

MEDICINE BUDDHA TANTRAYANA
MEDITATION CENTRE

VAJRASATTVA RETREAT PRAYER BOOK



Arranged by Lama Tendar

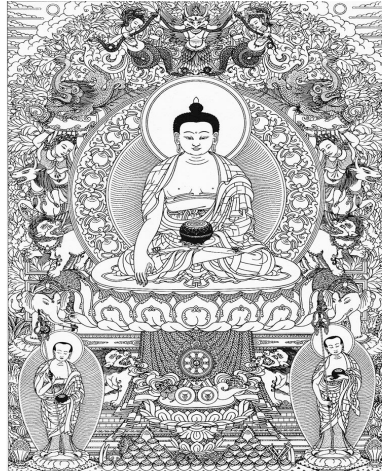




TABLE OF CONTENTS

PRAYER OF SHAKYA MUNYE BUDDHA	6
REFUGE PRAYER AND MIND GENERATION OF BODHICITTA	7
REQUEST TO THE LINEAGE	11
SHORT MANDALA OFFERING	12
VERSES FOR TAKING THE BODHISATTVA VOWS	13
VAJRASATTVA PRACTICE	14
PRAISE OF MAHAKALA DHARMA PROTECTOR	21
DEDICATION PRAYERS	24
FOOD DEDICATION PRAYER	27

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

**TADYATHA OM MUNI MUNI MAHA MUNYAE
SHAKYAMUNI SVAHA**

REFUGE PRAYER AND MIND GENERATION OF BODHICITTA

**CHOG CHU DU SUM GYI/ DE ZHIN SHEG PA/ THAM CHE KYI/ KU
SUNG THUG/ YON TAN THRIN LAI/ THAM CHE CHIG TU DU PAI/
NGO WOR GYUR PA/ CHHO KYI PHUNG PO/ TONG THRAG GYA
CHU TSA ZHI JUNG NE/ PHAG PAI GE DUN THAM CHE KYI NGA
DAG/ DRIN CHEN TSA WA DANG/ GYU PAR CHE PAI/ PEL DAN LA
MA DAM PA NAM LA KYAB SU CHI WO**

Nature incorporating the entire body, speech, mind, qualities, and activity of all the Tathagatas of the three times and ten directions; source of eighty four thousand collections of Dharmas; Lord of all Arya Sangha, I seek refuge in the kind and glorious holy root and lineage Gurus.

**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/ (x3)**

**YI DAM CHI KOR CHI, LHA TSOG, 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!**

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

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

Generate Bodhisattva's Vows

**KUN CHOG SUM LA DAG KYAB CHI/
DIG PA THAM CHE SO SOR SHAG/
DRO WAI GE LA JE YI RANG/
SANG GYE JANG CHUB YI KYI ZUNG/
SANG GYE CHOE DANG TSOG CHOG LA/
JANG CHUB BAR DU DAG KYAB CHI/
RANG ZHEN DUN NI RAB DRUB CHIR/
JANG CHUB SEM NI KYE PAR GYI/
JANG CHUB CHOG GI SEM NI KYE GYI NE
SEM CHEN THAM CHE DAG GI DRON DON NYER
JANG CHUB CHOE CHOG YI ONG CHE PAR GYI
DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG (x3)**

I go for refuge to the Three jewels;
I confess individually all my negativities.
I rejoice in the merit of migrating beings.
I take hold with my mind the perfect state of a Buddha.
I go for refuge until I am enlightened
To the Buddha, the Dharma, and the supreme Sangha assembly,
And I do so to attain an enlightened mind.
In order to fulfil the aims of myself and others
I shall develop a supreme enlightened motive,
And toward all sentient beings, my invited guests,
I shall act with supreme enlightened conduct.
May I become a Buddha to benefit all. (x3)

**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. (x3)**

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. (x3)

From Arya Nagarjuna's "Middle Way"
GANG GI TEN CHING DREL WAR JUNG
GAG PA ME PA KYE ME PA
CHHA PA ME PA TAG ME PA
ONG WA E PA DRO ME PA
THA DE DON MIN DON CHIG MIN
TRO PA NYER ZHI ZHI TEN PA
DZOG PAI SANG GYA MA NAM KYI
DAM PA DE LA CHAG TSAL LO

He, who taught dependent origination; no cessation and no origination, no annihilation and no permanence, no coming and no going, neither different nor same - this thorough calming of conceptual elaborations: to you, who is supreme speaker, among all fully enlightened buddhas, I pay homage.

