



*Shakyamuni Practice*

### *Prayer of Refuge and Bodhicitta*

I take refuge until I am enlightened  
In the Buddhas, the Dharma and the Sangha  
Through the merit I create by practicing giving and the other  
perfections  
May I attain Buddhahood for the sake of all sentient beings.

*SANG GYAY CHO DANG TSOG KYI CHOG NAM LA  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
DAG GI JIN SOG GYI PAY SO NAM GYI  
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG*

### *The Four Immeasurable Thoughts*

May all sentient beings have happiness and the causes of  
happiness;  
May all sentient beings be free from suffering and the causes of  
suffering;  
May all sentient beings never be separated from the happiness that  
knows no suffering;  
May all sentient beings live in equanimity, free from attachment  
and aversion.

*SEM CHEN TAM CHAY DE WA DANG  
DE WAY GYU DANG DEN PAR GYUR CHIG  
SEM CHEN TAM CHAY DUG NGEL DANG  
DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG  
SEM CHEN TAM CHAY DUG NGEL ME PAY  
DE WA DANG MI DREL WAR GYUR CHIG  
SEM CHEN TAM CHAY NYE RING CHAG DANG  
NYI DANG DREL WAY DANG NYOM LA NAY PAR GYUR  
CHIG*

The prajnaparamita mantra is said in this way:

ॐ गते गते पारगते  
पारसामगते बोधि सोहा

OM GATE GATE PARAGATE  
PARASAMGATE BODHI SOHA

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 practice 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.

### *Dedication*

May the glorious Lamas live long and may happiness arise for all beings as vast as the sky.  
May I and all others, without exception, gather the accumulations, clear away obscurations and quickly reach Buddhahood.

*PAL DEN LA MAI SHAB PE TEN PA DANG  
KHA NYAM YONG LA DE KYI JUNG WA DANG  
DAG ZHEN MA LU TSOK SAK DRIP JANG NE  
NYUR DU SANG GYE SA LA GÖ PAR SHOK*

### *Homage*

I bow down to the prince of the Shakyas,  
Whose body was formed by a million perfect virtues,  
Whose speech fulfills the hopes of limitless beings,  
Whose mind sees accordingly all to be known.

*PUNTSUK GELAK JEBAY TUNPAY KU  
THA YE DRO WA REWA KUNGBAY SUNG  
MALU SECHA CHIYZHIN ZIKBE TUK  
SHAKYI TSOWO DELA GU CHAK TSAL*

### *Seven Limb Prayer*

Reverently, I prostrate with my body, speech, and mind,  
And present clouds of every type of offering, actual and imagined.  
I declare all my negative action accumulated since beginningless time  
And rejoice in the merit of all holy and ordinary beings.  
Please remain until samsara ends  
And turn the wheel of dharma for sentient beings.  
I dedicate the merit I dedicate the merit created by myself and others to the great enlightenment.

*GO SUM GU PAY GO NAY CHAG STAL LO  
NGO SHAM YI TRUL CHO TRIN MA LU BUL  
TOG ME NAY SAG DIG TUNG TAM CHAY SHAG  
KYE PAG GE WA NAM LA JE YI RANG  
KOR WA MA DONG BAR DU LEG ZHUG NAY  
DRO LA CHO KYI KOR LO KOR WA DANG  
DAG ZHEN GE NAM JANG CHUB CHEN POR NGO*

*Mantra*

ॐ मुनि मुनि माहा मुनि ये सोहा

OM MUNI MUNI MAHA MUNI YE SOHA

OM - The All-Knowledge of the three bodies of a buddha and of the infinite Buddha's Holy Body, Speech and Mind. The knowledge of the two paths to enlightenment (Method and Wisdom), and of the two truths (Absolute and relative) that contain all existence within them.

MUNI - Control over the suffering of the three lower realms and over the wrong conception of the self-existent I.

MUNI - Control over the suffering of all samsara and over self-cherishing thoughts.

MAHA MUNIYE - Great control over the suffering of subtle illusions and over the dualistic mind.

SVAHA - May my mind receive, absorb and keep the blessings of the mantra, and may they take root

(from [www.purifymind.com/FAQBuddhism.htm](http://www.purifymind.com/FAQBuddhism.htm)).

***The Sutra of the Heart of Transcendent Knowledge***

Thus I have heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At the 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 purity. There is no decrease and 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 of the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception.