MSB VOWS AND SANGHA CEREMONY

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The Refuge Vow

For the benefit of all sentient beings' enlightenment,
May I take the Refuge Upasaka Vow.

(three times):
Master please listen to me:
I, (your name), from this point on, until enlightenment,
Take refuge in the supreme of all humans,
The billion truly perfected Dharmakaya Buddhas.

I take refuge in the supreme of all peace,
Devoid of attachment,
The teachings of the Three Yanas.

I take refuge in the supreme of all assemblies,
The Sangha of Noble Bodhisattvas,
Who are beyond falling back.

From this point on, until enlightenment,
May I be the holder of the Refuge Upasaka Vow.
Master, please grant this to me.

At the end:
Teacher exclaims: *Tab yin no!* (Be it!)
Students exclaim: *Lek so!* (Very well, thank you!)

The Four Virtuous Disciplines
Vows of Nonviolence to Be Taken Daily

- Never to repay abuse with abuse.
- Never to be angry in return for anger.
- Never to strike back when struck.
- Never to expose the faults of others when they reveal our own.

General Advice after Taking Refuge

- After taking refuge in the Buddha, one should not take ultimate refuge in worldly deities.
- After taking refuge in the Dharma, one should refrain from harming any beings.
- After taking refuge in the Sangha, one should not associate with people who negatively influence one's path.
- One should respect all images of the Buddha as though they are the Buddha himself.
- One should respect every letter of dharma scriptures, because it is from them that we understand and realize the dharma. The scriptures should be considered enlightened manifestations of the Buddha himself.
- One should respect the sangha, both the noble sangha of bodhisattvas and the sangha of practitioners, never thinking or speaking ill of them. One should also respect any symbol of the sangha, such as monastic robes, as equally important.

Five General Refuge Admonitions from Atisha

- One should not let go of the three jewels for one's own mundane benefit, such as if one is offered a kingdom.
- One should not let go of the three jewels, even if in danger of losing one's life. One may be extremely afraid of death, but the ultimate refuge is one's own enlightened nature, which cannot be lost even if the body is destroyed. If one lets go of the three jewels, then one does not have the resource of confidence in them.
- One should not take refuge in another view of mind and phenomena that contradicts the Buddhist tradition. Again, it is one's own mind that one takes refuge in, and if one gives up this refuge for an "outer" refuge, one effectively gives up one's own mind as the basis for refuge.
- One should know the nature of the objects of refuge—to know what Buddha, Dharma, and Sangha mean, and what it means to take refuge in them. One should really know from one's heart and take refuge fully.
- One should bow upon seeing images of the three jewels, and make offerings to them daily.

The Upasaka Vow and Commentary

These are actual vows which are received upon taking the refuge vow.

- The first vow is to refrain from sexual misconduct. If one is married or in an ongoing relationship, one should not sleep around with other partners. If one is not in a relationship, one should refrain from jumping around sexually in a way that does not benefit one's path. One could find a relationship that actually supports one's life and path.
- The second is to refrain from killing. This is self-evident, but also refers to not physically harming other beings intentionally.
- The third is to refrain from lying. This refers both to ordinary lying and the tendency to present oneself as being something one is not, such as pretending to have qualities one does not have.
- The fourth is to refrain from stealing.
- The fifth is to refrain from drinking alcohol or partaking in other mind-altering drugs. One should not indulge in alcohol in such a way that one's mind, and therefore one's path, is disturbed. By causing one to lose awareness, alcohol can cause one to break any of the other vows.
- One may take the full Upasaka Vow, which would include abstaining from alcohol and sexual misconduct. One may also take a partial Upasaka Vow, vowing to refrain from any one or more of the five actions described above.

The Bodhisattva Vow

Seven Branch Practices, Preliminary to the Vow

I prostrate to all Buddhas and Bodhisattvas of the ten directions.
I make offerings to all Buddhas and Bodhisattvas of the ten directions.
I confess all negative deeds in the presence of all Buddhas and Bodhisattvas of the three times and ten directions.
I rejoice in all virtuous deeds of the three times, accumulated by beings, both self and others.

