

49. ASPIRATION AND PRAYER 180 pdf

1: Rimay Monlam " Reading: Buddhist Aspiration Prayers

A Prayer of Aspiration for the Flourishing and Spread of the Ancient Translation Tradition entitled "Words to Delight the Sovereigns of the Dharma" by Mipham Rinpoche This famous prayer for the spread of the teachings of the Nyingma tradition is among Mipham Rinpoche's most famous compositions.

The owner was a former yoga teacher and used to have her yoga studio on the bottom floor. Unfortunately recently she passed away. The spiritual director of the center, Venerable Yangsi Rinpoche , has requested that we do practices for her, and then dedicate the merit for her fortunate rebirth and enlightenment. I think we all live in impermanence and everyone around us will eventually die. These practices are the most common within the Tibetan tradition. As Khensur Rinpoche Jampa Tegchok once explained, these practices do help the deceased, in the way that if they were in a dark room, its like someone standing behind them with a flashlight. They would be able to see better, but the best thing would be if they held the flashlight themselves. But none the less, these practices do help. Light Offerings Light Offerings Light offerings a good way to dedicate some merit for someone deceased. I think this is common to many religious traditions. They symbolize removing darkness and shining the light of wisdom Mantra of Chenrezig or Avalokiteshvara This is a powerful mantra by Avalokiteshvara , the buddha of compassion. Khensur Rinpoche Jampa Tegchok said that the 6 syllable mantra represents purification and liberation for the 6 realms of existence according to buddhist cosmology. One can simply do the mantra with the a motivation of compassion, wanting to alleviate suffering. Or for a more elaborate recitation, one can visualize Avalokiteshvara and that light rays emit from him and that they go to the 6 realms of beings, purifying their karma and liberating them. If one has the intiation to the practice, one can do the sadhana and self generation. Prostrations to the 35 Confession Buddhas Samantabhadra King of Prayers The Extraordinary Bodhisattva Aspiration of Samantabhadra This practice is the most popular of all the tibetan buddhist practices and prayers for those diseased, and it generates incredible merit and purification. I bow down to the youthful Arya Manjushri. You lions among humans, Gone to freedom in the present, past and future In the worlds of ten directions, To all of you, with body, speech and sincere mind I bow down. With the energy of aspiration for the bodhisattva way, With a sense of deep respect, And with as many bodies as atoms of the world, To all you Buddhas visualized as real, I bow down. On every atom are Buddhas numberless as atoms, Each amidst a host of bodhisattvas, And I am confident the sphere of all phenomena Is entirely filled with Buddhas in this way. With infinite oceans of praise for you, And oceans of sound from the aspects of my voice, I sing the breathtaking excellence of Buddhas, And celebrate all of you Gone to Bliss. Beautiful flowers and regal garlands, Sweet music, scented oils and parasols, Sparkling lights and sublime incense, I offer to you Victorious Ones. Fine dress and fragrant perfumes, Sandalwood powder heaped high as Mount Meru, All wondrous offerings in spectacular array, I offer to you Victorious Ones. With transcendent offerings peerless and vast, With profound admiration for all the Buddhas, With strength of conviction in the bodhisattva way, I offer and bow down to all Victorious Ones. Every harmful action I have done With my body, speech and mind Overwhelmed by attachment, anger and confusion, All these I openly lay bare before you. I lift up my heart and rejoice in all positive potential Of the Buddhas and bodhisattvas in ten directions, Of solitary realizers, hearers still training and those beyond, And of all ordinary beings. With palms together I earnestly request: You who may actualize parinirvana, Please stay with us for eons numberless as atoms of the world, For the happiness and well-being of all wanderers in samsara. Whatever slight positive potential I may have created, By paying homage, offering, and acknowledging my faults, Rejoicing, and requesting that the Buddhas stay and teach, I now dedicate all this for full awakening. May you Buddhas now living in the worlds of ten directions, And all you gone to freedom in the past, accept my offerings. May those not yet arisen quickly perfect their minds, Awakening as fully enlightened ones. May all worlds in ten directions, Be entirely pure and vast. May they be filled with bodhisattvas Surrounding Buddhas gathered beneath a bodhi tree. May as many beings as exist in ten directions Be always well and happy. May all samsaric beings live in accord with the Dharma, And may their every Dharma wish be fulfilled. Then, following in the footsteps of all the Buddhas, And perfecting the

