

THE MEDICINE BUDDHA PUJA

The short ritual based on the essence of the Sutra of the Wish-Fulfilling Jewel, the Transcendent One Endowed with Perfect Victory, the Medicine Buddha

Preliminary Prayers

Multiplying Mantra

OM SAMBHARA SAMBHARA BIMANA SARA MAHA JAVA HUM

OM MARA MARA BIMANA SARA MAHA JAVA HUM (x7)

Blessing the Rosary

OM RUCHIRA MANI PRAVA TAYA HUM (x7)

Taking Refuge and Generating Bodhicitta

(with folded hands)

NAMO GURU BEH

NAMO BUDDHA YA

NAMO DHARMA YA

NAMO SANGHA YA (x3)

I take refuge in the Guru

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha (x3)

SANG GYE CHO DANG TSOG KYI CHOG NAM LA

JANG CHUB BAR DU DAG NI KYAB SU CHI

DAG GI JIN SOK GYI PAY SO NAM KYI

DRO LA PAN CHIR SANG GYE DRUB PAR SHOG (x3)

In the Buddha, Dharma and Sangha

Until enlightened, I seek refuge.

Through giving and other perfections,

To aid all, may I become Buddha! (x3)

Heart Sutra

In Sanskrit:

Bhagawati Prajnaparamita Hridaya

In Tibetan:

Chom-den-day-ma she-rab-kyi pa-rol-tu chin-pay nying-po

In English:

The Heart of the Blessed Mother Perfection of Wisdom

Thus I have heard. Once Lord Buddha was in Rajagriha at Vultures Peak, together with a great Sangha of Bhikkshus and a great Sangha of Bodhisattvas. At the time, Lord Buddha was absorbed in a samadhi on the various aspects of phenomena, called Profound Illumination. At the same time, Bodhisattva Mahasattva Arya Avalokiteshvara was contemplating the Perfection of Wisdom practice and the emptiness of inherent existence of the five aggregates.

By the spiritual power of the Buddha, Venerable Shariputra then put this question to Bodhisattva Mahasattva Arya Avalokiteshvara: "How should a son of the lineage train who wishes to practise the profound Perfection of Wisdom?"

Thus he spoke, and Bodhisattva Mahasattva Arya Avalokiteshvara replied to Venerable Shariputra as follows:

"Shariputra, any son or daughter of the lineage who wishes to practice the profound Perfection of Wisdom must develop the following view, even in regard to the five aggregates: perfectly viewing them as non-inherently existent! Form is emptiness, emptiness is form! Emptiness is not separate from form! Form is not separate from emptiness! Feeling, recognition, karmic formation and consciousness are, likewise, empty! Thus, Shariputra, because all phenomena are empty, they have no characteristics: they are unproduced and unceasing, they have no defilement or freedom from defilement, no decrease or increase!

"Shariputra, since that is the case, in emptiness there is no form, no feeling, no recognition, no karmic formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no smell, no taste, no touch, no mental phenomena; there is no eye element and so forth up to no mind element and no element of mental consciousness. There is no ignorance or exhaustion of ignorance up to no ageing and death or exhaustion of ageing and death. Likewise, there is no suffering, causes of suffering, cessation or path; no transcendent wisdom, no attainment and no non-attainment.

"Since that is the case, Shariputra, Bodhisattvas do not 'attain' anything. By relying upon and abiding by way of the perfection of wisdom, their minds have no obscuration and no fear! By passing completely beyond mistaken minds they go to ultimate nirvana. It is by relying upon

the perfection of wisdom that all Buddhas of the three times manifest full awakening in unexcelled, complete, perfect Enlightenment!

“Therefore, the mantra of the perfection of wisdom, the mantra of great awareness, the unexcelled mantra, the mantra that is equal to the unequalled, the mantra that fully pacifies suffering, since it is not false, should be known as the truth! The mantra of the Perfection of Wisdom is proclaimed:

TAYATHA OM GATEY GATEY PARAGATEY PARASAMGATEY BODHI SOHA

“Shariputra, thus should a Bodhisattva Mahasattva train in the profound Perfection of Wisdom!”

Then Lord Buddha arose from his samadhi and congratulated Bodhisattva Mahasattva Arya Avalokiteshvara, saying, “Excellent! Excellent, O son of the lineage! It is just like that! Since it is like that, the profound Perfection of Wisdom should be practised just as you have taught! Then even the Tathagatas will rejoice!”

When Lord Buddha said this, Venerable Shariputra, Bodhisattva Mahasattva Arya Avalokiteshvara, the whole entourage and entire world with its gods, human beings, demi-gods and celestial musicians, all rejoiced and praised what Lord Buddha had said.

Condensed Heart Sutra

**MASAM CHOME SHERAB PAROL CHIN
MASHE MAGA NAMKEY NGO WO NYI
SOSOR RANGRIG YESHE CHOYUL WA
DUDUN GYELWAY YUM LA CHAG TSAL LO**

Mantra:

TAYATHA OM GATEY GATEY PARAGATEY PARASAMGATEY BODHI SOHA
(x3, x7, x 21, x108 or more)

Gaden Lhagyama (Guru Yoga of Lama Tsongkhapa)

Invocation

**GA DEN HLA JI NGON JYI THUG KA NEY
RAP KAR SHO SAR PUNG DEE CHU DZIN TSER
CHO KYI GYEL PO KUN CHEN LOZANG DRAG
SEY DANG CHE PA NE DIR SHEG SU SOL** (*vajra and bell*)

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

Requesting to stay

**DUN JYI NAM KHAR SING TI PEE DEE TENG
JE TSUN LA MA JYEH PI DZUM KAR CHYEN
DAG LO DE PE SO NAM SHING CHOG TU
TAN PA JYEH SHIR KAL DJAR JUG SU SOL**

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

Prostration and praise

**SHE JYEH CHON KUN JAL WEY LO DO THUG
KAL ZANG NA WEY JYIN JUR LIK SHEY SUNG
DRAG PI PEL JYI HLAM MER DZEY PI KU
THONG THO DRAN PI DON DHAN LA CHAG TSAL**

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

Offering

**YIH WONG TCHO YON NA TSOG ME TOG DANG
DRI JEM DUG PO NANG SAL DRID CHAB SOG
NGO SHAM YIH TUL TCHO TIN GYA TSO DI
SO NAM SHING CHOG CHE LA CHO PA BUL** (*ring bell*)

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

Confession

**DAG GI TO MEY DU NEH SAG PA YI
LU NGAG YIH KYI DIG PA CHI JYI DANG
CHEY PA DOM PA SUM JI MI TUN SHO
NYING NEH JO PA TRAH PO SO SOR SHAG**

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

Rejoicing

**NIK MI DU DIR MANG THO DRUP LA TSON
CHO JYED PANG PI DAL JOR DON YO SHYE
NGON PO CHEY KYI LAP CHEN DZE PA LA
DAG CHAG SAM PA TAG PEH YI RANG NGO**

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

Request to turn the wheel of Dharma

**JE TSUN LA MA DAM PA CHEY NAM KYI
CHO KU KA LA CHEN TI TIN TIK NEY
JI TAR TSAM PI DUL SHIH DZIN MA LA
ZAB JI CHO KYI CHAR PA WHAP TU SOL**

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

Requesting to remain

**NAM DAG WO SAL YING LEY JING PA YI
ZUNG JUG KU LA CHAR NUB MI NGA YANG
THA MAL HNANG NGOR ZUG KU RAG PA NYI
SEE THEE BAR DU MI NUB TAN PA SHUG**

