

Appendix 4

Extensive Dedications

Prayer to Be Reborn in the Land of Bliss by Je Tsongkhapa

I pray to Buddha Amitayus, teacher of gods and men. Your excellent activities give endless benefit to beings. Remembering you just once pushes away fear of the lord of death. Your mind always generates compassion towards beings like a mother towards her only son.

Many times the good qualities of the supreme paradise, Dewachen, were praised by Lord Buddha. By compassion's power and prayers to be born there, I will explain whatever I can.

Blocked by thick ignorance of the points to be abandoned and obtained, the chances for beings to reach a higher life are killed by the weapon of anger. We are locked in samsara's prison, bound by the rope of desire, and carried away by the great river of karma into samsara's ocean.

Adrift in sufferings' waves of sickness and old age, swallowed by the sea monster's mouth of the ruthless lord of death, and buried under a load of unwanted sufferings, I am unprotected and moaning with depression. My mind aspires to witness a destitute person's only friend, the Savior Amitabha.

You are accompanied by the great bodhisattva, Lord Avalokiteshvara, and surrounded by a supreme entourage. Please don't forget your unwavering promise to benefit us, made for immeasurable eons by generating the bodhisattva mind. By the power of that, I supplicate you respectfully to come here through the force of your miraculous powers and compassion, just like the king of birds flies through the deities' path of the sky.

By depending on the power of amassing the ocean-like two collections of virtue accumulated by myself and others throughout the three times, I pray, Amitabha, that you, together with your two chief sons and your entourage, will stay close to me at the time of my death and protect me. Please, Buddha, may I see you directly along with your entourage. At that time may very strong faith in you arise in me.

May there be no extreme pain at the time of death. Without forgetting, may I remember the object of my faith. At the moment of death, may the eight bodhisattvas come to me with their miraculous power and show me the exact path to travel to Dewachen.

Because of that may I be born from a lotus into the precious pure land of Dewachen with sharp faculties and among the Mahayana race of beings. As soon as I am born, may I retain everything previously learned about concentration, selfless bodhichitta, endless ability, confidence, and so forth. May I achieve immeasurable collections of good qualities.

May Amitabha, his entourage, and the buddhas and bodhisattvas of the ten directions have confidence in me, and may I receive the complete Mahayana teachings, understanding them exactly as intended. Through miraculous power, may I go unobstructed to the many buddha-fields, completing all the great bodhisattva activities.

Even though I take birth in the pure realms, may I be drawn by the great power of compassion to go, without obstacles and through miraculous ability, mainly into impure lands.

May I teach the Dharma to all beings exactly as fits each one's ability. Because of that, may I be able to establish them in the perfect, pure path praised by the buddhas. May I quickly complete all excellent activities and easily achieve buddhahood for the sake of the vast numbers of beings.

One day, when this life's activities are finished, may my mind become full of faith and compassion from being able to see you clearly, Amitabha, surrounded by your ocean of disciples.

As soon as the appearances of the intermediate state come to me, may the eight bodhisattvas show me the unmistakable path. Because of that, may I be born into Dewachen and then emanate into impure lands in order to save beings.

Even though I may not always be able to achieve such a supreme state through all my lives, may I always achieve the basis of a perfect human form. May I strive at hearing, contemplating, and meditating upon the explanations and realizations of Buddha's teachings.

May I never be separated from the basis of a human form, ornamented by the seven qualities of the higher realms. In those lifetimes may I always achieve the ability to remember all my previous existences with exact clarity.

Throughout all my future lives may I see samsaric existence as without essence. May I be attracted to nirvana's qualities. Because of that, through Buddha's excellent teachings on vinaya, may I renounce the world and enter the monastic life.

When I become a monk or nun, may I not commit any of the natural bad deeds nor break even the slightest of Buddha's precepts. May I be just like Bhikshu Mitrugpa (Undisturbed), achieving great enlightenment by completely developing the heap of ethics. Also, throughout all my future lives may I exactly understand the way for purely cleaning away the mental afflictions.

Then may I achieve the excellent collections of recollecting everything without exception that I previously learned, including the branches of perfection and holding in mind the words and meanings of the Dharma. May I achieve the pure confidence to teach without obstacle to others I behold.

