



DIAMOND PATH

A Daily Sadhana

Going for Refuge

I and all sentient beings, until we achieve Enlightenment,
Go for refuge to Buddha, Dharma, and Sangha. (3x)

Eight Verses of Mind Transformation

With the thought of attaining Enlightenment
For the welfare of all beings,
Who are more precious than a wish-fulfilling jewel,
I will constantly practise holding them dear.

Whenever I am with others,
I will practise seeing myself as the lowest of all,
And from the very depths of my heart
I will respectfully hold others as supreme.

In all actions I will examine my mind
And the moment a disturbing attitude arises,
Endangering myself or others,
I will firmly confront and avert it.

Whenever I meet a person of bad nature,
Overwhelmed by negative energy and intense suffering,
I will hold such a rare one dear
As if I've found a precious treasure.

When others out of jealousy,
Mistreat me with abuse, slander and so on,
I will practise accepting defeat
And offering the victory to them.

When someone I have benefited and in whom
I have placed great trust hurts me very badly,
I will practise seeing that person
As my supreme teacher.

In short, I will offer directly and indirectly
Every benefit and happiness to all beings, my mothers.
I will practise in secret taking upon myself
All their harmful actions and sufferings.

Without these practices being defiled
By the stains of the eight worldly concerns,
By perceiving all phenomena as illusory,
I will practise without grasping to release all beings
From the bondage of the disturbing unsubdued mind and
karma.

The Nine Attitudes of Devotion to the Guru

My compassionate Root Guru, most outstanding, even superior to all Buddhas! This disciple is supplicating to You; please bless me so that in all my lives I will take refuge with great reverence in Your Meritorious Holiness!

Fully understanding that abiding, in accordance with the Dharma, under the patronage of my compassionate Guru who is the root of all merits is the foundation of pure happiness, this disciple takes refuge in You with sincere reverence, and will not withdraw even at the cost of my life!

Contemplating over the importance of my meritorious Guru so as to yield complete control of myself over to my Guru's guidance.

The nine attitudes of devotion to the Guru:

1. That of a filial child. Like a filial child, one thoroughly carries out the instructions of the Guru without the slightest deviation.
2. That of a Vajra. Like a Vajra that cannot be split apart, even when facing division created by devils or bad associates, one will never split away from the Guru.
3. That of the Earth. Like the Earth carrying everything in the world, one shoulders all assignments ordered by the Guru.
4. That of the Iron Circle of Mountains. Like everlasting mountains, while abiding under the patronage of the Guru one endures hardships and sufferings without ever swaying in one's determination.

5. That of a servant. Like an obedient servant, even when one is obliged to carry out very difficult assignments one holds no grudges in one's heart.
6. That of a sweeper. Like a humble sweeper, one renounces self-pride and regards oneself as inferior to the Guru.
7. That of a rope. Like a continuous rope, one rejoices in carrying on the Dharma activities of the Guru, regardless of its degree of difficulty and heaviness of load.
8. That of a domestic dog. Like a loyal dog, even when the Guru ridicules, irritates or ignores one, one never responds with anger.
9. That of a boat. Like a ferry one goes back and forth on the Guru's assignments without any discontent.

My virtuous and precious Root Guru, please bless this disciple to be able to practise as described above! From this moment onward, throughout endless future lives, may this disciple be able to take refuge in Your Holiness in this way!

Through recitation of these words and inner reflection over their meanings, in all future times one will be fortunate enough to abide, in accordance with the Dharma, under the patronage of the precious Guru from life to life.

If one can, based on these nine attitudes, serve, venerate and make offerings to the precious Guru, then even without deliberate cultivation many virtuous merits will be developed, huge amounts of spiritual stocks will be accumulated, and even up to one's speedy attainment of perfect Buddhahood will be realised.

Bodhisattva Vows

The Eighteen Root Downfalls

1. praising oneself and belittling others
2. not sharing with others one's wealth and Dharma
3. not forgiving even when others apologise
4. doubting and denying the doctrine of the Great Vehicle
5. taking offerings intended for the Three Jewels
6. abandoning the doctrine through sectarianism
7. causing an ordained person to disrobe
8. committing one of the five crimes of immediate retribution
9. holding perverted views
10. destroying places such as towns
11. teaching emptiness to the untrained
12. discouraging others from seeking full enlightenment
13. causing others to break the vows of Individual Liberation
14. belittling those who follow the path of Individual Liberation
15. proclaiming false realisations such as the realisation of emptiness
16. accepting gifts that have been misappropriated from the belongings of the Three Jewels
17. laying down harmful regulations and passing false judgement
18. giving up the pledge of altruistic aspiration

The Forty-Six Secondary Downfalls

1. not making offerings every day to the Three Jewels
2. acting out of desire because of discontent
3. not paying respect to those senior in ordination and in taking the Bodhisattva vows

4. not answering others' questions out of negligence though one is capable of doing so
5. selfishly not accepting invitations due to pride, the wish to hurt others' feelings or anger or laziness
6. not accepting others' gift out of jealousy, anger, etc., or simply to hurt others
7. not giving the Dharma teaching to those who wish to learn
8. ignoring and insulting someone who has committed any of the five heinous crimes or defiled his or her vows of individual liberation, or treating him or her with contempt
9. not observing the precepts of moral conduct because one wishes to ingratiate oneself with others
10. complying with the minor precepts when the situation demands one's disregard of them for the better benefit of others
11. not committing one of the seven negative actions of body, speech and mind when universal love and compassion deem it necessary in the particular instance
12. accepting things that are acquired through one of the five wrong livelihoods
13. wasting time on frivolous actions such as carelessness, lack of pure morality, dancing, playing music just for fun, gossiping and also distracting others in meditation
14. misconceiving that bodhisattvas do not attempt to attain liberation and failing to view delusions as things to be eliminated
15. not living up to one's precepts
16. not correcting others who are motivated by delusions
17. parting from the four noble disciplines
18. neglecting those who are angry with you
19. refusing to accept the apologies of others
20. acting out thoughts of anger

21. gathering circles of disciples out of desire for respect and material gain
22. wasting time and energy on trivial matters
23. being addicted to frivolous talk
24. not seeking the means to develop concentration
25. not abandoning the five obscurations which hinder meditative stabilisations
26. being addicted to the joy of meditative absorption
27. abandoning the path of Theravada as unnecessary for one following the Mahayana
28. exerting effort principally in another system of practice while neglecting the Mahayana teachings that one already has
29. without good reason exerting effort to learn or practise the treaties of non-Buddhists which are not the proper object of one's endeavor
30. beginning to favour and take delight in the treaties of non-Buddhists although studying them for a good reason
31. abandoning any part of the Mahayana by thinking it is uninteresting or unpleasant
32. praising oneself and belittling others because of pride and anger
33. not going to Dharma gatherings or teachings
34. disparaging the spiritual master
35. not helping those who are in need
36. not helping people who are sick
37. not alleviating the suffering of others
38. not explaining what is the proper conduct to those who are reckless
39. not benefiting in return those who have benefited oneself
40. not relieving the sorrow of others
41. not giving material possessions to those in need
42. not working for the welfare of one's circles of friends, students, employees, helpers

43. not acting in accordance with the wishes of others if doing so does not bring harm to oneself or others
44. not praising those who have good qualities
45. not acting with whatever means are necessary according to the circumstances to stop someone who is doing harmful action
46. not using miraculous powers, if one possesses this ability, in order to stop others from doing unwholesome actions

Generating Bodhicitta

Through the virtues I collect by giving and other perfections,
May I become a Buddha for the benefit of all. (3x)



Je Tsongkhapa's Guru Yoga (*Gaden Lhagyama*)

(Je Tsongkhapa embodies the Bodhisattvas of Compassion (Avalokiteshwara or Kuan Yin), Wisdom (Manjushri) and Power (Vajrapani). Connecting with Je Tsongkhapa by thinking of him with faith, reciting his holy mantra, meditating on his omnipresence and practising his Guru Yoga blesses us with a deep sense of peace and clarity of mind we never thought possible. It is simple, complete and effective for today's modern individual.)

