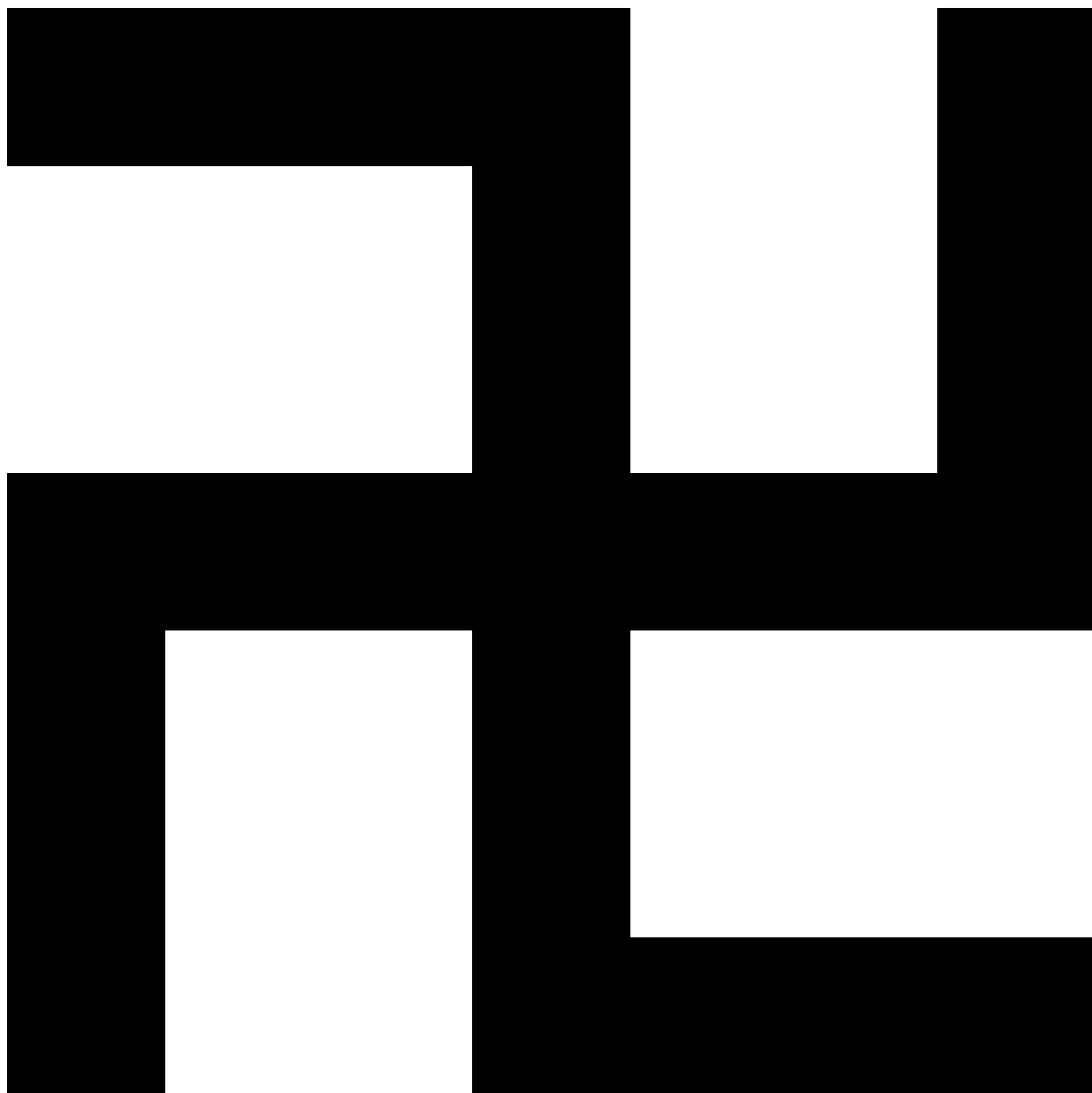
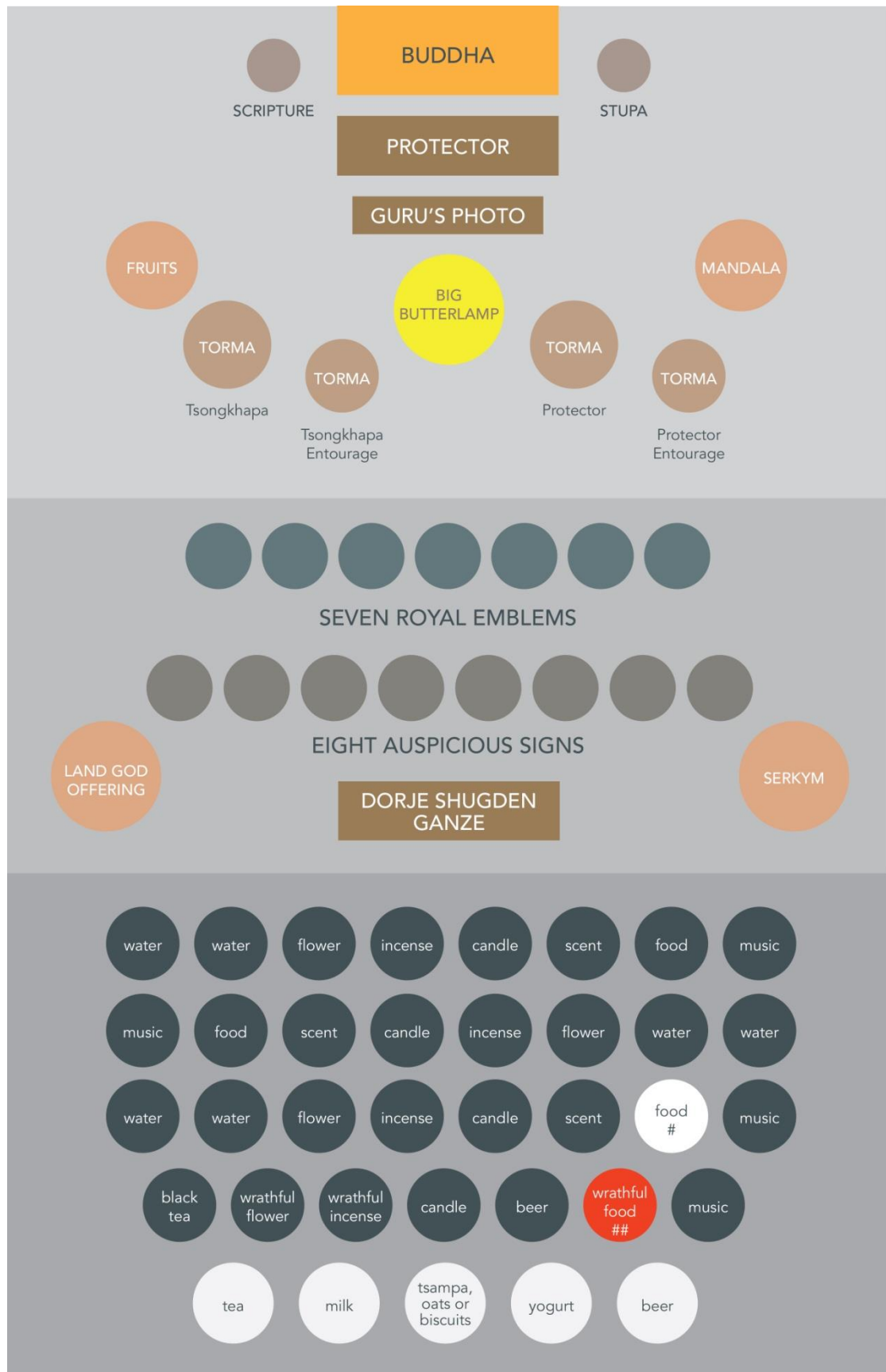


APPENDICES

(Extended Protector Retreat)



Overview of the Altar Set-Up



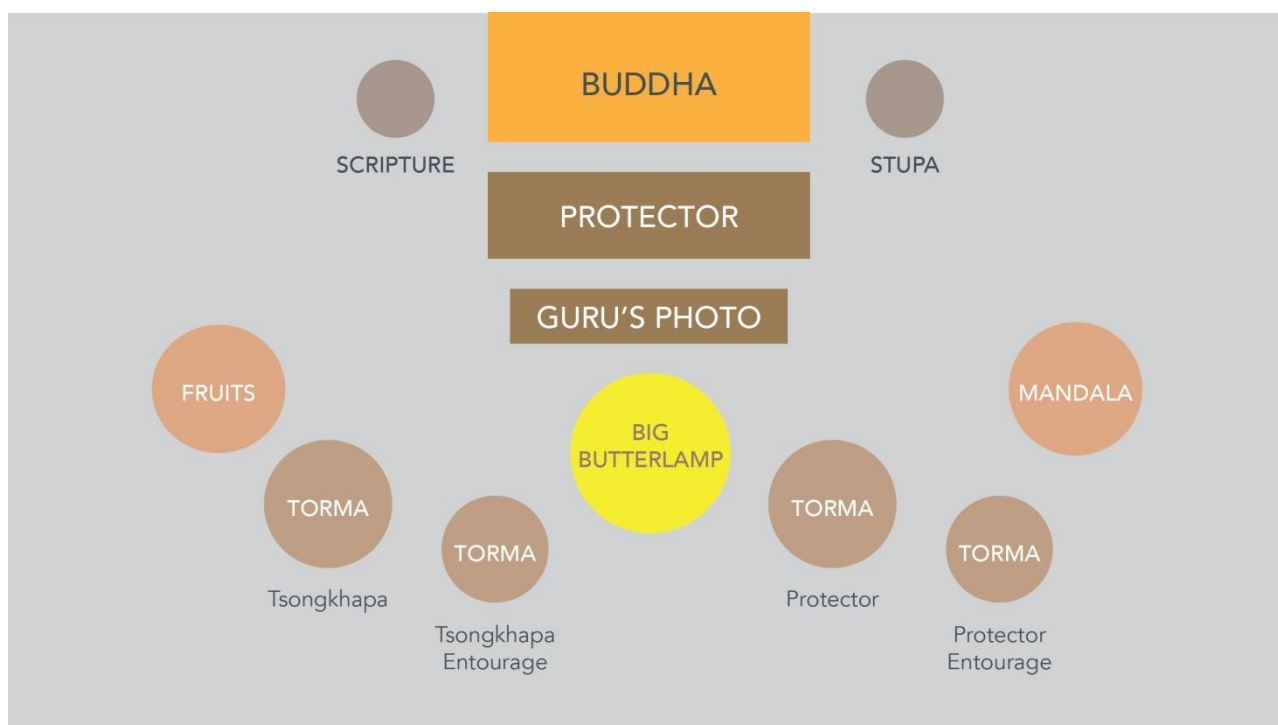
Sample Retreat Altar
(With basic offerings)



Sample Retreat Altar
(With extended offerings)



Overview of the Placement of the Buddha Images and Tormas



NOTE: The Placement of Tormas

- Left is the 'higher' side. So, place the yidam's torma (in this case Lama Tsongkhapa's torma) on the left to show respect
- Protector's torma on the right side

