

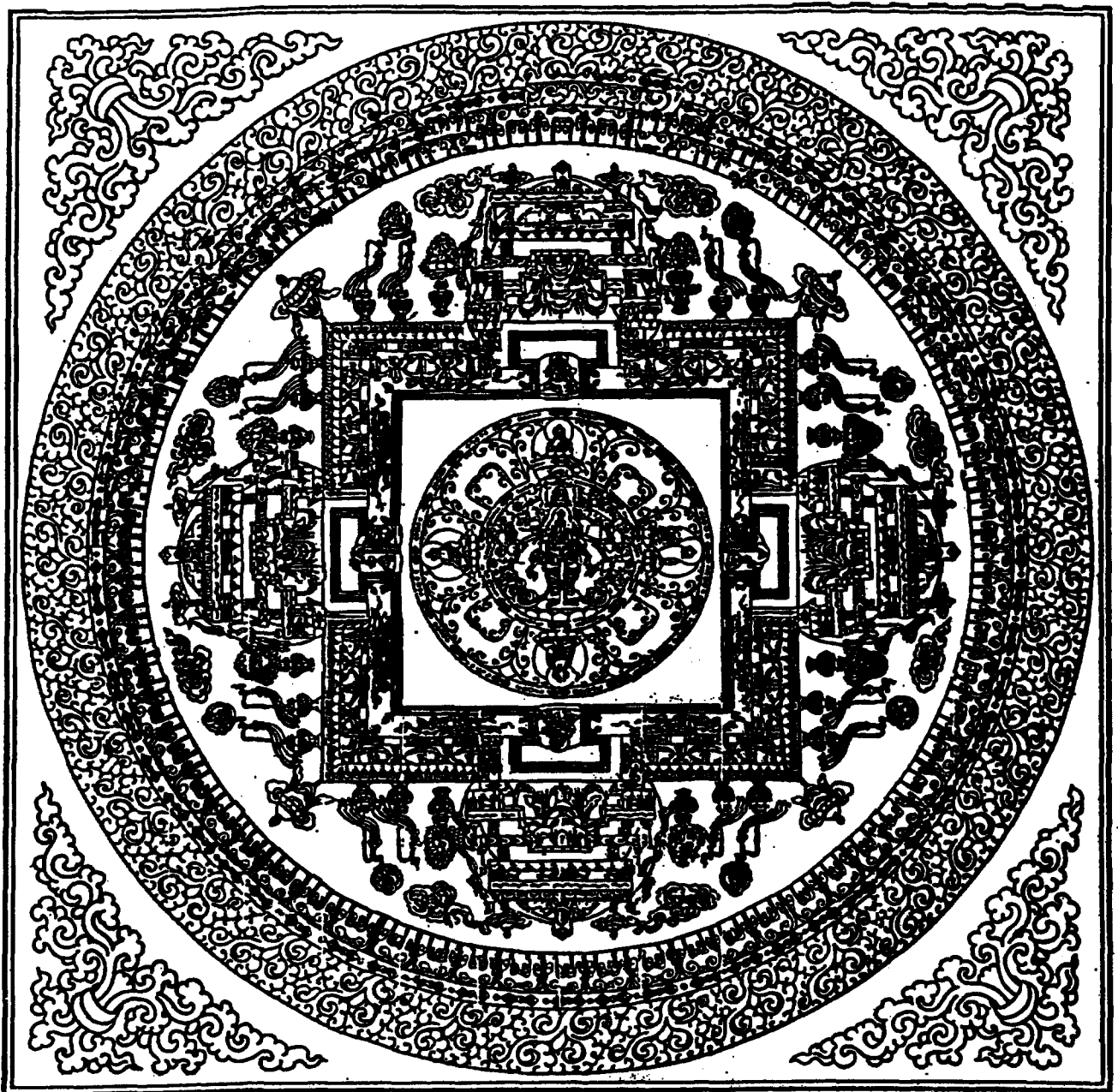
## THE NYUNG NA FASTING RETREAT



A sadhana of the Great Compassionate one with eleven faces according to the tradition of Gelongma Palmo, combined with the ritual of the fasting retreat and a request to the lineage lamas.



།། ལྷ་མཚན་ལུང་ལོ་རྒྱུས་ལྷ་མཚན་ལྷ་མཚན་ལྷ་མཚན་།།



### Mantra to Increase Merit

Om swa.ba.ra sam.ba.ra bi.ma.na sa.ra ma.ha dza.ba hum.  
Om ma.ra ma.ra bi.ma.na ka.ra ma.ha dza.ba hum. [7x]

### Blessing the Mala

Om ru.tsi ra.ma.na pa.wa.da ya hum (7X)

### Prayer of Blessing the Tongue

by Mahasiddha Khyungpo

Kun.cho song.la kyab.su chi,  
Dro.la pän.che sang.gye cho. [3x]

Rang.ni la.sě chei.ting tu,  
ah.lě da.ting Om kar.ta,  
a.li kar.pu yeh.kör dang,  
ka.li mar.pu yong.kör dang,  
de.ni ngong.po yeh.kör la,  
ming.ně na.ren drub.tu dē

### [Mantra of the Vowels]

Om̐ A Ā I Ī U Ū Ṛ Ṝ Ḷ Ḹ  
E Ai O Au Am̐ Ah Svāhā [3x]

### [Mantra of the Consonants]

Om̐ Ka Kha Ga Gha Ṅga  
Ca Cha Ja J̄ha Ṇa  
Ṭa Ṭha Ḍa Ḍha Ṇa  
Ta Tha Da Dha Na  
Pa Pha Ba Bha Ma  
Ya Ra La Va  
Ṣa Ṣa Sa Ha Ksha Svāhā [3x]

### Mantra to Increase Merit

(When this mantra is recited seven times all of the merit of virtuous endeavors one has accomplished are increased by a factor of 100,000." -from the Sutra entitled *The Cycle of Universal Dedication.*)

OM SAMBHARA SAMBHARA VIMANA SARA MAHA JABA HUM  
OM SMARA SMARA VIMANA SKARA MAKA JABA HUM [7x]

### Blessing the Mala

(Recite this mantra seven times and then blow upon your mala. Then whatever you recite from among all the secret mantras spoken by the Tathagatas is increased by a factor of 100,000,000,000. - from the *Limitless Palace of Expanding Jewels.*)

OM RUCHI RAMANI PRAWARTA YA HUM (7X)

### Prayer of Blessing the Tongue

by Mahasiddha Khyungpo

Refuge I take in the Three Jewels.  
May I become a Buddha in order to  
encompass the welfare of all beings. [3x]

Now, having generated yourself as the deity, a letter "AH" on your tongue becomes a lunar disk upon which stands a white letter "OM". Around the OM circle the vowels, "Ah," etc., white in color, in a clockwise direction (to the right). The consonants, "KĀ," etc., red in color, circle around counterclockwise (to the left). The blue letters of the Essence of Interdependent Origination circle clockwise. Visualizing these intertwining like serpents, recite:

#### [Mantra of the Vowels]

Om̐ A Ā I Ī U Ū Ṛ Ṝ Ḷ Ḹ  
E Ai O Au Am̐ Ah Svāhā [3x]

#### [Mantra of the Consonants]

Om̐ Ka Kha Ga Gha Ņga  
Ca Chā Ja Jhā Ņa  
Ṭa Ṭha Ḍa Ḍha Ṇa  
Ta Tha Da Dha Na  
Pa Pha Ba Bha Ma  
Ya Ra La Va  
Ṣa Ṣa Sa Ha Ksha Svāhā [3x]

Mantra of the Essence of Interdependent Origination

Om ye dar.ma he.tu dra.pa.wa he.tun.te ken.ta ta.ga.to hai.wa da.ta tei ken.dza  
yo.ne ro.da ei.wam ba.di ma.ha sha.ma.na ye so.ha. [3x]

Sar.pu nga.tri wei.se gi,  
chi.dän de.dang man.da chi,  
song.nga jin.tu nga.song dang,  
pun.tso ja.se rin.chen tun,  
tra.shi da.gye nam.ba ku,  
ting.pei dē.ni kar.lē dang,  
nga.lē om.ye da.dän nang,  
nga.ma cher.thim ah.ye gyūr,  
dā.yang kar.ma du.tse shō,  
je.ting dor.je rang.dzin gyūr.

Mantra for Blessing the Tongue



**Mantra of the Essence of Interdependent Origination**

**OM YE DHARMĀ HETU PRABHAWA HETUNTE ŚANTA THĀGATO  
HYAWA DATA TE ŚĀŅCA YONI RODHA EWAM BĀDĪMAHĀ ŚRAMAṆA  
YE SVĀHĀ [3x]**

Now the light rays of all of these mantric seed syllables bring forth the three aspects of mantric power relating to both the transcendent and the mundane spheres: the [sixty limbs of Enlightened] Speech, the [Buddha's 84,000] Teachings and the [Buddha's sublime] Blessings. They also bring forth the seven precious jewels of the fabulous kingdom and the eight auspicious elements. All of these then dissolve into the syllables of the Mantra of the Essence of Interdependent Origination, the consonants and the vowels on the lunar disk. As before, these now dissolve into the single letter "AH". This melts into white and red ambrosia which dissolves into your tongue, transforming its nature into that of the vajra.

**Notes:**

The benefits of this contemplation are the excellences and powers of this type of speech, your expressed recitations are increased by a factor of 10 million, your mantric power cannot be taken away and even your senseless talk becomes recitation.

The seven precious jewels of the fabulous kingdom are the precious wheel, the precious gem, the precious queen, the precious minister, the precious elephant, the precious horse, the precious military commander.

The eight auspicious elements are the jeweled umbrella, the golden fish, the vase of great treasures, the sublime lotus, the right turning white conch, the knot of glory, the excellent banner of sovereignty, and the golden wheel.

# Nyung Nä

## 1.0 The Preliminary Ritual

- Q Session 1 begin prayers here everyday, except on the last day of the retreat.
- Q Sessions 2, 3 and 4 begin prayers at section 1.10. (May change according to different instructions)
- Q Last day of the complete retreat begin prayers at section 1.7.

## 1.1 Mantra of the Lotus Family Vow

With hands in the mudra of the samaya of the lotus family, which is the palm cupped at your heart in the manner of an opened lotus, say the following mantra.

Om pä.ma u.ba wa.ye so.ha.

## 1.2 Prostrations

Pay homage and visualize doing prostrations to all Buddhas and Bodhisattvas of the ten directions while reciting the following mantra:

Om sar.wa ta.t'a.ga.ta ka.ya wa.ka tsi.ta bän.dza tra.na.me.na,  
sar.wa ta.t'a.ga.ta bän.dza pa.da ban.da.nam ka.ro.mi.

## 1.3 Offering Your Body to all Buddhas and Bodhisattvas

Ch'og.chu na zhug.päi sang.gyä.d'ang, j'ang.ch'ub sem.pa  
t'am.chä.la, j'ang.ch'ub nying.po.la ch'i.kyi b'ar.d'u,  
dag.nyi d'ü.t'am.chä.d'u yong.ye bül.na,  
sang.gyä d'ang j'ang.ch'ub sem.pa ch'en.po nam.kyi,  
dag zhe.su.söl, dag.la ngö.dr'ub la.na.me.pa tzäl.d'u.söl.

## 1.4 Refuge and Bodhicitta

Sang.gyä ch'ö.d'ang tsog.kyi ch'og.nam la  
J'ang.ch'ub b'ar.d'u dag.ni kyab.su ch'i  
Dag.gi jin.sog gyi.päi sö.nam kyi  
Dro.la p'än.ch'ir sang.gyä drub.par shog. (3x)

## 1.5 Mahayana Refuge and Generating Bodhicitta

Dro.nam dräl.dö sam.pa yi  
Sang.gyä ch'ö.d'ang gen.dün la  
J'ang.ch'ub nying.por ch'i.kyi b'ar  
Tag.par dag.ni kyab.su ch'i.

She.rab nying.tze d'ang.chä pä  
Tzön.pä sem.chän d'ön.d'u dag  
Sang.gyä dün.d'u nä.gyi te  
Dzog.päi j'ang.ch'ub sem.kye d'o. (Both paragraphs 3X)

Sang.gyä ch'ö.d'ang tsog.ch'og la  
J'ang.ch'ub b'ar.d'u kyab.su ch'i  
Dag.d'ang zhän.dön drub.lä d'u  
Dag.g'i j'ang.ch'ub sem.ke d'o.

Ch'og.chu d'ag.na zhug.pa yi  
Sang.gyä j'ang.ch'ub sem.pa sön  
Dag.g'i dzog.päi j'ang.ch'ub ch'ir  
D'eng.nä j'ang.ch'ub sem.kye d'o. (Both paragraphs 3X)



# Nyung Nä

## 1.0 The Preliminary Ritual

- Ⓞ Session 1 begin prayers here everyday, except on the last day of the retreat.
- Ⓞ Sessions 2, 3 and 4 begin prayers at section 1.10. (May change according to different instructions)
- Ⓞ Last day of the complete retreat begin prayers at section 1.7.

## 1.1 Mantra of the Lotus Family Vow

With hands in the mudra of the samaya of the lotus family, which is the palm cupped at your heart in the manner of an opened lotus, recite the following mantra.

om padma udbhavaye svaha

## 1.2 Prostrations

Pay homage and visualize doing prostrations to all Buddhas and Bodhisattvas of the ten directions while reciting the following mantra:

om sarva tathagata kaya vaka citta vajra pranamena sarva  
tathagata vajra pada bandhanam karomi

## 1.3 Offering Your Body to all Buddhas and Bodhisattvas

Until I reach the highest enlightenment, I offer myself completely to all Buddhas and Bodhisattvas abiding in the ten directions. I request the Buddhas and Mahabodhisattvas to accept me and to grant me the unsurpassed realizations.

## 1.4 Refuge and Bodhicitta

I go for refuge, until I am enlightened,  
to the Buddha, the Dharma and the Sangha.  
Through the merit I create by practicing giving and the other perfections,  
may I quickly attain the state of Buddhahood  
for the benefit of all sentient beings. (3X)

## 1.5 Mahayana Refuge and Generating Bodhicitta

With the wish to liberate the transmigrating beings,  
I always go for refuge to the Buddha, the Dharma and the Sangha,  
until I achieve the highest enlightenment.

Exerting myself with wisdom, compassion and love,  
for the benefit of all sentient beings,  
in the presence of the Buddhas,  
I generate the thought of complete enlightenment. (Both paragraphs 3X)

I go for refuge until enlightenment  
To the Buddha, the Dharma, and the Sangha.  
In order to accomplish the works of self and others,  
I will generate bodhicitta.

Please listen to me,  
all you Buddhas and Bodhisattvas of the ten directions.  
In order to achieve enlightenment,  
from now on I will generate bodhicitta. (Both paragraphs 3X)

1.6 Mahayana Ordination

Ⓞ On the last day of the retreat the Mahayana Ordination is not taken.

1.6.1 Invocation

Ma.lu sem.chän kün.gy'i gön.gy'ur.ching  
Dü.de pung.chä mi.zä jom.dzä lha  
ngö.nam ma.lü yang.d'ag ky'en.gy'ur päi  
Chom.dän k'or.chä nä.dir sheg.su söl.

1.6.2 Prostrations

(Thubten Tulka Rinpoche recommends the prostration to be done after the mandala offering, section 1.6.3)

Make 3 prostrations.

1.6.3 Offering the Mandala

Short Mandala (See section 1.13.2 for long mandala, which is optional)

Sa.zhi pö.kyi j'ug.shing me.tog tram  
Ri.rab ling.zhi nyi.dä gyän.pa di  
Sang.gyā zhing.d'u mig.te ül.war gyi  
Dro.kün nam.d'ag zhing.la chö.par shog.

I.dam gu.ru rat.na man.da.la.kam nir.ya.ta.ya.mi.

1.6.4 Taking the Precepts

Ch'og.chu.na zhug.päi sang.gyā.d'ang, j'ang.ch'ub.sem.pa t'am.chä, dag.la  
gong.su.söl,

(lob.pön gong.su.söl. - Recite only if taking precepts from a master.)

J'i.tar ngön.gy'i / d'e.zhin.sheg.pa dra.chom.pa yang.d'ag.par dzog.päi  
sang.gyā, ta.chang.she ta.bu / lang.po / ch'en.po, j'a.wa j'ä.shing /  
j'e.pa j'ä.pa / k'ur b'or.wa / rang.g'i.d'ön / je.su.t'ob.pa / si.par  
kün.tu.jor.wa / yong.su.zä.pa / yang.d'ag.päi ka, leg.par nam.par  
dr'öl.wäi t'ug / leg.par nam.par dr'öl.wäi she.rab.chän / d'e.d'ag.g'i,  
sem.chän t'am.chä.kyi d'on.gy'i.ch'ir d'ang / pän.par j'a.wäi.ch'ir  
d'ang / dr'öl.war j'a.wäi.ch'ir d'ang / mu.g'e me.par j'a.wäi.ch'ir d'ang /  
nä me.par j'a.wäi.ch'ir d'ang / j'ang.ch'ub kyi ch'og.kyi ch'ö.nam /  
yong.su dzog.par j'a.wäi.ch'ir d'ang / la.na.me.pa / yang.d'ag.par  
dzog.päi j'ang.ch'ub / nge.par tog.par j'a.wäi.ch'ir, so.jong /  
yang.d'ag.par dzä.pa d'e.zhin.d'u / dag (say your name) zhe.gyi.wä  
kyang / d'ü.di.nä zung.te / j'i.si sang nyi.ma ma.shar.gy'i b'ar.d'u /  
sem.chän t'am.chä.kyi dön.gy'i.ch'ir d'ang / pän.par j'a.wäi.ch'ir  
d'ang / dr'öl.war j'a.wäi.ch'ir d'ang / mu.g'e me.par j'a.wäi.ch'ir d'ang /  
nä me.par j'a.wäi.ch'ir d'ang / j'ang.ch'ub kyi ch'og.kyi ch'ö.nam /  
yong.su dzog.par j'a.wäi.ch'ir d'ang / la.na me.pa yang.d'ag.par  
dzog.päi j'ang.ch'ub / nge.par tog.par j'a.wäi.ch'ir, so.jong /  
yang.d'ag.par lang.war.gyio.

(Then the guru will say: T'ab yin.no. Done only if taking precepts from a master.)

(Upon which you say: Leg.so. Recite only if taking precepts from a master.)

1.6.5 Prayer of the Precepts

D'eng.nä sog.chö mi.j'a.zhing  
Zhän.gy'i nor.yang lang.mi.j'a  
Tr'ig.päi ch'ö.kyang mi.chö.ching  
Dzün.gy'i tsig.kyang mi.ma.o.

1.6 Mahayana Ordination

Ⓞ On the last day of the retreat the Mahayana Ordination is not taken.

1.6.1 Invocation

Holy Buddha, you have complete control and realizations,  
you are the savior of every sentient being,  
the destroyer of evil groups with only your great everlasting love  
fully seeing each and every existence,  
you and your surrounding attendants, please come to this place.

1.6.2 Prostrations

(Thubten Tulka Rinpoche recommends the prostration to be done after the mandala offering, section 1.6.3)

Make 3 prostrations.

1.6.3 Offering the Mandala

Short Mandala (See section 1.13.2 for long mandala, which is optional)

This ground with scent is blessed, and with flowers strewn,  
adorned with Mount Meru, the Four Lands, the sun and the moon,  
transformed into a Buddha Land and then offered.  
May all wandering beings enjoy this pure realm.

To you, oh Precious Guru, I send forth this jeweled mandala.

1.6.4 Taking the Precepts

On the fasting day, 2nd day, one also vows to not to drink liquids and not to speak

One who has already received the Mahayana ordination from a master should kneel on their right knee with hands in the mudra of prostration and recite the following 3X.

All Buddhas and Bodhisattvas dwelling in the ten directions, please pay attention to me.

(Master, please pay attention to me. - Recite only if taking precepts from a master.)

Just as the Tathagatas of the past, the Arhants, the complete and perfect Buddhas who, like the wise horse and the great elephant, have done what was to be done, have performed their tasks, have laid down the burden, have accomplished their own purpose, have cut their ties with existence and who possess perfect speech, well-liberated minds and well-liberated wisdom, have taken fast-day vows for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to enlightenment be perfected, and in order that the highest, complete and perfect enlightenment be truly realized, so do I, called (*say your name*), from now until sunrise tomorrow, for the sake of all sentient beings, in order to benefit them, in order to liberate them, in order to eliminate famine, in order to eliminate sickness, in order that the thirty-seven aids to enlightenment be perfected and in order that the highest, complete perfect enlightenment be truly realized, take the Mahayana fast-day vows. (3X)

(Master says: This is the method. - Done when taking precepts from a master.)

(Student replies: Excellent. - Recite only if taking precepts from a master.)

1.6.5 Prayer of the Precepts

Remember on the fasting day, 2nd day, one also vows not to drink liquids and not to speak.

From now on I shall not kill.  
Steal other's possessions.  
Engage in sexual activity.  
Or speak false words.

Kyön.ni mang.po nyer.ten.päi  
 Ch'ang.ni yong.su pang.war.j'a.  
 Tr'i.tän ch'e.t'o mi.j'a.zhing  
 D'e.zhin dü.ma yin.päi.zä  
 Dr'i.d'ang tr'eng.wa gyän.d'ang.ni  
 G'ar.d'ang lu.sog pang.war.j'a.  
 J'i.tar dra.chom tag.tu.ni  
 Sog chö la.sog mi.j'e. tar  
 D'e.zhin sog.chö la.sog.pang.  
 La.me j'ang.ch'ub nyur.t'ob.shog.  
 Dug.ngäl mang.tr'ug jig.ten.di  
 Si.päi tso.lä dröl.war.shog.

#### 1.6.6 Mantra of Pure Moral Conduct

Om a.mo.g'a.shi.la sam.ba.ra, ba.ra ba.ra, ma.ha shü.d'a sa.to pä.ma bi.bu.ki.ta  
 bu.dza, da.ra da.ra, sa.män.ta, A.wa.lo.ki.te, Hung Phä so.ha. (21X)

#### 1.6.7 Prayer to Keep Moral Conduct Purely and Without Pride

Tr'im.kyi tsül.tr'im kyön.me ching  
 Tsül.tr'im nam.par d'ag.d'ang dân  
 Lom.sem me.päi tsül.tr'im kyi  
 Tsül.tr'im p'a.röl ch'in.dzog shog.

#### 1.6.8 Prostrations (Recommended by Thubten Tulka Rimpoche)

Make 3 prostrations.

#### 1.7.A Requesting Prayer to the Lineage Lamas

☉ Start here on the last day of the complete retreat.

Visualize the lineage lamas in the space in front of you while making the following requests.

The following verses can be chanted. A literal translation of this prayer is given in the appendix.

(Also, in the appendix are sections 1.7.B, A Lam-Rim Prayer by Je Tsongkhapa, and section 1.7.C, request to the Supreme Compassionate One; they are optional prayers that can be recited in the second and third sessions, respectively in place of this prayer, 1.7.A.)

Nam.d'ag ch'ö küi lha.lam rab.yang dr'ö  
 Mig.me t'ug jei ch'u.dzin bum.tr'ig te  
 T'a.yä dro.la p'än.dei ngö.dr'ub ch'ar  
 Beb.k'ä ch'ag.na pä.mor söl.wa deb.

Nam.dr'öl ch'og.g'i sar.sheg päl.möi zhab  
 Nä.nga zig.pa tzän.dra ku.ma.ra  
 Zö.tzön dä.päi tob.p'ag ye.she zang  
 Dro.wäi tza.lag sum.la söl.wa deb

K'ä.päi ch'og.gy'ur b'äl.po pe.nya.wa  
 P'ag.ch'og nam.röl da.wa gyäl.tsän zhab  
 Dr'ub.päi wang.ch'ug nyi.p'ug ch'ö.kyi dr'ag  
 Sem.pa ch'en.po sum.la söl.wa deb.

Gyäl.sä dung.dzin trü.pa dor.je gyäl  
 K'ä.tzün ch'en.po zhang.tön dra.jig zhab  
 Tsül.tr'im ngä.dän t'ug.je j'ang.ch'ub päi  
 Tar.lam sä.l.dzä sum.la söl.wa deb.

Dr'ang.me ting.dzin wang.jor de.wa chän  
 Yi.d'am lha.tsog zhäl.zig j'ang.ch'ub bar  
 Yön.tän rin.ch'en dzö.nga ye.she bum  
 Dro.wäi re.kong sum.la söl.wa deb.

I shall avoid intoxicants,  
From which many mistakes arise.  
I shall not sit on large, high, or expensive beds.  
I shall not eat food at the wrong times.  
I shall avid singing, dancing, and playing music,  
And I shall not wear perfumes, garlands, or ornaments.  
Just as the Arhants have avoided wrong actions, such as taking the lives of other,  
So shall I also avoid wrong actions such as taking the lives of others.  
May I quickly attain enlightenment,  
And may the living beings who are experiencing the various sufferings  
Be released from the ocean of cyclic existence.

1.6.6 Mantra of Pure Moral Conduct

om amogha shila / sambhara / bhara bhara / maha shuddha / sattva padma / vibhushita /  
bhuja dhara dhara / samanta / avalokite / hum phat svaha (21X)

1.6.7 Prayer to Keep Moral Conduct Purely and Without Pride

Let us have pure morality  
with faultless morality of rules.  
And by unconceited morality,  
complete the perfection of morality.

1.6.8 Prostrations (Recommended by Thubten Tulka Rimpoche)

Make 3 prostrations.

1.7.A Requesting Prayer to the Lineage Lamas

① Start here on the last day of the complete retreat.

Visualize the lineage lamas in the space in front of you while making the following requests.

