

Saka Dawa 2022



Opening prayers

Taking Refuge and Generating Bodhichitta

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme Assembly.
By my practice of giving and other perfections,
May I become a buddha to benefit all sentient beings. (3X)

The Four Immeasurables

May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the causes of suffering.
May all sentient beings be inseparable from the happiness that is free from suffering.
May all sentient beings abide in equanimity, free from attachment for friends and hatred for enemies.

Seven-Limb Prayer

Reverently, I prostrate with my body, speech, and mind;
I present clouds of every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time
And rejoice in the merit of all holy and ordinary beings.
Please, remain until the end of cyclic existence
And turn the wheel of Dharma for living beings.
I dedicate my own merits and those of all others to the great enlightenment.

Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Prayer to Generate Bodhichitta

from His Holiness the Dalai Lama

With the wish to free all beings
I shall always go for refuge
To Buddha, Dharma, and Sangha,
Until I reach full enlightenment.

Inspired by wisdom and compassion,
Today, in the Buddha's presence,
I generate the mind of full awakening
For the benefit of all sentient beings.

As long as space remains
As long as sentient beings remain
Until then may I too remain
And dispel the miseries of the world.

Chanting the Names of Mañjuśrī



Translation by Ronald Davidson

Chanting the Names of Mañjushri

In the language of India (gya kar ke du): Arya-mañjushri-nama-samgiti

In the language of Tibet (pö ke du): Phag pa jam päl gyi tshän yang dag par jö pa

In the English language: Chanting the Names of Mañjushri

JAM PÄL SHYÖN NUR GYUR PA LA CHHAG TSHÄL LO
Homage to Mañjushri who is a True Prince.

Sixteen Verses on Requesting Instructions

- 1 Now the glorious Vajradhara, superb in taming those difficult to tame, being victorious over the triple world, a hero, an esoteric ruler, a lord with his weapon.
- 2 His eyes as opened white lotuses and face like a pale red lotus in bloom, in his hand waving now and again the best of vajras.
- 3 With endless Vajrapanis showing billows of angry brows, heroes in taming those difficult to tame, their forms heroic and fearsome.

- 4 Their hands waving the flashing-tipped vajras, excellent agents for the sake of the world by their great compassion and insight and means.
- 5 By disposition happy and joyful, delighted, but with forms of wrath and hostility, protectors in doing the duty of buddhas, altogether they stood bent down in homage.
- 6 Bowing to the protector, the completely awakened, the blessed one, the Tathagata [Vajradhara] stood in front, his hands folded in homage, and spoke these words:
- 7 “For my sake, my benefit, O Overlord, through compassion towards me, may I be an obtainer of the realization process of Illusion’s Net.
- 8 “For the sake of all beings sunk in unknowing, their minds confused in defilement, that they may obtain the highest fruit.
- 9 “May the completely awakened, the blessed one, the teacher, the guide of the world, knowing the reality of the great vow, highest in knowing the faculties and dispositions, may he reveal
- 10 “[the Litany of Names] of Mañjushri, the gnostic entity, who is self-produced, embodied gnosis, the blessed one’s gnostic body, vocal lord, the great coronal dome;
- 11 “This excellent Litany of Names with depth of meaning and lofty meaning, with great meaning, unequalled and blessed, wholesome in beginning, middle, and end;
- 12 “That which was spoken by previous buddhas will be spoken by the future ones, and that which the completely awakened in the present recite again and again;

- 13 “[That Litany of Names] extolled in the Mayajalamaha Tantra by unlimited delighted Mahavajradharas, bearers of mantras,
- 14 “Until deliverance I will preserve it with steadfast intention, since I am, O Protector, the esoteric bearer for all the completely awakened.
- 15 “For the destruction of their every defilement and elimination of all their unknowing, I will reveal this [Litany] to beings, each according to his own disposition.”
- 16 Having beseeched the Tathagata thus for instruction, Vajrapani, the esoteric leader, his body bent, his hands folded in homage, stood in the fore [of the assembly].

Six Verses in Reply

- 17 Then Shakyamuni, the blessed one, the completely awakened, the best of men, having thrust from his mouth his beautiful, long, wide tongue.
- 18 He displayed a smile cleansing the three evil states [of existence] throughout the worlds illuminating the triple world and chastening the enemies, the four maras;
- 19 Flooding the triple world with this divine sweet praise, he replied to Vajrapani, the esoteric leader of great power.
- 20 “Well done, O glorious Vajradhara; it is proper of you, Vajrapani, that, prompted by great compassion for the world’s benefit,
- 21 “You are eager to hear from me the Litany of Names of the gnostic body of Mañjushri, having great meaning, purifying and clarifying transgression.

- 22 “That is well done, and I will teach it to you, O Esoteric Ruler. Listen with your mind one-pointed, O Blessed One; that is well done.”

Two Verses of Reflecting on the Six Families

- 23 Then Shakyamuni, the blessed one, reflected on the three families, the entire mantra family, the mantra-vidyadhara family.
- 24 The worldly and superworldly family, the grand world illuminating family, the foremost family, the Mahamudra, and the great family, the exalted coronal dome.

Three Verses on the Steps in the Realization Process of Illusion’s Net

- 25 [Shakyamuni] pronounced this mystic verse, having six mantrajayas and possessing unarisen characteristics, being non-dual in arising and joined with the vocal lord:
- 26 “A Ä I I U U E AI O AU AM AH stand in the heart. I am Buddha, the embodied knowledge of the buddhas occurring in the three times.
- 27 “OM homage to you, Embodied Knowledge of Insight, Cutter of Suffering, Sharp as a Vajra. Homage to you, Lord of Speech, Gnostic Body, Arapacana!

Fourteen Verses on the Vajradhatu Mahamandala

- 28 “And in this way the blessed one, the Buddha [Mañjushri], the completely awakened, born from the syllable AH, is the syllable AH, the foremost of all phonemes, of great meaning, the supreme syllable.

- 29 “Aspirated, unoriginated, without uttering a sound, he is the foremost cause of all expression, shining forth within all speech.
- 30 “His great desire is an exalted festival, securing the happiness of all beings; his great anger is an exalted festival, being the enemy of all defilements.
- 31 “His great delusion is an exalted festival, subduing the delusion in those with dull wit; his great wrath is an exalted festival, the great enemy of great wrath.
- 32 “His great avarice is an exalted festival, subduing all avarice; his great desire is the great delight, grand happiness and great pleasure.
- 33 “Of great form and great body, with great color and grand physique, with exalted name he is very noble, having a grand expansive mandala.
- 34 “Bearing the great sword of insight, with a great ankus for defilements, he is foremost, greatly famous, very renowned, with great light and exalted splendor.
- 35 “Bearing the grand illusion, he is wise, accomplishing the object [of beings in] the grand illusion. Delighted with the pleasure of the grand illusion, he is a conjuror of grand illusions.
- 36 “Highest in being a lord of great giving, foremost in exalted morality, firm through embracing great forbearance, he is zealous with great heroism.
- 37 “Present in exalted meditation (dhyana) and concentration (samadhi), bearing the body of great insight, he is great strength, great means; he is aspiration and the gnostic ocean.

- 38 “Unlimited in loving kindness, greatly compassionate and most intelligent, with great insight and grand intellect, he is great in means with profound performance.
- 39 “Arrived at great strength and psychic power, very intense and very fast, employing great psychic power and bearing the name ‘Great Lord,’ his zeal is in great strength.
- 40 “Splitter of the vast mountain of existence, being Mahavajradhara he is indestructible. Being very fierce and very terrible, he creates fear in the very ferocious.
- 41 “Being highest with mahavidyas, he is the protector; being highest with mahamantras, he is the guide. Having mounted to the practice of the Great Vehicle, he is highest in the practice of the Great Vehicle.

Twenty-Five Verses, Less a Quarter, on the Very Pure Dharmadhatu Gnosis

- 42 “Being Mahavairochana, he is Buddha; he is a great sage with profound sapience, and as he is produced by the great practice of mantras, by nature he is the great practice of mantras.
- 43 “Having obtained the ten perfections, he is the basis for the ten perfections. Being the purity of the ten perfections, he is the practice of the ten perfections.
- 44 “Being the lord of the ten stages, he is the protector established on the ten stages. Himself pure with the ten knowledges, he is the pure bearer of the ten knowledges.