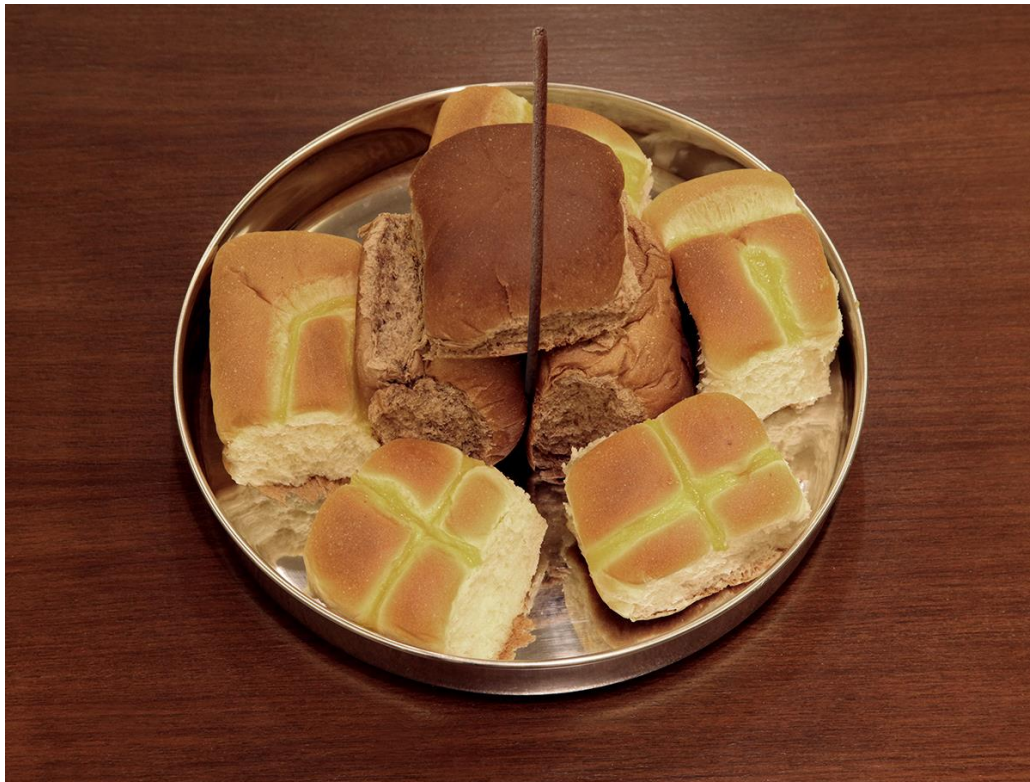
Sample Torma Offering

(With and without the tear-drop and round shaped cuttings)



Download the high resolution picture of the tear-drop and round shaped cuttings here:
<http://www.tsemrinpoche.com/wp-content/uploads/2015/03/tormashapes.jpg>

Land God Offering / Land Owners Torma



Overview of the Sensory Offerings to Be Made



PEACEFUL SENSORY OFFERINGS TO LAMA TSONGKHAPA



PEACEFUL SENSORY OFFERINGS TO PROTECTOR



WRATHFUL SENSORY OFFERINGS TO PROTECTOR



5 COMMITMENT OFFERINGS



* Peaceful
incense
offering



** Wrathful
incense
offering



Peaceful
torma
should be WHITE



Wrathful
torma should
be RED, If not,
white.

Sensory Offerings to Yidam (Lama Tsongkhapa) in Detail (Rows #1 and #2)



Sensory Offerings to the Protector in Detail (Rows #3 and #4)



Download the high resolution picture of the Wrathful Flower here:
<http://www.tsemrinpoche.com/wp-content/uploads/2015/03/ds-wrathful-flower.jpg>

Five Commitment Offerings in Detail (Row #5)



Overview of the Additional Offerings to Be Made



Ganze Offering in Detail



Download the high resolution picture of the Ganze offering here:

<http://www.tsemrinpoche.com/wp-content/uploads/2015/03/ganzeDS.jpg>

Eight Auspicious Signs in Detail



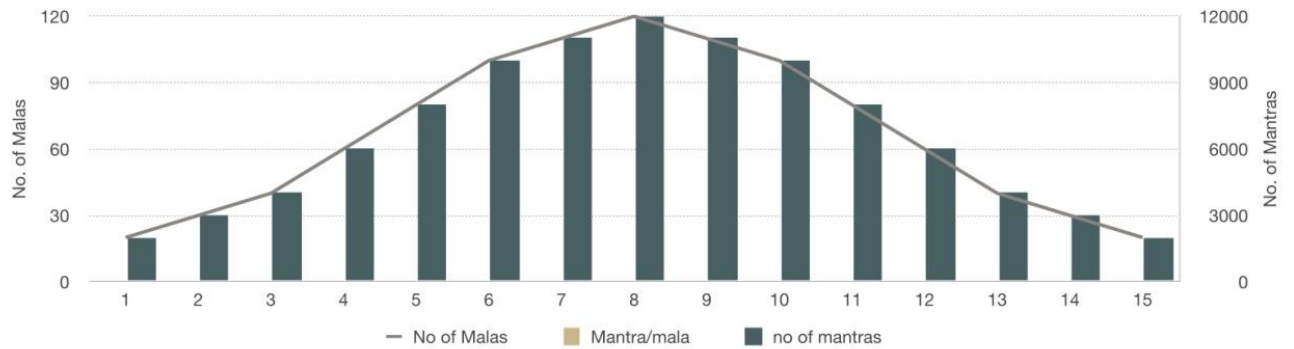
Seven Royal Emblems in Detail



Mantra Recitation Target Count Guideline

Sample Mantra Count Chart

DAY	NO OF MALAS	MANTRA/MALA	NO OF MANTRAS
1	20	100	2,000
2	30	100	3,000
3	40	100	4,000
4	60	100	6,000
5	80	100	8,000
6	100	100	10,000
7	110	100	11,000
8	120	100	12,000
9	110	100	11,000
10	100	100	10,000
11	80	100	8,000
12	60	100	6,000
13	40	100	4,000
14	30	100	3,000
15	20	100	2,000
TOTAL	1000		100,000



GURU PUJA / LAMA CHOPA

I. Refuge

- 1. DE-CH'EN NGANG-LÄ RANG-NYI LA-MA-LHA
G'ANG-D'ER SÄL-WÄI KU-LÄ WÖ-ZER-TSOG
CH'OG-CHUR TR'Ö-PÄ NÖ-CHÜ J'IN-LAB-PÄ
D'AG-PA RAB-JAM BA-ZHIG YÖN-TÄN-GY'
KÖ-PÄI KY'Ä-PAR P'ÜN-SUM TSOG-PAR-GY'UR**

Within Great Bliss I manifest as a Guru-Yidam,
From my clear body, profusions of light-rays radiate
Forth to the ten directions,
Blessing the environment and the beings therein.
All becomes most perfectly arrayed with only excellent
Qualities infinitely pure.

- 2. RAB-KAR GE-SEM CH'EN-PÖI NGANG-NYI-NÄ
DAG-D'ANG K'A-NYAM MA-GÄN SEM-CHÄN-NAM
D'ENG-NÄ J'I-SI J'ANG-CH'UB NYING-PÖI-B'ARLA-MA KÖN-CH'OG SUM-LA KYAB-SU-DRO**

From the state of an exalted, white virtuous mind,
I and all mother sentient beings, vast as space;
From this moment until our Enlightenment,
Go for refuge to the Gurus and the Three Precious Gems.

- 3. NAMO GURUBHYA
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA (3X)**

Namo Gurubhya,
Namo Buddhaya,
Namo Dharmaya,
Namo Sanghaya. (3x)

- 4. MA-SEM-CHÄN KÜN-GY'I D'ON-GY'I-CH'IR
DAG-NYI LA-MA LHAR-GY'UR-NÄ
SEM-CHÄN T'AM-CHÄ LA-MA-LHÄI
G'O-P'ANG CH'Ö LA GÖ-PAR-J'A (3X)**

For the sake of all mother sentient beings
I transform myself into a Guru-Yidam
And thus shall I lead all sentient beings
To a Guru-Yidam's Supreme Enlightenment. (3x)

**5. MA-SEM-CHÄN T'AM-CHÄ-KYI D'ÖN-D'U DAG-G'I
TSE-DI-NYI-LA NYUR-WAR NYUR-WAR DÖ-MÄ SANG-GYÄ
LA-MA-LHÄI G'O-P'ANG NGÖN-D'U-JÄ (3X)**

For the sake of all mother sentient beings
I shall quickly, quickly in this very life
Attain the state of a primordial Buddha-Guru-Yidam. (3x)

**6. MA-SEM-CHÄN T'AM-CHÄ DUG-NGÄL LÄ-DRÄL
DE-CH'EN SANG-GYÄ-KYI SA-LA GÖ-PAR-J'A
D'E-CH'IR D'U-LAM ZAB-MO LA-MA-LHÄI
NAL-JOR NYAM-SU LANG-WAR-GYIO (3X)**

I shall liberate all mother sentient beings from suffering
And lead them to the Great Bliss of Buddhahood.
To this end I now shall practice
The profound path of Guru-Yidam Yoga. (3x)

7. OM AH HUM (3X)

OM AH HUM (3x)

**8. NGO-WE YE-SHE-LA NAM-PA NANG-CH'Ö-D'ANG CH'Ö-DZÄ
SO-SÖI NAM-PA J'E-LÄ WANG-PO DR'UG-G'I CHÖ-YUL-D'U
DE-TONG-G'I YE-SHE KY'Ä-PAR-CHÄN KYE-PÄ SÄ-D'ANG
B'AR-NANG NAM-KÄI KY'ÖN T'AM-CHÄ YONG-SU-KY'AB-PÄI
CH'I-NANG SANG WÄI CH'Ö-TRIN D'AM-DZÄ CHÄN-ZIG
SAM-GY'I MI-KY'AB-PÄ G'ANG-WAR-GY'UR**

Pure clouds of outer, inner and secret offerings,
Objects which bind us close; and fields of vision
Pervade the reaches of space, earth and sky
Spreading out beyond the range of thought.
In essence they are pristine awareness, in aspect inner offerings and the various objects of
offering,
Their function is to generate the extraordinary pristine awareness of Voidness and Bliss as
objects to be enjoyed by the six senses.

II. The Tree of Assembled Gurus

**9. DE-TONG YER-ME LHA-LAM YANG-PAR KÜN-ZANG CH'Ö-TRIN TR'IG-PÄ-Ü
LO-MA ME-TOG DRÄ-B'U YONG-DZE DÖ-GÜI PAG-SAM JÖN-PÄI-TZER
DONG-NGA BAR-WÄI RIN-CH'EN TR'I-TENG CH'U-KYE NYI-DA GYÄ-PÄI-TENG**

In the vast heavens of indivisible Voidness and Bliss,
Amidst billowing clouds of Samantabhadra offerings,
At the crest of a wish-granting tree embellished with leaves, flowers and fruit,
Is a lion-throne ablaze with precious gems on which is a lotus, sun and full moon.

