

A Sadhana of the Compassion Buddha, Arya Avalokiteshvara

*Based on the instructions given by
Kyabje Thubten Zopa Rinpoche
during the 100 Million Mani Retreat
held at Institut Vajra Yogini, Laval, France
May 2009*

Blessing the Speech

As soon as you wake up in the morning and before the first session of the day, bless your speech:

KÖN CHHOG SUM LA KYAB SU CHHI

I take refuge in the Three Jewels

DRO LA PHÄN CHHIR SANG GYÄ SHOG (3x)

May I become a buddha to benefit all. (3x)

I arise as the deity. On my tongue, the syllable AH transforms into a moon disc. On top of that appears a white OM syllable surrounded by white ALI (vowels) circling clockwise, red KALI (consonants) circling counterclockwise, and the blue heart mantra of dependent relationship circling clockwise.

Light beams radiate out from the syllables and the garland of mantras and hook the blessings and power of both mundane and supramundane speech in the form of the three mantras, the sublime seven precious royal symbols, and the eight auspicious signs.

This includes the power of speech (from beyond samsara) of the buddhas, arya bodhisattvas, those living in the three pure bhūmis, and arhats, as well as the power of speech (from not beyond samsara) of those who are engaged in the path, and also those sages who have achieved the power of words, who have actualized the words of truth, and who have great power in their speech. Due to the power of abiding in silence, of living in the morality of abstaining from the negative karma of speech, the words of those sages have so much power. Whatever they pray, it brings success. All the blessing powers of the holy speech – from those who are beyond samsara and those who are not beyond – are hooked in the aspect of the three mantras, the seven precious objects of the kings' reign, and the eight auspicious signs, and are then absorbed. Think that the whole sky is filled with these together with the mantras and they are absorbed into the mantras on your tongue. While visualizing this, recite in succession:

ALI (Vowels)

OM A AA I II U UU RI RII LI LII E AI O AU AM AH SVAHA (3x)

As you recite the vowels, white nectar flows down from the mantra and fills your entire body, completely purifying all the negative karma collected with the body.

KALI (Consonants)

OM KA KHA GA GHA NGA / CHA CHHA JA⁵ JHA NYA / TA THA DA DHA NA / TA THA
DA DHA NA / PA PHA BA BHA MA / YA RA LA VA / SHA SHA SA HA KSHA SVAHA
(3x)

As you recite the consonants, red nectar beams flow down from the mantra and fill your whole body, purifying all the negative karma collected with the speech from beginningless rebirths.

Heart Mantra of Dependent Relationship

OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO HYAVADAT TESHAN
CHAYO NIRODHA EVAM VADI MAHA SHRAMANA YE SVAHA (3X)

As you recite the mantra, blue nectar beams flow down from the mantra and fill your whole body, completely purifying all the negative karma collected with your mind.

Then the heart mantra of dependent relationship, the consonants, the vowels, the OM, and the moon disk dissolve into each other, one by one. The moon disk transforms into an AH syllable, which transforms into pink-colored nectar and dissolves into your tongue. It becomes of vajra nature.

The tongue becomes of indestructible vajra nature. Nothing can harm, take away, or destroy the power of mantra, such as black foods. Then, generate very strong faith that all the power and blessings of the speech of all the buddhas, bodhisattvas, sages, yogis, and so on, have entered your speech and that your speech is perfected. Think: "I have perfected my speech." The minute that sentient beings hear your speech, it pacifies their emotional and disturbing thoughts and whatever you say gets actualized; they do what you say.

By thinking in this way, the power of your speech becomes marvelous and whatever you recite is multiplied by one million times. Your speech will not become like gossip. By the power of the mantras, the power of your speech will not be snatched by eating. Some lamas have explained this practice as follows: visualize yourself as the deity with the deity's syllable, such as HUM, at your heart. Around this, visualize the three mantras, the same as before. Then, recite each of those mantras followed by the deity's mantra. Also, if one wishes, one can recite the root Guru's mantra, because when you become the deity you are the root Guru. You are oneness with the purifying deity, the Guru – all oneness – so you can recite the Guru's mantra. Then recite your own root Guru's name mantra 3, 7, 21, or however many times you like.

His Holiness the Dalai Lama's Name Mantra

OM AH GURU VAJRADHARA VAGINDRA SUMATI SHASANA
DHARA SAMUDRA SHRI BHADRA SARVA SIDDHI HUM HUM

Lama Zopa Rinpoche's Name Mantra

OM AH GURU VAJRADHARA MUNI SHASANA KSHANTI SARVA SIDDHI HUM HUM

Dedication Prayer

May my tongue have all the power of the ones gone to bliss.
By the power manifesting from these glorified words,
May all sentient beings be subdued,
And may all suffering be immediately pacified.
Whatever words I say, may all these meanings be accomplished instantly.

Zung of the Exalted Completely Pure Stainless Light

NAMAH NAVA NAVA TINAM / TATHAGATA GAM GANAM DIVA LUKA NAM / KOTINI YUTA
SHATA SAHA SRA NAM / OM VOVORI / CHARI NI CHARI / MORI GOLI CHALA VARI SVAHA
(a few times)

Mantra Taught by Buddha Drogen Gyälwa Chhö

OM HRI YA DHE SARVA TATHAGATA HRIDAYA GARBHE / JVALA DHARMA DHATU GARBHE /
SAM TARANA AYUH SAM SHODHAYA / PAPAM SARVA TATHAGATA SAMANDRA SUSHNI SHA
VIMALE BHISHUDDHA SVAHA *(a few times)*

Then recite:

OM MANI PÄDME HUM

Offering Your Body to the Buddhas

(Kyabje Zopa Rinpoche: Before beginning the sadhana offer your body to the buddhas.) Place both palms together in the form of a blossoming lotus at the heart, in the commitment mudra of the lotus lineage, and recite:

OM PADMA UDBHAVAYE SVAHA (5X)

Then, visualize doing prostrations at the feet of all the buddhas and bodhisattvas of the ten directions and recite:

OM SARVA TATHAGATA KAYA VAK CHITTA VAJRA PRANAMENA SARVA TATHAGATA VAJRA
PADA BANDHANAM KAROMI

Imagine offering one's body to the conquerors and their children saying:

Offering myself totally at all times to all the buddhas and bodhisattvas residing in the ten directions until reaching the essence of enlightenment, I request the buddhas and great bodhisattvas to accept me. Please grant me the unsurpassed attainment.

(Kyabje Zopa Rinpoche suggests to begin each day of a retreat dedicated to Avalokiteshvara and the development of compassion by taking the Eight Mahayana Precepts.

Rinpoche advises to begin each session with the *Practice of Prostrations to the Thirty-five Confession Buddhas*, including the Seven Medicine Buddhas. This can also be followed by the *General Confession*.

Rinpoche also advises to do the *Combined Jorchö and Lama Chöpa* before beginning the sadhana In the 1st session of the day.

Taking the Eight Mahayana Precepts

Preliminary Prayers

Refuge

LA MA SANG GYÄ LA MA CHHÖ

The Guru is Buddha; the Guru is Dharma;

DE ZHIN LA MA GE DÜN TE

The Guru is Sangha also.

KÜN GYI JE PO LA MA YIN

The Guru is the creator of all (happiness);

LA MA NAM LA KYAB SU CHHI

To all gurus I go for refuge. (3x)

Generating Bodhichitta

DRÖL NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate migrating beings

SANG GYÄ CHHÖ DANG GEN DÜN LA

I always go for refuge

JANG CHHUB NYING POR CHHI KYI BAR

To the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until the heart of enlightenment is achieved.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance, acting with

TSÖN PÄ SEM CHÄN DÖN DU DAG

Wisdom, compassion, and loving kindness,

SANG GYÄ DÜN DU NÄ GYI TE

In the eyes of the buddhas, for the benefit of sentient beings,

DZOG PÄI JANG CHHUB SEM KYE DO

I generate the thought of full enlightenment.

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of the roughness of pebbles and so forth.

LAG THIL TAR NYAM BÄIDURYÄI

May it be in the nature of lapis lazuli,

RANG ZHIN JAM POR NÄ GYUR CHIG

And as smooth as the palm of one's hand.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ
May human and divine offerings,
NGÖ SU SHAM DANG YI KYI TRÜL
Actually arranged and mentally created,
KÜN ZANG CHHÖ TRIN LA NA ME
Clouds of finest Samantabhadra offerings,
NAM KHÄI KHAM KÜN KHYAB GYUR CHIG
Fill the entire space.

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE TATHAGATAYA / ARHATE
SAMYAKSAM BUDDHAYA / TADYATHA OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE MAHA BODHI MÄNDO PASAM
KRAMANA VAJRE / SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG
By the power of truth of the Three Rare Sublime Ones,
SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG
The blessings of all the buddhas and bodhisattvas,
TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG
**The great wealth of the completed two collections, and the sphere of phenomena being pure
and inconceivable;**
CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI DE ZHIN NYI DU GYUR
CHIG
**May these piles of clouds of offerings arising through transformation by the bodhisattvas
Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling
the sky – arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be
received.**

Invocation

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING
Protector of all beings without exception;
DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA
Perfect knower of all things;
NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI
Divine destroyer of the intractable legions of Mara;
CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL
Bhagavan and retinue, please come here.

Mantra and Praise with Prostrations

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA UTTAMA SHRIYE SVAHA (3x)
with prostrations)

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI
SANG GYÄ PÄL GYÄL WA SHAKYA THUB PA LA/ CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI
WO/ JIN GYI LAB TU SÖL (3X with prostrations)

To the Guru, founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate, make offerings, and go for refuge. Please grant me your blessings. (3X with prostrations)

Then sit down to do the following prayers:

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

Reverently, I prostrate with my body, speech, and mind;

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

I declare all my negative actions accumulated since beginningless time,

KYE PHAG GE WA NAM LA JE YI RANG

And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

I dedicate my own merits and those of all others to the great enlightenment.

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land!

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, aversion and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

**Friends, enemies, strangers – and my body, wealth,
and enjoyments;**

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer this collection.

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

Please accept it with pleasure and bless me with freedom from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Prayer for Taking the Precepts

Now stand up and make three prostrations. Then, kneel on your right knee with your hands together in prostration and your head bowed. Visualize Guru Avalokiteshvara before you, generate the profound bodhichitta motivation for taking the precepts, and repeat three times:

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DAG LA
GONG SU SÖL

All buddhas and bodhisattvas dwelling in the ten directions,

LOB PÖN GONG SU SÖL / JI TAR NGÖN GYI DE ZHIN SHEG PA DRA

please pay attention to me. Just as the previous tathagatas, foe destroyers, perfectly completed buddhas who,

CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ TA CHANG SHE

like the divine wise horse and the great elephant, did what had to be done, performed actions,

TA WU LANG PO CHHEN PO JA WA JÄ SHING JE PA JÄ PA KHUR BOR WA

laid down the burden, subsequently attained their own welfare,

RANG GI DÖN JE SU THOB PA / SI PAR KÜN TU JOR WA YONG SU ZÄ PA

completely exhausted the fetters to existence, and had perfect speech,

YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI THUG / LEG PAR NAM

well-liberated minds, and well-liberated wisdom,

PAR DRÖL WÄI SHE RAB CHÄN / DE DAG GI / SEM CHÄN THAM CHÄ KYI

for the welfare of all sentient beings, in order to benefit,

DÖN GYI CHHIR DANG / PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA

in order to liberate, in order to eliminate famine,

WÄI CHHIR DANG / MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA

in order to eliminate war, in order to stop the harm of the four elements, in order to eliminate sickness,

WÄI CHHIR DANG / JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU

in order to fully complete the thirty-seven practices harmonious with enlightenment,

DZOG PAR JA WÄI CHHIR DANG / LA NA ME PA YANG DAG PAR

and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment

DZOG PÄI JANG CHHUB NGE PAR TOG PAR JA WÄI CHHIR SO JONG YANG DAG PAR DZÄ PA

perfectly performed the restoring and purifying ordination;

DE ZHIN DU DAG [MING] (say your name) DI ZHE GYI WÄ KYANG

similarly, also I, who am called [say your name], from this time until sunrise tomorrow,

DÜ DI NÄ ZUNG TE JI SI SANG NYI MA MA SHAR GYI BAR DU / SEM CHÄN THAM CHÄ KYI DÖN
GYI CHHIR DANG

for the welfare of all sentient beings, in order to benefit,

PHÄN PAR JA WÄI CHHIR DANG DRÖL WAR JA WÄI CHHIR DANG

in order to liberate, in order to eliminate famine,

MU GE ME PAR JA WÄI CHHIR DANG NÄ ME PAR JA WÄI CHHIR DANG

**in order to eliminate war, in order to stop the harm of the four elements, in order to
eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI CHHIR DANG

in order to fully complete the thirty-seven practices harmonious with enlightenment,

LA NA ME PA YANG DAG

and in order to definitely actualize the unsurpassed result

PAR DZOG PÄI JANG CHHUB NGE PAR TOG PAR JA WÄI CHHIR SO JONG

of perfect, complete enlightenment, shall perfectly undertake

YANG DAG PAR LANG WAR GYI O. (3x)

the restoring and purifying ordination. (3x)

Then the Guru will say, "This is the method," (Tab yin-no) upon which you say, "Excellent." (Leg-so)

Upon completing the third recitation, think that you have received the vows in your continuum and rejoice. Then regenerate the thought of bodhichitta, the altruistic aspiration to attain enlightenment for the sake of all sentient beings, by thinking:

DENG NÄ SOG CHÖ MI JA ZHING

Just as the foe destroyers of the past have abandoned all misconduct

ZHÄN GYI NOR YANG LANG MI JA

of body, speech, and mind, such as taking the lives of others,

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

so shall I, for the sake of all beings, abandon for one day

DZÜN GYI TSHIG KYANG MI MA O

these wrong actions and devote myself to the pure practice of the training.

The Commitment Prayer to Keep the Precepts

KYÖN NI MANG PO NYER TEN PÄI

From now on I shall not kill, steal others' possessions,

CHHANG NI YONG SU PANG WAR JA

Engage in sexual activity, or speak false words.

THRI TÄN CHHE THO MI JA ZHING

I shall avoid intoxicants, from which many mistakes arise.

DE ZHIN DÜ MA YIN PÄI ZÄ

I shall not sit on large, high, or expensive beds.

DRI DANG THRENG WA GYÄN DANG NI

I shall not eat food at the wrong times.

GAR DANG LU SOG PANG WAR JA

I shall avoid singing, dancing, and playing music,

JI TAR DRA CHOM TAG TU NI

And I shall not wear perfumes, garlands, or ornaments.

SOG CHÖ LA SOG MI JE TAR

Just as the arhats have avoided wrong actions, such as taking the lives of others,

DE ZHIN SOG CHÖ LA SOG PANG

So shall I avoid wrong actions such as taking the lives of others.

LA ME JANG CHHUB NYUR THOB SHOG

May I quickly attain enlightenment,

DUG NGÄL MANG THRUG JIG TEN DI

And may living beings who are experiencing the various sufferings

SI PÄI TSHO LÄ DRÖL WAR SHOG

Be released from the ocean of cyclic existence.

The Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA / BHARA BHARA / MAHA SHUDDHA SATTVA PADMA
VIBHUSHITA BHUJA / DHARA DHARA SAMANTA / AVALOKITE HUM PHAT SVAHA (21X)

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING

May I maintain faultless morality of the rules

TSHÜL THRIM NAM PAR DAG DANG DÄN

And immaculate morality.

LOM SEM ME PÄI TSHÜL THRIM KYI

May the perfection of moral conduct be completed

TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

By keeping morality purely and untainted by pride.

Make three prostrations. Then think:

This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world.

Dedication Prayers

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PA YANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Because of the merits of taking the ordination and keeping the precepts, may I and all sentient beings achieve the two enlightened holy bodies created by the two vast accumulations of merit and transcendental wisdom.

His Holiness the Dalai Lama states that reading about the Eight Mahayana Precepts, observing them, or even rejoicing when others observe such them creates great positive potential in our minds. In order that this potential be of greatest benefit to ourselves and others, dedicate the merit following the example of Master Shantideva:

May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness, and prosperity.

May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;

May the powerless find power,
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

The Practice of Prostrations to the Thirty-five Confession Buddhas

Motivation

The purpose of my life is to free the numberless sentient beings who are the source of all my past, present, and future happiness, temporary as well as ultimate happiness – including all the realizations of the path, liberation from samsara, and enlightenment – from all the oceans of samsaric suffering, including the causes: delusion and karma. In order to do this, I must achieve full enlightenment. Therefore, I need to actualize the path. Therefore, I need to purify the defilements.

If I were now born in hell, it would be so unbearable. Even one tiny fire spark on my body is hundreds of thousands of times hotter than the whole entire fire energy in this world. It is so unbearable that experiencing it for even an instant is like suffering for many eons. I have created numberless causes to be born in the hell realms by creating the ten non-virtuous actions countless times in this and beginningless past lives. I have created numberless causes to be born in the hell realms by breaking the pratimoksha vows, by breaking the bodhisattva vows, and by breaking the tantric vows countless times in this and beginningless past lives. And I have created numberless causes to be born in the hells by creating the heaviest negative karma in relationship with the holy virtuous friend, which includes harming the holy body, breaking the advice, disturbing the holy mind, having non-devotional thoughts, and rising heresy and anger, which produce the greatest obstacles to achieve realizations and create the greatest suffering.

Every single one of these negative actions has four suffering results: the ripening result (a rebirth in the lower realms), the possessed result (the type of environment I'm born into when again a human), the result similar to the cause in my experience, and the worst one, the result similar to the cause in my actions, which means that again and again I am driven to create the same negative actions in the future, and so again and again I have to experience the four suffering results. In this way, samsara has no end.

Not only that, but karma increases, so from even a small negative action can come huge suffering results. And karma is definite to be experienced, so every negative action I have created will definitely bring its result, no matter how long it takes, until it is purified. So from one negative karma, I have to experience the result over and over again for so many hundreds of lifetimes. Understanding this, how can I stand to live life without purifying myself and

getting rid of all these negative karmas, just as I would try to get rid of a deadly poison in my body?

Not only that, but I'm going to die, and death can come even today, any moment. Therefore, I must purify all my negative actions right this second. In order to do that, I am going to do these prostrations with the practice of confessing downfalls, and I'm going to do this so that I can develop myself in order to work for the happiness of all sentient beings.

Visualization

Visualize in the space in front of you your Guru in the aspect of Shakyamuni Buddha, with thousand-arm Avalokiteshvara at his heart. At the heart of thousand-arm Avalokiteshvara is the syllable HRIH, and from this beams of light emanate, forming six rows in the space below. At the end of each beam is a throne supported by elephants and adorned with pearls. On each throne is seated a buddha. In the first row are six buddhas, blue in color and in the aspect of Akshobhya, with the exception of the third buddha, King Lord of the Nagas, who has a blue-colored body, but a white head. In the second row, there are seven buddhas, white in color and in the aspect of Vairochana. In the third row are seven buddhas, yellow in color and in the aspect of Ratnasambhava. In the fourth row are seven buddhas, red in color and in the aspect of Amitabha. In the fifth row there are seven buddhas, green in color and in the aspect of Amoghasiddhi. These are the thirty-five Confession Buddhas. Each one is in the posture of that particular dhyani buddha. In the final row are the Medicine Buddhas.

Think that each one of these buddhas is the embodiment of all three times ten directions Buddha, Dharma, Sangha, and all statues, stupas, and scriptures. Think they embody all holy objects, whose essence is the Guru. Have complete faith that each one has the power to purify all your negative karmas and imprints, accumulated since beginningless time.

Now imagine that you emanate numberless bodies, and that as you prostrate, all these bodies prostrate along with you from all directions, covering every atom of the earth.

Now recite the increasing mantras, refuge and the *Confession of Downfalls to the Thirty-five Buddhas*, repeating each buddha's name over and over as many times as you can with each prostration. It is the recitation of the name of each buddha that brings the purification, so there is a big difference when you recite just a few times or many. Even if you do the recitation by listening to a CD or tape, still recite the name yourself as much as you can. Either recite the prayer three times straight through making one prostration to each buddha each time, or do three prostrations to each buddha as you go through the prayer once. At the end, recite the names of the Medicine Buddhas. This can be followed by Vajrasattva mantra and the *Po Praise* to Avalokiteshvara, according to time. Then recite the prayer at the end, followed by the General Confession.

First, recite the mantras for multiplying the merit of making prostrations

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA UTTAMA SHRIYE SVAHA (3x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
RINCHHEN GYÄLTSHÄN LA CHHAG TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA / ARHATE SAMYAK
SAMBUDHAYA / TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE SVAHA (7x)

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the Confession of the Bodhisattva's Downfalls!

DAG [MING] DI ZHE GYI WA / DÜ TAG TU LA MA LA KYAB SU CHHI WO

I, (say your name), throughout all times, take refuge in the Guru;

SANG GYÄ LA KYAB SU CHHI WO

I take refuge in the Buddha;

CHHÖ LA KYAB SU CHHI WO

I take refuge in the Dharma;

GE DÜN LA KYAB SU CHHI WO (3x)

I take refuge in the Sangha. (3x)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

**To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror
Shakyamuni Buddha, I prostrate.**

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO

**To Tathagata Thoroughly Destroying with Vajra Essence,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO

To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO

To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO

To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO

To Tathagata Delighted Hero, I prostrate.

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO

To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO

To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA TONG WA DÖN YÖ LA CHHAG TSHÄL LO

To Tathagata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO

To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Non-craving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN PA LA CHHAG
TSHÄL LO
**To Tathagata Pure Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN PA LA CHHAG TSHÄL LO
**To Tathagata Lotus Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO
To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG PÖI TOG GI GYÄL TSHÄN GYI GYÄL PO LA CHHAG TSHÄL LO
**To Tathagata King Holding the Victory Banner of Foremost Power,
I prostrate.**

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG TSHÄL LO
To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Transcendence Through Subduing,
I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA CHAG TSHÄL LO
To Tathagata All-Subduing Jewel Lotus, I prostrate.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIN PO CHHE DANG
PÄ MA LA RAB TU ZHUG PA RI WANG GI GYÄL PO LA CHHAG TSHÄL LO (3x)
**To Tathagata, arhat, perfectly completed buddha, King of the Lord of Mountains Firmly
Seated on Jewel and Lotus, I prostrate. (3x)**

Prostrations to the Seven Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ TSEN
LEG PA YONG DRAG PÄL GYI GYÄL PO LA CHHAG TSHÄL LO
**To bhagavan, tathagata, arhat, perfectly completed buddha, Renowned Glorious King of
Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIN
PO CHHE DANG DA WA DANG PÄ MÄ RAB TU GYÄN PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO
LA CHHAG TSHÄL LO
**To bhagavan, tathagata, arhat, perfectly completed buddha, King of Melodious Sound,
Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ SER
ZANG DRI ME RIN CHHEN NANG TÛL ZHUG DRUB PA LA CHHAG TSHÄL LO

**To bhagavan, tathagata, arhat, perfectly completed buddha, Stainless Excellent Gold,
Illuminating Jewel Who Accomplishes All Conduct, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ NYA
NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To bhagavan, tathagata, arhat, perfectly completed buddha, Glorious Supreme One Free
from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
CHHÖ DRAG GYA TSHÖ YANG LA CHHAG TSHÄL LO

**To bhagavan, tathagata, arhat, perfectly completed buddha, Melodious Ocean of Proclaimed
Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PÄ NGÖN PAR KHYÄN PA LA CHHAG TSHÄL LO

**To bhagavan, tathagata, arhat, perfectly completed buddha, Clearly Knowing by the Play of
Supreme Wisdom of an Ocean of Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ MEN
GYI LHA BÄI DUR YÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO

**To bhagavan, tathagata, arhat, perfectly completed buddha, Medicine Guru, King of Lapis
Lazuli Light, I prostrate.**

Confession Prayer

(This prayer should be done in the first session of the day, but can be omitted in the later sessions.)

DE DAG LA SOG PA CHHOG CHÛI JIG TEN GYI KHAM THAM CHÄ NA DE ZHIN SHEG PA DRA
CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE
TSHO ZHING ZHE PÄI SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA NÄ KHOR WA NA KHOR
WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU
YI RANG PA AM / CHHÖ TEN GYI KOR RAM / GE DÛN GYI KOR RAM / CHHOG CHÛI GE DÛN
GYI KOR THROG PA DANG / THROG TU CHUG PA DANG / THROG PA LA JE SU YI RANG PA AM
/ TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU TSÄL WA DANG / GYI PA LA JE SU YI
RANG PA AM / MI GE WA CHÛI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA DANG JUG
TU TSÄL WA DANG / JUG PA LA JE SU YI RANG PA AM / LÄ KYI DRIB PA GANG GI DRIB NÄ DAG
SEM CHÄN NYÄL WAR CHHI PA AM / DÛ DRÖI KYE NÄ SU CHHI PA AM / YI DVAG KYI YÛL DU
CHHI PA AM YÛL THA KHOB TU KYE PA AM / LA LOR KYE PA AM / LHA TSHE RING PO NAM SU
KYE PA AM WANG PO MA TSHANG WAR GYUR PA AM / TA WA LOG PA DZIN PAR GYUR PA AM
/ SANG GYÄ JUNG WA LA NYE PAR MI GYI PAR GYUR WÄI LÄ KYI DRIB PA GANG LAG PA DE
DAG THAM CHÄ SANG GYÄ CHOM DÄN DÄ YE SHE SU GYUR PA / CHÄN DU GYUR PA / PANG
DU GYUR PA / TSHÄ MAR GYUR PA / KHYEN PÄ ZIG PA DE DAG GI CHÄN NGAR THÖL LO

CHHAG SO / MI CHHAB BO / MI BE DO / LÄN CHHÄ KYANG CHÖ CHING DOM PAR GYI LAG SO

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI PA NÄ KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU JIN PA THA NA DÜ DRÖI KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI SEM CHÄN YONG SU MIN PAR GYI PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI JANG CHHUB CHHOG TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI LA NA ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG PA DE DAG THAM CHÄ CHIG TU DÜ SHING DUM TE DOM NÄ LA NA MA CHHI PA DANG / GONG NA MA CHHI PA DANG / GONG MÄI YANG GONG MA / LA MÄI YANG LA MAR YONG SU NGO WÄ LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB TU YONG SU NGO WAR GYI O

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGÖ PA DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU DAG GI KYANG YONG SU NGO WAR GYI O

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI JE SU YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL WA DEB SO / DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB PAR GYUR CHIG

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG DAG DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA THA YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU NYE WAR CHHI WO

All [you thirty-five buddhas] and others, as many tathagata, arhat, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I am admitting and confessing all these

negativities. I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans — those who are living in the present time, those who have lived in the past, and those who will likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

How to Meditate on the General Confession

As you confess each of the negative actions contained in this prayer, think to yourself that you have created this negative action not just once, but countless times in this and beginningless lives, whether you remember it or not. Generate very strong regret. The stronger the regret, the greater the purification.

Then reflect on the emptiness of each of these negative actions, remembering that even negative actions do not truly exist from their own side. They arise in dependence on causes and conditions and are merely labeled by the mind. You can either think they are completely non-existent from their own side, or that they are merely labeled by mind, or that they are hallucination. Whichever method you use to understand emptiness, the conclusion that should come in your heart is that each of these negative actions are completely empty, not existing from their own side, even the slightest atom.

At the end of the confession prayer, pause to make the determination not to commit these negative actions again in the future. This is the power of restraint. Make this promise realistic, even if you are promising simply not to do the negative action even for just the next five minutes or seconds. This is to make sure you that you do not tell a lie to the merit field.

General Confession

U HU LAG!

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG
JANG CHHUB SEM PA THAM CHÄ DANG GE DÜN TSÜN PA NAM DAG LA GONG SU SÖL

DAG [MING DI] ZHE GYI WÄ TSHE RAB KHOR WA THOG MA MA CHHI PA NÄ DA TA LA THUG GI
BAR DU / NYÖN MONG PA DÖ CHHAG DANG ZHE DANG DANG TI MUG GI WANG GI LÜ
NGAG YI SUM GYI GO NÄ DIG PA MI GE WA CHU GYI PA DANG / TSHAM MA CHHI PA NGA
GYI PA DANG / DE DANG NYE WA NGA GYI PA DANG / SO SOR THAR PÄI DOM PA DANG
GÄL WA DANG / JANG CHHUB SEM PÄI LAB PA DANG GÄL WA DANG / SANG NGAG KYI
DAM TSHIG DANG GÄL WA DANG / PHA DANG MA LA MA GÜ PA DANG / KHÄN PO DANG
LOB PÖN LA MA GÜ PA DANG / DROG TSHANG PA TSHUNG PAR CHÖ PA NAM LA MA GÜ PA
DANG / KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG / DAM PÄI CHHÖ PANG PA DANG /
PHAG PÄI GE DÜN LA KUR PA TAB PA DANG / SEM CHÄN LA NÖ PÄI LÄ GYI PA LA SOG PA /
DIG PA MI GE WÄI TSHOG DAG GI GYI PA DANG / GYI DU TSÄL WA DANG / ZHÄN GYI GYI PA
LA JE SU YI RANG WA LA SOG PA / DOR NA THO RI DANG THAR PÄI GEG SU GYUR CHING
KHOR WA DANG NGÄN SONG GI GYUR GYUR PÄI NYE TUNG GI TSHOG CHI CHHI PA THAM
CHÄ

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG
JANG CHHUB SEM PA THAM CHÄ DANG / GE DÜN TSÜN PA NAM KYI CHÄN NGAR THÖL LO /
MI CHHAB BO / CHHAG SO / CHHIN CHHÄ KYANG DOM PAR GYI LAG SO / THÖL ZHING SHAG
NA DAG DE WA LA REG PAR NÄ PAR GYUR GYI / MA THÖL MA SHAG NA DE TAR MI GYUR WA
LAG SO

U hu lag! (Woe is me!)