49. ASPIRATION AND PRAYER 180 pdf

practice of a bodhisattva, May I always act without error or compromise, With ethical discipline faultless and pure. May I teach the Dharma in the language of gods, In every language of spirits and nagas, Of humans and of demons, And in the voice of every form of being. May I be gentle-minded, cultivating the six paramitas, And never forget bodhicitta. May I completely cleanse without omission Every negativity and all that obscures this awakening mind. May I ease the suffering in the lower realms And in the many directions and dimensions of the universe. May I guide all wanderers in samsara to the pure bliss of awakening And be of worldly benefit to them as well. May I practice constantly for eons to come, Perfecting the activities of awakening, Acting in harmony with the various dispositions of beings, Showing the ways of a bodhisattva. May I always have the friendship Of those whose path is like mine, And with body, words and also mind, May we practice together the same aspirations and activities. May I always meet a spiritual mentor And never displease that excellent friend, Who deeply wishes to help me And expertly teaches the bodhisattva way. May I always directly see the Buddhas, Masters encircled by bodhisattvas, And without pause or discouragement for eons to come, May I make extensive offerings to them. While circling through all states of existence, May I become an endless treasure of good qualities – Skillful means, wisdom, samadhi and liberating stabilizations- Gathering limitless pristine wisdom and positive potential. On one atom I shall see Buddha fields numberless as atoms, Inconceivable Buddhas among bodhisattvas in every field, Practicing the activities of awakening. Perceiving this in all directions, I dive into an ocean of Buddha fields, Each an ocean of three times Buddhas in the space of a wisp of hair. So I, too, will practice for an ocean of eons. Thus I am continually immersed in the speech of the Buddhas, Expression that reveals an ocean of qualities in one word, The completely pure eloquence of all the Buddhas, Communication suited to the varied tendencies of beings. With strength of understanding I plunge Into the infinite enlightened speech of the Dharma Of all Buddhas in three times gone to freedom, Who continually turn the wheel of Dharma methods. I shall experience in one moment Such vast activity of all future eons, And I will enter into all eons of the three times, In but a fraction of a second. In one instant I shall see all those awakened beings, Past, present and future lions among humans, And with the power of the illusion-like stabilization I will constantly engage in their inconceivable activity. I shall manifest upon one single atom The array of pure lands present, past and future. Likewise, I shall enter the array of pure Buddha fields In every direction without exception. I shall enter the very presence of all my guides, Those lights of this world who are yet to appear, Those sequentially turning the wheels of complete awakening, Those who reveal nirvana – final, perfect peace. May I achieve the power of swift, magical emanation, The power to lead to the great vehicle through every approach, The power of always beneficial activity, The power of love pervading all realms, The power of all surpassing positive potential, The power of supreme knowledge unobstructed by discrimination, And through the powers of wisdom, skillful means and samadhi, May I achieve the perfect power of awakening. Purifying the power of all contaminated actions, Crushing the power of disturbing emotions at their root, Defusing the power of interfering forces, I shall perfect the power of the bodhisattva practice. May I purify an ocean of activities, May I fulfill an ocean of aspirations, May I make offerings to an ocean of Buddhas, May I practice without discouragement for an ocean of eons. To awaken fully through this bodhisattva way, I shall fulfill without exception All the diverse aspirations of the awakening practice Of all Buddhas gone to freedom in the three times everywhere. Likewise may I dedicate Just as the skillful Samantabhadra, With pure body, speech and mind, Pure actions and pure Buddha fields. I shall give rise to the aspirations of Manjushri For this bodhisattva practice of all embracing good, To perfect these practices Without discouragement or pause in all future eons. May my pure activities be endless, My good qualities boundless, And through abiding in immeasurable activity, May I actualize infinite emanations. Limitless is the end of space, Likewise, limitless are living beings, Thus, limitless are karma and afflictions. One may offer to the Buddhas All wealth and adornments of infinite worlds in ten directions, And one may offer during eons numberless as atoms of the world Even the greatest happiness of gods and humans; But whoever hears this extraordinary aspiration, And longing for highest awakening Gives rise to faith just once, Creates far more precious positive potential. Those who make this heartfelt aspiration for the bodhisattva way Will be free of all lower rebirths, Free of harmful companions, And will quickly see Amitabha, Infinite Light. And even in this very human life, They will be nourished by happiness and have all conducive circumstances.

49. ASPIRATION AND PRAYER 180 pdf

Without waiting long, They will become like Samantabhadra himself. Those who give voice to this extraordinary aspiration Will quickly and completely purify The five boundless harmful actions Created under the power of ignorance. Blessed with supreme knowledge, Excellent body, family, attributes, and appearance, They will be invincible to vast interfering forces and misleading teachers, And all the three worlds will make offerings. Going quickly to the noble bodhi tree, And sitting there to benefit sentient beings, Subduing all interfering forces, They will fully awaken and turn the great wheel of Dharma Have no doubt that complete awakening Is the fully ripened result “comprehended only by a Buddha” Of holding in mind by teaching, reading or reciting This aspiration of the bodhisattva practice. In order to train just like The hero Manjushri who knows reality as it is And just like Samantabhadra as well, I completely dedicate all this goodness, just as they did. With that dedication which is praised as greatest By all the Buddhas gone to freedom in the three times, I, too, dedicate all my roots of goodness For the attainments of the bodhisattva practice. Having gone to Sukhavati, May I actualize the meaning of these aspirations, Fulfilling them all without exception, For the benefit of beings for as long as this world endures. Having received a prediction there, May I create vast benefit For beings throughout the ten directions, With a billion emanations by the power of wisdom. Through even the small virtue I have accumulated By offering this prayer of the bodhisattva practice, May all the positive aspirations of beings Be fulfilled in an instant. At the conclusion of the practices With the conclusion of buddhist practice, its always very good to dedicate the merit to the deceased for their fortunate rebirth and enlightenment. Also its very good to dedicate it for the enlightenment of all beings.

2: Everyday Chod - The King of Aspiration Prayers

"Blessed be God forever! Amen and Amen." Psalm Prayers of Aspirations Life can be busy for many of us each day. Whether we are young or old, rich or poor, time is a gift we are all searching for.

By meditation I mean prolonged reasoning with the understanding, in this way. We begin by thinking of the favor which God bestowed upon us by giving us His only Son; and we do not stop there but proceed to consider the mysteries of His whole glorious life. Speaking out of his own, and speaking as a man, through his Son, disclosing the depths of man Clowney explained that three dimensions of Christian meditation are crucial, not merely for showing its distinctiveness, but for guiding its practice. The first is that Christian meditation is grounded in the Bible. Because the God of the Bible is a personal God who speaks in words of revelation, Christian meditation responds to this revelation and focuses on that aspect, in contrast to mystic meditations which use mantras. The second distinctive mark of Christian meditation is that it responds to the love of God, as in I John [4: The personal relationship based on the love of God that marks Christian communion is thus heightened in Christian meditation. The third dimension is that the revelations of the Bible and the love of God lead to the worship of God: The Word of God directs meditations to show the two aspects of love that please God: The initiative in Christian salvation is with God, and one does not meditate or love God to gain his favor. Just trust God for that. How could we understand what is within God and is disclosed to us except through the Spirit of God who is communicated to us? As a biblical basis for this teaching, von Balthasar referred to 1 Corinthians 2: The Spirit searches all things, even the deep things of God".: Aspects of Christian meditation and A Christian reflection on the New Age A monk walking in a Benedictine monastery Christian meditation is different from the style of meditations performed in Eastern religions such as Buddhism or in the context of the New Age. Gregory of Sinai , one of the originators of Hesychasm , stated that the goal of Christian meditation is "seeking guidance from the Holy Spirit , beyond the minor phenomenon of ecstasy". John Bertram Phillips stated that Christian meditation involves the action of the Holy Spirit on Biblical passages and warned of approaches that "disengage the mind" from scripture. Clowney , Christian meditation contrasts with cosmic styles of oriental meditation as radically as the portrayal of God the Father in the Bible contrasts with discussions of Krishna or Brahman in Indian teachings. Christian meditation aims to heighten the personal relationship based on the love of God that marks Christian communion. The document, issued as a letter to all Catholic bishops , stresses the differences between Christian and eastern meditative approaches. It warns of the dangers of attempting to mix Christian meditation with eastern approaches since that could be both confusing and misleading, and may result in the loss of the essential Christocentric nature of Christian meditation. Without these truths, the letter said, meditation , which should be a flight from the self, can degenerate into a form of self-absorption. Melete was a reminder that one should never let meditation be a formality. When the Bible mentions meditation, it often mentions obedience in the next breath. An example is the Book of Joshua [Joshua 1: For then you will make your way prosperous, and then you will have good success.. History of Christian meditation During the Middle Ages , the monastic traditions of both Western and Eastern Christianity moved beyond vocal prayer to Christian meditation. These progressions resulted in two distinct and different meditative practices: Lectio Divina in the West and hesychasm in the East. Hesychasm involves the repetition of the Jesus Prayer , but Lectio Divina uses different Scripture passages at different times and although a passage may be repeated a few times, Lectio Divina is not repetitive in nature. By the 19th century the importance of Biblical meditation had also been firmly established in the Protestant spiritual tradition. The Spiritual Exercises of Ignatius of Loyola use meditative mental imagery, with the goal of knowing Christ more intimately and loving him more ardently. Theresa of Avila taught her nuns how to try to get to know Christ by using meditation and mental prayer. Ignatius of Loyola " , the founder of the Jesuits , contain numerous meditative exercises. To this day, the Spiritual Exercises remain an integral part of the Novitiate training period of the Roman Catholic religious order of Jesuits. The entire experience takes about 30 days and often involves a daily interview with the director. It is followed by a week of meditation about sin and its consequences. Next comes a period of