**10. KA-DR'IN SUM-DÄN TZÄ-WÄI LA-MA SANG-GYÄ KÜN-GYI NGO-WO-NYI
NAM-PA NGUR-MIG DZIN-PÄI GE-LONG ZHÄL-CHIG CH'AG-NYI DZUM-KAR-TR'O
CH'AG-YÄ CH'Ö-CH'Ä YÖN-PA NYAM-ZHAG DU-TZI G'ANG-WÄI LHUNG-ZE-NÄM
G'UR-G'UM DANG-DÄN CH'Ö-G'Ö SUM-SÖL SER-DOG PÄN-ZHÄ U-LA-DZE**

On this sits My root Guru,
Who is kind in all three ways,
In essence all Buddhas,
In aspect a saffron-robed monk
With one face, two arms and a radiant white smile.
Right hand is in the gesture of expounding the Dharma,
Left hand is in meditative pose and cradles a begging bowl filled with nectar.
Draped with three robes of lustrous saffron.
Head is adorned by a pandit's gold-colored hat.

**11. T'UG-KAR KY'AB-DAG DOR-JE CH'ANG-WANG ZHÄL-CHIG CH'AG-NYI KU-DOG NGO
DOR-DR'IL ZUNG-NÄ YING-CH'UG MAR-KYÜ LHÄN-KYE DE-TONG RÖL-PÄ-GYE
NAM-MANG RIN-CH'EN GYÄN-GY'I TRÄ-SHING LHA-DZÄ D'AR-GY'I NA-ZÄ-LUB**

In your heart the all-pervading Lord Vajradhara
With a body blue in color, one face and two arms
Holding vajra and bell and embracing Vajradhatu Isvari:
They delight in the play of simultaneous Voidness and bliss,
Are adorned with jeweled ornaments of many designs
And clothed in garments of heavenly silks.

**12. TSÄN-PEI GYÄN-DÄN WÖ-ZER TONG-BAR JA-TSÖN NA-NGÄ KOR-WÄ-Ü
DOR-JE KYIL-TRUNG TSÜL-GY'I ZHUG-PÄI P'ÜNG-PO NAM-D'AG DE-SHEG-NGA
K'AM-ZHI YUM-ZHI KYE-CH'E TZA GYÜ TSIG-NAM J'ANG-CH'UB SEM-PA-NGÖ
B'A-PU DRA-CHOM NYI-TR'I CH'IG-TONG YÄN-LAG TR'O WÖI WANG-PO-NYI
WÖ-ZER CH'OG-KYONG NÖ-JIN SANG-WA JIG-TEN PA-NAM ZHAB-KYI-DÄN**

Radiant with thousand of light-rays,
You are emblazoned with the major and minor marks of a Buddha
And sit in the Vajra-position enhaloed by a five-colored rainbow.
Totally pure, your skandhas are the five Buddhas Gone to Bliss;
Your four elements the four motherly consorts;
The bliss of your senses, your energy channels, sinews and joints are all in reality Bodhisattvas.
The hairs of your pores are the twenty-one thousand Arhats,
Yours limbs the wrathful protectors,
The light-rays directional guardians, lords of wealth and their attendants,
While all worldly gods are but cushions for your feet.

**13. T'A-KOR RIM-ZHIN NGÖ-GYÜ LA-MA YI-D'AM KYIL-K'OR LHA-TSOG-D'ANG
SANG-GYÄ J'ANG-SEM PA-WO K'A-DRO TÄN-SUNG GYA-TSÖ KOR-NÄ-ZHUG**

Surrounding you in their respective order
Is an encircling sea of actual and lineage Gurus,
Yidams, hosts of mandala-deities,
Buddhas, Bodhisattvas, Viras, Dakinis and Protectors of the Teachings.

**14. D'E-D'AG GO-SUM DOR-JE SUM-TSÄN HUM-YIG WÖ-ZER CHAG-KYU-YI
RANG-ZHIN NÄ-NÄ YE-SHE PA-NAM CHÄN-DR'ANG YER-ME TÄN-PAR-GY'UR**

The three doors of each are marked with three Vajras.
From their syllables of HUM, light rays go out and, hook-like,
Draw forth from their natural abodes the Wisdom Beings,
So that they may become inseparably set.

**15. P'ÜN-TSOG DE-LEG JUNG-NÄ D'Ü-SUM-GY'I
TZA-GY'Ü LA-MA YI-D'AM KÖN-CH'OG-SUM
PA-WO K'A-DRO CH'Ö-KYONG SUNG-TSOG-CHÄ
T'UG-JEI WANG-G'I DIR-SHEG TÄN-PAR-ZHUG**

You who are the source of goodness, bliss and perfection,
O root and lineage Gurus, Yidams, Three Jewels of Refuge,
Viras, Dakinis, Dharmapalas and Protectors,
With entourage and of the three times,
By the power of compassion, come forth and abide steadfastly.

**16. CH'Ö-NAM RANG-ZHIN DRO-WONG KÜN-DR'ÄL-YANG
NA-TSOG DÜL-J'ÄI SAM-PA J'I-ZHIN-D'U
CHIR-YANG CH'AR-WÄI KY'EN-TZEI TR'IN-LÄ-CHÄN
KYAB-GÖN D'AM-PA K'OR-CHÄ SHEG-SU-SÖL**

Though all things are totally free of inherent coming and going,
Still you arise through your virtuous conduct of wisdom and loving-compassion
In whatsoever forms suit the temperament of varied disciples.
O holy Refuge-Protectors, please come forth with your entourage.

**17. OM GURU BUDDHA BODHI SATTVA DHARMA
PALA SA-PARI-WARA EH HYA HI DZAH HUM BAM HOH
YE-SHE PA-NAM D'AM-TSIG PA-D'ANG NYI-SU ME-PAR-GY'UR**

OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA EH HYE HIH,
DZA HUM BAM HO
The Wisdom and Symbolic-Beings become non-dual.

III. Prostration

- 18. G'ANG-G'I T'UG-JE DE-WA CH'EN-PÖI-YING
KU-SUM G'O P'ANG CH'OG-KYANG KÄ-CHIG-LA
TZÖL-DZÄ LA-MA RIN-CH'EN TA-B'ÜI-KU
DOR-JE CHÄN-ZHAB PÄ-MOR CH'AG-TSÄL-LO**

We prostrate at your lotus-feet, O Vajradhara-Gurus,
Your jewel-like bodies, through compassion,
Bestow in an instant even the supreme attainment
Of the Three Bodies, the sphere of Great Bliss.

- 19. RAB-JAM GYÄL-WA KÜN-GY'I YE-SHE-NI
G'ANG-DÜL CHIR-YANG CH'AR-WÄI T'AB-K'Ä-CH'OG
NGUR-MIG DZIN-PÄI G'AR-GY'I NAM-RÖL-WA
KYAB-GÖN D'AM PÄI ZHAB-LA CH'AG-TSÄL TO**

We prostrate at your feet, O holy Refuge Protectors.
You are the pristine awareness of all infinite Buddhas
Playing the role of a saffron-robed monk
As a supreme skillful means to appear in whichever way suits your disciples.

- 20. NYE-KUN B'AG-CH'AG CHÄ-PA DR'UNG-CH'UNG-ZHING
PAG-ME YÖN-TÄN RIN-CH'EN TSOG-KYI-TER
P'ÄN-DE MA-LÜ JUNG-WÄI GO-CHIG-PU
JE-TZÜN LA-MÄI ZHAB-LA CH'AG-TSÄL-LO**

We prostrate at your feet, O venerable Gurus,
Sole source of benefit and bliss without exception.
You eliminate the root of all faults and their instincts,
And are a treasury of myriad jewel-like qualities.

- 21. LHAR-CHÄ TÖN-PA SANG-GYÄ KÜN-GY'I-NGÖ
GYÄ-TR'I ZHI-TONG D'AM-CH'Ö JUNG-WÄI-NÄ
P'AG-TSOG KÜN-GY'I Ü-NA Lhang-Nge-wa
DR'IN-CHÄN LA-MA NAM-LA CH'AG-TSÄL-LO**

We prostrate to you, O benevolent Gurus.
You are in reality all Buddhas,
Teachers of all, including the gods;
The source of eighty-four thousand pure Dharmas,
You tower above the whole host of Aryas.

**22. D'Ü-SUM CH'OG-CHUR ZHUG-PÄI LA-MA-D'ANG
RIN-CH'EN CH'OG-SUM CH'AG-WÖ T'AM-CHÄ-LA
D'Ä-CHING MÖ-PÄ TÖ-YANG GYA-TSOR-CHÄ
ZHING-DUL NYAM-PÄI LÜ-TRUL CH'AG-TSÄL-LO**

With faith, esteem and a sea of lyric praise,
Manifesting with bodies as many as the atoms of the world,
We prostrate to you, the Gurus of the three times and ten directions,
To the Three Supreme Jewels and to all who are worthy of homage.

IV. Offerings

**23. KYAB-GÖN JE-TZÜN LA-MA K'OR-CHÄ-LA
NA-TSOG CH'Ö-TRIN GYA-TSOR BÜL-WA-NI**

O Refuge-Protectors, O venerable Gurus, together with your entourage,
We present you with oceans of clouds of various offerings.

**24. KÖ-LEG RIN-CH'EN WÖ-BAR NÖ-YANG-LÄ
D'AG-J'E DÜ-TZI CH'U-ZHI D'ÄL-GY'I-BAB**

From expansive well-fashioned vessels, radiant and precious,
Flow gently forth four streams of purifying nectars.

**25. DONG-PO SIL-MA TR'ENG-WA PEL-LEG-PA
DZE-PÄI ME-TOG SA-D'ANG B'AR-NANG-G'ANG**

Beautiful flowers and trees in blossom with bouquets and garlands
Exquisitely arranged fill the earth and sky.

**26. DR-I-ZHIM PÖ-KYI D'Ü-PA B'E-DUR-YÄI
YAR-KYE NGÖN-PÖI TRIN-GY'I LHA-LAM-TR'IG**

The heavens billow with blue summer clouds
Of lazulite smoke from sweet fragrant incense.

**27. NYI-DA NOR-B'U RAB-BAR DRÖN-MEI-TSOG
TONG-SUM MÜN-SEL WÖ-ZER TZE-GA-GÖ**

Light from suns and moons, glittering jewels
And scores of flaming lamps frolicking joyfully.
Dispel the darkness of a thousand million billion worlds.

**28. G'A-B'UR TZÄN-DÄN G'UR-KUM DR'I-GÖ-PÄI
PÖ-CH'ÜI TSO-CH'EN K'OR-YUG KÜN-NÄ-KY'IL**

Vast seas of scented waters imbued with the fragrances
Of saffron, sandalwood and camphor swirl out to the horizons.

**29. RO-GYÄI CHÜ-DÄN ZA-CHA TUNG-WA-D'ANG
LHA-D'ANG MI-YI ZHÄL-ZÄ LHÜN-POR-PUNG**

Delicacies of gods and men, drink and savories and feasts
With ingredients of a hundred flavors amass at Mount Meru.

