Preliminary Practice, a Necklace for the Fortunate

I make prostration and go for refuge at all times to the feet of my Guru, who is inseparable in nature from Munindra Vajradhara. May he sustain me with his great loving-kindness.

I have composed here a convenient recitation for performing the six preliminary practices, an instruction established by the great Gyelwa Ensaba. It should be recited prior to meditating on the stages of the path to enlightenment. The first of the six preliminary practices is to clean the meditation room and set up representations of the Guru’s and the Triple Gem’s body, speech, and mind. The second is to arrange faultless offerings in an attractive manner. The third is to sit on a comfortable seat while maintaining the seven attributes of posture associated with Vairochana and then, with a mind of extraordinary virtue, to take refuge and generate enlightenment mind.

In Preparation Visualize the Object of Refuge

Seated in the space directly before me,

atop a tall, wide, and jewel-studded throne held up by eight majestic lions

and upon cushions of a variegated lotus, moon, and sun,

is the essence of my kind Root Guru,

appearing in the outer form of Buddha Shakyamuni.
His body is the color of refined gold and a crown protrusion marks the top of his head.

He has one face and two arms, the right in the earth-touching gesture and the left in the meditation gesture.

holding an alms bowl filled with divine nectar.

His luminous body, clothed in the safron colored robes of a monk, Is adorned with the major and minor marks, and has the nature of chryystal clear light.

From his body, in the midst of radiating light

He sits with legs crossed in the Vajra position.

All around him sit an assemblage of Direct and Lineage Gurus, Tutelary deities, Buddhas, Bodhisattvas, heroes, dakinis, and Dharma protectors.

In front of each of these beings is an exquisite table

Upon which radiant Dharma scriptures are placed
Containing teachings that those beings have given.

This Merit Field is looking upon me favorably.

I also recall their good qualities

And compassion with great faith.

reflect on the Causes of Taking Refuge

Then, I and all mother sentient beings

Throughout beginningless time, have continuously experienced the general sufferings of samsara

and especially the numerous sufferings of the three lower states.

Even so, it remains difficult to foresee any end or limit to this suffering.

But now I have acquired this extraordinary human life of leisure and fortune—

so difficult to find and yet, when found, so meaningful.

I have also met with the rare and precious teaching of the Buddha.

This opportunity is the state of supreme liberation in which all suffering has been abandoned,
yangdakpar dzokpey sang-gye kyi gopang shik
the state of perfect Buddhahood.

danta nyi ne topar ma je na
If I do not immediately set out, to attain that state,

Lar yang chir korwa dang kyepar ngen song sum gyi
I will again have to undergo the general sufferings of samsara

du-ngel chi rikpa shik nyong göpar duk
and especially the various sufferings of the three lower states.

De na du-ngel de dak le kyopey nüpa
Because the power to save beings from these sufferings

dün na shukpey lama kön chok sum la yö-pe
rests in the Gurus and the Triple Gem seated before me,

Dak gi ma semchen tamche kyi dön du
for the sake of all mother sentient beings,

dzokpey sang-gye kyi gopang topar ja
I resolve to attain perfect Buddhahood.

Dey chir du lama könchok sum la
Therefore, to the Gurus and the Triple Gem

kyab su drowar ja-o
I should go for refuge.
Take Refuge: Recite each of the following as many times as the occasion permits, or at least three times:

- Lama la kyab su chi-o (3+)
  I go for refuge to the Gurus. (3x)

- Sang-gye la kyab su chi-o (3+)
  I go for refuge to the Buddhas. (3+)

- Chö la kyab su chi-o (3+)
  I go for refuge to the Dharma. (3+)

- Gendün la kyab su chi-o (3+)
  I go for refuge to the Sangha. (3+)

Generate Refuge and Enlightenment Mind by reciting the following verse three times:

- Sang-gye chö dang tsok kyi chok nam la
  To the Buddha, Dharma, and Sangha.

- Jangchub bardu dak ni kyab su chi
  I go for refuge until enlightenment

- Dak gi jinsok gyipa di dak gi
  By performing generosity and the other perfections,

- Dro la penchir sang-gye drupar shok (3x)
  May I achieve Buddhahood for the sake of all beings. (3x)
Four Immeasurables Recite the following lines three or more times and meditate on their meaning in order to infuse your mind with the four immeasurables:

**Semchen tamche nye ring chak dang dang drelwey tang nyom la ne na ci ma rung**

How wonderful if all sentient beings would remain in the equanimity that avoids attachment for those held close and hatred for those held remote.

**Ne par gyur chik /Ne par dak gi ja-o / de tar je nüpar lama hle jin gyi lab tu söl (3x)**

I pray they do remain so. I vow personally to make sure they remain so.

May the Gurus and deities bless me with the ability to accomplish this. (3x)

**Semchen tamche du-ngel dang du-ngel gyi gyu dang drel na chi ma rung**

How wonderful if all sentient beings would become free of suffering and the causes of suffering.

**Drelwar gyur chik / drelwar dak gi ja-o / detar je nüpar lama hle jin gyi lab tu söl (3x)**

I pray they do become free of them. I vow personally to make sure they become free of them.

May the Gurus and deities bless me with the ability to accomplish this. (3x)

**Semchen tamche dewa dang dewey gyu dang den na chi ma rung**

How wonderful if all sentient beings would find happiness and the causes of happiness.

**Denpar gyur chik / Denpar dak gi ja-o / detar je nüpar lama hle jin gyi lab tu söl (3x)**

I pray they do find them. I vow personally to make sure they find them.

May the Gurus and deities bless me with the ability to accomplish this. (3x)

**Semchen tamche to ri dang tarpey dewa dampa dang ma drel na chi ma rung**

How wonderful if all sentient beings would never be separated from the happiness of the higher states and the supreme happiness of liberation.
Mi drelwar gyur chik / Mi drelwar dak gi ja-o
I pray they never are separated. I vow personally to make sure they never are separated.

Detar je nüpar lama hle jin gyi lab tu söl (3x)
May the Gurus and deities bless me with the ability to accomplish this. (3x)

Generate the Extraordinary Enlightenment Mind
Recite the following:

Ma semchen tamche kyi dön du nyurwa nyurwar
For the sake of all mother sentient beings may I quickly, ever more quickly,

yangdakpar dzokpey Sang-gye kyi go pang
achieve the precious state of perfect Buddhahood

by every means possible.

Dey chirdu lam sabmo lama hley neljor gyi go ne
Through the profound practice of Guru-deity yoga,

jangchub lam gyi rimpey tri gompa la
I shall meditate to this end on the instruction in the stages of the path to
enlightenment. (3x)

Purify the Place

May the ground be pure everywhere,

free of the roughness of pebbles, etc.