Invocation

**GA-DEN HLA-JI NGON-JYI THUG-KA NEY
RAP-KAR SHO-SAR PUNG-DEE CHU-DZIN TSER
CHO-KYI GYEL-PO KUN-CHEN LOZANG DRAG
SEY-DANG CHE-PA NE-DIR SHEG SU SOL**

From the heart of the Lord of the Gaden devas (Maitreya Buddha) emerges a brilliant white cloud, like a great mass of fresh yoghurt. Atop sits Tsongkhapa all knowing, King of Dharma; we request your coming to this place along with your great disciples.

Requesting to stay

**DUN-JYI NAM-KHAR SING-TI PEE-DEE TENG
JE-TSUN LA-MA JYEH-PI DZUM-KAR CHYEN
DAG-LO DE-PE SO-NAM SHING-CHOG TU
TAN-PA JYEH-SHIR KAL-DJAR JUG-SU SOL**

My Lord Guru is seated before me upon a lion-throne, lotus and moon cushion. His body is white and he smiles blissfully. Please remain many eons and serve as the great merit field for the growth of my mind's faith, and for the increase of Lord Buddha's teachings.

Prostration and praise

**SHE-JYEH CHON-KUN JAL-WEY LO-DO THUG
KAL-ZANG NA-WEY JYIN-JUR LIK-SHEY SUNG
DRAG-PI PEL-JYI HLAM-MER DZEY-PI KU
THONG-THO DRAN PI DON DHAN LA-CHAG TSAL**

His omniscient wisdom-mind encompasses all that is existent. His voice is a profound teaching, which ornaments the ear of the fortunate pupil. His body's beautiful radiance evokes wondrous admiration. To Lama Tsongkhapa whom merely viewing, hearing or contemplating earns one great merit, I make prostration.

Offering

**YIH-WONG TCHO-YON NA-TSOG ME-TOG DANG
DRI-JEM DUG-PO NANG-SAL DRID-CHAB SOG
NGO-SHAM YIH TUL TCHO-TIN GYA-TSO DI
SO-NAM SHING-CHOG CHE-LA CHO-PA BUL**

I present to you, great field of merit, Tsongkhapa, beautiful offerings, water, a display of flowers, fragrant incense, butter-lamps, perfumes and more both physical and mental offerings, vast as the clouds and wide as the ocean.

Confession

**DAG-GI TO-MEY DU-NEH SAG-PA YI
LU-NGAG YIH-KYI DIG-PA CHI-JYI DANG
CHEY-PA DOM-PA SUM-JI MI-TUN SHO
NYING-NEH JO-PA TRAH-PO SO-SOR SHAG**

The unwholesome actions of body, speech and mind, which I have accumulated over a measureless period, especially actions contrary to the three vows (Vinaya, Bodhisattva, Vajrayana), I regret extremely from the depths of my heart, and I reveal each and every such action.

Rejoice

NIK-MI DU-DIR MANG-THO DRUP-LA TSON
CHO-JYED PANG-PI DAL-JOR DON-YO SHYE
NGON-PO CHEY-KYI LAP-CHEN DZE-PA LA
DAG-CHAG SAM-PA TAG-PEH YI RANG NGO

We totally rejoice in your magnificent achievements, my Lord, who received numerous teachings and performed the practices with utmost diligence, who abandoned the eight worldly objectives and made the most meaningful use of the eighteen opportune conditions during these degenerate times.

Request to turn the Wheel of Dharma

JE-TSUN LA-MA DAM-PA CHEY-NAM KYI
CHO-KU KA-LA CHEN-TI TIN-TIK NEY
JI-TAR TSAM-PI DUL-SHIH DZIN-MA LA
ZAB-JI CHO-KYI CHAR-PA WHAP-TU SOL

All you holy Gurus, unerring in conduct, may you precipitate a rain of realisation of Bodhicitta and Shunyata from the clouds of all-knowing compassion which fills the Dharmakaya sky, providing for the field of disciples precisely what is needed.

Requesting to remain

NAM-DAG WO-SAL YING-LEY JING-PA YI
ZUNG-JUG KU-LA CHAR-NUB MI-NGA YANG
THA-MAL HNANG-NGOR ZUG-KU RAG-PA NYI
SEE-THEE BAR-DU MI-NUB TAN-PA SHUG

May the Vajra body of Tsongkhapa created from the purity of clear light, free of the rising and setting of cyclic existence but visible to the ordinary viewer only in its unsubtle, physical form, stay on unchanging, without waning, until Samsara ends.

Dedication

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PA JE-TSUN LO-ZANG DRAG-PA YI
TAN-PI NYING-PO RING-DU SAL-SHEH SHOG**

May this merit accumulated by myself and others, beneficially serve all sentient beings and the Buddhadharma and especially may the essential teachings of the unerring master Tsongkhapa, become clear and enduring.

Mantra of Je Tsongkhapa (*Migtsema*)

(This can be recited anytime, anywhere, as many times as possible. It has the benefits of receiving the blessings of Avalokiteshvara, Manjushri and Vajrapani.)

**MIG-MEY TZE-WEY TER-CHEN CHENREZIG
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG
DU-PUNG MA-LU JOM-DZEY SANG-WEY DAG
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB**

(Recite 21x or more, depending on time)

Je Tsongkhapa, crown jewel of the holy Masters of the land of snows,

You are Avalokiteshvara, great goldmine of Compassion untainted by ego's delusion.

You are Manjushri, great Master of stainless wisdom.

You are Vajrapani, great subduer of all the gatherings of demons.

At your feet, famed Lobsang Drakpa,

I humbly bow and earnestly request that all sentient beings achieve Enlightenment.

(Recite 21x or more, depending on time)

Je Tsongkhapa's Heart Mantra

**OM AH GURU BENZA DHARA SUMATI KIRTI SIDDHI
HUNG HUNG**

(Recite 21x or more, depending on time)

Dissolving Je Rinpoche into ourselves

**PAL-DAN TSA-WEY LA-MA RINPOCHE
DAG-SOG CHI-WOR PE-ME DAN-JUG LA
KA-DRIN CHEN-PO GO-NEY JE-ZUNG TE
KU-SUNG THUG-KYI NGO-DRUP TSAL-DU SOL**

Dear worthy root Guru, please ascend the lotus seat atop the head of myself and the other beings, and in your great kindness please remain with us. Bestow upon us the blessings of your body, speech and mind.

**PAL-DAN TSA-WEY LA-MA RINPOCHE
DAG-SOG NYING-KHAR PE-ME DAN-JUG LA
KA-DRIN CHEN-PO GO-NEY JE-ZUNG TE
CHO-DANG THUN-MONG NGO-DRUP TSAL-DU SOL**

Precious, noble, root Guru, please occupy the lotus seat within our hearts and in your great kindness remain with us. Please grant us your blessings for our temporal success and for the supreme attainment.

