

Princeton Buddhist



Meditation Group

an affiliate of

Dharmata  Foundation

2018

Incense Offering

In gratitude we offer this incense to all the buddhas and bodhisattvas throughout space and time.

May it be as fragrant as earth herself, reflecting our careful efforts, our wholehearted awareness and the fruit of understanding slowly ripening.

May we and all beings be companions of buddhas and bodhisattvas.

May we awaken from forgetfulness and realize our true home.

Triple Refuge

IN ANJALI, REPEAT THREE TIMES AS FOLLOWS:

Buddham sharanam gacchami

Dharmam sharanam gacchami

Sangham sharanam gacchami

Four Dharmas of Gampopa

Grant your blessing so that my mind may be one with the Dharma.

Grant your blessing so that Dharma may progress along the path.

Grant your blessing so that the path may clarify confusion.

Grant your blessing so that confusion may dawn as wisdom.

Setting the Intention

To set the day's intention, read/recite this practice in the morning before you get up.

Today from this instant on until the moment in the evening when I fall asleep, I will exert myself to accomplish all the positive and release all the negative. I will practice the Dharma to become able to help all beings be free from suffering and progress toward liberation.

Today I will avoid causing harm through my physical activity.

I will avoid causing harm through my speech.

I will avoid causing harm through my thoughts.

Today I will do my best to engage in beneficial physical activity.

I will do my best to speak useful and pleasant words.

I will do my best to nourish well-wishing thoughts for all beings.

Repeat each paragraph three times.

The Heart Sutra

Thus have I heard: Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain with a great gathering of monks, nuns and Bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “Profound Illumination.” At the same time, noble Avalokiteshvara, the Bodhisattva Mahasattva, while engaging in the profound transcendent wisdom, clearly saw the five skandhas to be empty of nature. Then, through the inspiration 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 follow the profound path of transcendent wisdom?”

Then noble Avalokiteshvara, the Bodhisattva Mahasattva, said to venerable Shariputra: “O Shariputra, a son or daughter of noble family who wishes to follow the profound path of transcendent wisdom should see in this way: See the five skandhas to be empty of nature. Form is emptiness. Emptiness 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 phenomena are emptiness. They have 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 phenomena; no quality of sight, and so on until no quality of thought and no quality of mind-consciousness; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no cause of suffering, no cessation of suffering and no path; no wisdom, no attainment and no non-attainment. Therefore, Shariputra, since the Bodhisattvas have no attainment, they abide by means of transcendent wisdom. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana, passing beyond the bounds of sorrow. All the Buddhas of the three times, by means of transcendent wisdom, fully and clearly awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of transcendent wisdom, the mantra of great insight, the unsurpassed mantra, the mantra that equals the unequalled, the mantra that calms all suffering, should be known as truth, since there is no deception. The mantra of transcendent wisdom is said in this way:

‘OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA’

“Thus, Shariputra, the Bodhisattva Mahasattvas should train in the profound transcendent wisdom.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the Bodhisattva Mahasattva, saying, “Good, good. Thus it is, O son of noble family, thus it is. One should practice the profound transcendent wisdom 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.

The Four Limitless Ones (The Four Immeasurables)

May all beings have happiness and the cause of happiness.

May all beings be free from suffering and the cause of suffering.

May all beings never part from happiness beyond suffering.

May all beings rest in equanimity, free from attachment and hatred.

*From A Prayer to Recognize My Own Faults
and Keep in Mind the Objects of Refuge, by HH Dudjom Rinpoche*

Bless me to see my own faults.

Bless me to have no desire to examine the faults of others.

Bless me to pacify all turbulent, cruel, and disturbing thoughts.

Bless me to have good thoughts arise from deep within.

Bless me to reduce craving and to increase contentment.

Bless me to remember that the time of death is uncertain.

Bless me to generate great confidence in the Dharma.

Bless me to practice impartial pure perception.

Bless me to develop uncontrived respect and devotion.

Bless me to reduce mental activity about unobtainable things.

Bless me to establish the Dharma in the depths of my mind.

Bless me to go with diligence to the depths of Dharma practice.

Bless me to liberate my mindstream, which is the ultimate goal of practice.

Bless me to be free of obstacles in my practice.

Bless me to have the results of my practice ripen immediately.

Bless me to destroy the duality of hope and fear.

Bless me to see the nondual primordial wisdom.

Bless me to recognize the self-face of my own primordial wisdom.

Bless me to abide in the secure place within myself.

Bless me to gain the great certainty without effort.

Dedication Prayer

(always dedicate the merit at the conclusion of any practice, however short)

By this merit, may all attain perfect awakening,

rising above all forces of negativity,

going beyond the ocean of samsara.

May we find liberation in the turbulent waves of birth, old age, sickness, and death.

(repeat 3 times)