meditating on the events of the life of Jesus, and another for thinking about his suffering and death. For example, the practitioner is encouraged to visualize and meditate upon scenes from the life of Christ, at times asking questions from Christ on the cross, during crucifixion. She is often considered one of the most important Christian mystics. Teresa believed that no one who was faithful to the practice of meditation could possibly lose his soul. Teresa taught her nuns to meditate on specific prayers. Her prayers described in *The Way of Perfection* involve meditation on a mystery in the life of Jesus and are based on the faith that "God is within", a truth that Teresa said she learned from St. In her meditations, one generally restricts attention to a single subject, principally the love of God. In *The Way of Perfection* she wrote: She wrote that in due course, the mind naturally learns to maintain focus on God almost effortlessly. Theresa viewed Christian meditation as the first of four steps in achieving "union with God", and used the analogy of watering the garden. She compared basic meditation to watering a garden with a bucket, Recollection to the water wheel, Quiet contemplation to a spring of water and Union to drenching rain. In the affections and resolutions part, one focuses on feelings and makes a resolution or decision. For instance, when meditating on the Parable of the Good Samaritan one may decide to visit someone sick and be kind to them. In the conclusion part, one gives thanks and praise to God for the considerations and asks for the grace to stand by the resolution.

3: Prayer to St. Jude: For Hope In Desperation

Agnus Dei #1 Agnus Dei #2 Prayer for All Humanity Alma Redemptoris Mater Prayer to Amend One's Ways A Prayer for America Prayer for America The Angelus V Anima Christi Prayer before any Good Works The Apostle's Creed The Prayer "As I'm the Lord" - Father Raymond, a Pavlik Roman Catholic Diocese of Paterson, N.J Prayer of Aspiration The Prayer.

In prayer, we can participate in that conversation and continue it. Personalizing scripture can lead us into a new depth of conversation with God. Going Deeper The Bible contains prayers and canticles songs that give us words to pray and praise. Yet any of these may also give voice to our own joys, yearnings and struggles. There are times when we recognize with her that "the Mighty One has done great things for me" Luke 1: We may know from experience what it means to be lifted up from lowliness, or we may see the emptiness of those who seem powerful and self-satisfied. We can personalize a passage of scripture by placing our own name in it. What is your response to the reading? Write down your honest reply. Take the next line or phrase as if it were spoken to you. Follow the same process in responding to the message there. Respond to that leading and allow the conversation to flow naturally. For example, read Isaiah Begin by asking the Holy Spirit to guide this time of meditation and prayer. In your journal, start by writing out the verse, and inserting your name. Hear it as spoken to you in a personal way by God. Listen deeply to that message. Write your response to God as honestly as possible. It may be positive or negative, trusting or doubting. God wants you to be real. Return to the next words in verse 2, again writing them personally to you. Choose a Scripture to Personalize.

4: Buddhist prayers and practices for those deceased | A Clear and Empty Mind

The sinner's prayer to Jesus Christ 77 Aspiration and prayer TENTH MEDITATION. Scanner Internet Archive HTML5 Uploader