From Buddha Maitreya's Abhisamayalamkara
NYEN THO ZHI WA TSOL NAM KUN SHE NYI KYI NYER ZHIR
TRI DZE GANG YIN DANG
DRO LA PHAN PAR JE NAM LAM SHE NYI KYI JIG TEN DON
DRUB DZE PA GANG
GANG DANG YANG DAG DEN PE THUB NAM NAM PA KUN
DEN NA TSOG DI SUNG PA
NYEN THOE JANG CHUB SEM PAI TSOG CHE SANG GYE KYI
NI YUM DE LA CHAG TSAL LO

By the knower of all, hearers seeking pacification are led to peace; by the knower of paths, those benefiting migrating beings accomplish the welfare of the world; by the perfect possession of it, the subduers teach the varieties possessing all aspects; to these mothers of the buddhas, together with the host of hearers and bodhisattvas - homage.

TAM CHE DU NI SA ZHI DAG
SEG MA LA SOG ME PA DANG
LAG THIL TAR NYAM BE DUR YA
RANG ZHIN JAM POR NE GYUR CHIG

May the surface of the Earth in every direction be pure, without even a pebble, as smooth as the palm of a child's hand, naturally polished as is lapis lazuli.

Invocation of all sentient beings

**MA LU SEM CHEN KUN GYI GON GYUR CHING
DU DE PUNG CHE MI ZE JOM DZE LHA
NGO NAM MA LU YANG DAG KHYEN GYUR PAI
CHOM DEN KHOR CHE NE DIR SHEG SU SOL**

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

**JI TAR DAM PA TZAM GYI NI/
LHA NAM KYI NI TRUE SOL TAR/
LHA YI CHU NI DAG PA YI/
DE ZHIN DAG GI KU TRUE SOL/**

Just as after the birth of Buddha, the gods made offerings of pure water, I also offer a
bath to the Buddha with the pure nectar.

**SAB JAM YANG PA LHA YI GOE/
MI CHE DOR JE KU NYE LA/
MI CHE DE PAI DAG BUL NA/
DAG KYANG KOR JE KU THOB SHOG/**

By offering so, smooth, and fine divine dress with indestructible faith in
you who have attained the indestructible vajra holy body,
May I too achieve the vajra holy body.

**SA SHI PUL CHI JUNG SHING ME TOG TRAM
RI RAB LING SHI NYI DHE GYAN PA DHI
SANG GYE SHING LA MIG TE PHUL WAI YEE
DROR KUN NAM DHAG ZHING DU CHOD PAR SHOK**

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

REQUEST TO THE LINEAGE

**PAR DHAN TSA WAI LA MA RIN PO CHE
DAG GI CHI WOR PAD ME TENG SHUG LA
KA DRIN CHEN PO GO NAY JEE ZUNG TE
KU SUNG THUG JE NGO DRUB TSAL DU SOL**

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

**MIG ME TSE WAI TER CHEN CHAN RAN ZIG
DRI-ME KYIN PAI WANG PO JAM PAL YANG
DU PUNG MA LU JOM DZE SANG WAI DAG
GANG CHAN KHA PAI TSUG GYAN TZONG KA PA
LOB-SANG DRAG PAI ZHAB LA SOL WA DEB!**

Avalokiteshvara, Great Treasure of compassion,
not aimed at true existence and Manjushri,
master of flawless wisdom, as well as Vajrapani,
destroyer of hordes of demons without exception,
O Tsong Khapa, crown jewel of sages of the land of snow,
Lobsang Dragpa, I make requests at your feet!