The following verses can be chanted. A literal translation of this prayer is given in the appendix.

(Also, in the appendix are sections 1.7.B, A Lam-Rim Prayer by Je Tsongkhapa, and section 1.7.C, request to the Supreme Compassionate One; they are optional prayers that can be recited in the second and third sessions, respectively in place of this prayer, 1.7.A.)

In space like Dharmakaya, / hundred thousand clouds gather  
with water of compassion free from bias,  
granting a rain of siddhis / to benefit all beings,  
to skillful Pädmapani, I make requests.

To Gelongma Palmo, / gone to supreme freedom,  
Chandra Ku.ma.ra, master of the five arts,  
Arya Ye.she Zang, / strong effort, faith and patience,  
to these three friends of beings, I make requests

To Pe.nya.wa from Nepal, / supreme amongst scholars,  
Da.wa Gyäl.tsän, emanation of Chenrezig,  
to Nyi.p'ug ch'ö.kyi dr'ag, / who's mastered realizations,  
to these great Bodhisattvas, I make requests.

Incarnate Dor.je Gyäl, / Bodhisattva with relics,  
Oh, great and humble scholar Zhang.tön dra.jig,  
compassionate J'ang.ch'ub päl, / who spreads morality's scent,  
to these path-clarifiers, I make requests.

De.wa chän, who attained / countless concentrations,  
to J'ang.ch'ub bar, who sees the gods and yidams,  
Ye.she Bum, who possesses / a treasury of virtues,  
to you who fulfill beings' hopes, I request.

J'ang.ch'ub t'ug.la nga.nye t'og.me zang  
Mi.p'am gyäl.wäi röl.g'ar she.rab päi  
Dro.kün nying.je tag.kyong tsül.tr'im tsän  
Zhän.dön lhün.dr'ub sum.la söl.wa deb.

Dro.dren d'am.pa yön.tän rin.ch'en d'ang  
Sang.gyä tän.pa gya.tsor wang.ch'ug je  
T'a.yä lü.chän sa.k'än kyab.ch'og päi  
Lung.tog dag.nyi sum.la söl.wa deb.

Tül.zhug dr'ub.päi pa.wo en.sa.pa  
Käl.dän re.kong sang.gyä ye.she tsän  
She.j'a kün.zig lo.zang ch'ö.gyän zhab  
Nam.dren d'am.pa sum.la söl.wa deb.

Dr'ub.pa ch'og.nye d'am.tsig dor.je d'ang  
Rig.kün dag.po lo.zang ye.she zhab  
Lam.zang säi.dzä dön.yö k'a.dr'ub je  
Tän.päi drön.me sum.la söl.wa deb.

Ngag.wang zur.p'ü nga.päi ky'en.rab ch'og  
Nyer.zhug päi.dän de.sheg chi.zug chän  
Käl.zang nam.dren zhi.päi lung.tog tän  
Säl.dzä gya.tsöi la.mar söl.wa deb.

Kün ky'ab dö.nä d'ag.päi ch'ö.nyi d'ang  
Zung.jug so.so rang.rig nying.jei tr'ül  
Ten.d'ang ten.par yong.shar p'ag.ch'og g'i  
J'i.nye kö.pa gya.tsor söl.wa deb.

Dr'u.dzin la.gye ch'ag.na pä.mo yi  
Nam.kün b'u.chig zhün.d'u nyer.kyang nä  
T'eg.ch'og dü.tzii chü.t'ung go.sum gy'i  
Nye.pa ba.zhig drub.par j'in.gy'i lob.

Si.päi p'ün.tsog kün.lä nge.jung zhing  
Rang.nyi zhi.wäi de.la ma.ch'ag par  
K'a.nyam ma.nam dug.ngäl gya.tso lä  
Dröl.dö sem.ch'og kye.war j'in.gy'i lob.

D'e.zhin nyi.d'ang dr'ag.tong ngag.kyi dang  
Yig.dru tsän.pei zug.dzog d'am.tsig gya  
Tsän.mäi lha.dr'ug säi.nang nga.gyäl gy'i  
T'a.mäl nang.zhen chö.par j'in gy'i lob.

Yän.lag zhi.dän dä.jö sam.tän la  
Ten.nä ngö.dr'ub ma.lu drub.pa d'ang  
Me.d'ang dra.la zhöl.wäi näl.jor gy'i  
P'ül.j'ung ting.dzin dzog.par j'in.gy'i lob.

Tsän.dzin mig.tä kün.zhig nam.k'a tar  
Nam.d'ag t'ar.pa ter.wäi sam.tän ch'e  
T'ab.k'ä sö.nam pung.d'ang dän.pa yi  
Drib.nyi dr'ung.nä jin.par j'in.gy'i lob.

Ring.min ch'ö kün ngön.dzog ye.she kyi  
Sam.p'el zug.küi ö.zer dr'a.wa chän  
T'ob.nä gyü.ngä dü.päi dro.wa nam  
Min.dröl tr'in.lä lhün.gy'i dr'ub.j'in lob.

T'og.me zang, who obtained / power of Bodhicitta,  
She.rab pāl, Maitreya's manifestation,  
to Tsül.tr'im tsän, who protects / migrators with compassion,  
to you who work for others, I make requests.

To you Yön.tän rin.ch'en, / holy leader of beings,  
Wang.ch'ug je, who has mastered Buddha's teachings,  
to Kyab.ch'og pāl, who guides / countless embodied creatures,  
to you living the doctrine, I make requests.

To En.sa.pa the hero, / who mastered all the hardships,  
to San.gyā ye.she, who fulfills all our hopes,  
Lo.zang ch'ö.gyän, who sees / all objects of knowledge,  
to these three holy saviors, I make requests.

To D'am.tsig dor.je with / supreme realizations,  
Lo.zang ye.she, lord over all the families,  
to Dön.yö k'ä.dr'ub-je, / who clarifies the path,  
to these lamps of the doctrine, I make requests.

To Ngag.wang Ch'og.dän with / the wisdom of the five knots,  
whose body unifies glorious sugatas  
teaching the doctrine of / this good eon's fourth savior,  
you clarifying lama, I make requests.

Manifestation of / compassion and sharp wisdom,  
unified in all-pervading pure nature,  
appearing as an ocean / of deities and mandalas,  
to aspects of Chenrezig, I make requests.

Pädmapani, while you're / enjoying the Potala  
you constantly protect us like your own child  
as we drink the essence of / the Mahayana nectar,  
bless us to only please you with our three doors.

Please grant us your blessings / to renounce samsara,  
to not desire joys of personal peace,  
to generate a supreme / mind wishing to liberate  
all mothers vast as space from their sufferings.

Please bless us to cut common / grasping and appearance  
by holding divine pride with clear appearance  
of the six deities: / suchness, mantra-sound, letters,  
perfect body with marks, mudra, and sign.

Please bless us to achieve / all realizations  
by four-branched repetition's concentration,  
and actualize samadhi / with the yoga of the  
absorptions into fire and into sound.

Please bless us to destroy / both obscurations fully,  
having gained merits and the concentration,  
which like space is freed from / focus on true existence  
and grants the immaculate liberation.

Please bless us to attain / the radiating body  
of wisdom clearly seeing all existence,  
and to act spontaneously / to ripen and liberate  
each of the five classes of transmigrators.

- 1.8 Arising in the Holy Body of the Great Compassionate One  
IF YOU HAVE NOT HAD THE INITIATION YOU CANNOT ARISE AS CHENREZIG,  
INSTEAD YOU MUST VISUALIZE CHENREZIG ON TOP OF YOUR HEAD.

Rang.nyi kä.chig.g'i t'ug.je ch'en.pöi kur zheng.par.gy'ur.

1.9 Blessing the Offerings

1.9.1 Blessing the Action Vase

Om Pä.män.ta.tri Hung Phä.

Om so.ba.wa shü.da sar.wa dar.ma, so.ba.wa shü.do hang.

Lä.b'um tong.pa.nyi d'u.gy'ur.  
Tong.päi ngang.lä Bam.lä j'ung.wäi rin.po.ch'ei b'um.pa kar.po,  
to.wa ch'e.wa, drin.pa ring.wa, ch'u ch'ang.wa la.sog.päi tsän.nyi  
t'am.chä d'ang.dän.par.gy'ur.

Om Pä.män.ta.tri Hung Phä. (108X)

Hundred Syllable Padmasattva Mantra

Om pä.ma sa.to sa.ma.ya ma.nu.pa.la.ya, Pä.ma sa.to te.no pa.ti.t'a, dri.do  
me.ba.wa, su.to ka.yo me.ba.wa, su.po ka.yo me.ba.wa, a.no ra.to  
me.ba.wa, sar.wa sid.dim me.tra.ya.tsa, sar.wa kar.ma su.tza me, tzi.tam  
shri.yam ku.ru Hum, ha ha ha ha ho, ba.ga.wan, sar.wa ta.t'a.ga.ta pä.ma  
ma.me mu.tza, pä.ma ba.wa, ma.ha sa.ma.ya sa.to, Ah.

1.9.2 Blessing the Offerings for the Merit Field and the Initiating Deities

Om Pä.män.ta.tri Hung Phä.

Om so.ba.wa shü.da sar.wa dar.ma, so.ba.wa shü.do hang.

Tong.pa.nyi d'u.gy'ur.  
Tong.päi ngang.lä, Bhrum lä rin.po.ch'ei nö, yang.shing  
gya.ch'e.wa nam.kyi nang.d'u Om, ö.d'u zhu.wa lä j'ung.wäi, ch'ö  
yön, zhab.sil, me.tog, dug.pö, mar.me, dr'i ch'ab, zhäl.zä, röi.mo  
nam, rang.zhin tong.pa, nam.pa so.söi nam.pa.chän, j'e.lä  
zag.pa.me.päi de.wa ky'ä.par.chän ter.war.gy'ur.

Om ar.gam Ah Hung  
Om pa.ding Ah Hung  
Om pu.pe Ah Hung  
Om du.pe Ah Hung  
Om a.lo.ke Ah Hung  
Om gän.de Ah Hung  
Om ne.wi.di Ah Hung  
Om shap.ta Ah Hung



- 1.8 Arising in the Holy Body of the Great Compassionate One  
IF YOU HAVE NOT HAD THE INITIATION YOU CANNOT ARISE AS CHENREZIG,  
INSTEAD YOU MUST VISUALIZE CHENREZIG ON TOP OF YOUR HEAD.

Instantaneously I arise as the holy body of the Great Compassionate One.

1.9 Blessing the Offerings

1.9.1 Blessing the Action Vase

om padmanta krit hum phat

om svabhava shuddhah sarva dharmah svabhava shuddhoh ham

The action vase becomes just empty. From the sphere of emptiness appears BAM which transforms into a precious vase complete with all the qualities: white in color, with a long neck, a large belly and a lip overhanging the mouth.

om padmanta krit hum phat (108X)

Hundred Syllable Padmasattva Mantra

om padmasattva samaya / manupalaya / padmasatva denopa / titha / dido me bhava / suto kayo me bhava / supo kayo me bhava / anurakto me bhava / sarva siddhi me prayatsa / sarva karma su tsame / tsittam shriyam kuruhum / ha ha ha ha ho / bhagavan / sarva tathagata padma ma me muntsa / padma bhava maha samaya sattva ah.

1.9.2 Blessing the Offerings for the Merit Field and the Initiating Deities

om padmanta krit hum phat

om svabhava shuddhah sarva dharmah svabhava shuddhoh ham

Everything is empty.

From the sphere of emptiness appear BRUMs which become vast and extensive vessels, each containing a white OM. The OMs melt into light and transform into drinking water, foot-washing water, flowers, incense, lamps, perfume, food and music.

Their nature is emptiness; their aspect is the individual offerings; and their function is to give special uncontaminated bliss.

om argham ah hum (drinking water)

om padyam ah hum (foot-washing water)

om pushpe ah hum (flowers)

om dhupe ah hum (incense)

om aloke ah hum (light)

om gandhe ah hum (perfume)

om naividya ah hum (food)

om shabda ah hum (sound)

1.10 Taking Refuge and Generating Bodhicitta

☉ Sessions 2, 3 and 4 begin prayers here. (This instruction may change accordingly.)

Sang.gyā ch'ö.d'ang tsog.kyi ch'og.nam la  
J'ang.ch'ub b'ar.d'u dag.ni kyab.su ch'i  
Dag.g'i jin.sog gyi.päi sö.nam kyi  
Dro.la p'an.ch'ir sang.gyā drub.par shog. (3X)

Dro.nam dräl dö sam.pa yi  
Sang.gyā ch'ö d'ang gen.dün la  
J'ang.ch'ub nying.por ch'i kyi b'ar  
Tag.par dag.ni kyab.su ch'i.

She.rab nying.tze d'ang.chä pä  
Tzön.pä sem.chän d'ön.d'u dag  
Sang.gyā dün.d'u nä.gyi te  
Dzog.päi j'ang.ch'ub sem.kye d'o. (3X both paragraphs)

1.11 Invocation of the Merit Field

Rang t'ug.je ch'en.por sä.l.wäi t'ug.kar da.wa.la nä.päi HRIH kar.po lä ö.zer  
trö.pä, rang.zhin.gy'i nä.nä la.ma p'ag.pa t'ug.je ch'en.po zhäl chu.chig.päi  
nam.pa.chän la, tza.gyü kyi la.ma.nam d'ang, t'ug.je ch'en.pöi lha.tsog,  
yi.d'am, sang.gyā, j'ang.ch'ub sem.pa, pa.wo k'a.dro, ch'ö.kyong sung.mäi  
tsog.kyi kor.wa chän.dr'ang.

Dün gy'i nam.k'ar pä.mäi dong.po, yang.shing gya.ch'e.wa, dab.ma  
tong.d'ang.dän.päi teng.na zhug.par.gy'ur.

1.12 Prostrations to the Merit Field

Visualize that purifying white light comes from Chenrezig's heart to oneself and all sentient beings.  
Visualize all sentient beings of the three realms around you prostrating and making praises  
simultaneously with you.

Sang.gyā t'am.chä du.päi ku  
Dor.je dzin.päi ngo.wo nyi  
Kön.ch'og sum.gy'i tza.wa te  
La.ma nam.la ch'ag.tsäl lo.

La.mäi ku.ni dor.jei ku  
Dze.shing ta.wä ch'og.mi she  
Sam.gy'i mi.ky'ab yön.tän dzog  
La.mäi ku.la ch'ag.tsäl lo.

La.mäi sung.ni tsang.päi yang  
Gag.me seng.g'ei dra.d'ang dän  
Mu.teg ri.d'ag trag.dzä päi  
La.mäi sung.la ch'ag.tsäl lo.

La.mäi t'ug.ni nam.k'a dra  
De.säl mi.tog tong.päi ngang  
Nam.t'ar sum.la leg.nä päi  
La.mäi t'ug.la ch'ag.tsäl lo.

D'ü.sum de.war sheg.pa ch'ö.kyi ku  
Dro.dr'ug sem.chän nam.la chän.rä.zig  
Nam.k'a ta.bur ky'ab.päi chu.chig zhäl  
Zi.ji ö.pag me.la ch'ag.tsäl lo.

1.10 Taking Refuge and Generating Bodhicitta

Ⓞ Sessions 2, 3 and 4 begin prayers here. (This instruction may change accordingly.)

I go for refuge, until I am enlightened,  
to the Buddha, the Dharma and the Sangha.  
Through the merit I create by practicing giving and the other perfections,  
may I quickly attain the state of Buddhahood  
for the benefit of all sentient beings. (3X)

With the wish to liberate the transmigrating beings,  
I always go for refuge to the Buddha, the Dharma and the Sangha  
until I achieve the highest enlightenment.

Exerting myself with wisdom, compassion, and love,  
for the benefit of all sentient beings,  
in the presence of the Buddhas,  
I generate the thought of complete enlightenment. (3X both paragraphs)

1.11 Invocation of the Merit Field

From the white HRIH, that stands on a moon disc at the heart of myself as Avalokiteshvara,  
light radiates out invoking from their natural abode Avalokiteshvara in eleven-faced form  
surrounded by the root and lineage lamas, his assembly of Deities, Yidams, Buddhas,  
Bodhisattvas, Dakas, Dakinis, Protectors of the Teachings and Guardians.

They all abide in the space before me on a very wide-stemmed thousand-petaled lotus.

1.12 Prostrations to the Merit Field

Visualize that purifying white light comes from Chenrezig's heart to oneself and all sentient beings.  
Visualize all sentient beings of the three realms around you prostrating and making praises  
simultaneously with you.

Embodying all Buddhas /  
and holders of the vajra,  
roots of the three sublime ones, /  
to all Gurus, I prostrate.

One never tires of seeing /  
your vajra body's beauty,  
its qualities beyond thought. /  
To Guru's forms, I prostrate.

Melodious Brahma-like speech /  
roars like the mighty lion,  
terrifies nonbelievers. /  
To Guru's speech, I prostrate.

Wisdom of bliss and voidness, /  
like space, is free of concepts  
dwelling in triple freedom. /  
To Guru's mind, I prostrate

Sugata's Dharmakaya, /  
you see all six realms' beings.  
Eleventh head pervades all, /  
Amitabha, I prostrate.

Ch'ag.tong k'or.lö gyur.wäi gyäl.po tong  
Chän.tong käl.pa zang.pöi sang.gyã tong  
G'ang.la g'ang.dül d'e.la d'er.tön päi  
Tzün.pa chän.rä.zig.la ch'ag.tsäl lo.

Dr'a.käi tzo.mo la.ky'im ka.räi zhab  
Nga.ri pän.ch'en da.wa zhön.nu d'ang  
Ye.she zang.po da.wa gyäl.tsän sog  
Gyü.päi la.ma nam.la ch'ag.tsäl lo.

Mig.me tze.wäi ter.ch'en Chän.rä.zig  
Dr'i.me ky'en.päi wang.po jam.päl yang  
Dü.pung ma.lü jom.dzã sang.wäi dag  
D'ang.chän k'ä.päi tzug.gyän tzung.k'a pa  
Lo.zang dr'ag.päi zhab.la ch'ag.tsäl lo.

Gön.po t'ug.je ch'e.dän pa  
T'am.chä ky'en.päi tön.pa po  
Sö.nam yön.tän gya.tsöi zhing  
D'e.zhin sheg.la ch'ag.tsäl lo.

D'ag.pä dö.ch'ag dr'äl.war gy'ur  
Ge.wä ngän.song lä.dr'öl ching  
Chig.tu d'ön.d'am ch'og.gy'ur pa  
Zhi.gy'ur ch'ö.la ch'ag.tsäl lo.

Dr'öl.nä dr'öl.wäi lam.yang tön  
Lab.pa d'ag.la rab.tu nä  
Zhing.g'i d'am.pa yön.tän dän  
Gen.dün la.yang ch'ag.tsäl lo.

T'ab.k'ä t'ug.je sha.kyäi rig.su tr'ung  
Zhan.gy'i mi.t'ub dü.kyi pung.jom pa  
Ser.gy'i lhün.po ta.bur ji.päi ku  
Sha.kyäi gyäl.po ky'ö.la ch'ag.tsäl lo.

Jig.ten dren.päi tzo.wo tse.pag me  
D'ü.min ch'i.wa ma.lu jom.dzã pa  
Gön.me dug.ngäl gy'ur.pa nam.kyi kyab  
Sang.gyã tse.pag me.la ch'ag.tsäl lo.

T'ug.je kün.la nyom.päi chom.dän dä  
Tsän.tzam t'ö.pä ngän.dröi dug.ngäl sel  
D'ug.sum nä.sel sang.gyã män.gy'i la  
Bai.dur ya.yi ö.la ch'ag.tsäl lo.

Zhön.nüi ch'a.lug ch'ang.wa po  
She.rab drön.me rab.tu gyän  
Jig.ten sum.gy'i mün.sel wa  
Jam.päl la.yang ch'ag.tsäl lo.

Sang.gyã kün.gy'i rab.tu ngag  
Yön.tän d'am.pa kün.sag.pa  
Chän.rä zig.zhe tsän.söl pa  
Tag.par tze.la ch'ag.tsäl lo.

P'ag.pa seng.g'ei dra.d'ang yi.zhin nor  
Pä.ma g'ar.wang t'ug.je mi.shöl d'ang  
D'ön.yö zhang.d'ang ha.la ha.la te  
Chän.rä.zig.wang nam.la ch'ag.tsäl lo.

Who helps according to needs /  
with eyes of thousand Buddhas,  
with arms of thousand monarchs, /  
to Chenrezig, I prostrate.

Lakshmikara, Daka's chief, /  
Nga.ri and Da.wa Zhön.nu,  
Ye.she Zang.po, Da.wa Gyäl.tsän, /  
Lineage Lamas, I prostrate.

Chenrezig's great compassion, /  
Manjushri's stainless knowledge,  
Tsong Khapa foremost scholar, /  
Losang Dragpa, I prostrate.

Guarding with great compassion, /  
oceans of boundless merit,  
founders who are all-knowing, /  
Tathagatas, I prostrate.

The path of sublime meaning /  
which frees us from our passions,  
frees us from suffering realms, /  
to Dharma's peace, I prostrate.

Abiding in three trainings, /  
showing the path of freedom,  
endowed with realizations, /  
sublime Sangha, I prostrate.

Born into the Shakya clan, /  
destroyer of all devils,  
form like a golden mountain, /  
to Shakya's King, I prostrate.

A refuge for the quideless /  
you prevent untimely death,  
chief of the guides of this world, /  
Amitayus, I prostrate.

Bhagavan with great compassion /  
you cleanse three poisons' sickness,  
purify bad migrations, /  
Lapis Buddha, I prostrate.

You with youthful appearance, /  
adorned with lamp of wisdom,  
dispel darkness of three worlds, /  
to Manjushri, I prostrate.

Much praised by all the Buddhas, /  
vast merits you collected,  
given the name Chenrezig, /  
always to love, I prostrate.

Sang.gyä.dra and Yi.zhin Nor, /  
Pä.ma gar.wang, Dön.yö.zhag,  
Tug je mi shöl, Hala Hala, /  
all Chenrezigs, I prostrate.

Pä.ma gyän.d'ang dor.je ch'ö.wang ch'ug  
Ha.ri ha.ri la.zhön drin.ngön te  
Ch'og.chur zhug.päi p'ag.pa t'ug.je chän  
Chän.rä zig.wang nam.la ch'ag.tsäl lo.

K'or.wa lä.dröl ta.re ma  
Tut.ta ra.yi jig.gyä dröl  
Tu.re na.wa nam.lä dröl  
Dröl.ma yum.la ch'ag.tsäl lo.

Tob.po ch'e.la dr'ag.shül chän  
Rig.ngag gyäl.po ge.wa chän  
Dül.ka po.d'ag dül.wa po  
Dor.je dzin.la ch'ag.tsäl lo.

Ch'ag.j'ar ö.pa t'am.chä la  
Zhing.dül kün.gy'i dr'ang.nye kyi  
Lü.tü pa.yi nam.kün tu  
Ch'og.tu d'ä.pä ch'ag.tsäl lo.

P'ag.pa jam.päl zhön.nur gy'ur.pa.la ch'ag.tsäl lo.

Ji.nye su.d'ag ch'og.chüi jig.ten na  
D'ü sum sheg.pa mi.yi seng.g'e kün  
Dag.g'i ma.lü d'e.d'ag t'am.chä la  
Lü.d'ang ngag.yi d'ang.wäi ch'ag.gyi o.

Zang.po chö.päi mön.lam tob d'ag g'i  
Gyäl.wa t'am.chä yi.kyi ngön.sum d'u  
Zhing.g'i dül.nye lü.rab tü.pa yi  
Gyäl.wa kün.la rab.tu ch'ag.tsäl lo.

Dül.chig teng.na dül.nye sang.gyä nam  
Sang.gyä sä.kyi ü.na zhug.pa d'ag  
D'e.tar ch'ö.kyi ying.nam ma.lu pa  
T'am.chä gyäl.wa d'ag.g'i g'ang.war mö.

D'e.d'ag ngag.pa mi.zä gya.tso nam  
Yang kyi yän.lag gyä.tso dra.kün gy'i  
Gyäl.wa kün.gy'i yön.tän rab.jö ching  
De.war sheg.pa t'am.chä dag.g'i tö.

Me.tog d'am.pa tr'eng.wa d'am.pa d'ang  
Sil.nyän nam.d'ang j'ug.pa dug.ch'og d'ang  
Mar.me ch'og.d'ang dug.pö d'am.pa yi  
Gyäl.wa d'e.d'ag la.ni ch'ö.par gyi.

Nam.za d'am.pa nam.d'ang dr'i.ch'og d'ang  
Ch'e.ma p'ur.ma ri.rab nyam.pa d'ang  
Kö.pä ky'ä.par p'ag.päi ch'og.kün gy'i  
Gyäl.wa d'e.d'ag la.ni ch'ö.par gyi.

Chö.pa g'ang.nam la.me gyä.ch'e wa  
D'e.d'ag gyäl.wa t'am.chä la.yang mö  
Zang.po chö.la d'ä.päi tob.d'ag g'i  
Gyäl.wa kün.la ch'ag.tsäl ch'ö.par gyi.

Päg.gyän, Dor.je.chö, Wang.chug /  
Drin.ngön on Hari Hari,  
Compassionate Aryas, /  
all Chenrezigs, I prostrate.

TARE frees from samsara, /  
TUTTARE from the eight fears,  
TURE frees from all disease, /  
Mother Tara, I prostrate.

You scare as Mahabala, /  
as mantra king you're virtuous,  
taming all the unsubdued, /  
vajra-holder, I prostrate.

With countless bowing bodies, /  
and with the greatest respect,  
at all times do I prostrate /  
to all those worthy of praise.

