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During the Bell Contemplate:

Grant your blessing so that my mind may turn towards 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.

Altruistic Motivation

All sentient beings,
Especially those enemies who hate me,
Obstructors who harm me and
Those who create obstacles on my path
To liberation and all knowingness;
May they have happiness and
Be separated from suffering.
I will quickly establish them in the most
Perfect and precious Buddhahood. 3x

Action Bodhicitta Prayer

Thus, until I achieve enlightenment,

I perform virtuous deeds with body, speech and mind.
Until death, I perform virtuous deeds with body, speech and mind.
From now until this time tomorrow,
I perform virtuous deeds with body, speech and mind.

Short Refuge Prayer

In the Buddha, the Dharma, and the Sangha most excellent,
I take refuge until enlightenment is reached.
By the merit of generosity and other good deeds,
May I attain Buddhahood for the sake of all sentient beings. 3x

Bodhisattva Prayer

As earth and the other elements together with space
Eternally provide sustenance in many ways
For the countless sentient beings
So may I become sustenance in every way for sentient beings,
To the limits of space, until all have attained nirvana.

*As the sugatas of old gave birth to the bodhicitta
And progressively established themselves in the training of a bodhisattva,
So I, too, for the benefit of beings, shall give birth to that bodhicitta,
And progressively train myself in that discipline.*

*At this moment my life has become fruitful
I have realized my human life.
Today I am born into the family of the Buddhas;
Now I am a child of the Buddhas.
From now on I will forthrightly perform the actions befitting my family
I will act so as not to degrade the faultlessness and
Discipline of my family.*

Just as with a blind man finding a jewel in a heap of dust
Thus somehow bodhicitta has been born in me.
This is the supreme amrita which destroys death,
The inexhaustible treasure which removes the world's poverty.
It is the supreme medicine which cures the world's sickness
The tree which provides rest for beings weary

Of wandering on the paths of existence.
It is the universal bridge on which all travelers
May pass over the lower realms,
The rising moon of mind which dispels the torment of the kleshas.
It is the great sun which puts an end to the obscurity of ignorance
The pure butter which comes of churning the milk of the holy Dharma.

For travelers wandering the paths of existence
Seeking happiness from objects of enjoyment,
It is supreme bliss near at hand,
The great feast which satisfies sentient beings.
Today witnessed by all the protectors
I have welcomed the sentient beings and sugatas
Devas and asuras rejoice!

Four Immeasurables

May all mother sentient beings, boundless as the sky,
Have happiness and the causes of happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness
Which is free from sorrow.
May they rest in equanimity, free from attachment and aversion. 3x

Dedication

By this virtue, may I achieve omniscience
And may all who travel on the stormy waves of birth, old age, sickness and
death, cross the ocean of samsara,
By defeating all enemies – confusion (the cause of suffering).

Bodhicitta, the excellent and precious mind —
Where it is unborn, may it arise;
Where it is born, may it not decline, but ever increase higher and higher.

I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.

I pray that I may not be separated from you.

His Holiness Tenzin Gyatso, the 14th Dalai Lama:



For this realm encircled by snow-covered mountains
You are the source of every benefit and bliss without
exception.

Tenzin Gyatso, you who are one with Avalokiteshvara,
May you remain steadfast until samsara's end!

His Holiness, Drikung Kyabgon Chetsang Rinpoche:



Embodiment of the three precious jewels,
Padmapani, who holds the teachings of the
Victorious One,
Seeing the all-goodness meaning with the wisdom
eye,
May you who are Spontaneously Established
Activities live long for hundreds of kalpas!

His Holiness, Drikung Kyabgon Chungtsang Rinpoche:



Noble Manjushri, the Lord of Speech,
Who manifests to hold the teachings of the
Triple Gem,
Who raises the lamp of the Sage's
teachings,
May you who are the Light of the Dharma
Live long for hundreds of kalpas!

His Eminence Garchen Rinpoche



The one known in the holy land as Aryadeva
Emanated into the Gar clan of eastern Tibet as
Chödingpa,
The heart-son of Jigten Sumgön.
May the life of glorious Garchen remain steadfast for a
hundred eons.

