



Lam Rim Session

I. Shaping Your Mind

We study and practice Dharma in order to achieve enlightenment for the sake of all mother sentient beings.

II. REFUGE VIZUALIZATION

Visualize in front of yourself in the space level to your eyebrows, there are eight lions, supporting a huge throne of precious jewel, above the throne, you think of lotus flowers as a base, sun disc sits on the lotus base and moon disc sits on the sun disc, so lotus base, sun and moon disc becomes the cushion for your guru by nature but in the form of Buddha Shakyamuni, sitting crossed legs, touching his right hand to the ground, left hand in the posture of meditative equipoise holding the begging bowl filled with nectars. He is surrounded by your direct and indirect gurus, and deities, buddhas, bodhisattvas, daka, dakinis, and dharma protectors.

Think that all the members in the refuge visualization are holding their individual transmitted dharma in their respective form of volumes. All the members of the refuge visualization are physically present in front of you and much delighted with you. By thinking of their superior qualities and kindness etc, you develop strong faith towards the members of the refuge visualization.

III.SETTING MOTIVATION

I and all mother sentient beings have suffered from the beginning-less time in this Samsara. Today I have obtained precious human rebirth, and met the holy dharma. I must free myself from Samsara and help others free from Samsara and achieve enlightenment. Otherwise I will have to suffer in the Samsara continuously. Today I see that only my gurus and three jewels can help me free from Samsara and achieve enlightenment. Therefore in order to achieve enlightenment for the sake of all mother sentient beings, I am taking refuge to my gurus, and three jewels. You can also think that all mother sentient beings are taking refuge to gurus and three jewels along with you.

IV. REFUGE & PROSTRATION TO 3 JEWELS

To the guru who is inseparable from Buddha and vajradhara I prostrate and take refuge for all time:

BUDDHAM SHARANAM GACHAMI (I go refuge to the feet of Buddha)

DHARMAM SHARANAM GACHAMI (I go refuge to the feet of Dharma)

SANGHAM SHARANAM GACHAMI (I go refuge to the feet of Sangha)

Taking Refuge in the Three Jewels (in Tibetan)

TON PA CHOM DEN DE/ DE ZHIN SHEG PA/DRA CHOM PA/ YANG DAG PAR

To the Bhagavan Tathagata Arhat Samyak Sam Buddha

T'ZOG PAY/ SANG GYE / RIGPA DANG/ ZHAB SU DEN PA/ DE WAR SHEG PA/

Endowed with wisdom and merit, Gone To Bliss

JIG TEN KYEN PA/ KYE BU DUL WAY/ KA LO GYUR WA/ LA NA ME PA/

Knower of the World, the Unsurpassed, Steersman taming beings,

HLA DANG/ MI NAM KYI/ TON PA SANG GYE/ CHOM DEN DE/ PEL GYEL WA/

Teacher of humans and gods, Bhagavan, Buddha, glorious

SHAK YA/ TUB PA LA/ CHAG TSEL LO/ CHÖ DO KYAB SU/ CHI WO/ (3X)

Conqueror Shakyamuni I prostrate, offer and go for refuge.

GANG TSE/ KANG NYI/ TSO WO/ KYO TAM TSE/
When You, Chief on Two Legs, were born,
SA CHEN/ DI LA/ GOM PA/ DUN BOR NE/
Taking seven strides on this great earth,
NGA NI/ JIG TEN/ DI NA/ CHOG CHE SUNG/
You said, I am supreme in this world,
DE TSE/ KE PA/ KYO LA/ CHAG TSEL LO/
And then, to You, the wise paid homage!

NAM DAG/ KU NGA/ CHOG TU/ ZUG ZANG WA/
Endowed with pure Body, Form supremely excellent,
YE SHE/ GYA TSO/ SE GYI/ HLUN PO DRA/
Ocean of wisdom, like a golden Mount Sumeru
DRAG PA/ JIG TEN/ SUM NA/ HLAM ME WA/
Reknown outstanding in these three realms,
GON PO/ CHOG NYE/ KYO LA/ CHAG TSEL LO/
Supremely Realized Protector, homage to You.

TSEN CHOG/ DEN PA/ DRI ME/ DA WAY ZHEL/
Endowed with supreme signs, stainless moon of a face,
SER DOG/ DRA WA/ KYO LA/ CHAG TSEL LO/
Like gold in color, homage to you
DUL DREL/ KYO DRA/ SI PA/ SUM MA CHI/
Unsullied, there are none like You in these realms
NYAM ME/ KYEN CHEN/ KYO LA/ CHAG TSEL LO/
One of Peerless Wisdom, homage to you!

GON PO/ TUG JE/ CHE DEN PA/
Greatly Compassionate Protectors,
TAM CHE/ KHEN PAY/ TON PA PO/
Omniscient Teachers,
SO NAM/ YON TEN/ GYA TSO SHING/
A merit field of oceanic qualities,
DE ZHIN/ SHEG LA/ CHAG TSEL LO/
Homage to the Tathagatas.

DAG PE/ DO CHAG/ DREL WAR GYUR/
From clinging parted through purity
GE WE/ NGEN SONG/ LE DRÖL CHING/
From lower realms freed through virtue,
CHIG TU/ DON DAM/ CHOG GYUR PA/
The single supreme ultimate object,
ZHI GYUR/ CHO LA/ CHAG TSEL LO/
I prostrate to Dharma which is peace.

DROL NE/ DROL WAY/ LAM YANG TÖN/
Freed yet showing the liberating path,
LAB PA/ DAG LA/ RAB TU NE/
Fully abiding in pure trainings,
ZHING GI/ DAM PA/ YÖN TEN DEN/
Best of fields, endowed with qualities
GE DUN/ LA YANG/ CHAG TSEL LO/
I prostrate to the Sangha as well.

DIG PA/ CHI YANG/ MI JA SHING/
Commit no one unwholesome action
GE WA/ PUN SUM/ TSO G PAR JA/
And perfectly engage in virtuous action.
RANG GI/ SEM NI/ YONG SU DUL/
Fully subdue one's own mind;
DI NI/ SANG GYE/ TEN PA YIN/
This is Buddha's teaching.

