

Visualization of the Objects of Refuge

rang gi dün gyi te drang gi nam kai ne su seng ge chen po gye kyi teg pai rin po che tri to zhing yang
pai teng kar na tsog pai da nyi mai kyil kor gyi den la ngo wo rang gi drin chen tza wai la ma yin pa la
nam pa gyel wa sha kya tub pa ku dog ser tso ma ta bu u tzung tor dang den pa zhal chig chag nyi yey
sa nön / yön nyam zhag gi teng na dü tzii gang wai lhung ze nam pa / ku la chö gö ngur mig gi dog
chen sol wa / tsen pey gyen pai dang sal wö gyi rang zhin chen ku le kye pai wö kyi pung poi ü na
zhab nyi dor je kyil trung gi zhug pa /

de nyi kyi ta kor du ngö dang gyü pai la ma yi dam sang gye jang sem pa wo k'an dro chö kyong sung
mai tsog nam kyi kor ney zhug pa / de dag rang rang gi dün na den tri pün sum tsog pa la rang rang gi
sung pai lung gi chö nam wö kyi rang zhin chen gyi pu tii nam par yö pa / tsog zhing nam kyang rang
nyi la gye pai tsül dang /

rang nyi kyang tsog zhing nam kyi yön ten dang tug je dren pai de pa chen poi ngang ney /

de na dag dang ma sem chen tam che tog ma me pa ne da tai bar du chir kor wa dang kye par ngen
song sum gyi dug ngel na tsog pa zhig nyong dug tu zin kyang / da dung dug ngel gyi ting dang ta tog
ka war dug / de na da re nye par ka zhing nye na dön che wai del jor gyi mi lu kye par chen tob /

jel ka wai sang gye kyi ten pa rin po che dang jel dü dir kor wai dug ngel ta dag pang pai tar pa chog
yang dag par dzog pey sang gye kyi go pang zhig da ta nyi ney tob par ma je na / lar yang chir kor wa
dang kye par ngen song sum gyi dug ngel chi rig pa zhig nyong gö par dug / de na dug ngel de dag le
kyob pai nü pa dün na zhug pai la ma kön chog sum la yö pey / dag gi ma sem chen tam che kyi dön
du dzog pai sang gye kyi go pang tob par ja / dei chir du la ma kön chog sum la kyab su dro war ja'o//

Refuge

la ma la kyab su chi'o / sang gye la kyab su chi'o ../
chö la kyab su chi'o / gen dün la kyab su chi'o / (3X)

Refuge Generating Bodhicitta

sang gye chö dang tsog kyi chog nam la / jang chub bar du dag ni kyab su chi /
dag gi jin sog gyi pai so nam kyi / dro la pen chir sang gye drub par shog / (3X)

Visualization of the Objects of Refuge

In space at eye level before me is a throne, both lofty and glorious made of all precious gems. Above and below it is protected by lions, two at each corner to watch high and low. On top of this throne is a mandala seat of lotus in full bloom, the moon and the sun. Seated upon it is my holy root Guru, you who are always so gracious and kind. In outward appearance you are Buddha Shakyamuni; your body is the hue of refined polished gold, with crowning ushnisha, one head and two arms, your right hand outstretched towards the earth underneath, and your left in your lap calmly holding a begging bowl filled with three nectars. Adorned with all hundred and twelve marks of a Buddha, you are wearing a monk's robes that are saffron in color. Your legs are both crossed in the vajra position, you sit in a bright cloud of clear rays of light.

Seated around you are all my own Gurus, and those of the lineage as well as my yidams. You Buddhas, Bodhisattvas, Dakas, Dakinis, and Dharma Protectors are seated here also. Your volumes of teaching are set here before you on most precious cushions--they glow with clear light. All of you members of this mighty assembly are smiling and pleased as I sit doing puja. Recalling your kindness and qualifications, I am placed in a firm state of very strong faith.

I and all motherly sentient beings from beginningless rebirths until this present time, have experienced in full the various sufferings of samsara in general, and specifically those of the three lower states. Yet it still is not easy to fathom completely the depth and the scope of the suffering we bear. But now I have taken a sound human body fully endowed with the eight forms of leisure and the ten circumstances conducive for Dharma. Such a sound body--not easily gained--when once obtained can be put to good use, for with it I can work for a much higher rebirth, nirvana, or even the state of a Buddha. And I have had the good fortune to have met with the Dharma, the Dharma whose presence is so rare to find. Having attained these most favored conditions, if I do not work to achieve full Enlightenment, surpassing Nirvana and free from all pain--and if I do not try to attain this right now, then again I shall have to experience the sufferings of Samsara in general and specifically those of the three lower states. Therefore, as the power to protect me from all of these sufferings lies only with you, in your hands, O my Guru, and the Three Jewels of Refuge envisioned before me, I promise to strive for Buddhahood now so that I may be able to benefit fully all motherly sentient beings. And so for this purpose, I now go for refuge to you, holy Guru, and the Three Precious Jewels.

Refuge

I take refuge in my Guru / I take refuge in Buddha
I take refuge in the Dharma / I take refuge in the Sangha (3X)

Refuge Generating Bodhicitta

I go for refuge until I am enlightened, to the Buddhas, the Dharma and the Highest Assembly. From the virtuous merit that I collect by practicing giving and other perfections, may I attain the state of a Buddha to be able to benefit all sentient beings. (3X)

Prayer of the Four Immeasurables

sem chen tam che nye ring chag dang dang drel wai tang nyom la ne na chi ma rung / ne par gyur chig / ne par dag gi ja wo / de tar je nü par la ma hla'i jin gyi lab tu sö / (3X)

sem chen tam che de wa dang de wa'i gyu dang den na chi ma rung / den par gyur chig / den par dag gi ja wo / de tar je nü par la ma hla'i jin gyi lab tu sö / (3X)

sem chen tam che dug ngel dang dug ngel gyi gyu dang drel na chi ma rung / drel war gyur chig / drel war dag gi ja wo / de tar je nü par la ma hla'i jin gyi lab tu sö / (3X)

sem chen tam che to ri dang tar pe de wa dam pa dang ma drel na chi ma rung / min drel war gyur chig / min drel war dag gi ja wo / de tar je nü par la ma hla'i jin gyi lab tu sö / (3X)

Prayer for the Special Development of Bodhicitta

ma sem chen tam che kyi dön du nyur wa nyur war yang dag par dzog pe sang gye kyi go pang rin po che chi ne kyang tob par ja / dei chir du lam zab mo la ma hla'i nel jor gyi go ne jang chub lam gyi rim pai tri gom pa la jug par gyi wo /

Purifying the Place

tam che du ni sa zhi dag / seg ma la sog me pa dang /
lag til tar nyam ben dur yai / rang zhin jam por ne gyur chig /

Offering

Hla dang mi yi chö pai dze / ngö su sham dang yi kyi trül / kün zang chö trin la na me / nam kai kam kün kyab gyur chig /

OM NAMO BHAGAVATE / VAJRA SARVA PRAMARDANE TATHAGATAYA / ARAHATE
SAMYAK SAMBUDDHAYA / TADYATA / OM VAJRA VAJRA / MAHA VAJRA / MAHA TEJRA
VAJRA / MAHA VIDYA VAJRA / MAHA BODHICITTA VAJRA / MAHA BODHI
MANDOPASAMKRAMANA VAJRA / SARVA KARMA AVARANA VISHODANA VAJRA
SVAHA /

kön chog sum gyi den pa dang / sang gye dang jang chub sem pa tam che kyi / jin gyi lab dang tsog nyi yong su dzog pe nga tang chen po dang / chö kyi ying nam par dag ching sam gyi mi kyab pai tob kyi de zhin nyi du gyur chig /

Prayer of the Four Immeasurables

How wonderful it would be if all sentient beings could remain impartial, completely unbiased, with neither attraction nor angered repulsion, not close to some, not distant from others. May they always remain in this way; may I cause them to remain in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way. (3X)

How wonderful it would be if all sentient beings were endowed with happiness and the causes for joy. May they always be endowed in this way; may I cause them to be endowed in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way. (3X)

How wonderful it would be if all sentient beings were released from suffering and the causes for pain. May they always be released in this way; may I cause them to be released in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way. (3X)

How wonderful it would be if all sentient beings were never removed from higher rebirths or complete liberation. May they never be removed in this way; may I cause them never to be removed in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way. (3X)

Prayer for the Special Development of Bodhicitta

As it is quite necessary to achieve completely the full Enlightenment of precious Buddhahood as quickly as possible in order to be able to benefit all motherly sentient beings, now I shall mediate on the graded path to Enlightenment, entering through the profound path of divine Guru devotion.

