

DORJE SHUGDEN EXTENDED RETREAT PRAYER TEXT

A practice to attract good fortune, spiritual growth and protection

This practice was compiled from traditional sources by His Eminence Tsem Rinpoche on March 2006

[Recite the prayer in either Tibetan or English]

PROSTRATIONS *(Make 3 prostrations to the altar)*

PRELIMINARIES: REFUGE

NAMO GURU BEH	I take refuge in the Guru
NAMO BUDDHA YA	I take refuge in the Buddha
NAMO DHARMA YA	I take refuge in the Dharma
NAMO SANGHA YA <i>(Recite 3x)</i>	I take refuge in the Sangha <i>(Recite 3x)</i>

SANG GYE CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOK GYI PAY SO NAM KYI
DRO LA PAN CHIR SANG GYE DRUB PAR SHOG *(Recite 3x)*

I take refuge until I am enlightened in the Buddhas, the Dharma and the Sangha.
By the positive potential I create by practicing generosity and the other far-reaching attitudes,
May I attain Buddhahood in order to benefit all sentient beings. *(Recite 3x)*

OFFERING TO THE LAND OWNERS

(To be performed only once per retreat, during the very first session.)

OM BENZA AMRITA KUNDALI HANA HANA HUM PHAT!
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM!

TONG PA NYI DU GYUR TONG PAY NGANG LE DRUNG LE RINPOCHE NÖ YANG SHING GYA CHE
WAY NANG DU OM Ö DU ZHU WA LE JUNG WAY TORMA ZAG PA ME PAY YESHE KYI DÜTSI
GYATSO CHENPOR GYUR

All becomes empty. From within Emptiness, from DRUNG, comes a broad, vast Jeweled vessel,
inside of which, from OM melting into light, there arises a torma of a Great ocean of undefiled
nectar of wisdom.

OM AH HUM *(Recite 3x)*

NAMA SARVA TATHAGATA AWALOKITE OM SAMBARA SAMBARA HUM! *(Recite 3x)*

**CHOMDEN DEZHIN SHEG PA GYEL WA RINCHEN MANG LA CHAG TSEL LO
DEZHIN SHEG PA ZUG TZE DAM PA LA CHAG TSEL LO
DEZHIN SHEG PA KU JAM LE LA CHAG TSEL LO
DEZHIN SHEG PA JIG PA TAMCHE DANG DREL WA LA CHAG TSEL LO**

I prostrate to the Bhagawan, the Tathagata Many Jeweled One (Shakyamuni)
I prostrate to the Tathagata Supreme Beautiful Form (Avalokiteshvara)
I prostrate to the Tathagata Infinite Bodied One (Manjushri)
I prostrate to the Tathagata Free From All Fear (Vajrapani)

**PÜN TSOG DÖ YÖN NGA DEN PAY
DÜTSI GYATSO TORMA DI
SA YI HLA MO TE MA SOG
TONG SUM CHI TAG TAMCHE DANG
TSE RING CHE NGA TEN KYONG GI
GANG CHEN NE PA TAMCHE DANG
KYE PAR YU JOR DE NYI KYI
HLA LU SHI DAG NAM LA BÜL
ZHE NE DAG CHAG YÖN CHÖ NAM
LE DANG JA WA CHI CHI KYANG
KOR LONG TRA DOG MA TZE PA
TÜN KYEN YI SHIN DRUB PAR TZÖ**

This torma, an ocean of nectar
Endowed with the five perfect sensual objects,
I offer to Tema, goddess of the earth,
And all land owners of the three thousand worlds,
To the five sister goddesses of long life,
And all protectors of stability who reside in Tibet,
And especially to the devas, nagas,
And land owners dwelling in this very region
Having accepted, I request you to gather, as we wish
All harmonious conditions for whatever actions
We and the sponsors perform,
Without showing anger or jealousy
By the power of my thoughts,
By the power of the blessings of the Tathagatas,

**DAG GI SAM PAY TOB DANG NI
DEZHIN SHEG PAY JIN TOB DANG
CHÖ KYI YING GI TOB NAM KYI
DÖN NAM GANG DAG SAM PA YI
DE DAG TAMCHE CHI RIG PA
TOG PA ME PAR JUNG GYUR CHIG**

And by the power of the sphere of reality,
May any purpose we desire,
All whatever,
Be realized without obstruction!

(At this point, place a stick of incense in the middle of the tormas. This incense stick should be unlit if the offering is done during the day, and lit if the offering is done at night. Then, take the tormas out of the retreat premises and place it on an elevated place outside the retreat premises, beyond the reach of dogs. Do not bring the incense stick back into the retreat premises.)

