

Lama Chöpa

***The First Panchen Lama,
Lozang Chökyi Gyaltzen's
Guru Puja***

Prepared for
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Gyuto Tantric Monastery, India

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བཅས་བཞུགས་
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Refuge and generating the altruistic intention

Sang gye cho dang tsok kyi chok nam la
jang chub bar du dag nyi kyab su chi
dag gi jin sog gi pay so nam kyi
dro la pen chir sang gye drub par shog

GADEN LHAGYAMA ~ the Hundred Deities of the Land of Joy

Ga den lha gyi gon kyi tug karr nay
rab kar zho shar pung dri chu dzin tser
cho kyi gyal po kun kyen lob zang drag
say dang chay pa nay dir shug su sol

dun kyi nam ka seng dri pay day teng
je tsun la ma gye pay dzum kar chen
dag lo day pay so nam zhing chog du
ten pa gye chir kal gyar shug su sol

shay je kyon kun jal way lo dro tug
kal sang na way gyen gyur leg shay sung
drag pay pel gyi lham may dze pay ku
tong tö dren pay don den la chag tsal

yi ong cho yon na tsog may tog dang
dri shim dub po nang sel dri chub sog
ngo shum yi trul cho trin gya tso di
so nam zhing chog kyo la chur par bul

gang she tog may du nay sag pa yi
lu ngag yi sung mi gay chi gyi dang
kye par dom pa sum gyi mi tun chog
nying nay jor pa drag po so sor shag

nyig may du dir mang to drub la tson
cho gye pang pay dal jor don yu jay
gon po kyo kyi lab chen dze pa la
dag chag sam pa tag pay yi rang ngo

jet tsun la ma dam pa kye nam kyi
cho kun ka la kyen tse ten tril ney
ji tar tsam pay dul jay dzin ma la
sab gye cho kyi char pa ab tu sol

dag gi ji nyi sag pay gyay wa di
ten dang dro wa kun la gang pen dang
kye par je tsun lob zang drag pa yi
ten pay nying po ring du sel jay shog

Refuge and generating the altruistic intention

I go for Refuge until I am Enlightened to the Buddha, Dharma and Sangha
From the virtuous merit I collect by listening to the teachings
May I attain the state of Buddhahood
To be able to benefit all sentient beings.

GADEN LHAGYAMA ~ the Hundred Deities of the Land of Joy

From the heart of the Protector of the hundred deities of the Land of Joy,
Comes a cloud that resembles a mass of fresh white curd,
Omniscient Lobsang Dragpa, King of the Dharma,
Together with your Sons, I request you to come here now.

Oh Venerable Gurus with white smiles of delight,
Seated on lion-thrones, a lotus and a moon seat in the space before me,
I request you to remain for hundred of aeons in order to spread the teachings,
And be the supreme Field of Merit to inspire my mind with faith.

Your minds have the intellect that comprehends the full extend of what can be known.
Your speech, with its excellent explanations is the ear-ornament for those of good
fortune,
Your bodies are radiantly handsome with glory renowned
I prostrate to you, whom to behold, hear or recall is worthwhile,

Pleasing water offerings, various flowers,
Fragrant incense, light and scented water,
An ocean of real and visualized cloud-like offerings,
Both physically arranged and mentally created,
I present to you, Oh supreme Field of Merit.

Whatever non-virtues of body, speech and mind
I have accumulated from beginningless time,
And especially any transgressions of my three vows,
I confess over and again with fervent sincerity from my heart.

From the depths of our hearts we rejoice Oh Protectors,
In the great waves of your deeds,
You who strove to learn and practice in this degenerate age,
And made life meaningful by abandoning the eight worldly feelings.

Oh Holy and Venerable Lama, from the clouds of compassion
That form in the skies of your Dharmakaya wisdom,
Please release a rain of vast and profound Dharma
Precisely in accordance with the needs of those to be trained.

I dedicate whatever virtues I have ever collected
For the benefit of the teachings and of all sentient beings,
And in particular for the essential teachings

Of Venerable Lobsang Dragpa, to shine forever.