Also, throughout all my lives may I enter the samadhis called "going courageously" and so forth, may I gain the "flesh eye" and so forth, and may I achieve the five clairvoyances, such as the miraculous ability to know faraway objects and so forth. May I never be separated from these abilities.

Throughout all my future lives may I achieve great wisdom, which makes me able, through my own power, to discriminate between the points of what should be developed and what should be abandoned.

May I achieve clear wisdom, which is able to discriminate even the subtle details of the mental afflictions and of the pure virtues exactly as they are, not mixing them but keeping them separate.

May I achieve quick wisdom, which is able to terminate without exception all lack of understanding, wrong views, and mental doubts as soon as they arise.

May I achieve profound wisdom, which gives me access to the scriptures of Buddha's excellent speech, so that without becoming stuck, I may understand the unfathomable depths of meaning.

In summary, with the wisdom free from the faults of perverted wisdom, may I become just like venerable Manjushri with a skillful teacher's wisdom that keeps a clear understanding of the meanings of the Buddha's teachings and enables me to perfect all the bodhisattvas' transcendental activities.

Like that, with wisdom that is great, clear, quick, and profound, may I take care of other fortunate ones with kindness, destroy wrong views, and please the knowledgeable through teaching, debating, and composing scriptures on the various branches of Buddha's teachings, becoming a completely perfected scholar.

Throughout all my future lives may I be free of holding thoughts that mainly cling to my own purposes, and may I stop all laziness and cowardliness toward the great activities of the bodhisattvas. Then may I become skillful in the bodhisattva mind, which willingly takes on the purposes of others with a brave mind perfectly complete. By that, may I perfect all bodhisattvas' activities and become just like venerable Avalokiteshvara.

Also, throughout all my future lives, when working for the benefit of myself and others, may I subdue all demons, extremists, and opponents with wrong views through the skillful power that enables me to complete all the perfect bodhisattva activities, becoming just like the venerable Vajrapani.

Throughout all my future lives, with effort that abandons all laziness, may I complete the bodhisattvas' activities by first generating the bodhisattva mind instantly and then not wavering from it. Through that great effort may I find incomparable buddhahood, becoming just like Buddha Shakyamuni.

Throughout all my future lives, may I be able to overcome all sicknesses of body and mind that are obstacles to achieving enlightenment. May I become just like the thus-gone Medicine

Buddha, just by mentioning whose name one is able to pacify all sufferings of body, speech, and mind.

Also, throughout all my future lives, may I attain whatever length of life I wish for, becoming just like Buddha Amitayus. Even by saying his name one is able to subdue all untimely death.

When obstacles to life come near, please appear to me, Savior Amitayus, and through your four activities, tame your disciples, appearing to them clearly in whatever form is fitting. As soon as your form is seen, may all obstacles to life be extinguished, without exception.

When you appear in whatever form is fitting for your disciples, Savior Amitayus, may we be able to recognize those forms as you, and may a faith that is not artificial and that is unshakably strong arise. Through the power of that faith, may we meet directly with you in the form of virtuous friends throughout all our lives, Buddha Amitayus, receiving direct teachings and never becoming separate.

Throughout all my future lives may I be held in the kindness of a fully qualified Mahayana virtuous teacher, the root of all ordinary and transcendent good qualities, and may that teacher become very happy with me.

At that time also, through the power of a strong, unshakable faith toward my virtuous guide, may I only perform activities that please my teacher with all three doors of my body, speech, and mind. May I not do anything that would cause my guide to become displeased for even an instant.

Having pleased my virtuous friend, may every holy instruction be bestowed without leaving anything out, and may I diligently practice. Understanding whatever meanings are taught, may I

strive to be able to accomplish them completely. May I not become influenced for even an instant by misleading friends or non-virtuous teachers.

Throughout all my lives, may I have reasoned faith in cause and effect, renunciation, the altruistic wish for enlightenment, pure view, and all knowledges entered into effortlessly, experienced without break. Throughout all my future lives, may the roots of all virtues I perform through my body, speech, and mind serve to benefit others, becoming a cause for their pure enlightenment.