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

Dedication

**DAG SOG JIN NYEH SAG PA GE WA DEE
TAN DANG DRO WA KUN LA GANG PHAN DANG
CHE PA JE TSUN LO ZANG DRAG PA YI
TAN PI NYING PO RING DU SAL SHEH SHOG**

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

Migtsema (Mantra of Je Tsongkhapa)

**MIG MEY TZE WEY TER CHEN CHENREZIG
DRI MEY KHYEN PI WANG PO JAMPAL YANG
DU PUNG MA LU JOM DZEY SANG WEY DAG
GANG CHEN KE PEY TSUG GYEN TSONGKAPA
LO SANG TRAG PEY SHAB LA SOL WA DEB (x3, x7, x21, x108 or more)**

Objectless compassion, Chenrezig
Lord of stainless wisdom, Manjushri,
Conquering mara's hordes, Vajrapani,
Crown jewel of the Sages of the Land of Snows, Tsongkhapa,
Losang Drakpa, at your feet, I pray. (x3, x7, x21, x108 or more)

**TSE RAB KUN TU GYAL WA TSONGKHAPA
TEK CHOG SHEN NYI NGUN SU ZEY PEY TU
GYA WEY NGA PEY LAM SANG THIN NYI LEY
KE CHIG TSAM YA DOG PA MA GYUR CHIG**

Through being cared for throughout all my lives
By Conqueror Tsongkhapa as my Mahayana Guru,
May I never turn away even for an instant
From this excellent path praised by the conquerors.

Dissolving Je Rinpoche into ourselves

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG CHI WOR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
KU SUNG THUG KYI NGO DRUP TSAL DU SOL**

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

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG NYING KHAR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
CHO DANG THUN MONG NGO DRUP TSAL DU SOL**

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

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG NYING KHAR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
JANG CHUB NYING PO BAR DU TAN PAR SHUG**

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

The Medicine Buddha Practice

Invitation

Purifying the Place

**CHOG-DEN GYAL-WA SE-CHE JIN-LAP-DHANG
TSOK-NYI NGA-THANG CHÖ-YING DHAK-PEY-THÜ
SHING-DI DE-WA CHEN-TAR NÖ-CHÜ-KYI
SEY-SHI PHUN-TSOG DHO-GÜ JOR-GYUR-CHIK**

Through the power of the supreme truth of the Buddhas' and Bodhisattvas blessings,
The might of the two collections and the purity of the Dharmadatu,
May this realm's beings and environment be enriched like Sukhavati
With all the desirable perfections of both samsara and nirvana.

Making Offerings

**RIN-CHEN SA-SHI JÖN-SHING CHU-TSÖ-GYEN
SER-NGÜL MU-TIK JHE-MA DAM-BHUR-DHEL
ME-TOK CHEL-TRAM TSEN-DEN DRI-SANG-DANG
LHA-MÖ LONG-CHÖ KUN-SANG CHÖ-PAY-KYAP**

Jewelled ground adorned with trees and with ponds
Whose bottoms are covered with gold, silver and pearl dust;
Flowers strewn and sandalwood fragrance rising;
Human and divine enjoyments; Samantabhadra's offerings everywhere.

**THIR-NEY YI-WONG NOR-BÜ PHO-DRANG-Ö
PE-MA SING-TRI GYAL-WA SE-CHE-NAM
SHUG-NEY SUNG-RIK MÖ-TOP KYI-TRÜN-PEY
(ring bell) CHÖ-TRIN GYA-TSÖ GANG-SHING CHÖ-GYUR-CHIK**

There, in the centre of a charming jeweled palace
On lotuses and lion thrones, Buddhas and Bodhisattvas abide
May everywhere be filled with oceans of clouds of offerings, which they enjoy
Born through the force of mantra, Samadhi and aspiration.

Invocation

**NYIK-MAY GÖN-PO TSE-DEN DE-SHEG-DÖN
THUB-WANG DHAM-CHÖ JHANG-SEM KA-DÖ-CHE
DHAG-SOG KYOB-CHIR GÖN-KYAB PUNG-NYEN-DHU
CHEN-DREN DER-SHEG DHEN-ZOM JIN-LAP-ZÖ**

Compassionate protectors in degenerate times,
seven sugatas, Buddha Shakyamuni, holy Dharma,
Bodhisattvas and guardians, invited as the support and protector refuge
to protect others and myself:
May you come here, gather and grant your blessings.

Seven-Limbed Prayer

**KA-DRIN NYA-ME TSA-WEY LA-MA-DHANG
SHA-KYE GYEL-PO JAM-YANG SHI-TSÖ-SOG
SA-MÖ DHO-DHI CHAG-TSEN SHAY-PA-YI
NGO-GYU LA-MA NAM-LA CHAG-TSEL-LO**

Root Guru whose kindness is without equal,
King of the Shakyas, Manjushri, Shantarakshita, and so on,
Holding in their hands this profound sutra:
To the direct and lineage Gurus, I prostrate

**NYAM-THAK DRO-NAM DROL-WAY THUG-JEY-CHEN
DE-SHEG DÖN-DHANG THUB-WANG DHAM-PAY-CHÖ
JAM-PHEL KYAB-DRUL SANG-DAK TSANG-WANG-DHANG
GYEL-CHEN NÖ-JIN NAM-LA CHANG-TSEL-LO**

To the compassionate ones who liberate destitute beings -
Seven sugatas, Buddha Shakyamuni and holy Dharma,
Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,
And the maharajas and yakshas – I prostrate

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY**
(throw rice) **CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GEY-WA JHANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi and aspiration. (*visualise extensive offerings here*)
I confess all downfalls and negativities,
Rejoice in virtues, (*meditate strongly on rejoicing here*)
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**CHOM-DEN DHEN-ZOM CHEN-PO GONG-SU-SOL
DE-SHEG DHUN-KYI NGÖN-KYI MÖN-LAM-DHAG
SHA-KYE TEN-PA NGA-GYE THA-MA-LA
DRUB-PAR GYUR-PA SHEL-GYI SHAY-PA-SHIN
DAG-LA DEN-PA NGÖ-SUM TEN-DHU-SOL** (*ring bell*)

Great Bhagavan assembly, pray listen!
Seven sugatas, just as you promised,
Your previous prayers will be fulfilled
During the final period of Shakyamuni's teachings:
Pray, show me in actuality it is true!

1. TSEN LEK PAR MENLHA Glorious Renown of Excellent Signs

(*with folded hands*) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DHAK-PAR / ZOK-PAY SANG-GYE TSEN-LEK-PAR / YONG-DRAK / PEL-GYI
GYEL-PO LA CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO** (x7)

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Renowned Glorious King of Excellent Signs (Suparikirti-tanamasriraja)
I prostrate, offer, and go for refuge (x7)

**SER-KYI DHOG-CHEN KYAB-JIN CHAG-GYA-CHEN
MÖN-LAM GYE-DRUB TSOG-NYI PEL-GYI-JI
SHEN-GYI MI-THUB SHING-GYI PEL-GYUR-PEY
TSEN-LEK YONG-DRAK PEL-LA CHAG-TSEL-LO** (*with folded hands*)

Golden in colour with mudra of granting refuge;
Who accomplished eight prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Unconquered by Others:
To Renowned Glorious King of Excellent Signs, I prostrate.

