

# MANGALA SHRI BHUTI



*TENZHUK CEREMONY*



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## **Tenzhuk Ceremony**

The Tenzhuk is a traditional ceremony in which disciples request that their Guru's Body, Speech, Mind, Qualities, and Activity remain stable in the world for the benefit of beings. It is an outward manifestation of our innermost appreciation and furthers our mutual connection as teacher and disciples. It is also an expression of our gratitude to our Guru, for the teachings we have received, and the wish that his and all our aspirations be fulfilled.

# **THE ASPIRATION PRAYER FOR NOBLE EXCELLENT CONDUCT, THE KING OF ASPIRATIONS**

*(extracted)*

*In Sanskrit: Aryabhadracarya prani dhanaraja*

*In Tibetan: Pakpa Zangpo Chöpe Mönlam gyi Gyalpo*

*I prostrate to the Noble Manjushrikumara.*

To as many buddhas as there are in the worlds of the ten directions, lions among men, appearing throughout the three times, to all of them without exception, I pay homage with sincere body, speech, and mind.

By the power of the Prayer of Excellent Conduct, all victorious ones are directly perceived by the mind. Paying homage with bodies as numerous as particles in the universe, I prostrate completely to the victorious ones.

Upon each particle are buddhas numerous as atoms in the universe, each of them dwelling in the midst of bodhisattvas. In this way I contemplate the entire dharmadhatu filled with victorious ones.

With oceans of all the sounds of diverse melodies, I proclaim the qualities of all the victorious ones— those with oceans of inexhaustible praiseworthy qualities. Thus, I praise all the sugatas.

Perfect flowers, excellent garlands, musical instruments, emollients, finest parasols, supreme butterlamps, and sublime incense— all this I offer to the victorious ones.

Excellent raiment, finest perfumed water, and powdered incense heaped as high as Mount Meru, all arranged supremely and excellently, I offer to the victorious ones.

All such vast and unsurpassable offerings, I visualize for all the victorious ones. By the power of devotion to excellent conduct, I pay homage and offer to all the victorious ones.

Due to the influence of desire, aggression, and ignorance, whatever negative actions of body, speech, and mind I have committed, each of these I confess.

All victorious ones and bodhisattvas of the ten directions, pratyekas, those on the path of learning, those on no more learning, and all sentient beings, whatever merit has been gathered by them, I rejoice in all of it.

I request all the lords, the lamps of the worlds of the ten directions, who have progressively attained the stages of bodhi and attained buddhahood beyond attachment, to turn the unsurpassable wheel of dharma.

With hands in anjali, I supplicate those who wish to pass into nirvana to remain for kalpas as numerous as particles in the universe, in order to bring benefit and happiness to all sentient beings.

Whatever little merit I am able to accumulate through paying homage, offering, confessing, rejoicing, requesting, and supplicating, all this I dedicate to enlightenment.

## **TENZHUK CEREMONY**

### **THE THIRTY-SEVEN POINT MANDALA OFFERING**

OM BENZAR BHUMI AH HUNG

The foundation is the utterly pure golden ground of vast strength.

OM BENZAR REKHE AH HUNG

The boundary is a ring of iron mountains encircling the syllable HUNG.

Here are Sumeru the king of mountains,

In the East, Purvavideha,  
In the South, Jambudvipa,  
In the West, Aparagodaniya,  
In the North, Uttarakuru.

Deha and Videha,  
Camara and Aparacamra,  
Satha and Uttaramantrina,  
Kurava and Kaurava.

The Jewel Mountain, the Wish-Fulfilling Tree,  
The Bountiful Cow, and the Spontaneous Harvest.

The Precious Wheel, the Precious Jewel,  
The Precious Queen, the Precious Minister,  
The Precious Elephant, the Precious Horse,  
The Precious General, and the Vase of Great Treasure.

The Lady of Charm, the Lady of Garlands,  
The Lady of Song, the Lady of Dance,  
The Lady of Flowers, the Lady of Incense,  
The Lady of Light, the Lady of Perfume.

The Sun and the Moon,  
The Jeweled Canopy,  
And the Banner of Universal Victory.