O great Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [say your name], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas. I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra. I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot, and have been disrespectful to my spiritual friends living in ordination. I have committed actions harmful to the Three Jewels, avoided the holy Dharma,¹³ criticized the arya Sangha, harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and

transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.

Visualization at the End of the Confession Prayer

Think that through the force of reciting these names of the thirty-five Buddhas of Confession and the Medicine Buddhas, through the power of their pure prayers and vows, through the power of generating regret and the other opponent forces, and through the power of having made these prostrations, nectars and light rays descend from the holy bodies of the buddhas, completely purifying all negative karmas, defilements and imprints collected on your mental continuum since beginningless time. Generate strong faith that your mind has become completely pure.

Then reflect on emptiness. In emptiness there is no I, the creator of negative actions. In emptiness there is no creating of negative actions. In emptiness there are no negative actions created. Even though there are infinite phenomena, in emptiness nothing exists at all. There is no this and that, no me and you, nothing. In emptiness everything is one taste. From this emptiness, everything comes into existence. Whatever exists is the manifestation of emptiness.

Dedication

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, which are completely empty of existing from their own side, may the I, which is completely empty of existing from its own side, quickly achieve the state of full enlightenment, which is completely empty of existing from its own side, in order to lead all sentient beings, who are completely empty of existing from their own side, to that state by myself alone, who is completely empty of existing from its own side.

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, may the precious supreme enlightened thought, bodhichitta – letting go of self and cherishing others – which is the source of all success and happiness for myself and all sentient beings, immediately be generated within my own mind, and within the minds of all sentient beings. May that which has already been generated never decline, but increase more and more.

Due to the merits of the three times collected by myself and all sentient beings, may I, the members of my family, all students and benefactors of the FPMT, everyone who comes to (*insert the name of the place or center where you are doing this practice*), as well as all other sentient beings, be able to completely actualize the complete stainless teachings of Lama Tsongkhapa, the unification of sutra and tantra, in this very lifetime. May Lama Tsongkhapa's teachings spread in all directions and exist forever, and may I cause this by myself alone.

Retreat Sessions

Begin the 1st session of the day with either the long or short versions of *Calling the Guru from Afar* (the short version is on page 23; the long version is on page 90).

Begin the 2nd and 3rd sessions with any of the following prayers:

- *Calling the Guru from Afar* (the short version is on page 23; the long version is on page 90),
- *A Glance Meditation on All the Important Points of the Lam-rim* (page 94),
- *The Three Principles of the Path* (page 96),
- *The Foundation of All Good Qualities* (page 98), or
- *Request to the Supreme Compassionate One* (page 101).

Then go to the Requests to the Lineage Gurus (page 24).

Begin the 4th session directly with the Requests to the Lineage Gurus (page 24).

Calling the Guru from Afar

(abbreviated version)

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

MA RIG MÜN SEL PÄL DÄN LA MA

Magnificently glorious guru, dispelling the darkness of ignorance;

TAR PÄI LAM TÖN PÄL DÄN LA MA

Magnificently glorious guru, revealing the path of liberation;

KOR WÄI CHU DRÖL PÄL DÄN LA MA

Magnificently glorious guru, liberating from the waters of samsara;

DUG NGÄL NÄ SEL PÄL DÄN LA MA

Magnificently glorious guru, eliminating the diseases of the five poisons;

YI ZHIN NOR BU PÄL DÄN LA MA

Magnificently glorious guru who is the wish-granting jewel;

KYE LA SÖL DEB JIN GYI LOB SHIG

I beseech you, please bless me.

MI TAG CHI WA NYING NÄ DREN PA

Magnificently glorious guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To remember impermanence and death from my heart.

GÖ ME LO NA GYU LA KYE PA

Magnificently glorious guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To generate the thought of no-need in my mind.

BEN PAR TSE CHIG DRUB LA NÄ PA

Magnificently glorious guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To abide one-pointedly in practice in isolated places.

DRUB LA BAR CHE GANG YANG ME PA

Magnificently glorious guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To not have any hindrances to my practice.

KYEN NGÄN TAM CHÄ DROG SU CHAR WA

Magnificently glorious guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

So that all bad conditions appear as a support.

DAG ZHEN DÖN NYI LHÜN GYI DRUB PA

Magnificently glorious guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To accomplish effortlessly the two works of self and others.

DAN TA NYUR DU JIN GYI LOB SHIG
Magnificently glorious guru,
NYUR WA NYUR DU JIN GYI LOB SHIG
Please bless me soon, very soon.
DEN TOG DIR RU JIN GYI LOB SHIG
Please bless me on this very cushion.
TÜN TOG DIR RU JIN GYI LOB SHIG
Please bless me in this very session.

After reciting these verses, recite any requesting prayers to your own guru that you wish.

PÄL DÄN LA MÄI NAM PAR TAR PA LA
May I not arise heresy even for a second
KÄ CHIG TSAM YANG LOG TA MI KYE SHING
In the actions of the glorious guru.
CHI DZE LEG PAR TONG WÄ MO GO KYI
May I regard whatever actions are done as pure.
LA MÄI JIN LAB SEM LA JUG PAR SHOĞ
With this devotion may I receive the blessings of the guru in my heart.

Then recite the following verse and meditate on the guru entering your heart.

PÄL DÄN TSA WÄI LA MA RIN PO CHE
Magnificent and precious root guru,
DAG GI NYING KAR PA MÖI TENG ZHUG LA
Please abide on the lotus and moon seat at my heart.
KA DRIN CHEN PÖI GO NÄ JE ZUNG TE
Guide me with your great kindness,
KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL
And grant me the realizations of your holy body, speech, and mind.

Requests to the Lineage Gurus

(Visualize the lineage gurus above your head with Avalokiteshvara at the very top followed by Gelongma Palmo and the other gurus down to your root guru who is right above your crown:)

NAM DAG CHHÖ KÜI LHA LAM RAB YANG DRÖ
The heavens of the dharmakaya are supreme yet, out of warmth,
MIG ME THUG JEI CHHU DZIN BUM THRIG TE
A hundred thousand moisture-bearing clouds of non-referential compassion gather.
THA YÄ DRO LA PHÄN DEI NGÖ DRUB CHHAR
I make requests to Pädmapani, skilled in sending a rainfall
BEB KHÄ CHHAG NA PÄ MOR SÖL WA DEB
Of attainments of benefit and bliss to limitless migrators.

(In the 2nd, 3rd, and 4th sessions, you can skip the following verses and continue from “I make requests to the ocean of varieties of emanations of the supreme arya” on page 26:)

NAM DRÖL CHHOG GI SAR SHEG PÄL MÖI ZHAB

Excellent Bhikshuni Lakshmi, gone to the stage of supreme liberation;

NÄ NGA ZIG PA TSÄN DRA KU MA RA

Chandra Kumara, who favored the five sciences;

ZÖ TSÖN DÄ PÄI TOB PHAG YE SHE ZANG

Jñanabhadra, sublimely strong in patience, effort, and faith;

DRO WÄI TSA LAG SUM LA SÖL WA DEB

I make requests to you three friends of migrators.

KHÄ PÄI CHHOG GYUR BÄL PO PE NYA WA

Penyawa of Nepal, best of scholars;

PHAG CHHOG NAM RÖL DA WA GYÄL TSHÄN ZHAB

Excellent Dawa Gyältsän, emanation of the supreme arya;

DRUB PÄI WANG CHHUG NYI PHUG CHHÖ KYI DRAG

Nyiphug Chökyidrag, lord of practice;

SEM PA CHHEN PO SUM LA SÖL WA DEB

I make requests to you three great beings.

GYÄL SÄ DUNG DZIN TRÜL PA DORJE GYÄL

Trupa Dorje Gyäl, descendent of the conquerors’ children;

KHÄ TSÜN CHHEN PO ZHANG TÖN DRA JIG ZHAB

Excellent Zhangtön Drājig, great in learning and morality;

TSHÜL THRIM NGÄ DANG THUG JE JANG CHHUB PÄL

Thugje Jangchub Päl, endowed with morality’s fragrance;

THAR LAM SÄL DZÄ SUM LA SÖL WA DEB

I make requests to you three who clarified the path to liberation.

DRANG ME TING DZIN WANG JOR DE WA CHÄN

Dewa Chän, with control over countless concentrations;

YI DAM LHA TSHOG ZHÄL ZIG JANG CHHUB BAR

Jangchub Bar, with visions of hosts of meditational deities;

YÖN TÄN RIN CHHEN DZÖ NGA YE SHE BUM

Yeshe Bum, who possessed a treasury of precious qualities;

DRO WÄI RE KONG SUM LA SÖL WA DEB

I make requests to you three who fulfilled the hopes of migrators.

JANG CHHUB THUG LA NGA NYE THOG ME ZANG

Thogme Zangpo, who attained mastery over bodhichitta;

MI PHAM GYÄL WÄI RÖL GAR SHE RAB PÄL

Sherab Päl, emanation of the invincible conqueror, Maitreya;

DRO KÜN NYING JE TAG KYONG TSHÜL THRIM TSÄN

Tsultrim Tsän, who constantly protected all migrators with compassion;

ZHÄN DÖN LHÜN DRUB SUM LA SÖL WA DEB

I make requests to you three who spontaneously achieved the welfare of others.

DRO DREN DAM PA YÖN TÄN RIN CHHEN DANG
Yöntän Rinchen, holy guide of migrators,
SANG GYÄ TÄN PA GYA TSHOR WANG CHHUG JE
Sangyā Gyatso, lord over an ocean of Buddha's doctrine;
THA YÄ LÜ CHÄN SA KHÄN KYAB CHHOG PÄL
Kyabchog Päl, who showed the path to infinite embodied beings;
LUNG TOG DAG NYI SUM LA SÖL WA DEB
I make requests to you three who embodied scripture and realization.

TÜL ZHUG DRUB PÄI PA WO EN SA PA
Gyälwa Ensapa, hero who accomplished righteous conduct;
KÄL DÄN RE KONG SANG GYÄ YE SHE TSHÄN
Sangyā Yeshe, who fulfilled the hopes of the fortunate;
SHE JA KÜN ZIG LO ZANG CHHÖ GYÄN ZHAB
Excellent Panchen Lozang Chögyän, seeing all to be known;
NAM DREN DAM PA SUM LA SÖL WA DEB
I make requests to you three holy guides.

DRUB PA CHHOG NYE DAM TSHIG DORJE DANG
Damtsig Dorje, who acquired the supreme accomplishment;
RIG KÜN DAG PO LO ZANG YE SHE ZHAB
Excellent Panchen Lozang Yeshe, lord of all the lineages;
LAM ZANG SÄL DZÄ DÖN YÖ KHÄ DRUB JE
Venerable Dönyö Khedrub, clarifier of the excellent path;
TÄN PÄI DRÖN ME SUM LA SÖL WA DEB
I make requests to you three lamps of the doctrine.

NGAG WANG ZUR PHÜ NGA PÄI KHYEN RAB CHHOG
I make requests to Ngawang Chogdän, embodiment of the glorious,
NYER ZHUG PÄL DÄN DE SHEG CHI ZUG CHÄN
Who partook of the supreme wisdom of the five-knotted lord of speech, Mañjushri,
KÄL ZANG NAM DREN ZHI PÄI LUNG TOG TÄN
And to His Holiness Kälzang Gyatso,
SÄL DZÄ GYA TSHÖI LA MAR SÖL WA DEB
Who clarified the doctrines of scripture and realization of the good eon's fourth guide.

If you have skipped the above verses, continue from here:

KÜN KHYAB DÖ NÄ DAG PÄI CHHÖ NYI DANG
I make requests to the ocean of varieties of emanations of the supreme arya,
ZUNG JUG SO SO RANG RIG NYING JEI THRÜL
Universally appearing as environments and inhabitants,
TEN DANG TEN PAR YONG SHAR PHAG CHHOG GI
Apparitions of analytic wisdom and compassion
JI NYE KÖ PA GYA TSHOR SÖL WA DEB
Unified with an all-pervading nature, pure from the very beginning.

DRU DZIN LA GYE CHHAG NA PÄ MO YI

Please bless me that I might be cared for closely like an only child

NAM KÜN BU CHIG ZHIN DU NYER KYANG NÄ

By Pämapani who enjoys the Potala,

THEG CHHOG DÜ TSII CHÜ THUNG GO SUM GYI

And by drinking the essence of the nectar of the Mahayana,

NYE PA BA ZHIG DRUB PAR JIN GYI LOB

Accomplish solely what is pleasing with my three doors.

SI PÄI PHÜN TSHOG KÜN LÄ NGE JUNG ZHING

Please bless me to renounce all the perfections of cyclic existence,

RANG NYI ZHI WÄI DE LA MA CHHAG PAR

To be unattached to the bliss of my own peace,

KHA NYAM MA NAM DUG NGÄL GYA TSHO LÄ

And to generate the supreme mind desiring to liberate mothers,

DRÖL DÖ SEM CHHOG KYE WAR JIN GYI LOB

Equal to space, from the ocean of suffering.

DE ZHIN NYI DANG DRAG TONG NGAG KYI DANG

Please bless me to eliminate ordinary appearance and grasping

YIG DRU TSHÄN PEI ZUG DZOG DAM TSHIG GYA

With the clear appearance and divine pride of the six deities:

TSHÄN MÄI LHA DRUG SÄL NANG NGA GYÄL GYI

The deity of thusness, the tone of the mantra's empty resonance, the seed-syllable,

THA MÄL NANG ZHEN CHÖ PAR JIN GYI LOB

The form complete with marks and exemplifications, the commitment mudra, and sign.

YÄN LAG ZHI DÄN DÄ JÖ SAM TÄN LA

Please bless me to accomplish each and every common attainment

TEN NÄ NGÖ DRUB MA LÜ DRUB PA DANG

Through dependence on the concentration with four-branched repetition

ME DANG DRA LA ZHÖL WÄI NÄL JOR GYI

And to complete perfect concentration

PHÜL JUNG TING DZIN DZOG PAR JIN GYI LOB

With the yogas of absorption in fire and sound.

TSHÄN DZIN MIG TÄ KÜN ZHIG NAM KHA TAR

Please bless me to uproot the two obscurations

NAM DAG THAR PA TER WÄI SAM TÄN CHHE

With the great space-like concentration

THAB KHÄ SÖ NAM PUNG DANG DÄN PA YI

Bestowing immaculate liberation that destroys all trust in grasping at signs,

DRIB NYI DRUNG NÄ JIN PAR JIN GYI LOB

And by being endowed with a mass of merits of skill-in-means.

RING MIN CHHÖ KÜN NGÖN DZOG YE SHE KYI

Please bless me to attain soon the complete direct transcendental wisdom regarding all phenomena,

SAM PHEL ZUG KÜI Ö ZER DRA WA CHÄN

The wish-fulfilling form bodies with their nets of light,

THOB NÄ GYÜ NGÄ DÜ PÄI DRO WA NAM

And to spontaneously achieve the enlightened activities,

MIN DRÖL THRIN LÄ LHÜN GYI DRUB JIN LOB

Ripening and liberating migrators included in the five lineages.

Instantaneous Self Generation

Then, as you are unable to bless the offerings of the merit field while having the ordinary appearance of and grasping to yourself, contemplate (as advised by Kyabje Zopa Rinpoche: The lineage gurus dissolve one into another, beginning from Avalokiteshvara, who is at the very top, down to your root guru, who is above your crown. Your root guru – the holy mind or dharmakaya – dissolves into light and absorbs into you. You – the real or independent I or the inherently existent self – become empty. Meditate on the emptiness of that real I that has never existed from beginningless rebirths. Then from within emptiness, your wisdom seeing that emptiness instantaneously arises in the form of Avalokiteshvara, whose aspect is similar to that of White Tara but without any eyes on the hands and feet):

I instantaneously arise as the holy body of the Great Compassionate One.

Blessing the Action Vase

(In the 1st session of the day:) If you have an action vase to be used during the purification of the offerings, it can be blessed at this point. Visualize as is done in the subsequent blessing of the actual offerings.

(Kyabje Zopa Rinpoche: Visualize that in the vase there instantaneously appears Hayagriva with one face and two arms. At his heart is the Padmantakrit mantra. Imagine that the blessings of the holy body, holy speech, and holy mind of all the buddhas and bodhisattvas absorb into the mantra. Nectar flows from the mantra, blessing the water. At the end Hayagriva melts into the water in the vase.)

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

The action vase becomes just empty.

From the sphere of emptiness the syllable BAM appears and transforms into a precious white vase complete in all characteristics: a long neck, a large belly, and a lip overhanging the mouth.

Recite the following action mantra 108 times:

OM PADMANTAKRIT HUM PHAT

Then recite the hundred-syllable mantra of Padmasattva to purify mistakes:

OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA TVENOPATISHTHA DRIDHO ME
BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM HA HA
HA HA HOH BHAGAVAN SARVA TATHAGATA PADMA MAME MUÑCHA PADMA BHAVA
MAHA SAMAYA SATTVA AH [HUM PHAT] (1X)

Blessing the Offerings

Then, recite the following action mantra and visualize that as an immeasurable host of wrathful (one-face, two-arm Hayagrivas, dark red in color and crowned with a green horse's head) are emitted, the assembly of interfering (spirits) dwelling on the offering substances are expelled to the opposite shore of the ocean. (If you have an action vase, use the stem of a pure plant to sprinkle water from it while reciting the mantra). Hereafter, (the visualization) is the same on all occasions of reciting the action mantra:

OM PADMANTAKRIT HUM PHAT

Bless (the offerings) with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

The offering substances become just empty.

While empty, from eight BHRUM syllables, eight vast and extensive precious vessels arise. Within each a syllable OM melts into light from which arise drinking water, water for bathing the feet, flowers, incense, lights, perfume, food, and music. Empty in nature, they have the aspect of the individual types of offerings, and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

Refuge and Bodhichitta

(Kyabje Zopa Rinpoche: It can be more effective for the mind to recite the first two lines of going for refuge three times, followed by reciting the third and fourth lines for generating bodhichitta three times:)

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge, until I am enlightened,

JANG CHHUB BAR DU DAG NI KYAB SU CHHI (3x)

To the Buddha, the Dharma, and the Supreme Assembly. (3x)

DAG GI JIN SOG GYI PÄI SÖ NAM KYI

By my merits of giving and other perfections,

DRÖ LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha in order to benefit all sentient beings. (3x)

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate migrating beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I shall always go for refuge

JANG CHHUB NYING PAR CHHI KYI BAR

To the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until I reach the essence of enlightenment.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance for the welfare of

TSÖN PÄ SEM CHÄN DÖN DU DAG

Sentient beings due to wisdom with mercy,

SANG GYÄ DÜN DU NÄ GYI TE

I take a place in the presence of the buddhas

DZOG PÄI JANG CHHUB SEM KYE DO

And generate the mind of complete enlightenment.

(recite these two verses 3X each)

Invocation of the Merit Field

Rays of light emanate from the white syllable HRIH that rests on the moon disk at the heart of myself visualized as the Great Compassionate One, invoking from the natural abode Guru Arya Great Compassionate One having the aspect of eleven faces, surrounded by the root and lineage gurus, the assembly of deities of the Great Compassionate One, and an assembly of meditational deities, buddhas, bodhisattvas, dakas, dakinis, Dharma protectors, and guardians, all abiding in the space before me on a wide-stemmed thousand-petalled lotus.

Limb of Prostrations

(The following verses can either be beautifully chanted in Tibetan or recited in English:)



SANG GYÄ THAM CHÄ DÜ PÄI KU

Holy bodies encompassing all buddhas,



DOR JE DZIN PÄI NGO WO NYI

The very essence of the vajra holder,



KÖN CHHOG SUM GYI TSA WA TE

The root of the three Rare and Supreme Ones:



LA MA NAM LA CHHAG TSHÄL LO

I prostrate to the gurus.

(In the 2nd, 3rd, and 4th sessions, you can either (1) recite through to and including the verse “Your thousand arms...” on page 32 and then continue with “I bow down to the youthful Arya Mañjushri” on page 35, (2) skip all the intervening verses and continue with “I bow down to the youthful Arya Mañjushri” on page 35, or (3) skip all the verses and go directly to the Limb of Offerings on page 36:)



LA MÄI KU NI DOR JEI KU

The Guru’s holy body is the vajra body,



DZE SHING TA WÄ CHHOG MI SHE

Beautiful and insatiable to look at;



SAM GYI MI KHYAB YÖN TÄN DZOG

Inconceivable and complete in qualities:



LA MÄI KU LA CHHAG TSHÄL LO

I prostrate to the Guru’s holy body.



LA MÄI SUNG NI TSHANG PÄI YANG

The Guru’s holy speech is Brahma’s voice,



GAG ME SENG GEI DRA DANG DÄN

Endowed with the unchallengeable roar of the lion,



MU TEG RI DRAG TRAG DZA PÄI

Terrifying the deer-like Forders:



LA MÄI SUNG LA CHHAG TSHÄL LO

I prostrate to the Guru’s holy speech.



LA MÄI THUG NI NAM KHA DRA

The Guru’s holy mind is like space,



DE SÄL MI TOG TONG PÄI NGANG

Blissful, clear, non-conceptual, the empty sphere,



NAM THAR SUM LA LEG NÄ PÄI

Excellently dwelling in the three complete liberations:



LA MÄI THUG LA CHHAG TSHÄL LO

I prostrate to the Guru’s holy mind.



DÜ SUM DE WAR SHEG PA CHHÖ KYI KU

Dharmakaya of those gone to bliss in the three times,



DRO DRUG SEM CHÄN NAM LA CHÄN RÄ ZIG

Whose eyes see sentient beings of the six migrations,







NAM KHA TA BUR KHYAB PÄI CHU CHIG ZHÄL





The eleventh face, pervasive like space:











ZI JI Ö PAG ME LA CHHAG TSHÄL LO





I prostrate to magnificent Amitabha.





 CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG
Your thousand arms are a thousand wheel-turning kings,
 CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG
Your thousand eyes are the excellent eon's thousand buddhas:
 GANG LA GANG DÜL DE LA DER TÖN PÄI
I prostrate to the venerable Avalokiteshvara who shows
 TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL LO
That which subdues to those to be subdued.





 DA KÄI TSO MO LAK SHMI KA RÄI ZHAB
Excellent Lakshmikara, foremost dakini;
 NGA RI PÄN CHHEN DA WA ZHÖN NU DANG
Chandra Kumar, the great pandit of Ngari;
 YE SHE ZANG PO DA WA GYÄL TSHÄN SOG
Jñanabhadra, Dawa Gyältsän and the others:
 GYÜ PÄI LA MA NAM LA CHHAG TSHÄL LO
I prostrate to the lineage gurus.





 MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
Great treasury of non-referential mercy, Avalokiteshvara;
 DRI ME KHYEN PÄI WANG PO JAM PÄL YANG
Lord of stainless wisdom, Mañjushri;
 DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG
Destroyer of all hosts of maras, Keeper of the Esoteric;
GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA
Crown of the scholars of the land of snow, Tsongkhapa:
 LO ZANG DRAG PÄI ZHAB LA CHHAG TSHÄL LO
I prostrate to the excellent Lozang Dragpa.





 GÖN PO THUG JE CHHE DÄN PA
Protector endowed with great compassion,
 THAM CHÄ KHYEN PÄI TÖN PA PO
Omniscient founding teacher,
 SÖ NAM YÖN TÄN GYA TSHÖI ZHING
Merit field of an ocean of good qualities:
 DE ZHIN SHEG LA CHHAG TSHÄL LO
I prostrate to the Tathagata.





 DAG PÄ DÖ CHHAG DRÄL WAR GYUR
Separating from attachment through purity,
 GE WÄ NGÄN SONG LA DRÖL CHING
Freeing from bad migrations through virtue,
 CHIG TU DÖN DAM CHHOG GYUR PA
The single supreme highest meaning:
 ZHI GYUR CHHÖ LA CHHAG TSHÄL LO
I prostrate to the pacifying Dharma.





 DRÖL NÄ DRÖL WÄI LAM YANG TÖN
Having been liberated, again showing liberation's path,
 LAB PA DAG LA RAB TU NÄ
Firmly abiding in the pure trainings,
 ZHING GI DAM PA YÖN TÄN DÄN
Holy field endowed with good qualities:
 GE DÜN LA YANG CHHAG TSHÄL LO
I also prostrate to the Sangha.





 THAB KHÄ THUG JE SHA KYÄI RIG SU THRUNG
Born to the Shakya clan out of compassionate skill in means,
 ZHÄN GYI MI THUB DÜ KYI PUNG JOM PA
Unconquered by others, destroyer of mara's forces,
 SER GYI LHÜN PO TA BUR JI PÄI KU
You whose holy body is as brilliant as a golden mountain:
 SHA KYÄI GYÄL PO KHYÖ LA CHHAG TSHÄL LO
I prostrate to the King of the Shakyas.





 JIG TEN DREN PÄI TSO WO TSHE PAG ME
Foremost guide of the world, infinite in life,
 DÜ MIN CHHI WA MA LÜ JOM DZÄ PA
Destroyer of untimely death without exception,
 GÖN ME DUG NGÄL GYUR PA NAM KYI KYAB
The refuge of protectorless suffering beings:
 SANG GYÄ TSHE PAG ME LA CHHAG TSHÄL LO
I prostrate to Buddha Amitayus.





 THUG JE KÜN LA NYOM PÄI CHOM DÄN DÄ
Hearing merely the name of the transcendent destroyer with
 TSHÄN TSAM THÖ PÄ NGÄN DRÖI DUG NGÄL SEL
Equanimous compassion dispels bad migrations' suffering
 DUG SUM NÄ SEL SANG GYÄ MÄN GYI LA
And removes the diseases of the three poisons:
 BAI DUR YA YI Ö LA CHHAG TSHÄL LO
I prostrate to the Medicine Buddha of Lapis Lazuli Light.





 ZHÖN NÜI CHHA LUG CHHANG WA PO
Bearing the guise of youth,
 SHE RAB DRÖN ME RAB TU GYÄN
Vividly adorned with the lamp of wisdom,
 JIG TEN SUM GYI MÜN SEL WA
Dispelling the darkness of the three worlds:
 JAM PÄL LA YANG CHHAG TSHÄL LO
I prostrate also to Mañjughosha.

 SANG GYÄ KÜN GYI RAB TU NGAG
Highly venerated by all the buddhas,
 YÖN TÄN DAM PA KÜN SAG PA
You accumulated all holy qualities and
 CHÄN RÄ ZIG ZHE TSHÄN SÖL WA
Were bestowed with the name Avalokiteshvara:
 TAG PAR TSE LA CHHAG TSHÄL LO
I prostrate to the always merciful one.

 PHAG PA SENG GEI DRA DANG YI ZHIN NOR
Arya Lion-Voiced One; Wish-Fulfilling One;
 PÄ MA GAR WANG THUG JE MI SHÖL DANG
Lotus Lord of Dance who does not neglect compassion;
 DÖN YÖ ZHAG DANG HA LA HA LA TE
Effective Noose; and Hala Hala:
 CHÄN RÄ ZIG WANG NAM LA CHHAG TSHÄL LO
I prostrate to the Avalokiteshvaras.

 PÄ MA GYÄN DANG DOR JE CHHÖ WANG CHHUG
Lotus-adorned One; Vajra Dharma Lord;
 HA RI HA RI LA ZHÖN DRIN NGÖN TE
He Who Rides Harihari; Blue-necked One; and
 CHHOG CHUR ZHUG PÄI PHAG PA THUG JE CHÄN
The Arya Compassionate Ones dwelling in the ten directions:
 CHÄN RÄ ZIG WANG NAM LA CHHAG TSHÄL LO
I prostrate to the Avalokiteshvaras.

 KHOR WA LÄ DRÖL TA RE MA
TARE liberates from cyclic existence,
 TU TTA RA YI JIG GYÄ DRÖL
TUTTARE liberates from the eight fears,
 TU RE NA WA NAM LÄ DRÖL
TURE liberates from all sickness:
 DRÖL MA YUM LA CHHAG TSHÄL LO
I prostrate to the Liberator, Mother Tara.

 TOB PO CHHE LA DRAG SHÜL CHÄN
Great powerful and ferocious one,
 RIG NGAG GYÄL PO GE WA CHÄN
Virtuous king of knowledge-mantra,
 DÜL KA PO DAG DÜL WA PO
Tamer of those difficult to subdue:
 DOR JE DZIN LA CHHAG TSHÄL LO
I prostrate to the holder of the vajra, Vajrapani.



CHHAG JAR Ö PA THAM CHÄ LA

To all those worthy of veneration,



ZHIN DÜL KÜN GYI DRANG NYI KYI

With bodies as numerous



LÜ TÛ PA YI NAM KÜN TU

As all the atoms of the realms,



CHHOG TU DÄ PÄ CHHAG TSHÄL LO

I prostrate in every way, bowing with supreme faith.

(If you have skipped the above verses in the 2nd, 3rd, and 4th sessions, you can either continue from here or go directly to the Limb of Offerings on page 36:)

PHAG PA JAM PÄL ZHÖN NUR GYUR PA LA CHHAG TSHÄL LO

I bow down to the youthful Arya Mañjushri.

JI NYE SU DAG CHHOG CHÜI JIG TEN NA

You lions among humans,

DÜ SUM SHEG PA MI YI SENG GE KÜN

Gone to freedom in the present, past and future

DAG GI MA LÜ DE DAG THAM CHÄ LA

In the worlds of ten directions,

LÜ DANG NGAG YI DANG WÄI CHHAG GYI O

To all of you, with body, speech, and sincere mind, I bow down.

