

PRELIMINARY PRACTICE AND THE SHORT SADHANA OF SOLITAIRE-HERO YAMANTAKA



Arranged by Lama Tendral

*This sadhana practice is intended only for those people who
have received the Yamantaka Maha-Anuttara-Yoga Tantra
Initiation from a qualified Lama.*



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PRELIMINARY PRACTICE

Prayer of Shakya Munye Buddha

**TON PAR CHOM DAN DHEN, DE ZHIN SHEG PA,
DRA CHOM PA, YANG DAG PAR,
DZOG PAI SANG GYE, RIG PA DANG,
ZHAP SU DAN PA, DE WAR SHAG PA,
JIG TEN CHEN PA, CHE BU DUL WA,
KHA LO GYUR WA, LA NA ME PA,
LHA DANG MI NAM CHI, TON PA SANG GYE,
CHOM DAN DHEN, PAL GYAL WA,
SHAKYA THUP PA LA, CHAG TSAL LO,
CHO DO CHAP SU CHI WO**

Guru, Master, Bhagavan, Tathagata, Arhant, complete perfect and fully awakened one, perfect in knowledge and good conduct, Sugata, knower of the World, supreme driver of human beings to be tamed, teacher of Gods and human beings, to you, the Buddha, Bhagavan, Glorious Conqueror, Shakyamuni, to you, I prostrate, go for refuge, and make offerings. Please grant me your blessing.

TADYATHA OM MUNI MUNI MAHA MUNYAE SVAHA

Taking Refuge and Generating Bodhichitta

**NA MO GURUBAYE, NA MO BUDDHA YA,
NA MO DHARMA YA, NA MO SANGHA YA. (x3)**

**LAMA LA CHAB SU CHE WO/ SANG GYE LA CHAB SU CHE WO/
CHO LA CHAB SU CHE WO/ GEN DU LA CHAB SU CHE WO/ (3x)**

I take refuge in the Guru, I take refuge in the Buddha,
I take refuge in the Dharma, I take refuge in the Sangha.

**YI DAM CHI KOR CHI, LHA TSO, KOR DANG, CHI PA, NAM LA
CHAB SU CHE WO/ PAL GON DAM PA CHOE CHONG-YE/ SUNG MA
YE SHI CHI CHAN DANG DHEN PA NAM LA CHAB SU CHE WO!**

For the sake of all mother and father sentient beings I transform
myself into a Guru-Yidam-Mandala and thus I will lead all sentient
beings to supreme enlightenment.

**SANG GYE CHO DANG TSO, CHE CHOG NAM LA/ JANG CHUB
BAR DU DHA NE CHAB SU CHE/ DAG GI JIG SOG GYI PAI TSO
NAM CHI/ DROL LA PAN CHAR SANG GYE DRUB PAR SHOK. (3x)**

I go for refuge until I am Enlightened to the Buddha, the Dharma and
the highest assembly. From the virtuous merit I collect by listening to
and practicing the teaching, may I attain the state of a Buddha to be
able to benefit all sentient beings. (3x)

**SEM CHEN THAM CHE DE WA DANG, DE WAI GYU DANG, DHEN
PAR GYUR CHIK. SEM CHEN THAM CHE DOOK NGAL DANG,
DOOK NGAL YI, GYU DANG DRAL WAR GYUR CHIK. SEM CHEN
THAM CHE DOOK NGAL ME PAY, DE WA DANG MI DRAL WA
GYUR CHIK. SEM CHEN THAM CHE, NYE RING CHAK DHANG,
NYI DANG DRAL WAI, TANG NYOM LA, NEE PAR GYUR CHIK. (3x)**

May all sentient beings have happiness and the cause of happiness,
May all sentient beings be free of suffering and the cause of suffering,
May all sentient beings not be separated from the bliss that is free of
suffering, May all sentient beings live in equanimity, free from
attachment and hatred, towards those near and far.

The Full Six Session Guru Yoga



SANG GYE CHOE DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PAI TSOG NAM KYI
DRO LA PAN CHIR SANG GYE DRUB PAR SHOG (x3)

I go for refuge until I am enlightened, To the Buddha, the Dharma,
and the Highest Assembly. From the virtuous merit I collect, By
practising giving and other perfections,
May I attain the state of a Buddha
To be able to benefit all sentient beings.

SEM CHEN THAM CHE, NYE RING CHAK DHANG, DANG
 DRAL-NÉE CHE-PAR PHAG-PAI DE-WA THOB
 ZOD-KE DHUG NGAL GYA-TSO LAY-DRAL TI
 THAR PA DAM PAI DE DANG DRAL MA GYUR
 DRO KUN SID ZHI JIG PA LAY DRAL CHAR
 ZOK PAI JANG CHUB THOG PAR DOE PAI SEM
 DE NÉE ZUNG TE SANG GYE MA THOB BAR
 SOOG GE CHIR YANG MI TONG ZUNG WAR GYI

May all sentient beings be parted from aversion and clinging,
 feeling close to some and distant from others, May they win the bliss
 that is specially sublime, May they find release from the ocean of
 unbearable sorrow, And May they never be parted from freedom's true
 joy. From this moment on, until I am a Buddha, May I never give up,
 though my life be at stake, The attitude to gain full enlightenment
 (bodhicitta) In order to free from the fears of samsara And nirvana's
 complacency all sentient beings.

LAMA GYAL WA SI KYI NAM
 DAG LA GANG PAR ZEE DU SOL
 JE TAR NGON GYE DE SHEG KYI
 JANG CHUB THUG NI KYE PA DANG
 JANG CHUB SEM PAI LOB PA LA
 DE DAG RIM ZHIN NÉE PA TAR
 DAG CHANG DRO LA PHAN DON DU
 JANG CHUB SEM NI KYE GYI ZHING
 JANG CHUB SEM PAI LOB PA LA
 RIM PA ZHIN DU LOB PAR GYI (X3)

O Buddhas, bodhisattvas and gurus please listen To what I now say
 from the depths of my heart. Just as all Buddhas of the past have
 developed The thought of enlightenment, true bodhicitta, Then
 practiced its stages of graded development Following the Trainings
 for all buddha's children, So may I too, for the sake of all beings,
 Develop Bodhicitta and follow the Trainings Exactly as all
 bodhisattvas have done.

DE DU DAG TSE DRI BU YOE/
MI YI SI PA LAY PAR THOB
DE RING SANG GYE RIG SU KYE.
/SANG GYE SE SU DA GYUR TO

At this moment, my life has become truly fruitful,
For having attained an endowed human body,
Today I have developed the true Buddha essence,
Bodhicitta, and thus have become Buddha's child.

DA NÉE DAG GIE CHI NÉE CHANG.
/RIG DANG THUN PAI LAY STAM TE
KYON ME TZUG PAI RIG DHI LA.
/ NYOM PAR MI GYUR DE TAR JA

Applying now any skilled means whatsoever,
May I always accord what I do with this essence
(And follow the actions of all Buddha's children).
May I never confuse with this pure faultless essence
(Any teachings that lack this enlightening thought).

DUN GYI NAM KHAR YIG TROG RIN CHEN TRI
CHU KYE NYI DHA GYE PAI KYIL KHOR TENG
TSA WAI LAMA CHAB DAG DOR JEE CHANG
KU DHOG NGON PO ZHAL CHIG CHAG NYIE KYI
DOR DRIL ZUNG NÉ RANG DRAI YUM LA CHUE
TSAN PAY ZIG BAR RIN CHEN GYAN MANG ZIN
YIE TROG LHA ZEE GOE KYI NA ZA CHAN
DRAN PA TSAM GYI DUNG WA KUN SEL CHING
KYAB CHOG MA LUE DHU PAI DAG NYIE DU
KYIL TRONG TSUL GYI ZHUG PAI NÉE SUM DU
YI GI SUM TSAN HUM GI OUE ZER GYI
RANG ZHIN NÉE NE LAMA DOR JEE CHANG
ZAH HUM BAM HO NYIE SU MEE PAR GYUR.

In the sky before me, on a breathtaking throne of jewels,
On a mandala seat of a lotus, sun and full moon,
Sits my root Guru, all pervading Vajradhara,
With a blue coloured body, one face and two arms.
Holding vajra and bell and embracing his duplicate consort,
He shines resplendent with all the marks of a Buddha,
Adorned with many dazzling jeweled ornaments,
Draped with fine garments of enchanting heavenly scarves.
Even the mere remembrance of him dispels all my torment.
With a nature encompassing every supreme refuge,
He sits cross-legged in the vajra position,
The three spots of his body marked with three letters.
Light beams forth from the HUM at his heart
And invokes Guru Vajradhara from his actual abode.
JAH HUM BAM HO
They merge to become non-dual.

GANG GI DRIN GYI DE CHEN NYIE
KEE CHIG NYIE LA CHAR WA GANG
LAMA RIN CHEN TA BU YI
DOR JEE CHAN ZHAB PAY LA DHUE

I bow at your lotus feet,
O my jewel-like Guru Vajradhara,
Your kindness heralds an instantaneous
Dawn of great bliss.