FOUR IMMEASURABLES *(Recite 3x)*

**SEM CHEN TAM CHE DAY WA DANG DAY WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHE DUG NGEL DANG DUG NGEL KYI GYU DANG DREL WAR GYUR CHIG
SEM CHEN TAM CHE DUG NGEL MAY PAY DAY WA DANG MI DREL WAR GYUR CHIG
SEM CHEN TAM CHE NYE RING CHAG DANG NYI DANG DREL WAY DANG NYOM LA NAY PAR
GYUR CHIG**

May all sentient beings have happiness and its causes,
May all sentient beings be free of suffering and its causes,
May all sentient beings never be separated from sorrowless bliss,
May all sentient beings abide in equanimity, free of bias, attachment and anger.

PURIFY THE TORMAS AND MEDITATION PLACE

(Light incense for purification)

OM AH HUM *(Recite 3x)*

GURU YOGA OF LAMA TSONGKHAPA

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 Tushita's hundreds of gods' Protector's (Maitreya Buddha) heart,
To the tip of this fresh, pure white, heaped curd-like cloud,
O Losang Drakpa, Dharma's Omniscient King,
Please come to this place, with your disciples!

REQUESTING TO STAY

**DUN JYI NAM KAR 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**

In the space ahead on a lion-throne, lotus and moon,
Venerable Gurus smile brightly with delight.
Please stay hundreds of eons to spread the Dharma
As the supreme merit field for my mind of faith!

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**

Your wisdom mind sees the full range of existence,
Your eloquent speech adorns the fortunate's ears,
Your beautiful body, famed glory outstanding,
Homage to you, worthwhile to think of, hear, and see.

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**

Pleasant offerings of water, various flowers,
Fragrant incense, light, perfume, and so on,
Oceans of offerings, set out and envisioned,
Offered up to you, supreme field of merit.

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**

Non-virtue committed with body, speech, and mind,
Which I have heaped up since beginningless time,
Especially what has transgressed the three vows,
Each I confess from my heart with strong regret.

REJOICING

**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**

In time of strife you strove to learn and practise,
Shunned the eight mundane concerns and made life essenceful,
O Protector, from the depths of our hearts,
We rejoice in your powerful great deeds.

REQUESTING 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**

Venerable Gurus, from love and wisdom,
Clouds densely massed in your Dharmakaya sky,
Please loose a rain of vast and profound Dharma
On the fields of disciples as 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 PAR SHUG**

Risen from the pure sphere of clear light,
Union's form is unborn, undying.
Still, to ordinary view, in this gross form,
Please stay on, undying, until the end of samsara.

DEDICATION

**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 SHOG**

May whatever virtue that I have gathered here,
Bring benefit to all beings and the Dharma,
And may it make Venerable Losang Drakpa's
Essence teachings specially shine forever!

LONG MANDALA OFFERING

OM VAJRA ground **AH HUM**, mighty golden ground.

OM VAJRA fence **AH HUM**, the iron fence around the edge; in the centre is Mount Meru, the king of mountains. In the east the continent Lupagpo; the south, the continent Dzambuling; in the west, the continent Balangcho; in the north, the continent Draminyan. In the east are the sub-continent Lu and Lupag; in the south Ngayab and Ngayabzhan; the west Yodan and Lamchogdro; in the north Draminyan and Draminyan Gyida.

In the east, the treasure mountain, in the south the wish-granting tree, in the west the wish-granting cow, in the north the uncultivated crops.

Here are the precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, the great treasure vase.

Here are the goddess of beauty, the goddess of garlands, the goddess of song, the goddess of dance, the goddess of flowers, the goddess of incense, the goddess of light and the goddess of perfume.

Here are the sun, the moon, the precious parasol, the banner of victory in all directions and in the center are the most perfect riches of gods and humans, with nothing missing, pure and delightful.

To my glorious, holy and most kind root Guru, the lineage Gurus, and in particular to the great Lama Tsongkhapa, Buddha who is the King of Sages, Vajradhara, and the entire assembly of deities, I offer these as a Buddha-field. Please accept them with compassion, for the sake of migrating beings. Having accepted them, please bestow on me and on mother sentient beings abiding as far as the limits of space, your inspiration with loving compassion.

IDAM GURU RATNA MANDALAKAM NIRAYATAYAMI

MIGTSEMA

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

**MIG MEY TZE WAY 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 TSONGKHAPA
LO SANG TRAG PEY SHAB LA SOL WA DEB** *(Recite 1 mala)*

Objectless compassion, Chenrezig,
Lord of stainless wisdom, Manjushri,
Conquering mara's hordes, Vajrapani,
Crown jewel of the Sages of the Land of Snows, Tsongkhapa,
Losang Drakpa, at your feet, I pray. *(Recite 1 mala)*

TARA MANTRA

OM TARE TUTTARE TURE SOHA *(Recite 1 mala)*

LAMA TSONGKHAPA DISSOLUTION

**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**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat atop my head.
Caring for me in your great kindness,
Please grant me the attainments of 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**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat at my heart.
Caring for me in your great kindness
Please grant attainments, common and supreme!

**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**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat at my heart.
Caring for me in your great kindness
Until I attain supreme awakening, remain steadfast!