**PAL-DAN TSA-WEY LA-MA RINPOCHE
DAG-SOG NYING-KHAR PE-ME DAN-JUG LA
KA-DRIN CHEN-PO GO-NEY JE-ZUNG TE
JANG-CHUB NYING-PO BAR-DU TAN-PAR SHUG**

Beloved, noble, root Guru, please occupy the lotus seat within our hearts and in your great kindness remain with us. Please stay on until we achieve the great goal of Enlightenment.

The Life-Nectar of Immortality

**Self-Generation Sadhana of
Amitayus in the Tradition of
Machig Drubai Gyalmo**

Refuge and Bodhichitta

Recite three times:

I will always go for refuge
To Buddha, Dharma and Sangha.
For the welfare of all living beings
I shall become Amitayus.

OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from PAM comes a lotus and from AH a moon mandala, upon which my own mind appears as a red long letter HRIH together with the tsetrak. This completely transforms and I arise as Conqueror Amitayus with immeasurable life and wisdom, with a red-colored body, one face and two hands in the mudra of meditative equipoise in which is a vase brimming with the nectar of immortality. I sit in the vajra posture with all the marks and signs of a complete enjoyment body. My body is adorned with precious jewels and various silken garments. At my crown is an OM, at my throat an AH, and at my heart a HUM.

From the HUM at my heart light rays radiate and invite from Dewachen in the western direction the wisdom beings to the space before me.

DZA, HUM, BAM, HO

The commitment beings and the wisdom beings become inseparable.

Again from the HUM at my heart light rays radiate and invoke the empowering deities to the space before me.

“Please bestow the empowerment.”

Having been requested in this way, they pour nectar from the vase.

OM SARWA TATHAGATA ABHISHEKATA SAMAYA
SHRIYE HUM

The empowerment is conferred. All the stains of my body are purified, and the excess water overflows on the crown of my head and transforms into Amitayus who is inseparable from my root Guru and becomes my crown ornament.

Bless the inner offering and the offering substances.

Blessing the Inner Offering

OM VAJRA AMRITA KUNDALI HANA HANA HUM
PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness, from YAM comes wind, from RAM comes fire, and from AH a grate of three human heads. Above this from AH comes a broad and extensive skull cup. Inside are the five meats and five nectars. These are purified, transformed and increased by the three letters, and become a great ocean of uncontaminated nectar.

OM AH HUM (3X)

Blessing the Outer Offerings

OM VAJRA AMRITA KUNDALI HANA HANA HUM
PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from KAMs come vast and expansive skull cups, inside which from HUMs, come water for drinking, water for bathing, flowers, incense, lights, perfume, food and music. By nature emptiness, they have the aspect of the individual offerings substances that operate as objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADĀM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA DIWE AH HUM
OM VAJRA GĀNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUH

Outer Offerings to the self-generation

OM APARIMITA AYUR GYANA SAPARIWARA
AHRGHAM PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
PADĀM PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA PUPE
PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA

DHUPE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
ALOEKE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
GÄNDHE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
NEWIDE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
SHAPTA PRATITZA YE SÖHA

Inner Offering

OM APARIMITA AYUR GYANA SAPARIWARA OM
AH HUM

Praise

Amitayus, Principal Guide of the world,
Destroyer of all untimely death without exception,
Refuge for those suffering and without a protector;
To you, Buddha Amitayus, I prostrate.

Mantra Recitation

Inside the vase of Amitayus on my crown is a moon mandala upon which is a red letter HRIH surrounded by the essence and long mantras. From these light rays radiate and perform the two purposes, then collect back and dissolve into the mantra rosary. Again, light rays radiate and draw back that part of my lifespan which has been stolen and degenerated by Yama - the Lord of Death - harmful spirits and so forth. The [lost life-span] returns in the form of life vases and skull cups filled with the nectar of immortality, and these all dissolve into the mantra rosary. Once again the essence of all the elements, the life and merit of all living beings, and all things excellent in the three realms, the

blessings of the body, speech and mind of all the Buddhas and their children are drawn back in the form of light rays and nectars, and these all dissolve into the mantra rosary. This fills the life vase with nectar, and as it overflows, the excess nectar spills over and enters through the Brahma aperture at the crown of my head, filling my whole body and purifying all stains. I attain the state of immortality.

OM AMARANI ZEWENTEYE SÖHA

Then if you are able, say the long mantra as well.

OM NAMO BHAGAWATE APARIMITA AYUR GYANA
SUMBINI TSITA TEDZO RANDZAYA TATHAGATAYA,
ARHATE SAMYAK SAMBUDDHAYA, TAYATHA, OM
PUNAYE PUNAYE MAHA PUNAYE APARIMITA PUNAYE
APARIMITA PUNAYE GYANA SAMBHA ROPATSITE, OM
SARWA SAMKARA PARISHUDHA DHARMATE GAGANA
SAMUGATE, SOBHAWA BISHUDDHE MAHA NAYA
PARIWARE SÖHA.

Blessing the Torma

OM VAJRA AMRITA KUNDALI HANA HANA HUM
PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness, from YAM comes wind, from RAM comes fire, and from AH a grate of three human heads. Above this from AH comes a broad and extensive skull cup. Inside are the five meats and five nectars. These are purified,

transformed and increased by the three letters, and become a great ocean of uncontaminated nectar.

OM AH HUM (3x)

Invoking the Field of Merit

Light rays radiate and invoke Amitayus from the Pure Land of Bliss to the space before me.

Offering the Torma

Guru Amitayus partakes of the torma by drawing it through his tongue, which is a straw of vajra light.

OM APARIMITA AYUR GYANA SAPARIWARA IDAM
BALINGTA KHA KHA KHAHI KHAHI (3X)

Outer Offerings

OM APARIMITA AYUR GYANA SAPARIWARA
AHRGHAM PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
PADÄM PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA PUPE
PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
DHUPE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
ALOE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
GÄNDHE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA
NEWIDE PRATITZA YE SÖHA
OM APARIMITA AYUR GYANA SAPARIWARA

SHAPTA PRATITZA YE SÖHA

Inner Offering

OM APARIMITA AYUR GYANA SAPARIWARA OM
AH HUM

Praise

Amitayus, Principal Guide of the world,
Destroyer of all untimely death without exception,
Refuge for those suffering and without a protector;
To you Buddha Amitayus I prostrate.

OM VAJRA MU

The guests of the torma return to their natural abode.

Recite the hundred-syllable mantra three times.

Dedication

Through the power of the blessing of the Buddhas and
Bodhisattvas
And my single pointed accomplishment of practice and prayers,
May we be cared for by our Lord and Master,
And may his life be as stable and limitless as Amitayus.

When I see the signs of untimely death
May I immediately see clearly the body of Amitayus,
And having destroyed the Lord of Death,
May I quickly become a knowledge-holder of life.

For a hundred years may I see a hundred harvests,
May there be long life free from illness with bliss and happiness,

May I definitely enter the Supreme Vehicle,
And may this auspiciousness arise now.

May my life be clear and long like a sun that never sets,
And my merit increase like a waxing moon.
May I be endowed with bravery as great as stars in the sky,
And may my practice be endowed with the glory of complete
bliss and happiness.

This sadhana was translated by David Gonzalez. It was extracted from the Amitayus long-life empowerment ritual text from the personal collection of Gen Lobsang Choephel. No author or scribe was mentioned in the colophon. The dedication verses were adapted from the White Heruka sadhana composed by Yangchen Drupai Dorje and the words Chakrasamvara replaced with Amitayus.

Edited by Julia Milton
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If one has any other Yidams or special sutras, one can insert them at this point (after Lama Tsongkhapa's Guru Yoga and before the Protector practice.)