OM CHOM DHAN PA WOI WANG CHUG LA CHAG TSAL
HUM HUM PHAT

OM KAL PA CHEN POI ME DANG NYAM PAI OUE
HUM HUM PHAT

OM RAG PAI CHOE PEN MI ZEE PA DANG DHEN
HUM HUM PHAT

OM CHE WA NAM PAR TSIG PA JIG PAI ZHAL
HUM HUM PHAT

OM TONG TRAG CHAG NI BAR WAI OUE ZER CHAN
HUM HUM PHAT

OM DRA TA ZHAG DHENG DHUNG DANG KHA TRANG ZIN
HUM HUM PHAT

OM TAG GI PAG PAI NA ZA ZIN PA CHAN
HUM HUM PHAT

OM KUN CHEN DU KHA GEK THAR ZEE LA DHUE
HUM HUM PHAT

OM CHOM DHAN DHE MA DOR JEE PHAG MO LA
CHAG TSAL HUM HUM PHAT

OM PHAG MA RIG MIE WANG CHUG KHA SUM GYI MI THUB
HUM HUM PHAT

OM JUNG POI JIG PA THAM CHE DOR JEE CHEN POE JOM
HUM HUM PHAT

OM DOR JEE DHAN ZHUG ZHAN GYI MI THUB
WANG JE CHAN HUM HUM PHAT

OM TUM MO TRO MOI ZUG KYI TSANG PA KAM PAR ZEE
HUM HUM PHAT

OM DUE NAM TRAG CHANG KAM PAI ZHAN GYI
CHOG LAY GYAL HUM HUM PHAT

OM MUNG JE RENG JE MUNG JE KUN LAY NAM PAR GYAL
HUM HUM PHAT

OM DOR JEE PHAG MO JOR CHEN DHOE WANG
MA LA DHUE HUM HUM PHAT

OM I prostrate to the Bhagavan lord of the brave ones
HUM HUM PHAT

OM To you whose brilliance equals the fire that ends a great eon
HUM HUM PHAT

OM To you who have an inexhaustible crowning top knot
HUM HUM PHAT

OM To you with bared fangs and a wrathful face
HUM HUM PHAT

OM To you whose thousand arms blaze with light
HUM HUM PHAT

OM To you who hold an axe, an uplifted noose, a spear,
and a skull staff HUM HUM PHAT

OM To you who wear a tiger skin cloth
HUM HUM PHAT

OM I bow to you whose great smoke-coloured body ends
all obstructions HUM HUM PHAT

OM I prostrate to Bhagavati Vajra Varahi HUM HUM PHAT

OM To the queen of the female arya practitioners, invincible
in the three realms HUM HUM PHAT

OM To you who destroy all fears of evil spirits with your
great diamond-like means HUM HUM PHAT

OM To you whose eyes empower those who sit on the diamond
throne not to be conquered by anyone HUM HUM PHAT

OM To you whose wrathful body of psychic heat can
dessicate Brahma HUM HUM PHAT

OM To you who terrify and dry up the demons and thus can vanquish
all other forces HUM HUM PHAT

OM To you who triumph over all that can make you ill-tempered,
excited or stupefied HUM HUM PHAT

OM I bow to Vajra Varahi, the consort who overpowers lust
HUM HUM PHAT

DAG POE ZUNG DANG MA ZUNG DANG
 NGOE SHAM YIE KYI TRAL PA LAY
 JUNG WA CHI NANG SANG WA YI
 NA TSOG CHOE TRIN GYA TSO CHOE
 DAG ZHAN LUE NGAG YIE SUM LONG CHOE
 DU SUM GE TSOG CHE
 RIN CHEN ME DRAL ZANG PO KUN ZANG
 CHOE PAI TSOG CHE PA
 LO YE LANG NE LAMA YI DAM KON CHOG SUM LA BUL
 THUG JEI WANG GI ZHE NE DAG LA JIN GYI LAB TU SOL
 IDAM GURU RATNA MANDALA KAM NIRYATAYAMI

All the things I possess and what is not mine,
 What is actually placed here and I mentally create,
 I present to you an ocean- like cloud of these various offerings;
 outer, inner and secret. The body, speech and mind of myself and
 others, Our wealth as well as our virtues amassed in the past, present
 and future, An excellent jeweled mandala together with a mass of
 Samantabhadra's offerings, I envision these all and present them to
 you, O my Guru, my yidam and the Three Precious Gems.
 Accepting these in your compassion,
 bestow on me waves of your blessings.

IDAM GURU RATNA MANDALA KAM NIRYATAYAMI

DU SUM CHOG CHUE DE SHEG MA LU PA
 GANG DUL JE ZHIN NGU MIG NAM ROL GYI
 DRANG ME ZHING DU GYAL WAI ZEE PA CHAN
 LAMA RIN PO CHE LA SOL WA DHEB
 DOR JEE CHANG GI LOB MAN SAM PAI NGON
 RAB JAM GYAL WAI KHOR LO THA DAG LAY
 LHAG PAI ZHING GI DAM PAR LEG NGAG PAI
 LAMA RIN PO CHE LA SOL WA DHEB
 CHOG DANG THUN MONG NGON DRUP MA LU KUN
 GON CHOE TSUL ZHIN TEN PAI JEE DRO WER
 THUNG NE LUE DANG SOOG CHANG YONG TANG TE
 CHOE NYE KHO NA DRUP PAR JIN GYI LAB

I humbly beseech you, my Precious Guru,
Esteemed by Vajradhara, for those meager of mind,
As a field of merit more holy
Than the endless circles of infinite Buddhas.
Every supreme and mundane attainment
Follows upon pure devotion to you, my protector.
Seeing this I forsake my body and even my life,
Bless me to practice what will only please you.

DE TAR SOL WA TAB PAI LAMA CHOG
RANG GI KYI WOE TSUG TU SA MA ZA
LAR YANG GYE ZHIN RANG DANG RO CHIG GYUR
DAG NYIE DOR JEE SEM PAI NGA GYAL GYI
LHAN KYE DE CHEN SANG WE DOR JEE DANG
RANG ZHIN TROE DRAL SANG WE GAN DRA YI
TSON JEE ZUNG NE CHOM DHAN DHE MA CHUE

Requested in this way, my supreme Guru
Comes to the crown of my head.
Once more he gladly merges with me,
We become of one taste. With the pride of being Vajrasattva
I embrace (my consort) Bhagavati
While holding a vajra and bell symbolic
Of the secret of great bliss simultaneous
With the secret of (voidness) free from
the mental fabrication of true existence.

DAG GI LUE DANG DE ZHIN LONG CHOE DANG
DU SUM GE TSOGE PHUNG PO CHI CHE PA
MA GOUR SEM CHEN KUN GYI DON GYI CHIR
DENG NE PHANG PA ME PAR TONG WER JA

From this moment on, without any sense of loss,
I send forth my body and likewise, my wealth,
And my virtues amassed throughout the three times
In order to help all beings, my mothers.

SO SOR THAR PAI TUNG WA DHE NGA LAY
PHAM PA ZHI DANG LHA MA CHU SUM DANG
PANG TONG SUM CHU BAR ZHE GU CHU DANG
SOR SHAG ZHI DANG NYE JE GYA CHU NYIE
ZHAN YANG ZHIE DU TONG SOG PONG WA GYI
(For ordained practitioners only).

DAG TOE ZHAN ME CHOE NOR ME TER ZHIN
SHAG CHANG ME NYAN THEG CHEN POING WA DANG
KON CHOG KOR TROG CHU PONG NGAUR MIG TROG
TSAM MEE NGA DANG LOG TAR DRONG SOG JOM
MA JUNG TONG NYI TEN DANG ZOG JANG DHOG
SO THAR PONG DANG NYAN MEE ZAP ZUN MA
CHOG SUM KOR LEN TRIM NGAN CHA SEM TONG
NYE MIG MI TA KYOE DOE MA LOG DANG
GA GUR NGO TSA TREL ME KUN TRIE ZHI
TSANG GOE CHU DRUG MI GOE LOG TA DANG
SEM DOR NYI CHA TSA TONG CHO JEE SUNG

Praising myself and belittling others,
Not sharing my wealth or the Dharma,
Not forgiving even if others apologize,
Doubting and denying the Mahayana,
Taking offerings intended for the Triple Gem,
Abandoning the Dharma (through sectarianism),
Disrobing (monks or nuns),

Committing the five heinous crimes,
Holding distorted views,
Destroying places such as towns,
Teaching voidness to those untrained,
Discouraging others from full enlightenment,
Causing others to break pratimoksha vows,
Belittling those who follow Hinayana,
Proclaiming false realizations (of voidness),
Accepting gifts of what has been seized from the Triple Gem,
Passing false judgement,
Giving up bodhicitta:

These are the eighteen root (bodhisattva) downfalls.

Not regarding these as detrimental,
Not forsaking the wish to repeat such behaviour,
Delighting and taking pleasure in them,
And having no shame or consideration,
Are the four binding factors that must all be present
For sixteen of these to be complete.
But for the two - holding distorted views and giving up bodhicitta -
These four are not needed.

LA MA NYE ME LOB JA CHE SOE JE
PUN LA KYON JOE DRO LA JAM PA PONG
MON JUG SEM TONG DHO NGA CHOE LA ME
MA MIN SANG DROG RANG GI PHUNG POR NYE
TONG PA NYI PONG DUG CHAN ZA WO TEN
TA WA MA DRAN DE DEN SEM SU JIN
DAM TSIG MI TEN BU ME MAY PA TE
TSA TONG CHU ZHI SOG DANG NGO TE SUNG

I shall guard myself (from all these downfalls).
Despising or belittling my Guru,
Disregarding any practice,
Speaking badly of my vajra brothers,
Abandoning love for any being,
Giving up wishing and entering bodhicitta,
Scorning the teachings of sutra and Tantra,

Revealing secrets to those who are unripe,
Abusing my own aggregates,
Denying or doubting voidness,
Remaining close to malevolent people,
Not recollecting the view (of voidness),
Causing someone to lose faith,
Not upholding my word of honour,
Despising women,
These are the fourteen root (tantric) downfalls.
I shall protect myself from them at the cost of my life.