VISUALIZING THE FIVE LINEAGES OF DORJE SHUGDEN TOGETHER WITH THEIR RETINUES AND MANDALA PALACES

From the state of clear light emptiness that is the non-true existence of all phenomena of the worlds of samsara and nirvana, established from the appearance of the exalted wisdom that is the non-duality of the object-possessor, my mind of resultant-time great bliss, and its object, the Dharmadhatu, the realisation that all Buddha's teachings are free from contradiction appears as a ground of lapis lazuli, upon which all Buddha's teachings taken as personal advice arise as a pleasure garden.

Inside this is a wish-granting tree laden with the fruits of the Conqueror's ultimate intention that has seven branches marked by the seven precious possessions of a king, which symbolize the seven limbs of enlightenment. The eight worldly dharmas purified in emptiness are a lake possessing eight good qualities. Resembling dream-like manifestations of a sixth-ground Bodhisattva, birds and deer symbolizing the four classes of Superiors roam around a languid pool. The four wheels of the Mahayana and the seven special attributes of high status appear as mansions and verdant pastures of soft, springy turf, with flowers blooming in various colours, and the seven wealth of Superiors appearing as an infinite and exquisite array of the treasures of gods and men.

Within a circle of jeweled mountains of earth-like to cloud-like Bodhicitta, which hold back the winds of karma such as heavy negative actions, is a precious three-storied mansion symbolizing the stages of the path of the three types of being. The sublime exaltation of the Gaden doctrine distinguished by a million special qualities which, in terms of view, meditation, and action, are not found in any of the stainless excellent systems of scripture and realization of all the unprejudiced tenets of India and Tibet, appears as the golden three-tiered roof. The instructions of the Ensa Whispered Lineage, through which the three bodies of a Buddha can be attained in one short life, appear as the crowning ornament reaching the Enjoyment Body Pure Land of Akanishta. The perfect view that is arrived at through the paths of reasoning in Guide to the Middle Way and Commentary to Valid Cognition, which are victorious over the four types of being who, though they are proud to be counted among Buddhists, have fallen into the crevasse of inferior views, appears as the eight victory banners and other banners raised aloft for all to see. The doctrine and kindness of Je Tsongkhapa pervading our land, the surrounding lands, and all three thousand worlds manifest as the four white parasols. From their silken tips, cymbals, small bells, and chimes play continuously with the sound of the conclusive meanings of the essential scriptures of Sutra and Tantra proclaimed from the paths of reasoning of the three pure analyses of the Reason Vehicle. The four stairways block the four doors for receiving downfalls.

Standing around the veranda, which is the completion of the four powers, is an assembly of offering goddesses who symbolize skill in the practice of the six perfections and the four ways of gathering. The eight pillars are the eight paths of Superiors, and the pendants and half pendants are the thirty-seven realizations conducive to enlightenment. The entire mansion is beautified by breathtaking offering substances that cannot be described in words.

In the centre is a jeweled throne, its vast seat supported by magnificent, terrifying lions, symbolizing the four fearlessnesses. It is covered with jeweled ornaments and fine brocades. Upon this is a letter YA marked by a HUM. From this, light rays radiate above, below, and in the cardinal and intermediate directions, offering the practice of the seven limbs to guests throughout

samsara and nirvana. All the faults of true sufferings and true origins of all beings of the six realms, and all impure worlds and their inhabitants are purified; and the beings are led into the ripening and liberating paths. All maras and obstacles in the ten directions are consumed by the fire of exalted wisdom. The light gathers back and completely transforms, and there arises he who is by nature inseparable from Manjushri and Yamantaka, in the aspect of the Protector of the doctrine of Je Tsongkhapa, the great king Dorje Shugden.

He has a dark red body, one face, and two hands. He smiles with delight, with his mouth slightly open and his tongue curled. He has three darting eyes, bulging through the force of his compassion, and a beard and eyebrows blazing like fire. His right hand holds a golden wisdom sword up to the sky, and his left hand holds a heart of compassion at the level of his heart, showing that he eradicates all problems and obstacles at their root. The crook of his left arm holds a treasure mongoose that abundantly fulfils all needs and wishes, and grips a golden taming hook showing that he can subdue all three realms. On his head he wears a domed hat, radiant with gold from the Dzambu river and adorned with silken bands. He wears three flowing robes, the garments of an ordained person, and on his feet he wears tiger boots. The emanations of his body pervade the whole world, the pure deeds of his speech protect the doctrine, and the thoughts of his mind possess the ten powers. From his body, which has no definite form but can display any aspect whatsoever, there arises a turbulent fire and wind of exalted wisdom, in the centre of which he abides.

From the aggregates, elements, sources, and limbs of the Principal Deity, some light radiates and becomes Vairochana Shugden in front of him. He has a white-coloured body and a slightly wrathful smile. In his right hand he holds a lance tied with silks and adorned by a mirror, and in his left hand he holds a noose. He wears a flowing white silk robe and golden turban, and rides an elephant with a long trunk.