I supplicate all Buddhas and Bodhisattvas of the three times to turn the wheel of Dharma.
I supplicate all Buddhas and Bodhisattvas of the three times to remain, free from the complete non-apparent enlightenment state.
I dedicate the merit of the three times for the benefit of all sentient beings' enlightenment.

(three times)

Refuge

All the Buddhas and Bodhisattvas of the three times and ten directions,
And Vajra Master, please listen to me.

From this moment until I attain the essence of enlightenment:
I shall take refuge in the Buddha.
I shall take refuge in the Dharma.
I shall take refuge in the supreme assembly of Bodhisattvas.

(three times)

The Main Vow: Arousing Aspiration Bodhicitta

Just as all the Buddhas of the past
Embraced the awakened attitude of mind,
And in the precepts of the bodhisattvas
Step by step abode and trained,

Just so, and for the benefit of beings,
I will also have this attitude of mind,
And in those precepts, step by step,
I will abide and train myself.

(three times)

Arousing Engaging Bodhicitta:

Repeat previous eight lines again, three times.

At the end:
Teacher exclaims: *Tab yin no!* (Be it!)
Students exclaim: *Lek so!* (Very well, thank you!)

Rejoicing in the Ceremony and Vow:

Today my life has given fruit.
This human state has now been well assumed.
Today I take my birth in Buddha's line,
And have become the Buddha's child and heir.

Arousing Self-Confidence to Carry Out the Vow:

In every way, then I will undertake
Activities befitting such a rank.
And I will do no act to mar
Or compromise this high and faultless lineage

For I am like a blind man who has found
A precious gem within a mound of filth.
Exactly so, as if by some strange chance,
The enlightened mind has come to birth in me.

Inviting All the Virtuous Guests to Rejoice:

And so, within the sight of all protectors,
I summon every being, calling them to buddhahood—
And till that state is reached, to every earthly joy!
May gods and demigods, and all the rest rejoice!

Dedication of Merit:

May bodhicitta, precious and sublime,
Arise where it has not yet come to be;
And where it has arisen may it never fail
But grow and flourish ever more and more.

May beings never be separated from bodhicitta,
And always be devoted to enlightened action.
May they be accepted by the Buddhas.
May they abandon evil actions.

May the Bodhisattvas' good wishes
For benefiting beings be fulfilled.
May the intentions of the protectors
Prosper among sentient beings.

May all beings be happy.
May all the lower realms be forever empty.
May the aspirations of the Bodhisattvas of the various bhumis be fulfilled.

As long as space endures and as long as there are beings to be found,
May I continue likewise to remain to soothe the sufferings of all those who live.

General Advice from Atisha Concerning the Bodhisattva Vow

- The first point is not to disparage, either mentally or verbally, the lower yanas. Even though one has now entered the Mahayana and is now a Mahayana practitioner, it is important to remember that the Mahayana is built on the Hinayana. Without it, there could be no Mahayana.
- The second is to refrain from turning away from the view of karma and cause and effect. One should guard against intentionally or unconsciously adopting a view of eternalism, thinking that one will be saved by an outside force, or a view of nihilism, thinking there is no connection between one's actions and their effects.
- The third is not only to refrain from abandoning the Hinayana path, but to learn it fully. This could provide one with more skillful means to benefit others.
- The fourth is not to discourage others from practicing the Mahayana path of the six paramitas because it is too vast or too much work.
- The fifth is not to believe that one's obscurations are unremovable, that they are somehow intrinsic and impossible to work with.
- The sixth is not to hold onto oneself or one's tradition as a source of pride and arrogance, or put others down for some kind of benefit to one's ego.
- The seventh is not to create disputes between members of the sangha.
- The eighth is not to let go of one's bodhicitta. This is very important because the intention to benefit others is the heart of the entire bodhisattva path. Keeping one's bodhicitta intact allows the other aspects of the path to remain, or be easily regenerated.
- The ninth is not to be intentionally impatient with others, giving into one's anger as though it is justifiable.
- The tenth is not to turn negative emotional actions into "dharmic action." One tries not to use the dharma to justify one's own negative actions. This could be in the form of twisting the teachings to fit one's ego agenda, or trying to cover up for some negative action one has already engaged in.
- The eleventh is to refrain from not helping others who are suffering physically or emotionally. The essence of this point is not to hold back with regard to others.
- The twelfth is to try to extend oneself to provide for other people's physical comfort and emotional well-being as much as one can.
- The thirteenth point: Because of one's own small irritations and sufferings, one is not able to extend to others even though they may be suffering a great deal. One would only have to exert oneself a tiny bit to make a big difference to someone suffering intensely, but because one holds on tightly to one's own predicament, one doesn't extend at all. We should guard against such a self-absorbed, selfish tendency.

