,
Please bear witness here today that our prayers may be fulfilled.

We beseech the great torch of doctrine,
Accomplishing from long ago the vast waves of aspirational prayers,
Lord of Speech of the Victor Lobsang's teachings,
Spreading them to the ends of the earth by means of explanation and practice.

Though holding the commitment:
'I will invite all beings to be my guests in unsurpassed, great awakening',
Yet you have withdrawn the activities of the Form Body that serves the welfare of others.
Is that worthy of the supreme among beings, the bodhisattvas?

Though impossible for you 'til cyclic existence's end,
To abandon your commitment to liberate all beings,
We beseech the new sun of Nirmanakaya to swiftly return from the realm of Dharmakaya,
Brought forth by bodhicitta drawn by seven steeds.

Having reached the far limits of scholarship, religious life and goodness,
Please come swiftly as an unrivaled supreme emanation—full holder of the Sage's
teachings,
And wish-fulfilling jewel—
Return as the glory of Lobsang Tenpai.

Magnificent truth of the Three Precious Jewels,
Mahākāla, Karmayama, and Śrīmatidevī, and the ocean of Dharma Protectors,
May you spontaneously fulfill our wish:
The swift blossoming of the reincarnation's fresh moon-like face.

On the passing into peace of Rato Khyongla Rinpoche, Ngawang Lobsang Shedrub Tenpai Dronme, I have been entreated by the abbot of Rato Monastery, Tenzin Chodrak (Nicholas Vreeland) who lived with Rinpoche, by Rato Monastery, by Nyare Khangtsen, and by the American Dharma Center Kunkhyab Thardo Ling (The Tibet Center), imploring: "We need

a prayer for the swift return of the incarnation of our Guru.” Furthermore, I myself summoned Rinpoche to accompany me when I was invited to celebrate the (two thousand five hundredth) anniversary of the Parinirvana of Lord Buddha in India. Also, when I sat for my debate examination on completing my monastic education, he was among those called on to debate with me. Later, when we came to India, as he was the heart son of Yongdzin Rinpoche Ling Dorje Chang, I asked him in the nineteen-sixties to go to teach in Western countries such as America, and during the time he was living there I had him carry out in various ways my vision. For those and other reasons, he became a trusted person with whom I could discuss inner matters. Now, since the one who passed away was rich in empowerments and transmissions and possessed vast knowledge of both Sutra and Tantra, not only do I mourn the loss of the senior student of my teacher Yongzin Rinpoche Ling Dorje Chang, but it is a great tragedy for the Geluk tradition in general, a cause for consternation. However, due to his pure motivation towards the Dharma, and his love for sentient beings, it is definite that Rinpoche will return. On this 28th day of the third month of the water tiger year of the sixteenth Tibetan cycle, which is the 27th day of May, 2022 of the western calendar, I—his Dharma friend, the Shakya Bhikshu and Propounder of Dharma, the Dalai Lama—have composed this prayer for Rinpoche’s swift return.

Prayer for the Flourishing of Je Tsongkhapa's Teachings

By Gungthang Tenpai Dronme

Though he's the father, producer of all conquerors,
As a conqueror's son, he produced the thought of upholding
The Conqueror's Dharma in infinite worlds. Through this truth
May the conqueror Losang's teachings flourish!

When of yore in the presence of Buddha Indraketu
He made his vow, the Conqueror and his offspring
Praised his powerful courage. Through this truth
May the conqueror Losang's teachings flourish!

That the lineage of pure view and conduct might spread,
He offered a white crystal rosary to the Sage,
Who gave him a conch and prophesied. Through this truth
May the conqueror Losang's teachings flourish!

His pure view free of eternity or destruction;
His pure meditation cleansed of dark fading and fog;
His pure conduct practiced according to conquerors' orders:
May the conqueror Losang's teachings flourish!

Learned, since he extensively sought out learning;
Reverend, rightly applying it to himself;
Good, dedicating all for beings and doctrine:
May the conqueror Losang's teachings flourish!

Through being sure that all scriptures, definitive and

Interpretative, were, without contradiction,
Advice for one person's practice, he stopped all misconduct:
May the conqueror Losang's teachings flourish!

Listening to explanations of the three pitakas,
Realized teachings, practice of the three trainings—
His skilled and accomplished life story is amazing.
May the conqueror Losang's teachings flourish!

Outwardly calmed and subdued by the hearer's conduct,
Inwardly trusting in the two stages' practice,
He allied without clash the good paths of sutra and tantra:
May the conqueror Losang's teachings flourish!

Combining voidness, explained as the causal vehicle,
With great bliss, achieved by method, the effect vehicle,
Heart essence of eighty thousand Dharma bundles—
May the conqueror Losang's teachings flourish!

By the power of the ocean of oath-bound doctrine protectors,
Like the main guardians of the three beings' paths—
The quick-acting lord, Vaishravana, Karmayama—
May the conqueror Losang's teachings flourish!

In short, by the lasting of glorious gurus' lives,
By the earth being full of good, learned, reverend holders
Of the teaching, and by the increase of power of its patrons,
May the conqueror Losang's teachings flourish!

Prayer for the Flourishing of Je Tsongkhapa's Teachings, by Gungthang Tānpāi Dronme,
translated by Martin Willson.