To the right of the Principal Deity is Ratna Shugden, who has a yellow-coloured body. With his right hand he holds up to the sky a golden life-vase filled with the nectar of immortality and adorned at its mouth by a wish-granting tree, and in his left hand he holds a precious bowl filled with jewels. He wears a magnificent yellow robe and is adorned with jeweled ornaments. He rides a heavenly palomino horse equipped with a beautiful bridle and saddle.

Behind the Principal Deity is Pāma Shugden, who has a blood-red-coloured body. He has a smile that is both wrathful and radiant, and he displays a flirtatious manner. In his right hand he holds up to the sky a taming hook adorned with red silks showing that he can subdue all three realms, and in his left hand he holds a jeweled noose. Like a distinguished minister he wears red silk garments adorned with red flowers and rides a turquoise dragon.

To the left of the Principal Deity is Karma Shugden, who has a very dark red body and displays a wrathful manner. His right hand brandishes a sword, and his left hand holds a heart to his mouth, symbolizing that he has great power to overcome obstacles. He wears black silk garments and rides a wrathful garuda.

Surrounding these is the assembled oath-bound retinue – outer, inner, and secret. First in the sequence are the nine Mothers who attend the Principal Deity, displaying control over the four elements and holding offering substances of the five objects of desire. They are adorned with the eight jeweled ornaments and wear garments of various silks. These nine attractive Goddesses assist practitioners with their Tantric practice.

Next are the eight fully ordained Monks who guide the activity of propagating the precise tradition of the Vinaya, such as training in the pure discipline of the Pratimoksha, the root of Buddha's doctrine. They all wear saffron robes. Some wear the domed hat, some the Pandit's hat, some the yellow hat, and some the split meditation hat. Some hold a staff, some a bowl, some a Dharma text, and some a vajra and bell. They all proclaim eloquent explanations of Dharma.

Then there are the ten youthful and wrathful Deities who provide powerful and swift protection from obstacles caused by misguided beings who, misled by mistaken tenets, despise and criticize the study and practice of the pure teachings of Sutra and Tantra and deceive ordinary beings through inappropriate behaviour; and especially by those malevolent humans and non-humans who would despise or harm pure practitioners who with faith and respect rely upon the upholders of the tradition of Protector Manjushri Je Tsongkhapa. They appear in terrifying forms in various aspects, some with cheerful expressions and some with fierce expressions, wearing Chinese, Mongolian, Nepali, Tibetan, Kashmiri, and Bengali garments, and holding various sharp weapons in their hands.

Furthermore, in the space around, like particles in rays of sunshine, is Dorje Shugden's vast oath-bound retinue of spirit kings such as Behars, planetary maras, Tsimars, female spirits, yamas, gods, nagas, givers of harm, wealth gods, flesh-eaters, cannibals, smell-eaters, drumbus, maras, therangs, evil spirits, the eight classes of worldly spirit, the four classes of guiding spirit, and so forth, all of whom appear in wrathful aspects.

In the space above this assembled retinue, amidst an expanse of clouds and rainbows, is the Pure Land of Tushita. Within this is Protector Manjushri Je Tsongkhapa and his retinue, all appearing clearly, surrounded by heavenly youths and maidens playing celestial music and showering them with flowers.

Above the highest part of the palace is Amitabha, the Buddha of Infinite Light; and in the intermediate space there is the great Protector, the powerful Pure One, together with his retinue.

The whole of space and all the ground are filled with all the desired substances and articles; and peaceful and wrathful attractive offerings generated through the power of concentration appear everywhere.

From the heart of the Principal Deity, and from the seed-letter at the heart of myself appearing clearly as the Yidam, light rays radiate and invite in an instant the emanations of the five lineages of the great king Dorje Shugden together with their retinues to come from all the palaces where they abide, such as Tushita, Kechara, Five-peaked Mountain, and Shambala, to this great place emanated by concentration.

BENZA SAMAYA DZA DZA *(Ring bell)*

(Hold the vajra in front of you at heart level and invite the wisdom beings. Make sure incense is burning)

INVITING THE WISDOM BEINGS

(Play rhythmic bell throughout)

HUM

Though you never move from the peaceful sphere of the Dharmakaya,
Please arise in an infinite dance of various emanations
And display whatever forms are appropriate
To protect the precious and unequalled doctrine of Buddha.

You who are a manifestation of Manjushri's vajra mind,
Please arise in the form of Duldzin, the king of the Dharma,
And come with your retinue of countless emanations
To protect the essence of Je Tsongkhapa's tradition.

You who are a manifestation of Manjushri's vajra body,
Please arise in a pacifying form, as a dispeller of all obstacles,
And come with your retinue of countless pacifying beings,
To dispel sickness, spirits, misfortune, and hindrances.

You who are a manifestation of Manjushri's vajra qualities,
Please arise in an increasing form, the glory of the three realms,
And come with your retinue of countless increasing beings,
To increase life, merit, and prosperity like a waxing moon.

