



Merit Accumulation

P U J A



to request the blessings of the
gurus, yidams & protectors



Preliminary Prayers

Taking Refuge & Generating Bodhicitta

**SANG GYE CHÖ DANG TSHOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PEY TSHOG NAM KYI
DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG (3x)**

In the Buddha, Dharma, and Sangha
Until enlightened, I seek refuge.
Through giving and other perfections,
To aid all, may I become a Buddha! (3x)

The Four Immeasurables

**SEM CHEN THAM CHE DEY WA DANG DEY WEY GYU DANG DEN
PAR GYUR CHIG
SEM CHEN THAM CHE DUG NGEL DANG DUG NGEL GYI GYU
DANG DREL WAR GYUR CHIG
SEM CHEN THAM CHE DUG NGEL MEY PEY DEY WA DANG MI
DREL WAR GYUR CHIG
SEM CHEN THAM CHE NYE RING CHAG DANG NYI DANG DREL
WEY TANG NYOM LA NEY PAR GYUR CHIG (3x)**

May all sentient beings have happiness
and the causes of happiness!
May all sentient beings be free of suffering
and the causes of suffering!
May all sentient beings never be parted from happiness,
free of suffering!
May all sentient beings abide in equanimity free from
bias, attachment and aversion! (3x)

Gaden Lhagyama

{The Guru Yoga of Lama Tsongkhapa}

Invocation

**GA DEN LHA GYE GÖN GYI THUG KA NEY
RAB KAR ZHO SAR PUNG DRE CHU DZIN TSER
CHÖ KYI GYEL PO KÜN KHYEN LOZANG DRAG
SEY DANG CHE PA NE DIR SHEG SU SÖL**

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

Requesting to stay

**DÜN GYI NAM KHAR SENG TRI PEY DEY TENG
JE TSÜN LA MA GYE PEY DZUM KAR CHEN
DAG LO DEY PEY SÖ NAM ZHING CHOG TU
TEN PA GYE CHIR KEL GYAR ZHUG SU SÖL**

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

Prostration and praise

**SHEY JEY KHYÖN KÜN JEL WEY LO DRÖ THUG
KEL ZANG NA WEY GYEN GYUR LEG SHEY SUNG
DRAG PEY PEL GYI LHAM MER DZEY PEY KU
THONG THÖ DREN PEY DÖN DEN LA CHAG TSHEL**

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

Offering

**YI ONG CHÖ YÖN NA TSHOG ME TOG DANG
DRI ZHIM DUG PÖ NANG SEL DRI CHAB SOG
NGÖ SHAM YI TRÜL CHÖ TRIN GYA TSHO DI
SÖ NAM ZHING CHOG KHYE LA CHÖ PAR BÜL**

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

Confession

**GANG ZHIG THOG MEY DÜ NEY SAG PA YI
LÜ NGAG YI KYI MI GE CHI GYI DANG
KHYE PAR DOM PA SUM GYI MI THÜN CHOG
NYING NEY GYÖ PA DRAG PÖ SO SOR SHAG**

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

Rejoicing

**NYIG MEY DÜ DIR MANG THÖ DRUB LA TSÖN
CHÖ GYE PANG PEY DEL JOR DÖN YÖ JEY
GÖN PO KHYÖ KYI LAB CHEN DZEY PA LA
DAG CHAG SAM PA THAG PEY YI RANG NGO**

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

Request to turn the wheel of Dharma

**JE TSÜN LA MA DAM PA KHYE NAM KYI
CHÖ KÜ KHA LA KHYEN TSE TRIN TRIG NEY
JI TAR TSHAM PEY DÜL JEY DZIN MA LA
ZAB GYE CHÖ KYI CHAR PA AB TU SÖL**

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

Requesting to remain

**NAM DAG Ö SEL YING LEY ZHENG PA YI
ZUNG JUG KU LA CHAR NUB MI NGA YANG
THA MEL NANG NGOR ZUG KU RAG PA NYI
SI THEY BAR DU MI NUB TEN PAR ZHUG**

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

Dedication

**DAG SOG JI NYE SAG PEY GE WA DI
TEN DANG DRO WA KÜN LA GANG PHEN DANG
KHYE PAR JE TSÜN LO ZANG DRAG PA YI
TEN PEY NYING PO RING DU SEL JEY SHOG**

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

9 Line Migtsema (Mantra of Je Tsongkhapa)

**NGÖ DRUB KÜN JUNG THUB WANG DORJE CHANG
MIG MEY TSE WEY TER CHEN CHEN RE ZIG
DRI MEY KHYEN PEY WANG PO JAM PEL YANG
DÜ PUNG MA LÜ JOM DZE SANG WEY DAG
GANG CHEN KHEY PEY TSUG GYEN LO ZANG DRAG
KYAB SUM KÜN DÜ LA MA SANG GYE LA
GO SUM GÜ PEY GO NEY SÖL WA DEB
RANG ZHEN MIN CHING DRÖL WAR JIN GYI LOB
CHOG DANG THÜN MONG NGÖ DRUB TSEL DU SÖL (3x)**

Lama Lobsang Tubwang Dorje Chang, source of all siddhis,
Avalokiteshvara, great treasure of unimaginable compassion,
Manjushri, master of flawless wisdom,
And Vajrapani, the destroyer of the hosts of maras,
O Venerable Guru Buddha, synthesis of all three jewels,
With my body, speech and mind,
Respectfully I make these requests:
Please grant your blessings to ripen and liberate myself
and others,
And bestow the common and supreme attainments. (3x)

Supplication to Lama Tsongkhapa

**TÖ SAM GOM PEY SHE RAB PHEL DU SÖL
CHE TSÖ TSOM PEY LO DRÖ GYE SU SÖL
CHOG DANG TÜN MONG NGÖ DRUB TSEL DU SÖL
NYUR DU KHE RANG TA BUR JIN GYI LOB**

I supplicate you—increase the wisdom which is listening,
contemplating, and cultivating;
Expand the intelligence which is explaining, debating,
and composing;
Grant the supreme and common attainments.
Bless me to quickly become like you.

**DE CHEN LHEN KYE YE SHE CHAR DU SÖL
NGÖ ZIN TRÜL PEY DRI MA SEL DU SÖL
SEM NYI THE TSOM DRA WA CHE DU SÖL
NYUR DU KHE RANG TA BUR JIN GYI LOB**

Again, I supplicate you—manifest the co-emergent
great bliss wisdom;
Clear away the stain of mistaken self-grasping;
Cut off the net of confusion regarding the mind's nature.
Bless me to quickly become like you.

(repeat this section 3x)

Dissolving Je Rinpoche into ourselves

**PEL DEN TSA WEY LA MA RINPOCHE
DAG SOG CHI WOR PEY MÖ TENG ZHUG LA
KA DRIN CHEN PÖ GO NEY JE ZUNG TE
KU SUNG THUG KYI NGÖ DRUB TSEL DU SÖL**

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

**PEL DEN TSA WEY LA MA RINPOCHE
DAG SOG NYING KAR PEY MÖ TENG ZHUG LA
KA DRIN CHEN PÖ GO NEY JE ZUNG TE
CHOG DANG THÜN MONG NGÖ DRUB TSEL DU SÖL**

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

**PEL DEN TSA WEY LA MA RINPOCHE
DAG SOG NYING KAR PEY MÖ TENG ZHUG LA
KA DRIN CHEN PÖ GO NEY JE ZUNG TE
JANG CHUB NYING PÖ BAR DU TEN PAR ZHUG**

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

Aspirational prayers to Lama Tsongkhapa

**TSE RAB KUN TU GYAL WA TSONG KHA PEY
THEG CHOG ZHEN YIN NGO SU ZEY PEY THÜ
GYEL WEY NGAG PEY LAM SANG DHE NYI LEY
KHE CHIG TSAM YANG DHOG PAR MA GYUR CHIG**

By Conqueror Tsongkhapa's power of activity
As the actual Mahayana spiritual friend,
May I not be turned away in any of my lives, even for a moment,
From this excellent path praised by the Conqueror.

**MEY JUNG NAM THAR TSANG MEY TRIM DANG DHEN
LAB CHEN GYEL SEY CHÖ PEY NYING TOP CHE
DE TONG CHOG GI RIM NYI NEL JOR CHÖ
LO ZANG GYEL WEY TEN DANG JEL WAR SHOG**

And may I meet the teachings of Conqueror Losang,
Whose marvellous holy life was endowed with a pure discipline,
The great courageous actions of a magnificent
bodhisattva's career,
And guarding the two-stage yoga of supreme bliss and emptiness.

**TSUL TRIM TSANG ZHING MANG DU TÖ PA DANG
JANG SEM JONG DANG TA CHÖ TSANG WA SOG
LO ZANG GYEL WA NYI PEY TEN PA LA
SE LHEY MEY PEY NAM THAR KYONG PAR SHOG**

May I nurture a pure holy life maintaining pure discipline,
Making efforts in learning, training in bodhicitta,
And completing the view, enjoyments, and so forth
As united in the second Conqueror Losang's teaching.

A Flute Calling to the Guru

{The Guru Yoga Practice of Tsem Rinpoche}

Composed by H.E. Lama Thubten Phurbu Rinpoche
at the request of His Eminence Drubwang Gangchen Rinpoche

**RANG DÜN DE TONG Ö SEL LHA LAM DU
MI JIG DONG NGEY TEG PEY RIN CHEN TRIR
KYAB NEY KÜN DÜ TSA WEY LA MA CHOG
KAR MAR DANG DEN GYE DZUM ZHI WEY NYAM**

Before me, in space of bliss-void clear light,
On a throne of jewels raised up by lions,
Is the root Guru, supreme embodiment of all Refuge.
He glows reddish white, with a peaceful, happy expression.

**NAM SUM NGUR MIG SER DOG PEN ZHA SÖL
ZHAB ZUNG MI CHEY DO JE KYIL MO TRUNG
CHAG YE CHÖ CHEY YÖN PA NYAM ZHAG TENG
ZAG MEY DÜ TSI-YI CHÜ TAM BUM ZANG DZEY**

Wearing three saffron robes and golden pandit's hat,
Legs crossed in indestructible vajra position,
Right hand in mudra of teaching the Dharma.
On his left hand, in mudra of equipoise,
Rests a beautiful vase filled with undefiled nectar.

THUG KAR DE CHEN GYEL PO HE RU KA
INDRA NI LEY DANG DEN YUM LA KHYÜ
JI PEY NYAM DEN ZHEL ZHI CHAG CHU NYI
DO DRIL THÖ KAM NA TSHOG CHAG TSHEN DANG
GO LÖN DO SHEL TAG PAG SHAM THAB SÖL

At his heart is Great Bliss King Heruka,
Colour of lapis, embracing his Consort.
With expression of majesty, four faces, twelve arms,
Hand-symbols such as vajra, bell, he wears dry skulls,
A necklace of wet skulls, and tiger skin skirt.

ZHAB ZUNG KYANG KUM SI DANG ZHI THA NEN
PHAG MO MAR MO ZHEL CHIG CHAG NYI KYI
DRI GUG THÖ PA DZIN CHING YAB LA KHYÜ
TRA DRÖL CHAG GYA NGEY GYEN DE GA GYE
JIN NYI YAB KYI LA YI TENG NEY TRIL

His two feet, extended and bent, trample extremes of samsara and
nirvana.
Red Varahi embraces the Father,
Her calves wound around his thighs,
Hair loose, adorned with the five mudra ornaments,
Bliss increasing, holding curved knife and skull.

THUG KAR NYI MEY DEN TENG HUM YIG THAR
NGÖ DANG GYÜ PEY LA MEY TSHOG NAM DANG
YI DAM SANG GYE JANG SEM NYEN RANG DANG
PA WO KHA DRO CHÖ SUNG GYA TSHÖ KOR

At his heart, on a sun-cushion, around the letter HUM,
Are the root and lineage Gurus, Yidams, Buddhas, Bodhisattvas,
Pratekyabuddhas, Shravakas, Viras, Dakinis,
And Dharmapala Guardians, an infinite ocean!

**LA MEY NEY SUM DRU SUM HUM Ö KYI
DRANG MEY CHOG CHU-YI ZHING KHAM RAB JAM NEY
YE SHE PA NAM KEY CHIG CHEN DRANG TE
THIM PEY KYAB NEY KÜN DÜ NGO WOR GYUR**

The Guru's three places are marked by three letters.
Light from the HUNG invites from the countless,
Infinite Purelands of the ten directions,
The Wisdom Beings who, in an instant,
Dissolve in: He becomes the nature of all Refuge.

**GO SUM GÜ PA CHEN PÖ CHAG TSHEL LO
DAG ZHEN DRO WEY LÜ DANG LONG CHÖ DANG
DÜ SUM NAM PAR KAR WEY GE WEY TSHOG
NGÖ SU SHAM DANG YI KYI TRÜL PA YI
DAG PÖ ZUNG DANG MA ZUNG CHÖ TRIN CHEY
KYAB NEY KÜN DÜ LA MA KHYE LA BÜL**

With great devotion I prostrate, with body, speech, and mind.
O Guru, embodiment of all Refuge,
I offer you my body and wealth, and others' as well,
All pure virtues of the three times,
Clouds of offerings, owned and unowned,
Actually arranged and mentally emanated.

THOG MEY KYE WEY TRENG WA THAM CHE KYI
GO SUM DIG TUNG NONG GYÖ DRAG PÖ SHAG
RANG ZHEN NAM KAR GE TSHOG JEY YI RANG
ZAB GYE CHÖ KYI KHOR LO KOR DU SÖL

With intense regret I confess bad karma, downfalls
and harmful deeds

I have committed with body, speech and mind in
beginningless lives!

I rejoice in my own and all other's virtuous deeds!

Please turn the wheel of the vast, profound Dharma!

DI NEY JANG CHUB NYING PO CHI KYI BAR
NYING WÜ PEMEY GYEN DU DREL MEY ZHUG
DI TSHÖN LEG JEY NAM KAR GE WEY TSHOG
PHA MA TSÖ PEY RIG DRUG DRO WA KÜN
KÜN KHYEN LA MEY DZOG JANG THOB CHIR NGO

Please remain with me inseparably, adorning the lotus in
my heart,

From this life onwards up to full enlightenment!

All well-accomplished virtue such as this

I dedicate for the attainment of omniscient, unexcelled

Enlightenment of my parents and all beings of the six realms!

LING ZHI LHÜN PO NYI DA JE WA TRAG
LHA LU MI YI PHÜN TSHOG LONG CHÖ DANG
CHI NANG SANG WEY DE NYI MEN DEL CHEY
LO YI LANG TE LA MA CHOG LA BÜL

Tens of millions of four continents, Mount Meru, sun and moon,
Perfect wealth of devas, nagas, human beings,
And a mandala of outer, inner and secret nature,
I mentally offer to the Guru supreme!

**THUG JEY DRO WEY DÖN DU LEG ZHEY NEY
CHOG THÜN NGÖ DRUB JIN LAB CHAR GYÜN TSÖL
CHOG CHU-YI GYEL WEY LAB CHEN DZEY PEY KHUR
NYING TOB PUNG PA TEN PÖ LEG CHANG NEY
THA KHOB MÜN PEY LING DU PEL WEY GÖN
PHA CHIG LA MA DRAG PA GYEL TSHEN DÜ**

Well accepting with compassion for the sake of living beings,
Please rain down blessings and siddhis, common and supreme!
With steadfast great courage, you took responsibility
To spread the powerful great deeds
Of the ten directions' Conquerors in dark remote lands;
To Protector, Sole Father Guru, Dragpa Gyaltsen, I bow!

**LA MA KÜN DÜ TSEM TRÜL DORJE CHANG
YI DAM KÜN DÜ DE CHOG HE RU KA
CHÖ KYONG KÜN DÜ DORJE SHUGDEN TSEL
KYAB NEY KÜN DÜ KHYÖ LA SÖL WA DEB**

Tsem Tulku Vajradhara, embodiment of all Gurus
Heruka Chakrasamvara, embodiment of all Yidams
Mighty Dorje Shugden, embodiment of all Dharmapalas,
I pray to You, who are the embodiment of all Refuge!

**DI CHI BAR DOR NEY KAB THAM CHE DU
RE SA KYAB NEY LA MA KHYE LEY MEY
THUG JE-YI CHAG KYÜ NAM YANG MI TANG ZHING
CHOG DANG THÜN MONG NGÖ DRUB DAG LA TSÖL**

At all times, in this life, future lifetimes, and bardo,
O Guru, I have no hope for Refuge but You!
Never let go with your hooks of compassion
And grant me common and supreme siddhis!

Name Mantra of H.E. the 25th Tsem Rinpoche

**OM AH GURU KIRTI DATSA SHASANA DHARA VIRYIA
SIDDHI HUM HUM** (108x)

Visualisation:

Dissolve the visualisation into the HUM seed syllable at Heruka's heart. Then from the HUM arises the form of Lama Lobsang Thubwang Dorje Chang. The HUM at the heart of Vajradhara, has Tsem Rinpoche's name mantra in a circle around it. The mantra garland is turning in a clockwise direction. As you recite the mantra, light rays emanate from Rinpoche's heart, enter the crown of your head and fill your body, bestowing blessings and attainments.

DE TAR DUNG SHUG DRAG PÖ SÖL TAB PEY
JE TSÜN LA MEY KU YI NEY NGA LEY
ZAG MEY DÜ TSI Ö ZER NA NGEY GYÜN
BAB PEY RANG GI LÜ KYI NEY NGAR THIM
DRIB ZHI-YI DRI MA DAG CHING WANG ZHI THOB
ZUNG JUG KU ZHI-YI GO PHANG NYUR THOB SHOG

Because of thus requesting with intense longing,
From the five places of the Venerable Guru's body
Stream five-coloured light-rays and undefiled nectars.
Descending, they dissolve into my body's five places.
The four obscurations are purified, four empowerments received.
May I soon attain Yuganaddha, the state of four Kayas!

LA MEY KU LEY RANG DRA THEB SOR TSAM
CHI WO NEY ZHUG RANG SEM HUM YIG DANG
DREY NEY CHOG THÜN NGÖ DRUB JIN LAB TSÖL
JANG CHUB NYING PO-YI BAR DU TAG ZHUG SÖL

Coming from the Guru's body, a thumb-sized replica
Enters my crown and mixes with my mind-HUM syllable,
Bestowing blessings and attainments, common and supreme:
Please remain, always, until full enlightenment!

DE LEG JUNG NEY DRIN CHEN LA MA LA
TSE CHIG SÖL WA TAB PEY JIN THU YI
LAM TÖN SHEY NYEN SAM JOR DAG PEY TEN
NOR BU BUM LEY LHAG PEY DEL JOR TEN
NYE PA KA ZHING DÖN CHE JIG PA LA
NGEN DRO-YI NEY NEY DUG NGEL ZÖ KA WEY

By blessings and power of praying with single-pointed focus
To the benevolent Guru, source of all goodness and happiness,
Relying, in pure thought and action, on the Spiritual Guide who
shows the path,
On the basis of this precious human life of freedom
and endowments,
Which surpasses a hundred thousand wish-fulfilling jewels,
Which is difficult to find, extremely meaningful, and
easily destroyed,
Since suffering of lower realms is impossible to bear,

LU MEY CHOG SUM TEN GYI KYAB SU DZIN
LEY DRE LANG DOR JUG DOG TSHÜL ZHIN BEY
JIG RUNG NYAM THAG KHOR WEY TSÖN RA NEY
CHÖ MIN NGE JUNG KYE WAR JIN GYI LOB

Keeping the Three Jewels, supreme, unfailing, as my
eternal Refuge,
Striving to adopt and abandon in respect to the natural
law of karma,
Please bless me to develop genuine renunciation,
Wishing to escape this pitiful, terrifying prison of samsara!

**PHA MA GYUR PEY RIG DRUG NYAM THAG DRO
YANG YANG DRIN CHEN GYUR PEY TSHÜL SAM NEY
SI ZHI DUG NGEL TSHO CHEN LEY DRÖL CHIR
JANG CHUB SEM CHOG KYE WAR JIN GYI LOB**

Thinking of how poor beings of the six realms, my parents,
Have been so continuously kind to me, in order to liberate them
From samsara and lesser nirvana's vast sea of suffering,
Please bless me to develop supreme Bodhicitta!

**YO MEY ZHI NEY SER GYI LHÜN PO LA
DRIB MEY LHAG THONG NYI Ö BUM TRÖ PEY
THOG MEY MA RIG MÜN PA DRUNG CHUNG TE
DA MEY TA WA TOG PAR JIN GYI LOB**

Thousand-fold sunlight of unobscured vipasyana
Shining on golden Mount Meru of immutable shamata,
Uproots the darkness of beginningless ignorance:
Please bless me to realise the incomparable view!

**DE TAR THÜN MONG LAM JONG DAG PEY KHAR
THÜN MIN WANG ZHI CHU DZIN RAB TRIG NEY
DAM DOM RAB TSANG DÜ TSI LHA YI CHAR
YANG DAG RIM NYI ZHING GI SÖ SU PHAB
TSHE CHIG ZUNG JUG DRE ZANG MIN GYUR CHIG**

Thus, in a pure sky of training in the common path,
From gathered clouds of four uncommon empowerments
Falls divine rain of perfectly pure vows and commitments,
Fertilising the field of Highest Yoga Tantra's two stages;
May the good fruit of Yuganaddha ripen in this very lifetime!

DE TAR SÖL TAB MEY JUNG SÖ NAM DANG
DÜ SUM NAM KAR GE TSHOG DOM PEY THÜ
PHA CHIG LA MEY YANG TRÜL YI ZHIN WANG
KU TSHE TEN CHI DZE THRIN GYE GYUR CHIG

Thus by meritorious power of this supreme prayer,
And all pure virtues of the past, present, and future,
May the powerful wish-fulfilling jewel of the sole Father
Guru's reincarnation,
Live long with unwavering strength, and enlightened
activities flourish!