**KYAB SUM KUN DU LA MA DOR JEE CHANG,
GANG LA GANG DUL SHE NYEN TSUI ZUNG NE,
CHOG DANG THUN MONG NGO DRUB TSOL ZED PAI
DRIN CHAN LA MA NAM LA SOL WA DEB.**

Guru Vajradhara, unity of the three refuges,
for those to be subdued, assumes the manner of a
spiritual friend. To all the kind Gurus who grant the
supreme and common attainment I make requests.

SHORT MANDALA OFFERING

**SA SHI PUL CHI JUNG SHING ME TOG TRAM
RI RAB LING SHI NYI DHE GYAN PA DHI
SANG GYE SHING LA MIG TE PHUL WAI YEE
DROR KUN NAM DHAG ZHING DU CHOD PAR SHOK**

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

**JE TSUN LA MA DAM PA CHE NAM KYI
CHOE KUN KHA LA CHEN TSEI TRIN TRIG NEE
JI TAR TSAM PAI DUL JA ZIN PA LA
ZAB GYA CHOE CHI CHAR PA BAB TU SOL**

O holy and perfect, pure lama, from the clouds of compassion
that form in the skies of your Dharmakaya wisdom,
please release a rain of vast and profound dharma,
precisely in accordance with the needs of those to be trained.

**GANG RI RA WAI KOR WAI ZHING KAM DIR
PAN DANG DE WA MA LU JUNG WAI NA
CHANG RA ZIG WANG TENZIN GYA TSO YI
ZHA PAI SI TAI BAR BU 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.

IDAM GURU RATNA MANDALA KAMA NIRYA TAYAMI

VERSES FOR TAKING THE BODHISATTVA VOWS

**DRO NAM DRAL DOE SAM PA YI
SANG GYE CHOE DANG GE DUN LA
JANG CHUB NYING POR CHI KYI BAR
TAG PAR DAG NI KYAB SU CHI**

With the wish to liberate all migrators I will always
take refuge in the Buddha, the Dharma, and the
Sangha, until I reach the essence of enlightenment.

**SHE RAB NYING TSE DANG CHA PA
TSON PA SEM CHAN DON DU DAG
SANG GYE DUN DU NING JE TE
ZOG PAI JANG CHUB SEM KYE DO**

With wisdom, love, compassion and so forth,
I will make efforts to benefit all sentient beings,
Abiding in front of the Buddhas
I generate the mind of complete enlightenment.

**JI SID NAM KHA NEE PA DANG
DRO WA JI SID NEE GYUR PA
DE SID DAG NI NAE GYUR NA
DRO WE DUG NGAL SEL WAR SHOG**

For as long as space endures, and as long as sentient
beings remain, for that long I will abide to dispel
the suffering of all beings.

VAJRASATTVA PRACTICE



REFUGE AND BODHICITTA

**KON CHOG SUM LA CHAB SU DRO/
SEM CHEN THAM CHAY DAK KI DROL/
CHANG CHUB NAY LA GOE PAR GYI/
CHANG CHUB SEM NI YANG DAK KYED**

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. (x3)

VISUALISATION

**RANG KI CHI WOR PAM LAY PE MA DANG
A LAY DA WAY KYIL KOR GYI TENG DU
HUM LAY DOR JE KAR PO TSE NGA PAI
TE WA LA HUM KI TSEN PA
DE LAY OED TROE
DU YANG SU GYUR PA LAY
DOR JE SEM PA KU DOR KAR PO
SHAL CHIK CHAK NYI KYI
DOR JE DANG DRI BU TSIN PA**

