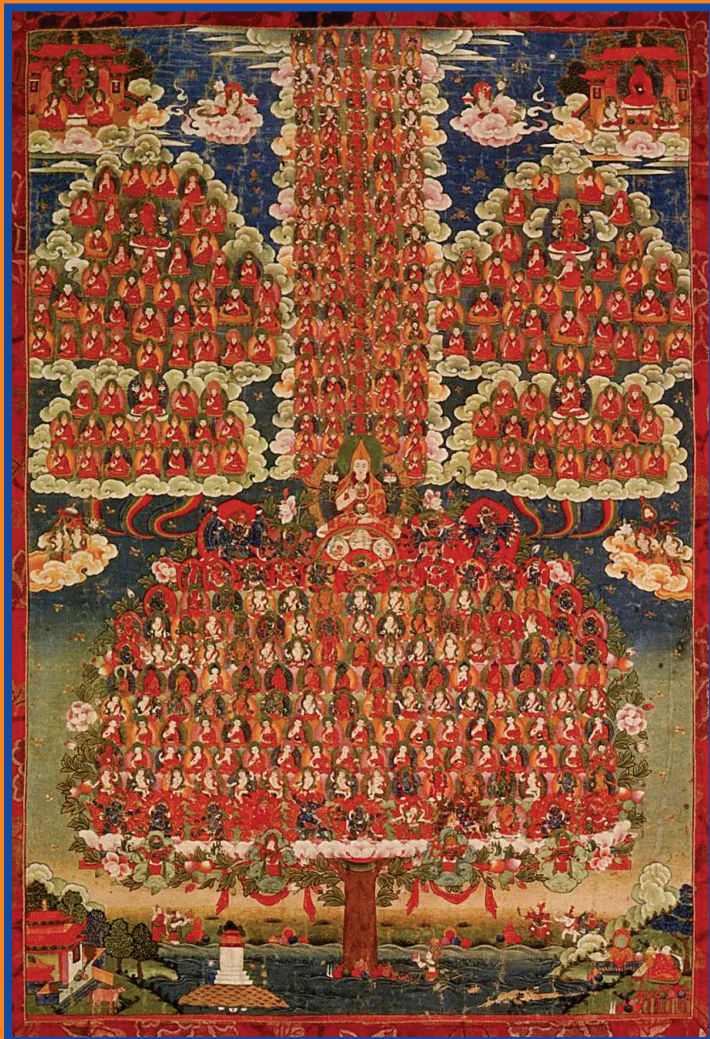


LAMA CHÖPA (GURU PUJA)

PRAYER BOOKLET



Composed by the Fourth Panchen Lama
Losang Chökyi Gyaltsen

GADEN SHARTSE DRO-PHEN LING



The Guru Puja (Lama Chopa) is a special Guru Yoga of Je Tsongkhapa.

The Guru Puja includes all the essential practices of the stages of the path (Lamrim) and training the mind (Lojong), as well as both the generation stage and completion stages of the Highest Yoga Tantra.

It is a special method for invoking and receiving blessings from our Teacher(s) - for purification of negativity, merit accumulation, and swift accomplishments on the path.

We practice the Guru Puja together by making a Tsog Offering too. This ritual is conducted on Tsog days which falls on the 10th and 25th of the Tibetan calendar each month. The main purpose of a Tsog offering is to restore broken commitments, delight Dakas and Dakinis, and receive special blessings from our Teacher(s).

OUR TEACHERS



*His Holiness 14th Dalai Lama & late Kyabje Lati Dorje Chang
(photo from 2010)*

OUR TEACHERS



His Holiness 14th Dalai Lama & H.E. Zong Chogtul Rinpoche



H.E. Dagyab Kyabgoen Rinpoche & H.E. Zong Chogtul Rinpoche

[A] Preliminaries – Taking Refuge & Generating the Altruistic Mind

Taking Refuge

1. SANG GYÄ CHÖ DANG TSHOG KYI CHOG NAM LA

I go for refuge until I am enlightened

JANG CHUB BAR DU DAG NI KYAB SU CHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PA SÖ NAM KYI

By my practice of giving and other perfections,

DRO LA PHÄN CHIR SANG GYÄ DRUB PAR SHOG (x3)

May I become a buddha to benefit all sentient beings.

The Four Immeasurables

2. SEM CHÄN THAM CHÄ DE WA DANG

DE WÄI GYU DANG DÄN PAR GYUR CHIG

May all sentient beings have happiness and its causes,

SEM CHÄN THAM CHÄ DUG NGÄL DANG

DUG NGÄL GYI GYU DANG DRÄL WAR GYUR CHIG

May all sentient beings be free of suffering and its causes,

SEM CHÄN THAM CHÄ DUG

NGÄL ME PÄI DE WA DANG MI DRÄL WAR GYUR CHIG

May all sentient beings never be separated from sorrowless bliss,

SEM CHÄN THAM CHÄ NYE RING CHAG DANG

NYI DANG DRÄL WÄI TANG NYOM LA NÄ PAR GYUR CHIG (x3)

May all sentient beings abide in equanimity, free of bias, attachment and anger.

Hundreds of Deities of Tushita (Gaden Lha Gyama)

3. GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ

From the heart of the Protector of hundreds of deities of Tushita

RAB KAR ZHO SAR PUNG DRÄI CHU DZIN TSER

Comes a cloud resembling a mass of fresh white curd.

CHÖ KYI GYÄL PO KÜN KHYEN LO ZANG DRAG

As its crest if Omniscient Losang Drakpa king of Dharma

SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL

And his spiritual sons. Please come to this abode.

4. DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG

Venerable gurus with your white smiles of delight

JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN

Seated on lion thrones, lotus, and moon in the space before me

DAG LO DÄ PÄI SÖ NAM ZHING CHOG TU

*Please remain for hundreds of eons in order to spread
the teachings*

TÄN PA GYÄ CHIR KÄL GYAR ZHUG SU SÖL

As the supreme field of merit for my mind of faith.

5. SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG

*Your intelligent minds comprehend the full extent of objects
of knowledge.*

KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG

Your eloquent speech is the ear ornament of the fortunate.

DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU

Your beautiful bodies blaze with the glory of renown.

THONG THÖ DRÄN PÄ DÖN DÄN LA CHAG TSHÄL

I prostrate to you who are meaningful to see, hear, and recall.

6. YI ONG CHÖ YÖN NA TSHOG ME TOG DANG

I offer this ocean-like cloud of offerings actually arranged

DRI ZHIM DUG PÖ NANG SÄL DRI CHAB SOG

And mentally created to you the supreme field of merit,

NGÖ SHAM YI TRÜL CHÖ TRIN GYA TSHO DI

Such as pleasing water offerings, various flowers,

SÖ NAM ZHING CHOG KHYE LA CHÖ PAR BÜL

Fragrant incense, light, and scented water.

7. GANG ZHIG THOG ME DÜ NÄ SAG PA YI

Whatever nonvirtuous actions of body, speech, and mind

LÜ NGAG YI KYI MI GE CHI GYI DANG

I have accumulated from beginningless time and

KHYÄ PAR DOM PA SUM GYI MI THÜN CHOG

In particular this mass of transgression of my three vows

NYING NÄ GYÖ PA DRAG PÖ SO SOR SHAG

I confess individually, with sincere regret.

8. NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN

*In this time of degeneration you studied extensively and
strove to practice.*

CHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE

*And by abandoning the eight concerns your life of freedom
and endowment*

GÖN PO KHYÖ KYI LAB CHEN DZÄ PA LA

Became meaningful. From the depths of my hearts I rejoice

DAG CHAG SAM PA THAG PÄ YI RANG NGO

O Protector, in the great waves of your deeds.

9. JE TSÜN LA MA DAM PA KHYE NAM KYI

May a rain of profound and extensive Dharma fall

CHÖ KÜI KHA LA KHYEN TSEI CHU DZIN THRIG

From the billowing clouds of wisdom and compassion

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA

Gathered in the sky of your dharma body, venerable holy guru,

ZAB GYÄ CHÖ KYI CHAR PA WAB TU SÖL

To care for disciples in any way appropriate.

10. NAM DAK WO SEL YING LEY XING BHA YI

The unified body which has arisen from pure clear light nature

ZUNG JUK KU LA CHAR NUB MEY NGA YANG

Does not arise and cease

THA MEL NANG NGOR ZHUK KU RAK PA NEY

*And may the emanation body (Nirmānakāya) which is visible
to the ordinaries*

SHI THI BAR DHU MEY NUP TEN PAR SHOK

Be constant and never cease until samsara ends.

11. DAG GI JI NYE SAG PÄI GE WA DI

May any virtue that I have accumulated

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

Benefit the entire teachings and all reincarnating beings

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI

In particular may the essence of the teachings of

TÄN PÄI NYING PO RING DU SÄL JE SHOG

Venerable Losang Drakpa shed illumination for a long time.

12. MIG ME TZE WÄI TER CHEN CHÄN RÄ ZIG

You are Avalokiteśvara, great treasury of objectless compassion

DRI ME KYEN PÄ WANG PO JAM PÄI YANG

You are Mañjuśrī, embodiment of stainless wisdom

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

You are Vajrapāni, destroyer of all dark forces

GANG CHÄN KHÄ PÄ TSUG GYÄN TSONG KHA PA

You are the crown jewel among the learned of the Land of Snows

LO ZANG DRAG PÄI ZHAB LA SOL WA DEB

I supplicate at your feet, O Lobsang Drakpa.

13. TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

By the force of the victorious one, Tsongkhapa,

THEG CHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

Acting as our direct Mahayana virtuous friend in all our lives,

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ

May we never turn away for even a second

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

From the pure path highly admired by the victorious ones.



LAMA CHÖPA (Guru Puja)

14. DÄ CHEN NGANG LÄ RANG NYI LA MA LHA

From within great bliss I manifest as a guru-deity;

GANG DER SÄL WÄ KU LÄ Ö SER TSOG

*From my body a profusion of light rays radiate forth to the
ten directions*

CHOG CHUR TRÖ PÄ NÖ CHÜ JIN LAB PÄ

Transforming the environment and the beings therein.

DA PA RAB JAM BA SHIG YÖN TÄN GYI

All becomes most perfectly arrayed

KÖ PÄ KHYÄ PAR PHÜN SUM TSOG PAR GYUR

with only infinitely pure qualities.

15. RAB KAR GÄ SEM CHEN PÖ NGANG NYI NÄ

From the state of an exalted, white virtuous mind,

DA DANG KHA NYAM MA GÄN SEM CHEN NAM

I and all the infinite sentient beings, my mothers of old,

DÄNG NÄ JI SI JANG CHUB NYING PÖ BAR

From this moment until our supreme enlightenment

LA MA KÖN CHO SUM LA KYAB SU DRO

Go for refuge to the gurus and the Three Jewels.

16. NAMO GURUBHYAH

NAMO BUDDHAYA

NAMO DHARMAYA

NAMO SANGHAYA (x3)

17. MA SEM CHEN KÜN GYI DÖN GYI CHIR

For the sake of all mother sentient beings

DA NYI LA MA LHA GYUR NÄ

I shall become a guru-deity,

SEM CHEN THAM CHÄ LA MA LHA-I

And thus place all sentient beings

GO PHANG CHO LA GOE PAR JA (x3)

Into the supreme state of a guru-deity.

18. MA SEM CHEN THAM CHÄ KYI DÖN DU DA GI

For the sake of all mother sentient beings

TSÄ DI NYI LA NYUR WA NYUR WAR DÖ MÄ SANG GYÄ

I shall quickly, quickly, in this very life,

LA MA LHA-I GO PHANG NGÖN DU JÄ

Attain the state of a primordial buddha, guru-deity.