A Prayer for the Beginning, Middle, and End of Practice by Je Tsongkhapa

I bow before the conquering buddhas, bodhisattvas, and arhats of all directions and of all times.

I offer this boundless prayer with the purest of minds to free countless beings from cycles of existence. By the power of the unfailing Three Jewels and of great rishis possessed of the force of truth, may these sincere words bear fruit.

Life after life, may I never be born into realms of great suffering or unfavorable circumstance but gain always a precious human form blessed with every conducive provision.

From the moment of birth may I never be lured by the pleasures of existence, but, guided by renunciation intent on freedom, be resolute in seeking the pure life.

May there be no hindrance to becoming a monk,
from friends, family, or possessions,
and for every conducive circumstance,
by mere thought may it appear.

Once a monk, may I be untainted as long as I live,
by breach of vow or natural fault,
as promised in the presence of my preceptor.

I pray that on such pure foundation,
and for every mother sentient being,
I devote myself with hardship for countless eons
to every aspect, profound and vast, of the Mahayana.

May I be cared for by true spiritual friends,
filled with knowledge and insight,
senses stilled, minds controlled, loving, compassionate,
and with courage untiring in working for others.

As Sada Prarudita devoted himself to Dharma Arya,
may I sincerely please my spiritual master
with body, life, and wealth,
never disappointing him for an instant.

I pray that the Perfection of Wisdom, forever profound,
a bringer of peace, unbound by identification,
be taught to me as taught to Sada Prarudita,
unsullied by the muddy waters of false views.

May I never fall under the sway
of false teachers and misleading friends,
their flawed views of existence and nonexistence
well outside the Buddha's intention.

With sail hoisted of the sincerest of minds,
driven by winds of unflagging effort,

on this well-built ship of study, thought, and meditation,
may I bring living beings from samsara's ocean.

As much as I excel in learning,
as much as I give to others,
as pure as my morality grows,
as much as I become wise,
by as much may I be empty of pride.

I pray that I listen insatiably
to countless teachings at the feet of a master,
single-handedly with logic unflawed,
prizing open scriptures' meanings.

Having examined day and night
with fourfold logic all that I have heard,
may I banish every doubt
with the discerning understanding
that arises from such contemplation.

With conviction on dharmas profound
gained from understanding born of contemplation,
I pray that I retreat to solitude
with a perseverance severing life's attachments
to devote myself to proper practice.

When the Buddha's thoughts dawn upon me
through study, thought, and meditation,
I pray that things of this life forever bonded to samsara
and thoughts of my happiness alone
never arise in my mind.

Unattached to my possessions
I pray that I destroy parsimony,
gathering disciples around me

by giving first of material wealth
to satisfy them with Dharma.

With a mind renounced may I never transgress
even the smallest precept, though it may cost my life,
flying forever, therefore, the flag of freedom.

When I see, hear, or think of those
who struck, beat, or maligned me,
may I be without anger, speak of their virtues,
and meditate upon patience.

I pray I will apply myself to enthusiasm,
achieving virtues unachieved, improving those attained,
banishing utterly threefold debilitating laziness.

I pray to abandon the meditative absorption
that lacks the power of insight to quell samsara,
that is divorced from the moist compassion to quash
 nirvana's passivity,
and that mostly throws one back to cycles of existence,
but develop instead the meditative absorption
that unites compassion and insight.

I pray that I banish false views of emptiness,
mentally fabricated and partially known,
born from fear of the most profound truth, cherished
 as supreme,
and that I realize all phenomena to be forever empty.

May I bring to faultless morality
those so-called practitioners with their wayward ethics,
shamelessly empty of pure practice,
rashly pursuing paths shunned by the wise.

May I bring to the path praised by buddhas
those lost and fallen onto wrong paths,
swayed by deluded teachers and misleading friends.

I pray that my lion-like roar
of teaching, argument, and composition
flattens the pride of fox-like false orators,
and, gathering well-trained disciples about me,
I fly the banner of the teachings forever.

In whatever life I may drink the nectar of Buddha's teachings,
I pray to be born into a good family
and be of handsome build, wealthy, powerful, and wise,
blessed with long life and sound health.

May I develop the unique love of a mother
for those who malign me
and harbor ill designs upon my life,
my body, or my possessions.