Daily Sadhana of Dorje Shugden

OM AH HUM (3x)

(to consecrate offerings)

**Invitation to Dorje Shugden and retinue
HUM!**

**RANG NYI YIDAM HLAR SE WAY
DÜN DU MAR NAG ME LUNG Ü
PE NYI DRA GEG TZI PA YI
JIG RUNG NGAM JI SENGE TENG
TEN SUNG NYING GI NORBU CHOG
GYELCHEN DORJE SHUGDEN TSEL
KU LA RAB JUNG CHE KYI TZE
U LA TANG ZHA SER DOG SÖL
CHAG NA PU DRI DRA NYING TOG
DRUB PA PO LA GYE PAY TSÜL
TRO TUM DRA GEG DRÖL WAY NYAM
LE JE KACHE MARPO SOG
KOR TSOG GYATSÖ KOR WAR GYUR
DAG NYI TUG KAY ÖZER GYI
RANG ZHIN YING DANG TEN PAY NE
GAR ZHUG PODRANG SO SO NE
YESHE PA NAM KE CHIG LA
CHEN DRANG DAM YE YER ME GYUR**

Before myself as the Yidam deity,
In the midst of a wind swept dark red fire,
On a terrifying magnificent lion,
Trampling enemies and obstructors on a lotus and sun,
Is our supreme heart-jewel, Dharmapala,
Mighty Gyalchen Dorje Shugden,
Adorned with robes of a monk on his body,
Wearing the golden domed hat on his head,
Holding razor sword and enemy heart in his hands,

With a manner of delight towards the practitioner,
And a fierce expression which destroys enemies and obstructors,
He is surrounded by an ocean-like host of retinue
Such as chief attendant, Kache Marpo.
Rays of light from my heart invite
From the natural sphere
And the individual palaces wherever they abide,
The wisdom beings who in one instant are invited
And become inseparable with the commitment beings.

HUM!

**GO SUM GÜ PE GO NE CHAG TSEL ZHING
CHI NANG NYER CHÖ SHA TRAG TOR TSOG DANG
KYEM CHANG GYA JA CHE MAR O ZHO CHE
NGÖ SHAM YI TRÜL NAM KA KANG TE BÜL**

With devotion I prostrate with body, speech and mind, and
make offerings,
Both outer and inner, with flowers, incense, and light, perfume,
food, flesh and blood,
Collections of tormas, beer, tea, buttered tsampa, milk, and
yogurt,
Actually arranged and mentally visualized, filling the whole of
space.

**DAM TZE KANG TZE TEN TZE TÜN TZE DANG
CHI NANG SANG WAY CHEN ZIG SANG CHÖ CHE
NAM KA KANG TE BÜL GYI KOR CHE NAM
TUG DAM KANG ZHING NYAM CHAG SÖ GYUR CHIG**

Samaya substances, fulfillment substances, basal substances, and
mantric substances,
Outer, inner, and secret favourite visual objects and fragrant
smoke offering;
With my offering of these, filling space, O entourage,

May you be satisfied and restore degenerated commitments!

**DAG CHAG SAM JOR JA CHÖ NONG PA YI
TEN SUNG CHENPÖ TUG DANG GEL GYI KÜN
NYING NE SHAG SO NYUR DU JANG TZÖ LA
MA YI BU ZHIN TSE WE JE ZUNG TZÖ**

All of our mistaken actions of body, speech, and mind,
Which have contradicted the mind of the great Dharmapala,
We confess from the heart; quickly purify them
And care for us with compassion like a mother for her child!

**HLA CHOG KYE LA NYING NE KÜL WA NI
LOBSANG GYEL WAY RING LUG DAR ZHING GYE
PELDEN LAMAY KU TSE CHAB SI PEL
GENDÜN DE NAM SHE DRUB PEL WAR TZÖ**

This heart-felt exhortation of you, supreme deity,
Is to spread and increase the Victorious Lobsang's tradition,
To extend the life and dominion of the glorious Gurus,
And to increase the study and practice of the communities of Sangha.

**DAG GI LÜ DANG DRI ZHIN MIN DREL WAR
GEL KYEN PAR CHÖ MA LÜ SEL WA DANG
TÜN KYEN DÖ DÖN YI ZHIN DRUB PA YI
SUNG KYOB NYER KA NAM YANG MI YEL TZÖ**

Never separated from me, like my body and its shadow,
May you dispel adverse conditions and obstructors without
exception,
Accomplish favourable conditions and desires as I wish,
And protect and care for me without ever a break!

KYE PAR YI LA NAG PAY DÖ DÖN NAM

**SAM PA JI ZHIN NYUR DU DRUB PA YI
LE ZHIY TRINLE NO NYUR TOG ME KYI
TU TSEL NGÖN SUM TÖN PAY DÜ LA BAB**

Especially, the time has now come to show directly
Your unobstructed might in quick, decisive enlightened conduct
Of the four activities to swiftly accomplish
Our deepest heart-felt desires according to our wishes!

**GYUN DRE DEN SHEN JE PAY DÜ LA BAB
MA NYE KA YOG SEL WAY DÜ LA BAB
NYAM CHUNG GÖN ME KYOB PAY DÜ LA BAB
CHÖ DEN BU ZHIN KYONG WAY DÜ LA BAB**

The time has come to judge the truth in accord with the law of
causality!
The time has come to clear the innocent of accusations!
The time has come to protect the humble who are without a
protector!
The time has come to nurture Dharma practitioners like your
children!

**DOR NA DI NE JANG CHUB NYING PÖ BAR
LAMA HLA SUNG DÜ KUR NGA SÖL NA
NYIN SUM JA RA TSEN SUM MEL TSE YI
SUNG KYOB TRINLE NAM YANG MI YEL SHOG**

In short, from now until attaining the essence of Enlightenment,
Since we venerate you as the embodiment of the Guru and
Protector,
May you protect us uninterruptedly with your enlightened
activity,
And watch over us during the three periods of day and three of
night!

Fulfillment of Wishes

(The request of enlightened activity for desired aims)

HUM!

**DAM DEN DRUB PÖ KYÖ LA GANG CHÖL WAY
LE ZHIY TRINLE NO NYUR TOG ME DU
KÜN GYI TONG CHÖ NGÖN SUM TAG TÖN NA
DAG GI CHÖL WAY LE DI DRUB PAR TZÖ**

You unimpededly show swift decisive enlightened conduct
Of whatever of the four activities practitioners with samaya
request of you
With signs of those directly evident to all;
So may you accomplish my requested activity!

**LOZANG RING LUG DRI ME NYIN JE WANG
SI ZHI GUNG KAR TAG TU BAR WA LE
MEN DANG LOG PAY LAM MÜN TAG SING PAY
NANG WA KYE GÜ PEL DU DEL WAR TZÖ**

By the powerful sun of Lozang's stainless tradition
Always blazing in the mid-heavens of samsara and nirvana
May you spread the light eliminating darkness of inferior and
wrong paths
For the glory of every being!

**DE TZIN KYE BU PELDEN LAMA YI
KU TSE MI SHIG CHOG GI GYEL TSEN TEN
GANG DÜL DRO LA TRINLE GÖ DÖ CHAR
LOZANG TEN PAY PEL DU BEB PAR TZÖ**

May the lives of those beings who uphold that tradition, the
glorious Gurus,
Remain indestructible and stable as the supreme victory banner
And, on those to be tamed, may they send down a wish-fulfilling
rain
Of enlightened conduct for the glory of Lozang's doctrine!