These perfect glories and riches of gods and men without exception, I offer to supplicate the sovereign Guru, chief of the mandala, whose name I utter for the sake of clarity, His Eminence the Venerable Dzigar Kongtrul Jigme Namgyel Rinpoche, to remain for kalpas and to turn continuously the profound and vast wheel of Dharma.

Please accept this with compassion for the benefit of beings.  
Having accepted it, please grant your blessings.

The earth is perfumed with scented water and strewn with flowers,  
Adorned with Mount Meru, the four continents, the sun and the moon.  
Imagining this as a buddhaheld, I offer it  
So that all beings may enjoy that pure realm.

**REQUESTING THE GURU'S BODY, SPEECH, MIND,  
QUALITIES, AND ACTIVITY TO REMAIN STABLE IN THIS  
WORLD FOR THE BENEFIT OF BEINGS**

OM AMARANI TSÉWENTAYÉ SOHA

Your indestructible vajra body of great bliss, visible and yet empty,  
Fully adorned with the youthfulness of the major and minor marks,  
Is the marvelous embodiment of the victorious ones, a nirmanakaya to teach  
beings. May your life be as firm as the unchanging vajra body.

Your unobstructed vajra speech, audible and yet empty,  
Your voice of the profound and secret teachings, endowed with sixty qualities,  
Is the sambhogakaya manifested in accord with the inclination of beings.  
May your life be as firm as the unceasing vajra speech.

Your vajra mind beyond arising, dwelling, and ceasing, cognizant and yet empty,  
Profound and luminous wakefulness, the sphere from which all dharmas arise,  
Is the all-pervasive lord, the dharmakaya essence of the victorious ones.  
May your life be as firm as the unmistakable vajra mind.

Sun of buddha activity in the all-pervading sky,  
Radiating welfare and happiness beyond arising and setting,  
Eminent sustainer who makes the lotus garden of the teachings and beings  
bloom, may you shine for an ocean of eons.

## **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 Treasures—  
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!

### **DEDICATIONS**

I supplicate that the guru's health be excellent.  
I supplicate that the guru's supreme life be long.  
I supplicate that the guru's activities flourish and expand.  
Bless me that I remain inseparable from the guru.

May the glorious gurus live long.  
May all space be filled with happiness and well-being.  
Having accumulated merit and purified obscurations,  
May I and all beings without exception be swiftly established  
In the state of buddhahood.

Without having even an instant of doubt  
In the liberation of the glorious guru,  
And with the devotion of seeing all activities of the guru as perfect,  
May the blessings of the guru enter my mind.

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.

*(Repeat the final four-line dedication prayer three times).*

## PROCEDURAL OUTLINE

When the tenzhuk is performed at NSS on the last day during the enjoyment section of the Aurora of Blessings, we proceed as follows:

- We commence the enjoyment section of the feast with the Lineage Ceremony.
- Directly following the Lineage Ceremony, the umdzes begin the tenzhuk with the King of Aspirations (KoA), as soon as the Lineage Ceremony participants take their seats.
- Following the KoA, we offer the Thirty-Seven Point Mandala (excluding the 100-syllable mantra). The students offering the mandala will begin by making three prostrations, which they can start a few stanzas before the end of the KoA.
- We proceed directly with the tenzhuk liturgy requesting the Guru's Body, Speech, Mind, Qualities, and Activities to remain stable and present in the world for the benefit of beings, and then recite *The Melody Which Makes Auspicious Words Come True*, once. We conclude with the aspiration and dedication prayers of the tenzhuk. If the tenzhuk offerings are extensive we can repeat the dedication prayers until the end.

### [Note to Chöpons]

*While the last tenzhuk offerings are being made and Rinpoche formally accepts the tenzhuk, the chöpons should meanwhile be readying Rinpoche's tsok plate and wine, and move directly into the actual enjoyment section of the feast by offering Rinpoche his tsok plate with the short phrase. The assembly then also enjoys the feast and we proceed as usual.*

When the tenzhuk happens in another context such as the end of a program or as a stand alone event, the procedural order may be adjusted as required.



# MANGALA SHRI BHUTI

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- *Treating the representations of the Three Jewels' body, speech, and mind with respect and veneration creates a tremendous amount of merit. Please keep them off the ground, and if you need to dispose of them please do so respectfully.*

- *CENTER COPY, PLEASE DO NOT REMOVE.*

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