- 45 “Having ten aspects, his purpose being the ten referents, he is the leader of sages, a Ten-powered One, an overlord. Performing all and every sort of purpose, he is great, with control in ten aspects.
- 46 “Beginningless and by nature without diffusion, naturally pure and in nature suchness, exclaiming just how it is, and, as he says, so he does without any other speech.
- 47 “Non-dual and proclaiming non-duality, he stands just at the limit of actuality. With his lion’s roar of egolessness, he frightens the deer that is the evil heretic.
- 48 “Penetrating everywhere, his path is fruitful; with a speed like the Tathagata’s thought, he is a victor whose enemies are conquered, and a conqueror, a universal ruler with great strength.
- 49 “At the head of hosts, a preceptor of hosts, a lord of hosts, and a commander of hosts with power, he is foremost through great sustaining power and with an excellent practice, not to be guided by others.
- 50 “As the lord of speech, the commander of speech possessed of eloquence, he is the master of speech unending in fluency, and with true speech he speaks the truth, teaching the four truths.
- 51 “Not turning back and not seeking rebirth, he is like a rhinoceros, a leader of self-enlightened; having been delivered by various kinds of deliverance, he is the unique cause of the great elements.
- 52 “An arhat, a bhikshu with his impurities exhausted, he is separated from passion, his senses subdued. He has obtained ease and fearlessness, becoming cool and limpid.

- 53 “Completed in wisdom and good conduct, he is well gone (sugata), the best councilor of the world. Without a sense of ‘I’ and ‘mine,’ he is established in the practice of the two truths.
- 54 “Standing at the uttermost limit of samsara, he rests on the terrace, his duty done. Having rejected isolatory knowledge, he is the cleaving sword of insight.
- 55 “With true Dharma, a king of Dharma, shining, he is supreme as luminary of the world. A lord of Dharma, a king of Dharma, he is the instructor in the path toward well-being.
- 56 “His aim accomplished and thought accomplished, he has abandoned thought. Devoid of mentation, his sphere is indestructible, the dharmadhatu, supreme, imperishable.
- 57 “Possessed of merit, with accumulated merit, he is knowledge and the great source of knowledge. Possessed of knowledge in knowing the real and unreal, he has accumulated the two accumulations.
- 58 “Eternal, a universal ruler, a yogin, he is meditation and to be reflected upon, the lord of the intelligent. He is to be personally realized, truly unshakable, primeval, bearing the triple body.
- 59 “A buddha in his nature of five bodies, an overlord by his nature of five types of gnosis, wearing a diadem whose nature is five buddhas, having five eyes he maintains dissociation.
- 60 “The progenitor of all buddhas, he is Buddha’s son, supreme, the best. Arisen from existence in insight, he is sourceless, his source is the Dharma while he puts an end to existence.

- 61 “His unique essence impenetrable, himself a vajra, immediately arisen he is the lord of the world; arisen from the sky and self-arisen, he is the exalted fire of insightful gnosis.
- 62 “Vairochana, the great lumen, the light of gnosis, he is the illuminator; the lamp of the world, the torch of gnosis, with great splendor he is radiant light.
- 63 “Vidyaraja, the lord of excellent mantras, he is mantraraja performing the great goal. As the exalted coronal dome, the marvelous coronal dome, he teaches in every sort of way, the lord of space.
- 64 “Foremost, as he is the physical presence of all buddhas, with his eyes bringing happiness to the world; with manifold form he is the creator, a great sage to be worshipped and honored.
- 65 “Bearing the three families, he is a possessor of mantras, bearing up mantras and the great vow; he is best in bearing up the Triple Gem and the highest teacher of the triple vehicle.
- 66 “Being Amoghapasha, he is victorious; as Vajrapasha he is a great grabber; he is Vajrakusha with a great noose.

Ten Verses, Plus a Quarter, on the Mirror-Like Gnosis

“The great terror-being Vajrabhairava,

- 67 “King of furies, six-headed and terrible, six-eyed and six-armed and strong; he is a skeleton baring its fangs, hundred-headed, Halahala.

- 68 “Yamantaka, the king of obstructions, with the force of a vajra, the creator of fear, his is the famous vajra, with a vajra in his heart, having the illusory vajra and a great belly.
- 69 “A lord with his weapon, whose source is vajra, with the essence of vajra he is like the sky, and having a unique, unmoving multitude of tufts of hair, he is wet in bearing the elephant-skin garment.
- 70 “With great terror, saying Ha Ha, and creating fear saying Hi Hi, with a terrible laugh, a great laugh, he is Vajrahasa, the great clamor.
- 71 “He is Vajrasattva, the great being, and Vajraraja with great bliss. Indestructible violent with great delight, he performs the hum of the Vajrahumkara.
- 72 “Taking as a weapon the arrow of vajra, with the sword of vajra he slashes. Holding the crossed vajra, a possessor of vajra, with the unique vajra he is victorious in battle.
- 73 “Having terrible eyes blazing like a vajra and with hair blazing like a vajra; he is Vajravesha, in exalted possession, with a hundred eyes, eyes of vajra.
- 74 “His body hairs bristling like vajras, a unique body with vajra-hairs, the origin of his nails in the tips of vajras, he has skin which is impenetrable and in essence vajra.
- 75 “Glorious in bearing a rosary of vajras and ornamented by ornaments of vajra, his is the great noise and the terrible laugh Ha Ha, and the six syllables with noise like a vajra.

76 “Gentle-voiced (Mañjughosha), with a great roar, he is great with the sound unique in the world. He is sonance as far as the end of the sphere of space and the best of those possessed of sound.

Forty-Two Verses on the Gnosis in Individual Inspection

77 “Being suchness, actual egolessness, the limit of actuality, and devoid of syllables, he is a bull among the speakers of emptiness with a roar both deep and high.

78 “As the conch of the Dharma he has great sound, and as the gong of the Dharma he has great noise; by his nonlocalized nirvana he is the drum of the Dharma in the ten directions.

79 “Without form and with form he is the foremost, with various forms made from thought. Being the majesty in the shining of all form, he bears the reflected images in their totality.

80 “Invincible, distinguished, the lord over the triple-sphere, being well advanced on the noble path he is the crest ornament of the Dharma with great sovereignty.

81 “His body uniquely youthful in the triple world, he is an elder, old, the lord of creatures. Bearing the thirty-two marks [of the Mahapurusha] he is charming and handsome in the triple world.

82 “A preceptor of the qualities and knowledge of the world, with confidence he is the preceptor to the world. He is protector, preserver, trustworthy in the triple world, a refuge and the highest defender.

- 83 “His active experience (sambhoga) the extension of space, he is the ocean of the Omniscient’s gnosis. He splits the shell around the egg of ignorance and tears the net of existence.
- 84 “With the general defilements totally pacified, he has gone to the far shore of samsara’s ocean. Wearing the diadem of the gnostic consecration, he has for his ornament the perfectly awakened.
- 85 “Easing the distress of the three kinds of suffering and bringing the three to an end, he is endless, passed to the triple liberation; released from all veils, he has passed [to the state of] equality like space.
- 86 “Beyond the filth of all defilements, he thoroughly comprehends the three times and timelessness; he is the great snake for all beings, the crown of those crowned with qualities.
- 87 “Released from all residues he is well established in the track of space; bearing the great wish-fulfilling gem, he is the highest of all jewels, the overlord.
- 88 “He is the wide wishing tree and the best of great good vases; an agent acting for the sake of beings, he desires their benefit, with affection towards beings.
- 89 “Knowing the skillful and the destructive and aware of timing, he understands the occasion, and possessing his vow, is the overlord. Knowing the faculties of beings and the correct opportunity, he is skilled in the triple release.
- 90 “Possessed of qualities, knowing qualities and knowing Dharma, he is auspicious, arisen from auspiciousness. The auspiciousness of all that is auspicious, he is fame and fortune, renown and goodness.

- 91 “Being the great festival, the great respite, the grand happiness and the great pleasure, he is a considerate reception, hospitality, prosperity, real joy, glory and the lord of renown.
- 92 “Possessed of excellence, the best benefactor, giving refuge he is the highest refuge. Best among the enemies of great fear, he destroys without exception all fear.
- 93 “With a tuft of hair, with a crest of hair, an ascetic with braided hair and twisted locks, he has a shaven head and diadem. Having five faces and five hair knots, his flowered crown is of five knots of hair.
- 94 “Holding on to the great vow of austerity, he wears the ascetic’s grass girdle, his practice pure and highest in his austere vow. Having great penance and having gone to the fulfillment of asceticism, he has taken his ritual bath to be the foremost Gautama.
- 95 “A divine brahmana, knower of brahman, he is Brahma having obtained brahmanirvana. He is release, liberation, his body true liberation; he is true release, peacefulness, and final blessedness.
- 96 “He is nirvana, cessation, peace, well-being, deliverance, and termination. Ending pleasure and pain, he is the utter conclusion, renunciation with residues destroyed.
- 97 “Unconquered, incomparable, indistinct, invisible, and spotless, he is partless, with total access, all-pervading, yet subtle, a seed without impurities.
- 98 “Without dirt, dustless, stainless, with faults expelled, and free from disease, he is wide awake, himself awakened, omniscient, universally knowing, and supreme.