Purifying the Place

May the face of the earth in every direction be stainless and pure, without roughness or fault, as smooth as the palm of a child's soft hand, naturally polished as is lapis lazuli.

Offering

And the material offerings of gods and of humans, both these set before me and those visualized, as well as a cloud of the unequalled offerings of Samantabhadra – may they fully pervade all of space.

OM NAMO BHAGAVATE / VAJRA SARVA PRAMARDANE TATHAGATAYA/ ARHATE
SAMYAK SAMBUDDHAYA / TADYATA/ OM VAJRA VAJRA / MAHA VAJRA / MAHA TEJRA
VAJRA / MAHA VIDYA VAJRA / MAHA BODHICITTA VAJRA / MAHA BODHI
MANDOPASAMKRAMANA VAJRA / SARVA KARMA AVARANA VISHODANA VAJRA
SVAHA /

By the force of the truth of the Three Jewels of refuge, by the firm inspiration from all Bodhisattvas and Buddhas, by the power of the Buddhas who have fully completed their collections of both good merit and insight, by the might of Voidness, inconceivable and pure, may all of these offerings become as visualized.

Visualization of the Field of Assembled Gurus

de tong yer me hla lam yang par kün zang chö trin trig pai wü /
lo ma me tog dre bu yong dze dö gui pag sam jön pai tzer /
dong nga bar wai rin chen tri teng chu kye nyi da gye pai teng /
ka drin sum den tza wai la ma sang gye kün gyi ngo wo nyi /

nam pa ngur mig dzin pe ge long zhel chig chag nyi dzum kar tro /
chag ye chö che yön pa nyam zhag dü tzi gang wai lhung ze nam /
gur gum dang dân chö gö sum söl ser dog pen zhe wu la dze /
tug kar tub wang dor je chang wang zhel chig chag nyi ku dog ngo /

dor dril zung ne ying chug mar kyu hlen kye de tong röl pe gye /
nam mang rin chen gyen gyi tre shing hla dze dar gyi na ze lub /
tsen pei gyen den wö zer tong bar ja tsön na ngey kor wai wü /
dor jei kyil trung tsül gyi zhug pai pung po nam dag de sheg nga /

kam zhi yum zhi kye che tza gyü tsig nam jang chub sem pa ngö /
ba pü dra chom nyi tri chig tong yen lag tro woi wang po nyi /
wö zer chog kyong nö jin sang wa jig ten pa nam zhab kyil den /
ta kor rim zhin ngö gyü la ma yi dam kyil kor hla tsog dang /

sang gye jang sem pa wo kha dro ten sung gya tsö kor ne zhug /
de dag go sum dor je sum tsen HUM yig wö zer chag kyu yi /
rang zhin ne ne ye she pa nam chen drang yer me ten par gyur /

Invocation

ma lü sem chän kün gyi gön gyur ching / dü de pung chä mi zä jom dsä hla /
ngö nam ma lü yang dag kyen gyur pai / chom den kor che ne dir sheg su söl /

DZA HUM BAM HOH

dam tsig pa dang nyi su me par gyur /

Visualization of the Field of Assembled Gurus

In the vast space of non-duality of emptiness and bliss, in the center of a cloud of Samantabhadra's offerings, on the crest of the Wish-Fulfilling Tree, beautifully adorned with fruits, leaves and flowers, is a precious throne supported by lions. On cushions of lotus, sun and the moon sits my gracious root Guru, you who are kind in all the three ways. You are here in your actual bodily form, yet share the same nature as all of the Buddhas.

With one head two arms and a radiant smile, dressed in traditional robes of a monk, your right hand is in the pose of teaching the dharma, your left hand on your lap is in meditational pose, and is holding a begging bowl filled with three nectars. You are wearing the three saffron robes of a monk, crowned with the pointed gold hat of a pundit. In your heart sits the Buddha Shakyamuni, in his heart Vajradhara, blue in color, one head, two arms, a dorje and bell and all the marks of a Buddha.

He embraces his consort, Vajradhatu Ishvari. Both are adorned with many jewelled ornaments, wearing silken heavenly robes. In the midst of the light of a five-colored rainbow, radiating forth with a myriad of rays, you, my root Guru, in full lotus posture, embody in this way Vajradhara and Buddha.

Your skandhas are pure with five "dhyani" Buddhas, the elements of your body with four "dhyani" consorts, your joints, veins and senses with eight Bodhisattvas, your pores with twenty-one thousand Arhats, and your limbs with the wrathful protectors. The light from your body radiates forth in the form of protectors of all ten directions. Celestial gods and gods of this world are only props for your feet.

(An eleven layered lotus) surrounds you; on its petals are found in traditional order: (the four major) Yidams (of anuttara yoga – in front Guhyasamaja, Yamantaka to your left, Heruka to your right, and Hevajra behind; second are the rest of the anuttara yoga yidams; third come the yidams of the yoga tantra class; fourth are those of carya tantra; and fifth come those of the kriya tantra class). All are together with full entourages of the secondary figures from each of their mandalas.

(Sixth) are the Buddhas, (seventh) Bodhisattvas, (eighth) are the Pratyekas and ninth are the Shravakas, tenth are) the Dakas and Dakinis, (and eleventh) Dharmapalas – the Dharma guardians. The lineage gurus (of the bodhicitta line are seated to your right--first Maitreya, then the Pandits of India, the Kadam Geshes and then the Gelug. The lineage gurus of the Shunyata line are seated to your left--first Manjushri, then the Pandits of India, the Kadam Geshes and then the Gelug. Seated above you in vertical rows are the lineage gurus of five tantric lines--from your right to your left at the head of each row, sits first Guhyasamaja, then Yamantaka, Vajradhara, Atisha and lastly Heruka. In front of you seated between this tree and myself are all) my own Gurus from whose kindness I have grown. In this way, O root Gurus, you are nobly encircled by this ocean of figures assembled here now. The body speech and mind of each of these members are marked by a white OM, red AH, and blue HUM; from each of these HUM emits rays of light which hook-like draw you forth from your celestial abode--all you actual "Dhyani" Bodhisattvas and Buddhas merge to become firmly fixed here before me.

Invocation

O Bhagavan, savior of all beings without exception, divine conqueror of the terrible demon host, who knows all entities truly and completely, please approach together with your retinue

DZA HUM BAM HOH.

The wisdom beings merge inseparably with the pledge beings.

Purification Ritual

trü kyi kang pa shin tu dri zhim pa /shel gyi sa zhi sel zhing tser wa tar/
rin chen bar wai ka wa yi wong dän /mu tig wö chag la re dre pa der/

ji tar tam pa tzam gyi ni/ lha nam kyi ni trü söl tar /
lha yi chu ni dag pa yi / de zhin dag gi ku trü söl /

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

pün tsog ge leg je wey trün pai ku / t'a ye dro wai re wa kong wai sung
ma lü she ja ji zhin zig pai tug / tub wang dor je chang la ku trü söl

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

gya chen chö pai gyü la ku trü söl / zab mo ta wai gyü la ku trü sol
nyam len jin lab gyü la ku trü sol / gyü pai la ma nam la ku trü sol

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

tön pa sang gyä nam la ku trü söl / kyob pa dam chö nam la ku trü söl /
dren pa gen dün nam la ku trü söl / kyab ne kön chog sum la ku trü söl/

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

de dag ku la tsung pa me pai gö / tsang la dri rab gö pe ku chi wo/

OM HUM TRAM HRIH AH KAYA VISHODANAYE SVAHA

tong sum kün tu dri nge dang wa yi / dri chog nam kyi tub wang nam kyi ku /
ser jang tzo ma ji dor je pa tar / wö chag bar wai de dag jug par gyi /

sab jam yang wa hla yi gö / mi che dor jei ku nye la /
mi che de pa dag bul na / dag kyang dor jei ku tob shog /

gyel wa tsen pei rang zhin gyen den chir / gyen zhen dag gi gyen par mi tsel yang/
rin chen gyen chog pul we dro wa kün / tsen pe gyen pai ku lü tob par shog/

dag dang dro la tug tzei chir / nyi kyi dzu trül tu yi ni /
ji si chö pa dag gyi na / de si chom den zhug su söl /.

Purification Ritual

Now I visualize clearly a chamber for ablution, with delicate fragrance, refreshing and pure; its floor is inlaid with lovely clear crystal, with sparkling jewelled pillars, majestic and bright. Above it is spread a magnificent canopy, finely embellished with luminescent pearls. In this wondrous chamber a celestial host attends all you gurus as you come one by one to make your ablution.