KAR MA/ RA RIB/ MAR ME DANG/
Stars, burry vision, butter lamps,
GYU MA/ ZIL WA/ CHU BUR DANG/
Illusion, dew, and bubbles,
MI LAM/ LOG DANG/ TRIN TA BUR/
Dreams, lightning, and clouds,
DÜ JE/ CHO NAM/ DI TAR TA/
View composed phenomena like that.

SU NAM/ DI YI/ TAM CHE/ ZIG PA YI /
The all-seeing state, having subdued the enemy-faults,
GO PANG/ TOB NE/ KYON GYI/ DRA TUL TE/
Through this merit, having attained
GA DANG/ NA DANG/ CHI WAY/ LAB TRUG PAY/
From the ocean of existence with its disturbing waves
SI PAY/ TSO LE/ DRO WA/ DROL WAR SHOG
of aging, sickness, and death may I free all beings!

V. REFUGE & GENERATING BODHICHI'TTA

SANG GYE CHO DHANG TSO G KYI CHOG NAM LA
In the Buddhas, the Dharma and the Sangha
JANG CHUB BAR DU DAG NI KYAB SU CHI
Until I am enlightened I take refuge
DAG GYI CHIN YEN GYI PEY SO NAM KYI
Through positive potential I create by listening and other far-reaching attitudes,
DRO LA PEN CHIR SANG GYE DRUB PAR SHOG (3X)
May I attain Buddhahood for the sake of all sentient beings.

VI. FOUR IMMEASURABLES

SEM CHEN THAM CHA DE WA DANG DE
WAI GYU DANG DAN PAR GYUR CHIG
May all sentient beings have happiness and the causes of happiness.
SEM CHEN THAM CHA DUG NGAL DANG DUG
NGAL GYI GYU DANG DRAL WAR GYUR CHIG
May all sentient beings be free from suffering and the causes of suffering.
SEM CHEN THAM CHA DUG NGAL ME PAI
DE WA DANG MI DRAL WAR GYUR CHIR
May all sentient beings be inseparable from the happiness that is free from suffering.
SEM CHEN THAM CHA NYE RING CHADANG NYI DANG
DRAL WAI TANG NYOM LA NA PAR GYUR CHIG
May all sentient beings abide in equanimity,
free from attachment for friends and hatred for enemies.
(May I be blessed by my gurus and deities to have the power to help them achieve these states)

Setting Bodhichitta Intention:

For the sake of all sentient beings, who have all been my mother,
I will do anything to quickly, quickly obtain the precious state of pure and complete Buddhahood.
Therefore, I shall enter meditation on the teachings of the stages of the path to enlightenment—
the door to the profound path of guru deity yoga.

By the truth of the Three Jewels; the the greta might of the blessing of all the buddhas and bodhisattvas,
along with their might from completing the two accumulations; by the power of the purity and inconceivability
of the dharmadatu (sphere of truth), may everything become suchness.

VII. VISUALIZING THE MERIT FIELD



Visualize the precious ground surface, pools, precious trees with magical birds, singing dharma, surrounded by precious mountains, in the middle of it, there is an ocean of milk and a precious wish-fulfilling tree growing in the middle of ocean, made of seven precious substances, such as gold, silver, lapis lazuli, red pearls, diamonds and so forth, it is filled with flowers, there is a big flower on top of it, eight snow lions supporting a huge precious throne, on which there are lotus flowers with lots of petals, in the middle of the lotus petals.

Your guru Lama Lobsang Thupwang Dorjee Jang (Lama, Jetsongka, Buddha, Vajradhara) is sitting on the cushion of lotus petal as a base, moon and sun disc, indicating that he has perfected and actualized the three fundamental path. Je-tsongkap is in the posture of his right hand giving teachings and left in meditative equipoise holding the begging bowl filled with nectars. Here the main figure Je-tsongkapa is the guru, Buddha and Vajradhara.

Lineage gurus of the extensive deeds such as Maitreya etc are on right side of the main figure, lineage gurus of the profound view such as Manjushri etc are on the left side of the main figure. Lineage gurus of the consecrated practices such as Vajradhara etc are on the back side of the main figure. Lineage gurus of the your own direct gurus sit in front of the main figure. Deities such as Yamantaka sit in front of your own direct gurus, deities of Guyasamaja tantra sit on right side of the main figure, deities of the Heruka tantra sit on the left side of the main figure, and deities of the Hevajra, kalachakara sit on back side of the main figure.

Thereafter, deities of Anutara yoga, yoga, performance, action tantras, thousand buddhas, bodhisattvas, solitary realizers, hearers, daka, dakinis, dharma protectors and four maha-rajas. You think of each of the members of the merit field holding their individual transmitted dharma in the form of scripture volumes.

VIII. INVOCATION

MA LU SEM CHEN KUN GYI GON GYUR CHIG

Victorious conqueror and your entourage, you are the refuge of all sentient beings.

DU DE PUNG CHE ME SODH JOM ZED LHA

The divine, who conquered never-ending armies of Mara;

NGO NAM MA LU YANG DHAG KHEN GYUR PAY

and the one who perfectly knows the reality of all things.

CHOM DHEN KHOR CHE NE DHIR SHEK SU SOL

We invite you to please come here.

CHOM DHEN KAL PA DRANG MED DHU MA RU

You, the Victorious Conqueror! For countless cycles of aeons

DRO LA TSE CHIR THUK JE NAM JANG SHING

you accomplished infinite love and compassion for the welfare of beings.

MAN LAM GYA CHEN GONG PA YANG ZOK PAY

You fulfilled great endeavors and aspirations,

KHED SHED DRO DHON ZED CHIR DHI LAK NA

And here you are to serve all beings, your ultimate objective.

DHE CHIR CHO YING PHO TRANG DHAM PA NE

From the palatial realms of Dharmadhatu

ZU TRUL JIN LAB NA TSOK TON ZED CHIG

you demonstrate various feats of miracles and blessings

THA YEH SEM CHEN TSOK NAM DROL JAI CHIR

In order to release innumerable sentient beings of various kinds

YANG DRAK KHOR DHANG CHE TE SHEK SU SOL

We respectfully invite you and your stainless entourage to this place of ours.