- 99 “Gone beyond the conditionality of consciousness, he is gnosis, bearing the form of nonduality. Devoid of mentation, spontaneous, he performs the duty of the buddhas of the three times.
- 100 Without beginning or end, he is Buddha, Adibuddha without causal connection. Stainless with his unique eye of gnosis, he is embodied gnosis, the Tathagata.
- 101 “Lord of speech, the great expounder, the king of speakers, the chief of speakers, he is supreme in being the most excellent among those speaking, the invincible lion of elucidators.
- 102 “Seen in all directions, elation itself, with a garland of splendor, handsome, the beloved of Shri, radiant, illuminating, he is light, with the splendor of the illuminator.
- 103 “Being the best of great physicians, he is superb, and as a surgeon, the finest. As the tree of every sort of medicine, he is the great enemy of the sickness of defilement.
- 104 “In being the tilaka mark of the triple world, he is pleasing and glorious, with a mystic circle of the lunar mansions. Extending as far as the sky in the ten directions, he raises the banner of the Dharma.
- 105 “Being the unique vast umbrella for the world, his is the mystic circle of loving kindness and compassion. As Padma-narteshvara he is glorious, variegated like a jewel, the great overlord.
- 106 “Being an exalted king among all buddhas, he bears the body of all buddhas; as the mahayoga of all buddhas, he is the unique teaching of all buddhas.

- 107 “Glorious with the consecration of Vajraratna, he is lord among all jewel monarchs. Being lord over all Lokeshvaras, he is the monarch over all Vajradharas.
- 108 “As the great mind of all buddhas, he is present in the mind of all buddhas. Having the exalted body of all buddhas, he is the Sarasvati of all buddhas.
- 109 “The vajra-like sun, the great light, with the stainless brilliance of the vajra-like moon, and having the great desire of renunciation and so forth, his is the blazing light in every sort of color.
- 110 “Maintaining the cross-legged position of the completely awakened, he preserves the Dharma discussed by the buddhas. Arisen from the lotus of the Buddha, he is glorious, wearing the treasury of the Omniscient’s gnosis.
- 111 “Bearing every sort of illusion, he is king, and as the holder of the incantations of the buddhas, he is exalted. Vajratikshna with a great sword, he is pure with the highest syllable.
- 112 “Whose great weapon is the Vajradharma of the Great Vehicle which cuts off suffering, he conquers the victors and, deep as a vajra, with vajra-like intellect, knows objects just as they are.
- 113 “Fulfilling all the perfections, he wears as ornaments all the levels; as the egolessness of the pure Dharma, his light in his heart is from the moon of perfect gnosis.
- 114 “With the great perseverance of the Mayajala, becoming the monarch of all tantras, he is supreme. Maintaining every cross-legged position, he bears every gnostic body.

- 115 “As Samantabhadra the very intelligent, being Kshitigarbha supporting the world, as the great womb of all buddhas, he bears the wheel of every sort of transformation.
- 116 “Foremost as the proper nature of all existents, he maintains the proper nature of all existents. By nature unarisen, yet with every sort of referent, he bears the proper nature of all dharmas.
- 117 “Having great insight in one instant, he maintains the internal comprehension of all dharmas. With his realization toward all dharmas, and as the sage at the end of actuality, he is very sharp.
- 118 “Motionless, himself very clear, he bears the enlightenment of the perfect completely awakened, face to face with all buddhas, having fire-tongues of gnosis and radiant light.

Twenty-Four Verses on the Gnosis of Equality

- 119 “As the accomplisher of the desired object, supreme, purifying all evil existences, being the highest of beings, he is protector, the liberator of all beings.
- 120 “Alone the hero in the battle with defilements, he kills the pride of the enemy ‘unknowing.’ He is intelligence and glory, maintaining an amorous manner, yet he bears a form heroic and fearsome.
- 121 “Shaking a hundred hand-held clubs, dancing with the placing of the feet, with the extension of a hundred glorious arms, he dances the full expanse of space.
- 122 “Standing on the surface at the summit of the earth which is being overcome by the bottom of one foot, he stands on the

nail of the foot's big toe, overcoming the peak of the egg of Brahma.

- 123 “Being the one goal in the ultimate sense of the non-dual Dharma, he is absolute truth, imperishable. While his sense objects are in the forms of various representations, he is uninterrupted in mind and consciousness.
- 124 “With pleasure towards every existential object and with pleasure in emptiness, he has the foremost intellect. Having gone beyond the desire and so forth within existence, his great pleasure is toward the three kinds of existence.
- 125 “White like a pure, radiant cloud and shining like the beams of the autumn moon, with the beauty of the mystic circle of the newly risen sun, the light from his nails is intensely red.
- 126 “His fine fair locks with points of sapphire and bearing in his hair crest a great sapphire, glorious with the luster of great jewels, his ornaments are transformations of the Buddha.
- 127 “Shaking hundreds of world spheres, he strides wide with the ‘feet of psychic power.’ Bearing the great recollection, he is reality, the king over the concentration of the four recollections.
- 128 “Fragrant from the blossoms of the limbs of enlightenment, being the ocean of qualities of the Tathagata, in knowing the practice of the eight-limbed path, he knows the path of the perfect completely awakened.
- 129 “Greatly adhering to all beings, he adheres to nothing, like the sky; arisen from the mind of all beings, he has the speed of the minds of all beings.

- 130 “Knowing the value of the faculties of all beings, he captures the hearts of all beings; knowing the reality of the meaning in the five skandhas, he is the pure bearer of the five skandhas.
- 131 “Established at the limit of all modes of deliverance, he is skilled in all modes of deliverance; established on the path of all modes of deliverance, he is the teacher of all modes of deliverance.
- 132 “Rooting out existence in its twelve limbs, he is the pure bearer of twelve aspects, with the aspect of the practice of the four truths, he maintains the realization of the eight knowledges.
- 133 “His referent truth in twelve aspects, knowing the sixteen aspects of reality, he is totally enlightened to the twenty aspects, awake, omniscient and supreme.
- 134 “Sending forth crores of emanating bodies of uncountable buddhas, his complete realization is in every moment, knowing the objects of every instant of mind.
- 135 “Considering the purpose of the world by the means of practicing the various vehicles, while delivered by the triple vehicle, he is established in the fruit of the unique vehicle.
- 136 “Himself purified from defiled elements, he subdues the elements of karma; crossed over the ocean of the floods, he has departed the wilderness of the adhesions.
- 137 “Along with the perfuming elements he casts off the defilements, the associate defilements, and the general defilements. Being compassion and insight and means, he acts successfully for the sake of the world.

- 138 “His purpose the casting off of all conceptions, toward the objects of consciousness he maintains suppression. His referent the mind of all beings, he is present in the minds of all beings.
- 139 “Established within the minds of all beings, he enters into equality with their minds; satisfying the minds of all beings, he is the pleasure of all beings’ minds.
- 140 “Being the final statement, free from bewilderment, he is exempt from all error; having three referents, his mind is free of doubt, and having all objects, his nature is of three qualities.
- 141 “His referents the five skandhas and the three times, he considers every instant; obtaining total awakening in one instant, he is the bearer of the proper nature of all buddhas.
- 142 “Having a bodiless body, the foremost of bodies, he sends forth crores of bodies; displaying forms without exception, he is Ratnaketu, the great gem.
- 143 “To be realized by all buddhas, as the enlightenment of the Buddha, he is supreme; devoid of syllables, his source is in mantra; he is the triad of the great mantra families.
- 144 “The progenitor of the significance of all mantras, he is the great bindu, devoid of syllables; with five syllables and greatly void, he is voidness in the bindu, with one hundred syllables.
- 145 “Having all aspects, having no aspects, he bears four bindus; partless, beyond enumeration, he sustains the limit at the level of the fourth meditation.

- 146 “Directly knowing all the branches of meditation, knowing the lineages and families of concentration, with a body of concentration, the foremost of bodies, he is the king of all sambhogakayas.
- 147 “With an emanating body, the foremost of bodies, bearing the lineage of the Buddha’s emanations, he emanates forth in every one of the ten directions, acting for the needs of the world just as they are.
- 148 “The deity beyond gods, the leader of gods, the leader of heavenly beings, he is the lord of demigods, leader of immortals, the guide of heavenly beings, a churner and the lord of churners.
- 149 “Crossed over the wilderness of existence, he is unique, the teacher, the guide of the world; celebrated, and being the donor of Dharma to the world in its ten directions, he is great.
- 150 “Dressed in the mail of loving kindness, equipped with the armor of compassion, [armed] with [a volume of] Prajñā [Paramita], a sword, a bow and an arrow, he is victorious in the battle against defilements and unknowing.
- 151 “Having Mara as an enemy, he conquers Mara, a hero putting an end to the terror of the four maras; the conqueror of the army of all maras, he is the completely awakened, the leader of the world.
- 152 “Praiseworthy, honorable, laudable, continually worthy of respect, he is the best of those to be worshipped, venerable, to be given homage, the supreme guide.