By growing within myself
the pure and extraordinary bodhi-mind
whose nature is to cherish others more than self,
may I soon give them unsurpassable enlightenment.

Whoever hears, sees, or calls these verses to mind,
may they be undaunted in fulfilling
the powerful prayers of the bodhisattvas.

By the power of these vast prayers
made with the purest intention,
may I attain the perfection of prayer
and fulfill the hopes of every living being.

The Dedication Chapter from Shantideva's Bodhicharyavatara

1. May all sentient beings be graced with the bodhisattva way of life by the virtue I have obtained while reflecting on *A Guide to the Bodhisattva Way of Life*.
2. Through my merit, may all those in all directions who are afflicted by bodily and mental sufferings obtain oceans of joy and contentment.
3. As long as the cycle of existence lasts, may their happiness never decline. May the world attain the constant joy of the bodhisattvas.
4. As many hells as there are in the worlds, may beings in them delight in the joys of contentment in Sukhavati.
5. May those afflicted with cold find warmth. May those oppressed with heat be cooled by oceans of water springing from the great clouds of the bodhisattvas.
6. May the forest of sword-leaves become for them the splendor of a pleasure grove; and may the swordlike Salmali trees grow as wish-fulfilling trees.
7. May the regions of hell become vast ponds of delight, fragrant with lotuses, beautiful and pleasing with the cries of white geese, wild ducks, ruddy geese, and swans.
8. May the heap of burning coal become a mound of jewels. May the burning ground become a crystal marble floor; and may the mountains of "the crushing hell" become temples of worship filled with Sugatas.

9. May the rain of burning coal, lava, and daggers from now on become a rain of flowers; and may mutual battling with weapons now become a playful flower fight.
10. By the power of my virtue, may those whose flesh has completely fallen off, whose skeletons are of the color of a white jasmine flower, and who are immersed in the river Vaitarani whose water is like fire, attain celestial bodies and dwell with goddesses by the river Mandakini.
11. May the horrifying agents of Yama, crows, and vultures suddenly watch here in fear. Those looking upward behold blazing Vajrapani in the sky and wonder: "Whose is this brilliant light that dispels darkness all around and generates the joy of contentment?" May they depart together with him, freed of vice through the power of their joy.
12. A rain of lotuses falls mixed with fragrant waters. It is seen to extinguish the unceasing fires of the hells. May the beings of the hells, suddenly refreshed with joy, wonder, "What is this?" and may they see Padmapani.
13. Friends, come, come quickly! Cast away fear! We are alive! A fragrant radiant vanquisher of fear, a certain prince in a monastic robe, has come to us. By his power every adversity is removed, streams of delight flow, the spirit of awakening is born, as is compassion, the mother of protection of all beings."
14. Behold him whose lotus feet are worshipped with tiaras of hundreds of gods, whose eyes are moist with compassion, on whose head a stream of diverse flowers rains down, with his delightful summer palaces celebrated by thousands of goddesses singing hymns of praise. Upon seeing Manjughosha before them, may the beings of the hells immediately cheer.

15. Through my virtues, may the beings of the hells rejoice upon seeing the unobscured clouds of bodhisattvas, headed by Samantabhadra and bearing pleasant, cool, and fragrant rains and breezes.
16. May the intense pains and fears of the beings of the hells be pacified. May the inhabitants of all miserable states of existence be liberated from their woeful states.
17. May the animals' risk of being eaten by each other disappear. May the pretas be as happy as the people in Uttarakuru.
18. May the pretas always be satiated, bathed, and refreshed by the streams of milk pouring from the hand of noble Avalokiteshvara.
19. May the blind always see forms, and may the deaf hear. May pregnant women give birth without pains, as did Mayadevi.
20. May they acquire everything that is beneficial and desired by the mind: clothing, food, drink, flower garlands, sandal-paste, and ornaments.
21. May the fearful become fearless and those struck by grief find joy. May the despondent become resolute and free of trepidation.
22. May the ill have good health. May they be freed from every bondage. May the weak become strong and have affectionate hearts for one another.
23. May all regions be advantageous to all those who travel on roads. May the purpose for which they set out be expediently accomplished.
24. May those who journey by boat succeed as they desire. May they safely reach the shore and rejoice with their relatives.