These points of advice for the refuge and bodhisattva precepts can be used as reference points to work with the vows one has taken. Of course, one can't expect to be perfect in approaching these precepts and advice, but by reflecting upon the meaning of them and trying to integrate them into one's daily life, they can slowly become more a part of one's makeup.

SUPPLEMENTARY ADVICE

Offerings to the Three Jewels

After taking refuge, it's beneficial to offer each meal to the Three Jewels before eating it. The following traditional prayer can be recited in Tibetan or English.

The Meal Prayer

Tönpa lamé sangyé rinpoche
Kyobpa lamé damchö rinpoche
Drenpa lamé gendun rinpoche
Kyabné könchok sum la chöpa bul

The unsurpassable teacher is the precious Buddha.
The unsurpassable protector is the precious Dharma.
The unsurpassable guide is the precious Sangha.
To the unsurpassable Three Jewels, I make this offering.

The Words of My Perfect Teacher

The Refuge chapter of *Words of My Perfect Teacher* by Patrul Rinpoche has an excellent description of conduct to adopt and to abandon after taking refuge.

MSB Sangha Ceremony

༄༅།།འཕགས་པ་བཀྲ་ཤིས་བརྒྱད་པའི་ཚིགས་སུ་བཅད་པ་བཞུགས་སོ།།

The Verses of the Eight Noble Auspicious Ones

ཨོཾ། **OM**

སྣང་སྲིད་རྣམ་དག་རང་བཞིན་ལྷུན་གྲུབ་པའི།།

Nangsi namdak rangzhin lhundrup pé
Homage to the Buddha, Dharma and Noble Sangha.

བཀྲ་ཤིས་ཕྱོགས་བཅུའི་ཞིང་ན་བཞུགས་པ་ཡི།།

Tashi chokchu'i shingna zhukpa yi
All that dwell in the auspicious realms of the ten directions,

སངས་རྒྱས་ཆོས་དང་དགེ་འདུན་འཕགས་པའི་ཚོགས།།

Sangyé chötang gendün pakpé tsok
Where all appearance and existence is completely pure,

ཀུན་ལ་ཕྱག་འཚལ་བདག་ཅག་བཀྲ་ཤིས་ཤོག།

Kunla chaktsal dakchak tashi shok
Its nature spontaneously perfect, may all be auspicious for us!