YAN LAG TSA ZHI CHANG DANG JA MIN PONG
DHAM PAI GON TEN DROG DANG NYEN KUR JA
GE CHU KYONG ZHING THEG CHEN LAY DHOG GYU
NYE DANG GOM PANG DAM TSIG MA LU SUNG

I shall abandon the four basic non-virtues,
as well as liquor and misbehaviour,
Devote myself to a holy, protecting Guru,
Treat my Dharma friends with respect,
Cultivate the ten virtuous actions,
Never withdraw from the Mahayana,
Avoid walking or showing disrespect (to a sacred object).
All these (additional) pledges I shall honour.

TSAN NYIE MI DHAN CHAG GYAR TEN DANG DU SHE
SUM DRAL NYOM JUG JE
NOE MI RUNG LA SANG ZEE TON DANG TSOG KHOR
DU SU THAB TSOE JE
DE PAI DRI LA LAN LOG DHEB DANG NYAN THOE
NANG DU ZHAG DUN NEE
YANG DAG MIN CHANG NAM JOR PAR LOM DE PA
ME LA DHAM CHOE TON
NYE SOG MA DE KYIL KOR LAY JUG GOE ME
SO JANG LOB LAY DHE
LA MA NGA CHU KAB DANG GAL WI POM PO

NAM CHANG TSUL ZHIN SUNG

Relying upon an unqualified consort,
Sitting in union without the three recognitions,
Showing secret substances to an unsuitable vessel,
Fighting or arguing at an offering ceremony,
Giving false answers to sincerely asked questions,
Staying for more than a week in the home of a sravaka,
Boasting that I am a yogi, although I am not,
Teaching the sacred Dharma to those with no faith,
Conferring the mandala rites without full preparation,
Needlessly breaking the pratimoksha or Bodhicitta vows,
Acting in contradiction to the teachings of
the Fifty Verses of Guru Devotion:
These are the the secondary tantric transgressions.
I shall guard myself from them in accordance with the rules.

YON PAI KUN KYOE MI NYE CHOE
TSAN NYI MIN LA NYOM JUG PANG
JOR TSE TA DANG DRAL MI JA
CHAG LAM LA MOE GYUR ME JA
CHAG GYA NAM NYIE DHOR MI JA
CHI NANG THAB LA TZO WOR BEE
KUN DRA MI JIN TSANG KYOE TEN
JANG SEM LEN TSE KYUG DRO PANG

I shall perform all actions (first) with my left,
Make offerings (to women) and never abuse them,
Reject sitting in Union with an unqualified consort,
While in union, never be parted with the view (of voidness),
Relentlessly aspire to the path of transforming attachment,
Never forsake the two kinds of mudra,
Strive mainly for the outer and inner methods,
Never release seminal fluid,
Remain chaste in my behaviour,
And abandon repulsion when tasting bodhicitta.

SOR THAR JANG SAN DOR JE THIG PA YI
NAM DAG KYE PI LAP LA TRA MO LAY
MI LANG DAY YANG DHAR PAR MI KYE
GYA WE KA ZHI DAG GI DRUP PA JA
THIP PA SUM DHA GYU DHE ZHI DU PAI
LUNG DANG TOK PAI DHAM CHOE MA LU PA
GYA WE GONG PA JI ZHIN LI ZUNG TE
GANG TSE THOB GYA DRO WA YONG SU DROL

I shall never transgress, even in my dreams, the most minor rule of the pure moral training, of the pratimoksha, bodhicitta and vajrayana vows. I shall practice according to the Buddha's words. As Buddha intended, I shall uphold the complete sacred Dharma of insight and scriptures As gathered together in the three types of vehicle and four tantric classes. I shall liberate beings by which ever means is suited to each.

DEDICATION

DE LI WOE PI NAM KAR GE WI THU
TSERAB KUN DU DORJE CHANG WANG GI
KYE PAI TSAM LAY NAM YANG ME DHAR WAR
RIM NYE LAM GYE RIM PA THAR CHI SHOK

Through the force of my virtues And by the compassionate power of
Vajradhara throughout all my lives,
May I never transgress any vows I have taken,
May I complete the stages of the two-fold path.

DHO NA DHI TSON NAM KAR GE WE TSOG
JI NYE SAG PA DI YI NYUR DE DAG
NOR BU BANG ZOE SHAM BA LA LA CHI NE
LA MEE LAM GYE RIM PA THAR CHIN SHOK

In brief, may I be born in Shambala, the great jewel treasury,
And complete there the stages of the peerless path
In as quick a time as the amount of white merit,
I have gathered from the virtuous practice.

KYE WA KUN TU YANG DAG LA MA DANG
DRAL ME CHO KYI PAL LA LONG JOB CHING
SA DANG LAM GYI YON TEN RAB ZOG NE
DOR JE CHANG GI GONG PHANG NYUR THOB SHOB

Throughout all my lives may I never be separated from perfectly pure
gurus, By making good use of the glorious dharma
To fulfill the good features of the stages and paths,
May I quickly achieve Vajradhara's enlightenment.

The Abbreviated Six Session Guru Yoga

In my heart I turn to the Three Jewels of Refuge
May I free suffering creatures and place them in bliss,
May the compassionate spirit of love grow within me.
That I might complete the enlightening path.

In the sky on a lotus, a sun and a moon seat,
I see my lama as Dorje Chang,
Blue in colour, he holds a Dorje and bell,
Experiencing great bliss with his consort Ying Chukma.

On his brow a white OM, at his throat a red AH,
From the blue HUM at his heart many colours shine out,
Calling forth the awakened ones from all the ten directions,
Inviting them to him to melt into one.

To your blue lotus feet I bow, Dorje Chang.
With oceans of clouds I make triple offerings :
The lands, jeweled vase, the sun and the moon,
And all precious offerings I make unto you.

Powers supreme and powers mundane,
Follow upon pure devotion to you, my protector,
Thus my body, my life and my wealth I forsake,
And ask for your aid only to please you.

Now my lama requested comes to the top
Of my head and dissolves till we are both one,
And I, Dorje Sempa, unite with Chomdenma,
Holding Dorje and bell and feeling great bliss.

Land, body and wealth and all virtues collected,
For the sake of all mothers I gladly release,
And I vow to protect all the vows I have taken,
Nor transgress even one for the sake of my life.

By means of holding both sutra and Tantra,
May I liberate all living creatures completely.
May the virtues collected flow on toward the Dharma,
Preserve it and nourish the prayers of the masters.

I request that the grace of the Three Jewels of Refuge,
Following on by cause and effect,
Shall fulfil all the prayers that I now set forth
And lead me across to enlightenment's shore.

Lama Tsong Khapa Guru Yoga: Ganden Lha Gya Ma

Invocation

**GAN DAN LHA GAI GON GYE THUG KA NE
RAB KAR ZHO SAR PUNG TRAI CHU ZIN TSER
CHO KYI GYAL PO KUN CHEN LOB ZANG DRAG
SI DANG CHA PA NEE DIR SHEG SU SOL**

You who emanate from the heart of the savior of the hundred devas
Joyful Realm, on the peak of a cloud (water holder) resembling
clumps of extremely fresh white curd, the king of dharma, omniscient
Lobsang Dragpa, with your sons I request you to come to this place.

Requesting to Have a Stable Life

**DUN GYI NAM KHAR SENG THRI PE DAI TENG
JE TSUN LA MA GYE PAI ZUM KAR CHAN
DAG LOB DE PAI SO NAM ZHING CHOG TU
TAN PA GYA CHIR KAL GYAR ZHUG SU SOL**

In the sky before me, on a lion throne, lotus, and moon disc, the
sublime lama smiles with delight. Supreme field of the merit of
mind's devotion, I beg you to abide for a hundred eons
to increase the teachings

Prostration

**SHE JAI KHYON KUN JAL WAI LO DROE THUG
KAI ZANG NA WAI GYAN GYUR LEG SHE SUNG
DRAG PAI PAL GYI LHAM MER ZEE PAI KU
THONG THOE DRAN PA DON DHAN LA CHAG TSHAL**

Your holy mind understands the full extent of objects to be known.
Your eloquent speech is the ear-ornament of the fortunate ones.
Your holy body is glowing and glorious with fame. To you, who it is
meaningful to see, hear, and remember, I prostrate.

Offerings

**YI WONG CHO YON NA TSOG ME TOG DANG
DRI ZHIM DUG POE NANG SAL DRI CHAB SOG
NGO SHAM YI TRUL CHO TRIN GYA TSO DI
SO NAM ZHING CHOG KYO LA CHO PAR BUL**

Beautiful drinking water, various arranged flowers, fragrant incense, light, scented water and so forth actually performed and mentally transformed, oceans of clouds of offerings I offer to you, the supreme field of merit.

Confession

**GANG ZHIG THOG ME DU NAY SAG PA YI
LU NGAG YI CHI MI GE CHI GYI DANG
CHEE PA DOM PA DSUM GYI MI THUN CHOG
NYING NAY GYO PA DRAG PO SO SOR SHAG**

Whatever non-virtues of body, speech and mind, especially actions opposite to the three vows, that I have created from beginningless time, from the bottom of my heart I regret and fervently confess them all individually.