19. MA SEM CHEN THAM CHÄ DUG NGÄL LA DRÄL

I shall liberate all mother sentient beings from suffering

DÄ CHEN SANG GYÄ KYI SA LA GÖ PAR JA

And lead them to the great bliss of buddhahood.

DÄ-I CHIR DU LAM SAB MO

To this end I now shall practice

LA MA LHA-I NÄL JOR NYAM SU LANG WAR GYIO

The profound path of guru-deity yoga.

Consecration of the Offerings

20. OM AH HUM

OM AH HUM

OM AH HUM

NGO WO YÄ SHE LA NAM PA NANG CHÖ DANG

Pure clouds of outer, inner, and secret offerings,

CHÖ DZÄ SO SÖ NAM PA

And rich offerings of ritual requirements spread inconceivably,

JÄ LA WANG PO DRUG GI CHÖ YÜL DU

Pervading the reaches of space, earth, and sky;

DÄ TONG GI YÄ SHE KYÄ PAR CHÄN KYE PÄ SA DANG

In essence they are pristine awareness, in aspect inner offerings

BAR NANG NAM KHÄ KYÖN THAM CHA YONG SU KYAB PÄ

and the various objects of offering.

CHI NANG SANG WÄ CHÖ TRIN DAM DZE CHÄN SIG

Their function as objects to be enjoyed by the six senses

SAM GYI MI KHYAB PÄ GANG WAR GYUR

Is to generate the extraordinary pristine awareness of voidness and bliss.



[B] Visualization of the Merit Field

21. DÄ TONG YER ME LHA LAM YANG PAR

In the vast space of indivisible voidness and bliss,

KÜN SANG CHO TRIN TRIG PÄ Ü

Amidst billowing clouds of Samantabhadra offerings,

LO MA MÄ TOG DRE BÜ YONG DZE

At the crest of a wish-granting tree embellished

DÖ GÜ PAG SAM JÖN PÄ TSER

with leaves, flowers, and fruit,

DONG NGA BAR WÄ RIN CHEN TRI TÄNG

Is a lion throne ablaze with precious gems,

CHU KYE NYIN DA GYÄ PÄ TÄNG

on which is a lotus, sun, and full moon.

22. KA DRIN SUM DÄN TSA WÄ LA MA

On this sits my root guru, who is kind in three ways;

SANG GYÄ KUN GYI NGO WO NYI

In essence all buddhas,

NAM PA NGUR MIG DZIN PÄ GÄ LONG

in aspect a saffron-robed monk,

SHÄL CHIG CHA NYI DZUM KAR TRO

With one face, two arms, radiant with a bright smile.

CHA YÄ CHÖ CHÄ YÖN PA NYAM SHAG

His right hand is in the gesture of expounding the dharma,

DÜ TSI GANG WÄ LHUNG SE NAM

His left in meditative pose holds an alms bowl filled with nectar;

GUR GUM DÄNG DAN CHÖ GÖ SUM SÖL

He is draped with three lustrous saffron robes

SER DOG PÄN SHÄ U LA DZE

and his head is graced by a golden pundits' hat.

23. THUG KAR KHYAB DA DO JÄ CHANG WANG

In his heart sits the all-pervading lord Vajradhara,

SHÄL CHIG CHA NYI KUN DO NGO

*with a blue-colored body, one face and two arms,
holding vajra and bell*

DO DRIL SUNG NÄ YING CHUG MAR KHY Ü

and embracing Vajradhatu Ishvari;

LHÄN KYE DÄ TONG RÖL PÄ GYE

They delight in the play of simultaneous voidness and bliss,

NAM MANG RIN CHEN GYÄN GYI TRÄ SHING

Are adorned with jewelled ornaments of many designs,

LHA DZÄ DAR GYI NAB SÄ LUB

and are clothed in garments of heavenly silks.

24. TSÄN PE GYÄN DÄN Ö SER TONG BAR

*Radiant with thousands of light rays, adorned with the
major and minor signs,*

JA TSÖN NA NGÄ KOR WÄ Ü

*The guru sits in the vajra position enhaloed by a
five-colored rainbow.*

DO JÄ KYIL TRUNG TSÜL GYI SHUG PÄ

His purified aggregates are the five buddhas gone-to-bliss;

PHUNG PO NAM DA DÄ SHÄG NGA

His four elements, the four consorts;

KAM SHI YUM SHI KYÄ CHE TSA GYÜ

his sense spheres, energy channels, sinews,

TSIG NAM JANG CHUB SEM PA NGÖ

and joints are in actuality bodhisattvas;

BA PU DRA CHOM NYI TRI CHIG TONG

The hairs of his pores are twenty-one thousand arhats;

YÄN LAG TRO WÖ WANG PO NYI

His limbs are wrathful protectors;

Ö SER CHOG KYONG NÖ JIN SANG WA

*The light rays are directional guardians, lords of wealth
and their attendants;*

JIG TÄN PA NAM SHAB KYI DÄN

While worldly gods are but cushions for his feet.

25. THA KOR RIM SHIN NGÖ GYÜ LA MA

*Surrounding him in their respective order sit
the direct and lineage gurus,*

YI DAM KYIL KHOR LHA TSOG DANG

Yidams, hosts of mandala deities,

SANG GYÄ JANG SEM PA WO KHAN DRO

Buddhas, bodhisattvas, heroes and dakinis,

TÄN SUNG GYA TSÖ KOR NÄ SHUG

Encircled by an ocean of dharma protectors.

26. DÄ DA GO SUM DO JÄ SUM TSÄN

The three doors of each are marked with the three vajras;

HUM YIG Ö SER CHA KYU YI

From their HUM syllables hooked light rays radiate and

RANG SHIN NÄ NÄ YÄ SHE PA NAM

Draw forth the wisdom beings from their natural abodes

CHÄN DRANG YÄR ME TÄN PAR GYUR

And they become inseparably set.

Invocation of The Wisdom Beings

27. PHÜN TSHO DÄ LEG JUNG NÄ DÜ SUM GYI

O sources of goodness and well-being throughout the three times;

TSA GYÜ LA MA YI DAM KÖN CHO SUM

O root and lineage gurus, yidams, three jewels of refuge, Heroes, dakinis,

PA WO KHAN DRO CHÖ KYONG SUNG TSOG CHÄ

dharma protectors, and hosts of guardians:

THUG JE WANG GI DIR SHENG TÄN PAR SHUG

By the power of your compassion come forth and abide steadfastly!

28. CHÖ NAM RANG SHIN DRO ONG KÜN DRÄL YANG

Though all things are totally free of inherent coming and going,

NA TSOG DÜL JÄ SAM PA JI SHIN DU

Still you arise through the action of wisdom and loving-compassion,

CHIR YANG CHAR WÄ KHYEN TSE TRIN LÄ CHÄN

According to the dispositions of the varied disciples;

KYAM GÖN DAM PA KHOR CHÄ SHÄG SU SÖL

O holy saviors, please come forth with your entourages.

29. OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA E HYE HIH.

DZA HUM BAM HOH!

YÄ SHE PA NAM DAM TSIG PA DANG NYI SU MÄ PAR GYUR

The wisdom beings and symbolic (commitment) beings become nondual.



[C] Seven-Limbed Practice

Prostration

Prostrations to the Guru as the Complete Enjoyment Body
(*Sambhogakaya*)

30. GANG GI THUG JE DÄ WA CHEN PÖ YING

You whose compassion grants ev en the sphere of great bliss,

KU SUM GO PHANG CHO KHYANG KÄ CHIG LA

The supreme state of the three bodies, in an instant,

TSÖL DZÄ LA MA RIN CHEN TA BÜ KU

O guru with a jewel-like body, Vajradhara:

DO JÄ CHÄN SHAB PÄ MOR CHA TSÄL LO

At your lotus feet I prostrate.

Prostrations to the Guru as the Emanation Body
(*Nirmanakaya*)

31. RAB JAM GYÄL WA KÜN GYI YÄ SHE NI

You are the pristine awareness of all infinite conquerors

GANG DÜL CHIR YANG CHAR WÄ THAB KHÄ CHO

Appearing with supreme skillful means in any way that tames,

NGUR MIG DZIN PÄ GAR GYI NAM RÖL WA

Such as manifesting in the guise of a saffron-robed monk:

KYAM GÖN DAM PÄ SHAB LA CHA TSÄL LO

I prostrate at your feet, O holy savior.

Prostrations to the Guru as the Truth Body
(*Dharmakaya*)

32. NYE KÜN BAG CHA CHÄ PA DRUNG CHUNG SHING

Sole source of benefit and bliss without exception,

PAG ME YÖN TÄN RIN CHEN TSOG KYI TÄR

You eliminated all faults and their imprints,

PHÄN DÄ MA LÜ JUNG WÄ GO CHIG PU

And are a treasury of myriad jewel-like qualities:

JE TSÜN LA MÄ SHAB LA CHA TSÄL LO

I prostrate at your feet, O venerable guru.

Prostration to the Guru as Nature Embodying the
Three Jewels

33. L HAR CHÄ TÖN PA SANG GYÄ KÜN GYI NGÖ

*You are of the nature of all buddhas, teachers of all,
including the gods;*

GYÄ TRI SHI TONG DAM CHÖ JUNG WÄ NÄ

The source of the eighty-four thousand pure dharmas,

PHAG TSO KÜN GYI Ü NA L HANG NGÄ WA

You tower above the whole host of aryas:

DRIN CHÄN LA MA NAM LA CHA TSÄL LO

I prostrate to you, O benevolent gurus.

Prostration to the Guru as Emanations of all Buddhas
and Bodhisattvas

34. DÜ SUM CHOG CHUR SHUG PÄ LA MA DANG

To the gurus of the three times and ten directions,

RIN CHEN CHO SUM CHA Ö THAM CHÄ LA

The three supreme jewels and all worthy of homage,

DÄ CHING MÖ PÄ TÖ YANG GYA TSOR CHÄ

With faith, conviction and oceans of lyric praise,

SHING DÜL NYAM PÄ LÜ TRÜL CHA TSÄL LO

I prostrate, manifesting forms as numerous as the atoms of the world.

Offerings

Offering the Four Waters

35. KYAM GÖN JÄ TSÜN LA MA KHOR CHÄ LA

*O saviors, O venerable gurus, together with your entourage,
NA TSOG CHÖ TRIN GYA TSO BÜL WA NI
I present you with oceans of clouds of various offerings.*

Offering the Close Enjoyment Offerings
(Flowers, incense, light, perfume, food, and music)

36. KÖ LÄ RIN CHEN Ö BAR NÖ YANG LÄ

*From expansive well-fashioned vessels, radiant and precious,
DAG JE DÜ TSI CHU SHI DÄL GYI BAB
Gently flow four streams of purifying nectars.*

37. DONG PO SIL MA TRENG WA PÄL LÄG PA

*Beautiful flowers in trees, as blossoms, and
DZE PÄ MÄ TOG SA DANG BAR NANG GANG
In exquisitely arranged garlands, fill the earth and sky.*

38. DRI SHIM PÖ KYI DÜ PA BÄ DUR YÄ

*Drifts of lazuli smoke from fragrant
YAR KYE NGÖN PÖ TRIN GYI LHA LAM TRIG
Incense billow in blue clouds in the heavens.*

39. NYIN DA NOR BU RAB BAR DRÖN ME TSOG

*From suns and moons, glittering jewels, and scores of flaming lamps,
TONG SUM MÜN SEL Ö SER TSÄ GA GÖ
Joyful light dispels the darkness of a thousand million billion worlds.*

40. GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄ

Vast seas of scented waters, imbued with the fragrances

PÖ CHÜ TSO CHEN KHOR YUG KÜN NÄ KHYIL

Of saffron, sandalwood, and camphor, swirl out to the horizons.

41. RO GYÄ CHÜ DÄN SA CHA TUNG WA DANG

Delicacies of gods and men, drinks and wholesome feasts

LHA DANG MI YI SHÄL SÄ LHÜN POR PUNG

With ingredients of a hundred flavors, amass at Mount Meru.