- 153 “His gait being one step through the triple world, his course as far as the end of space, triple-scienced, learned in scripture and pure, his are the six sublime perceptions and the six recollections.
- 154 “A bodhisattva, a great being, beyond the world, with great spiritual power, completed in the perfection of insight, he has realized reality through insight.
- 155 “Knowing himself and knowing others, being all for all, indeed he is the highest type of person; completely beyond all comparisons, he has to be known, the supreme monarch of gnosis.
- 156 “Being the donor of the Dharma, he is best, the teacher of the meaning of the four mudras; he is the best of the venerable ones of the world who travel by the triple deliverance.
- 157 “Glorious and purified through absolute truth, great with the fortune in the triple world, glorious in making all success, Mañjushri is supreme among those possessed of glory.

Five Verses on the Gnosis of the Five Tathagatas

- 158 “Reverence to you, the giver of the best, the foremost vajra.
Homage to you, the limit of actuality.
Reverence to you, whose womb is emptiness.
Homage to you, the enlightenment of the Buddha.
- 159 “Reverence to you, the desire of the Buddha.
Homage to you, the passion of the Buddha.
Reverence to you, the joy of the Buddha.
Homage to you, the delight of the Buddha.

- 160 “Reverence to you, the Buddha’s smile.
Homage to you, the Buddha’s laugh.
Reverence to you, the Buddha’s speech.
Homage to you, the Buddha’s internal reality.
- 161 “Reverence to you, arisen from nonexistence.
Homage to you, the arising of buddhas.
Reverence to you, arisen from the sky.
Homage to you, the arising of gnosis.
- 162 “Reverence to you, Illusion’s Net.
Homage to you, the Buddha’s dancer.
Reverence to you, the all for all.
Homage to you, the gnostic body.

The Arrangement of the Mantra

OM SARVA DHARMA BHAVA SVABHAVA VISHUDDHA VAJRA
A Ä AM AH PRAKRITI PARISHUDDHA SARVA DHARMA
YAD UTA SARVA TATHAGATA JÑANA KAYA MAÑJUSHRI
PARISHUDDHITAM UPADAYETI A ÄH SARVA TATHAGATA
HRIDAYA HARA HARA OM HUM HRIH BHAGAVAN JÑANA
MURTE VAGISHVARA MAHA PACHA SARVA DHARMA
GAGANAMALA SUPARISHUDDHA DHARMADHATU JÑANA
GARBHA ÄH

OM, O pure vajra whose proper nature is the non-existence of all dharmas, A Ä AM AH that is to say, employing the purity of Mañjushri, the gnostic body of all tathagatas, A AH bear up, bear up the heart of all tathagatas – OM HUM HRIH. O Blessed One, O Lord of Speech who is embodied gnosis, with great speech, O embryo of the gnosis of the dharmadhatu, being very pure and stainless like the spatial field of all dharmas ÄH.”

Five Verses as an Epilogue

- 163 Then the glorious Vajradhara, joyful and glad, with his hands folded in homage, bowed to the Protector, the Completely Awakened, the Blessed One, the Tathagata.
- 164 And with many other kinds of Vajrapanis, all of them esoteric leaders, protectors, and kings of wrath, he loudly replied,
- 165 “We rejoice, O Protector, it is good, it is fine, it is well said. Great benefit is done for us in causing us to obtain perfect enlightenment.
- 166 “And also for this unprotected world desiring the fruit of liberation, this purified path to well-being is proclaimed as the practice of Illusion’s Net.
- 167 “It is deep, lofty, and extensive, with great meaning, performing the aims of the world; indeed, this object of knowledge of the buddhas has been taught by the perfect completely awakened.”
- 168 Proclaimed by the blessed one, the Tathagata Shakyamuni, in the Net of Samadhi chapter occurring in the Mahayoga-tantra, the Aryamayajala in 16,000 lines, this Litany of Names of the blessed one, the gnostic entity Mañjushri, possessing absolute validity is hereby complete.

Colophon:

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Shakyamuni Buddha Puja

by Ngawang Palden of Urga

Translated into English by Martin Willson
Abridged by Geshe Tashi, Jamyang Buddhist Centre, June 1998

Establishing the Field of Merit

By the power of the truth of the Three Jewels of the inspiration of all the buddhas and bodhisattvas, of the great might of the completed two collections, and of the pure and inconceivable dharmadhatu, let this place where the deity host of the peerless king of the Shakyas and their entourage are to be invoked become a perfectly pure buddha-land created through the previous special vows of the teacher, the king of sages, with qualities of splendor like those of the Lord Amitabha's land.

Let its ground be of the nature of manifold jewels as even as the palm of the hand, broad and spacious, soft and pleasant to touch, immaculate, bright, spread with manifold heavenly flowers with the sweet fragrance of snake's-heart sandalwood. Their borders built of jewel tiles, their banks strewn with powder of gold, silver and pearls, covered with graceful, swaying utpalas, kumudas and lotuses, and adorned with various water birds, sweetly calling and joyfully soaring and hovering, let lakes, ponds and pools with the eight properties make it beautiful.

Let wish granting trees of jewels, bending and swaying beneath celestial gems, garlands of pearls, pendant jewels, nodding blossoms, and beautifully formed fruit, with sounds of true Dharma coming from the ringing of little golden bells, stand everywhere and adorn it well. So let the perfect pure ground appear.

In its center, let there be a palace, arrayed with the seven precious things, most brilliant; emitting powerful beams of light that completely fill measureless worlds; of the limitless extent, containing infinite different, well proportioned dwellings; of the sphere of those who have completely transcended the three realms, arisen from the superior roots of virtue of those who have transcended the world; marked by the utterly pure and dominating knowledge; the abode of the tathagatas, with a community of bodhisattvas; frequented by infinite gods, nagas, yakshas, gandharvas, asuras, garudas, kinnaras, great serpent-demons, human beings and spirits; fixed in joy in the taste of the Dharma and great bliss; causing all the goals of every sentient being to be attained; free of every stain of harmful defilement, bereft of all maras, a place of the manifestation of tathagatas, excelling the manifestation of all things; a vehicle of detachment (from samsara) through mindfulness, wisdom and great realization, and quietude and insight; entered by the door of deliverance - emptiness, signlessness, and wishlessness; resting on an array of kings of jewel lotuses adorned with infinite qualities, let the great palace appear.

In its center, let there be gathered a lotus seat on a precious lion throne for the peerless teacher, the king of sages, and seats for all the rest of the tathagatas of the ten directions and the bodhisattvas, hearer and pratyeka aryas and their attendants; these places are in accordance with the special vows and might of each arya, all beautiful; let them appear. Everywhere outside and in, in accordance with their high status, let it be entirely filled with manifold excellent, perfect requisites of gods and

human beings, such as foodstuffs, clothing, ornaments and music as described in the *Sutra of the Three Heaps* and the *Vow of the Conduct of Bhadra*, in whole oceans of clouds of offerings, and let it be adorned with ornaments.

Let all the aryas take their seats, transform these offerings into suchness, accept them, and enjoy them.

The Offering-Cloud Dharani

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE / TATHAGATAYA / ARHATE
SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA
TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICITTA VAJRE / MAHA BODHI
MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA AVARANA VISHO DHANA VAJRE
SVAHA (3x)

By the power of truth of the Three Jewels,
Of the blessings of all the buddhas and bodhisattvas,
By the power of the great might of the completed two collections,
And of the completely pure, inconceivable sphere of reality,
May all these offerings become just so.

Taking Refuge and Generating the Altruistic Dedicated Heart

Sang gyä chö dang tsog kyi chog nam la
Jang chub bar du dag ni kyab su chi
Dag gi jin sog gyi päi di dag gyi
Dro la pän chir sang gyä drub par shog (3x)

I go for refuge until I am enlightened.
To the Buddha, the Dharma, and the Supreme Assembly.
By my merits of practicing giving and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

The Four Immeasurables

May all beings have happiness and the causes of happiness;
May all beings be free from suffering and the causes of suffering;
May all sentient beings never be separated from the happiness that knows no suffering;

May all sentient beings abide in equanimity, free from attachment and anger that holds some close and others distant. (3x)

Invoke the Merit Field

Ma lü sem chän kün gyi gön gyur ching
Dü de pung chä mi zä jom dzä lha
Ngö nam ma lü yang dag khyen gyur päi
Chom dân khor chä nä dir sheg su söl

Protector of all beings without exception;
Divine destroyer of the intractable legions of Mara;
Perfect knower of all things:
Bhagavan and retinue, please come here.

Homage Recollecting the Twelve Deeds

Perfector of ocean-like sets of non-attachment,
Faultlessness, imperturbation, all-inclusion,
Undistracted, unconfused, method,
Power, vows, and wisdom-knowledge -
Homage to you.

Mindfulness, efforts, the bases of psychic power
The supreme faculties and the amazing powers,
The enlightenment factors and the arya paths -
All these you duly realized - homage to you.