**30. NA-TSOG RÖL-MÖI J'E-DR'AG T'A-YÄ-LÄ
J'UNG-WÄI DANG-NYÄN GYUR-WÄ SA-SUM-GENG**

Music from an endless variety of various instruments
Blends into a symphony filling the Three Realms.

**31. ZUG-DRA DR'I-RO REG-JÄI PÄL-DZIN-PÄI
CH'I-NANG DÖ-YÖN LHA-MÖ CH'OG-KÜN-KY'AB**
(Insert the mandala offering)

Goddesses of outer and inner desirable objects,
Holding symbols of sight and sound,
Smell, taste and touch, pervade all directions.
(Insert the mandala offering)

SHORT MANDALA OFFERING

**SA ZHI PO KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DAY GYAN PA DI
SANG GYE ZHING DU MIG TAY UL WAR GYI
DRO KUN NAM DAG ZHING LA CHO PAR SHOG**

IDAM GURU RATNA MANDALAKAM NIRAYATAYAMI

This ground, anointed with perfume, flowers strewn, Mount Meru, four lands, sun and moon,
imagined as a Buddha land and offered to you. May all beings enjoy this pure land.

IDAM GURU RATNA MADALAKAM NIRAYATAYAMI

**32. J'E-WA TR'AG-GYÄI LING-ZHI LHÜN-POR CHÄ
RIN-CH'EN DÜN-D'ANG NYE-WÄI RIN-CH'EN-SOG
KÜN-GA KYE-PÄI NÖ-CHÜ P'ÜN-SUM-TSOG
LHA-MII LONG-CHÖ DÖ-GÜI TER-CH'EN-PO
D'ANG-WÄI SEM-KYI P'ÜL-JUNG ZHING-G'I-CH'OG
KYAB-GÖN T'UG-JEI TER-LA ÜL-WAR-GYI**

To you, O Refuge-Protectors, treasures of compassion,
Eminent and supreme Field of Merit, we present with pure faith,
Mount Meru and the four continents a billion times over,
The seven precious royal emblems, the precious minor symbols and more,
Perfectly delightful environments and those dwelling within,
And a grand treasury of all wishes and wealth of gods and men.

**33. NGÖ-SHAM YI-TRÜL YI-ZHIN GYA-TSÖI-NGOG
SI-ZHII NAM-KAR LÄ-WONG CH'Ö-DZÄ-KYI
DAB-TONG GYÄ-PÄ KÜN-GYI YI-TRO'G-CHING
JIG-TEN JIG-TEN LÄ-DÄ RANG-ZHÄN-GY'I
GO-SUM GE-WÄI ME-TOG CHI-YANG-TRA
KÜN-ZANG CH'Ö-PÄI DR'I-SUNG BUM-TR'O ZHING
LAB-SUM RIM-NYI LAM-NGÄI DRÄ-DÄN-PÄI
GA-TSÄL JE-TZÜN LA-MA NYE-CH'IR-BÜL**

To please you, O venerable Gurus, we offer these objects both actually arrayed and those envisioned

As a pleasure grove on the shore of a wish-granting sea;
It is strewn with thousand-petalled lotuses, captivating the hearts of all -
These are the offering objects arising from samsara and Nirvana's white virtues
Everywhere is dotted with flowers – these are the virtues
Of the three gateways of ourselves and others, in this world and beyond.
It is diffused with the myriad fragrances of Samantabhadra offerings
And is laden with fruit – the three trainings, two stages and five paths

**34. G'UR-KUM DANG-DÄN ZANG-PÖI DR'I-NGÄ-CHÄN
RO-GYÄI PÄL-DZIN GYA-J'ÄI TUNG-WA-D'ANG
CHAG-KYU NGA-D'ANG DR'ON-MA NGA-LA-SOG
JANG-TOG BAR-WÄI DÜ-TZII GYA-TS'Ö-CH'Ö**

We offer a libation of China tea the color of saffron,
Steeped in the glories of a hundred flavors, with a delicate bouquet;
This – the five hooks, five lamps and so forth –
Is purified, transformed and increased into a sea of nectar.

**35. YI-WONG LANG TSÖI PÄL-DZIN DR'UG-CHU-ZHII
DÖ PÄI GYU-TZÄL LA-K'Ä LÜ-TR'A-MA
ZHING-KYE NGAG-KYE LHÄN-YE P'O-NYÄI-TSOG
DZE-DUG GYU-MÄI CH'AG-GYA NAM-KYANG BÜL**

We offer even voluptuous, illusion-like consorts, a host of messenger Dakinis –
Born from place, from mantra and simultaneously born –
Having slender figures, aglow with the vibrance of youth
And skilled in the sixty-four arts of love.

**36. DRIB-DR'ÄL LHÄN-KYE DE-WÄI YE-SHE-CH'E
CH'Ö-KÜN RANG-ZHIN TRÖ-D'ANG DR'ÄL-WÄI-YING
YER-ME LHÜN-DR'UB MA-SAM JÖ-LÄ-DÄ
D'ÖN-D'AM J'ANG-CH'UB SEM'CH'OG KY'Ö-LA-BÜL**

We offer you supreme ultimate Bodhicitta;
Beyond words, thought and expression; spontaneous and invisible;
The void sphere of all things, free from mental fabrications of true existence;
Unobstructed great pristine awareness simultaneous with Bliss.

**37. NYÖN-MONG ZHI-GYA TZA-ZHII NÄ-JOM-PÄI
ZANG-PÖI MÄN-GY'I J'E-DR'AG NA-TSOG-D'ANG
KY'Ö-NYE GY'E CH'IR DAG DRÄN BÜL LAG NA
NAM-K'A J'I-SI BANG-SU ZUNG-D'U-SÖL**

We offer sundry types of potent medicines
To cure the plagues of the four hundred afflictions,
And in reverence we offer ourselves as servants to please you.
Pray keep us in your service as long as the heavens endure.

V. Seven Limbed Prayer

**38. T'OG ME D'Ü-NÄ MI-GE DIG PÄ-LÄ
GYI D'ANG GYI-TZAL YI-RANG CHI-CH'I-PA
T'UG JE CH'E-DÄN CHÄN-NGAR GYÖ SEM-KYI
SHAG-SHING LÄN CH'Ä MI-GYI DOM-PA-NÖ**

Before the eyes of those having great compassion
We lay bare with a mind of regret whatsoever non-virtuous actions bound to misfortune
We have committed from beginningless time,
Caused others to do or in which we have rejoiced,
And we vow never to commit them again.

**39. CH'Ö-NAM RANG-ZHIN TSÄN MA D'ANG DR'ÄL YANG
MI-LAM J'I-ZHIN KYE-P'AG T'AM-CHÄ-KYI
DE GA CHIR YANG CH'AR-WÄI NAM-KAR LA
DAG CHAG SAM-PA T'AG-PÄ YI-RANG-NGO**

Though all things are like a dream, lacking inherent or natural existence,
We sincerely rejoice in the happiness
And joy of all Aryas and ordinary beings
And in the ever white virtue that has ever arisen.

**40. P'ÜL-J'UNG KY'EN-TZE CH'U-DZIN BUM-TRIG-TE
T'A-YÄ DRO-DII P'ÄN-DE KÜN-D'ÄI-TSÄL
KYE-D'ANG YÜN-D'U NÄ-D'ANG PEL-WÄI-CH'IR
ZAB-GYÄ CH'Ö-KYI CH'AR-PA-BAB-SU-SÖL**

We ask that rains of vast and profound Dharma fall
From a hundred thousand clouds billowing with sublime wisdom and loving-compassion,
To nurture, sustain and propagate a garden of moon flowers
For the benefit and bliss of those limitless beings.

**41. DOR-JEI KU-LA KYE-CH'I MI-NGA-YANG
ZUNG-JUG WANG-G'I GYÄL-PÖI ZA-MA-TOG
DAG-CHAG MÖ-PA J'I-ZHIN SI-T'ÄI-B'AR
NYA-NGÄN ME-DA TAG-PAR ZHUG-SU-SÖL**

Though your vajra-body is subject to neither birth nor death
And is a vessel of Unity's wish-granting gems,
Please abide forever and in keeping with our wishes;
Pass not beyond sorrow until Samsara's end.

**42. D'E-TAR TRÜN-PÄI'NAM-KAR GE-WÄI-TSOG
KA-DR'IN SUM-DÄN JE-TZUN LA-MA-YI
TSE-RAB KÜN-TU DRÄL-ME JE-DZIN-CHING
ZUNG-JUG DOR-JE CH'ANG-WANG T'OB-CH'IR-NGO**

We dedicate the collection of white virtues thus created
That we may be inseparably protected throughout all our lives
By venerable Gurus possessing the three kindnesses
And that we may attain the Vajradhara state of Unity.

VI. Requests

**43. YÖN-TÄN JUNG-NÄ TSÜL-TR'IM GYA-TSO-CH'E
MANG-T'Ö NOR-B'ÜI TSOG-KYI YONG-SU-TAM
NGUR-MIG DZIN-PA T'UB-WANG NYI-PÄI-JE
NÄ-TÄN DÜL WA DZIN LA SÖL-WA-DEB**

We make our requests to you, O Holders of the Elders' Vinaya,
O Masters, second Buddhas clad in saffron;
You brim with a treasury of jewels of much hearing
And are a source of excellence, an immense ocean of moral discipline.

**44. G'ANG-D'ANG DÄN NA DE-WAR SHEG-PÄI-LAM
TÖN-PAR WÖ-PÄI YÖN-TÄN CHU-DAN-PA
MA-LÜ GYÄL-WAI DUNG TSOB CH'Ö-KYI-JE
T'EG-CH'OG GE-WÄI SHE-LA SÖL-WA-DEB**

We make our requests to you, O Mahayana Gurus, Lords of Dharma
Representing the Victorious Ones without exception;
You possess the ten qualities that render you suitable guides
Along the path of Those Who Have Gone to Bliss.

**45. GO-SUM LEG-DAM LO-CH'EN ZÖ-DÄN DR'ANG
YO-D'ANG GYU-ME NGAG-D'ANG GYÜ-SHE-SHING
D'E-NYI CHU-ZUNG DR'I-D'ANG CH'Ä-K'Ä-PÄI
DOR-JE DZIN-PÄI TZO-LA SÖL-WA DEB**

We make our requests to you, O foremost Holders of the Vajra;
You are skilled in explaining and composing,
Are endowed with both sets of ten qualities
And a knowledge of Tantra and its rituals;
You are honorable, without pretense of guile,
Patient, broad-minded, with your three doors well subdued.

**46. SANG-GYÄ DR'ANG-ME J'ÖN-PÄ MA-T'ÜL-WÄI
MA-RUNG DÜL-KÄI NYIG-D'Ü DRO-WA-LA
DE-SHEG LAM-ZANG J'I-ZHIN TÖN-PA-YI
KYAB-GÖN T'UG-JE CHÄN-LA SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;
With precision you impart the good way of Those Gone to Bliss
To the unruly beings of this degenerate age
Who are difficult to curb and were not tamed
By the countless Buddhas of the past.