Before we go let's take a moment to honor and acknowledge the original inhabitants of this land and their connection to it. Vajra Dakini is in Maine. The peoples of the Wabanaki Confederacy have lived and thrived on this unceded land since time immemorial and still call this place home. We are grateful for their caretaking of this land and the deep teachings they embody about this place. May we all walk together in harmony with our sacred Mother Earth.

Tonglen Sending and Taking

1. **First, rest your mind briefly, for a second or two, in a state of openness or stillness.** This stage is traditionally called flashing on absolute bodhichitta, or opening to basic spaciousness and clarity.
2. **Second, work with texture.** Breathe in a feeling of hot, dense, smoky, and heavy—a sense of claustrophobia—and breathe out a feeling of cool, bright, and light—a sense of freshness. Breathe in completely, through all the pores of your body, and breathe out, radiate out, completely.
3. **Third, work with a personal situation**—any painful situation that's real to you. Recollect someone dear to you for whom you

would naturally take on their suffering and sending comfort on the outbreath.

4. **Finally, expand the situation**, make the taking in and sending out bigger.

Tong-len (Sending and Receiving) Khenchen Konchog Gayltshen Rinpoche
Samsara and Nirvana: Two Sides of the Same Hand

With a positive attitude of loving-kindness and compassion,
I give to the down-trodden sentient beings of the six realms all my happiness
and roots of virtue, without reservation.

With a natural manner of brave heart-mind,
I take into my mind-stream every one of the
qualities of abandonment and realization of all the
Buddhas and bodhisattvas of the three times.

In samsara, from beginningless time through today, the
sole cause bringing suffering is always my own
self-fixation / fundamental non-knowing;
I give this away, right now, without a second thought.

—Knowing that all sentient beings of the three realms have
been my mother, I recall their kindness, wish to repay their kindness, and
connect to them with love; I generate compassion for them, then the mindset
to attain enlightenment for their sake –

I take all these mind-trainings into the center of my heart.
Without clinging or attachment, I give my entire
bounty of resources and roots of virtue to these kind
mothers; and in an authentic manner – like an illusion, like a mirage –
I take on all their karma, afflictions, and suffering.

Negative conditions are spiritual teachers;
spirits and demons are emanations of conquerors;
sickness is a broom sweeping away defilements and
obscurations –all sufferings are dharmata's waves.

Wisdom and Courage

I rely on you, Buddhas and Bodhisattvas until I achieve enlightenment. Please grant me enough wisdom and courage to be free from delusion.

If I am supposed to get sick, let me get sick and I'll be happy. May this sickness purify my negative karma and the sickness of all sentient beings.

If I am supposed to be healed, let all my sickness and confusion be healed, and I'll be happy. May all sentient beings be healed and filled with happiness.

If I am supposed to die, let me die, and I'll be happy. May all delusion and causes of suffering of beings die. If my life is to be cut short, let it be cut short and I'll be happy. May I and others be free from attachment and aversion.

If I am supposed to live a long life, let me live a long live, And I'll be happy. May my life be meaningful, in service to sentient beings.

Bodhisattva Vow

Until I attain the heart of enlightenment,

I take refuge in all the Buddhas.

I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.

As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattva's path I, too, for the benefit of all sentient beings, give birth to Bodhicitta and apply myself to accomplish the stages of the path.

3x

Please turn the Wheel of Dharma

Of the greater, lesser and common vehicles,

In accordance with the dispositions and

Mental capacities of sentient beings.

90. Strive at first to meditate

Upon the sameness of yourself and others

In joy and sorrow, all are equal

Thus be a guardian of all, as of yourself.

91. Just as the body which has many parts owing to its division into arms and so forth, should be protected as a whole, so should this entire world, which is differentiated and yet has the nature of the same suffering and happiness.

94. And therefore I'll dispel the pain of others,
For it is simply pain, just like my own.
And others I will aid and benefit
For they are living beings just like me.

110. Just as I defend myself from all
unpleasant happenings, however small
Likewise, I shall act for others' sake to guard
and shield them with compassion.

Tibet ,the path to Wisdom/ SILICE/Full Documentary