IX. SEVEN-LIMB PRACTICE

i.) Prostrate (3x per group).

Prostrate to all the Buddhas of the three times, past, present and future, and ten directions. You will also make prostrations to gurus, deities, buddhas, bodhisattvas, solitary realizers, hearers, daka, dakini, dharma protectors (guardian of 4 directions) in the merit field:

JI NYED SU DHAK CHOK CHU JIK TEN NA
You lions among humans,
DHU SUM SHEK PA ME YEH SING GEY KUN
Gone to freedom in the present, past and future
DHAG KYI MA LU DHE DHAG THAM CHED LA
In the worlds of ten directions,
LU DHANG NGAK YEH DHANG WE CHAK GYE WO.
To all of you, with body, speech and sincere mind I bow down.

ii.) Offer.

Here you offer flowers, garlands, music, lotions, parasol, Lamp, incense, and Mandala offering etc.:

ME TOK DHAM PA TRANG WA DHAM PA DHANG
Beautiful flowers and regal garlands,
SIL NYEN NAM DHANG JUK PA DHUK CHOK DHANG
Sweet music, scented oils and parasols,
MAR ME CHOK DHANG DHUL PO DHAM PA YEH
Sparkling lights and sublime incense,
GYAL WA DHE DHAG LA NI CHOD PAR GYI.
I offer to you Victorious Ones.

Mandala Offering

SA ZHI PÖ KI JUK SHING ME TOK TRAM
This ground, anointed by perfume and strewn with flowers,
RI RAB LING ZHI NI DE GYEN PA DI
Adorned by Mount Meru, the four continents, the sun, and the moon:
SANG GYE ZHING DU MIK TE UL WAR GI
I imagine it as a Buddha-field and offer it.
DRO KUN NAM DAK SHING LA CHU PAR SHOK
May all beings enjoy this pure land!
Idam guru ratna mandalakam niryatami

iii.) Confess.

Here you confess all your sins or negative karmas you have committed out of afflictive emotions through your body, speech and mind. Develop strong regret. Take Refuge. Pledge not to commit the sin again in future. Perform purification practices such as reciting mantras, and making prostrations.

DHO CHAG SHE DANG TE MUG WANG GYI NEY
Every harmful action I have done
LU DHANG NGAK DHANG DHE SHIN YED KYI KYANG
With my body, speech and mind
DHIK PA DHAG KYIGYI PA CHI JI PA
Overwhelmed by attachment, anger and confusion,
DE DHAG THAM CHED DHAG GYI SO SOR SHAK.
All these I openly lay bare before you.

Tsung Shak - Confession of Downfalls

DAG (I+name) _____ ZHE GYI WA DUS TAG TO

LAMA LA KYAP SU CHI WO	To the Guru I go for refuge.
SANGYE LA KYAP SU CHI WO	To the Buddha I go for refuge.
CHO LA KYAP SU CHI WO	To the Dharma I go for refuge.
GE DUN LA KYAP SU CHI WO	To the Sanga I go for refuge.

Confession to the Thirty-Five Buddhas

1. TON PA CHOM DEN DE/ DE ZHIN SHEG PA/DRA CHOM PA/ YANG DAG PAR
To Bhagavan Tathagata, Foe Destroyer, Perfect, Complete,
TZOG PAY/ SANG GYE / PEL GYEL WA/SHAK YA/ TUB PA LA/ CHAG TSEL LO!
Buddha, Glorious Conqueror Shaykyamuni I prostrate.

—— Blue Akshobhya purifies anger ——

2. DHE SHIN SHEG PA / DORJE NYING POI RAB TO JOM PA LA/ CHAG TSEL LO
To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.
3. DHE SHIN SHEG PA / RINCHEN WO TRO LA / CHAG TSEL LO
To Tathagata Radiant Jewel, I prostrate.
4. DHE SHIN SHEG PA / LU WANG GHI GYAL PO LA/ CHAG TSEL LO
To Tathagata King, Lord of the Nagas, I prostrate.
5. DHE SHIN SHEG PA / PHA WOI DE LA / CHAG TSEL LO
To Tathagata Army of Heroes, I prostrate.
6. DHE SHIN SHEG PA / PEL GYE LA / CHAG TSEL LO
To Tathagata Delighted Hero, I prostrate.
7. DHE SHIN SHEG PA / RINCHEN ME LA / CHAG TSEL LO
To Tathagata Jewel Fire, I prostrate.

—— White Vairocana purifies delusions & ignorance ——

8. DHE SHIN SHEG PA / RINCHEN DA WOD LA/ CHAG TSEL LO
To Tathagata Jewel Moonlight, I prostrate.
9. DHE SHIN SHEG PA / THONG WA DON YOD LA/ CHAG TSEL LO
To Tathagata Meaningful to See, I prostrate.
10. DHE SHIN SHEG PA / RINCHEN DAWA LA / CHAG TSEL LO
To Tathagata Jewel Moon, I prostrate.
11. DHE SHIN SHEG PA / DRI MA MEY PA LA / CHAG TSEL LO
To Tathagata Stainless One, I prostrate.
12. DHE SHIN SHEG PA / PAL JIN LA / CHAG TSEL LO
To Tathagata Bestowed with Courage, I prostrate.
13. DHE SHIN SHEG PA / TSANG PA LA / CHAG TSEL LO
To Tathagata Pure One, I prostrate.
14. DHE SHIN SHEG PA / TSANG PEI JIN LA / CHAG TSEL LO
To Tathagata Bestowed with Purity, I prostrate.