TSE CHEN GÖN KHYÖ ZHING ZHEN SHEG SHÜL DU
KYAB NEY LAM TÖN DREL WEY LOB MEY KHYU
DAB SHOG DREL WEY THANG TONG JIU TRUG ZHIN
ZÖ KA NYA NGEN MÜN PEY THANG DU LÜ

Great loving Protector, having left for another realm
Your amassed disciples, bereft of a Refuge to show them the way,
Are left like chicks without wings on a desolate empty plain
Of darkness and unbearable sorrow!

DI CHI-YI BAR DOR NEY KAB THAM CHE DU
RE WEY MIG ZUNG TEY SA KHYE LEY MEY
THUG JE-YI MA DOR LA MA KA DRIN CHEN
JIN LAB TSÖL DZÖ GÖN PO DRO WEY GÖN

In this life, in future lives, and in the bardo,
At all times, we rest our hopes in none but You.
Kind Guru, do not abandon your compassion!
Grant blessings, O Lord Protector of Beings!

KYE ZHING KYE WEY TRENG WA THAM CHE DU
GÖN PO KHYÖ KYI GYE ZHIN JEY ZUNG NEY
SUNG GI DÜ TSI-YI PEL LA LONG CHÖ CHING
HE RU KA YI GO PHANG NYUR THOB SHOG

In this life and all our succession of lives
May you happily care for us, O Lord Protector!
May we enjoy the blissful nectar of Your teachings,
And quickly attain the state of Heruka!

JE TSÜN LA MA KHYE KU CHI DRA DANG
KHOR DANG KU TSHE-YI TSHEY DANG ZHING KHAM DANG
KHYE KYI TSHEN CHOG ZANG PO CHI DRA WA
DE DRAR KHO NA DAG SOG GYUR WAR SHOG

May I and others receive nothing but
A body like yours, O Venerable Guru,
Entourage, lifespan, realm of existence,
And excellent, supreme name, just like Yours!

KHYÖ LA TÖ CHING SÖL WA TAB PEY THÜ
DAG SOG GANG DU NEY PEY SA CHOG DER
NEY DANG BÜL PHONG THAB TSÖ ZHI WA DANG
CHÖ DANG TRA SHI PHEL WAR DZEY DU SÖL

By the power of praising and supplicating You,
Wherever I and others dwell,
May illness, poverty, and conflicts be pacified,
And may Dharma and auspiciousness increase.

A Concert of Names of Manjushri

PHAG-PA JAM-PEL-GYI TSHEN YANG-DAG-PAR JÖ-PA

The Recitation of the Names of Noble Manjushri

**ZHÖN-NÜ'I CHA-LUG CHANG-WA-PO
SHE-RAB DRÖN-MEY RAB-GYEN-CHING
JIG-TEN KÜN-GYI MÜN-SEL-WA
JAM-PEL YANG-LA CHAG-TSHEL-LO**

Youthful bearer of ornaments,
Perfectly adorned with wisdom's lamp,
Dispeller of darkness from all worlds,
I pay homage to the Deep Awareness Being Manjushri!

**GYA-GAR KE-DU: ARYA MANJUSHRI NAMA SAM-GI-TI
BÖ-KE-DU : JAM-PEL ZHÖN-NUR GYUR-PA LA CHAG-TSHEL-LO**

In Sanskrit: Arya Manjushri Namasamgiti.

In Tibetan: Homage to Manjushri in Youthful Form.

Sixteen Verses on Requesting Instruction

**1. DE-NEY PEL-DEN DOR-JE CHANG
DÜL-KA DÜL-WA NAM-KYI CHOG
PA-WO JIG-TEN SUM-LEY GYEL
DOR-JE WANG-CHUG SANG-WEY GYEL**

Then the glorious Holder of the Vajra,
The most superb tamer of those difficult to tame,
The hero, triumphant over the world's three planes,
The powerful lord of the thunderbolt, ruler of the hidden,

**2. PE-MA KAR-PO GYE-DRE CHEN
PE-MA GYE-DRE ZHEL NGA-WA
RANG-GI LAG-GI DOR-JE CHOG
YANG-DANG YANG-DU SOR JEY-PA**

With awakened white-lotus eye,
Fully bloomed pink-lotus face,
Brandishing over and again
The supreme vajra with his hand –

**3. THRO-NYER RIM-PAR DEN LA-SOG
LAG-NA DOR-JE THA-YE PA
PA-WO DÜL-KA DÜL-WA PO
JIG-SU RUNG-DANG PA JEY-CHEN**

Together with countless Vajrapanis,
With features such as brows furrowed in fury,
Heroes, tamers of those difficult to tame,
Fearsome and heroic in form,

**4. DOR-JE TSE-MO RAB THRO-WA
RANG-GI LAG-GI SOR JEY-PA
NYING-JE CHE-DANG SHE-RAB DANG
THAB-KYI DRO-DÖN JEY-PEY CHOG**

Brandishing blazing-tipped vajras in their hands,
Superb in fulfilling the aims of wandering beings,
Through great compassion, discriminating awareness,
And skillful means,

**5. GA-GU RANG-PEY SAM-PA CHEN
THRO-WÖ LÜ-KYI ZUG DEN-PA
SANG-GYE THRIN-LEY JEY-PEY GÖN
LÜ-TÜ NAM-DANG LHEN-CHIG TU**

Having happy, joyful, and delighted dispositions,
Yet endowed with ferocious bodily forms,
Guardians to further the Buddhas' enlightening influence,
Their bodies bowed – together with them

**6. DE-ZHIN SHEG-PA CHOM-DEN-DEY
DZOG SANG-GYE LA CHAG-TSHEL NEY
THEL-MO JAR-WA JEY-NEY NI
CHEN-NGAR DUG-TE DI-KE SÖL**

Prostrated to the Guardian, the Vanquishing Master Surpassing All,
The Thusly Gone One, the Fully Enlightened,
And standing in front, his palms pressed together,
Addressed these words:

**7. KHYAB-DAG DAG-LA MEN-PA DANG
DAG-DÖN DAG-LA THUG-TSE'I CHIR
GYÜ-THRÜL DRA-WEY NGÖN DZOG-PEY
JANG-CHUB CHI-NEY DAG THOB-DZÖ**

“O Master of the All-Pervasive,
For my benefit, my purpose, from affection toward me,
So that I may obtain
Manifest enlightenment from illusion's net

**8. NYÖN-MONG PEY-NI SEM TRUG-SHING
MI-SHE DAM-DU JING-WA YI
SEM-CHEN KÜN-LA MEN-PA DANG
LA-MEY DRE-BU THOB-JEY CHIR**

For the welfare and attainment
Of the peerless fruit for all limited beings
Sunk in the swamp of unawareness,
Their minds upset by disturbing emotions,

**9. DZOG-PEY SANG-GYE CHOM-DEN-DEY
DRO-WEY LA-MA TÖN-PA PO
DAM-TSHIG CHEN-PO DE-NYI KHYEN
WANG-PO SAM-PA KHYEN CHOG-GI**

O Fully Enlightened, Vanquishing Master, Guru of Wanderers,
Indicator, Knower of the Great Close Bond and Reality,
Foremost Knower of Powers and Intents,
Elucidate, please,

**10. CHOM-DEN-DEY KYI YE-SHE KU
TSUG-TOR CHEN-PO TSHIG-GI DAG
YE-SHE KU-TE RANG-JUNG-WA
JAM-PEL YE-SHE SEM-PA YI**

Regarding the enlightening body of deep awareness of the
Vanquishing Master,
The Great Crown Protrusion, the Master of Words,
The embodied deep awareness that is self-produced,
The deep awareness being, Manjushri,

**11. TSHEN-NI YANG-DAG JÖ-PEY CHOG
DÖN-ZAB DÖN-NI GYA-CHE ZHING
DÖN-CHEN TSHUNG-MEY RAB ZHI-WA
THOG-MA BAR DANG THAR GE-WA**

The superlative Concert of His Names,
With profound meaning, with extensive meaning, with great
meaning,
Unequaled, and supremely pacifying,
Constructive in the beginning, middle, and end,

**12. DEY-PEY SANG-GYE NAM-KYI SUNG
MA-ONG NAM-KYANG SUNG GYUR LA
DA-TAR JUNG-WEY DZOG SANG-GYE
YANG-DANG YANG-DU SUNG-WA GANG**

Which was proclaimed by previous Buddhas,
Will be proclaimed by future ones,
And which the Fully Enlightened of the present
Proclaim over and again,

**13. GYÜ-CHEN GYU-THRÜL DRA-WA LEY
DOR-JE CHANG CHEN SANG-NGAG CHANG
PAG-MEY NAM-KYI KA ZHIN-DU
LUR-LANG GANG-LAG SHE-DU SÖL**

And which, in The Illusion's Net Great Tantra,
Was magnificently chanted
By countless delighted great holders of the vajras,
Holders of the hidden mantras.

**14. GÖN-PO DZOG SANG-GYE KÜN GYI
SANG-DZIN CHI-NEY DAG-GYUR CHIR
NGE-PAR JUNG-GI BAR-DU DI
DAG-GI SAM-PA TEN-PÖ ZUNG**

O Guardian, so that I (too) may be a holder
Of the hidden (teachings) of all the Fully Enlightened,
I shall preserve it with steadfast intention
Till my definite deliverance,

**15. NYÖN-MONG MA-LÜ SEL-WA DANG
MI-SHE MA-LÜ PANG-PEY CHIR
SAM-PEY KHYE-PAR JI-ZHIN DU
SEM-CHEN NAM-LA SHE-PAR TSHEL**

And shall elucidate it to limited beings,
In accord with their individual intents,
For dispelling disturbing emotions, barring none,
And destroying unawareness, barring none.”

**16. SANG-WANG LAG-NA DOR-JE YI
DE-ZHIN SHEG-LA DE-KE DU
SÖL-NEY THEL-MO JAR-JEY TE
LÜ-TÜ NEY-NI CHEN-NGAR DUG**

Having requested the Thusly Gone One with these words,
The lord of the hidden, Vajrapani,
Pressed his palms together
And, bowing his body, stood in front.

Six Verses in Reply

**17. DE-NEY CHOM-DEN SHA-KYA THUB
DZOG-PEY SANG-GYE KANG-NYI CHOG
NYI-KYI ZHEL-NEY JAG ZANG-WA
RING-ZHING YANG-PA KYANG DZE DE**

Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,
The Fully Enlightened, the Ultimate Biped,
Extending from his mouth
His beautiful tongue, long and wide,

**18. JIG-TEN SUM-PO NANG JEY CHING
DÜ-ZHI DRA-NAM DÜL JEY-PA
SEM-CHEN NAM-KYI NGEN-SONG SUM
JONG-WAR JEY-PEY DZUM TEN NEY**

Illuminating the world's three planes
And taming the four (mara) demonic foes,
And displaying a smile, cleansing
The three worse rebirths for limited beings,

**19. TSHANG-PEY SUNG-NI NYEN-PA YI
JIG-TEN SUM-PO KÜN-KANG NEY
LAG-NA DOR-JE TOB-PO CHE
SANG-WANG LA-NI LAR SUNG-PA**

And filling the world's three planes
With his sweet Brahma-voice,
Replied to Vajrapani, the magnificently strong,
The lord of the hidden:

**20. NYING-JE CHE-DANG DEN GYUR-PEY
DRO-LA PHEN-PEY DÖN-DU KHYÖ
YE-SHE LÜ-CHEN JAM-PEL GYI
MING JÖ-PA NI DÖN CHE-WA**

“Excellent, O glorious Holder of the Vajra,
(I say) excellent to you, Vajrapani,
You who possess great compassion
For the sake of the welfare of wandering beings.

**21. DAG-PAR JEY-CHING DIG SEL-WA
NGA LEY NYEN-PAR TSÖN-PA NI
LEG-SO PEL-DEN DOR-JE CHANG
LAG-NA DOR-JE KHYÖ LEG-SO**

Rise to the occasion to hear from me, now,
A Concert of Names of the enlightening body of deep awareness,
Manjushri, the great aim,
Purifying and eliminating negative force.

**22. SANG-WEY DAG-PO DE-CHIR NGE
KHYÖ LA LEG-PAR TEN-PAR JA
KHYÖ NI TSE-CHIG YI-KYI NYÖN
CHOM-DEN DE NI LEG ZHE SÖL**

Because of that, Overlord of the Hidden,
It’s excellent that I’m revealing it to you;
(So) listen with single-pointed mind.”
“O Vanquishing Master, that’s excellent,” he replied.

Two Verses of Beholding the Six Buddha-Families

**23. DE-NEY CHOM-DEN SHA-KYA THUB
SANG-NGAG RIG-CHEN THAM-CHE DANG
SANG-NGAG RIG-NGAG CHANG-WEY RIG
RIG-SUM LA NI NAM-PAR ZIG**

Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,

Beholding in detail the entire family of great hidden mantra:

The family of holders of hidden mantras and of mantras of pure awareness,

The family of the three,

**24. JIG-TEN JIG-TEN DEY-PEY RIG
JIG-TEN NANG-JEY RIG-CHEN DANG
CHAG-GYA CHEN-PÖ RIG-CHOG DANG
RIG-CHEN TSUG-TOR CHER-ZIG NEY**

The family of the world and beyond the world,

The family, the great one, illuminating the world,

(That) family supreme, of (mahamudra) the great seal,

And the great family of the grand crown protrusion,

Three Verses on the Steps of Manifest Enlightenment by Means of Illusion's Net

**25. TSHIG GI DAG-PÖ TSHIG-SU CHE
SANG-NGAG GYEL-PO DRUG-DEN ZHING
NYI-SU MEY-PAR JUNG-WA DANG
MI-KYE CHÖ-CHEN DI SUNG-PA**

Proclaimed the verse of the Master of Words,
Endowed with the sixfold mantra king,
(Concerning) the nondual source
With a nature of non-arising:

**26. A Ā I Ū E Ē / O Ō AM AH STHITO HRIDI / JÑANA MURTTIR
A HAM BUDDHO / BUDDHANAM TRYADHVA VARTI NAMA**

“A a, i i, u u, e ai, o au, am a:
Situating in the heart, I’m deep awareness embodied,
The Buddha of the Buddhas
Occurring in the three times.

**27. OM VAJRA TIKSHNA DUHKHA CCHEDA / PRAJÑA JÑANA
MURTAYE / JÑANA KAYA VAGISHVARA / ARAPACANAYA TE
NAMAH**

Om – Vajra Sharp, Cutter of Suffering,
Embodied Discriminating Deep Awareness,
Enlightening Body of Deep Awareness, Powerful Lord of Speech,
And Ripener of Wandering Beings (Ara-pachana) – homage to you.”

Fourteen Verses on the Great Mandala of the Vajra Sphere

**28. DI-TAR SANG-GYE CHOM-DEN-DEY
DZOG-PEY SANG-GYE A-LEY JUNG
A-NI YIG-DRU KÜN-GYI CHOG
DÖN-CHEN YI-GE DAM-PA YIN**

Like this is the Buddha (Manjushri), the Vanquishing Master
Surpassing All, the Fully Enlightened:
He's born from the syllable a,
The foremost of all phonemes, the syllable a,
Of great meaning, the syllable that's deepest,

**29. KHONG-NEY JUNG-WA KYE-WA MEY
TSHIG-TU JÖ-PA PANG-PA TE
JÖ-PA KÜN-GYI GYU-YI CHOG
TSHIG-KÜN RAB-TU SEL-WAR JEY**

The great breath of life, non-arising,
Rid of being uttered in a word,
Foremost cause of everything spoken,
Maker of every word perfectly clear.

**30. CHÖ-PA CHEN-PO DÖ-CHAG CHE
SEM-CHEN THAM-CHE GA-WAR JEY
CHÖ-PA CHEN-PO ZHE-DANG CHE
NYÖN-MONG KÜN-GYI DRA CHE-WA**

In his great offering festival, great longing desire's
The provider of joy to limited beings;
In his great offering festival, great anger's
The great foe of all disturbing emotion.

**31. CHÖ-PA CHEN-PO TI-MUG CHE
TI-MUG LO-TE TI-MUG SEL
CHÖ-PA CHEN-PO THRO-WA CHE
THRO-WA CHEN-PO DRA CHE-WA**

In his great offering festival, great naivety's
The dispeller of the naivety of the naïve mind;
In his great offering festival, great fury's
The great foe of great fury.

**32. CHÖ-PA CHEN-PO CHAG-PA CHE
CHET-PA THAM-CHE SEL-WAR JEY
DÖ-PA CHEN-PO DE-WA CHE
GA-WA CHEN-PO GU-WA CHE**

In his great offering festival, great greed's
The dispeller of all greed;
He's the one with great desire, great happiness,
Great joy, and great delight.

**33. ZUG CHE LÜ-KYANG CHE-WA TE
KHA-DOG CHE-ZHING LÜ-BONG CHE
MING-YANG CHE-ZHING GYA-CHE-WA
KYIL-KHOR CHEN-PO YANG-PA YIN**

He's the one with great form, great enlightening body,
Great colour, great physique,
Great name, great grandeur,
And a great and extensive mandala circle.

**34. SHE-RAB TSHÖN-CHEN CHANG-WA TE
NYÖN-MONG CHAG-KYU CHE-WEY CHOG
DRAG-CHEN NYEN-DRAG CHEN-PO TE
NANG-WA CHEN-PO SEL-WA CHE**

He's the great bearer of the sword of discriminating awareness,
The foremost great elephant-hook for disturbing emotions;
He's the one with great renown, great fame,
Great luster, and great illumination.

**35. KHE-PA GYU-THRÜL CHEN-PO CHANG
GYU-THRÜL CHEN-PO DÖN-DRUB PA
GYU-THRÜL CHEN-PO GA-WEY GA
GYU-THRÜL CHEN-PO MIG-THRÜL CHEN**

He's the learned one, the bearer of great illusion,
The fulfiller of aims with great illusion,
The delighter with delight through great illusion,
The conjurer of an Indra's net of great illusion.

**36. JIN-DAG CHEN-PO TSO-WO TE
TSÜL-THRIM CHEN-PO CHANG-WEY CHOG
ZÖ-CHEN CHANG-WA TEN-PA-PO
TSÖN-DRÜ CHEN-PO DÜL-WA YIN**

He's the most preeminent master of great generous giving,
The foremost holder of great ethical discipline,
The steadfast holder of great patience,
The courageous one with great perseverance,

**37. SAM-TEN CHEN-PO TING-DZIN NEY
SHE-RAB CHEN-PO LÜ CHANG-WA
TOB-PO CHE LA THAB CHE-WA
MÖN-LAM YE-SHE GYA-TSHO TE**

The one abiding in the absorbed concentration of great mental stability,

The holder of a body of great discriminating awareness,

The one with great strength, great skill in means,

Aspirational prayer, and a sea of deep awareness.

**38. JAM-CHEN RANG-ZHIN PAG TU-MEY
NYING-JE CHEN-PO LO-YI CHOG
SHE-RAB CHEN-PO LO CHEN-DEN
KHE-PA CHEN-PO THAB CHE-WA**

He's the immeasurable one, composed of great love,

He's the foremost mind of great compassion,

Great discrimination, great intelligence,

Great skill in means, and great implementation.

**39. DZU-THRÜL CHEN-PO TOB DANG-DEN
SHUG-CHEN GYOG-PA CHEN-PO TE
DZU-THRÜL CHEN-PO CHER DRAG-PA
TOB-CHEN PHA-RÖL NÖN-PA PO**

Endowed with the strength of great extraphysical powers,

He's the one with great might, great speed,

Great extraphysical power, great (lordly) renown,

Great courage of strength.

**40. SI-PEY RI-WO CHEN-PO JOM
THREG-SHING DOR-JE CHEN-PO CHANG
DRAG-PO CHEN-PO DRAG-SHÜL CHE
JIG-CHEN JIG-PAR JEY-PA-PO**

He's the crusher of the great mountain of compulsive existence,
The firm holder of the great vajra;
The one with great fierceness and great ferociousness,
He's the great terrifier of the terrifying.

**41. GÖN-PO RIG-CHOG CHEN-PO TE
LA-MA SANG-NGAG CHE-WEY CHOG
THEG-PA CHENPÖ TSHÜL LA NEY
THEG-PA CHEN-PÖ TSHÜL-GYI CHOG**

He's the superlative guardian with great pure awareness,
The superlative guru with great hidden mantra;
Stepped up to the Great Vehicle's mode of travel,
He's superlative in the Great Vehicle's mode of travel.

Twenty-five Verses, Less a Quarter, on the Deep Awareness of the Totally Pure
Sphere of Reality

**42. SANG-GYE NAM-PAR NANG-DZE CHE
THUB-PA CHEN-PO THUB CHEN-DEN
SANG-NGAG TSHÜL-CHEN LEY JUNG-WA
SANG-NGAG TSHÜL-CHEN DAG-NYI CHEN**

He's the Buddha (Vairochana), the great illuminator,
The great able sage, having great sagely (stillness);
He's the one produced through great mantra's mode of travel,
And, by identity-nature, he (himself) is great mantra's mode of
travel.

**43. PHA-RÖL CHIN-CHU THOB-PA TE
PHA-RÖL CHIN-PA CHU-LA NEY
PHA-RÖL CHIN-CHU DAG-PA TE
PHA-RÖL CHIN-PA CHU-YI TSHÜL**

He has attainment of the ten far-reaching attitudes,
Support on the ten far-reaching attitudes,
The purity of the ten far-reaching attitudes,
The mode of travel of the ten far-reaching attitudes.

**44. GÖN-PO SA-CHU WANG-CHUG TE
SA-CHU LA NI NEY-PA PO
SHE-CHU NAM-DAG DAG-NYI CHEN
SHE-CHU NAM-DAG CHANG-WA PO**

He's the guardian, the powerful lord of the ten (bhumi) levels of mind,
The one established through the ten (bhumi) levels of mind;
By identity-nature, he's the purified ten sets of knowledge,
And the holder of the purified ten sets of knowledge.

**45. NAM-PA CHU-PO DÖN-CHÜ DÖN
THUB-WANG TOB-CHU KHYAB-PEY DAG
KÜN-GYI DÖN NI MA-LÜ JEY
NAM-CHU WANG-DEN CHE-WA PO**

He's the one with ten aspects, the ten points as his aim,
Chief of the able sages, the one with ten forces, the master of the all-pervasive;
He's the fulfiller of the various aims, barring none,
The powerful one with ten aspects, the great one.