Homage to Arya Manjushri, the youthful

With all my three doors I bow /  
to all those lions amongst men  
of past, present, and future /  
in all corners of this world.

By power of this prayer /  
seeing Buddhas directly,  
I bow to them with bodies /  
as many as all atoms.

On each atom are Buddhas /  
as many as all atoms.  
Like this I have conviction, /  
that everywhere are Buddhas.

Acclaiming all these Buddhas /  
with endless oceans of praise,  
ocean-like melodious sounds, /  
I sing sugatas' praises.

The best of all the flowers, /  
garlands, cymbals and ointments,  
lamps, parasols and incense, /  
I offer to the Conqu'ers.

Supreme fragrances, garments, /  
a Mount Meru of medicines,  
exquisite things well displayed, /  
I offer to the Conqu'ers.

With strong faith in good actions /  
I prostrate to all Conqu'ers  
and offer them these off'rings, /  
extensive and unsurpassed.

1.13 Offerings

1.13.1 Presenting the Offerings

Rang.g'i nying.g'ai Hrih.lä j'ung.wäi ch'ö.päi lha.mo nam.kyi ch'ö.par gy'ur.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ar.gam tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra pa.ding tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra pu.pe tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra du.pe tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra a.lo.ke tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra gän.de tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ne.wi.di tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra shap.ta tra.ti.tsa so.ha.

1.13.2 Offering the Mandala

Om bän.dza bu.mi Ah hung, wang.ch'en ser.gy'i sa.zhi.  
Om bän.dza re.k'e Ah hung,  
ch'i chag.ri k'or.yug g'i kor.wäi  
ü.su, rii gyäl.po ri.rab;

shar, lü p'ag.po; lho, dzam.b'u ling;  
nub, b'a.lang chö; j'ang, dra mi.nyän;

lü d'ang lü.p'ag; nga.yab d'ang nga.yab zhän;  
yo.dän d'ang lam.ch'og dro; dra mi.nyän d'ang dra mi.nyän gy'i.da;

rin.po.ch'ei ri.wo, pag.sam gy'i.shing, dö.jöi b'a, ma.mö päi lo.tog;

k'or.lo rin.po.ch'e, nor.b'u rin.po.ch'e, tsün.mo rin.po.ch'e,  
lön.po rin.po.ch'e, lang.po rin.po.ch'e, ta.ch'og rin.po.ch'e,  
mag.pön rin.po.ch'e, ter ch'en.pöi b'um.pa;

geg.ma, tr'eng.wa ma, lu.ma, g'ar.ma,  
me.tog ma, düg.po ma, nang.säl ma, dr'i.ch'ab ma;

nyi.ma, da.wa, rin.po.ch'ei dug, ch'og.lä nam.par gyäl.wäi gyäl.tsän;

ü.su lha d'ang mii päl.jor p'un.sum ts'og.pa ma.tsang.wa me.pa,  
tsang.zhing yi.du ong.wa

di.d'ag dr'in.chän tza.wa d'ang gyü.par chä.päi päl.dän la.ma  
d'am.pa nam.d'ang, ky'ä.par d'u.yang p'ag.ch'og t'ug.je ch'en.pöi  
lha.tsog k'or d'ang.chä.pa nam.la zing.k'am ül.war gyio.

T'ug.je dro.wäi d'ön.d'u zhe.su.söl.  
Zhe.nä dag.sog dro.wa mar.gy'ur nam.k'ä t'a dang.nyam.päi  
sem.chän t'am.chä.la, t'ug tse.wa ch'en.pöi go.nä, j'in.gy'i lab.tu.söl.

Short Mandala

Sa.zhi pö.kyi j'ug.shing me.tog tram  
Ri.rab ling.zhi nyi.dä gyän.pa di  
Sang.gyä zhing.d'u mig.te ül.war gyi  
Dro.kün nam.d'ag zhing.la chö.par shog.

l.dam gu.ru rat.na man.da.la.kam nir.ya.ta.ya.mi.



1.13 Offerings

1.13.1 The Eight Offerings

From the syllable HRIH at my heart come offering goddesses who present the offerings.

Om Arya Lokeshvara Saparivara argham praticcha svaha  
Om Arya Lokeshvara Saparivara padyam praticcha svaha  
Om Arya Lokeshvara Saparivara pushpe praticcha svaha  
Om Arya Lokeshvara Saparivara dhupe praticcha svaha  
Om Arya Lokeshvara Saparivara aloke praticcha svaha  
Om Arya Lokeshvara Saparivara gandhe praticcha svaha  
Om Arya Lokeshvara Saparivara naividya praticcha svaha  
Om Arya Lokeshvara Saparivara shapda praticcha svaha

1.13.2 Offering the Mandala

Om Vajra Bhumi AH Hum, mighty golden ground;  
Om Vajra Rekhe AH Hum,  
the outside is encircled by the surrounding metallic mountains,  
in the center is Sumeru, kings of mountains;

the eastern continent, Land of the Tall Bodied; the southern continent, Land of Rose-apples;  
the western continent, Land Enjoying Cattle; the northern continent, Land of Unpleasant  
Sounds.

(in the east), Bodied and Tall-Bodied; (south), Yak-Tail and Western Yak-Tail;  
(west), Deceitful and Traveling the Supreme Path; (north), Unpleasant Sounds and  
Companion;

the precious mountain, wish-granting tree, wish-fulfilling cow, and uncultivated harvest;

the precious wheel, precious jewel, precious queen,  
precious minister, precious elephant, precious horse,  
precious general, and great treasure vase;

goddess of grace, garlands, song, dance,  
flowers, incense, lamps, and perfume;

the sun, moon, precious parasol, and banner of total victory in all directions;

in the center are the riches of gods and men,  
perfect, lacking nothing, pure and attractive,

I offer this universe to the glorious, holy and kind root and lineage  
gurus, and especially to the Supreme Arya, The Great Compassionate One,  
together with the assembly of deities.

Please accept it with compassion for the welfare of migrators.  
Having accepted it, out of your great mercy please bless me and all  
migrating mother sentient beings equal to the extent of space.

Short Mandala

This ground with scent is blessed, and with flowers strewn,  
adorned with Mount Meru, the Four Lands, the sun and the moon,  
transformed into a Buddha Land and then offered.  
May all wandering beings enjoy this pure realm.

To you, oh Precious Guru, I send forth this jeweled mandala.

#### 1.14.1 Confession

Dö.ch'ag zhe.dang ti.mug wang.g'i ni  
Lü.d'ang ngag.d'ang d'e.zhin yi.kyi kyang  
Dig.pa dag.g'i gyi.pa chi.ch'i pa  
D'e.d'ag t'am.chä dag.g'i so.sor shag.

#### 1.14.2 The Confession of Downfalls to the 35 Buddhas

(Visualize all sentient beings in the three realms around you prostrating and confessing simultaneously with you.)

Dag (say your name) zhe.gyi.wa / d'ü.tag.tu, la.ma la kyab.su chi.wo,  
Sang.gyã la kyab.su chi.wo,  
Ch'ö la kyab.su chi.wo,  
Gen.dün la kyab.su chi.wo.

Tön.pa, chom.dän.dä, d'e.zhin sheg.pa, dra.chom.pa, yang.d'ag  
par dzog.päi sang.gyã, päi gyäl.wa, shak.ya t'ub.pa la ch'ag.tsäl.lo.

D'e.zhin sheg.pa dor.je nying.pö rab.tu jom.pa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa rin.ch'en ö.tro la ch'ag.tsä.lo.  
D'e.zhin sheg.pa lu.wang g'i gyäl.po la ch'ag.tsä.lo.  
D'e.zhin sheg.pa pa.wöi de la ch'ag.tsä.lo.  
D'e.zhin sheg.pa päi.gye la ch'ag.tsä.lo.  
D'e.zhin sheg.pa rin.ch'en me la ch'ag.tsä.lo.  
D'e.zhin sheg.pa rin.ch'en da.ö la ch'ag.tsä.lo.  
D'e.zhin sheg.pa t'ong.wa d'ön.yö la ch'ag.tsä.lo.  
D'e.zhin sheg.pa rin.ch'en da.wa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa dr'i.ma me.pa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa päi.jin la ch'ag.tsä.lo.  
D'e.zhin sheg.pa tsang.pa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa tsang.pä jin la ch'ag.tsä.lo.  
D'e.zhin sheg.pa ch'u.lha la ch'ag.tsä.lo.  
D'e.zhin sheg.pa ch'u.lhä lha la ch'ag.tsä.lo.  
D'e.zhin sheg.pa päi.zang la ch'ag.tsä.lo.  
D'e.zhin sheg.pa tzän.d'an päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa zi.ji t'a.yä la ch'ag.tsä.lo.  
D'e.zhin sheg.pa ö.päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa nya.ngän me.päi päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa se.me.kyi b'u la ch'ag.tsä.lo.  
D'e.zhin sheg.pa me.tog päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa tsang.päi ö.zer nam.par röi.pä ngön.par ky'en.pa la  
ch'ag.tsä.lo.  
D'e.zhin sheg.pa päi.mäi ö.zer nam.par röi.pä ngön.par ky'en.pa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa nor.päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa dr'an.päi päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa tsän.päi shin.tu yong.dr'ag la ch'ag.tsä.lo.  
D'e.zhin sheg.pa wang.pöi tog.g'i gyäl.tsän gy'i gyäl.po la ch'ag.tsä.lo.  
D'e.zhin sheg.pa shin.tu nam.par nön.päi päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa yül.lä shin.tu nam.par gyäl.wa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa nam.par nön.päi sheg.päi päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa kün.nä nang.wa kö.pä päi la ch'ag.tsä.lo.  
D'e.zhin sheg.pa rin.ch'en päi.mäi nam.par nön.pa la ch'ag.tsä.lo.  
D'e.zhin sheg.pa, dra.chom.pa, yang.d'ag.par dzog.päi sang.gyã, rin.po.ch'e  
d'ang päi.ma.la rab.tu zhug.pa ri.wang.g'i gyäl.po la ch'ag.tsä.lo.

1.14.1 Confession

Long overpowered by attachment, aversion, and ignorance,  
I have committed countless evils with acts of body, speech, and mind,  
each and every one of these I now confess.

1.14.2 The Confession of Downfalls to the 35 Buddhas

(Visualize all sentient beings in the three realms around you prostrating and confessing simultaneously with you.)

I, (say your 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, Bhagavan, Tathagata, Arhat, perfectly completed Buddha, Glorious Conqueror Shakyamuni Buddha, I prostrate.

To Tathagata, Thoroughly Destroying with Vajra Essence, I prostrate.

To Tathagata, Radiant Jewel, I prostrate.

To Tathagata, the King, Lord of the Nagas, I prostrate.

To Tathagata, Army of Heroes, I prostrate.

To Tathagata, Delighted Hero, I prostrate.

To Tathagata, Jewel Fire, I prostrate.

To Tathagata, Jewel Moonlight, I prostrate.

To Tathagata, Meaningful to See, I prostrate.

To Tathagata, Jewel Moon, I prostrate.

To Tathagata, Stainless One, I prostrate.

To Tathagata, Bestowed with Courage, I prostrate.

To Tathagata, Pure One, I prostrate.

To Tathagata, Bestower of Purity, I prostrate.

To Tathagata, Water God, I prostrate.

To Tathagata, Deity of the Water God, I prostrate.

To Tathagata, Glorious Goodness, I prostrate.

To Tathagata, Glorious Sandalwood, I prostrate.

To Tathagata, Infinite Splendor, I prostrate.

To Tathagata, Glorious Light, I prostrate.

To Tathagata, Sorrowless Glory, I prostrate.

To Tathagata, Son of Non-Craving, I prostrate.

To Tathagata, Glorious Flower, I prostrate.

To Tathagata, Pure Light Rays Clearly Knowing by Play, I prostrate.

To Tathagata, Lotus Light Rays Clearly Knowing by Play, I prostrate.

To Tathagata, Glorious Wealth, I prostrate.

To Tathagata, Glorious Mindfulness, I prostrate.

To Tathagata, Glorious Name Most Widely Renowned, I prostrate.

To Tathagata, King Holding the Victory Banner of Foremost Power, I prostrate.

To Tathagata, Glorious One Totally Subduing, I prostrate.

To Tathagata, Utterly Victorious in All Battle, I prostrate

To Tathagata, Glorious Transcendence Through Subduing, I prostrate.

To Tathagata, Glorious Manifestations Illuminating All, I prostrate.

To Tathagata, All Subduing Jewel Lotus, I prostrate.

To Tathagata, Arhat, Perfectly Completed Buddha, King of the Lord of Mountains, firmly seated on Jewel and Lotus, I prostrate. (Repeat this verse 3X)

D'e.d'ag la.sog.pa, ch'og.chüi jig.ten.gy'i.k'am t'am.che.na,  
d'e.zhin sheg.pa, yang.d'ag.par dzog.päi sang.gyã chom.dän.dä  
g'ang j'i.nye.chig zhug.te, tso zhing zhe.päi sang.gyã chom.dän.dä  
d'e.d'ag t'am.chä, dag.la gong.so.söl.

Dag.g'i kye.wa di.d'ang, kye.wa t'og.mäi t'a.ma ma.ch'i.pa nä,  
k'or.wa.na k'or.wäi kye.nä t'am.chä.d'u, dig.päi.lä gyi.pa.d'ang,  
gyi.d'u tzäl.wa.d'ang, gyi.pa.la je.su yi.rang.wa am; ch'ö.ten.gyi  
kor.ram, gen.dün.gyi kor.ram, ch'og.chüi gen.dün.gyi kor tr'og.pa  
d'ang, tr'og.tu chug.pa.d'ang, tr'og.pa.la je.su yi.rang wa am;  
tsam ma.ch'i.pa ngä.lä gyi.pa.d'ang, gyi.d'u tzäl.wa.d'ang, gyi.pa  
la je.su yi.rang.wa am; mi.ge.wa chüi.lä.kyi.lam yang.d'ag.par  
lang.wa la zhug.pa.d'ang, jug.tu tzäl.wa.d'ang, jug.pa.la je.su  
yi.rang.wa am; lä.kyi drib.pa g'ang.g'i drib.nä, dag sem.chän  
nyäl.war ch'i.wa am, d'ün.dröi kye.nä.su ch'i.wa am, yi.d'ag.kyi  
yül.d'u ch'i.wa am, yül t'a.k'ob.tu kye.wa am, la.lor kye.wa.am,  
lha tse.ring.po nam.sukye wa am, wang.po ma.tsang.war gyur.wa  
am, ta.wa log.pa dzin.par gyur.wa am, sang.gyã jung.wa.la nye.par  
mi.gyi.par gyur.wä, lä.kyi drib.pa g'ang.lag.pa d'e.d'ag t'am.chä,  
sang.gyã chom.dän.dä ye.she.su gy'ur.pa, chän.d'u gy'ur.pa,  
tsä.mar gy'ur.pa, k'en.pä zig.pa, d'e.d'ag.g'i chän.ngar t'öl.lo.  
Ch'ag.so. Mi.ch'ab.bo. Mi.be.do. Län.ch'ä.kyang chö.ching dom.par.gyi lag.so.

Sang.gyã chom.dän.dä d'e.d'ag t'am.chä dag.la gong.so.söl.  
Dag.g'i kye.wa di.d'ang, kye.wa t'og.mäi t'a.ma ma.ch'i.pa nä,  
k'or.wa.na k'or.wäi kye.nä zhän.d'ag.tu, jin.pa t'a.na dün.dröi  
kye.nä.su kye.pa.la zä.k'am chig.tzam tzäl.wäi ge.wäi tza.wa  
g'ang.lag.pa d'ang; dag.g'i tsül.tr'im sung.wäi ge.wäi tza.wa  
g'ang.lag.pa d'ang; dag.g'i tsang.par chö.päi ge.wäi tza.wa  
g'ang.lag.pa d'ang; dag.g'i sem.chän yong.su min.par gyi.päi  
ge.wäi tza.wa g'ang.lag.pa d'ang; dag.g'i j'ang.ch'ub ch'og.tu  
sem.kye.päi ge.wäi tza.wa g'ang.lag.pa d'ang; dag.g'i la.na me.päi  
ye.she.kyi ge.wäi tza.wa g'ang.lag.pa, d'e.d'ag t'am.chä chig.tu  
dü.shing dum.te, dom.nä, la.na ma.ch'i.pa d'ang, g'ong.na  
ma.ch'i.pa d'ang, g'ong.mäi yang.g'ong.ma, la.mäi yang.la.mar  
yong.su ngö.wä, la.na me.par yang.d'ag.par dzog.päi j'ang.ch'ub.tu yong.su  
ngo.war gyi.o.

J'i.tar dä.päi sang.gyã chom.dän.dä nam.kyi yong.su ngö.wa  
d'ang, j'i.tar ma.j'ön.päi sang.gyã chom.dän.dä nam.kyi yong.su  
ngo.war gyur.wa.d'ang, j'i.tar d'än.tar zhug.päi sang.gyã  
chom.dän.dä nam.kyi yong.su ngo.war dzä.pa, d'e.zhin.d'u dag.g'i.kyang  
yong.su ngo.war gyi.o.

Dig.pa t'am.chä.ni so.sor shag.so. Sö.nam t'am.chä la.ni je.su  
yi.rang.ngö. Sang.gyã t'am.chä la.ni kül.zhing söl.wa deb.so.  
Dag.g'i la.na me.päi ye.she.kyi ch'og d'am.pa t'ob.par gy'ur.chig.  
Mi.ch'og gyäl.wa g'ang.d'ag d'an.tar zhug.pa.d'ang, g'ang.d'ag  
dä.pa.d'ag d'ang, d'e.zhin g'ang.ma.j'ön. Yön.tän ngag.pa t'a.yä  
gya.tso dr'a.kün.la, t'äl.mo jar.war gyi.te, kyab.su nye.war ch'i.o.

### General Confession

U.hu.lag. La.ma dor.je dzin.pa ch'en.po la.sog.pa, ch'og.chu.na  
zhug.päi sang.gyã d'ang, j'ang.ch'ub sem.pa t'am.chä d'ang,  
gen.dün tzün.pa.nam, dag.la gong.su.söl.

All you thirty-Five Buddhas and all the Others, Those Thus Gone, Foe Destroyers, Fully Enlightened Ones, and Transcendent Destroyers who are existing, living, and sustaining throughout the ten directions of sentient beings' worlds - all you Buddhas, please give me your attention!

In this life, and throughout beginningless lives in all the realms of samsara, I have created, caused others to create, and rejoiced at the creation of negative karmas such as misusing offerings to holy objects, misusing offerings to the Sangha, stealing offerings to the Sangha of the ten directions; I have caused others to create these negative actions and rejoiced at their creation.

I have created the five heinous actions, caused others to create them and rejoiced at their creation. I have committed the ten non-virtuous actions, involved others in them, and rejoiced at their involvement.

Being obscured by all this karma, I have created the cause for myself and other sentient beings to be reborn in the hells; as animals; as hungry ghosts; in irreligious places; amongst barbarians; as long-living gods with imperfect senses, holding wrong views and being displeased with the presence of a Buddha.

Now, before these Buddhas, Transcendent Destroyers who have become Transcendental Wisdom, who have become the Compassionate Eye, who have become Witnesses, who have become valid and see with their omniscient minds, I am confessing and accepting all of these actions as negative. I will not conceal or hide them, and from now on, I will refrain from committing these negative actions.

Buddhas and Transcendent Destroyers, please give me your attention. In this life and throughout beginningless lives in all realms of samsara, whatever root of virtue I have created through even the smallest acts of charity, such as giving one mouthful of food to a being born as an animal; whatever root of virtue I have created by keeping pure ethics; whatever root of virtue I have created by abiding in pure conduct; whatever root of virtue I have created by fully ripening sentient beings' minds; whatever root of virtue I have created by generating Bodhicitta; whatever root of virtue I have created of the highest Transcendental Wisdom;

Bringing together all these merits of both myself and others, I now dedicate them to the Highest of which there is no higher, to That even above the Highest, to the Highest of the High, to the Supreme of the Supreme. Thus, I dedicate them completely to the Most Supreme, Fully Accomplished Enlightenment.

Just as the Buddhas and Transcendent Destroyers of the past have dedicated; just as the Buddhas and Transcendent Destroyers of the Future will dedicate; just as the Buddhas and Transcendent Destroyers of the present are dedicating; in the same way, I make this dedication.

I confess all of my negative actions separately; I rejoice in all merits; I implore all the Buddhas to grant my request that I may realize the ultimate, sublime, highest Transcendental Wisdom.

To the Sublime Kings of human beings living now, to those of the past, and to those who have yet to appear, to all those whose knowledge is as vast as an infinite ocean, with my hands folded in respect, I go for refuge.

#### General Confession

Woe is me! Great Guru Vajradhara and all other Buddhas and Bodhisattvas residing in the ten directions and venerable Sangha, please pay attention to me.

Dag (say your name) zhe.gyi.wä, tse.rab k'or.wa t'og.ma  
 ma.ch'i.pa nä, d'än.ta.la t'ug.g'i b'ar.d'u, nyön.mong.pa dö.ch'ag  
 d'ang, zhe.dang d'ang, ti.mug.g'i wang.g'i, lü.ngag.yi sum.gyi  
 go.nä, dig.pa mi.ge.wa chu gyi.pa d'ang, tsam ma.ch'i.pa nga  
 gyi.pa d'ang, d'e d'ang.nye.wa nga gyi.pa d'ang, so.sor t'ar.päi  
 dom.pa d'ang.gäl.wa d'ang, j'ang.ch'ub sem.päi lab.pa  
 d'ang.gäl.wa d'ang, sang.ngag.kyi d'am.tsig d'ang.gäl.wa d'ang,  
 p'a.d'ang ma.la ma.gü.pa d'ang, k'än.po.d'ang lob.pön.la  
 ma.gü.pa d'ang, dr'og.tsang.pa tsung.par chö.pa nam.la ma.gü.pa  
 d'ang, kön.ch'og sum.la nö.päi.lä gyi.pa d'ang, d'am.päi.ch'ö  
 pang.pa d'ang, p'ag.päi gen.dün.la kur.wa tab.pa d'ang,  
 sem.chän.la nö.päi.lä gyi.pa la.sog.pa, dig.pa mi.ge.wäi.tsog, dag.g'i gyi.pa  
 d'ang, gyi.d'u tzäl.wa d'ang, zhän.gyi gyi.pa.la je.su yi.rang.wa la.sog.pa;  
 dor.na t'o.ri d'ang t'ar.wäi g'eg.su gy'ur.ching, k'or.wa d'ang ngän.song.g'i  
 gyur.gy'ur.päi nye.tung.g'i tsog chi.ch'i.pa t'am.chä, la.ma dor.je dzin.pa  
 ch'en.po la.sog.pa, ch'og.chu.na zhug.päi sang.gyä d'ang, j'ang.ch'ub sem.pa  
 t'am.chä d'ang, gen.dün tzün.pa nam.kyi chän.ngar t'öl.lo. Mi.ch'ab.bo.  
 Ch'ag.so. Ch'in.ch'ä.kyang dom.par.gyi lag.so.

T'öl.zhing shag.na, dag de.wa.la reg.par nä.par gyur.gy'i; ma.t'öl, ma.shag  
 na.ni, mi.gyur.ro.

#### 1.15 Rejoicing, Requesting and Dedicating

##### Rejoicing

Ch'og.ch'ui gyäl.wa kün.d'ang sang.gyä sä  
 Rang.gyäl nam.d'ang lob.d'ang mi.lob d'ang  
 Dro.wa kün.gyi sö.nam g'ang.la yang  
 D'e.d'ag kün.gyi je.su dag.yi rang.

##### Urging

G'ang.nam ch'og.chüi jig.ten drön.ma d'ag  
 J'ang.ch'ub rim.par sang.gyä ma.ch'ag nye  
 Gön.po d'e.d'ag dag.g'i t'am.chä la,  
 K'or.lo la.na me.par kor.war kül.

##### Requesting

Nya.ngän da.tön g'ang.zhe d'e.d'ag la  
 Dro.wa kün.la p'än.zhing de.wäi ch'ir  
 Käl.pa zhing.g'i dül.nye zhug.par yang  
 Dag.g'i t'äl.mo rab.jar söl.war gyi.

##### Dedication

Ch'ag.tsäl wa.d'ang ch'ö.ching shag.pa d'ang  
 Je.su yi.rang kül.zhing söl.wa yi  
 Ge.wa chung.zä dag.g'i chi.sag pa  
 T'am.chä dzog.päi j'ang.ch'ub ch'ir.ngö o.

#### 1.16 Mantra of Pure Moral Conduct

Om a.mo.g'a.shi.la sam.ba.ra, ba.ra ba.ra, ma.ha shü.d'a sa.to pä.ma bi.bu.ki.ta  
 bu.dza, da.ra da.ra, sa.män.ta, A.wa.lo.ki.te, Hung Phä so.ha. (21X)

##### 1.16.1 Prayer to Keep Moral Conduct Purely and Without Pride

Tr'im.kyi tsül.tr'im kyön.me ching  
 Tsül.tr'im nam.par d'ag.d'ang dân  
 Lom.sem me.päi tsül.tr'im kyi  
 Tsül.tr'im p'a.röl ch'in.dzog shog.

I, who am called (say your name), during beginningless lifetimes in cyclic existence until now, under the power of the afflictions - attachment, hatred, and confusion - and by way of body, speech, and mind have committed the ten non-virtues; I have committed the five (actions of) immediate (retribution); I have committed the five close to them; I have broken the pratimoksha vows; I have broken the bodhisattva trainings; I have broken the secret mantra commitments; I have been disrespectful to my father and mother; I have been disrespectful to my abbot and spiritual masters; I have been disrespectful to my companions sharing pure behavior; I have committed actions harmful to the Three Jewels; I have abandoned the holy Dharma; I have abused the arya Sangha; and I have done actions harmful to sentient beings, and so forth.