Smith, would include people such as young children and some agnostics who do not believe in a deity but have not explicitly rejected such belief. Sizes in the diagram are not meant to indicate relative sizes within a population. Writers disagree on how best to define and classify atheism, [34] contesting what supernatural entities are considered gods, whether it is a philosophic position in its own right or merely the absence of one, and whether it requires a conscious, explicit rejection. Atheism has been regarded as compatible with agnosticism, [35] [36] [37] [38] [39] [40] [41] and has also been contrasted with it. Range Some of the ambiguity and controversy involved in defining atheism arises from difficulty in reaching a consensus for the definitions of words like deity and god. The ancient Romans accused Christians of being atheists for not worshiping the pagan deities. Gradually, this view fell into disfavor as theism came to be understood as encompassing belief in any divinity. Implicit and explicit atheism Definitions of atheism also vary in the degree of consideration a person must put to the idea of gods to be considered an atheist. Atheism has sometimes been defined to include the simple absence of belief that any deities exist. This broad definition would include newborns and other people who have not been exposed to theistic ideas. Smith suggested that: This category would also include the child with the conceptual capacity to grasp the issues involved, but who is still unaware of those issues. The fact that this child does not believe in god qualifies him as an atheist. For the purposes of his paper on "philosophical atheism", Ernest Nagel contested including mere absence of theistic belief as a type of atheism. According to Oppy, these could be one-month-old babies, humans with severe traumatic brain injuries, or patients with advanced dementia. Positive atheism is the explicit affirmation that gods do not exist. Negative atheism includes all other forms of non-theism. According to this categorization, anyone who is not a theist is either a negative or a positive atheist. The terms weak and strong are relatively recent, while the terms negative and positive atheism are of older origin, having been used in slightly different ways in the philosophical literature [51] and in Catholic apologetics. While Martin, for example, asserts that agnosticism entails negative atheism, [38] many agnostics see their view as distinct from atheism, [53] [54] which they may consider no more justified than theism or requiring an equal conviction. Smart even argues that "sometimes a person who is really an atheist may describe herself, even passionately, as an agnostic because of unreasonable generalized philosophical skepticism which would preclude us from saying that we know anything whatever, except perhaps the truths of mathematics and formal logic. This is called theistic innatism—the notion that all people believe in God from birth; within this view was the connotation that atheists are simply in denial. In fact, "atheism" is a term that should not even exist. No one ever needs to identify himself as a "non-astrologer" or a "non-alchemist". We do not have words for people who doubt that Elvis is still alive or that aliens have traversed the galaxy only to molest ranchers and their cattle. Atheism is nothing more than the noises reasonable people make in the presence of unjustified religious beliefs. This view is related to apatheism and practical atheism. The pertinacity with which he clings to blind opinions imbibed in his infancy, which interweave themselves with his existence, the consequent prejudice that warps his mind, that prevents its expansion, that renders him the slave of fiction, appears to doom him to continual error. Agnostic atheism and Theological noncognitivism Atheists have also argued that people cannot know a God or prove the existence of a God. The latter is called agnosticism, which takes a variety of forms. According to this form of agnosticism, this limitation in perspective prevents any objective inference from belief in a god to assertions of its existence. The rationalistic agnosticism of Kant and the Enlightenment only accepts knowledge deduced with human rationality; this form of atheism holds that gods are not discernible as a matter of principle, and therefore cannot be known to exist. Skepticism, based on the ideas of Hume, asserts that certainty about anything is impossible, so one can never know for sure whether or not a god exists. Hume, however, held that such unobservable metaphysical concepts should be rejected as "sophistry and illusion". It has been argued both ways as to whether such individuals can be classified into

some form of atheism or agnosticism. Ayer and Theodore M. Drange reject both categories, stating that both camps accept "God exists" as a proposition; they instead place noncognitivism in its own category. Metaphysical atheism may be either: Relative atheism is associated with idealistic monism pantheism, panentheism, deism. David Hume in his Dialogues concerning Natural Religion cited Epicurus in stating the argument as a series of questions: Then he is impotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God? Arguments against the existence of God , Problem of evil , and Divine hiddenness Some atheists hold the view that the various conceptions of gods , such as the personal god of Christianity, are ascribed logically inconsistent qualities. Such atheists present deductive arguments against the existence of God, which assert the incompatibility between certain traits, such as perfection, creator-status, immutability , omniscience , omnipresence , omnipotence , omnibenevolence , transcendence , personhood a personal being , nonphysicality, justice , and mercy. They argue that an omniscient , omnipotent , and omnibenevolent God is not compatible with a world where there is evil and suffering , and where divine love is hidden from many people. Evolutionary origin of religions , Evolutionary psychology of religion , and Psychology of religion Philosopher Ludwig Feuerbach [74] and psychoanalyst Sigmund Freud have argued that God and other religious beliefs are human inventions, created to fulfill various psychological and emotional wants or needs. This is also a view of many Buddhists. According to Mikhail Bakunin , "the idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, in theory and practice. Later conceptions of Buddhism consider Buddha himself a god, suggest adherents can attain godhood, and revere Bodhisattvas [83] and Eternal Buddha. Atheism and negative theology Further information: Atheism and negative theology Apophatic theology is often assessed as being a version of atheism or agnosticism, since it cannot say truly that God exists. Atheist existentialism and Secular humanism Axiological , or constructive, atheism rejects the existence of gods in favor of a "higher absolute", such as humanity. This form of atheism favors humanity as the absolute source of ethics and values, and permits individuals to resolve moral problems without resorting to God. Marx and Freud used this argument to convey messages of liberation, full-development, and unfettered happiness. Atheism and religion , Criticism of atheism , Secular ethics , and Secular morality Association with world views and social behaviors Sociologist Phil Zuckerman analyzed previous social science research on secularity and non-belief, and concluded that societal well-being is positively correlated with irreligion. He found that there are much lower concentrations of atheism and secularity in poorer, less developed nations particularly in Africa and South America than in the richer industrialized democracies. In the most religious states, the murder rate is higher than average. For the same reason, atheists can hold a wide variety of ethical beliefs, ranging from the moral universalism of humanism , which holds that a moral code should be applied consistently to all humans, to moral nihilism , which holds that morality is meaningless. The argument that morality must be derived from God , and cannot exist without a wise creator, has been a persistent feature of political if not so much philosophical debate. However, many atheists argue that treating morality legalistically involves a false analogy , and that morality does not depend on a lawmaker in the same way that laws do. Some include virtue ethics , social contract , Kantian ethics , utilitarianism , and Objectivism. Sam Harris has proposed that moral prescription ethical rule making is not just an issue to be explored by philosophy, but that we can meaningfully practice a science of morality. Any such scientific system must, nevertheless, respond to the criticism embodied in the naturalistic fallacy.

5: Prayers and Thanksgivings

Prayer in Time of Sleeplessness Prayer in Time of Suffering Prayer in a Time of Waiting A Prayer for the Unborn The Universal Prayer (attributed to Pope Clement XI) A Prayer for Visioning A Prayer for Wales Prayer before the Way of the Cross.