Just as gods and goddesses made offerings of pure water, So do I make offerings here of water likewise pure for the ablution of the members of this visualized assembly.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

This water for ablution I offer to you, O Guru Buddha Vajradhara. Your Bodies are the products of ten million virtues and the perfect accomplishments of wisdom and means. Your Speech grants the wishes of all sentient beings by showing the way to their freedom from suffering. Your Mind knows that knowable things are all free of permanent existence.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

This water for ablution I offer to you lineage gurus who have passed on the teaching of vast bodhicitta. This water for ablution I offer to you lineage gurus who have passed on the teaching of profound shunyata. This water for ablution I hereby offer to you lineage gurus of meditational practice; you have transmitted in succession the unbroken inspiration to emulate exactly your most excellent examples. This water for ablution I hereby offer to you lineage gurus of my personal guru.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

This water for ablution I hereby offer to all of the Buddhas, you are the true teachers.

This water for ablution I hereby offer to all of the Dharma, you are true protection.

This water for ablution I hereby offer to all of the Sangha, you are the true guides.

This water for ablution I hereby offer to the Triple Gem, you are the true refuge.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

I hereby dry the bodies of all you emanations with a cloth unmatched in fragrance and immaculately clean.

OM HUM TRAM HRIH AH KAYA VISHODANAYE SVAHA

I hereby anoint your bodies, O Buddhas, with the best perfumed oils, the most fragrant of scents. Thus you shine in your glory with many bright rays, as radiant and glowing as pure polished gold.

I offer you heavenly garments, sheer, soft and light, O you who have attained the unshatterable diamond-hard state of a Buddha. If I offer these garments with unshatterable faith, may I likewise attain the diamond-hard state of supreme Buddhahood.

Although it is not needed to adorn any further you Buddhas naturally adorned with perfect major and minor marks; nevertheless, by offering here the finest of jewels, may the merit accruing enable all beings to attain perfect bodies likewise adorned with full double sets of a true Buddha's marks.

From your love and compassion for all sentient beings, by the might of your vast extra-physical powers, may you, O Buddhas, remain with us all for as long as I continue to make you these offerings.

Seven Limb Prayer of the Bodhisattva Samantabhadra Part I

(pag pa jam pel zhön nur gyur pa la chag tsel lo)

ji nye su dag chog chui jig ten na / dü sum sheg pa mi yi seng ge kün /
dag gi ma lü de dag tam che la / lü dang ngag yi dang be chag gyi wo

zang po chö pai mön lam tob dag gi / gyel wa tam che yi kyi ngön sum du /
zhing gi dül nye lü rab tü pa yi / gyel wa kün la rab tu chag tsel lo

dül chig teng na dül nye sang gye nam / sang gye say kyi wü na zhug pa dag
de tar chö kyi ying nam ma lü pa / tam che gyel wa dag gi gang war mö /

de dag ngag pa mi zay gya tso nam / yang kyi yen lag gya tsoi dra kün gyi /
gyel wa kün gyi yön ten rab jö ching / de war sheg pa tam che dag gi tö /

me tog dam pa treng wa dam pa dang / sil nyen nam dang jug pa dug chog dang /
mar me chog dang dug pö dam pa yi / gyel wa de dag la ni chö par gyi /

na za dam pa nam dang dri chog dang / che ma pur ma ri rab nyam pa dang /
kö pa kye par pag pai chog kün gyi / gyel wa de dag la ni chö par gyi /

chö pa gang nam la me gya che wa / de dag gyel wa tam che la yang mö /
zang po chö la de pai tob dag gi / gyel wa kün la chag tsel chö par gyi /

Seven Limb Prayer of the Bodhisattva Samantabhadra Part I

(O noble Manjushri, in your form as a youth, I prostrate before you.)

All of you human-lion Buddhas who have come here in the past, or are here now in the present,
or still have yet to come;
wherever you are residing now in all the ten directions, I offer you prostrations
with my body speech and mind.

While seeing all the Buddhas most distinctly in my mind, I make physical prostrations
to all you Buddhas now with the force of Samantabhadra's Prayer.
And I bow down before you with innumerable bodies, as many as the atoms
that there are in the world.

As mental prostration I imagine very clearly on each of the atoms that there are in the world,
Buddhas as numerous as all these many atoms, with bodhisattva clusters
encompassing them all.
Now all of space before me is completely filled with atoms constructed of these Buddhas
whom I distinctly see.

As verbal prostration I present to all you Buddhas an ocean of praises without any end,
and recite in pleasing verses all your many wondrous virtues, in every spoken language
with innumerable tongues.

May I fully please you Buddhas by offering you pure incense, the best of butter lamps,
and umbrellas well adorned;
fragrant saffron water, the vibrant sound of cymbals, and perfect flower garlands
which are strung without a flaw.

May I fully please you Buddhas as the noble Bodhisattvas have always done with offerings
of the best there are to give;
presenting you with perfume, finest clothing for your statues, and powdered incense
equal to Mount Meru in expanse.

May I fully please you Buddhas by prostrating here before you, by the power of my faith
in the path of moral deeds,
by the peerless spread of offerings unequalled in their vastness, that I visualize before me
as presented up to you.

Mandala Offering

OM BENZA BHUMI AH HUM, wang chen ser gyi sa zhi /

OM BENZA REKHE AH HUM, chi chag ri kor yug gyi kor wai u su ri'i gyel po ri rab /

shar lu pag po lho dzam bu ling nub ba lang chö jang dra mi nyan /

lu dang lu pag nga yab dang nga yab zhen yo den dang lam chog drö dra mi nyen

dang dra mi nyen gyi da /

rin po che'i ri wo pag sam gyi shing do joi ba ma mo pa yi lo tog /

kor lo rin po che nor bu rin po che tsun mo rin po che lon po rin po che

lang po rin po che ta chog rin po che mag pon rin po che ter chen po'i bum pa /

geg ma treng wa ma lu ma gar ma me tog ma dug pö ma nang sel ma dri chab ma /

nyi ma da wa rin po che'i dug chog la nam par gyel wa gyel tsen /

ü-su hla-dang mi'i pel jor pun sum tsog pa ma tsang wa me pa tzang zhing yi du ong wa di dag

drin chen tza wa dang gyu par che pai pel den la ma dam pa nam dang kye-par du yang la ma lo

zang tub wang dor je chang chen-po'i hla tsog kor dang che pa nam la / zhing k'am bul war gyi'o

tug je dro wai don du zhe su sol./ zhe ne kyang dag sog dro wa mar gyur nam kai ta dang nyam pai

sem chen tam che la tug tze wa chen po'i go nay jin gyi lab tu sol /

sa zhi pö kyi jug shing me tog tram / ri rab ling zhi nyi de gyen pa di /

sang gye zhing du mig te ul war gyi / dro kün nam dag zhing la chö par shog /

dag gi chag dang mong sum kye pai yul / dra nyen bar sum lu dang long cho che /

p'ag pa me par bul gyi leg zhe ne / dug sum rang sar drol war jin gyi lob /

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Mandala Offering

OM VAJRA BHUMI AH HUM. Here is the mighty and powerful base of pure gold.

OM VAJRA REKHE AH HUM. Here is the diamond hard fence. The outer ring is encircled with this iron fence. In the center stands Meru, the King of all mountains.

In the east is the continent Purvavideha. In the south is the continent Jambudvipa.

In the west is the continent Aparagodaniya. In the North is the continent Uttarakuru. Around the East the subcontinents Deha and Videha, around the South Camara and Aparacamara, around the West Shata and Uttaramantrina, around the North Kurava and Kaurava.

In the East is the Treasure Mountain, in the South the Wish-granting Tree, in the West the Wish-granting Cow, in the North the Unplowed Harvest.

Here is the precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the best of horses, the precious general, and the great treasure vase.

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

Here is the sun, here is the moon, here is the umbrella of all that is precious, here is the banner of victory in all directions.

Here in the center are all the possessions precious to gods and humans. This magnificent, glorious collection lacking in nothing, I offer to you, my most kind root Guru, together with you venerable and holy lineage Gurus, and to you, Lama Lozang Tubwang Dorje Chang, together with the entire assembly of gods. From your mighty compassion accept what I offer for the sake of improving the state of all beings, and send forth to me waves of inspiring strength to live up to the noble example you set.

I offer this ground anointed with incense, strewn with flowers, adorned with Meru, four continents, sun and moon, visualized as a Buddha Land; May all sentient beings enjoy this Pure Land.

