



NYINGMA KATHOK BUDDHIST CENTRE

PRAYER TEXT

CHENREZIG - MEDITATION AND RECITATION

PAGE 1

REQUEST PRAYER TO THE LINEAGE LAMAS

HUNG HRIH MA LU SEM CHEN KUN GYI GON GYUR CHIG
DUD DE PUNG CHE MI ZED JOM DZED LHA
NGO NAM MA LU JI ZHIN KHYEN GYUR PI
CHOM DEN KHOR CHE NE DIR SHEG SU SOL

HUNG HRIH Protector of all sentient beings,
destroyer of the classes of demons and their armies,
knower of all realities as they are -
the Buddhas and their retinues - I request you all to come here.

PAGE 2

HUNG HRIH NGON GYI KAL PI TANG PO LA
O GYEN YUL GYI NUB JANG TSHAM
DHA NA KO SHI TSHO LING DU
PE MA KHE SAR DONG PO LA
YAN TSHEN CHHOG GI NGO DRUB NYE

HUNG HRIH In the beginning of this eon,
in the northwest land of Oddiyana,
on an island in lake Dhanakoshi,
(arising) from the heart of a lotus,
endowed with the marvelous attainments,

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PE MA JUNG NE SHE SU THRAG
KHOR TU KHAN DRO MANG PO KOR
KHYE KYI JE SU DAG DRUB KYI
JIN GYI LAB CHHIR SHE SU SOL
GURU PE MA SID DHI HUNG

you are the renowned Lotus-born,
surrounded by numerous dakinis.
Following you in my practice,
may your blessings thus descend upon me.
Guru Pema Siddhi Hung

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NEN CHHOG DI RU JIN PHOB LA
DRUM CHHOG DAG LA WANG ZHI KUR
GEG TANG LON DREN BAR CHED SOL
CHHOG TANG THUN MONG NGO DRUB TSOL

By the descend of blessings onto this sacred place,
for the purpose of accomplishing the sublime, grant me the four empowerments,
clear all obstacles arising from obstructers and agents of perversion,
and bestow the supreme and common accomplishments.

CHOM DEN DIR NI JON PA LEG

PAGE 5

DAG CHAG SO NAM KAL WAR DEN
DAG GI CHHOD YON ZHE NE KYANG
DI NYID TU NI ZHUG SU SOL

I welcome the Victorious Ones to this place.
All the portions of merits that we possess,
I offer to you. Please accept these offerings
and abide here thus.

DIR NI ZUG TANG LHEN CHIG DU
DRO WI THON TU ZHUG NE KYANG

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NE MED TSHE TANG WANG CHHUG TANG
CHHOG NAM LEG PAR CHAL TU SOL

Abiding here, inseparable from the visualized,
for the purpose of beings in cyclic existence,
please bestow freedom from disease, long life, mastery
and all that is superior and excellent.

KUN ZANG DOR SEM GA RAB SHI RI SENG
PE MA KA RA JEN BANG NYI SHU NGA
SO ZUR NUB NYANG TER TON GYA TSA SOG

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KA TER LA MA NAM LA SOL WA DEB

Buddha Samantabhadra, Vajrasattva, Garab Dorje and Shri Singha,
Padmakara, King and twenty-five disciples,
So, Zur, Nub, Nyang, the hundred tertöns and others,
And all gurus of kama and terma, I supplicate.

NYAM MED CHUG GI GYEN GYUR KA DAM PA
KUN DU OD KYI SAR ZHUG TSANG TON JE
THAM CHE KHYEN NGO PAL DEN JAM PA BUM
TEN PI JUNG NE SUM LA SOL WA DEB

Kadampa, the unequalled crown ornament
Tsangton, abiding in the land of "All Light"
Glorious Jampa Bum, who directly know all -
I supplicate these three, the source of teachings.

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YONG DZOG TEN PI NGA DAG SO NAM BUM
KYED DZOG GONG PA THAR CHIN YE SHE BUM
SED SOI TUL ZHUG DRUB PA JANG CHHUB PA
TEN PI DRON ME SUM LA SOL WA DEB

Sonam Bum, who mastered the entire teachings
Yeshe Bum, who thoroughly accomplished the intent of the generation and completion stages
Jangchubpa, who accomplished the yogic practice of taking and restoring of life -

I supplicate these three, the lamp of teachings.

KON CHHOG GYAM TSHOI RANG ZUG KA THOG PA

PAGE 9

THAM TSANG JAM SUM LUNG TEN BU ZHI TANG
LA RAB CHUG SUM THRUNG RAB CHUG SUM SOG
DRUB PI WANG CHHUG MOG RAB CHUG SUM SOG
KA GYUD NOR BUI THRENG WA DE DAG LA
NYING NE SOL WA DEB SO JIN GYI LOB

Kathogpa, the very embodiment of an ocean of Three Jewels
Dam, Tsang and Jam, and the four foretold ones,
the thirteen La-Rabs and the thirteen Thrungrabs
and the thirteen Mo-Rabs who mastered the siddhis -
to these jewel garlands of the kama lineage
I supplicate for your blessings from the depth of my heart.

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DUD TANG THA MA DUL WI THUG JE TANG
THU TOB NU PA DOR JE DZIN TANG TSHUNG
THU SUM SANG GYE KUN DU LU MED KYAB
TER ZHED NYING PI SHAB LA SOL WA DEB

You who with compassion subdue demons and the army of foreign enemies,
who is like Vajrapani in capacity, strength and power,
who is the embodiment of the Buddha of the three times, the authentic refuge -
at your feet, Terzhay Nyingpo, I supplicate.

THU SUM KHYEN TSE O GYEN BI MA LA

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SANG DZOD THUG KYI PAL WEI GO CHE NE
ZAB SAL NYEN GYUD KAL DEN DRO LA PEL
LONG SAL NYING PI SHAB LA SO WA DEB

The wisdom-compassion of the three times, O-gyan Vimala,
opening the door of the auspicious endless-knot* of the Wisdom Mind's secret treasury,
propagating the profound and luminous aural lineage to destined beings -
at your feet, Longsal Nyingpo, I supplicate.

**one of the eight auspicious emblems*

OG MIN CHHO KYI YING KYI PHO TRANG NE
THU SUM SANG GYE KUN GYI NGO WO NYID

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RANG SEM CHHO KU NGON SUM TON DZED PI
TSA WI LA MI SHAB LA SO WA DEB

From the dharmadhatu palace of Akanishtha,
the intrinsic nature of all the Buddhas of the three times,
the one who directly points out our mind as dharmakaya -
the root guru - at your feet, I supplicate.

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EIGHT-BRANCH OFFERING

DOR JE LOB PON SANG GYE PAL
THU SUM ZHUG LA CHAN TSAL LO
CHHOG SUM TEN PI ZHI GYUR LA
NYE MED YID KYI KYAB SUN CHI

Vajra master and glorious Buddhas
I prostrate to you who are present throughout the three times.
To the triple gems, the basis of the teachings,
with an unwavering mind, I go to you for refuge.

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NGON JOR YID KYI NAM TRUL PI
THAG PI CHHOD PA ZHE SU SOL
NGO DRUB CHU WO CHOD PI GEG
NYE JE MA LU SHAG PAR GYI

Pure offerings both real and imagined
I offer them to you, please accept.
Actions resulting in obstructions that cut the flow of accomplishments
and actions that are wrong or vow-breaking, I confess them all.

CHHOG CHUI KHOR SUM THAG PI CHHO

PAGE 15

MA CHHAG CHOD LA JE YI RANG
THAG PI THA ZHI THRI MA MED
DZOG PI JANG CHUB SEM KYE DO

Activities in the ten directions imbued with the threefold purity(*),
and performed without attachment, I rejoice.
Untainted by the four extreme views(**),
I generate the perfect bodhicitta.

() threefold purity refers to the notion of (1) not being caught up with ideas about yourself, (2) not being caught up with ideas about the practice, and (3) not being caught up with ideas about the result.*

*(**) four extreme views refer to views of phenomena as (1) existent, (2) non-existent, (3) both existent and non-existent, and (4) neither existent nor non-existent*

DE SHEG JANG CHUB SEM PA LA
THAG PA SUM GYI LU BUL LO

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TSHE RAB DRANG WI LE NAM KUN
DU TE JANG CHUB CHHEN POR NGO

To the Sugatas and Bodhisattvas,
we offer bodies of the three purities(#).
All the (good) actions performed in our series of lives,
we gather them together and dedicate to Great Awakening.

(#) In Mahayoga, three purities refer to (1) purity of the outer world {snod dag pa} (2) purity of its inner contents {bcud dag pa} and (3) purity of the components, bases and activity fields forming the mind-stream {rgyud rnam dag pa}

SEM CHEN DE TANG DEN GYUR CHIG
DUG NGAL KUN TANG DRAL WAR SHOG
DE TANG TAG TU MIN DRAL ZHING

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CHHO KUN NYAM NYID TOG PAR SHOG

In order that sentient beings have (temporal) happiness,
may they be separated from suffering.
In order that sentient beings have eternal (permanent) happiness,
May they realized the sameness of all phenomena.

OM AH HUNG
CHHO YING MANDAL RIG PE GYEN PA DI
LA MA SANG GYE CHHO KYI KU LA BUL
RANG LU MANDAL WANG PO GYEN PA DI

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LA MA LONG CHOD DZOG PI KU LA BUL
RIN CHHEN MANDAL SER YU GYEN PA DI
LA MA THUG JE TRUL PI KU LA BUL
GU RU RATNA MANDALA KAM NIRYA TA YA MI

Om Ah Hung
This mandala of the dharmadhatu adorned with Rigpa (Knowledge),
the dharmakaya of a Buddha, I offer to the lama.
This mandala of my body adorned with sense faculties,
the sambhogakaya of complete enjoyment, I offer to the lama.
This jeweled mandala adorned with gold and turquoise,
the nirmanakaya of compassion, I offer to the lama.
Guru Ratna Mandala Kam Nirya Tayami

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PRAYER FOR OUR PRACTICE

E MA HO
DRO GON PHAG PI TSHOG NAM GONG
DROL LA DE KYID JUNG WI ZHI
SANG GYE CHHO KYI SOL DZIN PI

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CHHOG CHUR GEN DUN THAR GYUR CHIG

Emaho
The intent of buddhas and bodhisattvas is to protect transmigrating beings,
and is the basis of the arising of transmigrating beings' happiness.
(As buddhas and bodhisattvas) are holders of the enlightened dharma,
I pray that the sangha (of buddhas and bodhisattvas) flourish in the ten directions.