—— Yellow Ratnasambhava purifies pride ——

15. DHE SHIN SHEG PA / CHU HLA LA / CHAG TSEL LO
To Tathagata Water God, I prostrate.
16. DHE SHIN SHEG PA / CHU LHAI HLA LA / CHAG TSEL LO
To Tathagata Deity of the Water God, I prostrate.
17. DHE SHIN SHEG PA / PEL ZANG LA / CHAG TSEL LO
To Tathagata Glorious Goodness, I prostrate.
18. DHE SHIN SHEG PA / TSEN DEN PAL LA / CHAG TSEL LO
To Tathagata Glorious Sandalwood, I prostrate.
19. DHE SHIN SHEG PA / ZHI JEE THA YHE LA / CHAG TSEL LO
To Tathagata Infinite Splendor, I prostrate.
20. DHE SHIN SHEG PA / WO PEL LA / CHAG TSEL LO
To Tathagata Glorious Light, I prostrate.
21. DHE SHIN SHEG PA / NYA NGEN MEY PEI PEL LA / CHAG TSEL LO
To Tathagata Sorrowless Glory, I prostrate.

—— **Red Amitahba purifies lust and greed** ——

22. DHE SHIN SHEG PA / SE MEY KYI BU LA/ CHAG TSEL LO

To Tathagata Son of Non-craving, I prostrate.

23. DHE SHIN SHEG PA / ME TOG PEL LA/ CHAG TSEL LO

To Tathagata Glorious Flower, I prostrate.

24. DHE SHIN SHEG PA / TSANG PEY WO SER NAMPAR ROL PEY NGON PAR KHEN PA LA/

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

25. DHE SHIN SHEG PA PADMEY WO SER NAM PARROL PEY NGON PAR KHEN PA CHAG TSEL LO

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

26. DHE SHIN SHEG PA /NOR PEL LA / CHAG TSEL LO

To Tathagata Glorious Wealth, I prostrate.

27. DHE SHIN SHEG PA / DREN PEY PEL LA / CHAG TSEL LO

To Tathagata Glorious Mindfulness, I prostrate.

28. DHE SHIN SHEG PA / TSEN PEL SHIN TI YONG DRAK LA / CHAG TSEL LO

To Tathagata Glorious Name Widely Renowned, I prostrate.

Green Amoghasidi purifies jealousy and envy:

29. DHE SHIN SHEG PA / WANG POI TOG GHI GYAL WA LA / CHAG TSEL LO

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

30. DHE SHIN SHEG PA /SHIB TO NAR PAR NYON PEL PEL LA / CHAG TSEL LO

To Tathagata Glorious One Totally Subduing, I prostrate.

31. DHE SHIN SHEG PA / YUL LES SHIN TU NAM PAR GYAL WA LA/ CHAG TSEL LO

To Tathagata Utterly Victorious in Battle, I prostrate.

32. DHE SHIN SHEG PA / NAM PAR NYON PEY SHEG PEY PEL LA / CHAG TSEL LO

To Tathagata Glorious Transcendence Through Subduing, I prostrate.

33. DHE SHIN SHEG PA / KUN NE NGANG WA KOD PEY PEL LA / CHAG TSEL LO

To Tathagata Glorious Manifestations Illuminating All, I prostrate.

34. DHE SHIN SHEG PA /RINCHEN PADMEY NAM PAR NYON PA LA / CHAG TSEL LO

To Tathagata All-Subduing Jewel Lotus, I prostrate.

35. DHE SHIN SHEG PA /DRA CHOM PA YANG DAG PER ZOG PEY SANGYE RINPOCHE

To Tathagata, arhat, perfectly completed buddha,

DANG PADMA LA RAB TO SHUG PA RIWANG GHI GYAL PO LA / CHAG TSEL LO

King of the Lord of Mountains Firmly Seated on Jewel and Lotus, I prostrate.

Prayer to Thirty-Five Confession Buddhas

All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I am admitting and confessing all these negativities, I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little

as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhicitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans—those who are living in the present time, those who have lived in the past, and those who will likewise come—to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

The Hundred-Syllable Vajreasattva Mantra (say it 3 to 21 times)

OM BENZA SATO SAMAYA,

The Vajrasattva Samayas (One who has made a promise from the beginning of time to help sentient beings purify their negativities and karmic obscurations.)

MANU PALAYA BENZA SATO, TENO PER THI KYA DRI DRO ME BHAWA,

Grant your protection and reside in me, Vajrasattva. Remain firm in me and let me recognize my Vajra nature.

SUPO KYO YO MEY BHAWA

Increase the positive energy within me through non-dual bliss emptiness.

SUTO KYO YO MEY BHAWA,

Make me totally satisfied by being free from conceptualization.

ANU RAKTO MEY BHAWA,

Be loving towards me, and let me be compassionate by being free from attachment and aversions that give rise to many other disturbing defilements.

SAWA SITI MEY TRA YA TSA, SARVA KAMA SUTSA MEY, TSE TAM SHRI YAM KURU,

Bestow all the spiritual attainments and let all the actions and activities of my mind always be virtuous.

HUNG (Hung = The essence seed syllable)

HA HA HA HA, (Symbolizes the four immeasurable attitudes, four empowerments, four joys, and the four kayas)

HOE, (The sound of joyous laughter in them)

BHA GHA WANA SARVA TATHA GATA, BENZA MA MEY MUN ZHA,

Bhagavan, all the Tathagatas and Vajrasattva, do not abandon me.

BHENZA BHAWA, MAHA SAMAYA SATO. AH - HUNG - PHED.

Make me indivisible from you, great Vajrasattva, the promise keeper.

(AH Signifies uniting in non-duality”) (HUNG = The essence seed syllable of Vajrasattva)

(PHED = Signifies intensifying the positive energy and uniting in a state of non-duality or a state of purity)

iv.) Rejoice.

Here you develop rejoice in the good deeds of all the Buddhas of the ten directions, including Bodhisattvas, Solitary Realizers, Hearers, and others such as gurus, religious leaders, educated, rich, doctors helping others in many ways, and you wish you can also help others in many ways:

CHOK CHU GYAL WA KUN DHANG SANG GYE SE

I lift up my heart and rejoice in all positive potential

RANG GYAL NAM DHANG LOB DHANG ME LOB DHANG

Of the Buddhas and bodhisattvas in ten directions,

DRO WA KUN GYI SO NAM GANG LA YANG DHE DHAK KUN GYE JE SU DHAG YEDH RANG.

Of solitary realizers, hearers still training and those beyond, and of all ordinary beings.

v.) Petition.