**TUB PAY ZHE ZHUNG DRI ME SHING TAY SÖL
TZIN PAY LO SEL TRIM DEN DÜ PAY DE
TUG TÜN TRIM TSANG SHE DRUB PEL WA SOG
GE DEN RING LUG YAR DAY PEL DU TZÖ**

May you glorify the Geden tradition like a waxing moon
Through those monastic communities endowed with clear minds
and moral discipline
Who uphold the tradition of the two charioteers' stainless
treatises on the Buddha's intention
Remaining in harmony, pure discipline, and increasing study
and practice!

**MANG TÖ DAM PAR SHAR WAY NYING PÖ CHÜ
DO NGAG LAM GYI RIM PAR TSE CHIG TU
DRUB PAY GYEL TSEN TZIN PAY JA DREL KÜN
ZHE DÖN NYING POR SÖN PAY TRINLE TZÖ**

May you grant your enlightened conduct fulfilling the essential
wishes
Of all those yogis upholding the victory banner of single-pointed
practice
On the graduated path of sutra and tantra which is
The heart essence of vast study arisen as personal instruction!

**CHÖ DANG CHÖ MIN DE DUG GYUN DRE LA
CHÖ PAY KYE GU SA CHEN KYÖN DREL WAR
TSAR CHÖ JE TZIN GANG DÜL TRINLE KYI
TAR TUG TEN DE LAM ZANG YANG POR TZÖ**

For beings spread out everywhere over this great earth,
Practicing Dharma, non-Dharma, and experiencing happiness
and suffering within the law of causality,
May you broaden the path for their final, everlasting happiness
Through destroying, protecting, or whatever activity tames
them.

**KYE PAR NELJOR DAG CHAG KOR CHE KYI
PAR CHE KYEN NGEN MA LÜ KYÖ KYI SEL
TSE SÖ PEL JOR MA LÜ KYÖ KYI PEL
TEN YÖ DÖ GU WANG DU KYÖ KYI DÜ**

In particular, may you completely dispel obstructions and bad
conditions
For us, the practitioners and our entourage.
May you increase our lives, merit, and wealth without exception,
And may you powerfully attract all desirable objects of the
animate and inanimate worlds!

**TAG TU LÜ DANG DRI ZHIN MIN DREL WAR
GANG DANG GANG CHÖL YI LA GANG RE WA
DE DANG DE ZHIN NYUR DU DRUB PA YI
DONG DROG NYER KA NAM YANG MI YEL TZÖ**

Never separated from me, like a body and its shadow,
Help and care for me without ever a break
By swiftly accomplishing exactly whatever I request
And whatever hopes I have in mind!

**LOZANG TEN LA DANG WAY YI SUB DANG
NELJOR GÖ LA TSE WAY DAM NYAM KYI
NYING TRAG HUB KYI DREN PAY NGÖN CHÖ LE
LO DANG DA WAR MA GYANG DA TA DRUB**

Accomplish now, without delay of months or years,
The wrathful activity of gulping the heart's blood
Of maras who hate Lozang's teachings and of those
With degenerate samaya who harm this particular practitioner!

**PÜN TSOG DÖ GU RAB KYIL DRUB NE DIR
GYÜN DU CHÖ TOR DRÖN DU TAG ZHUG NE
MI NOR LONG CHÖ SUNG WAR NYER TE NA
NYIN TSEN DÜ DRUG JA RA MA YEL TZÖ**

By always staying as a guest for tormas and offerings
In this place of practice swirling with all perfect delights,
Since I entrust to your care and protection the people, livestock,
and wealth,
Watch over us without interruption throughout the six periods
of day and night!

Special Confession

(Here, repair broken promises, samaya, doubt, wrong thoughts towards the Guru, Dharma and Protector as karma left unpurified can slow our progress of Dharma attainments and work.)

Light rays radiate from the **HUM** at my heart and invite the assembly of Deities of the three vajras to the space before me. From their three places there arise countless white, red, and blue hundred-letter mantras. These dissolve into the three places of myself and the five lineages of the great king together with their retinues. All faults and transgressions against the body, speech, and mind of the five lineages and their retinues of myself and others, our benefactors, and followers, are cleansed and purified.

Long Vajrasattva Mantra

(Visualize Lord Yamantaka, Manjushri and Lord Tsongkhapa strongly and recite the mantra. At this time, remember all the broken promises to your Lama and negativities done unto another person and confess to Lama Tsongkhapa.)

**OM BENZASATTO SAMAYA MANU PALAYA /
 BENZASATTO TENO PATITA / DIDRO MAY BHAWA /
 SUTO KAYO MAY BHAWA / SUPO KAYO MAY BHAWA /
 ANU RAKTO MAY BHAWA / SARWA SIDDHI ME PAR
 YATSA / SARWA KARMA SU TSA ME / TISHTAM
 SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAWAN
 SARWA TATAGATA / BENZA MA MAY MUN TSA / BENZA
 BHAWA MAHA SAMAYA SATTO / AH HŪM PHET (21x)**

HUM!

O Peaceful and wrathful Manjushri, Venerable Losang Dragpa,
 The root and lineage Gurus, the assembly of Glorious Heruka,
 And especially the powerful Dharma Protector Dorje Shugden,
 Out of compassion please listen to what I now say.

Powerless, under the sway of the darkest ignorance,
Careless, with my mind disturbed by attachment and hatred,
I have committed many negativities, downfalls, and faults.
I confess these from the depths of my heart; please purify them
swiftly.

I have broken the boundaries of the Pratimoksha vows,
Taken in front of the Preceptors, Elders, and Sangha.
I have transgressed the trainings of the Bodhisattva vows,
Received in the presence of the Buddhas and Bodhisattvas.

I have neglected the sacred vows and commitments,
Witnessed by the Guru and assembly of mandala Deities.
All these natural and proscribed negativities, downfalls, and
faults,
I confess from the depths of my heart; please purify them
swiftly.

In particular, I confess that I have relied upon,
Those who despise or detest Conqueror Losang's doctrine,
And upon those with degenerate or broken commitments,
And I have given false explanations of emptiness.

And I confess actions that especially offend your mind,
For despite having met with the complete unmistakable essence of
the teachings,
I have either mixed and polluted them with incomplete or false
teachings,
Or rejected them altogether.

O Great Deity, even though you have cared for me like your only
child,
I have made neither regular nor occasional offerings to you.
In short, I confess from my heart all these faults and mistakes;
Please look after me and grant me your care and protection.

In the presence of the Gurus, Yidams, Protectors and their
retinues,
I confess that even though all phenomena are completely pure,
like space,
Out of ignorance, as in a dream or an illusion,
I have committed many wrong deeds. (7x)

Clearing Obstacles (Kanshag)

(Hatred, desire, etc. – myself, sponsors and all beings appear as humans and are slain and offered)

HUM!

**GANG GAY GYÜN TSUNG NYING TRAG CHÖ YÖN
DRENG**

**NAM TRA WANG PÖ METOG DÜ TRIN TRIG
TRI CHEN DRI CHAB SHA RÛ KANG LING DRA
ZAG ME DÛTSI GYATSO GYE ZHIN ZHE
ZHEN YANG DÖ YÖN GYEL SI RINCHEN DÜN
CHANG SHE TA LANG JIG RUNG YAG LUG KYI
NGUR MIG LA GÖ SA TEN GO TRAB PUB
DA DUNG REL DRI CHI NANG SANG WAY TEN
JIG TEN DE DANG MA DE CHÖ TRIN GYI
DORJE SHUGDEN NANG SI DREG PAY TSOG
TUG DAM KANG ZHING NYAM CHAG SÖ GYUR CHIG
KYE PAR DAG CHAG MA RIG ZHEN WANG GYUR
GO SUM JA WAY NYE TSOG CHI CHI PA
SUNG MA KYE KYI TUG DANG GEL GYUR PA
TAMCHE NONG ZHING GYÖ PAY SEM KYI SHAG
ZHEN YANG TEN SUNG CHENPO KOR CHE LA
DAM TSIG LE DE NYEN DRUB CHÖ TOR SOG
NELJOR DAG CHAG NYAM CHAG CHI CHI NAM
KOR SUM MIG ME YING SU SHAG PAR GYI**

Heart's blood drinking offerings set out like the flow of the
Ganges,

Flowers of the sense organs blossoming and clouds of smoke
gathering,

Human bile perfume, flesh and blood, and the sound of thigh
bone trumpets,

Please accept these as well as an ocean of undefiled nectar!