**46. THOG-MA MEY-PA TRÖ-MEY DAG
DE-ZHIN NYI DAG DAG-PEY DAG
DEN-PAR MA-ZHING TSHIG MI-GYUR
JI-KE MEY-PA DE-ZHIN JEY**

He's beginningless and, by identity-nature, parted from mental fabrication,

By identity-nature, the accordant state; by identity-nature, the pure one;

He's the speaker of what's actual, with speech of no other,
The one who, just as he speaks, just so does he act.

**47. NYI-MEY NYI-SU MEY-PAR TÖN
YANG-DAG THA-LA NAM-PAR NEY
DAG-MEY SENG-GE DRA DANG-DEN
MU-TEG RI-DAG NGEN JIG-JEY**

Non-dual, the speaker of nonduality,

Settled at the endpoint of what's perfectly so;

With a lion's roar of the lack of a true identity-nature,

He's the frightener of the deer of the deficient extremists.

**48. KÜN-TU DRO-WEY DÖN-YÖ TOB
DE-ZHIN SHEG-PEY YI-TAR GYOG
GYEL-WA DRA-GYEL NAM-PAR GYEL
KHOR-LO GYUR-WA TOB-PO CHE**

Coursing everywhere, with his coursing meaningful, (never in vain),

He has the speed of the mind of a Thusly Gone One;

He's the conqueror, the full conqueror, with enemies conquered,

A (chakravartin) emperor of the universe, one that has great strength.

**49. TSHOG-KYI LOB-PÖN TSHOG-KYI CHOG
TSHOG-JE TSHOG-DAG WANG-DANG DEN
THU-CHEN CHE-PAR DZIN-PA TE
TSHÜL-CHEN ZHEN-GYI DRING MI-JOG**

He's the teacher of hosts, the head of hosts,
The (Ganesha) lord of hosts, the master of hosts, the powerful one;
He's the one with great strength, the one that's keen (to carry the
load),
The one that has the great mode of travel, with no need for travel
by another mode.

**50. TSHIG-JE TSHIG DAG-MA KHE-PA
TSHIG-LA WANG-WA TSHIG-THA YE
TSHIG-DEN DEN-PAR MA-WA TE
DEN-PA ZHI NI TÖN-PA PO**

He's the lord of speech, the master of speech, eloquent in speech,
The one with mastery over speech, the one with limitless words,
Having true speech, the speaker of truth,
The one that indicates the four truths.

**51. CHIR-MI DOG-PA CHIR MI ONG
DREN-PA RANG-GYEL SE-RÜ TSHÜL
NGE-JUNG NA-TSHOG LEY JUNG-WA
JUNG-WA CHEN-PO GYU CHIG-PO**

He's irreversible, non-returning,
The guide for the mode of travel of the self-evolving rhino
pratyekas;
Definitely delivered through various (means) of definite deliverance,
He's the singular cause of the great elemental states.

**52. GE-LONG DRA-CHOM ZAG-PA ZEY
DÖ-CHAG DREL-WA WANG-PO THÜL
DE-WA NYE-PA JIG-MEY THOB
SIL-WAR GYUR-PA NYOG-PA-MEY**

He's a (bhiksu) full monk, (an arhat) with enemies destroyed,
Defilements depleted, with desire departed, senses tamed;
Having attained ease of mind, having attained a state of no fear,
He's the one with (elements) cooled down, no longer muddled.

**53. RIG-PA DANG NI KANG-PAR DEN
DE-SHEG JIG-TEN RIG-PEY CHOG
DAG-GIR MI-DZIN NGAR MI-DZIN
DEN-PA NYI-KYI TSHÜL-LA-NEY**

Endowed to the full with pure awareness and movement,
He's the Blissfully Gone, superb in his knowledge of the world;
He's the one not grasping for "mine," not grasping for a "me,"
Abiding in the mode of travel of the two truths.

**54. KHOR-WEY PHA-RÖL THAR-SÖN-PA
JA-WA JEY-PA KAM-SAR NEY
SHE-PA BA-ZHIG NGE SEL-WA
SHE-RAB TSHÖN-CHE NAM-JOM-PA**

He's the one that's standing at the far shore, beyond recurring
samsara,
With what needs to be done having been done, settled on dry land,
His cleaving sword of discriminating awareness
Having drawn out the deep awareness of what's unique.

**55. DAM-CHÖ CHÖ-GYEL SEL-WAR DEN
JIG-TEN NANG-WAR JEY-PEY CHOG
CHÖ-KYI WANG-CHUG CHÖ-KYI GYEL
LEG-PEY LAM NI TÖN-PA-PO**

He's the hallowed Dharma, the ruler of the Dharma, the shining one,
The superb illuminator of the world;
He's the powerful lord of Dharma, the king of the Dharma,
The one who shows the most excellent pathway of mind.

**56. DÖN-DRUB SAM-PA DRUB-PA TE
KÜN-TU TOG-PA THAM-CHE PANG
NAM-PAR MI-TOG YING MI-ZEY
CHÖ-YING DAM-PA ZEY MI SHE**

With his aim accomplished, his thought accomplished,
And rid of all conceptual thought,
He's the nonconceptual, inexhaustible sphere,
The superb, imperishable sphere of reality.

**57. SÖ-NAM DEN-PA SÖ-NAM TSHOG
YE-SHE YE-SHE JUNG-NEY CHE
YE-SHE DEN-PA YÖ-MEY SHE
TSHOG-NYI TSHOG NI SAG-PA-PO**

He's the one possessing positive force, a network of positive force,
And deep awareness, the great source of deep awareness,
Possessing deep awareness, having deep awareness of what exists
and what doesn't exist,
The one with the built-up pair of networks networked together.

**58. TAG-PA KÜN-GYEL NEL-JOR CHEN
SAM-TEN SAM-JA LO-DEN DAG
SO-SO RANG-RIG MI YO-WA
CHOG-GI DANG-PO KU-SUM CHANG**

Eternal, the ruler of all, he's the (yogi) yoked to the authentic;
He's stability of mind, the one to be made mentally stable, the
master of intelligence,
The one to be individually reflexively known, the immovable one,
The primordial one who's the highest, the one possessing three
enlightening bodies.

**59. SANG-GYE KU-NGE DAG-NYI CHEN
KHYAB-DAG YE-SHE NGA-YI DAG
SANG-GYE NGA-DAG CHÖ-PEN CHEN
CHEN-NGA CHAG-PA MEY-PA CHANG**

With an identity-nature of five enlightening bodies, he's a Buddha;
With an identity-nature of five types of deep awareness, a master of
the all-pervasive,
Having a crown in the identity-nature of the five Buddhas,
Bearing, unhindered, the five enlightening eyes.

**60. SANG-GYE THAM-CHE KYE-PA-PO
SANG-GYE SEY-PO DAM-PEY CHOG
SHE-PEY SI-JUNG KYE-NEY MEY
CHÖ-LEY JUNG-WA SI-PA SEL**

He's the progenitor of all Buddhas,
The superlative, supreme Buddhas' spiritual son,
The womb giving rise to the existence of discriminating awareness,
The womb of the Dharma, bringing an end to compulsive existence.

**61. CHIG-PU SA-THREG DOR-JE DAG
KYE-MA THAG-TU DRO-WEY DAG
NAM-KHA LEY-JUNG RANG JUNG-WA
SHE-RAB YE-SHE ME-WO CHE**

With a singular innermost essence of firmness, by identity-nature,
he's a diamond-strong vajra;
As soon as he's born, he's master of the wandering world.
Arisen from the sky, he's the self-arisen:
The great fire of discriminating deep awareness;

**62. Ö-CHEN NAM-PAR NANG-WAR JEY
YE-SHE NANG-WA LAM-ME-WA
DRO-WEY MAR-ME YE-SHE DRÖN
ZI-JI CHEN-PO Ö-SEL-WA**

The great-light (Vairochana,) Illuminator of All, luminary of deep
awareness, illuminating all;
The lamp for the world of the wanderers;
The torch of deep awareness;
The great brilliance, the clear light;

**63. NGAG-CHOG NGA-DAG RIG-NGAG GYEL
SANG-NGAG GYEL-PO DÖN-CHEN JEY
TSUG-TOR CHEN-PO MEY-JUNG TSUG
NAM-KHE DAG-PO NA-TSHOG TÖN**

Lord of the foremost mantras, king of the pure awareness;
King of the hidden mantras, the one that fulfills the great aim;
He's the great crown protrusion, the wondrous crown protrusion,
The master of space, the one indicating in various ways.

**64. SANG-GYE KÜN-DAG KU-YI CHOG
DRO-KÜN GA-WEY MIG DANG-DEN
NA-TSHOG ZUG-CHEN KYE-PA-PO
CHÖ-CHING JEY-PA DRANG-SONG CHE**

He's the foremost one, an enlightening body with the identity-
nature of all the Buddhas,
The one with an eye for the joy of the entire wandering world,
The creator of diverse bodily forms,
The great (rishi) muse, worthy of offerings, worthy of honour.

**65. RIG-SUM CHANG-WA SANG-NGAG CHANG
DAM-TSHIG CHEN-PO SANG-NGAG DZIN
TSO-WO KÖN-CHOG SUM DZIN-PA
THEG-PA CHOG-SUM TÖN-PA-PO**

He's the bearer of the three family traits, the possessor of the
hidden mantra,
He's the upholder of the great close bond and of the hidden
mantra;
He's the most preeminent holder of the three precious gems,
Indicator of the ultimate of the three vehicles of mind.

**66. DÖN-YÖ ZHAG-PA NAM-PAR GYEL
DZIN-PA CHEN-PO DOR-JE ZHAG
DOR-JE CHAG-KYU ZHAG-PA CHE**

He's the totally triumphant, with an unfailing grappling-rope,
The great apprehender with a vajra grappling-rope,
With a vajra elephant-hook and a great grappling-rope.

Ten Verses, Plus a Quarter, Praising Mirror-like Deep Awareness

DOR-JE JIG-JEY JIG-PAR JEY

He's Vajrabhairava, the terrifying vajra terrifier:

**67. THRO-WÖ GYEL-PO DONG-DRUG JIG
MIG-DRUG LAG-DRUG TOB DANG-DEN
KENG-RÜ CHE-WA TSIG-PA-PO
HA-LA HA-LA DONG GYA-PA**

Ruler of the furious, six-faced and terrifying,
Six-eyed, six-armed, and full of force,
The skeleton having bared fangs,
Halahala, with a hundred heads.

**68. SHIN-JE SHE-PO GEG-KYI GYEL
DOR-JE SHUG-CHEN JIG-JEY PA
DOR-JE DRAG-PA DOR-JE NYING
GYU-THRÜL DOR-JE SÜ-PO CHE**

He's the destroyer of death (Yamantaka), king of the obstructors,
(Vajravega,) vajra might, the terrifying one;
He's vajra devastation, vajra heart,
Vajra illusion, the great bellied one.

**69. DOR-JE LEY KYE DOR-JE DAG
DOR-JE NYING-PO KHA DRA-WA
MI-YO REL-PA CHIG-GI GYING
LANG-CHEN KO-LÖN GÖ-SU GYÖN**

Born from the vajra (womb), he's the vajra lord,
Vajra essence, equal to the sky;
Immovable (Achala), (with matted hair) twisted into a single topknot,
Wearer of garments of moist elephant hide.

**70. DRAG-CHEN HA-HA ZHE DROG-PA
HI-HI ZHE DROG JIG-PAR JEY
GEY-MO CHEN-PO GEY-GYANG CHEN
DOR-JE GEY-MO CHER DROG-PA**

Great horrific one, shouting “ha ha,”
Creator of terror, shouting “hi hi,”
With enormous laughter, (booming) long laughter,
Vajra laughter, great roar.

**71. DOR-JE SEM-PA SEM-PA CHE
DOR-JE GYEL-PO DE-WA CHE
DOR-JE DRAG-PO GA-WA CHE
DOR-JE HUNG TE HUNG ZHE DROG**

He’s the vajra-minded (Vajrasattva), the great-minded (mahasattva),
Vajra king, great bliss;
Vajra fierce, great delight,
Vajra Humkara, the one shouting “hum.”

**72. TSHÖN-DU DOR-JE DA THOG-PA
DOR-JE REL-DRI MA-LÜ CHÖ
DOR-JE KÜN-CHANG DOR-JE CHEN
DOR-JE CHIG-PU YÜL SEL-WA**

He’s the holder of a vajra arrow as his weapon,
The slasher of everything with his vajra sword;
He’s the holder of a crossed vajra, possessor of a vajra,
Possessor of a unique vajra, the terminator of battles.

**73. DOR-JE BAR-WA MIG MI-ZEY
TRA-YANG DOR-JE BAR-WA TE
DOR-JE BEB-PA BEB-PA CHE
MIG GYA-PA TE DOR-JE MIG**

His dreadful eyes with vajra flames,
Hair on his head, vajra flames too,
Vajra cascade, great cascade,
Having a hundred eyes, vajra eyes.

**74. LÜ-NI DOR-JE BA-PU CHEN
DOR-JE PU-NI CHIG-PÜ LÜ
SEN-MO KYE-PA DOR-JE TSE
DOR-JE NYING-PO PAG-PA THREG**

His body with bristles of vajra hair,
A unique body with vajra hair,
With a growth of nails tipped with vajras,
And tough, (firm) skin, vajras in essence.

**75. DOR-JE THRENG-THOG PEL DANG-DEN
DOR-JE GYEN GYI GYEN-PA TE
GEY-GYANG HA-HA NGE-PAR DROG
YI-GE DRUG-PA DOR-JE DRA**

Holder of a garland of vajras, having glory,
He's adorned with jewelry of vajras,
And has long (booming) laughter "ha ha," with loud sound,
The vajra sound of the six syllables.

**76. JAM-YANG CHEN-PO DRA CHE-WA
JIG-TEN SUM-NA DRA CHIG-PA
NAM-KHE THA-LEY DRA DROG-PA
DRA-DANG DEN-PA NAM-KYI CHOG**

He's (Manjughoshā,) with a lovely voice, enormous volume,
A tremendous sound unique in the world's three planes,
A voice resounding to the ends of space,
The best of those possessing a voice.

Forty-two Verses on Individualising Deep Awareness

**77. YANG-DAG DAG-MEY DE-ZHIN-NYI
YANG-DAG THA TE YI-GE MEY
TONG-NYI MA-WEY KHYU-CHOG TE
ZAB-CHING GYA-CHE DRA DROG-PA**

He's what's perfectly so, the lack of identity-nature, the actual state,
The endpoint of that which is perfectly so, that which isn't a syllable;
He's the proclaimer of voidness, the best of bulls
Bellowing a roar, profound and extensive.

**78. CHÖ-KYI DUNG-TE DRA-CHEN DEN
CHÖ-KYI GAN-DHI DRA-WO CHE
MI-NEY NYA-NGEN DEY-PA-PO
CHOG-CHÜ CHÖ-KYI NGA-WO CHE**

He's the conch of Dharma, with a mighty sound,
The gong of Dharma, with a mighty crash,
The one in a state of non-abiding nirvana,
Kettledrum of Dharma in the ten directions.

**79. ZUG-MEY ZUG-ZANG DAM-PA TE
NA-TSHOG ZUG-CHEN YI-LEY KYE
ZUG-NAM THAM-CHE NANG-WEY PEL
ZUG-NYEN MA-LÜ CHANG-WA-PO**

He's the formless one, with an excellent form, the foremost one,
Having varied forms, made from the mind;
He's a glory of appearances in every form,
The bearer of reflections, leaving out none.

**80. TSHUG-PA MEY-CHING CHE-WAR DRAG
KHAM-SUM WANG-CHUG CHEN-PO TE
PHAG-LAM SHIN-TU THO-LA NEY
DAR-WA CHEN-PO CHÖ-KYI TOG**

He's the impervious one, with great (lordly) renown,
The great powerful lord of the world's three planes;
Abiding with a lofty arya pathway of mind,
He's the one raised on high, the crown banner of Dharma.

**81. JIG-TEN SUM-NA ZHÖN-LÜ CHIG
NEY-TEN GEN-PO KYE-GÜ DAG
SUM-CHU TSA-NYI TSHEN CHANG-WA
DUG-GU JIG-TEN SUM-NA DZE**

He's the body of youth unique in the world's three planes,
The stable elder, the ancient one, the master of all that lives;
He's the bearer of the thirty-two bodily signs, the beloved,
Beautiful throughout the world's three planes.

**82. JIG-TEN SHE-LEG LOB-PÖN TE
JIG-TEN LOB-PÖN JIG-PA MEY
GÖN-KYOB JIG-TEN YI CHUG-PA
KYAB-DANG KYOB-PA LA-NA MEY**

He's the teacher of knowledge and good qualities to the world,
The teacher of the world without any fears,
The guardian, the rescuer, trusted throughout the world's three
planes,
The refuge, the protector, unsurpassed.

**83. NAM-KHE THA-LA LONG-CHÖ-PA
THAM-CHE KHYEN-PEY YE-SHE TSHO
MA-RIG GO-NGE BUB JEY-PA
SI-PEY DRA-WA JOM-PA-PO**

The experiencer (of experiences) to the ends of space,
He's the ocean of the deep awareness of the omniscient mind,
The splitter of the eggshell of unawareness,
The tearer of the web of compulsive existence.

**84. NYÖN-MONG MA-LÜ ZHI-JEY-PA
KHOR-WEY GYA-TSHÖ PHA-RÖL SÖN
YE-SHE WANG-KUR CHÖ-PEN CHEN
DZOG-PEY SANG-GYE GYEN-DU THOG**

He's the one with disturbing emotions stilled, without an exception,
The one crossed over the sea of recurring samsara;
He's the wearer of the crown of the deep awareness
empowerment,
Bearer of the Fully Enlightened as adornment.

**85. DUG-NGEL SUM-GYI DUG-NGEL ZHI
SUM-SEL THA-YE DRÖL-SUM THOB
DRIB-PA KÜN-LEY NGE-PAR DRÖL
KHA-TAR NYAM-PA NYI-LA NEY**

He's the one stilled of the suffering of the three kinds of suffering,
The one with an endless ending of the three, having gone to the
liberation of the three;
He's the one definitely freed from all obscurations,
The one who abides in space-like equality.

**86, NYÖN-MONG DRI-MA KÜN-LEY DEY
DÜ-SUM DÜ-MEY TOG-PA-PO
SEM-CHEN KÜN-GYI TSO-WO CHE
YÖN-TEN THÖ-CHEN NAM-KYI THÖ**

He's the one past the stains of all disturbing emotions,
The one understanding the three times as non-time;
He's the great (naga) chief for all limited beings,
The crown of those wearing the crown of good qualities.

**87. NYÖN-MONG KÜN-LEY NAM-DRÖL-WA
NAM-KHE LAM-LA RAB NEY-PA
YI-ZHIN NOR-BU CHEN-PO CHANG
KHYAB-DAG RIN-CHEN KÜN-GYI CHOG**

Definitely freed from all (residue) bodies,
He's the one well established in the track of the sky;
Bearer of a great wish-fulfilling gem,
He's master of the all-pervasive, ultimate of all jewels.

**88. PAG-SAM SHING-CHEN GYE-PA TE
BUM-PA ZANG-PO CHE-WEY CHOG
JEY-PA SEM-CHEN KÜN DÖN-JEY
PHEN-DÖ SEM-CHEN NYE SHIN-PA**

He's the great and bounteous wish-granting tree,
The superlative great vase of excellence;
The agent fulfilling the aims of all limited beings, the wisher of
benefit,
He's the one with parental affection toward limited beings.

**89. ZANG-NGEN SHE-SHING DÜ SHE-PA
KHYAB-DAG DAM-SHE DAM-TSHIG DEN
DÜ-SHE SEM-CHEN WANG-PO SHE
NAM-DRÖL SUM-LA KHE-PA-PO**

He's the knower of what's wholesome and what's unwholesome,
the knower of timing,
The knower of the close bond, the keeper of the close bond, the
master of the all-pervasive;
He's the knower of the faculties of limited beings, the knower of the
occasion,
The one skilled in the three (kinds of) liberation.

**90. YÖN-TEN DEN-ZHING YÖN-TEN SHE
CHÖ-SHE TRA-SHI TRA-SHI JUNG
TRA-SHI KÜN-GYI TRA-SHI PA
DRAG-PA TRA-SHI NYEN-DRAG GE**

He's the possessor of good qualities, the knower of good qualities,
the knower of the Dharma,
The auspicious one, the source of what's auspicious,
He's the auspiciousness of everything auspicious,
The one with the auspicious sign of renown, the famous,
constructive one.

**91. UG-JIN CHEN-PO GA-DÖN CHE
GA-CHEN RÖL-MO CHEN-PO TE
KUR-TI RIM-DRO PHÜN-SUM TSHOG
CHOG-TU GA-WA DRAG-DAG PEL**

He's the great breath, the great festival,
The great joy, the great pleasure,
The show of respect, the one showing respect, the prosperous one,
The supremely joyous, the master of fame, the glorious one.

**92. CHOG-DEN CHOG-JIN TSO-WO TE
KYAB-KYI DAM-PA KYAB-SU Ö
JIG-TEN DRA-TE RAB-KYI CHOG
JIG-PA MA-LÜ SEL-WA-PO**

Possessor of the best, he's the provider of the best, the most
preeminent,
Suitable for refuge, he's the superlative refuge,
The very best foe of the great frightful things,
The eliminator of what's frightful, without an exception.

**93. TSUG-PHÜ PHÜ-BU CHANG-LO CHEN
REL-PA MUN-DZA CHÖ-PEN THOG
DONG-NGA TSUG-PHÜ NGA DANG-DEN
ZUR-PHÜ NGA-PA ME-TOG THÖ**

Wearing his hair in a bun, he's the one with a bun of hair,
Wearing his hair in mats, he's the one having matted locks,
He's the one draped with a munja-grass sacred cord, the one
wearing a crown, the one with five faces, five buns of hair,
And five knotted locks, (each) crowned with a bloom.