**TSEN-KYI ME-TOK GYE-SHING DHAK-PA-LA
PEY-JEY SANG-PÖ DRU-CHAG ZEY-PEY-KU
GANG-GYI THONG-THÖ DREN-PEY PEL-GYUR-PA
TSEN-LEK YONG-DRAK PEL-LA CHAG-TSEL-LO** *(with folded hands)*

In flowers of the major marks flourishing and pure,
Anthers of minor signs, such a beautiful body:
One who sees, hears, or thinks of you is glorified.
To Renowned Glorious King of Excellent Signs, I prostrate.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY
(throw rice) CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration *(visualise extensive offerings here)*
I confess all downfalls and negativities,
Rejoice in virtues, *(meditate strongly on rejoicing here)*
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
NEY-RIM SHAY-JE DHIG-CHEN DÖN-LAY-THAR
WANG-PO KUN-TSANG DU-NGYEL DHIG-GYUN-CHE
NGEN-DROL ME-THONG LHA-ME DE-WA-NYUNG
TRE-KOM UL-PHONG SHI-SHING JOR-GYUR-CHIK
CHING-DHANG DHEY-SOK LÜ-KYI DHONG-WA-MEY
TAK-SING DRUL-KYI TSE-DREL TAP-TSÖ-SHI
JHAM-PEY SEM-DEN CHÜ-YI TRAG-NAM-KYANG
Ö-YING JIG-ME DE-WAR GYEL-GYUR-CHIG
DHI-NEY SHI-PÖ GYUR-TSEY SANG-GYE-KYI
SHING-DHER PE-MO LEY-KYEK YON-TEN-ZOK
TSEN-LEK YONG-DRAK LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NYE-PAR JHE-GYUR-CHIK** *(ring bell)*

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating and offering,
May all sentient beings such as ourselves be freed
From epidemics, execution, criminals and spirits;
Have faculties fully complete, have the continuum of suffering and negativities cut;
Not fall to lower realms; and experience the happiness of humans and gods.
With hunger, thirst and poverty pacified, may there be wealth.

Without torments of body such as bindings and beatings;
Without harm of tigers, lions and snakes; with conflict pacified;
Endowed with loving minds and relieved from fear of flood as well,
May we pass to fearless bliss.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors such as
Renowned Glorious King of Excellent Signs,
And cause them delight

2. RINPOCHE DHANG DAWA MENLHA King of Melodious Sound

(with folded hands) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DHAK-PAR / ZOK-PAY SANG-GYE RIN-PO-CHE DHANG / DA-WA DHANG /
PE-MEY RAB-TU / GYEN-PA / KHE-PA / SI-JEK / DRA-YANG-KYI / GYEL-PO LA /
CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO (x7)**

To the bhagavan, tathagata, arhat, fully enlightened Buddha
King of Melodious Sound, Brilliant Radiance of Skill,
Adorned with Jewels, Moon, and Lotus (Svaragosaraja)
I prostrate, offer and go for refuge. (x7)

**KU-DHOG SER-PO CHOG-JIN CHAG-GYA-CHEN
MÖN-LAM GYE-DRUB TSOG-NYI PEL-GYI-JI
RIN-CHEN DHEN-PEY SHING-GYI PEL-GYUR-PEY
RIN-CHEN DA-WEY SHAB-LA CHAG-TSEL-LO (with folded hands)**

Yellow in colour with mudra of granting the supreme;
Who accomplished eight prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Endowed with Jewels:
I prostrate to King of Melodious Sound.

**RIN-CHEN DHA-DHANG PE-MEY RAB-GYEN-CHING
SHEY-JA KÖN-LA KYE-SHING KHEN-PA-GYE
GYA-TSO TA-BUR SAB-PEY THUG-NGA-WA
DRA-YANG GYEL-PÖ SHAB-LA CHAG-TSEL-LO (with folded hands)**

Well adorned with jewelled moon and lotus,
Wisdom expanded in mastery of all knowable objects,
Endowed with a mind as deep as the ocean:
I prostrate at the feet of King of Melodious Sound.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY**
(throw rice) **CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG**
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration. *(visualise extensive offerings here)*
I confess all downfalls and negativities,
Rejoice in virtues, *(meditate strongly on rejoicing here)*
request and beseech,
And dedicate such virtues as these to the great enlightenment

GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
YENG-NAM CHÖ-PEL LHA-MEY TSOK-CHE-JOR
TSA-WEY DHUNG-DREL TAK-TU KYE-PAR-GYUR
JHANG-CHUB SEM-DHANG MI-DREL GYE-CHÖ-GYE
DRIB-JANG LHA-ME DE-WA THOB-GYUR-CHIK
SHAY-DREL MÖN-PAR NÖ-TSE CHI-DHANG-DRA
GÖN-PEY NÖ-ME CHÖ-DHANG RIM-DROL-TSÖN
MAY-NAM TING-ZIN DREN-THOB SUNG-DEN-SHING
SHE-RAB CHOG-THOB MEY-NYI SEL-GYUR-CHIK
DHI-NEY SHI-PHÖ GYUR-TSE SANG-GYE-KYI
SHING-DHER PE-MO LAY-KYE YON-TEN-ZOK
DRA-YANG GYEL-PO LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NGE-PAR JHE-GYUR-CHIK *(ring bell)*

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves
May the distracted flourish in the Dharma;
Have wealth and goods of humans and gods;
Without torment at conception, be always born human;
Never be separated from Bodhicitta; increase in virtuous Dharma;
Purify obscurations; and attain the happiness of humans and gods.
May we be freed from being separated from the spiritual guide,
From dark ages, spirit harm, death and enemies,
And from the dangers of isolated places.
May we have enthusiasm for making offerings and performing ritual services.

May lesser beings have samadhi, mindfulness, strength,
The dharani of non-forgetfulness, and attain supreme wisdom.
May tormenting fires be cooled.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors
such as King of Melodious Sound,
And cause them delight.

3. SER SANG DRI MEY MENLHA Stainless Excellent Gold

(with folded hands) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DAG-PAR / ZOK-PE SANG-GYE / SER-SANG DRI-MEY RIN-CHEN NANG /
TUL-SHUG DRUB-PA LA / CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO (x7)**

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Stainless Excellent Gold, Great Jewel Who Accomplishes All Vows
(Suvarnabhadradravimāla), I prostrate, offer, and go for refuge (x7)

**ZAM-BHÜ SER-DRA CHÖ-TÖN CHAG-GYA-CHEN
MÖN-LAM SHAY-DRUB TSOG-NYI PEL-GYI-JI
PÖ-KYI YONG-GANG SHING-GYI PEL-GYUR-PEY
SER-SANG DRI-MEY NANG-LA CHAG-TSEL-LO** *(with folded hands)*

Golden in colour, like the River Tsambu,
with Dharma teaching mudra;
Having accomplished four prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Incense Filled:
I prostrate to Stainless Excellent Gold.

**ZAM-BHU CHU-WO SER-TAR LHAND-NGEY-WA
NYI-MA TONG-LEY LHAG-PEY SI-JEK-BHAR
DRI-MEY SER-GYI CHÖ-DHONG TA-BÜ-KU
SER-SANG DRI-MEY NANG-LA CHAG-TSEL-LO** *(with folded hands)*

Paramount among golds like the gold of the River Tsambu,
Blazing with more radiance than a thousand suns,
Body like a stainless golden stupa:
I prostrate to Stainless Excellent Gold.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY**
(throw rice) **CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG**
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration *(visualise extensive offerings here)*
I confess all downfalls and negativities,
Rejoice in virtues, *(meditate strongly on rejoicing here)*
request and beseech,
And dedicate such virtues as these to the great enlightenment.

GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
TSE-THUNG RING-TSO ÖL-NAM WANG-CHUK-TSANG
THAB-TSÖ GYE-PANG JHAM-PEY SEM-DHEN-SHING
LHOB-DREL NGEN-SONG ME-THONG DONG-PEY-DHAM
JANG-CHUB SEM-DHANG DREL-WA MEY-GYUR-CHIK
DHI-NEY SHI-PÖ GYUR-TSE SANG-GYE-KYI
SHING-DHER PE-MO LEY-KYEK YON-TEN-ZOK
SER-SANG DRI-MEY LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NYE-PAR JHE-GYUR-CHIK *(ring bell)*

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves
May the short-lived gain longevity, the poor, full wealth;
May combatants come to have loving minds.
May we not be without training and fall to the lower realms
But be bound by our vows and never without Bodhicitta.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors
such as Stainless Excellent Gold,
And cause them delight.

4. NGYA NGEN MEYCHOK PEL MENLHA Supreme Glory Free from Sorrow

(with folded hands) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /**
YANG-DHAK-PAR / ZOK-PAY SANG-GYE NGYA-NGEN / MEY-CHOK / PEL-LA /
CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO *(x7)*

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Supreme Glory Free from Sorrow (Asokottamasiraja)
I prostrate, offer, and go for refuge (x7)

**KU-DHOG MAR-KYA NYAM-SHAK CHAG-GYA-CHEN
MÖN-LAM SHAY-DRUB TSOG-NYI PEL-GYI-JI
NGYA-NGEN MEY-PEY SHING-GYI PEL-GYUR-PEY
NGYA-NGEN ME-CHOK PEL-LA CHAG-TSEL-LO** *(with folded hands)*

Light red in colour with mudra of meditative equipoise;
Who accomplished four prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Without Sorrow:
I prostrate to Supreme Glory Free from Sorrow.

**NGYA-NGEN DEY-SHI DAY-WEY CHOG-NYE-PA
DRO-WEY DHUG-SUM DU-NGEL SHI-ZEY-CHING
DRO-DRUG GÖN-DHANG PEL-TU GYUR-PA-YI
NGYA-NGEN ME-CHOK PEL-LA CHAG-TSEL-LO** *(with folded hands)*

Passed beyond sorrow, attained to supreme bliss,
Pacifier of sentient beings' three poisons and sufferings,
Protector of beings of the six realms,
To the glorified one, Supreme Glory Free from Sorrow,
I prostrate.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY**
(throw rice) **CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi and aspiration. *(visualise extensive offerings here)*
I confess all downfalls and negativities,
Rejoice in virtues, *(meditate strongly on rejoicing here)*
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
NGYA-NGEN CHOG-SHI MI-DREL TSE-RING-DAY
NGYEL-WAR GYEL-PEY WÖ-KYI DEY-GA-GYE**

**DHANG-DEN ZE-JOR JUNG-PÖ MI-TSE-SHING
PHEN-TSUN JHAM-DEN NEY-NAM ME-GYUR-CHIG
DHI-NEY SHI-PÖ GYUR-TSE SANG-GYE-KYI
SHING-DHER PE-MO LEY-KYEK YON-TEN-ZOK
NGYA-NGEN ME-CHOG LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NYE-PAR JHE-GYUR-CHIK** (*ring bell*)

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves
May sorrow and the like always be pacified, and life be long and happy.
May the conquerors' light increase bliss and joy in the hells.
May we have brightness, beauty, and wealth, unharmed by spirits;
May we have love for each other; and may there be no disease.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors
such as Supreme Glory Free from Sorrow,
And cause them delight.

5. CHÖDRAK GYATSÖ YANG MENLHA Melodious Ocean of Dharma Proclaimed

(with folded hands) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DHAK-PAR / ZOK-PAY SANG-GYE CHÖ-DRAG / GYA-TSÖ / YANG-LA /
CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO** (*x7*)

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Melodious Ocean of Proclaimed Dharma (Dharmakirtisagara)
I prostrate, offer, and go for refuge. (*x7*)

**KU-DHOG KAR-MAR CHÖ-TÖN CHAG-GYA-CHEN
MÖN-LAM SHAY-DRUB TSOG-NYI PEL-GYI-JI
CHÖ-KYI GYEL-TSEN SHING-GYI PEL-GYUR-PEY
CHÖ-DRAG GYA-TSÖ YANG-LA CHAG-TSEL-LO** (*with folded hands*)

Pink in colour with mudra of teaching the Dharma;
Who accomplished four prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Victory Banner of Dharma:
I prostrate to Melodious Ocean of Proclaimed Dharma.

**CHÖ-DRAG CHEN-PÖ PHA-RUL GOL-WA-JOM
GYA-TSO TA-BUR SAB-PEY SUNG-NGA-SHING
DROL-WEY DU-NGEL MA-LU SHI-ZEY-PA
CHÖ-DRAG GYA-TSÖ YANG-LA CHAG-TSEL-LO** *(with folded hands)*

Great sound of Dharma conquering adversaries,
Endowed with speech as deep as the ocean,
Pacifier of beings' suffering without exception:
I prostrate to Melodious Ocean of Proclaimed Dharma.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY
(throw rice) CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration. *(visualise extensive offerings here)*
I confess all downfalls and negativities,
Rejoice in virtues, *(meditate strongly on rejoicing here)*
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
TAK-TU YANG-DHAG TA-DHANG DHEY-DEN-SHING
CHÖ-KYI DRA-THÖ JANG-CHUB SEM-KYI-CHUG
LONG-CHÖ LHE-DHU DHIG-PANG JOR-WA-PHEL
JHAM-NEY TSE-RING CHOG-SHAY NGI-GYUR-CHIK
DHI-NEY SHI-PÖ GYUR-TSE SANG-GYE-KYI
SHING-DHER PE-MO LEY-KYEK YON-TEN-ZOK
CHÖ-DRAG GYA-TSO LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NYE-PAR JHE-GYUR-CHIK** *(ring bell)*

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves
May we always have perfect view and faith,
Hear the sound of Dharma, and be enriched with Bodhicitta.
For the sake of resources may we give up negativities;
May wealth increase.
May we abide in love, have long lives, and be content.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,

Become a vessel for transmission of the teachings of conquerors
such as Melodious Ocean of Proclaimed Dharma,
And cause them delight.

6. CHÖ GYATSO CHÖKYI MENLHA King of Clear Knowing

(with folded hands) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DHAK-PAR / ZOK-PAY SANG-GYE / CHÖ GYA-TSO CHOG-KYI / LÖ-NAM-PAR /
RÖL-PA / NGÖN-PAR / KHYEN-PEY / GYEL-PO-LA / CHAG-TSEL-LO / CHÖ-DHO /
KYAB-SU CHE-WO** (x7)

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Delightful King of Clear Knowing, Supreme Wisdom of an Ocean of Dharma (Abhijyaraja)
I prostrate, offer, and go for refuge. (x7)

**JHU-RÖ DHOG-CHEN CHOG-JIN CHAG-GYA-CHEN
MÖN-LAM SHAY-DRUB TSOG-NYI PEL-GYI-JI
RIN-CHEN GYA-TSÖ SHING-GYI PEL-GYUR-PEY
NGON-KYEN GYEL-PO DHEY-LA CHAG-TSEL-LO** *(with folded hands)*

Coral coloured with mudra of granting the supreme;
Who accomplished four prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Ocean of Jewels:
I prostrate to King of Clear Knowing.