Rejoicing

**NYIG MI DU DHIR MANG THOE DRUB LA TSON
CHO GYE PANG PAI DAL JOR DON YO JE
GON PO CHO CHI LAB CHEN ZE PA LA
DAG CHAG SAM PA THAG PAI YI RANG NGO**

In this time of the five degenerations, you strove for many listenings and realizations and made meaningful the perfect human rebirth by renouncing the eight worldly concerns. In the saviour's extensive deeds, I rejoice sincerely from the depths of my heart.

Requesting and Beseeching

**JE TSUN LA MA DAM PA CHE NAM CHI
CHO KUI KHA LA CHEN TSEI TRIN THRIG NAY
JI TAR TSAM PAI DUL JAI ZIN MA LA
ZAB GYA CHO CHI CHAR PA BAB TU SOL**

Please holy supreme gurus, from billowed clouds of compassion and wisdom in the sky of dharmakaya. Make rainfalls of profound and extensive teachings of whatever is suitable for the ears of sentient beings who are the objects to be subdued.

Dedication

**DAG GI JI NYE SAG PA GYE WA DHI
TAN DANG DRO WA KUN LA GANG PHAN DANG
CHE PAR JE TSUN LO ZANG DRAG PA YI
TAN PAI NYING PO RING DU SAL JE SHOG**

I dedicate whatever virtues I have collected, for the benefit of the teachings and all sentient beings. In particular, for the essential teachings of venerable Lobsang Dragpa to shine forever.

**PÄL DÄN TSA WÄI LA MA RIN PO CHE
DAG GI CHI WOR PE MI TENG ZHUG LA
KA DRIN CHEN PÖI GO NE JE ZUNG TE
KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL**

Magnificent and precious root Guru, Please abide on the lotus seat at my crown. Guide me with your great kindness, and grant me the realizations of your holy body, speech, and mind.

Nine Line Prayer To Lama Tsong Khapa

**NGON DRUP KUN JUNG THUB WANG DOR JE CHANG
MIG ME TSE WAI TER CHEN CHAN RA ZIG
DRI ME CHEN PAI WANG PO JAM PAI YANG
DU PUNG MA LU JOM DZE SANG WAI DAG
GANG CHAN KHE PAI TSUG GYAN LO ZANG DRAG
CHAP SUM KUN DU LA MA SANG GYA LA
GO SUM GU PAI GO NE SOL WA DEB
RANG ZHAN MIN CHING DROL WAR JIN GYI LOB
CHOG DANG THUN MONG NGO DRUB TSAL DU SOL (X3)**

Vajradhara, lord of sages, source of all realizations,
Avalokiteshvara, great treasure of objectless compassion,
Manjushri, master of stainless wisdom, Vajrapani, destroyer of the
entire host of maras, Losang Dragpa, crown jewel of sages of the land
of snow, to you, guru-buddha, embodying the three refuges,
I make requests respectfully with my three doors.
Please grant your blessings to liberate myself and others.
Please bestow the supreme and common realizations. (3X)

**TSE RAB KUN TU GYAL WA TSONG KHA PAI
THEG CHOG SHE NYEN NGOE SU ZIN PAI THUE
GYAL WAI NGAG PAI LAM ZANG DE NY LAY
KE CHIG TSAM YANG DHOG PAR MA GYUR CHIG**

In all my lives, through the victorious one, Lama Tsongkhapa, acting
in person as the Mahayana guru, may I never turn aside for even an
instant from the excellent path of the victorious ones.



The Foundation of All Good Qualities

by Lama Tsongkhapa

YÖN TÄN KUN GYI ZHIR GYUR DRIN CHÄN JE
TSHÜL ZHIN TEN PA LAM GYI TSA WA RU
LEG PAR THONG NE BE PA DU MA YI
GU PA CHEN PÖ TEN PAR JIN GYI LOB

The foundation of all good qualities is the kind and perfect,
pure Guru; Correct devotion to him is the root of the path.

By clearly seeing this and applying great effort,
Please bless me to rely upon him with great respect.

LÄN CHIG NYE PÄI DAL WÄI TEN ZANG DI
SHIN TU NYE KA DÖN CHEN SHE GYUR NE
NYIN TSÄN KUN DU NYING PO LEN PÄI LO
GYUN CHEE ME PAR KYE WAR JIN GYI LO

Understanding that the precious freedom of this rebirth is found only
once, Is greatly meaningful, and is difficult to find again, Please bless
me to generate the mind that unceasingly,
Day and night, takes its essence.

LÜ SOG YO WA CHU YI CHU BUR ZHIN
NYUR DU JIG PÄI CHI WA DRÄN PA DANG
SHI WÄI JE SU LÜ DANG DRIB MA ZHIN
KAR NAG LE DRE CHI ZHIN DRANG WA LA

This life is as impermanent as a water bubble;
Remember how quickly it decays and death comes.
After death, just like a shadow follows the body,
The results of black and white karma follow.

NGE PA TÄN PO NYE NE NYE PÄI TSHOG
THRA ZHING THRA WA NAM KYANG PONG WA DANG
GE TSOG THA DAG DRUB PAR JE PA LA
TAG TU BAG DANG DÄN PAR JIN GYI LOB

Finding firm and definite conviction in this,
Please bless me always to be careful
To abandon even the slightest negativities
And accomplish all virtuous deeds.

KYI PAI MI NGOM DUG NGÄL KUN GYI GO
YI TÄN MI RUNG SI PÄI PHUN TSHOG KYI
NYE MIG RIG NE THAR WÄI DE WA LA
DON NYER CHEN POR KYE WAR JIN GYI LOB

Seeking samsaric pleasures is the door to all suffering:
They are uncertain and cannot be relied upon.
Recognizing these shortcomings, Please bless me to generate the
strong wish for the bliss of liberation.

NAM DAG SAM PA DE YI DRANG PA YI
DRÄN DANG SHE ZHIN BAG YÖ CHEN PO YI
TÄN PÄI TSA WA SO SOR THAR PA LA
DRUB PA NYING POR JE PAR JIN GYI LOB

Led by this pure thought,
Mindfulness, alertness, and great caution arise.
The root of the teachings is keeping the pratimoksha vows:
Please bless me to accomplish this essential practice.

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KUN KYANG DE DRA WAR
THONG NE DRO WA DROL WÄI KHUR KHYER WÄI
JANG CHUB SEM CHOG JONG PAR JIN GYI LOB

Just as I have fallen into the sea of samsara,
So have all mother migratory beings.
Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing migratory beings.

SEM TSAM KYE KYANG TSHUL TRIM NAM SUM LA
GOM PA ME NA JANG CHUB MI DRUB PAR
LEG PAR THONG NE GYAL SÄI DOM PA LA
TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

Even if I develop only bodhichitta, but I don't practice the three types
of morality, I will not achieve enlightenment.

With my clear recognition of this, Please bless me to practice the
bodhisattva vows with great energy.

LOG PÄI YUL LA YENG WA ZHI JE CHING
YANG DAG DÖN LA TSHUL ZHIN KYOE PA YI
ZHI NE LHAG THONG ZUNG DU DREL WÄI LAM
NYUR DU GYÜ LA KYE WAR JIN GYI LOB

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

THUN MONG LAM JANG NOE DU GYUR PA NA
THEG PA KUN GYI CHOG GYUR DOR JE THEG
KÄL ZANG KYE WÖI JUG NGOG DAM PA DER
DE LAG NYI DU JUG PAR JIN GYI LOB

Having become a pure vessel by training in the general path,
Please bless me to enter The holy gateway of the fortunate ones: The
supreme vajra vehicle.

DE TSHE NGO DRUB NAM NYI DRUB PÄI ZHI
NAM DAG DAM TSHIG DOM PA SUNG PA LA
CHOE MA MIN PÄI NGE PA NYE GYUR NÄ
SOG DANG DÖ TE SUNG WAR JIN GYI LOB

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya. As I have become firmly
convinced of this, Please bless me to protect these vows and pledges
like my life.

DE NE GYU DEI NYING PO RIM NYI KYI
NEE NAM JI ZHIN TOG NE TSÖN PA YI
THUN ZHAI NÄL JOR JOE LE MI YEL WAR
DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

Then, having realized the importance of the two stages,
The essence of the Vajrayana, By practicing with great energy, never
giving up the four sessions, Please bless me to realize the teachings of
the holy Guru.

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG
TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING
CHI DANG NANG GI BAR DU CHÖ PÄI TSHOG
NYE WAR ZHI WAR JIN GYI LAB TU SÖL

Like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

KYE WA KUN TU YANG DAG LA MA DANG
DRÄL ME CHÖ KYI PÄL LA LONG CHÖ CHING
SA DANG LAM GYI YON TÄN RAB DZOG NE
DOR JE CHANG GI GO PHANG NYUR THOB SHOG

In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

THE ACTUAL SADHANA PRACTICE

Requests to the Yamantaka Lineage Gurus

**CHAP DHAG JAM PAI DO JEE SHIN JE SHAI
GYAL WA KUN NGOE JE TSUN TSONG KA PA
YOB SRI GYUE PAR CHEE PA THAM CHAY LA
SOL WA DEB SO NGOE DRUP NAM NYIE TSOL**

O pervading Lord Manjushri-vajra, the Opponent of Yama,
O Lama Je Tsongkhapa, the Father who embodies all Conquerors,
And your Sons together with the lamas of the lineage,
Please bestow the two kinds of siddhi.