Like the even palm of one’s hand,

May it be as smooth as lapis lazuli.
Bless the Offering

May human and divine offerings,

actually arranged or mentally created,

Clouds of finest Samantabhadra offerings,

fill the entire space.

om na mo bha ga wa té/ vajra sa ra pramardha né/ tatagataya/ arhaté samyaksam buddhaya/ tadyata/ om vajré vajré maha vajré/ mahatéja vajré/ mahavidya vajré/ maha bodhitcitta vajré/ maha bodhimanto pasamkrama na vajré/ sarvakarma awarana vishadhana vajré svaha/ (3X)

Bless the offerings by invoking the power of truth

May this come about by the truth of the Three Jewels,

the blessings of all the Buddhas and Bodhisattvas,

the great authority of the completion of the two accumulations,

And the power of the pure and inconceivable Dharma sphere.
The fourth preliminary practice is to visualize the Merit Field. Of the two methods for doing so, the Guru Puja is presented here to provide a convenient form of recitation. **Visualize the Merit Field** as follows:

In the wide celestial pathway of inseparable bliss and emptiness, and surrounded by a Samantabhadra offering cloud,

is the wishing tree, luxuriantly covered with leaves, flowers, and fruit.

At its top is a jewel-studded throne raised up by majestic lions, on which rest cushions of a lotus, sun, and moon.

Seated there is my Root Guru, who possesses the three kindnesses and is the essence of all Buddhas.

He appears as a bhikshu dressed in reddish-yellow with one face and two arms, and is smiling radiantly.

His right hand is in the Dharma-teaching gesture and his left in the meditation gesture, holding an alms bowl filled with nectar.

He wears the three saffron-colored robes of a monk and his head is adorned with a golden pandit’s hat.

In his heart are Munindra and a blue Vajradhara, with one face and two arms.
Vajradhara, holding a vajra and bell, enjoys the experience of innate bliss and voidness as he embraces Vajradhatvishvari;

he is also adorned with many jewel ornaments and attired in garments of divine cloth.

The Root Guru, endowed with the major and minor marks and emanating a thousand light rays, is encircled in a halo of the five rainbow colors.

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The Root Guru, endowed with the major and minor marks and emanating a thousand light rays, is encircled in a halo of the five rainbow colors.
Sang-gye jangsem pawo kandro tensung gyatsö kor ne shuk

Buddhas, Bodhisattvas, heroes, dakinis, and protectors of the teaching.

De dak go sum dorje sum tsen hung yik wöser chakyu yi

All are marked at their three doors with the three vajras. Light rays with hook-like tips emanate from their Hung syllables.

Rang shin ne ne yeshe pa nam chen drang yerme tenpar gyur

to invite the wisdom beings from the innate realms. These beings merge firmly and inseparably with the pledge beings.

After you have visualized the merit field, the wisdom beings are invited. Although it is not necessary to do so, it is carried out either (1) to eliminate any doubt you might have that the refuge object is not actually present as you visualized them, when, in fact, they are, or (2) to strengthen the conviction that they are present. [To perform the invitation], recite the following verse.

Ma lü semchen kün gyi gön gyur ching

Savior of all beings without exception,

Dü de pung che mi se jom dze hla

Divine conqueror of the terrible demon host,

Ngö nam ma lü yandak kyen gyurpey

Who knows all entities truly and completely,

Chomden kor che ne dir shek su söl

O Bhagavan, please approach together with your retinue.

Dzah hum bam hoh

Damtsik-pa dang nyi su mepar gyur

The wisdom beings merge inseparably with the pledge beings.
Visualize the bath house

In an exquisitely fragrant bath house

With an inlaid floor of brightly shining crystal,

There are dazzling columns aglitter with jewels,

And a canopy festooned with shimmering pearls.

Bathe the Merit Field

Immediately after Buddha Shakyamuni’s birth,

Just as gods bathed him,

With water divine and pure

I, too, will bathe the Merit Field.

Om sarvatathagata abhishekata samaya shriye ah hum.

I bathe the Root Guru Munindra Vajradhara,

Whose body was produced by ten million excellent virtues,

Whose speech fulfills the hopes of limitless beings,
And whose mind sees exactly all things without exception.

I bathe the Lineage of Widespread Activities.

I bathe the Lineage of the Profound View.

I bathe the Lineage of Divinely Inspired Practice.

I bathe all the Lineage Gurus.

I bathe the Buddhas, who teach us.

I bathe the holy Dharma, which gives refuge.

I bathe the Sangha, who provide direction.

I bathe the Triple Gem, our place of refuge.

I wipe their bodies with cloth beyond compare,
Clean and scented with exquisite fragrances.

Anoint them with the finest perfumes that fill all the triple-thousand worlds

I anoint these Lords of Sages,

Who whose radiant bodies are like shining gold

That has been fired, burnished, and washed.

To those who attained the immutable vajra bodies

I offer with a faith that is immutable

Divine raiments thin, soft, and light.

May I, too, achieve the vajra body.

Naturally adorned with the major and minor marks,

The Conquerors seek no other form of adornment.
Still, by offering them the finest of jewel ornaments,

May all beings attain bodies adorned with major and minor marks.

Invite them to return to their previous seats

In your compassion for me and all beings

And through your miraculous powers,

O Bhagavan, please remain present here

As long as I continue to worship you.

The fifth preliminary practice is to perform the Seven-Limb Practice which contains the main elements for accumulating merit and removing obstructions together with a mandala offering.

To the embodiment of the entire Triple Refuge whose essence is Vajradhara,

Manifesting as spiritual teachers in whatever form will subdue disciples

And granting the common and supreme attainments –

To the beneficent Gurus, I make prostration.
Your body was produced by ten million excellent virtues,

Your speech fulfills the hopes of limitless beings,

And your mind sees all things exactly as they are.

Chief of the Shakyas, I make prostration to you.

To the compassionate Sugata Vajradhara,

To the ultimate seers Tilopa and Naropa,

And to the glorious Dombhipa and Atisha –

To the Lineage of Divinely Inspired Practice, I make prostration.

To Maitreya, Asanga, Vasubandhu, and Vimuktisena, Paramasena,

To Vinitasena, and the glorious Kirti,

To Haribhadra, the two Kusalis, and Suvarnadvipa –

To the Lineage of Widespread Activities, I make prostration.