Also sensual objects and the seven royal objects,

The intelligent horse, elephants, frightful yaks, sheep, and dogs,

Saffron robes, strong, hard armour and shields,

Arrows, spears, swords, and outer, inner, and secret bases,
With these clouds of offerings, both supramundane and worldly,
O Dorje Shugden and all your wrathful entourage,
May your heart commitment be fulfilled and degeneration
restored!

Especially, each accumulated faulty deed of body, speech and
mind

We have committed under the influence of ignorance,

Which goes against your mind, Protector,

We confess with a mind of remorse and regret.

Furthermore, transgressions of our commitments to the Protector
and entourage

And neglect or degeneration of retreat practice, tormas, and
offerings, etc.,

We practitioners confess all of these

Within the unobjectifiable emptiness of the three spheres.

Sangsol

HUM, visualising myself as the yidam, from the heart,
Light emanates clearing all faults from incense,
Scent having the five desirable qualities complete in perfection,
Granting uncontaminated bliss fills the extent of awareness.

OM AH HUM
(repeat as many times to bless)

HUM, Root and lineage gurus, Three Jewels,
Dakas, Dakinis and Dharma Protectors,
Especially Dorje Shugden and retinue,
By boundless magical power come here.

Also, birth, warrior and patron deities,
Local deities, spirits and guardians with the eight classes,
Assembly of guests worthy of offering please come here.

Each happily dwelling on their seats
For the sake of fulfilling the yogi's entrusted activities,
Outer, inner clouds of offerings, commitment substances and
presents,
Accept these and accomplish the entrusted activities.

KYE!

Agar, sandalwood, six medicinal ingredients and plants,
By the smoke cloud from the burning wisdom fire
Completely filling the sky,
Purifies the root and lineage Lamas, Yidams and Three Jewels.
Purifies the Dakas, Dakinis and Dharma Protectors.

Purifies especially the Chief Dharma Protector of Conqueror
Manjunatha

Dorje Shugden and four cardinal emanations.
Purifies birth, war and five patron gods.
Purifies local deities, spirits, guardians and the eight classes.
By the power of offering incense to worthy guests
May all obscurations of quarrel and samaya be purified.
May lifespan, merit and power all increase.
Pacify all diseases to humans and animals, famine, war and
dispute.
May the crops be good and the rain be timely.
Conquer classes of demons of the dark side, increase the
positive,
And having befriended spontaneously and effortlessly,
Attain all goals just as wished.

Ki ki so so, Lha gyel lo!

HUM! Being pleased and satisfied, guests return to their abodes,
Returning again upon request for activities.
By this virtue may I myself and all mother beings
Have perpetual auspiciousness of happiness and benefit.

Mantra Recitation

**RANG YIDAM DU SEL WAY TUG KAY SABÖN LE ÖZER
TRÖ CHÖ KYONG
GYELCHEN SHUGDEN RIG NGA DRAG PO TSEL NAM
KYI TUG KAR NYI DEN
GYI TENG DU HUM YIG GI TAR NGAG TRENG RANG
RANG GI KADOG
DANG TSUNG PE KOR WA LA POG PE TUG GYU RANG
WANG ME PAR KÜL
TE CHI DÖ PAY ZHI GYE WANG DRAG GI LE TAMCHE
TOG PA ME PAR DRUB PAR GYUR**

From the heart syllable of myself visualized as the Yidam light rays emanate.

They strike the **HUM** syllables and surrounding mantra garlands which, matching each deity in colour, stand upon the sun seats at the hearts of Dharmapala Gyalchen Shugden's five fierce families, exhorting them, without choice, to perform whatever desired peaceful, increasing, powerful, or wrathful activity, without obstruction.

Mantra: **OM BENZA WIKKI BITTANA SÖHA!**

**OM DHARMAPALA MAHA RADZA BENDZA BEGAWANA
RUDRA PANTSA KULA SARVA SHATRUM MARAYA
HUM PHAT!**

(Having recited however many mantras with the successive visualizations, finally recite the hundred syllable mantra.)

OM VAJRASATTVA...

Serkym (Black Tea Offering)

HUM!

**DÖN NYI LEG TSOG CHAR BEB LAMA DANG
CHOG TÜN NGÖ DRUB KÜN TSÖL YIDAM HLAR
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

HUM!

O Gurus who rain down accumulations of excellence fulfilling
our own and others' purposes,
And Yidams who bestow all ordinary and supreme attainments,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**NE SUM PAWO KANDRÖ TSOG KÜN DANG
TU DEN TEN SUNG DAM CHEN GYATSO LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O all hosts of heroes and dakinis of the three places,
And ocean of powerful, oath-bound Dharma Protectors,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**KYE PAR JIG TEN LE DE TEN SUNG CHOG
TU TOB NYEN NYUR DORJE SHUGDEN LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

(recite this verse 3x, 7x, 21x or 108x times)

And especially, supreme, supramundane Dharmapala,
Forcefully powerful, strict, and swift Dorje Shugden,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**ZHI GYE WANG DANG NGÖN CHÖ RAB JAM LE
TOG ME TSÖL TZE NAM GYUR RIG NGA LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O five families who unobstructedly bestow
Infinite activities of peace, increase, power, and wrath,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**TZE DUG YUM GU NA DREN GELONG GYE
LE KEN TUM PAY TAG SHAR CHU SOG LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O nine beautiful consorts, eight guiding monks,
And ten fierce, attendant young guardians, and so on,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**HRI KYE PAR GYEL WAY TEN PA SUNG WAY TSO
SE YI TRAB CHEN KOR DANG CHE NAM LA
DO GU TSANG WAY SER KYEM CHO PA DI
BUL LO SUNG KYOB YEL WA ME PAR TZO**

HRI

Especially, principal guardian of the Conquerors' Teachings,
Setrap Chen along with entourage to you
This golden drink replete with all one could wish is offered:
Never waver in your protection!

**KA KOR NYEN PO DAM NYAM SOG GI SHE
SHINTU TRO TUM KACHE MARPO LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O extremely fierce Kache Marpo, the strict attendant,
Executioner of those with degenerated samaya,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**DAM NYAM NYING TRAG SER TAR JANG WA YI
SER KYEM RAB TU KÖL WAY TUNG WA DI
NAM KA BAR TZIN KOR DANG CHÄ LA BÜL
SHE NÄ NÄL JOR SAM DÖN DRUB PAR TZÖ**

Vow-breakers' heart-blood purified like gold,
This drink of fully boiling serkyem,
I offer to Namka Bardzin and entourage
Accepting, accomplish the yogi's intended purpose!

**ZHEN YANG TRÜL PA YANG TRÜL SAM YE DANG
KA DÖ HLA SIN TONG SUM YO WA LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

As well as the inconceivable emanations and their emanations,
Attendant deities and demons who shake the three thousand
worlds,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously
accomplish our wishes!