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI

With the energy of aspiration for the bodhisattva way,

GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU

With a sense of deep respect,

ZHING GI DÜL NYE LÜ RAB TÛ PA YI

And with as many bodies as atoms of the world,

GYÄL WA KÜN LA RAB TU CHHAG TSHÄL LO

To all you buddhas visualized as real, I bow down.

DÜL CHIG TENG NA DÜL NYE SANG GYÄ NAM

On every atom are buddhas numberless as atoms,

SANG GYÄ SÄ KYI Ü NA ZHUG PA DAG

Each amidst a host of bodhisattvas,

DE TAR CHHÖ KYI YING NAM MA LÜ PA

And I am confident the sphere of all phenomena

THAM CHÄ GYÄL WA DAG GI GANG WAR MÖ

Is entirely filled with buddhas in this way.

DE DAG NGAG PA MI ZÄ GYA TSHO NAM

With infinite oceans of praise for you,

YANG KYI YÄN LAG GYA TSHO DRA KÜN GYI

And oceans of sound from the aspects of my voice,

GYÄL WA KÜN GYI YÖN TÄN RAB JÖ CHING
I sing the breathtaking excellence of buddhas,
DE WAR SHEG PA THAM CHÄ DAG GI TÖ
And celebrate all of you gone to bliss.

(Play bells, conchs, cymbals, drums, etc. while reciting the following verse:)



ME TOG DAM PA THRENG WA DAM PA DANG
Beautiful flowers and regal garlands,
SIL NYÄN NAM DANG JUG PA DUG CHHOG DANG
Sweet music, scented oils, and parasols,
MAR ME CHHOG DANG DUG PÖ DAM PA YI
Sparkling lights and sublime incense,
GYÄL WA DE DAG LA NI CHHÖ PAR GYI
I offer to you victorious ones.

NA ZA DAM PA NAM DANG DRI CHHOG DANG
Fine dress and fragrant perfumes,
CHHE MA PHUR MA RI RAB NYAM PA DANG
Sandalwood powder heaped high as Mount Meru,
KÖ PÄ KHYÄ PAR PHAG PÄI CHHOG KÜN GYI
All wondrous offerings in spectacular array,
GYÄL WA DE DAG LA NI CHHÖ PAR GYI
I offer to you victorious ones.

CHHÖ PA GANG NAM LA ME GYA CHHE WA
With transcendent offerings peerless and vast,
DE DAG GYÄL WA THAM CHÄ LA YANG MÖ
With profound admiration for all the buddhas,
ZANG PO CHÖ LA DÄ PÄI TOB DAG GI
With strength of conviction in the bodhisattva way,
GYÄL WA KÜN LA CHHAG TSHÄL CHHÖ PAR GYI
I offer and bow down to all victorious ones.

Limb of Offering

Imagine:

Offering goddesses arise from the syllable HRIH at my heart and make offerings.

Having emanated from your heart offering goddesses filling the sphere of space, youthful in form and holding the specific offering substances, offer the following: drinking water to their heads or in front (of the merit field deities), foot bath to their feet, flowers in the mode of adorning their heads, etc., incense to their noses, lights in front of them, perfume to their hearts, food to their mouths, and the sound of music to their ears. Thereby, imagine the entire merit field is satisfied with special uncontaminated bliss.

OM ARYA LOKESHVARA SAPARIVARA ARGHAM PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA PADYAM PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA PUSHPE PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA DHUPE PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA ALOKE PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA GANDHE PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA NAIVIDYA PRATICCHA SVAHA
 OM ARYA LOKESHVARA SAPARIVARA SHAPTA PRATICCHA SVAHA



Mandala Offering

(In the 2nd, 3rd, and 4th sessions the long version can be omitted:)

ZHING KAM ÜL WAR GYI WO...

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI
 OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB /
 SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ
 DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA
 MI NYÄN DANG DRA MI NYÄN GYI DA / RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI
 BA / MA MÖ PÄI LO TOG

KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO CHHE / LÖN PO RIN PO
 CHHE / LANG PO RIN PO CHHE / TA CHHOG RIN PO CHHE / MAG PÖN RIN PO CHHE / TER
 CHHEN PÖI BUM PA

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ MA / NANG SÄL MA
 / DRI CHHAB MA

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄN TSHÄN / Ü SU
 LHA DANG MI / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG ZHING YI DU
 WONG WA DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA
 NAM DANG KYÄ PAR DU YANG /

PHAG CHHOG THUG JE CHEN PÖI LHA TSHOG KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL
 WAR GYI WO / THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ KYANG DAG SOG DRO WA
 MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM CHÄ LA / THUG TSE WA CHHEN
 PÖ GO NÄ JIN GYI LAB TU SÖL

Brief Mandala

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume and strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, the four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land!

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, aversion and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers – and my body, wealth, and enjoyments;

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer this collection.

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

Please accept it with pleasure and bless me with freedom from the three poisons.

Auspicious Prayer (optional)

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

May the lives of the glorious gurus be long.

KHA NYAM YONG LA DE KYI JUNG WA DANG

May all beings equaling the extent of space have happiness.

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

May I and others without exception accumulate merit and purify negativities,

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

And may we be blessed to quickly attain buddhahood.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Limb of Confession

Confess all the negativities and transgressions accumulated in the past by yourself and all the surrounding sentient beings with a regret as great as that of having taken poison, and recite the following with a vowing-consciousness determined not to create the negativities hereafter, even at the risk of your life:

DÖ CHHAG ZHE DANG TI MUG WANG GI NI

Every harmful action I have done

LÜ DANG NGAG DANG DE ZHIN YI KYI KYANG

With my body, speech, and mind

DIG PA DAG GI GYI PA CHI CHHÖ PA

Overwhelmed by attachment, anger, and confusion,

DE DAG THAM CHÄ DAG GI SO SOR SHAG

All these I openly lay bare before you.

Rejoicing in Virtue

(Kyabje Zopa Rinpoche advises to stop at the end of this verse to rejoice in all your own past, present, and future merits, in all the past, present, and future merits collected by the numberless sentient beings of the six realms, and in the extensive merits, extensive qualities, and extensive benefits of the gurus, buddhas, and bodhisattvas:)

CHHOG CHÜI GYÄL WA KÜN DANG SANG GYÄ SÄ

I lift up my heart and rejoice in all positive potential

RANG GYÄL NAM DANG LOB DANG MI LOB DANG

Of the buddhas and bodhisattvas in the ten directions,

DRO WA KÜN GYI SÖ NAM GANG LA YANG

Of solitary realizers, hearers still training, and those beyond,

DE DAG KÜN GYI JE SU DAG YI RANG

And of all ordinary beings.

Requesting to Turn the Wheel of Dharma

(Kyabje Zopa Rinpoche: Visualize offering thousand-spoke golden Dharma wheels to all the deities of the merit field:)

GANG NAM CHHOG CHÜI JIG TEN DRÖN MA DAG

You who are the bright lights of worlds in ten directions,

JANG CHHUB RIM PAR SANG GYÄ MA CHHAG NYE

Who have attained a buddha's omniscience through the stages of awakening,

GÖN PO DE DAG DAG GI THAM CHÄ LA

All you who are my guides,

KHOR LO LA NA ME PAR KOR WAR KÜL

Please turn the supreme wheel of Dharma.

Requesting the Guru to Remain

(Kyabje Zopa Rinpoche: Visualize offering vast golden thrones supported by snow lions and adorned with a double vajra to all the deities of the merit field:)

NYA NGÄN DA TÖN GANG ZHE DE DAG LA

With palms together I earnestly request:

DRO WA KÜN LA PHÄN ZHING DE WÄI CHHIR

You who may actualize parinirvana,

KÄL PA ZHING GI DÜL NYE ZHUG PAR YANG

Please stay with us for eons numberless as atoms of the world,

DAG GI THÄL MO RAB JAR SÖL WAR GYI

For the happiness and well-being of all wanderers in samsara.

Dedicating

CHHAG TSHÄL WA DANG CHHÖ CHING SHAG PA DANG

Whatever slight positive potential I may have created,

JE SU YI RANG KÜL ZHING SÖL WA YI

By paying homage, offering, and acknowledging my faults,

GE WA CHUNG ZÄ DAG GI CHI SAG PA

Rejoicing, and requesting that the buddhas stay and teach,

THAM CHÄ DZOG PÄI JANG CHHUB CHHIR NGO WO

I now dedicate all this for full awakening.

(In the 1st, 2nd, and 3rd sessions recite the Mantra of Pure Morality and the Prayer to Keep Pure Morality, whereas they can be omitted in the 4th session. When there is time recite the Mantra of Pure Morality twenty-one times, otherwise recite it seven times or even just one time:)

The Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA / BHARA BHARA / MAHASHUDDHA SATTVA PADMA
BIBHUSHITA BHUJA / DHARA DHARA / SAMANTA / AVALOKITE HUM PHAT SVAHA (21, 7, or 1X)

Prayer to Keep Pure Morality

**May I maintain faultless morality of the rules
And immaculate morality.
May the perfection of moral conduct be completed
By keeping morality purely and untainted by pride.**

Four Immeasurables

Recite the following lines three times and meditate on the four immeasurables, (blending them well with your mindstream):

**May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the causes of suffering.
May all sentient beings never be separated from the happiness that knows no suffering.
May all sentient beings abide in equanimity, free of attachment and hatred for those held
close and distant. (3X)**

Departure of the Merit Field

Contemplate that:

The deities of the field for collecting merit return to their own abodes.

The Actual Ceremony

How to Meditate on the Self-Generation

1. The Ultimate Deity

Contemplating as follows is the meditation on the ultimate deity.

(Kyabje Zopa Rinpoche advises to recite the mantra OM SVABHAVA after “The natures of myself...” and to use different techniques each day for meditating on emptiness by remembering short quotations or short teachings in order to receive the blessings of the teachings of the Buddha and of Lama Tsongkhapa in order to achieve a taste of emptiness. With a single mind to simultaneously practice method and wisdom by means of the aspect of the deity’s holy body clearly appearing, while at the same time seeing it as lacking inherent existence, is the wisdom of non-dual profundity and clarity according to the lower tantras.

If you don’t have much time, you can generate the front generation deity at the same time as the self generation deity.)

The natures of myself, the deity to be meditated upon, and all phenomena are in essence of one taste in emptiness.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

2. The Deity of Sound

Contemplating as follows is the meditation on the deity of sound:

While empty, the aspect of the tone of the mantra, OM MANI PADME HUM, resounds, pervading the realm of space.

3. The Deity of Syllables

Contemplating as follows is the meditation on the deity of syllables:

My mind, in the aspect of the undifferentiable suchness of myself and the deity, becomes a moon mandala, upon which the very aspect of the tone of the mantra resounding in space is set down having the form of written syllables, the sounds and the written letters mixing like very pure mercury adhering to grains of gold.

4. The Deity of Form

Contemplating as follows is the meditation on the deity of form:

The syllables transform into a thousand-petalled lotus, as brilliant as refined gold, marked at the center by the mantra, OM MANI PADME HUM. From the tips of multicolored light rays

emitted from the moon, lotus, and mantra, innumerable holy bodies of Arya Avalokiteshvara spread out, pervading all the realms of space. Great clouds of miraculously emanated offerings are beautifully presented to the buddhas and their children. From other great emanated clouds, a continuous rain of nectar descends, extinguishing the fires of suffering of all migrators of the hells and other realms. They are satisfied with bliss and become Avalokiteshvara. Then the light rays, along with the bodies of the deity, return and enter into my mind, which is in the aspect of the moon mandala, lotus, and mantra garland.

They transform into a multicolored lotus and moon seat, upon which I arise as Arya Avalokiteshvara with a white-colored body in the prime of youth and radiating rays of light. Of my eleven faces, my root face is white; the right, green; and the left, red. Above them, my central face is green; the right, red; and the left, white. Above them, my central face is red; the right, white; and the left, green. They all have long narrow eyes and smiling expressions. Above them is a wrathful black face with bared fangs and wrathful wrinkles, a third eye, and orange hair standing upright. On its crown is a peaceful red face with a crown protrusion, having a chaste aspect devoid of ornaments, and with its own neck.

My first two hands are folded at my heart and hold a wish-fulfilling jewel. My second right hand holds a crystal mala; the third eliminates the hunger and thirst of the hungry ghosts by sending down a stream of nectar from the mudra of granting the sublime realization; and the fourth holds a Dharma wheel. My second left hand holds a golden lotus with a stem, the third holds a water vessel, and the fourth holds a bow and arrow.

My remaining nine hundred and ninety-two hands, soft as lotus petals, are in the mudra of granting the sublime realization. In the palm of every hand is an eye. My hands do not extend above my crown protrusion nor below my knees.

An antelope skin covers my left breast, and I wear a lower garment of fine cloth. My waist is endowed with a golden belt adorned with jewels. The head of my wrathful face is beautified with a garland of orange hair, and my peaceful heads have jeweled crowns. I wear earrings, necklaces, armlets, bracelets, anklets, and garments of various-colored silks. I radiate rays of white light.

5. *The Deity of Mudra*

At the crown of my central head is a white OM, at my throat, a red AH, and at my heart, a blue HUM. Upon a moon disk at my heart is a white syllable HRIH.

Then, say the following (mantra five times while) touching and blessing your heart, brow, throat, and the tops of your (right and left) shoulders with (your hands in) the commitment mudra of the lotus lineage. This is the deity of mudra.

OM PADMA UDBHAVAYE SVAHA (5X)

6. The Deity of Sign

Invocation and Absorption of the Transcendental Wisdom Beings

Then, invoke the transcendental wisdom beings saying:

Light rays radiate from the HRIH at my heart, invoking from their natural abode Arya Avalokiteshvara surrounded by the entire assembly of buddhas and bodhisattvas.

OM ARYA LOKESHVARA SAPARIVARA VAJRA SAMAYA JAH JAH

JAH HUM BAM HOH



Contemplate:

They become non-dual with me, the commitment being.

Empowerment

Again, light rays radiate from the HRIH at my heart, invoking the empowering deities: the five buddha lineages with Amitabha as the principal, together with their retinues.

Present offerings (without doing the mudras and without ringing the bell) while saying:

OM PAÑCHA KULA SAPARIVARA ARGHAM (PADYAM / PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA) PRATICCHA SVAHA

“All you tathagatas, please bestow the empowerment upon me.”

Requested thus, the Goddess Dressed in White and the others who are emitted from the tathagatas’ hearts hold aloft vases filled with nectar and say:

Just as at the very time of birth,
The devas offered ablution to the Buddha,
So do I, with pure divine water,
Offer ablution to the holy body.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRI YE HUM

They bestow the empowerment upon me. Thereby, my entire body is filled and all my defilements are purified. From the transformation of the excess water remaining on my head, my crown becomes adorned with red Amitabha in the very nature of my guru, blue Akshobhya on my forehead, yellow Ratnasambhava behind my right ear, white Vairochana at the back, and green Amoghasiddhi behind my left ear.

Contemplate that:

On a moon cushion at my heart is the transcendental wisdom being, Arya Avalokiteshvara, with a white-colored holy body, one face and two hands. His right hand is in the mudra of bestowing the sublime realization and his left holds a lotus at his heart.

The moon cushion at his heart is marked by the concentration being, a white syllable HRIH.

Having focused upon yourself clearly visualized as the holy body of the deity, to then meditate undistractedly upon it is called "meditation on the deity with sign."

Offerings to the Self Generation

Blessing the Offerings

Then, perform the offerings to the self generation. Cleanse (the offering substances of) hindrances by means of the (action) mantra along with the visualization:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

The offering substances become just empty.

While empty, from eight BHRUM syllables, eight vast and extensive precious vessels arise. Within each a syllable OM melts into light from which arise drinking water, water for bathing the feet, flowers, incense, lights, perfume, food and music. They are empty in nature, have the aspect of the individual types of offerings, and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM



Presenting the Offerings

Present the offerings (to yourself as Avalokiteshvara while making the appropriate mudras):

OM ARYA LOKESHVARA SAPARIVARA ARGHAM PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA PADYAM PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA PUSHPE PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA DHUPE PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA ALOKE PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA GANDHE PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA NAIVIDYA PRATICCHA SVAHA
OM ARYA LOKESHVARA SAPARIVARA SHAPTA PRATICCHA SVAHA



Praise

Offer praise (to yourself as Avalokiteshvara):



SANG GYÄ KÜN GYI RAB TU NGAG

Highly venerated by all the buddhas,



YÖN TÄN DAM PA KÜN SAG PA

You accumulated all holy qualities and



CHÄN RÄ ZIG ZHE TSHÄN SÖL WA

Were conferred the name Avalokiteshvara:



TAG PAR TSE LA CHHAG TSHÄL LO

I prostrate to the always-merciful one.

Blessing the Mala

Then, with regard to doing the mantra recitation, bless the counting-mala. With palms joined at your heart, pay homage to the guru and deity saying:

OM GURU SARVA TATHAGATA KAYA VAK CHITTA VAJRA PRANAMENA SARVA TATHAGATA
VAJRA PADA BANDHANAM KAROMI (1x)

Then, hold a properly assembled mala that conforms with the activity to be done (i.e., a crystal or bodhiseed mala for peaceful actions) in your cupped hands and bless it by reciting the following mantra seven times:

OM VASU MATI SHRIYE SVAHA (7x)

Mantra Recitation

Contemplate as follows:

On a moon disk at my heart is the concentration being, the syllable HRIH, surrounded by garlands of the mantras to be recited, white in color and standing clockwise. Light rays radiate from them filling all the inside of my body and purifying all my negativities and obscurations.

Light rays radiate outwards from which an incalculable assembly of deities of the Great Compassionate One are emitted, purifying the negativities and obscurations of all sentient beings and setting them in the state of Arya Avalokiteshvara. They then collect back and dissolve into the HRIH at my heart.

Begin the mantra recitation by reciting the long dharani one time:

Long Dharani

NAMO RATNA TRAYAYA NAMAH ARYA JÑANA SAGARA VAIROCHANA VYUHA RAJAYA
TATHAGATAYA ARHATE SAMYAKSAM BUDDHAYA NAMAH SARVA TATHAGATEBHYAH
ARHATEBHYAH SAMYAKSAM BUDDHEBHYAH NAMAH ARYA AVALOKITESHVARAYA
BODHISATTVAYA MAHASATTVAYA MAHAKARUNIKAYA TADYATHA OM DHARA DHARA DHIRI
DHIRI DHURU DHURU ITTI VATTE CHALE CHALE PRACHALE PRACHALE KUSUME KUSUME VARE
ILI MILI CHITI JVALAM APANAYE SVAHA (1X)

(Then recite as many malas of OM MANI PADME HUM as possible:)

OM MANI PADME HUM

From the Mani Retreat book:

“The numberless hell beings, hungry ghosts, animals, human beings, asuras, suras, and intermediate state beings, from whom I receive all my past, present, and future happiness, all realizations and enlightenment, are the most precious and most kind ones in my life. I must free them from all their suffering and its causes and bring them to Compassion Buddha’s enlightenment by myself alone. To do this, I must achieve Compassion Buddha’s enlightenment.”

“Therefore, the most important thing in my life is to develop great compassion. This is of utmost importance, but to do this I must have the realization. For that, I must receive the blessing of the special deity of compassion by reciting the mantra that persuades the holy mind of the Buddha of Compassion. For this reason, I am going to recite the Compassion Buddha’s mantra.”

Dedicate each OM MANI PADME HUM that you recite to the fulfillment of the holy wishes of the virtuous friend. Dedicate each mantra for the holy wishes of the Compassion Buddha, His Holiness the Dalai Lama, to succeed immediately, especially His Holiness’s important wish for the Tibetan people to have complete freedom in their own country as quickly as possible. Dedicate as well for the government of mainland China to invite His Holiness the Dalai Lama to give teachings to all the millions of Chinese people and for there to be total religious freedom in China.

In addition, through the generation of loving kindness and compassion, the good heart, may all wars and killing, famine, disease, and all the other undesirable things that are happening in the world stop right now.

If any of your family members or friends have passed away through cancer, AIDs, and so forth, also remember them and dedicate for them to achieve the ultimate happiness of full enlightenment as quickly as possible.

You can also meditate on the following while reciting the mantra:

Lam-rim topics

- impermanence and death
- the law of cause and effect
- the opportunities provided by a precious human rebirth to develop spiritually
- great compassion and bodhichitta (the desire to attain enlightenment for the benefit of all sentient beings in order to lead them all to enlightenment)

The meaning of the mantra

OM	the holy body, speech, and mind of the Buddha
MANI	the jewel of compassion
PADME	the lotus representing the wisdom realizing emptiness
HUM	the union of compassion and wisdom

Send light rays of compassion to the sentient beings of the six realms to relieve their suffering.

- send cool breezes to the beings in the hot hells
- send warmth and sunshine to the beings in the cold hells
- send delicious food and drink to the hungry ghosts and imagine they are able to fully enjoy it

If you are unfamiliar with the six realms, think of those suffering in the human and animal realms and imagine relieving their suffering:

- the sick and dying
- the homeless
- those who have lost a loved one
- animals used for experimentation
- battery hens trapped in cages

The appearance of Avalokiteshvara as light

Meditate on the appearance of Avalokiteshvara as being of pure light. Visualize the details of his holy body as clearly as possible: the faces, the thousand arms, and the sacred ornaments. Think of Avalokiteshvara as being the embodiment of all the buddhas and a representation of your own buddha nature.

(After the mantra recitation, Kyabje Zopa Rinpoche advises to recite the Sanskrit vowels and consonants followed by the Heart Mantra of Dependent Relationship, this being Nagarjuna's method to make the previous mantra recitation successful.)

ALI (Vowels)

OM A AA I II U UU RI RII LI LII E AI O AU AM AH SVAHA (3x)

KALI (Consonants)

OM KA KHA GA GHA NGA / CHA CHHA JA JHA NYA / TA THA DA DHA NA / TA THA DA DHA NA / PA PHA BA BHA MA / YA RA LA VA / SHA SHA SA HA KSHA SVAHA (3x)

Heart Mantra of Dependent Relationship

OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO HYAVADAT TESHAN CHAYO NIRODHA EVAM VADI MAHA SHRAMANA YE SVAHA (3x)

Padmasattva Mantra

Then, recite the mantra of Padmasattva and make amends for excesses and omissions and stabilize the blessing.

(Kyabje Zopa Rinpoche: While you are ringing the bell, the sound should remind you that in emptiness there is no I who is the creator of negative karma, no action of creating negative karma, and no negative karma created):



OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA TVENOPATISHTHA DRIDHO ME
BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM HA HA
HA HA HOH BHAGAVAN SARVA TATHAGATA PADMA MAME MUÑCHA PADMA BHAVA
MAHA SAMAYA SATTVA AH [HUM PHAT] (1X or 3X)

(Kyabje Zopa Rinpoche: Think that the transcendental wisdom beings of the self generation deity absorb into the front generation deity.)

In the 1st, 2nd, and 3rd sessions continue with the *Concluding Ceremony* below.

In the 4th session go to the *Meditation on the Front Generation* on page 62.

The Concluding Ceremony

Request

Kneel down on your right knee and request your desired goals by repeating the following with great fervor.

(Kyabje Zopa Rinpoche: Think that you and the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless asuras, numberless suras, and numberless intermediate state beings are all members of the same family and that they have been the most precious, the most kind, and the most dear ones to you, because from them you have received, are receiving, and will receive all the happiness of your past, present, and future rebirths, as well as your liberation from samsara and your full enlightenment. In addition, they have been your mother numberless times from beginningless rebirths at which times they have been kind to you in the four ways: (1) they have given you a body numberless times from beginningless rebirths, (2) they have protected your life from danger hundreds of times each day when they were your mother and they have done this from beginningless rebirths, (3) they have educated you numberless times from beginningless rebirths, and (4) they have born great hardships for your well-being and created much negative karma to take care of you due to not knowing the Dharma, not having realizations, and being motivated by the attachment clinging to this life. As a result of this, they have already experienced the terrible sufferings of the lower realms numberless times for you. In addition, they still have so much negative karma left to be experienced. Now, if you look at their lives, you will see that they are only suffering, that they are totally under the control of karma and delusions without the slightest freedom. This situation is most unbearable. For all these reasons, make the following request from the bottom of your heart to Avalokiteshvara while thinking of all suffering sentient beings as well as those people you know who have died recently or are sick.)



PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER

O Arya Avalokiteshvara, treasure of compassion

KHOR DANG CHÄ PA DAG LA GONG SU SÖL

Together with your retinue, please pay attention to me.



DAG DANG PHA MA RIG DRUG SEM CHÄN NAM

Please quickly free me and all mother and father sentient beings

NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL

Of the six realms from the ocean of cyclic existence.

ZAB CHING GYA CHHE LA ME JANG CHHUB SEM

Please enable the profound and extensive peerless

NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL

Bodhichitta to quickly grow in our mindstreams.



THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM

Please quickly cleanse our delusions and actions accumulated

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ

Since beginningless time, with the water of compassion

THUG JEI CHHAG KYANG DAG DANG DRO WA NAM

And, with your compassionate hand, lead me

DE WA CHÄN GYI ZHING DU DRANG DU SÖL

And all migrators to the blissful pure land.



Ö PAG ME DANG CHÄN RÄ ZIG WANG GI

May Amitabha and Avalokiteshvara act

TSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ

As our spiritual friends in all lifetimes,

MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG

Show us the excellent unmistakable path, and

NYUR DU SANG GYÄ SA LA ZHAG DU SÖL

Quickly place us in the state of buddhahood.

(Kyabje Zopa Rinpoche: Think that because this one time you have turned your mind toward liberation and enlightenment, Guru Avalokiteshvara very happily and completely accepts your request. The dharmakaya accepts it in silence, while the rupakaya accepts it verbally saying “Yes, yes. Of course, of course, I will do that right away. Don’t worry, my dear.”)

Then, when you are suddenly faced with your death, remember that Chenrezig has accepted your request to purify your negative karma, to enable you to generate bodhichitta, and to bring you to a pure land. If you do that, at the time of death you will have no fears or worries.)

Arising as the Commitment Being

Then, develop the divine pride of being the commitment being of the Great Compassionate One, either with all faces and arms, or with one face and two arms, having imagined that the remaining faces and arms have absorbed into the root face and arms.

I am the commitment being, the Great Compassionate One. The rest of my faces absorb into my root face, the rest of my hands into my root hands, and I maintain the divine pride of being the Great Compassionate One, with one face and two arms.

Dedication

DAG GI GE WÄI LÄ NAM DI DAG GI

Due to these virtuous actions of mine,

JIG TEN DIR NI NYUR DU SANG GYÄ SHOG

May I quickly become a buddha in this world,

DRO LA PHÄN CHHIR CHHÖ NAM TÖN JE CHING

May I give Dharma teachings in order to benefit migrators, and

SEM CHÄN DUG NGÄL MANG ZIR NYUR DRÖL SHOG

May I quickly free sentient beings who are tormented by many sufferings.

(Kyabje Zopa Rinpoche: As you say the following verses, dedicate all the past, present, and future merits collected by yourself, the numberless sentient beings, including the numberless bodhisattvas, and all the buddhas, that these prayers be realized in life after life, not only for yourself but for all sentient beings including the people you know who have died or are sick:)

KHYE ZHING KYE WA DAG NI THAM CHÄ DU

In all my rebirths, may I belong to a good family,

RIG ZANG LO SÄL NGA GYÄL ME PA DANG

Be clear in mind and free of pride,

NYING JE CHHE ZHING LA MA LA GÜ DÄN

Have great compassion, respect for my gurus,

CHÄN RÄ ZIG KYI DAM TSHIG LA NÄ SHOG

And abide in the pledges of Avalokiteshvara.

CHÄN RÄ ZIG WANG KHYE KU CHI DRA DANG

O Avalokiteshvara, whatever your body,

KHOR DANG KU TSHE TSHÄ DANG ZHING KHAM SOG

Your retinue, life span, realm, and so forth,

KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA

Whatever your supreme and excellent name,

DE DRA KHO NAR DAG SOG GYUR WAR SHOG

May I and others become only like that.

(Kyabje Zopa Rinpoche: As you recite the following verse, dedicate all the past, present, and future merits collected by yourself and all sentient beings that just by yourself being present in a particular universe, world, country, area, and house, the negative karma of all the sentient beings living there is purified and they are never again reborn in the lower realms, all their diseases, spirit harms, economic problems, war, fighting, quarrels, dangers from earth, water, fire, and wind are pacified and never occur again, they generate faith in karma and devotion to the Buddha, Dharma, and Sangha, their Dharma of scriptural understanding and Dharma of realization increase, and they quickly achieve enlightenment by actualizing the whole path of the causal and resultant vehicles, especially bodhichitta and clear light:)

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ

By the force of the praises and requests made to you,

DAG SOG GANG DU NÄ PÄI SA CHHOG DER

May all diseases, evil spirits, poverty, and quarrels be calmed,

NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG

And may the Dharma and good fortune increase

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

In the regions in which I and others dwell.

(In the 1st session continue with the dedications below. In the 2nd session continue with the dedications on page 55, and in the 3rd session continue with the dedications on page 59:)

Dedications for the First Session

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

GE WA DI YI NYUR DU DAG

Due to these merits, may I quickly

THUG JE CHHEN PO DRUB GYUR NÄ

Become the Great Compassionate One

DRO WA CHIG KYANG MA LÜ PA

And place all migrating beings, without exception,

DE YI SA LA GÖ PAR SHOG

In that very state.

Due to the three times merit collected by me and by others (which are merely labeled by the mind), may the I (which is merely labeled by the mind) achieve Guru Avalokiteshvara's enlightenment (which is merely labeled by the mind) and lead all sentient beings (who are merely labeled by the mind) to that enlightened state (which is merely labeled by the mind) by myself alone (who is also merely labeled by the mind).