Taking Refuge and Generating Bodhicitta

**KON CHOG SUM LA CHAB SU DRO
SEM CHEN THAM CHAY DAK GI DROL
JANG CHUB NAY LA GOE PAR GYI
JANG CHUB SEM NI YANG DAG KYED (x3)**

I go for refuge to the Triple Gem
I shall liberate all sentient beings
And place them in the state of Enlightenment
I shall purely generate Bodhicitta

Instant Self-Generation as Yamantaka

**RANG NYI KAE CHIG GI PAL DOR JEE JIG JIE SHAL
CHIG CHAG NYI CHI DRI GUG DANG THOD PA ZIN PAI
KUR ZHENG PAR GYUR**

Instantaneously I arise into the exalted body of glorious Vajrabhairava
with one face and two arms holding a curved knife and skull-cup.

Blessing the Inner Offering

*** OM HRI TRI VIK TRI TA NA NA HUM PHAT**
(do not sprinkle nectar)

Purifying all dualistic appearances with emptiness mantra (The inner offering) becomes emptiness.

*** OM SOBHAVA SHU DHA SARVA DHARMA SOBHAVA SHU
DOO HAM**

Everything becomes emptiness also dissolves into emptiness.

**TONG PA NYI DU GYUR/ TONG PAI NGANG LAY/ YAM
LAY LUNG/ ROM LAY ME/ AH LAY MI GOI/ GYE PU SUM
GYI TENG DU AH LAY JUNG WI/ THOE PA KAR PO/ DI YI
NANG DU SHA NGA/ DUE TSI NGA/ DE DAG GI TENG DU/
OM AH HUM/ RANG GI THUG KAI HUM LAY WO ZER
TROE/ LUNG YOE/ ME BAR/ THOE PAI NANG GI / ZEE
NAM ZHU SHING KHOL/ YI GE SUM LAY/ WO ZER TROE
PAI/ DOR JEE SUM KUG NEE/ THIM PA THO PAR LUNG TE
ZHU WAI HUM GI KHA DOG DRI NUE CHI CHON JANG/ A
YI DUE TSIR TOG PAR JE/ OM GYI MANG POR BAR
ZHING PEL WAR GYUR/ OM AH HUM (X3) *(Inner Offering)***

While it is empty, from YAM comes wind, from RAM, fire, from AH, three hearthstones of human heads, upon which from AH comes a white skull cup. In it are the five meats and the five nectars.

Above them are **OM AH HUM**. From the HUM at my heart, light rays radiate. The wind stirs, the fire blazes, and the substances in the skull cup melt and boil. Light rays from the three syllables, whereby the three vajras are hooked and absorb into them.

The three syllables then fall into the skull cup and melt. Through this, **HUM** purifies the faults of colour, odour and potential. **AH** transforms them into nectar. **OM** multiplies and increases them abundantly. Blessing with three syllables **OM AH HUM** (3x)

Blessing the Outer Offerings

*** OM HRIH SHTRIH VIKRITA-NANA HUM PHAT**
(make inner offerings and sprinkle nectar)

Purifying hindrances with wrathful action mantra

*** OM SOBHAVA SHU DHA SARVA DHARMA SOBHAVA SHU
DOO HAM**

Purifying all dualistic appearances with emptiness mantra

**TONG PA NYI DU GYUR/ TONG PAI NGANG LAY/ AH LAY
JUNG WAI THOE PA YANG SHING GYA CHE WA NAM KYI
NANG DU/ HUM HUM ZHU WA LAY JUNG WE CHOE PA
NAM CHEE PAR SUM DHAN GYI NGO WOR GYUR**

(Everything) becomes empty. Within a state of emptiness, from **AH's** come vast and expansive skull-cups, inside of which are **HUM's**. The **HUM's** melt and become libation, cooling water for the feet, perfume, flowers, incense, a butter lamp, food and music. By nature they are bliss and emptiness. In aspect they are the offering substances. Their function is to confer distinguished, uncontaminated bliss as objects to be enjoyed by the six cognitive powers.

*** OM ARGHAM AH HUM/** *(water for drinking)*

*** OM PADYAM AH HUM/** *(water for washing)*

*** OM GANDHE AH HUM/** *(perfume)*

*** OM PUSHPE AH HUM/** *(flowers)*

*** OM DHUPE AH HUM/** *(incense)*

*** OM ALOKE AH HUM/** *(light)*

*** OM NAIVIDYA AH HUM/** *(food)*

*** OM SHABDA AH HUM** *(music)*

(With mudras and ring bell.)

Generating Oneself as Yamantaka

*** OM SOBHAVA SHU DHA SARVA DHARMA SOBHAVA SHU
DOO HAM**

**TONG PA NYIE DU GYUR/ TONG PAI NGANG LAY/ DOR
JEE SA ZHI RA WA/ GUR LA RE/ ME RI DANG/ CHA PAI
NANG DU/ ZHAL YEE KANG DRU ZHI/ GO ZHI PAI/ WUE
SU NA TSOG/ PE DHA/ NGI MI KHYIL KOR GYI DHAN LA
GYU DOR JEE ZIN PA JAM PAL GYI KUR GYUR/ RANG
JAM PAL PA WOR SAL WI THUG KA NEE WO ZER TROE/
DE WAR SHEG PA THAM CHAY/ PAL DOR JEE JIG JE KYI/
NAM PAR CHAN DRANG/ RANG LA THIM PA YONG SU
GYUR PA LAY/ RANG NYI DRAE BU DOR JEE ZIN PA/ PAL
DOR JEE JIG JE CHEN PO KU DOG THIE NA ZHAL GU/
CHAG SO ZHI ZHOP CHU-DRUG-PA YEE KUM ZHING/
YON KYANG WI/ TOB KYIE ZHOG PA/ DI YI THUG KAR YE
SHI SEM PA JAM PAL ZHON NUR GYUR PA/ DI YI THUG
KAR TING-NGE ZIN SEM PA HOM YIG GI TSEN PA/ DI YI
KYI WOR OM/ DRIN PAR AH/ THUG KAR HOM/ THUG KAI
HOM LAY WO ZER TROE/ RANG ZHIN GYI NEE NE/ YE
SHI PA DANG/ WANG GI LHA NAM CHAN DRANG/ YE SHI
PA RANG LA THAM/ WANG LHE WANG KUR/ MI KYOE PAI
WU GYEN PAR GYUR**

Everything becomes emptiness. While they are empty, from that state comes a Vajra ground, fence, tent and canopy together with a mountain of fire. Within it is the celestial mansion that is square and has four doors. In its centre, upon a seat of variegated lotus, moon and sun disks, I arise as the exalted body of Manjushri, the causal Vajra-holder. From the heart of myself visualised as the hero Manjushri, light rays radiate, inviting all the Sugatas in the aspect of glorious Vajrabhairava. They absorb into me, and I completely transform into the great glorious Vajrabhairava, the resultant Vajra-holder, with an exalted body dark blue in colour, nine faces, thirty

four arms and sixteen legs. I stand with my right legs bent and my left legs outstretched. At my heart is the wisdom being, youthful Manjushri. His heart is marked with the concentration being, the syllable HUM. At my crown is an OM, at my throat an AH, and at my heart a HUM. Light rays radiate from HUM at my heart, inviting the wisdom beings and empowering deities from their natural abodes. The wisdom beings dissolve into me. The initiation deities confer the empowerment. From the nectar that overflows at my crown, my head becomes adorned with Akshobhya.

Presenting Outer Offerings to Oneself as Glorious Yamantaka

*** OM YAMANTAKA ARGHAM/ PADHAM/ GANDHE/
PUSPHE/ DHUPE/ ALOKE/ NAIVIDY/ SHABDA
PRATICCHA HUM SVAHA** *(With Mudras and Ring Bell)*

Presenting Inner Offering to Oneself as Glorious Yamantaka

*** OM YAMANTAKA HUM PHAT OM AH HUM**
(Make Inner Offering)

Offering Praise to Oneself as Glorious Yamantaka

**ZUG CHOG CHOG TU DRAG PO CHE
PO WO CHOG GI KYOE YUL CHEN
DUL GA DUL WAI DON DZE PA
DO JEE JIG JEE LA CHAG TSAL** *(mudras ring bell)*

Supreme form, extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
to Vajrabhairava I bow down.

Recitation Of Yamantaka's Four Mantras

Contemplate that: On top of a sun disk at my heart, the syllable HUM is encircled by the mantra rosaries.

**RANG GI THUG KAR/ NYI MI KYIL KHOR GYI/ TENG DU/
HOM YIG GI/ THAR NGAG TRENG GAI KOR WAR GYUR**

On top of the sun-disc mandala at my heart,
around the syllable HUM circle the mantra-rosaries:
The Combined Peaceful and Wrathful Mantra.