SANG GYE NAM KYI RAB NGAG SHING

KYEN DRO ZHI WAR GO PI ZHI
DU PA GYAM TSHOI TSON KHOR NAM
THUG YID CHIG TU DRE GYUR CHIG

As greatly praised by Buddhas and Bodhisattvas,
the basis for the placement of samsaric beings in nirvana
is the hosts of principal deities and their retinues,
may the enlightened mind and my mind mingle as one.

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LHA TANG LA MA CHIG PI THROG
PHEN TSHUN TSE WA RAM PHEL ZHING
SEM YID DA NOL MIN DZOL ZHING
CHIG SEM CHIG LA THED PAR SHOG

With the Deity and Guru as friends,
and as mutual affection deepens and grows,
may our minds communicate without confusion, and
being of one mind, gain confidence in one another.

KYIN KHOR WANG DRAL CHIG PI THROG

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PHEN TSHUN YON TEN THONG WA TANG
KYIN KHOR LHA TANG LHA MO YI
THAR LAM THROG SU THONG WAR SHOG

As friends through being initiated into the same mandala,
mutually seeing good qualities in one another,
(and as) male and female deities of the mandala,
may we see each other as friends along the path to liberation.

THROG KYI CHOE PI KYONG THONG NA
RANG GI SEM KYI KYON TU NGE

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RANG KYON RANG GI THONG WA TANG
THAG PI NANG WA THONG WAR SHOG

Should I see faults in these friends,
may I understand that it is due to my faulty mind.
Recognizing my own faults,
may I see pure appearances.

DU PI CHHED CHAM MA LU KUN
THAM SEL TSA TUNG MI JUNG SHING
NYE PI THRI MA KHANG GO PA

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KED CHIG NYID LA THAG GYUR CHIG

May all vajra brothers and sisters,
not give rise to root downfalls through lapses in keeping samaya.

And may all stains and defilements from wrong doing,
be instantly purified.

THROG LA THAG NANG PHEL WA TANG
CHHO LA CHHOG SHE MED PA TANG
LAM KHYER CHHO CHOD CHU LA SOG
THANG LHOD MED CHING RAM PHEL SHOG

May pure view of our friends grows.
May we continue to thirst for the Dharma,
And in proceeding along the path via the ten activities(#)
may we not be inconsistent but progress rapidly.

(#) The ten Dharma activities are: (1) transcribe the Dharma (2) perform offerings to the three Jewels (3) do charity (4) listen to the Dharma (5) follow and uphold the Dharma (6) study the Dharma (7) teach the Dharma (8) recite the Dharma (9) contemplate (10) meditate

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KYEN DROL DE ZHING KYED PI ZHI
SANG NGAG NYING PO THAR GYUR CHIG
SANG NGAG ZHUNG ZHIN CHOD PA TANG
LAG LEN NON THRUL MI JED SHOG

May the essence of the secret mantra - the basis of
happiness and well-being of sentient beings - flourish.
May our conduct accord with the secret mantra
and may we not err in our practice.

LHA TANG LA MI JIN LAB KYI

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CHHO KYI GAL KYEN KUN ZHI ZHING
THUN KYEN KHONG TU PHEL WA TANG
TEN PA KHONG PHEL RAB GYE SHOG

By the blessing of the deities and the lama,
may adverse conditions for the Dharma be completely pacified,
and favourable conditions flourish,
so that the teachings may develop, advance and thrive.

KYED DZOG DEN PI THU TOB KYI
TEN LA NOD PA KUN ZHI NE

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SA CHU NYI DA NE KYI WAR
TEN PAANG DE ZHIN RAB TEN SHOG

By the power and strength of the authenticity of the generation and completion (stages),
may all that can harm the teachings be subdued,
thereby enabling the teachings to last
and abide everywhere.

Samaya Gya Gya Gya. This prayer text is based on the hidden treasure (terma) of Vimalamitra, which by his blessing, was retrieved by the Tertön Longsal Nyingpo.

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LONGSAL DORJE NYINGPO LINEAGE PRAYER

HUNG HRIH KYE MED CHHO KU KUN TU ZANG PO TANG
LHUN DRUB LONG KU RIG NGA KHANG CHHEN TSHO
GA RAB DOR JEI SHAB LA SOL WA DEB
ZAG MED JA LU DRUB PAR JIN GYI LOB

Hung Hrih To the unborn dharmakaya - Samanthabadhra,
to the spontaneously existing sambhogakaya - the five families of Buddha Immense Ocean,
and to Garab Dorje, at your feet I supplicate,
bless me to accomplish the stainless rainbow body.

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NYING PI THON TON SHIRI SENGHA TANG
CHHI MED RIN DZIN PE MA JUNG NE TANG
DE CHHEN GYAM TSO SHAB LA SOL WA DEB
ZAG MED JA LU DRUB PAR JIN GYI LOB

To Shri Simha, the teacher of the essential meaning,
to Padmakara, the vidyadhara who is beyond death,
and to Dechen Gyamtso, at your feet I supplicate,
bless me to accomplish the stainless rainbow body.

RIN DZIN CHHEN PO DUN DUL DOR JE TANG

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LONG SAL THON TON THRIN CHHEN LA MI SHAB
LUN ZIN CHHO DAG NAM LA SOL WA DEB
ZAG MED JA LU DRUB PAR CHHIN GYI LOB

To the great vidhyadhara Dundul Dorje,
to the immensely kind lama who shows the essential meaning of Longsal's teachings
and to the Dharma kings who were prophesized, I supplicate
bless me to accomplish the stainless rainbow body.

BUM THRAG THRUG CHUI KA YI CHYA RA WA
NGAG DAG THRANG SONG KYE BU LEG PA TSAL

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THAM CHEN GYAM TSOI SHAB LA SOL WA DEB
DRUB PI BAR CHED SHI WAR CHHIN GYI LOB

To the guardians of the six million divisions of the Kama -
the mantra masters, rishis and excellent persons,
(and) to the ocean of samaya-bound protectors, at your feet I supplicate
please pacify all obstructers and clear all obstacles to (my) practice.

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SUTRA OF THREE HEAPS (Confession to the 37 Buddhas)

SEM CHEN THAM CHED THON U TAG PAR LA MA LA KYAB SUN CHHI-O

SANG GYE LA KYAB SUN CHHI-O
CHHO LA KYAB SUN CHHI-O
GEN DUN LA KYAB SUN CHHI-O

For the sake of all sentient beings, always
I take refuge in the Guru
I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha.

CHOM DEN DE DE ZHIN SHEG PA DRA JOM PA YANG DAG PAR DZOG PI SANG GYE

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PAL GYAL WA SHA KYA THUB PA CHHAN TSAL LO
DOR JE NYING PO RAB TU JOM PA LA CHHAN TSAL LO
RIN CHEN OD THRO LA CHHAN TSAL LO
LU WANG GI GYAL PO LA CHHAN TSAL LO
PA WOI DE LA CHHAN TSAL LO

To the Bhagavan, the Tathagata, the Arhat, the Fully Enlightened One, the Victor Shakyamuni I prostrate.
To (Buddha) Great Destroyer Destroying With Vajra Essence [Vajramandapramardin] I prostrate.
To (Buddha) Precious Radiating Light [Ratnarchi] I prostrate.
To (Buddha) King Of Powerful Naga [Geyaraja] I prostrate.
To (Buddha) Tribe Of Heros [Vorasena] I prostrate.

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PA GYE LA CHHAN TSAL LO
RIN CHEN ME LA CHHAN TSAL LO
RIN CHEN DA OD LA CHHAN TSAL LO
THONG WA THON YOD LA CHHAN TSAL LO
RIN CHEN DA WA LA CHHAN TSAL LO

To (Buddha) Joyful Hero [Voranandin] I prostrate.
To (Buddha) Precious Fire [Ratnagni] I prostrate.
To (Buddha) Precious Moonlight [Ratnachandraprabha] I prostrate.
To (Buddha) Meaningful to Behold [Amoghadarshin] I prostrate.
To (Buddha) Precious Moon [Ratnachandra] I prostrate.

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THRI MA MED PA LA CHHAN TSAL LO
PAL JIN LA CHHAN TSAL LO
TSHANG PA LA CHHAN TSAL LO
TSHANG PE JIN LA CHHAN TSAL LO
CHHU LHA LA CHHAN TSAL LO

To (Buddha) Stainless One [Vimala] I prostrate.
To (Buddha) Glorious Generosity [Shridatta] I prostrate.
To (Buddha) Purity [Brahma] I prostrate.
To (Buddha) Bestowed By Purity [Brahmadatta] I prostrate.
To (Buddha) Water Deva [Varuna] I prostrate.

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CHHU LHAI LHA LA CHHAN TSAL LO

PAL ZANG LA CHHAN TSAL LO
TSEN DEN PAL LA CHHAN TSAL LO
ZIB JID THA YE LA CHHAN TSAL LO
OD PAL LA CHHAN TSAL LO

To (Buddha) Deva Of Water Deva [Varunadeva] I prostrate.
To (Buddha) Glorious Excellence [Bhadrashri] I prostrate.
To (Buddha) Glorious Sandalwood [Chandanashri] I prostrate.
To (Buddha) Infinite Splendour [Anantauijas] I prostrate.
To (Buddha) Glorious Light [Prabhasashri] I prostrate.

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NYA NGEN MED PAI PAL LA CHHAN TSAL LO
SED MED KYI BU LA CHHAN TSAL LO
ME TOG PAL LA CHHAN TSAL LO
TE ZHIN SHEG PA TSHANG PEI OD ZER NAM PAR ROL PE NGON PAR KHYEN PA LA CHHAN
TSAL LO

To (Buddha) Without Sorrow [Ashokashri] I prostrate.
To (Buddha) Youth Without Craving [Narayana] I prostrate.
To (Buddha) Glorious Flower [Kusumashri] I prostrate.
To the Tathagata Who Thoroughly Comprehended The Complete Display of Light Rays of Purity
[Brahmajyotivikridhitabhijna] I prostrate.

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TE ZHIN SHEG PA PE MAI OD ZER NAM PAR ROL PE NGON PAR KHYEN PA LA CHHAN TSAL LO
NOR PAL LA CHHAN TSAL LO
THREN PI PAL LA CHHAN TSAL LO
TSHEN PAL SHIN TU YONG THRAG LA CHHAN TSAL LO

To the Tathagata Who Thoroughly Comprehended The Complete Display of Light Rays of the Lotus
[Padmajyotivikridhitabhijna] I prostrate.
To (Buddha) Glorious Wealth [Danashri] I prostrate.
To (Buddha) Glorious Mindfulness [Smrtishri] I prostrate.
To (Buddha) Glorious Name Of Extreme Renown [Suparikirtitanamagheyashri] I prostrate.