You who are a manifestation of Manjushri's vajra speech,
Please arise in a controlling form, as a subduer of all worlds and beings,
And come with your retinue of countless controlling beings,
To subjugate all things stable and moving throughout the three realms.

You who are a manifestation of Manjushri's vajra deeds,
Please arise as Dorje Shugden in a fierce and wrathful form,
And come with your retinue of countless wrathful beings,
To avert obstructions to Je Tsongkhapa's doctrine.

O Nine attractive Mothers, eight guiding Monks,
Ten youthful and wrathful Deities, and so forth,
And the supramundane and dignified retinue,
Please come with your infinite array of assemblies.

Without forgetting your compassion and loving promise,
To all beings who have entered into Losang's doctrine,
Please come from within the lion throne,
Of Je Tsongkhapa in the Pure Land of Tushita.

Please come from the twenty-four and thirty-two places,
From Odiyana, and from Shambala in the north,
From Five-peaked Mountain and glorious Dhanya Kataka,
And from the Sakya temple at Mug Chung.

From all the places where you reside,
Within Tibet and the surrounding lands,
And from all your abodes in the three thousand worlds,
Please come without obstruction to this place.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWÄN RUDRA PÄNTSA KULA SAPARIWARA AH KA
KAYA DZA DZA | DZA HUM BAM HO**

They become non-dual with the commitment beings.

(Place vajra and bell back)

OUTER OFFERINGS

HUM

From the play of the concentration of non-dual bliss and emptiness,
I offer nectar filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSÄ KULA SAPARIWARA
ARGHAM PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer water filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSÄ KULA SAPARIWARA
PADYAM PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer flowers filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSÄ KULA SAPARIWARA PUSHPE
PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer incense filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA DHUPE
PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer bright lights filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA ALOKE
PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer perfume filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA
GHANDE PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer pure food filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA
NEWIDE PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer music filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA SHAPTA
PARTITZAYE SOHA**

OFFERING THE FIVE OBJECTS OF DESIRE

From the play of the concentration of non-dual bliss and emptiness,
I offer pure forms filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA RUWA
PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer pure sounds filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA SHAPTA
PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer pure scents filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA
GHANDE PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness
I offer pure tastes filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA RASA
PARTITZAYE SOHA**

From the play of the concentration of non-dual bliss and emptiness,
I offer pure touch filling the whole of space;
O Powerful Dharma Protector, together with your retinues,
Please accept and bestow all the attainments.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA PARSHA
PARTITZAYE SOHA**

OFFERING THE SEVEN PRECIOUS POSSESSIONS OF A KING

From the play of the concentration of non-dual bliss and emptiness,
I offer to you, filling the whole of space;
A king's seven precious possessions, objects worthy of the highest beings;
Please perform actions to govern all three worlds.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA MAHA
SAPTA RATNA PARTITZAYE SOHA**

OFFERING THE EIGHT AUSPICIOUS SUBSTANCES

From the play of the concentration of non-dual bliss and emptiness,
I offer to you, filling the whole of space;
The eight auspicious substances blessed by Buddha Shakyamuni;
Please increase auspiciousness throughout the world.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA ANDRA
PADRABE MANGALA PARTITZAYE SOHA**

OFFERING THE EIGHT AUSPICIOUS SIGNS

From the play of the concentration of non-dual bliss and emptiness,
I offer to you, filling the whole of space;
The eight auspicious signs of conquest over all opposing forces;
Please perform actions to conquer all maras.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA ANDRA
MANGALA PARTITZAYE SOHA**

INNER OFFERING

This ocean of nectar that has been purified, transformed, and increased,
In a vast skullcup of bliss and emptiness,
I offer so that we may enjoy the nectar of supreme bliss and emptiness;
Please increase the enjoyment of stainless bliss.

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA MAHA
PANTSAMRITA KHA KHA KHAHI KHAHI**

PRAYER OF SEVEN LIMBS

Merely through my remembering you, you perform the four types of action;
To dispel all outer, inner, and secret obstacles;
O Dharma Protector, great king Dorje Shugden five lineages,
I prostrate to you and your retinues.

Offerings to statues, offerings to stupas, offerings to the seen and unseen;
Offerings performed, offerings commissioned, offerings of great wealth and devotion;
Offerings made without delusion, and offerings of my Dharma practice,
These ten types of offering I offer to you, O Five lineages of Dorje Shugden.

Even though I have received many teachings on Sutra and Tantra,
I have not practiced purely, either in thought or in deed,
The instructions on Guru Yoga, Lamrim, philosophy, or moral discipline;
But now I confess all my faults and downfalls.

To tame disciples, you perform deeds beyond ordinary understanding,
Appearing as if in a drama as gods, spirits, demons or deluded beings,
Or as men, women, handicapped people, or even insane beings;
I rejoice in your great kindness towards the doctrine and living beings.