Lama Chöpa

Instantaneous Arising

1. Dhe-chen ngang-lay rang-nyi la-ma-lha
gang-der sal-way ku-lay ö-zer-tsog
chog-chur trur-pay nur-chu jin-lab-pay
dak-pa rap-jam ba-zhik yön-ten-gyi
kö-pay khye-par p'un-sum tsok-par-gyur

Refuge and Bodhimind

2. Rap-kar ge-sem chen-pö ngang-nyi-nay
dhag-dang kha-nyam ma-gen sem-chan-nam
deng-ne ji-si jang-chub nying-pö-bar
la-ma kön-chog-sum-la kyap-su-dro

NAMO GURUBHAY

NAMO BUDDHAYA

NAMO DHARMAYA

NAMO SANGHAYA (3x)

3. Ma-sem-chen kun-gyi dhun-gyi-chir
dhag-nyi la-ma lhar-gyur-nay
sem-chen tam-chay la-ma-la-i
go-phang chog la gö-par-cha (3x)
4. Ma-sem-chen tam-chay-kyi dhön-du daki
tsay-dhi-nyi-la nyur-wa nyur-war dhö-may sang-gyay
la-ma-lha-i go-phang ngön-dhu-jay
5. Ma-sem-chen tam-che dhuk-ngel lay-drel
dhe-chen sang-gyay-kyi sa-la gö-par-ja
dhe-yi-chir dhu-lam zab-mo la-ma-lha'i
nal-jor nyam-su lang-war-gyi-o

Blessing the Offering

6. OM AH HUNG

OM AH HUNG

OM AH HUNG

Ngo-wo ye-she-la nam-par nang-chö-dhang
chö-dzey so-sö nam-pa je-lay wang-po truk-gi
chö-yul-dhu dhe-tong-gi ye-she khye-par-chen
kay-pay sa-dhang bar-nang nam-khay kyön tam-chay
yong-su-khyap-pay chi-nang sang-way chö-tin
dham-dzay chen-zig sam-gyi mi-kyap-pay
gang-war-gyur

Generating the Supreme Field

7. Dhe-tong yer-may lha-lam yang-par

kun-zang chö-trin trig-pay-u
lo-ma me-tog dre-bu yong-dze
dhö-gu pag-sam jön-pei-tser
dhong-nga bar-wei rin-chen tri-teng chu-kye
nyi-dha gye-pei-teng

8. Ka-drin sum-dhen tsa-wei la-ma
sang-gyay kun gyi ngo-wo-nyi
nam-par ngur-mik zin-pei ge-long
shel-chik chag-nyi dzum-kar-tro
chag-yay chö-chey yun-pa nyam-shak
du-tsi gang-way lhung-dzey-nam
gur-gum dhang-dhen chö-go sum-söl
ser-dog pen-zhey u-la-dzay
tug-kar khyap-dhag dor-je chang-wang
shal-chik chag-nyi ku-dog ngo

6. **Blessing the Offering** ... 2

OM AH HUNG
OM AH HUNG
OM AH HUNG

Nature pure
Offerings appear
Arousing bliss-void
Filling space

Generating the Supreme Field ... 3

7. In the space of bliss-void inseparable
Amidst wondrous clouds of infinite offerings
Is the tree that grants our every wish,
Adorned with flowers, leaves, and fruit.
At its crown, on a lion throne ablaze with jewels,
You sit on a lotus, sun, and full moon, my Root Guru,
Kind in three ways, the essence of all Buddhas.
8. You appear as a fully ordained monk
With one face, two hands, and a radiant smile.
Your right hand makes the gesture of teaching;
Your left, in meditation, holds a bowl of nectar.
You wear three saffron robes
And a golden scholar's hat.
At your heart is Buddha Dorje Chang, ... 4
Blue in color, one face, two hands

9. Dor-dril zung-nay ing-chug mar-khyu
 lhen-kye dhe-tong röl-pay-gyay
 nam-mang rin-chen gyen-gyi tre-shing
 lha-dzay dhar-gyi na-zay-lup
 tsen-peï gyen-den ö-zer tong-bar ja-tsun
 na-ngay kor-way-u
 dor-je kyil-trung tsul-gyi zhug-pay p'ung-po
 nam-dak dhe-sheg-nga
10. Kam-shi yum-shi kye-tche tsa-gyu tsik-nam
 jang-chup sem-pa-ngö
 ba-pu dra-chom nyi-tri chig-tong
 yen-lag trö-wö wong-po-nyi
 ö-zer chog-kyong nö-jin sang-wa jig-ten
 pa-nam shap-kyi-dhen
 ta-kor rim-zhin ngö-gyu la-ma
 yi-dam kyil-kor lha-tsog-dhang
11. Sang-gyay chang-sem pa-wo kha-dro
 ten-sung gya-tsö kor-nay-shug
 dhe-dhag go-sum dor-je sum-tsen
 HUNG yig ö-zer chak-kyu-yi
 rang-zhin nay-nay ye-shay pa-nam chen-trang
 yeer-may ten-par-gyur