Petition all the Buddhas of the ten directions including gurus to teach the dharma continuously:

GANG NAM CHOK CHUY JIK TEN DRON MA DHAG

You who are the bright lights of worlds in ten directions,

JANG CHUB RIM PA SANG GYE MA CHAK NYES

Who have attained a Buddha's omniscience through the stages of awakening,

GON PO DHE THAG DHAG GYE THAM CHED LA KHOR LO LA NA MED PA KOR WA KUL.

All you who are my guides, please turn the supreme wheel of Dharma.

vi.) Request. Request all the Buddhas to remain without entering into Nirvana for the sake of all sentient beings:

NYA NGEN DHA TON GANG SHEDH DHE THAG LA

With palms together I earnestly request:

DRO WA KUN LA PHEN SHING DE WE CHIR

You who may actualize parinirvana,

KAL PA SHING GYI DUL NYED SHUG PAR YANG

Please stay with us for eons numberless as atoms of the world,

DHAG GYE THAL MO RAB JAR SOL WAR GYE.

For the happiness and well-being of all wanderers in Samsara.

vii.) Dedicate.

Dedicate all your merits that you have gained through making prostration, offerings, confessions, rejoicing, petitioning, requesting, etc for the attainment of enlightenment for the sake of all mother sentient beings:

CHAG TSEL WA DHANG CHOD CHING CHOD CHING SHAG PA DHANG

Whatever slight positive potential I create

JE SU YEDH RANG KUL SHING SOL WA YEH

by paying homage, offering, confessing my faults,

GEY WA CHUNG SEDH DHAG GYE CHI SAG PA

rejoicing, and requesting that the Buddhas stay and teach the Dharma

THAM CHED ZOG PEY JANG CHUP CHIR NGO WO

I now dedicate all these to achieve the state of Buddhahood.

X. MANDALA OFFERING

SA ZHI PÖ KI JUK SHING ME TOK TRAM

This ground, anointed by perfume and strewn with flowers,

RI RAB LING ZHI NI DE GYEN PA DI

Adorned by Mount Meru, the four continents, the sun, and the moon:

SANG GYE ZHING DU MIK TE UL WAR GI

I imagine it as a Buddha-field and offer it.

DRO KUN NAM DAK SHING LA CHU PAR SHOK

May all beings enjoy this pure land!

Idam guru ratna mandalakam niryatami

Request to you Lineage Gurus

I take refuge in the Guru and the three jewels. Please bless my mindstream. Please bless us so that I and other sentient beings, beings who were once my mothers, stop having any sort of wrong thought — from having disrespect for our spiritual guides to our grasping at the dualistic signs of the self. Please bless us so that we easily develop every sort of right thought from having respect for our spiritual guides, and so on.

Please bless us and pacify all our external and internal hindering circumstances.



My glorious root guru please take your place on the lotus and moon disc on my crown;
Care for me out of great compassion and confer the siddhis of body, speech and mind.

༥ འཕགས་པ་འཇམ་དབྱངས་ཀྱི་བསྟོན་པ་གང་སྟོ་མ་ནེ།
The Kang-lo-ma Praise of Arya Manjushri

༄༅། །སློ་མ་དང་མགོན་པོ་རྗེ་བཙུན་འཇམ་པའི་དབྱངས་ལ་ཕྱག་འཚལ་ལོ། །

LAMA DANG GÖNPO JETSUN JAM PAY YANG LA CHAK TSAL LO
To the guru and protector, Lord Manjushri, I prostrate.

གང་གི་སྟོ་གོས་སློབ་གཉིས་སློབ་བྱལ་ཉི་ལྟར་རྣམ་དག་རབ་གསལ་བ། །

GANG GI LO DRÖ DRIB NYI TRIN TRAL NYI TAR NAM DAG RAB SAL WA
Your intellect being free of the clouds of the two veils, you shine as brilliant and pure as the sun.

རི་སྟོད་དོན་ཀུན་རི་བཞེན་གཟིགས་ཕྱིར་ཉིད་ཀྱི་བྱུགས་ཀར་སྟེགས་བམ་འཛིན། །

JI NYE DÖN KUN JI SHIN ZIG CHIR NYI KYI TUK KAR LEG BAM DZIN
You hold a book to your heart because you see exactly all meaningfulness.

གང་དག་སྲིད་པའི་བཙོན་རར་མ་རིག་མུན་འབྱམས་སྟུག་བསྟུལ་གྱིས་གཟིར་བའི། །

GANG DAG SI PAY TSÖN RAR MA RIG MUN TUM DUK NGAL GYI ZIR WAY
You love as much as an only son every being, all of us afflicted by suffering,
being enveloped in dark ignorance in the dungeon of existence.

འགྲོ་ཚོགས་ཀུན་ལ་བྱ་གཅིག་ལྟར་བརྟེ་ཡན་ལག་བྱུག་ཅུའི་དབྱངས་ལྷན་གསུང་། །

DRO TSOG KUN LA BU CHIK TAR TSE YEN LAK DRUK CHUI YANG DEN SUNG
Your speech has 60 melodious qualities.

འབྱུག་ལྟར་ཆེར་སྒྲོགས་ཉོན་མོངས་གཉིད་སྟོང་ལས་ཀྱི་ལྷགས་སྒྲོག་འགྲོལ་མཛད་ཅིང་། །

DRUK TAR CHER DROG NYÖ MONG NYI LONG LEH KYI CHAK DROG DROL DSEH CHING

Roaring like a dragon, you awaken us from the slumber of the kleshas, freeing us from chains of kar

མ་རིག་མུན་སེལ་སྟུག་བསྟུལ་སྟུ་གུ་རི་སྟོད་གཙོད་མཛད་རལ་གྱི་བསྐྱམས། །

MA RIG MUN SEL DUG NGAL NYU GU JI NYEH CHÖ DZEH RAL DRI NAM

Bearing your sword, you cut manifold seedlings of suffering, clearing away the darkness of ignorance

གདོད་ནས་དག་ཅིང་ས་བརྩ་མཐར་སོན་ཡོན་ཏན་ལུས་རྫོགས་རྒྱལ་སྤྱོད་ཐུབ་པའི་སྟུ། །

DÖ NEY DAG CHING SA CHU TAR SÖN YÖN TEN LU DZOG GYAL SEH TU WÖ KU
Pure from the beginning and having attained the tenth bhumi, your physical qualities are those of
a principal bodhisattva, adorned with 112 attributes,

བཙུ་ཕྱག་བཙུ་དང་བཙུ་གཉིས་རྒྱན་སྤྲུལ་བདག་སྒྲོའི་མུན་སེལ་འཇམ་པའི་དབྱངས་ལ་འདུད། །

CHU TRAG CHU DANG CHU NYI GYEN TREH DAG LÖ MUN SEL JAM PAY YANG LA DU

To Manjushri who clears away the darkness of my mind, I bow down.