Please enjoy well and bless me and all sentient beings to be released from the three poison minds, for I am offering without attachment my body, enemy, friend, and stranger, and all possessions which are the objects of my greed, ignorance and hatred.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

VAJRASATTVA PURIFICATION

Visualization

rang gi chi wor PAM ley pema dang . AH ley da way kyil kor gyi teng du / HUNG ley dor je kar po tse nga pa / te wa la HUNG gi tsen pa / de le oed troe / du yong su gyur pa le / Dor je Sem pa ku dog kar po / zhel chig chag nyi kyi / dor je dang dri bu tsin pa / yum Dor je Nyem ma kar mo / zhel chig chag nyi kyi / dri guk dang t' oed pa dzin pay kyud pa / nyi ka ang dar gyi na za dang / rin po che'i gyen na tsog pay gyen pa / yab dor je'i kyil trung gi zhug pa / de'i t'ug kar da way teng du HUNG yig kar po / de lay oed zer troe / rang dre ye she pa chen drang / nyi su me par gyur / lar yang t'ug kay HUNG le oed zer troe / wang gi hla chen drang / de zhin sheg pa t'am che kyi / di la ngoen par wang kur du sol / shey sol wa t'ab pey / de nam kyi ye she kyi du tsi gang way bum pa t'og ney /

OM SAR VA TA T'A GA T'A A BHI SHE KHA TA SA MA YA SHRI YE HUNG

shey wang ku ru ku ye she kyi du tsi gang / mi kyoed pay bu gyen par gyur / chom den de dor je sem pa dag dang sem chen t'am che kyi dik drib dang dam tsig nyam chag t'am che chang shing dag par dzey du sol / shey sol wa t'ab pey t'ug kay HUNG ley oed zer troe / sem chen tam che kyi dig drib jang sang gye sey che la nye pa'I cho pa p'ul / de nam kyi yon ten t'am che oed kyi nam par du nay / t'ug kay HUNG la t'in pay / zi ji dang t'u tob p'un sum tsog par gyur

THE 100 SYLLABLE MANTRA OF VAJRASATTVA

OM VAJ RA SAT TVA SA MA YA MA NU PA LA YA / VAJ RA SAT TVA TE NO PA TISH TA /
DRI DHO ME BHA VA / SU TO KYO ME BHA VA / SU PO KYO ME BHA VA / A NU RAK TO
ME BHA VA / SAR VA SID DHI ME PRA YA TSA / SAR VA KAR MA SU CHA ME / CHIT TAM
SHRI YAM KU RU HUNG / HA HA HA HA HOH / BHA GA VAN SAR VA TA THA GA TA
/ VAJ RA MA ME MUN TSA VAJ RI BHA VA / MA HA SA MA YA SAT TVA /
AH HUNG PHAT / (recite 21 or 108 times)

dag ni mi shey mong pa yi / dam tsik ley ni kel zhing nyam / la ma gon po kyab dzoed chig / tso wo dor je dzin pa te / t'ug je chen po'i dag nhi chen / dro way tso la dag kyab chi / dor je sem pay zhel nay rig kyi bu / kyoed kyi dik drib dang dam tsik nyam chak t'am che jang zhing dak go / shey sung ney rang la t'im pay rang gi go sum dang dor je sem pay ku sung t'uk yer mi chey par gyur /

VAJRASATTVA PURIFICATION

Visualization

On the crown of my head, from PAM comes a lotus, and on it, from AH, a moon-disc mandala. On top of this, from HUNG comes a five-spoked white vajra; the hub is marked with HUNG. From this, light rays emanate and collect back together, transforming into Vajrasattva, body of white light, with one face and two arms, holding a vajra and bell and embracing the motherly consort Dorje Nyemma, white, with one face and two arms, who holds a cleaver and skull-cup. Both are adorned with silken scarves and various jewelled ornaments. The Father sits in the vajra position, and in his heart on a moon is a white syllable HUNG, from which light rays emanate, inviting forth wisdom-beings who are like himself.

They (combine and) become non-dual.

Once again from a HUNG at his heart light rays emanate and invite forth empowering deities.

“O all Tathagatha Buddhas, please confer empowerment on this one.”

Having thus been requested, they hold up vases filled with the nectar of wisdom and confer the empowerment saying,

OM SARVA TATHAGATA ABHIKSHEKA TA SAMAYA SHRI YE HUNG

Thus initiated, (Vajrasattva's) body becomes filled with the nectar of wisdom, and his crown is adorned by Akshobhya.

“O Bhagavan Vajrasattva, I beseech you to cleanse and purify myself and all sentient beings of our downfalls and obstacles, as well as of our degenerated and broken pledges.”

Having been thus requested, from the HUNG at his heart light rays emanate, cleansing all sentient beings of their downfalls and obstacles, and making offerings to please Buddhas and Bodhisattvas. All their good qualities collect back together in the form of light which dissolves into the HUNG at his heart, whereby his brilliance, power and strength become the quintessence of the sublime.

THE 100 SYLLABLE MANTRA OF VAJRASATTVA

Oh Vajrasattva, keep your pledge! Vajrasattva, reside in me; make me firm, make me satisfied, fulfill me, make me compassionate. Grant me all siddhis, purify all my obscurations, and make my mind virtuous in all actions.

HUNG HA HA HA HA HOH

All your blessed Tathagatas, do not abandon me; make me indivisible. Great Pledge Being!

(Recite 21 or 108 times.)

Conclusion

Out of ignorance and delusion I have transgressed my words of honor and let them degenerate. O Lama, lord master, lord of beings, whose nature is great compassion, to you I turn for refuge. Vajrasattva replies, “O son of the family, you are cleansed and purified of all your downfalls and obstacles, as well as your degenerated and broken words of honor.” Then he dissolves into me and my body, speech and mind become inseparable from the body, speech and mind of Vajrasattva.

(When performing prostrations...)

(OM NAMO MANJUSHRIYE/NAMAH SUSHRIYE/NAMAH UTTAMA SHRIYE SOHA) (3X)

Bodhisattva's Confession of Downfalls

dag (*ming*) zhey gyi wa du tag tu / la ma la kyab su chi'o / sang gye la kyab su chi'o /
cho la kyab su chi'o / gen dun la kyab su chi'o

ton pa chom den dey de zhin sheg pa dra chom pa yang dag par dzog pa'i sang gye (blue)

pel gyel wa sha kya tub pa la chag tsel lo
de zhin sheg pa dor je nying po rab tu jom pa la chag tsel lo
de zhin sheg pa rin chen ö trö la chag tsel lo
de zhin sheg pa lu wang gi gyal po la chag tsel lo
de zhin sheg pa pa'a wo'i de la chag tsel lo
de zhin srieg pa pel gyay la chag tsel lo
de zhin sheg pa rin chen me la chag tsel lo

de zhin sheg pa rin chen da ö la chag tsel lo (white)

de zhin sheg pa tong wa dön yö la chag tsel lo
de zhin sheg pa rin chen da wa la chag tsel lo
de zhin sheg pa dri ma me pa la chag tsel lo
de zhin sheg pa pel jin la chag tsel lo
de zhin sheg pa tsang pa la chag tsel lo
de zhin sheg pa tsang pa'i jin la chag tsel lo

de zhin sheg pa chu hla la chag tsel lo (yellow)

de zhin sheg pa chu hla'i hla la chag tsel lo
de zhin sheg pa pel zang la chag tsel lo
de zhin sheg pa tsen den pel la chag tsel lo
de zhin sheg pa zi ji ta'a ye la chag tsel lo
de zhin sheg pa ö pel la chag tsel lo
de zhin sheg pa nya ngen me pa'i pel la chag tsel lo

de zhin sheg pa se me kyi bu la chag tsel lo (red)

de zhin sheg pa me tog pel la chag tsel lo
de zhin sheg pa tsang pa'i oe zer nam par röl pa ngon par kyen pa la chag tsel lo
de zhin sheg pa pe me oe zer nam par röl pa ngon par kyen pa la chag tsel lo
de zhin sheg pa nor pel la chag tsel lo
de zhin sheg pa dren pa'i pel la chag tsel lo
de zhin sheg pa tsen pel shin tu yong drag la chag tsel lo

de zhin sheg pa kun ney nang wa sheg pa'i pel la chag tsel lo (green)

de zhin sheg pa wang po'i tog gi gyel tsen gyi gyel po la chag tsel lo
de zhin sheg pa rin chen pe me nam par nön pa la chag tsel lo
de zhin sheg pa shin tu nam par nön pa'i pel la chag tsel lo
de zhin sheg pa yul ley shin tu nam par gyel wa la chag tsel lo
de zhin sheg pa nam par non pa'i kö pa'i pel la chag tsel lo
de zhin sheg pa dra chom pa yang dag par dzog pa'i sang gye rin po che dang pe ma la rab tu zhug pa
ri wang gi gyel po la chag tsel lo /

(When performing prostrations...)

(OM NAMO MANJUSHRIYE/NAMAH SUSHRIYE/NAMAH UTTAMA SHRIYE SOHA) (3X)

Bodhisattva's Confession of Downfalls

I, (name) throughout all times take refuge in the Gurus / I take refuge in the Buddhas /
I take refuge in the Dharma / I take refuge in the Sangha /

To the Founder, the Transcendent Destroyer, the One Thus Gone, the Foe Destroyer, (blue)
the Fully Enlightened One, the Glorious Conqueror from the Shakyas I bow down.