**DE TAR CHÖ CHING TRINLE KÜL WAY TÛ
NAM ZHIY TRINLE DÛ DRUG KE CHIG KYANG
YEL WA ME PAR PA YI BU ZHIN DU
TAG TU KYONG SHING TAG TU JE ZUNG TZÖ**

Thus, by the force of this offering and exhortation,
May you grant your activity throughout the six time periods,
And, without wavering, always protect me
And care for me like a father for his son!

**KA DÖ DREG PAY TSOG KYANG DÜLTZIN JE
YAR DAM NYEN PÖ TA TSIG DREN TZÖ LA
DAG GI GANG DANG GANG CHÖL LE DI NAM
DA TA NYUR DU DRUB LA MA YEL ZHIG**

And you hosts of wrathful attendants, as well,
Remember your sworn oaths of promise to Lord Dültzin
And accomplish swiftly now, without distraction,
Whatever activities I have requested!

Request for Attainments

HUM!

**TÜN PAY NGÖ DRUB MA LÜ PA
DENG DIR DAG LA TSEL DU SÖL
KOR DANG TEN PA LONG CHÖ NAM
GYE PAR TZÖ CHIG SHUGDEN TSEL**

HUM!

Grant me here and now,
Appropriate attainments without exception!
Grant increase of the entourage, teachings, and wealth,
O mighty Shugden!

(Then, as for the enthronement as uncommon Protector, if convenient, the masters wear their hats and, outside, light 'sang' for clouds of smoke offerings.)

Optional Prayers

Request for Activity of Gyalchen Dorje Shugden

Requested by Rakra Rinpoche, this was written by Yongzin Trijang Rinpoche.

KYAI
JAM PÄL TRÖ PAY KU
JIG TZÄ PA WÖ GAR
TU DÄN DRA LHAY TSO
DOR JE SHUG DÄN TSÄL

Manjushri in wrathful form,
Dance of the Vira Terrifier,
Principal of powerful enemy-destroying Deities
Mighty Dorje Shugden!

TEN NA NYING NYE ZHING
DAM DÄN BU ZHIN KYONG
BÄ NA TU CHE ZHING
DRAG SHUL TOG LÄ CHE
DRA LA TRÖ PAY TSE
DÜN GYÜ TSÄ NÄ CHÖ

Relied upon, you are delighted and
Protect those with samaya like your children.
Once incited, your power is great,
Greater than Ishvara's thunderbolt!
When wrathful with enemies
You destroy their lineage for seven generations!

NÄL JOR DAG CHAG GI
TOR MA RI TAR PUNG
MÄN RAK TSO TAR KYIL
TEN TZÄ KAR TAR TRAM
ZA TUNG PÜ KYI CHÖ

CHI DÖ GYE PA KANG

We, the yogis, have
Heaped up tormas, high as mountains.
Medicinal liquor swirls like the ocean.
Deity bases are set out like stars.
We offer first portion of food and drink,
And make fulfillment offerings of all that delights you!

**DUNG WÄ KYÖ BÖ NA
NYÄN GYI WANG PO SÖN
TAG TU KYÖ DRUB NA
DRUB PAY TAG CHUNG SHIG**

Since we call on you with longing,
Rouse your ears to listen!
Since we always practise you,
Reveal signs of accomplishment!

**KA DANG TÄN PA SUNG
GYE PAY ZHÄL TÖN CHIG
KYOB PAY DRA LHA TZÖ
PO NYA NGAG ZHUG TZÖ
SUNG WAY KAR TZONG TZÖ
MI NOR NYER KA TZÖ
NYIN GYI JA RA DANG
TSÄN GYI MEL TSE TZÖ
GYAB KYI LOG PA TZÖ
DÜN GYI KAR WA TZÖ
CHU LA ZAM PA DANG
DRAG LA TEM KÄ TZÖ
PAR DRÖ KYEL MA DANG
TSUR YONG SU MA TZÖ
GYEL NA KYÖ KYI LONG
JE NA KYÖ KYI KÜL**

**NA NA MÄN PA TZÖ
DUG NA TSI MÄN TONG**

Protect the Teachings and Instructions!
Show your face of delight!
Be our protective enemy-destroying Deity!
Command the messengers!
Create a citadel bastion of protection!
Take care of people and property!
Watch over us in daytime
And stand guard at night!
Be the cloak on our back!
Be the gong kept in front!
Be a bridge over the river
And a stairway over the rocks!
Be our escort when setting out
And our greeter upon our return!
If we fall, you lift us!
If we forget, you remind us!
If we are sick, be the doctor!
If we are poisoned, be the antidote!

**PO LA DAR CHOR CHIG
TROM LA DUNG BÜ SHIG
NYAM NYI SHAG GYE NA
SHAG KA KYÖ KYI TOB
NYAM NYI TSÄL DRÄN NA
TSÄL KA KYÖ KYI TÖ
NYAM NYI GYÄN GYE NA
GYÄN GYI NO GYOG TÖN
NYAM NYI PÄL DRÄN NA
PÄL GYI RU DAR DRENG
DANG WAY DRA WO SÖ
NÖ PAY GEG TSOG TUL
LOG PAR TA WA DRÖL**

**JUR DANG TÄ NGÄN DOG
LEG PA GYA DANG TRÖ
NYE PA TONG DANG NÖL
RE WAY BAR CHÄ SÖL
SAM DÖN MA LÜ DRUB**

Fly banners on the peaks
Blow conches through the town!
If there is objective debate
You win the decision!
If there is objective competition
You praise the skillful!
If there is objective wagering
You decisively win the bet!
If glory is objectively compared
You raise the flag of glory!
Kill hateful enemies!
Subdue harmful obstructing hosts!
Destroy mistaken views!
Avert calamities and bad omens!
Introduce hundred-fold goodness!
Annihilate thousands of faults!
Dispel all obstruction to fulfilling our hopes!
Accomplish our desired purpose without exception!

H. H. Kyabje Trijang Rinpoche wrote this on the first day of the Tibetan year of the iron boar.

Melody of the Unceasing Vajra

By the Supreme Victor, the Great 14th Dalai Lama

*A Propitiation of Mighty Gyalchen Dorje Shugden, Protector of Conqueror
Manjushri Tsongkhapa's Teachings*

HUM!

Glory of the wisdom, compassion and power of infinite Buddhas
Miraculously powerful Protector of Manjushri Tsongkhapa's
teachings

Arisen as a lord of all wrathful worldly hosts

Come from the abodes of Tushita, Kechara, and so forth!

Prostrating with devotion of body, speech, and mind

I confess all mistakes and faults in which

Out of delusion, I have contradicted your holy mind:

Accept with forbearance and show your smiling face!

Arising from the sport of non-dual bliss and void

Are offerings and torma of flesh and blood heaped like a
mountain

First portions of milk, yogurt, beer and tea swirling like the
ocean

Auspicious signs and substances and various animals

Peaceful and wrathful ornaments, enemy-destroying weapons
and armour

Amassed samaya substances, outer, inner, and secret, without
exception!

Having fulfilled your heart commitment and purified
degeneration

By making these actually arranged and visualized offerings

Increase Lozang the Victorious One's Teachings

And the life span and activities of the Teachings' upholders!

Further the happiness of beings in the Gaden [Podrang]
dominion!

Especially pacify all harm to us, the yogis and entourages
That arises because of previous karma and immediate conditions
And spontaneously accomplish, just as we wish
All good things, both spiritual and temporal!