ཨོཾ་ཨ་ར་པ་ཙ་ན་དྷིཾ་

OM AH RA PA TSA NA DHI

[Say the mantra 108 times. The DHI is repeated many times]

བརྩེ་ལྷན་ཁྱེད་གྱི་མཁའ་རབ་འོད་ཟེར་གྱིས། །

TSE DEN KYEH KYI KYEN RAB ÖZER GYI

Lovingly, your supreme knowledge's light rays

བདག་སྒྲོའི་གཉི་མུག་མུན་པ་རབ་བསལ་ནས། །

DAG LÖ TI MUG MUN PA RAB SAL NEH

Fully dispel the dark ignorance of my mind;

བཀའ་དང་བསྟན་བཅོས་གཞུང་ལུགས་རྟོགས་པ་ཡི། །

KA DANG TEN CHÖ SHUNG LUG TOG PA YI

Please grant me courageous intelligence

སྒྲོ་གྲོས་སྒྲོ་བས་པའི་སྒྲུང་བ་སྟུང་དུ་གསོལ། །

LO DRÖ POB PAY NANG WA TSAL DU SOL

To fully understand the scriptures of the sutras and shastras.

དཔལ་ལྷན་ཙ་བའི་སྤྲ་མ་རིན་པོ་ཆེ། །

PAL DEN TSA WAY LAMA RINPOCHE

Glorious precious root guru

བདག་གི་སྤྱི་བོར་བསྐྱེད་གདན་བཞུགས་ལ། །

DAG GI CHI WOR PEMAY DEN SHUG LA

Please be seated on a lotus seat above my head.

བཀའ་དྲིན་ཆེན་པོའི་སྒྲོ་ནས་རྗེས་བཟུངས་ཏེ། །

KA DRIN CHEN PÖ GO NEH JEK ZUNG TEH

With your great kindness, please guide me

སྐྱེ་གསུང་སྤྱགས་གྱི་དངོས་གྲུབ་སྟུང་དུ་གསོལ། །

KU SUNG TUK KYI NGÖ DRUB TSAL DU SOL

And bestow the siddhis of your body, speech, and mind.

— MEDITATION SECTION —

Lam Rim Outline:

1. Meditation on Developing Reliance on the Spiritual Guide.
2. Meditation on the Preciousness of a Fully Endowed Human Life.
3. Meditation Outline on Death and Impermanence
4. Meditation on the Sufferings of the Three Lower Realms.
5. Meditation on Refuge.
6. Meditation on Actions and their Effects.
7. Meditation on the General Sufferings of Cyclic Existence.
8. Meditation on the Sufferings of Cyclic Existence.
9. Meditation on Equanimity.
10. Meditation on Recognising all Beings as One's Mother.
11. Meditation on the Kindness of Others who have all been your Mother
12. Meditation on the General Kindness of Others.
13. Meditation on Equalising Self and Others.
14. Meditation on Exchanging Self with Others.
15. Meditation on Taking; Developing Great Compassion.
16. Meditation on Giving.
17. Meditation on Bodhicitta.
18. Meditation on Tranquil Abiding.
19. Meditation on Emptiness: Selflessness of Phenomena (One's body).
20. Meditation on Emptiness: Selflessness of Persons.
21. Visualisation for Loving Kindness Meditation.

A glance meditation on the Lam Rim composed by Vajradhara Losang Jinpa:

I take refuge in all magnificent pure gurus, who are the nature embodying all the Buddhas, the source of all the pure Dharma of transmission and realization, and the principal among all the Arya Sangha.

Please bless me so that my mind becomes Dharma, the Dharma becomes the path, and the path is free of all hindrances. Until I achieve enlightenment, may I, like the bodhisattvas Shonnu Norsang and Taktungu practice pure devotion to my guru in thought and action, see all the actions of my guru in excellence, and fulfil whatever he or she advises. Please bless me with the potential to accomplish this. *(This is relying on the spiritual friend.)*

Knowing that this highly meaningful perfect human rebirth is difficult to obtain and easily lost, and realizing the profundity of cause and effect and the unbearable sufferings of the lower realms, I take refuge from my heart in the three precious sublime ones. I will abandon negativity and practice virtue in accordance with the Dharma. Please bless me with the potential to accomplish this. *(This is the path of the initial level practitioner.)*

In dependence on these, I am able to attain only the higher rebirths of humans and gods. Not having abandoned the disturbing attitudes, I will have to experience uninterrupted, limitless cyclic existence. By contemplating well how cyclic existence works, may I train, day and night, in the principal path of the three precious higher trainings—the means of attaining liberation. Please bless me with the potential to continuously train like this. *(This is the path of the middle level practitioner.)*

In dependence on these, I am able to attain only self-liberation. Because there is not one sentient being in all the six realms who has not been my mother or father, I will turn away from this lower happiness and generate the wish to fulfil their ultimate purposes. By contemplating the path of equalizing and exchanging self for others, I will generate the precious bodhicitta and engage in the bodhisattva's actions, the six far-reaching attitudes. Please bless me with the potential to train in this way. *(This is the common path of the being of the higher level practitioner.)*

Having trained like this in the common path, I myself will not have aversion to experiencing the sufferings of cyclic existence for a long time. Nevertheless, may I, by the force of extraordinary unbearable compassion for sentient beings, enter the quick path of Vajrayana. By observing purely my vows and pledges even at the cost of my life, may I quickly attain the unified state of Vajradhara in one brief lifetime of this degenerate age. Please bless me with the potential to attain this. *(This is the secret mantra vajra vehicle of the being of highest capacity.)*

THE THREE PRINCIPAL ASPECTS OF THE PATH

Je Tsongkhapa

I bow down to the venerable Spiritual Masters.