42. NA TSO RÖL MÖ JÄ DRA THA YÄ LÄ

Music from an endless variety of various instruments

JUNG WÄ DANG NYÄN GYUR WÄ SA SUM GÄNG

Blends into a symphony filling the three realms.

Offering the Five Objects of Desire

43. SUG DRA DRI RO RÄG JÄ PÄL DZIN PÄ

Goddesses of sense objects, holding symbols of

CHI NANG DÖ YÖN LHA MÖ CHO KÜN KHYAB

Sight, sound, smell, taste, and touch, pervade all directions.

Offering the Mandala

44. JE WA THRAG GYÄI LING ZHI LHÜN POR CHÄ

To you, O saviors, treasures of compassion,

RIN CHEN DÜN DANG NYE WÄI RIN CHEN SOG

Eminent and supreme field of merit, I present with pure faith:

KÜN GA KYE PÄI NÖ CHÜ PHÜN SUM TSHOG

Mount Meru and the four continents a billion times over,

LHA MII LONG CHÖ DÖ GÜI TER CHEN PO

The seven precious royal emblems, the precious minor symbols and more,

DANG WÄI SEM KYI PHÜL JUNG ZHING GI CHOG

Perfectly delightful environments and beings,

KYAB GÖN THUG JEI TER LA ÜL WAR GYI

And a great treasury of all that gods and men use or desire.

Offering Our Spiritual Practice

45. NGÖ SHAM YI TRÜL YI SHIN GYA TSÖ NGOG

On the shore of a wish-granting sea grow lotuses

SI SHI NAM KAR LÄ ONG CHÖ DZÄ KYI

Which are offerings arisen from samsara's and nirvana's virtues.

DAB TONG GYÄ PÄ KÜN GYI YI TROG CHING

Both real and emanated, they captivate all hearts.

JIG TÄN JIG TÄN LÄN DÄ RANG SHÄN GYI

Flowers, being both worldly and supermundane virtues

GO SUM GÄ WÄ MÄ TOG CHI YANG TRA

Of my own and others' three doors, brighten all places.

KÜN SANG CHÖ PÄ DRI SUNG BUM TRO SHING

*This garden is diffused with myriad fragrances of
Samantabhadra offerings;*

LAB SUM RIM NYI LAM NGÄ DRÄ DÄN PÄ

It is laden with fruit—the three trainings, two stages, and five paths:

GA TSÄL JÄ TSÜN LA MA NYE CHIR BÜL

I offer this in order to please you, O venerable gurus.

Inner Offering

46. GUR KUM DANG DÄN SANG PÖ DRI NGÄ CHÄN

I offer a drink of China tea the color of saffron,

RO GYÄ PÄL DZIN GYA JÄ TUNG WA DANG

Rich in a hundred flavors, with a delicate bouquet;

CHAG KYU NGA DANG DRÖN MA NGA LA SOG

The five hooks, five lamps, and so forth

JANG TOG BAR WÄ DÜ TSI GYA TSÖ CHÖ

Are purified, transformed, and increased into a sea of nectar.

Secret Offering

47. YI ONG LANG TSÖ PÄL DZIN DRUG CHU SHI

I offer even illusion-like consorts, of youthful splendor,

DÖ PÄ GYU TSÄL LA KHÄ LÜ TRA MA

Slender and skilled in the sixty-four arts of love;

SHING KYE NGAG KYE LHÄN KYE PHO NYÄ TSOG

A host of messenger dakinis –

DZE DUG GYU MÄ CHAG GYA NAM KYANG BÜL

Field-born, mantra-born, and simultaneously born.

Suchness Offering

48. DRIB DRÄL LHÄN KYE DÄ WÄ YÄ SHE CHÄ

I offer you the great wisdom of coemergent bliss, unobstructed,

CHÖ KÜN RANG SHIN TRÖ DANG DRÄL WÄ YING

The sphere of the true, unelaborated nature of all phenomena,

YÄR ME LHÜN DRUB MA SAM JÖ LÄ DÄ

Beyond thought and expression, spontaneous and inseparable,

DÖN DAM JANG CHUB SEM CHO KHYÖ LA BÜL

the supreme ultimate bodhichitta.

Offering Medicines and Our Services

49. NYÖN MONG SHI GYA TSA SHI NÄ JOM PÄ

I offer all types of potent medicines

SANG PÖ MÄN GYI JÄ DRAG NA TSOG DANG

To cure the four hundred afflictions caused by defilements

KHYÖ NYE GYI CHIR DA DRÄN BÜL LAG NA

And I offer myself as a servant to please you:

NAM KHA JI SI BANG SU SUNG DU SÖL

Pray keep me in your service as long as space endures.

Confession of Non-virtues

50. THOG ME DÜ NÄ MI GÄ DIG PÄ LÄ

Before those having great compassion,

GYI DANG GYI TSÄL YI RANG CHI CHII PA

I confess with regret, and vow never to repeat,

THUG JÄ CHÄ DÄN CHÄN NGAR GYÖ SEM KYI

Whatever nonvirtuous and evil actions

SHAG SHING LÄN CHÄ MI GYI DOM PAR NÖ

*I have done since beginningless time, caused others to do,
or in which I have rejoiced.*

Rejoicing in Virtue

51. CHÖ NAM RANG SHIN TSÄN MA DANG DRÄL YANG

Though all things are like a dream,

MI LAM JI SHIN KYÄ PHAG THAM CHÄ KYI

Lacking inherent existence,

DÄ GA CHIR YANG CHAR WÄ NAM KAR LA

I sincerely rejoice in every virtue that ever arises

DA CHA SAM PA THAG PÄ YI RANG NGO

As the happiness and joy of all aryas and ordinary beings.



Request to Turn the Wheel of Dharma

52. PHÜL JUNG KYÄN TSE CHU DZIN BUM TRIG TÄ

Shower rains of vast and profound dharma, I pray,

THA YÄ DRO DI PHÄN DÄ KÜN DÄ TSÄL

From a gathering of a million clouds of perfect wisdom and compassion,

KYE DANG YÜN TU NÄ DANG PEL WÄ CHIR

To grow, sustain, and propagate a garden of moon flowers

SAB GYÄ CHÖ KYI CHAR PA WAB TU SÖL

Of benefit and bliss for the limitless beings.

Requesting the Guru Not to Enter into Nirvana

53. DO JÄ KU LA KYÄ CHI MI NGA YANG

Though your vajra body is subject to neither birth nor death,

SUNG JUG WANG GI GYÄL PÖ SA MA TOG

But is a vessel of the mighty king, unification,

DA CHA MÖ PA JI SHIN SI THÄ BAR

Please abide forever according to my wishes,

NYA NGÄN MIN DA TAG PAR SHUG SU SÖL

Not passing beyond sorrow until the end of samsara.

Dedication

54. DÄ TAR TRÜN PÄ NAM KAR GÄ WÄ TSOG

I dedicate the collection of white virtues thus created

KA DRIN SUM DÄN JÄ TSÜN LA MA YI

To sentient beings that they may be inseparably cared for in all future lives

TSE RAB KÜN TU DRÄL ME JE DZIN CHING

By venerable gurus kind in the three ways,

SUNG JUG DO JÄ CHANG WANG THOB CHIR NGO

And may attain the Vajradhara unification.

[D] Praise and Requests

Making Supplications through the Guru's Qualities of the Vinaya

55. YÖN TÄN JUNG NÄ TSÜ TRIM GYA TSO CHÄ

You are a source of virtue, an immense ocean of moral discipline,

MANG THÖ NOR BÜ TSHO KYI YONG SU TAM

And brim with a treasury of the jewels of vast learning;

NGUR MIG DZIN PA THUB WANG NYI PÄ JÄ

Master, second king of sages clad in saffron,

NÄ TÄN DÜL WA DZIN LA SÖL WA DEB

O elder, holder of vinaya, I make requests to you.

Making Supplications through the Guru's Qualities of the Mahayana

56. GANG DANG DÄN NA DÄ WAR SHEG PÄ LAM

You have the ten qualities that make one a suitable guide

TÖN PAR Ö PÄ YÖN TÄN CHU DÄN PA

To teach the path of those-gone-to-bliss;

MA LÜ GYÄL WÄ DUNG TSOB CHÖ KYI JÄ

Lord of Dharma, representing all the conquerors,

THEG CHOG GÄ WÄ SHE LA SÖL WA DEB

O Mahayana guru, I make requests to you.

Making Supplications through the Guru's Qualities of the Vajrayana

57. GO SUM LEG DAM LO CHEN SÖ DÄN DRANG

With your three doors well subdued, wise, patient, and honest,

YO DANG GYU MÄ NGAG DANG GYÜ SHE SHING

Honorable, knowing the tantras and rituals,

DÄ NYI CHU SUNG DRI DANG CHÄ KHÄ PÄ

Having both sets of ten principles, skilled in drawing and teaching,

DO JÄ DZIN PÄ TSO LA SÖL WA DEB

O foremost vajra-holder, I make requests to you.

Making Supplications by Recalling the Kindness of Your Guru

The Guru is kinder than all Buddhas

58. SANG GYÄ DRANG ME JÖN PÄ MA THÜL WÄ

You unmistakably show the good way of those-gone-to-bliss

MA RUNG DÜL KÄ NYIG DÜ DRO WA LA

To the unruly migrators untamed by countless past buddhas,

DÄ SHEG LAM SANG JI SHIN TÖN PA YI

The beings of this degenerate age, difficult to curb;

KYAM GÖN THUG JÄ CHÄN LA SOL WA DEB

O compassionate savior, I make requests to you.

The Guru is kinder even than Buddha Shakyamuni

59. THUB PÄ NYI MA DÜ KYI NUB GYUR TÄ

At this time of setting of the sun of the Sage's teachings,

GÖN KYAB MÄ PÄ DRO WA MANG PO LA

You enact the deeds of a conqueror

GYÄL WÄ DZÄ PA NYÄ WAR DUB DZÄ PÄ

For the many migrators who lack a savior;

KYAM GÖN THUG JÄ CHÄN LA SÖL WA DEB

O compassionate savior, I make requests to you.



The Guru is a Supreme Field of Merit

60. DÜ SUM CHO CHÜ GYÄL WA THAM CHÄ LÄ

Even a single hair from the pores of your body

GANG GI BA PÜ BU GA CHIG TSAM YANG

Is praised as a field of merit for us

DA CHA SÖ NAM SHING DU LEG NGAG PÄ

Higher than the conquerors of the three times and ten directions;

KYAM GÖN THUG JÄ CHÄN LA SÖL WA DEB

O compassionate savior, I make requests to you.

Making Supplications by Proclaiming the Guru's Qualities

Outer Qualities

61. DÄ SHEG KU SUM GYÄN GYI KHOR LO NI

*Adorned by the precious wheels and the three bodies of
those-gone-to-bliss,*

THAB KHÄ GYU TRÜL DRA WÄ JO GEG LÄ

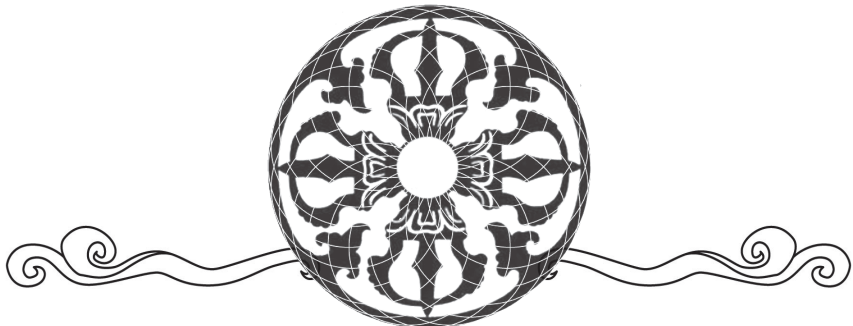
From an intricate web of appearances, with skillful means

THA MÄL TSÜL GYI DRO WA DREN DZÄ PÄ

You manifest in an ordinary form to lead all beings;

KYAM GÖN THUG JÄ CHÄN LA SÖL WA DEB

O compassionate savior, I make requests to you.