To the One Thus Gone, the Great Destroyer, Destroying with Vajra Essence I bow down.

To the One Thus Gone, the Jewel Radiating Light I bow down.

To the One Thus Gone, the King with Power over the Nagas I bow down.

To the One Thus Gone, the Leader of the Warriors I bow down.

To the One Thus Gone, the Glorious Blissful One I bow down.

To the One Thus Gone, the Jewel Fire I bow down.

To the One Thus Gone, the Jewel Moonlight I bow down. (white)

To the One Thus Gone, Whose Pure Vision Brings Accomplishments I bow down.

To the One Thus Gone, the Jewel Moon I bow down.

To the One Thus Gone, the Stainless One I bow down.

To the One Thus Gone, the Glorious Giver I bow down.

To the One Thus Gone, the Pure One I bow down.

To the One Thus Gone, the Bestower of Purity I bow down.

To the One Thus Gone, the Celestial Waters I bow down. (yellow)

To the One Thus Gone, the Deity of the Celestial Waters I bow down.

To the One Thus Gone, the Glorious Good I bow down.

To the One Thus Gone, the Glorious Sandalwood I bow down.

To the One Thus Gone, the One of Unlimited Splendor I bow down.

To the One Thus Gone, the Glorious Light I bow down.

To the One Thus Gone, the Glorious One without Sorrow I bow down.

To the One Thus Gone, the Son of the Desireless One I bow down. (red)

To the One Thus Gone, the Glorious Flower I bow down.

To the One Thus Gone Who Understands Reality I Enjoying the Radiant Light of Purity I bow down.

To the One Thus Gone Who Understands Reality Enjoying the Radiant Light of the Lotus
I bow down.

To the One Thus Gone, The Glorious Jewel I bow down.

To the One Thus Gone, the Glorious One who is Mindful I bow down.

To the One Thus Gone, the Glorious One Whose Name is Widely Renowned I bow down.

To the One Thus Gone, the Glorious One Gone to Perfect Self-control I bow down. (green)

To the One Thus Gone, the King Holding the Banner of Victory over the Senses I bow down.

To the One Thus Gone, the Jewel Lotus Who Subdues All I bow down

To the One Thus Gone, the Glorious One Who Subdues Everything Completely I bow down

To the One Thus Gone, the Victorious One in All Battles I bow down.

To the One Thus Gone, the Glorious One Who Enhances and Illuminates Completely I bow down

To the One Thus Gone, the Foe Destroyer, the Fully Enlightened One, the King with Power
Over Mount Meru Always Remaining in the Jewel and the Lotus I bow down.

de dag la sog pa / chog chu'i jig ten gyi kam tam che na / de zhin sheg pa dra chom pa yang dag par
 dzog pa'i sang gye chom den de gang ji nye chig zhug te / tso zhing zhe pa'i sang gye chom den de
 de dag tam che dag la gong su sol / dag gi kye wa di dang kye wa tog ma'i ta ma ma chi pa ne / kor
 wa na kor wa'i kye ne tam che du / dig pa'i ley gyi pa dang gyi du tsel wa dang gyi pa la je su yi
 rang wa'am / cho ten gyi kor ram gen dun gyi kor ram / chog chu'i gen dun gyi kor trog pa dang
 trog tu chug pa dang trog pa la je su yi rang wa'am / tsam ma chi pa nga'i le gyi pa dang gyi du
 tsel wa dang gyi pa la je su yi rang wa'am / mi ge wa chu'i ley kyi lam yang dag par lang wa la zhug
 pa dang jug tu tsel wa dang jug pa la je su yi rang wa'am / ley kyi drib pa gang gi drib ney dag
 sem chen nyel war chi wa'am / dun dro'i kye ney su chi wa'am / yi dag kyi yul du chi wa'am / yul ta'a
 kob tu kye wa'am / la lor kye wa'am / hla tse ring po nam su kye wa'am / wang po ma tsang war gyur
 wa'am / ta wa log par dzin par gyur wa'am / sang gye jung wa la nye par mi gyi par / gyur wa'i ley kyi
 drib pa gang lag pa de dag tam che / sang gye chom den de ye she su gyur pa / chen du gyur pa / pang
 du gyur pa / tsey mar gyur pa / kyen pey zig pa / de dag gi chen ngar tol lo / chog so / mi chab bo / mi
 be do / len chey kyang cho ching dom par gyi lag so / sang gye chom den de de dag tam che dag la
 gong su sol / dag gi kye wa di dang / kye wa tog ma'i ta ma ma chi pa ne kor wa na kor wa'i kye ne
 zhen dag tu / jin pa ta na dun dro'i kye ney su kye pa la zay k'am chig tsam tsel wa'i ge wa'i tsa wa
 gang lag pa dang / dag gi tsul trim sung pa'i ge wa'i tsa wa gang lag pa dang / dag gi tsang par cho
 pa'i ge wa'i tsa wa gang lag pa dang / dag gi sem chen yong su min par gyi pa'i ge wa'i tsa wa gang
 lag pa dang / dag gi jang chub chog tu sem kye pa'i ge wa'i tsa wa gang lag pa dang / dag gi la na me
 pa'i ye she kyi ge wa'i tsa wa gang lag pa de dag tam che chig tu du shing dum te dom na / la na ma
 chi pa dang gong na ma chi pa dang / gong ma'i yang gong ma la ma'i yang la mar yong su ngo wey
 la na me pa yang dag par dzog pa'i j'ang chub tu yong su ngo war gyi'o / ji tar da pa'i sang gye chom
 den de nam kyi yong su ngo pa dang / ji tar ma jon pa'i sang gye chom den de nam kyi yong su ngo
 war gyur wa dang / ji tar da tar zhug pa'i sang gye chom den de nam kyi yong su ngo war dza pa de
 zhin du / dag gi kyang yong su ngo war gyi'o / dig pa tam che ni so sor shag so / so nam tam che la ni
 je su yi rang ngo / sang gye tam che la ni kul zhing sol wa deb so / dag gi la na me pa'i ye she kyi
 chog dam pa tob par gyur chig / mi chog gyel wa gang dag da tar zhug pa dang / gang dag de pa dag
 dang de zhin gang ma jon / yön ten ngag pa ta'a ye gya tso dra kun la / tel mo jar war gyi te / kyab su
 nye war chi'o //

These and all others, as many tathagata foe-destroyer perfectly complete buddha-bhagavans as are abiding, living, and residing in all the world systems of the ten directions, all buddha-bhagavans, please pay attention to me!

In this life and in all the states of rebirth in which I have circled in cyclic existence throughout beginningless lives, whatever negative actions I have done, caused to be done, or rejoiced in the doing of; whatever possessions of stupas, possessions of the sangha, or possessions of the sangha of the ten directions I have appropriated, made to be appropriated, or rejoiced in the appropriation of; whatever of the five actions of immediate [retribution] I have done, caused to be done, or rejoiced in the doing of; whatever of the ten non-virtuous paths of action I have engaged in the adoption of, caused to be engaged in, or rejoiced in the engagement in; whatever karmic obscurations due to which I and sentient beings, having become obscured, will go to hell, to an animal mode of rebirth, or to the land of the hungry ghosts, will be reborn in border areas, reborn as barbarians or as long-life gods, will have imperfect faculties, hold wrong views, or will not be delighted with the arising of a buddha; in the presence of the buddha-bhagavans who are exalted wisdom, who are eyes, who are witnesses, who are valid, and who see with knowledge, I admit and confess all these karmic obscurations. I do not conceal or hide them. From now on. I will stop and refrain from them.

All buddha-bhagavans, please pay attention to me! In this life and in the other states of rebirth in which I have circled in cyclic existence throughout beginningless lives, whatever roots of virtue there are from my generosity, be it as little as having given one morsel of food to a being born in the animal realm; whatever roots of virtue there are from my having guarded morality; whatever roots of virtue there are from my pure conduct; whatever roots of virtue there are from my having fully ripened sentient beings; whatever roots of virtue there are from my having generated bodhichitta; and whatever roots of virtue there are from my unsurpassed exalted wisdom: all these, assembled and gathered, then combined together,

I totally dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior; thereby, do I totally dedicate to unsurpassed, perfectly complete enlightenment. Just as the buddha-bhagavans of the past totally dedicated, just as the buddha-bhagavans of the future will totally dedicate, and just as the buddha-bhagavans presently abiding totally dedicate, I too similarly totally dedicate.

