

༡། ཚེ་འཕུལ་སྟོན་ལམ་ཆེན་མོ་ཞེས་ཡོངས་སུ་གྲགས་པ་འདི་ཉིད་འདི་ལོ་

པོད་ཟླ ༡ ཚེས ༤ རས་ཚེས ༡༧ དང་ཕྱི་ལོ ༢༠༡༡ ཟླ ༩ ཚེས ༡༩ རས་ཟླ ༩ ཚེས ༢༡ བར་

ཉིན་དགའི་རིང་འཚོགས་ཀྱི།

མངོན་རིམ་ཁག

༡ པོད་ཟླ ༡ ཚེས ༤ ཚུལ་ལྟར་ཕྱི་ལོ ༡༠ ཕྱི་ལོ་གསེབ་སྟོན་ལམ་ཆེན་མོ་ཡར་ཚོགས།

ཉིན་གཉིས་པ་ནས་ཉིན་བདུན་རིང་།

སྟོན།

ཚུ་ཚོད་ ༤

སྟོན།

ཚུལ་ ༤

ནམ་འགྲེལ་དམ་བཅའ།

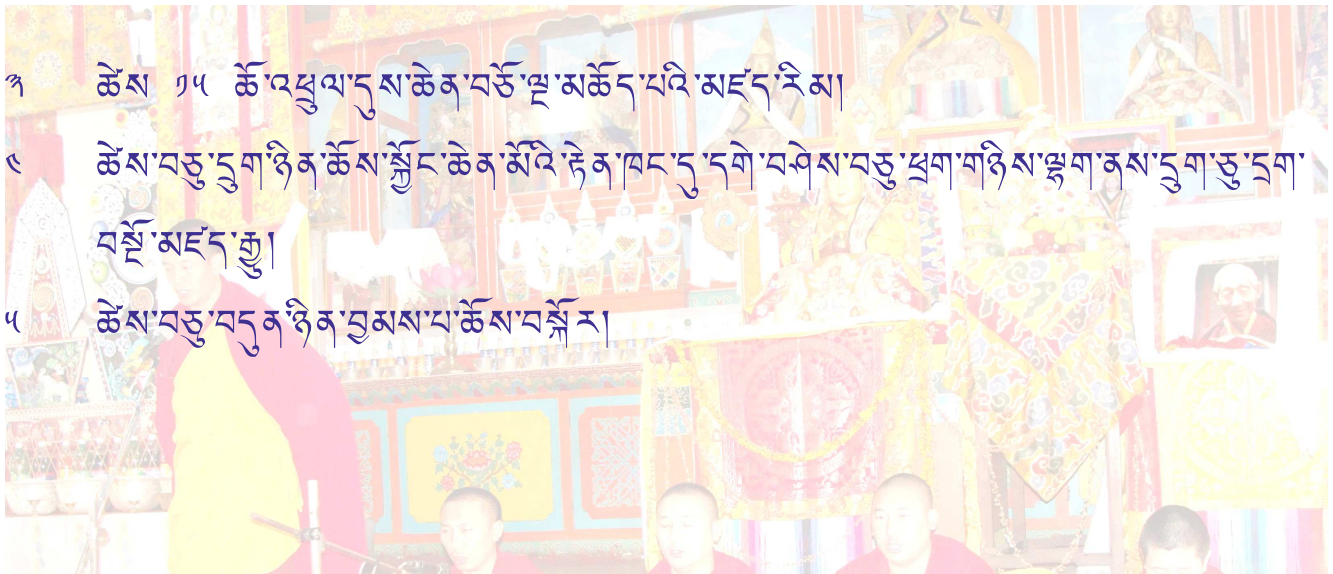
ཚུལ་ ༧

གསུང་ཚེས་རར།

ཚུལ་ ༡༠། ༣༠

གུང་ཚོགས།

ཉིན་གུང་།	ཚུང ༡	དབུ་ཕར་དམ་བཅའ།
	ཚུང ༢	སྒྲིན་ལམ།
ཐུང་།	ཚུང ༥། ༣༠	དགོང་ཇ།
དགོང་ཐོ།	ཚུང ༦། ༣༠	འདུལ་མཛོད་དམ་བཅའ།



- ༡ ཚེས ༡༥ ཚེ་འཕུལ་དུས་ཚེན་བཅོ་ལྔ་མཚོད་པའི་མཛད་རིམ།
- ༢ ཚེས་བཅུ་དྲུག་ཉིན་ཚེས་སྐྱིད་ཚེན་མོའི་ཉིན་ཁང་དུ་དགོ་བཤེས་བཅུ་ཕྱག་གཉིས་ལྷག་ནས་དྲུག་ཅུ་དྲག་བསྐྱོ་མཛད་རྒྱ།
- ༣ ཚེས་བཅུ་དྲུག་ཉིན་བྱམས་པ་ཚེས་བསྐྱོར།



The renowned Great Prayer Festival is to be held in Serpom Thoesam Norling Monastery for nine consecutive days, from the 8th to the 17th day of the 1st Tibetan lunar month, March 13 to March 21, 2011.