In the three countless eons completing the ten stages,
To tame the gods you became in Tushita
The excellent being known as Sveta-ketu,
You of infinite merits - homage to you.

Knowing, 'twas time, you happily entered the womb,
Were born from the womb, engaged in youthful sports,
Went forth, and lived in practices of austerities,
Realizer of all benefits - homage to you.

Beneath the bodhi-tree, you overcame
With mind of loving kindness, Mara's force.
All the conquerors of the ten directions gave you
Empowerment, O great hero - homage to you.

Having won the five super-knowledges,
By the supreme vajra-like samadhi
You gained the unsurpassable awakening.
Leader of the world - homage to you.

Abandoning all stains and their impressions,
Your wisdom-knowledge grew completely full,

So you're the whole world's refuge, even the gods'.
Perfect buddha - homage to you.

You gained the triple kaya - bodies of
Great bliss and wisdom, with five certain features
And with the elaborations stilled by nature,
And shown in all forms for others - homage to you.

Your body, gleaming like the king of mountains,
Gives off infinite light just like the sun
And shines all round with the marks and signs.
Unparalleled protector - homage to you.

With the true words of Dharma eloquence,
Of excellent meaning, you proclaimed your lion's
Roar that fears no listener, all bedecked
In sixty qualities - homage to you.

You of the five wisdom-knowledges, clear, unobstructed,
Of non-abiding equality; source of virtues,
Achieving all good for disciples, free of all concepts,
Lord of the world and nirvana - homage to you.

Discoverer of all virtues - worldly, disciples'
Of the rhinoceros-like and conquerors' children,
Common and superior - supreme teacher
Of samsara and nirvana - homage to you.

Though you are free from all the bonds and fetters,
By infinite miracles that fulfill your vows
You benefit beings as long as samsara lasts,
Sole friend of all beings - homage to you.

Turning the excellent, precious wheel [of Dharma],
You disciplined beings very hard to tame,
And fixed disciples in the three liberations,
Possessor of the ten powers - homage to you.

Knowing the season of your disciples' fortune,
You entrusted the doctrine to the aryas
And manifested nirvana at Kushinagara,
Putting an end to sorrow - homage to you.

That beings' merits might yet be increased,
Your remains were turned in heaps of relics,
Serving as bases for the whole world's worship,
You whose deeds are ceaseless - homage to you.

Homage Recollecting the Thirty-Four Birth Stories in the Jataka-mala of Aryasura

Once, Lord, when you took birth as a brahman not bearing in compassion the misery of a tigress and her cubs, you gave your body. Healer of affliction – homage to you.

Once, when as King Sibi you were born, without regret you gave away all you owned; to a blind brahman, both your eyes you gave. You who made the blind see – homage to you.

Once, when you were king of Kosala, recalling your previous life, you said, behold this vast result of giving but some sour gruel! Teaching people true Dharma – homage to you.

When you were the merchant heroic in giving, Mara, unable to bear it, created a fire-pit. Courageously you crossed the pit of fire and made offering to an arya – homage to you.

When you were the merchant Avisahya, the gods, to test you, made all your goods disappear, but cutting grass and selling it, with its price you still sustained the needy – homage to you.

When born as a master hare, you taught your followers Dharma, and to feed a hungry brahman, leapt in a fire yourself, then Indra took you and showed to all this marvel – homage to you.

Born as a brahman, living in forest austerities, though for three days a god took your austere food, still you gave without regret or attachment, living on joy of samadhi – homage to you.

Born King Mitri-bala, with love you looked after all beings. With your own flesh and blood you fed five yakshas, saying when I'm a buddha I shall give you nectar – homage to you.

Born as Prince Visvantara, you gave all you cherished away, including you wealth, elephant, son and daughter. By fearless giving you made all beings happy – homage to you.

Once, born as a righteous king, you saved the lives of countless animals, not allowing their sacrifice; all your people you fixed in the law of ten virtues. Perfect in generosity – homage to you.

When born king of the gods, amidst a battle with the asuras you caught sight of a bird's nest and saved the young birds' lives, disregarding your own. Keeper of morality – homage to you.

When you were born a brahman, your master told you, brahmans in distress were allowed to steal, but you replied that stealing was improper. Perfect in morality – homage to you.

When you were king of the Sibis, your minister offered you lovely Unmadayanti, but you said, though it cost me my life, I'll not commit adultery. Keeper of pure morality – homage to you.

When you were a great sea-pilot, by true, factual words you overcame the ocean's abyss and satisfied all desires with manifold jewels. Suparaga, Good Crossing – homage to you.

When you were king of fishes, and little fish were harmed by the lake's drying up and various birds, you saved them by true words that made it rain. Skillful, compassionate one – homage to you.

When you were a quail, a forest fire encircled you, but by speaking true words you turned it back, saved countless beings' lives and made them happy. You with the strength of truth – homage to you.

Once, when you were a Shakra, king of the gods, seeing a king and his court undone by liquor, you taught them by skilled transformation and set them in virtue. Matchless, best guide of beings – homage to you.

Once, Lord, when you were born a wealthy kshatriya, urged by detachment, perceiving the faults of desire, you abandoned all enjoyments of samsara and took the pure going-forth – homage to you.

Born into an illustrious brahman line, you abandoned all wealth to meditate in the wild, made bad conditions the path, gave up thought of harming, and taught your companions the Dharma – homage to you.

Once, when you were treasurer to a king, when you heard your virtues proclaimed by others you gave up this life and joyfully went forth. Perfect in morality – homage to you.

Born a brahman, you left home and went forth, known as Cudabodhi. Slighted by a king, you angered not, but welcomed him patiently, and taught him – homage to you.

When born a king of geese, though caught in a snare, you had no fear nor wrath, but with skill and courage for King Brahmadata and his attendants, you turned the wheel of Dharma – homage to you.

When you were the wanderer Mahabodhi, many abused you, but you showed patience, not wrath, and to the king and his court who held wrong views showed the true way things are – homage to you.

When born as an ape, you carried up on your back a man fallen over a precipice; when this wicked man returned harm for kindness, you were patient. Outstandingly helpful rescuer – homage to you.

When you were born, through compassion, a sarabha beast, the king attacking you fell into a chasm, but mounting him on your own body you lifted him out. Sole friend of migrators – homage to you.

When born as a ruru-deer, through your compassion, you saved an exhausted man swept away by a river, bore his betrayal, and turned the wheel of Dharma for the king and his retinue – homage to you.

When you were a chief of monkeys and an army assailed your monkey tribe, in your compassion you made your body a bridge and saved the tribe. Astonishing great being – homage to you.

When you were the ascetic Kshantivadin, though a king had your body cut in pieces, not wroth with him, once more in your compassion you repaid good for injury – homage to you.

Born as a lord of Brahma-gods, in compassion you taught Angadina, holder of evil views, the deep law of cause and effect's dependent arising. You were beneficial in all ways – homage to you.

Born an elephant in a dreadful wild, in mercy not bearing the plight of seven hundred people a king had banished, you gave up your body to feed them. Perfect in patience – homage to you.

Born as Prince Ayogrha, ‘Iron-House Dweller,’ sick of samsara and driven by detachment, you strove in the practice of bodhichitta and samadhi. Perfect in dhyana – homage to you.

When, through compassion, you took a buffalo’s body, you bore a monkey’s insults and taught some gods profound dependent arising of cause and effect. You so perfect in wisdom – homage to you.

When, through love for beings, you took a bird’s body, you cured a tormented lion and taught some gods the good path that pleases the conquerors. O matchless supreme guide to beings – homage to you.

Through infinite existences like these enjoying insatiably, like an elephant bathing, difficult deeds for others, you were enlightened. O compassionate teacher – homage to you.

The Fourteen Marvelous Great Offerings

Flowers grown on land or water, not possessed by gods or others in this or another place, I present you, chief of sages.

Every excellent incense tree in this or another place, gods’ and others’ marvelous incense I present you, chief of sages.

Light from dazzling, noble gems, or produced from shining trees, or from suns and moons and so forth, sent out to all parts I offer.

Perfume from fine fragrant trees in this or another place I send out to every region and present you, lord of sages.

Sending out clouds of the finest offerings – seas of jewel nature, jewel mountains and so forth – to all regions I’ll make offerings.

Troupes most fond of play and pleasure laughing, graceful and so forth, the most joyful anywhere, I’ll send out to every region.

Sources of adornments, clothes and so on, like wish-granting trees, I reciting vajra mantras, offer unto all the buddhas.

Generating bodhichitta for all sentient beings’ sake, sending it to every region I’ll make offering to all the buddhas.

(Giving)

Through my offering the perfection of giving may sentient beings all achieve wealth and abundance. May their happiness lack nothing.

(Morality)

Let all beings be established in their vows and bodhichitta. I send everywhere the calming of great faults like violence.