སྒྲོན་མེའི་རྒྱལ་པོ་རྩལ་བརྟན་དོན་གྲུབ་དགོངས།།

Drönmé gyalpo tsalten döndrup gong
Drölmé Gyalpo, Tsalten Döndrup Gong,

བྱམས་པའི་རྒྱན་དཔལ་དགེ་གྲགས་དཔལ་དམ་པ།།

Jampé gyenpal gédrak paldam pa
Jampé Gyen Pal, Gédrak Pal Dampa,

ཀུན་ལ་དགོངས་པ་རྒྱ་ཆེར་གྲགས་པ་ཅན།།

Kunla gongpa gyacher drakpa chen
Kunla Gongpa Gyacher Drakpa Chen,

ལྷུན་པོ་ལྟར་འཕགས་རྩལ་གྲགས་དཔལ་དང་ནི།།

Lhunpo tarpak tsaldrak paltang ni
Lhunpo Tar Pak Tsal Drak Pal,

སེམས་ཅན་ཐམས་ཅད་ལ་དགོངས་གྲགས་པའི་དཔལ།།

Semchen tamché lagong drakpé pal
Semchen Tamchela Gong Drakpé Pal,

ཡིད་ཆོམ་མཛེད་པ་རྩལ་རབ་བྲག་དཔལ་ཏེ།།

Yitsim dzépa tsalrab drakpal té
Yitsim Dzépa Tsal Rap Drak Pal—

མཚན་ཙམ་ཐོས་པའི་བཀྲ་ཤིས་དཔལ་འཕེལ་བ།།

Tsentsam töpé tashi palpel wa
Homage to the Eight Sugatas,

བདེ་བར་གཤེགས་པ་བརྒྱད་ལ་ཕྱག་འཚལ་ལོ།།

Déwar shekpa gyéla chaktsal lo
Merely hearing your names increases auspiciousness and success!

འཇམ་དཔལ་གཞོན་ནུ་དཔལ་ལྡན་རྡོ་རྗེ་འཛིན།།

Jampal shyönnu palden dorjé dzin
The youthful Manjushri, the glorious Vajrapani,

སྤྱན་ར་ས་གཟིགས་དབང་མགོན་པོ་བྱམས་པའི་དཔལ།།

Chenrezik wang gönpo jampé pal
Avalokiteshvara, the protector Maitreya,

ས་ཡི་སྙིང་པོ་སྤྲིན་པ་རྣམ་པར་སེལ།།

Sayi nyingpo dribpa nampar sel
Kshitigarbha, Nivaranaviskambin,

ནམ་མཁའི་སྙིང་པོ་འཕགས་མཆོག་ཀུན་ཏུ་བཟང་།།

Namkhé nyingpo pakchok kuntu zang
Akashagarbha, and the most noble Samantabhadra—

ཨུཏྤལ་རྡོ་རྗེ་པད་དཀར་གླུ་ཤིང་དང་།།

Utpal dorjé pékar lushing tang
Homage to the Eight Bodhisattvas,

ནོར་བུ་རྡ་བ་རལ་གྲི་ཉི་མ་ཡི།།

Norbu dawa reldri nyima yi
Supreme in granting auspiciousness and success,

ཕྱག་མཚན་ལེགས་བསྣམས་བཀྲ་ཤིས་དཔལ་ཀྱི་མཆོག།

Chaktsen leknam tashi palgyi chok
Gracefully holding your emblems:

བྱང་ཆུབ་སེམས་དཔའ་བརྒྱད་ལ་ཕྱག་འཚལ་ལོ།།

Changchub sempa gyéla chaktsal lo
Utpala flower, vajra, white lotus, naga-tree, jewel, moon, sword and sun!

རིན་ཆེན་གདུགས་མཆོག་བཀྲ་ཤིས་གསེར་གྱི་ཉ།།

Rinchen dukchok tashi sergyi nya
Holding the Eight Most Precious Emblems: The most precious Umbrella, the Auspicious Golden Fishes,

འདོད་འཇྱུང་བུམ་བཟང་ཡིད་འོང་ཀ་མ་ལ།།

Döjung bumzang yiong kamala
The Wish-fulfilling Vase of Goodness, the exquisite Kamala flower,

སྙན་གྲགས་དུང་དང་ཕུན་ཚོགས་དཔལ་བཟའ།།

Nyendrak dungtang puntsok palbé u
The Conch of Fame and Glory, the Glorious Knot of Prosperity,

མི་རྟུབ་རྒྱལ་མཚན་དབང་བསྒྱུར་འཁོར་ལོ་སྟེ།།

Minub gyaltsen wang-gyur khorlo té
The Eternal Banner of Victory and the All-powerful Wheel

རིན་ཆེན་རྟགས་མཆོག་བརྒྱད་ཀྱི་ཕྱག་མཚན་ཅན།།

Rinchen takchok gyékyi chaktsen chen
Are the creators of delight, making offerings

ཕྱོགས་དུས་རྒྱལ་བ་མཆོད་ཅིང་དགྱེས་བསྐྱེད་མ།།

Chokdü gyalwa chöching gyékyé ma
To the Buddhas of all directions and times.

