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## **EIGHT VERSES OF THOUGHT TRANSFORMATION**

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

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

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

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

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

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

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

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

**REFUGE**

**NAMO GURU BEH**

**NAMO BUDDHA YA**

**NAMO DHARMA YA**

**NAMO SANGHA YA (3x)**

**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 (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.

**JE TSONGKHAPA'S YOGA**

*A method to increase Wisdom, Memory, Compassion, Patience and to Ward off Negative Energies, Spells and Spirits. With this practice, one makes a connection to Maitreya Buddha. It is simple, complete and effective for today's modern individual.*

(Invocation)

**GA DEN HLA-JI NGON-JYI THUG-KAY-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** *(Ring bell)*



From the heart of the Lord of the Ganden Devas emerges a brilliant white cloud, like a mass of fresh yoghurt. Atop sits Tsongkhapa, all knowing, King of Dharma, we request your coming to this place along with your great disciples.

(Prostration)

**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**

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

(Praises)

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

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

(Offering)

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



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

(Confession)

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

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

(Rejoice)

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

We totally rejoice in your magnificent achievements, my Lord, who received numerous teachings and performed the practices with utmost diligence, who abandoned the eight worldly objectives and made the most meaningful use of the 18 opportune conditions during these degenerate times.

(Request to turn the Wheel of Dharma)

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

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

(Requesting to remain)

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

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

(Dedication)

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

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

**Migtsema**

**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 CHENG KE PEY TSUG GYEN TSONGKHAPA  
LO SANG TRAG PEY SHAB LA SOL WA DEB (7x, 21x, 108x)**

Je Tsongkhapa, crown jewel of the Holy Masters of the Land of Snows, you are Avalokitesvara, 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 Dragpa, I humbly bow and earnestly request that all sentient beings achieve Enlightenment.



(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-DROP TSAL-DUL SOL**

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

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

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

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

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

## **A GEM TO INCREASE LIFE AND WISDOM**

*A Praise of White Tara by Gyalwa Gendun Drub, the First Dalai Lama*

Homage to the Female Buddha beautiful with youth  
Who sits on seats of white lotus and moon in nature  
Spreading with stainless compassion and knowledge,  
Who captures the radiance of snow mountains.

Homage to the Youthful One with budding breasts,  
Who has one face and two arms, sits in the vajra posture,  
Is bold with grace and calm, has a full moon as backrest  
And is filled with great bliss.

Homage to the Ultimately Generous One whose right hand,  
Showing the mudra Supreme Giving  
Easily releases boundless karmas of peace, increase, power and wrath  
As well as the eight siddhis and even supreme Buddhahood.

Homage to the Spiritual Mother who gives birth to Buddhas  
Past, present and future; whose left hand  
Supporting a blue lotus, grants protection  
From lions, elephants, fires and all eight terrors.

Homage to the Refuge of the World, who has eyes  
In hands and feet gazing at the four doors of freedom  
And who leads all living creatures  
Toward the isle of blissful liberation.

Homage to she whose face unites  
The beauty of a million autumn moons,  
Whose wide eyes gaze with compassion  
Whose Joyous mouth smiles equally on all.

Homage to she with head adorned by Amitayus, boundless Life,  
The mere thought of whom grants life and wisdom,  
Whose hand, in the contemplative mudra,  
Hold a vase filled with ambrosia of immortality.

Homage to the All-Beautified One whose crown  
Steals the light of sun and moon,  
Whose sapphire hair is half knotted on top  
And half falling freely over her shoulders.

Homage to the Majestic One of precious ornament blazing,  
Whose crown, earrings, necklaces, arm-bands,  
Bracelets, anklets and belt so elegantly arranged  
Surpass the ornaments of men and gods.

Homage to she of celestial raiment,  
Whose shoulder-sash and skirt  
Hug her body like rainbows  
Hug the crystal mountains.

Homage to the goddess before whose lotus feet  
Vishnu, Indra, Shiva, Brahma, the antigods, spirits,  
Men, semi-humans and all the world  
Submit themselves in devotion.

Merely by reciting your mantra,  
Those who make offerings at your lotus feet  
Gain immortality, wisdom and merit  
And attain all desired siddhis; to you I bow down.

The knowledge, compassion and perfect actions of all Buddhas  
Appear in the form of the beautiful goddess  
I take refuge in you and offer you my prayers;  
Pray eliminate all my obstacles and fulfill all my aims.

Quickly release your perfect action of peace,  
Calming all interferences to my practices for enlightenment;  
Interferences such as the eight terrors,  
Sickness, demons and other harmful agents, inner and outer.

