

LAMA CHOPA
ADDED PAGES

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BATHING RITUAL

Homage to the Buddhas:

GANG DIR • CHOM DEN DE • DE SHIN • SHEG PA
DRA CHOM PA • YANG DAG PAR • DZOG PA'I
SANG GYE • RIG PA DANG • SHAB SU • DEN PA
DE WAR • SHEG PA • JIG TEN • KHYEN PA
KYE BU • DÜL WA'I • KHA LO • GYUR WA • LA NA • ME PA
LHA DANG • MI NAM KYI • TÖN PA • SANG GYE • CHOM DEN DE
DE DAG • THAM CHE LA • YO JE • THAM CHE DANG
DEN PA'I • KU TRÜ • SÖL WAR GYI'O

Visualizing the Bathing Chamber:

TRÜ KYI • KHANG PA • SHIN TU • DRI SHIM PA
CHEL GYI • SA SHI • SEL SHING • TSER WA TAR
RIN CHEN • BAR WA'I • KA WA • YI ONG DEN
MU TIG • Ö CHAG • LA RE • DRE PA DER

Offering the Bath:

JI TAR • TAM PA • TSAM GYI NI
LHA NAM • KYI NI • TRÜ SÖL TAR
LHA YI • CHU NI • DAG PA YI
DE SHIN • DAG GI • KU TRÜ SÖL

Bell (each time)
OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to Shakyamuni Buddha:

PHÜN TSOG • GE LEG • JE WE • TRÜN PA'I KU
THA YE • DRO WA'I • RE WA • KONG WA'I SUNG
MA LÜ • SHE JA • JI SHIN • KHYEN PA'I TUG
SHA KYA'I • TSO WO • KHYE LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to Je Tsongkhapa:

GANG CHEN • SHING TA'I • SÖL JE • TSONG KHA PA
NGÖ TOB • RIG PA'I • WANG CHUG • GYAL TSAB JE
DO NGAG • TEN PA'I • DAG PO • KHE DRUB JE
GYAL WA • YAB SE • SUM LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to All Lamas:

LA MA • SANG GYE • LA MA CHÖ
DE SHIN • LA MA • GEN DÜN DE
KÜN GYI • JE PO • LA MA TE
LA MA • NAM LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to All Deities:

KYIL KHOR • KHOR LO • JE WA • CHAG GYA YANG
GANG TUG • LHEN GYE • NGANG DU • RO CHIG PA'I
NGÖ DRUB • NAM NYI • DÖ GÜ'I • CHAR BEB PA
YI DAM • LHA TSOG • NAM LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to Shakyamuni Buddha:

THAB KHE • THUG JE • SHA KYA'I • RIG TRUNG SHING
SHEN GYI • MI THUB • DÜ KYI • PUNG CHOM PA
SER GYI • LHÜN PO • TA BUR • JI PA'I KU
SHA KYA'I • GYÄL PO • DE LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to the Eight Tathagatas:

JAM YANG • CHAG NA • DOR JE • CHEN RE SIG
SA YI • NYING PO • DRIB PA • NAM PAR SEL
NAM KHA'I • NYING PO • JAM PA • KÜN TU SANG
NYE WA'I • SE CHEN • GYE LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to the Dakas:

NE DANG • NYE WA'I • NE DANG SHING
DU DANG • DUR TRÖ • NE PA YI
PA WO • PA MO • WANG CHUG MA
KÜN LA • DAG NI • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to the Dakinis:

KHA LA • JÖ PA'I • NE CHOG • DAM PA NA
NGÖN SHE • DZU TRÜL • NGA WA'I • THU TOB CHEN
DRUB PA • PO LA • MA YI • BU SHIN SIG
NE SUM • KHA DRÖ'I • TSOG LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to Mahakala:

CHÖ YING • NGANG LE • MA YÖ KYANG
MA RUNG • KÜN DÜL • TRÖ PA'I KU
TEN PA'I • RU TRA • JOM DZE PA'I
NAG PO • CHE LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to Kalarupa:

JAM PEL • KA NYEN • TEN SUNG NI
DAM CHEN • SHIN JE'I • GYÄL PO TE
SHEL CHIG • CHAG NYI • JIG SUG CHEN
GÖN PO • KU LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to Palden Lhamo:

LHÜN DRUB • CHÖ YING • PHO DRANG • DAM PA NE
DUG PA • DÜL CHIR • DRAG MÖ'I • KUR TEN YANG
NGÖ DRUB • RIN CHEN • DÖ GÜ'I • CHAR BEB MA
MAG SOR • GYÄL MÖ'I • KU LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to All Dharma Protectors:

NGÖN TSE • CHOM DEN • DE KYI • CHEN NGA RU
CHÖ SHIN • DRUB PA • JE PA'I • GANG SAG LA
BU SHIN • KYONG WAR • SHEL GYI • SHE PA YI
CHÖ KYONG • SUNG MA • NAM LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to the Positive Spirits:

TENG DANG • OG DANG • BAR DAG DANG
CHOG DANG • CHOG TSAM • NAM SU YANG
KUR CHE • KU NI • ME PA YI
CHÖ TEN • NAM LA • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering to All Buddhas and Bodhisattvas:

DE SHIN • SHEG DANG • DE YI • SE NAM LA
RIN CHEN • BUM PA • MANG PO • PÖ KYI CHU
YI ONG • LEG PAR • KANG WA • LU DANG NI
RÖL MO • CHE PA • DU ME • KU TRÜ SÖL

B OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Offering Fragrant Cloth:

DE DAG • KU LA • TSONG PA • ME PA'I GÖ
TSANG LA • DRI RAB • GÖ PA'I • KU CHI'I

OM HUM TRAM HRIH AH KA YA BI SHO DHA NA YE SO HA

Offering Perfumed Oils:

TONG SUM • KÜN TU • DRI NGE • DANG WA YI
DRI CHOG • NAM KYI • THUB WANG • NAM KYI KU
SER JANG • TSO MA • JI DOR • JE PA LHAR
Ö CHAG • BAR WA • DE DAG • JUG PAR GYI

Offering Sweet-Smelling Garments:

DE NE • DE LA • KHA DOG • LEG GYUR WA 'I
NA SA • SHIN TU • DRI SHIM • DAM PA BÜL
GÖ SANG • SAB LA • JAM PA • NA TSOG DANG
GYEN CHOG • GYA DRAG • DE DANG • DE DAG GI

Offering Fine Light Cloth to the Supreme Ornaments:

PHAG PA • KÜN TU • SANG DANG • JAM YANG DANG
JIG TEN • WANG CHUG • SOG LA • GYEN PAR GYI
SAB JAM • YANG PA • LHA YI GÖ
MI KYÖ • DOR JE 'I • KU NYE LA
MI JE • DE PE • DAG BÜL NA
DAG KYANG • DOR JE 'I • KU THOB SHOG

Offering Radiant Precious Cloth:

NA TSOG • WANG PÖ 'I • SHU TAR • RAB TRA SHING
GANG LA • REG NA • DE WA 'I • GYUR GYUR WA
GÖ SANG • RIN CHEN • DAG LO • JANG CHIR BÜL
SÖ PA • DAM PA 'I • GÖ KYI • GYEN PAR SHOG

Offering Ornaments:

GYAL WA • TSEN PE 'I • RANG SHIN • GYEN DEN CHIR
GYEN SHEN • DAG GI • GYEN PAR • MI TSEL YANG
RIN CHEN • GYEN CHOG • PHÜL WE • DRO WA KÜN
TSEN PE • GYEN PA 'I • KU LÜ • THOB PAR SHOG

Requesting the Assembly to Return to the Pure Land:

DAG DANG • DRO LA • THUG TSE 'I CHIR
NYI KYI • DZU THRÜL • THU YI NI
JI SI • CHÖ PA • DAG BÜL NA
DE SI • CHOM DEN • SHUG SU SÖL

MANDALA OFFERING

SHING KHAM • BÜL WAR • SHU
OM • BEN DZA BHU MI • AH HUM
WANG CHEN • SER GYI • SA SHI
OM • BEN DZA RE KHE • AH HUM
CHI • CHAG RI • KHOR YUG GI • KOR WA'I
Ü SU • RI'I • GYEL PO • RI RAB

SHAR • LÜ PHAG PO • LHO • DZAM BU LING
NUB • BA LANG CHÖ • JANG • DRA MI NYEN
LÜ DANG • LÜ PHAG

NGA YAB • DANG • NGA YAB SHEN
YO DEN • DANG • LAM CHOG DRO
DRA MI NYEN • DANG • DRA MI NYEN GYI DA

RIN PO CHE'I • RI WO • PAG • SAM GYI • SHING
DÖ JÖ'I BA • MA MÖ • PA'I • LO TOG

KHOR LO • RIN PO CHE • NOR BU • RIN PO CHE
TSÜN MO • RIN PO CHE • LÖN PO • RIN PO CHE
LANG PO • RIN PO CHE • TA CHOG • RIN PO CHE
MAG PÖN • RIN PO CHE • TER CHEN • PÖ'I • BUM PA