Are you faced with a desperate situation? The prayers to St. Considering that thanksgiving notes appear in newspapers to this patron saint of desperate cases, praying to him must have some effect! Help me know that I need not face my troubles alone. Please join me in my need, asking God to send me: Thank you, Saint Jude Thaddeus, for the promise of hope you hold out to all who believe, and inspire me to give this gift of hope to others as it has been given to me. Saint Jude, Apostle of Hope R. Jude was one of the twelve Apostles. This prayer to St. Jude touches on that: Oh glorious apostle St. Jude, faithful servant and friend of Jesus, the name of the traitor who delivered thy beloved Master into the hands of His enemies has caused thee to be forgotten by many, but the Church honors and invokes thee universally as the patron of hopeless cases--of things despaired of. Pray for me who am so miserable; make use, I implore thee, of that particular privilege accorded thee of bringing visible and speedy help where help is almost despaired of. Come to my assistance in this great need, that I may receive the consolations and succor of heaven in all my necessities, tribulations and sufferings, particularly mention your request , and that I may bless God with thee and all the elect throughout eternity. I promise thee, O blessed St. Jude, to be ever mindful of this great favor, and I will never cease to honor thee as my special and powerful patron, and to do all in my power to encourage devotion to thee. Jude is known as the brother of Saint James the Less. According to tradition, he wrote the epistle bearing his name in the New Testament as well, although this is not as certain. In his letter he stressed having faith in apostolic teachings in the midst of heresies through fraternal charity, prayer, and loving obedience to God. According to the historian Eusebius he assisted in his brother St. Jude is said to have preached the gospel in such regions as Judea, Samaria, Libya, and Mesopotamia, before suffering martyrdom in Armenia, which was then part of Persia. The king was so impressed he converted to Christianity, along with much of his family and kingdom. Talk about a picture being worth a thousand words! Jude converted countless others to the faith as well. He is often shown in drawings, like the one above, holding an image of Jesus in one hand and a club a symbol of his martyrdom in the other. Often the Holy Spirit is seen over his head as a tongue of fire in remembrance of Pentecost when He came upon the apostles. These two prayers to St. Jude, like the previous ones, can be used as a novena a prayer said for nine consecutive days. O Holy St Jude! I will never forget thy graces and favors you obtain for me and I will do my utmost to spread devotion to you. Jude, pray for us and all who honor thee and invoke thy aid. Note that in addition to saying a prayer to St. Jude, we can invoke his aid by offering Holy Masses and Communion in his honor. We can also engage in charitable works in his name.

6: Christian meditation - Wikipedia

The Theosophical Forum "February PRAYER AND ASPIRATION" G. de Purucker When we are asked the question "Do Theosophists pray?" I for one answer Yes and No; it depends upon what the questioner means by prayer.

Traditional analyses of English obstruent allophones The transparency of the meaning, due to the association with such forms as, on the one hand, fourteen, fifteen, sixteen, etc. Nevertheless, no one would say independently, thir instead of three or teen instead of ten. However, closer examination of the English facts reveal that all such analyses are incorrect or incomplete. In this paper I present the relevant data that pose problems for existing theories, and propose a new analysis that accounts for these facts. Interesting theoretical issues that arise include the laryngeal specifications of obstruents, the behavior of laryngeal features in consonant clusters, the role of optional rules and elsewhere rules in phonology, the interaction of universal phonetic rules with phonological systems, and the role of bound vs. Traditional analyses of English obstruent allophones 1. INteresting generalization about aspiration in English: Certainly, the idea of Morris Halle was that phonological features were strictly binary, and of course Roman Jakobson had this conception as well. Generative phonology arguably made great advances due to this assumption, although it is certainly true that many practitioners have not always had this specific notion clearly in mind in their work, and others have questioned it, proposing ternary, or in some misguided cases, unary features. This is a fairly appealing notion, and phonology has gotten quite a bit of mileage out of it. James Fidelholtz jfidel siu. Glottalization and Release [moved to glottalization file] 2. Basic problems with the traditional analyses Theory 1 cannot account for forms such as in[th]er, im[ph]el, etc. Theory 2 has to stipulate that forms such as happy contain an ambisyllabic consonant. Theory 3 cannot account for forms such as [th]errain, [ph]otato, etc. Theory 4 does not provide a unified environment for aspiration. Theory 5 does not account for the flapping of d and n, nor for words such as barter, hunter, and divinity. Theory 6 does not account for the flapping of n and forms such as Baltimore. Theory 7 does not account for forms such as part, hunt, and hilt, nor does it accurately describe the pronunciation of forms such as button. Theory 8 again fails to accurately describe the pronunciation of forms such as button, cannot account for forms such as Washington, and does not exactly capture the location of glottalization in preconsonantal stops. Theory 9 fails to account for unreleased consonants. Recent analyses of English obstruent allophones 3. Clark and Yallop Spencer Problem with prior accounts: The feature for aspiration is [spread glottis] abbreviated to [spread]. Although English has phonemic voiceless stops, phonetically they are aspirates. Voiced stops in English are only half-voiced phonetically at the start and, especially, the end of words. What is contrastive in Mandarin is non-contrastive in English. In Sanskrit there was a contrast between voiced and voiceless aspirated stops, and plain voiced and voiceless stops, while Classical Greek contrasted voiceless stops with voiced stops 3 and voiceless aspirates. Affricates can also be aspirated. Again, these are found in Mandarin Chinese. Burmese has an aspirated fricative which contrasts with plain voiced and voiceless fricatives e. However, such sounds are very rare. The Amerindian language Kashaya Buckley, Problems with recent analyses 4. The behavior of n Contrast Annie: Laryngeal features of English obstruents 4. English z devoices, but maintains other differences from s 4. Degree of acceptability Speakers have intuitions about the relative acceptability of different pronunciations. My own assessment of possible pronunciations of gotten, for example, are as follows: Hamil[D]on many others also flap before syllabic n: Revised analysis of English obstruent allophones 6 With these preliminaries in hand, we are now ready to propose a model that can account for the facts concerning the various manifestations of obstruents in English. Glottal insertion - - - - Glottalization. Phonetic rule 2 - - - - Phonetic rule 3 - -. Phonetic rule 1 - - Phonetic rule 2 - - Phonetic rule 3 -. Final aspiration I am uncomfortable about lumping word-final aspiration together with the other environments in which aspiration occurs in English, because many languages have rules aspirating coda consonants, e. How do we account for the following oppositions? The answer appears to involve the following two components: In other words it is the non-distinctive! Linguistics, , 33, 4 , The advantages of the notion of consonant release over syllable boundary are explained. Phonological rules traditionally considered to offer the best arguments for the syllable are outlined. The phonetic phenomenon of

