Giving Refuge

In order for those who wish to take the vows of Refuge, if you are able
set up representatives of the Three Jewels and before them arrange various
offerings. Prostrate three times each to the Lama and to the Three Jewels, and then kneel down and put your palms together. If you have no representatives of the Three Jewels, prostrate three times to the Lama and then kneel down.

LAMÉ KHYÖ KYAB-DRÖ

That you want to take the vow of Refuge from the Lama is extremely excellent. When you

dompa la len-par dópa dé shintu lek könchok sum la kyab dro-wa

take Refuge in the Three Jewels, it is taught that you will attain freedom from all fears.

JIKPA MÉ-PAR TOB-PAR GYUR SHÉ SUNG-PÉ PEN-YÖN SHINTU CHÉ

There are many great benefits regarding the taking of Refuge.

dé la-mé jésu déné lang-na ngo-tsa trel-yö kyö tensok göpa

Repeating the words after the Lama without embarrassment or shame and especially thinking

KHYÉPAR CHEN YÖ-PÉ
that you will rely on the excellent sources of refuge…

JÉ-DÔ DZÖ

Repeat after me! If there is no Dharma connection say, TSUN PA-AM, Noble One. If there is say LOBPÖN GONG-SU SOL Master please regard me!

SU SOL...SHÉ GYI-WA DU DI-NÉ ZUNG-TÉ JISI TSOI BARDU

I (SAY YOUR NAME) known as, from today onwards for the rest of my life

KANG-NYI NAM-KYI CHOK SANGYÉ LA KYABSU CHIO DÖCHAK DANG

take refuge in the Buddha, supreme among the two-legged.

DRALWA NAM KYI CHOK CHÖ LA KYABSU CHIO TSOK-NAM KYI CHOK

frees from all desire and attachment, I take refuge in the Dharma the supreme assembly,

GENDUN LA KYABSU CHIO DAK DU DI-NÉ ZUNG-TÉ JISI TSO-I BARDU

I take Refuge in the Sangha.

KYABSU DZINPÉ GE-NYEN DU TSUNPA-AM LOBPÖN GYI ZUNG-DU SOL

I hold onto this refuge, spiritual friend, Noble one, Master, please embrace me.

TSUKPU DREKPA TRO-AM

after repeating these lines twice, at the end, the Master says, are you glad to have your hair cut? The disciple answers I am glad.
Having cut the hair give a name, then again saying the verses for the third time, up until

GÉ-NYEN DU The lama snaps his fingers LOBPÖN GYI ZUNG-DU SOL
recite Spiritual Friend Master, embrace me

the end the Lama says TAB YIN-NO the disciple says LEK SO then TARPÉ

GYALTSEN TENPAR GYUR CHIK TSANG-PAR CHÖPA TSÉ-I TARCHIN-PAR
May the victory banner of liberation be firm! May a life of moral, virtuous activity be perfected and firm!

GYUR CHIK PUNGPO YONG-SU DZOG-PAR GYUR CHIK TSÉ-RAB TAMCHÉ
May the be completely perfected! For all your lifetimes may you have a good birth and

DU RABTU JUNGWA TOBPAR GYUR TSULTRIM KYI CHIK recite three times.
a life of pure morality!

Then the giving of advice DÉ-TAR KYABSU DRO-WÉ DOMPA TOBNÉ
Having obtained the vow of going for Refuge there is the advice

DÉ-I LABJA-LA GAKPÉ LABJA SUM NI SANGYÉ LA KYABSU SONG-NÉ regarding three things that you shouldn't do; having taken Refuge in the Buddha, you should

JIKTEN-PÉ LHA-LA KYABDRO MI JA CHÖ-LA KYABSU SONG-NÉ SEMCHEN not go for refuge in worldly deities. Having taken Refuge in the Dharma, you should refrain
LA NÖ-TSÉ MI JA  GENDUN LA  KYABSU SONG-NÉ  MUTEK CHEN DANG
from causing harm to any sentient being. Having taken Refuge in the Sangha, one should not

DROKPAR MIJA  Dé YANG BÖ-KYI YUL DIR MUTEK NGÖSU MI-JUNG YANG
associate or make friends with people who have wrong views. Furthermore, in this land of

MI-DIK LA NGAMPA NAM MUTEK DANG DRAB Dé DANG MI DROK-PA-O
Tibet may wrong views not arise and those that hold wrong views and are angry and
ferocious, such as these you should not befriend or associate with.

NYIPA DRUBPÉ LAB JA SUM NI
Secondly, the advice regarding the three things you should take up.

SANGYÉ LA KYABSU SONG NÉ  KU-I TEN TANA TSA-TSÉ CHAGDUM
Having taken Refuge in the Buddha, regarding even a broken fragment

TSAM LA-ANG SANGYÉ NGÖ-KYI DU SHÉ SHAK CHAL-CHÖ KUR-TI CHÉ
of a tsa tsa do not think that this is of no worth, rather that it does, truly

O GYALWÉ NÉ NAM-SU SHUK MI-JUKPA DANG
contain the form of the Buddha and is worthy of respect, veneration and offerings and is the
abode of the Victorious Ones.

CHÖ-LA KYABSU SONG NÉ  CHÖ-KYI TEN TA-NA SUNG-RAB KYI YIK-DRU
Having taken Refuge in the Dharma, one should regard even a single
syllable to be truly the supreme Dharma, the sacred speech of the Buddha and:

O GYALWÉ NÉ NAMSU SHUK MI JUKPA DANG  GENDUN LA KYABSU
is worthy of respect, veneration and offering. Having taken Refuge in the Sangha,

SONG-NÉ  GENDUN GYI ZUK-TANG  SHAM-DANG  DENPA YENLA
seeing the Sangha wearing the robes of ordination, one should regard them

GENDUN KÖNCHOK NGÖ-KYI DU-SHÉ SHAK  CHAK-CHÖ KUR-TI CHÉ
as truly representing the Three Jewels and regard them as being worthy

O GYALWÉ NÉSU SHUK MI JUKPA-O
of respect, reverence, and offerings.

SUMPA CHA TUN GYI LABJA SUM NI  NANG NUB-SOK SU KYABSU
Thirdly, three pieces of advice on daily activities. Both morning and night be

DRO-WA LA TSÖNPA DANG  KYÉBU DAMPÁ LA DU DU-SU KÖN CHÖPA-LA
diligent in taking Refuge. Be diligent in making precious offerings
TSÖNPA DANG TEN-NÉ CHÖ-KYI JÉ-SU JUK-CHING CHÖ DANG TUN-PAR to worthy beings. Depend upon the Dharma and those that teach the

CHÖPA-O DÉ TABU LABJA NAM YI-LA ZUNG-LA DRENPA DANG

Dharma, and keeping all the previous advice in mind, keep your actions in

SHÉ-SHIN DANG DENPÉ DU TAKTU LOB-PAR GYI SHIK harmony with the Dharma. Be mindful and vigilant and constantly practice the teaching!

Having made three prostrations, recite dedication and wishing prayers, return to your own abode.