(Patience)

May the suffering of malice, fear and other things be calmed. May yogins in friendliness practice Dharma selflessly.

(Energy)

Let me not reach buddhahood till samsara meets its end. May all sentient beings too practice with such energy.

(Concentration)

Let all creatures' great defilements, such as greed, be pacified. Let all beings, undistracted, be possessed of the four dhyanas.

(Wisdom)

Made pure by applying wisdom – great wisdom of buddhas' gnosis, best at cutting suffering – may all beings be pure buddhas.

Mandala Offering

Zhing kham ül war gyi wo

OM vajra bhumi AH HUM / wang chhen ser gyi sa zhi

OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wäi ü su / rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba lang chö / jang dra mi nyän / lü dang lü phag / nga yab dang nga yab zhän / yo dân dang lam chhog dro / dra mi nyän dang dra mi nyän gyi da

Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö pa'i lo tog / khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po chhe / löñ po rin po chhe / lang po rin po chhe / ta chog rin po chhe / mag pön rin po chhe / ter chen pö'i bum pa

Geg ma / threng wa ma / lu ma / gar ma / me tog ma / dug pö ma / nang säl ma / dri chhab ma / nyi ma / da wa / rin po chhei dug

chhog lä nam par gyäl wäi gyän tshän / ü su lha dang mii yi päl jor phün sum tshog pa ma tshang wa me pa tsang zhing yi du ong wa di dag drin chen tsa wa dang gyü par che päi päl dân la ma dam pa nam dang khyä par dü yang la ma lo zang thub wang dor je chang / chen pö lha tshog kor dang chä päi nam la zhing kham ül war gyi wo

Thug je dro wäi dön du zhe su söl / zhe ne kyang dag sog dro wa ma gyur nam khäi tha dang nyam päi sem chen tham chä la thug tse wa chhen pö go nä jin gyi lab tu söl

Sa zhi pö kyi jug shing me tog tram
Ri rab ling zhi nyi dä gyän pa di
Sang gyä zhing du mig te ül wa yi
Dro kün nam dag zhing la chö par shog

De tar lam zang lön pä she nyän dang
Tsäl zhin drub päi drog nam zhab ten ching
Chi dang nang gi bar du sho pä tsog
Nye war zhi war jin gyi lab tu sö

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

English Translation

Please offer a buddha land!

OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Aparacamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase.

[On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume. [On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters.

In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful.

To my glorious, holy and most kind root and lineage gurus,
and in particular to the deity host of Lama Tsong Khapa, king of sages, Maha-Vajradhara, and their divine retinue, I shall offer these as a buddha-field.

Please accept them with compassion for the sake of migrating beings.

Having accepted them, to me and all migrating mother sentient beings as far as the limits of space, out of your great compassion, please grant your inspiration!

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon.
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

May the spiritual teachers who lead me on the sacred path
And all spiritual friends who practice have long life,
May I pacify completely all outer and inner life hindrances
Grant such inspirations, I pray.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Offerings

Tho pa gya tshöi chhö yön dün na khyil
Yön tän me tog tshül thrim dug po thrin
She rab drön me da pa po chhüi tsho
Ting dzin du tsi zhäl zä dam pa dang
To yang nyän pai sil nyän dra jin ching
Dün nä nying tse nam chö pob pa yi
Dug dang gyäl tshän ba dän dreng ja pa
Dag lü zhäl me khang tseg rab gyän na

Greeting water pools, from seas of learning;
Flowers of virtues, incense clouds of morals,
Lamps of wisdom, perfume lakes of faith,
Best ambrosial foodstuffs of samadhi,
Sounding cymbals of melodious praise;
Raised umbrellas, banners, flags around,
Of compassion, judgment, and quick wits,
Decorate my body's storied palace.

Nying ü chhu kye thig le dab gya la
Tän par zhug päi chhö je chhö je ching
Nge par dün päi yi kyi söl deb na
Dro wäi la ma tag tu nye gyur chig
Chhö kyi gyäl po tag tu nye gyur chig
Deng nä jang chhub nying pöi bar
Tug jei chag kyü je zung chhir
Dag gi dä pa bül lag na
Zhe nä jin gyi lab tu söl

This I offer, Dharma lords, to you, steadfastly abiding in the
Broad-petalled lotus drop amidst my heart.
I request with truly longing mind:
May it always please the world's gurus.
May it always please the kings of Dharma.
So that henceforth until bodhi
Your compassion's hook will sustain me,
I make offering in faith:
Please accept it, and inspire me.

Confession

With folded hands I beseech the fully awakened ones present in all directions and the greatly compassionate bodhisattvas.

Whatever sin I, a brute, have committed or caused others to commit in this life and others throughout the beginningless cycle of existence,

And anything in which I have deludedly rejoiced, thereby harming myself – that transgression I confess, overcome by remorse.

Whatever offence I have committed, out of disrespect, with my body, speech, and mind against the Three Jewels, against mothers and fathers, and against spiritual mentors and others,

And whatever terrible vices I, a sinner, defiled with many faults, have done, O guides, I confess them all.

How shall I escape it? Rescue me quickly! May death not soon creep up on me before my vices have vanished.

Death does not differentiate between tasks done and undone. This traitor is not to be trusted by the healthy or the ill, for it is like an unexpected great thunderbolt.

I have committed various vices for the sake of friends and enemies. This I have not recognized: “Leaving everyone behind, I must pass away.”

My enemies will not remain, nor will my friends remain. I shall not remain. Nothing will remain.

Whatever is experienced will fade to a memory. Like an experience in a dream, everything that has passed will not be seen again.

Even in this life, as I have stood by, many friends and enemies have passed away, but terrible sin induced by them remains ahead of me.

Thus, I have not considered that I am ephemeral. Due to delusion, attachment, and hatred, I have sinned in many ways.

Day and night, a lifespan unceasingly diminishes, and there is no adding onto it. Shall I not die then?

Although lying here on a bed and relying on relatives, I alone have to bear the feeling of being cut off from my vitality.

For a person seized by the messengers of death, what good is a relative and what good is a friend? At that time merit alone is a protection, and I have not applied myself to it.

O protectors, I, negligent and unaware of this danger, have acquired many vices out of attachment to this transient life.

One completely languishes while being led today to have the limbs of one's body amputated. Parched with thirst, and with pitiable eyes, one sees the world differently.

How much more is one overpowered by the horrifying appearances of the messengers of death as one is consumed by the fever of terror and smeared with a mass of excrement?

With distressed glances I seek protection in the four directions. Which good person will be my protection from this great fear?

Seeing the four directions devoid of protection, I return to confusion. What shall I do in that state of great fear?

Right now I go for refuge to the protectors of the world whose power is great, to the jinas, who strive to protect the world and who eliminate every fear.

Likewise, I earnestly go for refuge to the Dharma that is mastered by them and that annihilates the fear of the cycle of existence, and to the assembly of Bodhisattvas as well.

Trembling with fear, I offer myself to Samantabhadra, and of my own will I offer myself to Manjughosha.

Terrified, I utter a mournful cry to the protector Avalokita, whose conduct overflows with compassion, that he may protect me, a sinner.

Seeking protection, I earnestly invoke noble Akashagarbha, Kshitigarbha, and all the compassionate ones.

I bow to Vajri, upon the sight of whom the messengers of death and other malevolent beings flee in terror to the four directions.

After neglecting your counsel, in terror I go for refuge now as I face this fear. Swiftly remove my fear!

Even one frightened by a fleeting illness would not disregard the physician's advice: how much more so one afflicted by the four hundred and four diseases,

Of which just one can annihilate all people living in Jambudvipa, and for which a medicine is not found in any region.

If I disregard the counsel of the omniscient physician who removes every pain, shame on me, extremely deluded one that I am!

If I stand very attentive even on a smaller cliff, then how much more so on an enduring chasm of a thousand leagues?

It is inappropriate for me to be at ease, thinking, “Just today death will not arrive.” The time when I will not exist is inevitable.

Who can give me fearlessness? How shall I escape? I shall certainly not exist. Why is my mind at ease?

What of value has remained with me from earlier experiences, which have disappeared, and engrossed in which I neglected the counsel of spiritual mentors?

Upon forsaking my relatives and friends and this world of the living, alone I shall go elsewhere. What is the use of all my friends and enemies?

In that case, only this concern is appropriate for me day and night: How shall I surely escape suffering on account of that non-virtue?

Whatever vice, whatever natural misdeed, and whatever misdeed by prohibition I, an ignorant fool, have accumulated,

Terrified of suffering, all this I confess, standing with folded hands in the presence of the Protectors and bowing repeatedly.

May the guides be aware of my transgressions together with my iniquity. O protectors, my I not commit this evil again.

Rejoicing

Whatever merits all conquerors, buddha-children,
Pratyekas, aryas training and past training,
And worldly beings have, throughout the ten
Directions, I rejoice in all of them

Requesting to Teach

All [you] lights of the worlds of the ten directions,
Who have awakened to bodhi, and realized
Non-attachment; I urge all you protectors
To turn the unsurpassable wheel [of Dharma].