སྐེག་སོགས་ངོ་བོ་དྲན་པའི་དཔལ་སྤེལ་བའི།།

Geksok ngowo drenpé palpel wé
Homage to the Eight Auspicious Goddesses (Beauty, Garlands, Song, Dance, Flowers, Incense, Light and Perfume)

བཀྲ་ཤིས་ལྷ་མོ་བརྒྱད་ལ་ཕྱག་འཚལ་ལོ།།

Tashi lhamo gyéla chaktsal lo
Merely thinking of your essential qualities makes success grow more and more!

ཚངས་པ་ཆེན་པོ་བདེ་འཇྱུང་སྲིད་མེད་བུ།།

Tsangpa chenpo denjung sémé bu
Mahabrahma, Shambhu, Narayana,

མིག་སྟོང་ལྡན་དང་རྒྱལ་པོ་ཡུལ་འཁོར་སྐྱང་།།

Miktong dentang gyalpo yulkhor sung
Sahasrajna, the Kings Dhritirashtra, Virudhaka,

འཕགས་སྐྱེས་པོ་དང་ཀླུ་དབང་མིག་མི་བཟང་།།

Pak-kye potang luwang mikmi zang
Virupaksha the Lord of Nagas,

རྣམ་ཐོས་སྲས་ཏེ་ལྷ་རྫས་འཁོར་ལོ་དང་།།

Namtö sété lhadzé khorlo tang
And Vaishravana—each one holding your divine emblem:

དྲི་ཤུ་ལ་དང་མདུང་ཐུང་རྡོ་རྗེ་ཅན།།

Trishula tang dung tung dorjé chen
Wheel, trident, lance, vajra,

པི་ཝཾ་རལ་གྲི་མཆོད་རྟེན་རྒྱལ་མཚན་འཛིན།།

Piwam reldri chöten gyaltsen dzin
Vina, sword, stupa and banner of victory—

ས་གསུམ་གནས་སུ་དགེ་ལེགས་བཀྲ་ཤིས་སྤེལ།།

Sasum nésu gélek tashi pel
Homage to the Eight Guardians of the World,

འཇིག་རྟེན་སྐྱོང་བ་བརྒྱད་ལ་ཕྱག་འཚལ་ལོ།།

Jikten kyongwa gyéla chaktsal lo
Who make auspiciousness and positivity grow in the three realms!

བདག་ཅག་དེད་འདིར་བྱ་བ་རྩོམ་པ་ལ།།

Dakchak dengdir jawa tsompa la
With all obstacles and harmful influences pacified,

གེགས་དང་ཉེ་བར་འཚེ་བ་ཀུན་ཞི་ནས།།

Gektang nyewar tsewa kunshi né
May the work we are now about to begin

འདོད་དོན་དཔལ་འཕེལ་བསམ་དོན་ཡིད་བཞིན་འགྲུབ།།

Dödön palpel samdön yizhin drup
Meet with ever-growing fulfilment and success, and

བཀྲ་ཤིས་བདེ་ལེགས་ཕུན་སུམ་ཚོགས་པར་ཤོག།

Tashi délek punsum tsokpar shok
Bring good fortune, prosperity, happiness and peace!

