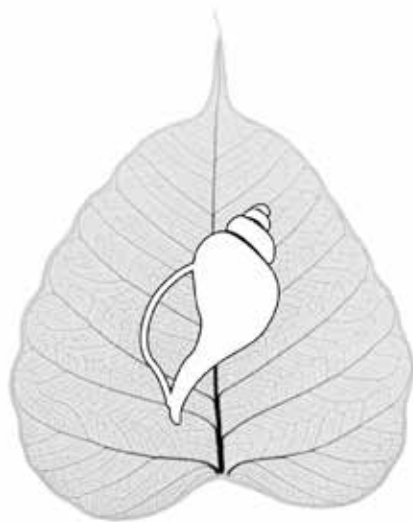


Waxing Moon of Life and Glory

**Prayer and Blessings for Animals
Domesticated and Wild
of the Three Times
of Planet Earth**



**On the 100th anniversary of World Animal Day
Nalendra Buddhist Institute celebrates its
14th Annual Animal Blessing**

**This prayer has been composed by Zimog the 6th
5 October 2025**

Shakyamuni Buddha Mantra ~

TADYATA OM MUNI MUNI MAHA MUNI SHAKYAMUNI SVAHA

(recite 108x)

THE HEART SUTRA

BHAGWATI PRAJNA PARAMITA HRIDAYA

To the Mother of all the Buddhas, the Sugata, the Jina, the Prajna Paramita, I bow down.

Thus I have heard at one time, Bhagwan was dwelling in Rajgir on Vultures Peak together with a great assembly of Sangha and great assembly of Bodhisattvas.

At that time Bhagwan was absorbed in Samadhi on the enumeration of phenomena called the “Profound Illumination”.

At that time, the Bodhisattva, the Mahasattva, Arya Avalokiteshvara was contemplating on the meaning of Prajna Paramita and he saw that all the five aggregates also are empty of inherent existence. Then through the power of the Buddha, Venerable Shariputra said this to the Bodhisattva, the Mahasattva, Arya Avalokiteshvara:

“How should a son or daughter of good race who wishes to practice the Prajna Paramita learn?”

Thus he so spoke, and the Bodhisattva, the Mahasattva, Arya Avalokiteshvara said this to Venerable Shariputra:

“Shariputra whatever son or daughter of good race who wishes to practice the Prajna Paramita should look in this way. They should correctly understand those five aggregates as inherent emptiness.

Form is emptiness, emptiness is also form. Emptiness is not other than form, nor is form other than emptiness. Likewise feelings, opinion, compounded factors and consciousness are emptiness.

Shariputra, thus entire phenomena are merely emptiness: no characteristics, unborn, unsubstantiated, no impurity, not devoid of impurity, no decrease

and no increase.

Shariputra therefore, emptiness has no form, no feeling, no opinion, no compounded factors, no consciousness. No eye, no ear, no nose, no tongue, no body, no mind; no form, no sound, no smell, no taste, no touch, no phenomena.

From no eye element up to no mind element and also up to no element of mental consciousness; no ignorance, no exhaustion of ignorance and so forth up to no ageing and death, no exhaustion of ageing and death. Likewise no suffering, origin, cessation or path; no divine wisdom, no attainment, no non-attainment.

Shariputra therefore, because Bodhisattvas have no attainment, they depend on and abide in Prajna Paramita; because they have no obstructions they become fearless. Having fully overcome all error they reach the final completion of Nirvana.

All Buddhas of the three times attained Enlightenment by reliance upon this very Prajna Paramita. Therefore, the Mantra of Prajna Paramita is the Mantra of (the Great Sage) of great knowledge, the unsurpassed Mantra, the equal to the unequalled (one), the Mantra that pacifies all suffering. Because it is not false, therefore it should be known as the truth. The Mantra of Prajna Paramita is proclaimed:

TADYATHA OM GA TE GA TE PARA GA TE PARA SAM GA TE
BODHI SVA HA:

Shariputra in that way a Bodhisattva, a Mahasattva, should practice the Prajna Paramita.”