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WANG PO TOG GI GYAM TSEN GYI GYAL PO LA CHHAN TSAL LO
SHIN TU NAM PAR NON PI PAL LA CHHAN TSAL LO
YUL LE SHIN TU NAM PAR GYAL WA LA CHHAN TSAL LO
NAM PAR NON PE SHEG PI PAL LA CHHAN TSAL LO
KUN NE NANG WA KOD PI PAL LA CHHAN TSAL LO

To (Buddha) King Banner Of Victory Over The Sense Faculties [Indrakcetudhvajaraja] I prostrate.
To (Buddha) Glorious One Who Subdue Everything Completely [Suvikrantashri] I prostrate.
To (Buddha) Thoroughly Victorious In Battle [Yuddhajaya] I prostrate.
To (Buddha) Glorious One Gone Beyond Through Subduing Everything [Vikrantagami] I prostrate.
To (Buddha) Glorious Array All Illuminating [Samantavabhasavyuhashri] I prostrate.

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RIN CHEN PE ME NAM PAR NON PA LA CHHAN TSAL LO
TE ZHIN SHEG PA DRA JOM PA YANG DAG PAR DZOG PI SANG GYE RIN PO CHEI PE MI DEN
LA RAB TU ZHUG PA RI WANG GI GYAL PO LA CHHAN TSAL LO

TE DAG LA SOG PA CHHOG CHUI JIG TEN GYI KHAM THAM CHE NA

To (Buddha) Precious Lotus Who Subdue All [Ratnapadmavikrami] I prostrate.

To the Tathagata, Arhat (Foe Destroyer), Samyaksambuddha (Really, Truly, And Completely Enlightened One), King Of Mt Meru, Who Is Firmly Seated On The Precious Lotus Seat [Ratnapadmasupratisthitasailendraraja] I prostrate.

All you thirty-five Buddhas and the Tathagatas, Arhats,.....

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TE ZHIN SHEG PA DRA JOM PA YANG DAG PAR DZOG PI SANG GYE CHOM DEN DE KHANG JI
NYED CHIG ZHUG TE TSHO SHING ZHE PI SANG GYE CHOM DEN DE TE DAG THAM CHE DAG
LA GONG SU SOL/

DAG GI KYE WA DI TANG/ KYE WA THOG MA TANG/ THA MA MA CHHI PA NE/ KHOR
WA NA KHOR WI KYE NE THAM CHE TU

..... Fully Enlightened Ones, the Bhagavans in all the places in the ten directions of the mundane world -
wherever you abide - please heed me.

In this life and in all my lives since beginningless time, in all the realms in samsara,

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DIG PI LE GYI PA TANG/ GYID TU TSAL WA TANG/ GYID PA LA JE SU YI RANG WA-AM
CHHOD TEN GYI KOR RAM/ GEN DUN GYI KOR RAM/ CHHOG CHU-I GEN DUN GYI KOR
THROG PA TANG/ THROG TU TSAL WA TANG/ THROG PA LA JE SU YI RANG WA-AM/
TSHAM MA CHHI PA NGI LE GYI PA TANG/ GYID TU TSAL WA TANG/

whatever evil deeds I did, caused others to do and rejoiced afterwards; or regarding the belongings of stupas,
sanghas and sanghas everywhere, that I stole, caused others to steal and

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GYID PA LA JE SU YI RANG WA-AM/ MI GE WA CHUI LE KYI LAM YANG DAG PAR LANG PA
LA SHUG PA TANG/ JUG TU TSAL WA TANG/ JUG PA LA JE SU YI RANG WA-AM/ LE KYI
DRIB PA KHANG GI DRIB NE/ DAG SEM CHEN NYAL WAR CHHI WA-AM/ DUN DROI KYE
NE SU CHHI WA-AM/ YI DHAG KYI YUL TU CHHI WA-AM/

rejoiced afterwards; or did the five grossly evil deeds (killing one's father, killing one's mother, killing an arhat,
causing disunity in the Sangha, causing blood to flow from a Tathagata), or caused others to do such deeds and
rejoiced afterwards; or thoroughly engaged in the path of the ten non-virtuous actions, caused others to
engage in such a path and rejoiced afterwards; obscured by the obscurations from such deeds, I and other
sentient beings will be born in the realm of hell, or in the realm of animals, or in the realm of pretas,

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YUL THA KHOB TU KYE WA-AM/ LA LOR KYE WA-AM/ LHA TSHE RING PO NAM SU KYE
WA-AM/ WANG PO MA TSHANG WAR GYUR WA-AM/ TA WA LOG PAR DZIN PAR GYUR
WA-AM/ SANG GYE JUNG WA LA NYE PAR MI GYID PAR GYUR WI LE KYI DRIB PA KHANG
LAG PA TE DAG THAM CHE SANG GYE CHOM DEN DE YE SHE SU GYUR PA/ CHEN TU GYUR
PA/

or in places without the Dharma, or in barbaric places, or as long-life gods, or born with impaired sense faculties, or hold wrong views, or not happy that a Buddha had arisen; all these karmic obscurations, to all Buddhas Bhagavans who are primordial Wisdom, who are eyes,

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PANG TU GYUR PA/ TSHE MAR GYUR PA/ KHYEN PA/ ZIG PA/ TE DAG GI CHEN
NGAR THOL LO SHAG SO/ MI CHHAB PO/ MI BED DO/ LEN CHHED KYANG CHOD
CHING DOM PAR GYID LAG SO/ SANG GYE CHOM DEN DE TE DAG THAM CHE DAG LA
GONG SU SOL/ DAG GI KYE WA DI TANG/ KYE WA THOG MA TANG/ THA MA MA
CHHI PA NE/

who are attesters, who cognize validly, (who are) knowers, (who are) seers - in their presence, I openly confessed, without keeping any secret, without hiding anything. Henceforth, I will cut off and refrain from such evil deeds. Therefore Buddhas Bhagavans, please heed me: In this life and in all my previous lives since beginningless time, in all the realms of samsara that I arise in,

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KHOR WA NA KHOR WI KYE WA ZHEN DAG TU JIN PA THA NA DUN DROI KYE NE SU KYE PA
LA ZE KHAM CHIG TSAM TSAL WI GE WI TSA WA KHANG LAG PA TANG/ DAG GI TSHUL
THRIM SUNG PI GE WI TSA WA KHANG LAG PA TANG/ DAG GI TSHANG PAR CHOD PA LA NE
PI GE WI TSA WA KHANG LAG PA TANG/ DAG GI SEM CHEN YONG SU MIN PAR GYI PI GE WI

whatever roots of virtue arising from my gift of even a morsel of food to an animal, whatever roots of virtue arising from my preserving precepts, whatever roots or virtue arising from my abiding in pure conduct, whatever roots of virtue arising from...

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TSA WA KHANG LAG PA TANG/ DAG GI CHHANG CHHUB CHHOG TU SEM KYED PI GE WI
TSA WA KHANG LAG PA TANG/ DAG GI LA NA MED PI YE SHE KYI GE WI TSA WA KHANG
LAG PA TE DAG THAM CHE CHIG TU DU SHING DUM TE/ DOM NE LA NA MA CHHI PA
TANG/ KHONG NA MA CHHI PA TANG/ KHONG MI YANG KHONG MA/ LA MI YANG LA
MAR YONG SU NGO WE/

...my fully ripening sentient beings, whatever roots of virtue from my generating a supreme mind of enlightenment, whatever roots of virtue there is in my unsurpassed primordial Wisdom, all of these I gathered, combined and bound together and dedicate in a manner that is unsurpassable,

PAGE 49

LA NA MED PA YANG DAG PAR DZOG PI CHHANG CHHUB TU YONG SU NGO WAR GYI-O/

JI TAR DE PI SANG GYE CHOM DEN DE NAM KYI YONG SU NGO PA TANG/ JI TAR MA JON PI
SANG GYE CHOM DEN DE NAM KYI YONG SU NGO WAR GYUR WA TANG/ JI TAR TAN TA
JUNG WI SANG GYE CHOM DEN DE NAM KYI YONG SU NGO WAR DZED PA

that is the highest, the highest of the highest, that is the unsurpassable of the unsurpassable:

in this way I dedicate to the unsurpassable, perfect and complete enlightenment. Just as the Buddhas of the past completely dedicated, just as the Buddhas of the future will completely dedicate and just as the Buddhas of the present completely dedicate,

PAGE 50

TE ZHIN TU DAG GI KYANG YONG SU NGO WAR GYI-O/

DIG PA THAM CHE NI SO SOR SHAG SO\
SOD NAM THAM CHE LA NI JE SU YI RANG NGO\
SANG GYE THAM CHE LA NI KUL ZHING SOL WA DEB SO\
DAG GI LA NA MED PA YE SHE KYI CHHOG DAM PA THOB PAR GYUR CHIG

.... I too completely dedicate.

All my evil deeds, I confess them one by one.

I rejoice in all virtues.

I request all the Buddhas (to teach the Dharma) and supplicate them (to remain in the world).

May I attain the unsurpassed and most excellent wisdom.

PAGE 51

MI CHHOG GYAL WA KHANG DAG TAN TAR ZHUG PA TANG
KHANG DAG DE PA DAG TANG TE ZHIN KHANG MA JON
YON TEN NGAG PA THA YE GYAM TSO DRA KUN LA
THAL MO JAR WAR GYI TE KYAB SU NYE WAR CHHI-O

To all the Supreme Kings among men of the present,

To those who have passed on and to those who have yet to come,

Who are praised for their good qualities that are boundless like the ocean,

I, with palms together, go completely for refuge.

JANG CHUB SEM PA KHANG DAG NYING JI THOB DEN ZHING
PA WO SEM CHEN KUN LA PHEN ZHING KYOB JE PA
TE DAG KUN GYI KYAB MED DIG CHEN DAG LA KYOB
JANG CHUB SEM PA TE DAG NAM LA.ANG DAG KYAM CHHI

Bodhisattvas who have the strength of compassion,

Dakas (heroic warriors) who benefit and protect all sentient beings,

Protect me, who is without protector and filled with evil.

To all bodhisattvas I go for refuge.

DAG SOG LU KYI LE NI NAM PA SUM
NGAG GI NAM PA ZHI DAG TANG

PAGE 53

KHANG YANG YID KYI NAM SUM PO
MI GE CHU PO SO SOR SHAG

The three types of deed of the body,

The four types of deed of the speech,

The three types of deed of the mind, of myself and others,

The ten non-virtuous deeds, I confess each and every one.

THOG MA MED NE TAN TI BAR
MI GE CHU TANG TSHAM MED NGA
SEM NI NYON MONG WANG GYUR PI

PAGE 54

DIG PA THAM CHE SHAG PAR GYI

From beginningless time until now,

(I have) committed the ten non-virtues and five unbounded evil deeds
With a mind governed by negative emotions,
All these evils, I confess.