Inner Qualities

62. KHYÖ KYI PHUNG KHAM KYÄ CHE YÄN LAG NAM

Your aggregates, elements, sensory bases, and limbs

DÄ SHEG RIG NGA YAB YUM SEM PA DANG

Are in nature the five gone-to-bliss, their consorts,

TRO WÖ WANG PÖ RANG SHIN CHO SUM GYI

Bodhisattvas, and wrathful protectors;

DA NYI LA MA CHO LA SÖL WA DEB

O essence of the Three Jewels, supreme guru, I make requests to you.

Secret Qualities

63. KÜN KHYEN YÄ SHE RÖL PA Ä JUNG WÄ

You are the quintessence of ten million mandala cycles

KYIL KHOR KHOR LO JÄ WÄ DA NYI DÄ

Arising from the play of omniscient pristine awareness,

RIG GYÄ KHYAB DAG DO JÄ DZIN PÄ TSO

All-pervading lord of a hundred buddha families, foremost Vajradhara;

SUNG JUNG DANG PÖ GÖN LA SÖL WA DEB

O lord of primordial unity, I make requests to you.

Suchness Qualities

64. DRIB ME LHÄN KYE GA WÄ RÖL PA DANG

Unobscured, inseparable from the play of simultaneous bliss,

YÄR ME TÄN YO KÜN KYAB KÜN GYI DAG

The nature of all things, pervading everything in motion and at rest,

THOG MA THA DRÄL KÜN SANG DÖN DAM GYI

Samantabhadra, free of beginning or end;

JANG CHUB SEM NGÖ KHYÖ LA SÖL WA DEB

Actual ultimate bodhichitta, I make requests to you.

Requesting the Guru with the Special One-Pointed Prayer

65. KHYÖ NI LA MA KHYÖ NI YI DAM

You are the guru, you are the yidam,

KHYÖ NI KHAN DRO CHÖ KYONG TÄ

You are the dakinis and protectors;

DÄNG NÄ SUNG TÄ J ANG CHUB BAR DU

*From now until enlightenment I shall seek no refuge
other than you;*

KHYÖ MIN KYAB SHÄN MI TSÖL WÄ

In this life, the bardo, and all future lives,

DI DANG BAR DO CHI MÄ THAR YANG

Hold me with your hook of compassion;

THUG JE CHAG KYÜ SUNG DZÖ LA

Save me from the fears of samsara and nirvana;

SI SHI JIG DRÖL NGÖ DRUB KÜN TSÖL

Grant all siddhis;

TÄN GYI DROG DZÖ BAR CHÖ SUNG (X3)

Be my constant friend and guard me from interferences.

Receiving the Blessings of the Four Empowerments

66. DÄ TAR LÄN SUM SÖL WA TAB PÄ THÜ

By the virtue of having thus requested three times,

LA MÄ KU SUNG THUG KYI NÄ NAM LÄ

From the seats of my guru's body, speech, and mind,

DÜ TSI Ö SER KAR MAR THING GA SUM

White, red, and dark blue nectars and rays

RIM DANG CHIG CHAR JUNG NÄ DAG NYI KYI

*Stream forth one by one, and then all together,
into my own three places.*

NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ

And one by one and then all together they absorb,

DRIB SHI DAG CHING NAM DAG WANG SHI THOB

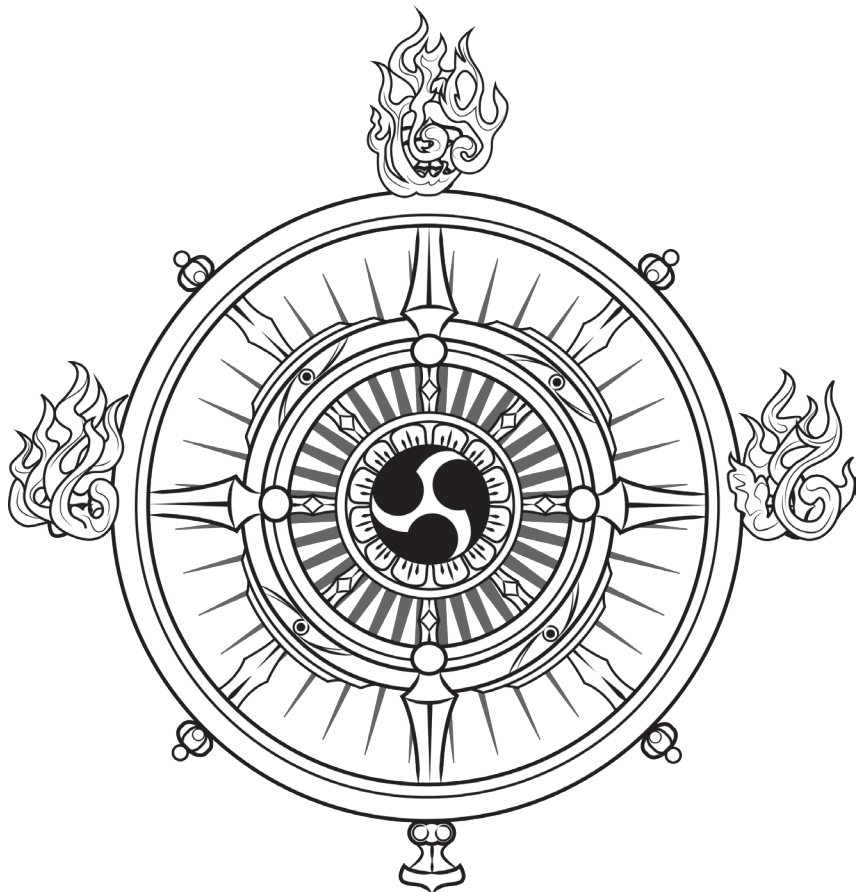
*Purging the four obscurations, and I receive the
four pure empowerments*

KU SHI THOB CHING LA MA NYI PA SHIG

And seeds of the four bodies; a duplicate of the guru

GYE SHIN THIM PÄ JIN GYI LAB PAR GYUR

Happily dissolves into me and grants inspiration.



[F] The Ganachakra (Tsog) Offering

Blessing of Offering Substances

67. OM HRIH THI WUTRI TA-NA-NA HUM PHAT

**OM SO-BHAWA SHUD-DHA SARWA DHARMA
SOBHAWA SUDDHO HAM**

TONG-PA NIDU GYUR

TONG-PHE NGANG-LEY YAM-LEY LUNG-KI KHYEL KHOR

NGON PO ZHU YI YIP TABU BADEN GYI TSEN PA

**DE-YI TENG DHU RHAM LEY MEY YI KHYEL KHOR
MAPO DHU SHUM-PA**

**DE-YI TENG DHU AH LEY ME-GOI GYED-BU SUM-GYI TENG DHU
AH LEY JONG WAY THOD PA KARPO**

**DHE YI NANG GE SHAR DUU DHRUM LEY ZHUNG WEI
BALANG GI SHA GHOE TSEN PA**

LHOR AAM LEY JONG WEI CHEI YI SHA KUU TSEN PA

NOOB TU ZHIM LEY JONG WEI LANG BHO CHEY SHA DEY TSEM PA

JANG-DU KHAM-LEY JHUNG-WEI TA YI SHA HEY TSEN PA

Ü SU HUM LEH JUNG WEI MI YI SHA NEY TSEN PA

SHAR LHOR LAM LEY JHUNG-WEI DRI CHEN BEI TSEN PA

LHOR-NUP TU MAM LEY JUNG WEI RAKTA REI TSEN PA

NUP-JANG DU PAM LEY JUNG WEI JANG SEM KARPO SHU TSEN PA

JANG-SHAR DU TAM LEY JUNG WEI KANG MHAR MEI TSEN PA

Ü SHO BAM LEY JUNG WEI DRI CHU MUI TSEN PA

DE-DHAG GEE TENG DU

OM KAR-POH

AH MA-POH

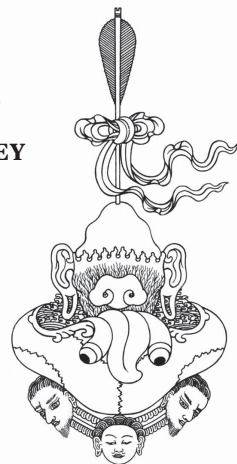
HUM NGONG-POH

SUM TENG NEI TENG DU TSEK PAR GYUR

RANG GYI TUG KYE HUM LEY WOSER TRUE

LUNG LA PHOK-BEY LUNG-YUE MEY BHAR

THOD PEI ZE-NAM ZHU SHING KHUL-WAR GYUR
YI-GE SUM-LEY WOSER RINBA SHIN DHU TRUL-BEY
KU-DORJE SUNG-DORJE THUG-DORJE NAM KHUG-NEY
YE GAY SHUM LA RIM-GYI TIM-BHA NAM
THOG PAR LHUNG NEY SHU-WAY
HUM GI KHAR-DHOG DRI-NUUG-KYI KYON JANG
AA YI DHUD TSE THOKG PAR JEY
OM KYI MANGPO BHAR ZHING PHEL WAR GYUR



OM AH HUM (x3)

Everything becomes empty. Within a state of emptiness, from a YAM comes a blue bow-shaped wind mandala marked with banners, on top of which from a RAM comes a red triangular fire mandala. On top of that, from an AH comes a fire-grate of three human heads, on top of which from an AH comes a white skull-cup. Inside it, in the east from a BHRUM comes the flesh of a bull marked with GO. In the south from an AM comes the flesh of a dog marked with a KU. In the west from a JRIM comes the flesh of an elephant marked with a DA. In the north from a KHAM comes the flesh of a horse marked with a HA, and in the center, from a HUM, comes the flesh of a human marked with a NA. In the southeast from a LAM, comes feces marked with a BI. In the southwest from a MAM, comes blood marked with a RA. In the northwest from a PAM, comes white bodhicitta marked with a SHU. In the northeast from a TAM, comes marrow marked with a MA. And in the center from a BAM comes urine marked with a MU. On top of this are a white OM, a red AH and a blue HUM stacked one on top the other. From the HUM at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, pulling back the vajra-body, vajra-speech and vajra-mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the HUM, our faults and impurities are cleansed. The AH is transformed into nectar. By means of OM the nectar increases and multiplies.