The mantra of Manjushri:

* **OM A RA PA TZA NA DHIH** (21x)

*The visualisation of reciting the mantra of Manjushri is as follows:
The concentration being letter **HUM** at the heart of oneself visualized as a deity becomes a yellow letter **DHIH**. Outside of that is a six-spoked yellow sword. On each of the spokes respectively are the six letters **OM A RA PA TZA NA**. In the six intermediate directions visualize six letter **DHIHs**. While reciting **A RA PA TZA**, an infinite amount of yellow light, in nature of the wisdom of Lord Manjushri and in aspect forms of Manjushri, seed syllables, implements (sword and text) and mantras, is emanated from the sword and the syllables and fills the inside of one's body. Then think that all the faults of sentient beings, and particularly all faults of ignorance are eliminated like the sun shining into a dark corner.*

*Think that one achieves a special light of wisdom like that of Manjushri. This light is emanated outward, purifying the vessel and essence and placing sentient beings in the state of Manjushri. Than all the Buddhas and their offspring are pleased with offerings, and all their wisdoms are invited in the aspect of an infinite number of forms of lord Manjushri. These dissolve into the letter **DHIH** at my heart. Think that one achieves the special wisdoms of hearing, contemplation, meditation, rhetoric, debate and composition.*

*Then visualise a brilliant orange **DHIH** on the base of the tongue with its head facing one's throat. In one breath, recite **DHIH** one hundred times.*

*Much light is emanated from this letter **DHIH**, filling one's own body entirely, and think that one has achieved a special power of memory not to forget the words and meanings of the teachings.*

The Recitation of the Root Mantra:

*** OM YAMA RAJA SADO ME YA / YAME DORU NA
YO DAYA / YADA YO NI RA YAK CHEYA / YAKSHE
YAN ZA NIRA MAYA HUM HUM PHAT PHAT SVAHA**

*Visualisation: When reciting the root mantra, the sword and wheel together with the **DHIH** dissolve into the letter **DHIH** in the center. **DHIH** becomes a blue letter **HUM**. Around this is (the garland of the essence mantra) **YAMANTAKA**, around this is (the garland of the action mantra) **HRIH SHTRIH**, and around this is the mantra garland of **OM YAMARAJA**. The colour of the letters is blue and they stand upright, appearing like scintillating orange flames. Think that this has the power to eliminate the entire three thousand worlds.*

When reciting each mantra, think that an infinite number of forms and infinite light come from the central seed syllable and the mantra garland, filling the entire outside of one's body, eliminating the downfalls and obstacles accumulated from beginningless lives, as well as pacifying all sickness and evil spirits. Life, merit, and the qualities of knowledge of scripture and insight are developed. The light emanated from the right nostril of the root face eliminates all the impurities or the vessel and essence and places all sentient beings in the state of Vajrabhairava.

All the Victorious Ones and their offspring are pleased with an inconceivable variety of offerings. The blessings of their body, speech and mind and all the attainments are invited in the form of Vajrabhairava, etc. They enter through the left nostril of the root face and dissolve into the seed syllable at the heart. Then think that because of this one has received the blessings of the Victorious Ones together with their offspring, and all attainments.

(Recite the root mantra, the action mantra and the essence mantra as much as possible. When completing the mantra recitation of the outside mantra, it dissolves into the next one inward.)

The recitation of action mantra:

*** OM HRI TRI VIK TRI TA NA NA HUM PHAT**
(100x, 21x or as many times as possible)

The recitation of essence mantra:

*** OM YAMANTAKA HUM PHAT (21x)**

The hundred-syllable mantra:

*** OM YAMANTAKA SAMAYA MANU-PALAYA/
YAMANTAKA TENO PA TIK TRA/ DRIDHO ME
BHAVA/ SUTO KHAYO ME BHAVA/ SUPO KHAYO ME
BHAVA/ ANURAKTO ME BHAVA SARVA SIDDHI
ME TRA YAN ZA/ SARVA KARMA SUCHA ME
CHI RI TAM SHI RI YAM KURU HUM/ HA HA HA HA
HOH BHAGAVAN/ YAMANTAKA MA ME MUNCHA/
YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH
HUM PHAT (1x or 3x)**

*Visualisation: a stream of nectar flows from the letter HUM surrounded by
the hundred syllables at the heart of the respective lord of the family, and
think that all downfalls are eliminated.*

(Ring bell while reciting the hundred-syllable mantra.)

Outer and Inner Offerings to Oneself as Yamantaka

*** OM YAMANTAKA ARGHAM/ PADYAM/ GANDHE/
PUSHPE/ DHUPE/ ALOKE/ NAIVIDYA/ SHABDA
PRATICCHA HUM SVAHA
(With Mudras and Ring Bell)**

*** OM YAMANTAKA HUM PHAT OM AH HUM
(Make Inner Offering)**

Praise to Oneself as Yamantaka

**ZUG CHOG CHOG TU DRAG PO CHE/
PO WO CHOG GI KYOE YUL CHEN/
DUL GA DUL WAI DON DZE PA
DO JEE JIG JEE LA CHAG TSAL (Mudra and Ring Bell)**

Supreme form, extremely great fury,
intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
to Vajrabhairava I bow down.

Blessing the Torma Offering

*** OM HRIH TRI VIK TRI TA NANA HUM PHAT/**
(sprinkle nectar offering)

Purifying hindrances with wrathful action mantra

*** OM SVABHAVA SHUDDHAH SARVA DHARMAH
SVABHAVA SHUDDOHO HAM**

Purifying all dualistic appearances with emptiness

**TONG PA NYI DU GYUR/ TONG PAI NGANG LAY/ YAM LAY
LUNG/ ROM LAY ME/ AH LAY MI GOI GYE PU SUM GYI
TENG DU/ AH LAY JUNG WI THOE PA KAR PO/ DI YI NANG
DU SHA NGA/ DUE TSI NGA/ DI DAG GI TENG DU/ OM AH
HUM/ RANG GI THUG KAI HUM LAY WO ZER TROE/
LUNG YOE ME BAR/ THOE PAI NANG GI ZEE NAM ZHU
SHING KHOL/ YI GE SUM LAY WO ZER TROE PAI/ DOR
JEE SUM KUG NEE/ THIM PA THOE PAR LUNG TE ZHU
WAI HOM GI KA DOG DRI NUE KYI KYON JANG/ A YI DUE
TSIR TOG PAR JE/ OM GYI MANG POR BAR ZHING PEL
WAR GYUR OM AH HUM (x3) *(Inner Offering)***

Everything becomes emptiness. While it is empty, from YAM comes wind, from RAM, fire, from AH, three hearthstones of human heads, upon which from AH comes a white skull cup. In it are the five meats and the five nectars. Above them are OM AH HUM. From the HUM at my heart, light rays radiate. The wind stirs, the fire blazes, and the substances in the skull cup melt and boil. Light rays from the three syllables, whereby the three vajras are hooked and absorb into them. The three syllables then fall into the skull cup and melt. Through this, HUM purifies the faults of colour, odour and potential. AH transforms them into nectar. OM multiplies and increases them abundantly.

Recite the three syllables three times: OM AH HUM (3x)

*Inviting Yamantaka and His Mandala as Guests for
Torma Offering*

**DUN DU KE CHIG GIE PAL DOR JEE JIG JE PA WO CHIG
PAI TEN DANG TEN PAI KYIL KOR YONG SU ZOG PA
GYUR/ RANG GI THUG KEE HOM LAY WO ZER TROE/ PAL
DOR JEE JIG JE PA WO CHIG PAI YE SHI PAI KYIL KOR
CHOG KYONG DANG CHAY PA CHEN DRANG/ DZA HUM
PAM HO/ YE SHI PA DANG DAM TSIG PA DANG NYIE SU
ME PAR GYUR/ DRON NAM KYI JAG HOM LAY KYEE PAI
DOR JEE TSE CHIG PA KAR PO WO KYE BU GU CHAN DU
GYUR PAI TOR MI CHU THAM CHE DRANG TE SOL WAR
GYUR**

Instantaneously there appears before me the complete supporting mandala of the glorious Solitary Hero Vajra-bhairava and its supported deities. From the HUM at my heart, light rays emanate, bringing forth the mandala of the wisdom beings of glorious Solitary Hero Vajrabhairava, together with the directional protectors. JAH HUM BAM HOH. The wisdom beings become non-dual with the commitment beings. From a HUM on the tongue of (each of) these guests comes a white single-spoked vajra through which each partakes (of the offering), drawing up the essence of the Torma through a straw of light.

Offering Torma with Mudras and Mantra

*** OM HRI TRI VIK TRI TA NA NA HUM PHAT
BEZA BAI RA WA YA A TI PA DHI EA MAM BA LIM TA
KHA KHA KHAHI KHAHI HUM PHAT SVAHA (3x or 7x)**

Outer and Inner Offerings to Yamantaka and His Mandala

*** OM YAMANTAKA ARGHAM, PADYAM, GANDHE,
PUSHPE, DHUPE, ALOKE, NAIVIDYA, SHAPTA,
PRATICCHA HUM SVAHA**

*** OM YAMANTAKA HUM PHAT OM AH HUM**
(Make inner offering)

Praise To Front-Generated Yamantaka

**NYIE ME THUN MONG MA YIN CHAB PAI KU
KU LA NYOM ZEE GYA WA KUN GYE YAB
CHOE CHI YANG GYUR GYA WA KUN GYE YUM
YE SHE SAM PA GYA WA KUN GYE SEA
CHAG TSAL JAM PAL PAL JOR ZOG PA CHOE
CHOE CHI KU LA JAM DHANG ME NGA YANG
SI SUM DUG PA MA LUE DUL WE CHIR
THUG JE THAB CHI TRO GYAL KUR TEN PA
JAG JIE SHIN JEE SHE LA CHAG TSAL LO**

Non-dual, uncommon, pervasive exalted body;
Acting with equanimity towards all, father of all conquerors;
The reality sphere of phenomena, mother of all conquerors;
The wisdom being, spiritual child of all conquerors –
I prostrate to you, complete and glorious Manjushri.
Although the Dharmakaya has no love-hate dichotomy,
In order to subdue all evil beings of the three realms of existence,
Through compassionate means, you display the exalted body of the
king of fury. I prostrate to Bhairavava Yamantaka.