**94. GO-DUM TÜL-ZHUG CHEN-PO TE
TSHANG-PAR CHÖ-PA TÜL-ZHUG CHOG
KA-THUB THAR-CHIN KA-THUB CHE
TSANG-NEY DAM-PA GAU-TA-MA**

He's the one maintaining great taming behavior, the one with
shaved head,
The one with celibate Brahma(-like) conduct, the one with
superlative taming behavior,
The one with great trials, the one who's completed the trials,
The one who's taken ablution, the foremost, Gautama.

**95. DRAM-ZE TSHANG-PA TSHANG-PA SHE
NYA-NGEN DE-PA TSHANG-PA THOB
DRÖL-WA THAR-PA NAM-DRÖL LÜ
NAM-DRÖL ZHI-WA ZHI-WA NYI**

He's a brahmin, a Brahma, the knower of Brahma,
The possessor of a Brahma-nirvana attainment;
The liberated one, he's liberation, the one with the body of full
liberation,
The fully liberated one, the peaceful one, the state of peace.

**96. NYA-NGEN DEY-ZHI NYA-NGEN DEY
LEG-PAR NYA-NGEN DEY DANG NYE
DE-DUG SEL-WAR THAR-GYUR-PA
CHAG-DREL LÜ LEY DEY-PA-PO**

He's nirvana release, the one with peace, the one released in
nirvana,
He's the one most definitely delivered and nearly (brought to an
end),
The one who's completed bringing to an end pleasure and pain,
The one with detachment, the one with (residue) body consumed.

**97. THUB-PA MEY-PA PE MEY-PA
MI-NGÖN MI-NANG SEL-JEY MIN
MI-GYUR KÜN-DRO KHYAB-PA-PO
THRA-ZHING ZAG-MEY SA-BÖN DREL**

He's the invincible one, the incomparable one,
The unmanifest one, the one not appearing, the one with no sign
that would make him seen,
The unchanging, the all-going, the all-pervasive,
The subtle, the untainted, the seedless.

**98. DÜL-MEY DÜL-DREL DRI-MA MEY
NYE-PA PANG-PA KYÖN MEY-PA
SHIN-TU SEY-PA SEY-PEY DAG
KÜN-SHE KÜN-RIG DAM-PA-PO**

He's the one without a speck of dust, dustless, stainless,
With faults disgorged, the one without sickness;
He's the wide-awake one, by identity-nature, the Fully Enlightened,
The Omniscient One, the superb knower of all.

**99. NAM-PAR SHE-PEY CHÖ-NYI DEY
YE-SHE NYI-MEY TSHÜL CHANG-WA
NAM-PAR TOG-MEY LHÜN-GYI DRUB
DÜ-SUM SANG-GYE LEY JEY-PA**

Beyond the nature of partitioning primary consciousness,
He's deep awareness, bearer of the form of nonduality;
He's the one without conceptual thought, spontaneously
accomplishing (without any effort),
The one enacting the enlightening deeds of the Buddhas
throughout the three times.

**100. SANG-GYE THOG-MA THA-MA MEY
DANG-PÖ SANG-GYE GYU MEY-PA
YE-SHE MIG CHIG DRI-MA MEY
YE-SHE LÜ-CHEN DE-ZHIN SHEG**

He's the Buddha, the one without a beginning or end,
The (beginning) primordial Adibuddha, the one without precedent;
The singular eye of deep awareness, the one with no stains,
Deep awareness embodied, he's the One Thusly Gone.

**101. TSHIG-GI WANG-CHUG MA-WA CHE
MA-WEY KYE-CHOG MA-WEY GYEL
MA-WEY DAM-PA CHOG-GI NEY
MA-WEY SENG-GE TSHUG-PA MEY**

He's the powerful lord of speech, the magnificent speaker,
The supreme being among speakers, the ruler of speakers,
The best of those speaking, the very best one,
The lion of speakers, unconquerable by others.

**102. KÜN-TU TA-WA CHOG-TU GA
ZI-JI THRENG-WA TA-NA DUG
Ö-ZANG BAR-WA PEL-GYI BEU
LAG-NA Ö-BAR NANG-WA PO**

Seeing all around, he's supreme joy itself,
With a garland of brilliance, beautiful to behold;
He's the magnificent light, the blazing one (Vishnu, beloved of Shri,) the curl at the heart,
The illuminator with hands (that are rays) of blazing light.

**103. MEN-PA CHE-CHOG TSO-WO TE
ZUG-NGU JIN-PA LA-NA MEY
MEN-NAM MA-LÜ JÖN-PEY SHING
NEY-DO CHOG-GI DRA CHE-WA**

The best of the great physicians, he's the most preeminent one,
The unsurpassed remover of (thorny) pains;
He's the celestial tree of all medications, with none left out,
The great nemesis of the sicknesses of disturbing emotions.

**104. DUG-GU JIG-TEN SUM-GYI CHOG
PEL-DEN GYU-KAR KYIL-KHOR CHEN
CHOG-CHU NAM-KHE THAR THUG-PAR
CHÖ-KYI GYEL-TSHEN LEG-PAR DZUG**

He's the beauty mark of the world's three planes, the lovely one,
The glorious one, with a mandala of lunar and zodiac constellation stars;
He's the one extending to the ends of space in the ten directions,
The great ascending of the banner of Dharma.

**105. DRO-NA DUG CHIG YANG-PA TE
JAM DANG NYING-JEY KYIL-KHOR CHEN
PEL-DEN PE-MA GAR-GYI DAG
KHYAB-DAG CHEN-PO RIN-CHEN DUG**

He's the unique extension of an umbrella over the wandering world,
With his mandala circle of love and compassion;
He's the glorious one, the Powerful Lord of the Lotus Dance,
Great master of the all-pervasive, the one with an umbrella of
precious gems.

**106. SANG-GYE KÜN-GYI ZI-JI CHE
SANG-GYE KÜN-GYI KU CHANG-WA
SANG-GYE KÜN-GYI NEL-JOR CHE
SANG-GYE KÜN-GYI TEN-PA CHIG**

He's the great king of all the Buddhas,
Holder of the embodiments of all the Buddhas,
Great yoga of all the Buddhas,
Unique teaching of all the Buddhas.

**107. DOR-JE RIN-CHEN WANG-KUR PEL
RIN-CHEN KÜN-DAG WANG-CHUG TE
JIG-TEN WANG-CHUG KÜN-GYI DAG
DOR-JE CHANG-WA KÜN-GYI JE**

He's the glory of the empowerment of the vajra jewel,
Powerful lord of the sovereigns of all jewels;
Master of all (Lokeshvaras,) the powerful lords of the world,
He's the sovereign of all (Vajradharas,) the holders of the vajra.

**108. SANG-GYE KÜN-GYI THUG CHE-WA
SANG-GYE KÜN-GYI THUG-LA NEY
SANG-GYE KÜN-GYI KU CHE-WA
SANG-GYE KÜN-GYI SUNG YANG YIN**

He's the great mind of all Buddhas,
The one that is present in the mind of all Buddhas;
He's the great enlightening body of all Buddhas,
He's the beautiful speech (Sarasvati) of all Buddhas.

**109. DOR-JE NYI-MA NANG-WA CHE
DOR-JE DA-WA DRI-MEY Ö
CHAG-DREL LA-SOG CHAG-PA CHE
KHA-DOG NA-TSHOG BAR-WEY Ö**

He's the vajra sun, the great illuminator,
The vajra moon, the stainless light;
He's great desire, the one that begins with non-desire,
Blazing light of various colours.

**110. DOR-JE KYIL-TRUNG DZOG SANG-GYE
SANG-GYE DRO-WEY CHÖ DZINPA
PEL-DEN SANG-GYE PE-MA KYE
KÜN-KHYEN YE-SHE DZÖ DZIN-PA**

He's the vajra posture of the Fully Enlightened,
The bearer of the Dharma, the concert of the Buddhas;
He's the glorious one, the one that's born from the lotus of the
Buddhas,
The keeper of the treasure of omniscient deep awareness.

**111. GYEL-PO GYU-THRÜL NA-TSHOG CHANG
CHE-WA SANG-GYE RIG NGAG CHANG
DOR-JE NÖN-PO REL-DRI CHE
YI-GE CHOG TE NAM-PAR DAG**

He's the bearer of diverse illusions, he's the king;
He's the bearer of Buddhas' pure awareness mantras, he's the
great one;
He's the vajra sharp, the great sword,
The supreme syllable, totally pure.

**112. THEG-PA CHEN-PO DUG-NGEL CHÖ
TSHÖN-CHA CHEN-PO DOR-JE CHÖ
DOR-JE ZAB-MO DZI-NA DZIG
DOR-JE LO-DRÖ DE-ZHIN RIG**

He's the Great Vehicle (Mahayana), the cutter of suffering,
He's the great weapon, Vajra Dharma;
He's (Jinajik,) the triumph of the triumphant, vajra profound,
He's vajra intelligence, the knower of things and how they exist.

**113. PHA-RÖL CHIN-PA KÜN DZOG-PA
SA-NAM KÜN-GYI GYEN DANG DEN
NAM-PAR DAG-PA DAG-MEY CHÖ
YANG-DAG YE-SHE DA-Ö ZANG**

He's the perfected state of every far-reaching attitude,
The wearer of all (bhumi) levels of mind as adornment;
He's the lack of a true identity-nature of totally pure existent things,
He's correct deep awareness, the core light of the moon.

**114. TSÖN-CHEN GYU-THRÜL DRA-WA TE
GYÜ KÜN GYI NI DAG-PO CHOG
DOR-JE DEN NI MA-LÜ DEN
YE-SHE KU-NAM MA-LÜ CHANG**

He's great diligence (applied), Illusion's Net,
Sovereign of all tantras, the one that's superb;
He's the possessor of vajra (postures and) seats, without an
exception,
He's the bearer of enlightening bodies of deep awareness, without
an exception.

**115. KÜN-TU ZANG-PO LO-DRÖ ZANG
SA-YI NYING-PO DRO-WA DZIN
SANG-GYE KÜN-GYI NYING-PO CHE
TRÜL-PEY KHOR-LO NA-TSHOG CHANG**

He's the all-around excellent (Samanta-bhadra), he's excellent
intelligence,
He's the womb of the earth (Kshiti-garbha), the support of the
wandering world;
He's the great womb of all of the Buddhas,
The bearer of a circle of assorted emanations.

**116. NGÖ-PO KÜN-GYI RANG-ZHIN CHOG
NGÖ-PO KÜN-GYI RANG-ZHIN DZIN
KYE-MEY CHÖ TE NA-TSHOG DÖN
CHÖ KÜN NGO-WO NYI CHANG-WA**

He's the supreme self-nature of all functional phenomena,
The bearer of the self-nature of all functional phenomena;
He's the non-arising existent, with purposes diverse,
The bearer of the nature of all existent things.

**117. SHE-RAB CHEN-PÖ KE-CHIG LA
CHÖ KÜN KHONG-DU CHÜ-PA CHANG
CHÖ KÜN NGÖN-PAR TOG-PA TE
THUB-PA LO CHOG JUNG-PÖ THA**

Great discriminating awareness in a single moment,
He's the bearer of comprehension of all existent things;
The clear realisation of all existent things,
He's the able sage, with foremost intelligence, the endpoint of that
which is perfectly so.

**118. MI-YO RAB-TU DANG-WEY DAG
DZOG-PEY SANG-GYE JANG-CHUB CHANG
SANG-GYE KÜN-GYI NGÖN-SUM PA
YE-SHE ME-CHE Ö RAB-SEL**

He's the immovable one, extremely pure, by identity-nature,
The bearer of the purified state of the Perfect, Fully Enlightened
Ones;
He's the one having bare cognition of all Buddhas,
The flame of deep awareness, the excellent clear light.

Twenty-four Verses on Equalising Deep Awareness

**119. DÖ-PEY DÖN-DRUB DAM-PA TE
NGEN-SONG THAM-CHE NAM JONG-WA
GÖN-PO SEM-CHEN KÜN-GYI CHOG
SEM-CHEN THAM-CHE RAB-DRÖL JEY**

He's the fulfiller of wished-for aims, he's superb,
The one totally purifying all of the worse rebirth states;
He's the ultimate of all limited beings, the guardian,
The complete liberator of all limited beings.

**120. NYÖN-MONG YÜL-DU CHIG PA-WA
MI-SHE DRA-YI DREG-PA JOM
LO-DEN GEG CHANG PEL DANG DEN
TEN-PO MI-DUG ZUG CHANG-WA**

He's the hero in the battle with disturbing emotions, the unique one,
The slayer of the insolent arrogance of the enemy "unawareness";
He's intelligence, bearer of an enamored tone, the one with glory,
Bearer of forms with heroic and disdainful tones.

**121. LAG-PA YUG-PA GYA KYÖ CHING
GOM-PEY TAB-KYI GAR JEY-PA
PEL-DEN LAG-PA GYE GANG LA
NAM-KHA KHYAB-PAR GAR JEY-PA**

He's the one pounding with a hundred clubs in his hands,
He's the dancer with a pounding-down of his feet;
He's the one with glory, the user of a hundred (user) hands,
The dancer across (the sectors used in) the expanse of the sky.

**122. SA-YI KYIL-KHOR ZHI-YI KHYÖN
KANG-PA YA-CHIG THIL-GYI NÖN
KANG-THEB SEN-MÖ KHYÖN-GYI KYANG
TSHANG-PEY YÜL-SA TSE-NEY NÖN**

He's the one standing on the surface of the mandala of the earth,
Pressing down on the surface with a single foot;
He's the one standing on the nail of his large toe,
Pressing down on the tip of Brahma's (egg-like) world.

**123. DÖN CHIG NYI-MEY CHÖ-KYI DÖN
DAM-PEY DÖN DE JIG-PA MEY
NAM-RIG NA-TSHOG ZUG-DÖN CHEN
SEM DANG NAM-SHE GYÜ DANG DEN**

He's the singular item, the item regarding phenomena that's
nondual,
He's the deepest (truth) item, (the imperishable powerful lord,) the
one that lacks what's fearful;
He's the item with a variety of revealing forms,
The one that has a continuity of mind and of partitioning
consciousness.

**124. NGÖ-DÖN MA-LÜ NAM-LA GA
TONG-PA-NYI GA DÖ-CHAG LO
SI-PEY DÖ-CHAG SOG PANG-PA
SI-SUM GA-WA CHEN-PO PA**

He's joyful awareness of existent things, without an exception,
He's joyful awareness of voidness, the highest intelligence;
The one gone beyond the longing desires, and the likes, of
compulsive existence,
He's great joyful awareness regarding the three (planes of)
compulsive existence.

**125. TRIN-KAR DAG-PA ZHIN-DU KAR
Ö-ZANG TÖN-KE DA-WEY Ö
NYI-MA CHAR-KE KYIL TAR DZE
SEN-MÖ Ö NI SHE-CHER MAR**

He's the pure white one – a brilliant white cloud,
With beautiful light – beams of the autumn moon,
With an exquisite (face) – the mandala orb of a (youthful) sun,
With light from his nails – a great (passionate) red.

**126. CHÖ-PEN ZANG-PO THÖN-KE TSE
TRA-CHOG THÖN-KA CHEN-PO CHANG
NOR-BU CHEN-PO Ö-CHAG PEL
SANG-GYE TRÜL-PEY GYEN DANG DEN**

With sapphire-blue hair knotted on top,
And wearing a great sapphire on top of his locks,
He's the glorious one with the radiant luster of a magnificent gem,
Having as jewelry emanations of Buddha.

**127. JIG-TEN KHAM-GYA KÜN KYÖ-PA
DZU-THRÜL KANG-PEY TOB-CHEN DEN
DE-NYI DREN-PA CHEN-PO CHANG
DREN-PA ZHI-PO TING-DZIN GYEL**

He's the shaker of spheres of hundreds of worlds,
The one with great force with his extraphysical powerful legs;
He's the holder of the great (state of) mindfulness as well as the
facts of reality,
He's the ruler of the absorbed concentrations of the four types of
mindfulness states.

**128. JANG-CHUB YEN-LAG ME-TOG PÖ
DE-ZHIN SHEG-PEY YÖN-TEN TSHO
LAM-GYI YEN-LAG GYE TSHÜL RIG
YANG-DAG SANG-GYE LAM RIG-PA**

He's the fragrance of the love-blossoms on the branches (leading)
to a purified state,

(The cream atop) the ocean of good qualities of the Thusly Gone
Ones;

He's the one knowing the mode of travel with the eightfold pathway
minds,

The one knowing the pathway mind of the Perfect, Fully
Enlightened.

**129. SEM-CHEN KÜN LA SHE-CHER CHAG
NAM-KHA TA-BUR CHAG-PA MEY
SEM-CHEN KÜN-GYI YI LA JUG
SEM-CHEN KÜN-GYI YI TAR GYOG**

He's the one having great adherence to all limited beings,

But without having adherence, like the sky;

He's the one entering the minds of all limited beings,

Having speed in accord with the minds of all limited beings.

**130. SEM-CHEN KÜN-GYI WANG-DÖN SHE
SEM-CHEN KÜN-GYI YI THROG-PA
PHUNG-PO NGA DÖN DE-NYI SHE
NAM-DAG PHUNG-PO NGA CHANG-WA**

He's the one with awareness of the powers and objects of all limited beings,
The one who captures the hearts of all limited beings;
He's the one with awareness of the items and reality of the five aggregate factors,
The one who holds the full purity of the five aggregate factors.

**131. NGE-JUNG KÜN-GYI THA LA NEY
NGE-PAR JUNG-WA KÜN LA KHE
NGE-JUNG KÜN-GYI LAM LA NEY
NGE-PAR JUNG-WA KÜN TÖN-PA**

He's the one standing at the end of every definite deliverance,
The one who's skilled in that which brings every definite deliverance;
He's the one standing on the path for every definite deliverance,
The one who's indicating every definite deliverance.

**132. YEN-LAG CHU-NYI SI-TSA TÖN
DAG-PA NAM-PA CHU-NYI CHANG
DEN-ZHI'I TSHÜL-GYI NAM-PA CHEN
SHE-PA GYE-PO TOG-PA CHANG**

He's the one who's uprooted compulsive existence with its twelvefold links,
The holder of their purification having twelvefold aspects;
Having the aspect of the mode of travel of the fourfold truths,
He's the holder of the realisation of the eightfold awareness.

**133. DEN-DÖN NAM-PA CHU-NYI DEN
DE-NYI NAM-PA CHU-DRUG RIG
NAM-PA NYI-SHÜ JANG-CHUB-PA
NAM-PAR SANG-GYE KÜN RIG CHOG**

He's the points of truth in twelvefold aspects,
The knower of reality in sixteen aspects,
The Fully Enlightened through twenty aspects,
The Enlightened Buddha, the superb knower of all.

**134. SANG-GYE KÜN-GYI TRÜL-PEY KU
JE-WA PAG-MEY GYE-PA-PO
KE-CHIG THAM-CHE NGÖN-PAR TOG
SEM-KYI KE-CHIG DÖN KÜN RIG**

He's the one making knowable millions
Of enlightening emanation bodies of innumerable Buddhas;
He's the clear realisation of everything in a moment,
The knower of the objects of all moments of mind.

**135. THEG-PA NA-TSHOG THAB TSHÜL GYI
DRO-WEY DÖN LA TOG-PA-PO
THEG-PA SUM-GYI NGE-JUNG LA
THEG-PA CHIG GI DRE-BUR NEY**

He's the skillful means of the modes of travel of the various vehicles
of mind,
The one who makes knowable the aims of the wandering world;
He's the one who's definitely delivered threefold, through the
vehicles of mind,
The one who's established as the fruit of (Ekayana,) the single
vehicle of mind.

**136. NYÖN-MONG KHAM-NAM DAG-PEY DAG
LEY-KYI KHAM-NAM ZEY JEY-PA
CHU-WO GYA-TSHO KÜN-LEY GEL
JOR-WEY GÖN-PA LEY JUNG-WA**

He's the identity-nature totally pure of the spheres of disturbing emotions,

He's the depleter of the spheres of karma;

He's the one who has fully crossed over the ocean of currents,

The one who's emerged from the wilderness by means of the yogas.

**137. NYÖN-MONG NYE-WA KÜN NYÖN-MONG
BAG-CHAG CHE-PA TEN PANG-PA
NYING-JE CHEN-PO SHE-RAB THAB
DÖN YÖ DRO-WEY DÖN JEY-PA**

He's the one fully rid of the disturbing emotions, the auxiliary disturbing emotions,

And the general disturbing emotions, together with (all) their habits;

He's discriminating awareness and great compassion as skillful means,

The one fulfilling the aims of the wandering world, meaningfully (without fail).

**138. DU-SHE KÜN-GYI DÖN PANG SHING
NAM-SHE DÖN NI GAG-PAR JEY
SEM-CHEN KÜN YI YÜL DANG DEN
SEM-CHEN KÜN-GYI YI RIG-PA**

He's the one with objects of all conceptual discernment gotten rid of,

The one with objects of partitioning consciousness brought to a halt;

He's the cognitive object (in reference to) the minds of all limited beings,

The one that abides in the minds of all limited beings.

**139. SEM-CHEN KÜN-GYI YI LA NEY
DE-DAG SEM DANG THÜN-PAR JUG
SEM-CHEN KÜN YI TSHIM-PAR JEY
SEM-CHEN KÜN-GYI YI GA-WA**

He's the innermost stand of the minds of all limited beings,

The one who's passing as the equality of their minds;

He's the one bringing satisfaction to the minds of all limited beings,

He's the joy of the mind of all limited beings.

**140. DRUB-PA THAR-CHIN THRÜL-PA MEY
NOR-WA THAM-CHE NAM-PAR PANG
DÖN SUM THE-TSHOM MEY-PEY LO
KÜN-DÖN YÖN-TEN SUM-GYI DAG**

He's the culminating point of actualization, the one with confusion departed,
He's the one with every mistake dispelled;
He's intelligence not indecisively wavering, the one that is threefold,
The one (fulfilling) everyone's aims, with an identity-nature of three constituents.