Although not a familiar alternate name for Shantarakshita, he normally occupies this position in the Lineage of Widespread Activities.
To Mañjughosh and to Arya Nagarjuna who destroyed the extremes of being and nonbeing,

drakpa rikpey ku juk che

Along with Chandrakirti, Vidyakokila the Elder, and the rest,

Dawa drakpa rikpey ku juk che

To his spiritual sons who disseminated the Buddha’s underlying thought –

Sabmo ta wey gyu la chak tsel lo

To the Lineage of the Profound View, I make prostration.

shé drup dam pé chok nga a ti sha

To Atisha, holder of the supreme instruction for teaching and practice,

ka dam ten pé mé po drom tön jé

To Dromtön Je, patriarch of the Kadampa teaching,

neljor nam zhi ku ché sum la sok

To the Four Yogis, the Three Brothers, and so forth,

ka dam la ma nam la chak tsel lo

And to the other Kadampa Gurus, I make prostration.

gang chen shing té söl jé tsong kha pa

To the father Tsongkapa, spiritual innovator of the Snowy Land,

ngö top rik pé wang chuk gyel tsap jé

And his lineage of spiritual sons— [In particular], Gyeltsab Je, lord of inferential reasoning,

do ngak ten pé dak po ké drup jé

And Kedrup Je, master of sutra and tantra teachings.

yap sé gyu par ché la chak tsel lo

To the father and sons with their lineages, I make prostration.

2 The Anthology fo Precious Kadampa Writings (T: བཀའ་གདམས་གཅེས་བཏུས།) identifies them as: Neljorba jangchup Rinchen (T: རྣལ་འབྱོར་པ་བྱང་ཆུབ་རིན་ཆེན།), Chaktri Chok from Hlodrak (T: ལྷོ་བྲག་ཕྱག་ཁྲིག་མཆོག།), Chakdar Tönba (T: གྱག་དར་སྟོན་པ།), and Neljorba Sherab Dorje (T: རྣལ་འབྱོར་པ་ཤེས་རབ་རྡོ་རྗེ།).

3 T: སྐུ་མཆེད་གསུམ། Potowa Rinchen Sel (T: བོ་ཏོ་བ་རིན་ཆེན་གསལ།), Chen-ngawa Tsltrim Bar (T: བ་ཚུལ་ཁྲིམས་འབར།, 1038-1103), and Puchungwa Shönu Gyeltsen (T: གུ་ཆུང་བ་གཞོན་ནུ་རྒྱལ་མཚན།, 1031-1107).
To those who illuminate us with skilful means motivated by loving-kindness,

Through whose eyes we examine all the myriad scriptures,

Who are the point of entry for those fortunate ones traveling to liberation –

To all the Spiritual Teachers, I make prostration

To Guhya Samaja, Heruka, and Hevajra,

Glorious Vajra Bhairava, and the rest

To the countless mandala lords of the four classes of tantra –

To the tutelary deities and their divine retinues, I make prostration.

To those who have expressed common prayers and accomplished marvelous virtues;

Whose every action goes on unfolding ever widely,

Whose deeds will reach fruition in one fortunate age.\(^4\)

To the thousand fully enlightened Buddhas, I make prostration.

\(^4\) The present age, or kalpa, is called fortunate because 1,000 Buddhas will appear.
To Sunama, Ratna, Suvarna, and Ashoka,

Dharmakirti, Abhijña, Bhaishajyaguru, and Shakyamuni

Whose extensive prayers and aims shall be consummated consecutively –

To these eight Sugatas, I make prostration.

To that which destroys the Truth of Origin, including the seeds of ignorance,

And uproots the pain that is the Truth of Suffering –

To the Perfection of Wisdom, the Mother of the Conquerors,

To all the holy Dharma of the three vehicles, I make prostration.

Mañjughosha, Vajrapani, Avalokiteshvara,

Kṣitigarbha, Sarvanivarana Vishkambhi,

Akashagarbha, Maitreya, and Samantabhadra.

To the eight eminent Bodhisattvas, I make prostration.

By meditating on the twelve limbs of profound dependent origination,
Rang jung rang sang-gye kyi yeshe ni
Those who attain the self-originated Solitary Realizers’ wisdom

Tenpa mepey tsul gyi tuk chüpey
Without needing to rely on a teacher in this life –

Pakpa rang gyel nam la chak tsel lo
To these aryā Solitary Realizers, I make prostration.

Tupey kagö tenpey gyeltsen dzin
To the Muni charged with upholding the banner of the teaching,

Yenlak jung dang mapam nakna ne
Angaja, Ajita, and Vanavasi,

Düden dorje-mö bu sangpo dang
Kalika, Vajriputra, and Bhadra,

Ser beu bharadvaja serchen chok
Kanaka Vatsa and Kanaka Bharadvaja,

Pakpa bakula dang drachen dzin
Arya Bakula and Rahula,

Pa Lam tren bharadvaja sö nyom len
Chuda Pantaka and Pindola Bharadvaja,

Lamten lüde beje mi chepa
Mahapantaka, Nagasena, Gopaka, and Abhedya –

Neten kor dang che la chaktsel lo
To these elders and their retinue, I make prostration.

Ka la chöpey ne chok dampa ne
To the powerful beings in their holy and supreme celestial abodes

Ngön she dzu trul Nga wey tu tob chen
Who possess supernormal wisdom and miraculous powers
Drupa-po la ma yi bu shin sik
And watch over practitioners like a mother over her children –

Ne sum kandrö tsok la chaktsel lo
To the three realms’ host of dakas and dakinis, I make prostration.

Ngön tse chomdende kyi chen nga ru
To those who long ago pledged in the Bhagavan’s presence

Chö shin drupa dzepey gang sak nam
To protect those who practice Dharma properly

Bu shin kyongwar shel gyi shepa yi
As they would their own their children –

Chö kyong sungmey tsok la chaktsel lo
To the host of Dharma protectors, I make prostration.

Yul kor sung dang pak kye bo
To Dhirtarashtra, Virudhaka,

Chen mi sang dang namtö se
Virupa Aksha, and Vaishravana,

Rang rang kordul go shi sung
Each master of his own retinue and guarding one of the four directions –

Gyelchen shi la chaktsel lo
To the four Maharajika deities, I make prostration.

Chakjar wöpa tamche la
To all those worthy of prostration,

Shing dul kün gyi drang nye kyi
Bowing with bodies equal in number

Lü tüpa yi nam kün tu
To all the atoms of the pure fields
In all ways and with supreme reverence, I make prostrations.

I make prostrations to Arya Mañjushri in his princely manifestations.

However many there are in the world’s ten directions—

Those lions of men that course through the three times—

To all of them, excluding none,

With Pure body, speech, and mind, I prostrate.

By the power of Samantabhadra’s prayer for pure activities

And holding all the Conquerors before my mind,

With as many bodies as the atoms of the pure field,

To all the Conquerors, I make prostration.