Due to all the past, present, and future merits collected by me and the merits of the three times collected by others, may any sentient being just by seeing me, touching me, remembering me, thinking about me, talking about me (whether criticizing or praising), or dreaming about me never, ever be reborn in the lower realms again. May they immediately be liberated from all disease, spirit harm, negative karmas and defilements, and may they achieve enlightenment as quickly as possible by actualizing the whole path, especially bodhichitta.

Like the Compassion Buddha and Lama Tsongkhapa, may I be able to offer extensive benefit to sentient beings from now on in all my future lifetimes by having the same qualities within me.

As the buddhas and bodhisattvas of the three times dedicate their merits and with the dedication they admire as the best, I dedicate all my merits in the same way.

Due to all the merits of the three times collected by me and by others, may I, the members of my family, all the students and benefactors of the FPMT and all other sentient beings, meet and completely actualize the teachings of Lama Tsongkhapa. May Lama Tsongkhapa's teachings spread in all directions and flourish forever.

Long Life Prayer for His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Avalokiteshvara, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Prayer that Spontaneously Fulfills All His Holiness's Wishes

TONG NYI NYING JE ZUNG DU JUG PAI LAM

Savior of the Snow Land teachings and transmigratory beings,

CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

Who extensively clarifies the path that unifies emptiness and compassion,

CHAG NA PÄ MO TÄN DZIN GYA TSO LA

To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—

SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

May all your holy wishes be fulfilled!

If there is time, it would be very auspicious to recite the following long version of the long life prayer for Kyabje Zopa Rinpoche, otherwise you can do the short version on page 54:

Bestowing Supreme Immortality: A Supplication for the Long Life of Lama Thubten Zopa Rinpoche

OM SVASTI

TSHÄN GYI RIG NGAG SIL ZER THRA MÖ KYANG

Vijaya – all-conquering goddess, whose lunar-like face changes with our changing fates,

THAR JE DUNG WA CHIL WÄI TSHE YI CHAR

The faintest cooling ray of whose mantra name allays the fiery pain of our life's final end;

BEB KHÄ DA DONG YO WÄI BI DZA YÄ

Rainmaker adept who brings forth life's rain; here, now, grant your greatest of gifts:

DENG DIR CHHI ME SOG GI CHHOG JIN DZÖ
Victorious goddess, grant life without end.

TSHÄ THUB DRI DRÄL GYÄL TÄN NYING PÖI SOG
Hear our prayer, O lama whom we revere; you who bear the name

DZIN LA DA ME KÜN ZÖ GYÄN CHIG PU
Of he who peerlessly holds the living essence of the pure, paradigmatic doctrine of the victors,

ZHI YING THAR PA CHHOG GI SA KHÄN CHHE
Of he, a lone adornment of the earth,

TSHÄN DÄN JE TSÜN LA MAR SÖL WA DEB
Of he, a guide to sublime liberation, the sphere of peace.

KHYEN RAB DAG TSANG SER GYI Ö NÖN GYI
Precious treasure of precise and subtle reasoning,

DEN NYI SHE JÄI ZUG NANG MA DRE PAR
Golden laser light of bright, unerring wisdom,

SÄL JE THRA ZHIB RIG PÄI TER CHHEN PO
Clarifying without confusion the two truths amongst the multiplicity of things:

YONG DAG CHHÖ KYI NYI MAR ZHAB TÄN SHOG
Lama, remain immutably amongst us – a radiant Dharma sun.

CHHÖ DÜL DA WA DAG PÄI O TSHÖI LONG
Skilled in sprinkling the waters of healing, fulfilling needs, benefiting all,

TÄN KHÄ ZHI DÜL MU TIG GÖ PÄI DZUM
A laughing smile revealing pearls of skill, humility, and constancy,

KÜN PHÄN DÖ JUNG MÄN GYI SANG TOR DU
A deep milky sea of the liquid moon of morality:

GYE KHÄ TSÜN PÄI CHHOG TU ZHAB TÄN SHOG
Lama, remain immutably amongst us – one supremely worthy of veneration.

LHAG SAM DRI DRÄL YI ONG GA BUR GYÜN
The moon of your mahayana mind ringed 'round

THEG CHHOG SEM KYI DA WAR YONG KHYIL WÄ
By the fever cooling camphor of unsullied, unsurpassed resolve, brilliantly swirls to the bounds of space,

MI ZÄ PHÄN DEI CHHU TER CHHOG KYI THAR
Unbounded seas of the happiness of now and bliss of always:

TRO KHÄ MA WÄI DA WAR ZHAB TÄN SHOG
Lama, remain immutably amongst us – a moon guiding our way.

CHÄ PA KAB SUM DÜ TSII LUNG GYA DREM
Your teachings are vast spreading rivers of celestial nectars,

TSÖ PA MI ZÄ DOR JEI TSHÖN CHHA NO
Your dialectics an invincible, cutting vajra weapon,

TSOM PA DAB TONG PÄ MÄI TSHAR DUG NGOM
Your writings thousand-petalled lotuses unfolding their glory:

DA ME TÄN PÄI NYEN DU ZHAB TÄN SHOG

Lama, remain immutably amongst us – a guardian of highest knowledge.

LA MA YI DAM TÄN SUNG GYA TSHO DANG

By the might of seas of spiritual masters, deities, and doctrine protectors,

NANG TONG MI CHHE TEN JUNG ZAB MÖI THÜ

By the power of profound dependent arising and

DAG CHAG MÖN PÄI RE DRÄ MA LÜ PA

The unvarying emptiness of all that appears,

DE LAG NYI DU LHÜN GYI DRUB GYUR CHIG

May all the hopes of our prayers with effortless ease, be spontaneously fulfilled.

Short Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplish magnificent prayers honoring the Three Jewels:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

Verse of Auspiciousness

May the source of benefit and goodness, the doctrine, spread and expand,

May the beings upholding the doctrine have excellent health,

And may the source of happiness and well being for all embodied beings,

The doctrine of the Buddha, always increase.

Practice of the Three Utilizations

(Kyabje Zopa Rinpoche: In the breaks between sessions, practice the yoga of seeing yourself and all other sentient beings as Avalokiteshvara, the place as the mandala, all sounds as the mantra, and all thoughts as the guru's holy mind, the dharmakaya, the absolute guru:)

NANG DRAG RIG SUM LHA NGAG CHO KUI NGANG

While appearances, sounds, and the one which is knowing, being the deity, the mantra, and the dharmakaya,

KU DANG YE SHE ROL PA JAM LE PA

Manifest the limitless actions of the holy bodies and transcendental wisdom.

SAB SANG NEL JOR CHEN POI NYAN LEN LA

May my mind become one taste in the very essence of the holy mind,

YER ME TUG GI TIG LER RO CHIG SHOG

Inseparable from the practice of that great profound secret yoga.

Dedications for the Second Session

At the end of the 2nd session, do the following dedications:

Due to the three-times merit collected by me and by others (which are merely labeled by the mind), may the I (which is merely labeled by the mind) achieve Guru Avalokiteshvara's enlightenment (which is merely labeled by the mind) and lead all sentient beings (who are merely labeled by the mind) to that enlightened state (which is merely labeled by the mind) by myself alone (who is also merely labeled by the mind).

Due to the three-times merits collected by me and others, whatever kind of life I experience - happy or suffering, healthy or unhealthy, gain or loss, rich or poor, living or even dying, even rebirth in a hell realm - may all these experiences and every action I do from now on be most beneficial for all sentient beings, causing them to achieve enlightenment as quickly as possible. May whatever happens in my life be most beneficial for all sentient beings. Even if I receive criticism from people, may it be most beneficial for sentient beings. Even if I receive praise from others, may it be most beneficial for sentient beings. If I am healthy or even if I have a sickness such as cancer, may it be most beneficial for all sentient beings.

Due to the three-times merits collected by me, by all the buddhas and bodhisattvas, and by all other sentient beings, may the pure teachings of Lama Tsongkhapa, the unification of sutra and tantra, be actualized immediately in my mind and in the minds of the members of my family, all the students and benefactors of the FPMT, and all other sentient beings. May the teachings of the Buddha in general and of Lama Tsongkhapa in particular spread in all directions and flourish forever, and may I cause this by myself alone.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PA YANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

GE WA DI YI NYUR DU DAG

Due to these merits, may I quickly

THUG JE CHHEN PO DRUB GYUR NÄ

Become the Great Compassionate One,

DRO WA CHIG KYANG MA LÜ PA

And place all migrating beings, without exception,

DE YI SA LA GÖ PAR SHOG

In that very state.

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE
Realized things as they are,
DE DAG KÜN GYI JE SU DAG LOB CHHIR
I, too, dedicate all these merits in the best way,
GE WA DI DAG THAM CHÄ RAB TU NGO
That I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
I dedicate all these roots of virtue
NGO WA GANG LA CHHOG TU NGAG PA DE
With the dedication praised as the best
DAG GI GE WÄI TSA WA DI KÜN KYANG
By the victorious ones thus gone of the three times,
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI
So I might perform good works.

Due to all these merits, may all the father and mother sentient beings have all happiness, and may all the lower realms be empty forever. Wherever there are bodhisattvas, may all their prayers be accomplished immediately, and may I cause all this by myself alone.

Long Life Prayer for His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR
In the land encircled by snow mountains
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
You are the source of all happiness and good;
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
All-powerful Avalokiteshvara, Tenzin Gyatso,
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG
Please remain until samsara ends.

Prayer that Spontaneously Fulfills All His Holiness's Wishes

TONG NYI NYING JE ZUNG DU JUG PAI LAM
Savior of the Snow Land Teachings and transmigratory beings,
CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,
CHAG NA PÄ MO TÄN DZIN GYA TSO LA
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—
SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be fulfilled!

Short Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplish magnificent prayers honoring the Three Jewels:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

Verse of Auspiciousness

May the source of benefit and goodness, the doctrine, spread and expand,
May the beings upholding the doctrine have excellent health,
And may the source of happiness and well being for all embodied beings,
The doctrine of the Buddha, always increase.

(If this session is followed by lunch, do the following food offering:)

Avalokiteshvara Food Offering

The purpose of my life is to free all sentient beings from all their suffering and its causes and bring them to full enlightenment; therefore I must achieve enlightenment; therefore I am going to practice the yoga of eating, making food offerings to the Guru, Buddha, Dharma, and Sangha and making charity to all sentient beings.

All the food in the kitchen is purified in emptiness. While it is empty, your wisdom understanding emptiness manifests as the syllable BHRUM, which transforms into an extensive jeweled container, inside of which is an OM. The OM, which symbolizes Buddha's holy body, speech, and mind, melts into light and transforms into numberless oceans of uncontaminated nectar.

OM AH HUM (3X)

Offer numberless oceans of uncontaminated nectar to His Holiness the Dalai Lama, who is the Compassion Buddha in human form, as well as to all the direct and indirect gurus, buddhas, bodhisattvas, arhats, dakas, dakinis, and Dharma protectors. The essence of all of them is your root virtuous friend. The nectar generates infinite bliss within them. Prostrate to all of them with your two palms together.

Offer numberless oceans of uncontaminated nectar to all the buddhas, Dharma, and Sangha of the ten directions, imagining that their essence is your root virtuous friend. The nectar generates infinite bliss within them. Prostrate to all of them.

Offer numberless oceans of uncontaminated nectar to all the statues, stupas, scriptures, and thangkas in all the universes of the ten directions, imagining that their essence is your root virtuous friend. The nectar generates infinite bliss within them. Prostrate to all of them.

Make charity of numberless oceans of uncontaminated nectar to every hell being, every hungry ghost, every animal, every human being, every asura being, every sura being, and every intermediate state being. They all fully enjoy the nectar and are liberated from all their suffering as well as its causes. They all become enlightened in the aspect of the Compassion Buddha.

We have collected limitless skies of merit with our motivation of bodhichitta. We have collected limitless skies of merit by having made offerings to the Compassion Buddha and the rest of the

merit field. We have collected limitless skies of merit by having made offerings to all the buddhas, Dharma, and Sangha of the ten directions. We have collected four times limitless skies of merit by having made offerings to all the statues, stupas, scriptures, and thangkas of the ten directions. We have collected seven times limitless skies of merit by having made charity to all sentient beings. We have also collected so many times limitless skies of merit by having prostrated with our two palms together to Buddha, Dharma, and Sangha and all the numberless holy objects.

LA MA SANG GYÄ LA MA CHÖ

The Guru is Buddha; the Guru is Dharma;

DE ZHIN LA MA GE DÜN TE

The Guru is Sangha also;

KÜN GYI JE PO LA MA TE

The Guru is creator of all [happiness]

LA MA NAM LA CHÖ PAR BUL

To all gurus, I make this offering.

Due to all these merits and the past, present, and future merits collected by me and all the merits of the three times collected by others, may I, the members of my family, all the students and benefactors of the FPMT, and all other sentient beings never be separated from the Guru-Triple Gem, always collect merit by making offerings to the Guru-Triple Gem, and receive the blessings of the Guru-Triple Gem, which include all the realizations from guru devotion up to enlightenment, especially bodhichitta and clear light. May all these realizations be actualized within my own mind and in the mind of all sentient beings without even a second's delay.

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by others (which are empty), may the I (which is empty) achieve enlightenment (which is empty) and lead all sentient beings (who are empty) to that enlightenment (which is empty) by myself alone (who is also empty).

Practice of the Three Utilizations

(Kyabje Zopa Rinpoche: In the breaks between sessions, practice the yoga of seeing yourself and all other sentient beings as Avalokiteshvara, the place as the mandala, all sounds as the mantra, and all thoughts as the guru's holy mind, the dharmakaya, the absolute guru:)

NANG DRAG RIG SUM LHA NGAG CHO KUI NGANG

While appearances, sounds, and the one which is knowing, being the deity, the mantra, and the dharmakaya,

KU DANG YE SHE ROL PA JAM LE PA

Manifest the limitless actions of the holy bodies and transcendental wisdom.

SAB SANG NEL JOR CHEN POI NYAN LEN LA

May my mind become one taste in the very essence of the holy mind,

YER ME TUG GI TIG LER RO CHIG SHOG

Inseparable from the practice of that great profound secret yoga.

Dedications for the Third Session

(At the end of the third session, do the following dedications:)

Due to the three-times merit collected by me and by others (which are merely labeled by the mind), may the I (which is merely labeled by the mind) achieve Guru Avalokiteshvara's enlightenment (which is merely labeled by the mind) and lead all sentient beings (who are merely labeled by the mind) to that enlightened state (which is merely labeled by the mind) by myself alone (who is also merely labeled by the mind).

Due to the three-times merits collected by me and others, whatever kind of life I experience - happy or suffering, healthy or unhealthy, gain or loss, rich or poor, living or even dying, even rebirth in a hell realm - may all these experiences and every action I do from now on be most beneficial for all sentient beings, causing them to achieve enlightenment as quickly as possible. May whatever happens in my life be most beneficial for all sentient beings. Even if I receive criticism from people, may it be most beneficial for sentient beings. Even if I receive praise from others, may it be most beneficial for sentient beings. If I am healthy or even if I have a sickness such as cancer, may it be most beneficial for all sentient beings.

Due to the three-times merits collected by me, by all the buddhas and bodhisattvas, and by all other sentient beings, may the pure teachings of Lama Tsongkhapa, the unification of sutra and tantra, be actualized immediately in my mind and in the minds of the members of my family, all the students and benefactors of the FPMT, and all other sentient beings. May the teachings of the Buddha in general and of Lama Tsongkhapa in particular spread in all directions and flourish forever, and may I cause this by myself alone.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PA YANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

GE WA DI YI NYUR DU DAG

Due to these merits, may I quickly

THUG JE CHHEN PO DRUB GYUR NÄ

Become the Great Compassionate One,

DRO WA CHIG KYANG MA LÜ PA

And place all migrating beings, without exception,

DE YI SA LA GÖ PAR SHOG

In that very state.

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE
Realized things as they are,
DE DAG KÜN GYI JE SU DAG LOB CHHIR
I, too, dedicate all these merits in the best way,
GE WA DI DAG THAM CHÄ RAB TU NGO
That I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
I dedicate all these roots of virtue
NGO WA GANG LA CHHOG TU NGAG PA DE
With the dedication praised as the best
DAG GI GE WÄI TSA WA DI KÜN KYANG
By the victorious ones thus gone of the three times,
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI
So I might perform good works.

Due to all these merits, may all the father and mother sentient beings have all happiness, and may all the lower realms be empty forever. Wherever there are bodhisattvas, may all their prayers be accomplished immediately, and may I cause all this by myself alone.

Long Life Prayer for His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR
In the land encircled by snow mountains
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
You are the source of all happiness and good;
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
All-powerful Avalokiteshvara, Tenzin Gyatso,
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG
Please remain until samsara ends.

Prayer that Spontaneously Fulfills All His Holiness's Wishes

TONG NYI NYING JE ZUNG DU JUG PAI LAM
Savior of the Snow Land Teachings and transmigratory beings,
CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,
CHAG NA PÄ MO TÄN DZIN GYA TSO LA
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—
SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be fulfilled!

Lama Zopa Rinpoche's Long Life Prayer

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplish magnificent prayers honoring the Three Jewels:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

Verse of Auspiciousness

May the source of benefit and goodness, the doctrine, spread and expand,
May the beings upholding the doctrine have excellent health,
And may the source of happiness and well being for all embodied beings,
The doctrine of the Buddha, always increase.

Practice of the Three Utilizations

(Kyabje Zopa Rinpoche: In the breaks between sessions, practice the yoga of seeing yourself and all other sentient beings as Avalokiteshvara, the place as the mandala, all sounds as the mantra, and all thoughts as the guru's holy mind, the dharmakaya, the absolute guru:)

NANG DRAG RIG SUM LHA NGAG CHO KUI NGANG

While appearances, sounds, and the one which is knowing, being the deity, the mantra, and the dharmakaya,

KU DANG YE SHE ROL PA JAM LE PA

Manifest the limitless actions of the holy bodies and transcendental wisdom.

SAB SANG NEL JOR CHEN POI NYAN LEN LA

May my mind become one taste in the very essence of the holy mind,

YER ME TUG GI TIG LER RO CHIG SHOG

Inseparable from the practice of that great profound secret yoga.

Last Session of the Day

(In the last session of the day continue here after the mantra recitation:)

Meditation on the Front Generation

(Kyabje Zopa Rinpoche: If you don't have much time, you can either, (1) think, when generating yourself as the deity, that the front generation Avalokiteshvara together with the buddhas of the five lineages and the mandala are generated simultaneously, (1) read through the meditation on the front generation very quickly, or (3) think that the entire front generation is instantaneously generated.)

Cleanse the front mandala of hindrances by means of the action mantra along with its visualization:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

The mandala becomes just empty.

While empty, a white syllable BHRUM radiating five-colored light rays separates from the syllable HRIH at my heart and comes to rest at the site of the mandala. It transforms into a multicolored lotus, on which rests a multicolored crossed vajra. Upon its central hub is the inestimable mansion composed of a variety of jewels. It is square with four doors and four archways.

In the middle of the mansion is an eight-petalled lotus. At its center is a precious throne, upon which is a multicolored lotus and a moon disk. On each of the petals of the four directions is a moon disk cushion.

Upon the central cushion is a white syllable HRIH, which becomes a white eight-petalled lotus as brilliant as refined gold and marked by the syllable HRIH. Light rays radiate from it, presenting offerings to the arya beings and enacting the welfare of all sentient beings. They collect back and from their transformation arises Arya Avalokiteshvara with a white-colored body in the prime of youth and radiating rays of light.

Of his eleven faces, his root face is white; the right, green; and the left, red. Above them, his central face is green; the right, red; and the left, white. Above them, his central face is red; the right, white; and the left, green. They all have long narrow eyes and smiling expressions. Above them is a wrathful black face with bared fangs and wrathful wrinkles, a third eye, and orange hair standing upright. On its crown is a peaceful, red face with a crown protrusion, having a chaste aspect devoid of ornaments, and with its own neck.

His first two hands are folded at his heart and hold a wish-fulfilling jewel. His second right hand holds a crystal mala; his third eliminates the hunger and thirst of the hungry ghosts by sending down a stream of nectar from the mudra of granting the sublime realization; and his fourth

holds a Dharma wheel. His second left hand holds a golden lotus with a stem, his third holds a water vessel, and his fourth holds a bow and arrow.

His remaining nine hundred and ninety-two hands, soft as lotus petals, are in the mudra of granting the sublime realization. In the palm of every hand is an eye. His hands do not extend above his crown protrusion nor below his knees.

An antelope skin covers his left breast, and he has a lower garment of fine cloth. His waist is endowed with a golden belt adorned with jewels. The head of his wrathful face is beautified with a garland of orange hair, and his peaceful heads have jeweled crowns. He wears earrings, necklaces, armlets, bracelets, anklets, and garments of various-colored silks. He radiates rays of white light.

On the eastern petal, the syllable HUM becomes blue Akshobhya with right hand in the earth-touching mudra and left in the mudra of meditative equipoise. On the southern petal, the syllable TRAM becomes yellow Ratnasambhava with right hand in the mudra of bestowing the sublime realization and left in the mudra of meditative equipoise. On the western petal, the syllable OM becomes white Vairochana with both hands in the mudra of supreme enlightenment. On the northern petal, the syllable AH becomes green Amoghasiddhi with right hand in the mudra of granting refuge and left in the mudra of meditative equipoise.

They are all beautified with precious ornaments and garments of various silks and seated with their legs in the vajra posture.

Upon a lotus and moon disk at the heart of the principal deity is the white syllable HRIH from which light rays radiate, invoking from the Potala in the southern direction Arya Avalokiteshvara surrounded by the entire assembly of buddhas and bodhisattvas of the ten directions.

Invocation

Kneel down and with your hands in the mudra of invocation – interlacing the fingers, the palms facing upward, aligning and straightening the two forefingers, and beckoning with the two thumbs – invite the transcendental wisdom beings by saying the following:

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

Protector of all beings without exception;

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

Divine destroyer of the intractable legions of Mara;

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Perfect knower of all things:

CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

Bhagavan and retinue, please come here.



OM ARYA LOKESHVARA SAPARIVARA VAJRA SAMAYA JAH JAH

JAH HUM BAM HOH

Contemplate that:

They become non-dual with the commitment beings.

The crowns of all the deities are marked by a white OM, their throats by a red AH, and their hearts by a blue HUM.

Empowerment

Again, light rays radiate from the HRIH at the central deity's heart, invoking the empowering deities, the five buddha lineages with Amitabha as the principal, together with their retinues.

Present offerings while saying:

OM PAÑCHA KULA SAPARIVARA ARGHAM (PADYAM / PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA) PRATICCHA SVAHA

"All tathagatas, please bestow the empowerment upon him."

Requested thus, the Goddess Dressed in White and the others, who are emitted from the tathagatas' hearts, hold aloft vases filled with nectar, and say:

Just as at the very time of birth,
The devas offered ablution to the Buddha,
So do I, with pure divine water,
Offer ablution to the holy body.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRI YE HUM

They bestow the empowerment upon him. Thereby, his entire body is filled and all his defilements are purified. From the transformation of the surplus water remaining on his head, his crown becomes adorned with Amitabha in the very nature of his guru, Akshobhya on his forehead, Ratnasambhava behind his right ear, Vairochana at the back, and Amoghasiddhi behind his left ear.

Blessing the Offerings

Bless (the two waters, five enjoyments, music, and) the five sense pleasures saying:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

The offering substances become just empty.

While empty, from eight BHRUM syllables, eight vast and extensive precious vessels arise. Within each a syllable OM melts into light from which arise drinking water, water for bathing the feet, flowers, incense, lights, perfume, food, and music. Empty in nature, they have the aspect of the individual types of offerings, and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM PUSHPE AH HUM
 OM DHUPE AH HUM
 OM ALOKE AH HUM
 OM GANDHE AH HUM
 OM NAIVIDYA AH HUM
 OM SHAPTA AH HUM



OM RUPA AH HUM
 OM SHAPTA AH HUM
 OM GANDHE AH HUM
 OM RASA AH HUM
 OM SPARSHA AH HUM



Presenting the Offerings

Contemplate that offering goddesses emitted from your heart holding the appropriate offering substances fill space and offer the two waters (for drinking and bathing the feet), the (five) enjoyments, and music as well as the five sense pleasures. You can also offer them by using other offering garland verses or by using just the offering mantras, leaving out the verses.

Offering the Two Waters, the Five Enjoyments, and Music

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of drinking water from an ocean of realms

ZHING KHAM GYA TSHÖI CHHÖ YÖN GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA ARGHAM PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of water for bathing the feet from an ocean of realms

ZHING KHAM GYA TSHÖI ZHAB SIL GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA PADYAM PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of flowers from an ocean of realms

ZHING KHAM GYA TSHÖI ME TOG GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA PUSHPE PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of incense from an ocean of realms

ZHING KHAM GYA TSHÖI DUG PÖ GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA DHUPE PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of clear light from an ocean of realms

ZHING KHAM GYA TSHÖI NANG SÄL GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA ALOKE PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of perfume from an ocean of realms

ZHING KHAM GYA TSHÖI DRI CHAB GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA GANDHE PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of food from an ocean of realms

ZHING KHAM GYA TSHÖI ZHÄL ZÄ GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA NAIVIDYA PRATICCHA SVAHA

GYÄL WA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI

A host of oceans of music from an ocean of realms

ZHING KHAM GYA TSHÖI RÖL MO GYA TSHÖI TSHOG

Composed of an ocean of offering substances of the conquerors,

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

I offer with an ocean of faith to the conquerors and their retinues,

DÄ PA GYA TSHÖ BÜL LO ZHE SU SÖL

Who have oceans of qualities. Please accept it.

OM ARYA LOKESHVARA SAPARIVARA SHAPTA PRATICCHA SVAHA



Offering the Five Sense Pleasures

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme visual forms, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI ZUG CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA RUPA PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these melodious sounds, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI DRA NYÄN DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA SHAPTA PRATICCHA SVAHA



SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme scents, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI DRI CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA GANDHE PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme tastes, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI RO CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA RASA PRATICCHA SVAHA

SÖ NAM ZHING DU GYUR PÄI SANG GYÄ LA

As these supreme tangible objects, which appear though lacking inherent existence,

NANG LA RANG ZHIN ME PÄI REG CHHOG DI

Are offered to the buddhas, who are the field of merit,

NANG TONG YER ME SEM KYI BÜL LAG NA

With a mind of inseparable appearance and emptiness,

YER ME DE CHHEN THUG KYI ZHE SU SÖL

Please accept them with a mind inseparable from great bliss.

OM ARYA LOKESHVARA SAPARIVARA SPARSHA PRATICCHA SVAHA

Offering Divine Garments

Hold up a beautiful cloth or kata as offering.

NA TSHOG WANG PÖI ZHU TAR RAB TRA WA

In order to purify my mind, I offer an exquisite precious garment,

GANG LA REG NA DE WÄI GYUR GYUR PÄI

Multicolored like Indra's variegated bow,

GÖ ZANG RIN CHHEN DAG LO JANG CHHIR BÜL

That when touched becomes the cause of bliss.

ZÖ PA DAM PÄI GÖ KYI GYÄN PAR SHOG

May I be adorned with the holy garment of patience.



OM VAJRA VASTRAYE AH HUM SVAHA

Offering Ornaments

Hold up a beautiful ornament or mala as offering.

GYÄL WA TSHÄN PEI RANG ZHIN GYÄN DÄN CHHIR

As the conquerors have natural ornaments of the signs and exemplifications,

GYÄN ZHÄN DAG GI GYÄN PAR MI TSHÄL YANG

They do not seek to be adorned by other ornaments.

RIN CHHEN GYÄN CHHOG PHÜL WÄ DRO KÜN GYI

Yet, by offering them supreme precious ornaments,

TSÄN PE GYÄN PÄI KU LÜ THOB PAR SHOG

May all migrators acquire a holy body adorned with the signs and exemplifications.

OM VAJRA ALAMKARA VAPUSHANI AH HUM SVAHA

Offering a Vase

Hold up the action vase as offering.

RIN CHHEN DZE PÄI TRA SHI BUM PA DI

By offering this auspicious vase of beautiful jewels,

LHA TSHOG CHÜ KYI KANG TE PHÜL WA YI

Filled with essences of the assembly of gods,

LÄ DANG NYÖN MONG DRI MA KÜN JANG NÄ

May all stains of karma and delusions be purified and

JANG CHHUB SEM KYI LÄN GYI LÄN PAR SHOG

May I be imbued with the moisture of bodhichitta.



OM VAJRA KALASHA AH HUM

(Kyabje Zopa Rinpoche: It is very good to set representations of the following offerings on the altar, especially during a retreat or Nyung Ne, and, when making elaborate offerings, to recite the following three verses:)

Five Auspicious Offerings Prayer (optional)

The savior of us transmigratory beings abides magnificently, and having achieved the five holy bodies and wisdoms and with the compassion that benefits others, manifests in whatever aspect subdues us. To you, I offer the five sets of five. May we transmigratory beings achieve the five holy bodies and wisdoms.

OM PANCH PANCH VIMALA PUNDZA MEKA AH HUM

Seven Royal Signs (optional)

By offering the seven precious signs of royalty, may I be victorious in the war with the four maras and achieve the complete power to propagate the Mahayana teaching, in order to quickly lead transmigratory beings to everlasting supreme happiness.

Eight Auspicious Signs (optional)

Just by being touched, seen, heard, or remembered, these eight auspicious signs blessed by the Victorious Ones eliminate all inauspicious things and grant perfect sublimeness. By this virtue, may I quickly and effortlessly achieve the collection of the qualities of cessation, realization, and the works for others.

Brief Mandala

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, the four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land!

Request for the Lama to Remain Long (optional)

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING

May my venerable lama's life be firm,

NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG

His white divine actions spread in the ten directions.