I confess all negativities individually. I rejoice in all merit. I urge and request all buddhas: may I attain the supreme excellence of unsurpassed exalted wisdom. To the best of humans, the conquerors who are presently abiding, those of the past, and likewise those of the future, to all those whose exalted qualities are like an infinite ocean, folding my hands, I approach for refuge.

Seven Limb Prayer of the Bodhisattva Samantabhadra Part II

dō chag zhe dang ti muk wang gi ni / lü dang ngag dang de zhin yi kyi kyang /
dig pa dag gi gyi pa chi chi pa / de dag tam che dag gi so sor shag /

chog chui gyel wa kün dang sang gye sey / rang gyel nam den lob dang mi lob dang /
dro wa kun gyi sö nam gang la yang / de dag kün gyi je su dag yi rang /

gang nam chog chui jig ten drön me dag / jang chub rim par sang gye ma chag nye /
gön pö de dag dag gi tam che la / kor lo la na me pa kor war kül /

nya ngen da tön gang zhe de dag la / dro wa kün la pen zhing de wai chir /
kel pa zhing gi dül nye zhug par yang / dag gi tel mo rab jar söl war gyi /

chag tsel wa dang chö ching shag pa dang / je su yi rang kül zhing söl wa yi /
ge wa chung zey dag gi chi sag pa / tam che dag gi jang chub chir ngo wo /

Mandala Offering

OM BENZA BHUMI AH HUM, wang chen ser gyi sa zhi /
OM BENZA REKHE AH HUM, chi chag ri kor yug gyi kor wai u su ri'i gyel po ri rab /
shar lu pag po lho dzam bu ling nub ba lang chö jang dra mi nyan /
lu dang lu pag nga yab dang nga yab zhen yo den dang lam chog drö dra mi nyen
dang dra mi nyen gyi da /
rin po che'i ri wo pag sam gyi shing do joi ba ma mo pa yi lo tog /
kor lo rin po che nor bu rin po che tsun mo rin po che lon po rin po che
lang po rin po che ta chog rin po che mag pon rin po che ter chen po'i bum pa /
geg ma treng wa ma lu ma gar ma me tog ma dug pö ma nang sel ma dri chab ma /
nyi ma da wa rin po che'i dug chog la nam par gyel wa gyel tsen /
ü-su hla-dang mi'i pel jor pun sum tsog pa ma tsang wa me pa tzang zhing yi du ong wa di dag
drin chen tza wa dang gyu par che pai pel den la ma dam pa nam dang kye-par du yang la ma lo
zang tub wang dor je chang chen-po'i hla tsog kor dang che pa nam la / zhing k'am bul war gyi'o
tug je dro wai don du zhe su sol./ zhe ne kyang dag sog dro wa mar gyur nam kai ta dang nyam pai
sem chen tam che la tug tze wa chen po'i go nay jin gyi lab tu sol /

Requesting the Objects of Refuge for Great Purpose

la ma dang kön chog rin po che nam pa sum la chag tsel shing kyab su chi wo / kye nam kyi dag gi
gyü jin gyi lab tu söl / dag dang ma sem chän tam che she nyen la ma gü pa ne zung te dag nyi su tsen
mar dsin pai bar gyi chin chi log gi lo na ta dag gag pa dang / she nyen la gü pa sog chin chi ma log
pai lo na ta dag de lag tu kye wa dang / kyen chi nang gi bar chö tam chä nye war zhi war jin gyi lab
tu söl // (3X)

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

Seven Limb Prayer of the Bodhisattva Samantabhadra Part II

I openly admit and make full declaration that every non-virtuous act I have done, with mind, speech and body while under the sway of desire, strong hatred and closed-minded thought has been a serious error I fully regret. By making the Three Jewels of Refuge these offerings and promising not to commit them again, may I hereby avoid all the harmful effects of the wrong I have done (which prevent me from helping all motherly beings).

Full of great admiration I rejoice in your merit, O you Shravaka and Pratyeka Arhats and Aryas, you Bodhisattvas and Buddhas of all ten directions; and I wish to be able to emulate fully the virtuous conduct of all pious ones.

I request all you Buddhas, almighty protectors, the lights of the world in all ten directions, who remain unattached to Buddhahood gained through completing the ten-staged Bodhisattva career, to turn the incomparable wheel of the Dharma in order to benefit all sentient beings.

With palms pressed together I sincerely beseech all you teachers who wish to gain final release which would bring to an end your most generous teachings, please stay with us here for as many world ages as the numberless atoms there are in the world for the sake of the welfare of all sentient beings.

Whatever small merit from virtuous actions I have gained through prostrations, the offerings I have made, declaring, rejoicing, requesting, beseeching--I dedicate all to attain Buddhahood so that I may be able to liberate quickly all sentient beings from the sufferings they bear

Mandala Offering

OM VAJRA BHUMI AH HUM. Here is the mighty and powerful base of pure gold.

OM VAJRA REKHE AH HUM. Here is the diamond hard fence. The outer ring is encircled with this iron fence. In the center stands Meru, the King of all mountains.

In the east is the continent Purvavideha. In the south is the continent Jambudvipa.

In the west is the continent Aparagodaniya. In the North is the continent Uttarakuru.

Around the East the subcontinents Deha and Videha, around the South Camara and Aparacamara, around the West Shata and Uttaramantrina, around the North Kurava and Kaurava.

In the East is the Treasure Mountain, in the South the Wish-granting Tree, in the West the Wish-granting Cow, in the North the Unplowed Harvest.

Here is the precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the best of horses, the precious general, and the great treasure vase.

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

Here is the sun, here is the moon, here is the umbrella of all that is precious, here is the banner of victory in all directions.

Here in the center are all the possessions precious to gods and humans. This magnificent, glorious collection lacking in nothing, I offer to you, my most kind root Guru, together with you venerable and holy lineage Gurus, and to you, Lama Lozang Tubwang Dorje Chang, together with the entire assembly of gods. From your mighty compassion accept what I offer for the sake of improving the state of all beings, and send forth to me waves of inspiring strength to live up to the noble example you set.

Requesting the Objects of Refuge for Great Purpose

I take refuge in the Three Precious Gems and my Guru and I make this request: Send forth to me waves of inspiring strength. Inspire me now and all motherly beings to bring to an end all distorted states of mind--from showing precious Gurus the slightest disrespect, through insisting we ourselves are truly different from all others. Send forth to us waves of inspiring strength to develop most quickly all true states of mind that especially include showing gurus respect. Send forth to us waves of inspiring strength to clear away hindrances outer and inner to our practice of Dharma.

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

Requesting the Lineage Gurus to Bestow Their Inspiration

pel den tza wai la ma rin po che /
dag gi chi wor pe da'i teng zhug la /
ka drin chen po'i gö ney je zung te /
ku sung t'ug kyi ngö drub tsel du sol / (last line 2X)

Requests to the Assembled Gurus

pün tsog ge leg je wey trün pai ku /
t'a ye dro wa'i re wa kong wai sung /
ma lü shey ja ji zhin zig pa'i tug /
sha kya'i tzo wo de la söl wa deb / (last line 2X)

tug je chen po de sheg dor je chang /
chog zig te lo pa dang na ro pa /
pel chog dom bhi pa dang ah ti sha /
nyam len jin lab gyü la söl wa deb / (last line 2X)

jam pa tog me yig nyen nam dröl de /
chog de dül wai de dang drag pai pel /
seng zang kü sa li nyi ser ling pa /
gya chen chö pai gyü la söl wa deb / (last line 2X)

jam yang yö me chog jig hlun drub dang /
da wa drag pa rig pai ku jug che /
sang gye gong kyong pag pa yab sey sog /
zab mo ta wai gyü la söl wa deb / (last line 2X)

shey drub dam pai chog nga ah ti sha /
ka dam ten pai me po drom tön je /
nel jor nam zhi ku che sum la sog /
ka dam la ma nam la söl wa deb (last line 2X)

gang chen shing tai söl je tzung k'a pa /
ngö tob rig pai wang chug gyel tsab je /
do ngag ten pai dag po k'e drub je /
yab sey gyü par ch'e la söl wa deb / (last line 2X)

kyab sum kün dün la ma dor je chang /
gang la gang dül she nyen tsül zung ney /
chog dang tün mong ngö drub tzol dzey pa'i /
drin chen la ma nam la söl wa deb / (last line 2X)

)
rab jam sung rab kün la ta wai mig /
kel zang tar par drö pai jug ngog chog /
tze way kyö pa'i t'ab kay dzey pa yi /
sel dzey shey nyen nam la söl wa deb / (last line 2X)

Requesting the Lineage Gurus to Bestow Their Inspiration

O venerable and noble root Guru, come take your lotus and moon seat placed here upon my head, receiving and keeping me safe in your kindness, bestow upon me please the powerful attainments of your body speech and mind.