Invocation

12. Pun-tsog de-lek jung-nay dhu-sum-gyi
 tsa-gyu la-ma yi-dham kön-chog-sum
 pa-wo kha-dro chö-kyong sung-tsog-chay
 tug-jay wang-gi dhir-shik ten-par-zhuk
13. Cho-nam rang-zhin dro-wong kun-drel-yang
 na-tsog dhul-jay sam-pa ji-shin-dhu
 chir-yang char-way kyen-tsei trin-lay-chen
 khap-gön dham-pa khor-chay sheg-su-söl

9. Holding bell and vajra, embracing Yingchugma.
You delight in the play of simultaneous bliss and void.
Adorned with jeweled ornaments and garments of heavenly silk,
Surrounded by a beautiful rainbow, you sit in diamond posture
Radiant, and with every sign and mark.
Your purified aggregates are the five blissful Buddhas,
- 10/11. Your four elements, the four consorts,
Your senses, channels, and joints are actually Bodhisattvas
The hairs of your body are twenty-one thousand Arhats,
Your limbs, the wrathful protectors,
Your light-rays, directional guardians,
And all worldly beings are sheltered at your feet.
You are encircled by a sea of root and lineage lamas, yidams,
Mandala deities, Buddhas, Bodhisattvas, heroes, dakinis,
And Dharma protectors,
Their three doors marked by OM AH HUNG.
From HUNG, light rays invite the wisdom beings
From their natural abodes to remain inseparable.

Invocation

12. You are the source of all happiness and joy:
Root and lineage lamas, yidams, Three Jewels, Buddhas,
Bodhisattvas, heroes, dakinis, and Dharma protectors.
Out of your great compassion, please come here to stay.
13. In nature, phenomenon are free of coming or going,
Yet you appear, performing deeds of perfect love and knowledge,
To suit the needs of various disciples.
Great Protector with your circle, please come here now.

14. **OM GURU BUDDHA BODHI SATU DHARMA PALA
SA PARI WARA EH HYA HII DZA HUNG BAM HO**
Ye-shay pa-nam dham-tsik pa-dhang nyi-su may-par-gyur

Seven Limbs

- 15.** Gang-gi tug-je dhe-wa chen-pö-ying
ku-sum go-phang chog-kyang kay-chik-la
tsöl-dze la-ma rin-chen ta-bu-ku
dor-je chen-shap pay-mor chag-tsel-lo
16. Rap-jam gyal-wa kun-gyi ye-she-ni
gang-dhul chir-yang char-way tap-khey-chog
nyur-mik zin-pei gar gyi nam-röl-wa
kyap-gön dham-pay shap-la chag-tsel-lo
17. Nyay-kun bag-chag chey-pa drung-chung-shing
pag-may yön-ten rin-chen tsog-kyi-ter
phen-dhe ma-lu jung-way go-chik-pu
je-tsun la-may shap-la chag-tsel-lo
18. Lhar-chay tön-pa sang-gyay kun-gyi-ngö
gyay-tri zhi-tong dham-chö jung-way-nay
pag-tsog kun-gyi u-na lhang-nge-wa
drin-chen la-ma nam-la chag-tsel-lo
19. Du-sum chog-chur shug-pay la-ma-dhang
rin-chen chog-sum chag-ö tam-chay-la
day-ching mö-pay tö-yang gya-tsor-chay
shing-dul nyam-pay lu-trul chag-tsel-lo

Outer Offerings

- 20 .** Kyap-gön je-tsun la-ma khor-chay-la
na-tsog chö-trin gya-tso bul-wa-nee
kö-lek rin-chen ö-bar no-yang-lay
dhag-je du-tsi chu-shi dhal-gyi-bap

**14. OM GURU BUDDHA BODHI SATU DHARMA PALA
SA PARI WARA EH HYA HIH DZA HUNG BAM HO**

The wisdom and commitment beings become one.