Then the Sugata (the Bhagwan Buddha) arose from that Samadhi and passed his gratitude to the Bodhisattva, the Mahasattva, Arya Avalokiteshvara.

“Sadhu, Sadhu, Sadhu. My son, it is just so - the Prajna Paramita should be practiced just as you have explained it and even the Tathagatas will rejoice. (in this)”

Bhagwan Buddha having so spoken, the Venerable Shariputra, the Bodhisattva, the Mahasattva, Arya Avalokiteshvara and the entire entourage - gods, humans, demigods, gandharvas - were filled with great admiration and praised the words of the Sugata (the Bhagwan Buddha).

With folded hands recite 3X:

TADYATHA OM GA TE GA TE PARA GA TE PARA SAM GA TE
BODHI SVA HA:

Namo! I bow down to the Guru
I bow down to the Buddha
I bow down to the Dharma
I bow down to the Sangha
I bow down to Prajna Paramita, the Great Mother.

Once upon a time Shakra, the king of the gods, through the power of remembering and chanting the holy Prajna Paramita, threw out all the dreadful demonic beast's obstacles and the like. In the very same way, may this whole assembly of practitioners be free from negative disharmonious factors, be free of obstacles and be free to practice the Dharma by the Power of Three Precious Supreme Beings and shall truth triumph. Therefore -

Cast out the negativities (*clap!*)
Non-exist the negativities (*clap!*)
Be allayed the negativities (*clap!*)
Decamp eighty thousand hindrances
Detach all disharmonious factors
Declare all favourable wishes
Decaim this auspicious to our well being.

SARVA MANGALAM!

THE SUTRA OF THREE HEAPS

I, and all sentient beings, always take refuge in the Guru,
take Refuge in the Buddha, take Refuge in the Dharma,
and take Refuge in the Sangha.

Prostrations to the Blessed One, the Tathagata, the Arhat,
the Perfectly Enlightened One, Shakyamuni Buddha!
Prostrations to the Vajra essence of perfect destruction!
Prostrations to the precious emanating light!
Prostrations to the king of powerful Nagas!
Prostrations to the chief of spiritual heroes!
Prostrations to the joyous heroes!
Prostrations to the precious fire!

Prostrations to the precious moonlight!
Prostrations to the meaningful sight!
Prostrations to the precious moon!
Prostrations to the immaculate one!
Prostrations to the bestower of bravery!
Prostrations to the pure one!
Prostrations to the bestower of purity!

Prostrations to the water deity!
Prostrations to the divine master of the water deity!
Prostrations to the glorious good!
Prostrations to the glorious sandalwood!
Prostrations to the one of boundless splendour!
Prostrations to the one of glorious light!
Prostrations to the glorious one without sorrow!

Prostrations to the son of the non-clinging one!
Prostrations to the glorious flower!
Prostrations to the Tathagata, the omniscient one of the playful light of
purity!
Prostrations to the Tathagata, the omniscient one of the playful light of the
lotus!
Prostrations to the glorious wealth!
Prostrations to the glorious mindfulness!

Prostrations to the one with glorious name of universal fame!
 Prostrations to the king of the victory banner of the pinnacle of power!
 Prostrations to the completely glorious subduer!
 Prostrations to the totally victorious one in battle!
 Prostrations to the glorious departed subduer!
 Prostrations to the glorious one who established total brilliance!
 Prostrations to the precious lotus subduer!
 Prostrations to the Tathagata, the Arhat,
 the perfectly and fully enlightened Buddha,
 The king of the mountains, dwelling in the Jewelled Lotus!

These and however many other such Tathagatas, Arhats, perfectly and fully enlightened Buddhas that abide in all the ten directions of the world, all of these blessed Buddhas who are living and abiding here, please pay heed to me.