CHHAN TSAL WA TANG CHHOD CHING SHAG PA TANG
JE SU YI RANG KUL SHING SOL WA YI
GE WA CHUNG ZED DAG GI CHI SAG PA
THAM CHE LA MED JANG CHUB CHHEN POR NGO-O

Through prostrating, making offering, confessing,
Rejoicing, requesting, and supplicating,
Whatever little virtues that I have accumulated,
I dedicate them all to (the attainment of) unsurpassed enlightenment.

PAGE 55

PRAISES TO THE TWELVE DEEDS OF THE BUDDHA

THAB KHE THUG JE SHAKYI RIG SU THRUNG
ZHEN GYI MI THUB DUD KYI PUNG JOM PA
SER GYI LHUN PO TA BUR JI PI KU
SHAKYI GYAL PI SHAB LA CHHAN TSAL LO

By skillful means and compassion, you were born in Shakya clan.
Unconquerable by others, you vanquished Mara's hordes.
Your physical form is resplendent like the golden Mt Meru,
At your feet, King of Shakyas, I pay homage.

PAGE 56

KHANG GI TANG POR JANG CHUB THUG KYED NE
SOD NAM YE SHE TSHOG NYI DZOG DZED CHING
THU DIR DZED PA GYA CHHEN DRO WA YI
GON GYUR KHYOD LA DAG GI TOD PAR GYI

You first awakened the mind of enlightenment,
then completed the two accumulations (of merit and wisdom).
And now, in this age, through vast activities,
you protect living beings, to you I offer praise.

LHA NAM THON DZED DUL WI THU KHYEN NE

PAGE 57

LHA LE BAB NE LANG CHHEN TAR SHEG TE
RIG LA ZIG NE LHA MO GYUN THRUL GYI
LHUM SU ZHUG PAR DZED LA CHHAN TSAL LO

While benefiting the gods, you saw that it was time to tame (humans),
and descended from the gods' realm like a great elephant.
Sighting the (appropriate) family,
you entered the womb of Mayadevi. Thus, to you I pay homage.

DA WA CHU DZOG SHAKYI SE PO NI
TA SHI LUM.BI TSHAL TU TAM PI TSHE

PAGE 58

TSHANG TANG GYA JIN GYI TUD TSHEN CHHOG NI
JANG CHUB RIG SU NGEN DZED CHHAN TSAL LO

On the completion of ten months, you were born as a child of Shakya
in the auspicious Lumbini grove, where
Brahma and Indra revered your supreme marks*
that proved you were destined for enlightenment. Thus, to you I pay homage.

**Supreme marks refer to the 32 major and 80 minor marks of a Buddha*

ZHON NU TOB DEN MI YI SENG.GE TE
ANG.GA MA.GA.DHAR NI GYU TSAL TEN

PAGE 59

KYE WO THREG PA CHEN NAM TSHAR CHED NE
DREN DA MED PAR DZED LA CHHAN TSAL LO

Lion among men in your youthful vigour,
displaying your prowess in the games at Agha Magadha,
where you triumphed over proud contestants,
and showed that not one could rival you. Thus, to you I pay homage.

JIG TEN CHHO TANG THUN PAR CHYA WA TANG
KHA NA MA THO PANG CHHIR CHUN MO YI
KHOR TANG DEN DZED THAB LA KHE PA YI

PAGE 60

GYAL SE KYONG WAR DZED LA CHHAN TSAL LO

For the purpose of complying with worldly convention
and avoiding misdeed, you took on a queen and courtiers,
and with skilful means,
performed the duties of a conqueror's son. Thus, to you I pay homage.

KHOR WI CHA WA NYING PO MED ZIG NE
KHYIM NE JUNG TE KHA LA SHEG NE KYANG
CHHOD TEN NAM DAG THRUNG TU NYID LE NYID
RAB TU JUNG WAR DZED LA CHHAN TSAL LO

Seeing that samsaric actions were without essence,
you renounced the life of a householder,
and, having gone to space (sky), went forth (i.e. ordained as a monk)
before the Totally Pure (Visuddha) Stupa. Thus, to you I pay homage.

PAGE 61

TSOPE PE JANG CHUB DRUB PAR GONG NE NI
NE RAN DZA NI DRAM TU LO THRUG TU
KA WA CHED DZED TSON DRU THAR CHHIN NE
SAM TEN CHHOG NYE DZED LA CHHAN TSAL LO

You, intending to persevere till enlightenment was attained,
for six years practised austerities on the banks of Nairanjana,

and taking diligence to its ultimate perfection,
attained the supreme samadhi. Thus, to you I pay homage.

THOG MA MED NE BED PA THON YOD CHHIR

PAGE 62

MA GA DHA YI JANG CHUB SHING THRUNG TU
KYIL TRUNG MI YO NGON PAR SANG GYE NE
JANG CHUB DZOG PAR DZED LA CHHAN TSAL LO

Seeking to make meaningful all your efforts exerted since beginningless time
you sat beneath the bodhi-tree in Magadha,
unmoving, in the vajra posture, and awakened into true buddhahood,
attaining perfect enlightenment. Thus, to you I pay homage.

THUG JE DRO LA NYUR TU ZIG NE NI
WA RA NA SI LA SOG NEN CHHOG TU

PAGE 63

CHHO KYI KHOR LO KOR NE DUL JA NAM
THEG PA SUM LA GOD DZED CHHAN TSAL LO

Gazing with compassion at once upon living beings,
in sacred places like Varanasi,
you turned the wheel of Dharma and established disciples
in the three vehicles. Thus, to you I pay homage.

ZHEN GYI GOL WA NGEN PA TSHAR CHED NE
MU TEG TON PA THRUG TANG LHE JIN SOG
KHOR MO JIG GI YUL TU DUD NAM TUL

PAGE 64

THUB PA YUL LE GYAL DZED CHHAN TSAL LO

To put an end to evil opponents (such as)
the six tirthika teachers, Devadatta and others,
at Khormojig (Gaya in Bhanga) you subdued the maras.
To the sage victorious in battle, I pay homage.

SID PA SUM NA PE MED YON TEN GYI
NYEN TU YOD PAR CHHON THRUL CHHEN PO TEN
LHA MI DRO WA KUN GYI RAB CHHOD PA

PAGE 65

TEN PA GYE PAR DZED LA CHHAN TSAL LO

With qualities unmatched in the three realms,
you performed great miracles in Sravasti.
You, the object of offering of all beings divine and human,
who spread the teachings, I pay homage.

LE LO CHEN NAM NYUR TU KUL CHHI CHHIR

TSAN CHHOG THRONG GI SA ZHI TSANG MA RU
CHHI MED DOR JE TA BU KU SHEG NE
NYA NGEN DE WAR DZED LA CHHAN TSAL LO

To spur the lazy quickly, you,
at the pure site of Kusinagara
left your immortal and vajra-like body,
and passed into parinirvana. Thus, to you I pay homage.

PAGE 66

YANG DAG NYID TU JIG PA MED CHHIR TANG
MA ONG SEM CHEN SOD NAM THOB CHI CHHIR
TE NYID TU NI RING SEL MANG TRUL NE
KU DUNG CHA GYED DZED LA CHHAN TSAL LO

In the perfect essence there is no destruction, therefore
so that future sentient beings could gain merit,
you emanated a wealth of relics, and
divided your remains into eight portions. Thus, to you I pay homage.

PAGE 67

KHANG TSHE KANG NYI TSO WO KHYOD TAM TSHE
SA CHHEN DI LA KHOM PA DUN WOR NE
NGA NI JIG TEN DI NA CHHOG CHE SUNG
TE TSHE KHE PA KHYOD LA CHHAN TSAL LO

When you, chief among human beings, were born,
you took seven steps on this great earth and said:
"In this world I am supreme."
To you, O wise one, I pay homage.

TANG PO GAN DEN LHA YI YUL NE JON

PAGE 68

GYAL POI KHAB TU YUM GYI LHUM SU SHUG
LUM BI NI YI TSHAL TU THUB PA TAM
CHOM DEN LHA YI LHA LA CHHAN TSAL LO

First, you descended from the heaven of Tusita.
Then in Rajagriha you entered your mother's womb.
In the grove at Lumbini, O sage, you were born.
To the victorious 'god among gods', I pay homage.

ZHAL YE KHANG TU MA MA GYED KYI CHHOD
SHAKYI THRUNG TU ZHON NU ROL TSED DZED

PAGE 69

SER KYE NE SU SAN TSHO KHEB TU ZHE
SID SUM TSHUNG MED KU LA CHHAN TSAL LO

In your manifold palace, the eight nannies presented you offerings.
As a youth, before the Shakya clan, you displayed your sporting skills.
At Kapilavastu you took Gopa as your wife.

To you whose body is unequalled in the three worlds, I pay homage.

THRONG KHYER GO ZHIR KYO WI TSHUL TEN NE
CHHOD TEN NAM DAG THRUNG TU U THRA SIL
NE RAN DZA NI DRAM TU KA THUB DZED

PAGE 70

DRIB NYI KYON TANG DRAL LA CHHAN TSAL LO

At the four city gates, you were shown the four kinds of sorrow.
Then, you cut your own hair in front of the Visuddha Stupa.
On the banks of the Nairanjana you practised as an ascetic.
To you who are free from the faults of the two obscurations, I pay homage.

GYAL POI KHEB TU LANG CHHEN NYON PA TUL
YANG PA CHEN TU TRE-U DRANG TSI PHUL
MA GA DHA RU THUB PA NGON SANG GYE
KHYEN PI YE SHE BAR LA CHHAN TSAL LO

At Rajagriha, you tamed a rogue elephant.
In Vaishali, the monkeys offered you honey.
In Magadha, O sage, you realized buddhahood.
To you ablaze with omniscient wisdom, I pay homage.

PAGE 71

WA RA NA SIR CHHO KYI KHOR LO KOR
DZE TI TSHAL TU CHON THRUL CHHEN PO TEN
TSAN CHHOG THRONG TU GONG PA NYA NGEN DE
THUG NI NAM KHA DRA LA CHHAN TSAL LO

At Varanasi you turned the wheel of Dharma.
In the Jeta Grove you displayed great miracles.
At Kusinagara your wisdom mind passed into parinirvana.
To you whose heart is like the sky, I pay homage.

DI TAR TEN PI DAG PO CHOM DEN DE

PAGE 72

DZED PI TSHUL LA DO TSAM TOD PA YI
GE WE DRO WA KUN GYI CHOD PA YANG
DE SHEG NYID KYI DZED TANG TSHUNG PAR SHOG

Through the merit of this brief praise of
the deeds of the Enlightened One, Master of the Teaching,
may the deeds of all living beings
come to equal the acts of the Sugata himself.