LO ZANG TÄN PÄI DRÖN ME SA SUM GYI

May the torch of the teachings of Losang always remain,

DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG

Dispelling the darkness of all beings in the three realms.

Long Life Prayer for His Holiness the Dalai Lama (optional)

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Avalokiteshvara, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Request to Achieve the Same Qualities as Avalokiteshvara (optional)









(Kyabje Zopa Rinpoche: While still offering a mandala, you can recite the following verse and dedicate the merits of having offered a mandala to Avalokiteshvara that you and all sentient beings achieve Avalokiteshvara's vajra holy body, his holy retinue, his lifespan, his pure land, and his holy name. In fact, Avalokiteshvara blessed his holy name to be beneficial for sentient beings such that, if heard, one is never again reborn in the lower realms and is freed from the eight types of fears, one actualizes the path that liberates from the sufferings of samsara and its causes, karma and delusions, and one generates the compassion that liberates one from the lower nirvana and enables one to achieve full enlightenment.)

CHÄN RÄ ZIG WANG KHYE KU CHI DRA DANG
O Avalokiteshvara, whatever your body,
KHOR DANG KU TSHE TSHÄ DANG ZHING KHAM SOG
Your retinue, life span, realm, and so forth,
KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
Whatever your supreme and excellent name,
DE DRA KHO NAR DAG SOG GYUR WAR SHOG
May I and others become only like that.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Brief Praise

After offering a mandala, praise the principal deity, Avalokiteshvara, and his retinue saying (do the corresponding mudras and ring the bell when reciting the second line):

-  CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG
Your thousand arms are a thousand wheel-turning kings,
-  CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG
Your thousand eyes are the excellent eon's thousand buddhas:
-  GANG LA GANG DÜL DE LA DER TÖN PÄI
I prostrate to the venerable Avalokiteshvara who shows
-  TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL LÖ
Whatever is needed to subdue those to be subdued.
-  CHHÖ KU NAM KHA ZHIN DU YER ME KYANG
Although the dharmakaya is inseparable like space,
-  ZUG KU JA TSHÖN ZHIN DU SO SOR SÄL
Your form bodies are separately visible like rainbows.
-  THAB DANG SHE RAB CHHOG LA NGAR NYE PÄI
I prostrate and offer praise to the five lineages gone to bliss
-  RIG NGA DE WAR SHEG LA CHHAG TSHÄL LÖ
Who have attained mastery over method and wisdom.

Blessing the Vase Water and Reciting the Mantra

Contemplate as follows while reciting the long dharani and the hundred-syllable mantra of Padmasattva. Bless the vase water by means of contemplating that the nature of the front vase water is the transcendental wisdom of the Great Compassionate One and that its aspect is nectar that can purify all sickness, spirits, negativities, and obscurations of the three doors along with their imprints.

Streams of nectar descend from the fingers of both the self and front generations, filling the vase with the nectar of transcendental wisdom.

(Kyabje Zopa Rinpoche: As you recite the following mantras, think that (1) the water in the vase and in any other containers you have set out is blessed, and (2) the nectar emitted from Avalokiteshvara's hand fills your own body and mind and the bodies and minds of all the numberless sentient beings, especially those who have died recently or are sick, purifying all your negative karma and defilements collected from beginningless rebirths. Your bodies become the nature of light, and your minds become pure. You receive all the realizations of the path to enlightenment from guru devotion up to enlightenment, especially bodhichitta and clear light.)

Long Dharani

NAMO RATNA TRAYAYA NAMAH ARYA JÑANA SAGARA VAIROCHANA VYUHA RAJAYA
TATHAGATAYA ARHATE SAMYAKSAM BUDDHAYA NAMAH SARVA TATHAGATEBHYAH
ARHATEBHYAH SAMYAKSAM BUDDHEBHYAH NAMAH ARYA AVALOKITESHVARAYA
BODHISATTVAYA MAHASATTVAYA MAHAKARUNIKAYA TADYATHA OM DHARA DHARA DHIRI
DHIRI DHURU DHURU ITTI VATTE CHALE CHALE PRACHALE PRACHALE KUSUME KUSUME VARE
ILI MILI CHITI JVALAM APANAYE SVAHA (1X)

(Recite the following mantra many times:)

TADYATHA OM DHARA DHARA DHIRI DHIRI DHURU DHURU ITTI VATTE CHALE CHALE
PRACHALE PRACHALE KUSUME KUSUME VARE ILI MILI CHITI JVALAM APANAYE SVAHA

(Kyabje Zopa Rinpoche: At the end of each day sprinkle the blessed water in the containers on the ground with your hands or with a tree branch so that the pretas and spirits receive the unbelievable benefit of their negative karma being purified (even though we cannot see them, they as numerous as a forest filled with trees). While sprinkling the water recite the mantra NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM, and think that with each single drop all sentient beings, not just the pretas, are purified and receive unbelievable joy and blessings. The water can also be put in the ocean to purify the negative karma of the numberless sentient beings living there. After a Nyung Ne or a retreat, the vase water and other water that has been on the altar for the entire duration of the retreat can be given to people who are sick with cancer and other diseases and to those who are dying. In addition to drinking the water, it can also be sprinkled on the bodies of people and animals who are sick or have died.)

Padmasattva Mantra

(Recite this mantra either one or three times while ringing the bell.)

Kyabje Zopa Rinpoche: The sound of the bell should remind you that in emptiness there is no I who is the creator of negative karma, no action of creating negative karma, and no negative karma created):



OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA TVENOPATISHTHA DRIDHO ME
BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM HA HA
HA HA HOH BHAGAVAN SARVA TATHAGATA PADMA MAME MUÑCHA PADMA BHAVA
MAHA SAMAYA SATTVA AH [HUM PHAT] (1X or 3X)

(Kyabje Zopa Rinpoche: Think that the transcendental wisdom beings absorb into the front generation deity.)

(Kyabje Zopa Rinpoche: If you like, you can recite either the *Praise to Avalokiteshvara* (page 103) or the *Prayer of Avalokiteshvara, the Compassionate Buddha* by King Songtsen Gampo (page 102). Otherwise continue directly with the Concluding Ceremony.)

The Concluding Ceremony

Request

Kneel down on your right knee and request your desired goals by repeating the following with great fervor.

See page 48 for Kyabje Zopa Rinpoche's advice on how to think while making this request.)



PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER
O Arya Avalokiteshvara, treasure of compassion
KHOR DANG CHÄ PA DAG LA GONG SU SÖL
Together with your retinue, please pay attention to me.




DAG DANG PHA MA RIG DRUG SEM CHÄN NAM
Please quickly free me and all mother and father sentient beings
NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL
Of the six realms from the ocean of cyclic existence.
ZAB CHING GYA CHHE LA ME JANG CHHUB SEM
Please enable the profound and extensive peerless
NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL
Bodhichitta to quickly grow in our mindstreams.



THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM
Please quickly cleanse our delusions and actions accumulated

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ
Since beginningless time, with the water of compassion
THUG JEI CHHAG KYANG DAG DANG DRO WA NAM
And, with your compassionate hand, lead me
DE WA CHÄN GYI ZHING DU DRANG DU SÖL
And all migrators to the blissful pure land.

 Ö PAG ME DANG CHÄN RÄ ZIG WANG GI
May Amitabha and Avalokiteshvara act
TSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ
As our spiritual friends in all lifetimes,
MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG
Show us the excellent unmistakable path, and
NYUR DU SANG GYÄ SA LA ZHAG DU SÖL
Quickly place us in the state of buddhahood.

(Kyabje Zopa Rinpoche: Think that because this one time you have turned your mind toward liberation and enlightenment, Guru Avalokiteshvara very happily and completely accepts your request.)

Offering the Tormas

(Kyabje Zopa Rinpoche: The tormas should be made of very good quality butter, honey, and so forth, as the meaning of the word “tor-ma” is that which destroys attachment, specifically the attachment of miserliness. The central torma is for the deity, the one to the deity’s left is for the Dharma protectors, dakas, and dakinis, and the one to the deity’s right is for the landlord spirits, the earth goddesses, and so forth.)

To offer the tormas, sprinkle with water the tormas of the meditational deities, the Dharma protectors, and the local deities who inhabit the place.

Blessing the Tormas

Bless all the tormas saying:

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TONG PA NYI DU GYUR
The torma offerings become just empty.

TONG PÄI NGANG LÄ BHRUM LÄ RIN PO CHEI NÖ YANG SHING GYA CHE WA NAM KYI NANG
DU OM Ö DU ZHU WA LÄ JUNG WÄI TOR MA ZAG PA ME PÄI YE SHE DÜ TZII GYA TSO CHEN POR
GYUR

While empty, the syllable BHRUM becomes a vast and extensive precious vessel, inside of which the syllable OM melts and becomes a great ocean of uncontaminated transcendental wisdom nectar.

OM AH HUM (3X)

Offering the Torma to the Great Compassionate One and His Retinue

Offer the torma to the principal deity, the Great Compassionate One, and his retinue, with three repetitions or more of the following mantra.

(Kyabje Zopa Rinpoche: When you offer the torma make sure to think that the deity is in essence the guru. In addition, think of all the gurus, as well as all the numberless Buddhas, numberless Dharma, numberless Sangha, numberless stupas, numberless statues, and numberless scriptures, and then offer the torma to all of them. By doing so the collection of merit is naturally multiplied.):

OM ARYA LOKESHVARA SAPARIVARA IDAM BALIMTA KHA KHA KHAHI KHAHI (3X or 7X)

Present the outer offerings saying:

OM ARYA LOKESHVARA SAPARIVARA ARGHAM (PADYAM / PUSHPE / DHUPE / ALOKE /
GANDHE / NAIVIDYA / SHAPTA) PRATICCHA SVAHA



(Praise the principal deity, Avalokiteshvara, and his retinue saying:)



CHHAG TONG KHOR LÖ GYUR WÄI GYÄL PO TONG

Your thousand arms are a thousand wheel-turning kings,



CHÄN TONG KÄL PA ZANG PÖI SANG GYÄ TONG

Your thousand eyes are the excellent eon's thousand buddhas:



GANG LA GANG DÜL DE LA DER TÖN PÄI

I prostrate to the venerable Avalokiteshvara who shows



TSÜN PA CHÄN RÄ ZIG LA CHHAG TSHÄL LÖ

Whatever is needed to subdue those to be subdued.

(Optional: If you like, here you can insert the Protector Prayers found in the appendices on page 129: *Praise of Six-Arm Mahakala*, *Praise to Achieve the Inner Kalarupa*, *Praise to Vaishravana*, the two prayers to Palden Lhamo, Nagarjuna's *Praise to Four-face Mahakala*, *Torma Offering to Hayagriva*, then do the blessing of the tea offering as for the blessing of the torma offerings in the sadhana of Avalokiteshvara followed by the *Iron Hook Tea Offering* and the *Degyä Tea Offering*.)

Torma Offering to the Dharma Protectors and the Dakas and Dakinis

Offer the torma to the dakas and dakinis and Dharma protectors by reciting the following three times.

(Kyabje Zopa Rinpoche: The Dharma protectors include Kalarupa, Vaishravana, and Six-arm Mahakala – the protectors of the paths of lower, middle, and great capable beings, the three

principle aspects of the path, and the three higher trainings – as well as Palden Lhamo, the protector of Tibet and of His Holiness the Dalai Lama, Four-arm Mahakala, and the rest.):

OM AKARO MUKHAM SARVA DHARMANAM ADYANUTPANNA TVATA OM AH HUM PHAT
SVAHA (3X)

Then present the outer offerings saying:

OM DAKINI SHRI DHARMAPALA SAPARIVARA ARGHAM (PADYAM / PUSHPE / DHUPE / ALOKE
/ GANDHE / NAIVIDYA / SHAPTA) PRATICCHA SVAHA



Entrust them with the performance of the enlightened activities saying:

KAR CHHOG KYON DZÄ KHA DRO CHHÖ SUNG NAM

Dakas and dakinis and guardians of the Dharma who protect the white side,

DÖ YÖN NGA DÄN CHHÖ TOR DI ZHE LA

Please accept this torma offering endowed with the five sense pleasures, and

TÄN DAR DRO KÜN DE DANG DÄN PA DANG

Help the teachings to flourish, migrators to have happiness, and

DAG SOG SAM DÖN YI ZHIN DRUB PAR DZÖ

The goals of myself and others to be fulfilled as we wish.

(Kyabje Zopa Rinpoche: Think that the torma offering generates bliss in their minds, whereby they are totally inspired to fulfill all His Holiness's holy wishes, to fulfill all your own wishes, especially your wish to generate bodhichitta and to attain enlightenment in this life, to grant the success of all the FPMT projects, and to bring all sentient beings to enlightenment.)

Torma Offering to the Local Deities

Offer the third torma repeating the following three times:

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM (3X)

Dedicate the torma to them and the other mundane beings – devas, nagas, king spirits, *tsan* spirits, and others – who favor the white side. (Kyabje Zopa Rinpoche: This includes all those abiding in the three thousand-fold universes, in Tibet, and in the country and area where you are actually residing.)

DE ZHIN SHEG PA RIN CHEN MANG LA CHAG TSEL LO

I prostrate to the Tathagata Many Jewels.

DE ZHIN SHEG PA ZUG DZE DAM PA LA CHAG TSEL LO

I prostrate to the Tathagata Holy Beautiful Form.

DE ZHIN SHEG PA KU JAM LE LA CHAG TSEL LO

I prostrate to the Tathagata Very Gentle Body.

DE ZHIN SHEG PA JIG PA TAM CHE DANG DREL WA LA CHAG TSEL LO
I prostrate to the Tathagata Free of all Fears.

Entrust the local spirits with the performance of Dharma activities saying:

ZHI DAG LA SOG TU DÄN DE GYÄ NAM

Owner of the place and others, you eight groups of mighty ones,

DO YÖN NGA DÄN CHÖ TOR DI ZHE LA

Please accept this tormā offering endowed with the five sense pleasures and

TÄN DAR DAG SOG GÄL KYEN KÜN ZHI ZHING

Help the teachings to flourish, all bad conditions to be pacified, and

CHÖ DÄN SAM DÖN YI ZHIN DRUB PAR DZÖ

The Dharma goals of myself and others to be fulfilled as we wish.

(Kyabje Zopa Rinpoche: Think that they too are fully inspired to fulfill His Holiness's wishes, to fulfill your own wishes to complete your Dharma practice in this life and to not create any obstacles for you, to grant success and not cause harm to all the projects of the FPMT, especially the Maitreya statues, and to help and not harm those who are sick and so forth.)

Offering an Ablution

Offer an ablu­tion to the reflection of the merit field appearing in the mirror. Imagine that offering goddesses holding vases of nectar emanate from your heart and offer baths to the principal deity and the surrounding gurus, yidams, buddhas and bodhisattvas, arhats, dakas and dakinis, Dharma protectors, and guardians, thereby purifying all your imperfections such as defilements, impurities, and so forth.

(Kyabje Zopa Rinpoche: Each time you make the following offerings think that it generates infinite bliss in the minds of the deities. This is the very essence of the offerings.)

GANG DIR CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA / KYE BU DÜL WÄI
/ KHA LO GYUR WA / LA NA ME PA / LHA DANG MI NAM KYI TÖN PA SANG GYÄ CHOM DÄN
DÄ / DE DAG THAM CHÄ LA YO JE THAM CHÄ DANG DÄN PÄI THRÜ DI SÖL WAR GYI O

To the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good conduct, sugata, knower of the world, supreme guide, of human beings to be tamed, teacher of gods and humans; to the founder, the endowed transcendent destroyer, the fully awakened one and to all of you here, I offer this bath possessed of all qualities.

Generating the bath house

THRÜ KYI KHANG PA SHIN TU DRI ZHIM PA

The bath house has an extremely sweet fragrance,

SHEL GYI SA ZHI SÄL ZHING TSHER WA TAR

A crystal floor, and beautiful sparkling jeweled pillars.

RIN CHHEN BAR WÄI KA WA YI ONG DÄN

The roof is covered by a canopy

MU TIG Ö CHHAG LA RE DRE PA DER

Decorated with shining pearls.

Offering bath

JI TAR TAM PA TSAM GYI NI

Just as after the birth of Buddha

LHA NAM KYI NI THRÜ SÖL WAR

The gods made offerings of pure water,

LHA YI CHHU NI DAG PA YI

I also offer a bath

DE ZHIN DAG GI KU THRÜ SÖL

With the pure water of the gods.



OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

(Kyabje Zopa Rinpoche: When abbreviated just recite the verse below to Avalokiteshvara while thinking that he is the embodiment of all the gurus, the numberless Buddhas, Dharma, and Sangha, and the numberless stupas, statues, and scriptures. Although it might be a bit unusual to include the stupas, statues, and scriptures, by thinking in this way you will collect even more merit. Then continue with the verse of offering to the tathagatas and their spiritual sons on page 80.)

To the gurus and the meditational deities

DRO WÄI DRÖN ME LA MA YI DAM LA

By offering ablution to the gurus and meditational deities,

DRI ZHIM DÜ TZII GYÜN GYI TRÜ SÖL WÄ

The lamps of migrators, with a stream of fragrant nectar,

DRO WÄI DRIB NYI DRI MA KÜN SÄL NÄ

May all stains of the two obscurations of migrators be cleansed,

DRI DRÄL KU SUM NYE PÄI TRA SHI SHOG

And may there be the good fortune to acquire the stainless three bodies.



OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA ABHISHEKATA SAMAYA SHRI YE AH HUM

To Avalokiteshvara

DRO WÄI DRÖN ME CHÄN RÄ ZIG GÖN LA

By offering ablution to the savior Avalokiteshvara,

DRI ZHIM DÜ TZII GYÜN GYI TRÜ SÖL WÄ

The lamp of migrators, with a stream of fragrant nectar,

DRO WÄI DRIB NYI DRI MA KÜN SÄL NÄ

May all stains of the two obscurations of migrators be cleansed,

DRI DRÄL KU SUM NYE PÄI TRA SHI SHOG

And may there be the good fortune to acquire the stainless three bodies.



OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA ABHISHEKATA SAMAYA SHRI YE AH
HUM

To the buddhas and bodhisattvas

DRO WÄI DRÖN ME SANG GYÄ JANG SEM LA

By offering ablution to the buddhas and bodhisattvas,

DRI ZHIM DÜ TZII GYÜN GYI TRÜ SÖL WÄ

The lamps of migrators, with a stream of fragrant nectar,

DRO WÄI DRIB NYI DRI MA KÜN SÄL NÄ

May all stains of the two obscurations of migrators be cleansed,

DRI DRÄL KU SUM NYE PÄI TRA SHI SHOG

And may there be the good fortune to acquire the stainless three bodies.



OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA ABHISHEKATA SAMAYA SHRI YE AH
HUM

To the dakas and dakinis

DRO WÄI DRÖN ME PA WO KHA DRO LA

By offering ablution to the heroes and dakinis,

DRI ZHIM DÜ TZII GYÜN GYI TRÜ SÖL WÄ

The lamps of migrators, with a stream of fragrant nectar,

DRO WÄI DRIB NYI DRI MA KÜN SÄL NÄ

May all stains of the two obscurations of migrators be cleansed,

DRI DRÄL KU SUM NYE PÄI TRA SHI SHOG

And may there be the good fortune to acquire the stainless three bodies.



OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA ABHISHEKATA SAMAYA SHRI YE AH
HUM

To the Dharma protectors and guardians

DRO WÄI DRÖN ME CHÖ KHYONG SUNG MA LA

By offering ablution to the Dharma protectors and guardians,

DRI ZHIM DÜ TZII GYÜN GYI TRÜ SÖL WÄ

The lamps of migrators, with a stream of fragrant nectar,

DRO WÄI DRIB NYI DRI MA KÜN SÄL NÄ

May all stains of the two obscurations of migrators be cleansed,

DRI DRÄL KU SUM NYE PÄI TRA SHI SHOG

And may there be the good fortune to acquire the stainless three bodies.



OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA ABHISHEKATA SAMAYA SHRI YE AH
HUM

To the local protectors

TSHE RING CHHE NGA TÄN KYONG CHÄ

To the five long life goddesses, protectors of the teachings,

GANG CHÄN NÄ PA THAM CHÄ DANG

All the protectors in the land of snows, Tibet,

KHYÄ PAR YÜL CHHOG DIR NÄ PÄ

And especially those of this country and this place,

LHA LU ZHI DAG NAM LA KU THRÜ SÖL

To all the local gods, nagas, landlords, and spirits, I offer this bath.



OM SARVA TATHAGATA ARYA LOKESHVARA SAPARIVARA ABHISHEKATA SAMAYA SHRI YE AH HUM

To the tathagatas and their spiritual sons

DE ZHIN SHEG DANG DE I SÄ NAM LA

To all the tathagatas and their princes

RIN CHHEN BUM PA MANG PO PÖ KYI CHHU

With many jeweled vases of scented water

YI ONG LEG PAR KANG WÄI LU DANG NI

Beautifully filled up, with excellent songs

RÖL MO CHÄ PA DU MÄ KU THRÜ SÖL

And with a variety of music, I offer this bath.



OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Drying their holy bodies

DE DAG KU LA TSHUNG PA ME PÄI GÖ

I now dry their holy bodies

TSANG LA DRI RAB GÖ PÄI KU CHHI WO

With incomparably clean, sweet-smelling cloth.

OM HUM TRAM HRIH AH KAYA VISHODHANAYE SVAHA

Anointing their holy bodies

TONG SUM KÜN TU DRI NGA DANG WA YI

Just as a goldsmith polishes gold already pure and refined,

DRI CHHOG NAM KYI THUB WANG NAM KYI KU

So do I apply the best fragrance

SER JANG TSO MA JI DOR JÄ PA TAR

That pervades billions of universes

Ö CHHAG BAR WA DE DAG JUG PAR GYI

To the holy bodies of the controlled ones.

Offering robes

Hold up a fine cloth as offering.

SAB JAM YANG PA LHA YI GÖ

By offering these soft, light, divine clothes

MI CHHE DOR JEI KU NYE LA

With indestructible faith in those

MI CHHE DÄ PÄ DAG BÜL NA

Who have attained the indestructible holy body,

DAG KYANG (SEM CHÄN THAM CHÄ) DOR JEI KU THOB SHOG

May I (and all sentient beings) also achieve the vajra holy body.

(The words above in brackets were added by Kyabje Zopa Rinpoche.)

Offering ornaments

Hold up a mala or other suitable object as ornaments.

GYÄL WA TSHÄN PEI RANG ZHIN GYÄN DÄN CHHIR

Because the conquerors are adorned by the natural ornaments of the marks and signs,

GYÄN ZHÄN DAG GI GYÄN PAR MI TSHÄL YANG

They do not need any other kind of ornament.

RIN CHHEN GYÄN CHHOG PHÜL WÄ DRO WA KÜN

But by offering these supreme jewel ornaments

TSHÄN PE GYÄN PÄI KU LÜ THOB PAR SHOG

May all sentient beings achieve the holy body adorned by all the marks and signs.



Offering the auspicious vase

Hold up and offer the vase.

RIN CHHEN DZE PÄI TRA SHI BUM PA DI

By offering this auspicious vase beautified by jewels and

NA TSHOG CHÜ KYI KANG TE PHÜL WA YI

Filled with various [divine] essences,

LÄ DANG NYÖN MONG DRI MA KÜN JANG NÄ

**May the stains of karma and delusions of
all six-realm beings be purified,**

JANG CHHUB SEM GYI LÄN GYI LÄN PAR SHOG

And may their minds be filled with the moisture of bodhichitta.



(Pour a drop of water on the ground to symbolize this.)

Offering a Crown

PHÜN TSHOG SER Ö CHHOG CHUR RAB THÜ THRÖ
With most excellent light radiating forth to the ten directions,
TRA SHI PÄL GYI KÜN NÄ LHAM ME WA
Splendor of good fortune ablaze everywhere,
RIN CHHEN SA LÄ DRAM GYI Ü GYÄN DI
This crown ornament of precious gold dust,
SHA KYÄ GYÄL PO Ü LA PHÜL WA YI
I offer to the crown of the Shakya King.

TEN PA RIN CHHEN CHHOG CHUR GYÄ PA DANG
Thereby, may the precious teachings spread to the ten directions,
JIG TEN DE LEG CHHEN PO KYAB PA DANG
And may the world be pervaded by supreme happiness!
LHAR CHHE DRO WÄI TSHUG GI GYÄN GYUR PÄ
By [the teachings] becoming the crown ornament of transmigrators, including the gods,
THOB CHHU NGA WÄ GO PANG THOB PAR SHOG
May all attain the level of one endowed with the ten powers.

Requesting them to remain

DAG DANG DRO LA THUG TSEI CHHIR
Out of your loving compassion for myself and migrators,
NYI KYI DZU THRÜL THU YI NI
O bhagavans, please remain as long as
JI SI CHHÖ PA DAG GYI NA
I continue to make offerings,
DE SI CHOM DÄN ZHUG SU SÖL
By the force of your magical powers.

Dedications

DAG GI GE WÄI LÄ NAM DI DAG GI
Due to these virtuous actions of mine,
JIG TEN DIR NI NYUR DU SANG GYÄ SHOG
May I quickly become a buddha in this world,
DRO LA PHÄN CHHIR CHHÖ NAM TÖN JE CHING
May I give Dharma teachings in order to benefit migrators, and
SEM CHÄN DUG NGÄL MANG ZIR NYUR DRÖL SHOG
May I quickly free sentient beings who are tormented by many sufferings.

(Kyabje Zopa Rinpoche: As you say the following verses, dedicate all the past, present, and future merits collected by yourself and numberless sentient beings, including numberless bodhisattvas, and by all the buddhas, that these prayers may be realized in life after life, not only for yourself but for all sentient beings including those who have died and those who are sick:)

KHYE ZHING KYE WA DAG NI THAM CHÄ DU
In all my rebirths, may I belong to a good family,
RIG ZANG LO SÄL NGA GYÄL ME PA DANG
Be clear in mind and free of pride,
NYING JE CHHE ZHING LA MA LA GÜ DÄN
Have great compassion, respect for my gurus,
CHÄN RÄ ZIG KYI DAM TSHIG LA NÄ SHOG
And abide in the pledges of Avalokiteshvara.

CHÄN RÄ ZIG WANG KHYE KU CHI DRA DANG
O Avalokiteshvara, whatever your body,
KHOR DANG KU TSHE TSHÄ DANG ZHING KHAM SOG
Your retinue, life span, realm, and so forth,
KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
Whatever your supreme and excellent name,
DE DRA KHO NAR DAG SOG GYUR WAR SHOG
May I and others become only like that.

(Kyabje Zopa Rinpoche: As you recite the following verse, dedicate all the past, present, and future merits collected by yourself and all sentient beings that just by yourself being in a particular universe, world, country, area, and house, for all the sentient beings living there, their negative karma is purified, they are never again reborn in the lower realms, all their diseases, spirit harms, economic problems, war, fighting, quarrels, dangers from earth, water, fire, and wind are pacified and never occur again, they generate faith in karma and devotion to the Buddha, Dharma, and Sangha, their Dharma of scriptural understanding and Dharma of realization increase, and they quickly achieve enlightenment by actualizing the whole path, especially bodhichitta:)

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ
By the force of the praises and requests made to you,
DAG SOG GANG DU NÄ PÄI SA CHHOG DER
May all diseases, evil spirits, poverty, and quarrels be calmed,
NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG
And may the Dharma and good fortune increase
CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL
In the regions in which I and others dwell.

(Kyabje Zopa Rinpoche: As you recite the following verse, dedicate all the past, present, and future merits collected by yourself and numberless sentient beings, including numberless bodhisattvas, and by all the buddhas, that the precious supreme thought of enlightenment, bodhichitta, be actualized without a second's delay, (1) in your own heart and in the hearts of other sentient beings, including those who have died, those who are dying, and those who are sick, (2) in the hearts of the leaders of the different countries, especially the leaders of mainland China, and (3) in the hearts of all the people who follow the different religions in this world. If you have time, recite the verse one time for each of the three dedications:)

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Purifying Errors with the Hundred-Syllable Mantra of Padmasattva

Recite the Padmasattva mantra three times.

(Kyabje Zopa Rinpoche: The sound of the bell should remind you that *in emptiness* there is no I who is the creator of negative karma, no action of creating negative karma, and no negative karma created):



OM PADMASATTVA SAMAYA MANUPALAYA PADMASATTVA TVENOPATISHTHA DRIDHO ME
BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACHHA SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM HA HA
HA HA HOH BHAGAVAN SARVA TATHAGATA PADMA MAME MUÑCHA PADMA BHAVA
MAHA SAMAYA SATTVA AH [HUM PHAT] (3X)

Requesting Forgiveness

Request forgiveness saying:

O bhagavan great compassionate ones, please pay attention to me. Since we are beginners and under the influence of drowsiness and excitement, our concentration has not been clear, our mantras have been incorrect, we have made additions and omissions in the ritual, have been scarcely clean and so on. I request you arya great compassionate ones to forgive us; please do not allow these to obscure us.

Inner Ablution: Taking the Vase Nectar

Pour a small amount of the water from the victory vase into the action vase. Distribute a small amount of the blessed water from the action vase to all participants while reciting:

OM MANI PADME HUM

Contemplate as follows:

The principal, the Great Compassionate One, and his retinue come to the space in front of me. White nectar flows from the parts of their holy bodies, washing all the outside, inside, and middle of my body, purifying all the diseases, evil spirits, negativities, and obscurations of my three doors along with their imprints, without anything remaining.

Wash yourself three times with this mixture and drink a little bit. Think that the first washing purifies the afflictive obstructions, the second purifies the obstructions to omniscience, and with the third, the state of dharmakaya is realized.