Requests to the Assembled Gurus

I make requests to you, O Buddha, head of the Shakya clan. Your body is the product of ten million virtues and the perfect accomplishment of wisdom and means. Your speech grants the wishes of all sentient beings by showing the way to their freedom from suffering. Your mind knows that knowable things are all void. I make requests to you.

I make requests to you lineage gurus of meditational practice: to you Vajradhara, great compassionate Buddha; Tilopa and Naropa, you have gained highest insight; Dombipa and Atisha, most blessed ones. You have transmitted in succession the unbroken inspiration to emulate exactly your most excellent examples. I make requests to you.

I make requests to you lineage gurus who have passed on the teaching of vast bodhicitta: to you Maitreya, Asanga, Vasubandhu, Vimuktisena, Paramasena, and Vinitasena, Shantarakshita, Haribhadra and Kusali the Elder, Kusali the Younger and Suvarnavipa Dharmamati. I make requests to you.

I make requests to you lineage gurus who have passed on the teaching of profound shunyata: to you Majushri and to you Nagarjuna, you have destroyed both extremes of assertion and denial; to you Chandrakirti, Vidyakokila the Elder, Vidyakokila the younger and you other noble sons. I make requests to you.

I make requests to you Kadam Gurus: to you Atisha who possess completely the oral teachings of texts and their practice; to you Je Dromtonpa, mighty forefather of all the great teachers of the Kadam; and to you three brothers of the Kadam tradition, master yogis of the four tantra classes; and to all you other Gurus as well. I make requests to you.

I make requests to the successive lineage of gurus and disciples: to you Je Tzongkhapa, who has repaved the road of spiritual progress for the carriage of Tibet, the Land of Snows; to you Gyaltsab-je, logic's full power is at your disposal; to you Khedrub-je, lord of sutra and tantra as well. I make requests to you.

I make requests to you kind gracious gurus, to you Vajradhara, O Guru embodying the Three Precious Gems, granting powerful attainments--both the mundane and the special--you assume the form of Gurus in a manner that is suitable for taming your disciples. I make requests to you.

I make requests to you illuminating gurus, eyes through which myriad scriptures may be seen, the best path to freedom for those of good fortune, agents of love through acts skillful in means. I make requests to you..

Foundation of Good Qualities

yön ten kün gyi zhir gyur drin chen je / tsül zhin ten pa lam gyi tza wa ru /
leg par tong ne bey pa du ma yi / gü pa chen pö ten par jin gyi lob (2x)

len chig nye pai del wai ten zang di / shin tu nye ka dön chen she gyur ney /
nyin tsen kün tu nying po len pai lo / gyün chey me par kye war jin gyi lob (2x)

lü sog yo wa chu yi chu bur zhin / nyur du jig pai chi wa drän pa dang
shi wai je su lü dang drib ma zhin / kar nag ley dre chi zhin drang wa la
nge pa ten po nye ne nye pai tsog / tra zhing tra wa nam kyang pong wa dang
ge tsog ta dag drub par je pa la / tag tu bag dang den par jin gyi lob (2x)

che pe mi ngom dug ngel kün gyi go / yi ten mi rung si pai pün tsog kyi
nye mig rig ne tar pai de wa la / dön nyer chen por kye war jin gyi lob (2x)

nam dag sam pa de yi drang pa yi / dren dang she zhin bag yö chen po yi
ten pai tza wa so sor t`ar pa la / drub pa nying por je par jin gyi lob (2x)

rang nyi si tsor lhung wa ji zhin du / mar gyur dro wa kün kyang de dra war
tong ne dro wa dröl wai kur kyer wai / jang chub sem chog jong par jin gyi lob (2x)

sem tzam kye kyang tsül trim nam sum la / gom pa mey na jang chub min drub par
leg par tong ne gyel sey dom pa la / tzön pa drag pö lob par jin gyi lob (line 2x)

log pai yül la yeng wa zhi je ching / yang dag dön la tsül zhin chö pa yi
zhi nä lhag tong zung du drel wai lam / nyur du gyü la kye war jin gyi lob (2x)

tün mong lam jang nö du gyur pa na / teg pa kün gyi chog gyur dor je teg
kel zang kye woi jug ngog dam pa der / de lag nyi du jug par jin gyi lob (2x)

de tse ngö drub nam nyi drub pai zhi / nam dag dam tsig dom par sung pa la
chö ma min pai nge pa nye gyur ney / sog dang dö te sung war jin gyi lob (2x)

de ne gyü dei nying po rim nyi kyi / ne nam ji zhin tog ney tzön pa yi
tün zhi nel jor chö ley mi yel war / dam pai sung zhin drub par jin gyi lob (2x)

de tar lam zang tön pai she nyen dang / tsül zhin drub pai drog nam zhab ten ching
chi dang nang gi bar du chö pai tsog / nye war zhi war jin gyi lab tu söi (2x)

kye wa kün tu yang dag la ma dang / drel mey chö kyi pel la long chö ching
sa dang lam gyi yön ten rab dzog ney / dor je chang gyi go pang nyur tob shog (line 2x)

Foundation of Good Qualities

The kind, holy (guru) is the foundation of good qualities, and proper reliance on the guru is the root of the path. I ask blessing to rely on the guru with great respect (born) of constant effort.

Knowing the rarity and great significance of this (human body), obtained just once, that is the wonderful basis of opportunity, I ask blessing to generate uninterruptedly, day and night, the mind that takes up what is essential (to attaining Buddhahood).

Remembering that death will swiftly destroy my wavering body and life, which are like bubbles on a stream, and gaining firm recognition that the effects of my white and black actions will follow me after death like the shadow follows the body, I ask blessing to take care always to avoid even the subtlest fault and to accomplish all that is virtuous.

Aware of the disadvantages of worldly goods: by enjoying them there is no satisfaction, they are untrustworthy, and the door to all suffering; I ask blessing to generate the great striving for the bliss of liberation.

I ask blessing to take as my essential practice the guidelines for individual liberation [Pratimoksa vows], which are the root of the Dharma, (and to do so) with the great care of mindfulness and introspection induced by that pure thought (renouncing samsara and striving for liberation).

Seeing that, just as I have fallen into the ocean of samsara, so too have all transmigrating beings, who have been my mothers, I ask blessing to develop the supreme thought of enlightenment, which takes on the burden of liberating transmigrating beings.

Seeing that if I generate just the thought (of enlightenment), and do not cultivate the three types of (bodhisattva) morality, I will not attain enlightenment, I ask blessing to train assiduously in the vows of the Bodhisattvas.

I ask blessing to generate quickly in my mindstream the union of quiescence and insight, through pacifying (a mind) that strays towards false objects and investigating properly the ultimate object (emptiness).

When I have become a (suitable spiritual) vessel, trained in the common [Perfection Vehicle] path, I ask blessing quickly to enter the highest of all vehicles, the Vajrayana, the holy crossing-boat for fortunate beings.

Gaining the genuine certainty (that I must guard) the pure (tantric) vows that are the foundation of accomplishing (mundane and trans-mundane) attainments, I ask blessing to guard (those vows) at the risk of my life.

Understanding then the essentials of the (generation and completion) stages that are the heart of the (four) classes of tantra, I ask blessing to practice according to the teachings of the Holy Ones, without neglecting to practice yoga in four sessions (daily).

May virtuous (teachers) who show the excellent path and friends who practice it properly have a long life. I ask blessing swiftly to pacify outer and inner hindrances.

In all my lives, may I never be apart from the perfect master, and may I enjoy the splendor of the Dharma. Having perfected the good qualities of the (ten bodhisattva) levels and the (five) paths, may I quickly obtain the rank of Vajradhara.

Abbreviated Seven Limb Prayer and Mandala Offering

pel den tza wai la ma rin po che / dag gi chi wor pey dai dän zhug la /
ka drin chen poi go ney je zung te / ku sung tug kyi ngö drub tsel du sol /

pün tsog ge leg je wey trün pai ku / t'a ye dro wai re wa kong wai sung /
ma lü she ja ji zhin zig pai tug / sha kyai tzo wo de la chag tsäl lo /

tön pa la me sang gye rin po che / kyob pa la me dam chö rin po che /
dren pa la me gen dün rin po che / kyab ne kün dü kyö la chag tsel lo /

ngö sham yi trül chö pa ma lü bül / tog me ney dag dig tung tam che shag /
kye pag ge wa nam la je yi rang / kor wa ma tong bar du leg zhug ney /

dro la chö kyi kor lo kor wa dang / dag zhen ge nam jang chub chen por ngo /
ling zhi ri rab nyi da rin chen dün / rin chen men del kün zang chö pai tsog /

la ma yi dam kön chog sum la bül / tug je zhe ney jin gyi lab tu söl /

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

Making Virtuous Requests

ku zhi'i dag nyi la ma hlag pai hla / tub wang dor je chang la söl wa deb
drib drel chö ku'i dag nyi la ma hla / tub wang dor je chang la söl wa deb
de chen long ku'i dag nyi la ma hla / tub wang dor je chang la söl wa deb
na tsog trül ku'i dag nyi la ma hla / tub wang dor je chang la söl wa deb

la ma kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb
yi dam kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb

sang gye kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb
dam cho kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb
gen dün kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb

kha dro kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb
chö kyong kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb

kyab ney kün dü la ma hlag pai hla / tub wang dor je chang la söl wa deb

Abbreviated Seven Limb Prayer and Mandala Offering

O venerable and noble root Guru, sitting on your lotus and moon seat placed here upon my head, receiving and keeping me safe in your kindness, bestow upon me please the powerful attainments of your body, your speech and your mind.