GEG MA • TRENG WA MA • LU MA • GAR MA
ME TOG MA • DUG PÖ MA • NANG SEL MA • DRI CHAB MA

NYI MA • DA WA • RIN PO CHE'I • DUG
CHOG LE • NAM PAR • GYEL WA'I • GYEL TSEN
Ü SU • LHA • DANG • MI YI • PEL JOR
PHÜN SUM • TSOG PA • MA TSANG WA • ME PA
TSANG SHING • YI DU • ONG WA
DI DAG • DRIN CHEN • TSA WA • DANG • GYÜ PAR • CHE PA'I
PAL DEN • LA MA • DAM PA NAM • DANG
KHYE PAR DU • YANG

LA MA • LO SANG • THUB WANG • DOR JE CHANG
CHE PA'I • LHA TSOG • KHOR DANG
CHE PA • NAM LA • SHING KHAM • BÜL WAR • GYI'O

THUG JE • DRO WA'I • DÖN DU • SHE SU • SÖL
SHE NE • DAG SOG • DRO WA • MAR GYUR • NAM KHA'I
THA DANG • NYAM PA'I • SEM CHEN • THAM CHE LA
THUG TSE WA • CHEN PÖ'I • GO NE
JIN GYI • LAP TU • SÖL

SA SHI • PÖ KYI • JUG SHING • ME TOG TRAM
SI RAB • LING SHI • NYI DE • GYEN PA DI
SANG GYE • SHING DU • MIG TE • BÜL WAR GYI
DRO KÜN • NAM DAG • SHING LA • CHÖ PAR SHOG

OM IDAM GURU RATNA MANDALAKAM NIRYA TAYAMI

OM the adamantine ground AH HUM!
The mighty and powerful base of gold.
OM the adamantine fence AH HUM!
Outside it is encircled with this iron fence,
In the center is Mount Meru, King of all Mountains,

The eastern continent, Shar lü phag po,
The southern, Lho dzam bu ling,
The western, Nub ba lang chö,
The northern, Jang dra mi nyen,

Lü and lü phag, Nga yab and nga yab shen,
Yo den and lam chog dro,
Dra mi nyen and dra mi nyen gyi da.

In the eastern continent the precious mountain,
In the southern continent the wish-granting tree,
In the western continent the wish-fulfilling cow,
In the northern continent the unploughed harvest.

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

Goddess of Beauty, 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 all the directions.
In the centre, all the possessions precious
To gods and humans.

This magnificent collection, lacking in nothing
I offer to you my most kind root guru,
Together with you venerable lineage gurus,
To you Lama Je Tsongkhapa,
To you the Buddha and Vajradhara
And the entire assembly of deities;

Out of your great compassion, please accept these offerings
For the sake of the welfare of all sentient beings
As vast as space. After accepting these offerings,
Bestow on me your true inspiration with loving
compassion.

By the virtue of offering to you
Assembly of Buddhas visualized before me,
This mandala built on a base resplendent with
Flowers, saffron water and incense,
Adorned with Mount Meru and the four continents
As well as the sun and the moon,
May all sentient beings share in its good effects.

I send forth to you this jewelled mandala, precious gurus.

THE BODHISATTVA'S CONFESSION OF
ETHICAL DOWNFALLS: PROSTRATIONS TO
THE THIRTY-FIVE BUDDHAS

I, [*say your name*] throughout all times,

Take refuge in the Gurus;

I take refuge in the Buddhas;

I take refuge in the Dharma;

I take refuge in the Sangha.

To the Founder, Transcendent Destroyer, One Thus Gone,
Foe-Destroyer, Fully Enlightened One,
Glorious Conqueror from the Shakyas I prostrate.

To the One Thus Gone Thoroughly Destroying
with Vajra Essence, I prostrate.

To the One Thus Gone Radiating Jewel, I prostrate.

To the One Thus Gone Lord of the Nagas, I prostrate.

To the One Thus Gone Army of Heroes, I prostrate.

To the One Thus Gone Delighted Hero, I prostrate.

To the One Thus Gone Jewel Fire, I prostrate.

To the One Thus Gone Jewel Moonlight, I prostrate.

To the One Thus Gone Meaningful to See, I prostrate.

To the One Thus Gone Jewel Moon, I prostrate.

To the One Thus Gone Stainless One, I prostrate.

To the One Thus Gone Bestowed with Courage, I prostrate.

To the One Thus Gone Pure One, I prostrate.

To the One Thus Gone Bestowed with Purity, I prostrate.

To the One Thus Gone Water God, I prostrate.

To the One Thus Gone Deity of the Water God, I prostrate.

To the One Thus Gone Glorious Goodness, I prostrate.

To the One Thus Gone Glorious Sandalwood, I prostrate.

To the One Thus Gone Infinite Splendour, I prostrate.

To the One Thus Gone Glorious Light, I prostrate.