The collection of non-virtuous negative actions I have done, caused to be done, and have rejoiced in others doing, and so forth, in short, the entire collection of faults and transgressions that are hindrances to high status and liberation and are causes of cyclic existence and bad migrations, I admit in the presence of the great guru Vajradhara and all other Buddhas and Bodhisattvas residing in the ten directions, and the venerable Sangha. I do not conceal them, I confess them, and from now on I shall refrain from them.

If I admit and confess them, I shall abide in contact with happiness. If I do not admit and confess them, I shall not.

#### 1.15 Rejoicing, Requesting and Dedicating

##### Rejoicing

In the merits of all the Conquerors of the ten directions, the Bodhisattvas, the Pratyekabuddhas, those in training and beyond, and every living being, I lift up my heart and rejoice.

##### Urging

Oh lights of all worlds in the ten directions, who through the stages of the graduated path to enlightenment, have found the non-produced Buddhahood, to all of you Protectors, I direct this request: Turn the incomparable wheel of Dharma.

##### Requesting

To all those having the intention to show the action of passing beyond sorrow, I pray with palms joined, to remain for as many eons as there are particles in this world, for the benefit and bliss of all transmigrators.

##### Dedication

Whatever small merits that I have amassed by thus prostrating, making offerings, confessing, rejoicing, and asking the Buddhas to remain and teach the Dharma, I dedicate to full enlightenment.

#### 1.16 Mantra of Pure Moral Conduct

om amogha shila / sambhara / bhara bhara / maha shuddha / sattva padma / vibhushita / bhuja dhara dhara / samanta / avalokite / hum phat svaha (21X)

##### 1.16.1 Prayer to Keep Moral Conduct Purely and Without Pride

Let us have pure morality  
with faultless morality of rules.  
And by unconceited morality  
complete the perfection of morality.

1.17 Four Immeasurables

Sem.chän t'am.chä de.wa.d'ang, de.wäi gyu.d'ang d'än.par gy'ur.chig.  
Sem.chän t'am.chä dug.ngäl.d'ang, dug.ngäl.gy'i gyu.d'ang dr'äl.war  
gy'ur.chig.  
Sem.chän t'am.chä dug.ng'äl me.päi de.wa.d'ang, mi.dräl.war gy'ur.chig.  
Sem.chän t'am.chä nye.ring ch'ag.dang nyi.d'ang, dr'äl.wäi tang.nyom.la  
nä.par gy'ur.chig. (3X)

1.18 Dissolving the Merit Field

Tsog.zhing.nam rang.nä.su sheg.par.g'ur.

2.0 The Actual Practice

2.1 Meditation on the Self-Generation

2.1.1 Ultimate Deity

Om so.ba.wa shü.da sar.wa dar.ma, so.ba.wa shü.do hang.

Dag.d'ang gom.j'ai lha.d'ang, ch'ö t'am.chä rang.shin tong.pa.nyi  
d'u ro.chig.päi dag.nyi d'u.gy'ur.

2.1.2 Deity of Sound

Tong.päi ngang.lä, Om mani padme Hum, zhe.päi ngag.kyi dang.kyi nam.pa,  
nam.k'ai.k'am ky'ab.par dr'ag.pa.gy'ur.

2.1.3 Deity of Letter

Dag.d'ang.lhäi d'e.k'o.na.nyi yer mi.ch'e.päi nam.pa.chän gy'i .  
rang.g'i sem, da.wäi kyil.k'or.d'u gy'ur.päi teng.d'u,  
ngag.kyi.dang.kyi nam.pa nam.k'a la dr'ag.pa, d'e.nyi shin.tu  
d'ag.päi ngül.ch'u, ser.gy'i j'e.ma la zhen.pa.tar, yig.dru dr'i.päi  
nam.pa.chän d'u k'ö.par.gy'ur.

2.1.4 Deity of Form

D'e yong.su gy'ur.pa lä, ser.tzo.ma tar bar.wäi pä.ma dab.ma tong  
d'ang.dän.pa te.wa la, Om mani padme Hum, zhe.pä tsän.par.gy'ur. Da.wa d'ang  
pä.ma ngag d'ang.chä.pa lä ö.zer na.tsog tr'ö.päi tze.mo lä, p'ag.päi.ku pag.tu  
me.pa trö, nam.k'ai.k'am t'am.chä ky'ab.par.j'a, gyäl.wa sä.chä t'am.chä la  
ch'ö.päi trin ch'en.po trül.pä leg.par.ch'ö.

Zhän.yang trin ch'en.po trül.pa lä du.tzi ch'ar.gyün b'ab.pä,  
nyäl.wa la.sog.päi dro.wa t'am.chä kyi dug.ngäl gy'i me.nam zhi  
zhing, d'e.nam de.wä tsim.par jä.nä, lhäi.ku d'ang.chä.päi ö.zer lar  
log.nä, rang.g'i sem da.wäi kyil.k'or pä.ma ngag.tr'eng d'ang chä.pa.la zhug.

D'e yong.su gy'ur.pa.lä, na.tsog pä.ma.d'ang da.wäi dän.gy'i  
teng.d'u, rang.nyi p'ag.pa chän.ra.zig wang.ch'ug zheng.pa  
ku.dog kar.po, lang.tso d'ar.la.b'ab ching ö.zer tr'o.wa.

Zhäl chu.chig g'i tza.zhäl kar.wa, yä jang, yön mar.wa.

D'ei teng.ma, u jang, yä mar, yön kar.wa.

D'ei teng.ma, u mar, yä kar, yön jang.wa.

D'e.nam kyang chän.kyü ring.zhing tr'a.wa, zhäl dzum.päi dang.chän.

D'ei teng.na tr'o.zhäl nag.po, ch'e.wa tzig.shing tr'o.nyier d'ang dän.pa, chän  
sum.pa, rä.l.pa mar.ser gy'en.d'u dreng.wa.



1.17 Four Immeasurables

May all sentient beings have happiness and its cause.  
May all sentient beings be freed from suffering and its cause.  
May all sentient beings never be separated from the happiness that is beyond all suffering.  
May all sentient beings abide in equanimity, free from attraction that holds some close and aversion that keeps others distant. (3x)

1.18 Dissolving the Merit Field

All members of the merit field return to their own abodes.

2.0 The Actual Practice

2.1 Meditation on the Self-Generation

2.1.1 Ultimate Deity

om svabhava shuddhah sarva dharmah svabhava shuddho ham

Myself, the meditational deity, all things and events are one in their ultimate nature of emptiness.

2.1.2 Deity of Sound

Out of the void resounds the sound of the mantra OM MANI PADME HUM, filling the whole realm of space.

2.1.3 Deity of Letter

While I and the deity are inseparable in suchness, my mind transforms into a moon-disc, upon which the sound of the mantra resounding in space settles down, in the aspect of written letters, which look like a mixture of very pure mercury and gold dust.

2.1.4 Deity of Form

The letters transform into a thousand-petalled lotus, radiating brilliant light like refined gold, marked in the center with OM MANI PADME HUM. From the moon, lotus and mantra, multicolored beams of light radiate out, emanating countless holy bodies of the Great Compassionate One from their tips. They pervade all of space and emanate great clouds of offerings which are offered to all Buddhas and Bodhisattvas.

Furthermore, from great clouds emanated by them, comes a rain of nectar which pacifies the fire of suffering of all living beings, such as those of the hells; all beings become satisfied with happiness.

The light rays then return with the divine bodies and absorb back into my own mind, which is in the form of the moon-disc with the lotus and mantra garland. This then transforms into a multicolored lotus and moon seat, upon which I arise as Arya Avalokiteshvara, with a white body, youthful, and radiating light.

Of my eleven faces, the root face is white, the right green, the left red.  
On top of these, the central face is green, the right red, the left white.  
On top of these, the central face is red, the right white, the left green.  
All of these faces have long and narrow eyes and are smiling.

On top of them is a black face with a wrathful expression, bared fangs, three eyes, and orange colored hair standing on end.

D'ei chi.wor zhi.zhäl mar.po, tzung.tor d'ang chä.pa, tsang.par chö.päi ch'a.lug chän, gyän.pang shing gül.wa d'ang chä.pa.

Ch'ag d'ang.po.nyi t'ug.kar t'äl.mo jar.wa,  
Yä.kyi nyi.pä drang.tr'eng,  
sum.pä ch'og.jin lä, dü.tzii gyün b'ab.pä, yi.d'ag kyi tre.kom sel.wa,  
zhi.pä k'or.lo dzin.pa  
Yön.gy'i nyi.pä ser.gy'i pä.ma yu.wa d'ang ch'ä.pa,  
sum.pä ril.pa ch'i.lug,  
zhi.pä da.zhu dzin.pa.

Ch'ag lhag.ma gu.gya.d'ang gu.chu tza.nyi, pä.mäi dab.ma.tar jam.zhing ch'og.jin dzä.pa. Ch'ag t'am.chä kyi t'il.na chän re.re yö.pa. Ch'ag.nam yar üi.tzung.tor d'ang mar pü.möi lha.nga.lä mi.da.wa.

Ri.d'ag kyi pag.pä nu.ma yön.pa kab.ching, rä zang.pöi sham.t'ab chän.  
Nor.bü trä.päi ser.gy'i ke.rag d'ang.dän.pa, rä.l.pa mar.ser gy'i tr'eng.wä dze.pa. Rin.po.ch'ei u.gyän, nyän.gyän, gül.gyän, pung.gyän, ch'ag.dub, zhab.dub chän, d'ar.na.tsog kyi nam.zä lub.shing, ö.zer kar.po tr'ö.par.gy'ur.

#### 2.1.5 Deity of Mudra

D'ei chi.wor Om kar.po, drin.par Ah mar.po, t'ug.kar Hum ngön.po. T'ug.kar da.wäi kyil.k'or gy'i teng.d'u Hrih kar.po, ring.ch'a tseg.dr'ag d'ang.chä.pa.

With your hands in the mudra of the samaya of the lotus family, touch and bless your heart, brow point, throat, right and left shoulders. Repeating the following mantra as you touch each point:

Om pä.ma u.bha.wa.ye so.ha. (5X)

#### 2.1.6 Deity of Sign

##### 2.1.6.1 Invocation and Absorption of the Wisdom Beings

T'ug.käi Hrih lä ö.zer tr'ö, rang.zhin gy'i nä.nä, p'ag.pa chän.rä.zig wang.ch'ug la, sang.gyä d'ang j'ang.ch'ub sem.päi tsog t'am.chä kyi kor.wa chän.dr'ang.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra bän.dza sa.ma.ya Dza Dza.  
Dza, Hung, Bam, Hoh.

D'am.tsig.pa d'ang.nyi.su me.par.gy'ur.

##### 2.1.6.2 Invocation of the Dhvani Buddhas and Making Offerings

Lar.yang t'ug.käi Hrih lä ö.zer tr'ö, ö.pag.me tzo.wor gy'ur.päi wang.g'i.lha rig.nga k'or.chä chän.dr'ang.

Om Pän.tza ku.la sa.pa.ri.wa.ra  
ar.gam / pa.ding / pu.pe / du.pe / a.lo.ke / gän.de / ne.wi.di / shap.ta  
tra.ti.tsa so.ha.

On its crown is a peaceful red face with a neck and a crown protrusion, with the appearance of a celibate having renounced ornaments.

My first pair of hands, with palms joined together, is at the heart.

On my right side, the second hand holds a rosary;  
the third is in the mudra of supreme generosity, a stream of nectar comes from it, curing the hunger and thirst of the pretas;  
the fourth hand holds a wheel.

On my left side, the second hand holds a golden lotus by the stem;  
the third holds a round vase; and  
the fourth a bow and arrow.

The remaining 992 hands, soft like the petals of a lotus, perform the mudra of supreme generosity. In the palm of each hand is an eye. The hands do not extend above the crown protrusion, nor below the knees.

An antelope skin covers my left breast. My holy body is adorned with a skirt made of the finest cloth, a golden belt decorated with jewels, garlands of orange colored hair, jeweled crowns, earrings, necklaces, armlets, bracelets, anklets and garments of multicolored silks. I radiate white light.

#### 2.1.5 Deity of Mudra

At the crown of my head is a white OM; At my throat a red AH; At my heart a blue HUM. Also at my heart on a moon-disc is the white syllable HRIH, long and with visarga.

With your hands in the mudra of the samaya of the lotus family, touch and bless your heart, brow point, throat, right and left shoulders. Repeat the following mantra as you touch each point:

om padma udbhavaye svaha (5X)

#### 2.1.6 Deity of Sign

##### 2.1.6.1 Invocation and Absorption of the Wisdom Beings

From the HRIH at my heart, light radiates forth, invoking Arya Avalokiteshvara from his natural abode, surrounded by all Buddhas and Bodhisattvas.

Om Arya Lokeshvara Saparivara vajra samaya jah jah  
jah hum bam hoh

They become one with myself, the samaya being.

##### 2.1.6.2 Invocation of the Dhvani Buddhas and Making Offerings

Again, light radiates forth from the HRIH at my heart, invoking the initiation deities of the five families with their entourage, with Amitabha as the principal deity.

om panca kula saporivara  
argham / padyam / pushpe / dhupe / aloke / gandhe / naividya / shabda  
praticcha svaha.

### 2.1.6.3 Request for Initiation

D'e.zhin sheg.pa t'am.chä kyî, dag.la ngön.par wang.kur d'u.söl.

Zhe söl.wa tab.pä, d'e.nam.kyî t'ug.ka.nä trö.päi g'ö.kar.mo  
la.sog.päi lha.mo nam.kyî, dü.tzi g'ang.wäi b'um.pa t'og.nä,

J'i.tar tam.pa t'am.gy'i ni  
Lha.nam kyî.ni tr'ü.söl tar  
Lha.yi ch'u.ni d'ag.pa yi  
D'e.zhin dag.g'i ku.tr'ü söl.

Om sar.wa ta.t'a.ga.ta a.bi.ke.ka.ta sa.ma.ya shri ye Hung.

Zhe sung.zhing wang.kur.wä, lü t'am.chä gang, dr'i.ma t'am.chä  
d'ag, ch'üi lhag.ma chit.zug.tu nä.pa yong.su gy'ur.pa lä,  
chit.zug.tu la.mäi ngo.wa ö.pag.me, träl.war mi.kyö.pa, na.tag  
yä.par rin.j'ung, tag.par nam.par.nang.dzä, na.tag yön.par  
d'ön.yö.dr'ub.pä u.gyän.par.gy'ur.

Rang.g'i t'ug.kar da.wäi dän.la, ye.she sem.pa p'ag.pa chän.rä.zig,  
ku.dog kar.po, zhäl.chig ch'ag nyi.pa, yä ch'og.jin d'ang, yön  
pä.ma nam.pa, D'ei t'ug.kar da.dän.la ting.nge.dzin sem.pa Hrih  
kar.po, ring.ch'a tseg.dr'ag d'ang.chä.pä tsän.par.g'ur.

### 2.1.7 Offering to the Self-Generation

#### 2.1.7.1 Blessing the Offerings

Om Pä.män.ta.tri Hung Phä.

Om so.ba.wa shü.da sar.wa dar.ma, so.ba.wa shü.do hang.

Tong.pa.nyî d'u.gy'ur.

Tong.päi ngang.lä, Bhrum lä rin.po.ch'ei nö, yang.shing  
gya.ch'e.wa nam.kyî nang.d'u Om, ö.d'u zhu.wa lä j'ung.wäi, ch'ö  
yön, zhab.sil, me.tog, dug.pö, mar.me, dr'i ch'ab, zhäl.zä, röi.mo  
nam, rang.zhin tong.pa, nam.pa so.söi nam.pa.chän, j'e.lä  
zag.pa.me.päi de.wa ky'ä.par.chän ter.war.gy'ur.

Om ar.gam Ah Hung;  
Om pa.ding Ah Hung;  
Om pu.pe Ah Hung  
Om du.pe Ah Hung  
Om a.lo.ke Ah Hung  
Om gän.de Ah Hung  
Om ne.wi.di Ah Hung  
Om shap.ta Ah Hung.

#### 2.1.7.2 Presenting the Offerings

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ar.gam tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra pa.ding tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra pu.pe tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra du.pe tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra a.lo.ke tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra gän.de tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ne.wi.di tra.ti.tsa so.ha.  
Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra shap.ta tra.ti.tsa so.ha.

### 2.1.6.3 Request for Initiation

"I request all you tathagatas to bestow the initiation upon me."

Because of this request, goddesses such as Pandaravasini are emanated from the Tathagatas' hearts, carrying vases filled with nectar and they grant the initiation, while singing:

We offer this bath  
with pure heavenly water,  
just as gods offered a bath  
at the Holy Birth.

om sarva tathagata abhishekata samaya shri ye hum

My entire body is filled with the nectar and is purified of all stains. The excess water remains on the top of my head and transforms into the crown of the five Dhyani Buddhas. In the center is Amitabha, having the nature of my Guru, at my forehead is Akshobhya, at the right ear is Ratnasambhava, at the back of my head is Vairochana, and at the left ear Amoghasiddhi.

At my heart, on a moonseat, is the wisdom being, Arya Avalokiteshvara. His body is white in color with one face and two arms. His right hand is in the mudra of supreme generosity, the left hand holds a lotus. In his heart on a moon seat is the concentration being, the white syllable HRIH, long and with visarga.

### 2.1.7 Offering to the Self-Generation

#### 2.1.7.1 Blessing the Offering

om padmanta krit hum phat

om svabhava shuddhah sarva dharmah svabhava shuddhoh ham

Everything is empty.

From the sphere of emptiness appear BRUMs, which become vast and extensive vessels, each containing a syllable OM. The OMs melt into light and transform into drinking water, foot-washing water, flowers, incense, lamps, perfume, food and music, whose nature is emptiness; whose aspect is the individual offerings; and whose function is to give special, uncontaminated bliss.

om argham ah hum (drinking water)  
om padyam ah hum (foot-washing water)  
om pushpe ah hum (flowers)  
om dhupe ah hum (incense)  
om aloke ah hum (light)  
om gandhe ah hum (perfume)  
om naividya ah hum (food)  
om shabda ah hum (sound)

#### 2.1.7.2 Presenting the Offerings

Om Arya Lokeshvara Sagarivara argham praticcha svaha  
Om Arya Lokeshvara Sagarivara padyam praticcha svaha  
Om Arya Lokeshvara Sagarivara pushpe praticcha svaha  
Om Arya Lokeshvara Sagarivara dhupe praticcha svaha  
Om Arya Lokeshvara Sagarivara aloke praticcha svaha  
Om Arya Lokeshvara Sagarivara gandhe praticcha svaha  
Om Arya Lokeshvara Sagarivara naividya praticcha svaha  
Om Arya Lokeshvara Sagarivara shabda praticcha svaha

### 2.1.7.3 Offering a Praise

Sang.gyā kün.gy'i rab.tu ngag  
Yön.tän d'am.pa kün.sag pa  
Chän.rä.zig.zhe tsän.söl wa  
Tag.par tse.la ch'ag.tsäl lo.

### 2.1.8 Blessing the Rosary

With your palms joined at your heart, prostrate to the guru and the deity while reciting the mantra:

Om gu.ru sar.wa ta.t'a.ga.ta ka.ya wa.ka tsi.ta tra.na.me.na, sar.wa ta.t'a.ga.ta  
bän.dza pa.da ban.da.nam ka.ro.mi.

To bless the rosary hold it in your hands cupped like a bowl and recite:

Om basumati shri ye soha. (7X)

### 2.1.9 Mantra Recitation

Use the following visualization while reciting the mantras.

Rang.g'i t'ug.kar da.wa la ting.nge.dzin sem.päi t'ar, da.jä'i  
ngag.kyi tr'eng.wa k'a.d'og kar.pö yä.kor.d'u kor.wa.lä ö.zer.trö.  
Rang.g'i lü.kyi nang t'am.chä gang, dig.drib t'am.chä jang. Ö.zer  
ch'ir tr'ö.pa.lä t'ug.je ch'en.pöi lha.tsog pag.tu me.pa trö,  
sem.chän t'am.chä.kyi dig.drib jang, p'ag.päi g'o.p'ang la kö,  
tsur.dü t'ug.käi Hrih la t'im.par.gy'ur.

### Long Mantra

Na.mo rat.na tra.ya.ya / Na.ma ar.ya gya.na sa.ga.ra / be.ro tza.na / bu.ha  
ra.dza.ya / ta.t'a ga.ta.ya / ar.ha.te / sam.yak.sam bu.da.ya / Na.ma sar.wa  
ta.t'a ga.te.be / ar.hä.be / sam.yak.sam bu.de.be / Na.ma Ar.ya A.wa.lo.ki.te  
sho.ra.ya / bo.dī sa.to.ya / ma.ha sa.to.ya / ma.ha ka.ru.ni ka.ya.  
Ta.ya.t'a: Om / da.ra da.ra / di.ri di.ri / du.ru du.ru / it.ti wat.te / tza.le tza.le /  
tra.tza.le tra.tza.le / ku.su.me, ku.su.me wa.re / i.li mi.li / tzi.ti dzo.la / ma.pa  
na.ye so.ha.

### Essence Mantra

Ta.ya.t'a: Om / da.ra da.ra / di.ri di.ri / du.ru du.ru / it.ti wat.te / tza.le tza.le /  
tra.tza.le tra.tza.le / ku.su.me, ku.su.me wa.re / i.li mi.li / tzi.ti dzo.la / ma.pa  
na.ye so.ha. (108X)

### Short Mantra (Optional)

As Essence Mantra, you can also recite the long mantra or short mantra, which is below.

om ma.ni pad.me hum

### Hundred Syllable Padmasattva Mantra

If this mantra is too difficult, recite several times OM PADMASATTVA HUM.

Om pä.ma sa.to sa.ma.ya ma.nu.pa.la.ya, pä.ma sa.to te.no pa.ti.t'a, dri.do  
me.ba.wa, su.to ka.yo me.ba.wa, su.po ka.yo me.ba.wa, a.no ra.to me.ba.wa,  
sar.wa sid.dim me.tra.ya.tsa, sar.wa karma su.tza me, tzi.tam shri.yam ku.ru  
Hum, ha ha ha ho, ba.ga.wan, sar.wa ta.t'a.ga.ta pä.ma ma.me mu.tza, pä.ma  
ba.wa, ma.ha sa.ma.ya sa.to, Ah.

### 2.1.7.3 Offering a Praise

You, whom all the Buddhas praise,  
who've gathered every excellent virtue,  
given the name Chenrezig, ever compassionate -  
homage to you!

### 2.1.8 Blessing the Rosary

With your palms joined at your heart, prostrate to the guru and the deity while reciting the mantra:

om guru sarva tathagata kaya vak citta pranamena, sarva tathagata vajra pada bandhanam  
karomi

To bless the rosary hold it in your hands which are cupped like a bowl at your heart and recite:

om vasumoti shri ye svaha (7X)

### 2.1.9 Mantra Recitation

Use the following visualization while reciting the mantras.

In my heart, on a moon disc is the concentration being HRIH. Surrounding this are the garlands of the mantras that are to be recited, white in color and standing clockwise. Lights radiate forth from them, completely filling my body and cleansing it of all obscurations caused by negative actions. The lights then radiate outside and emanate countless bodies of the Great Compassionate One. They purify the obscurations of all sentient beings caused by their negative actions, leading them to the Arya state. The light rays then dissolve back into the HRIH at my heart.

### Long Mantra

Namo ratna traya / nama arya jnana sagara / vairocana / vyuha rajaya /  
tathagataya / arahate / samyaksam buddhaya / namah sarva tathagatebhyah /  
arahatebhyah / samyaksam buddhebhyah / namah arya avalokiteshvaraya / bodhisattvaya /  
mahasattvaya / maha karunikaya.  
tadyatha: om / dhara dhara / dhiri dhiri / dhuru dhuru / itte vatte / cale cale / pracale  
pracale / kusume kusume / vare / ilimili citi jvalam apanaye svaha. (1X)

### Essence Mantra

tad-yatha: om / dhara dhara / dhiri dhiri / dhuru dhuru / itte vatte / cale cale / pracale  
pracale / kusume kusume / vare / ilimili citi jvalam apanaye svaha. (107X)

### Short Mantra (Optional)

As Essence Mantra, you can also recite the long mantra or short mantra, which is below.

om mani padme hum

### Hundred Syllable Padmasattva Mantra

If this mantra is too difficult, recite several times OM PADMASATTVA HUM.

om padmasattva samaya / manupalaya / padmasatva denopa / titha / dido me bhava / suto  
kayo me bhava / supo kayo me bhava / anurakto me bhava / sarva siddhi me prayatsa /  
sarva karma su tsame / tsittam shriyam kuru hum / ha ha ha ha ho / bhagavan / sarva  
tathagata padma ma me muntsa / padma bhava maha samaya sattva ah.

## 2.2 Meditation on the Front Generation

### 2.2.1 Generating the Mandala

Om Pā.män.ta.tri Hung Phä.

Om so.ba.wa shü.da sar.wa dar.ma, so.ba.wa shü.do hang.

Kyil.k'or tong.pa.nyi d'u.gy'ur. Tong.päi ngang.lä rang.g'i t'ug.käi Hrih.lä, Bhrum kar.po ö.zer nga tr'o.wa ch'ä, kyil.k'or.gy'i g'o.sar nä.par.gy'ur. D'e yong.su gy'ur.pa lä, na.tsog pä.ma la nä.päi na.tsog dor.jei te.war, rin.po.ch'e na.tsog.pa lä dr'ub.päi zhäl.yä.k'ang, dr'u.zhi go.zhi, ta.bab.zhi d'ang.chä.pa.