**141. PHUNG-PO NGA DÖN DÜ SUM-PA
KE-CHIG THAM-CHE JE-DRAG JEY
KE-CHIG CHIG GI DZOG SANG-GYE
SANG-GYE KÜN-GYI RANG-ZHIN CHANG**

He's the object (in reference to) the five aggregate factors, the one throughout the three times,
The one that makes things individually knowable in every instant;
He's the one with manifest total enlightenment in an instant,
The bearer of all the Buddhas' self-nature.

**142. LÜ-MEY LÜ-TE LÜ-KYI CHOG
LÜ-KYI THA NI TOG-PA-PO
ZUG-NAM NA-TSHOG KÜN-TU TÖN
NOR-BU CHEN-PO RIN-CHEN TOG**

He's the one with an enlightening body that's incorporeal, the foremost of enlightening bodies,
The one that makes knowable millions of enlightening bodies;
He's the one exhibiting everywhere a variety of forms,
He's the great gem, (Ratnaketu,) the crowning jewel.

Fifteen Verses on the Accomplishing Deep Awareness

**143. SANG-GYE KÜN KYI TOG JA-WA
SANG-GYE JANG-CHUB LA-NA MEY
SANG-NGAG LEY JUNG YI-GE MEY
SANG-NGAG CHEN-PO RIG SUM-PA**

He's the one to be realised by all the Fully Enlightened,
He's the purified state of a Buddha, the peerless;
He's the one that isn't a syllable, the one comes forth from hidden
mantra's womb,
The triad of families of great hidden mantra.

**144. SANG-NGAG DÖN KÜN KYE-PA-PO
THIG-LE CHEN-PO YI-GE MEY
TONG-PA CHEN-PO YI-GE NGA
THIG-LE TONG-PA YI-GE GYA**

He's the creator of every significance of hidden mantra,
He's the great creative energy-drop, that which isn't a syllable;
He's the great void, having five syllables,
And the creative-drop void, having six syllables.

**145. NAM-PA KÜN-DEN NAM-PA MEY
CHU-DRUG CHE-CHE THIG-LE CHANG
YEN-LAG MEY-PEY TSI LEY DEY
SAM-TEN ZHI-PEY TSE-MO CHEN**

He's the possessor of all aspects, that which hasn't an aspect,
He's the bearer of the sixteen creative drops, and half of their half;
He's the one without phases, beyond count,
Holder of the peak of the fourth level of mental stability.

**146. SAM-TEN YEN-LAG KÜN SHE SHING
TING-DZIN RIG DANG GYÜ RIG-PA
TING-DZIN LÜ-CHEN LÜ-KYI CHOG
LONG-CHÖ DZOG KU KÜN-GYI GYEL**

He's the advanced awareness of the phases of all levels of mental stability,
The knower of the families and castes of absorbed concentration;
He's the one with the enlightening body of absorbed concentration,
the foremost of the enlightening bodies,
The ruler of all (Sambhogakaya,) Enlightening Bodies of Full Use.

**147. TRÜL-PEY KU TE KU YI CHOG
SANG-GYE TRÜL-PEY GYÜ CHANG-WA
CHOG CHUR TRÜL-PA NA-TSHOG GYE
JI-ZHIN DRO-WEY DÖN JEY-PA**

He's the one with a (Nirmanakaya,) Enlightening Body of
Emanations, the foremost of the enlightening bodies,
Holder of the lineage of Buddha's emanations;
He's the one issuing forth various emanations in the ten directions,
The one fulfilling the aims of the wandering world, whatever they
may be.

**148. LHA DANG LHA-WANG LHA-YI-LHA
LHA YI DAG-PO LHA-MIN DAG
CHI-MEY WANG-PO LHA YI LA
JOM-JEY JOM-JEY WANG CHUG-PO**

He's the chief of the deities, the deity over the deities,
The chief of the gods, the overlord of the (devilish) non-gods,
The chief of the immortals, the guru of the gods,
The destroyer, and the powerful lord of the destroyers.

**149. SI-PEY GÖN-PA LEY GEL-WA
TÖN-PA CHIG-PU DRO-WEY LA
JIG-TEN CHOG CHUR RAB DRAG-PA
CHÖ-KYI JIN-DAG CHE-WA-PO**

He's the one with the wilderness of compulsive existence crossed over,

The unique indicator, the guru for the wandering world;

He's renowned throughout the world's ten directions,

The master of generous giving of the Dharma, the great one.

**150. JAM-PEY GO-CHA CHE-PA TE
NYING-JE YI NI YA-LEY GÖ
SHE-RAB REL-DRI DA ZHU THOG
NYÖN-MONG MI-SHE YÜL NGO SEL**

Armored with the armor of love,

Coated with a coat-of-mail of compassion,

Wielder of a sword of discriminating awareness and a bow and arrow,

He's the one who finishes the battle against disturbing emotion and unawareness.

**151. PA-WO DÜ-DRA DÜ DÜL-WA
DÜ-ZHI'I JIG-PA SEL-WAR JEY
DÜ-KYI PUNG NAM PHAM JEY-PA
DZOG-PEY SANG-GYE JIG-TEN DREN**

He's the heroic one, enemy of the (mara) demonic forces, subduer of the maras,

The one who brings fear of the four maras to an end;

Defeater of the military forces of all maras,

He's the Fully Enlightened, the leader of the world.

**152. CHÖ Ö TÖ Ö CHAG GI NEY
TAG-TU RI-MOR JA-WEY Ö
KUR Ö JE-PAR JA-WEY CHOG
CHAG JAR Ö-PA LA-MEY RAB**

He's the one worthy of offerings, worthy of praise, the one for prostration,
Worthy of (being honoured) forever in paintings,
Worthy of shows of respect, most worthy of veneration,
Worthy for homage, the highest guru.

**153. JIG-TEN SUM-PO GOM CHIG DRÖ
KHA-TAR THA-MEY NAM-PAR NÖN
SUM RIG TSANG-MA DAG-PA TE
NGÖN-SHE DRUG DEN JEY-DREN DRUG**

He's the one traversing the world's three planes in a single stride,
The one striding forth endlessly, just like space;
He's the one with triple knowledge, (proficiency in the sacred,) clean and pure,
Possessor of the six types of heightened awareness and the six types of close mindfulness.

**154. JANG-CHUB SEM-PA SEM-PA CHE
DZU-THRÜL CHEN-PO JIG-TEN DEY
SHE-RAB PHA-RÖL CHIN-PEY THA
SHE-RAB KYI NI DE-NYI THOB**

He's a bodhisattva, a great-minded (mahasattva), the one with Great extraphysical powers, the one gone beyond the world;
(Situating) at the endpoint of far-reaching discriminating awareness (prajnaparamita),
He's the one who's come to reality through discriminating awareness.

**155. DAG-RIG ZHEN-RIG THAM-CHE-PA
KÜN-LA PHEN-PEY GANG-ZAG CHOG
PER-JA KÜN LEY DEY-PA TE
SHE DANG SHE-JEY DAG-PO CHOG**

He's the one with all knowledge of self and knowledge of others,
Helpful to all, the foremost person (of all);
He's the one who's gone beyond all comparison,
The superb sovereign of knowing and what's to be known.

**156. TSO-WO CHÖ-KYI JIN-DAG TE
CHAG-GYA ZHI-PÖ DÖN TÖN-PA
DRO-WEY NYEN-KUR NEY-KYI CHOG
NGE-JUNG SUM-PO DRÖ-NAM KYI**

He's the master of generous giving of Dharma, the most
preeminent,
The one who shows the meaning of the fourfold (mudra) seals;
He's the one most fitting to be helped and shown respect by the
worldly
And by those traversing the three (pathways of) definite
deliverance.

**157. DÖN-GYI DAM-PA NAM-DAG PEL
JIG-TEN SUM NA KEL-ZANG CHE
PEL-DEN JOR-PA KÜN JEY-PA
JAM-PEL PEL DANG DEN-PEY CHOG**

He's the purity and glory of the deepest truth,
The portion of excellence of the world's three planes, the great one;
The one bringing all enrichments, the one having glory,
He's Manjushri, (the lovely and glorious,) supreme among those
possessing glory.

Five Verses on the Deep Awareness of the Five Thusly Gone Ones

**158. CHOG-JIN DOR-JE CHOG KHYÖ DÜ
YANG-DAG THAR GYUR KHYÖ LA DÜ
TONG-NYI LEY JUNG KHYÖ LA DÜ
SANG-GYE JANG-CHUB KHYÖ LA DÜ**

Homage to you, granter of the best (boon), the foremost vajra;
Homage to you, the endpoint of what's perfectly so;
Homage to you, the womb of voidness;
Homage to you, the Buddhas' purified state.

**159. SANG-GYE CHAG-PA KHYÖ LA DÜ
SANG-GYE DÖ LA CHAG-TSHEL DÜ
SANG-GYE GYE-PA KHYÖ LA DÜ
SANG-GYE RÖL LA CHAG-TSHEL DÜ**

Homage to you, the Buddhas' attachment;
Homage to you, the Buddha's desire;
Homage to you, the Buddhas' enjoyment;
Homage to you, the Buddhas' play.

**160. SANG-GYE DZUM-PA KHYÖ LA DÜ
SANG-GYE ZHE LA CHAG-TSHEL DÜ
SANG-GYE SUNG NYI KHYÖ LA DÜ
SANG-GYE THUG LA CHAG-TSHEL DÜ**

Homage to you, the Buddhas' smile;
Homage to you, the Buddhas' (shining) laugh;
Homage to you, the Buddha's speech;
Homage to you, the Buddha's (state of) mind.

**161. MEY-PA LEY JUNG KHYÖ LA DÜ
SANG-GYE JUNG-WA KHYÖ LA DÜ
NAM-KHA LEY JUNG KHYÖ LA DÜ
YE-SHE LEY JUNG KHYÖ LA DÜ**

Homage to you, rising from non-true existence;
Homage to you, arising from the Buddhas;
Homage to you, rising from space;
Homage to you, arising from deep awareness.

**162. GYU-THRÜL DRA-WA KHYÖ LA DÜ
SANG-GYE RÖL-TÖN KHYÖ LA DÜ
THAM-CHE THAM-CHE KHYÖ LA DÜ
YE-SHE KU NYI KHYÖ LA DÜ**

Homage to you, illusion's net;
Homage to you, the Buddhas' dancer;
Homage to you, everything for everyone;
Homage to you, enlightening body of deep awareness.

The Mantras

**OM SARVA DHARMA ABHAVA SVABHAVA VISHUDDHA VAJRA
A Ā AM AH / PRAKRITI PARISHUDDHAH SARVA DHARMA YAD
UTA SARVA TATHAGATA / JÑANAKAYA MANJUSHRI
PARISHUDDHITAM UPADAYETI / AM AH / SARVA TATHAGATA
HRIDAYA HARA HARA / OM HUM HRIH BHAGAVAN
JÑANAMURTI VAGISHVARA / MAHAVACA SARVA DHARMA
GAGANAMALA SUPARISHUDDHA / DHARMADHATU
JÑANAGARBHA AH**

Om – the total purity of all existents,
By self-nature, non-truly existent,
Through the vajra eye – a a am a:
That which is the completely pure nature
Of all existents takes the form, indeed,
Of the completely purified Manjushri,
The enlightening body of deep awareness of all Thusly Gone
A a: – the heart of all the Thusly Gone,
Take out, take out – om hum hri:
Vanquishing master surpassing all, embodied deep awareness,
Powerful lord of speech, the great one who ripens,
The complete total purity of all the existents, stainless like space,
Womb of deep awareness of the sphere of reality – a:

Five Verses as an Epilogue

**163. DE-NEY PEL-DEN DOR-JE CHANG
GA ZHING GU NEY THEL-MO JAR
GÖN-PO CHOM-DEN DE-ZHIN SHEG
DZOG SANG-GYE LA CHAG-TSHEL NEY**

Then the glorious Holder of the Vajra,
Joyful and delighted, with palms pressed together,
Bowing to the Guardian, the Vanquishing Master Surpassing All,
The Thusly Gone One, the Fully Enlightened,

**164. DE NI GÖN-PO SANG-WEY DAG
LAG-NA DOR-JE THRO-WÖ GYEL
NA-TSHOG ZHEN DANG LHEN-CHIG TU
SANG-TÖ NEY NI TSHIG DI SÖL**

Together with the other guardians of many (varied) sorts,
Lords of the hidden, Vajrapanis,
Kings of the furious,
Loudly proclaimed these words of praise,

**165. GÖN-PO DAG-CHAG YI-RANG NGO
LEG-SO LEG-SO LEG-PAR SUNG
NAM-DRÖL DRE-BU TSHEL-WA-YI
DRO-WEY GÖN-MEY NAM DANG NI**

“We rejoice, O Guardian,
Excellent, excellent, well said.
For us, the great (guardian) aim has (now) been fulfilled,
The attainment of a perfect, full enlightenment state;

**166. DAG-CHAG YANG-DAG DZOG-PA YI
JANG-CHUB THOB-PEY DÖN CHEN DZE
GYU-THRÜL DRA-WEY TSHÜL TEN-PA
DI NI NAM-DAG LEG-PEY LAM**

And for the wandering world also, lacking a guardian,
Wishing for the fruit of complete liberation,
This excellent and pure pathway mind has been shown,
The mode of travel of Illusion's Net.

**167. ZAB CHING YANG LA GYA-CHE TE
DÖN-CHEN DRO-WEY DÖN JEY-PA
SANG-GYE NAM-KYI YÜL DI NI
DZOG-PEY SANG-GYE KÜN GYI SHE**

This cognitive object indeed of the Buddhas,
Having a profound and extensive broad scope,
The great aim, fulfilling the aims of the wandering world,
Has been expounded by the Perfect, Fully Enlightened One.”

**CHOM-DEN-DEY DE-ZHIN SHEG-PA SHAKYA THUB-PEY SUNG-
PA CHOM-DEN-DEY JAM-PEL YE-SHE SEM-PEY DÖN-DAM-PEY
TSHEN YANG-DAG-PAR JÖ-PA DZOG-SO**

The Vanquishing Master, the Thusly Gone One, Shakyamuni
expounded the Concert of the Deepest Truth Names of the
Vanquishing Master Surpassing All, the Deep Awareness
Being Manjushri, which is hereby completed.

Sixteen Arhats Puja

Invocation

**CHOG-DÜ KÜN-NEY KYAB-SUM KA-DÖ-CHE
NYÖN-MONG DRO-LA KHYEN-TSE RAB-GONG-NEY
PAG-MEY ZHING-NEY THOG-MEY DZU-THRÜL-GYI
DIR-SHEG CHÖ-TRIN GYA-TSHÖ'I Ü-ZHUG-SÖL**

You who are the three refuges in all times and directions, along with
your attendants,

Out of your wisdom and compassion please pay attention to us
afflicted transmigratory beings.

By your magical powers, which are unobstructed throughout the
immeasurable universes,

Please come here and be seated in the midst of an ocean of clouds
of offerings.

**LAG-THIL TAR-NYAM RIN-CHEN GYEN-GYI-TRE
JÖN-SHING CHU-TSHÖ GYEN-PEY SA-ZHI'I-Ü
RIN-CHEN LEY-DRUB DRU-ZHI GO-ZHI-PA
PE-MA NYI-DEY GYEN-PEY DEN-TENG-DU**

In the centre of this land, as level as the palm of the hand,

Decorated with jeweled ornaments,

And adorned with trees, streams, and lakes,

Is a square palace made of jewels with four doors.

**THUG-JEY TSÖ-PEY DÜ-KYI DÜL-JA-NAM
NAM-DRÖL LAM-LA GÖ-DZE DRO-WEY-GÖN
THUB-PA CHOG-DANG NEY-TEN CHEN-PO-NAM
KHOR-DANG CHE-PA NEY-DIR SHEG-SU-SÖL**

You, the protectors of transmigratory beings, who compassionately
place

Those to be subdued of this time of conflict on the path to
liberation,

Supreme Muni and the great arhats along with your retinues,

Please come to this place and be seated on cushions adorned with
a lotus, sun, and moon.

**CHOG-CHÜ'I GYEL-WA SEY-CHE THAM-CHE-DANG
SHE-RAB ME-BAR NYÖN-MONG TSHO-KEM-ZHING
NAM-DRÖL SÖ-NAM ZHING-DU KEY-TÖ-PEY
CHOG-CHÜ'I NYEN-THÖ GE-DÜN ZHUG-SO-TSHEL
YÖN-JOR CHÖ-PEY NEY-SU CHEN-DREN-NA
DRO-WEY DÖN-CHIR CHÖ-KYI SHEG-SU-SÖL**

Victorious Ones of the Ten Directions together with your sons,
Whose wisdom fire dries up the ocean of afflictions,

Who are praised as fields of merit for liberation:

Shravakas and Sangha of the ten directions, please come and be
present!

Inviting you to this place of offerings and merit,

For the sake of beings, please come and enjoy the offerings!

DRO-WEY GÖN-PO SHA-KYA SENG-GE-YI
SANG-GYE TEN-PA GANG-GI CHAG-TU-ZHAG
SUNG-RAB RIN-CHEN DROM-GYI KHA-JEY-PA
CHÖ-KYONG DRA-CHOM CHEN-PO ZHUG-SO-TSHEL
DAM-CHÖ PEL-WEY LEY-DU CHEN-DREN-NA
DRO-WEY DÖN-CHIR CHÖ-KYI SHEG-SU-SÖL

By the protector of beings, the Lion of the Shakyas,
The Buddha's teachings which were entrusted to your hands,
You who open the door of the precious scriptural treasury,
Great Dharma-protecting arhats, please come and be present!
Inviting you for the purpose of spreading the sacred Dharma,
For the sake of beings, please come and enjoy the offerings!

THUB-PEY KA-GÖ TEN-PEY GYEL-TSHEN-DZIN
YEN-LAG JUNG-DANG MA-PHAM NAG-NA-NEY
DÜ-DEN DOR-JE MÖ'I-BU ZANG-PO-DANG
SER-BE'U BHA-RA DHA-DZA SER-CHEN-CHOG
PHAG-PA BA-KU LA-DANG DRA-CHEN-DZIN
LAM-THREN BHA-RA DHA-DZA SÖ-NYOM-LEN
LAM-TEN LÜ'I-DE BEY-JEY MI-CHE-PA
KHOR-DANG CHE-PA NEY-DIR SHEG-SU-SÖL

You who uphold the victory banner of the teachings as commanded
by the Sage,
Angaja, Ajita, Vanavasin,
Kalika, Vajriputra, Bhadra,
Kanakavatsa, Kanaka-Bharadvaja,
Arya Bakula, Rahula,
Chudapanthaka, Pindola Bharadvaja,
Panthaka, Nagasena, Gopaka, Abheda,
Together with your retinues, please come to this place!

**PANG-DANG YE-SHE PHÜN-TSHOG SANG-GYE-KYANG
DÜL-JEY WANG-GI NYEN-THÖ TSHÜL-DZIN-PA
KHYE-PAR CHEN-GYI THRIN-LEY CHÖ-KYONG-WEY
NEY-TEN CHU-DRUG DIR-JÖN DEN-LA-ZHUG**

Although you are buddhas complete in abandonment and wisdom,
You take the form of Shravakas for the sake of those to be trained,
With special enlightened activities of protecting the Dharma,
Sixteen Sthaviras, please come here and remain upon your thrones!

**DE-SHEG KA-LUNG TSOR-DZE TEN-PA-SUNG
RANG-DÖN DOR-NEY KHOR-WEY NAG-TSHEL-DU
ZHEN-DÖN LHUR-DZE NEY-TEN CHU-DRUG-PO
DAM-CHE THUG-JEY WANG-GI NEY-DIR-SHEG**

Making the Buddha's scriptural transmission your principal focus,
protecting the teachings,
Abandoning your own benefit you entered the jungle of samsara,
Sixteen Sthaviras who take others' welfare as primary,
By the power of your compassionate vows, please come to this
place!

**GE-NYEN KYAB-SÖL DEN-PEY TSHIG-TEN-PA
KÖN-CHOG SUM-GYI ZHAB-DRING CHI-SO-TSHEL
SÖ-NAM RIN-CHEN LING-DU CHEN-DREN NA
DRO-WEY DÖN-CHIR CHÖ-KYI SHEG-SU-SÖL**

Upasaka Dharmatala's true words of Refuge are firm—
By the promise made before the Three Jewels,
To this precious island of merit we invite you—
For the sake of beings, please come with offerings!

Request to Remain

**CHOM-DEN DIR-NI JÖN-PA LEG
DAG-CHAG SÖ-NAM KEL-WAR-DEN
JI-SI CHÖ-PA DAG-GYI-NA
DE-SI CHOM-DEN ZHUG-SU-SÖL**

Blessed One, it is excellent that you have descended here,
We are endowed with merit and good fortune.
As long as I make offerings,
For that long I request the Blessed One to remain.

Prostration and Requests

**GANG-GI DRIN-GYI DE-CHEN-NYI
KE-CHIG NYI-LA CHAR-WA-GANG
LA-MA RIN-CHEN TA-BÜ'I-KU
DOR-JE CHEN-ZHAB PEY-LA-DÜ
TEN-PA GYE-PAR JIN-GYI-LOB**

I bow at your vajra lotus feet,
Guru whose body is like a jewel.
Due to your kindness, the state of great bliss
Can be attained in but an instant.
Please grant your blessings for the teachings to flourish.

**GÖN-PO THUG-JE CHE-DEN-PA
THAM-CHE KHYEN-PEY TÖN-PA-PO
SÖ-NAM YÖN-TEN GYA-TSHÖ'I-ZHING
DE-ZHIN SHEG-LA CHAG-TSHEL-LO
TEN-PA GYE-PAR JIN-GYI-LOB**

The saviour having great compassion,
The teacher having all understanding,
The field of merit with qualities like a vast ocean—
To you, the One Gone to Thusness, I prostrate.
Please grant your blessings for the teachings to flourish.