TE ZHIN SHEG PA KHYED KU CHI DRA TANG
KHOR TANG KU TSHEI TSHED TANG SHING KHAM TANG

PAGE 73

KYED KYI TSHEN CHHOG ZANG PO CHI DRA WA

TEN DRA KHO NAR DAG SOG GYUR WAR SHOG

However the body of the Tathagata is,
however the retinue, the lifespan and the realm of the Tathagata is like,
whatever the excellent, sublime and noble marks of the Tathagata
may we only become like that.

KHYED LA TOD CHING SOL WA TAB PI THU
DAG SOG KHANG TU NE PI SA CHHOG SU
NED TANG UL PHONG THAB TSOD SHI WA TANG

PAGE 74

CHHO TANG TA SHI PHEL WAR DZED TU SOL

By the power of this praise and supplication,
regardless of where we reside,
may there be no illnesses, poverty and strife,
and may the Dharma and goodness flourish.

TON PA JIG TEN KHAM SU JON PA TANG
TEN PA NYI OD ZHIN TU SAL WA TANG
TEN DZIN BU LOB THAR SHING GYE PA YI
TEN PA YUN RING NE PI TA SHI SHOG

May the goodness of the Teacher arriving in this world,
the goodness of the Dharma shining brightly like the sun,
the goodness of Dharma holders and disciples increasing vastly in numbers,
and the goodness of the Teachings remain for a long time.

PAGE 75

CHENREZIG MEDITATION AND RECITATION REFUGE

Refuge And Generating Bodhicitta

SANG GYE CHHO TANG TSHOG KYI CHHOG NAM LA
JANG CHUB PAR TU DAG NI KYAB SUN CHHI
DAG GI JIN SOG GYI PI SOD NAM KYI
DRO LA PHEN CHHIR SANG GYE DRUB PAR SHOG (3X)

To the Buddha, Dharma and Sangha,
until I attain enlightenment, I take refuge.
By the merit I accumulate from practicing generosity and the other perfections,
may I attain enlightenment for the benefit all living beings. (3x)

PAGE 76

Generating The Four Immeasurables

SEM CHEN THAM CHE DE WA TANG DE WI GYU TANG DEN PAR GYUR CHIG
DUG NGAL TANG DUG NGAL GYI GYU TANG DRAL WAR GYUR CHIG
DUG NGAL MED PI DE WA TANG MIN DRAL WAR GYUR CHIG
NYE RING CHHAG DANG TANG DRAL WI TANG NYOM TSHED MED PA LA NE PAR GYUR CHIG

May all sentient beings have happiness and the causes of happiness.
May they be separated from suffering and the causes of suffering.
May they never be separated from the true happiness that is free from suffering.
May they abide in the great equanimity that is separated from partiality and prejudice to those close and distant respectively. (3x)

PAGE 77

Visualization

DAG SOG KHA KHYAB SEM CHEN GYI
CHI TSUG PE KAR DA WI TENG
HRIH LE PHAM CHHOG CHEN RE ZIG
KAR SAL OD ZER NGA DEN THRO

On the crown of my head and the heads of all sentient beings pervading space,
on a white lotus and moon disk,
is the letter HRIH from which appears Arya Chenrezig,
brilliantly white and radiating five-colour rays of light.

PAGE 78

DZE DZUM THUG JI CHEN GYI ZIG
CHHAG ZHI TANG PO THAL JAR DZED
OG NYI SHEL THRENG PE KAR NAM
THAR TANG RIN CHEN GYEN GYI TRE
RI DAG PAG PI TOD YOG SOL

With a lovely smile, (he) looks (at the world) with compassionate eyes.
Four arms, the palms of the first pair joined together at the heart, while
the lower two arms hold a crystal mala (right) and a white lotus (left).
Adorned with silk and jewel ornaments,
a wild deer skin draped over his shoulder.

PAGE 79

OD PAG MED PI U GYEN CHEN
SHAB NYI DOR JI KYIL TRUNG ZHUG
THRI MED DA WAR GYAB TEN PA
KYAB NE KUN DU NGO WOR GYUR

Crowned by Amitabha, Buddha of Boundless Light,
(Chenrezig's) two legs are in the vajra position (i.e. crossed legged or lotus position).
and an immaculate moon as his back rest.
He is, in essence, all the sources of refuge combined.

(Then visualize that you and all beings then supplicate with one voice as follows:)

PAGE 80

KYON GYI MA GO KUN DOG KAR
DZOG SANG GYE KYI U LA GYEN
THUG JI CHEN GYI DROL LA ZIG
CHEN RE ZIG LA CHHAN TSAL LO

Unmarred by imperfection, your body white is in colour.
Your head is ornamented with a perfect Buddha,

and you gaze on beings with compassionate eyes.
To Chenrezig I prostrate

PAGE 81

The Seven-Branch Offering

PHAG PA CHEN RE ZIG WANG TANG
CHHOG CHUI THU SUM ZHUG PA YI
GYAL WA SE CHE THAM CHE LA
KUN NE TANG WE CHHAN TSAL LO

To Lord Arya Chenrezig,
and all the Victorious Ones and their Sons
abiding in the ten directions and the three times(*), (* *three times - past, present and future*)
with admiration and delight I prostrate.

PAGE 82

ME TOG DUG PO MAR ME THRI
SHAL ZE ROL MO LA SOG PA
NGON JOR YID KYI TRUL NE BUL
PHAG PI TSHOG KYI ZHE SU SOL

Flowers, incense, lamps, perfume
food, music and so forth -
actual and imagined, I offer.
May the assembly of Aryas accept them.

PAGE 83

THOG MA MED NE TAN TI BAR
MI GE CHU TANG TSHAM MED NGA
SEM NI NYON MONG WANG GYUR PI
DIG PA THAM CHE SHAG PAR GYI

From beginningless time until now,
the ten non-virtues and the five unbounded evils,
and evils committed by the force of mental afflictions,
all these evil deeds, I confess.

PAGE 84

NYEN THO RANG GYAL JANG CHUB SEM
SO SO KYE WO LA SOG PE
THU SUM GE WA CHI SAG PA
SOD NAM LA NI DAG YI RANG

The merits of the three times accumulated by
Sravakas, Pratekyabuddhas, Bodhisattvas
and ordinary individuals,
I rejoice.

PAGE 85

SEM CHEN NAM KYI SAM PA TANG

LO YI CHE THRAG JI TAR WAR
CHHE CHHUNG THUN MONG THEG PA YI
CHHO KYI KHOR LO KOR TU SOL

The wishes of all sentient beings
The views of diverse intellects
I request the turning of the Dharma wheel
That are in harmony with these wishes and views.

PAGE 86

KHOR WA JI SID MA TONG PAR
NYA NGEN MIN DA THUG JE YI
DUG NGAL GYAM TSO JING WA YI
SEM CHEN NAM LA ZIG SU SOL

As long as samsara is not emptied,
By your compassion do not pass into nirvana,
But instead look after us sentient beings
Who are sinking in the ocean of suffering, I request.

PAGE 87

DAG GYI SOD NAM CHI SAG PA
THAM CHE JANG CHUB GYUR GYUR NE
RING POR MI THOG DROL WA YI
DREN PI PAL TU DAG GYUR CHIG

Whatever merits that I have accumulated,
By them becoming the causes for (my) enlightenment,
May I before long become an excellent guide
Of sentient beings in samsara.

PAGE 88

HEART-FELT SUPPLICATION

SOL WA DEB SO LA MA CHENREZIG
SOL WA DEB SO YIDAM CHENREZIG
SOL WA DEB SO PHAG CHHOG CHENREZIG
SOL WA DEB SO KYAM GON CHENREZIG

Lama Chenrezig I supplicate
Yidam Chenrezig I supplicate
Arya Chenrezig I supplicate
Protective guardian Chenrezig I supplicate

PAGE 89

SOL WA DEB SO JAM GON CHENREZIG

THUG JE ZUNG SHIG GYAL WA THUG JE CHEN
THA MED KHOR WAR THRANG MED KHYAM GYUR CHING
ZOD MED DUG NGAL NYONG WI DROL WA LA
GON PO KYED LE KYAB ZHEN MA CHHI SO

Loving guardian Chenrezig I supplicate

Transmigrating beings wandering incalculable times through endless samsara
And experiencing unbearable sufferings
May they go for no other refuge than you the Protector
Whose dharani of compassion embodies the compassion of the Victorious Ones

PAGE 90

NAM KHYEN SANG GYE THOB PAR JIN GYI LOB

THOG MED THU NE LE NGEN SAG PI THU
SHE DANG GYI NYAL WAR KYE GYUR TE
TSHA THRANG DUG NGAL NYONG WI SEM CHEN NAM
LHA CHHOG KYED KYI THRUNG TU KYE WAR SHOG
OM MANI PEME HUNG

And obtain blessings to attain all-knowing buddhahood.

By the force of evil deeds accumulated since beginningless time
Being propelled into rebirth in the hell realm due to hatred and anger
Sentient beings experienced the suffering of heat and cold
May they be reborn in your presence. Om Mani Peme Hung.

PAGE 91

THOG MED THU NE LE NGEN SAG PI THU
SER NI WANG GI YI DAG NE SU KYE
TE KOM DUG NGAL NYONG WI SEM CHEN NAM
ZHING CHHOG PO TA LA RU KYE WAR SHOG
OM MANI PEME HUNG

By the force of evil deeds accumulated since beginningless time
Being propelled into rebirth in the preta realm due to miserliness
Sentient beings experienced the suffering of hunger and thirst
May they be reborn in Potala* pureland. Om Mani Peme Hung. (*Chenrezig's pureland)

PAGE 92

THOG MED THU NE LE NGEN SAG PI THU
TI MUG WANG GI DUN DROR KYE GYUR TE
LEN KUG DUG NGAL NYONG WI SEM CHEN NAM
GON PO KYED KYI THRUNG TU KYE WAR SHOG
OM MANI PEME HUNG

By the force of evil deeds accumulated since beginningless time
Being propelled into rebirth in the animal realm due to delusions
Sentient beings experienced the suffering of dimwittedness
May they be reborn in the presence of the Protector. Om Mani Peme Hung.