D'ei ü.su pä.ma dab.ma gyä.päi te.war, rin.po.ch'ei tr'ii teng.d'u, na.tsog pä.ma d'ang da.wa, ch'og.zhi dab.mar da.wäi dân re.re.

Ü.kyi dân.gy'i teng.d'u, yi.g'e Hrih kar.po lä j'ung.mäi, pä.ma kar.po dab.ma gyä.pa ser.tzo.ma tar ba.wa Hrih yig.g'i tsän.pa.

D'e.lä ö.zer tr'ö, p'ag.pa ch'ö, sem.chän t'am.chä.kyi d'ön j'ä, tsur.dü yong.su gy'ur.pa lä, p'ag.pa chän.rä.zig wang.ch'ug zheng.pa, ku.dog kar.po, lang.tso d'ar.la.b'ab ching ö.zer tr'o.wa.

Zhäl chu.chig g'i tza.zhäl kar.wa, yä jang, yön mar.wa.

D'ei teng.ma, u jang, yä mar, yön kar.wa.

D'ei teng.ma, u mar, yä kar, yön jang.wa.

D'e.nam kyang chän.kyü ring.zhing tr'a.wa, zhäl dzum.päi dang.chän.

D'ei teng.na tr'o.zhäl nag.po, ch'e.wa tzig.shing tr'o.nyér d'ang dân.pa, chän sum.pa, rä.l.pa mar.ser gy'en.d'u dreng.wa.

D'ei chi.wor zhi.zhäl mar.po, tzung.tor d'ang chä.pa,

tsang.par chö.päi ch'a.lug chän, gyän.pang shing gül.wa d'ang chä.pa.

Ch'ag d'ang.po.nyi t'ug.kar t'äl.mo jar.wa,

Yä.kyi nyi.pä drang.tr'eng,

sum.pä ch'og.jin lä, dü.tzi gyün b'ab.pä, yi.d'ag kyi tre.kom sel.wa,

zhi.pä k'or.lo dzin.pa.

Yön.gy'i nyi.pä ser.gy'i pä.ma yu.wa d'ang ch'ä.pa,

sum.pä ril.pa ch'i.lug,

zhi.pä da.zhu dzin.pa.

Ch'ag lhag.ma gu.gya.d'ang gu.chu tza.nyi, pä.mäi dab.ma.tar jam.zhing ch'og.jin dzä.pa. Ch'ag t'am.chä kyi t'il.na chän re.re yö.pa. Ch'ag.nam yar üi.tzung.tor d'ang mar pü.möi lha.nga lä mi.da.wa.

Ri.d'ag kyi pag.pä nu.ma yön.pa kab.ching, rä zang.pöi sham.t'ab chän.

Nor.bü trä.päi ser.gy'i ke.rag d'ang.dän.pa, rä.l.pa mar.ser gy'i tr'eng.wä

dze.pa. Rin.po.ch'ei u.gyän, nyän.gyän, gül.gyän, pung.gyän, ch'ag.dub,

zhab.dub chän, d'ar.na.tsog kyi nam.zä lub.shing, ö.zer kar.po tr'ö.wa.

Shar.d'u Hum lä mi.kyö.pa ngön.po, yä sa.nön d'ang yön nyam.zhag.

Lhor Tram lä rin.jung ser.po, yä ch'og.jin d'ang yön nyam.zhag.

Nub.tu Om lä nam.par nang.dzä kar.po, j.ang.ch'ub ch'og.g'i

ch'ag.gya.chan.

J'ang.d'u A lä d'ön.dr'ub jang.k'u, yä kyab.jin d'ang yön

nyam.zhag.g'i ch'ag.gya.chan.

D'e t'am.chä kyang rin.po.ch'ei gyän d'ang, d'ar na.tsog.kyi nam.zä dze shing, zhab dor.jei.kyil.mo trung.g'i zhug.pa.



## 2.2 Meditation on the Front Generation

### 2.2.1 Generating the Mandala

om padmanta krit hum phat

om svabhava shuddhah sarva dharmah svabhava shuddhoh ham

The mandala is empty.

Within the sphere of emptiness, from the HRIH at my heart, comes a white BHRUM, radiating light of five colors. This BRUM moves to the site of the mandala and transforms into a crossed, double vajra, resting on a multicolored lotus. At the center of the vajra is a divine mansion composed of various jewels. It is square, has four doors and four porticos.

In its center is an eight-petalled lotus, on the center of which is a precious throne, upon which are a multicolored lotus and a moon seat. On each of the petals of the four directions is also a moon seat.

On the central seat is a white syllable HRIH which transforms into a white, eight-petalled lotus as brilliant as refined gold and marked with the syllable HRIH.

Light rays shine forth from this, which brings offerings to the Arya beings and fulfill the purposes of all sentient beings. The light rays then return and transform into Arya Avalokiteshvara with a youthful white body, radiating light.

Of the eleven faces, the root face is white, the right green, the left red.

On top of these, the central face is green, the right red, the left white.

On top of these, the central face is red, the right white, the left green.

All of these faces have long and narrow eyes and are smiling.

On top of them is a black face with a wrathful expression, bared fangs, three eyes, and orange colored hair standing on end.

On its crown is a peaceful red face with a neck and a crown protrusion, with the appearance of a celibate having renounced ornaments.

The first pair of hands, with palms joined together, is at the heart.

On the right side the second hand holds a rosary; the third is in the mudra of supreme generosity, a stream of nectar comes from it, curing the hunger and thirst of the pretas; the fourth hand holds wheel.

On the left side, the second hand holds a golden lotus by the stem; the third holds a round vase; and the fourth a bow and arrow.

The remaining 992 hands, soft like the petals of a lotus, perform the mudra of supreme generosity. In the palm of each hand is an eye. The hands do not extend above the crown protrusion, nor below the knees.

An antelope skin covers the left breast. The holy body is adorned with a skirt made of the finest cloth; a golden belt decorated with jewels; garlands of orange colored hair; jeweled crowns; earrings; necklaces; armlets; bracelets; anklets; and garments of multicolored silks. He emits white light rays.

In the east, from HUM arises blue Akshobhya, his right hand in the earth-touching mudra and his left in the meditation mudra.

In the south, from TRAM comes yellow Ratnasambhava, his right hand in the mudra of supreme generosity and his left in the meditation mudra.

In the west, from OM comes white Vairocana, with the mudra of supreme enlightenment.

In the north, from AH comes green Amoghasiddhi, his right hand in the mudra of giving protection and his left in the meditation mudra.

All are wearing jewel ornaments, are adorned with garments of multicolored silks and are seated with their legs in the vajra posture.

### 2.2.2 Invocation and Absorption of the Wisdom Beings

Tzo.wöi t'ug.kar pä.däi teng.d'u, Hrih kar.po, d'e.lä ö.zer tr'ö.pä,  
lho ch'og po.ta.la nä, p'ag.pa chän.rä.zig wang.ch'ug la, ch'og.chüi  
sang.gyä d'ang j'ang.ch'ub.sem.päi tsog t'am.chä.kyi kor.wa, chän  
dr'ang.par gy'ur.

Kneel and make the following request with the invocation mudra: Interlace your fingers, except the index fingers and thumbs, and face the palms upwards. Hold the index fingers parallel and point them forward. Beckon with the thumbs and invite the exalted wisdom beings by reciting:

Ma.lu sem.chän kün.gy'i gön.gy'ur ching  
Dü.de pung.chä mi.zä jom.dzä lha  
Ngö.nam ma.lü yang.d'ag ky'en.gy'ur päi  
Chom.dän k'or.chä nä.dir sheg.su söi.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra bän.dza sa.ma.ya Dza Dza.  
Dza, Hung, Bam, Hoh.

D'am.tsig.pa d'ang.nyi.su me.par.gy'ur.

Lha t'am.chä.kyi chi.wor Om kar.po, drin.par Ah mar.po,  
t'ug.kar Hum ngön.pö tsän.par.gy'ur.

### 2.2.3 Initiation

#### 2.2.3.1 Invocation of the Dhvani Buddhas and Making Offerings

Lar.yang t'ug.käi Hrih lä ö.zer tr'ö, ö.pag.me tzo.wor gy'ur.päi wang.g'i.lha  
rig.nga k'or.chä chän.dr'ang.

Om Pän.tza ku.la sa.pa.ri.wa.ra  
ar.gam / pa.ding / pu.pe / du.pe / a.lo.ke / gän.de / ne.wi.di / shap.ta  
tra.ti.tsa so.ha.

#### 2.2.3.2 Request for Initiation

D'e.zhin sheg.pa t'am.chä kyi dag la ngön.par wang.kur d'u söi.

Zhe söi.wa tab.pä, d'e.nam.kyi t'ug.ka.nä trö.päi g'ö.kar.mo  
la.sog.päi lha.mo nam.kyi, dü.tzii g'ang.wäi b'um.pa t'og.nä,

J'i.tar tam.pa tzam.gy'i ni  
Lha.nam kyi.ni tr'ü.söl tar  
Lha.yi ch'u.ni d'ag.pa yi  
D'e.zhin dag.g'i ku.tr'ü söi.

Om sar.wa ta.t'a.ga.ta a.bi.ke.ka.ta sa.ma.ya shri ye Hung.

Zhe sung.zhing wang.kur.wä, ku.lü t'am.chä g'ang, dr'i.ma  
t'am.chä d'ag, ch'üi lhag.ma chi.tzug.tu nä.pa yong.su gy'ur.pa lä,  
chi.tzug.tu la.mäi ngo.wa ö.pag.me, träl.war mi.kyö.pa, na.tag  
yä.par rin.j'ung, tag.par nam.par.nang.dzä, na.tag yön.par  
d'ön.yö.dr'ub.pä u.gyän.par.gy'ur.

### 2.2.2 Invocation and Absorption of the Wisdom Beings

From the white HRIH on top of a lotus and moon at the heart of the main deity, rays of light shine forth and invoke from the Potala in the southern direction Arya Avalokiteshvara, surrounded by all Buddhas and Bodhisattvas of the ten directions.

Kneel and make the following request with the invocation mudra: Interlace your fingers, except the index fingers and thumbs, and face the palms upwards. Hold the index fingers parallel and point them forward. Beckon with the thumbs and invite the exalted wisdom beings by reciting:

You, protector of all sentient beings without exception,  
deity who has defeated the frightful hordes of maras  
and perfectly understands all that exists,  
Bhagavan, please come to this place, together with your retinue.

Om Arya Lokeshvara Sagarivara vajra samaya jah jah  
jah hum bam hoh

The wisdom beings unify with the samaya beings.

Each deity's crown is marked with a white OM, the throat with a red AH, and the heart with a blue HUM.

### 2.2.3 Initiation

#### 2.2.3.1 Invocation of the Dhvani Buddhas and Making Offerings

Again, from the HRIH at his heart, rays of light radiate forth, invoking the initiating deities of the five families with their entourage, with Amitabha as the principal deity.

om panca kula sagarivara  
argham / padyam / pushpe / dhupe / aloke / gandhe / naividya / shabda  
praticcha svaha.

#### 2.2.3.2 Request for Initiation

"I request all you tathagatas to bestow the initiation upon him."

Because of this request, goddesses such as Pandaravasini are emanated from the Tathagatas' hearts, carrying vases filled with nectar and they grant the initiation, while saying:

"We offer this bath  
with pure heavenly water,  
just as gods offered a bath  
at the Holy Birth."

om sarva tathagata abhishekata samaya shri ye hum

The holy body becomes completely filled with nectar and is purified of all defilements. The excess water remaining on the top of his head becomes the crown of the five Dhvani Buddhas, with Amitabha at the center, Akshobhya at the forehead, Ratnasambhava at the right ear, Vairochana at the back of the head, and Amoghasiddhi at the left ear.

2.2.4 Blessing the Offerings for the Front Generation

Om Pă.măn.ta.tri Hung Phă.

Om so.ba.wa shü.da sar.wa dar.ma, so.ba.wa shü.do hang.

Tong.pa.nyi d'u.gy'ur.

Tong.păi ngang.lă, Bhrum lä rin.po.ch'ei nō, yang.shing  
gya.ch'e.wa nam.kyi nang.d'u Om, ö.d'u zhu.wa lä j'ung.wăi, ch'ö  
yön, zhab.sil, me.tog, dug.pö, mar.me, dr'i ch'ab, zhäl.ză, röl.mo  
nam, rang.zhin tong.pa, nam.pa so.söi nam.pa.chăn, j'e.lă  
zag.pa.me.păi de.wa ky'ă.par.chăn ter.war.gy'ur.

Om ar.gam Ah Hung  
Om pa.ding Ah Hung  
Om pu.pe Ah Hung  
Om du.pe Ah Hung  
Om a.lo.ke Ah Hung  
Om găn.de Ah Hung  
Om ne.wi.dj Ah Hung  
Om shap.ta Ah Hung.

Om ru.pa Ah Hung  
Om shap.ta Ah Hung  
Om găn.de Ah Hung  
Om ra.sa Ah Hung  
Om par.sha Ah Hung

2.2.5 Presenting Offerings to the Front Generation

2.2.5.1 Offering the Eight Offerings

It is also correct to offer the eight and five offerings by just saying the mantras.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi ch'ö.yön gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chă la  
D'ă.pa gya.tsö bül.lo zhe.su söl.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ar.gam tra.ti.tsa so.ha.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi zhab.sil gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chă la  
D'ă.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra pa.ding tra.ti.tsa so.ha.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi me.tog gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chă la  
D'ă.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra pu.pe tra.ti.tsa so.ha.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi dug.pö gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chă la  
D'ă.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra du.pe tra.ti.tsa so.ha.

#### 2.2.4 Blessing the Offerings for the Front Generation

om padmanta krit hum phat

om svabhava shuddhah sarva dharmah svabhava shuddhoh ham

Everything is empty.

From the sphere of emptiness appear BRUMs, which become vast and extensive vessels, each containing a white OM. The OMs melt into light and transform into drinking water, foot-washing water, flowers, incense, lamps, perfume, food and music, whose nature is emptiness; whose aspect is the individual offerings; and whose function is to give special, uncontaminated bliss.

om argham ah hum (drinking water)

om padyam ah hum (foot-washing water)

om pushpe ah hum (flowers)

om dhupe ah hum (incense)

om aloke ah hum (light)

om gandhe ah hum (perfume)

om naividya ah hum (food)

om shabda ah hum (sound)

om rupa ah hum (forms)

om shabda ah hum (sounds)

om gandhe ah hum (scents)

om rasa ah hum (tastes)

om sparsha ah hum (tangibles)

#### 2.2.5 Presenting Offerings to the Front Generation

##### 2.2.5.1 Offering the Eight Offerings

It is also correct to offer the eight and five offerings by just saying the mantras.

Oceans of drinking water of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sagarivara argham praticcha svaha

Oceans of washing water of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sagarivara padyam praticcha svaha

Oceans of flowers of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sagarivara pushpe praticcha svaha

Oceans of incense of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sagarivara dhupe praticcha svaha

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi nang.säl gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chä la  
D'ä.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra a.lo.ke tra.ti.tsa so.ha.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi dr'i.ch'ab gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chä la  
D'ä.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra gän.de tra.ti.tsa so.ha.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi zhäl.zä gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chä la  
D'ä.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ne.wi.di tra.ti.tsa so.ha.

Gyäl.wa gya.tsöi ch'ö.dzä lä.dr'ub päi  
Zhing.k'am gyä.tsöi röl.mo gya.tsöi tsog  
Yön.tän gya.tsöi gyäl.wa k'or.chä la  
D'ä.pa gya.tsö bül.lo zhe.su söl

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra shap.ta tra.ti.tsa so.ha.

#### 2.2.5.2 Offering the Five Sense Pleasures

Sö.nam zhing.d'u gy'ur.päi sang.gyä la  
Nang.la rang.zhin me.päi zug.ch'og di  
Nang.tong yer.me sem.kyi bül.lag na  
Yer.me de.ch'en t'ug.kyi zhe.su söl.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ru.pa tra.ti.tsa so.ha.

Sö.nam zhing.d'u gy'ur.päi sang.gyä la  
Nang.la rang.zhin me.päi dr'a.nyän di  
Nang.tong yer.me sem.kyi bül.lag na  
Yer.me de.ch'en t'ug.kyi zhe.su söl.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra shap.ta tra.ti.tsa so.ha.

Sö.nam zhing.d'u gy'ur.päi sang.gyä la  
Nang.la rang.zhin me.päi dr'i.ch'og di  
Nang.tong yer.me sem.kyi bül.lag na  
Yer.me de.ch'en t'ug.kyi zhe.su söl.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra gän.de tra.ti.tsa so.ha.

Sö.nam zhing.d'u gy'ur.päi sang.gyä la  
Nang.la rang.zhin me.päi ro.ch'og di  
Nang.tong yer.me sem.kyi bül.lag na  
Yer.me de.ch'en t'ug.kyi zhe.su söl.

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ra.sa tra.ti.tsa so.ha.

Oceans of light of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sapativara aloke praticcha svaha

Oceans of perfumed water of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with ~~an~~ ocean of faith to ~~the~~ Conquerors and ~~their~~ entourage,  
who have oceans of good qualities. I request ~~you~~ to accept ~~this~~.

Om Arya Lokeshvara Sapativara gandhe praticcha svaha

Oceans of food of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sapativara naividya praticcha svaha

Oceans of music of oceans of worlds,  
of oceans of offerings of oceans of Conquerors,  
I offer with an ocean of faith to the Conquerors and their entourage,  
who have oceans of good qualities. I request you to accept this.

Om Arya Lokeshvara Sapativara shabda praticcha svaha

#### 2.2.5.2 Offering the Five Sense Pleasures

Aware of the inseparability of appearance and emptiness,  
I offer these supreme forms which, although appearing, lack inherent existence,  
to the Buddhas who are the field of all merit.  
I request you to accept them with a mind of inseparable great bliss.

Om Arya Lokeshvara Sapativara rupa praticcha svaha

Aware of the inseparability of appearance and emptiness,  
I offer these pleasant sounds which, although appearing, lack inherent existence,  
to the Buddhas who are the field of all merit.  
I request you to accept them with a mind of inseparable great bliss.

Om Arya Lokeshvara Sapativara shabda praticcha svaha

Aware of the inseparability of appearance and emptiness,  
I offer these supreme scents which, although appearing, lack inherent existence,  
to the Buddhas who are the field of all merit.  
I request you to accept them with a mind of inseparable great bliss.

Om Arya Lokeshvara Sapativara gandhe praticcha svaha

Aware of the inseparability of appearance and emptiness,  
I offer these supreme tastes which, although appearing, lack inherent existence,  
to the Buddhas who are the field of all merit.  
I request you to accept them with a mind of inseparable great bliss.

Om Arya Lokeshvara Sapativara rasa praticcha svaha

Sö.nam zhing.d'u gy'ur.päi sang.gyä la  
Nang.la rang.zhin me.päi reg.ch'og di  
Nang.tong yer.me sem.kyi bül.lag na  
Yer.me de.ch'en t'ug.kyi zhe.su söl..

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra par.sha tra.ti.tsa so.ha.

#### 2.2.5.3 Offering Divine Garments

Na.tsog wang.pöi zhu.tar rab.tra wa  
G'ang.la reg.na de.wäi gyur.gyur päi  
G'ö.zang rin.ch'en dag.lo jang.ch'ir bül  
Zö.pa d'am.päi g'ö.kyi gyän.par shog.

Om bän.dza wa.tra.ye Ah Hung so.ha.

#### 2.2.5.4 Offering Ornaments

Gyäl.wa tsän.pei rang.zhin gyän.dän ch'ir  
Gyän.zhän d'ag.g'i gyän.par mi.tsäl yang  
Rin.ch'en gyän.ch'og p'ül.wä dro.kün gy'i  
Tsän.pe gyän.päi ku.lü t'ob.par shog.

Om bän.dza a.lam.ka.ra wa.pu.ka.ni Ah Hung so.ha.

#### 2.2.5.5 Offering a Jeweled Vase

Rin.ch'en dze.päi tra.shi b'um.pa di  
Lha.tsog chü.kyi kang.te p'ül.wa yi  
Lä d'ang nyön.mong dr'i.ma kün.j'ang nä  
J'ang.ch'ub sem.kyi län.gy'i län.par shog.

Om bän.dza ka.la.sha Ah Hung.

#### 2.2.5.6 Offering the Mandala

Om bän.dza bu.mi Ah hung, wang.ch'en ser.gy'i sa.zhi.

Om bän.dza re.k'e Ah hung,  
ch'i chag.ri k'or.yug g'i kor.wäi  
ü.su, rii gyäl.po ri.rab;

shar, lü p'ag.po; lho, dzam.b'u ling;  
nub, b'a.lang chö; j'ang, dra mi.nyän;

lü d'ang lü.p'ag; nga.yab d'ang nga.yab zhän;  
yo.dän d'ang lam.ch'og dro; dra mi.nyän d'ang dra mi.nyän gy'i.da;

rin.po.ch'ei ri.wo, pag.sam gy'i.shing, dö.jöi b'a, ma.mö päi lo.tog;

k'or.lo rin.po.ch'e, nor.b'u rin.po.ch'e, tsün.mo rin.po.ch'e,  
lön.po rin.po.ch'e, lang.po rin.po.ch'e, ta.ch'og rin.po.ch'e,  
mag.pön rin.po.ch'e, ter ch'en.pöi b'um.pa;

geg.ma, tr'eng.wa ma, lu.ma, g'ar.ma,  
me.tog ma, düg.po ma, nang.säl ma, dr'i.ch'ab ma;

nyi.ma, da.wa, rin.po.ch'ei dug, ch'og.lä nam.par gyäl.wäi gyäl.tsän;

ü.su lha d'ang mii päi.jor p'ün.sum ts'og.pa ma.tsang.wa me.pa,  
tsang.zhing yi.du ong.wa



Aware of the inseparability of appearance and emptiness,  
I offer these supreme tangibles which, although appearing, lack inherent existence,  
to the Buddhas who are the field of all merit.  
I request you to accept them with a mind of inseparable great bliss.

Om Arya Lokeshvara Sagarivara sparsha praticcha svaha

#### 2.2.5.3 Offering Divine Garments

In order to purify my mind I offer you various garments, exquisite and precious,  
blissful to touch,  
and as sparkling bright as rainbows.  
May I be adorned with the excellent garment of patience!

om vajra vastraye ah hum svaha

#### 2.2.5.4 Offering Ornaments

Since Conquerors are naturally adorned with the major and minor marks,  
I cannot seek to adorn them with further ornaments;  
but through my offering of the finest of jewels,  
may all beings obtain a body with the major and minor marks!

om vajra alamkara vapushani ah hum svaha

#### 2.2.5.5 Offering a Jeweled Vase

By offering this auspicious vase beautified with jewels  
and filled with various divine essences,  
may the impurities of karma and delusions be washed away  
and may I be moistened with the nectar of Bodhicitta.

om vajra kalasha ah hum

#### 2.2.5.6 Offering the Mandala

Om Vajra Bhumi AH Hum, mighty golden ground;  
Om Vajra Rekhe AH Hum,  
the outside is encircled by the surrounding metallic mountains,  
in the center is Sumeru, kings of mountains;

the eastern continent, Land of the Tall Bodied; the southern continent, Land of Rose-apples;  
the western continent, Land Enjoying Cattle; the northern continent, Land of Unpleasant  
Sounds.

(in the east), Bodied and Tall-Bodied; (south), Yak-Tail and Western Yak-Tail;  
(west), Deceitful and Traveling the Supreme Path; (north), Unpleasant Sounds and  
Companion;

the precious mountain, wish-granting tree, wish-fulfilling cow, and uncultivated harvest;

the precious wheel, precious jewel, precious queen,  
precious minister, precious elephant, precious horse,  
precious general, and great treasure vase;

goddess of grace, garlands, song, dance,  
flowers, incense, lamps, and perfume;

the sun, moon, precious parasol, and banner of total victory in all directions;

in the center are the riches of gods and men,  
perfect, lacking nothing, pure and attractive,

di.d'ag dr'in.chän tza.wa d'ang gyü.par chä.päi päl.dän la.ma  
d'am.pa nam.d'ang, ky'ä.par d'u.yang p'ag.ch'og t'ug.je ch'en.pöi  
lha.tsog k'or d'ang.chä.pa nam.la zing.k'am ül.war gyio.

T'ug.je dro.wäi d'ön.d'u zhe.su.söl.  
Zhe.nä dag.sog dro.wa mar.gy'ur nam.k'ä t'a dang.nyam.päi  
sem.chän t'am.chä.la, t'ug tse.wa ch'en.pöi go.nä, j'in.gy'i lab.tu.söl.

### Short Mandala

Sa.zhi pö.kyi j'ug.shing me.tog tram  
Ri.rab ling.zhi nyi.dä gyän.pa di  
Sang.gyā zhing.d'u mig.te ül.war gyi  
Dro.kün nam.d'ag zhing.la chö.par shog.

I.dam gu.ru rat.na man.da.la.kam nir.ya.ta.ya.mi.

#### 2.2.6 Brief Praise to Chenreziq and His Entourage

Ch'ag.tong k'or.lö gyur.wäi gyäl.po tong  
Chän.tong käl.pa zang.pöi sang.gyā tong  
G'ang.la g'ang.dül d'e.la d'er.tön päi  
Tzün.pa Chän.rä zig.la ch'ag.tsäl tö.

Ch'ö.ku nam.k'a zhin.d'u yer.me kyang  
Zug.ku ja.tsön zhin.d'u so.sor säi  
T'ab.d'ang she.rab ch'og.la ngar.nye päi  
Rig.nga de.war sheg.la ch'ag.tsäl tö.