**DAG-PEY DÖ-CHAG DREL-WAR-GYUR
GE-WEY NGEN-SONG LEY-DRÖL-CHING
CHIG-TU DÖN-DAM CHOG-GYUR-PA
ZHI-GYUR CHÖ-LA CHAG-TSHEL-LO
TEN-PA GYE-PAR JIN-GYI-LOB**

The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality—
To the Dharma that pacifies, I prostrate.
Please grant your blessings for the teachings to flourish.

**DRÖL-NEY DRÖL-WEY LAM-YANG-TÖN
LAB-PA DAG-LA RAB-TU-NEY
ZHING-GI DAM-PA YÖN-TEN-DEN
TSHOG-CHOG GE-DÜN LA-CHAG-TSHEL
TEN-PA GYE-PAR JIN-GYI-LOB**

Those who are liberated and who also show the path to
liberation,
The holy field qualified with realisations,
Who are devoted to the moral precepts—
To you, the sublime community intending virtue, I prostrate.
Please grant your blessings for the teachings to flourish.

KHAM-SUM PA-YI DRO-KÜN-GYI
NGEN-SONG THAM-CHE JONG-DZE-PA
CHÖ-KYI KHOR-LO KOR-DZE-PEY
SHA-KYA SENG-GE DE-LA-DÜ
TEN-PA GYE-PAR JIN-GYI-LOB

You who purify every unfortunate migration
Of all the transmigratory beings
Of the three realms and turn the wheel of Dharma;
I bow to the Lion of the Shakyas.
Please grant your blessings for the teachings to flourish.

NYE-PA KÜN-LEY NAM-DRÖL-CHING
YÖN-TEN KÜN-GYI GYEN-PA-PO
SEM-CHEN KÜN-GYI NYEN-CHIG-PU
THAM-CHE KHYEN-LA CHAG-TSHEL-LO
TEN-PA GYE-PAR JIN-GYI-LOB

You who completely liberate from all faults
And are adorned with all good qualities,
You who are the sole friend of all sentient beings;
I prostrate to the Omniscient One.
Please grant your blessings for the teachings to flourish.

**GANG-GI KYE-DANG JIG-PA-DAG
TSHÜL-DI YI-NI PANG-GYUR-PA
TEN-CHING DREL-WAR JUNG-SUNG-WEY
THUB-WANG DE-LA CHAG-TSHEL-LO
TEN-PA GYE-PAR JIN-GYI-LOB**

You who have abandoned rebirth
And fear by this method
And teach dependent and related arising;
I prostrate to Munindra.
Please grant your blessings for the teachings to flourish.

**TSHUNG-MEY TA-WEY MI-NGOM-SHING
SER-GYI DOG-CHEN DZE-PEY-KU
ZHEL-CHIG CHAG-NYI KYIL-TRUNG-ZHUG
SA-NÖN NYAM-ZHAG DZE-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

I prostrate to you whose body is matchless, beautiful, the colour of
gold,
And when gazed at never satiates,
You who have one face, your right hand suppressing
the earth and your left in meditative equipoise,
You who are seated in the vajra position.
For the Guru's long life and for the flourishing of the teachings
Please grant your blessings.

Arya Sthavira Angaja

**GANG-RI CHEN-PO TI-SE-LA
PHAG-PA NEY-TEN YEN-LAG-JUNG
DRA-CHOM TONG-DANG SUM-GYE-KOR
PÖ-PHOR NGA-YAB DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On the Great Mount Ti-Se,
Arya Sthavira Angaja,
Surrounded by 1,300 Arhats,
Holding incense burner and a fan, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Ajita

**DRANG-SONG RI-YI NGÖ-SHEL-NA
PHAG-PA NEY-TEN MA-PHAM-PA
DRA-CHOM GYA-THRAG CHIG-GI-KOR
CHAG-NYI NYAM-ZHAG DZE-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On the crystal face of Rishi Mountain,
Arya Sthavira Ajita,
Surrounded by 100 Arhats,
In mudra of meditation contemplation with both hands, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Vanavasin

**LO-MA DÜN-PEY RI-PHUG-NA
PHAG-PA NEY-TEN NAG-NA-NEY
DRA-CHOM TONG-DANG ZHI-GYE-KOR
DIG-DZUB NGA-YAB DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

Dwelling in the Sapta-Parana Mountain cave,
Arya Sthavira Vanavasin,
Surrounded by 1,400 Arhats,
Right hand in threatening mudra and yak-tail fly-whisk in the left, I
prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Kalika

**DZAM-BU LING-GI ZANG-LING-NA
PHAG-PA NEY-TEN DÜ-DEN-NI
DRA-CHOM TONG-DANG CHIG-GYE-KOR
SER-GYI NA-KOR DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

In the land of Jambudvipa,
Arya Sthavira Kalika,
Surrounded by 1,100 Arhats,
Holding golden earrings, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Vajriputra

**SING-GA LA-YI LING-NA-NI
NEY-TEN DOR-JE MO-YI-BU
DRA-CHOM TONG-THRAG CHIG-GI-KOR
DIG-DZUB NGA-YAB DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

In the Land of Singhala,
Sthavira Vajraputra,
Surrounded by 1,000 Arhats,
Right hand in threatening mudra and yak-tail fly-whisk in the left, I
prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Bhadra

**CHU-WO YA-MU-NA'I LING-NA
PHAG-PA NEY-TEN ZANG-PO-NI
DRA-CHOM TONG-DANG NYI-GYE-KOR
CHÖ-CHE NYAM-ZHAG DZE-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On an island of the River Yamuna,
Arya Sthavira Bhadra,
Surrounded by 1,200 Arhats,
Right hand in teaching mudra, left in contemplation, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Kanakavatsa

**NEY-CHOG DAM-PA KHA-CHE-NA
PHAG-PA NEY-TEN SER-BE'U
DRA-CHOM CHEN-PO NGA-GYE-KOR
RIN-CHEN ZHAG-PA DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

At the supreme holy place of Kashmir,
Arya Sthavira Kanakavatsa,
Surrounded by 500 great Arhats,
Holding a precious jeweled noose, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Kanaka-Bharadvaja

**NUB-KYI BA-LANG CHÖ-LING-NA
BHA-RA DHA-DZA SER-CHEN-NI
DRA-CHOM CHEN-PO DÜN-GYE-KOR
CHAG-NYI NYAM-ZHAG DZE-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

In the western continent of Godaniya,
Kanaka-bharadvaja,
Surrounded by 700 great Arhats,
In mudra of meditation contemplation with both hands, I prostrate
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Bakula

**JANG-GI DRA-MI NYEN-NA-NI
PHAG-PA NEY-TEN BA-KU-LA
DRA-CHOM CHEN-PO GU-GYE-KOR
CHAG-NYI NE'U-LEY DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

In the northern land of Uttarakuru,
Arya Sthavira Bakula,
Surrounded by 900 great Arhats,
Holding a mongoose in your hands, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Rahula

**TRI-YANG KU-YI LING-NA-NI
PHAG-PA NEY-TEN DRA-CHEN-DZIN
DRA-CHOM TONG-DANG CHIG-GYE-KOR
RIN-CHEN TROG-ZHU DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On the island of Priyangudvipa,
Arya Sthavira Rahula,
Surrounded by 1,100 Arhats,
Holding a precious jewelled crown, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Chudapanthaka

**JA-GÖ PHUNG-PÖ'I RI-WO-LA
PHAG-PA NEY-TEN LAM-THREN-TEN
DRA-CHOM TONG-DANG DRUG-GYE-KOR
CHAG-NYI NYAM-ZHAG DZE-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On Vulture Peak Mountain,
Arya Sthavira Chudapanthaka,
Surrounded by 1,600 Arhats, In mudra of meditation contemplation
with both hands, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Pindola Bharadvaja

**SHAR-GYI LÜ-PHAG LING-NA-NI
BHA-RA DHA-DZA SÖ-NYOM-LEN
DRA-CHOM TONG-THRAG CHIG-GI-KOR
LEG-BAM LHUNG-ZEY DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On the eastern continent of Videha,
Pindola Bharadvaja,
Surrounded by 1,000 Arhats,
Holding scripture and begging bowl, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Panthaka

**LHA-NEY SUM-CHU TSA-SUM-NA
PHAG-PA NEY-TEN LAM-TEN-NI
DRA-CHOM CHEN-PO GU-GYE-KOR
LEG-BAM CHÖ-CHE DZE-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

In the Heaven of the Thirty-Three,
Arya Sthavira Panthaka,
Surrounded by 900 great Arhats,
Holding scripture and showing the teaching mudra, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Nagasena

**RI-YI GYEL-PO NGÖ-YANG-LA
PHAG-PA NEY-TEN LU-YI-DE
DRA-CHOM TONG-DANG NYI-GYE-KOR
BUM-PA KHAR-SIL DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On Mount Vipula-Parshva,
Arya Sthavira Nagasena,
Surrounded by 1,200 Arhats,
Holding vase and a mendicant's staff, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Gopaka

**RI-YI GYEL-PO BI-HU-LAR
PHAG-PA NEY-TEN BEY-JEY-NI
DRA-CHOM TONG-DANG ZHI-GYE-KOR
CHAG-NYI LEG-BAM DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On Mount Vihula,
Arya Sthavira Gopaka,
Surrounded by 1,400 Arhats,
Holding scripture in your hands, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Arya Sthavira Abhedha

**GANG-CHEN RI-YI GYEL-PO-LA
PHAG-PA NEY-TEN MI-CHE-PA
DRA-CHOM TONG-THRAG CHIG-GI-KOR
JANG-CHUB CHÖ-TEN DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

On the Great Mountain Himavat,
Arya Sthavira Abhedya,
Surrounded by 1,000 Arhats,
Holding an enlightenment stupa, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Upasaka Dharmatala

**GE-NYEN DHAR-MA TA-LA-NI
REL-PEY THÖ-CHING LEG-BAM-KHUR
NANG-WA THA-YE DÜN-NEY-SHING
NGA-YAB BUM-PA DZIN-CHAG-TSHEL
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

To the lay practitioner Dharmatala,
Your hair in a topknot, carrying scripture,
Seated before Buddha Amitabha,
Holding fly-whisk and vase, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Four Heavenly Kings

**YÜL-KHOR SUNG-DANG PHAG-KYE-PO
CHEN-MI ZANG-DANG NAM-THÖ-SEY
RANG-RANG KHOR-DÜL GO-ZHI-SUNG
GYEL-CHEN ZHI-LA CHAG-TSHEL-LO
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB**

To Dhritarashtra, Virudhaka,
Virupaksha, and Vaishravana,
Who subdue their retinues and guard the four gates,
To the Four Great Kings, I prostrate.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

CHAG-JAR Ö-PA THAM-CHE-LA
ZHING-DÜL KÜN-GYI DRANG-NYE-KYI
LÜ-TÜ PA-YI NAM-KÜN-TU
CHOG-TU DEY-PEY CHAG-TSHEL-LO
LA-MEY KU-TSHE TEN-PA-DANG
TEN-PA GYE-PAR JIN-GYI-LOB

I prostrate with supreme faith in every way
To all of you, who are worthy of veneration,
Bowing as many bodies as the number of
All the atoms in the universe.
For the Guru's long life and the flourishing of the doctrine
Please grant your blessings.

Seven-Limbed Prayer from “King of Prayers”

Prostration

**JI-NYE SU-DAG CHOG-CHÜ'I JIG-TEN-NA
DÜ-SUM SHEG-PA MI-YI SENG-GE-KÜN
DAG-GI MA-LÜ DE-DAG TAM-CHE-LA
LÜ-DANG NGAG-YI DANG-WEY CHAG-GYI-O**

O lions amongst men,
Buddhas past, present, and future,
To as many of you as exist in the ten directions
I bow down with my body, speech, and mind.

**ZANG-PO CHÖ-PEY MÖN-LAM TOB-DAG-GI
GYEL-WA THAM-CHE YI-KYI NGÖN-SUM-DU
ZHING-GI DÜL-NYE LÜ-RAB TÜ-PA YI
GYEL-WA KÜN-LA RAB-TU CHAG-TSHEL-LO**

On wave of strength of this king
Of prayers for the exalted sublime ways,
With bodies as numerous as atoms of the world
I bow down to the Buddhas pervading space.

**DÜL-CHIG TENG-NA DÜL-NYE SANG-GYE-NAM
SANG-GYE SEY-KYI Ü-NA ZHUG-PA-DAG
DE-TAR CHÖ-KYI YING-NAM MA-LÜ-PA
THAM-CHE GYEL-WA DAG-GI GANG-WAR-MÖ**

On every atom is found a Buddha
Sitting amongst countless Buddha sons,
I look with eyes of faith to the victorious ones
Thus filling the entire Dharmadhatu.

DE-DAG NGAG-PA MI-ZEY GYA-TSHO-NAM
YANG-KYI YEN-LAG GYA-TSHÖ'I DRA-KÜN-GYI
GYEL-WA KÜN-GYI YÖN-TEN RAB-JÖ-CHING
DE-WAR SHEG-PA THAM-CHE DAG-GI-TÖ

Of these with endless oceans of excellence
Endowed with an ocean of wondrous speech
I sing praises of the greatness of all Buddhas,
A eulogy to those gone to bliss.

Offerings

ME-TOG DAM-PA THRENG-WA DAM-PA-DANG
SIL-NYEN NAM-DANG JUG-PA DUG-CHOG-DANG
MAR-ME CHOG-DANG DUG-PÖ DAM-PA-YI
GYEL-WA DE-DAG LA-NI CHÖ-PAR-GYI

Garlands of flowers I offer them,
And beautiful sounds, supreme perfumes,
Butter lamps and sacred incense,
I offer to all the victorious ones.

NA-ZA DAM-PA NAM-DANG DRI-CHOG-DANG
CHE-MA PHUR-MA RI-RAB NYAM-PA-DANG
KÖ-PA KHYE-PAR PHAG-PEY CHOG-KÜN-GYI
GYEL-WA DE-DAG LA-NI CHÖ-PAR-GYI

Excellent food, supreme fragrances,
And a mound of mystic substances high as Mount Meru
I arrange in a special formation
And offer to those who have conquered themselves.

**CHÖ-PA GANG-NAM LA-MEY GYA-CHE-WA
DE-DAG GYEL-WA THAM-CHE LA-YANG-MÖ
ZANG-PO CHÖ-LA DEY-PEY TOB-DAG-GI
GYEL-WA KÜN-LA CHAG-TSHEL CHÖ-PAR-GYI**

And all peerless offerings I hold up
In admiration of those gone to bliss;
With strength of faith in sublime ways
I prostrate and make offerings to the conquerors.

Confession

**DÖ-CHAG ZHE-DANG TI-MUG WANG-GI-NI
LÜ-DANG NGAG-DANG DE-ZHIN YI-KYI-KYANG
DIG-PA DAG-GI GYI-PA CHI-CHI-PA
DE-DAG THAM-CHE DAG-GI SO-SOR-SHAG**

Long overpowered by attachment, aversion, and ignorance
Countless evils I have committed
With acts of body, speech, and mind.
Each and every one of these I now confess.

Rejoicing

**CHOG-CHÜ'I GYEL-WA KÜN-DANG SANG-GYE-SEY
RANG-GYEL NAM-DANG LOB-DANG MI-LOB-DANG
DRO-WA KÜN-GYI SÖ-NAM GANG-LA-YANG
DE-DAG KÜN-GYI JEY-SU DAG-YI-RANG**

In the perfections of the Buddhas and Bodhisattvas,
The arhats, training and beyond,
And in the latent goodness of every living being,
I lift up my heart and rejoice.

Exhortation

**GANG-NAM CHOG-CHÜ'I JIG-TEN DRÖN-MA-NAM
JANG-CHUB RIM-PAR SANG-GYE MA-CHAG-NYE
GÖN-PO DE-DAG DAG-GI THAM-CHE-LA
CHÖ-KHOR LA-NA MEY-PA KOR-WA-KÜL**

O lights into the ten directions,
Buddhas who have found the passionless stage of enlightenment,
To all of you I direct this request:
Turn the incomparable wheel of Dharma.

Request

**NYA-NGEN DA-TÖN GANG-ZHE DE-DAG-LA
DRO-WA KÜN-LA PHEN-ZHING DE-WEY-CHIR
KEL-PA ZHING-GI DÜL-NYE ZHUG-PAR-YANG
DAG-GI THEL-MO RAB-JAR SÖL-WAR-GYI**

O masters wishing to show parinirvana,
Stay with us and teach, I pray
For as many aeons as there are specks of dust,
In order to bring goodness and joy to all beings.

Dedication

**CHAG-TSHEL WA-DANG CHÖ-CHING SHAG-PA-DANG
JEY-SU YI-RANG KÜL-ZHING SÖL-WA-YI
GE-WA CHUNG-ZEY DAG-GI CHI-SAG-PA
THAM-CHE DAG-GI JANG-CHUB CHIR-NGO-O**

May any small merits that I may have amassed
By thus prostrating, making offerings, confessing, rejoicing,
And asking the Buddhas to remain and teach the Dharma,
Be dedicated now to supreme and perfect Enlightenment.

Requests

**SANG-GYE TRÜL-PA DRA-CHOM PHAG-PEY-TSHOG
DRO-WEY DÖN-DU TEN-PA KYONG-DZE-PA
KÖN-CHOG SUM-NGÖ NEY-TEN CHU-DRUG-GI
TEN-PA YÜN-RING NEY-PAR JIN-GYI-LOB**

The assembly of Arhats and Aryas, Buddhas' emanations,
Enemy-destroyers, who protect the teachings for beings' welfare—
The actual Three Jewels and Sixteen Sthaviras,
Please bless the teachings to remain for a long time!

**THUG-JEY DAG-NYI NEY-TEN CHU-DRUG-GI
KHOR-TSHOG SI-TSHO LEY-GEL NYÖN-MONG-MEY
THRI-DANG DRUG-TONG ZHI-GYA'I TSHOG-NAM-KYI
TEN-PA YÜN-RING NEY-PAR JIN-GYI-LOB**

The embodiments of compassion, the Sixteen Sthaviras,
And their retinues who have crossed the ocean of existence, free
from afflictions—
By the assemblies of 106,400 arhats,
Please bless the teachings to remain for a long time!

**SEM-CHEN KÜN-GYI SÖ-GYUR DRA-CHOM-PA
RIG-DANG ZHAB-DEN KYE-GÜ'I JIN-NEY-CHE
PHAG-PEY GANG-ZAG CHEN-PO KHYE-NAM-KYI
TEN-PA YÜN-RING NEY-PAR JIN-GYI-LOB**

Arhats who have become the refuge of all sentient beings,
Great merit fields endowed with knowledge and virtue for beings—
You great Arya beings,
Please bless the teachings to remain for a long time!

Dedication

**DAG-ZHEN GE-WEY TSA-WA DI-YI-THÜ
PHEN-DE'I JUNG-NEY TEN-PA PHEL-GYUR-CHIG
DUG-NGEL KÜN-JUNG MA-LÜ RAB-PANG-NEY
SI-PEY GYA-TSHO NYUR-DU KEM-PAR-SHOG**

By the power of my root of virtue,
May the teachings, the source of benefit and happiness, flourish!
Having completely abandoned all sources of suffering,
May we quickly dry up the ocean of existence!

**SÖ-NAM GYA-TSHO YONG-SU DZOG-GYUR-CHING
YE-SHE GYA-TSHO NAM-PAR DAG-GYUR-TE
YÖN-TEN GYA-TSHO MA-LÜ KÜN-DZOG-NEY
JIG-TEN KÜN-LEY KHYE-PAR PHAG-PAR-SHOG**

May the ocean of merit be perfectly completed!
May the ocean of wisdom be completely purified!
Having perfected all the oceans of qualities without exception,
May we transcend all worldly concerns!

Auspicious Verses

**TSHOG-NYI THAR-CHIN DÜ-SUM GYEL-WA-YI
THRIN-LEY DRUB-CHING YÖN-TEN NAM-YER-MEY
KEL-PA NYAM-PEY DÜL-JA MIN-DZE-PEY
NYAM-MEY LA-MA CHOG-GI TRA-SHI-SHOG**

Having perfected the two accumulations, accomplishing the
activities of the Victorious Ones of the three times,
With indivisible qualities,
Ripening disciples of equal fortune—
May there be the auspiciousness of the peerless supreme Guru!

**DÜ-SUM GYEL-WA GYEL-SEY THUG-JE-YI
NYEN-THÖ TSHÜL-DZIN SI-PA JI-SI-BAR
TEN-PA KYONG-ZHING DRO-WEY DÖN-DZE-PEY
NEY-TEN CHEN-PO NAM-KYI TRA-SHI-SHOG**

Through the compassion of the Victorious Ones of the three times
and Bodhisattvas,
Taking on the Shravaka discipline as long as samsara exists,
Protecting the teachings and working for beings' benefit—
May there be the auspiciousness of the great Sthaviras!

**NYIN-MO DE-LEG TSHEN-DE-LEG
NYI-MEY GUNG-LA DE-LEG-SHING
NYIN-TSHEN TAG-TU DE-LEG-PEY
KÖN-CHOG SUM-GYI TRA-SHI-SHOG**

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

Praise to the 21 Taras

Precite each phrase once and/or offer prostrations with the following visualisations. With each praise and prostration, imagine that a replica of each respective Tara manifests, arising from the one before it like simultaneous sparks of fire, and sinks into you.

Invocation

**PO-TA LA-YI NEY-CHOG-NEY
TAM-YIG JANG-GU LEY-THRUNG-SHING
Ö-PAG MEY-KYI U-LA-GYEN
DÜ-SUM SANG-GYE THRIN-LEY-MA
DRÖL-MA KHOR-CHE SHEG-SU-SÖL**

From your sublime abode at the Potala
O Tara – born from the green letter TAM
Whose light rescues all beings –
Come with your retinue, I beg you.

Prostration

**LHA-DANG LHA-MIN CHÖ-PEN-GYI
ZHAB-NYI PE-MO LA-TÜ-NE
PHONG-PA KÜN-LEY DRÖL-DZEY-MA
DRÖL-MA YUM-LA CHAG-TSHEL-LO**

The gods and demi-gods bow
To your lotus feet, O Tara,
You who rescue all who are destitute
To you, Mother Tara, I pay homage.