YUM DOR JE NYEM MA KAR MO
SHAL CHIK CHAK NYI KYI
DRI GUK DANG THOED PA ZIN PAY KHYUD PA
NYI KA ANG DAR GYI NA ZA DANG
RIN PO CHE YE GYEN NA TSOK PAY GYEN PA
YAB DOR JEE KYIL TRUNG GI SHUG PA
DE YI THUG KAR DHA WAY TENG DU
HUM YIK KAR PO
DE LAY OED ZER TROE
RANG DRI YE SHI PA CHEN DRANG
NYI SU MED PAR GYUR
LHAR YANG THUG KAY HUM LAY OED ZER TROE
WANG GI LHA NAM CHEN DRANG
DE SHIN SHEG PA THAM CHAY KYI
DHI LA NGOON PAR WANG KUR DU SOL
SHEL SOL WA TAB PAY
DE NAM KYI YE SHI KYI DU TSI GANG WAY
BUM PA THOG NAY

OM SAR VA TATHAGATA A-BHI-KEN KAR TA
SAMAYA SHRI YE HUM

SHAY WANG KUR, KU YE SHI KYI, DU TSI GANG
MI KYOED PAY URE GYEN PAR GYUR
CHOM DEN DAY DOR JE SEM PA
DAK DANG SEM CHEN THAM CHAY KYI
DIG DRIB DANG DAM TSIG NYAM CHAK THAM CHAY
JANG SHING DAK PAR, DZAY DU SOL
SHEY SOL WA TAB PAY/
THUG KAY HUM LAY OED ZER TROE/
SEM CHEN THAMCHAY KYI DIG DRIB JANG/
SANG GYE SIY CHAY LA NYE PAY CHOD PA PHUL
DE NAM KYI YON TEN THAM CHAY KYE OED KYI
NAM PAR DU NAY/ THUG KAY HUM LA THIM PAY
ZE JI DANG THU TOB PHUN SUM TSOK PAR GYUR

On the crown of my head, from a PAM comes a lotus and on it, from an
AH, a moon-disc mandala.

On top of this from a HUM comes a five-speed white vajra,
The hub of which is marked with a HUM.

From this, light rays emanate and collect back together,
Transforming into a vajrasattva with a white coloured body,

One face and two arms,
Holding a vajra and bell and
embracing the motherly consort Dorje Nyemma,
white with one face and two arms,
Holding a cleaver and skull-cup.

Both are adorned with silken scarves
And various jewelled ornaments.

The father sits in the vajra position, and
In his heart on a moon is a white syllable HUM
from which light rays emanate
Inviting forth wisdom-beings who are like himself.

They (combine and) become non-dual.

Once again from a HUM at his heart light rays emanate
and invite forth empowering deities.

O All Tathagata Buddhas please confer empowerment on this one.

Having thus been requested,
They hold up vases filled with the nectar of wisdom and
Confer the empowerment saying,

OM SARVA TATHAGATA ABHIKSHEKA TA
SAMAYA SHRI YA HUM

Thus initiated, (Vajrasattva's) body becomes filled
with the nectar of wisdom and his crown is adorned by Akshobhya.

O Bhagavan Vajrasattva, I request you
to cleanse and purify myself and all sentient beings
of our downfalls and obstacles,

As well as of our degenerated and broken words of honour.

Having thus been requested

From the HUM at his heart light rays emanate,
Cleansing all sentient beings of their downfall and obstacles,
And making offerings to please the Buddhas and their offspring.

All their good qualities collect back together in the form of light which
dissolves into the HUM at his heart,
Whereby his brilliance, power and strength become
quintessence of the sublime.

THE 100 SYLLABLE MANTRA OF VAJRASATTVA

**OM BANZA-SATTVA SAMAYA, MANU-PALAYA/
BANZA SATTVA TVENO-PA TITRA, DIRDRO/ ME BHAVA,
SUTOKYO ME BHAVA, SUPOKYO ME BHAVA,
ANU RAKTO ME BHAVA, SARVA SIDDHEE ME TA YANZA,
SARVA-KARMA SUCHA ME, CITTAM SHRIYAM KURU HUM,
HA HA HA HA HOH, BHAGAVAN
SARVA TATHAGATA, BANZA MA ME MUNCHA,
BANZA BHAVA MAHA SAMAYA SATTVA,
AH HUM PHAT (X21)**

Vajrasattva sustain me by the commitment. Vajrasattva may I achieve you and come closer to you. May this achievement be stabilised. May your nature become pleased and happy with me and make me the victor. Grant me all the powerful attainments, make all my activities good. May your glory abide within my heart. I shall delight in the powerful attainments and wisdom. I call out to the Buddhas - do not part from me but make me one who can hold the Vajra. You of the great commitment may this request be granted. All phenomena are empty by nature. May the blissful state of Vajrasattva's wisdom destroy all delusions and suffering.