Before you I confess the sinful deeds I have committed in this life and in all my lives without beginning or end throughout the cycle of Samsara;
 the sinful deeds I have urged others to do, and those I have rejoiced in;
 stealing, killing and lying in the ten directions, and have urged others to rob, harm etc. and rejoicing in their deeds,

The five heinous deeds I have committed and have urged others to commit, those I have rejoiced in;
 and have followed the path of committing to engage in the ten non-virtuous deeds;
 and have urged others to follow and rejoicing in their following of them;
 due to the karmic obscurations of whatever deeds I have committed which might cause the birth of myself and other sentient beings in hell, in the animal realm, in the hungry ghost realm, in the border lands and barbarous countries, or have caused to be born as a longlife god, or as one whose senses are impaired, or as one who holds perverted views, or whatever are the negative karmas and their obscurations which displease the coming of the Buddhas,

All of those I confess before the blessed Buddhas, who with their eyes of transcendental awareness, worthy to witness and verify,
 unbiased to know and see,
 in their presence I confess all, I neither hide nor conceal any;
 and henceforth promise to refrain from them.

All of you blessed Buddhas, please pay attention to me!
 While wandering throughout the cycle of Samsara;

whatever source of virtue I have gathered either in this life or in all my
 lives without beginning or end, by practicing generosity, by giving at least a
 mouthful of food to one born in the animal realm;
 whatever source of virtue there is by my preserving moral conduct;
 whatever source of virtue there is by my performance of pure conduct;
 whatever source of virtue there is by my bringing sentient beings to complete
 spiritual maturation;
 whatever source of virtue there is in my awakening of the excellent
 Bodhicitta;
 and whatever source of virtue there is in the unsurpassable transcendental
 awareness:

All of such virtues, I collect them all,
 assemble and bind them into a single whole
 and dedicate to the supreme and the highest,
 to whatever is higher than the highest,
 and what is more supreme than the supreme,
 I thereby totally dedicate to the supreme and perfect Enlightenment.

Just as the Blessed Buddhas of the past have completely dedicated,
 just as the future Blessed Buddhas will dedicate completely,
 just as the Blessed Buddhas who are now living now are dedicating
 completely, so do I also dedicate completely.

I confess each and every one of my sins. I rejoice in all the virtues.
 I beseech and supplicate all the Buddhas:
 May I attain the excellent, supreme and unsurpassed
 Transcendental Awareness.

With folded hands, I take Refuge in the supreme and victorious human be-
 ings,
 the Buddhas who are present now, who have passed away
 and who are yet to come,
 whose praiseworthy attributes are like a limitless ocean.

Those Bodhisattvas who are endowed with the strength of compassion,
 who are heroic, who benefit and protect all sentient beings,
 may they protect me, who is without protection.
 Also, I take refuge in those Bodhisattvas.

I confess each of the ten non-virtuous deeds I have committed,
 whether of the three physical kinds, the four vocal kinds,
 or the three mental kinds.

Whatever mistakes I have perpetuated by my body, voice and mind,
as well as through the power of desire, hatred and delusion,
each one of all those I give up.

All sinful deeds I have committed since beginningless time until now,
like the ten non-virtues, and the five heinous crimes,
which arose due to the mind's falling under the power of the afflictions,
I confess them all individually.

Whatever small amount of virtue I have accumulated,
whether through prostrations, offering and confession,
or through rejoicing, beseeching and supplication,
I dedicate it all towards Enlightenment!

SARVA MANGALAM!

Vajrasattva Purification ~

namo lama deshek dūpe ku/ sung/ thoog
 kōnchok sumji rang shin la
 dag dang dro drūk semchen nam
 jang chub bardu chabsu chi

(recite 3x)

dan dang thaye semchen nam
 yene sangye yinpa la
 tokpe wang gi khor wa le
 jang chub chok tu sem ched do

OM VAJRASATTVA SAMAYA MANUPĀLAYA
 VAJRASATTVA TVENOPA
 TISHTHA DRIDHO ME BHAVA
 SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA
 ANURAKTO ME BHAVA
 SARVA SIDDHI ME PRAYACCHA
 SARVA KARMA SUCA ME - CITTAM ŚREYAH KURU
 HŪM HA HA HA HA HOH
 BHAGAVAN SARVATATHĀGATA VAJRA MĀ ME MUÑCA
 VAJRĪ BHAVA MAHĀ SAMAYA SATTVA ĀH!