**CHÖ-KYI LO-DRÖ TING-PAK KA-WEY-THUG
NAM-DHAK CHÖ-KYI YING-LA RÖL-ZEY-CHING
SHE-JA MA-LÜ NGON-SUM SIG-PA-PO
NGON-KYEN GYEL-PO DHEL-LA CHAG-TSEL-LO** *(with folded hands)*

Mind of profound Dharma wisdom, difficult to fathom,
Sporting in the pure sphere of truth,
One who sees all knowable objects directly:
I prostrate to King of Clear Knowing.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY**
(throw rice) **CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG**
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration. *(visualise extensive offerings here)*
I confess all downfalls and negativities,
Rejoice in virtues, *(meditate strongly on rejoicing here)*
request and beseech,
And dedicate such virtues as these to the great enlightenment.

GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
YENG-NAM NÖ-SEM MEY-CHING TSOG-CHE-JOR
NGYEN-SONG LAM-NGYEN SHUG-NAM GYE-CHU-THOB
SHYEN-WANG GYUR-NAM RANG-WANG PHUN-TSOG-SHING
KÖN-KYANG TSE-RING TSEN-THÖ GYE-GYUR-CHIK
DHI-NEY SHI-PÖ GYUR-TSE SANG-GYE-KYI
SHING-DHER PE-MO LEY-KYEK YON-TEN-ZOK
NGON-KYEN GYEL-PO LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NYE-PAR JHE-GYUR-CHIK *(ring bell)*

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves
May the distracted be free of malice and rich in goods.
May those on evil paths to lower realms attain the ten virtues.
May those controlled by others gain perfect independence,
And all have long life, hear the names, and be virtuous.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors
such as King of Clear Knowing,
And cause them delight.

7. MHENKYI LA BENDRU YA YI WÖKYI GYALPO MENLHA

Medicine Guru

(with folded hands) **CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DHAK-PAR / ZOK-PAY SANG-GYE / MHEN-KYI LA / BEN-DRU-YEY / WÖ-KYI
GYEL-PO-LA / CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO (x7)**

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Medicine Guru, King of Lapis Light (Bhaisajyaguru),
I prostrate, offer, and go for refuge (x7)

**KU-DHOG NGON-PO CHOG-JIN CHAG-GYA-CHEN
CHU-NYI MÖN-DRUB TSOG-NYI PEL-GYI-JI
BEN-DRU YA-NANG SHING-GYI PEL-GYUR-PEY
MHEN-PEY GYEL-PO DHEY-LA CHAG-TSEL-LO** *(with folded hands)*

Blue in colour with mudra of granting the supreme;
Who accomplished twelve prayers;
Majestic with the glory of two accumulations;
Glorious one of the Buddha-field Lapis Light:
I prostrate to Medicine Guru, King of Doctors.

**THUG-JEY KÖN-LA NGYON-PEY CHOM-DEN-DHEY
TSEN-TSAM THÖ-PEY NGYEN-DRO DU-NGEL-SEL
DHUK-SUM NEY-SEL SANG-GYE MHEN-KYI-LA
BEN-DRU YA-YI WÖ-LA CHAG-TSEL-LO** *(with folded hands)*

Bhagavan with equal compassion for all,
Whose name, when merely heard, dispels the suffering of lower realms,
Dispeller of disease and the three poisons:
I prostrate to Medicine Buddha Lapis Light.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY
(throw rice) CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration *(visualise extensive offerings here)*
I confess all downfalls and negativities,

Rejoice in virtues, (*meditate strongly on rejoicing here*)
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**GYEL-WAY TSEN-THÖ DREN-JÖ CHAG-CHÖ-THÖ
DHA-CHAG LA-SOG SEM-CHEN GANG-DHANG-GANG
TSEN-PEY ZEY-SHING DRO-KUN DAG-DRA-GYUR
WÖ-KYI MÖN-SEL SHE-RAB THAP-KHE-KYI
LONG-CHÖ MI-SEY LAM-LOK MEN-MÖ-NAM
THIK-CHEN LAM-SHUG DHOM-PAY ZEY-GYUR-CHING
TSUL-TSEL DUNG-DREL WANG-PO KUN-TSANG-SHING
NEY-MEY YO-JHE PEL-SHING BHU-MEY-KYI
NGO-PÜ KYO-NAM TAK-TU KYE-WANG-DHEN
DHU-SHAK TA-WA NGYEN-LEY DROL-GYUR-CHIG
GYEL-PÖ NAR-NAM DEY-SHING TREY-PEY-GYU
DIG-PEY TSO-NAM CHÖ-JOR SEY-KYI-TSIM
TSA-DRANG NGEL-SHI SAM-PA YONG-ZOK-SHING
PAG-PA GYE-PEY TSUL-DEN DROL-GYUR-CHIK
DHI-NEY SHI-PÖ GYUR-TSE SANG-GYE-KYI
SHING-DHER PE-MO LEY-KYEK YON-TEN-ZOK
MHEN-PEY GYEL-PO LA-SOG GYEL-NAM-KYI
KA-LUNG NÖ-CHING NYE-PAR JHE-GYUR-CHIK (*ring bell*)**

Through the force of hearing the conqueror's name,
Expressing it, remembering, prostrating, and offering,
May each and every sentient being such as ourselves
All become, like you, graced with marks and signs.
May the light dispelling darkness, the enjoyment of wisdom,
and skilful means be inexhaustible.
May those attracted to mistaken and lesser paths enter Mahayana paths,
And all be beautified by their vows.
May we be free from pain caused by immorality,
Be complete in faculties and without disease, and have abundant goods.
May those disillusioned with the weakest conditions always have powerful faculties,
And may we be freed from Mara's noose and perverse viewpoints.
May those tormented by kings gain bliss, and those who,
Out of hunger, support themselves through negativity
Be satisfied with food received in accordance with the Dharma.
May hardships of heat and cold be pacified and all good wishes be fulfilled.
Endowed with morality that pleases the aryas, may we be liberated.
And when we pass away from this life,
May we be born from a lotus in that Buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors
such as Medicine Guru, King of Doctors,
And cause them delight.

8. TÖN PA SHAKYA TU PA

Shakyamuni

(with folded hands) **TÖN PA / CHOM-DEN-DHEY / DEY-SHIN SHEG-PA / DRA-CHOM-PA /
YANG-DHAK-PAR / ZOK-PAY SANG-GYE / PEL-GYEL WA / SHA-KYA THUB-PA-LA /
CHAG-TSEL-LO / CHÖ-DHO / KYAB-SU CHE-WO (x7)**

To the bhagavan, tathagata, arhat, fully enlightened Buddha
Glorious Conqueror Shakyamuni,
I prostrate, offer, and go for refuge. (x7)

**SER-KYI DHOG-CHEN SA-NÖ CHAG-GYA-CHEN
MEN-JONG THU-JE TSUN-DRÖ CHEN-PÖ-THÜ
MI-JEY JIG-TEN SHING-GYI PEL-GYUR-PEY
DREN-CHOG SHA-KYE TOG-LA CHAG-TSEL-LO (with folded hands)**

Golden in colour with earth-pressing mudra,
Who through the force of unique great compassion and enthusiasm
Became the glorious one of this, the fearless world system:
I prostrate to the supreme leader, head of the Shakyas.

