



CHANTS FOR THE MEMPHIS PEACE AND
HARMONY DAYS PRACTICE SESSIONS

led by

KHENPO GAWANG RINPOCHE

At this very moment,
for all the peoples and nations of this earth,
May not even the names of disease,
famine, war, and suffering be heard.

*Just as a mother would protect with her life
her own child, her only child, so one should
cultivate a boundless mind toward all beings
and friendliness toward the entire world.*

FROM THE THE MAITRI (FRIENDLINESS) SUTRA

Memphis Peace and Harmony Days were
created in honor and remembrance of
His Holiness the 14th Dalai Lama's visit to
Memphis in 2009 where he received the
International Freedom Award from the
National Civil Rights Museum.

**Memphis Peace and Harmony Days
September 21-23**

**Pema Karpo Meditation Center
Memphis, TN**

**memphispeaceandharmony.org
pemakarpo.org**

MEMPHIS PEACE AND HARMONY DAYS
PRACTICE SESSIONS

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CHANTED SECTIONS IN LARGER TYPE

REFUGE AND AROUSING BODHICHITTA

In the Buddha, Dharma and Supreme Assembly,
I take refuge until attaining enlightenment.

Through the merit produced by my practice
of meditation and recitation, may all sentient
beings receive benefit and attain the state of
enlightenment.

(Chanted 3 times)

SEVEN LINE SUPPLICATION TO PADMASAMBHAVA

HŪṂ

In the northwest of the land of Uḍḍiyāṇa
On the disk of a stemmed lotus flower,
You, wondrous one, have obtained supreme siddhi.
Renowned as Padmākara,
You are surrounded by your retinue of many dakinis.
Because I am committed to following you,
Please come and grant your blessings.

GURU PADMA SIDDHI HŪṂ

VAJRA GURU MANTRA

OM ĀḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

(Vajra Guru Mantra chanted as long as you have time.)

PRAYER TO GURU RINPOCHE
TO CLEAR OBSTACLES ON THE PATH

DU SUM SANGYE GURU RINPOCHE
NGO DRUB KUN DAG DE WA CHEN PO'I SHAB
BAR CHED KUN SEL DUN DUL DRAG PO TSAL
SOL WA DEB SO CHIN GYI LAB TU SOL
CHI NANG SANG WA'I BAR CHED SHI WA DANG
SAM PA LHUN GYI DRUB PAR CHIN GYI LOB

Guru Rinpoche, the embodiment of all the
Buddhas of the three times,

Great Bliss, the lord of all accomplishments,

Wrathful Power, the one who dispels all
hindrances and subdues negativity,

Grant your blessings, we pray!

Please remove all outer, inner, and secret
obstacles.

May all our aspirations be fulfilled.

THE MEDITATION AND RECITATION OF THE SIX
SYLLABLE AVALOKITESHVARA

For those who wish to practice in a non elaborate manner, first take refuge, give rise to bodhicitta and meditate on the four immeasurables.

In the Buddha, dharma and supreme assembly,
I take refuge until attaining enlightenment.
Through the merit produced by my practice
of meditation and recitation,
May all sentient beings receive benefit and
attain the state of enlightenment.

(recite three times)

May all sentient beings possess happiness
and the root of happiness.
May they be free from suffering and the
root of suffering.
May they not be separate from the great
happiness devoid of suffering.
May they dwell in great equanimity free
from attachment and aversion, near and far.

(recite three times)

After that:

HRIH

In the center of the pure realm of Potala, on top of a purely white lotus and moon seat, I arise in the form of noble Avalokiteshvara.

He is luminous white in color and has one face, four arms and two legs. His first pair of hands are joined in anjali at his heart. His lower pair hold a crystal mala and a white lotus. He is adorned with silks and jewels and sits in the vajra posture. Amitabha crowns the top of his head. Surrounding him like thick clouds are Buddhas and Bodhisattvas.

At his three centers, from OM, AH and HUM, rays of light emanate. They invite hosts of jnanasattvas who inseparably dissolve into him.