OM AH HUM (x3)

The 6 Mantras and the 6 Mudras

68. OM SARVA BEH PURA PURA SURA SURA

ARWATAYA ARWATAYA (x3)

HO BENZA PHARA NA KHAM

**OM SAR BHA WA BISHU DEY DHARMA TEH BENZA
SIDDHI HUM**

NARMA SARWA THATAGATA BAYO BISHA MUKEY BEY

**SARWA TIKKAM AUNG GA TE PHARA NA HEIMUM GA GA NA
KHAM SVAHA**

OM AMIRL TEY HUM PHAT

**OM AKHA RO MU KHAM SARVA DHARMA NAM ARYA NUPE
NEN DE TA NAMA SARWA THATAGATA ARWA LO KI TE**

OM SAM BHARA SAM BHARA HUM

**OM RU RU PHURU ZOLA TETHA SIDAH LO TSA NE SARWA
ARTHA SIDA NEH SOHA**

DHAG GE SAM PE TOP DANG NEY

DEY ZEN SHEK PE ZIN TOP DANG

CHOE KYI YING KYI TOP DANG NEY

DON NAM GANG DAG SAM PA KUN

DEY DHAK THAM CHED CHI RIG PAR

THOK PA MED PAR JUNG JUR CHIK

Invocation

69. THUG JE DAG NYI TSA GYÜ LA MA DANG

Root and lineage gurus, compassionate in nature,

YI DAM LHA TSOG KYAB NÄ KÖN CHO SUM

*Yidams with hosts of deities, Sources of safe direction -
Three Supreme Gems,*

PA WO KHAN DRO CHÖ KYONG SUNG MÄ TSOG

Viras, dakinis, and Dharma - protectors with legions of guards,

CHÄN DREN CHÖ PÄ NÄ DIR SHEG SU SÖL

*We invite and request you: Please grace with your presence
this offering site.*

70. CHI NANG SANG WÄ CHÖ TRIN GYA TSÖ Ü

Amidst an ocean of clouds of outer, inner, and hidden offerings,

RIN CHEN LÄ DRUB DZE PÄ DÄN TRI LA

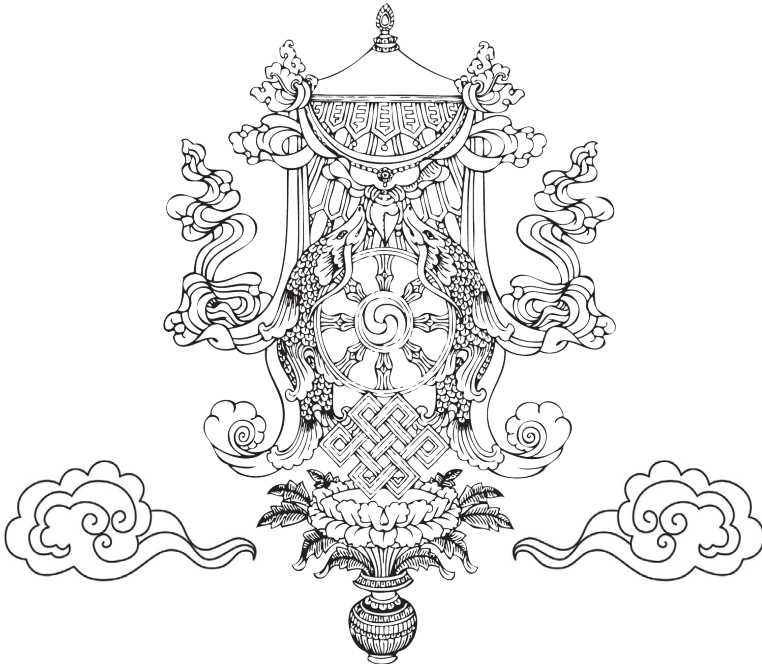
On this elegant throne fashioned from precious gems,

SHAB SEN Ö CHAG TÄN PAR SHUG NÄ KYANG

Firmly plant your radiant feet and direct us,

DRUB CHOG DAG LA DÖ GÜ NGÖ DRUB TSÖL

*Who strive for supreme attainment, to every actual attainment
we might wish*



Actual Presentation of the Tsog Offering

(repeat verse 71-75 three times)

71. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ

Ho! This ocean of an offering feast of untainted nectars

SA ME DÜ TSI TSO CHÖ GYA TSO DI

Made glorious by samadhi, mantra, and mudra,

TSA GYÜ LA MÄ TSO NAM NYE CHIR BÜL

We offer to please you hosts of root and lineage gurus.

OM AH HUM

DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ

*OM AH HUM. Having served you to contentment with
an array of everything glorious anyone might wish,*

E-MA-HO

JIN LAB CHAR CHEN WAB TU SÖL

*E-ma-ho! We request you, please, let a bounteous rain of
inspiration pour down.*

72. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ

Ho! This ocean of an offering feast of untainted nectars

SA ME DÜ TSI TSO CHÖ GYA TSO DI

Made glorious by samadhi, mantra, and mudra,

YI DAM LHA TSO KHOR CHÄ NYE CHIR BÜL

*We offer to please you hosts of yidam deities
with your entourage.*

OM AH HUM

DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ

*OM AH HUM. Having served you to contentment with
an array of everything glorious anyone might wish,*

E-MA-HO

NGÖ DRUB CHAR CHEN WAB TU SÖL

E-ma-ho! We request you, please, let a bounteous rain of actual attainments pour down

73. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ

Ho! This ocean of an offering feast of untainted nectars

SA ME DÜ TSI TSO CHÖ GYA TSO DI

Made glorious by samadhi, mantra, and mudra,

KÖN CHO RIN CHEN TSO NAM NYE CHIR BÜL

We offer to please you hosts of precious Supreme Gems.

OM AH HUM

DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ

OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish,

E-MA-HO

DAM CHÖ CHAR CHEN WAB TU SÖL

E-ma-ho! We request you, please, let a bounteous rain of hallowed Dharma pour down

74. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ

Ho! This ocean of an offering feast of untainted nectars

SA ME DÜ TSI TSO CHÖ GYA TSO DI

Made glorious by samadhi, mantra, and mudra,

KHAN DRO CHÖ KYONG TSO NAM NYE CHIR BÜL

We offer to please you hosts of dakinis and Dharma-protectors

OM AH HUM

DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ

OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish

E-MA-HO

TRIN LÄ CHAR CHEN WAB TU SÖL

E-ma-ho! We request you, please, let a bounteous rain of enlightening influence pour down.

75. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ

Ho! This ocean of an offering feast of untainted nectars

SA ME DÜ TSI TSO CHÖ GYA TSO DI

Made glorious by samadhi, mantra, and mudra,

MAR GYUR SEM CHÄN TSO NAM NYE CHIR BÜL

We offer to please you masses of limited beings, our mothers.

OM AH HUM

DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ

OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish,

E-MA-HO

TRÜL NANG DUG NGÄL SHI GYUR CHIG

E-ma-ho! May you stop projecting deceptive appearances and thus end your sufferings

(OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIVARA ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA PRATICCHA HUM SVAHA

OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIVARA OM AH HUNG)

Eight Lines of Praise To Chakrasamvara

76. OM CHOM DÄN PA BÖ WANG CHUG LA CHA TSÄL HUNG HUNG PHÄ

Om I prostrate to the Blessed One, Lord of Heroes. Hung Hung Phat.

OM KÄL PA CHEN PÖ MÄ DANG NYAM PÄ Ö HUNG HUNG PHÄ

Om I prostrate to the One whose brilliance matches the fire of a great kalpa. Hung Hung Phat.

OM RÄL PÄ CHÖ PÄN MI SÄ PA DANG DÄN HUNG HUNG PHÄ

Om I prostrate to the One whose hair is arranged in a crownlike topknot of exceeding beauty. Hung Hung Phat.

OM CHÄ WA NAM PAR TSIG PA JIG PÄ ZHÄL HUNG HUNG PHÄ

Om I prostrate to the One of terrifying face with bared fangs. Hung Hung Phat.

OM TONG TRA CHA NI BAR WÄ Ö SER CHÄN HUNG HUNG PHÄ

Om I prostrate to the One whose thousand arms are ablaze with light. Hung Hung Phat.

**OM DRA TA ZHAG DENG DUNG DANG KHATAM DZIN
HUNG HUNG PHÄ**

Om I prostrate to the One who holds an axe, raised rope, spear, and khatväṅga. Hung Hung Phat.

OM TAG GI PAG PÄ NA SA DZIN PA CHÄN HUNG HUNG PHÄ

Om I prostrate to the One who wears the tiger skin garment. Hung Hung Phat.

OM KU CHEN DÜ KHA GÄG THAR DZÄ LA DÜ HUNG HUNG PHÄ

Om I prostrate to the One whose great body puts an end to the smoke-coloured obstructions. Hung Hung Phat.

Eight Lines of Praise To Vajrayogini

**77. OM CHOM DÄN DE MA DO JÄ PHA MO LA CHA TSÄL
HUNG HUNG PHÄ**

Om I prostrate to the Blessed One, the Adamantine Sow. Hung Hung Phat.

**OM PHAG MA RIG MÄ WANG CHUG KHAM SUM GYI MI THUB
HUNG HUNG PHÄ**

Om I prostrate to the Arya, Queen of Knowledge, invincible throughout the three realms. Hung Hung Phat.

**OM JUNG PÖ JIG PA THAM CHÄ DO JÄ CHEN PÖ JOM
HUNG HUNG PHÄ**

Om I prostrate to the One who destroys all fear of demons with her great vajra. Hung Hung Phat.

**OM DO JE DÄN SHUG SHÄN GYI MI THUB WANG JE CHÄN
HUNG HUNG PHÄ**

*Om I prostrate to the One who remains the vajra's seat,
the Invincible One with eyes that overpower. Hung Hung Phat.*

**OM TUM MO THRO MÖ SUG KYI TSANG PA KEM PAR DZÄ
HUNG HUNG PHÄ**

*Om I prostrate to the One who melts Brahma with the fury of her
wrathful form. Hung Hung Phat.*

**OM DÜ NAM TRAG CHING KEM PÄ SHÄN GYI CHOG LÄ
GYÄL HUNG HUNG PHÄ**

*Om I prostrate to Her, victorious over opponents who terrifies
and shatters demons. Hung Hung Phat.*

**OM MUG JE RENG JE MONG JE KÜN LÄ NAM PAR GYÄL
HUNG HUNG PHÄ**

*Om I prostrate to the One who conquers those that muddle, stupefy,
and confound. Hung Hung Phat.*

**OM DO JÄ PHA MO JOR CHEN DÖ WANG MA LA DÜ
HUNG HUNG PHÄ**

*Om I prostrate to the Adamantine Sow, Great Yogini,
Supreme Mistress of desires. Hung Hung Phat.*



Offering to the Vajra Master

Hold up the feast of tsog before the Vajra Master

78. E-MA-HO TSO KYI KHOR LO CHÄ

E-ma-ho - a lavish ritual feast!

DÜ SUM DÄ SHEG SHEG SHÜL TÄ

*Knowing that in the footsteps tread by the Blissfully
Progressed of the three times,*

NGÖ DRUB MA LÜ JUNG WÄ NÄ

You stand as the source of all actual attainments,

DÄ TAR SHE NÄ PA WO CHÄ

We invite you now, great heroic vira,

NAM PAR TOG PÄ SEM BOR NÄ

Having shed all minds of conceptual thought,

TSOG KYI KHOR LO GYÜN DU RÖL

Continually enjoy our ritual feast.

A LA LA HO

Accepting the feast of tsog, the Vajra Master replies:

79. OM DO JÄ SUM YÄR MÄ PÄ DAG

OM - with a nature of three inseparable vajras,

RANG NYI LA MA L HAR SÄL NÄ

I have arisen clearly as a guru-yidam.

AH SAG ME YÄ SHE DÜ TSI DI

AH - this nectar of untainted deep awareness,



HUNG JANG CHUB SEM LÄ YO ME PAR

HUM - without straying from a bodhichitta mind,

LÜ NÄ LHA NAM TSIM CHIR RÖL

*I taste with delight, to serve to contentment, the deities
located within my body.*

A HO MAHA SUKHA

[G] Song of the Spring Queen

**80. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA**

HUM - all Blissfully Progressed and all viras, yoginis,

**KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB**

Dakas, and dakinis, we make you requests:

DE WA CHE LA GYE PA HERUKA

As Herukas, delighting in blissful awareness supreme,

DEWAI RAB NYO MA LA NYEN CHE NAY

Who treat with respect yoginis bursting with joy,

CHOK KA SHIN TU LONG CHO PA YI NI

May we enter in union with co-arising bliss

LHEN KYE DE WAI CHOR WA LA SHUK SO

By experiencing pleasure according to the rites.