PAGE 93

THOG MED THU NE LE NGEN SAG PI THU
DOD CHHAG WANG GI MI YI NE SU KYE
THREL PHONG DUG NGAL NYONG WI SEM CHEN NAM
ZHING CHHOG DE WA CHEN TU KYE WAR SHOG
OM MANI PEME HUNG

By the force of evil deeds accumulated since beginningless time

Being propelled into rebirth in the human realm due to desire-attachment
Sentient beings experienced the suffering of poverty
May they be reborn in the supreme land of Dewachen*. Om Mani Peme Hung. (*Amitabha's pureland)

PAGE 94

THOG MED THU NE LE NGEN SAG PI THU
THRAG DOG WANG GI LHA MIN NE SU KYE
THAB TSOD DUG NGAL NYONG WI SEM CHEN NAM
PO TA LA YI ZHING TU KYE WAR SHOG
OM MANI PEME HUNG

By the force of evil deeds accumulated since beginningless time
Being propelled into rebirth in the asura realm due to jealousy
Sentient beings experienced the suffering of quarrelling and fighting
May they be reborn in Potala pureland. Om Mani Peme Hung

PAGE 95

THOG MED THU NE LE NGEN SAG PI THU
NGA GYAL WANG GI LHA YI NE SU KYE
PHO TUNG DUG NGAL NYONG WI SEM CHEN NAM
PO TA LA YI ZHING TU KYE WAR SHOG
OM MANI PEME HUNG

By the force of evil deeds accumulated since beginningless time
Being propelled into rebirth in the god realm due to pride
Sentient beings experienced the suffering of downward transmigration
May they be reborn in Potala pureland. Om Mani Peme Hung.

PAGE 96

DAG NI KYE ZHING KYE WA THAM CHE TU
CHEN RE ZIG TANG DZED PA TSHUNG PA YI
MA TAG ZHING GI DRO NAM DROL WA TANG
SUNG CHHOG YIG THRUG CHHOG CHUR GYE PAR SHOG

PHAG CHHOG KYED LA SOL WA DEB PI THU

May I in this life and all my future lives
Conduct myself in the manner of Chenrezig
And thereby free transmigrating beings in the impure realms
And extensively propagate the sublime six-syllable mantra in the ten directions.

By my supplication to you the sublime one,

PAGE 97

DAG GI DUL WAR GYUR PI DROL WA NAM
LE DRE LHUR LEN GE WI LE LA TSON
DRO WI THON TU CHHO TANG DEN PAR SHOG

TE TAR TSE CHIG SOL TAB PE
PHAG PI KU LE OD ZER THRO

May all those transmigrating beings who are to be trained by me,
Accepting the law of cause and effect, make effort in virtuous deeds,

And may I possess the Buddha Dharma for their benefit.

By my one-pointed supplication in this manner,
Light rays emanate from Chenrezig's body,

PAGE 98

MA TAG LE NANG THRUL SHE JANG
CHHI NOD DE WA CHEN GYI ZHING
NANG CHUD KYEN DROI LU NGAG SEM
CHEN RE ZIG WANG KU SUNG THUG
NANG THRAG RIG TONG YE MED GYUR
OM MANI PEME HUNG

Purifying impure deeds and confused consciousnesses.
The external container (i.e. the world) transforms into Dewachen pureland.
The body, speech and mind of the internal contents (i.e sentient beings),
Chenrezig's body, speech and mind -
Appearances to (your) physical senses and mind, they all become inseparable from emptiness.

PAGE 99

Om Mani Peme Hung.

Visualized as described in the three verses below while reciting the six-syllable mantra. Recite the mantra as much as you are able to. **Let your mind abide naturally in its nature where there is no differentiation between the subject, object and the action, i.e., emptiness.**

DAG ZHEN LU NANG PHAG PI KU
DRA THRAG YI GE THRUG PI YANG

Om Mani Peme Hung

(Thus) the body of myself and others are not different from Chenrezig's;
(Thus) all sounds are not different from the sound of the six-syllable mantra;

PAGE 100

THREN TOG YE SHE CHHEN POI LONG

GE WA DI YI NYUR TU DAG
CHEN RE ZIG WANG DRUB GYUR NE
DRO WA CHIG KYANG MA LU PA
TE YI SA LA GOD PAR SHOG

(Thus) all thoughts are not different from Wisdom's great expanse.

By these merits, may I quickly
Become the powerful Chenrezig
And establish all transmigrating beings without exception,
In that state. (i.e. the state of Chenrezig)

PAGE 101

DI TAR GOM DE GYI PI SOD NAM KYI
DAG TANG DAG LA DREL THOG DRO WA KUN
MI TSANG LU DI BOR WA GYUR MA THAG

DE WA CHEN TU DZU TE KYE WAR SHOG
KYE MA THAG TU SA CHU RAB DROD NE

By the merits from this meditation and recitation
May I and all transmigrating beings who are connected to me
In an instant cast away our defiled bodies
And be spontaneously born in Dewachen (Buddha Amitabha's pureland).
Immediately thereafter, may we traverse the excellent ten bhumis

PAGE 102

TRUL PE CHHOG CHUR ZHEN TON JED PAR SHOG

GE WA DI YI KYE WO KUN
SOD NAM YE SHE TSHOG DZOG TE
SOD NAM YE SHE LE JUNG WI
DAM PA KU NYI THOB PAR SHOG

And send emanations in the ten directions to benefit others.

By these virtues, may all sentient beings
Complete the accumulation of merits and wisdom
And from those merits and wisdom,
Attain the authentic two kayas (dharmakaya and rupakaya*) *the sambhogakaya is included in here.

PAGE 103

JANG CHUB SEM NI RIN PO CHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA MED PA TANG
KHONG NE KHONG TU PHEL WA SHOG

May the precious bodhicitta
That has not been born be born
And having been born, never decline
But progressively grow.

PAGE 104

DHARANI OF ELEVEN-FACE CHENREZIG

NAMO RATNA TRA YA YA / NAMA AHRYA DZAN.NA SAGARA VERO TSA NA VYUH.HA
RA.DZA YA / TATHAGATA YA / ARHATE SAMYAKSAM BUDDHA YA /
NAMAH SARWA TATHAGATE BHYE / ARHATE BHYE / SAMYAKSAM BUDDHE BHYE /
NAMA ARHYA AVALOKITE SHRO RA YA / BODDHISATTVA YA / MAHASATTVA YA / MAHA
KARUNIKA YA / TAYATHA / OM DHARA DHARA / DHIRI DHIRI / DHURU DHURU ETE
WETE / TSA LE TSA LE / VRA TSA LE VRA TSA LE / KUSUME KUSU MA WA RE YI LI MI LI /
TSI TI DZWALA MAPA NAYA SWAHA.

PAGE 106

GREAT COMPASSION SIX-SYLLABLE RECITATION THAT BLESSES QUICKLY

NAMO GURU LO.KI.SHVA.RA.YA

JO WO THUG JE CHHEN PO LA CHHAN TSAL LO
OM MANI PEME HUNG

Namo Guru Lokishvaraya.
To Lord Great-Compassion I prostrate.
Om Mani Peme Hung

PAGE 107

GON CHENREZIG LA KYAB SUN CHI
MA DRO THRUG DON TU JANG SEM KYED
JAM NYING JEI GA WA TANG NYOM GOM
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

I prostrate to the protector Chenrezig.
I generate bodhicitta for the benefit of mother sentient beings of the six realms.
I meditate sending love, compassion, joy and equanimity (to all sentient beings).
I supplicate the Great Compassion Deity.
Om Mani Peme Hung

PAGE 108

YING TING DZIN SAL WI CHHON THRUL LE
PAL KUN TU ZANG PO CHHOD PI TRIN
YUL KHA KYAB GYUN MI CHED PAR JUNG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

From concentration (samadhi) in basic space comes forth clear magical display
Of clouds of offerings (in the manner) of glorious (Bodhisattva) Samanthabhadra
Covering all of space and flowing endlessly.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 109

CHHO THAM CHED TONG PA NYID KYI NGANG
NE YUL KUN RI WO PO TA LI
ZHING ZHAL YE KHANG CHE SAL LA DZOG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

All phenomena in the state of emptiness,
All environment as Mount Potala pureland,
With an immeasurable divine mansion and etc., clearly and completely manifest.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 110

TE U SU RANG NYID CHENREZIG
KU KAR SAL OD ZER BUM THRAG THRO
TSHEN PE JED ZHI DZUM GE PI NYAM
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Myself as Chenrezig at the centre (of the immeasurable divine mansion),
Body white, emanating innumerable light rays,
With major and minor marks, tranquil face, smiling, mesmerizing.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 111

ZHAL CHHO KU THIG LE CHIG TU KHYIL
CHEN THAB SHE NYING JE ZIM BUR ZIG
CHHAG TSHED MED ZHI DEN JAM ZHING NYEN
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The face: the dharmakaya, the bindus swirled into one;
The eyes: method-wisdom, focused on compassion;
The hands: the four immeasurables, soft and pleasing.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 112

TSA CHHAG NYI THUG KAR THAL MO JAR
YE OG ME SHEL GYI THRENG WA TANG
YON OG ME PE MA KAR PO NAM
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The primary two hands, with palms joined, at the heart,
The right secondary hand holding a crystal mala,
The left secondary hand holding a white lotus.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 113

TRA THON THING THOR TSHUG CHI WOR CHING
LHAG MA NAM CHANG LOI THSUL TU CHHANG
CHI TSUG TU NOR BU BAR WAR TSHEN
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The dark blue hair tied up to form a topknot at the crown of the head,
The rest of the hair, braided and hanging loose.
At the top of the head sits a jewel, brilliantly radiant.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 114

TAR NA TSHOG CHOD PEN NA ZA LUB
GYEN RIN CHHEN TU ME KUN NE DZE
RI DAG KYI PAG PE NU YON KEB
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Multicoloured silken sashes draped the crown,

While many precious ornaments sparkled resplendently,
And a wild deer skin covers the chest on the left.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 115

KU BA PU KHUNG BU RE RE ZHIN
JI NYED KYI ZHING KHAM RAM JAM DZOG
TE NYED KYI SANG GYE JANG SEM ZHUG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

As many and distinct as hairs and pores of the body,
Are the immense and complete purelands,
With innumerable Buddhas and Bodhisattvas.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 116

SUNG CHHI NANG NOD CHUD DRA KED KUN
NGAG YI GE THRUG TU JIN LAB PE
THONG THO TANG THREN REG DROL WAR DZED
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

As said in the teachings, all the sounds of the world and the voices of its inhabitants,
When blessed by the six-syllable mantra,
Seeing, hearing, remembering and touching will be naturally liberated.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 117

THUG TONG NYID NGANG LE MA YO ZHIN
DANG MIG MED NYING JE CHHEN PO YI
MA DRO THRUG KUN LA BU TAR GONG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Without moving from the state of emptiness of the enlightened mind,
There flows out the non-referential great compassion's
Thought for sentient beings like that of a mother for her son.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 118

DEN PED KAR DA WA GYE PI TENG
SHAB DOR JEI KYIL MO TRUNG GI ZHUG
CHHOG KUN TU OD KYI NANG WE KHYAB
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

On a white full moon and lotus seat,
Seated in the vajra position*, * cross-legged, full lotus position

Emanation of light pervades all directions.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 119

NE SUM TU OM KAR AH MAR PO
HUNG THING GI YI GE SAL LA TSHER
THON DOR JE SUM GYI NGO WO DZOG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

In (my) three places (crown, throat, heart) - the letters
White OM, red AH and blue HUNG, shining clearly,
Completely understanding of the core of the three vajras* . *enlightened body, speech and mind
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 120

THUG DANG MI SOG LE OD ZER THRO
YE SHE KYI SEM PA CHHAR TAR BE
THAM TSHIG GI CHHAG GYAR YER MED THIM
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

From the refined life force of the enlightened mind, light rays emanate
Then the jnanasattvas (primal-awareness beings) descend like rain
And dissolved indivisibly into the samaya mudra* *the deity that you visualized yourself as.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

While keeping the mind concentrated, offer music and incense, and vigorously chant the mani mantra.