Buddha himself declared that reciting this prayer would bring peace, happiness, prosperity and the fulfilment of all aims. Composed by Mipham (1846-1912)

The Hundred Syllable Mantra

ཨོཾ་བཛྲ་སཏྭ་ས་མ་ཡཿ མ་ནུ་པཱ་ལ་ཡཿ
བཛྲ་སཏྭ་ཏྭེ་ནོ་པ་ཏིཥྛ་དྲ་ཌྷོ་མེ་བྷ་ཝཿ
སུ་ཏོ་ཁྱོ་མེ་བྷ་ཝཿ སུ་པོ་ཁྱོ་མེ་བྷ་ཝཿ
ཨ་ནུ་རཀྟོ་མེ་བྷ་ཝཿ སརྦ་སིདྡྷི་མྨེ་པྲ་ཡཙྪཿ
སརྦ་ཀརྨ་སུ་ཙ་མེཿ ཙིཏྟཾ་ཤྲེ་ཡཾཿཀུ་རུ་ཧཱུྃཿ
ཧ་ཧ་ཧ་ཧ་ཧོཿ བྷ་ག་ཝཱནཿ
སརྦ་ཏ་ཐཱ་ག་ཏ་བཛྲ་མཱ་མེ་མུཉྩ་བཛྲཱི་བྷ་ཝ་མ་ཧཱ་ས་མ་ཡ་སཏྭ་ཨཱཿ

OM BENZAR SATTO SAMAYA MANU PALAYA
BENZAR SATTO TENOPA TISHTA DRIDHO MÉ BHAWA
SUTTO KHAYO MÉ BHAWA SUPO KHAYO MÉ BHAWA
ANU RAKTO MÉ BHAWA SARWA SIDDHIM MÉ TRAYATSA
SARWA KARMA SUTSA MÉ TSITTAM SHRIYAM KURU HUNG
HA HA HA HA HO BHAGAWAN
SARWA TATHAGATA BENZAR MAMÉ MUNTSA
BENZRI BHAWA MAHA SAMAYA SATTO AH

The Offering of the Thirty-Sevenfold Mandala

ཨོཾ་བཛྲ་བྷུ་མི་ཨཱཿཧཱུྃ།
OM BENZAR BHUMI AH HUNG

གཞི་ཡོངས་སུ་དག་པ་དབང་ཆེན་གསེར་གྱི་ས་གཞི།
Zhiyong-su dakpa wang-chen sergyi sazhi
The foundation is the utterly pure golden ground of vast strength,

ཨོཾ་བཛྲ་རེ་ཁེ་ཨཱཿཧཱུྃ།
OM BENZAR REKHÉ AH HUNG

ཕྱི་ལྕགས་རི་ཁོར་ཡུག་གིས་བསྐོར་བའི་དབུས་སུ་ཧཱུྃཿ།
Chichak rikhor yuk-gi khorwé üsu hung
The boundary is a ring of iron mountains encircling the syllable HUNG.

རིའི་རྒྱལ་པོ་རི་རབ།
Ri'i gyalpo rirab
Here are Sumeru the king of mountains,

ཤར་ལུས་འཕགས་པོ།
Shar lu pakpo
In the East, Purvavideha,

ལྷོ་འཛམ་བུ་གླིང་།
Lho dzambu ling
In the South, Jambudvipa,

ནུབ་བ་ལང་སྤྱོད།
Nub balang chö
In the West, Aparagodaniya,

བྱང་སྒྲ་མི་སྙན།
Jang drami-nyen
In the North, Uttarakuru.

ལུས་དང་ལུས་ལཕགས།
Lu tang lu-pak
Deha and Videha,

ང་ཡབ་དང་ང་ཡབ་གཞན།
Ngayab tang ngayab zhen
Chamara and Aparachamra,

གཡོ་སྐྱན་དང་ལམ་མཆོག་འགྲོ།
Yöden tang lamchok dro
Satha and Uttaramantrina,

སྒྲ་མི་སྙན་དང་སྒྲ་མི་སྙན་གྱི་རྒྱ།
Drami-nyen tang drami-nyen gyi-da
Kurava and Kaurava,

རིན་པོ་ཆེའི་རི་བོ།
Rinpoché'i riwo
The Jewel Mountain,

དཔག་བསམ་གྱི་ཤིང་།
Paksam gyi shing
The Wish-Fulfilling Tree,

འདོད་འཇོ་ཡི་བ།
Döjö'i ba
The Bountiful Cow,

མ་རྨོས་པའི་ལོ་ཏོག
Mamö-pé lotok
And the Spontaneous Harvest.