25. May those who find themselves on wrong paths in dreary forests come upon the company of fellow travelers; and without fatigue, may they journey without fear of bandits, tigers, and the like.
26. May deities protect the dull, the insane, the deranged, the helpless, the young, and the elderly, and those in danger from sickness, the wilderness, and so on.
27. May they be free from all lack of leisure; may they be endowed with faith, wisdom, and compassion; may they be possessed of stature and good conduct; and may they always remember their former lives.
28. May they be inexhaustible treasuries just like Sky-treasure. Free of conflict or irritation, may they have an independent way of life.
29. May beings who have little splendor be endowed with great magnificence. May unattractive wretches be endowed with beauty.
30. May the women in the world become men. May the lowly obtain grandeur and yet be free of arrogance.
31. Through this merit of mine, may all beings without exception abstain from every vice and always engage in virtue.
32. Not lacking the spirit of awakening, devoted to the bodhisattva way of life, embraced by the buddhas, and free of the deeds of maras,
33. May all beings have immeasurable life spans. May they always live happily, and may even the word “death” disappear.

34. May all quarters of the world be delightful with gardens of wish-fulfilling trees, filled with the buddhas and the children of the buddhas, and be enchanting with the sounds of Dharma.
35. May the ground everywhere be free from stones and rocks, smooth like the palm of the hand, soft and made of lapis lazuli.
36. May the great assemblies of bodhisattvas sit on all sides. May they beautify the earth with their own resplendence.
37. May all beings unceasingly hear the sound of Dharma from the birds, from every tree, from the rays of light, and from the sky.
38. May they always encounter the buddhas and the children of the buddhas. May they worship the spiritual mentor of the world with endless clouds of offerings.
39. May a god send rain in time, and may there be an abundance of crops. May the populace be prosperous, and may the king be righteous.
40. May medicines be effective, and may the mantras of those who recite them be successful. May dakinis, rakshasas, and other ghouls be filled with compassion.
41. May no sentient being be unhappy, sinful, ill, neglected, or despised; and may no one be despondent.
42. May monasteries be well established, full of chanting and study. May there always be harmony among the Sangha, and may the purpose of the Sangha be accomplished.
43. May monks who wish to practice find solitude. May they meditate with their minds agile and free of all distractions.

44. May nuns receive provisions and be free of quarrels and troubles. May all renunciates be of untarnished ethical discipline.
45. May those who are of poor ethical discipline be disgusted and become constantly intent on the extinction of their vices. May they reach a fortunate state of existence, and may their vows remain unbroken there.
46. May they be learned and cultured, receive alms, and have provisions. May their mindstreams be pure and their fame be proclaimed in every direction.
47. Without experiencing the suffering of the miserable states of existence and without arduous practice, may the world attain buddhahood in a single divine body.
48. May all sentient beings worship all the buddhas in many ways. May they be exceedingly joyful with the inconceivable bliss of the buddhas.
49. May the bodhisattvas' wishes for the welfare of the world be fulfilled; and whatever the protectors intend for sentient beings, may that be accomplished.
50. May the pratyekabuddhas and shravakas be happy, always worshipped by the lofty gods, asuras, and humans.
51. Through the grace of Manjughosha, may I always achieve ordination and the recollection of past lives until I reach the Joyous Ground.
52. May I live endowed with strength in whatever posture I am. In all my lives, may I find plentiful places of solitude.
53. When I wish to see or ask something, may I see the Protector Manjunatha himself, without any impediment.

54. May my way of life be like that of Manjushri, who lives to accomplish the benefit of all sentient beings throughout the ten directions.
55. For as long as space endures and for as long as the world lasts, may I live dispelling the miseries of the world.
56. Whatever suffering there is for the world, may it all ripen upon me. May the world find happiness through all the virtues of the bodhisattvas.
57. May the teaching that is the sole medicine for the suffering of the world and the source of all prosperity and joy remain for a long time, accompanied by riches and honor.
58. I bow to Manjughosha, through whose grace my mind turns to virtue. I salute my spiritual friend through whose kindness it becomes stronger.

Colophons:

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