Please turn the Wheel of Dharma appropriate for sharp disciples,
And remain for a hundred aeons to perform your deeds.
I dedicate all virtue, the two collections of all ordinary and Superior beings,
To the destruction of the four maras and of obstacles to Je Tsongkhapa's doctrine.

SPECIAL CONFESSION

(Here, repair broken promises, samaya, doubt, wrong thoughts towards Guru, Dharma and Protector as the 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.

VAJRASATTVA PURIFICATION MANTRA

Visualization:

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 SUT 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 HUM PHET *(Recite 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. *(Recite 7x)*

PRAISE TO THE FIVE LINEAGES OF DORJE SHUGDEN

HUM

You said 'I will protect as a wealth of merit for all beings
The sublime, stainless essence of the Sugatas' teachings.'
O Hero Manjushri and Yamantaka in a fearsome disguise,
With the strength of a million Dharma Protectors; to you we offer praise.

With a captivating, ruby smile of affection and compassion,
You are graceful whether wrathful, affectionate, peaceful, or smiling.
The moment we remember the unseen secrets of your body,
You grant all needs and wishes; to you we offer praise.

You hold a wisdom sword that cuts asunder the foe of samsara,
And a heart of great bliss that overcomes the extreme of peace.
You display skilful means beyond the extremes of samsara and peace.
O Glory of countless living beings, to you we offer praise.

The system of Nagarjuna is the supreme view free from extremes,
And the supreme behaviour of the Vinaya is Buddha's code of conduct;
To show living beings that they should practice these,
You wear a domed hat and saffron robes; to you we offer praise.

With various mounts of indefinite form,
Such as powerful lions, mighty garudas, and dragons,
You manifest whatever will tame beings throughout infinite worlds,
And never tire in your work for migrators; to you we offer praise.

Even though you display the manner of a fearsome being,
Amidst a mass of turbulent, blazing fire,
You never move even slightly from the peaceful state of love and compassion;
O Extraordinary supreme wonder, to you we offer praise.

You who are the pure aggregate of form in a pacifying dance
With a youthful body as vibrant as a host of autumn moons,
Who hold a lance with silks and a noose, and ride the king of elephants;
O Dispeller of adverse conditions and obstacles, to you we offer praise.

You who are the pure aggregate of feeling in an increasing dance
With a magnificent body with the brilliance of a million suns,
Who hold a bowl of jewels and a vase, and ride a divine palomino;
O Increaser of wealth and desirable conditions, to you we offer praise.

You who are the aggregate of discrimination in a controlling dance
With a blazing body like a magnificent ruby mountain,
Who hold a taming hook and noose, and ride a turquoise dragon;
O Subduer of the three realms, to you we offer praise.

You who are the aggregate of compositional factors in a wrathful dance
With a body like a terrifying turbulence of dark red fire and wind,
Who hold a sword and a heart, and ride a mighty garuda;
O Opponent of demons and obstructers, to you we offer praise.

The pure natures of the four elements and five objects of desire
Are the nine great attractive Mothers of the lineages,
Delightful maidens skilled in the arts of love;
O Liberators from the bonds of samsara, to you we offer praise.

The pure natures of the sources, veins, and joints
Are the eight fully ordained Monks who guide virtuous deeds.
As if in a drama you manifest whatever is needed to tame disciples,
And protect those with commitments like your only child, to you we offer praise.

The pure limbs of the body in a powerful, wrathful dance
Are the ten wrathful Deities who subjugate the malevolent.
You who guard all directions in various guises,
O Youthful and wrathful Deities, to you we offer praise.

To the wrathful oath-bound attendants such as Kache Marpo,
Spirit kings, planetary maras, givers of harm, wealth gods, nagas,
Celestial spirits, cannibals, yamas, female spirits, and flying spirits,
O Assembled masses of wrathful beings who shake the three thousand worlds, to you we offer
praise.

To the breathtakingly beautiful, precious celestial mansion,
The terrifying charnel grounds, palaces of bone, and so forth,
The various supporting mandalas and supported Deities,
And infinite emanated array, to you we prostrate and offer praise.

RETREAT MANTRA

OM BENZA WIKI BITANA SOHA

*(Holy and sacred mantra of Lord Dorje Shugden.
This is the retreat mantra. Recite as many times as instructed.)*

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA
PANTSA KULA SARWA SHATRUM MARAYA HUM PHAT** *(Recite 21x)*
(Mantra of the Entourage of 32 Deities in Dorje Shugden's mandala)

OFFERING THE TORMAS TO THE FIVE LINEAGES

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA SARWA
BIGNAN SHATRUM IDAM BALINGTA KHA KHA KHAHI KHAHI** *(Recite 3x)*

OFFERING THE TORMAS TO THE RETINUES

**OM AKAROMUKAM SARWA DHARMANAN ADENUWATEN NADO DA NAMA SARWA TATHAGATA
AWALOKITE OM SAMBHARA SAMBHARA HUM** *(Recite 3x)*