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO

DRI ME KAN DROI TSOK NAM KYI

Hosts of flawless dakinis,

TSE WAI JIK LA LAY KUN DZO

Gaze with affection and bestow all enlightening effects

**81. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA**

HUM - all Blissfully Progressed and all viras, yoginis,

**KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB**

Dakas, and dakinis, we make you requests:

DE WA CHEN PO YI NI RAB KYO PAY

Sporting in the lotuses of sealing consorts -

LU NI KUN TU YO WAI KAR KYI NI

Minds enlivened by magnificent bliss

CHAK GYAI PEMA ROL PAI DE WA CHE

Bodies swaying in a graceful dance

NAL JOR MA CHOK NAM LA CHO PAR DZO

May we offer great bliss to you yogini hosts.

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO

DRI ME KAN DROI TSOK NAM KYI

Hosts of flawless dakinis,

TSE WAI JIK LA LAY KUN DZO

*Gaze with affection and bestow
all enlightening effects*



**82. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA**

HUM - all Blissfully Progressed and all viras, yoginis,

**KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB**

Dakas, and dakinis, we make you requests:

YI ONG SHI WAI NYA KYI KAR DZE PA

May yoginis dancing in gentle, elegant modes

RAB GYE KON PO KYO DANG KANDRO TSOK

Guardians to full joy, with hosts of dakinis,

DAK KYI DUN TU SHUK TE JIN LOB LA

Alight before us, grant inspiration,

LYEN KYE DE CHEN DAK LA TSAL DU TSOL

And direct us to co-arising bliss

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO

DRI ME KAN DROI TSOK NAM KYI

Hosts of flawless dakinis,

TSE WAI JIK LA LAY KUN DZO

Gaze with affection and bestow all enlightening effects

**83. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA**

HUM - all Blissfully Progressed and all viras, yoginis,

**KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB**

Dakas, and dakinis, we make you requests:

DE CHEN THAR PAI TSEN NYI DEN PA KYO

Great bliss, bearing freedom as your defining mark;

DE CHEN PANG PAI KA TUB TU MA YI

*Great bliss, lacking which, a marathon of ascetic practice
cannot bring liberation in this life -*

TSE CHIG DROL PAR MI SHE DE CHEN KYANG

Great bliss, may we savor you at your seat:

CHU KYE CHOK KYI U NA NAY PA YIN

In the corolla of a supreme lotus.

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO

DRI ME KAN DROI TSOK NAM KYI

Hosts of flawless dakinis,

TSE WAI JIK LA LAY KUN DZO

Gaze with affection and bestow all enlightening effects

**84. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA**

HUM - all Blissfully Progressed and all viras, yoginis,

KANDRO DANG NI KANDRO MA

KUN LA DAK NI SOL WA DEB

Dakas, and dakinis, we make you requests:

DAM GYI U SU KYE PAI PEMA SHIN

Like a lotus sprung forth in a swamp of mud,

CHAK LAY KYE KYANG CHAK PAI KYON MA GO

The bliss of the lotus of yoginis supreme

NAL JOR MA CHOK PEMAI DE WA YI

Though born from desire, never is tainted by desire's faults.

SI PAI CHING WA NYUR DU DROL WAR DZO

*Through such bliss, may we too burst free from the bonds
of samsaric existence.*

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO

DRI ME KAN DROI TSOK NAM KYI

Hosts of flawless dakinis,

TSE WAI JIK LA LAY KUN DZO

Gaze with affection and bestow all enlightening effects

**85. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA**

HUM - all Blissfully Progressed and all viras, yoginis,

**KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB**

Dakas, and dakinis, we make you requests:

DRANG TSI CHUNG NAY NAM KYI DRANG TSI CHU

Like a swarm of bees from all sides sipping

BUNG WÄ TSO KYI KÜN NE THUNG WA TAR

The essence of honey from its flowering source,

TSEN NYI DRUK DEN TSO KYE GYE PA YI

May we taste to contentment the enrapturing essence

CHU CHING PA YI RO YI TSIM PAR DZO

Of a fully bloomed lotus endowed with six qualities

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO

DRI ME KAN DROI TSOK NAM KYI

Hosts of flawless dakinis,

TSE WAI JIK LA LAY KUN DZO

Gaze with affection and bestow all enlightening effects

[H] Offering of Leftover Tsog for the Regional Guardians

Short Blessing of Leftover Offering Substances

86. OM HRIH DHI WUTRI TA-NA-NA HUM PHAT

**OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA
SUDDHO HAM**

TONGBA NIDU GYUR

TONGBHE NGANG-LEY YAM LEY LUNG RAM LEY MEY

AH LEH YE SHE KYI KAPALA YANG SHING GYA

CHEY WEY NANG DHU

TSOK LHAK NAM SHA NGA DUU ZI NGA

SHO-WA LEY JONG WAY NGO WO JANG TOG BAR SUM

CHEY BHA LEY

ZHAK BHA MEY BEY YE SHE KYI DUU TSE GYATSO

CHEN POR GYUR

OM AH HUM (x3)

87. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ

Ho! This ocean of an offering feast of untainted nectars

SA ME DÜ TSI TSO LHAG GYA TSO DI

Made glorious by samadhi, mantra, and mudra,

DAM CHÄN SHING KYONG TSO NAM NYE CHIR BÜL

We offer to please you legions of regional guardians bound by oath.

OM AH HUM

DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ

*OM AH HUM. Having served you to contentment with
an array of everything glorious anyone might wish*

E-MA-HO NÄL JOR TRIN LÄ TSÜL SHIN DRUB

*E-ma-ho! we request you, please, help the yogis' enlightening
influence work as it should.*

(Take the offering for the regional guardians outside)

(Verse 88 to 92 to be recited quickly)

88. HO LHAG MÄ DRÖN NAM KHOR CHÄ KYI

*Ho! By offering this ocean of leftovers from the ritual feast to you
remaining guests and your crowd,*

TSOG LHAG GYA TSO DI SHE LA

May the precious teachings flourish;

TÄN PA RIN CHEN GYÄ PA DANG

May the upholders of the teachings

TÄN DZIN YÖN CHÖ KHOR CHÄ DANG

The offering patrons, with their circle

89. KHYÄ PAR NÄL JOR DA CHA LA

And especially we yogis

NÄ ME TSÄ DANG WANG CHUG DANG

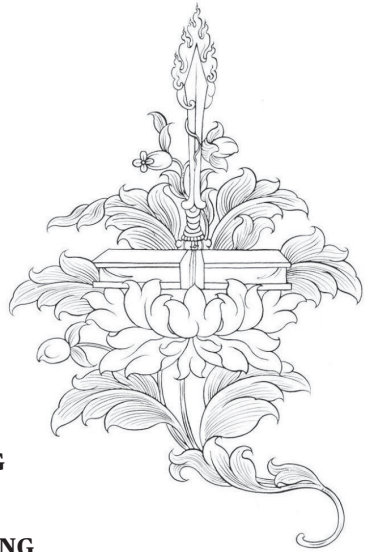
Gain freedom from sickness, long lives

PÄL DANG DRAG DANG KÄL WA SANG

Glory, fame, good fortune,

LONG CHÖ GYA CHEN KÜN THOB CHING

And bounteous wealth.



90. SHI DANG GYÄ LA SOG PA YI

Open the way to our actual attainment

LÄ KYI NGÖ DRUB DA LA TSÖL

Of enlightening effects such as stilling and increasing.

DAM TSIG CHÄN GYI DA LA SUNG

Oath-bound ones, protect and help us to meet

NGÖ DRUB KÜN GYI TONG DROG DZÖ

The karmic price for all actual attainments.

91. DÜ MIN CHI DANG NÄ NAM DANG

Exterminate untimely death,

DÖN DANG GEG NAM MÄ PAR DZÖ

Diseases, demons, and obstructing ghosts.

MI LAM NGÄN DANG TSÄN MA NGÄN

Make nightmares, ill omens, and disasters

JA JE NGÄN PA MÄ PAR DZÖ

All become extinct.

92. JIG TEN DÄ SHING LO LEG DANG

May worldly happiness, crops, and harvests abound;

DRU NAM GYÄ SHING CHÖ PHEL DANG

May the Dharma thrive;

DÄ LEG THAM CHÄ JUNG WA DANG

all goodness and joy come about;

YI LA DÖ PA KÜN DRUB SHOG

And every wish in our minds be fulfilled



93. JIN PA GYA CHEN GYUR WA DI YI THÜ

When, by the force of this bountiful giving,

DRO WÄ DÖN DU RANG JUNG SANG GYÄ SHOG

We become Buddhas, automatically arising for wanderers' sake,

NGÖN TSÄ GYÄL WA NAM KYI MA DRÖL WÄ

May we free by our generosity

KYÄ WÖ TSO NAM JIN PÄ DRÖL GYUR CHIG

The masses of beings untamed by the Triumphant of old.

[I] Reviewing the Entire Stages of the Path

Relying on the Guru as the Root of the Path

94. SHING CHO DAM PA JÄ TSÜN LA MA LA

O holy and venerable gurus, supreme field of merit,

CHÖ CHING GÜ PÄ SOL WA TAB PÄ THÜ

Inspire me to make offerings and devoted requests

DÄ LEG TSA WA GÖN PO KHYÖ NYI KYI

To you, O protectors and root of all well-being,

GYE SHIN JE SU DZIN PAR JIN GYI LOB

That I may come under your joyous care.

Recalling Our Precious Human Rebirth

95. LÄN CHIG TSAM SHIG NYE PÄ DÄL JOR DI

Inspire me to realize how this opportune and fortunate rebirth

NYE KA NYUR DU JIG PÄ TSÜL TOG NÄ

Is rare and found but once and quickly lost,

DÖN ME TSÄ DI JA WÄ MI YENG WAR

And thereby, undistracted by the meaningless works of this life,

DÖN DÄN NYING PO LEN PAR JIN GYI LOB

To seize its meaningful essence

The Stages Common to Small Scope

Generating Interest in the Happiness of Future Lives

96. NGÄN SONG DUG NGÄL BAR WÄ ME JIG NÄ

Afraid as I am of the searing blaze of suffering in the lower realms,

NYING NÄ KÖN CHO SUM LA KYAB DRO SHING

Inspire me to take heartfelt refuge in the three precious gems

DIG PONG GÄ TSO THA DAG DRUB PA LA

And to fervently strive at avoiding nonvirtue and

TSÖN PA LHUR LEN JÄ PAR JIN GYI LOB

Accomplishing all collections of virtue.

The Stages Common to Middling Scope

Developing the Wish for Liberation

97. DANG NYÖN MONG BA LONG DRA TU TRUG

Violently tossed as I am by waves of delusions and karma,

DUG NGÄL SUM GYI CHU SIN MANG PÖ TSE

Plagued by hordes of sea-monsters—the three suffering—

THA ME JIG RUNG SI TSO CHEN PO LÄ

Inspire me to develop an intense longing to be free

THAR DÖ SHUG DRA KYÄ WAR JIN GYI LOB

Of this dreadful boundless great ocean of existence.

Training to Obtain Liberation

98. SÖ KA TSÖN RA DRA WÄ KHOR WA DI

I have abandoned the view that sees this unbearable prison

GA WÄ TSÄL TAR THONG WÄ LO PANG NÄ

Of cyclic existence as a pleasure grove;

LAB SUM PHAG PÄ NOR GYI DZÖ SUNG TÄ

*Inspire me to maintain the three trainings, the store of
the aryas' treasures,*

THAR PÄ GYÄL TSÄN DZIN PAR JIN GYI LOB

And thereby hold the banner of liberation.

The Stages of Great Scope (Developing Bodhichitta)

Generating Compassion

99. NYAM THAG DRO WA DI KÜN DA GI MA

I have considered how all these tormented beings are

YANG YANG DRIN GYI KYANG PÄ TSÜL SAM NÄ

My mothers who have kindly cared for me again and again;

DUG PÄ BU LA TSÄ WÄ MA SHIN DU

Inspire me to develop unfeigned compassion

CHÖ MIN NYING JÄ KYÄ WAR JIN GYI LOB

Like that of a loving mother for her precious child.