consonant release is defined as a release under pressure that is phonologically significant because the release of the consonant is perceptively different when without pressure. The feature [unreleased] is introduced such that where values of this feature are not phonetically distinct, the syllable boundary is also indeterminate. It is demonstrated how reference to the syllable can be replaced by the feature [unreleased]. I prefer glottalized but allow flapping Bernhardt and Stemberger. These cues include vocal cord vibration, duration, tenseness, glottal spreading or constriction and articulatory force see Kohler, ; Lisker ; Keating, ; Doherty. It is my contention that the instability of the cues does not lead to indeterminacy as to the appropriate representation of laryngeal oppositions because the true nature of opposition is reinforced by the phonology. In Avery, it is argued that what has traditionally been referred to as voicing opposition may in fact be represented in three different ways with respect to the specification of the segments involved in the opposition. I further assume that a bare Laryngeal node may be phonetically enhanced through the addition of the feature Spread glottis SG, yielding voiceless aspirates. This is typically the case in language such as English, German and Turkish, which are analyzed as CV languages. Peter Avery, Carolyn Smallwood. On the Analysis of Aspirated Weak Syllables in English. Stuart Davis, Department of Linguistics, Indiana University. This talk concerns the analysis of aspirated weak stressless syllables in American English that is exemplified by the 3rd syllables in such words as "Mediterranean", "abracadabra" and "lollapalooza". The following questions will be addressed: Is the voiceless stop in words like Mediterranean really aspirated? If it is, is it exceptional or does it reflect a regular pattern? Jensen, Pater vs. Would there be other evidence for the footing? How would this be captured in an OT analysis? Does paradigm uniformity play a role? These manifestations of voicelessness can be captured by the following constraints assuming that voicelessness is positively indicated in the input as [st. Allomorphy and morphophonology lecture notes for A, fall. Browman, Catherine and Louis Goldstein. Introduction to Speech Processing. A unified analysis of glottal sounds. In Normal and deficient child language, Donald and Ann Morehead, eds. An Articulatory Account of Aspiration in English. Doctoral dissertation, Yale University. Davenport, Mike and S. Introducing phonetics and phonology. Representation of consonants with unary features: Budapest, English Ling Dept. Current Themes in Linguistics: Bilingualism, Experimental Linguistics, and Language Typologies. Flemming, Edward and Michael Kenstowicz. Base-Identity and Uniform Exponence: The distribution of aspiration in English. The Odd Yearbook. Lecture notes from Linguistics 30, University of North Carolina. A tale of two cities: London glottalling and New York City tapping. The Linguistic Review 7. Aspiration, Tenseness, and Syllabication in English. On Aspiration and Deaspiration Processes. Aspiration of Initial Voiceless Stops Didier. On aspiration and markedness or restrictions on limitations. On aspiration, with special reference to Basque. Euskal morfosintaxia eta fonologia eztabaida gaiak, ed. Based on Vienna thesis Iverson, Greg. On Glottal Width Features, Lingua

7: The Torah and Prayer - The zohar

Aspiration prayers for liberation through hearing in the intermediate state after death, from the Karling Shitro. Prayers are read in two movies, Part 1 and 2.

Every major Tibetan lineage of Buddhism treats study, reflection, and meditation as a seamless continuum of spiritual training, in which prayer recitation plays an integral role. Indeed, the Buddhist sutras were first preserved and transmitted as an oral tradition, and are still recited aloud today as a form of study, meditation, and worship. Other types of prayers, composed in open or metered verse, embody profound expressions of spiritual views, goals and methods of practice in summary form. In particular, the term *mon lam* denotes a way, an approach, to formulating and realizing our highest aspirations. It is an articulation of purpose: Thus, a *mon lam* belies any sense of helplessness or desperation with which the notion of prayer might be associated. It also rejects the notion of prayer as mere wishful thinking. Rather, for practicing Buddhists, a *mon lam* harnesses and directs the natural power of our own minds, and invokes the power of the reality or truth of interdependence to yield actual results or benefits from that effort, dedication and purpose. This dynamic is conveyed by the *den tsig*, or declaration of truth, with which an aspiration prayer typically concludes. An example is found in the final stanza of the Dewachen Aspiration, which says: By the blessings of Buddhas who have attained the three kayas, by the blessing of the truth of immutable dharmata,[1] and by the blessing of the undivided purpose of the sangha, may this aspiration prayer be accomplished exactly as intended! Through our aspiration prayers themselves, all necessary and supporting factors of relative and ultimate truth are invoked, such that, through the reality of interdependence, the effect to which we aspire is brought that much closer to becoming true. *Mon lams* both crystallize our intentions, and help us to realize them; they help us resolve our goals, and lead us toward them. We recite *mon lams* to chart the course of our own spiritual practice and progress. The liberating examples of great bodhisattvas of the past illustrate how all great works start as aspirations. The particular paths pursued by Tara and Amitabha, Manjushri and Samantabhadra, and the results they each achieved, followed and flowed from the aspirations they made. Through their pure view and aspirations, they developed unique abilities to perform enlightened activity on behalf of sentient beings, and manifested unique pure realms of existence. As practitioners we seek to emulate their examples. That is why their stories are called models or exemplars of liberation—*nam tar*. We even say in many aspiration prayers: According to the Buddha, he explained, true improvement requires the coordination of three primary factors. First, the basic cause of our development—whether in this life or from lifetime to lifetime—is proper conduct. Second, the supportive conditions for our growth are acts of kindness and charity. Third, what gathers the force of these two factors and directs it in a specific, positive direction, is the power of pure aspiration. It is clear that these three factors of which he spoke are in accord with the operation of cause and effect. Aspirations thus channel our life force, enabling us to cross the gap, or leap over the divide, between where we find ourselves in one moment, and strive to be in another. It is, once again, through powerful aspirations to serve the needs of living beings, fueled by the power of mental and physical energies gathered through arduous practice, focused prayer, and virtuous acts, that evolved beings—*bodhisattvas*—incarnate to show us the way forward, and to preserve and uphold the lineages and teachings of Buddhadharma. Once we have turned our minds or attention towards spiritual values the first principle, we must define and follow a path to enact and live out those values. By adhering to the path we have defined and to which we are committed, we remove confusion the third principle, so as, finally, to reveal the underlying wisdom that stands behind the appearance of confusion within our thinking minds and emotions the fourth principle. They are poised on the tip of volition. Whatever one may aspire towards, one will obtain a result consistent with that. It is one of the principal tenets of Secret Mantra that fully integrated engagement of body, speech and mind through mudra, mantra, and samadhi greatly increases the potency and efficacy of meditation practice. These are all dimensions of our being, and both the source and conventional expression of the full range of kayas dimensions of enlightenment. In the Mantra vehicle, therefore, recitations of prayer are hardly superfluous or insignificant. *Sadhana* practices, in particular, invariably contain many types of prayers, though