**47. T'UB-PÄI NYI-MA D'Ü-KYI NUB-GYUR-TE
GÖN-KYAB ME-PÄI DRO-WA MANG-PO-LA
GYÄL-WÄI DZÄ-PA NYE-WAR DRUB-DZÄ-PÄI
KYAB-GÖN T'UG-JE CH'ÄN-LA SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;
You enact the deed of the Victorious Ones
For the many beings who lack a Protector-Refuge
At this time when the sun-like teachings of the Sage are setting.

**48. D'Ü-SUM CH'OG-CHÜI GYÄL-WA TAM-CHÄ-LÄ
G'ANG-G'I B'A-PÜI B'U-G'A CHIG-TZAM-YANG
DAG-CHAG SÖ-NAM ZHING-D'U LEG-NGAG-PÄI
KYAB-GÖN T'UG-JE CHÄN-LA-SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;
Even a single hair from your pores
Is for us a Field of Merit more highly praised
Than all the Victorious Buddhas of the three times and ten directions.

**49. DE-SHEG KU-SUM GYÄN-GY'I K'OR-LO-NI
T'AB-K'Ä GYÜ-TR'ÜL DR'A-WÄI JO-GEG-LÄ
T'A-MÄL TSÜL-GY'I DRO-WA DREN-DZÄ-PÄI
KYAB-GÖN T'UG-JE CHÄN-LA-SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;
From an intricate lattice of mirage-like skillful means
Emblazoned with the Three Body Wheels of those Gone to Bliss
You manifest in an ordinary guise to lead all beings.

**50. KY'Ö-KYI PUNG-K'AM KYE-CH'E YÄN-LAG-NAM
DE-SHEG RIG-NGA YAB-YUM SEM-PA-D'ANG
TR'O-WÖI WANG-POI RANG-ZHIN CH'OG-SUM-GY'I
DAG-NYI LA-MA CH'OG-LA SÖL-WA-DEB**

We make our requests to you, O supreme Gurus,
The essence of the Three Jewels of Refuge;
Your aggregates, elements, sensory bases and limbs
Are in nature the fathers, mothers, male and female Bodhisattvas,
And the wrathful protectors of the five Buddha-families.

**51. KÜN-KY'EN YE-SHE RÖL-PA LÄ-J'UNG-WÄ
KYIL-K'OR K'OR-LO J'E-WÄI DAG-NYI-D'E
RIG-GYÄI KY'AB-DAG DOR-JE DZIN PÄI-TZO
ZUNG-JUG D'ANG-PÖI GÖN-LA-SÖL-WA-DEB**

We make our requests to you, O Protectors of Primordial Unity,
Foremost Holders of the Vajra, All-pervading Lords of hundreds of Buddha families;
Unfolding from the play of omniscient pristine awareness,
You are the quintessence of ten million mandala cycles.

**52. DRIB-ME LHÄN KYE GA-WÄI RÖL-PA-D'ANG
YER-ME TÄN-YO KÜN-KY'AB KÜN-GYI-DAG
T'OG-MA T'A-DR'ÄL KÜN-ZANG D'ÖN-D'AM-GY'I
J'ANG-CH'UB SEM-NGÖ KY'Ö-LA SÖL-WA-DEB**

We make our requests to you, Immaculate Samantabhadra,
Who are in reality ultimate Bodhicitta, free of beginning or end,
The nature of all things, pervading everything in motion and at rest,
Inseparable from simultaneous Bliss in play without obstruction.

**53. KY'Ö-NI LA-MA KY'Ö-NI YI-D'AM
 KY'Ö-NI K'A-DRO CH'Ö-KYUNG-TE
 DENG-NÄ ZUNG-TE J'ANG-CH'UB B'AR-D'U
 KY'Ö-MIN KYAB-ZHÄN MI-TZÖL-WÄ
 DI-D'ANG B'AR-D'O CH'I-MÄ T'AR-YANG
 T'UG-JE CHAG-KYÜ ZUNG-DZÖ-LA
 SI-ZHI JIG-DRÖL NGÖ-DR'UB KÜN-TZÖL
 TÄ-GY'I DR'OG-DZÖ B'AR-CHÖ-SUNG (3X)**

You are our Gurus; you are our Yidams; you are our Dakinis and Dharma Protectors.
 From this moment until our Enlightenment, we need seek no refuge other than you.
 In this life, the bardo and all future lives,
 Hold us with your hook of compassion.
 Free us from samsara and Nirvana's fears, grant all attainments,
 Be our unfailing friend and guard us from interferences. (3x)

**54. D'E-TAR LÄN-SUM SÖL-WA TAB-PÄ-T'Ü
 LA-MAI KU-SUNG T'UG-KYI NÄ-NAM-LÄ
 DÜ-TZI WÖ-ZER KAR-MAR T'ING-G'A-SUM
 RIM-D'ANG CHIG-CHAR J'UNG-NÄ DAG-NYI-KYI
 NÄ-SUM RIM-D'ANG CHIG-CHAR T'IM-PA-LÄ
 DRIB-ZHI D'AG-CHING NAM-DAG WANG-ZHI-T'OB
 KU-ZHI T'OB-CHING LA-MA NYI-PA-ZHIG
 GYE-ZHIN T'IM-PÄ J'IN-GYI LAB-PAR-GY'UR**

By the force of having thus requested three times,
 Nectars and rays – white, red and dark blue –
 Stream forth from the centers of our Guru's body, speech and mind,
 And one by one altogether,
 They absorb into our own three centers.
 Individually and then altogether,
 The four obstacles are purged,
 The four pure empowerments implanted
 And seeds of the Four Kayas received.
 A smiling emanation of the Guru dissolves into us
 And we are blessed with inspiration.

**[YOU MAY INSERT THE LONG LIFE PRAYER AND MANTRA OF YOUR GURU AT THIS POINT. IF YOU
 DO NOT HAVE A GURU, PROCEED TO THE MIGTSEMA MANTRA RECITATION.]**

MIGTSEMA Mantra

**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 1x mala)*

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.

IX. Reviewing the Stages on the Path

**84. ZHING-CH'OG D'AM-PA JE-TZÜN LAM-MA-LA
 CH'Ö-CHING G'Ü-PÄ SÖL-WA TAB-PÄI-T'Ü
 DE-LEG TZA-WA GÖN PO KY'Ö-NYI-KYI
 GYE-ZHIN JE-SU DZIN-PAR J'IN-GYI-LOB**

Through the power of having made offerings and respectful requests
 To you, O holy and venerable Gurus, supreme Field of Merit,
 We seek your blessings, O Protectors and root of well-being and bliss,
 That we may come under your joyful care.

**85. LÄN-CHIG TZAM-ZHIG NYE-PAI D'ÄL-JOR-DI
 NYE-KA NYUR-D'U JIG-PAI TSÜL-TOG-NÄ
 D'ÖN-ME TSE-DII J'A-WÄ MI-YENG-WAR
 D'ÖN-DÄN NYING-PO LEN-PAR J'IN-GY'I-LOB**

Realizing how this body of liberties and endowments
 Is found but once, is difficult to obtain and is easily lost,
 We seek your blessings to partake of its essence, make it worthwhile
 And not be distracted by the meaningless affairs of this life.

**86. NGÄN SONG DUG NGÄL BAR-WAI ME-JIG-NÄ
 NYING-NÄ KÖN-CH'OG SUM-LA KYAB-DRO-ZHING
 DIG-PONG GE-TSOG T'A-D'AG DRUB-PA-LA
 TZÖN-PA LHUR-LEN J'E-PAR J'IN-GY'I-LOB**

Aghast at the searing blaze of suffering in the lower realms,
 We take heartfelt refuge in the Three Precious Gems and seek
 Your blessings, that we may eagerly endeavor to practice the various means
 For abandoning what is bound to misfortune and accumulating virtuous deeds.

**87. LÄ-D'ANG NYÖN-MONG BA-LONG DR'AG-TU-TR'UG
DUG-NGÄL SUM-GY'I CH'U-SIN MANG-PÖ-TZE
T'A-ME JIG-RUNG SI-TSO CH'EN-PO-LÄ
T'AR-DÖ SHUG-DR'AG KYE-WAR J'IN-GY'I-LOB**

Violently tossed amidst waves of delusions and karma,
Plagued by hordes of watery denizens – the three kinds of suffering –
We seek your blessings to develop an intense longing to be free
From this monstrous ocean of boundless and vicious existence.

**88. ZÖ-KA TZÖN-RA DRA-WÄI K'OR-WA-DI
GA-WÄI TSÄL-TAR T'ONG-WÄ LO-PANG-NÄ
LAB-SUM P'AG-PÄI NOR-GY'I DZÖ-ZUNG-TE
T'AR-PÄI GYÄL-TSÄN DZIN-PAR J'IN-GY'I-LOB**

Having abandoned the mind that views this unbearable prison of
cyclic existence as a pleasure grove,
We seek your blessings to partake of the treasure
Of Aryas' jewels and the Three Higher Trainings,
And thereby to uphold liberation's banner.

**89. NYAM-T'AG DRO-WA DI-KÜN DAG-G'I-MA
YANG-YANG DR'IN-GY'I KYANG-PÄI TSÜL-SAM-NÄ
DUG-PÄI B'U-LA TZE-WÄI MA-ZHIN-D'U
CHÖ MIN NYING-JE KYE-WAR J'IN-GY'I-LOB**

Having considered how all these pitiful beings have been our mothers
And have raised us in kindness again and again,
We seek your blessings to develop unaffected compassion
Like that of a loving mother for her precious child.

**90. DUG-NGÄL TR'A-MO TZAM YANG MI-DÖ-CHING
DE-LA NAM-YANG CH'OG-SHE ME-PAR-NI
DAG-D'ANG ZHÄN-LA KY'Ä-PAR YÖ-MIN-ZHE
ZHÄN-DE GA-WA KYE-PAR J'IN-GY'I-LOB**

There is no difference between ourselves and others;
None of us wishes even the slightest of sufferings
Nor is even content with the happiness we have.
Realizing this, we seek your blessings that we may
Enhance the bliss and joy of others.

**91. RANG-NYI CHE-PAR DZIN-PÄI CHONG-NÄ-DI
MI-DÖ DUG-NGÄL KYE-PÄI GYUR-T'ONG-NÄ
LE-LÄN DÄ-LA K'ÖN-D'U ZUNG-J'Ä-TE
DAG-DZIN DÖN-CH'EN JOM-PAR J'IN-GY'I-LOB**

This chronic disease of cherishing ourselves
Is the cause giving rise to our unsought suffering.
Perceiving this, we seek your blessings to blame, begrudge
And destroy the monstrous demon of selfishness.