Atop each atom sit as many Buddhas as there are atoms,

And each one is surrounded by a retinue of Buddha sons and daughters.

In that way, I view the entire Dharma sphere.
As being filled thus with Conquerors.

Proclaiming their endless oceans of merit

With the sound of oceans of diverse melodies

Expressing the virtues of all the Conquerors,

I praise all these Sugatas.

Presenting Offerings

With the finest flowers, the finest garlands,

The finest musical instruments, ointments, and parasols,

The finest lamps, and the finest incense,

I make offerings to these Conquerors.

With the finest garments, the finest fragrance,

And with bundles as large as Mount Meru of aromatic powders,

All in the finest of distinctive arrangements,

I make offerings to these Conquerors.
Chö pa gang nam la me gya che wa
With these unexcelled, extensive offerings
De dak gyelwa tamche la yang mö
I also turn my mind to all the Conquerors.
Sangpo chö la de pey tob dak gi
By the power of faith in these pure activities,
Gyelwa kün la chaktsel chö par gyi
I prostrate and make offerings to all the Conquerors.

Offering Mandala

Om vajra bhumi ah hum / wang chen ser gyi sa zhi
OM adamantine ground AH HUM, great powerful golden ground.

Om vajra rékhé ah hum
OM adamantine fence AH HUM,

Chi chak ri khor yuk gi kor wé
At the outermost limit a circular iron mountain chain
Ü su ri gyel po ri rap / shar lü pak po
Surrounds Mount Meru, king of mountains. In the east is the continent of Lupagpo,
Lho dzam bu ling / nup ba lang chö
in the south, the continent of Dzambuling, in the west, the continent Balangcho,
Jang dra mi nyen / lü dang lümpak
In the north, the continent Draminyan. At the two sides of the eastern continent are the two sub-continents Lu and Lupag.

Nga yap dang nga yap zhen
At the two sides of the southern continent are the two sub-continents Ngayab and Ngayabzhan.
Yo den dang lam chok dro
At the two sides of the western continent are the two sub-continents Yoden and Lamchogdro.
At the two sides of the northern continent are the two sub-continents Draminyan and Draminanyida.

In the east is the treasure mountain, in the south the wish-granting tree, in the west the wish-granting cow, in the north uncultivated crops; the precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious supreme horse, the precious householder, and the great treasure vase; the goddess of grace, goddess of garlands, goddess of song, goddess of dance, goddess of flowers, goddess of incense, goddess of light, goddess of perfume; The sun, the moon, the umbrella of all precious things, the banner of victory in every direction, and in the centre, all the possessions precious to gods and humans in abundance and leaving no form excluded –
di dak drin chen/ tsa wa dang/gyü par ché pé

to the glorious Root and Lineage Gurus

pel den la ma/ dam pa nam dang

who are most kind and holy,

dye par du yang lama losang tubwang dorjechang

And in particular to the great Losang Tubwang Dorjechang’s

chenpö hla tsok kor dang che pa nam la
divine assemblage together with their retinue

shing kam ülwar gyi-o

I offer this field realm.

Tukje drowey dön du she su söl

In your compassion please accept it for the sake of all beings.

She ne jin gyi lab tu söl

Once you have accepted it, please bestow your blessings upon me.

sa zhi pö kyi juk shing mé tok tram

This Mandala built on a base, resplendent with flowers, saffron water and incense,

ri rap ling zhi nyi dé gyen pa di

adorned with Mount Meru and the four continents as well as the sun and moon,

sang gyé zhing du mik té pül wa yi

by virtue of offering all of this to you, assembly of Buddhas visualised before me,

dro kün nam dak zhing la chö par shok

may all share in its good effects.

Dak shen lü ngak yi sum longchö düsum ge tsok dang

The body, speech, and mind of myself and others, our wealth and virtue of the three times,
Rinchen mendel sangpo künsang chö pey tsok dang che
and an exquisite jewel mandala, together with the mass of Samantabhadra offerings –

Lo yi lang ne lama yidam könchok sum la bül
holding these in my mind, I offer them to the Gurus, tutelary deities, and Triple Gem.

Tuk jey wang gi she ne dak la jin gyi lab tu söl
In your compassion, please accept them and bestow your blessings upon me.

Idam guru ratna mandalakam niryatayami

If you have time recite the thirty-five Buddhas of Confession and so on, or in brief recite the following:

Confessing

I confess individually each and every negativity

I have committed with body, speech,

and, likewise, with mind while under the influence

of attachment, hatred, and ignorance.

Rejoicing

I rejoice in all the merit of

all the ten directions’ conquerors,

children of the buddhas, solitary realizers, learners,
no more learners, and transmigratory beings.

**Requesting That The Dharma Wheel Be Turned**

All you protectors, who are lights for the worlds

Of the ten directions and have reached the buddhahood

I exhort you to turn the unsurpassed wheel of Dharma.

**A Supplication Not to Enter Nirvana**

With my hands folded, I request those of you who intend

To show your passing beyond sorrow

To remain for as many eons as the atoms in the universe

In order to benefit and bring happiness to all transmigratory beings.

**Dedication**

Through this king of aspirations, which is the greatest of the sublime,

Helping infinite wanderers in samsara,

Through the accomplishment of this scripture dazzling with Samantabhadra’s practice,

May suffering realms be utterly emptied of all beings.
At this point offer the extensive Mandala

Om vajra bhumī ah hum / wang chen ser gyi sa zhi
OM adamantine ground AH HUM, great powerful golden ground.

Om vajra rékhé ah hum
OM adamantine fence AH HUM,

Chi chak ri khor yu gi kor wé
At the outermost limit a circular iron mountain chain

Ü su ri gyel po ri rap / shar lü pak po
Surrounds Mount Meru, king of mountains. In the east is the continent of Lupagpo,

Lho dzam bu ling / nup ba lang chö
in the south, the continent of Dzambuling, in the west, the continent Balangcho,

Jang dra mi nyen / lü dang lümpak
in the north, the continent Draminyan. At the two sides of the eastern continent are the two sub-continents Lu and Lupag.

Nga yap dang nga yap zhen
At the two sides of the southern continent are the two sub-continents Ngayab and Ngayabzhan.

Yo den dang lam chok dro
At the two sides of the western continent are the two sub-continents Yoden and Lamchogdro.

dra mi nyen dang / dra mi nyen gyi da
At the two sides of the northern continent are the two sub-continents Draminyan and Draminyangyida.