their significance is often underappreciated by practitioners racing through them to get to some later stage of meditation. This is an enormous topic on which I shall not expound here. The term mon lam also may refer to the totality of an arrangement of recitations performed typically by an assembly or convocation of usually ordained practitioners, in a monastery or at a holy site, over the course of several days. In this sense, a mon lam is a special practice event, a great prayer festival, termed a mon lam chenmo. Thus, every year, tens of thousands of ordained and lay Tibetan Buddhist practitioners gather at auspicious times in sacred locations around the world to spend several days together reciting aspiration prayers, following in the footsteps of the great beings, like Bodhisattvas Manjusri and Samantabhadra, who came before, and showed the way. Many of these convocations bring together the members of a particular lineage, school or community, while others, like the Rimay Monlam at Garrison Institute, are designed to be ecumenical non-sectarian. A mon lam chenmo is not just a ceremonial recitation of prayers; it is structured to review or rehearse the entire Buddhist path of training in the course of a single day. It is bounded by the dam pa sum, or three excellent features. The daily program begins with renewal of the refuge and bodhicitta commitments; progresses through ever more sublime meditation rituals; and concludes with a series of aspiration and dedication prayers. All of the recitations are performed as don gom, i. Thus, recitation and meditation are both synonymous, and mutually reinforcing. Concentrating on the words one is reciting undistractedly while seated in meditation posture, and even visualizing clearly what the words describe, is calm abiding, samatha. The insights to which the words direct you, blossoming within your own mind, are vipassana. Don gom is therefore an instance of the unity of samatha and vipassana, the two components of all Buddhist meditation systems. The mon lam chenmo program encompasses all three major vehicles of Buddhist practice, and the trainings in view, meditation and conduct of both sutra and tantra. It is designed to expedite and enhance the two accumulations of relative merit and ultimate wisdom. It would be a mistake, in other words, to identify the practice of mon lam exclusively with the sutra vehicles. The practice of mon lam is not only don gom, it is also mos gom. Mos gom means that we are not just aspiring to, but actually modeling the state of liberation, of universal enlightenment, consistent with the view and approach of Mantrayana. Interestingly, therefore, whether as Buddhists we conceive that we are praying to enlightened beings imagined to be out there somewhere, or whether we see our prayers as simply a skillful means to connect with the Buddha Nature that is the ground and ultimate state of our own being, really makes no difference. Either view, being conceptual, is simply provisional and indicative. Our efforts will bear fruit, no matter which concept fits our minds better. Bodhisattvas at high levels of realization practice with full dedication, even while they realize that the one who is praying, that to which they are praying, and the act of prayer—the three spheres of action—are illusory, without any true existence. In short, there is no contradiction between the relative virtue of prayer and any level of the view along the Buddhist path, as, in the end, relative and ultimate truth are themselves not distinct. Accordingly, these essential prayers that Tibetan Buddhists have been reciting for many hundreds of years—which, indeed, are a central vertebra in the very backbone of their tradition—are all included in the Rimay Monlam program. The protector rituals, praises, supplications, the Vajra Knot dedication composed by Terdak Lingpa, and so forth, fulfill these special purposes. I trust that this concise explanation will prove useful to all those who aspire to join us in dedicating their time, effort, and prayers to the furtherance of the Tibetan Buddhist Rimay practice movement in the world!

Full text of "Great souls at prayer: fourteen centuries of prayer, praise and aspiration, from St. Augustine to Christina Rossetti and Robert Louis Stevenson" See other formats.

Rabbi Shimon opened and said: He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day. For the Torah teaches man how to walk a path of truth; it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Hence, man should study the Torah day and night, and never abandon it, as it is written: This was the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator from the wall, the Shechina, the sensation of the Creator. So great is the power of the Torah. Come and see—such is the advice given to man. Thus, man is immediately spared all the illnesses, slander, and evil eyes, and they will no longer have power over him. Here we come to a precise understanding of certain definitions from the Torah, which are quite different from the notions that we are accustomed to. Daylight signifies the sensation of unity with the Creator. Therefore, daylight is when man feels closeness of the Creator and the greatness of spirituality. Darkness coincides with nighttime in our world. At night in our world, we sleep. Due to these two forces that govern and control us, we cannot completely and permanently merge with the Creator. As the result of our sensation of the state of night, the impure forces that rule at night impede us in our efforts, for their power over us keeps returning, thus creating gaps in our unity with the Creator and in our work for His sake. To correct this, Rabbi Shimon gives us his advice: That is, he closes his eyes as one who goes to sleep and says: If man accepts everything that the Creator sends him with all his heart, he is certain that nothing will separate him from the Creator. Hence, as man sleeps, when his soul the sensation of the Creator, the Light that previously filled him, leaves his body desires, he does not feel the taste of the sixtieth part of death, for the impure egoistic forces have no power over him. In other words, they do not separate him from the Creator. Rather, he merely fails to feel the Creator temporarily. The night becomes a part of the day, for it is precisely because of the night that he recognizes his future merit of receiving an even greater Light. This is because his night stems not from the rule of the impure forces. Instead, he understands that the Creator intentionally sends him such states. Thus, even in such sensations as darkness and lack of feeling, absence of aspiration and taste for the spiritual, he sees an opportunity to merge with the Creator. And this means that nothing stands between him and the wall. And in the morning, when he rises from his bed, he must bless the Creator, enter His house, and bow before Him in fear and trepidation, and only then should he pray. However, I am happy not because my suffering gave way to pleasure, but because now I can thank You. I come to Your house so as to kneel in awe before Your holy greatness, which I now attain more than ever before. The prayer in our heart is the correction within Malchut the Shechina, the sensation of the Creator, or the common soul of Israel, and the fulfillment of this common soul with the Upper Light the sensation of the Creator, in accordance with all of its corrected desires. Hence, all our pleas are expressed in plural form, for we pray not for our own soul, but for the common soul of Israel. Naturally, all that is present in the Shechina is subsequently present in every soul of Israel, and vice versa, all that the common soul of Israel lacks is also absent in each soul. Our heart, the center of our desires, is a part of this Malchut the Shechina. All the generations of Israel are included in the common soul—the Shechina. However, we need not correct what has already been corrected by previous generations, but only what is left after those generations of souls. Such is the order of spiritual degrees: The main Light remains in the root, and only an insignificant part of it descends to the branch that evokes it. Therefore, all the corrections completed in the community of Israel the Shechina, the common soul are stored and preserved in the souls of our holy Patriarchs. Nevertheless, upon correcting these newly received desires, in them the Partzuf will receive an even greater Light than before. Therefore, the essence of our prayer lies in supplementing the Shechina with whatever it needs to achieve complete correction, after all the previous