**92. MA-NAM CHE-ZUNG DE-LA GÖ-PÄI-LO
T'A-YÄ YÖN-TÄN JUNG-WÄI GOR-T'ONG-NÄ
DRO-WA DI-D'AG DAG-GI DRAR-LANG-KYANG
SOG-LÄ CHE-PAR DZIN-PAR J'IN GY'I-LOB**

The mind that cherishes all mother beings and would secure
Them in bliss is the gateway leading to infinite virtue.
Seeing this, we seek your blessings to cherish these beings
More than our lives, even should they rise up as our enemies.

**93. DOR-NA J'I-PA RANG-D'ÖN K'O-NA D'ANG
T'UB-WANG ZHÄN-DÖ BA-ZHIG DZÄ-PA-YI
KYÖN-D'ANG YÖN-TÄN YE-WA TOG-PÄI-LÖ
DAG-ZHÄN NYAM-JE NÜ-PAR J'IN-GY'I-LOB**

In brief, infantile beings labor only for their own end
While Buddhas work solely for the welfare of others.
With a mind understanding the distinctions between the failings of one
And the advantages of the other, we seek your blessings
To enable us to equalize and exchange ourselves for others.

**94. RANG-NYI CHE-DZIN GÜ-PA KÜN-GY'I-GO
MA-NAM CHE-DZIN YÖN-TÄN KÜN-GY'I-ZHI
D'E-CH'IR DAG-ZHÄN JE-WÄI NÄL-JOR-LA
NYAM-LEN NYING-POR J'E-PAR J'ING-GY'I-LOB**

Since cherishing ourselves is the doorway to all torment,
While cherishing our mothers is the foundation of all that is good,
We seek your blessings to make our core practice
The yoga of exchange of self for others.

**95. D'E-NA JE-TZÜN LA-MA T'UG-JE'CHÄN
 MA-GY'UR DRO-WÄI DIG-DRIB DUG-NGÄL-KÜN
 MA-LÜ D'A-TA DAG-LA MIN-PA-D'ANG
 DAG-G'I DE-GE ZHÄN-LA TANG-WA-YI
 DRO-KÜN DE-D'ANG DÄN-PAR J'IN-GY'I-LOB (3x)**

And thus, O venerable compassionate Gurus, we seek your blessings,
 That all karmic debts, obstacles and sufferings
 Of mother beings may without exception ripen upon us right now,
 And that we may give our happiness and virtue to others
 And thereby invest all beings in bliss. (3x)

**96. NÖ-CHÜ DIG-PÄI DRA-BU YONG-G'ANG-TE
 MI-DÖ DUG-NGÄL CH'AT-TAR BAB-GYUR-KYANG
 LÄ-NGÄN DRÄ-B'U ZÄ-PÄI GY'UR-T'ONG-NÄ
 KYEN-NGÄN LAM-D'U LONG-PAR J'IN-GYI-LOB**

Should even the environment and the beings therein be filled
 With the fruits of their karmic debts
 And unwished for sufferings pour down like rain,
 We seek your blessings to take these miserable conditions as a path
 By seeing them as causes to exhaust the results of our negative karma.

**97. DOR-NA ZANG-NGÄN NANG-WA CHI-SHAR-YANG
 CH'Ö-KÜN NYING-PO TOB-NGÄI NYAM-LEN-GY'I
 J'ANG-CH'UB SEM-NYI P'EL-WÄI LAM-GYUR-TE
 YI-DE BA-ZHIG GOM-PAR J'IN-GY'I-LOB**

In short, no matter what appearances may arise, be they good or bad,
 We seek your blessings to transform them into a path ever-enhancing the two Bodhicittas
 Through the practice of the five forces – the quintessence of the entire Dharma –
 And thus to attune ourselves solely to the bliss of the mind.

**98. JOR-WA ZHI-D'ANG DÄN-PÄI T'AB-K'Ä-KYI
 TR'ÄL-LA G'ANG-T'UG GOM-LA JOR-WA-D'ANG
 LO-JONG D'AM-TSIG LAB-J'AI NYAM-LEN-GY'I
 D'ÄL-JOR D'ÖN-CH'EN J'E-PAR J'IN-GY'I-LOB**

Whatever we occasion to meet, we seek your blessings that we may adapt it
 To our meditation by the skillful means of the four acts of use.
 May we render this life of liberties and endowment infinitely meaningful
 By putting into practice the advice and commitments of the training of the mind.

**99. TONG-LEN LUNG-LA KYÖN-PÄI TR'ÜL-DEG-CHÄN
J'AM-D'ANG NYING-JE LHAG-PÄI SAM-PA-YI
DRO-NAM SI-TSO CH'E-LÄ DRÖL-WÄI-CH'IR
J'ANG-CH'UB SEM-NYI JONG-PAR J'IN-GY'I-LOB**

In order to rescue all beings from the vast seas of existence
We seek your blessings to become adept in Bodhicitta
Through a pure selfless wish, and by love and compassion
Conjoined with the visual technique of mounting, giving and taking upon the breath.

**100. D'Ü-SUM GYÄL-WA KÜN-GY'I DRÖ-CHIG-LAM
NAM-D'AG GYÄL-SA DOM-PÄ GYÖ-TAM-SHING
T'EG-CH'OG TSÜL-TR'IM SUM-GY'I NYAM-LEN-LA
TZÖN-PA LHUR-LEN J'E-PAR J'IN-GY'I-LOB**

We seek your blessings that we may eagerly endeavor
To put into practice the three Mahayana moral codes
And restrain our mind-streams with pure Bodhisattva vows,
The single path journeyed by all victorious Ones of the three times.

**101. LÜ-D'ANG LONG-CHÖ D'Ü-SUM GE-TSOG-CHÄ
SEM-CHÄN RANG-RANG DÖ-PÄI NGO-GYUR-TE
CH'AG-ME TONG-SEM PEL-WÄI MÄN-NGAG-G'I
JIN-PÄI P'AR-CH'IN DZONG-PAR J'IN-GY'I-LOB**

We seek your blessings to complete the perfection of generosity
Through the guideline teaching for enhancing the mind that gives without attachment
Namely transforming our bodies, wealth and collection of virtue over the three times
Into the objects desired by each and every sentient being.

**102. SO-T'AR J'ANG-SEM SANG-NGAG DOM-PA-YI
CHÄ-TSAM SOG-G'I CH'IR-YANG MI-TONG-ZHING
GE-CH'Ö DÜ-D'ANG SEM-CHÄN D'ÖN-DRUB-PÄI
TSUL-TR'IM P'AR-CH'IN DZOG-PAR J'IN-GY'I-LOB**

We seek your blessings to complete the perfection of the moral discipline
Of working for the sake of sentient beings, enacting virtuous deeds
And not transgressing the bounds of the Pratimoksha,
Bodhicitta, and Tantric vows even at the cost of our lives.

**103. K'AM-SUM KYE-GU MA-LÜ TR'Ö-GY'UR-TE
SHE-ZHING TSANG-DRU DIG-SHING SOG-CHÖ-KYANG
MI-TR'UG NÖ-LÄN P'ÄN-PA DRUB-J'E-PÄI
ZÖ-PÄI P'AR-CH'IN DZOG-PAR J'IN-GY'I-LOB**

Should even the myriad beings of the Three Realms, without exception,
Become angry at us, humiliate, criticize, threaten or even kill us,
We seek your blessings to complete the perfection of patience not to be distraught,
But to work for their benefit in response to their harm.

**104. SEM-CHÄN RE-REI CH'IR-YANG NAR-ME-PÄI
ME-NANG KÄL-PA GYA-TSOR NÄ-GÖ-KYANG
NYING-JE MI-KYO J'ANG-CH'UB CH'OG-TZÖN-PÄI
TZÖN-DR'Ü P'AR-CH'IN DZOG-PAR J'IN-GY'I-LOB**

Even if we must remain for an ocean of aeons in the fiery
Hells of Avici for the sake of one sentient being alone,
We seek your blessings to complete the perfection of joyous effort
To strive with compassion for Supreme Enlightenment and not be discouraged.

**105. J'ING-GÖ NAM-PAR YENG-WÄI KYÖN-PANG-NÄ
CH'Ö-KÜN DEN-PÄ TONG-PÄI NÄ-LUG-LA
TZE-CHIG NYAM-PAR JOG-PÄI TING-DZIN-GYI
SAM-TÄN P'AR CH'IN DZOG-PAR J'IN-GY'I-LOB**

Having abandoned the faults of dullness, agitation and mental wandering,
We seek your blessings to complete the perfection of meditative concentration
Through the samadhi of single-pointed placement upon the nature of reality,
Which is that all things are void of true existence.

**106. D'E-NYI SO-SOR TOG-PÄI SHE-RAB-KYI
DR'ANG-PÄI SHIN-JANG DE-CH'EN D'ANG-DREL-WE
D'ÖN-D'AM NYAM-ZHAG NAM-KÄI NÄL-JOR-GY'I
SHE-RAB P'AR-CH'IN DZOG-PAR J'IN-GY'I-LOB**

We seek your blessings to complete the perfection of wisdom
Through the space-like yoga of single-minded placement upon ultimate truth
Conjoined with the ecstasy and great bliss induced
By the discriminating wisdom analyzing Suchness.

**107. CH'I-NANG CH'Ö-NAM GYU-MA MI-LAM-D'ANG
D'ANG-WÄI TSO-NANG DA-ZUG J'I-ZHIN-D'U
NANG-YANG DEN-PAR ME-PÄI TSÜL-TOG-NÄ
GYU-MÄI TING-DZIN DZOG-PAR J'IN-GYI-LOB**

We seek your blessings to perfect samadhi on illusion
By realizing how all external phenomena
Lack true existence, yet still appear
Like a mirage, a dream or the image of the moon on a still lake.

**108. K'OR-DÄ RANG-ZHIN DÜL TZAN ME PA-D'ANG
GYU-DRÄ TEN-DREL LU-WA ME-PA-NYI
P'ÄN-TSÜN GÄL-ME DR'OG-SU CH'AR-WA-YI
LU-DRUB GONG-D'ÖN TOG-PAR J'IN-GY'I-LOB**

Samsara and Nirvana lack even an atom of true existence
While cause and effect and dependent arising are unfailing.
We seek your blessings to discern the import of Nagarjuna's thought.
Which is that these two are complementary and not contradictory.

**109. D'E-NÄ DOR-JE-DZIN-PÄI D'E-PÖN-GYI
DR'IN-LÄ GYÜ-DE GYA-TSÖI JING-GÄL-TE
NGÖ-DR'UB TZA-WA D'AM-TSIG DOM-PA-NAM
SOG-LÄ CHE-PAR DZIN-PAR J'IN-GY'I-LOB**

And thereupon we seek your blessings that we may cross the labyrinth ocean of Tantra
Through the kindness of our Navigator-Vajradhara
And to hold more dear than our lives, our vows and words of honor
Which are the roots of powerful attainments.