PAGE 121

LAR OD THRO WANG LHA CHEN THRANG NE
WANG KUR ZHING DRIB DAG YON TEN DZOG
PAL NANG WA THA YE U LA GYEN
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Again, lights emanate, inviting the empowerment deities.
The empowerment is bestowed, evils are purified and good qualities are perfected,
And the glorious Boundless Light (Buddha Amitabha) adorns one's crown.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 122

CHIR DRO THRUG KUN LA BU TAR TSE
GOE KHANG CHEN DRO LA LHAG PAR GONG
GON CHEN RE ZIG LA CHHAN TSAL LO
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Looking generally at sentient beings in the six realms with kindness,
Considering particularly beings in the land of snow,

I prostrate to protector Chenrezig.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 123

GYU NGO SU SHAM PE TSHON JE TE
KYEN TING NGE DZIN GYI NAM TRUL PI
SAG MED KYI CHHOD TRIN GYAM TSO BUL
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

With actual (offering) objects representation as laid out, as cause,
And manifesting from samadhi (concentration)
Illusory clouds of stainless offerings, vast as the ocean, as condition,
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 124

THAB SHE RAB CHHOG LA NGA NYE SHING
PAL YE SHE YON TEN SAM MI KYAB
GON CHEN RE ZIG LA KHU PE TOD
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Gaining the most excellent method-wisdom,
The excellent primal awareness and inconceivable good qualities,
Devotedly I praise the protector Chenrezig
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 125

THUG PE KAR DAB THRUG TE WAR HRIH
DAB MA NAM YI GE THRUG PE TSHEN
NGAG RANG DRA DROG SHING OD ZER BAR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

At the heart, a six-petal white lotus with HRIH at the centre;
The petals, (each) marked with (one of) the six syllabi;
The mantra emits its sound and emanates rays of light;
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 126

NGAG DE PI KYEN GYI KUL WA LE
HRIH YI GE OD KYI PHAG PA CHHOD
JIN LAB KUN TSHUR DU DAG LA THIM
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Invoked by the recitation of the mantra,
Offerings are made to the Arya by lights from the letter HRIH.
All the blessings are gathered back and dissolved into oneself.

I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 127

OM KAR PO LHA YI YUL TU THRO
GYUD NGA GYAL PHO TUNG DUG NGAL JANG
THON NYAM NYID YE SHE NGON TU GYUR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The white OM emits light to the deva realm, and
Cleanse the continua there of the suffering of pride and downward transmigration*.
The fact of the Wisdom of Equality is realized.

I supplicate the Great Compassion Deity
Om Mani Peme Hung

*rebirth from the god realm to a lower realm

PAGE 128

MA JANG KU LHA MIN YUL TU THRO
GYUD THRAG DOG THAB TSOD DUG NGAL JANG
THON JA DRUB YE SHE NGON TU GYUR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The green MA emits light to the asura realm, and
Cleanse the continua there of the suffering of envy and fighting.
The fact of Activity Accomplishing Wisdom is realized.

I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 129

NI SER PO MI YI YUL TU THRO
GYUD THE TSHOM DREL PHONG DUG NGAL JANG
THON RANG JUNG YE SHE NGON TU GYUR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The yellow NI light emits light to the human realm, and
Cleanse the continua there of the suffering of doubt and poverty.
The fact of Self-arising Wisdom is realized.

I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 130

PE THING KA DUN DROI YUL TU THRO
GYUD TI MUG LUN MONG DUG NGAL JANG
THON CHHO YING YE SHE NGON TU GYUR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The blue PE emits light to the animal realm, and
Cleanse the continua there of the suffering of delusions and dimwittedness.
The fact of Dharmadhatu Wisdom is realized.

I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 131

ME MAR PO YI DAG YUL TU THRO
GYUD DOD CHAG TE KOM DUG NGAL JANG
THON SOR TOG YE SHE NGON TU GYUR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The red ME light emits light to the preta realm, and
Cleanse the continua there of the suffering of passion and hunger and thirst.
The fact of Individually Discriminating Wisdom is realized.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 132

HUNG THING NAG NYAL WI YUL TU THRO
GYUD SHE DANG TSHA TRANG DUG NGAL JANG
THON ME LONG YE SHE NGON TU GYUR
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

The dark blue HUNG emits light to the hell realm, and
Cleanse the continua there of the suffering of hatred and anger, and heat and cold.
The fact of Mirror-like Wisdom is realized.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 133

KHAM SUM GYI ZUG NANG CHEN RE ZIG
DRA THRAG KUN NGAG KYI RANG DRA UR
THREN TOG GI ZUNG DZIN OD SAL NGANG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

Apparitional forms of the three realms: Chenrezig;
All sounds: the mantra's sound;
Thoughts grasped and grasping thoughts: the state of luminosity.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 134

KYE KHANG RI GONG PO CHEN RE ZIG
DAG SOL DEB BU LA TSE WE GONG
GYUD JIN GYI LAB PAR DZED TU SOL
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

O! Snow Mountain protector Chenrezig,
With the kindness a father would have for his son, bear in mind my supplication
And bless this continuum of mine.
I supplicate the Great Compassion Deity

Om Mani Peme Hung

PAGE 135

NANG THRAG KUN OD SAL YING SU THIM
ZHI MA CHO NYUG MA CHHAG GYA CHHE
LAM JAR MED PHAG PI RANG ZHAL TA
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

All appearances and sounds subsided into the luminosity expanse.
The sub-stratum of the contrived - the innate mahamudra
The path of nothing-to-be-done - seeing the superior own-face.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 136

KHA KHYAB KYI TONG NYID NAM KHI NGANG
LAR PHAG PI KU RU LAM GYI DANG
CHHAM NYING JE DRO WI THON LA CHOD
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

In the sky-like state of emptiness pervading space
Once again, arise in the form of the Arya, and
Benefit transmigrating beings with love and compassion.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 137

DAG GOM DE DI YI TSHON JE TE
THU SUM TU SAG PI GE WI THU
MA DRO THRUG KHOR WA THONG TRUG SHOG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

By the meditation and recitation that I have done,
By the power of the merits gathered over the three times,
May mother sentient beings escape from the six realms of cyclic existence.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 138

NAM TSHE DII NANG WA PHO MA THAG
NUB DE CHEN ZHING TU KYE NE KYANG
JANG CHUB KYI KHON PANG NYUR THOB SHOG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG

When this life's appearances passed, immediately
May I be born in the western pureland of Dewachen
And quickly obtain the station of a Bodhisattva.
I supplicate the Great Compassion Deity
Om Mani Peme Hung

PAGE 139

KYAB KON CHHOG SUM GYI NGO WO NYID
GON CHEN RE ZIG WANG JIN LAB KYI
CHHOG THU KUN TA SHI DE LEG SHOG
LHA THUG JE CHHEN POR SOL WA DEB
OM MANI PEME HUNG GE-O

Taking refuge in the fundamental nature of the three Jewels, and
By the blessing of the protector Chenrezig
May there be good fortune, happiness and goodness in all space and time.
I supplicate the Great Compassion Deity
Om Mani Peme Hung Sadhu!

PAGE 140

ASPIRATION PRAYER VERSES

Nama Guru! In the 10th day of the monkey month and monkey year, in the turquoise-covered room at Samye, at the time of the opening of the mandala of vajra basic space, these aspiration verses were recited by Orgyan (Guru Rinpoche). Consequently, they were taken up as part of their regular practice by the King and his ministers. Subsequent generations continued single-pointedly with this practice.

CHHOG CHU THU ZHI GYAL WA SE TANG CHE
LA MA YI DAM KHAN DRO CHHO KYONG TSHOG
MU LU SHING GI DUL NYED SHEG SU SOL

Conquerors and sons of the four times and ten directions
Gurus, yidams, dakinis and Dharma protectors
As many as particles in all the lands, please come here

PAGE 141

DUN GYI NAM KHAR PE DI DEN LA ZHUG
LU NGAG YI SUM KHU PE CHHAN TSHAL LO
CHHI NANG SANG WA DE ZHIN NYID KYI CHHOD
TEN CHHOD DE SHEG NAM KYI CHEN NGA RU
NGON GYI DIG PI TSHOG LA DAG NONG SHING

To the space in front, and sit on the lotus and moon-disk seats.
Reverently with my body speech and mind, I prostrate.
Outer, inner, secret and suchness offerings, I offer.
In the presence of supreme representations of the Sugatas.
Remorseful of my past evil deeds, and

PAGE 142

TAN TI MI GE GYOD PE RAB TU SHAG
CHHIN CHHED TE LE DOG CHHIR DAG GI DOM
SOD NAM GE TSHOG KUN LA YI RANG NGO
GYAL WI TSHOG NAM NYA NGEN MI DA WAR
DE NOD SUM TANG LA MED CHHON KHOR KOR

Now, regretting my non-virtuosity, I truly confess.
To turn away from non-virtues, henceforth, I shall stop such evil acts.
In all merits and virtues, I rejoice.
Conquerors, do not pass into nirvana, but
Turn the dharma wheel of the unsurpassed tripitaka.

PAGE 143

GE TSHOG MA LU GRO WI GYUD LA NGO
DRO NAM LA MED THAR PI SAR CHHIN SHOG
SANG GYE SE CHE DAG LA GONG SU SOL
DAG GI TSAM PI MON LAM RAB ZANG DI
GYAL WA KUN TU ZANG TANG TE SE TANG

I dedicate all virtues to transmigrating beings.
May they go to unsurpassed liberation.
Buddhas and sons to think of me, I request.
By this excellent prayer
All Conquerors and sons,

PAGE 144

PHAG PA JAM PAL YANG KYI KHYEN PA TAR
TE DAG KUN GYI JE SU DAG LOB SHOG
TEN PI PAL GYUR LA MA RIN CHEN NAM
NAM KHA ZHIN TU KUN LA KYAB PAR SHOG
NYI DA ZHIN TU KUN LA SOL WAR SHOG

Bodhisattva Manjushri, since you all are all knowing,
May I from here onwards, learn and train.
May the teachings be glorified and precious gurus
Pervade everywhere like space,
Shine everywhere like the sun and moon, and

PAGE 145

RI WO ZHIN TU TAG TU TEN PAR SHOG

TEN PI ZHI MA GE DUN RIN PO CHE
THUG THUN THRIM TSEN LAB SUM GYI CHHUG SHOG
TEN PI NYING PO SANG NGAG DRUB PI DE
THAM TSHIG DEN SHING KYED DZOG THAR CHHIN SHOG

Always be stable like the mountain.