corrections that were performed in it by the past generations of Kabbalists. Hence, he who spiritually ascends must first make all the corrections that have already been performed in the Shechina, and only then will he be able to recognize what is left for him to correct. This is possible only after he receives everything that the Patriarchs have corrected through the Shechina. Only then will he come to know what is left for him to correct in the Shechina. The Patriarchs have corrected the prayer in the Shechina. The correction performed by Avraham is called Shacharit the morning prayer, by Yitzchakâ€™Mincha the afternoon prayer, and by Yaakovâ€™Arvit the evening prayer. Therefore, one must first repeat in his prayer everything that was already corrected by them, and then he will discover how to construct his personal plea, and what other imperfections are left that only he can, and consequently, must correct. The aforesaid refers to Avraham, for his property is mercy, the Sefira Hesed. Upon including within him all three corrections of the Patriarchs in full perfection, he attains what has already been corrected in the holy Shechina, and then proceeds to correct what has not been corrected. Avraham is the source of the property of mercy in the souls of Israel. Therefore, he corrected the holy Shechina in such a way that it could receive Ohr Hassadim, the Light of mercy. And the Shechina received this Light in its entirety for all the souls of Israel. Had it remained this way, all the souls of Israel would have been in complete and eternal unity with the Creator, and the Shechina would have been filled with Light pleasure. Thus, no man would ever wish to part with the Shechina the sensation of the Creator even for a single moment. By imparting creation with his property, Avraham completely separated the impure forces thoughts and desires from the Shechina, and made it completely holy and pure. However, the Thought of Creation does not end here, for it lies in fulfilling the souls with delight. And the extent of pleasure depends on the aspiration to enjoy, on the degree of hunger. Only the extent of preliminary hunger, the will to receive pleasure, determines the extent of the subsequent reception of pleasure. This property is completely free from any selfish will to receive, that is, its desire to receive something from the Creator has completely disappeared, and only the will to bestow upon Him remains. It is hence written that Avraham fathered Yitzchak: And had the Creator not wished it so, man would have no desire to receive from Him. Thus, the egoistic, impure force, cannot cling to such a desire. Hence, Yitzchak corrected the Shechina and brought it to complete perfection, for now it can receive all that the Creator conceived to bestow upon it, as this is the purpose of His creation. Hence, Yitzchak is considered to have corrected all the Gevurot willpower and resistance to egoism in the souls of Israel. And since Yitzchak corrected the Shechina to complete perfection, all its restrictions and forces have been corrected, and all of its properties have attained the desired goal. However, his correction, too, did not retain this form in the Shechina, and became corrupted, for the world was still unprepared for the end of correction. Unlike Yitzchak, he could not resist the selfish reception. This means that even when it became clear to him that the bestowing Creator did not wish for him to receive, he wanted to receive nonetheless, for such was his desire of self-gratification. And since Yaakov saw the damage caused by Esav, he corrected the Shechina by adding his property of fear to it, as it is written: Because Yaakov realized what imperfection Esav had caused in Shechina in the created souls, he corrected himself in fear to such an extent that he raised the holy Shechina as a crown-adornment. By this he also retained the corrections made by Avraham and Yitzchak. But the end of correction will bring a different state: Yaakov attained this genuine fear by himself. Only Moshe attained the property of true fearâ€™one out of greatness and loveâ€™only he, and no one else. Yet, how did he find out what else needed correction in the Shechina? Only by correcting and including himself in these three corrections performed by the holy Patriarchs before him. This means that, just as they did, Yaakov can act according to the conditions of these corrections. In other words, Yaakov merged with their properties, thereby ascending to their level. Thus, man must first attain these properties and correct them within him. Only after he assumes the properties of these three corrections into himself can he start correcting them from where our Patriarch Yaakov left off, i. And the Upper Light will bring with it the fulfillment of the Shechina and the end of its correction.

49. ASPIRATION AND PRAYER 180 pdf

1000 Best eBay Success Secrets (1000 Best) Handbook of Corrosion Data (Materials Data Series (#06407G) V.9. Deluxe and illustrated manuscripts containing technical and literary texts descriptions by A.N. Doan Wests essentials of Lotus 1-2-3 for Windows, release 4 Fascism and national socialism (The Forum Series) Italy Rosella Selmini and Gian Guido Nobili The complete idiots guide to CD-ROM Rome total war tech tree A Popular Treatise On Colds And Affections Of The Air Passages And Lungs The Maussoleion at Halikarnassos: The Pottery The value and contribution of play to preschoolers development Ernest Dettore, Jr. Delisa physical medicine and rehabilitation Industrial cooperation between Poland and the West Stargazing at Lowell Observatory Predatory pricing in a market economy Stormy Relationship Physics second edition giambattista 24. The Lines of Torres Vedras 377 Prescription Drugs (Readers Digest Guide to Drugs and Supplements) Regional cooperation in Indian Ocean Appendix A: The supply management review. Corvette c6 repair manual 19. Webster and the Baltimore convention Handicapped English The Postmodern University The Cocktail Handbook Contracting for Engineering and Construction Projects Growing up in Texas The Ohio Hopewell cult sodality heterarchy system : from the bottom-up Blogging For Dummies (For Dummies (Computer/Tech)) How absurd! But thats what they heard Analyzing cellular immunity to AAV in a canine model using ELISPOT assay Zejing Wang . [et al.] The week of shame Efficiency and substitution in pollution abatement 1. Introduction and fundamentals The saint and his Saviour Filetype soap civil war Myth in the making IBM Tivoli Workload Scheduler for Z/os Best Practices Self-Help Books, 180 Autobiographies, 185 Movies, 185