Grind to dust without remainder
Enemy hordes that think and act perversely
Towards the teachings and lay and ordained people
With potent, accurate, powerful great vajra fire!

Especially, cause the saffron-clad community of Dungkar
Monastery
Brightly beautiful in bonds of pure morality
To soar the path of immortal liberation
On unified wings of Sutra and Tantra!

In brief, we enthrone you, O Deity, as the supreme
Collected nature of all Gurus and Protective Deities!
From densely gathered clouds of the four activities
Pour down a cool rain of the two siddhis!

Prayer by H.H the 5th Dalai Lama to Gyalchen Dorje Shugden

HUM!

Though unmoving from the sphere of primordial spontaneity,
With wrathful turbulent power, swifter than lightning,
Endowed with heroic courage to judge good and bad,
I invite you with faith, please come to this place!

Robes of a monk, crown adorned with rhinoceros leather hat,
Right hand holds ornate club, left holds a human heart,
Riding various mounts such as nagas and garudas,
Who subdues the mamos of the charnel grounds, praise to you!

Samaya substances, offerings and tormas, outer, inner and secret,
Favourite visual offerings and various objects are arranged.
Although, previously, my wishes were a bit dense,
Do not stop your powerful apparitions, I reveal and confess!

Now respectfully praising with body, speech, and mind,
For us, the masters, disciples, benefactors and entourages,
Provide the good and avert the bad!
Bring increase like the waxing moon in spiritual and temporal
realms!

Moreover, swiftly accomplishing all wishes,
According to our prayers, bestow the supreme effortlessly!
And like the jewel that bestows all wishes,
Always protect us with the Three Jewels!

Dedications

(At the conclusion of any meritorious activities such as making offering, prayers, etc., it is essential to dedicate the merits that we have accumulated for the benefit of all sentient beings.)

Completion dedication

**JANG-JUB SEM-CHOK RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

May the precious Bodhi-mind,
Where it is not born arise and grow
May that born have no decline
But increase forever more.

**TONG-NI TONG-WA RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

May the precious Emptiness
Where it is not born arise and grow
May that born have no decline
But increase forever more.

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PAR JE-TSUN LO-ZANG DRAG-PA YI
TAN-PI NYING-PO RING-DU SAL-SHEH SHUG**

May this merit accumulated by myself and others beneficially
serve all sentient beings and the Buddhadharma and especially
may the essential teachings of the unerring Master Tsongkhapa,
become clear and enduring.

Prayer by Je Tsongkhapa

**KYE-WA KUN-TU YANG-DAK LA-MA DANG
DRAL-ME CHO-KYI PAL-LA LONG-CHO CHING
SA-DANG LAM-GYI YON-TEN RAP-DZOK NA
DORJE CHANG-GI GO-PANG NYUR-TO SHUG**

In all my rebirths may I not be parted from perfect Gurus,
Let me enjoy the abundance of the Dharma!
Perfecting the quality stages and paths
May I quickly attain the rank of Vajradhara Buddha.

Dedication of virtue

**GE-WA DI-YI NYUR-DU DAK
LA-MA SANG-GYE DRUP-GYUR NA
DRO-WA CHIK-KYANG MA-LU PA
DE-YI SA-LA GO-PAR SHUG**

By this virtue, may I quickly
Realize Guru-Buddhahood,
And transfer each sentient being
Into that Enlightened state.

**CHO KHI GYAL PO TSONG KHA PA
CHO TSUL NAM PAR PHEL WA LA
GEK KI TSHAN MA ZHI WA DANG
THUN KYIN MA LU TSHANG WAR SHOK**

May all conducive conditions arise and all obstacles be pacified,
in order to increase infinitely, the doctrine of the spiritual king,
Tsongkhapa.

**DA DANG SHEN GI DU SUM DANG
DRIL WA TSOK NYI LA TEN NAY
GYA WA LO ZANG DRAG PA YI
TAN PAR YUN RING VAR GYUR CHIG**

By the merits of the 3 times of myself and others,
May the doctrine of Lama Tsongkhapa blaze forever.

Auspicious Dedication

**NYIMO DELEK TSEN TELEK
NYIME GUNG YANG DELEK SHIN
NYITSEN TAKTU DELEK PEL
KON CHOK SUM GYI JIN GYI LOB
KON CHOK SUM GYI NGOR DRUL TSOL
KON CHOK SUM GYI TRA SHI SHOK**

At dawn or dusk, at night or midday, may the Three Jewels grant us their blessing, may they help us to achieve all realisations and sprinkle the paths of our lives with various signs of auspiciousness.

Dedication for the Guru's long life

**JETSUN LAMA KU TSE RABTEN CHING
NAMKAR TRINLEY CHOG CHUR GYE PA DANG
LOBSANG TENPE DRON ME SA SUM GYI
DRO WE MUNSEL TAKTUR NE GYUR CHIG**

May the holy teachers have long lives. May the enlightened activities be fully displayed in the ten directions, and may the brightness of the teachings of Lama Tsongkhapa continuously dissipate the veil of darkness covering the beings of the three realms.

Dedication for the long life of H.H. the 14th Dalai Lama

**GANG RI RAWE KORWAI SHING KHAM DIR
PEN DANG DEWA MALU GYUNG WAI NE
CHENREZIG WANG TENZIN GYATSO YI
SHA PEI SITHAI BARDU DEN GYUR CHIG**

In this holy Land surrounded by snow mountains,
You are the source of all benefit and happiness
May your lotus feet, O powerful Chenrezig, Tenzin Gyatso
Remain in this world until the end of existence.

Yonten Shigyurma - The Foundation of All Realisations

Well realising that the root of the path,
the foundation for every realisation,
is to properly rely on my kind Gurus,
bless me to do so with great effort and devotion.

Knowing that this life of freedom, found but once,
is difficult to gain and greatly meaningful
bless me to develop the continual wish
all day and night to take its essence.

Mindful of death, this life disintegrates
as swiftly as a bubble in turbulent water
and after death my good and bad
karma follows me like my shadow.

Having gained firm certainty of this,
bless me to be ever conscientious
to abandon even the slightest harm
and practise every possible virtue.

Enjoying deceptive samsaric pleasure
brings no contentment and is the door to all suffering.
aware of its drawbacks, bless me to develop
a strong wish for the bliss of liberation.

With mindfulness, introspection, and great care
induced by that pure aspiration
bless me to make my essential practice
the Pratimoksha, root of Buddha's teachings.

Just as I've fallen in this sea of suffering
so have all beings, my kind mothers;
seeing this, bless me to train in Bodhicitta,
taking up the burden of liberating them.

And yet, just wishing this, without practicing
the three ethics, Enlightenment cannot be attained.
knowing this well, please bless me to intensively
strive to train in the Bodhisattva vows.

Properly analysing the correct object
and pacifying distraction to mistaken objects
bless me to swiftly realise the path
which unifies quiescence and special insight.

When I'm a pure vessel, trained in common paths,
bless me to enter with perfect ease
the sacred gateway of fortunate ones,
the supreme of vehicles, Vajrayana.

Then, foundation for the two attainments
is keeping the pure vows and commitments.
having found unfeigned conviction in this
bless me to guard them with my life.

Having precisely understood the essentials
of the two stages, heart of the tantras,
bless me to strive without break in four sessions
to practise Yoga as taught by holy Masters.

May the spiritual guides who reveal this excellent path
and the friends who practise it all live long.
Please grant blessings that outer and inner
hindrances all be fully pacified.

In all lives may I never be parted
from perfect Masters and enjoy the glory of Dharma.
Perfecting realisations of the paths and stages,
may I swiftly gain the state of Vajradhara.