#### 2.2.7 Blessing of the Vase Water and Mantra Recitation

Dag.düm nyi.käi ch'ag.dzub.lä, dü.tzii gyün b'ab.pä, b'um.pa  
ye.she.kyi dü.tzii ch'ü g'ang.war.gy'ur.

### Long Mantra

Na.mo rat.na tra.ya.ya / Na.ma ar.ya gya.na sa.ga.ra / be.ro tza.na / bu.ha  
ra.dza.ya / ta.t'a ga.ta.ya / ar.ha.te / sam.yak.sam bu.da.ya / Na.ma sar.wa  
ta.t'a ga.te.be / ar.hä.be / sam.yak.sam bu.de.be / Na.ma Ar.ya A.wa.lo.ki.te  
sho.ra.ya / bo.di sa.to.ya / ma.ha sa.to.ya / ma.ha ka.ru.ni ka.ya.  
Ta.ya.t'a: Om / da.ra da.ra / di.ri di.ri / du.ru du.ru / it.ti wat.te / tza.le tza.le /  
tra.tza.le tra.tza.le / ku.su.me, ku.su.me wa.re / i.li mi.li / tzi.ti dzo.la/ ma.pa  
na.ye so.ha. (108X)

#### Short Mantra (Optional)

As Essence Mantra, you can also recite the long mantra or short mantra, which is below.

om mani padme hum

#### Hundred Syllable Padmasattva Mantra

If this mantra is too difficult, recite several times OM PADMASATTVA HUM.

Om Pä.ma sa.to sa.ma.ya / ma.nu.pa.la.ya / Pä.ma sa.to te.no pa.ti.t'a / dri.do  
me.ba.wa / su.to ka.yo me.ba.wa / su.po ka.yo me.ba.wa / a.no ra.to me.ba.wa /  
sar.wa sid.dim me.tra.ya.tsa / sar.wa kar.ma su.tza me / tzi.tam shri.yam ku.ru  
Hung / ha hä ha ha ho / ba.ga.wan / sar.wa ta.t'a.ga.ta pä.ma ma.me mu.tza /  
pä.ma ba.wa / ma.ha sa.ma.ya sa.to, Ah.

Dag.kye.kyi ye.she.pa dün.kye.la t'im.par.gy'ur.

I offer this universe to the glorious, holy and kind root and lineage gurus, and especially to the Supreme Arya, The Great Compassionate One, together with the assembly of deities.

Please accept it with compassion for the welfare of migrators. Having accepted it, out of your great mercy please bless me and all migrating mother sentient beings equal to the extent of space.

### Short Mandala

This ground with scent is blessed, and with flowers strewn, adorned with Mount Meru, the Four Lands, the sun and the moon, transformed into a Buddha Land and then offered. May all wandering beings enjoy this pure realm.

To you, oh Precious Guru, I send forth this jeweled mandala.

#### 2.2.6 Brief Praise to Chenrezig and His Entourage

Your 1000 arms are the 1000 wheel-turning kings.  
Your 1000 eyes are the 1000 Buddhas of the fortunate eon.  
I offer praise and prostrations to you, Venerable Chenrezig, who teaches whatever is needed to subdue sentient beings.

I offer salutation and praise to the Sugatas of the five families, who have mastered supreme method and wisdom and who, although the Dharmakaya is undifferentiated like space, appear with individual rainbow-like form bodies.

#### 2.2.7 Blessing of the Vase Water and Mantra Recitation

From one's own and from the front generation's fingers, a stream of nectar flows and fills up the vase with the nectar of exalted wisdom.

### Long Mantra

Namo ratna traya / nama arya jnana sagara / vairocana / vyuha rajaya /  
tathagataya / ayrahate / samyaksam buddhaya / namah sarva tathagatebhyah /  
arhatebhyah / samyaksam buddhebhyah / namah arya avalokiteshvaraya / bodhisattvaya /  
mahasattvaya / maha karunikaya.  
tadyatha: om / dhara dhara / dhiri dhiri / dhuru dhuru / itte vatte / cale cale / pracale  
pracale / kusume kusume / vare / ilimili citi jvalam apanaye svaha. (108X)

#### Short Mantra (Optional)

As Essence Mantra, you can also recite the long mantra or short mantra, which is below.

om mani padme hum

### Hundred Syllable Padmasattva Mantra

If this mantra is too difficult, recite several times OM PADMASATTVA HUM.

om padmasattva samaya / manupalaya / padmasatva denopa / titha / dido me bhava / suto  
kayo me bhava / supo kayo me bhava / anurakto me bhava / sarva siddhi me prayatsa /  
sarva karma su tsame / tsittam shriyam kuruhum / ha ha ha ha ho / bhagavan / sarva  
tathagata padma ma me muntsa / padma bhava maha samaya sattva ah.

The wisdom beings of the self-generation dissolve into the front generation.

2.2.8 Praise to Chenrezig

As you are now going to make prostrations, visualize yourself as Chenrezig, but without divine pride.

Rang.g'i chi.wor pä.däi teng.d'u, ge.long.ma pä.l.mo, rab.tu j'ung.wäi  
ch'a.j'ä.chän, ch'ag.nyi t'ug.kar t'äl.mo jar.wä ngö.ch'en dzä.par.gy'ur.

Around yourself are all sentient beings of the six realms, who have all been our mothers. Together with all these beings, physically make prostrations to Chenrezig, recite this praise and mentally take refuge.

Recite the praises 21X. On the last day of the retreat it is only necessary to recite the praises 3X or 7X.

Om. Jig.ten gön.po.la ch'ag.tsä.lo.

Jig.ten la.ma si.pa sum.gy'i tö.pa.po  
Lha.yi tzo.wo dü.d'ang tsang.pä tö.pa.po  
T'ub.päi gyäl.ch'og tö.pä dr'ub.par dzä.pa.po  
Jig.ten sum.gy'i gön.po ch'og.la ch'ag.tsä.lo.

De.sheg pag.me ku.te ku.zang dzin.pa.po  
De.sheg nang.wa t'a.yä u.gyän dzin.pa.po  
Ch'ag.yä ch'og.jin yi.d'ag tre.kom sel.wa.po  
Ch'ag yön ser.gy'i pä.ma nam.par gyän.pa.po.

Dr'i.zhim rä.l.päi tr'eng.wa mar.ser ky'ug.pa.po  
Zhäl.rä gyä.pa da.wa ta.bur dze.pa.po  
Chän.gy'i pä.ma ch'og.tu zang.zhing yang.pa.po  
K'a.wa d'ung.tar nam.kar dr'i.nga dän.pa.po.

Dr'i.me ö.ch'ag mu.tig tsom.bu dzin.pa.po  
Dze.päi ö.zer kya.réng mar.pö gyän.pa.po  
Pä.mäi tso.tar ch'ag.ni ngar.wa j'ä.pa.po  
Tön.käi trin.gy'i dog.d'ang dän.zhing zhön.pa.po.

Rin.ch'en mang.pö pung.pa nyi.ni gyän.pa.po  
Lo.mäi ch'og.tar ch'ag.t'il zhön.zhing jam.pa.po  
Ri.d'ag pag.pä nu.ma yön.pa kab.pa.po  
Nyän.ch'a d'u.b'ü geg.ching gyan.nam ch'ang.pa.po.

Dr'i.ma me.pä pä.mäi ch'og.la nä.pa.po  
Te.wäi ngö.ni pä.mäi dab.tar jam.pa.po  
Ser.gy'i ke.rag ch'og.la nor.bü trä.pa.po  
Ta.zur tri.päi rä.zang sham.t'ab dzin.pa.po.

T'ub.päi ky'en.ch'og tso.ch'en p'a.röl ch'in.pa.po  
Ch'og.nye sö.nam mang.po nye.war sag.pa.po  
T'ag.tu de.wäi jung.nä ga.nä sel.wa.po  
Sum.t'ar dzä.ching k'a.chö chö.pa tön.pa.po.

Lü.chän ch'og.te dü.pung tr'ug.lä gyäl.wa.po  
Ser.gy'i kang.dub dra.yi zhab.yi ong.wa.po  
Tsang.päi nä.pa zhi.yi en.pa dzä.pa.po  
Ngang.päi drö.dra lang.ch'en dr'eg.tar sheg.pa.po  
Yong.dzog nye.war sag.shing tän.pa nyer.wa.po  
O.mäi tso.d'ang ch'u.yi tso.lä dröl.wa.po

G'ang.zhig tag.tu t'o.rang lang.nä g'u.pa.yi  
Chän.rä zig.kyi wang.po yi.la sem.j'e.ching  
Tö.päi ch'og.di d'ag.ching sä.l.war tö.j'e.na  
Di.ni kye.pa'm bü.me yin.kyang.rung  
Kye.wa di'am ma.ong kye.wa t'am.chä.d'u  
Jig.ten jig.ten lä.dä gö.pa kün.drub.gyur.

### 2.2.8 Praise to Chenrezig

As you are now going to make prostrations, visualize yourself as Chenrezig, but without divine pride.

Above my crown, on a lotus and moon seat is Gelongma Palmo, dressed like an ordained one. Her hands folded at her heart, she intercedes with the merit field on my behalf.

Around yourself are all sentient beings of the six realms, who have all been our mothers. Together with all these beings, physically make prostrations to Chenrezig, recite this praise and mentally take refuge. Recite the praises 21X. On the last day of the retreat it is only necessary to recite the praises 3X or 7X.

OM, I prostrate to the Protector of the world,

Guru of the world, praised by the three realms.  
Chief of gods, praised by Mara and Brahma.  
By praising you, the supreme King of sages, beings achieve your state.  
I prostrate to the sublime Protector of the three worlds.

Your noble body is the bodies of countless Tathagatas.  
You are crowned by the Sugata Infinite Light.  
You dispel hunger and thirst of pretas with your supremely giving right hand,  
and are perfectly adorned with a golden lotus in your left hand.

The orange colored garlands of your scented hair are radiant.  
Beautiful One with a face like a full moon,  
you have supremely good and encompassing lotus eyes,  
Fragrant One, white like a conch shell or snow.

Wearing clusters of flawless glittering pearls,  
adorned by beautiful beams like the red of dawn,  
with hands arranged like a lotus lake,  
youthful, you have the color of autumn clouds.

Both shoulders are adorned by many jewels.  
The palms of your hands are soft and young like exquisite leaves.  
Your left breast is covered with a deerskin.  
You wear ornaments, such as beautiful earrings and bracelets.

Standing on a supreme stainless lotus,  
your abdomen's surface is soft like lotus petals,  
your exquisite golden belt is adorned with jewels,  
you wear a skirt of fine cloth around your hips.

Having Buddha's supreme knowledge, you have gone beyond the great ocean.  
You achieved the supreme state by collecting vast merit.  
Source of continuous joy, dispeller of aging and disease,  
having fully perfected compassion, wisdom, and power,  
you show enlightened deeds.

Supreme amongst embodied beings, you won the battle against Mara's forces.  
Your feet are attractive with the sound of golden anklets.  
Avoiding Brahma's four abodes,  
you move with a swan's gait and like a great proud elephant.  
Collector of full perfect merit and caretaker of the doctrine,  
you liberate from the ocean of milk and the ocean of water.

Whatever man or woman daily gets up at dawn,  
respectfully directs the mind to Avalokiteshvara,  
and recites purely and clearly these supreme praises,  
will have all their worldly and transworldly needs fulfilled,  
in this life and all future lives. (Recite the praises 21X, on last day of retreat recite 3X or 7X)

### 3.0 Concluding Rites

#### 3.1 Request

Kneel on right knee and make the following requests:

P'ag.pa Chän.rä.zig.wang t'ug.j'ei ter  
K'or.d'ang chä.pa dag.la gong.su söl.

Dag.d'ang p'a.ma rig.dr'ug sem.chän nam  
Nyur.d'u k'or.wäi tso.lä dräl.d'u söl  
Zab.ching gyä.ch'e la.me j'ang.ch'ub sem  
Nyur.d'u gyü.la kye.war dzä.d'u söl.

T'og.me nä.sag lä.d'ang nyön.mong nam  
T'ug.jei ch'ab.kyi nyur.d'u d'ag.dzä nä  
T'ug.jei ch'ag.kyang dag.d'ang dro.wa nam  
De.wa chän.gy'i zhing.d'u dr'ang.d'u söl.

Ö.pag me.d'ang chän.rä.zig.wang g'i  
Tse.rab kün.tu ge.wäi she.dzä nä  
Ma.nor lam.zang leg.par tän.nä kyang  
Nyur.d'u sang.gyā sa.la zhag.tu söl.

#### 3.1 Request (Literal translation, English)

This is a literal translation of section 3.1 requesting prayer to Avalokiteshvara.

Chantable version is with, right sheet, English side, either translation may be recited.

Oh Arya Avalokiteshvara, treasure of compassion, together with you entourage,  
please listen to me.

Please let me, my parents and all sentient beings of the six realms quickly cross the  
ocean of samsara.

Please let the vast and profound peerless bodhicitta grow soon in our mindstream.

With the water of your compassion, please cleanse all karma and delusions,  
accumulated since beginningless times.

With your compassionate hand, please lead me and all other migrators to the Land of  
Sukhavati.

Please Amitabha and Avalokiteshvara, in all our lives be our virtuous friends.

Show well the unmistakable pure path, and quickly place us in Buddha's state.

3.0 Concluding Rites

3.1 Request (Chantable version)

Kneel on right knee and make the following requests: This is a chantable version of section 3.1 requesting prayer to Avalokiteshvara. See left sheet, Tibetan side, for literal translation, either translation may be recited.

*Oh Arya Avalokiteshvara  
great treasure of compassion  
with your retinue,  
please listen.*

*Please let me, my parents,  
and all sentient beings,  
from all six realms,  
quickly cross samsara's sea.*

*Please let the vast, profound  
bodhicitta,  
without any peer,  
quickly grow in our mindstreams.*

*With the water of your compassion,  
please cleanse all delusions  
and karma gained  
since beginningless time.*

*With your hand of compassion,  
please lead all of us  
who are migrating beings  
to the Land of Sukhavati.*

*Oh, Avalokiteshvara  
and Amitabha,  
in all of our lives  
be our virtuous friends.*

*Show well the pure path  
with no mistakes,  
and quickly place us  
in Lord Buddha's state.*

## 3.2 Tormas Offering

### 3.2.1 Blessing the Tormas

Om Pā.mān.ta.tri Hung Phā.

Om so.ba.wa shū.da sar.wa dar.ma, so.ba.wa shū.do hang.

Tong.pa.nyi d'u.gy'ur.

Tong.pā ngang.lā, Bhrum lä rin.po.ch'ei nõ, yang.shing  
gya.ch'e wa nam.kyi nang.d'u Om, õ.d'u zhu.wa lä j'ung.wāi,  
tor.ma zag.pa me.pāi ye.she kyi dü.tzii gya.tso ch'en.por.gy'ur.

Om Ah Hung. [3x]

### 3.2.2 Offering the Tormaa

#### 3.2.2.1 Torma Offering to Chenrizig and Entourage

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra  
i.dam ba.lim.ta k'a k'a k'a.hi k'a.hi. [3x]

#### Offerings to Chenrizig and Entourage

Om Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra  
ar.gam, pa.ding, pu.pe, du.pe, a.lo.ke, gān.de, ne.wi.di, shap.ta  
tra.ti.tsa so.ha.

Ch'ag.tong k'or.lõ gyur.wāi gyāl.po tong  
Chān.tong kāl.pa zang.põi sang.gyā tong  
G'ang.la g'ang.dül d'e.la d'er.tõn pāi  
Tzün.pa chān.rā zig.la ch'ag.tsäl lõ.

#### 3.2.2.2 Torma Offerings to Dakinis and Dharma Protectors

Om A.ka.ro mu.kham sar.wa dar.ma.nam adi.nu.pa.na to.ta  
Om Ah Hung Phā so.ha. [3x]

#### Offerings to Dakinis and Dharma Protectors

Om Da.ki.ni shri dar.ma.pa.la sa.pa.ri.wa.ra  
ar.gam, pa.ding, pu.pe, du.pe, a.lo.ke, gān.de, ne.wi.di, shap.ta  
tra.ti.tsa so.ha.

Kar.ch'og kyong.dzā k'a.dro ch'õ.sung nam  
Dõ.yõn nga.dān ch'õ.tor di.zhe la  
Tān.d'ar dro.kün de.d'ang dān.pa d'ang  
Dag.sog sam.dõn yi.zhin drub.par dzõ.



3.2 Torma Offering

Ⓞ Sessions 1, 2 and 3 skip all of section 3.2. Go to section 3.3.

3.2.1 Blessing the Tormas

om padmanta krit hum phat

om svabhava shuddhah sarva dharmah svabhava shuddhoh ham

Everything is empty.

From the sphere of emptiness appear BHRUMS, which become vast and extensive vessels, each containing a syllable OM. The OMs melt into light and transform into three tormas which are great oceans of uncontaminated wisdom nectar.

OM AH HUM (3x)

3.2.2 Offering the Tormas

3.2.2.1 Torma Offering to Chenrezig and Entourage

Om Arya Lokeshvara Sagarivara  
idam balimta kha kha khahi khahi (3x)

Offerings to Chenrezig and Entourage

Om Arya Lokeshvara Sagarivara  
argham / padyam / pushpe / dhupe / aloke / gandhe / naividya / shabda  
praticcha svaha.

Your 1000 arms are the 1000 wheel-turning kings.  
Your 1000 eyes are the 1000 Buddhas of the fortunate eon.  
I offer praise and prostrations to you, Venerable Chenrezig,  
who teaches whatever is needed to subdue sentient beings.

3.2.2.2 Torma Offerings to Dakinis and Dharma Protectors

om akaro mukham sarva dharmanam adyanutpanna tvata  
om ah hum phat svaha (3x)

Offerings to Dakinis and Dharma Protectors

om dakini shri dharmapala sagarivara  
argham / padyam / pushpe / dhupe / aloke / gandhe / naividya / shabda  
praticcha svaha.

You, the Dakinis and Dharma protectors who protect the white side,  
please take this torma which pleases the five senses,  
help to spread the teachings, help all sentient beings to be happy  
and help the wishes of myself and all others to be fulfilled.

## 3.2.2.3

Torma Offering to the Local Deities

Om A.ka.ro mu.kham sar.wa dar.ma.nam adi.nu.pa.na to.ta Om Ah Hung Phä so.ha. [3x] or  
 Nama sarwa-tathagata Awalokite, Om sambhara sambhara Hung. [3x]

D'e.zhin sheg.pa rin.ch'en.mang la ch'ag.tsä.lo.  
 D'e.zhin sheg.pa zug.dze.d'am.pa la ch'ag.tsä.lo.  
 D'e.zhin sheg.pa ku.jam.lä la ch'ag.tsä.lo.  
 D'e.zhin sheg.pa jig.pa t'am.chä d'ang.dr'al.wa la ch'ag.tsä.lo.

Zhi.dag la.sog t'u.dän de.gyä nam  
 Dö.yön nga.dän ch'ö.tor di.zhe la  
 Tän.d'ar dag.sog gäl.kyen kün.zhi zhing  
 Chö.dän sam.d'ön yi.zhin drub.par dzö.

3.3 Offering Ablution3.3.1 Offering the Bath

(Optional)

GAND DIR CHOM DEN DE DESHIN SHEGPA DRA CHOMPA YANG DAGPA ZOK PE  
 SANGYE RIGPA DAND SHABSU DEN PA DE WAR SHEGPA JIGTEN KHENPA KEBU  
 DULWA KHALO GYURWA LHA DANG MI NAM KYI TONPA SANGYE CHOMDEN DE  
 DI DAG THAMCHE LA YO CHE THAMCHE DANG DEN PE GO NE TRU DI SOL WAR  
 GYIO.

Tr'u.kyi k'ang.pa shin.tu dr'i.zhim pa  
 Shel.gy'i sa.zhi sä.l.zhing tser.wa tar  
 Rin.ch'en bar.wäi ka.wa yi.ong dän  
 Mu.tig ö.ch'ag la.re dr'e.pa d'er.

J'i.tar tam.pa tzam.gy'i ni  
 Lha.nam kyi.ni tr'ü.söl tar  
 Lha.yi ch'u.ni d'ag.pa yi  
 D'e.zhin dag.g'i ku.tr'ü söl.

Dro.wäi drön.me chän.rä zig.gön la  
 Dr'i.zhim dü.tzii gyün.gy'i tr'ü.söl wa  
 Dro.wäi drib.nyi dr'i.ma kün.säl nä  
 Dr'i.dr'al ku.sum nye.päi tra.shi shog.

Om sar.wa ta.t'a.ga.ta Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra a.bi.ke.ka.ta sa.ma.ya shri.ye Ah Hung

Extensive Ablution

D'e.zhin sheg.d'ang d'e.yi sä.nam la  
 Rin.ch'en b'um.pa mang.po pö.kyi ch'u  
 Yi.ong leg.par kang.wa lu.d'ang ni  
 Röl.mor chä.pa d'u.mä ku.trü söl.

Om sar.wa ta.t'a.ga.ta Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra a.bi.ke.ka.ta sa.ma.ya shri.ye Ah Hung

### 3.2.2.3 Torma Offering to the Local Deities

Nama sarwa tathagata Avalokite, om sambhara sambhara hum. (3x)

I prostrate to the Tathagata Rinchen.mang.  
I prostrate to the Tathagata Zug.dze.dam.pa.  
I prostrate to the Tathagata Ku.jam.lä.  
I prostrate to the Tathagata Jig.pa.tam.chä.dang.dräl.wa.

You landlords and other powerful groups of eight,  
please accept this torma which pleases the five senses.  
Please help to spread the dharma, to pacify all hindrances of myself and others.  
Help our dharma works to be accomplished according to our wishes.

### 3.3 Offering Ablution

Offer an abluion to the reflection of the deities appearing in a mirror while reciting the following verses.

#### 3.3.1 Offering the Bath

In exquisitely scented bathing houses  
With radiant, sparkling crystal floors,  
Gracious pillars shining with precious gems  
And canopies glowing with pearls,

Just as at the very time of birth,  
The devas offered abluion (to the Buddha),  
So do I, with pure divine water,  
Offer abluion to the holy body.

Om Sarva Tathagata Arya Lokeshvara Sapparivara Abhishekata Samaya Shri ye Ah Hum

With a stream of scented nectar,  
I offer a bath to you, - "Protector Avalokiteshvara" -,  
who brings light to all transmigrators.  
May this produce the good fortune that the impurities  
and the two obscurations, of all transmigrators, are removed  
and may they attain the stainless three holy bodies.

Om Sarva Tathagata Arya Lokeshvara Sapparivara Abhishekata Samaya Shri ye Ah Hum

You can also offer an abluion by replacing "Protector Avalokiteshvara" in the above stanza with each of the following: Gurus and Meditational Deities / Tathagatas and their Children / Hearers and Solitary Realizers / Dakas and Dakinis / Dharma Protectors.

### Extensive Ablution

Tathagatas and your Sons, I offer this bath to you,  
with numerous vases of precious substances  
filled to the brim with pleasant, perfumed water,  
accompanied copiously by songs and music.

Om Sarva Tathagata Arya Lokeshvara Sapparivara Abhishekata Samaya Shriye Ah Hum

### 3.3.2 Drying the Holy Bodies

D'e.d'ag ku.la tsung.pa me.päi g'ö  
Tzang.la dr'i.rab gö.pa ku.ch'i o.

Om Hung Tram Hri Ah.

Om sar.wa ta.t'a.ga.ta Ar.ya Lo.ke.sho.ra sa.pa.ri.wa.ra ka.ya bi.sho.da.na.ye so.ha.

### 3.3.3 Offering Divine Garments

Na.tsog wang.pöi zhu.tar rab.tra zhing  
G'ang.la reg.na de.wäi gyur.gyur päi  
G'ö.zang rin.ch'en dag.lo jang.ch'ir büll  
Zö.pa d'am.päi g'ö.kyi gyän.par shog.

### 3.3.4 Offering Divine Ornaments

Gäl.wa tsän.pei rang.zhin gyän.dän ch'ir  
Gyän.zhän d'ag.g'i gyän.par mi.tsäl yang  
Rin.ch'en gyän.ch'og p'ül.wä dro.kün gy'i  
Tsän.pe gyän.päi ku.lü t'ob.par shog.

### 3.3.5 Offering a Vase

Rin.ch'en dze.päi tra.shi b'um.pa di  
Lha.tsog chü.kyi kang.te p'ül.wa yi  
Lä d'ang nyön.mong dr'i.ma kün.j'ang nä  
J'ang.ch'ub sem.kyi län.gy'i län.par shog.

Om bän.dza ka.la.sha Ah Hung.

### 3.4 Dedication

Dag.g'i ge.wäi lä.nam di.d'ag g'i  
Jig.ten dir.ni nyur.d'u sang.gyã shog  
Dro.la p'än.ch'ir ch'ö.nam tön.j'e ching  
Sem.chän dug.ngäl mang.zir nyur.dröl shog.

K'ye.zhing kye.wa d'ag.ni t'am.chä d'u  
Rig.zang lo.säl nga.gyäl me.pa d'ang  
Nying.je ch'e.zhing la.ma la.g'ü dän  
Chän.rä zig.kyi d'am.tsig la.nä shog.

### 3.3.2 Drying the Holy Bodies

I dry the your bodies with matchless cloth,  
clean and anointed with the finest perfume.

om hum tram hrh ah

Om Sarva Tathagata Arya Lokeshvara Sagarivara Abhishekata Kaya Vishvadhana ye svaha

### 3.3.3 Offering Divine Garments

In order to purify my mind, I offer you various garments,  
exquisite and precious, blissful to touch  
and as sparkling bright as rainbows.  
May I be adorned with the excellent garments of patience!