(mantra to purify body, voice and mind - recite 21x)

By this virtuous purification may I quickly ripen to VAJRASATTVA's stage
 and may I be able to bring every single being to your clarity.

Out of emptiness, instantly,
the whole environment becomes the pureland of Sukhāvati.
Upon a lotus and moon-disc seat,
from the syllable HRĪH one appears as Amitāyus,
red in colour, with one face and two hands.
Resting in meditative equipoise and holding a long-life vase,
one is adorned with silks and jewelled ornaments and
is seated in the cross-legged vajra posture.

One's three places are marked by the syllables OM, ĀH and HŪM.
 In one's heart upon a moon disc is the red syllable HRĪH
 surrounded by the dhāranī-mantra-mālā.
 From it spontaneously resounding mantra-mālās stream forth
 to purify the veils of one's own and others' karma and afflictions.
 The clear elixir of the vitality of samsāra and nirvāna
 dissolves into the mantra-mālā in one's heart and
 the vase of longevity in one's hands.
 A stream of deathless wisdom amrita
 falls upon oneself and others, completely filling all bodies
 and causing lifespans, merit and wisdom to increase.

Short Amitayus Mantra ~

OM AMA RANI ZI VEN TE YE SVAHA

(recite 300x)

Long Amitayus Mantra ~

OM NAMO BHAGAWATE

APARAMITA AYUR JNANA SUMBHINI CITTA TEJO RAJAYA
 TATHAGATAYA ARHAT E SAMYAK SAMBUDDHA YA
 TADYATHA OM PUNYE PUNYE, MAHA PUNYE, APARIMITA PUNYE
 APARIMITA PUNYE, APARIMITA PUNYE JNANA, SAMBHAROWA CITTA,
 OM SARVA SAMSKARA, PARI SHUDDHA DHARMA TE
 GAGANA SAMUGATE SVABHAVA VISHUDE
 MAHANAYA PARI VARAYA SVAHA

Short Vajrasattva Mantra ~

ॐ वज्रसङ्घट्ट

OM VAJRASATTVA HUNG

(recite 100x)

If a prayer is designated to a person or any being, there should at least be an image.

Dissolution ~

O Bhagawan, please grant me and all other sentient beings wisdom and the power to live healthy lives.

The lotus and moon-disc seat transform into light which dissolves into me and I imagine that my three places are marked by OM, ĀH and HŪM.

Through this merit may I and all sentient beings
 enjoy, in this very lifetime, longevity and good health,
 and may we never be separated from the Dharma.
 In the next life, may we take birth within the pureland of Sukhāvatī,
 and may we swiftly attain the level of the protector Amitāyus.

Thus dedicate the merit and make aspirations.

Prayer of the Six Paramitas ~

Through the strength of generosity, the Buddha is perfectly sublime,
A lion among humans, he has realised generosity's strength.

When entering the citadel of the compassionate ones,
May my life-span further increase, so that I can perfect generosity.

Through the strength of discipline, the Buddha is perfectly sublime,
A lion among humans, he has realised discipline's strength.

When entering the citadel of the compassionate ones,
May my life-span further increase, so that I can perfect discipline.

Through the strength of patience, the Buddha is perfectly sublime,
A lion among humans, he has realised patience's strength.

When entering the citadel of the compassionate ones,
May my life-span further increase, so that I can perfect patience.

Through the strength of diligence, the Buddha is perfectly sublime,
A lion among humans, he has realised diligence's strength.

When entering the citadel of the compassionate ones,
May my life-span further increase, so that I can perfect diligence.