OUTER OFFERINGS

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA
ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GHANDE, NEWIDE, SHAPTA PARTITZA HUM SOHA**

INNER OFFERING

OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA OM AH HUM

SPECIAL REQUEST TO DORJE SHUGDEN

HUM

JAMGON GYEL WAY TEN SUNG DORJE SHUGDEN RIG NGA DRAG-PO TSEL

KOR DANG CHE PA NAM KYI SHA TRAG MAR GYI TORMA DI ZHE LA

SANGYE KYI TEN PA CHI DANG

KYE PAR JAMGON CHO KYI GYELPO TSONG KHAPA CHENPO DO NGAG KYI TEN PA SUNG

KON CHOG GI U PANG TO

GENDUN GYI DE KYONG

LAMAY KU TSE SING

NELJOR PA DAG CHAG PON LOB YON CHO KOR DANG CHE PA NAM KYI CHO DRUB PAY GEL KYEN

TAMCHE SOL

TUN KYEN TAMCHE DRUB

NO CHING TSE WAR JE PAY DAM NYAM DRA GEG TAMCHE DRAGPO CHEPE KE CHIG NYI LA TEL

WAR DUL TREN ZHIN DU LAG PAY TRINLE TZO CHIG (Clap 1x - thinking of dispelling obstacles)

HUM

O Five lineages of Dorje Shugden together with your retinues, Protectors of the doctrine of Je Tsongkhapa, please accept these blissful tormas. Please protect the doctrine of Buddha, and especially the Sutra and Tantra teachings of the Protector Manjushri, King of the Dharma, the great Tsongkhapa. Please increase the renown of the Three Jewels, protect the community of the Sangha, and extend the life of the Gurus. For myself, the practitioner, and all of us disciples, our benefactors, and others, please dispel all adverse conditions that obstruct the practice of Dharma. Please establish favourable conditions and subdue immediately all traitors, enemies, and obstructers who cause harm and injury, by performing the appropriate actions swiftly and without delay! *(Clap 1x - thinking of dispelling obstacles)*

OM DHARMAPALA MAHA RADZA BENZA BEGAWÄN RUDRA PÄNTSA KULA SAPARIWARA DRA GEG AH MU KA MARAYA PHAT! (Clap 1x –obstacles completely dispelled and trust Dorje Shugden)

TORMA OFFERING REQUESTING DORJE SHUGDEN TO FULFIL HIS PROMISES

HUM

Long ago in the Truth Body Pure Land of Akanishta,
When as an emanation of the compassion of Hero Manjushri,
You arose as powerful Dorje Shugden,
You promised to dispel demons and obstructers in the ten directions,
You promised to protect the turning of the Wheel of Dharma,
You promised to perform enlightened deeds for practitioners;

O Please accept these tormas and offerings,
And perform your deeds just as you promised.

Later, in the supreme pure place of Gaden Mountain,
When in the presence of the Second Buddha, Protector Manjushri,
You arose as a Protector to help the Gaden doctrine,
You promised to dispel demons and obstructers in the ten directions,
You promised to protect the turning of the Wheel of Dharma,
You promised to perform enlightened deeds for practitioners;
O Please accept these tormas and offerings,
And perform your deeds just as you promised.

Then, when as Ngatrul Dragpa Gyaltsen, you were honoured and praised
As the Protector of the Ensa Whispered Lineage,
And you arose in this supreme form as Dorje Shugden,
You promised to dispel demons and obstructers in the ten directions,
You promised to protect the turning of the Wheel of Dharma,
You promised to perform enlightened deeds for practitioners;
O Please accept these tormas and offerings,
And perform your deeds just as you promised.

Now in the imagined mandala that is mere appearance,
When the assembly of Vajra Masters and disciples,
Propitiate you to perform your deeds with great energy,
You have promised to dispel demons and obstructers in the ten directions,
You have promised to protect the turning of the Wheel of Dharma,
You have promised to perform enlightened deeds for practitioners;
O Please accept these tormas and offerings,
And perform your deeds just as you have promised.

REQUESTING UNCOMMON PROTECTION

(Recite this from the heart, not just one's mouth, with trust and surrendering to Dorje Shugden)

HUM

Realizing that all appearances, sounds, and minds,
Arise as the Deity, mantra, and Truth body,
O Supreme Deity, we practitioners and our followers,
Honour you as the interpretive and definitive Vajradhara.

You are the Guru who teaches the excellent path of abandonment and practice,
The Yidam who bestows the common and supreme attainments,
The Dharma Protector who assists us with the four actions;
We honour you as the embodiment of the Guru, Yidam, and Protector.

We who work to promote the Gaden tradition,
Endowed with the eight types of power,
Honour you as the Protector who helps us to accomplish easily,
Whatever we wish for and whatever actions we perform.

The Spiritual Guides maintaining Buddha's teachings who rely upon you,
Honour you as the supreme accomplishing Deity,
Who increases their life span, resources, and power,
And grants success in their extensive deeds for Losang's doctrine.