I prostrate before you, O Buddha, head of the Shakya clan. Your body is the product of ten million virtues and the perfect accomplishment of wisdom and means. Your speech grants the wishes of all sentient beings by showing the way to their freedom from suffering. Your mind knows that knowable things are all void.

I prostrate before you, O precious Buddha, the peerless instructor; O precious Dharma, the peerless protection; O precious Sangha, the peerless guide. Together you are the three jewels of refuge.

I present to you all offerings, both these set before me and those visualized. I declare to you all the non-virtuous acts and transgressions of vows that I have amassed from beginningless time (and invoke their opponents). I am filled with deep joy and profound admiration, wishing to emulate fully the virtues of all you great Aryas. I beseech all you Gurus not to part from Samsara, please remain with us here for a very long time.

Turn the wheel of the Dharma for the sake of us all. I dedicate the merit of these virtuous actions of myself and all others for the perfect attainment of Buddhahood for all. This collection of excellent offerings and this precious jewelled mandala, complete with Mt. Meru, the four continents, the sun and the moon, and the seven precious emblems I offer to you, O my Guru, my Yidams and the Three Precious Gems. Accepting these out of your boundless compassion, send forth to me waves of inspiring strength.

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

Making Virtuous Requests

To you Guru-Yidam, four bodies of the Buddhas, Buddha Vajradhara I make this request.

To you Guru-Yidam, Dharmakaya void of obstacles, Buddha Vajradhara I make this request.

To you Guru-Yidam, Sambhogakaya of great bliss, Buddha Vajradhara I make this request.

To you Guru-Yidam, Nirmanakaya of many forms, Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Gurus, Buddha Vajradhara I make this request,

To you Guru-Yidam, embodying all Yidams, Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Buddhas, Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all the Dharma, Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all the Sangha, Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Dakinis, Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Dharmapalas, Buddha Vajradhara, I make this request.

To you Guru Yidam, embodying all refuge, Buddha Vajradhara, I make this request.

Concluding Devotion to the Guru-Buddha

la ma gyel wa sha kya tub pa la chag tsel lo /
chö do kyab su chi wo /

OM MUNI MUNI MAHAMUNI YE SVAHA (3X or more)

Dedication

ge wa di yi nyur du dag / la ma sang gye drub gyur ney /
dro wa chig kyang ma lü pa / de yi sa la gö par shog /

Final Lam Rim Prayer

der ni ring d'u bey ley tsog nyi ni / k'a tar yang pa g'ang zhig sag pa d'e /
lo mig ma rig g'i dong dro wa nam / nam dren gyel wai wang por dag gy'ur chig /

d'er ma sön pai tse rab kün tu yang / jam pai yang kyi tze wey je zung ne /
tän pai rim pa kun tsang lam gy'i ch'og / nye ne drub pey gyel nam nye j'e shog /

rang g'i j'i zhin tog pai lam gy'i ney / shug dr'ag tze wey dr'ang pai tab ke kyi /
dro wai yi kyi mün pa sel j'e ney / gyel wai ten pa yün ring dsin gy'ur chig /

ten pa rin ch'en ch'og g'i ma ky'ab pam / ky'ab kyang nyam par gy'ur pai ch'og d'er ni /
nying je ch'en pö yi rab kyö pa yi / p'en de'i ter d'e sel war j'e par shog /

sey che gyel wai mey jung tr'in le le / leg dr'ub j'ang ch'ub lam gy'i rim pe kyang /
tar dö nam kyi yi la pel ter zhing / gyel wai dze pa ring d'u kyong gy'ur chig /

lam zang drub pai tün kyen drub j'e ching / gel kyen sel j'e mi d'ang mi min kün /
tse rab kün tu gyel wey ngag pa yi / nam d'ag lam d'ang drel war ma gy'ur chig /

g'ang tse t'eg pa chog la chö chö chü / tsül zhin drub la tzön pa de yi tse /
t'u den nam kyi tag tu dr'og j'e ching / tra shi gya tsö ch'og kün ky'ab gy'ur chig /

Concluding Devotion to the Guru-Buddha

I prostrate before you, O Guru-Buddha, sage of the Shakya clan. I make you these offerings. In you I take refuge.

OM MUNI MUNI MAHA MUNIYE SVAHA (3X or more)

Dedication

By seeing that my Guru and the Buddhas are one; by the merit collected by these virtuous acts, may I quickly be able to lead every being without exception, to the state of a supreme Guru-Buddha.

Final Lam Rim Prayer

From my collection of insight and merit vast as space, that I have amassed from working with effort at the practice of Lam Rim for a great length of time, may I quickly become the chief leading Buddha for all those who suffer from ignorance clouding their mind's wisdom eye.

Even if I do not reach this high state, may I always be held in your boundless compassion for all of my lifetimes, O great Manjushri; may I discover the best complete graded paths of the teachings, may I please all the Buddhas by practicing well.

By teaching all points of the path just as I have discerned them, thus lifting the darkness from the minds of all others through skillful means, with the force of compassion as guiding incentive, may I uphold Buddhas' teaching for eons.

With my heart going out in the ten main directions where the supreme jewel-like Dharma has declined or not spread, compelled by the powerful force of great mercy, may I expose this vast treasure which brings pleasure and aid.

By the merit of the marvelous good acts of the Buddhas and all of the Bodhisattvas, and even this, my work on the Lam Rim, may the deeds of the Buddhas for a long time be nourished to bring wondrous peace to those who would be free.

As for all of the people and beings not human, who prevent bad conditions and make things conducive for unhindered practice of the excellent path; may they never be parted for all of their lifetimes from the purest path which the Buddhas praise.

When someone with vigor makes effort in accordance with the ten points of conduct of the Mahayana path, may they always be assisted by the mighty Dharmapalas, and may oceans of good fortune spread out reaching all.

Prayer for the long life of His Holiness the Dalai Lama

gang ri ra wey kor wa'i zhing kham dir / pen dang de wa ma lu jung wa'i ney /
chen re zi wang ten dzin gya tso yi / zhab pa'i si ta'i bar du ten gyur chig /

Dedication Verses

ge wa di yi nyur du dag / la ma sang gye drub gyur ne /
dro wa chig kyang ma lu pa / de yi sa la go par shog /

jang chub sem chog rin po che / ma kye pa nam kye gyur chig /
kye pa nyam pa me pa dang / gong ne gong du p'el war shog /

cho kyi gyal po tsong k'a pa'i / cho tsul nam pa pel wa la /
geg kyi tsen ma zhi wa dang / tun kyen ma lu sel war shog /

dag dang zhen gyi du sum dang / drel wa'l tsog nyi la ten ne /
gyel wa lo zang drag pa yi, / ten pa yun ring war gyur chig /

Auspicious Prayer

tsa gyu la ma nam kyi tra shi shog / yi dam hla tsog nam kyi tra shi shog /
ma dang khan dro nam kyi tra shi shog / cho kyong sung ma nam kyi tra shi shog /

Prayer for the long life of His Holiness the Dalai Lama

O! Chenrezig, Tenzin Gyatso, Source of benefit and bliss
in the snow land of Tibet, please remain until the end of cyclic existence.

Dedication Verses

Through this virtue may I swiftly / attain the state of Guru-Buddha, and
place each and every sentient being / without exception in that same state.

Precious supreme Bodhi-mind! May it, where unborn, arise,
and, where born, never decline; but increase forever more.

So that the tradition of Je Tsong Khapa, the King of Dharma, may flourish
may all obstacles be pacified and may all favorable conditions abound.

Through the two accumulations of myself and others gathered throughout: the three times,
may the doctrine of Conqueror Lozang Dragpa flourish for evermore!

Auspicious Prayer

May there be the auspiciousness of the root and lineage Gurus
May there be the auspiciousness of the yidams and the host of Deities
May there be the auspiciousness of the Mothers and the Dakinis
May there be the auspiciousness of the Guardians and the Dharma Protectors.