Requesting for Long Life

Those who wish to demonstrate nirvana,
I request with folded palms to stay
For eons as many as the atoms of their lands.
For all beings' happiness and welfare.

Dedication

Whatever little virtue I have gathered
from prostrating, offering, confessing,
And rejoicing, urging, and requesting,
I dedicate it all toward awakening.

Visualize that a stream of golden light, the essence of which are the excellent qualities of the Buddha's body, speech and mind, descend from the Buddha's heart and flows into you and into all the sentient beings around you through the crown of your head. These infinite good qualities permeate every part of you.

Concentrate on this blissful experience of receiving the blessing and inspiration of the Buddha while reciting

TADYATHA OM MUNI MUNI MAHA MUNIYE SVAHA (21x or 100x)

Dismissal of the Field of Merit

You do all that's good for beings,
And grant siddhis in accordance;
Please go to your buddha-lands,
But come back again later.

Great compassionate lords,
It is good that you benefit us and all sentient beings,
But please go miraculously with your retinues to your respective lands.

Prayers for the Flourishing of the Doctrine

Homage to the seven Buddha heroes:
Vipasyin, Sikhin and Visvabhu,
Kakucchandra, Kanaka-muni,
Kasyapa, and Gautam Shakyamuni.

Through the hardships I've endured
Formerly for beings' sake
And through my renouncing pleasure,
May the doctrine flourish long.

Since I've given my livelihood
For the sake of sick people,
So protecting needy beings,
May the doctrine flourish long.

Through my giving son and daughter,
Wife, wealth, jewels, elephant,
And my chariot for awakening,
May the doctrine flourish long.

Through my giving honor to
Buddhas and pratyeka-buddhas,
Hearers, parents and ascetics,
May the doctrine flourish long.

Through my tasting diverse sufferings
For many million eons and
Seeking learning, for awakening,
May the doctrine flourish long.

Through my long-kept morals, vows, and
Penances and worship of
Buddhas of the ten directions,
May the doctrine flourish long.

Always firm, outshining others,
Through past energy I've had,
For all sentient beings' saving
May all doctrine flourish long.

Through my bravely keeping patience
Always, bearing evil beings
In decline of beings and klesha,
May the doctrine flourish long.

Through my practicing samadhis
Many as Ganges sands, and dhyanas,
Liberations, formless trances,
May the doctrine flourish long.

Through my past austerities
Kept in woods, for gnosis' sake, and
Teaching many treatises,
May the doctrine flourish long.

Through my giving up my flesh,
Blood, and life because of love, and
Giving limbs and minor parts,
May the Dharma's method prosper.

Through my past full loving ripening
Of the sinful, fixing them
In the triple vehicle,
May the best gift, Dharma, grow.

Through my saving beings from
Wrong views, to establish them in
Right view, once I've method and
Wisdom, may the Dharma prosper.

Through my freeing beings from
Kleshas' fire, with the four attractions,
And subduing growing evil,
May my followers stay long.

Through my saving tirthikas
From the flood of other views,
Fixing them in right view, may my
Followers be faithful always.
May the doctrine flourish long.

That the Dharma king Tsongkhapa's
Dharma method may prosper,
Let all adverse signs be stilled and
Good conditions be complete.

Thanks to my and others' joined
Two collections of the three times,
May the doctrine of the conqueror
Lozang Dragpa flourish long.

Auspicious Verses

Che wäi che chog tön pa la na me
Che je nyi ma gyäl wä jin lab kyi
Du dang gag rig mo pä dar zhi te
Tag tu päl na nyin tshän tra shi shog

Highest, best teacher, greatest of the great,
Sun, lord of Dharma, conqueror. Through your inspiration
Quell harmful foes, the maras and all kinds of hindrance.
Day and night, be our auspicious seat of prosperity.

Chö nyi den pä chö chog la na me
Dam chö du tsi den pä jin lab kyi
Nye päi kyön dra ga tsog nam phäl wä
Tag tu päl na nyin tshän tra shi shog

Highest, best Dharma of true reality,
Nectar of true Dharma, truth. Through your inspiration
Free us from faults, let our good collections develop.
Day and night, be our auspicious seat of prosperity.

Ge dün yön tän rin chen päl bar wä
Gyäl sä phän dzä den pä jin lab kyi
Nyön mong dug ngäl dung wä dra zhi te
Tag tu päl na nyin tshän tra shi shog

Sangha, shining splendor of precious qualities.
Buddha-children, true helpers. Through your inspiration
Quell our defilements and sufferings, the foes that torment us.
Day and night, be our auspicious seat of prosperity.

Jin pa tong zhing tshül thrim sung wa dang
Zö pa gom zhing tsön drü tsom pa dang
Nyam par jog ching nä lug tog pa dang
Drug po di ni dang dir tra shi shog

Giving charity, keeping morality,
Practice of patience, undertaking energy,
Concentration, realizing true mode of being –
Let us here and now have the blessing of these six.

Dedication

Ge wa di yi nyur du dag
La ma sang gyä drub gyur nä
Dro wa chig kyang ma lü pa
De yi sa la gö par shog

Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living beings, without exception,
Into that enlightened state.

Jang chhub sem chhog rin po chhe
Ma kye pa nam kye gyur chig
Kye wa nyam pa me pa yang
Gong nä gong du phel war shog

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

Colophon:

The original puja was composed by Ngawang Palden of Urga and translated into English by Martin Willson. The complete version was published in 1980 by Wisdom Publications, London, England. It was abridged for easier practice by students of the FPMT by Geshe Tashi, Jamyang Buddhist Centre, in June 1998. This puja is often practiced on the special auspicious days of the year, especially on Saka Dawa, Buddha's enlightenment day.

Extensive Dedications Prayers⁸⁵

To Actualize Bodhicitta

JANG CHHUB SEM CHHOG RIN PO CHHE

MA KYE PA NAM KYE GYUR CHIG

KYE PA NYAM PA ME PA YI

GONG NÄ GONG DU PHEL WAR SHOG

May the precious supreme bodhicitta

Not yet born arise.

May that arisen not decline,

But increase more and more.

Lama Zopa Rinpoche often elaborates on this prayer as follows:

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by numberless buddhas and numberless sentient beings, may bodhicitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhicitta that has already been generated increase.

To Realize Emptiness

❖ Recite either of these two verses:

TONG NYI TA WA RIN PO CHHE
 MA KYE PA NAM KYE GYUR CHIG
 KYE PA NYAM PA ME PA YI
 GONG NÄ GONG DU PHEL WAR SHOG

**May the precious view of emptiness
 Not yet born arise.
 May that arisen not decline,
 But increase more and more.**

KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG
 GYU DRÄ TEN DREL LU WA ME PA NYI
 PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI
 LU DRUB GONG DÖN TOG PAR JIN GYI LOB⁸⁶

**Samsāra and nirvāṇa lack even an atom of inherent existence
 And cause and effect and dependent arising are unbetraying.
 I seek your blessings to discern the meaning of Nāgārjuna's
 thought—
 That these two are mutually complementary and not
 contradictory.**

To Realize the Two Stages of Tantra

RIM NYI TOG PA RIN PO CHHE
 MA KYE PA NAM KYE GYUR CHIG
 KYE PA NYAM PA ME PA YI
 GONG NÄ GONG DU PHEL WAR SHOG

**May the precious realization of the two stages
 Not yet born arise.
 May that arisen not decline,
 But increase more and more.**

*For the Long Life of His Holiness the Dalai Lama***

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG
KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG

**Incomparably kind and supreme Tenzin Gyatso,
The wish-granting Wish-Fulfilling Jewel—
Source of every single benefit and happiness in this world—
May you have a long life and all your holy wishes be
spontaneously fulfilled.**

For His Holiness' Wishes to Be Spontaneously Fulfilled

TONG NYI NYING JE ZUNG DU JUG PÄI LAM
CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**Savior of the Land of Snow's teachings and transmigratory
beings,
Who extensively clarifies the path that unifies emptiness
and compassion,
To the Lotus Holder, Tenzin Gyatso, I beseech.
May all your holy wishes be spontaneously fulfilled.**

** Lama Zopa Rinpoche recommends replacing the usual long life prayer for His Holiness as follows with the above.

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

**In the land encircled by snow mountains,
You are the source of all happiness and good.
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until saṃsāra ends.**

❖ The prayer *Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People* on page 275 can be recited here when doing group practices.