འཁོར་ལོ་རིན་པོ་ཆེ།
Khorlo rinpoché
The Precious Wheel,

ནོར་བུ་རིན་པོ་ཆེ།
Norbu rinpoché
The Precious Jewel,

བཙུན་མོ་རིན་པོ་ཆེ།
Tsünmo rinpoché
The Precious Queen,

བློན་པོ་རིན་པོ་ཆེ།
Lönpo rinpoché
The Precious Minister,

གླང་པོ་རིན་པོ་ཆེ།
Langpo rinpoché
The Precious Elephant,

རྟ་མཆོག་རིན་པོ་ཆེ།
Tachok rinpoché
The Precious Horse,

དམག་དཔོན་རིན་པོ་ཆེ།
Makpön rinpoché
The Precious General,

གཏེར་ཆེན་པོའི་བུམ་པ།
Ter chenpö'i bumpa
And the Vase of Great Treasure.

སྐེག་པ་མ།
Gekpa ma
The Lady of Charm,

ཕྲེང་བ་མ།
Trengwa ma
The Lady of Garlands,

གླུ་མ།
Lu ma
The Lady of Song,

གར་མ།
Gar ma
The Lady of Dance,

མེ་ཏོག་མ།
Métok ma
The Lady of Flowers,

བདུག་སྤོས་མ།
Dukpö ma
The Lady of Incense,

སྣང་གསལ་མ།
Nangsal ma
The Lady of Light,

དྲི་ཆབ་མ།
Drichab ma
The Lady of Perfume,

ཉི་མ།
Nyima
The Sun,

ཟླ་བ།
Dawa
The Moon,

རིན་པོ་ཆེའི་གདུགས། ཕྱོགས་ལས་རྣམ་པར་རྒྱལ་བའི་རྒྱལ་མཚན།

Rinpoché'i duk **Choklé nampar gyalwé gyaltsen**
The Jeweled Canopy, And the Banner of Universal Victory.

ལྷ་དང་མིའི་དཔལ་འབྱོར་ཕུན་སུམ་ཚོགས་པ་མ་ཚང་བ་མེད་པ་འདི་ཉིད།

Lha tang mi'i paljor phünsum tsokpa matsang-wa mépa dinyi
The glory, wealth, and enjoyments of gods and humans, with nothing lacking—

རྩ་བ་དང་བརྒྱུད་པར་བཅས་པའི་དཔལ་ལྡན་བླ་མ་དམ་པ་རྣམས་དང་།

Tsawa tang gyüpar chépé palden lama dampa nam tang
All this I offer to the glorious holy root guru and the masters of the lineage,

ཡི་དམ་དཀྱིལ་འཁོར་གྱི་ལྷ་ཚོགས་སངས་རྒྱས་དང་།

བྱང་ཆུབ་སེམས་དཔའི་ཚོགས་དང་། བཅས་པ་རྣམས་ལ་འབུལ་བར་བགྱིའོ།

Yidam kyilkhor gyi lhatsok sangyé tang
Changchub sempé tsok tang Chepa nam la bulwar gyi'o
To the host of deities of the mandala, and to the assembly of the buddhas and bodhisattvas.

ཐུགས་རྗེས་འཚོ་བའི་དོན་དུ་བཞེས་སུ་གསོལ། བཞེས་ནས་བྱིན་གྱིས་བརླབ་ཏུ་གསོལ།

Tukjé drolwé dondu zhesu sol Zhene jingyi rabtu sol
Accept it with compassion for the benefit of beings. Having accepted it grant your blessing.

