

THE TIBET CENTER
KUNKHYAB THARDO LING

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A LONG LIFE PRAYER

THE TIBET CENTER

KUNKYAB TAR DU LING

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

by Yong-dzin 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 encreasing; 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 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.

FROM THE GUIDE TO THE BODHISATTVA'S WAY OF LIFE
BY SHANTIDEVA

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

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

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

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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 men 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 I be born in a completely pure realm.

Medicine Buddha

Chanting of Tibetan prayers and Sanskrit Mantras for Healing

*

bcom ldan'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs
rgyas sman gyi bla vaidurya'i 'od kyi rgyal po la phyag 'tshal lo/ mchod do /
skyabs su mchi'o//

**I bow down to the Blessed, Thus Gone One, Eliminating [the mental] enemy.
The Buddha, Medicine teacher, sublime light of vaidurya. I worship him and
take refuge in. (Recite it as many times as you wish).**

*

**thugs rje kun la snyoms pa'i bcom ldan 'das/
mtshan tsam thos pas ngan 'gro'i sdug bsngal sel/
dug gsum nad sel sangs rgyas sman gyi bla/
vaidurya yi 'od la phyag 'tshal lo//**

(Recite is as many times as you wish)

I bow down to the Sublime light of vaidurya, the Buddha, the Medicine teacher,
the dispeller of the three poisons 1 and the diseases, 2 who has impartial
compassion for all beings. Even hearing his name the suffering of the miserable
state would be ceased.

1-attachment, hatred, and ignorance

2-The unbalanced humors-wind, bile, and phlegm

om namo bhagavate bhaisajye guruvaiduryaprabharajaya tathagataya arhate
samyaksambuddhaya tadyatha om bhaisajyebhaisajye mahabhaisajye bhaisajye
rajasamudgataya svaha//

(It is the longer mantra; recite it as much as you wish).

om bhaisajye bhaisajye mahabhaisajye bhaisajye rajasamudgataya svaha//

(It is shorter mantra; recite it as much as you wish).

sems can nad p ji snyed pa/
myur du nad las thar gyur cig/
'gro ba'i nad rnams ma lus pa/
rtag tu 'byung ba med par shog//

May the sick beings be free from diseases.
May the diseases of living beings never be occurred.

*

gangs ri rva bas bskor ba'i zhing khams 'dir/
phan dang bde ba ma lus 'byung ba'i gnas/
spyang ras gzigs dbang bstan 'dzin rgya mtsho yi/
zhabs pad srid mtha'i bar du brtan gyur cig//

In the land surrounded with the walls of snow mountains.
BsTan 'dzin rGya mtsho, the embodiment of Avalokiteshvara
The source of benefits and happiness of beings;
May his lotus of feet be firm until the end of sufferings.

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
Undefined by the stains of the eight worldly concerns,
And by understanding all phenomena as like illusions,
Be released from the bondage of attachment.

Long Life Prayer for Kyabje Khyongla Rato Rinpoche
THE IMMORTAL ROAR OF THE HERO ~ ~ a long life prayer

OM SVASTI

Fully permeated with countless sun rays of love and joy,
Wearing a black top-knot adorned with heaps of coral,
Oh Lord, granting all wishes for longevity,
Bestow upon the glorious three secrets the festivity of immortality.

To the Lord of Speech, Victorious Tsong Kha-pa-Ngwang Losang,
Possessor of the teachings and realizations comprising the countless
Rays of Doctrine - Shedrup Tenpai,
Great lamp skilled in illuminating the space-like minds of blessed beings - Dronme,
We make supplications.

Enriched with the treasures of both Sutra and Tantra,
Ruling over the world of four tenets
By means of the golden wheel of two wisdoms;
May you remain firmly as a peerless scholar.

Clad in the saffron robes of conscientiousness,
Saturated with the essence of pure morality -
Sublime foundation of higher birth and definite goodness -
May you remain firmly as a second Upali, who's ethics are supreme.

Skilled in emitting one hundred thousand cool rays of loving kindness
To the miserable mother sentient beings
Tortured by the scorching heat of the vast variety of sufferings;
May you remain firmly, moonlike and all embracing.

Like Asanga in teaching the systems of Sutra and Tantra;
Like Kshemendra in spreading garlands of poetry;
Like Dignaga in destroying all holders of perverted views;
May you remain firmly for hundreds of eons as the glory of the
Doctrine and of all migrators.

By the sublime blessings of the truth of the Triple Gem,
And by the force of the infallibility of dependent arising,
May the fruit of our prayers,
Be spontaneously and effortlessly fulfilled.

This prayer called The Immortal Roar of The Hero, for the long life of the Ey? Of the Doctrine, the Supreme Emanation Rato Khyongla Rinpoche, NgwangLosang Shedrup Tenpai Nyima, has been written by one named Yongdzin Ling Tulku, Thupten Lungtog Ngwang Trinley, upon request accompanied with offerings, by the Nepalese Gelong Losang Tsultrim of Drepung Guge.