Arising as the Commitment Being

Then, develop the divine pride of being the commitment being of the Great Compassionate One, either with all faces and arms, or with one face and two arms, having imagined that the remaining faces and arms have absorbed into the root face and arms.

I am the commitment being, the Great Compassionate One. The rest of my faces absorb into my root face, the rest of my hands into my root hands, and I maintain the divine pride of being the Great Compassionate One, with one face and two arms.

Dedication From Within Emptiness

(Here Kyabje Zopa Rinpoche does many variations of the following dedication in order to move the mind from its present conception of a *real* I that is going to attain a *real* state of enlightenment in order to lead *real* sentient beings to that *real* state of enlightenment:)

Due to all the past, present, and future merits collected by myself and others (which exist but do not exist from their own side), may the I (which exists but does not exist from its own side), attain Avalokiteshvara's enlightenment (which exists but does not exist from its own side), and lead all sentient beings (who exist but do not exist from their own side), to Avalokiteshvara's enlightenment (which exists but does not exist from its own side), by myself alone (who exists but does not exist from its own side).

Request to Reside Continually

DIR NI ZUG DANG LHÄN CHIG TU

Please remain here together with this image

DRO WÄI DÖN DU ZHUG NÄ KYANG

For the welfare of migrating beings and

NÄ ME TSE DANG WANG CHUG DANG

Excellently bestow health, long life, riches,

CHOG NAM LEG PAR TZÄL DU SÖL

And the supreme attainment.

OM SUPRATISHTHA VAJRA YE SVAHA

(Kyabje Zopa Rinpoche: Think that your three places – crown, throat, and heart – become respectively marked with OM, AH, and HUM.)

Dedications

(Kyabje Zopa Rinpoche: If you have time, here you can do the *Prayer of Abiding in the Retreat*, page 105, followed by the *Expression of Auspiciousness of Abiding in the Retreat*, page 107.)

(Kyabje Zopa Rinpoche: Remember the kindness of His Holiness the Dalai Lama, which includes even the opportunity to do this practice and retreat, and then do the following prayers for him to have a long and healthy life and for all his holy wishes to be fulfilled:)

Long Life Prayer for His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR
In the land encircled by snow mountains
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
You are the source of all happiness and good;
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
All-powerful Avalokiteshvara, Tenzin Gyatso,
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG
Please remain until samsara ends.

Prayer that Spontaneously Fulfills All His Holiness's Wishes

TONG NYI NYING JE ZUNG DU JUG PAI LAM
Savior of the Snow Land teachings and transmigratory beings,
CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,
CHAG NA PÄ MO TÄN DZIN GYA TSO LA
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—
SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be fulfilled!

Additional Prayers for His Holiness's Wishes to be Fulfilled (optional)

RING NE NYING DU NAG PAI DÖ PÄI DON
The wish that since a long time dwells in our hearts,
YONG ZOG BÖ JONG RANG WANG TSANG MÄI PEL
Is the glorious complete freedom for the entire Tibetan country.
LHÜN DRUB CHO SI ZUNG DRÄL GA TON LA
Bestow soon the fortune to enjoy that celebration of
JO PAI KÄL ZANG NYUR WA NYI DU TSOL
Spontaneous religious and secular harmony.

DOR NA GÖN PO CHÄN RE ZIG WANG GI
In short, may the good fruit of any extensive prayer to
SE CHE GYÄL WÄI CHEN NGAR GANG CHEN SHING
Fully protect the Land of Snows, made by the Powerful Protector Avalokiteshvara
YONG ZUNG GYA CHEN MON LAM GANG DZE PÄI
In the presence of the buddhas and their children,

DRE ZANG DENG DIR NYUR DU CHAR BAR SOL

Appear soon here and now.

NANG TONG CHÖ NYI ZAB MÖI TEN DRÄL DANG

By the interdependence of the profound suchness of appearance and emptiness,

CHOG SUM THUG JEI THU DANG DEN TSIG TOB

By the power of the Three Sublimes' compassion and the force of true words,

LÄ DRÄ LU ME DEN THU DAG CHHAG GI

By the power of the truth of infallible action and result,

DÄN PÄI MON LAM GEG ME NYUR DRUB SHOG

May our prayer of truth be fulfilled soon and without obstacles.

Dedication to be Able to Do the Thought Transformation Practice

(Kyabje Zopa Rinpoche: Dedicate all the past, present, and future merits collected by yourself and others to be able to accomplish the practice of transforming all problems and obstacles into a means to achieve enlightenment quickly in order to be able to liberate all sentient beings from the oceans of samsaric sufferings and lead them to enlightenment quickly. This is achieved through exchanging yourself with others by renouncing the thought cherishing yourself and developing the thought cherishing others:)

DRO WÄI DUG NGÄL GANG CHI RUNG

Whatever suffering sentient beings experience,

DE KÜN DAG LA MIN GYUR CHIG

May it ripen on me.

DAG GI DE GE CHI SAG PA

Whatever merit and its resulting happiness I have accumulated,

DE KÜN ZHÄN LA MIN GYUR CHIG

May others experience it.

Abbreviated Version of the King of Prayers

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE

Realized things as they are,

DE DAG KÜN GYI JE SU DAG LOB CHHIR

I, too, dedicate all these merits in the best way,

GE WA DI DAG THAM CHÄ RAB TU NGO

That I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

I dedicate all these roots of virtue

NGO WA GANG LA CHHOG TU NGAG PA DE

With the dedication praised as the best

DAG GI GE WÄI TSA WA DI KÜN KYANG

By the victorious ones thus gone of the three times,

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

So I might perform good works.

(Kyabje Zopa Rinpoche: Dedicate all the past, present, and future merits collected by yourself and others that you may be able to offer limitless skies of benefit to the teachings of the Buddha and to sentient beings, just as did Lama Tsongkhapa, by having the same qualities as Lama Tsongkhapa, from now on and in every second:)

CHHÖ KYI GYÄL PO TSONG KHA PÄI

By pacifying all the signs of obstacles

CHHÖ TSHÜL NAM PAR PHÄL WA LA

And by perfecting every single required condition,

GEG KYI TSHÄN MA ZHI WA DANG

May the Dharma tradition of the Dharma King Tsongkhapa

THÜN KYEN MA LÜ TSHANG WAR SHOG

Be preserved and developed.

DAG DANG ZHÄN GYI DÜ SUM DANG

Due to the two types of merit collected

DREL WÄ TSHOG NYI LA TEN NÄ

Over the three times by myself and others

GYÄL WA LO ZANG DRAG PA YI

May the teaching of the far-famed

TÄN PA YÜN RING BAR GYUR CHIG

Victorious One's pure wisdom blaze forth.

Multipling Mantras

To increase by 100,000 times the merit created, recite these special mantras at the end of the session:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1X)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG TSHÄL LO (1X)

TADYATHA OM PÄNCHA GRIYA AVA BODHANI SVAHA
OM DHURU DHURU JAYA MUKHE SVAHA (7X)

To actualize all your prayers as well as to multiply the benefits by 100,000:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
MEN GYI LHA BEDURYA Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1X or 3X)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
NGO WA DANG MÖN LAM THAM CHÄ RAB TU DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1X or
3X)

ME JUNG SE CHÄ GYÄL WÄI JIN LAB DANG

Due to the power of the blessings of the eminent buddhas and bodhisattvas,

TÄN DREL LU WA ME PÄI DEN PA DANG

The power of infallible dependent arising, and

DAG GI LHAG SAM DAG PÄI THU TOB KYI

The power of my pure special attitude,

NAM DAG MÖN PÄI NE DI DRUB PAR SHOG

May all my pure prayers succeed immediately.

Practice of the Three Utilizations

(Kyabje Zopa Rinpoche: In the breaks between sessions, practice the yoga of seeing yourself and all other sentient beings as Avalokiteshvara, the place as the mandala, all sounds as the mantra, and all thoughts as the guru's holy mind, the dharmakaya, the absolute guru:)

NANG DRAG RIG SUM LHA NGAG CHO KUI NGANG

While appearances, sounds, and the one which is knowing, being the deity, the mantra, and the dharmakaya,

KU DANG YE SHE ROL PA JAM LE PA

Manifest the limitless actions of the holy bodies and transcendental wisdom.

SAB SANG NEL JOR CHEN POI NYAN LEN LA

May my mind become one taste in the very essence of the holy mind,

YER ME TUG GI TIG LER RO CHIG SHOG

Inseparable from the practice of that great profound secret yoga.

Short Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplish magnificent prayers honoring the Three Jewels:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

Appendices

Calling the Lama from Afar (long version)

LA MA KHYEN
Lama, think of me.

LA MA KHYEN
Lama, think of me.

LA MA KHYEN
Lama, think of me.

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG
The wisdom of great bliss of all buddhas, one taste with the dharmakaya,
DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG
Is itself the ultimate nature of all kind lamas.

LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO
I beseech you, Lama, dharmakaya,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

YE SHE GYU MÄI RANG NANG GYÄL WA YÄN LAG DÜN DÄN
Wisdom's own illusory appearance, the conqueror with seven branches,
DE NYI DRIN CHÄN LA MA KÜN GYI TRÜL ZHI THAR THUG
Is itself the ultimate basis of emanation of all kind lamas.
LA MA LONG CHÖ DZOG KUR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, sambhogakaya,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

JI NYE DÜL JÄI KHAM ZHIN NA TSHOG TRÜL PÄI RÖL GAR
The play of various emanations, suiting the dispositions of the many to be subdued,
DE NYI DRIN CHÄN LA MA LONG CHÖ DZOG KÜI NAM GYUR
Is itself the behavior of the sambhogakaya of the kind lamas.
LA MA TRÜL PÄI KU LA NYING NÄ SÖL WA DEB SO
I beseech you, Lama, nirmanakaya,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

KU SUM YER ME RÖL PA LA MÄI ZUG SU SHAR WA
The play of the inseparable three kayas, appearing in the form of the lama,
DE NYI DRIN CHÄN LA MA KÜN GYI NGO WO CHIG NYI
Is itself one with the very essence of all kind lamas.
KU SUM YER ME LA MAR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, the inseparable three kayas,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

YI DAM ZHI THRO RAB JAM KÜN KYANG LA MÄI RANG ZHIN
All the infinite peaceful and wrathful yidams are also the lama's nature,
DRIN CHÄN LA MA NYI LÄ YI DAM LOG SU ME PÄ
And since no yidam exists apart from the kind lama,
YI DAM KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, who comprises all yidams,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

SANG GYÄ KÜN GYI CHI ZUG LA MÄI NAM PAR SHAR WÄ
The ordinary form of all buddhas arises in the aspect of the lama,
DRIN CHÄN LA MA NYI LÄ SANG GYÄ LOG SU MI MIG
Therefore no buddhas are observed apart from the kind lama.
SANG GYÄ KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, who comprises all buddhas,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

GYÄL KÜN KHYEN TSE NÜ PÄI RANG ZUG LA MAR SHAR WÄ
The very form of all conquerors' wisdom, compassion, and power arises as the lama;
PHAG CHHOG RIG SUM GÖN KYANG DRIN CHÄN LA MA NYI YIN
Therefore, the supreme arya lords of the three lineages are also the kind lama.
RIG SUM CHIG DÜ LA MAR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, who combines three lineages in one,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

RIG GYA RIG NGA RIG SUM JI NYE TRO YANG LA MA
The hundred, five, and three lineages, however many elaborated, are the lama.
DE KÜN GANG DU DU WÄI KHYAB DAG NYI KYANG LA MA
The pervasive master in whom they are all included is also the lama.
LA MA RIG KÜN DAG POR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, as master of all the lineages,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

SANG GYÄ CHHÖ DANG GE DÜN KÜN GYI JE PO LA MA
The creator of all buddhas, Dharma, and Sangha is the lama.
CHIG CHHOG KYAB SUM KÜN DÜ DRIN CHÄN LA MA NYI YIN
The one who combines all three refuges is the kind lama.
KYAB KÜN DÜ ZHÄL LA MAR NYING NÄ SÖL WA DEB SO
I beseech you, Lama, whose presence combines all refuges,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

SANG GYÄ KÜN GYI RANG ZUG LA MÄI NAM PAR SHAR NÄ
Thinking of how the actual form of all buddhas arises in the aspect of the lama
TSE WÄ JE SU DZIN TSHÜL SAM KYIN LA MA DRÄN NO
And mercifully guides me – reminds me of you, Lama.

SANG GYÄ KÜN GYI PANG PÄI KÄL CHHÄ NYAM THAG DAG LA
Thinking of how you show the excellent unmistaken path to me,
MA NOR LAM ZANG TÄN TSHÜL SAM KYIN LA MA DRÄN NO
An unfortunate wretched being, abandoned by all the buddhas – reminds me of you, Lama.

NYE KA DÖN CHHEI TEN ZANG KHE NYEN KYI DUG DAM GA
Thinking of this excellent body, highly meaningful and difficult to obtain,
MA NOR NYING PO LEN DÖ SAM KYIN LA MA DRÄN NO
And wishing to take its essence with unerring choice between gain and loss, happiness and suffering – reminds me of you, Lama.

LO BUR CHHI WÄI JIG CHHEN RANG GI THOG TU WÄ NÄ
Thinking of the experience of not knowing what to do when the great fear of death
CHI JA TÖL ME NGANG TSHÜL SAM KYIN LA MA DRÄN NO
Suddenly descends upon me – reminds me of you, Lama.

TSHE DII PHÜN TSHOG KÜN DANG DA TA LO BUR DRÄL NÄ
Thinking of the experience of just now suddenly separating from all the perfections of this life,
CHIG PUR DRO WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO
And going on alone – reminds me of you, Lama.

JIG RUNG NYÄL WÄI ME NANG RANG LÜ JEN PAR LHUNG NÄ
Thinking of the experience of my naked body falling into the terrifying fires of hell
ZÖ LAG ME PÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO
And being unable to bear it – reminds me of you, Lama.

KÄL CHHÄ YI DAG NÄ SU ZÄ KOM CHHU THIG ME PÄI
Thinking of how the suffering of hunger and thirst, without a drop of water,
DUG NGÄL NGÖN SUM NYONG TSHÜL SAM KYIN LA MA DRÄN NO
Is directly experienced in the unfortunate preta realm – reminds me of you, Lama.

LÜN MONG DÜ DROR GYUR NÄ SHIN TU MI DUG KÄL NGÄN
Thinking of how very repulsive and wretched it is to become a foolish stupid animal
DE DRA RANG THOG NYONG TSHÜL SAM KYIN LA MA DRÄN NO
And what it would be like to experience it myself – reminds me of you, Lama.

NYAM THAG NGÄN SONG NÄ DER DA TA LHUNG LA NYE WÄ
Thinking of a refuge to protect me from this,
DI LÄ KYOB PÄI KYAB SHIG SAM KYIN LA MA DRÄN NO
Since I am now about to fall into the wretched states of bad migration – reminds me of you, Lama.

KAR NAG LÄ KYI NYONG WA ZHIB CHING THRA WÄI JUG DOG

Thinking of how white and black actions are experienced

JI ZHIN LAG LEN DEB TSHÜL SAM KYIN LA MA DRÄN NO

And of how to practice thorough and precise engagement and restraint – reminds me of you, Lama.

THA ME SI PÄI TSÖN KHANG DUG NGÄL KÜN GYI JUNG KHUNG

Thinking of a method to escape this prison of endless existences,

DI LÄ THAR PÄI THAB SHIG SAM KYIN LA MA DRÄN NO

The source of all suffering – reminds me of you, Lama.

JIG RUNG SI TSHÖI LONG DU KHA KHYAB NYAM THAG MA GÄN

Thinking of the plight of my pitiful old mothers, pervasive as space,

LHUNG ZHING NAR WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

Fallen amidst the fearful ocean of samsara and tormented there – reminds me of you, Lama.

DE CHHIR LAM TSO SUM DANG RIM NYI ZAB MÖI NYAM NYONG

Therefore, Lama, please bless me to generate in my mental continuum

TSÖL ME GYÜ LA KYE WAR LA MÄ JIN GYI LOB SHIG

Effortless experience of the profound three principles of the path and the two stages.

SHUG DRAG NGE JUNG SAM PÄ THAR PÄI TSÄN SA ZIN CHHIR

Please bless me to strive in one-pointed practice of the three trainings with the intense thought of renunciation,

LAB SUM TSE CHIG DRUB LA TSÖN PAR JIN GYI LOB SHIG

In order to reach the secure state of liberation

DRO KÜN RANG NYI CHIG PÜ DRÖL WÄI LHAG SAM KHUR GYI

Please bless me to train in the precious supreme bodhichitta with the special attitude

RIN CHHEN JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB SHIG

Taking responsibility to liberate all migrators by myself alone.

LAB CHHEN GYÄL SÄ CHÖ PÄI PHA THAR DRÖ PÄI NYING TOB

Please bless me to follow after the ocean of conquerors with the will to cross

GYÄL WA GYA TSHÖI JE SU JUG PAR JIN GYI LOB SHIG

To the very end of the great waves of deeds of the conquerors' children.

TONG DANG TEN JUNG NANG TONG CHIG DROG CHIG TU CHHAR WÄI

Please bless me to realize the supreme view, free of extremes,

THA DRÄL TA WÄI YANG TSE TOG PAR JIN GYI LOB SHIG

In which emptiness and dependent arising, appearance and emptiness, complement each other.

ZHI YI KYE CHHI BAR DO KU SUM LAM DU KHYER WÄI

Please bless me quickly to generate the experience of taking the three kayas into the path,

MIN JE NYAM NYONG NYUR DU KYE WAR JIN GYI LOB SHIG

Ripening the bases of birth, death, and bardo.

LUNG SEM U MAR THIM PÄI GA ZHI TONG ZHII RÖL WA

Please bless me to arise as the illusory divine body itself, the play of the four joys and four emptinesses

GYU MÄI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG

When the wind and mind absorb in the central channel.

ZUNG DZIN SHÜN PA BÜ PÄI NYUG MÄI RANG ZHÄL JEN PA

Please bless me to meet the ultimate lama – the bare face of my innate mind

NÄ LUG DÖN GYI LA MA JÄL WAR JIN GYI LOB SHIG

With the covering of perception (of true existence) and perceiving (it as true) removed.

DRIB NYI TRÖ PA ZÄ PÄI DE CHHEN CHHÖ KÜI LONG DU

Please bless me to be one with your three secrets, Lama, in the vast dharmakaya of great bliss,

RANG DANG LA MÄI SANG SUM CHIG TU JIN GYI LOB SHIG

Which has exhausted the elaborations of the two obscurations.

DOR NA JANG CHHEN BAR DU NYING Ü DRÄL ME ZHUG NÄ

In short, please abide inseparably in the center of my heart until the great enlightenment,

PHA JE BU YI ZIN PAR TSE WÄ JIN GYI LOB SHIG

And mercifully bless me, the child, to follow after you, the father.

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

A Glance Meditation on All the Important Points of the Lam-Rim

By Trichen Losang Jinpa

Nature that embodies all the buddhas,
Source of all the pure transmission and realization Dharma,
Principal amongst all the arya Sangha:
I take refuge in all magnificent pure gurus.

Please bless my mind to become Dharma,
That Dharma to become the path,
And that path to be free of all hindrances.
Until I achieve enlightenment, may I,
Just like the bodhisattvas, Shönnu Norsang and Taktungu,
Practice pure devotion to my Guru in thought and action,
See all the actions of my Guru as excellent,
And fulfill whatever he advises.
Please bless me with the potential to accomplish this.

[This is relying on the spiritual friend.]

Knowing that this highly meaningful perfect human rebirth
Is difficult to obtain and easily lost,
Realizing the profundity of cause and effect
And the unbearable sufferings of the lower realms,
From my heart I take refuge in the three precious sublime ones,
Abandon negativity, and practice virtue in accordance with the Dharma.
Please bless me with the potential to accomplish this.

[This is the path of the being of lower capacity.]

In dependence on this, I am able to attain
Only the higher rebirths of humans and gods.
Not having abandoned afflictions,
I have to experience uninterrupted, limitless cyclic existence.
By contemplating well how cyclic existence works,
May I train day and night in the principal path
Of the three precious higher trainings –
The means of attaining liberation.
Please bless me with the potential to always train like this.

[This is the path of the being of middle capacity.]

In dependence on this, I am able to attain only self-liberation.
As there is not one sentient being in all the six realms
Who has not been my mother or father,
I will turn away from this lower happiness
And generate the wish to fulfill their ultimate purposes.
By contemplating the path of equalizing and exchanging self for others,
I will generate the precious bodhichitta
And engage in the bodhisattvas' actions of the six perfections.
Please bless me with the potential to train in this way.

[This is the common path of the being of higher capacity.]

Having trained like this in the common path,
I myself will not have aversion to experiencing
The sufferings of cyclic existence for a long time,
But by the force of extraordinary unbearable compassion for sentient beings,
May I enter the quick path of the Vajrayana.
By observing purely my vows and pledges even at the cost of my life,
May I quickly attain the unified state of Vajradhara
In one brief lifetime of this degenerate age.
Please bless me with the potential to attain this.

[This is the secret mantra vajra vehicle of the being of highest capacity.]

The Three Principles of the Path

By Lama Tsongkhapa

Expressing the Homage

I bow down to my perfect gurus.

The Promise to Compose

[1] The essential meaning of the Victorious Ones' teachings,
The path praised by all the holy Victors and their Children,
The gateway of the fortunate ones desiring liberation –
This I shall try to explain as much as I can.

Persuading to Listen

[2] Those who are not attached to the pleasures of circling [samsara],
Who strive to make freedom and endowments meaningful,
Who entrust themselves to the path pleasing the Victorious Ones –
You fortunate ones: listen with a calm mind.

The Purpose of Generating Renunciation

[3] Without the complete intention definitely to be free from circling,
There is no way to pacify attachment seeking pleasurable
effects in the ocean of circling.
Also, by craving for cyclic existence, embodied beings are continuously bound.
Therefore, at the very beginning seek renunciation.

How to Generate Renunciation

[4] Freedom and endowments are difficult to find
And life has no time to spare.
By gaining familiarity with this,
Attraction to the appearances of this life is reversed.

By thinking over and over again
That actions and their effects are unbetraying,
And repeatedly contemplating the miseries of cyclic existence,
Attraction to the appearances of future lives is reversed.

The Definition of Having Generated Renunciation

[5] When, by having trained in that way,
There is no arising, even for a second,
Of attraction to the perfections of cyclic existence,
And all day and night the intention seeking liberation arises –
Then the thought of renunciation has been generated.

The Purpose of Generating the Mind of Enlightenment

[6] Even if renunciation has been developed,
If it is not possessed by the mind of enlightenment
It does not become the cause of the perfect bliss of unsurpassed enlightenment.
Therefore the wise generate the supreme mind of enlightenment.

How to Generate the Mind of Enlightenment

[7] Swept away by the current of the four powerful rivers,
Tied by the tight bonds of karma, so hard to undo,
Caught in the iron net of self-grasping,
Completely enveloped by the total darkness of ignorance,

[8] Endlessly reborn in cyclic existence,
Ceaselessly tormented by the three sufferings –
Thinking that all mothers are in such a condition,
Generate the supreme mind of enlightenment.

The Definition of Having Generated the Mind of Enlightenment

[8a] In short, if like the mother whose cherished son has fallen into a pit of fire
And who experiences even one second of his suffering as an unbearable eternity,
Your reflection on the suffering of all mother sentient beings
Has made it impossible for you to bear their suffering for even one second
And the wish seeking enlightenment for their sake arises without effort,
Then you have realized the supreme precious mind of enlightenment.

The Reason to Meditate on the Right View

[9] Without the wisdom realizing ultimate reality,
Even though you have generated renunciation and the mind of enlightenment
You cannot cut the root cause of circling.
Therefore, attempt the method to realize dependent arising.

Showing the Right View

[10] One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as forever unbetraying,
And for whom any object trusted in by the grasping mind has completely disappeared,
Has at that time entered the path pleasing the Buddhas.

The Definition of Not Having Completed the Analysis of the Right View

[11] If the appearance of dependent relation,
Which is unbetraying, is accepted separately from emptiness,
And as long as they are seen as separate,
Then one has still not realized the Buddha's intent.

The Definition of Having Completed the Analysis of Right View

[12] If [these two realizations] are happening simultaneously without alternation,
And from merely seeing dependent relation as completely unbetraying
The definite ascertainment comes that completely destroys
The way all objects are apprehended [as truly existent],
At that time the analysis of the ultimate view is complete.

The Particular Special Quality of the Prasangika View

[13] Furthermore, appearance eliminates the extreme of existence
And emptiness eliminates the extreme of non-existence.
If you realize how emptiness manifests in the manner of cause and effect
Then you are not captivated by wrong notions holding extreme views.

Having Gained Definite Ascertainment, Advice on Pursuing the Practice

[14] In this way you realize exactly
The vital points of the three principal aspects of the path.
Resort to seeking solitude, generate the power of effort,
And quickly accomplish your final goal, my child.

The Foundation of All Good Qualities

By Lama Tsongkhapa

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

The foundation of all good qualities is the kind and perfect, pure Guru;

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

Correct devotion to him is the root of the path.

LEG PAR THONG NÄ BÄ PA DU MA YI

By clearly seeing this and applying great effort,

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

Please bless me to rely upon him with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

Understanding that the precious freedom of this rebirth is found only once,

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

Is greatly meaningful, and is difficult to find again,

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO

Please bless me to generate the mind that unceasingly,

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

Day and night, takes its essence.

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

This life is as impermanent as a water bubble;

NYUR DU JIG PÄI CHHI WA DRÄN PA DANG

Remember how quickly it decays and death comes.

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN
After death, just like a shadow follows the body,
KAR NAG LÜ DRÄ CHHI ZHIN DRANG WA LA
The results of black and white karma follow.

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG
Finding firm and definite conviction in this,
THRA ZHING THRA WA NAM KYANG PONG BA DANG
Please bless me always to be careful
GE TSHOG THA DAG DRUB PAR JE PA LA
To abandon even the slightest negativities
TAG TU BAG DANG DÄN PAR JIN GYI LOB
And accomplish all virtuous deeds.

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO
Seeking samsaric pleasures is the door to all suffering:
YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI
They are uncertain and cannot be relied upon.
NYE MIG RIG NÄ THAR PÄI DE WA LA
Recognizing these shortcomings,
DÖN NYER CHHEN POR KYE WAR JIN GYI LOB
Please bless me to generate the strong wish for the bliss of liberation.

NAM DAG SAM PA DE YI DRANG PA YI
Led by this pure thought,
DRÄN DANG SHE ZHIN BAG YI CHHEN PO YI
Mindfulness, alertness, and great caution arise.
TÄN PÄI TSA WA SO SOR THAR PA LA
The root of the teachings is keeping the pratimoksha vows:
DRUB PA NYING POR JE PAR JIN GYI LOB
Please bless me to accomplish this essential practice.

RANG NYI SI TSHOR LHUNG WA JI SHIN DU
Just as I have fallen into the sea of samsara,
MAR GYUR DRO WA KÜN KYANG DE DRA WAR
So have all mother migratory beings.
THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI
Please bless me to see this, train in supreme bodhichitta,
JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB
And bear the responsibility of freeing migratory beings.

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA
Even if I develop only bodhichitta, but I don't practice the three types of morality,
GOM PA ME NA JANG CHHUB MI DRUB PAR
I will not achieve enlightenment.
LEG PAR THONG NÄ GYÄL SÄ DOM PA LA
With my clear recognition of this,

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

Please bless me to practice the bodhisattva vows with great energy.

LOG PÄI YÜL LA YENG WA ZHI JE CHING

Once I have pacified distractions to wrong objects

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

And correctly analyzed the meaning of reality,

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

Please bless me to generate quickly within my mindstream

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

The unified path of calm abiding and special insight.

THÜN MONG LAM JANG NÖ DU GYUR PA NA

Having become a pure vessel by training in the general path,

THEG PA KÜN GYI CHHOG GYUR DOR JEI THEG

Please bless me to enter

KÄL ZANG KYE BÖI JUG NGOG DAM PA DER

The holy gateway of the fortunate ones:

DE LAG NYI DU JUG PAR JIN GYI LOB

The supreme vajra vehicle.

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

At that time, the basis of accomplishing the two attainments

NAM DAG DAM TSHIG DOM PAR SUNG WA LA

Is keeping pure vows and samaya.

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

As I have become firmly convinced of this,

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

Please bless me to protect these vows and pledges like my life.

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

Then, having realized the importance of the two stages,

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

The essence of the Vajrayana,

THÜN ZHII NÄL JOR CHHOG LÄ MI YEL WAR

By practicing with great energy, never giving up the four sessions,

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

Please bless me to realize the teachings of the holy Guru.

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

Like that, may the gurus who show the noble path

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

And the spiritual friends who practice it have long lives.

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

Please bless me to pacify completely

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

All outer and inner hindrances.

KYE WA KÜN TU YANG DAG LA MA DANG

In all my lives, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

May I enjoy the magnificent Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

By completing the qualities of the stages and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

May I quickly attain the state of Vajradhara.

Request to the Supreme Compassionate One

By Pu Lha

NAMO GURU LOKESHVARAYA

Praise to the beautiful four-arm lord of the world,
Sublime embodiment emanating from the unity of all the victorious ones of the three times;
Possessor of all knowledge and holder of the lotus,
Your immaculate feet beautifully ornament my crown.

May the karmic pollution of myself and others be washed away
By the cool tear of your compassion, great loving protector,
Sole refuge of pitiful, transmigrating beings who have no guide.
You generated bodhichitta first and then reached the extreme limit.

O merciful one, please behold with your compassionate eye
The beings of the evil-gone, caught in realms difficult to escape,
Experiencing the individual results of evil actions,
As hell beings or pretas, amongst animals, asuras, and so on.