Rin po ché ri wo / pak sam gyi shing
In the east is the treasure mountain, in the south the wish-granting tree,

Dö jö ba / ma mö pé lo tok
in the west the wish-granting cow, in the north uncultivated crops;

Khor lo rin po ché / nor bu rin po ché
the precious wheel, the precious jewel,
the precious queen, the precious minister,

the precious elephant, the precious supreme horse,

the precious householder, and the great treasure vase;

the goddess of grace, goddess of garlands, goddess of song, goddess of dance,
goddess of flowers, goddess of incense, goddess of light, goddess of perfume;

The sun, the moon, the umbrella of all precious things,

the banner of victory in every direction,

and in the centre, all the possessions precious to gods and humans

in abundance and leaving no form excluded –

to the glorious Root and Lineage Gurus

who are most kind and holy,

And in particular to the great Losang Tubwang Dorjechang’s

divine assemblage together with their retinue
ཞིང་ཁམས་དབུལ་བར་བགྱིའོ།།  shing kam ülwar gyi-o
I offer this field realm.

Tukje drowey dön du she su söl
In your compassion please accept it for the sake of all beings.

Then, address this supplication for the three great purposes to the Merit Field:

lama dang könchok rinpoche nampa sum la kyab su chi-o
I go for refuge to the Gurus and the Triple Gem.

Kye nam kyi dak gi gyü jin gyi lab tu söl
Please bless my mental continuum.

Bless me and all sentient beings that we may terminate all erroneous thoughts,

from disrespecting our Spiritual Teachers to apprehending the two kinds of “self” as real;

that we may easily develop all correct thoughts, beginning with faith in our spiritual teachers;

and that we may quell all inner and outer obstacles. (3x)

You should supplicate sincerely with the above lines.

O glorious and precious Root Guru,

Please sit atop my head on cushions of lotus and moon.

O glorious and precious Root Guru,

Please sit atop my head on cushions of lotus and moon.
Kadrin chenpö go ne je sung te
In your great kindness please hold me

Ku sung tuk kyi ngödrup tsel du söl
And bestow spiritual attainments of body, speech, and mind. (repeat last line)

Drenpa nyam me tönpa chomdende
Master Bhagavan, unparalleled leader;

Gyeltsab dampa je tsün mi pam gön
The exalted savior Ajit, supreme Dharma successor;

Gyelwey lungten pakpa tokme shab
And Arya Asanga, prophesied by the Conqueror—

Sang-gye jang sem sum la sölwa deb
I make supplication to the feet of these three, the Buddha and two Bodhisattvas. (repeat)

Dzamling ke pey tsuk gyen yik gi nyen
Vasubandhu, crown jewel of the Jambudvipa’s pandits;

U mey lam nye pakpa namdröl de
Arya Vimuktiśena, founder of a middle path;

De pey sar ne tsünpa namdröl de
And Bhadanta Vimuktiśena, who attained the stage of faith—

Jik ten mikje sum la sölwa deb
I make supplication to these three who open the eyes of the world. (repeat)

Me jung ngo tsar ne gyur chok gi de
Paramasena, sublime object of wonder;

Sab mö lam gyi gyü jang dulwey de
Vinitasena, trained in the profound path;

5 Alternate name for Maitreya.
Labchen chö pey ter gyur nam nang dze
And Vairochana⁶, a treasure of powerful activities—

Dro wey tsa lak sum la sölwa deb
I make supplication to these three kinsmen of all beings. (repeat)

Lam chok sherchin gye dze seng sang shab
Haribhadra, who propagated the perfection of wisdom’s supreme path;

Gyelwey men ngak kün dzin kusali
Kusali the Elder, holder of all the Conqueror's instructions;

Dro kün tse je dzin ge wa chen
And Kusali the Younger, who watches over all beings with lovingkindness

Dro wey de pön sum la sölwa deb
I make supplication to these three guides of beings. (repeat)

Jang chup tuk la nga nyé ser ling pa
Suvarnadvipa Guru, master of enlightenment mind;

shing ta chen pö söl dzin mar mé dzé
Dipamkara, holder of the great innovators’ systems;

lam zang sel dzé tön pa rin po ché
And Tönba Rinpoche, who elucidated the sublime path—

ten pé sok shing sum la sölwa dep
I make supplication to these three mainstays of the teaching. (repeat)

Mawa da mé dren chok shakyé tok
Chief of the Shakyas, unrivalled teacher and supreme leader;

Gyelwe khyen rap kün dū jam pé yang
Mañjughosha, embodiment of all the Conquerors’ wisdom;

⁶ Alternate name for Shantaraksita.
And the supreme Arya Nagarjuna, who perceived the profound meaning—

I make supplication to these three crown ornaments among teachers. (repeat)

Chandrakirti, elucidator of the Arya’s view;

Vidyakokila the Elder, his principal spiritual son;

And Vidyakokila the Younger, spiritual son of the Conquerors—

I make supplication to these three lords of reasoning. (repeat)

Dipamkara, who by accurately perceiving profound dependent origination,

Maintained the innovators’ ways

And Tönba Rinpoche, who elucidated the sublime path—

I make supplication to these two ornaments of the Jambudvipa. (repeat)

Glorious Gönbawa, lord of yoga;

Neusurba, firm in profound concentration;

And Takmapa, holder of the entire Vinaya basket—
I make supplication to these three lamps for an outlying country. (repeat)

Namka Seng-ge, who strove arduously in his spiritual practice;

Namka Gyelpo, who was blessed by the holy ones;

Seng-ge Sangpo, who abandoned the eight worldly concerns;

And Gyelse Sangpo—I make supplication at your feet. (repeat)

The one who perceives all beings as his children with his enlightenment mind,

Who was protected and blessed by the supreme deities,

And who is the supreme spiritual teacher to lead beings in the degenerate age—

I make supplication to Namka Gyeltsen,

Potowa, spiritual teacher and preserver of the Conquerors’ lineage;

Sharawa, unrivalled in his analytic powers;

And Chekawa, spiritual descendant of enlightenment mind—

I make supplications to these three who fulfill beings’ wishes. (repeat)
Chilbupa, Bodhisattva and master of the scriptural and cognitional teaching;

Lung-gi Wangchuk, supreme pandit and master of the immaculate word;

And Drowey Gönbo, precious savior of all the three realms’ beings—

I make supplication to these three great elders. (repeat)

Sangchenba, possessing the sweet fragrance of pure morality;

Tsonawa, master of the Vinaya collection’s hundred thousand scriptures;

Möndrapa, who reached the far shore of the Abhidharma’s ocean of teachings

I make supplication to these three leaders of all beings. (repeat)

Guru who mastered the profound and extensive Dharma,

Is a Savior to all fortunate beings,

And propagated the teaching through his sublime activities.