Program

March 13

10:00am: The opening ceremony of the Great Prayer Festival

March 14 - March 21

6:00 AM: Breakfast

Morning Debating Subject *Valid Cognition*

8:00 AM: Debating Session

9:00 AM: Teaching

10:30 AM: Lunch

Afternoon Debating Subject: Middle Way and Perfection of Wisdom

1:00 PM: Debating Session

2:00 PM: Prayer Festival

5:30 PM: Afternoon Tea Prayer

Evening Debating Subject: Vinaya and Treasure of Knowledge

6:30 PM: Debating Session

8:00 PM: Conclusion

On day 15 of 1st Tibetan Lunar month, a display of superbly arranged offerings will be made in front of the Assembly Hall known as Choenga Choepa.

On day 16, over two twenty Geshes will perform the Choegyul ritual known as Drugchu-ma.

On day 17, the Maitreya Procession ceremony will take place

INTRODUCTION TO THE GREAT PRAYER FESTIVAL

The Great Prayer Festival came into being when Lord Buddha reached the age of 58. At that time, there were two hundred thousand fully ordained monks residing at a place called *Betubhanam* (Tib. *Woeme Tsel*). Also present were six anti-Buddhists, such as Tonpa Zokgye and Kuntu Gyurnag. As such, the offering made to Buddha and his followers by the king, ministers, patrons and public dwindled. Tonpa Drug Gyalpo approached the king, King Bimbisara, and said: “Let our Buddha compete in miracles!” The king stopped him, but he didn’t listen. He requested the Buddha, who accepted and said that only he would know the time.

Buddha then went to a place called *Veshali* (Tib. *Yangpachen*) and eventually arrived in a place called *Shabati* (Tib. *Nyenyoe*). According to the Vinaya text, the Buddha performed miracle deeds only on the eighth day; but according to *Dharma Muko Sutra*, Lord Buddha went to the place where the miracle deeds were to be held on the first day of the first Tibetan lunar month.

Buddha subdued the six anti-Buddhists such as Zokgye from the first to the fifteenth days. On each of those days he performed a perfect deed: some of his followers developed bodhichitta, some reached the Arya grounds, some attained the Four Fruits, and some accumulated sufficient merit to take rebirth in the god and human realms. This affected immeasurable beings. After the miracles had been performed, the king Sharpa, Litsa Ji and so on built huge stupas to commemorate them at Zita garden in Shabti, which were square in shape with four steps in four directions.

Therefore the king, ministers, patrons and faithful caused the tradition of offering and praying on the occasion of the Great Prayer Festival to flourish in their areas. The tradition eventually arrived in Tibet, and Tibet’s leaders, masters and people would make rich offerings for the occasion.

The Great Prayer Festival was established
For all humans and gods to increase merit,
Before the Sakya Muni, the supreme God,
In Ladhen temple richly adorned by ornaments,
Prophecy in *the king’s testament*:
Then, a Bhikshu Bodhisattva who made rich offerings,
Took rebirth in the east.
He practiced Tantra and became a great Yogi.
The great holy being [Lord Tsongkhapa] also known as firm in essence,
Change the face [of Sakyamuni in the form of Enjoyment Body] and engage in offering,
Those who make rich offerings to him,
Will be spiritual beings of *Arya*.

In this way, the biography of Lord Tsongkhapa (1357-1419) explained the way in which he made offerings and prayers. At the age of 51, Tsongkhapa restored the Ladhen temple and its

holy objects. At the age of 53 he adorned Jowo and Shakyamuni etc. with high-quality crowns, clothes, and ritual substances. From the first to the fifteenth day he made elaborate offerings to the holy objects and assembled monks, and gave alms to the poor people. A number of people were led to the paths of liberation and enlightenment.

In the year 1409 AD, Lord Tsongkhapa established the Great Prayer Festival in accordance with the one in India; this is considered his third great deed. His great deeds developed into favor and medicine to living beings and Buddhism. At that time, he had a pure and noble dream: “A number of people appeared from the vicinity of Lhasa, and they ascended into the sky without hindrance. When asked, they said that because they made such offerings to Jowo, they were going to the Brahma world.

The Great Prayer Festival – founded by Lord Tsongkhapa – thrived and remained in Utsang, Ngari, Kham, Dhomey, Mongolia, China, etc. Generally speaking, the Prayer Festival takes place from the first to the fifteenth day. Due to many circumstances, the Prayer Festival of Lhasa starts on the eighth day of the first Tibetan lunar month. Similarly Serpom Thoesam Norling Monastery, the great seat for spiritual practice and study, starts its Prayer Festival on the eighth day. Varied offerings of Samantabhadra are arranged in the temples, including the assembly hall. Over four hundred monks chant the prayers with spiritual melodies. In particular, on the fifteenth day of the first Tibetan lunar month, a graceful big *torma* is set up along with Samantabhadra’s offerings in front of the assembled hall and its surroundings.

The prayer:

May Buddhism flourish and remain for a very long time; may all holy beings live very long lives; may all living beings enjoy happiness and benefit; and may all living beings cultivate virtues that cause liberation in their mental continuums.

Following the great deed of Lord Tsongkhapa, auspiciousness, prosperity, peace and harmony will thrive wherever the Great Prayer Festival flourishes.