### 3.3.4 Offering Divine Ornaments

Since Conquerors are naturally adorned with the major and minor marks,  
I cannot seek to adorn them with further ornaments,  
but through my offering of the finest of jewels,  
may all sentient beings obtain a body with marks and signs!

### 3.3.5 Offering a Jeweled Vase

By offering this auspicious vase beautified with jewels  
and filled with various divine essences,  
may the impurities of karma and delusions be washed away  
and may I be moistened with the nectar of Bodhicitta.

Om Vajra Kalasha Ah Hum

### 3.4 Dedication

By these wholesome actions,  
may I quickly be enlightened in this world.  
May I spread the teachings in order to benefit transmigrators  
and quickly liberate the living beings who are intoxicated with suffering.

In all rebirths may I belong to a good family, be clear in mind,  
have great compassion, be free of pride, devoted to my Gurus.  
And may I live in Avalokiteshvara's pledge.

Chän.rä zig.wang ky'e.ku chi.dra d'ang  
K'or.d'ang ku.tse tsä.d'ang zhing.k'am sog  
Ky'e.kyi tsän.ch'og zang.po chi.dra wa  
D'e.dra k'o.nar dag.sog gyur.war shog.

Ky'e.la tö.ching söl.wa tab.pä t'ü  
Dag.sog g'ang.d'u nä.päi sa.ch'og d'er  
Nä.dön ül.p'ong t'ab.tzö zhi.wa d'ang  
Ch'ö.d'ang tra.shi p'el.war dzä.d'u sal.

J'ang.ch'ub sem.ch'og rin.po ch'e  
Ma.kye pa.nam kye.gy'ur chig  
Kye.pa nyam.pa me.pa yang  
G'ong.nä g'ong.d'u p'el.war shog.

### 3.5 Purifying Errors with the Hundred-Syllable Mantra of Padmasattva

Om Pä.ma sa.to sa.ma.ya ma.nu.pa.la.ya, Pä.ma sa.to te.no  
pa.ti.t'a, dri.do me.ba.wa, su.to ka.yo me.ba.wa,  
su.po ka.yo me.ba.wa, a.no ra.to me.ba.wa,  
sar.wa sid.dim me.tra.ya.tsa, sar.wa kar.ma su.tza me,  
tzi.tam shri.yam ku.ru Hung,  
ha ha ha ha ho, ba.ga.wan, sar.wa ta.t'a.ga.ta  
pä.ma ma.me mu.tza, pä.ma ba.wa, ma.ha sa.ma.ya sa.to, Ah [3X]

### 3.6 Requesting Forgiveness

Chom.dän.dä t'ug.je ch'en.po d'ang.dän.pa, dag.la gong.su.söl.  
Dag.chag lä.d'ang.po.par gy'ur.pä, j'ing.wa d'ang gö.päi wang.g'i  
ting.nge.dzin mi.säl.wa d'ang, ngag ma.d'ag.pa d'ang, ch'o.g'a  
lhag.ch'ä d'u.gy'ur.pa d'ang, tzang.dra ch'ung.wa la.sog.pa  
t'am.chä, p'ag.pa t'ug.je ch'en.po d'ang.dän.pa ky'e.nam.la zö.par  
söl.gy'i. Dag.chag la drib.pa mi.gyur.war dzä.d'u.söl.

### 3.7 Taking the Vase Nectar

Om ma.ni pä.me Hung.

P'ag.pa t'ug.je ch'en.po tzo.k'or rang.g'i dün.gy'i nam.k'ar j'ön.  
Küi.ch'a lä dü.tzi kar.pöi gyün.b'ab, rang.g'i lü.kyi ch'i.nang.bär  
sum t'am.chä trü.pä, go.sum.gy'i nä.dön dig.drib b'ag.ch'ag  
d'ang.chä.pa t'am.chä lhag.ma me.par dag.par.gy'ur.

### 3.8 Arising as One Face Two Arms Avalokiteshvara

Oh Avalokiteshvara, whatever your body,  
your retinue, your life span, your pure land  
and your supremely good name,  
may I and all others attain only these.

By the force of praises and requests made to you,  
may all diseases, evil spirits, poverty and fighting be calmed.  
May the Dharma and all auspiciousness increase  
in all worlds where I and others dwell.

May the precious Bodhimind  
not yet born, arise and grow,  
may that born have no decline,  
but increase forever more.

### 3.5 Purifying Errors with the Hundred-Syllable Mantra of Padmasattva

om padmasattva samaya / manupalaya / padmasatva denopa / titha / dido me bhava / suto  
kayo me bhava / supo kayo me bhava / anurakto me bhava / sarva siddhi me prayatsa /  
sarva karma su tsame / tsittam shriyam kuruhum / ha ha ha ha ho / bhagavan / sarva  
tathagata padma ma me muntsa / padma bhava maha samaya sattva ah. (3X)

### 3.6 Requesting Forgiveness

Lord endowed with great compassion, please listen to us!  
Since we are beginners, our concentration has been unclear  
because of drowsiness and agitation; our mantras have been incorrect,  
we have made omissions and interpolations in the ritual  
and we have been of slight purity.  
Please Arya, Great Compassionate One, forgive all such faults!  
Please let them not become obscurations for us!

### 3.7 Taking the Nectar

Pour a small amount of the water from the victory vase into the action vase. Distribute a small amount of  
the blessed water from the action vase to all while reciting the following mantra.  
On the day which lunch is taken wash yourself three times and drink a little of the vase water.  
On the fasting day wash but do not drink the vase water.

om mani padme hum.

Arya Avalokiteshvara and his entourage come to the space in front of me.  
From his holy body white nectar flows to me and completely cleanses the outside and inside  
of my body. All diseases, evil spirits, obscurations and negative imprints of my three doors  
are completely purified without anything remaining.

### 3.8 Arising as One Face Two Arms Avalokiteshvara

I am the samaya being, the Great Compassionate One.  
The rest of the faces absorb to the root face,  
the rest of the hands to the root hands,  
and I maintain the divine pride of myself as the Great Compassionate One,  
having one face and two arms.

### 3.9 Dedication

Ge.wa di.yi nyur.d'u dag  
T'ug.je ch'en.po drub.gyur nã  
Dro.wa chig.kyang ma.lũ pa  
D'e.yi sa.la gõ.par shog.

### 3.10 Requesting to Reside or to Depart

#### Prayer A

Dir.ni zug.d'ang lhãn.chig tu  
Dro.wãi d'õn.d'u zhug.nã kyang  
Nã.me tse.d'ang wang.ch'ug d'ang  
Ch'og.nam leg.par tzãl.d'u sõi.

Om su.tra ti.t'a bãn.dza.ye so.ha.

#### Prayer B

Dir.ni ten.d'ang lhãn.chig tu  
Dro.wãi d'õn.d'u zhug.nã kyang  
Nã.me tse.d'ang wang.ch'ug d'ang  
Ch'og.nam leg.par tzãl.d'u sõi.

#### Prayer C

Om. Ky'e.kyi sem.chãn d'õn.kũn dzã  
Je.su t'ũn.pãi ngõ.dr'ub tzõi  
Sang-gyã yũl.d'u sheg.nã kyang  
Lar.yang jõn.par dzã.d'u sõi.

Om bãn.dza mu.

Ye.she.pa rang.zhin gy'i nã.su.sheg. D'am.tsig.pãi ten.ten.pa õ.d'u  
zhu.nã, rang.la t'im.

Rang t'ug.je ch'en.po zhãl.chig ch'ag.nyi.par gy'ur.pãi chi.wor  
Om kar.po, drin.par Ah mar.po, t'ug kar Hũm ngõn.põ tsãn.par.gy'ur.



3.9 Dedication

Through this virtue,  
may I quickly have the realizations of the Great Compassionate One  
and lead each and every sentient being  
to his enlightened state.

3.10 Requesting to Reside or to Depart

One of three prayers is recited depending on how the mandala is made:

ⓐ Prayer A

When the basis of the front generation is a drawn mandala, request the deities to reside continually by reciting the following verse:

Please remain here together with this image  
for the welfare of migrating beings and  
excellently bestow health, long life, riches,  
and supreme realizations.

om su pratishta vajra ye svaha

ⓑ Prayer B

When the basis of the front generation is a sand mandala, request the deities to depart by reciting the following verse:

(The ritual for the removal of the mandala is to be performed as described in other scriptures.)

ⓒ Prayer C

When the basis of the front generation is a heap of substances, request the deities to depart by reciting the following verse:

Om. You enacted all aims of sentient beings  
and bestowed appropriate attainments.  
Although you depart to the Buddha land,  
Please return again later.

(Return of the wisdom beings)

Om vajra muh

The exalted wisdom beings depart to the natural abode. The  
supporting and supported commitment beings melt into light  
and dissolve into me.

I transform into the Great Compassionate One, with one face and two arms,  
marked with a white OM on the crown, a red AH at the throat and a blue HUM at the heart.

3.11 Prayer of the Fasting Ceremony and Verses of Auspiciousness  
(Recite only in the last session of each day.)

Prayer of the Fasting Ceremony

Na.mo gu.ru Lo.ke.sho.ra.ya.

T'ug.jei dag.nyi chän.rä zig.wang g'i  
Ge.long päl.mor t'a.mäl drib.jong su  
Leg.par dam.päi nyung.war nä.päi lam  
Nyam.su lang.wäi ge.tsog chi.ch'i pa

P'än.däi jung.nä gy.äl.wäi tän.pa d'ang  
D'e.zhin kye.b'u dro.wäi de.kyi pel  
D'am.ch'ö dr'ub.päi gäl.kyen ma.lü zhi  
T'ün.kyen leg.tsog bä.me drub.par shog.

Lü.kyi ka.t'ub nyung.war nä.pa lä  
Nang.tong lha.kur säl.wäi ting.dzin gy'i  
Dag.zhän kün.gy'i lü.kyi drib.pa d'ag  
T'ar.t'ug tsän.pe gyän.päi ku.t'ob shog.

Ngag.g'i ka.t'ub ma.chä nyung.nä kyi  
Dr'ag.tong ngag.kyi dä.pa t'ar.sön pä  
Dag.zhän kün.gy'i ngag.g'i drib.pa d'ag  
T'ar.t'ug tsang.päi sung.yang t'ob.par shog.

Yi.kyi ka.t'ub ma.yeng nyung.nä kyi  
Tong.nyi nying.je näljor zab.möi t'u  
Dag.zhän kün.gy'i yi.kyi drib.pa d'ag  
T'ar.t'ug de.ch'en ch'ö.ku t'ob.par shog.

Käl.dän kye.b'u nyung.war nä.päi tse  
Lü.la tsa.dr'ang ngäl.d'ub j'ung.gy'ur na  
Zhe.dang wang.g'i nyäl.war kye.gyur lä  
J'ang.nä nyäl.wäi kye.go chö.par shog.

Zä.kom chä.päi ka.t'ub nyung.nä kyi  
Tog.shing kom.päi dug.ngäl j'ung.gy'ur na  
Ser.näi wang.g'i yi.d'ag kye.gyur lä  
J'ang.nä yi.d'ag kye.go chö.par shog.

3.11 Prayer of the Fasting Ceremony and Verses of Auspiciousness  
(Recite only in the last session of each day)

**Namo Guru Lokeshvara.**

**By whatever collection of virtue there is of practicing the path  
Of the Fasting Ceremony, well instructed by the essence of  
Compassion, Avalokiteshvara, to Bhikshuni Lakshmi  
For purifying the obscurations of ordinary (appearance).**

**May the Conquerors' doctrine, the source of benefit and happiness,  
And the beings upholding it, increase the happiness of migrators;  
May each and every unfavorable condition for practicing  
the holy Dharma be pacified and may favorable conditions  
and the collection of goodness be effortlessly achieved.**

**While abiding in the fast of enduring physical hardships,  
May the physical obscurations of myself and all others be purified  
By the concentration visualizing the body of the deity, appearing while empty,  
And may we finally attain the body adorned with the signs and exemplifications.**

**By abiding in the fast of enduring verbal hardships, keeping silence,  
May the verbal obscurations of myself and all others be purified  
By completing the recitation of mantra, resounding while empty,  
And may we finally attain the melodious speech of Brahma.**

**By abiding in the fast of enduring mental hardships, avoiding distractions,  
May the mental obscurations of myself and all others be purified  
By the strength of the profound yoga of emptiness and compassion,  
And may we finally attain the great bliss of the dharmakaya.**

**When a fortunate being abides in the fast,  
If the body becomes hot, cold, or exhausted,  
May the karma to be reborn in hell by the power of hatred  
Be purified and the door to rebirth in hell be closed.**

**If the sufferings of hunger and thirst arise due to abiding in the fast  
Of enduring the hardships of abstaining from food and drink,  
May the karma to be reborn a hungry ghost by the power of miserliness  
Be purified and the door to rebirth as a hungry ghost be closed.**

Ma.yeng yi.kyi nyung.war nã.pãi tse  
J'ing.t'ib nyi.d'ang mug.pã nyõ.gy'ur na  
Ti.mug wang.g'i d'u.dro kye.gyur lä  
J'ang.nã d'ü.drõi kye.go chõ.par shog.

Dor.na nyung.war nã.pãi d'ü.kün tu  
Lü.d'ang sem.la dug.ngäl chi.j'ung yang  
Dro.kün dug.ngäl di.yi j'ang.nyam pãi  
Pän.dei sem.kyi dug.ngäl d'ang.len shog.

Dag.ni nam.zhig ch'i.wãi d'ü.kyi tse  
T'ug.je ch'en.põ leg.par dñn.sü nã  
Zhäl.zang chu.chig ngõn.sum jäl.wa d'ang  
Chän.tong dän.pã d'ü.kün zig.par shog.

Ch'ag.tong nga.wãi ngän.song nã.nã dren  
Ku.lã kye.pãi õ.zer tro.du yi  
Dro.dr'ug kün.gy'i dug.ngäl sel.dzã ching  
Ky'en.tze nü.pãi t'ug.kyi je.dzin shog.  
Dug.ngäl ming.me de.chän zhing.ch'og d'er  
Dab.tong pã.mãi bub.su kye.nã kyang  
Gõn.po õ.pag me.kyi zhäl.t'ong zhing  
Ug.yung sung.g'i lung.tän t'ob.par shog.

Lam.di ch'og.d'ü kün.tu pel.wa la  
Tong.dr'og j'e.pãi ka.sung ch'ag.dr'ug d'ang  
Lu.ch'en gyã.d'ang ta.gõi zhi.dag g'i  
Tr'in.lã t'og.me nyur.d'u drub.par shog.

### Expression of Auspiciousness of the Fasting Ceremony

Svasti!  
Rab.jam lha.yi lam.kün yong.g'ang wãi  
P'ag.ch'og t'ug.je ch.en.põi lha.yi tsog  
Me.tog ch'ar.beb tra.shi dang.nyän drog.

T'a.d'ag geg.pung jom.pãi tr'in.lã kyi  
Ky'õ.la dö.gõi ch'og.tzõl dzã.pa di  
She.par gy'i.la rab.ga kye.chig d'ang  
Shi.jõ tr'eng.war dag.g'i drag.par j'a.

If one becomes delirious with mental sinking, lethargy, and sleep  
While abiding in the fast without mental distractions,  
May the karma to be reborn as an animal by the power of ignorance  
Be purified and the door of animal rebirth be closed.

In short, whatever physical and mental sufferings arise  
At all times of abiding in the fast,  
Thinking that the suffering of all migrators be purified by this,  
May I voluntarily accept the sufferings with the thought to bring  
benefit and happiness.

When the time of my death is near, having been  
Graciously welcomed by the Great Compassionate One,  
May I clearly behold his eleven excellent faces and  
Always be watched over by the Thousand-Eyed One.

May the Thousand-Armed One, the guide from the states of bad migration,  
Alleviate the sufferings of all six migrations by emanating  
And collecting light rays generated from his holy body  
And care for beings with his holy mind of wisdom, mercy, and power.

May I be born within a thousand-petaled lotus in Sukhavati,  
The supreme Blissful Pure Land where the word 'suffering', does not exist;  
May I behold the holy face of the protector Amitabha  
And receive the consoling prophecy of his holy speech.

May the Six-Armed Guardian of the Teachings, the eight great nagas, and the landlord of  
Togo, who assist in thousands of ways to spread this path in all directions and at all times,  
Quickly accomplish their enlightened activities without obstruction.

Expression of Auspiciousness of the Fasting Ceremony  
(Recite only in the last session of each day)

May there be auspiciousness!  
Hosts of deities of the Supreme Arya Great Compassionate One,  
Filling the entire boundless divine pathways,  
Shower a rain of flowers and proclaim auspicious melodies.

Enlightened activity that eliminates all hindering forces  
Will bestow upon you all supreme wishes;  
Generate great joy by knowing that and  
I shall proclaim a garland expressing auspiciousness.

D'ü.sum de.sheg kün.gy'i t'ug.je la  
Chän.rä zig.wang zhe.j'ar tsän.söl nä  
Yi.zhin nor.tar dö.güi ch'ar.beb päi  
Lu.me kyab.kyi d'am.pa la.ch'ag tsäl.

P'ag.pä je.zung ge.long päl.mo d'ang  
Da.wa zhön.nu ye.she zang.po d'ang  
Pe.nya wa.d'ang da.wa gyäl.tsän sog  
Ngö.d'ang gyü.päi la.ma ch'og.nam la  
Ge.tsän j'i.nye ch'i.päi tra.shi d'e  
Ky'e.kyi mi.she tsän.ma kün.zä ching  
De.leg yar.ngöi da.tar p'el.gy'ur nä  
P'ün.tsog päl.la röi.päi tra.shi shog.

De.sheg nang.wa t'a.yä pä.kar dzin  
Nam.par nang.dzä rin.ch'en jung.wäi nä  
Mi.kyö gön.po d'ön.yö dr'ub.pa sog  
T'ug.je ch'en.pöi kyil.k'or lha.tsog la  
Ge.tsän j'i.nye ch'i.päi tra.shi d'e  
Ky'e.kyi mi.she tsän.ma kün.zä ching  
De.leg yar.ngöi da.tar p'el.gy'ur nä  
P'ün.tsog päl.la röi.päi tra.shi shog.

T'ub.päi leg.she kün.gy'i rab.d'ang p'ül  
Päl.dän j'a.gyü pä.mäi rig.kyi tzo  
T'ug.jei chän.tong nga.wäi gyü.gyäi la  
Ge.tsän j'i.nye ch'i.päi tra.shi d'e  
Ky'e.kyi mi.she tsän.ma kün.zä ching  
De.leg yar.ngöi da.tar p'el.gy'ur nä  
P'ün.tsog päl.la röi.päi tra.shi shog.

Zhing.nam kün.na zab.möi lam.ch'og dir  
T'ö.sam gom.pä jug.pa t'am.chä d'ang  
Dä.päi sem.kyi ch'ag.na pä.mo yi  
Zung.ngag tsän.tzam dzin.pa t'am.chä la  
Ge.tsän j'i.nye ch'i.päi tra.shi d'e  
Ky'e.kyi mi.she tsän.ma kün.zä ching  
De.leg yar.ngöi da.tar p'el.gy'ur nä  
P'ün.tsog päl.la röi.päi tra.shi shog.

Rin.ch'en gya.lä dr'ub.päi zhg.yä k'ang  
Ja.tsön tar.tra ch'i.me lam.tar yang  
Na.tsog gyän.gy'i dze.päi p'o.dr'ang la  
Ge.tsän j'i.nye chi.päi tra.shi d'e  
Kh'e.kyi mi.she tsän.ma kün.zä ching  
De.leg yar.ngöi da.tar p'el.gy'r nä  
P'ün.tsog päl.la röi.päi tra.shi shog.

The compassion of all those gone to bliss in the three times  
Was conferred the name Avalokiteshvara and,  
Like the wish-granting jewel, grants all that is wished for.  
I pay homage to the holy, infallible refuge.

By the auspiciousness of whatever signs of virtue exist  
For the supreme direct and lineage gurus,  
Bhikshuni Laksmi, cared for by the Arya,  
Chandra Kumar, Jnanabhadra,  
Penyawa, Dawa Gyaltsan, and the rest,  
May all your inauspicious signs be exhausted and  
Happiness and goodness increase like the waxing moon:  
May there be the auspiciousness of enjoying the glory of perfection

By the auspiciousness of whatever signs of virtue exist  
For the host of mandala deities of the Great Compassionate One,  
The Tathagata Amitabha, holding the white lotus,  
Vairocana, Ratnasambhava, Akshobhya,  
The Lord Amoghasiddhi, and the rest,  
May all your inauspicious signs be exhausted and  
Happiness and goodness increase like the waxing moon:  
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist  
For the most supreme of all the Able Ones excellent explanations,  
The chief of the lotus family of the glorious action tantras,  
The victorious tantra (of the one) possessing a thousand compassionate eyes,  
May all your inauspicious signs be exhausted and  
Happiness and goodness increase like the waxing moon:  
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist  
For all those who engage in hearing, contemplating and meditating  
On this supreme, profound path, in all realms, and for all those  
Who, with a mind of faith, memorize the dharani, the mantra  
Or even the name of the Holder of the Lotus, Padmapani,  
May all your inauspicious signs be exhausted and  
Happiness and goodness increase like the waxing moon:  
May there be the auspiciousness of enjoying the glory of perfection.

By the auspiciousness of whatever signs of virtue exist  
For the inestimable mansion composed of hundreds of jewels,  
Variegated like a rainbow, broad like the path of immortality,  
The Potala Palace beautified with various ornaments,  
May all your inauspicious signs be exhausted and  
Happiness and goodness increase like the waxing moon:  
May there be the auspiciousness of enjoying the glory of perfection.

### 3.12 Long Life Prayer of His Holiness the Dalai Lama

G'ang.ri ra.wā kor.wāi zhing.k'am dir  
P'ān d'ang de.wa ma.lū jung.wāi nā  
Chān.rā.zig wang tān.dzin gya.tso yi  
Shab.pā si.t'āi b'ar.d'u tān.gy'ur chig.

### 3.13 Verse of Auspiciousness

P'ān.dei jung.nā tān.pa d'ar.zhing gyā  
Tān.dzin kye.b'u t'am.chā ku.k'am zang  
Lū.chān kūn.la de.kyi jung.wāi nā  
Sang.gyā tān.pa tag.tu gyā.gy'ur chig.



3.12 Long Life Prayer of His Holiness the Dalai Lama

In the sacred land surrounded by snow mountains,  
you are the source of all benefit and happiness,  
Oh, Powerful Chenrezig, Tenzin Gyatso,  
Remain in this world until samsara ends.

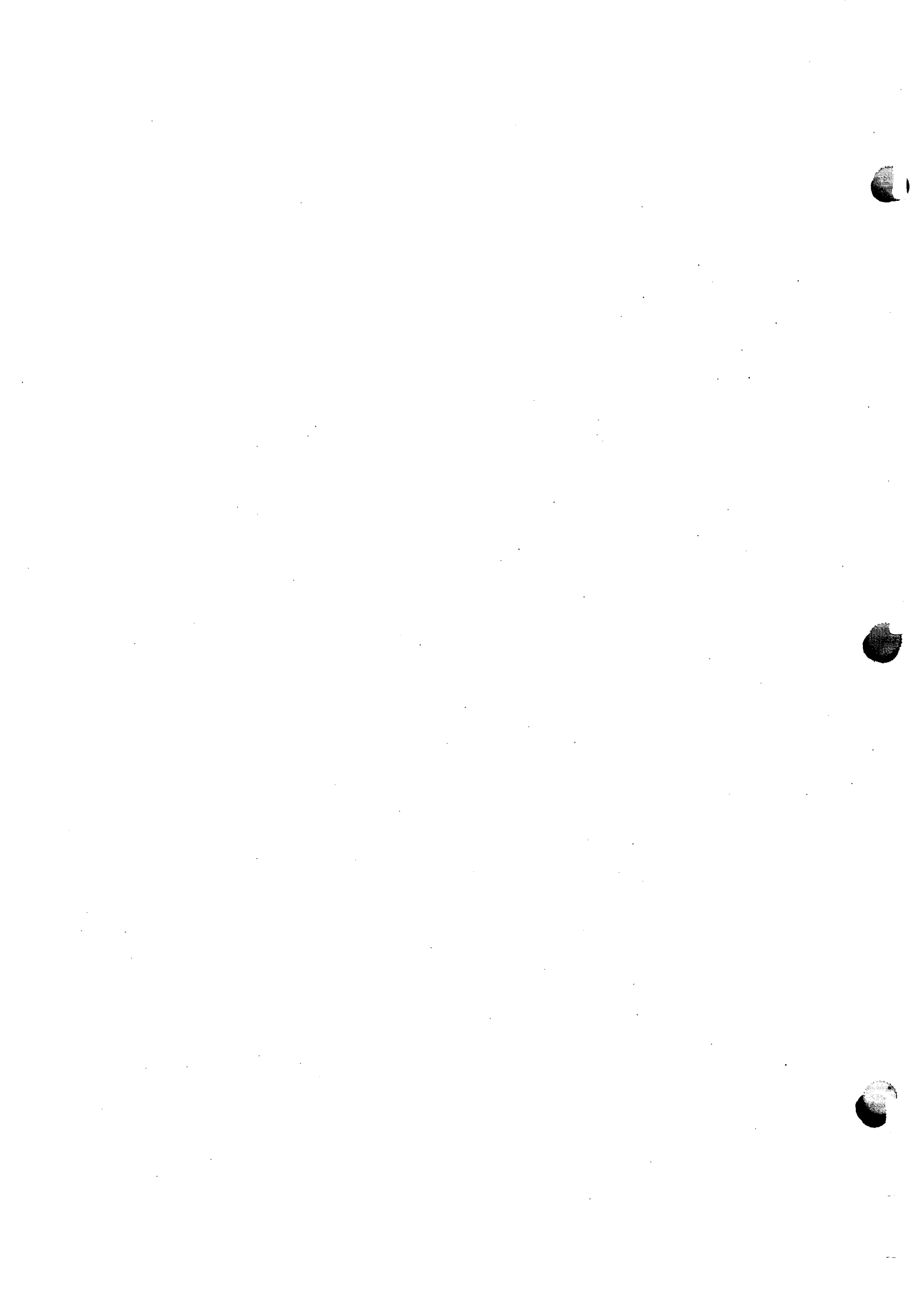
3.13 Verse of Auspiciousness (Short)

May the source of benefit and goodness, the doctrine, spread and expand,  
May the beings upholding the doctrine have excellent health and  
May the source of happiness and well being for all embodied beings,  
The doctrine of the Buddha, always increase.