I make supplication to the feet of the glorious Guru.7 (repeat)

7 Chökyab Sangpo (T: སྐོ་སྐྱབས་བསྟང་པོ་). Italicized words of the verse are elements of his name: Chö (Dharma), kyab (Savior), Sangpo (sublime).
Tslurtrim Bar, great master of spiritual attainments;

Shönu Wö, who properly served his Spiritual Teachers;

And Gyergomba, well-trained in the path of the supreme vehicle—

I make supplication to the feet of these three Conquerors’ sons. (repeat)

Sang-gye Wön, who holds a treasure of marvelous virtues;

Namka Gyelpo, who was blessed by the Holy Ones;

Seng-ge Sangpo, who abandoned the eight worldly concerns;

And Gyel-se Sangpo—I make supplication at your feet. (repeat)

The One who with his enlightenment mind perceives all beings as his children,

Who was protected and blessed by the supreme deities,

And who is the supreme spiritual teacher to lead beings in the degenerate age

I make supplication to Namka Gyeltsen. (repeat)
The One whose essence is both Avalokiteshvara, great treasure of non-apprehending compassion,

And Mañjushri, lord of immaculate wisdom,

Crown ornament of the Snowy Land’s learned ones, Tsongkapa—

O Losang Drakpa, I make supplication at your feet. (repeat)

Jampel Gyatso, master of spiritual attainments;

Kedrup Gelek Pelsang, a sun among expounders;

And Baso Je, who holds the treasure of the Oral Transmission instruction—

I make supplication to these three incomparable Gurus. (repeat)

Chökyi Dorje, who attained the united-pair body;

Gyelwa Ensaba, who achieved the three bodies;

And Sang-gye Yeshe, master of the scriptural and cognitional teachings—

I make supplication to the three great accomplished scholars. (repeat)
The Lord who upheld the banner of Losang’s Dharma;

Könchok Gyeltsen, his close spiritual son;

And Losang Yeshe, who elucidated the sublime path—

I make supplication to these three exalted and venerable Gurus. (repeat)

Ngawang Jampa, propagator of the Muni’s teaching;

Losang Nyendrak, his close spiritual son;

And Gyatso Ta-ye, who achieved a limitless ocean of virtue—

I make supplication to these three beneficent Gurus. (repeat)

The lord Losang Yeshe Tenba Rabgye;

Losang Namdröl, whose sublime wisdom liberates all beings;

And Losang Jinba, skilled at bestowing the Conqueror Losang’s Dharma system

I make supplication to these three unequalled Gurus. (repeat)

Losang Chökyi Gyeltsen, the first Panchen Lama. Except for the epithet “lord,” the entire line is a literal translation of his name.
The One unrivalled at upholding the scriptural and cognitional teaching of the fourth leader of this fortunate age

The Root Guru of unparalleled kindness—

I make supplication through my three doors and with great respect. (repeat)

To One who is a full-formed orb of wide learning shining forth as instruction.

Who reflects the deer-pair symbolizing the two stages’ practices,

A kumuda-friend that dispels the darkness of fortunate disciples—

I make supplication at the feet of Kelsang Tenzin Kedrup. (repeat)

To the One whose body encompasses the entire object of refuge of the three times,

Whose speech skillfully proclaims the excellent sayings of Losang Jampel,

9 Kelsang Tenzin, who was Losang Jampel Hlundrup’s Root Guru. Italicized words are elements of his name: Kelsang (fortunate age), Tenzin (upholder of the teaching).

10 Each of the last three lines in the verse contains an image referring to a full moon. That stated, the sense of the second line is easily grasped. The third line suggests that the outline of two deer is discernible on the moon's surface; the two deer, further, are symbols for the park where the Buddha gave his first sermon. “Kumuda-friend” is an epithet of the moon that derives from the night blooming quality of the kumuda flower. In the original text composed by Losang Jampel Hlundrup this would be the final supplication verse, which is dedicated to his Root Guru.

11 The name Losang Jampel here carries a double reference: it applies both to Kyabje Pabongka Rinpoche’s Root Guru (Losang Jampel Hlundrup) and to Je Tsongkapa. In the latter instance, Losang forms part of Tsongkapa’s ordination name (Losang Drakpa), while Jampel is meant to indicate that his essence is one with Manjushri (T: Jampel). “Spontaneously manifested” is the literal meaning of Hlundrup.
And whose mind is an ocean of the three trainings and their results *spontaneously manifested*

I make supplication to this beneficent *tulku*.\(^{12}\) (repeat)

To the One whose mind is filled with the arya riches of *loving-kindness* and the rest,

Foremost *upholder* of the Conqueror’s *teaching*,

And whose four activities pervade that which is clothed by *oceans*\(^{13}\)—

I make supplication to this exalted and venerable Guru.\(^{14}\) (repeat)

To the One who encompasses the *wisdom* of Losang and of all the Conquerors,

Foremost *upholder* of the Conquerors’ immaculate *teaching*,

And Protector who emanates and withdraws a myriad *ocean* of mandalas—

I make supplication to the feet of this kind Guru.\(^{15}\) (repeat)

To you who have acquired mastery over glorious, gentle, adamantine speech,

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\(^{12}\) Losang Jampel Hlundrup.

\(^{13}\) The earth.

\(^{14}\) Kyabje Pabongka Rinpoche, whose ordination name-Jampa Tenzin Trinley Gyatso-is referred to by the words in italics.

\(^{15}\) Kyabje Trijang Rinpoche. Italicized words taken together are a translation of his full ordination name: Losang (literally “Noble-minded,” here it is an allusion to Je Tsongkapa) Yeshe (wisdom) Tenzin (upholder of the teaching), Gyatso (ocean) (T: བློ་བཟང་ཡེ་ཤེས་བསྟེན་འཛིན་རྒྱ་མཚོ <

(96x163)

To you who have acquired mastery over glorious, gentle, adamantine speech,
Whose wholesome vessel of intelligence is filled with the nectar of wisdom

The ornament that beautifies the vast ocean of all holders of the teachings

To you supreme Arya, with lotus in hand, I make supplication. (repeat)

To bring blessing of enlightened activities to fortunate disciples,

And to spread the textual and inner realization teachings of the Buddha, who embodies the ten powers,

Excellent light, revealer of the path to intelligent minds.

To my true guru, I make supplication. (repeat)

To those who are the eyes with which we examine all the myriad scriptures,

Who are the point of entry for those fortunate ones traveling to liberation,

And who illuminate us with skillful means motivated by loving-kindness—

To all the Spiritual Teachers, I make supplication. (repeat)
Lamrim practitioners should meditate here on their own practice. After making supplication to the Gurus, recite the following verses and reflect on their meaning: For example recite the Foundation of Good Qualities recollecting the meaning:

Yönten kün gyi shir gyur drinchen je

The foundation of all good qualities is the kind and perfect, pure Guru;

Tsül shin tenpa lam gyi tsa wa ru

Correct devotion to him is the root of the path.