VAJRASATTVA SHORT MANTRA

OM BANZA SATTVA HUM

DISSOLUTION

**DAK NI MI SHAY MONG PA YI
DAM TSIG LAY NI GAL SHING NYAM
LA MA GON PO KYAB DZOD CHIK
TSO WO DOR JE ZIN PA TE
THUG JE CHEN PO'I DAK NYID CHEN
DRO WAY TSO LA DAK KYAB CHI
DOR JE SEM PAY SHAL NAY RIG KYI BU
KYOD KYI DIG DRIB DANG DAM TSIK NYAM CHAK THAM
CHAY JANG SHING DAK GO SHAY SUNG NAY
RANG LA THIM PAY RANG GI GO SUM DANG
DOR JE SE PAY KU SUNG THUK
YEAR MI CHAY PAR GYUR**

Out of ignorance and delusion
I have transgressed my words of honour and let them degenerate.
O Lama, Lord Master, Lord of beings with a nature of
great compassion, to you I turn for refuge.
Vajrasattva replies, O son of the family, you are cleansed
And purified of all your downfalls and obstacles,
As well as your degenerated and broken words of honour.
Then he dissolves into me and my body, speech and mind become
inseparable from the body, speech and mind of Vajrasattva.

19DEDICATION

**GE WA DI YI NYUR DU DAG /
DOR-JE SEM-PA DRUB-GYUR-NE
DRO-WA CHIG-KYANG MA-LU-PA /
CHE-KYI SA-LA GO-PAR SHOG**

By the accumulation of this merit, may I quickly accomplish in reality
Vajrasattva and may I lead all sentient beings
without exception to that stage.

**JANG CHUB SEM CHOG RIN PO CHE
MA KYE PA NAM KYE GUR CHIG
KYE PA NYAM PA ME PA YANG
GONG NA GONG DU PAL WAR SHOG.**

May the supreme Bodhicitta, that has not arisen, arise and grow. May that
which has arisen never diminish, but increase more and more.

MEANING OF THE 100 SYLLABLE MANTRA OF VAJRASATTVA

OM - The qualities of Buddha's holy body, speech and mind.

BANZA-SATTVA - the being who has the wisdom of inseparable bliss and emptiness

SAMAYA - a pledge that must not be transgressed

MANU-PALAYA - lead me along the path you took to enlightenment

BANZA SATTVA TVENO-PA TITRA - make me abide closer to Vajrasattva's vajra holy mind

DIRDHRO ME BHAVA - please grant me a firm and stable realisation of the ultimate nature of phenomena

SUTOKYO ME BHAVA - please grant me the blessing of being extremely pleased with me

SUPOKYO ME BHAVA - bless me with the nature of well developed great bliss

ANU RAKTO ME BHAVA - bless me with the nature of the love that leads me to your state

SARVA SIDDHEE ME TA YANZA - please attain all powerful attainments

SARVA-KARMA SUCHA ME - please grant all virtuous actions

CITTAM SHRIYAM KURU HUM - please grant your glorious qualities

HA HA HA HA HOH - the five transcendental wisdoms

BHAGAVAN - one who has destroyed every obscuration, attained all realisations and passed beyond suffering

SARVA TATHAGATA BANZA - all those who have realise emptiness, knowing things just as they are

MA ME MUNCHA - do not abandon me

BANZA BHAVA - the nature of indestructible inseparability

MAHA SAMAYA SATTVA - the great pledge beings; the great being who has the pledge, the vajra holy mind

AH - the Vajra holy speech

HUM - the transcendental wisdom of great bliss

PHAT - clarifying the transcendental wisdom of inseparable bliss and emptiness and destroying the dualistic mind that obstructs it

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.