**110. KYE-SHI B'AR-D'O GYÄL-WÄL KU-SUM-D'U
GYUR-WÄI RIM-PA D'ANG-PÖI NÄL-JOR-GY'I
T'A-MÄL NANG-ZHEN DR'I-MA KÜN-JANG-TE
G'ANG-NANG LHA-KUR CH'AR-WAR J'IN-GY'I-LOB**

We seek your blessings to cleanse all stains of ordinary appearance and grasping
Through the first-stage yoga of transforming birth,
Death and the bardo into the three Bodies of Buddha,
So that whatever may appear arises as the body of a Yidam.

**111. NYING-G'ÄI DAB-GYÄ DU-TI Ü-D'AG-TU
GÖN-KY'Ö ZHAB-SEN KÖ-PA LÄ-J'UNG-WÄ
WÖ-SÄL GYÜ-LÜ ZUNG-D'U JUG-PÄI-LAM
TSE-DIR NGÖN-D'U GYUR-WAR J'IN-GY'I-LOB**

We seek your blessings to actualise in this life the path of Unity
Of the Clear Light and Illusory Body which arises
From placing your feet, O Protector, at the very centre
Of the central channel at the eight petals of our hearts.

**112. LAM-NA MA-ZIN CH'I-WÄI D'U-J'E-NA
TZÄN-T'AB TSANG-GYA LA-MÄ P'O-WA-NI
TOB-NGA YANG-D'AG JAR-WÄI DAM-NGAG-G'I
D'AG-PÄI ZHING-D'U DRÖ-PAR J'IN-GY'I-LOB**

Should we not have completed the points of the path at the time of death
We seek your blessings that we may be led to a Pure Land
Through either the instructions of applying the five forces
Or by the forceful means of Enlightenment, the Guru's transference mind.

**113. DOR-NA KYE-ZHING KYE-WA T'AM-CHÄ-D'U
GÖN-PO KY'Ö-KYI DRÄL-ME JE-ZUNG-NÄ
KU-SUNG T'UG-KYI SANG-WA KÜN-DZIN-PÄI
SÄ-KYI T'U-WOR GYUR-WAR J'IN-GY'I-LOB**

In short, we seek your blessings, O Protector, to be cared for by you
From birth unremittently throughout all our lives
And thus to become your chief disciples
Holding every secret of your body, speech and mind.

**114. GÖN-KY'Ö G'ANG-D'U NGÖN-PAR SANG-GYÄ-PAI
K'OR-GY'I T'OG-MA NYI-D'U DAG-GY'UR-TE
NÄ-KAB T'AR-T'UG GÖ-DÖ MA LÜ-PA
BÄ-ME LHÜN-KY'I DR'UB-PÄI TRA-SHI-TZÖL**

O Protector, please grant that all be auspicious for us to be amongst your very first circle
Of disciples wherever you manifest, that Buddhahood
And hence all our temporal and ultimate wishes, without exception,
Be effortlessly and spontaneously fulfilled.

**115. D'E-TAR SÖL-WA TAB-PÄ LA-MA-CH'OG
J'IN-GY'I LAB-CH'IR GYE-ZHIN CHI-WOR-J'ÖN
LAR-YANG NYING-G'ÄI PÄ-MÄI ZEU-DRU-LA
ZHAB-SEN WÖ-CH'AG TÄN-PAR ZHUG-SU-SÖL**

Having thus been entreated O supreme Gurus, pray grant this request;
So that you might bless us, happily alight on the crown of our heads
And once again set your radiant feet
Firmly at the corolla of our lotus-hearts.

X. Dedication

**116. DI-TAR GYI-PÄI NAM-KAR GE-WA-YANG
D'Ü-SÜM DE-SHEG SÄ-CHÄ T'AM-CHÄ-KYI
DZÄ-PA MÖN-LAM MA-LÜ DRUB-PA-D'ANG
LUNG-TOG D'AM-CH'Ö DZIN-PÄI GYU-RU-NGO**

Whatever white virtues we have thus created we dedicate as causes
Enabling us to uphold the Holy Dharma of scriptures and insights
And to fulfil without exception the prayers and deeds
Of all the Buddhas and Bodhisattvas of the three times.

**117. D'E-YI T'U-LÄ TSE-RAB KÜN-TU-DAG
T'EG-CH'OG K'OR-LO ZHI-D'ANG MI-DRÄL-ZHING
NGE-JUNG J'ANG-SEM YANG-D'AG TA-WA-D'ANG
RIM-NYI LAM-GY'I DRÖ-PA T'AR-CH'IN-SHOG**

By the force of this merit in all our lives
May we never be parted from Mahayana's four spheres
And may we reach the end of our journey along the paths
Of renunciation, Bodhicitta, the pure view and the two stages.

XI. Verses for Auspiciousness

**118. SI-ZHII NAM-KAR J'I-NYE GE-TSÄN-GY'I
D'ENG-DIR MI-SHIG GÜ-PA KÜN-DR'ÄL-TE
NÄ-KAB T'AR-T'UG GE-LEG NAM-KÄR-DZÖ
P'ÜN-TSOG PÄL-LA RÖL-PÄI TRA-SHI-SHOG**

Through the excellence of whatever white virtues there are in samsara and Nirvana,
May all be auspicious for us to be freed, here and now, from all misfortune and hardship
And thus enjoy a glorious and perfect celestial treasure
Of temporal and ultimate virtue and goodness.

**119. KÜN-KY'EN LO-ZANG DR'AG PÄI CH'Ö-KYI-DER
LAB-SUM NAM-D'AG TZE-CHIG DRUB-LA-TZÖN
NÄL-JOR RAB-J'UNG TSO-G-KYI YONG-G'ANG-WÄ
T'UB-TÄN YÜN-D'U NÄ-PÄI TRA-SHI-SHOG**

May all be auspicious for the Buddhas' teachings to endure long
Through your centres of Dharma, Omniscient Lo-zang Drag-pa,
Being filled with hosts of monks and yogis striving
Single-pointedly to master the three pure trainings.

**120. ZHÖN-NÜI D'Ü-NÄ LA-MA LHA-CH'OG-LA
SÖL-WA TAB-PÄ LO-ZANG DR'AG-PA-YI
J'IN-LAB ZHUG-NÄ ZHÄN-D'ÖN LHÜN-GY'I-DR'UB
LO-ZANG DOR-JE CH'ANG-G'I TRA-SHI-SHOG**

Having requested your blessings, Lo-zang Drag-pa, who from the time
Of your youth made requests to the supreme Guru-Yidam,
May all be auspicious for you, O Lo-zang Vajradhara,
Spontaneously to grant the wishes of others.

**121. DÖ-GÜI JOR-PA YAR-GY'I TSO-TAR-P'EL
KYÖN-ME RIG-KYI D'ÄL-DRO GYÜN-CH'Ä-ME
NYIN-TSÄN LO-ZANG D'AM-PÄI CH'Ö-KYI-DA
P'ÜN-TSOG PÄL-LA RÖL-PÄI TRA-SHI-SHOG**

May all be auspicious for all our desired endowments to swell like a lake in the summer rains,
Bringing an unbroken flow of rebirths of leisure in fault-less families,
So that we may pass our days and nights with your holy Dharma, O Lo-zang,
And thus delight in the glories of perfection.

**122. DAG-SOG NAM-KYI D'ENG-NÄ J'ANG-CHUB-B'AR
GYI-D'ANG GYI-GYUR GE-WA CHI-SAG-PA
ZHING-DIR JE-TZÜN D'AM-PÄI ZUG-KYI-KU
GYUR-ME DOR-JE TAR-TÄN TRA-SHI-SHOG**

By the collection of whatever virtues I and others have done,
And shall do from now until Enlightenment,
May all be auspicious, O Holy Venerable One, for your Body of Form,
To remain in this land immutable like a Vajra.

A PRAYER FOR THE BEGINNING, MIDDLE AND END

By Lama Tsongkhapa. Extracted from 'The Splendor of an Autumn Moon'

I bow before the conquering Buddhas, Bodhisattvas, and Arhats of all directions and of all times.

I offer this boundless prayer with the purest of minds,
To free countless beings from cycles of existence.
By the power of the unfailing Three Jewels,
And of great rishis possessed of the force of truth,
May these sincere words bear fruit.

Life after life, may I never be born into realms,
Of great suffering or unfavorable circumstance,
But gain always a precious human form,
Blessed with every conducive provision.

From the moment of birth may I never,
Be lured by the pleasures of existence,
But, guided by renunciation intent on freedom,
Be resolute in seeking the pure life.

May there be no hindrance to becoming a monk,
From friends, family or possessions,
And for every conducive circumstance,
By mere thought may it appear.

Once a monk, may I be untainted as long as I live,
By breach of vow or natural fault,
As promised in the presence of my preceptor.

I pray that on such pure foundation,
And for every mother sentient being,
I devote myself with hardship for countless aeons,
To every aspect, profound and vast of the Mahayana.

May I be cared for by true spiritual friends,
Filled with knowledge and insight,
Senses stilled, minds controlled, loving, compassionate,
And with courage untiring in working for others.

As Sada Prarudita devoted himself to Dharma Arya,
May I sincerely please my spiritual master,
With body, life and wealth,
Never disappointing him for an instant.

I pray that the Perfection of Wisdom, forever profound,
A bringer of peace, unbound by identification,
Be taught to me as taught to Sada Prarudita,
Unsullied by the muddy waters of false views.

May I never fall under the sway,
Of false teachers and misleading friends,
Their flawed views of existence and nonexistence,
Well outside the Buddha's intention.

With sail hoisted of the sincerest of minds,
Driven by winds of unflagging effort,
On this well-built ship of study, thought, and meditation,
May I bring living beings from samsara's ocean.

As much as I excel in learning,
As much as I give to others,
As pure as my morality grows,
As much as I become wise,
By as much may I be empty of pride.

I pray that I listen insatiably,
To countless teachings at the feet of a master,
Single-handedly with logic unflawed,
Prizing open scriptures' meanings.

Having examined day and night,
With four-fold logic all that I have heard,
May I banish every doubt,
With the discerning understanding,
That arises from such contemplation.

With conviction of Dharmas profound,
Gained from understanding born of contemplation,
I pray that I retreat to solitude,
With a perseverance severing life's attachments,
To devote myself to proper practice.

When the Buddha's thoughts dawn upon me,
Through study, thought, and meditation,
I pray that things of this life forever bonded to samsara,
And thoughts of my happiness alone,
Never arise in my mind.

Unattached to my possessions,
I pray that I destroy parsimony,
Gathering disciples around me,
By giving first of material wealth,
To satisfy them with Dharma.

With a mind renounced may I never transgress,
Even the smallest precept, though it may cost my life,
Flying forever, therefore, the flag of freedom.

When I see, hear or think of those,
Who struck, beat or maligned me,
May I be without anger, speak of their virtues,
And meditate upon patience.

I pray I will apply myself to enthusiasm,
Achieving virtues unachieved, improving those attained,
Banishing utterly three-fold debilitating laziness.

I pray to abandon the meditative absorption,
That lacks the power of insight to quell samsara,
That is divorced from the moist compassion to quash nirvana's passivity,
And that mostly throws one back to cycles of existence,
But develop instead the meditative absorption,
That unites compassion and insight.