The Short Mandala Offering

ས་གཞི་སྤོས་ཀྱི་བླུགས་ཤིང་མེ་ཏོག་བཏགས། རི་རབ་གླིང་བཞི་ཉི་ཟླ་བརྒྱན་པ་འདི།

Sazhi pökyi jukshing métok tram Rirab lingzhi nyidé gyenpa di
The earth is perfumed with scented water and strewn with flowers, adorned with Mount Meru, the four continents, the sun and the moon.

སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་ཕུལ་བར་ཡིས། འཁོར་ཀུན་རྣམ་དག་ཞིང་ལ་སྤྱོད་པར་ཤོག

Sangyé shingdu mikté pulwa yi Drokün namdak shingla chöpar shok
Imagining this as a buddhafield, I offer it So that all beings may enjoy that pure realm.

ཡི་དམ་རཏྣ་མཎྜལ་ཀཾ་ནིརྱ་ཏ་ཡཱ་མི།

IDAM RATNA MANDALA KAM NIRYATA YAMI

(Students: read letter and receive Sangha Manual)

Conclusion

Guru Rinpoche Supplication

E MA HO
On the magnificent Copper-colored Mountain—
A place of great beauty and peace—
Is a celestial palace of light.
In this palace, seated upon a lion throne,
Rests Mahaguru Pema Thötreng Tsal,
Emanating from the kindness of all the buddhas of the three times.
He is surrounded by one-hundred million vidyadharas,
And possesses the youth and splendor of a boy in his prime.
You who are free of birth, old age, death and decay,
Consider me!

Having accrued little merit, the beings of this degenerate time,
Have been born at the very decline of Noble Shakyamuni's teachings.
Unlike the great disciples of the past who were able to see his face,
We do not have the good fortune of liberating deluded mind
Through the diligent study of the Three Baskets.
But through the light rays of your compassion, which pervades all space,
Having heard your name, I call upon you, Mahaguru,
And with great longing and pure intent I supplicate.

For myself and others, from this life until enlightenment,
With the support of your compassion,
May I turn away from hindrances and diversions on the path.
May all disturbing emotions, war, disease and poverty be pacified.
May all outer, inner and secret obstacles be subdued.
May I meet my own inner wisdom guru
Through the essential practice of your guru yoga,
And with loving-kindness show the path of benefit and happiness to all.
May I become an excellent noble friend to all beings.

When the appearances of this life dissolve,
May I, with ease and great happiness,
Let go of all attachments to this life,
As a son or daughter returning home.
And at that time may you, guru and dakini, receive me,
And guide me to the glorious Copper-colored Mountain.
With great desire and single-pointed trust, I supplicate you.

This supplication was written with one-pointed devotion by Kongtrül Jigmé while on the Mangala Shri Bhuti sangha pilgrimage in India.

The Melody Which Makes Auspicious Words Come True

The Longevity Supplication for the Precious Supreme Tulku

OM SVASTI
By the roar of the Fearless Lion, possessor of the ten powers
It was foretold that you would master the complete and perfect
Buddhadharma.
Victorious in all directions through explanation, debate, and composition,
You became master of the ocean of the profound and vast
Liberating qualities of the Five Great Treasuries—
The essence of scripture and realization.

Great emanation, formed by the play of primordial wisdom,
Your body, speech and mind touched by the breath of immortality,
Your qualities of learning, contemplation and meditation impeccable.
By upholding the unbiased teachings of the Victorious One,
May countless beings find solace in the excellent celebration of happiness.
May the benefit of self and other be effortlessly accomplished according to
your wishes.
May the light of auspiciousness pervade the three domains!

Thus, just as the prophetic praises of the authentic, learned and accomplished ones, may this, spoken by the one who was graced by the blessing amrita of the Lake-Born Vajradhara, Pema Ösel Do-Ngak Lingpa Tashi Paljor, come true.

Dedication of Merit

By this merit, may all attain omniscience,
May it defeat the enemy, wrongdoing,
From the stormy waves of birth, old age, sickness and death,
From the ocean of samsara, may I free all beings.

(three times)