Behold with compassion the thoughtless ones who return empty-handed;
Even their high rebirth was without meaning.
Their human bodies were so rare and fragile, but their lives were consumed only in suffering.
Amidst their endless actions the lord of death arrived.

Behold with compassion tough-skinned beings like me
Who maintain a religious manner but do not achieve the great meaning,
Being overwhelmed by attachment, hatred, and the eight worldly concerns,
Without having subdued our minds by observing cause and result.

With compassion, please lead those without refuge on the path,
For when our vision of this life fades,
The vision of our self-created karma arises as the enemy in the bardo,
And we are taken on a precipitous route by Yama's messenger.

Look upon us with compassion, O Lama Avalokiteshvara,
Mother attached by compassion to all sentient beings,
Who is the special sole refuge of the Snow Land.
May I and all others quickly attain your state of enlightenment.

Prayer of Avalokiteshvara, the Compassionate Buddha

by King Songtsen Gampo

If you keep the Compassion Buddha who is enriched with supreme power in your mind, you will be protected from all dangers.

First request these things to happen to yourself, and then to cause the same things to happen to all other sentient beings. This is an extremely effective way to generate bodhichitta and the good heart that cherishes others.

NAMO GURU LOKESHVARAYA

You who are the universal being enriched with supreme power, please look at me with compassion.

Pure Lord, treasure of compassion, please be my guide and save me.

I request the transcendental sublime Compassionate Eye Looking One, please be my captain
And liberate me from the great oceans of beginningless samsara.

When I am obscured by the darkness of ignorance, please be my illuminating light,
Compassionate Eye Looking One.

When, like a blazing fire, I become angry at my enemy, please be like a waterfall, extinguishing
my anger, Compassionate Eye Looking One.

When, like violent waves, I become attached to my friends, please help me realize the ultimate
nature, Compassionate Eye Looking One.

When I am bound to my possessions by the knot of miserliness, please be the governor of my
generosity, Compassionate Eye Looking One.

When I am intoxicated by the five poisonous delusions, please be my King of Medicine
(Medicine Buddha), Compassionate Eye Looking One.

At the time of death, when I am disturbed and frightened, please show your face, which
introduces self-nature, Compassionate Eye Looking One.

When I am surrounded by karma, the messenger of Yama, please be my refuge and guide,
Compassionate Eye Looking One.

When I am on the journey of the unknown and dangerous path of the intermediate stage,
please be like my close relative, Compassionate Eye Looking One.

When I am seeking and wandering without end, please take me to the pure land,
Compassionate Eye Looking One.

When I am experiencing the suffering of karma in the womb, please build a pavilion of light for
me, Compassionate Eye Looking One.

When I have taken the body of an unknowing baby, please be my virtuous friend,
Compassionate Eye Looking One.

When I always meditate that you are on my crown, make offerings and pray, please be my
root Guru, Compassionate Eye Looking One.

When I meditate and praise you, please be my mind-sealed assembly deity (yidam),
Compassionate Eye Looking One.

When I experience bad conditions, outer and inner obstacles, please be my Dharma protector
and pacify these obstacles, Compassionate Eye Looking One.

When my mind is tormented by poor health, hunger, thirst, and poverty, please grant all
attainments of all my wishes, Compassionate Eye Looking One.

When I request with the six syllables, OM MANI PADME HUM, with continual sound close to
your ears, please always look at me with compassion, Compassionate Eye Looking One.

Dedication

Due to these merits, may I quickly become a buddha, and may I lead every single being to
enlightenment by myself alone.

Praise to Avalokiteshvara (Po Praise)

OM JIG TEN GÖN PO LA CHHAG TSHÄL LO

OM I prostrate to the protector of the world.

JIG TEN LA MA SI PA SUM GYI TÖ PA PO

You are the Guru of the world, praised by the three realms.

LHA YI TSO WO DÜ DANG TSHANG PÄ TÖ PA PO

The one who is praised by the chief of the worldly gods, the maras and Brahma.

THUB PÄI GYÄL CHHOG TÖ PÄ DRUB PAR DZÄ PA PO

Praising you, supreme king of sages, fulfills the wishes of beings.

JIG TEN SUM GYI GÖN PO CHHOG LA CHHAG TSHÄL LO

I prostrate to the supreme protector of the three realms.

DE SHE PAG ME KU TE KU ZANG DZIN PA PO

Holder of a noble holy body containing the bodies of infinite ones gone to bliss,

DE SHEG NANG WA THA YÄ U GYÄN DZIN PA PO

Your crown holds the One Gone to Bliss of Infinite Light.

CHHAG YÄ CHHOG JIN YI DAG TRE KOM SEL WA PO

Your supremely generous right hand dispels the hunger and thirst of the hungry ghosts;

CHHAG YÖN SER GYI PÄ MA NAM PAR GYÄN PA PO

Your left hand is perfectly adorned with a golden lotus.

DRI ZHIM RÄL PÄI THRENG WA MAR SER KHYUG PA PO

You are the one with a swift, orange garland of fragrant top-hair.

ZHÄL RÄ GYÄ PA DA WA TA BUR DZE PA PO

Your face is beautiful like the full moon.

CHÄN GYI PÄ MA CHHOG DU ZANG ZHING YANG PA PO

Your lotus-like eyes are exquisite and encompassing.

KHA WA DUNG TAR NAM KAR DRI NGÄ DÄN PA PO

Your fragrant body is pure white, like snow or a conch.

DRI ME Ö CHHAG MU TIG TSHOM BU DZIN PA PO

You wear clusters of flawless glittering pearls;

DZE PÄI Ö ZER KYA RENG MAR PÖ GYÄN PA PO

You are adorned with beautiful light rays like the red of dawn.

PÄ MÄI TSHO TAR CHHAG NI NGAR WA JÄ PA PO

Your arms are arranged like a pond of lotuses;

TÖN KÄI TRIN GYI DOG DANG DÄN ZHING ZHÖN PA PO

You are youthful and have the color of the autumn moon.

RIN CHHEN MANG PÖ PUNG PA NYI NI GYÄN PA PO

Your two shoulders are adorned by many jewels;

LO MÄI CHHOG TAR CHHAG THIL ZHÖN ZHING JAM PA PO

Your palms are as smooth and young as the best of leaves.

RI DAG PAG PÄ NU MA YÖN PA KAB PA PO

Your left breast is covered by an antelope skin;

NYÄN CHHA DU BÜ GEG CHING GYÄN NAM CHHANG PA PO

You wear alluring earrings, bracelets, and ornaments.

DRI MA ME PA PÄD MÄI CHHOG LA NÄ PA PO

You dwell on a supreme stainless lotus;

TE WÄI NGÖ NI PÄD MÄI DAB TAR JAM PA PO

The surface of your abdomen is as smooth as a lotus petal.

SER GYI KE RAG CHHOG LA NOR BÜ TRÄ PA PO

You have a sublime golden belt adorned with jewels;

TA ZUR TRI PÄI RÄ ZANG SHAM THAB DZIN PA PO

You wear a skirt of exquisite cloth around the hips.

THUB PÄI KHYEN CHHOG TSHO CHHEN PHA RÖL CHHIN PA PO

You have the Able One's supreme wisdom, gone beyond the great ocean;

CHHOG NYE SÖ NAM MANG PO NYE WAR SAG PA PO

You have collected a multitude of merit to acquire the supreme state.

TAG TU DE WÄI JUNG NÄ GA NÄ SEL WA PO

You are the source of constant bliss and the dispeller of aging and disease;

SUM THAR DZÄ CHING KHA CHÖ CHÖ TÖN PA PO

You are the triple-liberator and display holy deeds to those enjoying space.

LÜ CHÄN CHHOG TE DÜ PUNG THRUG LÄ GYÄL PA PO

Supreme embodied being, victor in battle with mara's forces,

SER GYI KANG DUB DRA YI ZHAB YI ONG WA PO

Your feet are alluring with the sound of golden anklets.

TSHANG PÄI NÄ PA ZHI YI EN PA DZÄ PA PO

You isolate beings from self-interest with four abodes of Brahma.

NGANG PÄI DRÖ DRA LANG CHHEN DREG TAR SHEG PA PO

You move with a swan's gait and like a proud elephant.

YONG DZOG NYE WAR SAG SHING TÄN PA NYER WA PO

You fully completed the accumulation and look after the doctrine.

O MÄI TSHO DANG CHHU YI TSHO LÄ DRÖL PA PO

You are the one who frees from the ocean of milk and the ocean of water.

GANG ZHIG TU THO RANG LANG NÄ GÜ PA YI

Whatever man or woman always rises at dawn,

CHÄN RÄ ZIG KYI WANG PO YI LA SEM JE CHING

Respectfully brings Avalokiteshvara to mind, and

TÖ PÄI CHHOG DI DAG CHING SÄL WAR TÖ JE NA

Purely and clearly recites this supreme praise,

DI NI KYE PA MA BÜ ME YIN KYANG RUNG

All their mundane and supramundane needs

KYE WA DI MA ONG KYE WA THAM CHÄ DU

Will be fulfilled in this life

JIG TEN LÄ DÄ GÖ PA KÜN DRUB GYUR

And all future lives.

Prayer of Abiding in the Retreat

NAMO GURU LOKESHVARAYA

By whatever collection of virtue there is of practicing the path
Of the fasting ceremony, well instructed by the essence of
Compassion, Avalokiteshvara, to Bhikshuni Lakshmi
For purifying the obscurations of ordinary (appearance),

May the Conqueror's doctrine, the source of benefit and happiness,
And the beings upholding it, increase the happiness of migrators;
May each and every unfavorable condition for practicing the holy Dharma be pacified and may
favorable conditions
And the collection of goodness be effortlessly achieved.

While abiding in the fast of enduring physical hardships,
May the physical obscurations of myself and all others be purified

By the concentration visualizing the body of the deity, appearing while empty,
And may we finally attain the body adorned with the signs and exemplifications.

By abiding in the fast of enduring verbal hardships, keeping silence,
May the verbal obscurations of myself and all others be purified
By completing the recitation of mantra, resounding while empty,
And may we finally attain the melodious speech of Brahma.

By abiding in the fast of enduring mental hardships, avoiding distractions,
May the mental obscurations of myself and all others be purified
By the strength of the profound yoga of emptiness and compassion,
And may we finally attain the great bliss of the dharmakaya.

When a fortunate being abides in the fast,
If the body becomes hot, cold, or exhausted,
May the karma to be reborn in hell by the power of hatred
Be purified and the door to rebirth in hell be closed.

If the sufferings of hunger and thirst arise due to abiding in the fast
Of enduring the hardships of abstaining from food and drink,
May the karma to be reborn a hungry ghost by the power of miserliness
Be purified and the door to rebirth as a hungry ghost be closed.

If one becomes delirious with mental sinking, lethargy, and sleep
While abiding in the fast without mental distractions,
May the karma to be reborn as an animal by the power of ignorance
Be purified and the door of animal rebirth be closed.

In short, whatever physical and mental sufferings arise
At all times of abiding in the fast,
Thinking that the suffering of all migrators be purified by this,
May I voluntarily accept the sufferings with the thought to bring benefit and happiness.

When the time of my death is near, having been
Graciously welcomed by the Great Compassionate One,
May I clearly behold his eleven excellent faces and
Always be watched over by the one with a thousand eyes.

May the Thousand-Arm One, the guide from the states of bad migration,
Alleviate the sufferings of all six migrations by emanating
And collecting light rays generated from his holy body
And care for beings with his holy mind of wisdom, mercy, and power.

May I be born within a thousand-petalled lotus in Sukhavati,
The supreme blissful pure land where the word 'suffering' does not exist;
May I behold the holy face of the protector Amitabha
And receive the consoling prophecy of his holy speech.

May the six-arm guardian of the teachings,
The eight great nagas, and the landlord of Tago,
Who assist in thousands of ways to spread this path in all directions and at all times,
Quickly accomplish their enlightened activities without obstruction.

Expression of Auspiciousness of Abiding in the Retreat

May there be auspiciousness!
Hosts of deities of the supreme Arya Great Compassionate One,
Filling the entire boundless divine pathways,
Shower a rain of flowers and proclaim auspicious melodies.

Enlightened activity that eliminates all hindering forces
Will bestow upon you all supreme wishes;
Generate great joy by knowing that and
I shall proclaim a garland expressing auspiciousness.

The compassion of all those gone to bliss in the three times
Was conferred the name Avalokiteshvara and,
Like the wish-granting jewel, grants all that is wished for.
I pay homage to the holy, infallible refuge.

By the auspiciousness of whatever signs of virtue exist
For the supreme direct and lineage gurus,
Bhikshuni Lakshmi, cared for by the Arya,
Chandra Kumar, Jñanabhadra,
Penyawa, Dawa Gyältsän, and the rest,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist
For the host of mandala deities of the Great Compassionate One,
The Tathagata Amitabha, holding the white lotus,
Vairochana, Ratnasambhava, Akshobhya,
The Lord Amoghasiddhi, and the rest,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist
For the most supreme of all the Able One's excellent explanations,
The chief of the Lotus family of the glorious action tantras,
The victorious tantra of the one possessing a thousand compassionate eyes,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist
For all those who engage in hearing, contemplating and meditating
On this supreme, profound path, in all realms, and for all those
Who, with a mind of faith, memorize the dharani, the mantra,
Or even the name of the holder of the lotus, Pädmapani,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist
For the inestimable mansion composed of hundreds of jewels,
Variegated like a rainbow, broad like the path of immortality,
The Potala Palace beautified with various ornaments,
May all your inauspicious signs be exhausted and
Happiness and goodness increase like the waxing moon:
May there be the auspiciousness of enjoying the glory of perfection.

Protector Prayers

Praise of Six-Arm Lord Mahakala

HUM NYUR DZÄ CHÄN RÄ ZIG LA CHHAG TSHÄL LO

HUM Quick-acting Avalokita, homage to you!

ZHAB DUB DANG CHÄ VI NA YA KA NÄN

Wearing anklets, you trample Ganesha.

NAG PO CHHEN PO TAG GI SHAM THAB CHÄN

Mahakala, you wear a tiger skin loincloth.

CHHAG DRUG DRÜL GYI GYÄN GYI NAM PAR GYÄN

Fully adorned with snake ornaments on your six arms,

YÄ PA DRI GUG BAR WA THRENG WA DZIN

The [first] right holds a drigu, the middle a mala,

THA MA DA MA RU NI DRAG TU THRÖL

The last plays violently a damaru;

YÖN PA THÖ PA DANG NI DUNG TSE SUM

The left [hands] hold a skullcup and a three-pronged lance,

DE ZHIN ZHAG PA ZUNG NÄ CHHING WAR JE

And, likewise, a noose, which serves for tying up.

DRAG PÖI ZHÄL NI CHHE WA NAM PAR TSIG

Your wrathful mouth completely bares its fangs.

CHÄN SUM DRAG PO U TRA GYEN DU BAR

Your three eyes are fierce. The hair of your head blazes upward.

TRÄL WAR SINDHU RA YI LEG PAR JUG

Your forehead is properly anointed with sindura.

CHI WOR MI KYÖ GYÄL PÖI GYÄ TAB TÄN

On your crown, Akshobhya's royal presence is fixed.

TRAG DZAG MI GO NGA CHÜI DO SHÄL CHÄN

You wear a great necklace of fifty human heads, dripping blood.

RIN CHHEN THÖ KAM NGA YI U LA GYÄN

On your crown you are adorned with five dry, jeweled skulls.

SHING LÄ JÖN NÄ TOR MA LEN DZÄ PÄI

You come from your tree and accept our torma offering,

PÄL DÄN CHHAG DRUG PA LA CHHAG TSHÄL LÖ

Glorious six-arm one, homage and praise to you!

SANG GYÄ TÄN PA NYÄN PO SUNG WA DANG

Sternly protect the doctrine of the Buddha!

KÖN CHHOG U PHANG NYÄN PO TÖ PA DANG

Sternly praise the height of power of the jewels!

DAG CHAG PÖN LOB KHOR DANG CHÄ NAM KYI

For us – teachers, disciples, and entourage –

KYEN NGÄN BAR CHHÄ THAM CHÄ ZHI WA DANG
Please quell all bad conditions and obstructions,
CHI DÖ NGÖ DRUB NYUR DU TSÄL DU SÖL
And grant us quickly whatever siddhis we wish!

LAMA GÖN PO YER ME LA
To the lama, indivisible from the protector,
DAG NYI GÜ PÄI KYAB SU CHI
I respectfully go for refuge.
DAG GI SEM CHÄN THAM CHÄ KYI
May I completely eliminate
NYÖN MONG MA LÜ SEL WAR SHOG
The delusions of all sentient beings.

GÖN PO LAMA YER ME LA
To the protector, indivisible from the lama,
DAG NYI GÜ PÄI KYAB SU CHI
I respectfully go for refuge.
DAG SOG SEM CHÄN THAM CHÄ KYI
May the obstacles of myself and all sentient beings
BAR CHÄ MA LÜ SEL WAR SHOG
Be completely eliminated. (these two verses 3x)

GE WA DI YI TSE RAB KÜ TU DAG
Due to this merit, in all my lifetimes,
GYÄL WÄI DAM CHHÖ MA LÜ DZIN PA DANG
May I uphold the entire teaching of the Conqueror.
DE YI GÄL KHYEN SEL SHING THÜN KHYEN KÜN
Guru-Protector, never abandon us; eliminate all obstacles to the teachings;
LA MA GÖN PÖI YÄI ME DRUB GYUR CHIG
And always accomplish conducive conditions.

Praise to Achieve the Inner Kalarupa (Dharmaraja)

[DZA] NAMA SHRI VAJRA BHAIKAVAYA!

KYANG KUM ZHAB NI CHUNG ZÄ DAB PA TSAM GYI KYIL KHOR ZHIR CHÄ RI WANG SHIG SHIG
POR GYUR ZHING / TUM DRAG MA HE ZHÄL NI RAB TU DANG PÄ DRAG PÄ GÄ GYANG CHHEN
PÖ SA SUM KÜN GENG PA / GYÄL WÄI YAB CHIG JAM PÄI YANG GANG MA RUNG DÜL CHHIR
DRAG PÖI KUR TÄN CHOM DÄN SHIN JE SHE / GANG DER GÜ PÄ TÛ NÄ SHIN JE GYÄL PO TÖ
KYI DA NI GEG NAM BAG YÖ DÜ LA BAB

One leg outstretched, the other drawn in, the merest tap sending shudders through mighty Meru and the four mandalas of the earth, rapacious and wide-open buffalo mouth, its thundering laugh filling the three worlds, Manjushri, father of buddhas in wrathful form as ferocious Yamantaka taming the dissolute. Those prostrating devotedly before him should offer praise to Dharmaraja. Now is the time to beware of hindrance.

RI WO RÄL ZHING CHHU TER DRUG PA TA BUR UR UR ZHE PÄI DRA CHHEN GYÜ MAR RAB DROG
 PA / DRAG PÖI ME CHE NAG PÄI DU WÄ KHYÜ PÄI TSHOG NAM BUM THRAG LOG THRENG
 CHHAR TRIN NANG KHYUG ZHIN
 SHIN TU ZÖ KAÄ REG JA TSHA WÄI NGAR DÄN KHA DOG NGA YI THRENG WÄ DUM POR KOR
 WÄI Ü / MÜN PA JE WÄ JUG TAR NAG PÄI CHHÖ JUNG CHHÄL CHHIL YÖ WÄI DRAG ZHAG
 GYA TSHÖ GANG WÄI TENG
 TA DÜN DAG PÖI DÄN LA NÖ JE NAG PO GÄN KYÄL GYEL WÄI TENG NA SHIN JE GYÄL PO NI /
 MIG MÜN TAR NAG THUNG LA BOM PÄI LÜ CHHÄN YÄ KHYANG YÖN KUM SA CHHEN YÖ WÄI
 GOM TAB CHHÄN / SER KYÄI RÄL PA GYEN DU DZING PÄI BU LA THÖ KAM NGÄ GYÄN DRAG
 PÖI DOR JE CHI WOR DZIN / THRAG GI BAG PÄI GO LÖN THRENG WA DRIN PAR CHHANG
 ZHING CHÄN SUM DRÄ PÄI DANG MIG YÖ WA CHÄN / CHHE WA NÖN POR TSIG PÄI DRÄ PÄI
 ZHÄL NÄ UG THRENG YÖ WA DUG PÄI DRÜL GYI KHA LANG ZHIN / YÄ PÄI BAR WÄI DRI GUG
 DÜ PUNG LÄ LA CHHAR ZHING THRAG DÄN THÖ PA YÖN GYI ZUNG LA RÖL / TAG PAG MÄ
 YOG GÖ PÄI THUM CHHEN KHYÖ KYI SHIN JEI SHE LA JI TAR ZHÄL ZHE DE ZHIN DU / MA YÄL MA
 YÄL NYUR DU DRÄN PAR DZÖ LA NÄL JOR DAG GI GANG ZHIG GO WA THAM CHÄ DRUB

An incessant thunder of sound, like mountains splitting apart, like the sea in tumult, raging tongues of fire enveloped in black smoke, like a million lightning flashes within a rain cloud, standing amid unbearable heat encircled by five colors, upon a black demon prostrate on a mandala circle of the sun, atop a sacred triangle black as a billionfold darkness, brimming with a rolling ocean of blood and fat, Yamaraja, king of the Lords of Death, jet-black body, short and not slender, stretched to the right with a gait to shake the earth, yellowish spiky hair nestling five dried skulls ornamenting the wrathful vajra upon your crown, fresh and bloody human heads garlanding your neck, three bulging eyes roving wrathfully, a fanged snarl about your open mouth, the vaporous breath of a venomous snake, a blazing curved knife in your right hand brandished at the brains of Mara's armies, in the left a blood-filled skull to enjoy, a tiger skin draped about your waist – ferocious protector, do not be distracted, quickly bring to mind promises made to Yamantaka and carry out this yogi's commands.

ZHÄN YANG KHYÖ KYI CHHOG ZHIR RA DANG MIG PA RAB TU NO WÄI MA HE DRAG PÖI DÄN
 TENG NA / KAR DANG SER DANG MAR DANG NAG PÖI SHIN JE CHHEN PO DRAG TU DRÖ PÄI
 MA HE DONG PA CHHÄN / KYANG KUM TAB KYI RAB TU GYING ZHING DUR THRÖ CHHE KYI LEG
 GYÄN ZHÄL DANG MIG TSA KÜN TU MAR / GEG PUNG JOM LA DOR JÄI THOG TAR NGAG PA
 DE DAG GI KYANG ZHI GYÄ WANG DRAG LÄ KÜN DRUB

On either side, in front and behind, standing on sharp-horned, sharp-hoofed, fierce buffaloes, four yama demons – white, yellow, red, and black – each horribly wrathful with buffalo face, one leg stretched, the other drawn in, striking an extremely arrogant pose, all garbed in graveyard array, open-mouthed, eyeballs wholly red, hailed as vajra thunderbolts in their destruction of hindrance and obstruction. You too, discharge your deeds, peaceful, wrathful, powerful, or vast.

DOR NA GYÄL WA KÜN GYI YANG DANG YANG NGAG JAM PÄI YANG ZHE SA TENG KÜN TU
 DRAG PA DE / PHÜN TSHOG GO PHANG CHHOG DE KHA NYAM LÜ CHÄN KÜN GYI DÖN DU JI

SI DAG GI MA NÄN PA DE SI SHIN JE SHE KYI KA NI GÜ PÄ LHUR LEN CHHÖ GYÄL SHIN JE KHOR
DANG CHÄ PA YI / YANG DAG LAM GYI NOR CHHOG THROG LA TSHÖN PÄI NAG POI TSA LAG
DE DANG CHÄ PA ZHOM PAR DZO

To conclude, so long as I have not yet walked for living beings as vast as space upon the glorious land of Manjushri, famed on earth, severally praised by every Buddha, then for so long, I ask you Dharmaraja and entourage, who gladly and devotedly execute Yamantaka's will, destroy the consort of darkness and his legions who strive to steal the jewel that is the true path!

Praise to Vaishravana

HUM MI JIG SENG GEI DÄN TENG NA
HUM The protector arisen from (the syllable) VAI
PHÄ LÄ JUNG WÄI GÖN PO NI
Upon a fearless lion seat
NGÄL SÖ GE WA TOB PO CHHE
Is resting, virtuous, and powerful.
SA GYÄ WANG CHHUG KHYÖ LA DÜ
I bow to you, the lord of the eight stages.

TSÜN MO ZHI DANG SÄ ZHI DANG
To you four princesses, four princes,
KHYÄ PAR LÄ DRUB NÖ JIN GYÄ
Eight harm-giving yakshas who do special tasks,
NOR TER WA YI LU CHHEN GYÄ
And eight great wealth-granting nagas, along with
LHA SIN DE GYÄ KHOR CHÄ LA
Your retinue of eight classes of gods and cannibals,
CHHÖ CHING TÖ DE CHHAG KYANG TSHÄL
I make offering, praise, and prostration.
DRA GEG MA LÜ ZHOM PA DANG
Destroy my enemies and hindrances without exception,
JOR PÄI LONG CHÖ PHHÜN TSHOG SHING
Bring about perfect enjoyment of wealth,
DÖ GU YI ZHING DRUB PA DANG
Fulfill my desires as I wish, and
ZHÄN DÖN LHÜN GYI DRUB PAR DZÖ
Spontaneously achieve the welfare of others.

Offering and Requesting Prayer to Palden Lhamo

JHO RAB JAM GYÄL WA KÜN GYI THRIN LÄ LA
JHO To you, the enlightened conduct of all the victorious ones,
MAG ZOR GYÄL MO ZHE JAR TSHÄN SÖL WA
The holy name "Queen of the Armed Warriors" was given.
TSE CHIG MÖ PÄI WANG GI CHÄN DREN NA

Having invoked you with powerful single-pointed devotion,
THOG PA ME PAR NYUR DU SHEG SU SÖL
Please, come quickly without obstruction.

DÜN GYI NAM KHAR LUNG NAG TSHUB MÄI Ü
In the space in front, in the center of a black tornado,
BE CHÖN THÖ THRAG DZIN PA SIN MÖI ZUG
You appear in the form of a female cannibal holding a vajra club and a blood-filled skullcup.
DRE U TENG ZHUG DUG PA TSHAR CHÖ KU
Seated upon a young mule, your holy body destroys all evil.
JI SI DRÄN PA DE SI TAG TU ZHUG
For as long as I recall you, please remain forever.

CHHI YI CHÄN ZIG NAM KHÄI KHYÖN GANG ZHING
Outer offerings fill the vast extent of space;
NANG GI DAM DZÄ SA ZHI MA LÜ KHYAB
Inner samaya substances pervade the whole earth;
YI KYI TRÜL PÄI CHHÖ TRIN ZHING KHAM KÜN
Clouds of mentally transformed objects fill every realm:
GYÄ PAR GENG PA KHOR DANG CHÄ LA BÜL
I offer these to Pälden Lhamo and all your entourage.

PÄL DÄN THUB PÄI KA SUNG THU TSÄL CHÄN
You, who powerfully protect the words of the glorious Muni,
KHYÖ NYI TEN CHING DRUB DANG TSE CHIG TU
We yogis, teachers, and disciples single-pointedly request you to approach and complete your activities:
SÖL WA DEB PÄI NÄL JOR PÖN LOB KYI
Please eliminate all adverse conditions
GÄL KYEN KÜN SEL THÜN KYEN MA LÜ DRUB
And complete every condition beneficial to us.

SHA THRAG LA SOG DÜ TSI NGA DANG CHÄ
This tormo, composed of flesh, blood, and so on –
DRU NA NGA DANG JAR WÄI TOR MA DI
The five nectars and five types of grain –
PÄL DÄN MAG ZOR GYÄL MO LA BÜL GYI
To you, glorious Queen of the Armed Warriors, I offer these.
SANG GYÄ TÄN PA SUNG CHHIR ZHE SU SÖL
Please accept them in order to protect the teachings of Buddha.

KU SUM LHÜN DRUB THUG JE THAR CHHIN KYANG
Your three bodies arise spontaneously and your compassion is fully developed,
SI SUM DUG PA DÜL CHHIR THRÖ PÄI KU
Yet you manifest a wrathful body to subdue the evil of the three realms.
DÜ SUM GYÄL WÄI TÄN SUNG CHHEN MO LA
To you, great protectress of the doctrine of the victorious ones of the three times,

GO SUM GÜ PA CHHEN PÖ CHHAG TSHÄL LO
With my three doors I respectfully prostrate.

DAG SOG NAM KYI CHHÖ DANG THÜN PÄI DÖN
Please bestow your blessings that all our aims

JI TAR SAM PA YI ZHIN DRUB PA DANG
Be accomplished just as we desire in accord with the Dharma.

NÄ DÖN GEG SOG BAR DU CHÖ PÄI TSHOG
And please bless us that all hindrances – sicknesses, demons, and interfering spirits –
NYE WAR ZHI WAR JIN GYI LAB TU SÖL
Be pacified completely.

LHAG SAM DAG PÄ TSHÜL DIR TSÖN PA NA
By our striving in this way with a pure selfless wish,

TSHANG DANG WANG PÖ JIG TEN KYONG WA TAR
Just as Brahma and Indra protect the world,

MAG ZOR GYÄL MO LA SOG SUNG MÄI TSHOG
May you, Queen of the Armed Warriors, and the other protectors

YEL WA ME PAR TAG TU DROG JE SHOG
Never abandon but always help us.

BHYO* RAKMO BHYO / RAKMO BHYO / BHYO / RAKMO TUN BHYO / KHA LA RAK CHEN MO /
RAKMO AVYATAVYA TUN BHYO RULU RULU HUM BHYO HUM

* The syllable BYOH is pronounced JHO by most Tibetan lamas

Praise to Palden Lhamo: Requesting the Four Activities

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
JHO The four types of action are mind itself.

SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.

THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions

ZHI DZÄ ZHI GYUR ZHI WÄI NGANG TSHÜL CHÄN
By the glorious goddess of peace, in accordance with our needs.

ZHI WÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of pacifiers, distinguished by a very brilliant white body:

TAG KYI KU DOG KAR MO SHIN TU DANG
You have pacified, will pacify, and are in a pacifying mood.

KÜN TU ZHI DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always pacifies.

DAG GI NÄ DÖN BAR CHHÄ ZHI WAR DZÖ

Please pacify my illnesses, evil spirits, and interferences.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI

JHO The four types of action are mind itself.

SEM NYI GÜ NA ME CHING SEM KYANG ME

They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME

Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM

And neither do color nor form exist.

THÜN PAR TÄN PA GYÄ PÄI PÄL LHA MO

The four actions are miraculously shown as mere illusions

GYÄ DZÄ GYÄ GYUR GYÄ PÄI NGANG TSHÜL CHÄN

By the glorious goddess of increase, in accordance with our needs.

GYÄ PÄI KHOR GYI KOR WÄI TSO MO NI

Principal lady amidst an assembly of increasers, distinguished by a very magnificent yellow body:

TAG KYI KU DOG SER MO SHIN TU JI

You have increased, will increase, and are in an increasing mood.

KÜN TU GYÄ DZÄ MA LA CHHAG TSHÄL LO

I prostrate to her who always increases.

DAG GI TSHE DANG SÖ NAM GYÄ PAR DZÖ

Please lengthen my life span and increase my merits.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI

JHO The four types of action are mind itself.

SEM NYI GÜ NA ME CHING SEM KYANG ME

They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME

Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM

And neither do color nor form exist.

THÜN PAR TÄN PA WANG GI PÄL LHA MO

The four actions are miraculously shown as mere illusions

WANG DZÄ WANG GYUR WANG GI NGANG TSHÜL CHÄN

By the glorious goddess of conquest, in accordance with our needs.

WANG GI KHOR GYI KOR WÄI TSO MO NI

Principal lady amidst an assembly of conquerors, distinguished by a very sensual red body:

TAG KYI KU DOG MAR MO SHIN TU CHHA

You have conquered, will conquer, and are in a conquering mood.

KÜN TU WANG DZÄ MA LA CHHAG TSHÄL LO

I prostrate to her who always conquers

KHAM SUM SEM CHÄN THAM CHÄ WANG DU DÜ

Please conquer all beings of the three realms.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI

JHO The four types of action are mind itself.

SEM NYI GÜ NA ME CHING SEM KYANG ME

They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME

Ultimately, there are no distinctions

DZU THRÜL GYU MA TSAM DU RANG GI SEM

And neither do color nor form exist.

THÜN PAR TÄN PA DRAG PÖI PÄL LHA MO

The four actions are miraculously shown as mere illusions

DRAG DZÄ DRAG GYUR DRAG PÖI NGANG TSHÜL CHÄN

By the glorious goddess of wrath, in accordance with our needs.

DRAG PÖI KHOR GYI KOR WÄI TSO MO NI

Principal lady amidst an assembly of terrifiers, distinguished by a very fierce black body:

TAG KYI KU DOG NAG MO SHIN TU NGAM

You have terrified, will terrify, and are in a terrifying mood.

KÜN TU DRAG DZÄ MA LA CHHAG TSHÄL LO

I prostrate to her who always terrifies.

DAG GI NÄ DÖN DRA GEG DRAG PÖ DRÖL

Please with your wrath, eliminate my sicknesses, evil spirits, enemies, and misfortunes.

JHO KHYÖ KYI RANG ZHIN CHIR YANG MA DRUB KYANG

JHO Although you appear with such varied characteristics,

DI TAR TSHÄN NYI CHIR YANG NANG WA YI

Your nature has no concrete existence,

THRIN LÄ NAM ZHI DRO DÖN DZÄ PA LA

Yet you benefit transmigrators with your four actions.

DAG GI DRIM TE RAB TU TÖ GYI NA

By thoroughly praising you with full attention,

DAG KYANG LÄ ZHII RANG ZHIN LHÜN DRUB TE

May I also spontaneously achieve the state of the four actions

KHYÖ TAR DRO WÄI DÖN LA TSÖN PAR SHOĞ

And, like you, strive to benefit migrating beings.

Nagarjuna's Praise to Four-face Mahakala

HUM SIN PII ZUG KYI DUG PA CHÄN

TSHAR CHÖ JANG CHHUB SEM PA DE

DRONG KHYER SUM JIG JE PA

TUM MO KHYÖ LA DAG TÖ DO

DAG GI TSÖN PAR KHYÖ TÖ DO

TSEG DAG TSÖN PAR KHYIR TÖ DO

JIG TEN DI NA RANG WANG THOB

DÖN GYI DRAM ZE MÄ PA TAR

TRA SHI CHHOG DRUB SEM DER JE

YI NYUR ZUG CHÄN KÜN TU DRAG

GÖN PO JE CHING JIG TEN KYONG
THAB PÄI TSHEN TAG TU GYÄL
SHIN JE MA MA NGÖN PAR TÖN
DAR GYI TÖ YOG NGÖN PO CHÄN
DUG DANG MI DUG LÜ SU TÖN
MIG GI THAM CHÄ NGÄ PAR JE
CHHOG DRUB PAG ME SEM DER JE
NYING DANG TÄN ZHING RAB TU PA
TAG TU KHYÖ LA DAG GI TÖ

**HUM Great bodhisattva who annihilates
In a cannibal's form all evil beings
And who destroys the three-storied city:
O fearful one this praise is offered you
With great energy and admiration.**

**You who are liberated from this world
And said to have been a brahmin before
Have attained the supreme of all siddhis
And have reached the state of transcendent bliss.
Your holy body is as quick as thought
And renowned throughout all the universe.**

**Liberator of all worldly beings
In battle you are always the victor.
Yamas and mamo directly praise you.
You wear a blue silken upper garment,
Your manifest body is at one time
Most beautiful yet still it horrifies.**

**Wherever you look your eye terrifies
And brings all beings to humility.
Your eye bestows the highest of siddhis.
You lead countless beings to wisdom bliss.**

**O compassionate and courageous lord,
I constantly offer praises to you.**

Torma Offering to Hayagrīva (optional)

HRIH! KA DAG LHÄN KYE DE CHHEN RÖL PA LÄ
HRIH! Inconceivable are the ritual cakes and offerings;
DAM DZÄ CHÄN ZIG CHHÖ TOR SAM MI KHYAB
The sacred objects for the eyes,
NGÖ SU SHAM DANG YI KYI TRÜL PA YI
Manifestations of the primordial purity and spontaneously generated great bliss.

THA YÄ ZHING KÜN YONG SU GANG GYUR CHIG

May the infinite realms of existence be filled with actual and imagined offerings.

MAR NAG DRU SUM BAR WÄI LONG KYIL NÄ

Come forth Most Secret Hayagriva with nine deities and attendants

YANG SANG LHA GU LÄ JE GING CHHEN NGA

Zafong, Begtse, Chamsing, the Five Skeletons and the Eight Sword Wielders.

ZA DONG BEK TSE CHAM SING TRI THOG GYÄ

Come forth from the red blazing triangular mansion;

YÜL LHA ZHI DAG KHOR CHÄ NÄ DIR JÖN

Come also local deities and spirits with your retinues.

TSA GYU LA MA YANG SANG LHA GU DANG

With utmost respect, I bow down to you, root and lineage teachers,

ZHI THRÖ NÄ SUM PA WO KHA DRÖI TSHOG

Most Secret Hayagriva with nine deities;

KHOR DANG CHE LA GÜ PÄ RAB TU NÄ

I bow down to the host of peaceful and fierce dakas and dakinis

GYÄ PA KYE CHHIR CHHÖ TRIN GYA TSHÖ CHHÖ

Of the three realms with your retinues.

DAG CHAG NYÖN MONG BAG ME WANG GYUR PÄ

I offer an ocean of clouds of offerings to delight you.

LA MA YI DAM SUNG MÄI TSHOG NAM KYI

O Guru, meditational deity and protectors,

KU SUNG THUG DANG GÄL WA CHI GYI PA

Overwhelmed by delusions and carelessness,

NYING NÄ SHAG SHING TSHANG PA SÄL DU SÖL

Whatever wrongs we have done to your body, speech, and mind,

TSHAM TRIN LA KHU YAG ROG TA CHHOG DANG

We confess these from the depths of our heart.

JA KHYI CHE CHANG LA ME TEN CHHOG DI

Please bestow the purity upon us.

TSA GYÜ LA MA PÄD MA THRO GYÄL DANG

O root and lineage gurus and Padma Trogyal, Zagod and Begtse Chamsing,

ZA GO BEKTSE CHAM SING THUG DAM KANG

I offer these supreme requirements: black yaks, best horses, birds, dogs and wolves. May your wishes be fulfilled.

THUG DAM KONG ZHING NYAM CHHAG SO GYUR NÄ

Having fulfilled your wishes and restored our broken commitments,

KHÄ MANG JE PA DRA TSHANG PÖN LOB DANG

Please help accomplish Dharma practices,

THEG CHEN DZIN KYONG PEL WAI CHÖ TSO G KYI

As intended by teachers and disciples of Je Tsongkhapa,

CHHÖ THÜN JA WA YI ZHIN DRUB PAR DZO

The colleges abounding in eminent scholars and the FPMT Dharma centers.

DAM NYAM DRÄL WÄI SHA THRAG TOR TSHOG DANG
O Padma Yangsang and Dharma protectors along with retinues,
RAK TA MÄN PHÜ SER KYEM CHHÖ PA DI
Out of faith, I offer you a feast of ritual cakes, flesh and blood
PÄD MA YANG SANG CHHÖ KYONG KHOR CHÄ LA
Of evil doers, medicine and serkyem (black tea).
DE PÄ BÜL LO TSE WÄ GYE ZHIN ZHE
May you in your compassion be pleased to accept them.

HRIH! NANG THÄI GÖN PÖI THUG KYI LONG YANG NÄ
HRIH! Hayagriva, the nine gaited king, fierce and majestic,
MI MIN JUNG PÖI CHHÖ THRÜL ZHOM PÄI CHHIR
**You have come forth from the heart of Amitabha to defeat the evil designs of humans and
non-human spirits.**

GAR GÜI NYAM DÄN THRO GYÄL KUR ZHENG PA
I sing praises of you and your host of deities.
TA DRIN LHA TSHOG KHOR CHÄ TÖ PAR GYI
To Rahula, fierce Chamsing and Sogdag Marpo,
TÄN DRA MA LÜ THÄL WAR LAG DZÄ CHING
To the host of sword wielding butchers
TÄN DZIN TSHÜL ZHIN KYONG WÄI RA HU LA
Who vanquish all foes of the Dharma and protect the practitioners;
DREG PA CHAM SING LÄ KHÄN SOG DAG MAR
I sing praises to you all.
DRI THOG SHÄN PÄI TSHOG LA TÖ PAR GYI
Please help spread, like a summer sea,
GYÄL WA KÜN GYI KHYEN TSE CHIG DÜ PA
Through teaching and practicing
JAM GÖN LA MA LOB SANG DRAG PA YI
The sutra and tantra of Jamgön Lama Losang Dragpa,
DO NGAG TÄN PÄI SHÄ DRUB JA WA NAM
An embodiment of all enlightened beings'
YAR TSHO TA BUR GYÄ PÄI THRIN LÄ DZÖ
Wisdom and compassion.

PHAG CHHOG TRÜL PÄI GAR GYI RÖL DZÄ PA
Prolong the lifetime for hundreds of eons
GANG CHHÄN GÖN PO TÄN DZIN GYA TSHO YI
Of Tenzin Gyatso, Protector of the Snow Land People,
CHHÖ YÖN ZHAB PÄ KÄL GYAR YÖ ME CHING
Emanation of the Supreme Arya (Avalokiteshvara) and merit field,
CHHÖ SI NGA THANG GYE PÄI THRIN LÄ DZO
And widen the spheres of his temporal and Dharma activities.

KHYÄ PAR KHE MANG GYA THRAG DU WÄI NÄ
Defeat, in particular, the bad intentions and actions

JE PA DRA TSHANG PÖN LOB KHOR CHÄ DANG
Of the enemies of Je Tsongkhapa, sea of eminent scholars.
THEG CHEN DZIN KYONG PEL WAI CHÖ TSOG KYI
May the teachers and disciples of these colleges
DANG DRÄI SAM JOR NGÄN PA ZHI WA DANG
And the FPMT Dharma centers.
CHHÄ TSÖ TSHOM LA NAM YANG YÄL ME SHOG
Remain uninterrupted in their teaching, debate and writing.

HRIH! YIG LÄ KYE BAD ZRA TRO DHA ZHE
HRIH! O fierce Vajra, born from the syllable HRIH
HA YA GRE VA GEG LA NGAM PÄI ZHÄL
You, Hayagriva, cast your fierce gaze upon the troublemakers.
HULU HULU HUM DANG PHÄT KYI DRÄ
I prostrate to you who controls the three realms
KHAM SUM WANG DU DÜ LA CHHAG TSHÄL LO
Through the resounding voice of HULU HULU HUM PHÄT.

CHEN RE ZIG WANG THUG JEI CHHU TER LÄ
Yeshe Gonpo, sprung from the compassion at the heart of Avalokiteshvara,
LEG THRUNG THU TOB THRIN LE Ö GYAR GYE
Radiating lights of power, strength, and beneficial actions.
NGÖ DRUB DÖ GU TSHÖL WÄI SAM PHEL WANG
You are the jewel accomplishing all attainments and wishes,
YE SHE GÖN PÖI ZHAB LA CHHAG TSHÄL LO
I prostrate at your feet.

JANG SHAR MA RU TSEI DUR THRO NÄ
O Great Yaksha, attendant of Jampel,
JAM PÄL KA NYÄN NÖ JIN CHHEN PO DANG
I invite you from the northeast Marutse cemetery.
SING MO PÄL DEN LHA MO DONG MAR MA
Come too red-faced sister Shri Devi, and also
LÄ KHÄN SHÄN PA TRI THOG KHOR DANG CHÄ
The sword wielding butchers and retainers.

DIR SHEG DAM DZE CHHÖ TOR GYA CHHEN ZHE
I pray that you partake of the ritual cakes and sacred offerings
NÄL JOR DAG CHAG PÖN LOB KHOR CHÄ KYI
Multiply your fourfold actions of peace, increase, power, and wrath
TSHE DANG SÖ NAM PÄL DANG JOR PA SOG
Increasing the life, merit, glory, and wealth,
ZHI GYÄ WANG DRAG TSHOL WÄI THRIN LÄ DZÖ
Of these your yogis, teachers, and disciples.

Blessing the Tea

(Kyabje Zopa Rinpoche: Bless the tea as for the blessing of the tormas offering in the Avalokiteshvara sadhana:)

OM PADMANTAKRIT HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TONG PA NYI DU GYUR

The tea becomes just empty.

TONG PÄI NGANG LÄ BHRUM LÄ RIN PO CHEI NÖ YANG SHING GYA CHE WA NAM KYI NANG
DU OM Ö DU ZHU WA LÄ JUNG WÄI TOR MA ZAG PA ME PÄI YE SHE DÜ TZII GYA TSO CHEN POR
GYUR

While empty, the syllable BHRUM becomes a vast and extensive precious vessel, inside of which the syllable OM melts and becomes a great ocean of uncontaminated transcendental wisdom nectar.

OM AH HUM (3X)

Iron Hook Tea Offering

In the following tea offering prayers, the tea is poured and the bell rung on the lines marked with the bell.

HUM RIG KÜN KHYAB DAG LA MA LO ZANG THU

HUM To the all-pervading lineage lord, Guru Sumatikirti,

DOR JE CHHANG WA TÄN DZIN GYA TSHO SOG

To [Shakya] Muni, Vajradhara, Tenzin Gyatso, and all,

TSA GYÜ LA MA RIN CHHEN CHHOG SUM LA

To the root and lineage gurus and the Three Supreme Jewels,

DE TER DÜ TSII TUNG WA DI BÜL GYI

I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ

Please take it and accomplish all my wishes quickly.

JAM PÄL PA WO DOR JE JIG CHE DANG

To Manjushri, hero Vajrabhairava, and Heruka,

HE RU KA SOG NAM MANG GYÜ DE ZHII

Likewise to multitudes of deities of the four classes of tantra,

YI DAM KYIL KHOR LHA TSHOG THAM CHÄ LA

Assembled meditational and mandala deities,

DE TER DÜ TSII TUNG WA DI BÜL GYI

I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

DRÄN PA TSAM GYI LHÄN KYE DE WA CHHOG
To those, mere remembrance of whom grants innate supreme bliss,

TSÖL DZÄ JE TSÜN DOR JE PHAG MO SOG
Deities such as venerable Dorje Phagmo;

NÄ SUM PA WO KHA DRO THAM CHÄ LA
To all viras, dakas, and dakinis of the three abodes,

DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

DRÄN PA TSAM GYI SI ZHII JIG LÄ DRÖL

To those, mere remembrance of whom liberates from samsara's fears and nirvana's peace,

SÖL WA TAB PÄ NGÖ DRUB THAM CHÄ TSÖL

Who grant all realizations in the very moment of our prayer,

TÄ PA TSAM GYI SI SUM SIL GYI NÖN

Whose mere gaze outshines the three world systems,

YI DAM PÄ MA WANG CHHEN LHA TSHOG LA

To all the assembled deities of Yidam Hayagriva,

DE TER DÜ TSII TUNG WA DI BÜL GYI

I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

NYUR DZÄ GÖN PO DAM CHÄN CHHO KYI GYÄL

To the swift-actor Mahakala, to Dharmaraja Kalarupa,

MAG ZOR GYÄL MO NAM MANG THHÖ PÄI SÄ

To the queen of the armed warriors, Palden Lhamo,

GÖN PO ZHÄL ZHI KHOR TSHOG CHÄ NAM LA

And to Namthose, four-face Mahakala, and all their assembly of deities,

DE TER DÜ TSII TUNG WA DI BÜL GYI

I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

GE LEG DÖN GU MA LÜ JUNG WÄI NÄ

The source giving rise to all the virtue and goodness one could wish for,

GYÄL PO CHHEN PO NAM MANG THHÖ PÄI SÄ

Great king of the royal lineage, Namthose,

NOR DAG NÖ JIN LHA LU KHOR CHÄ LA

To the wealth-owners such as the gods, nagas, and their retinues,

DÖ GU TSHANG WÄI SER KYEM CHHÖ PA DII

This golden drink possessing all qualities is offered to you all,

BÜL LO CHHÖ DO CHHOG THHÜN NGÖ DRUB TSÖL
Please grant all common and supreme realizations.

TSHE RING CHHE NGA TÄN MA CHU NYI TSHOG
To all the assemblies such as the five great goddesses of longevity, and the twelve tenmas,
NANG ZHING SI PÄI LHA LU ZHI DAG DANG
And to all the visible worldly gods, nagas, landlords,
GYÄL PO KU NGA KHOR TSHOG CHÄ PA DANG
The five kings together with their retinues,
LHA SIN DE GYÄ DRÄN YOG THHAM CHÄ LA
And to the eight classes of gods, including their entourage;
DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

KHYÄ PAR DAG CHAG LÖN BANG JIN DAG NAM
Especially to you who are always guarding, protecting, and supporting
TAG TU SUNG KYOB PUNG NYÄN JE PA YI
All of us masters, disciples, and benefactors –
KYE LHA YÜL LA DRA LHA NYÄN PO LA
The gods of birth, local gods, gods over enemies, and wrathful ones,
DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

MAR GYUR RIG DRUG SEM CHÄN THHAM CHÄ DANG
To all mother sentient beings of the six realms,
NÖ JE DÖN GEG LÄN CHHAG NYER WA LA
And to the harm givers, hindering spirits, and karmic debtors,
DE TER DÜ TSII SER KYEM DI ZHE NÄ
I offer this nectar drink that gives rise to bliss,
DU NGÄL LÄN CHHAG MA LÜ DAG GYUR CHIG
May the entire suffering and all karmic debts be completely purified.

DOR NA NANG SHING SI PAI LHA MA SIN
In short, visible worldly gods,
DE GYÄ DREN DANG CHE PA MA LU PA
The eight haughty spirits and their assistants without exception
KYE PAR YUL DI LHA LU SHI DAG LA
In particular to the objects gods, naga and lord of the site
DE TER DU TSI TUNG WA DI BUL KYI
I offer this nectar drink that gives rise to bliss
SHE NÄ SAM DÖN NYUR DU LHUN DRUB DZO
Please take it and accomplish all my wishes quickly.

NGO WO ZAG ME DE TONG YE SHE KYI

The uncontaminated nature of the wisdom of bliss and emptiness

NAM RÖL DÖ YÖN MA TSHANG ME PA DI

In the aspect of the play of this complete sense offering lacking nothing,

SO SOR ZHE NÄ GÄ DÄN SHÄ DRUB TÄN

Please, one by one, take and perform the activities that develop the teachings and practices of the Ganden tradition –

MI NYAM SI THAR GYÄ PÄI THRIN LÄ DZÖ

That they may endure without degeneration to the end of samsara.

DE DZIN LA MÄI KÜ TSHE TÄN PA DANG

May all the lamas who preserve these teachings have long lives.

GEN DÜN CHI DANG THEG CHHEN DZIN KYONG PEL

May the Sangha in general and the monks and nuns of the organization [FPMT]

CHHÖ TSHOG DI YI GEN DÜN TSÜN MA NAM

Accomplish their practices of the three trainings – the scriptural and realized teachings

LAB SUM NYAM LEN LUNG THOG THAR CHHIN DZÖ

May all their wishes, as well as those of the organization in general,

DAG SOG THEG CHHEN DZIN KYONG PEL WA CHI

And those of the benefactors and others who are involved

JE DRAG JIN DAG NAM KYI SAM PÄI DÖN

Be accomplished as we wish according to the Dharma

JI TAR SAM PA CHHÖ ZHIN DRUB PA DANG

Please bless us that all our sicknesses,

NÄ DÖN GEG SOG BAR DU CHÖ PÄI TSHOG

Spirit harms, obstacles, and interferences

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

Be pacified immediately.

Degyä Tea Offering

OM AH HUM (3x)

HUM KU SUM GYÜ SUM LA MA DANG

HUM To the three kayas, the three lineage gurus,

YI DAM ZHI THRÖI LHA TSHOG DANG

The assembled deities of the peaceful and wrathful yidams,

KYAB NÄ KÖN CHHOG SUM PO DANG

The three precious holy objects of refuge,

KHA DRO NOR LHA TER SUNG TSHOG

The assemblies of dakinis, wealth deities, and treasure guards,

CHHÖ YÜL GONG MA THAM CHÄ LA

To all the above objects of veneration

CHHÖ PA DAM PA DI BÜL LO

I make this sacred offering;

SER KYEM TSANG MA DI ZHE LA

Take this pure golden libation

DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

LHA YI WANG PO GYA JIN DANG
To Indra, the leader of the gods,
LHA MIN WANG PO THAG ZANG DANG
Thag Zang , the leader of the demigods
MI AM CHI JÖN TA GO DANG
The spirit leader with a horse's head,
NÖ JIN GANG WA ZANG PO DANG
The leader of the Nöjin Gangwa Zangpo,
KHA DING SER MIG KHYIL WA DANG
And the leader of sky-soaring Golden Swirling Eye,
CHHÖ KYONG MA HA KA LA DANG
The Dharma protector Mahakala,
DRI ZA ZUR PHÜ NGA LA SOG
The king of the five types of smell eaters,
CHHI YI DE GYÄ KHOR CHÄ LA
And the outer degyā and their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

YAB CHIG DÜ JE NAG PO DANG
To the sole father, the black king of the demons,
TSÄN GYÄL YAM SHÜ MAR PO DANG
The red king of the tsän spirits,
YÜL LHA CHHA SANG LU SÄ DANG
The son of the naga, the local god Chasang,
SOG DAG GYÄL PO NYING JIN DANG
To Nyingjin, the king of the life-controlling spirits,
CHHÖ KYONG NÖ JIN MAR PO DANG
The Dharma protector Red Nöjin,
MA MO JIG PÄI LOG JIN DANG
The goddess who gives the light of fearlessness,
GE NYEN DOR JE LEG PA DANG
The upasika Dorje Lekpa,
KAR MO NYI DÄI THÖ THRENG SOG
And the white sun-moon Skull Garland,
NANG GI DE GYÄ KHOR CHÄ LA
To the inner degyā along with their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;

SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

DÜ PHO KHA THÜN RAKSHA DANG
To the harmonious male mara Yaksha,
SHIN JE SHE PO MAR NAG DANG
The red Yamantaka, Lord of Death,
LU DÜ NA GA RA TSA DANG
The king of the nagas, Naga Demon,
NÖ JIN SHÄN PA DRI THÖG DANG
The sword-holding butcher nöjin,
MA MO SIN PÖI THRAM DEB DANG
The mamo spirit who encourages cunning acts,
TSÄN PO YAM SHÜ SOG LEN DANG
The tsän spirit who creates sickness and takes life,
SOG DAG DUNG GI THOR TSHUG SOG
The life-controlling spirit with a topknot like a conch,
SANG WÄI DE GYÄ KHOR CHÄ LA
To the secret degyä along with their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

ZA CHHOG GYÄL PO RA HU LA
To the sublime king of the dza spirits Rahula,
KAR CHHOG THRAM SHING KHA THOR DANG
The sublime white Thamshing Khator,
DÜ CHHOG MA NU YAKSHA DANG
The sublime mara Manu Yaksha,
TSÄN CHHOG DRI TSÄN THU WO DANG
The sublime tsän spirit Dritsän Thuwo,
MA CHHOG CHE CHANG DUNG DZIN DANG
The sublime mamo the dagger-holding jackal,
LU CHHOG LU GYÄL DUNG KYONG DANG
The sublime naga king Dung Kyong,
GÖN CHHOG NAG PO TER KAR DANG
The sublime protector black Terkar,
GYAL CHOG LI JIN HA RA TSOG
The sublime king Lijin Hara,
CHHOG GI DE GYÄ KHOR CHÄ LA
To the sublime degyä along with their entourage

CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

PUNG YÄ DRA L HAR TRÜL PA DANG
The right shoulder emanates dralha;
PUNG YÖN MA MOR TRÜL PA DANG
The left shoulder emanates mamo;
CHHU SO DÜ DU TRÜL PA DANG
The tongue and teeth emanate demons;
GO WO SIN POR TRÜL PA DANG
The head emanates yakshas;
JUG MA MU RU TRÜL PA DANG
The tail emanates muru;
LAG YÄ SHIN JER TRÜL PA DANG
The right hand emanates the Lord of Death;
LAG YON LU TSÄN TRUL PA DANG
The left hand emanates naga and tsän;
MIG DANG NYING DANG TSEMA SOG
The eye, heart, and secret organ
ZA DÜ NYI DU TRÜL PA DANG
Emanate dza spirits as mara;
TRÜL PÄI DE GYÄ KHOR CHÄ LA
To the emanation degyā and their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

SA DAG HÄL KHYI NAG PO DANG
To the black landlord Hälkhyi,
LU DÜ GOM RA NAG PO DANG
The black naga mara Gomra,
SA YI LHA MO TÄN MA DANG
The goddess of the earth Tänma,
CHHOG KYONG GYÄL CHHEN DE ZHI DANG
The great kings of the four directions,
GÖN PO DÜN CHU TSA NGA DANG
The seventy-five Dharma protectors
YÜL DII ZHI DAG THAM CHÄ DANG
And all the landlords of this place,

PO LHA DRA LHA SOG LHA DANG

To the male god, the enemies' god, and the life force god,

MO LHA MO MÄN LA SOG PA

The female god and supporters of females,

NANG SI DE GYÄ KHOR CHÄ LA

To all the appearing and existing degyä with their entourage

CHHÖ PA DAM PA DI BÜL LO

I make this sacred offering;

SER KYEM TSANG MA DI ZHE LA

Take this pure golden libation

DAG GI DÖ DÖN DRUB TU SÖL

And please fulfill all my wishes. (1x, 3x or many times)

SER KYEM TSANG MA PHU KYI CHO PA DI

This pure and fresh golden libation

SA SUM LHA DANG DE GYÄ JUNG WÖ TSOG

Is offered to gods of three levels of earth and all assemblies of degyä,

DÖN GEG LÄN CHAG GO WÖ LHA NAM LA

Don spirits, geg spirits, karmic debtors, and needed gods,

SER KYEM DI CHÖ TSOL WAI THRIN LÄ DZÖ

Please take this golden libation and perform the requested deeds.

NAL JOR DAG GI RIG GYU SUNG MA DANG

To the family protector of myself, the yogi,

SA CHOG DI YI YUL SHI NÄ SHI DAG

The local gods and landlords abiding in this very place,

LO DA SHAG DU TSE LA WANG WAI LHA

The gods who have control over lifespan of years, months, and time,

SER KYEM DI CHÖ TSOL WAI THRIN LÄ DZÖ

I offer this golden libation; please perform the requested deeds

THUN PÄI NGO DRUB MA LU PA

Please grant me in this very moment, here and now,

DU DIR DAG LA TSÄL DU SOL

All appropriate attainments of the Muni without exception.

KHOR DANG TÄN PA LONG CHHÖ NAM

Oh, you host of protectors,

GYÄ PAR DZÖ CHIG SUNG MÄI TSHOG

Increase the teachings, my retinue, and wealth.

Compiled by Ven. Thubten Dondrub and Joan Nicell (Getsulma Tenzin Choden) on the basis of the instructions given by Kyabje Thubten Zopa Rinpoche during the 100 Million Mani Retreat at Vajra Yogini Institute, Lavour, France, May 2009.