... 5

Seven Limbs ... 6

15. I praise you, who with great compassion bestows
In an instant the three bodies of great bliss.
Oh Lama, like a wish-fulfilling jewel,
You hold the Vajra. May I become like you!

16. I praise you, exalted wisdom of all the Buddhas
That manifests skillful means to tame us all,
Enacting the role of a saffron-robed monk.
Oh Refuge Protector, may I become like you!

17. I praise your abandonment of all wrong,
Oh precious treasury of infinite excellence.
Sole door to the source of help and happiness,
Inestimable Lama, may I become like you!

18. I praise you, essence of Buddhas, Teachers even of gods,
Source of the eighty-four thousand holy teachings.
You shine resplendent in the hosts of extraordinary beings.
Oh kind lineage Lamas, may I become like you!

19. I praise the Buddhas of every time and place,
The Three Supreme Jewels, and all that is worthy of honor
I emanate limitless bodies to sing with faith and devotion
Sweet anthems of praise. May I become like you!

Outer Offerings ... 7

20. Precious lama, my Refuge and Protector,
To you and your circle,
I present oceans of clouds of various offerings.

21. Dhong-po sil-ma tring-wa pel-leg-pa
 dzey-pay may-tog sa-dhang bar-nang-gang
 dri-shim pö-kyay dhu-pa ben-dur-yay
 yar-kyey ngön-pur trin-gyi lha-lam-trik
22. Nyi-dha nor-bu rap-bar drön-may-tsog
 tong-sum mun-sel ö-zer tse-ga-gö
 ga-bur tsen-den gur-kum dri-gö-pay
 pö-chu tso-chen kor-yuk kun-ne-kyil
23. Ro-gyei chu-dhen za-chay tung-wa-dhang
 lha-dhang mi-yi shel-zay lhun-por-pung
 na-tsog röl-mö je-drak ta-yay-lay
 jung way dhang-nyan gyur-way sa-sum-geng
24. Zuk-dra dri-ro rek-jay pel-zin-pay
 chi-nang dö-yön lha-mö chog-kun-khyap

Mandala Offering

- 25.** Je-wa trak-gyay ling-zhi lhun por-chay
 rin-chen dhun-dhang nye-way rin-chen-sog
 kun-ga kye-pay nö-chu p'un-sum-tsog
 lha-mi long-chö dhö-gu ter-chen-po
 dhang-way sem-kyi phul-jung zhing-gi-chog
 kyap-gön tug-jei ter-la ul-war-gyi

IDAM GURU RATNA MANDALAKAM NIRYA TAYAMAY

Practice Offering

- 26.** Ngö-sham yi-trul yi-zhin gya-tsö-ngok
 si-zhi nam-kar lay-wong chö-dzay-kyi
 dhap-tong gyay-pay kun-gyi yi-trog-ching
 jig-ten jig-ten lay-dhe rang-zhin-gyi

21. Four streams of cleansing nectar gently fall
From magnificent vases ablaze with jewels.
Blossoming trees, lovely flowers, bouquets and garlands,
Cover the ground and fill the sky.
22. The heavens billow with blue summer clouds
Of lazulite smoke from sweet fragrant incense.
Joyful light from suns and moons, flaming lamps,
And glittering jewels
Dispel the darkness of a billion worlds.
23. Vast saffron, sandalwood, and camphor-scented seas
Swirl out to the horizons in every direction.
Nourishing delicacies of a hundred flavors
Are massed in mountains of divine and human food.
24. Musical instruments of every variety
Play sweet melodies that pervade three realms.
Goddesses of inner and outer delights
Bring objects of sight, sound, scent, taste, and touch.

Mandala Offering

25. Refuge protector, treasure of compassion,
Perfect field for growing good fortune,
With a mind of devotion I offer to you
The mountain and four continents a million times over,
All precious royal emblems and possessions,
Perfectly delightful environments and beings,
And a grand treasury of divine and human enjoyments.

IDAM GURU RATNA MANDALAKAM NIRYA TAYAMAY

Practice Offering

26. Within a wish-granting sea, a vast lotus
Bearing actual and emanated offerings
Arisen from samsara's and nirvana's virtues
Captivates all hearts.
The worldly and transcendent virtues
Of my own and others' three gateways brighten all places.