Torma Offering to Yamantaka

*** OM YAMA RAJA SADO ME YA / YAME DORU NA YO DAYA
/ YADA YO NI RA YAK CHEYA / YAKSHE YAN ZA NIRA
MAYA HUM HUM PHAT PHAT SVAHA**

Torma Offering to the Directional Protectors

*** OM BHU ZA RA NAM / YAPA TALA CHARAYA / MAN KHE
CHARAYA / TA PUR WA NI GA NAM / KA DAK SHI NA DI
GAYA / HUM PAZCHI MA NAM PHAT UTTARA TI GA YA /
OM Ur HRIH YA / TRI VA / VIK SHI / TRI KO / TA-E / NA
AH / NA DE / HUM BHA YO PHAT SARVA BHUTE BHY (3x)**

Outer and Inner Offerings to the Directional Protectors

* OM DA SHA DIK LO KA PA LA SA PA RI WA RI ARGHAM/
PADHAM/ GANDHE/ PUS PE/ DHUPE/ ALOKE/ NEE VIN
DHY/ SHA DHA/ TRATI CCHA HUM SVAHA

(With Mudras and Ring Bell)

* OM DASHA DIK LO-KA PA-LA SA PA RI WARI OM AH
HUM (Make Inner Offering)

Praise to the Directional Protectors

CHOM DAN CHOE JE JAM YANG CHAN LAM DU
DUG DUL TEN PA SUNG WA ZHAL SHEL PA
LAY CHI SHIN JE MA MO KHA DRO MA
JONG PO RO LANG CHI JE KA NYAN TSOG
CHIN NANG CHONG WE DAM CHAN MA LU LA
DAG NI RE WE SAM CHI DUE CHING CHEE
CHOG CHONG KOR DANG CHA PA NAM CHI DAG GI
GE WEI JA WA NAM THAR CHIN PA DANG
DI YI BAR CHE ZHE WEI TRIN LAY ZOE CHI

To Karma Yama, Ogresses, Dakinis, evil spirits and zombies
Hosts of those who obey what they are told, Those sworn as outer and
inner protectors, without exception, To you who in the presence of the
Bhagavan and Dharma Lord Manjushri. Promised to subdue demons
and guard the teachings, I bow and turn with a wishful mind. May the
directional guardians along with your retinue, bring to completion my
virtuous activities and enact exalted activities that pacify any
obstacles to them!

CONCLUDING PRACTICE

Dissolution of Self as Yamantaka Into Clear Light **Emptiness**

TOR DRON KOR CHE RANG NE SU ZHAG/

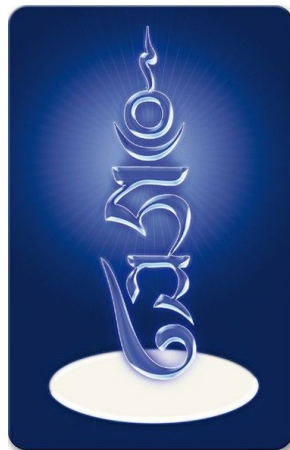
The guests of the Torma return to their own abodes.

**DUR TROE ZHAL YE KANG LA THIM/ ZHAL YE KANG
RANG LA THIM/ RANG YE SHE SEM PA LA THIM/ DE
TING NGE ZIN SEM PA HUM LA THIM/ DE YANG WU SAL
TONG PA NYI DU THIM PAR GYUR/**

The cremation grounds absorb into the celestial mansion. The celestial mansion absorb into me. I absorb into the wisdom being. The wisdom being absorbs into the concentration being HUM. That in turn, absorbs into clear light emptiness.

**TONG PAI NGA LAY/ RANG NYI DOR JEE JIG JE/ ZHAL
CHIG CHA NYI PAR SAL WEI/ NEE SUM DU/ DRU SEM GYI
TSEN PAR GYUR**

From the state of emptiness, I arise as Vajrabhairava with one face, and two arms. My three places are marked with the three grain (syllables).



Yamantaka Dedication

**NAM DAG SAM PAI TSUL DHIR BEE PA LAY
JUNG WAI GE WAI THA YEE DRO WA KUN
KYI ZHING CHI WA JAM YANG ZHI TRO YE
DRAL WA MAN PAR JEE SU ZIN GYUR CHIG**

Through the virtue that has arisen
From making effort in this manner with a pure, selfless attitude,
May all infinite migrators in birth after birth
Be inseparably cared for by the peaceful and wrathful Manjushri!

**NAM KHAB JI SI KU NGAI DAG NYI CHAN
KHA JOR DUN DHAN GO PHANG NGON GYUR NE
THA DAG DRO DHI GO PHANG DE NYI LA
KE CHIG NYI LA DE LAG GOE PAR SHOG**

Having manifested the state possessing the seven unions
And having the essence of the five exalted bodies for as long as space
abides, May I instantaneously and with ease,
Place infinite migrators in that very state!

Prayer of Auspiciousness

***TSA GYU LAMA NAM CHI TASHI SHOG
YI DHAM LHA TSO G NAM CHI TASHI SHOG
MA DANG KHA DRO NAM CHI TASHI SHOG
CHOE CHONG SONG MA NAM CHI TASHI SHOG***

May there be the auspiciousness of the root and lineage gurus!
May there be the auspiciousness of the Yidams and assemblies of
deities! May there be the auspiciousness of the mothers and dakinis!
May there be the auspiciousness of the Dharma protectors and
guardians!

Long Life Mantra of His Holiness the Dalai Lama



**TONG NYI NYING JE ZUNG DU JUG PÄI LAM
CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GON
CHAG NA PE MO TEN ZIN GYA TSO LA
SOL WA DEB SO ZHE DON LHÜN DRUB SHOG**

Saviour of the Snow Land Teachings and transmigratory
beings, who makes extremely clear the path
that is unification of emptiness and compassion,
to the Lotus Holder, Tenzin Gyatso,
I beseech may all your holy wishes be spontaneously fulfilled.

**OM AH GURU BENZA DHARA BHA-TRA
RAM MANJUSHRI VANGEN-DRA SUMATI
JHANA SHASANA DHARA SAMUDRA SHRI
BHADRA SARVA SIDDHI HUM HUM**

**GANG RI RA WAI KOR WAI ZHING KAM DIR/
PANG DANG DE WA MA LU JUNG WAI NEE/
CHEN REN ZIG WANG TEN ZIN GYA TSO YI/
ZHA PAI SI TAI BAR DU TAN GYUR CHIG**

O Avalokiteshvara, Tenzin Gyatso,
the source of benefit and bliss in the snow land of Tibet
please live until the end of cyclic existence.



Praise of Mahakala Dharma Protector



Mahakala is the wrathful aspect of Aalokiteshvara, the Buddha of Compassion. The main role of Mahakala is to fulfil the four enlightened activities of pacifying interferences, increasing favourable circumstances, gaining control over situations and, if all else fails, destroying obstacles with wrathful force. Everyday Lama Tendar performs Mahakala Puja dedicated to the dharma friends of our centre and to all sentient beings.

**HUM! NYUR ZEE CHAN REN ZIG LA CHAG TSAL LO
ZHAB DHUB THAM CHEE BIE NA YA KA NEE
NAG PO CHEN PO TAG GI SHAM THAB CHAN
CHAG DRUG DRUL GYE GYAN GYE NAM PAR GYAN**

Quick-acting Avalokita, homage to you!
Wearing anklets, you trample Ganesa.
Mahakala, you wear a tiger-skin loincloth
Fully adorned with snake-ornaments on your six arms.

**YEE PA DRI GUG BAR WE TRENG WA ZIN!
THA MA DRA MA RU NI GRAG TU TROL
YON PA THOE PA DANG NI DHUNG TSE SUM
DE ZHIN ZHAG PA ZUNG NEE CHING WAR JE**

The (first) right holds a triku (chopping-knife), the middle a mala, the last plays violently a damaru; The left hold a skull-cup, and a three-pronged lance, And likewise a noose, which serves for tying up.

**DRAG POI ZHAL NI CHE WA NAM PAR TSIG !
CHAN SUM DRAG PO EU TRA GYAN DU BAR
TRAL WAR SIN DHU RA YIE LEG PAR JUG
KYI WOR MI KYOE GYAL POI GYE TAB TAN**

Your wrathful mouth completely bares its fangs, your three eyes are fierce. The hair of your head blazes upward. Your forehead is properly anointed with red lead. On your crown, Aksobhya's royal presence is fixed.

**TRAK ZAG MI GO NGA CHUI DO SHAL CHAN!
RIN CHEN THOE KAM NGA YI EU LA GYAN
SHING LEE JON NEE TOR MA LEN ZEE PAI
PAL DEN CHAG DRUG PA LA CHAG TSAL LO**

You wear a great necklace of fifty men 's heads, dripping blood. On your crown, you're adorned with five dry, jeweled skulls. You come from your tree and accept our torma offering, Glorious Six-Armed – homage and praise to you!

**SANG GYE TAN PA NYAN PO SUNG WA DANG!
KON CHOG EU PHONG NYAN PO TO PA DANG
DAG CHAK PON LOB KOR DANG CHAE PA DANG
KYEN NGAN BAR CHAE THAM CHA ZHI WA DANG
CHI DOE NGOE DRUB NYUR DU TSAL DU SOL!**

Sternly protect the Doctrine of the Buddha! Sternly praise the height of power of the Jewels! For us – teachers, disciples and entourage – Please quell all bad conditions and obstructions, and grant us quickly whatever Siddhis we wish.