For any community upholding the Gaden tradition that relies upon you,
Makes offerings to you, and abides in pure moral discipline,
Their extensive study, explanation, and practice of teachings taken as personal advice increase;
We honour you as the Protector of the lineage of pure view and pure deeds.

If we perform the ritual that delights Gyalchen's mind and fulfils the heart commitments,
With all the necessary commitment substances and articles,
Our family, influence, resources, and acquaintances will flourish;
We honour you as a wealth Deity who is a wish-fulfilling jewel.

O Supreme Deity, when you simply radiate light,
The eight classes of spirit, the lords of the sites, and the local guardians,
Swiftly accomplish all four types of action;
Therefore we honour you as the embodiment of all protecting Deities.

Since we honour you as the Protector to whom we entrust ourselves,
Our Teachers, disciples, acquaintances, and all outer and inner resources,
Please never waver in performing the four types of action,
From now until we attain the essence of enlightenment.

GOLDEN DRINK OFFERING

(* Pour some tea or any beverage you like into the serkym set)

Visualization:

Visualize the beverage as divine nectar that expands to fill an entire ocean, which represents all the desirable things in the world that please the five senses.

HUM!

**DÖN NYI LEG SOG 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

Gurus who rain down two purposes,
Yidams who bestow the two siddhis,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**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**

Three places' heroes and dakinis,
Mighty hosts of sworn Dharmapalas,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**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 3x or more)

Transcendent supreme Dharmapala,
Dorje Shugden, strict and swift of power
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish! (Recite 3x or more)

**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**

Five types that bestow unimpeded
Acts of peace, increase, control, and wrath,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**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**

Nine beautiful consorts, eight guide monks,
Ten young wrathful agents, and the rest,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**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** *(Recite 3x)*

Especially, principal guardian of Buddhadharma,
Setrab Chen and your entourage,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish! *(Recite 3x)*

**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**

Life-taker of those with broken bonds,
Fierce Kache Marpo, invincible,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**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** *(Finish pouring all the tea at this verse)*

Emanations, beyond thought, as well,
Attendants that rock the billion worlds,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish! *(Finish pouring all the tea at this verse)*

**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**

Being thus honored and exhorted,
Unwaveringly in four activities,
Through the six times, always protect us
Like a father caring 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 CHIG**

Hosts of fierce attendants, remember
Your sworn oaths before Lord Duldzin and,
Swiftly, now, perform, without wavering,
Each and every action I request!

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!

DISSOLUTION

Please remain here inseparable from this image,
For the sake of all living beings;
Please grant us long, healthy, and prosperous lives,
And bestow the supreme attainments.

OM SU-PRATISHTA BENZA-YE SOHA

OM BENZA MU

(The worldly beings return to their own places and enlightened beings dissolve into myself)

LONG LIFE PRAYER OF YOUR LAMA

*Insert the long life prayer of your Lama here.
If you do not have a Lama, you can proceed directly to the Completion Dedication*

DEDICATION

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

**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**

Precious supreme Bodhimind,
May it, where unborn, arise,
And, where born, never 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**

Precious view of Shunyata
May it, where unborn, arise,
And, where born, never 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 SHOG**

May whatever virtue that I have gathered here,
Bring benefit to all beings and the Dharma,
And may it make Venerable Losang Drakpa's
Essence teachings specially shine forever!

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 TOP SHUG**

In all lives may I never be parted
From perfect Gurus and may I enjoy the glory of Dharma.
By perfecting the qualities of the paths and stages,
May I quickly attain the state of Vajradhara!

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**

Through this virtue may I swiftly
Attain the Guru Deva's state,
And place each and every being,
Without exception, in that 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 obstacles be pacified
And all good conditions be complete
For the fully pure Dharma system
Of Dharma King, Tsongkhapa, to flourish!

**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**

Because of the combined two accumulations
Of myself and others in the three times,
May the Teachings of the Conqueror Tsongkhapa
Losang Drakpa, brightly 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**

May all be auspicious, day and night!
May auspiciousness increase both day and night
Like the sun rising to its highest in the heavens!
Three Jewels of Refuge, please bless us!
Three Jewels of Refuge, please bestow attainments!
May there be auspiciousness of the Three Jewels!

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 Venerable Guru's life be completely stable,
May pure deeds spread to the ten directions,
And may the lamp of Lama Tsongkhapa's Teachings,
Always remain, dispelling the darkness of the ignorance of beings!

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 land encircled by snow mountains,
Source of every benefit and joy,
May Lord Tenzin Gyatso, Chenrezig,
Remain in this life until samsara's end!

YONTEN SHIGYURMA: FOUNDATION OF ALL GOOD QUALITIES

Lamrim Prayer by Lama Tsongkhapa

Well realising that the root of the path,
the foundation for every realisation,
Is to properly rely on my kind Guru,
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 practising
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.