I will explain, as well as I am able, the essence of all the teachings of the Conqueror, the path praised by the Conquerors and their spiritual children, the entrance for the fortunate ones who desire liberation.

Listen with clear minds, you fortunate ones who direct your minds to the path pleasing to the Buddha and strive to make good use of freedom and fortune without being attached to the joys of cyclic existence.

For you embodied beings bound by the craving for existence, without [the pure determination to be free \(renunciation\)](#) from the ocean of existence, there is no way for you to pacify the attractions to its pleasurable effects. Thus, from the outset seek to generate the determination to be free.

By contemplating the [freedoms and fortunes](#) so difficult to find and the fleeting nature of your life, reverse the clinging to this life. By repeatedly contemplating [the infallible effects of karma](#) and [the miseries of cyclic existence](#), reverse the clinging to future lives.

By contemplating in this way, do not generate even for an instant the wish for the pleasures of cyclic existence. When you have, day and night unceasingly, the mind aspiring for liberation, then you have generated the determination to be free.

However, if your determination to be free is not sustained by [the pure dedicated heart \(bodhicitta\)](#), it does not become the cause for the perfect bliss of unsurpassed enlightenment. Therefore, the intelligent generate the supreme thought of enlightenment.

Swept by the current of the four powerful rivers(1), tied by the strong bonds of karma which are so hard to undo, caught in the iron net of self-grasping egoism, completely enveloped by the darkness of ignorance,

Born and reborn in boundless cyclic existence, unceasingly tormented by [the three sufferings](#)(2) -- by thinking of all mother sentient beings in this condition, generate the supreme altruistic intention.

Even if you meditate upon the determination to be free and the mind of enlightenment, without the [wisdom realizing the final nature](#) (how things actually exist), you cannot cut the root of cyclic existence. Therefore, strive for the means to realize dependent arising.

One who sees the infallible cause and effect of all phenomena in cyclic existence and beyond and destroys all false perceptions (of their inherent existence) has entered the path which pleases the Buddha.

Appearances are infallible dependent arisings; emptiness is free of assertions (of inherent existence or non-existence). As long as these two understandings are seen as separate, one has not yet realized the intent of the Buddha.

When these two realizations are simultaneous and concurrent, from the mere sight of infallible dependent arising comes definite knowledge which completely destroys all modes of mental grasping. At that time, the analysis of the profound view is complete.

In addition, appearances clear away the extreme of (inherent) existence; emptiness clears away the extreme of non-existence. When you understand the arising of cause and effect from the viewpoint of emptiness, you are not captivated by either of the extreme views.

In this way, when you have realized the exact points of [the three principal aspects of the path](#), by depending on solitude, generate the power of joyous effort and quickly accomplish the final goal, my child!

EIGHT VERSES OF MIND TRAINING

This advice was given by the monk Lobsang Drakpai Pal to Ngawang Drakpa, a leading person of Tsakbo region.

With a determination to achieve the highest aim
For the benefit of all sentient beings
Which surpasses even the wish-fulfilling gem,
May I hold them dear at all times.

Whenever I interact with someone
May I view myself as the lowest amongst all,
And, from the very depths of my heart
Respectfully hold others as superior.

In all my deeds may I probe into my mind
And as soon as mental and emotional afflictions arise-
As they endanger myself and others
May I strongly confront them and avert them.

When I see beings of unpleasant character
Oppressed by strong negativity and suffering,
May I hold them dear-for they are rare to find
As if I have discovered a jewel treasure!

When others, out of jealousy
Treat me wrongly with abuse, slander, and scorn,
May I take upon myself the defeat
And offer to others the victory.

When someone whom I have helped
Or in whom I have placed great hopes,
Mistreats me in extremely hurtful ways
May I regard him still as my precious teacher.

In brief, may I offer benefit and joy
To all my mothers, both directly and indirectly,
May I quietly take upon myself
All hurts and pains of my mothers.

May all this remain undefiled
By the stains of the eight mundane concerns;
And may I, recognizing all things as illusion
Devoid of clinging, be released from bondage.

Mantras

Short mantra of Vajrasattva:	OM BANZA SATO HUNG PHED!
Mantra of Buddha Shakyamuni:	TEYA THA, OM MUNI MUNI MAHA MUNI YA SOHA
Mantra of Bodhisattvas Chenrezig:	OM MANI PADMEY HUNG!
Mantra of Manjushri:	OM AH RA PA TSA NA DHI!
Mantra of Vajrapani:	OM VAJRA PANI HUNG!
Mantra of Medicine Buddha:	TEYA THA OM BE KHAZE BHE KHAZE, MAHA BEH KHAZE, RAJA SAMU GATE SOHA!
Mantra of Amitayus:	OM AH MA RATNA ZAWEN TAYE SOHA!
Mantra of Tara:	OM TARE TU TARE TURE SOHA!

XI. Generating Bodhichitta

JANG CHUP SEM CHOG RIN PO CHE
May the precious bodhi mind
MA KYED PA NAM KYED GYUR CHIG
not yet born arise and grow;
KYED PA NYAM PA MED PA YANG
May that born have no decline,
GONG NE GONG DHU PEL WAR SHOG.
but increase forever more.

TONG NYED TA WA RIN PO CHE
May the view of emptiness
MA KYED PA NAM KYED GYUR CHIG
Not yet born arise and grow
KYED PA NYAM PA MED PA YANG
May that born have no decline
GONG NE GONG DHU PEL WAR SHOG
But increase forever more.

RIM NYE TOK PA RIN PO CHE
May the realization of generation and completion stages of Tantra
MA KYED PA NAM KYED GYUR CHIG
Not yet born arise and grow
KYED PA NYAM PA MED PA YANG
May that born have no decline
GONG NE GONG DHU PEL WAR SHOG
But increase forever more.