Through the strength of meditation, the Buddha is perfectly sublime,
A lion among humans, he has realised meditation's strength.

When entering the citadel of the compassionate ones,
May my life-span further increase, so that I can perfect meditation.

Through the strength of wisdom, the Buddha is perfectly sublime,
A lion among humans, he has realised wisdom's strength.

When entering the citadel of the compassionate ones,
May my life-span further increase, so that I can perfect wisdom.

Thus recite this prayer of auspiciousness.

Composed, out of necessity, by Chökyi Lodrö.

SARVA MANGALAM!

Padmasambhava ~ The Immortal One ~

ཧཱུྃ ཨོ་རྒྱན་ཡུལ་གྱི་རུབ་བྱང་མཚམས་མེད་པའོ།

hung ugyen yulgyi nub jam tsam

HŪM! In the north-west of the land of Oddiyāna,

པལ་གྱི་མཚན་མོང་པོ་ལེ་མེད་པའོ།

pema gesar dongpo la

In the heart of a lotus flower,

ཡ་མཚན་མཚན་གྱི་དངོས་གྲུབ་བརྟེན་མེད་པའོ།

yatsen chok gi ngoe drup nye

Endowed with the most marvellous attainments,

པལ་ལྷ་མོང་གནས་ཞེས་སུ་གྲགས་པའོ།

pedma jung ne zhe su drak

You are renowned as the ‘Lotus-born’,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐྱོར་པའོ།

khor du khando mangpo kor

Surrounded by many hosts of dākinīs.

ཁྱེད་ཀྱི་རྩིས་སུ་བདག་བསྐྱབ་ཀྱི་མེད་པའོ།

kyed kyi jesu dag drup kyi

Following in your footsteps,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ་པའོ།

jin ji lap chir shek su sol

I pray to you: Come, inspire me with your blessing!

གུ་རུ་པདྨ་སྒྲིལ་ཏུ་ཨུཾ།

GURU PADMA SIDDHI HUNG

Short Padmasambhava Mantra ~

OM AH HUNG BENZA GURU PEDMA SIDDHI HUNG

(recite 300x)

Long Padmasambhava Mantra ~

OM AH HUNG BENZA GURU PEDMA THŌ TRENG TSAL BAZA
SAMAYA ZA SIDDHI PHA LA HUNG AH

(recite 5x)

Through this virtue may I quickly reach BUDDHA PADMASAMBHAVA'S stage, and may I bring every single being to your stage.

SARVA MANGALAM!

Avalokiteshvara ~ The Great Compassionate One ~

I PRAY TO YOU GURU AVALOKITESHVARA
 I PRAY TO YOU BUDDHA AVALOKITESHVARA
 I PRAY TO YOU JEWEL AVALOKITESHVARA
 I PRAY TO YOU NOBLE AVALOKITESHVARA
 I PRAY TO YOU LORD PROTECTOR AVALOKITESHVARA
 I PRAY TO YOU LORD OF LOVE AVALOKITESHVARA
 I PRAY TO YOU HEART OF ALL BODHISATTVAS AVALOKITESHVARA

Great, compassionate Victorious One, please hold us with your compassion.
 For numberless beings who wander in endless samsāra experiencing
 unbearable suffering, there is no refuge other than you.
 Please bestow your blessing to obtain omniscient Buddhahood.

Short Avalokiteshvara Mantra ~

OM MANI PADME HUNG HRIH

(recite 300x)

Long Avalokiteshvara Mantra ~

NAMO RATNA TRAYAYA, NAMA ARYA JNANA SAGARA VAIROCANA,
 BHUYU HA RAJAYA, TATHAGATAYA ARHAT E SAMYAK SAMBUDDHAYA,
 NAMA SARVA TATHAGAT E BYA, ARHAT E BYA,
 SAMYAK SAMBUDDHE BYA, NAMA ARYA AVALOKITESWARAYA,
 BODHISATTVAYA, MAHASATTVAYA, MAHAKARUNIKAYA,
 TADYATHA OM DHARA DHARA, DIRI DIRI, DHURU DHURU, ITTE WATTE,
 CALEY CALEY, PRA CALEY PRA CALEY, KUSUME KUSUMA
 VARA ILLE MILLE, CITTI JVALA MAPANAYA SVAHA

(recite 3x)

Through this virtue may I quickly reach BUDDHA AVALOKITESHVARA'S
 stage, and may I bring every single being to your stage.