Lekpar tong ne be pa du ma yi

By clearly seeing this and applying great effort,

Gü pa chenpö tenpar jin gyi lob

Please bless me to rely upon him with great respect.

Lenchik nye pey delwey tensang di

The precious freedom of this rebirth is found only once,

Shintu nye ka dön chen she gyur ne

Understanding that it is difficult to find again and is greatly meaningful,

Nyintsen kün tu nyingpo lenpey lo

Day and night, take the essence.

Gyünche me par kye war jin gyi lob

Please bless me to generate this mind unceasingly.

Lü sok yowa chu yi chu bur shin

This life is as impermanent as a water bubble;

Nyur du jikpey chi wa drenpa dang

Remember how quickly it decays and death comes.

Shi wey je su lü dang drib ma shin

After death, just like a shadow follows the body,
The results of black and white karma follow.

Finding firm and definite conviction in this,

I must abandon even the slightest negativities,

And accomplish all virtuous deeds.

Please bless me always to be mindful.

Samsaric pleasures are dissatisfying and are 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.

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 tsor hlung wa ji shin du  
Just as I have fallen into the sea of samsara,
Margyur dro wa kün kyang den dra war  
So have all mother migratory beings.
Tongne dro wa drölwey kur kyerwey  
Seeing this, in order to bear the responsibility of freeing migratory beings
Jangchub sem chok jongpar jin gyi lob  
Please bless me to train in supreme bodhichitta.
Semtsam kye kyang tsültrim namsum la  
Even if I develop only bodhichitta, yet don’t practice the three types of morality,¹⁶
Gompa me na jangchub min drupar  
I will not achieve enlightenment.
Lekpar tongne gyelse dompa la  
With my clear recognition of this,
Tsönpa drakpö lopar jin gyi lob  
Please bless me to practice the bodhisattva vows with great energy.
Lokpey yül la yengwa shi je ching  
Once I have pacified distractions to wrong objects
Yangdak dön la tsülshin chöpa yi  
And correctly analyzed the meaning of reality,
Shi ne hlaktong sung du drelwey lam  
The paths of calm abiding and special insight are unified.

¹⁶ The major divisions of Mahayana ethical practice are: (1) restraint from wrongdoing (S: saūvara-ālam, T: སྒོམ་པའི་ཚུལ་ཁྲིམས།); (2) accumulating virtue (S: kualadharmasaūgraha-ālam, T: དགེ་བ་ཆོས་སྡུས་ཀྱི་ཚུལ་ཁྲིམས།); and (3) accomplishing the welfare of beings (S: sattvārthakriyā-ālam, T: སེམས་ཅན་གྱི་དོན་བྱ་བའི་ཚུལ་ཁྲིམས།). A primary source for explaining Mahayana ethics is the morality chapter of Asanga’s Bodhisattva Levels (S: Bodhisattvabhāmiḥ).
Nyurdu gyü la kye war jin gyi lob
Please bless me to generate this quickly within my mindstream.

Tünmong lamjang nö du gyurpa na
Having become a pure vessel by training in the general path,
Tekpa kün gyi chok gyur dorje tek
Then I must follow the supreme vajra vehicle,

Kelsang kye wö juk ngok dampa der
The holy gateway of the fortunate ones:

De lak nyi du jukpar jin gyi lob
Please bless me to immediately enter this path.

De tse ngödrup nam nyi drupey shi
At that time, the basis of accomplishing the two attainments
Namdak damtsik dompar sungpa la
Is keeping pure vows and samaya.

Chö ma minpey nge pa nye gyur ne
As I have a clear, uncontrived experience of this,
Sok dang dó te sungwar jin gyi lob
Please bless me to protect these vows and pledges as I do my life.

De ne gyü dey nyingpo rim nyi kyi
Then, regarding the essence of the two stages of the Vajrayana,
Ne nam ji shin tokne tsönpa yi
Having realized their importance,
Tün shii neljor chö le mi yelwar
By practicing with great energy, never giving up the four sessions,
Dampey sung shin drupar jin gyi lob
Please bless me to establish these as taught by the holy Guru.
De tar lamsang tönpey she nyen dang
Like that, may the gurus who reveal the noble path
Tsülshin drupey drok nam shab ten ching
And the spiritual friends who practice it have long lives.
Chi dang nang gi bardu chöpey tsok
Of all outer and inner hindrances,
Nye war shiwar jin gyi lab tu söl
Please bless me so that I may pacify them completely.
Kye wa kün tu yangdak lama dang
In all my lives, never separated from perfect gurus,
Drelme chö kyi pel la longchöching
May I enjoy the magnificent Dharma.
Sa dang lam gyi yönten rab dzok ne
By completing the qualities of the stages and paths,
Dorje-chang gi go pang nyur toshok
May I quickly attain the state of Vajradhara.

Withdrawning the Merit Field.
Make the following brief presentation of the Seven-Limb Practice together with a mandala offering to the Guru seated on the crown of your head:
Pelden tsawey lama rinpoche
O glorious and precious Root Guru, please sit
Dak gi chi wor pendey den shuk la
Atop my head on cushions of lotus and moon.
Ka drin chenpö go ne je sung te
In your great kindness please protect me
Ku sung tuk kyi ngo drup tseldu söl
And bestow spiritual attainments of body, speech, and mind.

Püntsok ge lek je wey trünpey ku
To the One whose body was produced by ten million excellent virtues,

Ta ye dro wey re wa kongwey sung
Whose speech fulfills the hopes of limitless beings

Ma lü she ja ji shin sikpey tuk
And whose mind sees all things exactly as they are –

Shakyey tso de la chaktsel lo
To the foremost of the Shakyas, I make prostration.

Tönpa la me sang-gye rinpoche
To the precious Buddha, the unexcelled Teacher,

Kyo pa la me dam chö rinpoche
Precious Dharma, the unexcelled Refuge;

Drenpa lame gendün rinpoche
And precious Sangha, the unexcelled Spiritual Guide –

Kyab ne kündü kyö la chaktsel lo
To the all-encompassing object of refuge, I make prostration.

Ngö sham yi trul chö pa ma lü bul
I make offerings of every type, both actually present and emanated by mind;

Tok me ne sak dik tung tamche shak
I confess all evil and moral transgressions accumulated since beginningless time;

Kye pak ge wa nam la je yi rang
I rejoice at the virtues of ordinary persons and aryas;

Korwa ma tong bardu lek shuk ne
I beseech you to remain in the world until samsara has been emptied,
Dro la chö kyi kor lo korwa dang
Turning the wheel of Dharma for sentient beings;

Dak shen ge nam jangchub chenpor ngo
And I dedicate the virtue of myself and others to ultimate enlightenment.