I pray that I banish false views of emptiness,
Mentally fabricated and partially known,
Born from fear of the most profound truth, cherished as supreme,
And that I realize all phenomena to be forever empty.

May I bring to faultless morality
Those so-called practitioners with their wayward ethics,
Shamelessly empty of pure practice,
Rashly pursuing paths shunned by the wise.

May I bring to the path praised by Buddhas,
Those lost and fallen onto wrong paths,
Swayed by deluded teachers and misleading friends.

I pray that my lion-like roar,
Of teaching, argument, and composition,
Flattens the pride of fox-like false orators,
And, gathering well-trained disciples about me,
I fly the banner of the teachings forever.

In whatever life I may drink the nectar of Buddha's teachings,
I pray to be born into a good family,
And be of handsome build, wealthy, powerful, and wise,
Blessed with long life and sound health.

May I develop the unique love of a mother,
For those who malign me,
And harbor ill designs upon my life,
My body, or my possessions.

By growing within myself,
The pure and extraordinary bodhi-mind,
Whose nature is to cherish others more than self,
May I soon give them unsurpassable Enlightenment.

Whoever hears, sees or calls these verses to mind,
May they be undaunted in fulfilling,
The powerful prayers of the Bodhisattvas.

By the power of these vast prayers,
Made with the purest intention,
May I attain the perfection of prayer,
And fulfill the hopes of every living being.

THE KING OF PRAYERS

O lions amongst men,
 Buddhas past, present, and future,
 To as many of you as exist in the ten directions,
 I bow down with my body, speech, and mind.

On wave of strength of this king,
 Of prayers for the exalted sublime ways,
 With bodies as numerous as atoms of the world,
 I bow down to the Buddhas pervading space.

On every atom is found a Buddha,
 Sitting amongst countless Buddha sons,
 I look with eyes of faith to the victorious ones,
 Thus filling the entire Dharmadhatu.

Of these with endless oceans of excellence,
 Endowed with an ocean of wondrous speech,
 I sing praises of the greatness of all Buddhas,
 A eulogy to those gone to bliss.

Garlands of flowers I offer them,
 And beautiful sounds, supreme perfumes,
 Butter lamps and sacred incense,
 I offer to all the victorious ones.

Excellent food, supreme fragrances,
 And a mound of mystic substances high as Mount Meru,
 I arrange in a special formation,
 And offer to those who have conquered themselves.

And all peerless offerings I hold up,
 In admiration of those gone to bliss;
 With strength of faith in sublime ways,
 I prostrate and make offerings to the conquerors.

Long overpowered by attachment, aversion, and ignorance,
 Countless evils I have committed,
 With acts of body, speech, and mind.
 Each and every one of these I now confess.

In the perfections of the Buddhas and bodhisattvas,
 The Arhats, training and beyond,
 And in the latent goodness of every living being,
 I lift up my heart and rejoice.

O lights into the ten directions,
 Buddhas who have found the passionless stage of enlightenment,
 To all of you I direct this request:
 Turn the incomparable wheel of Dharma.

O masters wishing to show parinirvana,
 Stay with us and teach, I pray,
 For as many eons as there are specks of dust,
 In order to bring goodness and joy to all beings.

May any small merits that I may have amassed,
 By thus prostrating, making offerings, confessing, rejoicing,
 And asking the Buddhas to remain and teach the Dharma,
 Be dedicated now to supreme and perfect enlightenment.

May my offerings be received by all past Buddhas,
 And by all those now abiding in the ten directions,
 And may all the Buddhas who have not yet come,
 Quickly perfect their minds and reach Buddhahood,
 The state of supreme full awakening.

May all Buddha-realms of the ten directions,
 Remain forever vast and completely pure,
 May the world be completely filled with Buddhas
 Who have attained illumination under sacred trees,
 And may they all be surrounded by bodhisattvas.

May all living beings in the ten directions,
 Always abide in health and joy.
 May they live in accord with the way of Dharma
 And may their every wish become fulfilled.

By my living in the ways of enlightenment,
 May I remember my past lives in all my reincarnations,
 And in all cycles of death, migration, and rebirth,
 May a sensitivity for truth be ever strong in me.

By my living in the footsteps of the Buddhas,
 May I utterly perfect the sublime ways of the bodhisattvas,
 And may I practice the faultless, undegenerating, stainless,
 And pure ways of self-control.

May I master all languages that exist, including those of,
 The gods, yakshas, spirits, and varieties of men,
 As well as all forms of communication of living beings,
 That I may be able to show the Dharma in every way.

Striving thus and in the transcending perfections,
 May I never forget the bodhimind,
 And may I totally cleanse from within my mindstream,
 All negativities and mental veils.

May I gain freedom from karma, delusion, and karmic maras,
 To be able to live in the world unaffected by its stains,
 Like an unstained lotus grows in the mud,
 And like the sun and moon shine without obstruction in the sky.

For as long as there are Buddha-fields and directions,
 May I strive to quell the misery of the lower realms,
 May I place all beings only in happiness,
 Any bring them all only happiness and joy.

May I strive to complete the ways of enlightenment,
 And to abide in way harmonious with the world;
 May I expose to others the ways most sublime,
 And myself abide in them throughout all future eons.

May my ways and the ways of a bodhisattva,
 Always go together hand in hand,
 In body, speech, and mind,
 May I attune to their sublime ways.

May I never be separated from the good friends,
 Who reveal the path of the sublime ways,
 And who wish only to benefit me;
 May I never disappoint them for even a moment.

May I constantly envision the perfect Buddhas,
 The protectors who are surrounded by bodhisattvas,
 And in the future may I never weary,
 Of devoting myself to them with all my strength.

May I forever uphold the holy Dharma of the Buddhas,
 And illumine the sublime way of enlightenment;
 May I practice throughout all future ages,
 The ways of deeds of the sublime path.

Circling in the various realms of existence,
 May I amass inexhaustible goodness and wisdom,
 And may I become an unending treasure of qualities,
 Such as methods, wisdom, samadhi,
 And the experience of a bodhisattva.

In every atom are Buddha-fields numberless as atoms,
 Each field is filled with Buddhas beyond conception,
 And each Buddha is surrounded by myriad bodhisattvas:
 To all these dwellers in sublime ways I turn my attention.

Thus, in all atoms within the directions,
 Abide within the space of a single hair,
 An ocean of Buddhas within an ocean of Buddha-fields,
 Performing enlightened activities for an ocean of eons.

Each Buddha with his perfect speech releases,
 An ocean of sounds with every word he says,
 To satisfy the infinitely diverse tendencies of beings:
 Thus does the speech of a Buddha constantly flow.

All these conquerors past, present, and future,
 Continually turn the methods of Dharma wheels;
 With all the powers of my mind I listen,
 For the inexhaustible sound of their words.

All future eons that could possibly be,
 Manifest within me in a single instant;
 And I myself in a fraction of a moment,
 Enter into all these eons of the three times.

All past, present, and future lions among men,
 I envision with instantaneous wisdom,
 And by the power of the bodhisattvas' examples
 I focus upon the objects of their experience.

I manifest Buddha-fields past, present, and future,
 Upon one single atom of existence,
 And then I transform every single atom,
 Of existence into a Buddha-field.

By this, when the lights of the worlds,
 Eventually gain bodhi, turn the Dharma wheels;
 And reveal the passing to nirvana's supreme peace,
 May I take rebirth in their very presence.

Then may I attain the ten powers:
 The power of instant magical emanation,
 The power of which is a vehicle with every door,
 The power of excellent activity,
 The power of all pervading love,
 The power of constantly positive energy,
 The power of passionless wisdom,
 The powers of knowledge, method, and samadhi,
 And the power of enlightenment itself.

May I purify the power of karma,
 May I crush the powers of delusion,
 May I render powerless the powerful maras,
 And may I perfect the powers of sublime ways.

May I purify an ocean of realms,
 May I liberate an ocean of sentient beings,
 May I see an ocean of truths,
 And may I realize an ocean of wisdom.

May I perform an ocean of perfect deeds,
 May I perfect an ocean of prayers,
 May I revere an ocean of Buddhas,
 And may I practice untiringly for an ocean of eons.

Through my practice of the sublime bodhisattva ways,
 May I gain the enlightenment of Buddhahood,
 And then fulfil the enlightened and the sublime aspiration,
 Of the Buddhas past, present, and future.

In order to match the ways of the sage,
 Called Samantabhadra, the always-sublime one,
 Chief amongst the awakened ones' sons,
 I now dedicate all virtues that I possess.

Just as the sublime sage Samantabhadra,
 Dedicated all pure practices of body, speech, and mind,
 To the attainment of a pure state and pure realms,
 So do I now dedicate the fruit of all my efforts.

In order to engage in all sublime virtues,
 I offer the prayer of Manjushri;
 In the future may I never become faint,
 In striving to perfect the exalted bodhisattvas' way.

May my deeds never reach a limit,
 May my qualities of excellence become boundless,
 And by abiding in immeasurable activity,
 May I find Buddhahood, the state of limitedless manifestation.

Limitless is the extent of space,
 Limitless is the number of sentient beings,
 And limitless is the karma and delusions of beings,
 Such are the limits of my aspirations.

One may offer supreme ornaments of the Buddha-fields,
Of the ten directions to the conquerors,
And also offer the highest joys of men and gods,
For eons numerous as atoms of the world.

But to read or hear the King of Prayers,
With eyes looking toward supreme illumination,
And faith shining in one's heart for even an instant,
Gives birth to a far more supreme merit.

Should anyone recite this aspiration of sublime ways,
They will pass beyond all states of sorrow,
Rise above all inferior beings, and gain,
A vision of Amitabha, Buddha of Infinite Light.

Even in this very lifetime,
All sublime joys will be theirs;
The experiences of the all-sublime Samantabhadra,,
Without obstructions, will quickly be theirs.

Merely by giving voice to these aspirations,
Of the sublime ways of a bodhisattva,
The effect can only be known by an omniscient Buddha.
Therefore, doubt not that it leads to enlightenment.

In order to follow the excellent examples set,
By the wisdom of the bodhisattva Manjushri,
And the always-sublime Samantabhadra,
All virtues I dedicate to their peerless ideals.

All conquerors passed into the three times,
Have praised as supreme this peerless dedication.
Therefore, I also surrender all roots of my activities,
To the sublime goals of a bodhisattva.

When the moment of my death arrives,
May I remain free from the spiritual obscurations;
May I perceive the face of Amitabha,
And transmigrate to Sukhavati, the pure land of joy.

Having arrived there, may I fulfil,
All aims of this prayer of aspirations,
And benefit the countless living beings,
Residing throughout the ten directions.

In the joyous mandala of Amitabha Buddha,
May I be reborn from a beautiful lotus,
And may I there have the pleasure of gaining,
A pure prophecy from Amitabha himself.

Having won this word of prophecy,
By the power of mind may I fill all directions,
With many millions of mystical emanations,
And bring limitless benefits to the world.

If by reciting this prayer of the sublime ways,
I have amassed a tiny fragment of goodness,
May it work immediately to fulfil,
All Dharmic hopes of living beings.