Developing Equanimity Between Self and Others

100. DUG NGÄL TRA MO TSAM YANG MIN DÖ CHING

As no-one desires even the slightest suffering

DÄ LA NAM YANG CHOG SHE MÄ PAR NI

Nor ever has enough of happiness,

DA DANG SHÄN LA KYÄ PAR YÖ MIN SHE

There is no difference between myself and others;

SHÄN DÄ GA WA KYÄ PAR JIN GYI LOB

Therefore, inspire me to rejoice when others are happy.

Contemplating the Faults of the Self-Cherishing Mind

101. RANG NYI CHE PAR DZIN PÄ CHONG NÄ DI

This chronic disease of cherishing myself

MIN DÖ DUG NGÄL KYE PÄ GYUR THONG NÄ

Is the cause of unwanted suffering;

LÄ LÄN DÄ LA KHÖN DU SUNG JE TÄ

Perceiving this, may I be inspired to blame, begrudge

DA DZIN DÖN CHEN JOM PAR JIN GYI LOB

And destroy this monstrous demon of self-cherishing.

Contemplating the Advantages of Cherishing Others

102. MA NAM CHE SUNG DÄ LA GÖ PÄ LO

Cherishing my mothers and seeking to secure them in bliss

THA YÄ YÖN TÄN JUNG WÄ GOR THONG NÄ

Is the gateway to infinite virtues;

DRO WA DI DAG DA GI DRAR LANG KYANG

Seeing this, may I be inspired to hold them dearer than my life,

SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

Even should they arise as my enemies.



Exchanging Self for Others

103. DOR NA JI PA RANG DÖN KHO NA DANG

In brief, infantile beings labor for their own gain only,

THUB WANG SHÄN DÖN BA SHIG DZÄ PA YI

While the buddhas work solely for others;

KYÖN DANG YÖN TÄN YÄ WA TOG PÄ LÖ

*Understanding the distinctions between their respective
faults and virtues,*

DAG SHÄN NYAM JÄ NÜ PAR JIN GYI LOB

May I be inspired to be able to exchange myself for others.

104. RANG NYI CHE DZIN GÜ PA KÜN GYI GO

Cherishing myself is the doorway to all downfalls,

MA NAM CHE DZIN YÖN TÄN KÜN GYI SHI ZUM

While cherishing my mothers is the foundation of everything good;

DÄ CHIR DAG SHÄN JÄ WÄ NÄL JOR LA

Inspire me to make the core of my practice

NYAM LEN NYING POR JÄ PAR JIN GYI LOB

The yoga of exchanging myself for others.

Meditating on Taking and Giving (Tonglen)

105. DE NA JÄ TSÜN LA MA THUG JÄ CHÄN

Therefore, O venerable compassionate gurus,

MA GYUR DRO WÄ DIG DRIB DUG NGÄL

Bless me that all karmic obscurations and sufferings

MA LÜ DA TA DA LA MIN PA DANG

Of mother migrators ripen upon me right now,

DA GI DÄ GÄ SHÄN LA TANG WA YI

And that I may give others my happiness and virtuous deeds

DRO KÜN DÄ DANG DÄN PAR JIN GYI LOB

In order that all sentient beings have happiness.

Point 3 through 7 of the Seven-Point Training of The Mind

106. NÖ CHŪ DIG PÄ DRÄ BŪ YONG GANG TÄ

Though the world and the beings therein are full of the fruits of evil,

MIN DÖ DUG NGÄL CHAR TAR BAB GYUR KYANG

And undesired sufferings shower upon me like rain,

LE NGÄN DRÄ BU SÄ PÄ GYUR THONG NE

Inspire me to see them as means to exhaust the results of negative karma,

KYEN NGÄN LAM DU LONG PAR JIN GYI LOB

And to take these miserable conditions as a path.

107. DOR NA SANG NGÄN NANG WA CHI SHAR YANG

In short, no matter what appearances may arise, be they good or bad,

CHÖ KÜN NYING PO TOB NGÄ NYAM LEN GYI

Inspire me to take them into a path enhancing the two bodhichittas

JANG CHUB SEM NYI PHÄL WÄ LAM GYUR TÄ

Through the practice of the five forces—the essence of the entire dharma—

YI DÄ BA SHIG GOM PAR JIN GYI LOB

And thus enjoy only a mind of happiness.

108. JOR WA SHI DANG DÄN PÄ THAB KÄ KYI

Inspire me to immediately conjoin whatever I meet to meditation

TRÄL LA GANG THUG GOM LA JOR WA DANG

By the skillful means of having the four applications,

LO JONG DAM TSIG LAB JÄ NYAM LEN GYI

And to make this opportune rebirth worthwhile

DÄL JOR DÖN CHEN JÄ PAR JIN GYI LOB

By practicing the advice and commitments of mind training.



Meditating on the Superior Intention and Bodhichitta

109. TONG LEN LUNG LA KYÖN PÄ TRÜL DÄG CHÄN

So that I may rescue all beings from the vast ocean of becoming,

JAM DANG NYING JÄ LHAG PÄ SAM PA YI

Inspire me to master true bodhichitta,

DRO NAM SI TSO CHÄ LÄ DRÖL WÄ CHIR

Through love, compassion, and the superior intention

JANG CHUB SEM NYI JONG PAR JIN GYI LOB

Conjoined with the technique of mounting taking and giving upon the breath.

Taking the Vows of Aspiring and Engaging Bodhichitta

110. DÜ SUM GYÄL WA KÜN GYI DRÖ CHIG LAM

Inspire me to eagerly strive in the practice

NAM DA GYÄL SÄ DOM PÄ GYÜ DAM SHING

Of the three moralities of the Mahayana,

THEG CHO TSÜL TRIM SUM GYI NYAM LEN LA

And to bind my mind-stream with pure bodhisattva vows,

TSÖN PA LHUR LEN JÄ PAR JIN GYI LOB

The single path journeyed by victorious ones of the three times.

Practicing the Six Perfections (Pāramitā)

Perfection of Generosity

111. LÜ DANG LONG CHÖ DÜ SUM GÄ TSO CHÄ

Inspire me to transform my body, wealth, and virtues of the three times

SEM CHÄN RANG RANG DÖ PÄ NGÖ GYUR TÄ

Into the objects desired by each sentient being;

CHA ME TONG SEM PÄL WÄ MÄN NGA GI

And through the advice of enhancing detached giving,

JIN PÄ PHAR CHIN DZOG PAR JIN GYI LOB

Complete the perfection of generosity.

Perfection of Moral Discipline

112. SO THAR JANG SEM SANG NGAG DOM PA YI

Inspire me to complete the perfection of moral conduct

CHE TSAM SOG GI CHIR YANG MI TONG SHING

By working for sentient beings, accumulating virtuous qualities,

CHÖ DÜ DANG SEM CHÄN DÖN DRUB PÄ

And not transgressing the bounds of the pratimoksha,

TSÜL TRIM PHAR CHIN DZOG PAR JIN GYI LOB

Bodhichitta or tantric vows, even at the cost of my life.

Perfection of Forbearance

113. KHAM SUM KYÄ GU MA LÜ TRÖ GYUR TÄ

Should all the nine types of beings of the three realms

SHÄ SHING TSANG DRU DIG SHING SOG CHÖ KYANG

Become angry at me, abuse, upbraid, threaten, or even kill me,

MI TRUG NÖ LÄN PHÄN PA DRUB JÄ PÄ

Inspire me to complete the perfection of patience

SÖ PÄ PHAR CHIN DZOG PAR JIN GYI LOB

And, undisturbed, work for their benefit in response to their harm.

Perfection of Joyous Effort

114. SEM CHÄN RÄ RE CHIR YANG NAR ME PÄ

Even if I must remain in the fires of Avici

MÄ NANG KÄL PA GYA TSOR NÄ GÖ KYANG

For an ocean of eons for the sake of each sentient being,

NYING JE MI KYO JANG CHUB CHOG TSÖN PÄ

Inspire me to complete the perfection of joyous effort,

TSÖN DRÜ PHAR CHIN DZOG PAR JIN GYI LOB

And through compassion to strive for supreme enlightenment.

Perfection of Mental Stabilization

115. JING GÖ NAM PAR YENG WÄ KYÖN PANG NÄ

By avoiding the faults of dullness, agitation, and distraction,

CHÖ KÜN DÄN PÄ TONG PÄ NÄ LUG LA

With one-pointed concentration set

TSE CHIG NYAM PAR JOG PÄ TING DZIN GYI

On the mode of existence of all phenomena—voidness of true existence—

SAM TÄN PHAR CHIN DZOG PAR JIN GYI LOB

Inspire me to complete the perfection of concentration.

The Perfection of Wisdom

Space-like Practice of Emptiness During Meditation Session

116. DÄ NYI SO SOR TOG PÄ SHE RAB KYI

Through the wisdom discriminating suchness

DRANG PÄ SHIN JANG DÄ CHEN DANG DREL WA

Conjoined with the induced tranquility and great bliss,

DÖN DAM NYAM SHAG NAM KHÄ NÄL JOR GYI

Inspire me to complete the perfection of wisdom

SHE RAB PHAR CHIN DZOG PAR JIN GYI LOB

Through the space-like yoga absorbed on the ultimate truth.

Illusion-like Practice of Emptiness Post-Meditation

117. CHI NANG CHÖ NAM GYU MA MI LAM DANG

Inspire me to perfect the illusion-like concentration

DANG WÄ TSO NANG DA SUG JI SHIN DU

By realizing how all outer and inner phenomena

NANG YANG DÄN PAR MÄ PÄ TSÜL TOG NÄ

Lack true existence yet still appear

GYU MÄ TING DZIN DZOG PAR JIN GYI LOB

Like illusions, dreams, or the moon's image in a still lake.

Training the Mind in the Profound Middle View

118. KHON DE RANG SHIN DÜL TSAM MÄ PA DANG

Samsara and nirvana have not an atom of true existence,

GYU DRÄ TEN DREL LU WA MÄ PA NYI

While dependent arising by cause and effect is non-deceptive;

PHÄN TSÜN GÄL ME DROG SU CHAR WA YI

Inspire me to realize the import of Nagarjuna's thought:

LU DRUB GONG DÖN TOG PAR JIN GYI LOB

That these two are not contradictory, but complementary.

The Stages of the Tantric Path

Preparing Oneself for the Tantric path, and Keeping of Vows
& Pledges Purely

119. DÄ NÄ DO JÄ DZIN PÄ DÄ PÖN GYI

Then, through the kindness of my helmsman, Vajradhara,

DRIN LÄ GYÜ DÄ GYA TSÖ JING GÄL TÄ

Inspire me to cross the labyrinth ocean of tantra



NGÖ DRUB TSA WA DAM TSIG DOM PA NAM

By holding my vows and pledges, the root of siddhis,

SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

Dearer than my life.

Meditating on the Generation Stage of Highest Yoga Tantra

120. KYÄ SHI BAR DO GYÄL WÄ KU SUM DU

Inspire me to cleanse all stains of attachment to ordinary appearance

GYUR WÄ RIM PA DANG PÖ NÄL JOR GYI

Through the first-stage yoga of transforming birth, death, and bardo

THA MÄL NANG SHEN DRI MA KÜN JANG TÄ

Into the three conquerors' bodies,

GANG NANG LHA KUR CHAR WAR JIN GYI LOB

And to see whatever appears as the deity.

Meditating on the Completion Stage of Highest Yoga Tantra

121. NYING GÄ DAB GYÄ DU TI Ü DAG TU

Setting your feet, O protector, in the eight petals of my heart

GÖN KHYÖ SHAB SEN KÖ PA LÄ JUNG WÄ

Within the central channel, inspire me to actualize

Ö SÄL GYU LÜ SUNG DU JUG PÄ LAM

The path uniting clear light and illusory body

TSÄN DIR NGÖN DU GYUR WAR JIN GYI LOB

In this very lifetime.