For the Long Life of Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
 DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
 CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
 DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

**You who uphold the Subduer's moral way, who serve as
 the bountiful bearer-of-all,
 Sustaining, preserving, and spreading Mañjunātha's
 victorious doctrine;
 Who masterfully accomplish magnificent prayers honoring
 the Three Sublime Ones:
 Savior of myself and others, your disciples, please, please live
 long!**

*For Lama Tsongkhapa to Be Our Direct Mahāyāna Guru
 in All Our Future Lives*

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
 THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
 GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
 KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

**By the force of the Victorious One, Tsongkhapa,
 Acting as my direct Mahāyāna virtuous friend in all my lives,
 May I¹⁸⁷ never turn away for even a second
 From the pure path highly admired by the victorious ones.**

*To Be Able to Meet, Practice, and Actualize the Teachings of
Lama Tsongkhapa⁸⁸*

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN
LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN
DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ
LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

**May I and all sentient beings meet the teachings of
the Victorious One, Lozang Dragpa,
Who lived an eminent life endowed with pure morality,
A brave heart in doing the bodhisattva's extensive deeds,
And the yoga of the two stages, the supreme transcendental
wisdom of nondual bliss and emptiness.**

To Be Like Lama Tsongkhapa in All Our Future Lives

PÄL DÄN LA MA KHYE KU CHI DRA DANG
KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG
KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
DE DRA KHO NAR DAG SOG GYUR WAR SHOG

**Glorious guru, whatever your holy body,
Retinue, life span, and realm,
Whatever your supreme and beneficial holy name,
May I and others become exactly like that.**

For Peace and Happiness to Prevail in the World

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ
DAG SOG GANG DU NÄ PÄI SA CHHOG DER
NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG
CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

**By the force of the praises and requests made to you,
May all diseases, evil spirits, poverty, and quarrels be
calmed,
And may the Dharma and good fortune increase
In the regions in which I and others dwell.**

Lama Zopa Rinpoche elaborates on this prayer as follows:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, famines, diseases, global problems, and all dangers of earth, water, fire, and wind be stopped immediately. May perfect peace and happiness prevail in everyone's hearts by their generating loving kindness, compassion, and bodhicitta. May the Buddhadharma, from where sentient beings receive peace and happiness, last a long time and spread in all directions. May all sentient beings meet the Buddhadharma and achieve enlightenment as quickly as possible.

*To Be Able to Please the Virtuous Friend*⁸⁹

TAG TU NGU YI CHHÖ PHAG TEN PA TAR
 LÜ SOG LONG CHÖ KÜN GYI YO ME PAR
 SHE NYEN DAM PA LEG PAR NYE JÄ NÄ
 MI NYE KÄ CHIG TSAM YANG MI JE SHOG

**Just as Always Crying One followed Cho Phag,⁹⁰
 Without being distracted by my body, life, and enjoyments,
 May I please my holy guru well
 And never displease them even for one second.**

*For the Sick*⁹¹

SEM CHÄN NÄ PA JI NYE PA
 NYUR DU NÄ LÄ THAR GYUR CHIG
 DRO WÄI NÄ NI MA LÜ PA
 TAG TU JUNG WA ME PAR SHOG

**However many sick sentient beings there are,
 May they quickly be freed from all sicknesses.
 May all the sicknesses without exception
 Of transmigratory beings never occur again.**

*From Nāgārjuna's Jewel Garland*⁹²

To Always Be Used by Sentient Beings

SA DANG CHHU DANG ME DANG LUNG
MÄN DANG GÖN PÄI SHING ZHIN DU
TAG TU SEM CHÄN THAM CHÄ KYI
RANG GAR GAG ME CHÄ JAR SHOG

**Like the earth, water, fire, and wind,
Medicines and wood in the forest,
May I always be enjoyed by all sentient beings
As they like and without resistance.**

To Hold Sentient Beings as Precious

SEM CHÄN NAM LA SOG ZHIN PHANG
DAG LA DE DAG CHHE PHANG SHOG
DAG LA DE DAG DIG MIN CHING
DAG GE MA LÜ DER MIN SHOG

**May I hold sentient beings as dear as my life.
May sentient beings hold me most dear.
May all their negative karma ripen on me
And may all my virtue ripen on them.**

To Abide in Samsara for Sentient Beings

JI SI SEM CHAN GA ZHIG KYANG
GANG DU MA DRÖL DE SI DU
DE CHHIR LA NA ME PA YI
JANG CHHUB THOB KYANG NÄ GYUR CHIG

**As long as any sentient being
Has not been liberated [from saṃsāra],
May I abide [in saṃsāra] to help them,
Even though I achieve highest enlightenment.**

*To Be Able to Cherish All Sentient Beings*⁹³

DAG NI SEM CHÄN THAM CHÄ LA
 YI ZHIN NOR BU LÄ LHAG PÄI
 DÖN CHHOG DRUB PÄI SAM PA YI
 TAG TU CHE PAR DZIN PAR SHOG

**Determined to obtain the greatest possible benefit
 From all sentient beings,
 Who are more precious than a wish-fulfilling jewel,
 I hold them most dear at all times.**

To Be Able to Fulfill Others' Wishes and Hopes

Recite either of these two verses:

DAG NI YI ZHIN NOR TAR DRO WA YI
 DÖ PÄI NGÖ PO THA DAG DRUB PA DANG
 YI LA RE WA YONG DZOG GYI PA YISI
 PAG SAM GYI NI SHING DANG DRA WAR SHOG⁹⁴

**May I become like a wish-granting jewel
 Fulfilling all the wishes
 And like a wish-granting tree
 Fulfilling all the hopes of transmigratory beings.**

BÄ DANG TSÖL WA MA GÖ PÄI
 YI ZHIN NOR BU PAG SAM SHING
 SEM CHÄN RE WA KONG DZÄ PÄI
 SAM PA DRUB PÄI TRA SHI SHOG

**Like a wish-fulfilling jewel and wish-granting tree,
 May I fulfill the hopes of sentient beings
 Without need for effort and exertion.
 May all be auspicious for me to accomplish their wishes.**

For Any Sentient Beings Who See Me, Hear Me, Etc., to Be Free from Suffering and Experience Happiness Forever

THONG NGAM THÖ SAM JE SU DRÄN KYANG RUNG
REG GAM TAM DU JÖ PA TSAM GYI YANG
DE YI MÖ LA DUNG WA KÜN ZHI NÄ
NAM PA KÜN TU DE DANG DÄN PAR SHOG

By merely seeing, hearing, thinking about, or remembering me

**As well as by touching me or talking to me,
May all suffering instantly be pacified,
And may there be happiness forever.**

To Not Give Rise to Heresy Toward the Guru

PÄL DÄN LA MÄI NAM PAR THAR PA LA
KÄ CHIG TSAM YANG LOG TA MI KYE ZHING
CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
LA MÄI JIN LAB SEM LA JUG PAR SHOG

**May I not give rise to heresy for even a second
In regard to the actions of the glorious guru.**

**May I see whatever actions are done as the stainless [actions
of a buddha].**

**With this devotion, may I receive the guru's blessings in my
heart.**

To Seal the Merits with Emptiness

Lama Zopa Rinpoche uses a variation of the following dedication prayer to seal all the previous dedications with emptiness.

GE WA DI YI NYUR DU DAG
LA MA SANG GYÄ DRUB GYUR NÄ
DRO WA CHIG KYANG MA LÜ PA
DE YI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly
Become a guru-buddha
And lead all transmigratory beings,
Without exception, to that state.**

One possible version of this dedication is:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

*To Dedicate in the Same Way as All the Past Buddhas
and Bodhisattvas*

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
KÜN TU ZANG PO DE YANG DE ZHIN TE
DE DAG KÜN GYI JE SU DAG LOB CHHIR
GE WA DI DAG THAM CHÄ RAB TU NGO

**I fully dedicate all these virtues
To be able to train just like
The hero Mañjuśrī, who knows reality,
And just like Samantabhadra as well.**

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
NGO WA GANG LA CHHOG TU NGAG PA DE
DAG GI GE WÄI TSA WA DI KÜN KYANG
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

**I fully dedicate all my roots of virtue
With the dedication praised as the best
By all the gone-beyond victorious ones of the three times
In order to have good conduct.**

For Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient Beings

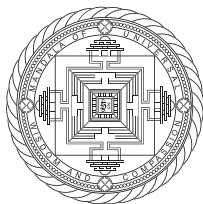
CHHÖ KYI GYÄL PO TSONG KHA PÄI
CHHÖ TSHÜL NAM PAR PHEL WA LA
GEG KYI TSHÄN MA ZHI WA DANG
THÜN KYEN MA LÜ TSHANG WAR SHOG

**For the Dharma king Tsongkhapa's
Way of Dharma to flourish,
May all signs of obstacles be pacified
And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG
DREL WÄI TSHOG NYI LA TEN NÄ
GYÄL WA LO ZANG DRAG PA YI
TÄN PA YÜN RING BAR GYUR CHIG

**Due to the two types of merits
Of the three times of myself and others,
May the teachings of the victorious one, Lozang Dragpa,
Shine resplendent forever.**

Foundation for the Preservation of the Mahayana Tradition



The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

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