I offer Mount Meru, the four continents, sun, moon, and the seven gems of royalty,

And a jewel mandala with a mass of completely pure offerings

Lama yidam könchok sum la bul
To the gurus, tutelary deities, and Triple Gem –

Tukje she ne jin gyi lab tu söl
In your compassion please accept them and bestow your blessings upon me.

Perform the Stake-Like Supplication:

Ku shi dak nyi lama hlak pey hla
Extraordinary Guru-deity and essence of the four bodies,

Tubwang dorje chang la sölwa deb
I make supplication to you, Munindra Vajradhara.

Drib drel chökü dak nyi lama hla
Guru-deity and essence of the Dharma body free of obscuration,

Tubwang dorje chang la sölwa deb
I make supplication to you, Munindra Vajradhara.

De chen long kü daknyi lama hla
Guru-deity and essence of the supremely blissful enjoyment body.

Supplication in made repeatedly to the same object, as a stake is repeatedly struck in the same spot.
I make supplication to you, Munindra Vajradhara.

Guru-deity and essence of multifarious emanation bodies,

Extraordinary Guru-deity who embodies all the Gurus,

Extraordinary Guru-deity who embodies all the tutelary deities,

Extraordinary Guru-deity who embodies all the Buddhas,

Extraordinary Guru-deity who embodies all the Dharma,

Extraordinary Guru-deity who embodies all the Sangha,
Extraordinary Guru-deity who embodies all the dakas and dakinis,

I make supplication to you, Munindra Vajradhara.

Extraordinary Guru-deity who embodies all the Dharma protectors,

I make supplication to you, Munindra Vajradhara.

Extraordinary Guru-deity who embodies the entire object of refuge,

I make supplication to you, Munindra Vajradhara.

Focusing your attention on Guru Munindra, who is seated on the crown of your head, recite the following:

I make prostration to my Guru, you who are one with the Conqueror Shakyamuni. I make offerings to you and go to you for refuge.

Om muni muni mahamuna ye soha (many times)

By this virtue may I quickly attain

The status of my Guru Buddha,

And then place in that state

All beings without exception.
Then, recite the following verses of prayer with a strong aspiration to dedicate the virtue derived from the above practice to those aims appropriate to yourself and others:

Der ni ring du bele tsok nyi ni /  
Whatever portion of the two vast accumulations\(^\text{18}\) I collect

Ka tar yangpa gangshik sakpa de /  
Through my prolonged efforts toward that end,

Lo mik ma rik gi dong drowa nam /  
May it enable me to become a Lord of Conquerors

Namdren gyel wey wangpor dak gyur chik /  
And a leader of beings whose minds ignorance has made blind.

Der masön pey tse rab kün tu yang /  
Until I reach that goal, may I be watched over

Jampey yang kyi tse wey je sung ne /  
In all my future lives by Mañjughosha with his loving-kindness.

Tenpey rimpa kün tsang lam gyi chok /  
And, after finding the supreme path complete in all the stages of the teaching,

Nye ne drüpe gyel nam nye je shok /  
May I please the Conquerors through my practice.

Rang gi ji shin tokpey lam gyi ne /  
Through my correct understanding of the path’s main points

Shuk drak tse wey drangpey tab ke kyi /  
And with skillful means brought forth by intense loving-kindness,

Dro wey yi kyi münpa sel je ne /  
May I clear away the darkness in beings’ minds

\(^{18}\) The merit and wisdom accumulations are what a Bodhisattva “collects” for three innumerable kalpas in order to achieve enlightenment.
Gyelwey ten pa yun ring dzin gyur chik /  
And ensure the continuity of the Conqueror’s teaching.

Tenpa rinchen chok gi ma kyab pam /  
In whatever place where the supreme and precious teaching

Kyab kyang nyam par gyur pey chok der ni /  
Has not reached, or has reached but then been lost,

Nyingje chenpö yi rab Kyö pa yi /  
May my mind be stirred by great compassion

Pendey ter de sel war je par shok /  
To elucidate the treasure of well-being and happiness there.

Se che gyelwey me jung trin le le /  
May the Stages of the Path to Enlightenment,

Lek drup jangchub lam gyi rimpe kyang /  
Produced by the marvelous deeds of the Conquerors and their sons,

Tarndö nam kyi yi la pel ter shing /  
Bestow splendor on the minds of those who desire liberation

Gyelwey dze pa ring du kyong gyur chik /  
And long preserve the activities of the Conquerors.

Lam sang drupey tün kyen drup je ching /  
May all humans and non-humans striving for harmonious conditions

Gel kyen sel je mi dang mi min kün /  
And against unfavorable conditions to practicing the sublime path

Tse rab kün tu gyelwe ngakpa yi /  
Never be separated in all their future lives

Namdak lam dang drelwar ma gyur chik /  
From the pure path that the Conquerors extol.
May anyone who practices the ten Dharma activities,19

While striving rightly after the supreme vehicle,

Always be assisted by the powerful ones.

And may an ocean of good fortune fill all the directions.

I, Jampel Hlundrup, one who clothes himself as a disciple of the Leader Buddha Shakyamuni during the final era of his teaching, have composed this recitation text after much urging from Kalden Rabgye, the chanting master emeritus of Bamchö. This fervent devotee of discerning intellect expressed the need for a ritual that would facilitate carrying out the preliminary practices prior to meditating on the instruction contained in the Quick Path to Omniscience: An Explicit Instruction on the Stages of the Path to Enlightenment. Thus, I have written such a text for my own regular use and also with the hope of benefiting others of a like nature. Its sources are oral tradition and the instruction of the glorious and noble Kyabje Kelsang Tenzin and his spiritual son [Je Kelsang Kedrup].

These incomparably beneficent Conquerors’ sons are lamps for the Kadampa teaching. May this work become a victory banner upholding the precious Oral Transmission Lineage teaching of Jamgön Lama Tsongkapa Losang Drakpa. Let there be happiness everywhere!

BDRC - for cho rgyal bzung Mgrin rgyan – BUDA by BDRC

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19 They are: (1) to copy scriptures, (2) to present offerings, (3) to practice charity, (4) to hear Dharma, (5) to memorize Dharma, (6) to read Dharma, (7) to teach Dharma, (8) to recite Dharma, (9) to reflect on the Dharma’s meaning, and (10) to meditate on the Dharma’s meaning.