The Praises

OM JE-TSÜN-MA PHAG-MA DRÖL-MA LA CHAG-TSHEL-LO

OM Homage to the Venerable Arya Tara.

1. CHAG-TSHEL DRÖL-MA NYUR-MA PA MO CHEN-NI KE-CHIG LOG-DANG DRA MA JIG-TEN SUM-GÖN CHU-KYE ZHEL GYI GE-SAR JE-WA LEY-NI JUNG MA

Praising Tara by her life story
Homage to Tara, The Swift One, The Heroine,
Whose eyes are like a flash of lightning,
Who arose from the opening of a lotus,
Born from the tears of the Protector of The Three Worlds.

2. CHAG-TSHEL TÖN-KEY DA-WA KÜN TU GANG-WA GYA-NI TSEG-PEY ZHEL MA KAR-MA TONG-THRAG TSHOG-PA NAM KYI RAB-TU CHE-WEY Ö-RAB BAR MA

Praising Tara by the brightness and radiance of her face
Homage to you with a face like a hundred full moons in autumn,
Gathered together into one,
Blazing with brilliant light,
Like a thousand constellations.

**3. CHAG-TSHEL SER-NGO CHU-NEY KYE KYI
PE-MEY CHAG-NI NAM-PAR GYEN MA
JIN-PA TSÖN-DRÜ KA-THUB ZHI WA
ZÖ-PA SAM-TEN CHÖ-YÜL NYI MA**

Praising Tara by her colour, what she holds and her causes
Homage to you who are bluish gold,
Your hand perfectly adorned with a lotus flower;
Who arose from practicing Giving, Moral discipline,
Patience, Effort, Concentration and Wisdom.

**4. CHAG-TSHEL DE-ZHIN SHEG-PEY TSUG TOR
THA-YE NAM-PAR GYEL-WAR CHÖ MA
MA-LÜ PHA-RÖL CHIN-PA THOB PEY
GYEL-WEY SEY-KYI SHIN-TU TEN MA**

Praising Tara by her being honoured by the Conquerors and the
Bodhisattvas
Homage to you who surmount the Tathagathas' Ushnishas,
Whose victorious actions are limitless
Who are greatly honoured by the Sons of Conquerors,
Who have attained every perfection.

**5. CHAG-TSHEL TUTTARA-HUM YI GE
DÖ-DANG CHOG-DANG NAM-KHA GANG MA
JIG-TEN DÜN-PO ZHAB-KYI NEN TE
LÜ-PA MEY-PAR GUG-PAR NÜ MA**

Praising Tara by her subduing unfavourable conditions
Homage to you who with letters TUTTARA and HUM
Fill the realms of desire, direction and space.
With the seven worlds beneath your feet,
You are able to draw all beings to bliss.

**6. CHAG-TSHEL GYA-JIN ME-LHA TSHANG PA
LUNG-LHA NA-TSHOG WANG-CHUG CHÖ MA
JUNG-PO RO-LANG DRI-ZA NAM DANG
NÖ-JIN TSHOG-KYI DÜN-NEY TÖ MA**

Praising Tara by her being worshipped by the great worldly gods
Homage to you who are worshipped by Indra, Agni, Brahma,
Vayu, and the other mighty gods;
And before whom the host of evil spirits,
Zombies, smell eaters and givers of harm respectfully offer praise.

**7. CHAG-TSHEL TRE-CHE JA-DANG PHET KYI
PHA-RÖL THRÜL-KHOR RAB-TU JOM MA
YE-KUM YÖN-KYANG ZHAB-KYI NEN TE
ME-BAR THRUG-PA SHIN-TU BAR MA**

Praising Tara by her destroying opponents
Homage to you who by saying TRA (trej) and PHAT
Completely destroy the obstructions of the enemies.
You suppress with your right leg drawn in and your left extended,
And blaze with a fierce and raging fire.

**8. CHAG-TSHEL TU-RE JIG-PA CHEN PO
DÜ-KYI PA-WO NAM-PAR JOM MA
CHU-KYE ZHEL-NI THRO-NYER DEN DZE
DRA-WO THAM-CHE MA-LÜ SÖ MA**

Praising Tara by her purifying demons and the two obstructions
Homage to TURE, extremely fearsome one,
Who completely destroys the chief of demons,
With a wrathful expression on your lotus face
You vanquish all foes without exception.

**9. CHAG-TSHEL KÖN-CHOG SUM-TSHÖN CHAG GYA'I
SOR-MÖ THUG-KAR NAM-PAR GYEN MA
MA-LÜ CHOG-KYI KHOR-LÖ GYEN PEY
RANG-GI Ö-KYI TSHOG-NAM THRUG MA**

Praising Tara by the object she holds in her right and left hands
Homage to you whose fingers adorn your heart
With the mudra symbolising the Three Precious Jewels,
Adorned with a wheel of all directions,
Whose radiant light outshines all.

**10. CHAG-TSHEL RAB-TU GA-WA JI PEY
U-GYEN Ö-KYI THRENG-WA PEL MA
ZHE-PA RAB-ZHE TUT-TA RA YI
DÜ-DANG JIG-TEN WANG-DU DZE MA**

Praising Tara by her crown ornament and the sound of her laughter
Homage to you whose very joyful and shining crown ornament
Radiates a garland of light.
Who with your mirthful laughter of TUTTARA,
Subdue the demons and worldly gods.

**11. CHAG-TSHEL SA-ZHI KYONG-WEY TSHOG NAM
THAM-CHE GUG-PAR NÜ-MA NYI MA
THRO-NYER YO-WEY YI-GE HUM GI
PHONG-PA THAM-CHE NAM-PAR DRÖL MA**

Praising Tara by her accomplishing divine actions through the ten
directional guardians
Homage to you who are able to summon
All the directional guardians and their retinues.
Frowning and shaking, with the letter HUM,
You rescue all from their misfortune.

**12. CHAG-TSHEL DA-WEY DUM-BÜ U GYEN
GYEN-PA THAM-CHE SHIN-TU BAR MA
REL-PEY THRÖ-NA Ö-PAG MEY LEY
TAG-PAR SHIN-TU Ö-RAB DZE MA**

Praising Tara by her crown ornament
Homage to you with a crescent moon adorning your crown,
And all your ornaments shining brightly;
With Amitabha in your top-knot
Eternally radiating light.

**13. CHAG-TSHEL KEL-PEY THA-MEY ME TAR
BAR-WEY THRENG-WEY Ü-NA NEY MA
YE-KYANG YÖN-KUM KÜN-NEY KOR GEY
DRA-YI PUNG-NI NAM-PAR JOM MA**

Praising Tara by her wrathful posture
Homage to you who dwells amidst a garland of flames
Like the fire at the end of an eon.
With your right leg extended and left drawn in,
You destroy the hosts of obstructions of those who delight in the
Dharma Wheel.

**14. CHAG-TSHEL SA-ZHI'I NGÖ-LA CHAG GI
THIL-GYI NÜN-CHING ZHAB-KYI DUNG MA
THRO-NYER CHEN-DZE YI-GE HUM GI
RIM-PA DÜN-PO NAM-NI GEM MA**

Praising Tara by the light that radiates from the letter HUM
Homage to you who strike the ground with the palm of your hand,
And stamp it with your foot.
With a wrathful glance and a letter HUM
You subdue all seven levels.

**15. CHAG-TSHEL DE-MA GE-MA ZHI MA
NYA-NGEN DEY-ZHI CHÖ-YÜL NYI MA
SO-HA OM-DANG YANG-DAG DEN MA
DIG-PA CHEN-PO JOM-PA NYI MA**

Praising Tara by her Dharmakaya Aspect
Homage to you who are happy, virtuous and peaceful,
Within the sphere of the peace of Nirvana,
Fully endowed with SOHA and OM,
You completely destroy heavy evil actions.

**16. CHAG-TSHEL KÜN-NEY KOR-RAB GA WEY
DRA-YI LÜ-NI NAM-PAR GEM MA
YI-GE CHU-PEY NGAG-NI KÖ PEY
RIG-PA HUM-LEY DRÖL-MA NYI MA**

Praising Tara by her divine actions of peaceful and wrathful Mantras
Homage to you who completely subdue the obstructions
Of those who delight in the Dharma Wheel,
Rescuing with the array of the ten-letter mantra
And the knowledge letter HUM.

**17. CHAG-TSHEL TU-RE'I ZHAB-NI DAB PEY
HUM-GI NAM-PEY SA-BÖN NYI MA
RI-RAB MAN-DHA RA-DANG BIG JEY
JIG-TEN SUM-NAM YO-WA NYI MA**

Praising Tara by her divine actions of wrathfully shaking the three
worlds
Homage to TURE, stamping your feet
Born from the seed in the aspect of HUM
Who cause Mount Meru, Mandhara and Vindhya,
And all three worlds to shake.

**18. CHAG-TSHEL LHA-YI TSHO-YI NAM PEY
RI-DAG TAG-CHEN CHAG-NA NAM MA
TA-RA NYI-JÖ PHET-KYI YI GEY
DUG-NAM MA-LÜ PA-NI SEL MA**

Praising Tara by her divine actions of dispelling internal and external poisons

Homage to you who hold in your hand

A moon, the lake of the gods

Saying TARA twice and the letter PHAT,

You completely dispel all poisons.

**19. CHAG-TSHEL LHA-YI TSHOG-NAM GYEL PO
LHA-DANG MI-AM CHI-YI TEN MA
KÜN-NEY GO-CHA GA-WEY JI KYI
TSÖ-DANG MI-LAM NGEN-PA SEL MA**

Praising Tara by her divine actions of dispelling conflicts and bad dreams

Homage to you who are honoured by the kings of the hosts of gods,

And the gods and the kinnaras,

Through your joyful and shining pervasive armour,

All conflicts and bad dreams are dispelled.

**20. CHAG-TSHEL NYI-MA DA-WA GYE PEY
CHEN-NYI PO-LA Ö-RAB SEL MA
HA-RA NYI-JÖ TUT-TA RA YI
SHIN-TU DRAG-PÖ'I RIM-NEY SEL MA**

Praising Tara by her divine actions of dispelling diseases
Homage to you whose two eyes are like the sun and the full moon,
Radiate a pure and clear light
Say HARA twice and TUTTARA
You dispel the most violent, infectious diseases.

**21. CHAG-TSHEL DE-NYI SUM-NAM KÖ PEY
ZHI-WEY THU-DANG YANG-DAG DEN MA
DÖN-DANG RO-LANG NÖ-JIN TSHOG NAM
JOM-PA TU-RE RAB-CHOG NYI MA**

Praising Tara by her divine actions of subduing evil spirits and
zombies
Homage to you who have the perfect power of pacifying
Through your blessings of the Three Thatnesses;
Subduer of the hosts of evil spirits, zombies and givers of harm
O TURE, most excellent and supreme!

**TSA-WEY NGAG-KYI TÖ-PA DI DANG
CHAG-TSHEL WA-NI NYI-SHU TSA CHIG**

Thus concludes this praise of the root mantra and the offering of
the twenty-one homages.

(repeat the praises 3x)

Mantra Recitation

OM TARE TUTTARE TURE SOHA

(recite 108x or as much as possible)

Dorje Shugden Prayers

Invocation

OM AH HUM (3x)

HUM!

RANG NYI YIDAM HLAR SE WAY
DÜN DU MAR NAG ME LUNG Ü
PE NYI DRA GEG TZI PA YI
JIG RUNG NGAM JI SENGE TENG
TEN SUNG NYING GI NORBU CHOG
GYELCHEN DORJE SHUGDEN TSEL
KU LA RAB JUNG CHE KYI TZE
U LA TANG ZHA SER DOG SÖL
CHAG NA PU DRI DRA NYING TOG
DRUB PA PO LA GYE PAY TSÜL
TRO TUM DRA GEG DRÖL WAY NYAM
LE JE KACHE MARPO SOG
KOR TSO GYATSÖ KOR WAR GYUR
DAG NYI TUG KAY ÖZER GYI
RANG ZHIN YING DANG TEN PAY NE
GAR ZHUG PODRANG SO SO NE
YESHE PA NAM KE CHIG LA
CHEN DRANG DAM YE YER ME GYUR

HUM! Before myself as the yidam deity,
 In the midst of a windswept dark red fire,
 On a terrifying magnificent lion,
 Trampling enemies and obstructers on a lotus and sun,
 Is our supreme heart jewel, Dharmapala,
 Mighty Gyalchen Dorje Shugden,
 Adorned with robes of a monk on his body,
 Wearing the golden domed hat on his head,
 Holding razor sword and enemy heart in his hands,
 With a manner of delight towards the practitioner,
 And a fierce expression which destroys enemies and obstructers.
 He is surrounded by an ocean-like host of retinue
 Such as chief attendant, Kache Marpo.
 Rays of light from my heart invite
 From the natural sphere
 And the individual palaces wherever they abide,
 The wisdom beings who in one instant are invited
 And become inseparable with the commitment beings.

HUM!

GO SUM GÜ PE GO NE CHAG TSEN ZHING
CHI NANG NYER CHÖ SHA TRAG TOR TSO G DANG
KYEM CHANG GYA JA CHE MAR O ZHO CHE
NGÖ SHAM YI TRÜL NAM KA KANG TE BÜL

HUM! With devotion I prostrate with body, speech, and mind, and
 make offerings,
 Both outer and inner, with flowers, incense, light, perfume, food,
 flesh and blood,
 Collections of tormas, beer, tea, buttered tsampa, milk, and yoghurt,
 Actually arranged and mentally visualised, filling the whole of
 space.

**DAM TZE KANG TZE TEN TZE TÜN TZE DANG
CHI NANG SANG WAY CHEN ZIG SANG CHÖ CHE
NAM KA KANG TE BÜL GYI KOR CHE NAM
TUG DAM KANG ZHING NYAM CHAG SÖ GYUR CHIG**

Samaya substances, fulfilment substances, basal substances, and
mantric substances,
Outer, inner, and secret favourite visual objects and fragrant smoke
offering;
With my offering of these, filling space, O entourage,
May you be satisfied and restore degenerated commitments!

**DAG CHAG SAM JOR JA CHÖ NONG PA YI
TEN SUNG CHENPÖ TUG DANG GEL GYI KÜN
NYING NE SHAG SO NYUR DU JANG TZÖ LA
MA YI BU ZHIN TSE WE JE ZUNG TZÖ**

All of our mistaken actions of body, speech, and mind,
Which have contradicted the mind of the great Dharmapala,
We confess from the heart; quickly purify them
And care for us with compassion like a mother for her child!

**HLA CHOG KYE LA NYING NE KÜL WA NI
LOZANG GYEL WAY RING LUG DAR ZHING GYE
PELDEN LAMAY KU TSE CHAB SI PEL
GENDÜN DE NAM SHE DRUB PEL WAR TZÖ**

This heart-felt exhortation of you, supreme deity,
Is to spread and increase the Victorious Lozang's tradition,
To extend the life and dominion of the glorious Gurus,
And to increase the study and practice of the communities of
Sangha.

**DAG GI LÜ DANG DRI ZHIN MIN DREL WAR
GEL KYEN PAR CHÖ MA LÜ SEL WA DANG
TÜN KYEN DÖ DÖN YI ZHIN DRUB PA YI
SUNG KYOB NYER KA NAM YANG MI YEL TZÖ**

Never separated from me, like my body and its shadow,
May you dispel adverse conditions and obstructers without
exception,
Accomplish favourable conditions and desires as I wish,
And protect and care for me without ever a break!

**KYE PAR YI LA NAG PAY DÖ DÖN NAM
SAM PA JI ZHIN NYUR DU DRUB PA YI
LE ZHIY TRINLE NO NYUR TOG ME KYI
TU TSEL NGÖN SUM TÖN PAY DÜ LA BAB**

Especially, the time has now come to show directly
Your unobstructed might in quick, decisive enlightened conduct
Of the four activities to swiftly accomplish
Our deepest heart-felt desires according to our wishes!

**GYUN DRE DEN SHEN JE PAY DÜ LA BAB
MA NYE KA YOG SEL WAY DÜ LA BAB
NYAM CHUNG GÖN ME KYOB PAY DÜ LA BAB
CHÖ DEN BU ZHIN KYONG WAY DÜ LA BAB**

The time has come to judge the truth in accord with the law of
causality!
The time has come to clear the innocent of accusations!
The time has come to protect the humble who are without a
protector!
The time has come to nurture Dharma practitioners like your
children!

**DOR NA DI NE JANG CHUB NYING PÖ BAR
LAMA HLA SUNG DÜ KUR NGA SÖL NA
NYIN SUM JA RA TSEN SUM MEL TSE YI
SUNG KYOB TRINLE NAM YANG MI YEL SHOG**

In short, from now until attaining the essence of enlightenment,
Since we venerate you as the embodiment of the Guru and
Protector,
May you protect us uninterruptedly with your enlightened activity,
And watch over us during the three periods of day and three of
night!

Mantra Recitation

**RANG YIDAM DU SEL WAY TUG KAY SABÖN LE ÖZER TRÖ CHÖ
KYONG GYELCHEN SHUGDEN RIG NGA DRAG PO TSEL NAM KYI
TUG KAR NYI DEN GYI TENG DU HUM YIG GI TAR NGAG TRENG
RANG RANG GI KADOG DANG TSUNG PE KOR WA LA POG PE
TUG GYU RANG WANG ME PAR KÜL TE CHI DÖ PAY ZHI GYE
WANG DRAG GI LE TAMCHE TOG PA ME PAR DRUB PAR GYUR**

From the heart syllable of myself visualised as the Yidam, light rays emanate. They strike the HUM syllables and surrounding mantra garlands which, matching each deity in colour, stand upon the sun seats at the hearts of Dharmapala Gyalchen Shugden's five fierce families, exhorting them, without choice, to perform whatever desired peaceful, increasing, powerful, or wrathful activity, without obstruction.

Dorje Shugden Mantra

OM BENZA WIKI BITANA SOHA

(recite as many times as possible)

Entourage Mantra

**OM DHARMAPALA MAHA RADZA BENDZA BEGAWAN
RUDRA PANTSА KULA SARVA SHATRUM MARAYA HUM
PHET! (7x)**

Vajrasattva Mantra

**OM BENZASATTO SAMAYA MANU PALAYA / BENZASATTO
TENО PATITA / DRIDO MAY BHAWA / SUTO KAYO MAY
BHAWA / SUPO KAYO MAY BHAWA / ANU RAKTO MAY
BHAWA / SARWA SIDDHI ME PAR YATSA / SARWA KARMA
SU TSA ME / TISHTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAWAN SARWA TATAGATA / BENZA MA MAY
MUN TSA / BENZA BHAWA MAHA SAMAYA SATTO / AH
HUM PHET (3x)**

Kawang

HUM!

**GANG GAY GYÜN TSUNG NYING TRAG CHÖ YÖN DRENG
NAM TRA WANG PÖ METOG DÜ TRIN TRIG
TRI CHEN DRI CHAB SHA RÜ KANG LING DRA
ZAG ME DÜTSI GYATSO GYE ZHIN ZHE
ZHEN YANG DÖ YÖN GYEL SI RINCHEN DÜN
CHANG SHE TA LANG JIG RUNG YAG LUG KYI
NGUR MIG LA GÖ SA TEN GO TRAB PUB
DA DUNG REL DRI CHI NANG SANG WAY TEN
JIG TEN DE DANG MA DE CHÖ TRIN GYI
DORJE SHUGDEN NANG SI DREG PAY TSOG
TUG DAM KANG ZHING NYAM CHAG SÖ GYUR CHIG
KYE PAR DAG CHAG MA RIG ZHEN WANG GYUR
GO SUM JA WAY NYE TSOG CHI CHI PA
SUNG MA KYE KYI TUG DANG GEL GYUR PA
TAMCHE NONG ZHING GYÖ PAY SEM KYI SHAG
ZHEN YANG TEN SUNG CHEN-PO KOR CHE LA
DAM TSIG LE DE NYEN DRUB CHÖ TOR SOG
NELJOR DAG CHAG NYAM CHAG CHI CHI NAM
KOR SUM MIG ME YING SU SHAG PAR GYI (3x)**

HUM!

Heart's blood drinking offerings set out like the flow of the Ganges,
Flowers of the sense organs blossoming and clouds of smoke
gathering,

Human bile perfume, flesh and blood, and the sound of thigh bone
trumpets,

Please accept these as well as an ocean of undefiled nectar!

Also, sensual objects and the seven royal objects,

The intelligent horse, elephants, frightful yaks, sheep, and dogs,

Saffron robes, strong, hard armour and shields,

Arrows, spears, swords, and outer, inner, and secret bases,

With these clouds of offerings, both supramundane and worldly,

O Dorje Shugden and all your wrathful entourage,

May your heart commitment be fulfilled, and degeneration restored!

Especially, each accumulated faulty deed of body, speech, and
mind

We have committed under the influence of ignorance,

Which goes against your mind, Protector,

We confess with a mind of remorse and regret.

Furthermore, transgressions of our commitments to the Protector
and entourage,

And neglect or degeneration of retreat practice, tormas, and
offerings, etc.,

We practitioners confess all of these

Within the unobjectifiable emptiness of the three spheres. (3x)

Serkym

(While reciting the line marked with * pour tea or any beverage you are offering into the serkym set. Visualise the tea or beverage as divine nectar that expands to fill an entire ocean, which represents all the desirable things in the world that please the five senses.)

OM AH HUM (3x)

HUM!

**DÖN NYI LEG TSOG CHAR BEB LAMA DANG
CHOG TÜN NGÖ DRUB KÜN TSÖL YIDAM HLAR
DE TER DÜTSIY TUNG WA DI BÜL GYI *
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

HUM!

O Gurus who rain down accumulations of excellence fulfilling our own and others' purposes,
And Yidams who bestow all ordinary and supreme attainments,
Through offering you this ambrosial drink which bestows bliss, *
May you, having partaken, swiftly and spontaneously accomplish our wishes!