In the center of his heart, on top of a lotus and moon seat, is the syllable HRIH. Surrounding it is a garland of mantra syllables. As it turns, light rays emanate making offering to the noble ones and purifying the obscurations of all beings. All realms are the pure realm of the Potala mountain. All appearances are the body of great

compassion. All sounds are the speech of the six syllable mantra. All recollections and thoughts are the mind of emptiness and compassion.

Within the innate nature of all-pervasive non-attachment, perform the recitation.

OM MANI PADME HUM

Thus recite the six syllable mantra or add the seventh syllable HRIH, whatever you like.

Then:

HRIH

Look at your mind with mind. Since it cannot be identified, it is like space. Not seeing anything whatsoever, it is crystal clarity. Its essential nature abides in emptiness.

OM MANI PADME HUM HRIH

From within the nature of unobstructed emptiness appearances are unceasing, vivid and sharp. They are without partiality, all-pervasive and unconditioned. This luminous nature – what a great wonder.

OM MANI PADME HUM HRIH

While luminous it is empty and while empty it is luminous. The inseparability of luminosity and emptiness is free from thought and expression. This is the great bliss of the connate nature. It is the ultimate definitive Lord Avalokiteshvara.

OM MANI PADME HUM HRIH

While reciting, contemplate the meaning. In the end dedicate the virtue and recite auspicious verses.

By this virtue, may I quickly attain the enlightenment of Avalokiteshvara. May all beings without exception be established in that state.

In order to be as wise as the warrior Mañjushri and to be just like Samantabhadra, I will follow your examples in all activities. I fully dedicate the entirety of such virtue to all beings.

This practice without elaboration whose meaning is in accord with the tantras, scriptures and instructions was written by Mipham. Virtue. Mangalam. Translation © 2008, Khenpo Gawang Rinpoche and Gerry Wiener

THE SUTRA OF THE HEART OF
TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rajagrha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called profound illumination, and at the same time noble Avalokitesvara, the bodhisattva mahasattva, while practicing the profound prajñāparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Sariputra said to noble Avalokitesvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajñāparamita?"

Addressed in this way, noble Avalokitesvara, the bodhisattva mahasattva said to venerable Sariputra, "O, Sariputra, a son or daughter of noble family who wishes to practice the profound prajñāparamita, 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, Sariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Sariputra, 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 nonattainment. Therefore, Sariputra, since the bodhisattvas have no attainment, they abide by means of prajñāparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of

the three times, by means of prajñāparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

OM GATE GATE PARAGATE
PARASAMGATE BODHI SVAHA

Thus, Sariputra, the bodhisattva mahasattva should train in the profound prajñāparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokitesvara, 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 prajñāparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Sariputra and noble Avalokitesvara, 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.

Lotsāwa bhikūhu Rinchen De translated this text into Tibetan with the Indian paīçita Vimalamitra. It was edited by the great editor—lotsāwas Gelo, Namkha, and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihāra. It has been translated into English by the Nālandā Translation Committee, with reference to several Sanskrit editions.

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PRAYER FOR THE PEOPLES OF THIS EARTH

At this very moment, for all the peoples
and nations of this earth,

May not even the names of disease,
famine, war, and suffering be heard,

But rather may pure conduct, merit,
wealth, and prosperity increase,

And may supreme good fortune and
well being always arise!

His Holiness Dudjom Rinpoche, Jigdral Yeshe Dorje

DEDICATION OF MERIT

By this merit may all attain omniscience.

May it defeat the enemy, wrong doing.

From the stormy waves of birth, old age,
sickness and death,

From the ocean of samsara, may I free all beings.

Chant book created by:
Pema Karpo Meditation Center
3921 Frayser-Raleigh Road, Memphis, TN 38128
901-377-4834
www.pemakarpo.org
pemakarpomeditation@gmail.com
YouTube:
www.youtube.com/user/PemaKarpoMeditation/live
Facebook:
[https://www.facebook.com/
PemaKarpoMeditationCenter](https://www.facebook.com/PemaKarpoMeditationCenter)
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MAY ALL SENTIENT BEINGS BENEFIT
FROM OUR PRACTICE.
MAY THE MERIT FROM DOING THESE PRACTICES
BRING PEACE, HARMONY, COMFORT AND
ENLIGHTENMENT.