To the One Thus Gone Sorrowless Glory, I prostrate.

To the One Thus Gone Son of Non-Craving, I prostrate.

To the One Thus Gone Glorious Flower, I prostrate.

To the One Thus Gone Pure Light Rays
Clearly Knowing By Play, I prostrate.

To the One Thus Gone Lotus Light Rays
Clearly Knowing By Play, I prostrate.

To the One Thus Gone Glorious Wealth, I prostrate.

To the One Thus Gone Glorious Mindfulness, I prostrate.

To the One Thus Gone Glorious Name
Widely Renowned, I prostrate.

To the One Thus Gone King Holding the Victory Banner
Of Foremost Power, I prostrate.

To the One Thus Gone Glorious One
Totally Subduing, I prostrate.

To the One Thus Gone Utterly Victorious in Battle, I prostrate.

To the One Thus Gone Glorious Transcendence
Through Subduing, I prostrate.

To the One Thus Gone Glorious Manifestations
Illuminating All, I prostrate.

To the One Thus Gone All-Subduing Jewel Lotus, I prostrate.

To the One Thus Gone Foe-Destroyer,
Fully Enlightened One,
King Lord of Mountains Firmly Seated on
Jewel and Lotus, I prostrate.

These and others, as many Tathagata, Foe-destroyer,
Perfectly Complete, Buddha-Bhagavans
As are abiding, living, and residing
In all the world systems of the ten directions,
All Buddha-Bhagavans, please pay attention to me.

In this life, and in all the states of rebirth
In which I have circled in cyclic existence
Throughout beginningless lives,
Whatever negative actions I have created,
Made others create, or rejoiced in the creation of;

Whatever possessions of stupas,
Possessions of the Sangha,
Or possessions of the Sangha of the ten directions
That I have appropriated, made others appropriate,
Or rejoiced in the appropriation of;

Whichever among the five actions of immediate [retribution]
I have done, caused to be done,
Or rejoiced in the doing of;

Whichever paths of the ten non-virtuous actions
I have engaged in, caused others to engage in,
Or rejoiced in the engaging in;

Whatever I have created, being obscured by these karmas
Causes me I and sentient beings,
To be born in the hell realms,
In the animal realm,
And in the preta realm,
In irreligious countries,
As barbarians
Or as long-life gods,
With imperfect faculties,
Holding wrong views,
Or not being pleased with Buddha's descent –

In the presence of the Buddha-Bhagavans,
Who are transcendental wisdom,
Who are eyes, who are witnesses, who are valid,
And who see with omniscient consciousness,
I am admitting and confessing all these negativities.
I will not conceal them nor hide them.
And from now on in the future I will
Abstain and refrain from committing them again.

All Buddha-Bhagavans please pay attention to me.
In this life and in all the other states of rebirth
In which I have circled in cyclic existence
Throughout beginningless lives,
Whatever roots of virtue I have created by generosity,
Even as little as giving just one mouthful of food
To a being born in the animal realm;
Whatever roots of virtue I have created
By guarding morality;
Whatever roots of virtue I have created
By following pure conduct;
Whatever roots of virtue I have created
By fully ripening sentient beings;
Whatever roots of virtue I have created
By generating bodhicitta;
Whatever roots of virtue I have created
By my unsurpassed transcendental wisdom;

All these, assembled and gathered,
Combined together, I fully dedicate to the unsurpassed,
The unexcelled, that higher than the high,
That superior to the superior.
Thus, I completely dedicate to the highest,
Perfectly complete enlightenment.

Just as the previous Buddha-Bhagavans
Have fully dedicated,
Just as the future Buddha-Bhagavans
Will fully dedicate,
And just as the presently abiding Buddha-Bhagavans
Are fully dedicating,
Like that I too dedicate fully.

I confess all negativities individually.
I rejoice in all the merits.
I urge and implore all Buddhas to grant my request.
May I receive the highest,
Most sublime transcendental wisdom.

To the conquerors, the best of humans,
Those who are living in the present time,
Those who have lived in the past,
And those who will likewise come,
To all those who have qualities as vast as an infinite ocean,
With hands folded, I approach for refuge.

GENERAL CONFESSION

Woe is me! O great Guru Vajradhara, all the Buddhas and Bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [*say your name*], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance, by means of body, speech and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas. I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra. I have been disrespectful to my parents, have been disrespectful to my Vajra Masters and to my abbot, and have been disrespectful to my spiritual friends living in ordination. I have committed actions harmful to the Three Jewels, avoided the Holy Dharma, criticized the Arya Sangha, harmed sentient beings, and so on.

These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.

Now, in the presence of the great Guru Vajradhara, all the Buddhas and Bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.