**THAP-KYE THU-JE SHA-KYE RIG-TRUNG-SHING
SHYEN-KYI MI-THUB DÖ-KYI PUNG-JOM-PA
SER-KYI LHUNG-PÖ TA-BUR JI-PEY-KU
SHA-KYE GYEL-PO DHEY-LA CHAG-TSEL-LO (with folded hands)**

Born in the Shakya lineage out of skillful means and compassion,
Unchallenged by others, conqueror of Mara's forces,
Body majestic as a golden Mount Meru:
I prostrate to the king of the Shakyas.

(ring bell) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY
(throw rice) CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi, and aspiration. (*visualise extensive offerings here*)
I confess all downfalls and negativities,
Rejoice in virtues, (*meditate strongly on rejoicing here*)
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**TÖN-PA CHOG-DEY DO-DHE CHO-GA-LEY
JHI-TAR SUNG-PEY PHEN-YÖN MA-LÜ-PA
DHA-CHAK GYÖN-MEY DRO-WA THA-DAK-GYI
DHENG-DIR TREL-DHU THOB-PAR JHING-GYI-LOB**

Pray, bless us and all beings who lack a protector
To receive here immediately, without exception,
The benefits as taught by the supreme teacher
In the extensive sutra ritual of Medicine Buddha.

(*with folded hands*) **MA-RIK MUN-SEL DRÖN-MEY-CHOG
DUNG-NGEL NEY-SEL MEN-KYI-PHÜL
DHAM-CHÖ KUN-CHOG THAM-CHE-LA
CHAG-TSEL CHÖ-CHING KYAB-SU-CHE (x7)**

Supreme lamp dispelling the darkness of ignorance,
Foremost of medicines alleviating suffering and disease,
To the entire sublime jewel of Dharma,
I prostrate, offer, and go for refuge. (x7)

(*ring bell*) **NGÖ-SHAM SUNG-RIK MÖ-TOP KYI-TRUL-PEY
(*throw rice*) CHÖ-TSOG KÖN-BUL DHIG-THUNG THAM-CHE-SHAG
GYE-LA YI-RANG KUL-SHING SOL-WA-DEB
DI-TSÖN GYE-WA JANG-CHUB CHEN-POR-NGO**

I make every collection of offerings actually arranged and emanated
Through the force of mantra, samadhi and aspiration. (*visualise extensive offerings here*)
I confess all downfalls and negativities,
Rejoice in virtues, (*meditate strongly on rejoicing here*)
request and beseech,
And dedicate such virtues as these to the great enlightenment.

**DHAM-CHÖ KUN-CHOG DHEN-PEY JHING-LAB-KYI
DHAG-SOG DHENG-NEY TSE-RAB THAM-CHE-THU
GYEL-WA KÖN-KYI TAM-CHÖ MA-LÜ-PA
GYEL-WAY GONG-PA JI-SHING DRUB-GYUR-CHIK**

Through the blessings of the truth of the holy Dharma jewel
May I and all others, henceforth in all our lives,
Practise the Buddha's teachings in their entirety
Exactly as the Buddhas intended.

**JAM-PHEL KYAB-DRÖ CHA-NA DO-JAY-SOG
DHEY-SHEG SE-PO SUM-TRI DRUG-TONG-KYI
GYEL-WEY THUG-DHAM KUL-SHING LENG-LHANG-NEY
DHO-DEY PHEN-YÖN JHI-KYE SUNG-PA-NAM**

The conquerors' heart commitments were invoked
By thirty-six thousand sons of sugatas,
Including Manjushri, Kyab Dröl and Vajrapani.
Thus requested, they proclaimed this sutra's benefits.

**DHING-DHER DHA-LA NGÖN-DHU GYUR-PA-ZOK
JIG-TEN KYONG-WA DHEY-PÖN CHE-PEY-KYANG
NGÖN-TSE TÖN-PEY CHEN-NGAR SHEL-SHAY-SHING
DRA-DHANG NÖ-PA NEY-RIM DHOK-PA-DHANG
THAP-TSÖ KUN-SHI LÜ-SEM DE-WA-GYE
LONG-CHÖ WANG-CHUK NOR-DRU TSE-PEL-SHING
SAM-PEY DHON-NAM YI-SHIN DRUP-PAR-DHANG
TAK-TU SUNG-KYOB YEL-WA ME-PAR-ZÖ (*ring bell*)**

Pray, manifest all of them for me here and now.
And to the worldly protector yaksha leaders as well,
As you promised to do before previous teachers -
To stop enemies, harmers, and epidemics,
Pacify all conflict, and increase physical and mental bliss,
Increase wealth, power, property, crops, and life span -
Accomplish these desired goals as we wish
And always protect us without break.

Mantra Recitation

Long Mantra (recite as many as possible, minimum 3 times)

(ring bell) **OM NAMO BAGAWATE / BEKANZE / GURU BENDURYE / PRABA RADZAYA / TATHAGATHAYA / ARHATE / SAMYAK SAM / BUDDHAYA / TAYATHA / OM BEKANZE BEKANZE / MAHA BEKANZE BEKANZE / RADZA SAMUGATE SOHA**

Short Mantra (recite as many times as possible)

TAYATHA OM BEKANZE BEKANZE / MAHA BEKANZE BEKANZE / RADZA SAMUGATE SOHA

Request for Forgiveness

**MA-JOR BHA-DHANG NYAM-PA-DHANG
GANG-YANG DAG-MO LO-YIN-NE
GYE-PA DHANG-NI GYI-TSEL-GHANG
DHEY-YANG SÖ-PAR ZEY-DHU-SOL** *(ring bell and throw rice)*

Whatever I have done or caused to be done
That was unprepared or degenerated
Or done with my deluded mind,
Please be patient with all of these.

**DHU-NGYEN SEM-CHEN SO-NAM-MEN
MA-RIK NGYÖN-MONG DHANG-DREY-PA
PHAG-PEY THUG-GONG MA-ZOK-PA
DHEY-YANG SÖ-PAR ZEY-DHU-SOL** *(ring bell and throw rice)*

Whatever the beings of this degenerate age have done
Of lesser merit mixed with ignorant delusions
That did not fulfill the aryas' wishes,
Please be patient with these as well.

**SER-NE WANG-GYUR MI-KYE-PEY
CHÖ-PA NGYEN-SHING SHAM-NYE-PA
GÖN-PO THUG-JEY CHE-DEN-PEY
DHEY-YANG SÖ-PAR ZEY-DHU-SOL** *(ring bell and throw rice)*

Under the influence of miserliness, lacking in skill,
Having made bad offerings or faulty arrangements,
O protector endowed with great compassion,
Please be patient with these as well.

**LHAG-PA DHANG-NI CHE-PA-DHANG
CHOG-GYI YEN-LAG NYAM-PA-DHANG
DHAG-GI JE-NGYEN CHI-CHE-PA
DHEY-YANG SÖ-PAR ZEY-DHU-SOL** *(ring bell and throw rice)*

Whatever was superfluous or left undone,
Degeneration in parts of the ritual,
Or whatever was forgotten,
Please be patient with these as well.

**KYÖ-KYI SEM-CHEN DHON-KUN-ZÖ
JE-SU THÖN-PEY NGO-DRUP-TSÖL
SANG-GYE YUL-DHU SHEG-NEY-KYANG
LHAR-YANG JHÖN-PAR ZEY-DHU-SOL** *(ring bell and throw rice)*

Request to Remain

**DHI-NEY TEN-DHANG LHEN-CHIK-DHU
DRO-WEY DHÖN-DHU SHUG-NEY-KYANG
NE-MEY TSE-DHANG WANG-CHUK-DHANG
CHOG-NAM LEK-PAR TSEL-DHU-SÖL** *(ring bell and throw rice)*

By remaining here together with this image
For the sake of all migrators,
May you grant us long life without illness,
Power, and supreme attainment.