Malakala Mantra

**OM BE ZA MAHAKALA CHIM CHE TRA
BEE NE BI NA YA KA HUM HUM PHAT
PHAT SO HA**

**LAMA GON PO YER ME LA/ DAG NI GUE PAI KYAB SU
CHI/ DAG SOG SEM CHAN THAM CHAE KYI/ NYON MONG
MA LUE SEL WAR SHOG**

I whole-heartedly take refuge in the Guru who rises inseparably in my mind as the dharma protector, pacifying all the defilements of three poisons and obscuration for all sentient beings.

**GON PO LAMA YER ME LA/ DAG NI GUE PAI KYAB SU
CHI/ DAG SOG SEM CHAN THAM KYI/ BAR CHAE MA LUE
SEL WAR SHOG! (3x)**

I whole-heartedly take refuge in the dharma protector who rises inseparably in my mind as the Guru, removing all hindrances and obstacles for all sentient beings.

**GE WA DI YI TSE RAB KU TU DAG/ GYAL WAI DAM CHOE
MA LUE ZIN PA DANG/ DE YI GAG CHEN SOL SHING
THUN CHEN KUN/ NYUR ZEE LAMA GON POI YEAL ME
DU DRUB GYUR CHIG!**

By the power of the merits, I will forever have fulfilment in dharma study. May all obstacles and hindrances to dharma practice be pacified. For ever I pay homage to Guru Protector.

Prayer for the Flourishing of Je Tsongkhapa's Teachings
(Lo sang gyäl tän ma)

GYÄL WA MA LÜ KYE PÄI YAB GYUR KYANG
GYÄL SÄI TSHÜL GYI ZHING KHAM RAB JAM SU
GYÄL WÄI CHHÖ DZIN THUG KYE DEN PÄI THÜ
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

Though he's the father, producer of all conquerors,
As a conqueror's son, he produced the thought of upholding
The Conqueror's Dharma in infinite worlds. Through this truth
May the conqueror Losang's teachings flourish!

NGÖN TSHE WANG PÖI TOG GI CHÄN NGA RU
DAM CHOE TSE NA NYING TOB CHEN PO ZHE
SÄI CHÄ GYÄL WÄ NGAG JOE DEN PÄI THÜ
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

When of yore before [Buddha] Indraketu
He made his vow, the conqueror and his off spring
Praised his powerful courage. Through this truth
May the conqueror Losang's teachings flourish!

TA CHOE TSANG MÄI GYÜ PA PEL WÄI CHIR
THUB PÄI DRUNG DU SHEL KAR TRENG WA PHÜL
CHÖ DUNG NANG ZHING LUNG TÄN DEN PÄI THÜ
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

That the lineage of pure view and conduct might spread,
He offered a white crystal rosary to the Sage,
Who gave him a conch and prophesied. Through this truth
May the conqueror Losang's teachings flourish!

TA WA NAM DAG TAG CHE THA LAY DRÖL
GOM PA NAM DAG JING MUG MÜN PA SANG
CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

His pure view free of eternity or destruction;
His pure meditation cleansed of dark fading and fog;
His pure conduct practiced according to conquerors' orders:
May the conqueror Losang's teachings flourish!

MANG DU THOE PA GYA CHER TSÄL WÄ KHE
THÖ DÖN JI ZHIN GYÜ LA JAR WE TSÜN
KÜN KYANG TÄN DRÖI DÖN DU NGO WÄI ZANG
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

Learned, since he extensively sought out learning;
Reverend, rightly applying it to himself;
Good, dedicating all for beings and doctrine:
May the conqueror Losang's teachings flourish!

DRANG NGE SUNG RAB MA LÜ GÄL ME DU
GANG ZAG CHIG GI NYAM LEN DAM PA RU
NGE PA NYE PÄI NYE CHÖE THA DAG GAG
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

Through being sure that all scriptures, definitive and
Interpretative, were, without contradiction,
Advice for one person's practice, he stopped all misconduct:
May the conqueror Losang's teachings flourish!

LUNG CHÖE DE NÖE SUM GYI CHE NYÄN DANG
TOG PÄI TÄN PA LAB SUM NYAM LEN TE
KHÄI SHING DRUB PÄI NAM THAR MÄ DU JUNG
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

Listening to explanations of the three pitakas,
Realized teachings, practice of the three trainings –
His skilled and accomplished life story is amazing.
May the conqueror Losang's teachings flourish!

CHI RU NYÄN THÖE CHÖE PÄ ZHI ZHING DÜL
NANG DU RIM NYI NÄL JOR DENG DANG DÄN
DHO NGAG LAM ZANG GÄL ME DROG SU KHYER
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

Outwardly calmed and subdued by the hearer's conduct,
Inwardly trusting in the two stages' practice,
He allied without clash the good paths of sutra and tantra:
May the conqueror Losang's teachings flourish!

GYU YI THEG PAR SHE PÄI TONG PA NYI
DRE BÜI THAB KYI DRUB PÄI DE CHEN DANG
NYAM JOR CHÖE PHUNG GYE THRII NYING PÖI CHÜ
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

Combining voidness, explained as the causal vehicle,
With great bliss, achieved by method, the effect vehicle,
Heart essence of eighty thousand Dharma bundles –
May the conqueror Losang's teachings flourish!

KYE BU SUM GYI LAM GYI SUNG MÄI TSO
NYUR DZE GÖN DANG NAM SÄI LE SHIN SOG
TÄN SUNG DAM CHÄN GYA TSÖI THU TOB KYI
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

By the power of the ocean of oath-bound doctrine protectors,
Like the main guardians of the three beings' paths –
The quick-acting lord, Vaishravana, Karma-yama –
May the conqueror Losang's teachings flourish!

DOR NA PÄL DÄN LA MÄI KU TSE TÄN
KHE TSÜN TÄN DZIN DAM PAI SA TENG GANG
TÄN PÄI JIN DAG NGA THANG DAR WA YI
LO ZANG GYÄL WÄI TÄN PA GYE GYUR CHIG

In short, by the lasting of glorious gurus' lives,
By the earth being full of good, learned, reverend holders
Of the teaching, and by the increase of power of its patrons,
May the conqueror Losang's teachings flourish!

Final Dedication

**GE WA DI YI NYUR DU DAG
DOR JE JIG JEE DRUB GYUR NE
DRO WA CHIG KYANG MA LU PA
KYE KYI SA LA GO PA SHOG**

By the accumulation of this merit
May I quickly accomplish in reality Vajradhara
And all sentient beings without exception
May I lead to that stage.

**JANG CHUB SEM CHOG RIN PO CHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA ME PA YANG
GONG NE GONG DU PHEL WAR SHOG**

May the supreme Bodhicitta
That has not arisen, arise and grow
And may that which has arisen never diminish
But increase ever more.

**DAG GI JII NYE SAG PA'I GE WA DI
TAN DANG DRO WA KUN LA GANG PHAN DANG
KHYAD PAR JE TSUN LO ZANG DRAG PA YI
TAN PA'I NYING PO RING DU SAL JE SHOG.**

By the force of my offerings and requests to you,
In the lands and directions where I and others dwell,
Please pacify all diseases, fighting and quarrels
And increase the dharma and everything auspicious.

**JAM PAL PA WO JI TAR KHYEN PA DANG
KUN TU ZANG PO DE YANG DE SHIN TE
DE DAG KUN GYI JE SU DAG LOB CHIR
GE WA DI DAG THAM CHA RAB TU NGO**

In order to follow the excellent example set
by the wisdom of the Bodhisattva Manjushri
and the always sublime Samantabhadra,
I dedicate all virtue to their peerless ideals.

**DU SUM SHEG PA'I GYAL WA THAM CHA KYI
NGO WA GANG LA CHOG TU NGAG PA DE
DAG GI GE WA TSA WA DI KUN KYANG
ZANG PO CHO CHIR RAB TU NGO WAR GYI.**

All conquerors passed into the three times have praised as
supreme this peerless dedication therefore I also surrender
all roots of my activity to the sublime goals of a Bodhisattva.

**PHA MA SEM CHAN THAM CHAD DE DANG
TAN GYUR CHIG
NGAN DRO THAM CHAD TAG TU TONG PA DANG
JANG CHUB SEM PA GANG NA SU SHUG PA
DE DAG KUN GYI MON LAM DRUB GYUR CHIG.**

May all sentient beings, our fathers and mothers,
have stable happiness. May all the evil-gone realms
become empty forever, and may all the prayers of all the
Bodhisattvas, wherever they reside, be fulfilled.

**DE TAR LAM ZANG TON PAI SHE NYE DANG
TSUL SHIN DRUB PAI DROG NAM SHAB TAN CHING
CHI DANG NANG GI BAR DU CHOD PAI TSOG
NYE WAR SHI WAR JIN GYI LAB TU SOL**

May the spiritual teachers who lead me on the sacred path
And all my spiritual friends who practice it have long life.
May I quickly and completely pacify all outer and inner hindrances
grant such inspiration, I pray!

**KYE WA KUN TU YAN DAG LA MA DANG
DRAL ME CHO KYI PAL LA LONG JOB CHING
SA DANG LAM GYI YON TAN RAB ZOG NA
DOR JE CHANG GI GO PHANG NYUR THOB SHOB**

In all my rebirths may I never be separated from perfect spiritual
masters, and enjoy the magnificent Dharma.
Completing all qualities of the stages and paths,
May I quickly achieve the stage of Vajradhara.

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An appreciation from Lama Tendar with dedication prayers for the successful dharma practice to the sangha. For the accumulation of pure merits, Lama Tendar would like to encourage more sponsorship of preparing and printing of dharma and prayer books from the sangha.

***Please always place Dharma books
on a high and dry place with respect.
If you no longer need it,
please pass it on to someone who does need it.***



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