SARVA MANGALAM!

Buddha Amitabha ~ Limitless Light ~

Aspiration prayer to be reborn in Dewachen (Sukhavati)

E MA HO!

How astonishing!

ngotsar sangye nangwa tayé dang

The wondrous Buddha Amitabha,

yé su jowo tukjé chenpo dang

on whose right sits the Buddha of Great Compassion, Avalokiteshvara,

yön du sempa thu chen thup nam la

and to his left, the Buddha of Great Power, Vajrapani,

sangye jang sem pak mé khor gyi kor

All are surrounded by a boundless retinue of Buddhas and Bodhisattvas.

dekyi ngotsar pak tu mepa yi

There is boundless joy and happiness in

dewachen zhé jawé zhing kham der

the pure land of Sukhavati (Dewachen).

dak zhen di né tsé pö gyur ma tak

As soon as this life ends, may I and others,

kyewa zhen gyi bar ma chöpa ru

without taking any other births,

dé ru kyé né nang té zhal tong shok

be born there and behold the face of Amitabha Buddha.

de kéd dak gi mönlam tab pa di

Through the power of this prayer

chok chü sangye jang sem tam ché kyi

May all the Buddhas and bodhisattvas of the ten directions

gek mé drub par jin gyi lab tu sol
grant blessing to accomplish this without any hindrances.

(recite 3x)

Short Amitabha Mantra ~

OM AMI DEWA HRIH

(recite 300x)

Long Amitabha Mantra ~

NAMO RATNA TRAYAYA

OM NAMO BHAGAVATE APARIMITA AYUR JÑANA

SUPINI CHITA TE JO RAJAYA, TATHAGATAYA

ARHATE SAMYAKSAM BUDDHAYA, TADYATHA

OM PUNYE PUNYE, MAHA PUNYE, APARIMITTA PUNYE, AYU PUNYE,

MAHA PUNYE, AYUR JÑANA, SARVA RUPA SIDDHI AYUR JÑANA,

KE CHE BHRUM, OM BHRUM, AH BHRUM,

SVA BHRUM, HA BHRUM, CHE BHRUM

OM SARVA SAMKARA PARISHUDDHA DHARMATE,

GAGANA SAMUGAT E, SVABHAVA VISHUDDHE,

MAHANAYA PARI VARA YE SVAHA

(recite 3x)

Through this virtue may I quickly reach BUDDHA AMITABHA LIMITLESS
LIGHT'S stage, and may I bring every single being to your stage.

SARVA MANGALAM!

Benediction ~

Homage to the great Buddha who is
 Worthy teacher of gods and humans.
 May all beings stable and moving
 Always enjoy peace and happiness!

Homage to the Truth, peace, grasping free,
 Worthy refuge of gods and humans.
 May all beings stable and moving
 Always enjoy peace and happiness!

Homage to the Noble Assembly,
 Worthy guide of gods and human beings.
 May all beings stable and moving
 Always enjoy peace and happiness!

May those demons here and wherever,
 Dwelling on the earth or in the sky,
 Always be kind to sentient beings
 And engage in Dharma day and night!

May the day and night be good,
 Midday also that be good,
 All days and nights always good.
 Triple Gem's blessing prevail!

May the excellent bodhicitta
 Take birth where it has not yet done so.
 Where it has been born, may it increase
 Freely without degeneration!

Courageous Manjushri knew all things,
 And Samantabhadra did likewise.
 Following all of their examples
 I shall dedicate all these merits!

SARVA MANGALAM!



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