OM SUTRA TITRA BENZA YE SOHA *(ring bell and throw rice)*

TASHI NEY

Auspicious Verses

**PHUN-TSOG CHOG-KYI KHOR-LO CHI-MEY-LAM
LEG-PAR GHANG-WEY MEN-LAY LHA-YI-TSOG
GA-SHIK CHU-KYE NA-TSOG CHAR-BEB-SHING
LA-LA GEY-LEG TSÖ-WEY LU-YANG-LEN
SHEN-DAK DHÜ-GEK JOM-PEY TRIN-LE-ZÖ
KUN-KYANG KYO-LA KEL-SANG CHOK-TER-WAR
YONG-SHING GYI-LA RAB-GA KYE-CHIG-DHANG
SHI-JÖ DANG-NGYEN DHAG-GYI DRAG-PAR-JA**

The hosts of Medicine Buddha deities
Pervading all directions of the round of space with perfection -
Some raining down multicoloured lotuses,
Some singing songs requesting goodness,
Some acting to conquer maras and obstructors,
And all bestowing on you supreme good fortune:
Know this full well and be very joyful
And I shall voice sweet melody expressing auspiciousness.

**GANG-KYI SHAB-SÖN NOR-BÜ WÖ-KAR-CHEN
CHI-WOR RIG-PEY KYEL-SANG KU-MU-DA
SHAY-PEY PEL-TER LHA-MI TÖN-PA-CHOG
THUB-WANG MA-WEY DA-WA LA-CHAG-TSEL**

Supreme teacher of humans and gods,
Touching my crown to your feet of jewelled moonlight
Grants the glory of good fortune of kumuda flowers' blossoming;
To Munindra, moon of expounders, I prostrate.

**JAM-PHEL YANG-DHANG KYEN-CHEN SHI-WA-TSO
TRI-SUNG DÜ-TSEN JHO-WO YAP-SEY-DHANG
GYEL-WA NYI-PA LO-SANG DRAG-PA-SOG
TSA-WA GYU-PEY LA-MA CHOG-NAM-LA
LEG-TSOG JHI-NYI CHE-PEY TA-SHI-DEY
KYÖ-KYI ME-THUN GU-PA KUN-SEY-CHING
DE-LEK YAR-NGÖ DA-TAR PEL-GYUR-NEY**
(ring bell) PHUN-TSOG PEL-LA ROL-PEY TA-SHI-SHOG (throw rice)

Manjushri and great abbot Shantarakshita,
Trisong Detsen, Atisha father and sons,
Second conqueror Losang Dragpa, and so on:
Through the auspiciousness of all collected good qualities
Of the supreme root and lineage Gurus,
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

**GYEL-WEY NYI-MA SHEN-GYI MI-THUL-WA
GYÖN-ME NGA-GYA THA-MEY DRO-WA-LA
DHEN-TSIK MÖN-LAM GYA-TSÖ CHOG-DRU-PA
NYIG-MAY GOM-PO DAY-SHEK DHU-NAM-LA
LEG-TSOG JHI-NYI CHE-PEY TA-SHI-DEY
KYÖ-KYI ME-THUN GU-PA KUN-SANG-CHING
DE-LEK YAR-NGÖ DA-TAR PEL-GYUR-NEY**
(ring bell) PHUN-TSOG PEL-LA ROL-PEY TA-SHI-SHOG (throw rice)

Accomplishing a supreme ocean of prayers invoking truth
During the teachings' decline for protectorless beings
Who were untamed by other sun-like conquerors,
Through the auspiciousness of all collected good qualities
Of those seven sugatas, protectors during degenerate times,
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

**THUB-PEY WONG-PÖ JAG-YANG PE-MA-LEY
LEG-LONG SHA-KYE TEN-PEY THA-MAR-YANG
ME-JHUNG DRUB-NA DRUB-PEY DÜ-TSI-CHÜ
TAB-DHANG GYA-CHE DHO-DEY GYEL-PO-LA
LEG-TSOG JHI-NYI CHE-PEY TA-SHI-DEY
KYÖ-KYI ME-THUN GU-PA KUN-SAY-CHING
DE-LEK YAR-NGÖ DA-TAR PEL-GYUR-NEY**
(ring bell) PHUN-TSOG PEL-LA ROL-PEY TA-SHI-SHOG (throw rice)

Arising well from the broad lotus-like tongue
Of the lord of the able ones,
Especially exalted even in the later days of the Shakya's teachings
Such that, if performed, one gains
The essence of immortality's ambrosia:

Through the auspiciousness of all collected good qualities
Of that king of the vast and profound sutra pitaka,
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

**CHOG-CHÜ SHING-NA MEN-PEY GYEL-PO-YI
TSEN-TSAM ZIN-DHANG TÖN-PA DEY-SHEG-KYI
MÖN-LAM KYE-PAR GYE-PEY DHO-CHOK-LA
THUG-DAM ZEY-PEY RIG-KYI BHU-NAM-LA
LEG-TSOG JHI-NYI CHE-PEY TA-SHI-DEY
KYÖ-KYI ME-THUN GU-PA KUN-SAY-CHING
DE-LEK YAR-NGÖ DA-TAR PEL-GYUR-NEY**
(ring bell) PHUN-TSOG PEL-LA ROL-PEY TA-SHI-SHOG (throw rice)

Through the auspiciousness of all collected good qualities
Of those children of the lineage performing the sutra ritual
By simply reciting the names of the kings of doctors
Of all realms' ten directions
And through the especially extensive prayers of the teacher Buddha and the sugatas:
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

**DHE-SHEG THU-JEY SUNG-MÖ TING-ZIN-DHANG
DHEN-TSIK GYI-DRUB RIN-CHEN LEY-DRUP-PA
KHAM-SUM LEY-DHEY KUN-CHOG SUM-GYI-NEY
DE-WA CHEN-DHANG TSUNG-PEY SHING-CHOG-LA
LEG-TSOG JHI-NYI CHE-PEY TA-SHI-DEY
KYÖ-KYI ME-THUN GU-PA KUN-SAY-CHING
DE-LEK YAR-NGÖ DA-TAR PEL-GYUR-NEY**
(ring bell) PHUN-TSOG PEL-LA ROL-PEY TA-SHI-SHOG (throw rice)

Accomplished through the compassion mantra of the sugatas,
Through faith, samadhi, and words of truth, construction of jewels,
Abode of the Three Jewels beyond the three realms,
Through the auspiciousness of all collected good qualities
Of that supreme Buddha-field equal to Sukhavati:
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

Prayer for the Swift Return of H.E. the 25th Tsem Rinpoche

OM SWASTI!

**NANGTONG GYUME YINGLE MAYÖ KYANG
KÜNLA JETSE THUGJE TAG ZIGPA
KHAMSUM CHÖKYI GYALPO TSONGKHAPA
DAG SOG DROWE TSUG GI GYEN DU CHOD**

OM SWASTI!

Gazing at all beings with compassionate attachment at all times,
Without ever wavering from illusion's sphere of Appearance and Emptiness
To Tsongkhapa, that beacon of the Three Realms,
We all migratory beings bow with the crown of our head!