**NE SUM PAWO KANDRÖ TSOG KÜN DANG
TU DEN TEN SUNG DAM CHEN GYATSO LA
DE TER DÜTSIY TUNG WA DI BÜL GYI *
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O all hosts of heroes and dakinis of the three places,
And ocean of powerful, oath-bound Dharma Protectors,
Through offering you this ambrosial drink which bestows bliss, *
May you, having partaken, swiftly and spontaneously accomplish our wishes!

**KYE PAR JIG TEN LE DE TEN SUNG CHOG
TU TOB NYEN NYUR DORJE SHUGDEN LA
DE TER DÜTSIY TUNG WA DI BÜL GYI *
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ (7x)**

And especially, supreme, supramundane Dharmapala,
Forcefully powerful, strict, and swift Dorje Shugden,
Through offering you this ambrosial drink which bestows bliss, *
May you, having partaken, swiftly and spontaneously accomplish
our wishes! (7x)

**ZHI GYE WANG DANG NGÖN CHÖ RAB JAM LE
TOG ME TSÖL TZE NAM GYUR RIG NGA LA
DE TER DÜTSIY TUNG WA DI BÜL GYI *
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O five families who openly bestow
Infinite activities of peace, increase, power, and wrath,
Through offering you this ambrosial drink which bestows bliss, *
May you, having partaken, swiftly and spontaneously accomplish
our wishes!

**TZE DUG YUM GU NA DREN GELONG GYE
LE KEN TUM PAY TAG SHAR CHU SOG LA
DE TER DÜTSIY TUNG WA DI BÜL GYI *
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

O nine beautiful consorts, eight guiding monks,
And ten fierce and youthful guardians, and so on,
Through offering you this ambrosial drink which bestows bliss, *
May you, having partaken, swiftly and spontaneously accomplish
our wishes!

KYE PAR GYEL WAY TEN PA SUNG WAY TSO
SE YI TRAB CHEN KOR DANG CHE NAM LA
DO GU TSANG WAY SER KYEM CHO PA DI *
BUL LO SUNG KYOB YEL WA ME PAR TZO (7x)

Especially, principal guardian of the Conquerors' Teachings,
Setrap Chen along with entourage to you
This golden drink replete with all one could wish is offered; *
Never waver in your protection! (7x)

KA KOR NYEN PO DAM NYAM SOG GI SHE
SHINTU TRO TUM KACHE MARPO LA
DE TER DÜTSIY TUNG WA DI BÜL GYI *
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ (3x)

O extremely fierce Kache Marpo, the strict attendant,
Executioner of those with degenerated samaya,
Through offering you this ambrosial drink which bestows bliss, *
May you, having partaken, swiftly and spontaneously accomplish
our wishes! (3x)

DAM NYAM NYING TRAG SER TAR JANG WA YI
SER KYEM RAB TU KÖL WAY TUNG WA DI
NAM KA BAR TZIN KOR DANG CHE LA BÜL *
SHE NE NEL JOR SAM DÖN DRUB PAR TZÖ

Vow-breakers' heart-blood purified like gold,
This drink of fully boiling serkym,
I offer to Namkar Barzin and entourage *
Accepting, accomplish the yogi's intended purpose!

(Pour the remaining serkym offering throughout this verse)

**ZHEN YANG TRÜL PA YANG TRÜL SAM YE DANG
KA DÖ HLA SIN TONG SUM YO WA LA
DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

As well as the inconceivable emanations and their emanations,
Attendant deities and demons who shake the three thousand
worlds,
Through offering you this ambrosial drink which bestows bliss,
May you, having partaken, swiftly and spontaneously accomplish
our wishes!

**DE TAR CHÖ CHING TRINLE KÜL WAY TÜ
NAM ZHIY TRINLE DÜ DRUG KE CHIG KYANG
YEL WA ME PAR PA YI BU ZHIN DU
TAG TU KYONG SHING TAG TU JE ZUNG TZÖ**

Thus, by the force of this offering and exhortation,
May you grant your activity throughout the six time periods
And, without wavering, always protect me
And care for me like a father for his son!

**KA DÖ DREG PAY TSO G KYANG DÜLTZIN JE
YAR DAM NYEN PÖ TA TSIG DREN TZÖ LA
DAG GI GANG DANG GANG CHÖL LE DI NAM
DA TA NYUR DU DRUB LA MA YEL ZHIG**

Hosts of wrathful attendants, as well,
Remember your sworn oaths of promise to Lord Duldzin
And accomplish swiftly now, without distraction,
Whatever activities I have requested!

Request for Attainments

HUM!

**TÜN PAY NGÖ DRUB MA LÜ PA
DENG DIR DAG LA TSEL DU SÖL
KOR DANG TEN PA LONG CHÖ NAM
GYE PAR TZÖ CHIG SHUGDEN TSEL**

HUM!

Grant me here and now,
Appropriate attainments without exception!
Grant increase of the entourage, teachings, and wealth,
O mighty Shugden!

Enthronement

HUM

**DORJE CHANG WANG TSA GYÜ LAMA DANG
NGÖ DRUB KÜN TSÖL YIDAM LHA YI TSOG
BAR CHE KÜN SEL SUNG MAY THU TOB KYI
TRINLEY LHÜN DRUB GYEL POR NGA SÖL LO**

HUM!

With the Vajradhara root and lineage masters,
The assembly of Yidams who grant all realisations,
And Protectors who remove all obstacles,
We recognise you as a king among *thrinlay lhundrub*.

**GANG KU MUG NAG NYI MA JE WAY ZI
CHÖ GÖ SUM DEN RAB JUNG ZHÖN NUI TSUL
SER GYI DANG DEN THANG THEB BU LA SÖL
CHÖ KHOR YONG KYI SUNG MAR NGA SÖL LO**

Your dark-red form blazes like a hundred suns.
You appear as a youthful monk in the triple robes.
You wear a gold-hued *thebzha* on your head,
I recognise you as the Protector of all *chokhors*.

DREN PA TSAM GYI MI THUN CHOG NAM KÜN
KE CHIG NYI LA THEL BAR LOG NÜ PAY
LHA MAG JE WAY MAG TSO GYE PA YI
CHAG TSEN TSEN DEN BING GI NGA SÖL LO

Merely by recalling whose name,
Who could emanate a million divine hosts,
That can reduce to dust all malignant forces:
With the divine sandalwood *bheng*, we recognise you as such.

TEN DANG TEN DZIN BU ZHIN KYONG DZE CHING
NAM ZHI TRINLEY THOG MAY NYUR DRUB PA
DRAG SHUL TOB DEN DORJE SHUGDEN TSEL
DAG GI TEN GYI DRA LHAS NGA SÖL LO

You are the fierce and mighty Dorje Shugden,
Who sustains *tenpa* and *tenzin* like son,
And swiftly fulfils all four tasks:
I recognise you as my constant *dralha*.

DOR NA DAG GI LEG NYE JA WA KÜN
CHÖ SUNG CHEN PO KYE LA NYER TAY KYI
NYIN TSEN YEL WA MAY PAR SUNG WA DANG
CHOG DÜ KÜN TU GYE PAY TRA SHI TSÖL

In short, I entrust all my concerns both right and wrong,
To you, great Dharmapala.
Protect us day and night with vigilance.
At all times and places, grant propitious factors.

Dothey

{Request for Activity of Gyalchen Dorje Shugden}

**KYE! JAM PEL THRÖ PEY KU
JIG DZE PA WÖ GAR
THU DEN DRA LHEY TSO
DORJE SHUGDEN TSEL**

Kye! Manjushri in angry form,
You are the hero in terrifying role,
Main of my powerful war gods,
You are the mighty Dorje Shugden.

**TEN NA NYING NYE ZHING
DAM DEN BU ZHIN KYONG
BEY NA THU CHE ZHING
DRAG SHÜL THOG LEY CHE
DRA LA THRÖ PEY TSHE
DÜN GYÜ TSE NEY CHÖ**

Affectionate when cultivated,
You treat the commitment-abiding like son (or daughter).
Powerful when beseeched,
Your ferocity is swifter than lightning
When angry at the enemy,
You obliterate him to the seventh generation.

NEL JOR DAG CHAG GI
TOR MA RI TAR PUNG
MEN RAG TSHO TAR KYIL
TEN DZE KAR TAR TRAM

We your practitioners,
Pile tormas like mountains,
Gather medicinal blood like sea;
Spread base substances like the stars.

ZA TUNG PHÜ KYI CHÖ
CHI DÖ GYE PA KANG
DUNG WEY KHYÖ BÖ NA
NYEN GYI WANG PO SÖN
TAG TU KHYÖ DRUB NA
DRUB PEY TAG CHUNG SHIG
KA DANG TEN PA SUNG
GYE PEY ZHEL TÖN CHIG

We honour you with the first part of food and drink;
We fulfil all that you want.
I am calling you from my heart;
Lend me your ear.
I practise you all the time;
Show me sign that I have succeeded.
Protect the command and the Teaching;
Show me your smiling face.

KYOB PEY DRA LHA DZÖ
PHO NYA NGAG ZHUG DZÖ
SUNG WEY KHAR DZONG DZÖ
MI NOR NYER KHA DZÖ
NYIN GYI JA RA DANG
TSHEN GYI MEL TSHE DZÖ
GYAB KYI LOG PA DZÖ
DÜN GYI KHAR WA DZÖ
CHU LA ZAM PA DANG
DRAG LA THEM KEY DZÖ
PHAR DRÖ KYEL MA DANG
TSHUR YONG SU MA DZÖ

Be the war god in my protection;
Be my messenger and servant.
Be the fort of my protection;
Be the storekeeper of my people and possessions.
Be the day's bodyguard;
Be the night's watchman.
Be the cloak on my back;
Be my staff in the front.
Be the bridge over water,
And stairs on the rock.
Be those who see me off;
Be those welcoming me.

**GYEL NA KHYÖ KYI LONG
JE NA KHYÖ KYI KÜL
NA NA MEN PA DZÖ
DUG NA TSI MEN THONG
PO LA DAR CHOR CHIG
THROM LA DUNG BÜ SHIG**

Raise me if I fall;
If I forget, remind me.
Be the doctor when I fall sick;
If poisoned, give me potent remedy.
For me, raise banners on the high points;
Blow conch-shell in cities.

**NYAM NYI SHAG GYE NA
SHAG KHA KHYÖ KYI THOB
NYAM NYI TSEL DREN NA
TSEL KHA KHYÖ KYI TÖN
NYAM NYI GYEN GYE NA
GYEN GYI NO GYOG THÖN
NYAM NYI PEL DREN NA
PEL GYI RU DAR DRENG**

If two equals debate, you should make the victor;
If two equals wrestle, you should determine the winner;
If two equals wager, you tip the winning edge;
If two equals compete in greatness, raise banners of greatness.

DANG WEY DRA WO SÖ
NÖ PEY GEG TSHOG THÜL
LOG PAR TA WA DRÖL
JUR DANG TEY NGEN DOG
LEG PA GYA DANG TRÖ
NYE PA TONG DANG NÖL
RE WEY BAR CHE SÖL
SAM DÖN MA LÜ DRUB

Kill the vengeful enemy;
Subdue obstructers.
Liberate those holding wrong views;
Prevent ill luck and ill omen.
Introduce me to a hundred advantages;
Foil a thousand disadvantages.
Remove obstacle of my hopes;
Fulfil all objectives.

Prayer for the Long Life of His Eminence the 26th Tsem Rinpoche

**GYEL KÜN YE SHE PAG MEY TSHE YI DZÖ
TSHE YI LHA CHOG CHOM DEN NAM SUM GYI
DENG DIR ZAG MEY DÜ TSI'I CHAR GYÜN BEB
JE TSÜN LA MEY KU TSHE SI THAR GYE**

Inconceivable wisdom of all Victors — the treasury of life;
The three buddhas — the supreme deities of life:
Shower here now rains of stainless nectar,
Expanding to samsara's end the lifespan of our glorious master!

**RAB JAM ZHING KÜN DRAG PA'I PEL DANG DEN
JAM GÖN TEN PA DZIN CHING PEL WA LA
YE SHE GYU THRÜL LEY ONG PHA THAR CHIN
THU TOB TEN DZIN DAM PEY KU TSHE TEN**

Manjunath, a name gloriously renowned in all enlightened realms:
Upholder and propagator of this master's teaching who
Comes from Wisdom's illusion plays and has reached perfection:
May the mighty, noble Dharma upholder's life endure!

**ZAG MEY DE TONG GYU MEY RÖL PA LEY
NAM GYUR CHIR YANG TÖN PEY RÖL GAR CHEN
JAM PEL ZHI THRÖ LHA TSHOG PUNG GI KYANG
PEL DEN LA MEY KU TSHE RAB TU TEN**

From illusory patterns of uncontaminated bliss and emptiness,
The dancer who enacts any role from this sphere,
Who is nurtured by deity hosts of peaceful and fierce Manjushri:
May this glorious spiritual master's life endure!

**MI ZEY NYIG MEY DÜ KYI SEM CHEN NAM
LANG DOR CHÖL WAR CHÖ PEY MONG MÜN TSHOG
DRO WA NA TSHOG DUG NGEL NAR WA KÜN
TSE CHEN THUG JEY MI DOR KU TSHE TEN**

Sentient beings of ceaseless pains of degenerate times,
Masses living in darkness with lopsided dos and don'ts,
For all these diverse migrators afflicted by suffering:
Live long without your great love and kindness giving up on them!

**LHAG SAM NAM PAR DAG PEY DAM TSHIG THÜN
CHÖ YING MI GYUR DEN PEY JIN LAB DANG
DAG SOG TSE CHIG SÖL WA TAB PEY THÜ
MÖN PEY DÖN KÜN GEG MEY LHÜN DRUB SHOG**

With united and pure superior intent, harmony in commitment,
With power of truth of unchanging sphere of Suchness,
By the power of single pointed prayer of both us and others,
May all aspired goals be fulfilled without obstacle!

**JE TSÜN LA MEY KU TSHE RAB TEN CHING
NAM KAR TRIN LEY CHOG CHUR GYE PA DANG
LO ZANG TEN PEY DRÖN MEY SA SUM GYI
DRO WEY MÜN SEL TAG TU NEY GYUR CHIG**

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

Name Mantra of H.E. the 26th Tsem Rinpoche

**OM AH GURU BENZADHARA KIRTI SHASANA GYANA
PARANG GATA SARWA SIDDHI HUNG HUNG** (21x)

Prayer for the Long Life of Venerable Choeji-la

**TEN-PEY NYING-PO JAM-GÖN LAMA YI
RING-LUG DRI-MEY NYEN-GYU YONG DRAG PA
SEN-SAM DRUB-PEY GYEL-WEY TEN-SUNG GI
MA-MEY TEN-ZHI YÜN-RING ZHAB-TEN SHOG**

Guardian of Je Tsongkhapa's stainless tradition,
Essence of the Teachings, renowned as the ear-whispered lineage,
The irreproachable support of the Conqueror's Teachings
Of hearing, contemplation, and practice, may you live long!

**JE TSÜN LA MEY KU TSHE RAB TEN CHING
NAM KAR TRIN LEY CHOG CHUR GYE PA DANG
LO ZANG TEN PEY DRÖN MEY SA SUM GYI
DRO WEY MÜN SEL TAG TU NEY GYUR CHIG**

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

Name Mantra of Ven. Choeji-la

**OM AH GURU BENZADHARA MUNI SHASANA BARDHANA
BHAYA BIDZAYA SARWA SIDDHI HUNG HUNG (21x)**

Prayer for the Swift Return of H.E. Kensur Rinpoche Lobsang Phende

**NANG TONG JUNG ZUG GYU MEY RANG NANG LEY
ZUNG DZIN NAM TOG BAG CHAG SEL DZEY CHOG
DE CHEN GYEL PO HERUKA PA LA
GO SUM DANG WEY YI KYI CHAG GYIO**

From the illusory self-appearance of the unity of appearance and
emptiness,

Supreme one who dispels the habitual tendencies of conceptual
thoughts grasping at subject and object,

Great Bliss King Heruka,

With a mind of pure three doors, I pay homage to you.

**LO SEL DEY PEY SÖ NAM ZHING GI CHOG
ZANG NGEN LEY DREY LANG DOR JEY PEY MIG
PHEN DEI JUNG NEY DRIN CHEN SHE NYEN JE
DE DEN ZHING NEY YANG TRÜL NYUR JÖN SHOG**

Supreme field of merit of clear minds and faith,

Eye that discerns what to adopt and abandon regarding the effects
of good and bad actions,

Kind spiritual friend, source of benefit and happiness,

May your reincarnation swiftly come from the Sukhavati pure land.

**MANG THÖ GYA CHEI DO NGAG CHÖ TSHÜL NAM
DAM PAR SHAR WEY NYAM LEN NYING POI CHÜ
MA NOR LAM ZANG TÖN DZEY DAM PEY PHÜL
KYE GUI DREN PA CHOG TU NYUR JÖN SHOG**

The essence of the practice, which dawns as personal instructions,
From the vast ocean of the Dharma of Sutra and Tantra that you
have studied,

An unerring pointer of the supreme path,

May you, the supreme guide of beings, swiftly return.

**CHU DZIN DRI DREL NAM DAG KHA YING LEY
LO ZANG PEY TSHEL ZHE PEY NYI ZER BUM
TEN DROI ZHI DEI CHI PEL DAM PA RU
YANG TRÜL NYI MA ZHÖN NU NYUR CHAR SHOG**

From the stainless, completely pure sky-like space of clouds,
May a million sun rays of the blooming lotus garden of your
enlightened mind,

Shine as the supreme glory of the spring of peace and happiness
for the teachings and beings,

May your youthful reincarnation swiftly appear like the rising sun.

**KYE BU SUM GYI SUNG MEY KHOR TSHOG DANG
SE TRAB CHEN DANG KHYE PAR JE LA MEY
TEN SUNG DOR JEI TSHEN CHEN NYING GI NOR
TSHEN PEI YANG TRÜL NYUR JÖN PUNG DROG DZÖ**

The hosts of protectors of the three types of beings,
Setrab and specifically the Dharmapala of Lama Tsongkhapa's
doctrine protector,
Heart treasure bearing the name of Vajra,
assist us so your reincarnation, endowed with the major and minor
marks, may swiftly return.

**DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB DI
TEN JUNG GOG PA MEY PEY DEN TOB DANG
CHOG SUM GYEL WA GYA TSHOI THU JIN GYI
SAM DÖN BEY MEY DRUB PAR JIN GYI LOB**

Through the power of the truth of dependent origination, which
cannot be obstructed,
the blessings and power of the ocean of Victorious Ones and the
Three Jewels,
and by our intense and heartfelt supplication,
Bless us so our wishes may be effortlessly fulfilled.

Completion Dedication

**JANG CHUB SEM CHOG RINPOCHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA MEY PAR YANG
GONG NEY GONG DU PHEL WAR SHOG**

Precious supreme Bodhi mind,
May it, where unborn, arise,
And, where born, never decline,
But increase forever more!

**TONG NYI TA WA RINPOCHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA MEY PAR YANG
GONG NEY GONG DU PHEL WAR SHOG**

Precious view of Shunyata
May it, where unborn, arise,
And, where born, never decline,
But increase forever more!

**DAG SOG JI NYE SAG PEY GE WA DI
TEN DANG DRO WA KÜN LA GANG PHEN DANG
KHYE PAR JE TSÜN LO ZANG DRAG PA YI
TEN PEY NYING PO RING DU SEL JEY SHOG**

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

Prayer by Je Tsongkhapa

**KYE WA KÜN TU YANG DAG LA MA DANG
DREL MEY CHÖ KYI PEL LA LONG CHÖ CHING
SA DANG LAM KYI YÖN TEN RAB DZOG NEY
DORJE CHANG GI GO PHANG NYUR THOB SHOG**

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

Dedication of virtue

**GE WA DI YI NYUR DU DAG
LA MA SANG GYE DRUB GYUR NEY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG**

Through this virtue may I swiftly
Attain the Guru Deva's state,
And place each and every being,
Without exception, in that state!

**CHÖ KYI GYEL PO TSONG KHA PEY
CHÖ TSHÜL NAM PAR PHEL WA LA
GEG KYI TSHEN MA ZHI WA DANG
THÜN KYEN MA LÜ TSHANG WAR SHOG**

May all obstacles be pacified
And all good conditions be complete
For the fully pure Dharma system
Of Dharma King, Tsongkhapa, to flourish!

**DA DANG ZHEN GYI DÜ SUM DANG
DREL WA TSHOG NYI LA TEN NEY
GYEL WA LO ZANG DRAG PA YI
TEN PA YÜN RING BAR GYUR CHIG**

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

Auspicious dedication

**NYIMO DELEK TSEN TELEK
NYIME GUNG YANG DELEK SHIN
NYITSEN TAKTU DELEK PEL
KON CHOG SUM GYI JIN GYI LOB
KON CHOG SUM GYI NGOR DRUB TSOL
KON CHOG SUM GYI TRA SHI SHOG**

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

Dedication for the Guru's long life

**JE TSÜN LA MEY KU TSHE RAB TEN CHING
NAM KAR TRIN LEY CHOG CHUR GYE PA DANG
LO ZANG TEN PEY DRÖN MEY SA SUM GYI
DRO WEY MÜN SEL TAG TU NEY GYUR CHIG**

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

Request for attainments

HUM!

**TÜN PAY NGÖ DRUB MA LÜ PA
DENG DIR DAG LA TSEL DU SÖL
KOR DANG TEN PA LONG CHÖ NAM
GYE PAR TZÖ CHIG SHUGDEN TSEL**

HUM!

Grant me here and now,
Appropriate attainments without exception!
Grant increase of the entourage, teachings, and wealth,
O mighty Shugden!

**GANG ZHIG DREN PA TSAM GYI CHI NANG GI
BAR CHE KÜN SEL LEY ZHI'I THRIN LEY NAM
TSÖL DZE GYEL CHEN SHUG DEN RIG NGA TSEL
TEN SUNG KHOR DANG CHE LA CHAG TSEL TÖ**

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