Quickly release your perfect action of increase which multiplies  
All good qualities, such as life, merit, unapprehending compassion,  
The stainless wisdoms of learning, contemplation and meditation,  
And the three higher trainings.

Quickly release your perfect action of power,  
Which causes gods, men and spirits  
To humbly bow before you  
And which fulfils all wishes of the mind.

Quickly release your perfect action of wrath,  
Which with punishments befitting the evils done  
Destroys demons, interferences and hindrances  
Hateful opposing Buddhadharma and its holders.

Pray, bestow quick and easy attainment of siddhis  
Such as the magic sword, mystic eye-medicine, fast-walking,  
The food pill and the precious vase,  
And even mahamudra, the highest siddhi.

In brief, from now until enlightenment  
I respectfully make offerings at your lotus feet  
I need seek no other refuge  
Out of compassion gaze upon me and quickly grant protection.

By the meritorious energy of this practice  
May the transcended, perfect Tara  
Look upon me forever with pleasure  
And never leave me, even for a moment.

May all sentient beings after death take rebirth  
Before Amitayus in Sukavati, Land of Pure Joy,  
May they live in the ways of the great Bodhisattvas  
And come to equal Avalokiteshvara, Lord of Compassion.

May I realise the oceans of Sutras and Tantras  
To be able to pass them on to others;  
And until samsara be emptied may I strive  
To uphold the victory banner of practicing exactly as taught.

**Mantra (as many times as possible):**

OM TAREE TU-TAREE TUREE MAMA AYU-PUNYE-JANA PUTIM KURU-YE SOHA

*The Colophon: This praise of exalted White Tara, supreme mother of all Buddhas, was written by the monk Gyalwa Gendun Drub while he was residing in the Hermitage of Great Awakening at the Tegchen Potreng.*

## **LONG LIFE PRAYER FOR HIS EMINENCE TSEM TULKU RINPOCHE**

All Jinas' three secrets in the glorious youth of an autumn moon,  
With shining garlands of white light immortality,  
Supreme Deity of long life, Arya Tare Ma,  
Please protect us now with hundreds of blessings of all wished virtue and goodness!  
Bodhicitta, oceanic, that if ten million Holders of The Teachings,  
Armor of patience difficult to fathom in its depth and breadth,  
Supreme Spiritual Guide with a treasury of jewel qualities,  
May you live long nurturing an ocean of trainees,  
Blazing with the sun of the Jinas' Teachings,  
Benevolent Lord dispelling the darkness for beings,  
For the glorious blooming of trainees such as myself,  
May your smiling face, marks and signs ever shine with light!  
Protector Manjushri's Teachings, like finest silk of ancient India,  
Light and soft, like those Teachings mutually supportive view and conduct,  
And all rolled up, with provisional and definitive Teachings not contradictory,  
Master teacher, Great Spiritual Guide, may you live long!  
We disciples, possessed by the demon of ignorance,  
Have been disrespectful and, always seeing ordinary appearances,  
We lose faith, misunderstand, and do not accomplish your instructions:  
From our hearts we truly beg your forgiveness! May we delight you!  
In brief, may we, the disciples and patrons,  
Delight you, O Guru, our Supreme Guide,  
May our minds be ripened by rain of holy Dharma nectar  
And may we attain the non-obscured nature of Dharmakaya.

### **Tsem Rinpoche's name mantra (108x):**

**OM AH GURU KIRTI DAZA SHASEN DARA KYANDI SIDDHI HUNG HUNG**

*Composed by Holiness Kyabjye Rinpoche Chogtrul Trijang Dorjechang*

*Translated by David Molk, November 2011*

**COMPLETION DEDICATION**

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

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

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

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

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

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

(Prayer by Je Tsongkhapa)

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

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

(Dedication of Virtue)

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

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



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

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

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

By the merits of the three times of myself and others, may the doctrine of Lama Tsongkhapa blaze forever.

(Auspicious dedication)

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

At dawn or dusk, at night or mid-day, may the Three Jewels grant us their blessing, may they help us to achieve all realizations and sprinkle the path of our life with various signs of auspiciousness.

(Dedication for the guru's long life)

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

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

(Dedication for the long life of H.H. The Dalai Lama)

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

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

## **YONTEN SHIGYURMA**

### *The Foundation of All Realisations*

Well-realising that the root of the path,  
the foundation for every realisation,  
is to properly rely on my kind 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 practice every possible virtue.

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

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

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

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

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

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

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

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

May the spiritual guides who reveal this excellent path  
and the friends who practice 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.