Transference of Consciousness at the Time of Death

122. LAM NA MA SIN CHI WÄ CHÜ JE NA

Should I not have completed the points of the path at the time of death,

TSÄN THAB TSANG GYA LA MÄ PHO WA NI

Inspire me that I may reach a pure land

TOB NGA YANG DA JAR WÄ DAM NGA GI

By either the instructions on applying the five forces,

DAG PÄ SHIN DU DRÖ PAR JIN GYI LOB

Or by forceful means to enlightenment, the guru's transference.

Praying to Be Guided by Our Guru in All Future Lives

123. DOR NA KYÄ SHING KYÄ WA THAM CHÄ DU

In short, O protector, inspire me

GÖN PO KHYÖ KYI DRÄL ME JE SUNG NÄ

That I may be cared for by you inseparably in all my future lives,

KU SUNG THUG KYI SANG WA KÜN DZIN PÄ

And become the chief of your disciples,

SÄ KYI THU WOR GYUR WAR JIN GYI LOB

Holding every secret of your body, speech, and mind.

124. GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄ

O protector, please grant me the good fortune

KHOR GYI THOG MA NYI DU DAG GYUR TÄ

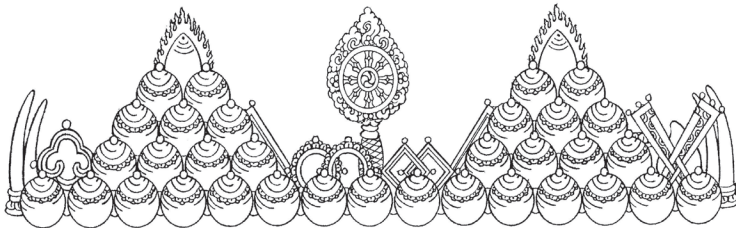
To be the very foremost of your retinue wherever you manifest buddhahood,

NÄ KAB THAR THUG GÖN DÖ MA LÜ PA

And that all my temporal and ultimate wishes and needs

BÄ ME LHÜN GYI DRUB PÄ TRA SHI TSÖL

Be effortlessly and spontaneously fulfilled.



Dissolving the Merit Field

125. DÄ TAR SÖL WA TAB PÄ LA MA CHOG

Having been thus entreated, pray grant this request, O supreme gurus,

JIN GYI LAB CHIR GYE SHIN CHI WOR JÖN

So that you might bless me, happily alight on the crown of my head

LAR YANG NYING GÄ PÄ MÄ SE-U DRU LA

And once again set your radiant feet firmly

SHAB SEN Ö CHAG TÄN PAR SHUG SU SÖL

At the corolla of my heart lotus.

Dedications of Merits

126. DI TAR GYI PÄ NAM KAR GÄ WA YANG

I dedicate the merit thus gathered

DÜ SUM DÄ SHEG SÄ CHÄ THAM CHÄ KYI

Toward the realization of aims and deeds

DZÄ PA MÖN LAM MA LÜ DRUB PA DANG

Of buddhas and their children of three times,

LUNG TOG DAM CHÖ DZIN PÄ GYU RU NGO

And to the upholding of the doctrine of scripture and insight.

127. DÄ YI THU LÄ TSÄ RAB KÜN TU DAG

May I in all my lives, through the force of this merit,

THEG CHO KHOR LO SHI DANG MI DRÄL SHING

Never separate from the four wheels of the great vehicle

NGE JUNG JANG SEM YANG DA TA WA DANG

And accomplish all the stages of the path,

RIM NYI LAM GYI DRÖ PA THAR CHIN SHOG

Renunciation, bodhichitta, perfect view, and the two stages.

[J] Verses of Auspiciousness

128. SI SHI NAM KAR JI NYE GÄ TSÄN GYI

*With whatever positive features there are, in the luster of samsara
or the peace beyond,*

DENG DIR MI SHI GÜ PA KÜN DRÄL TÄ

*May all be propitious for setting ourselves free, here and now,
from all hardships and torment,*

NÄ KAB THAR THUG GÄ LEG NAM KHÄ DZÖ

And thus, for savoring the splendors and glories of a celestial treasure

PHÜN TSOG PÄL LA RÖL PÄ TRA SHI SHOG

Of everything provisionally and ultimately constructive and good.

129. KÜN KHYEN LO SANG DRAG PÄ CHÖ KYI DER

May all be propitious for the Sage's teachings to endure ever onward

LAB SUM NAM DAG TSÄ CHIG DRUB LA TSÖN

Through the centers of the Dharma of Lozang-dragpa, the omniscient,

NÄL JOR RAB JUNG TSO KYI YONG GANG WÄ

Being filled with hosts of yogis and monastics

THUB TÄN YÜN DU NÄ PÄ TRA SHI SHOG

Single-pointedly striving to master the three pure trainings.

130. SHÖN NÜ DÜ NÄ LA MA LHA CHOG LA

May all be propitious for us to make our requests

SÖL WA TAB PÄ LO SANG DRAG PA YI

To the supreme guru-yidam from the time of our youths,

JIN LAB SHUG NÄ SHÄN DÖN LHÜN GYI DRUB

And inspired through that by Lozang-dragpa,

LO SANG DO JÄ CHANG GI TRA SHI SHOG

For us spontaneously to benefit others with a Lozang-Vajradhara state.

131. DÖ GÜ JOR PA YAR GYI TSO TAR PHÄL

May all be propitious for our sum of enrichments wished for in life

KYÖN ME RIG KYI DÄL DRO GYÜN CHÄ

*To swell like a lake in the monsoon rains, and for our rebirths
of respite in faultless families to flow without break,*

NYIN TSÄN LO SANG DAM PÄ CHÖ KYI DA

That we may pass day and night with the hallowed Dharma of Lozang,

PHÜN TSOG PÄL LA RÖL PÄ TRA SHI SHOG

And thus savor every splendid and glorious attainment.

132. DA SOG NAM KYI DENG NÄ JANG CHUB BAR

By whatever buildup of constructive forces there may be

GYI DANG GYIN GYUR GÄ WA CHI SAG PA

*From what all of us have done and shall continue to do
from now till enlightenment,*

SHING DIR JÄ TSÜN DAM PÄ SUG KYI KU

*May all be propitious for the Bodies of Form of ennobling,
impeccable hallowed ones*

GYUR ME DO JÄ TAR TÄN TRA SHI SHOG

To remain in this land, immutable like vajras.

[K] Lamrim Dedication Prayer

133. DER NI RING DU BÄ LÄ TSHOG NYI NI

From my two types of merits, vast as space, that I have amassed

KHA TAR YANG PA GANG ZHIG SAG PA DE

From working with effort at this practice for a great length of time,

LO MIG MA RIG GI DONG DRO WA KÜN

May I become the chief leading buddha for all those

NAM DREN GYÄL WÄI WANG POR DAG GYUR CHIG

Whose mind's wisdom eye is blinded by ignorance.

134. DER MA SÖN PÄI TSHE RAB KÜN TU YANG

Even if I do not reach this state, may I be held

JAM PÄI YANG KYI TSE WÄ JE ZUNG NÄ

In your loving compassion for all lives, Manjushri,

TÄN PÄI RIM PA KÜN TSHANG LAM GYI CHOG

May I find the best of complete graded paths of the teachings,

NYE NÄ DRUB PÄ GYÄL NAM NYE JE SHOG

And may I please all the buddhas by my practice.

135. RANG GI JI ZHIN TOG PÄI LAM GYI NÄ

*Using skillful means drawn by the strong force
of compassion,*

SHUG DRAG TSE WÄ DRANG WÄI THAB KHÄ KYI

May I clear the darkness from the minds of all beings

DRO WÄI YI KYI MÜN PA SÄL JÄ NÄ

With the points of the path as I have discerned them:

GYÄL WÄI TÄN PA YÜN RING DZIN GYUR CHIG

May I uphold Buddha's teachings for a very long time.

136. TÄN PA RIN CHEN CHOG GI MA KHYAB PAM

With my heart going out with great compassion

KHYAB KYANG NYAM PAR GYUR WÄI CHOG DER NI

In whatever direction the most precious teachings

NYING JE CHEN PÖ YI RAB KYÖ PA YI

Have not yet spread, or once spread have declined,

PHÄN DEI TER DE SÄL WAR JE PAR SHOG

May I reveal this treasure of happiness and aid.

137. SÄ CHÄ GYÄL WÄI MÄ JUNG THRIN LÄ LÄ

*May the minds of those who wish for liberation be granted
bounteous peace*

LEG DRUB JANG CHUB LAM GYI RIM PÄ KYANG

And the buddhas' deeds be nourished for a long time

THAR DÖ NAM KYI YI LA PÄL TER ZHING

By even this graded path to enlightenment completed

GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG

Due to the wondrous virtuous conduct of the buddhas and their sons.

138. LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING

May all human and nonhuman beings who eliminate adversity

GÄL KYEN SEL JE MI DANG MI MIN KÜN

And create conducive conditions for practicing the excellent paths

TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI

Never be parted in any of their lives

NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG

From the purest path praised by the buddhas.

139. GANG TSHE THEG PA CHOG LA CHÖ CHÖ CHÜI

Whenever someone makes effort to act

TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE

In accordance with the ten-fold Mahayana virtuous practices

THU DÄN NAM KYI TAG TU DROG JE CHING

May he always be assisted by the mighty ones,

TRA SHI GYA TSHÖ CHOG KÜN KHYAB GYUR CHIG

And may oceans of prosperity spread everywhere.

[L] Dedication Prayers

Long Life Prayer of His Holiness the 14th Dalai Lama

140. GANG RI RA WÄ KOR WÄI ZHING KHAM DIR

In the land encircled by snow mountains,

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good.

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends

Request to Attain Buddhahood

142. GAY WA DI YI NYUR DU DAG

Due to this merit may I soon,

LA MA SANG GYE DRUB GYUR NAY

Attain the enlightened state of Guru-Buddha,

DRO WA CHIG KYANG MA LU PA

That I may be able to liberate,

KYI KYI SA LA GO PAR SHOG

All sentient beings free from their sufferings.

Request to Develop Bodhichitta

143. JANG CHUB SEM CHOG RIN PO CHE

May the precious supreme bodhichitta

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise.

KYE PA NYAM PA ME PA YI

May that arisen not decline,

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Supplication to Je Rinpoche (Four-Line Migtsema Prayer)

144. MIG ME TZE WÄI TER CHEN CHÄN RÄ ZIG

You are Avalokiteśvara, great treasury of objectless compassion

DRI ME KYEN PÄ WANG PO JAM PÄI YANG

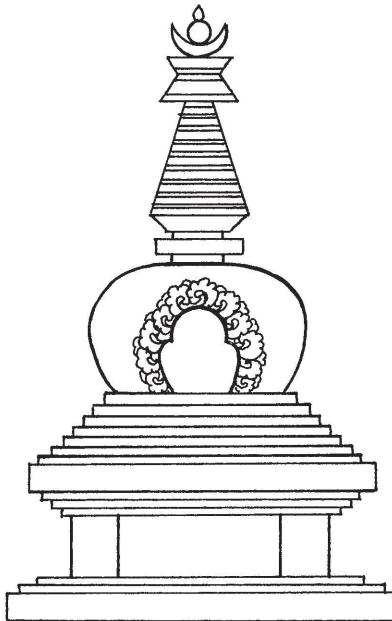
You are Mañjuśrī, embodiment of stainless wisdom

GANG CHÄN KHÄ PÄ TSUG GYÄN TSONG KHA PA

You are the crown jewel among the learned of the Land of Snows

LO ZANG DRAG PÄI ZHAB LA SOL WA DEB (x 3)

I supplicate at your feet, O Lobsang Drakpa.





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