DEDICATION PRAYERS

**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.**

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.

**JANG CHUB SEM CHOG RIN PO CHE
MA KYE PA NAM KYE GUR CHIG
KYE PA NYAM PA ME PA YANG
GONG NA GONG DU PAL WAR SHOG.**

May the supreme Bodhicitta, that has not arisen,
arise and grow, and may that which has arisen
never diminish, but increase more and more.

**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.

**CHAG TSHAL WA DANG CHOE CHING SHAG PA DANG!
JE SU YI RANG KUL ZHING SOL WA YI!
GE WA CHUNG ZAY DAG GI CHI SAG PA!
THAM CHE DZOG PAI JANG CHUB CHIR NGO WO!**

Whatever small virtues I have gathered from prostrating, offering, declaring, rejoicing, requesting and beseeching, I dedicate this to attain full enlightenment.

**GE WA DI YI NYUR DU DAG.
LA MA SANG GYA DRUB GYUR NA.
DRO WA CHIG KYANG MA LU PA.
DE YI SA LA GOA PA SHOG.**

May I quickly become Guru, Lord Buddha, and lead each and every sentient being into his enlightened realm because of these merits.

**JE ZUN LA ME KU TSE RAB TEN CHING
NAM KAR TRIN LAY CHOK CHUR GYA PA DANG
LOB SANG TEN PAI DRON ME SA SUM GYI
DRO WAI MUN SEL TAK TU NA GYUR CHIK.**

May my venerable Lama's life be firm, His white divine actions spread in the ten directions, and the torch of Lobsang's teachings, dispelling the darkness of the three worlds' beings, always remain!

**GANG RI RA WAI KOR WAI ZHING KAM DIR
PAN DANG DE WA MA LU JUNG WAI NA
CHANG RA ZIG WANG TENZIN GYA TSO YI
ZHA PAI SI TAI BAR BU 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.

**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.

LAMA CHOEPA DEDICATION

**DI DAR GYI PAI NAM KAR GE WA YANG/
DU SUM DE ZHEG SEE CHE THAM CHE KYI/
TZE PA MON LAM MA LUE DRUB PA DANG/
LUE DOG DAM CHOE TZIN PAI GYU RU NGO**

I dedicate the merit thus gathered toward the realisation of aims and deeds of
buddhas and their children of three times, and to upholding of the doctrine of
scripture and insight.

**DE YI THU LE TZE RAB KUN DU DAG/
THEG CHOG KHOR LO ZHI DANG MI DRAL ZHING/
NGE JANG JANG SEM WANG DAG DA WA DANG/
RIM NYI LAM GYI DROE PAR THAR CHIN SHOG/**

May I in all lives, through the force of this merit, never separate from the four
wheels of the great vehicle and accomplish all the stages of the path,
renunciation, bodhicitta, perfect view, and the two stages.

FOOD DEDICATION PRAYER

**TON PA LA MAY SANG GYE RIN PO CHE
KYO PA LA MAY DAM CHOE RIN PO CHE
DREN PA LA MAY GEN DOON RIN PO CHE
KYAB NAY KON CHOK SOOM LA CHO PA BOOL**

Precious is the Buddha, the unsurpassable teacher
Precious is the Dharma,
the unsurpassable protector
Precious is the Sangha, the unsurpassable guide,
To the triple gem, object of my refuge,
I make this offering.

**SHAL ZAY RO GYA DHAN PAY YEE TROK PA
LEG JAR DHI NI GYAL WA SAY CHAY LA
DE PAY PHUL WAY DRO WA DHI DAK KUN
JOR DHAN TING DZIN ZAY LA CHO PAR SHOK**

With sincere devotion, I offer this carefully prepared food which pleases
the mind with a hundred tastes,
to the victorious ones and their successors.
May all living beings be sustained by the
abundant food of meditation!

OM AH HUM OM AH HUM OM AH HUM

*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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