This sadhana has been compiled by Getsulma Tenzin Drolkar in March 2003 from a number of different sources and for the purpose of use in the sixteen day Nyung Na retreat in Los Angeles, California at the Land of Compassion Buddha. Revised April 2004.

This text is dedicated to create the cause for the retreatants to understand clearly its meaning without confusion and generate great compassion and bodhicitta immediately.

May all our kind lamas have long lives so that we may continually be able to hear their precious words until we too become enlightened.



**1.7.B A LAM-RIM PRAYER BY JE TSONGKHAPA (OPTIONAL)**

- ▼ This section is optional - or -
- ▼ Second Session every day except the last day.
- ▼ Third session go to 1.7.C
- ▼ After reciting this prayer go to section 1.8

Let me see that proper devotion to my kind Master,  
foundation of all good qualities, is the root of the Path,  
and devote myself to him  
with great respect and many efforts - inspire me thus!

Let me understand, that this excellent, opportune rebirth,  
found but once, is most rare and of great value  
and develop the mind that always, day and night,  
unceasingly grasps its essence - inspire me thus!

Mindful of death, when my unstable body and life  
are quickly destroyed, like bubbles in a stream;  
and firmly convinced that after death, results pursue actions,  
white or black, as a shadow pursues a body!

May I always have watchfulness in the practice  
of abandoning even the slightest accumulations of wrongful actions  
and accomplish all the accumulations of virtues inspire me thus!

To taste it can't satisfy, it is the door to all suffering,  
it cannot be trusted!  
Let striving for the bliss of freedom grow strongly within me - inspire me thus!

With the greatest watchfulness, mindfulness and awareness  
induced by this pure motivation,  
may I practice in its essence the Pratimoksha,  
which is the root of the doctrine - inspire me thus!

Let me see that just as I have fallen into the sea of samsara,  
so have all mother migrators, and train in the supreme Bodhicitta,  
which bears the burden of freeing migrators - inspire me thus!

Perceiving well that if I produce the mere wish,  
but lack practice in the threefold morality,  
I shall not realize Enlightenment,  
let me train with strong effort in the Buddha-son's vows - inspire me thus!

By my quelling distraction towards wrong objects,  
and investigating correctly reality's meaning,  
may the path, uniting calm abiding and insight,  
quickly be born in my mindstream - inspire me thus!

When, trained in the common path, I'm a suitable vessel,  
let me enter with ease that noble entrance for fortunate beings,  
the highest of all vehicles,  
the Adamantine Vehicle - inspire me thus!

Then, let me discover genuine certainty as to the Teaching  
that pure commitments and vows are the basis  
on which two kinds of Siddhis are accomplished  
and keep them with risk of my life - inspire me thus!

Then understanding correctly the essence of the classes of Tantra,  
and the points of the Two Stages,  
may I not be lazy in striving in four-session yoga,  
but practice the holy Teachings - inspire me thus!

Thus, may the Gurus who show the excellent Path  
and helpers of the true practitioners all live long!  
May the whole set of hindrances, inner and outer, be pacified.  
Grant such inspiration, I pray!

In all my rebirths, not parted from perfect Gurus,  
let me enjoy abundance of the Dharma!  
Perfecting all qualities of the

☪ Go to section 1.8

1.7.C Request to the Supreme Compassionate One (OPTIONAL)

∨ This section is optional - or -

∨ Third Session every day except the last day.

Praise to the beautiful four-armed Lord of the world,  
this sublime embodiment emanating from the unity  
of all Victorious Ones of the three times;  
Possessor of all knowledge and holder of the lotus,  
your immaculate feet beautifully ornament my crown.

May the karmic pollution of myself and others be washed away  
by the cool tear of your compassion, great loving Protector,  
sole refuge of pitiful, transmigrating beings who have no guide.  
You generated Bodhicitta first and then reached the extreme limit.

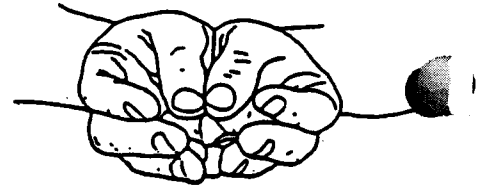
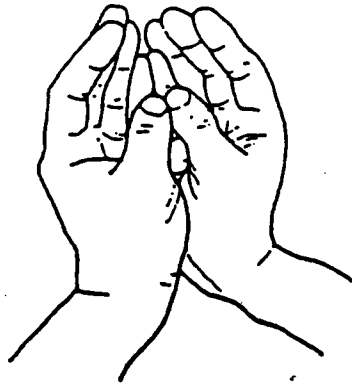
Oh Merciful One, please behold with your compassionate eye  
the beings of evil gone, caught in the realms difficult to escape, experiencing the  
individual results of evil actions  
as hell beings or pretas, amongst animals, asuras and so on.

Behold with compassion the thoughtless ones who return empty,  
even their high rebirth was without meaning.  
Their human bodies were so rare and fragile,  
but their lives were consumed only in suffering;  
amidst their endless actions the lord of death arrived.

Behold with compassion tough-skinned beings like me,  
who maintain a religious manner  
but do not achieve the great meaning,  
being overwhelmed by attachment, hatred and the eight worldly Dharma's,  
without subduing their minds by observing cause and result.

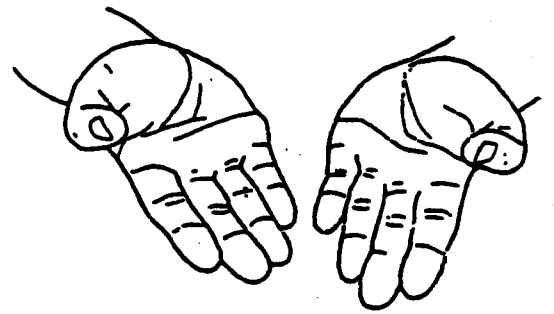
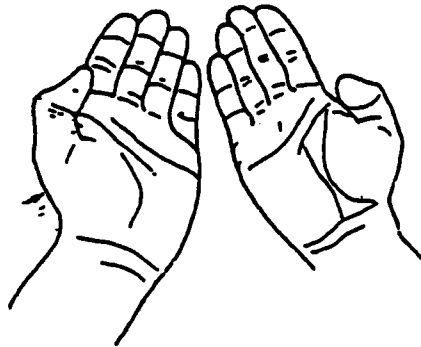
With compassion, please lead those without refuge on the path.  
When their vision of this life fades,  
the vision of their self-created karma arises as the enemy in the bardo  
and they are taken on a precipitous route by Yama's messenger.

Look upon us with compassion, oh Lama Chenrezig,  
mother attached by compassion to all sentient beings,  
who is the special, sole refuge of the snow land;  
may I and all others quickly attain your state of Enlightenment."



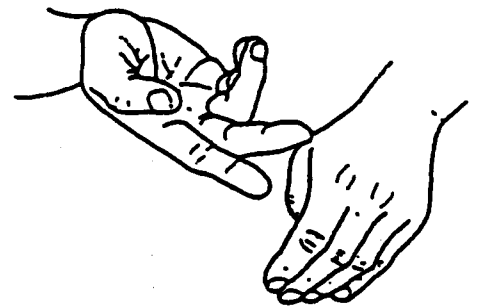
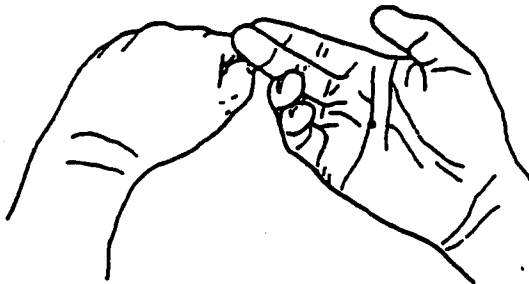
A. MUDRA OF THE SAMAYA OF THE LOTUS FAMILY

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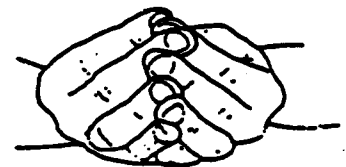
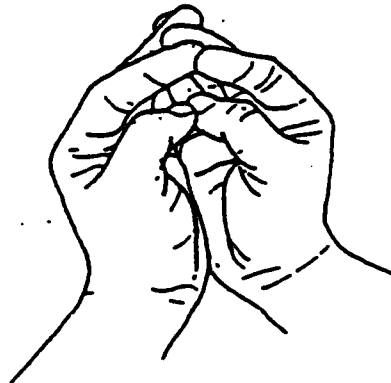
B. MUDRA OF DRINKING WATER - ARGHAM

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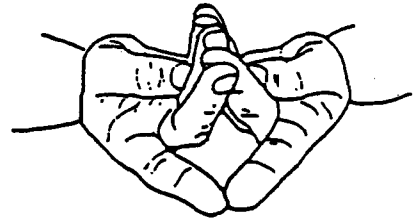
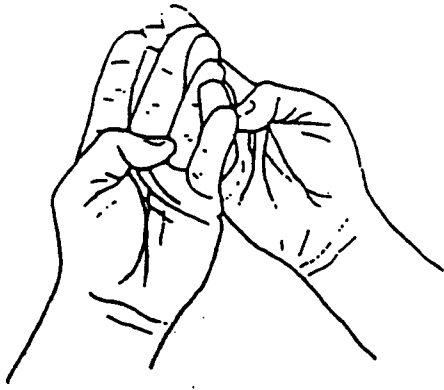
C. MUDRA OF FOOT-WASHING WATER - PADYAM

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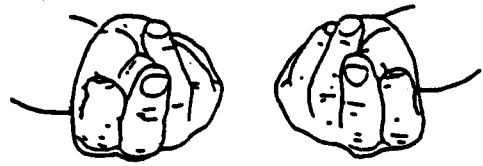
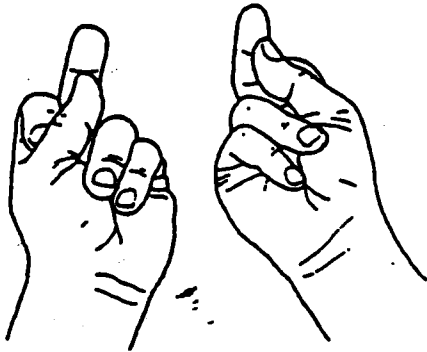
D. MUDRA OF FLOWERS - PUSHPE.

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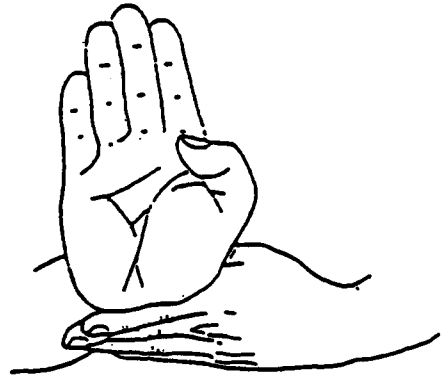
E. MUDRA OF INCENSE - DHUPE

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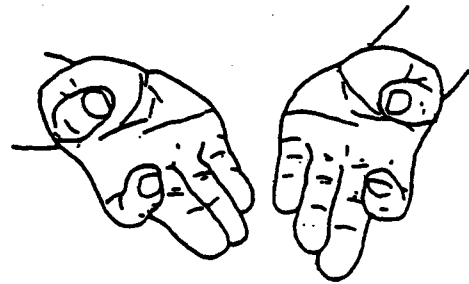
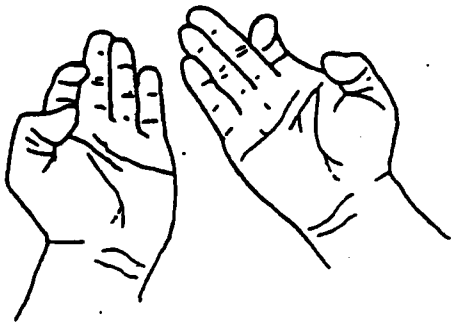
F. MUDRA OF LIGHTS - ALOKE

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G. MUDRA OF PERFUME - GANDHE / SUPREME SCENTS

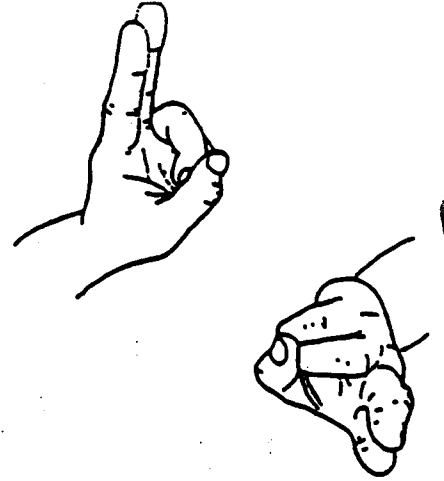
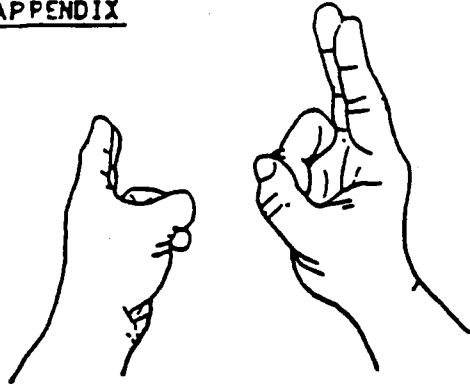
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H. MUDRA OF FOOD / TASTES - NAIVIDYA / RASA

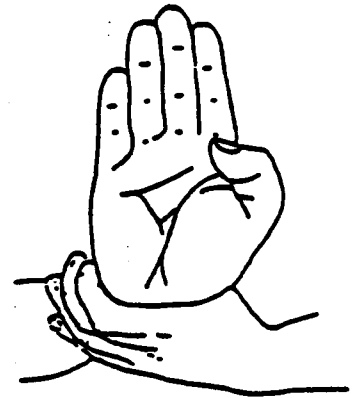
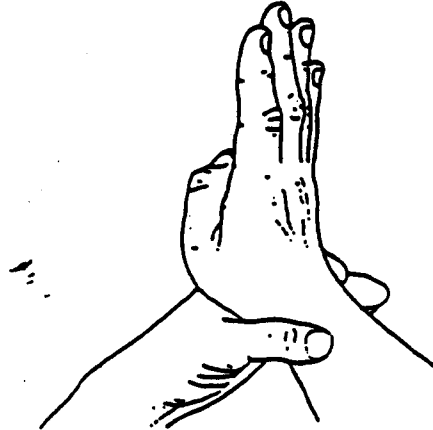
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APPENDIX



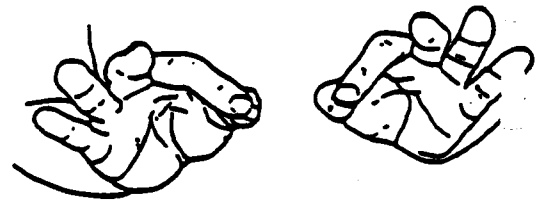
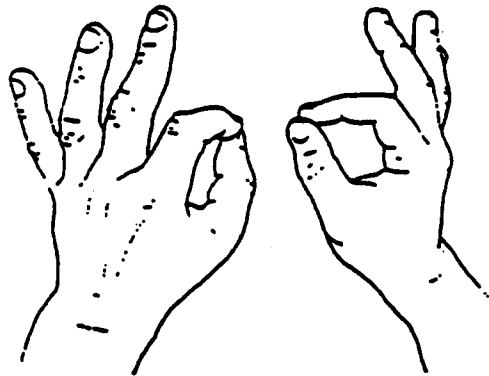
I. MUDRA OF SOUND - SHABDA

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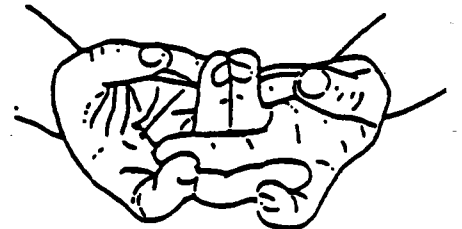
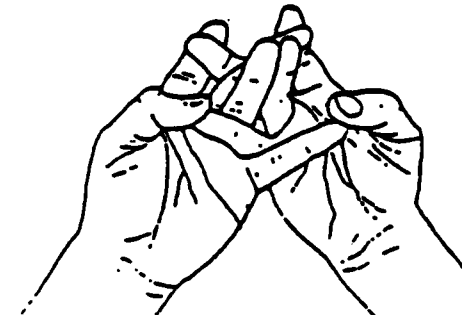
J. MUDRA OF FORM - RUPA

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K. MUDRA OF (SUPREME) TANGIBLES - SPARSHA

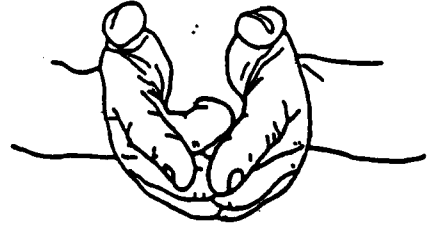
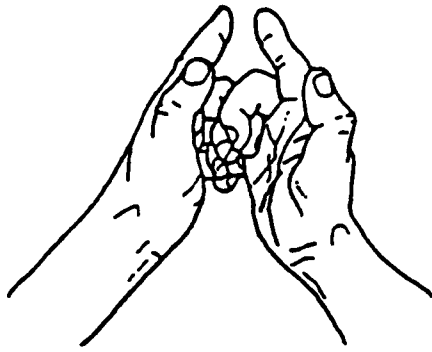
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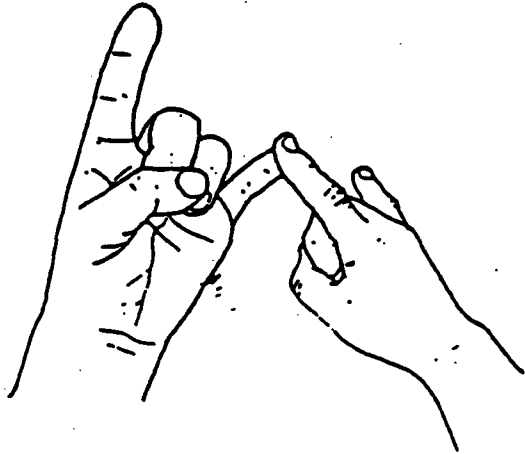
L. MUDRA OF MANDALA OFFERING

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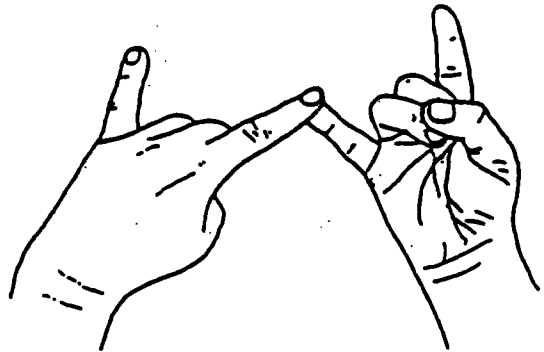




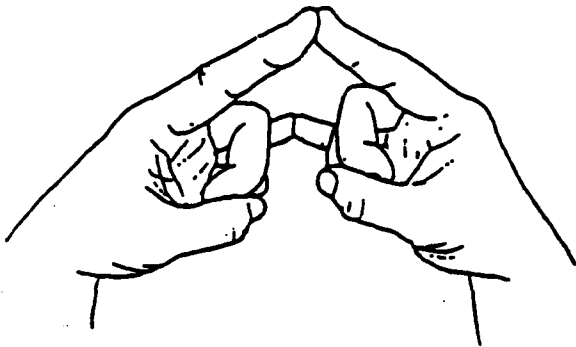
M. MUDRA OF INVOCATION



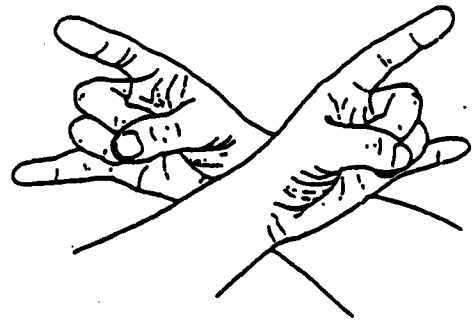
JAH



HUM

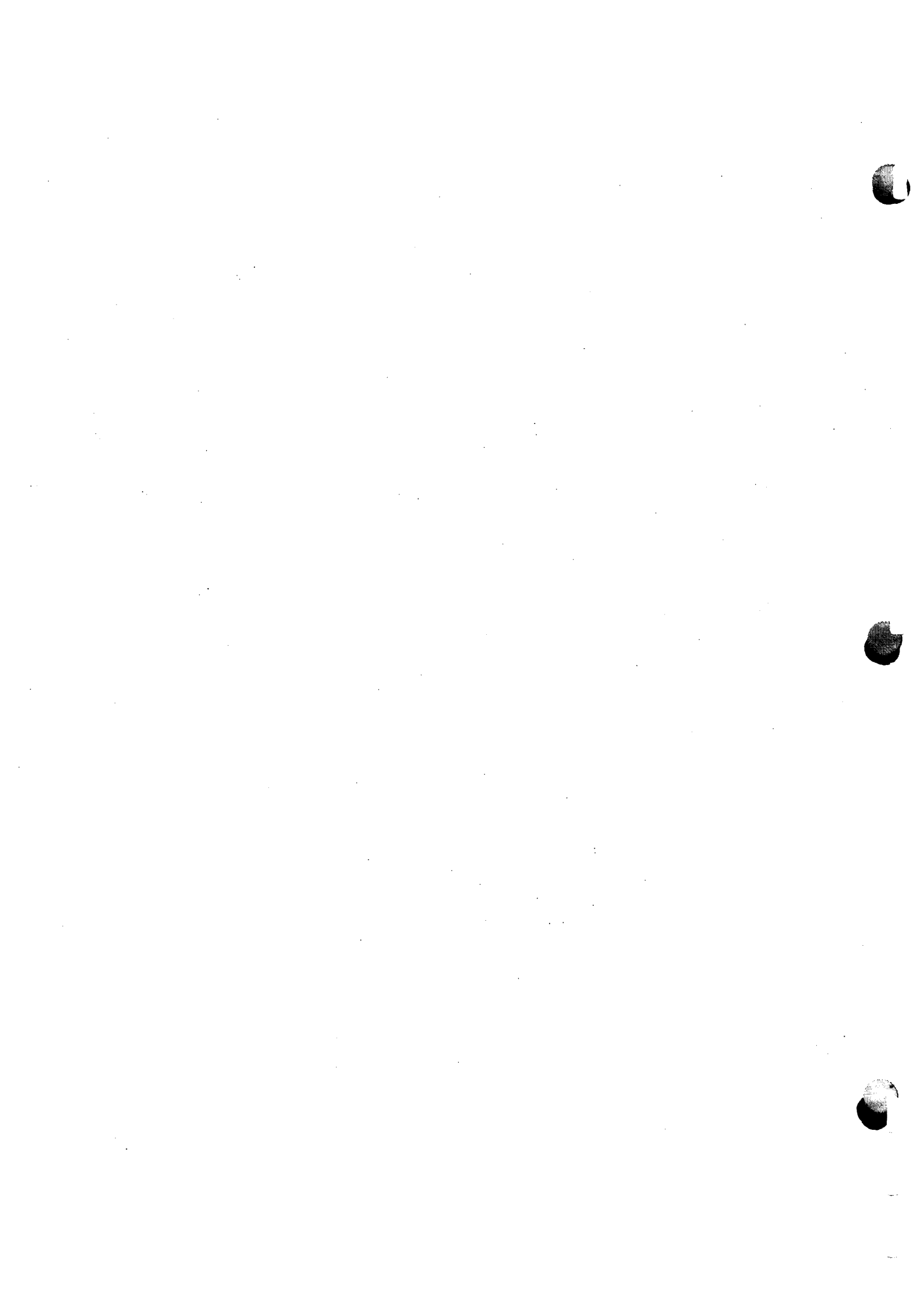


BAM



HOH

N. MUDRAS OF ABSORPTION; The position of the fingers remains the same during these mudras, only the position of the hands change with each syllable.



# 種子字對照表

## List of Seed Syllables

OM AH HUM  
 唵 阿 吽

ॐ    ॐ    ॐ

PAM  
 磅母

ॐ

BHRUM  
 注母

ॐ

HRIH  
 舍以

ॐ

(Six-syllable Mantra:  
 OM MANI PADME HUM  
 唵 瑪尼 貝美 吽  
 (六字大明咒)

ॐ    ॐ    ॐ    ॐ    ॐ

(seed syllables of the five families:  
 OM HUM TRAM HRIH AH  
 唵 吽 唱 舍以 阿  
 (五方佛部種子)

ॐ    ॐ    ॐ    ॐ    ॐ