The precious sangha - the supporting base of the teachings,
May their minds be harmonious, their discipline strong, and by the three trainings, prosper.
As the sadhana of secret mantra section is the essence of the teachings,
May the samaya be kept and the end of the generation and completion stages be reached.

PAGE 146

TEN PI JIN DAG CHHO KYONG GYAL PO YANG
CHHAB SID GYE SHING TEN LA MEN PAR SHOG
TEN PI ZHAB DEG GYAL RIG LON PO YANG
LO DRO RAB PHEL TSAL TANG DEN PAR SHOG

TEN PI SO JED KHYIM DAG JOR DEN NAM

The benefactors of the teachings - the Dharma protectors and kings
May they provide good governance and benefit the teachings.
The kingly lineage and ministers who serve the teachings

May their intellect grow greatly and possess adroitness.

The affluent householders who provide support for the teachings,

PAGE 147

LONG CHOD DEN ZHING NYER TSHE MED PAR SHOG
TEN LA TED PI YANG PI GYAL KHAM KUN
DE KYID DEN ZHING BAR CHED ZHI WAR SHOG

LAM LA NE PI NAL JOR DAG NYID KYANG
THAM TSHIG MI NYAM SAM PA DRUB PAR SHOG

May they have enjoyment and fortune and not meet with danger or harm
In countries where the teachings are respected and widespread
May there be happiness and may obstructors be pacified and obstructions be cleared.

May I, the yogi abiding on the path
Do not violate my samaya and have all my wishes fulfilled.

PAGE 148

DAG LA ZANG NGEN LE KYI DREL GYUR KHANG
NE KEB THAR THUG GYAL WE JE DZIN SHOG
DRO NAM LA MED THEG PI GOR SHUG NE
KUN ZANG GYAL SID CHHEN PO THOB PAR SHOG

Whoever is connected to me by my deeds, be they good or bad,
May they pass their temporary phases and reach the final destination under the care of Conquerors.
Transmigrating beings who have entered the door of the unsurpassed vehicle and abide therein,
May they attain the governmental power of Samanthabhadra.

Pray intensely like this six times a day. Samaya Gya. This was from a terma that was uncovered publicly by the great tertön Chogyur Dechen Lingpa, an emanation of Prince Murub Tseypo, from the foot of the precious layered mountain rock of Gongmo which was situated to the right of the sacred place of Sengchen Namdrag. The terma was in the form of silk paper containing the Dharma of Vairochana, written in dakini script by Tsogyal (i.e. the dakini Yeshe Tsogyal). There and then, it was copied without error by Pema Garwang Lodro Thaye. May virtues increase!

PAGE 150

PRAYER FOR REBIRTH IN AMITABHA PURELAND

E MA HO
NGON TSHAR SANG GYE NANG WA THA YE TANG
YE SU JO WO THUG JE CHHEN PO TANG
YON TU SEM PA THUG CHHEN TOB NAM LA

Emaho,
The wondrous Buddha Boundless Light (Amitabha) with
The Lord Great-Compassion (Avalokiteshvara) to your right and
The being Who-Obtained-Great-Power (Vajrapani) to your left,

PAGE 151

SANG GYE JANG SEM PAG MED KHOR GYI KOR
DE KYID NGON TSHAR PAG TU MED PA YI
DE WA CHEN SHE CHA WI ZHING KHAM TER
DAG ZHEN DI NE TSHE PHO GYUR MA THAG

KYE WA ZHEN GYI BAR MA CHHOD PA RU

Surrounded by a limitless retinue of buddhas and bodhisattvas.
To the wondrous, immeasurably blissful
Pure Land of Great Bliss (Dewachen) -
May I and others, at the moment of death,
Without any intervening births,

PAGE 152

TE RU KYE NE NANG THI SHAL THONG SHOG
TE KED DAG GI MON LAM TAB PA DI
CHHOG CHUI SANG GYE JANG SEM THAM CHE KYI
GEG MED DRUB PAR JIN GYI LAB TU SOL
TAYATHA PENTSA DRI YA AH WA BO DHA NA YE SVAHA

Be reborn there and behold the face of Amitabha.
By the force of this prayer,
May the buddhas and bodhisattvas of the ten directions
Bestow blessings of accomplishment without obstructions.
Tayatha Pentsa Dri Ya Ah Wa Bho Dha Na Ye Sva Ha

PAGE 153

CHHOG THU GYAL WA SE CHE GONG
TSHOG NYI DZOG LA JE YI RANG
DAG GI THU SUM GE SAG PA
KON CHHOG SUM LA CHHOD PAR BUL
GYAL WI TEN PA PHEL GYUR CHIG

Conquerors and sons in the ten directions, think of me:
I rejoice in the perfection of the two accumulations.
The virtues that I have accumulated in the three times,
I offer to the three Jewels,
May the teachings of the Conqueror spread widely.

PAGE 154

GE WA SEM CHEN KUN LA NGO
DRO KUN SANG GYE THOB GYUR CHIG
GE TSA THAM CHE CHIG DU TE
DAG GI GYUD LA MIN GYUR CHIG
DRIB NYI THAG NE TSHOG DZOG TE

I dedicate the virtues to all sentient beings,
That they all attain buddhahood.
I gather together the roots of virtue,
May they ripen my continuum.
Purify the two obscurations and thereby complete the accumulations,

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TSHE RING NE MED NYAM TOG PHEL
TSHE DIR SA CHU NON GYUR CHIG
NAM SHIG TSHE PHO GYUR MA THAG
DE WA CHEN TU KYE GYUR CHIG
KYE NE PE MI KHA CHE TE

May I have long life without sickness, develop my experience and understanding,
And in this life, be firmly on the ten bhumis.
When the time comes for me to transit from this life, at that moment
May I be reborn in Dewachen
In an open lotus

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LU TEN TE LA SANG GYE SHOG
JANG CHUB THOB NE JI SID TU
TRUL PE DRO WA DREN PAR SHOG

And attain buddhahood in that very body.
Having obtained bodhi, may I as long as needed,
Produce emanations to guide transmigrating beings.

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PRAYER FOR VIRTUES

RIN CHEN GE TSHOG DI YE DRO WA KUN
TAG TU THAM PI CHHO TANG MIN DRAL ZHING
RANG ZHEN THON NYI DZOG PA THAR CHHIN NE
CHHO NGA DROG PE JIG TEN DZE PAR SHOG

By these precious virtues, may all transmigrating beings,
Always be not separated from the holy Dharma.
Having completely gone beyond and attain the benefit for oneself and for others,
May the world be beautifully replete with the sound of the Dharma drum.

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SANG GYE TEN PA THAR ZHING GYE PAR SHOG
SEM CHEN THAM CHE DE ZHING KYED PAR SHOG
NYIN TANG TSHEN TU CHHO LA CHOD PAR SHOG
RANG ZHEN THON NYI LHUN GYI DRUB PAR SHOG

KHANG TU KYE PI KYE WA THAM CHE TU

May the Buddha's teaching flourish and spread widely.
May happiness arise in all sentient beings.
May the Dharma be practised day and night.
May the two benefits for oneself and for others be naturally and spontaneously
accomplished.

Wherever I may be born,

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THO RI YON TEN DUN DEN THOB PAR SHOG
KYE MA THAG TU CHHO TANG THED GYUR CHIG
TSHUL ZHIN DRUB PI RANG WANG YOD PAR SHOG

TE YANG LA MA THAM PA NYE JED CHING
NYIN TANG TSHEN TU CHHO LA CHOD PAR SHOG

May I obtain the seven excellent attributes of the gods.
Having taken birth, may I without delay meet with the Dharma, and
Accordingly possess the innate-autonomy that comes from accomplishments.

Furthermore, may I please the holy guru
And practise the Dharma day and night.

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CHHO TOG NE NI NYING PI THON DRUB TE
TSHE TER SID PI GYAM TSO GAL WAR SHOG

SID PAR THAM PI CHHO RAB TON JED CHING
ZHEN PHEN DRUB LA KYO NGAL MED PAR SHOG
LAB CHHEN ZHEN THON CHHOG RI MED PA YI
THAM CHE CHHAM CHIG SANG GYE THOB PAR SHOG

Realizing the essential truth of the Dharma,
May I in this life cross the ocean of existence.

In instructing the profound Dharma within the realm of existence,
May I not be weary in working for the benefit of others.
Like a great wave that brings benefit to beings without discrimination,
May all attain buddhahood together.

PRAYER FOR THE LONG LIFE OF HH LHOGA RINPOCHE

THUB TEN CHI TANG NANG GYUR DE SUM GYI
LEG SHED DZIN KYONG PEL WI LO DRO THU
THO SAM GOM PE NGE NYE WANG JOR DEN
TSHO KYE TEN PI GYAM TSEN ZHAB TEN SOL

You who have the mental capacity to hold, preserve and propagate the elegant teachings
Of the Muni's outer and inner tantras, and tripitaka;
You who have definitely attained mastery through hearing, contemplation and meditation,
You the Lake-born, the teachings victory banner, please live long.

CHHI TAR NAM DREN ZHI PA SHA KYI TOG
NANG TAR CHHI ME RIN DZIN PE MA JUNG
SANG WA KUN ZANG DO MI GON PO NGO
YE ME CHHOG TRUL LO DRO GYAM TSEN LA
SOL WA DEB SOL KU TSHE KAL GYI BAR
ZHAB PE TEN CHING DZED THRIN GYE GYUR CHIG

Externally, you are like the fourth universal guide, the crowning glory of Shakya clan.
Internally, you are like the immortal Vidhyadhara, the Lotus-born.
Secretly*, you are in fact the All-good Prime Protector.
Inseparable (from the above) supreme emanation Lodro Gyamtsen
I request that you live a hundred eons.
May your enlightened activities flourish.

**i.e. not obvious to ordinary beings*

DEDICATION

SOD NAM DI YI THAM CHE ZIG PA NYID
THOB NE NYE PI DRA NAM PHAM JE NE
KYE GA NA CHHI BA LAB THRUG PA YI
SID PI TSHO LE DRO WA DROL WAR SHOG

By these merits, seeing all there is
And defeating the enemy of wrong doing,
May, transmigrating beings be free from the whirlpool of
Birth, aging, sickness and death in the ocean of existence.