XII. HEART OF PERFECTION OF WISDOM SUTRA

Thus have I once heard: The Blessed One was staying in Rajagrha at Vulture Peak along with a great community of monks and great community of bodhisattvas, and at that time, the Blessed One fully entered the meditative concentration on the varieties of phenomena called the Appearance of the Profound.

At that very time as well, holy Avalokitsevara, the bodhisattva, the great being, beheld the practice itself of the profound perfection of wisdom, and he even saw the five aggregates as empty of inherent nature.

Thereupon, through the Buddha's inspiration, the venerable Sariputra spoke to holy Avalokitsevara, the bodhisattva, the great being, and said: "Any noble son who wishes to engage in the practice of the profound perfection of wisdom should train in what way?"

When this had been said, holy Avalokitsevara, the bodhisattva, the great being, spoke to venerable Sariputra and said, "Sariputra, any noble sons or daughters who wish to practice the perfection of wisdom should see this way: they should see insightfully, correctly, and repeatedly that even the five aggregates are empty of inherent nature.

Form is empty, emptiness is form, Emptiness is not other than form, form is also not other than emptiness. Likewise, sensation, discrimination, conditioning, and awareness are empty.

In this way, Sariputra, all things are emptiness; they are without defining characteristics; they are not born, they do not cease, they are not defiled, they are not undefiled. They have no increase, they have no decrease. "Therefore, Sariputra, in emptiness there is no form, no sensation, no discrimination, no conditioning, and no awareness.

There is no eye, no ear, no nose, no tongue, no body, no mind. There is no form, no sound, no smell, no taste, no texture, no phenomenon. There is no eye-element and so on up to no mind-element and also up to no element of mental awareness.

There is no ignorance and no elimination of ignorance and so on up to no aging and death and no elimination of aging and death. Likewise, there is no suffering, origin, cessation, or path; there is no wisdom, no attainment, and even no non-attainment.

"Therefore, Sariputra, since the bodhisattvas have no obtainments, they abide relying on the perfection of wisdom. Having no defilements in their minds, they have no fear, and passing completely beyond error, they reach nirvana.

Likewise, all the Buddhas abiding in the three times clearly and completely awoken to unexcelled, authentic, and complete awakening in dependence upon the perfection of wisdom.

"Therefore, one should know that the mantra of the perfection of wisdom - the mantra of great knowledge, the precious mantra, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering - is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:

*TADYATA OM
GATE GATE PARAGATE PARASAMGATE BODHI SVAHA*

Sariputra, a bodhisattva, a great being, should train in the profound perfection of wisdom in that way." Thereupon, the Blessed One arose for that meditative concentration, and he commended holy Avalokitsevara, the bodhisattva, the great being. "Well Done!" he said. "Well Done! Well Done!"

Noble child, it is just so. Noble child, it is just so. One should practice the profound perfection of wisdom in the manner that you have revealed - the Tathagatas rejoice!" This is what the Blessed One said.

Thereupon, the venerable Sariputra, the holy Avalokitsevara, the bodhisattva, the great being, and that entire assembly along with the world of gods, humans, asuras, and gandharvas, all rejoiced and highly praised what the Blessed One had said.

— This is the end of the heart of the exalted Prajñāpāramitā —

XIII. Dedication

Due to this merit may we soon attain the enlightened state of Guru-Buddha
That we may liberate all sentient beings from their suffering.
May anyone who merely sees or hears, remembers, touches or talks to me,
be instantly freed from all sufferings and abide in happiness forever.

JAM PEL PA WO JI TAR KHYEN PA DANG
Courageous Manjishri knows everything as it is.
KON TU ZANG PO DE YAN DE ZHIN TE
Samantabhadra, also knows in the same way.
DE DAK KUN GYI JE SU DAK LOP CHING
And all the bodhisattvas — So that I may follow in their path
GE WA DI DAK THAM CHE RAP TU NGO
I completely dedicate all this virtue.

DU SUM SHEG PAI GYAL WA THAM CHE KYI
I dedicate all these roots of virtue
NGO WA GANG LA CHOG TU NGAG PA DE
with the dedication praised as the best
DAG GI GE WAI TSA WA DI KUN KYANG
By the victorious ones thus gone of the three times,
ZANG P CHO CHIR RAB TU NGO WAR GYI
So, I might perform good works

KYE WA KUN TU YANG DHAG LAMA DHANG
 In all my lives may I not be separated from authentic lamas
 DREL MED CHO KYI PAL LA LONG CHO CHING
 And so enjoy the splendour of Dharma
 SA DHANG LAM KYI YON TEN RAB ZOG NEY
 Fully perfecting the virtues of levels and paths
 DOR JE CHANG GYI GHU PHANG NYUR THOP SHOG
 May I speedily attain the state of Vajradhara

Guru Dedication

It is only from the kindness of my Guru
 that I have met the peerless teachings of the Buddha.
 Thus, I dedicate all merit so that all sentient beings in the future
 may be guided by kind and holy Gurus.

GANG RI RA WEY KOR WAY ZHING KHAM DIR
 In this pure realm, surrounded by snow mountains,
 PEN TANG DE WA MA LU JUNG WAY NE
 Is the source of complete happiness and benefit,
 CHENREZIG WANG TENDZIN GYAMTZO YI
 Avalokiteshvara, Tendzin Gyamtso.
 ZHAB PEY SI TAY BAR TU TEN GYUR CHIK
 May you stand firm until the end of existence.

11. Migmetze to Tsong Khapa

MIG-ME TZE-WA TER-CHEN CHAN-RA-ZIG
 You are Avalokitesvara, great treasure of compassion not aimed at true existence.
 DR'I-ME KY'EN-PAI WANG-PO-JAM-PAL YANG
 And Manjushri, master of flawless wisdom,
 DU-PUNG MA-LU JOM-DZA SANG-WAI- DAG
 As well as Vajrapani, destroyer of hordes of demons without exception,
 G'ANG-CHAN K'A-PAI TZUG-GYAN TZONG-K'A-PA
 O Tzong-khapa, crown jewel of the sages of the Land of Snows,
 LO-ZONG DR'AG-PAI ZHAB-LA SOL-WA DEB.
 Lo-Zang Drag-pa, I make requests at your feet.
 (repeat many times)

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