**GYALKÜN TRINLE DZE ZANG MALÜ DANG
ZHEN DÖN SAM MI KHYABPE NGANG TSUL CHEN
DROLA JETSE THARLAM TÖN ZHINDU
LOBUR ZHIWAR SHEG DI KYEMA HU**

Effortlessly projecting the enlightened deeds of all Victors,
Naturally possessing unimaginable altruistic deeds,
Lovingly showing liberation's path to migratory beings,
And yet returning to the Sphere of Peace so suddenly– this is tragic.

**ON TE NYIGDÜ DROLA MITAGPE
NGANGTSUL SELWE DAMPA ZABMO ZHIG
DAGCHAG NAM LA CHED DU TÖN DZE DI
MEDJUNG NAMTHAR LARYANG DRENPARGYUR**

Enacting such a vivid yet profound lesson
In impermanence, for the migratory beings of a decadent era–
And displaying such a lesson specifically for us,
Is yet again a reminder of your extraordinary life!

**LOBZANG GYALTEN DZINPE SHENYEN JE
GÖNMED NYAMTHAG DAGCHAG NAM KYI KYAB
JIGTEN GUPE MÜNPA SELWE LE
CHOGTRUL NYIMA ZHÖNNU NYURJÖN SHOG**

To be a master upholding the Sumati's legacy,
To be a refuge-source for us the destitute and helpless,
To uplift the darkness of decline hovering over the world—
May the rising sun of your reincarnation appear swiftly!

**LUMED KÖNCHOG SUM GYI DENTOB DANG
YIDAM KHANDRÖ NGÖDRUB MALÜ DANG
CHÖSUNG YIZHIN NORBU'I TRINLE KYI
JETSÜN LAME CHOGTRUL NYURJÖN SHOG**

By the power of truth in the ever-reliable Three Jewels,
By all the attainments of all the yidhams and dakinis,
By the enlightened activities of the jewel-like Dharmapala,
May our scrupulous Master reincarnate swift and fast!

**DORNA DENG NE JANGCHUB NYINGPÖ BAR
JETSÜN LAMA KHYE KYI TAG KYONG ZHING
GOSUM NYEPE TSOG KÜN RAB ZHI NE
DROKÜN JANGCHEN GYALSAR NYUR REG SOG**

In short from now till quintessence Enlightenment,
May we be all sustained by you, scrupulous Master!
May all shortcomings of the three doors subside!
May all migratory beings swiftly arrive at Victor's land!

H.E. Tsem Rinpoche's Name Mantra

OM AH GURU KIRTI DATSA SHASANA DHARA VIRYIA SIDDHI HUM HUM
(x7, x21, x108 or more)

Completion Dedication

**JANG-JUB SEM-CHOK RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

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

**TONG-NI TONG-WA RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

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

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PAR JE-TSUN LO-ZANG DRAG-PA YI
TAN-PI NYING-PO RING-DU SAL-SHEH SHUG**

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

**KYE-WA KUN-TU YANG-DAK LA-MA DANG
DRAL-ME CHO-KYI PAL-LA LONG-CHO CHING
SA-DANG LAM-GYI YON-TEN RAP-DZOK NA
DORJE CHANG-GI GO-PANG NYUR-TO SHUG**

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

**GE-WA DI-YI NYUR-DU DAK
LA-MA SANG-GYE DRUP-GYUR NA
DRO-WA CHIK-KYANG MA-LU PA
DE-YI SA-LA GO-PAR SHUG**

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

**CHO KHI GYAL PO TSONG KHA PA
CHO TSUL NAM PAR PHEL WA LA
GEK KI TSHAN MA ZHI WA DANG
THUN KYIN MA LU TSHANG WAR SHOK**

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

**DA DANG SHEN GI DU SUM DANG
DRIL WA TSOK NYI LA TEN NAY
GYA WA LO ZANG DRAG PA YI
TAN PAR YUN RING VAR GYUR CHIG**

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

**NYIMO DELEK TSEN TELEK
NYIME GUNG YANG DELEK SHIN
NYITSEN TAKTU DELEK PEL
KON CHOK SUM GYI JIN GYI LOB
KON CHOK SUM GYI NGOR DRUL TSOL
KON CHOK SUM GYI TRA SHI SHOK**

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

**JETSUN LAMA KU TSE RABTEN CHING
NAMKAR TRINLEY CHOG CHUR GYE PA DANG
LOBSANG TENPE DRON ME SA SUM GYI
DRO WE MUNSEL TAKTUR NE GYUR CHIG**

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

**GANG RI RAWE KORWAI SHING KHAM DIR
PEN DANG DEWA MALU GYUNG WAI NE
CHENREZIG WANG TENZIN GYATSO YI
SHA PEI SITHAI BARDU DEN GYUR CHIG**

In this land encircled by snow mountains,
Source of every benefit and joy,
May Lord Tenzin Gyatso, Chenrezig,
Remain in this life until samsara's end.

**HUM!
TUN PAY NGO DRUB MA LU PA
DENG DIR DAG LA TSEL DU SOL
KOR DANG TEN PA LONG CHO NAM
GYE PAR TZO CHIG SHUGDEN TSEL**

HUM! Please grant appropriate attainments without exception
To me here and now!
Increase the entourage, the teachings, and prosperity
O mighty Shugden!

Yonten Shigyurma | The Foundation of All Good Qualities

(Lamrim Prayer by Lama Tsongkhapa)

Well-realising that the root of the path,
the foundation for every realisation,
is to properly rely on my kind Guru,
bless me to do so with great effort and devotion.

Knowing that this life of freedom, found but once,
is difficult to gain and greatly meaningful
bless me to develop the continual wish
all day and night to take its essence.

Mindful of death, this life disintegrates
as swiftly as a bubble in turbulent water
and after death my good and bad
karma follows me like my shadow.

Having gained firm certainty of this,
bless me to be ever conscientious
to abandon even the slightest harm
and practise every possible virtue.

Enjoying deceptive samsaric pleasure
brings no contentment and is the door to all suffering.
aware of its drawbacks, bless me to develop
a strong wish for the bliss of liberation.

With mindfulness, introspection, and great care
induced by that pure aspiration
bless me to make my essential practice
the Pratimoksha, root of Buddha's teachings.

Just as I've fallen in this sea of suffering
so have all beings, my kind mothers;
seeing this, bless me to train in Bodhicitta,
taking up the burden of liberating them.

And yet, just wishing this, without practicing
the three ethics, Enlightenment cannot be attained.
Knowing this well, please bless me to intensively
strive to train in the Bodhisattva vows.

Properly analysing the correct object
and pacifying distraction to mistaken objects
bless me to swiftly realise the path
which unifies quiescence and special insight.

When I'm a pure vessel, trained in common paths,
bless me to enter with perfect ease
the sacred gateway of fortunate ones,
the supreme of vehicles, Vajrayana.

Then, foundation for the two attainments
is keeping the pure vows and commitments.
Having found unfeigned conviction in this
bless me to guard them with my life.

Having precisely understood the essentials
of the two stages, heart of the Tantras,
bless me to strive without break in four sessions
to practice Yoga as taught by Holy Masters.

May the spiritual guides who reveal this excellent path
and the friends who practise it all live long.
Please grant blessings that outer and inner
hindrances all be fully pacified.

In all lives may I never be parted
from perfect Masters and enjoy the glory of Dharma.
Perfecting realisations of the paths and stages,
may I swiftly gain the state of Vajradhara.