27. Go-sum ge-way may-tog chi-yang-tra
kun-sang chö-pay dri-sung bum-tro-shing
lap-sum rim-nyi lam-ngay dray-dhen-pay
ga-tsel je-tsun la-ma nyay-chir-bul

Inner Offering

28. Gur-gum dhang-dhen zang-pö dri-nge-chen
ro-gyay pel-zin gya-jay tung-wa-dhang
chak-kyu nga-dhang dron-ma nga-la-sog
jang-tok bar-way du-tsi gya-tsö-chö

Secret Offering

29. Yi-wong lang-tsö pal-zin druk-chu-shee
dhö-pay gyu-tsal la-kay lu-tra-ma
shing-kye ngak-kye lhin-kye po-nyey-tsog
dzay-duk gyu-may chak-gya nam-kyang-bul

Offering What Is

30. Drip-dral lhen-kyay dhe-way ye-she-che
chö-kun rang-zhin trö-dhang drel-way-ying
yer-may lhun-drup ma-sam jö-lay-dhay
dhön-dham jang-chup sem-chog khyö-la-bul

Offering Medicine and Self

31. Nyön-mong she-gya tsa-she nay-jom-pay
zang-pö men-gyi je-drak na-tsog-dhang
kyö-nye gyi-chir dhag-dren bul-lak-na
nam-kha ji-si bang-su zung-dhu-söl

Remainder of Seven Limbs

32. Tog-may du-nay mi-ge dhig-pay-lay
gyi-dhang gyi-tsel yi-rang chi-chee-pa
tug-je che-dhen chan-ngar gyö-sem-kyi
shag-shing lhen-cheh mi-gyi dhom-pa-nö

27. This garden is diffused with myriad fragrances of all-good offerings
Is laden with fruits, the three trainings, two stages, and five paths.
All this I offer to please you, precious Lama.

Inner Offering

28. I offer a libation of finest tea,
Fragrant, with a hundred tastes and shining saffron color,
Serving as the five hooks, five lamps, and all the rest,
Purified, transformed, and increased to an ocean of nectar.

Secret Offering

29. I offer beautiful, magical consorts, a host of muses
Born of heavens, poetry, spontaneity,
Graceful mistresses of sixty-four passionate arts,
Endowed with the enchanting glow of youth.

Offering What Is

30. I offer supreme, ultimate Bodhimind,
Unobstructed bliss and wisdom arising as one,
Inseparable from the nature of all,
Spontaneous, beyond expression in thought or word.

Offering Medicine and Self

31. I offer an array of fine medicines
To cure the afflictions of four hundred and four delusions.
And I offer myself as a servant to please you.
Please keep me in your service as long as space endures.

Remainder of Seven Limbs

32. All negative actions that I have committed,
Ordered, or rejoiced in from beginningless time,
I regret and purify in your presence,
And I resolve to remain alert.

33. Chö-nam rang-zhin tsen-ma dhang-dral-yang
mi-lam ji-zhin kye-pak tam-chay-kyi
dhe-ga chir-yang char-way nam-kar-la
dhag-chag sam-pa tak-pay yi-rang-ngo
34. Pul-jung kyen-tse chu-zin bum-trik-te
ta-yay dro-dhi phen-dhe kun-dei-tsel
kye-dhang yun-du nay-dang pel-way-chir
zap-gyay chö-kyi char-pa bab-tu-söl
35. Dor-je ku-la kye-chi mi-nga-yang
zung-juk wang-gi gyal-pö za-ma-tok
dag-chag mö-pa ji-zhin si-thei-bar
nya-ngen mi-dha tag-par shug-su-söl
36. De-tar trun-pee nam-kar gay-way-tsog
ka-drin sum-dhen je-tsum la-ma-yi
tse-rap kun-tu dral-me je-zin-ching
zung-juk dor-je chang-wang top-chir-ngo

Praise

- 37.** Yön-ten jung-nay tsul-trim gya-tso-che
mang-tö nor-bu tsog-kyi yong-su-tam
ngur-mik zin-pa thup-wang nyi-pei je
nay-ten dhul-wa zin-la söl-wa-dep
38. Gang-dhang dhen-na dhe-war shek-pei-lam
turn-par ö-pei yön ten chu-den-pa
ma-lu gyal-way dhung-tsob chö-kiy-je
thek-chog ge-way she-la söl-wa-dep
39. Go-sum lek-dham lo-chen zö-dhen-drang
yeo-dhang gyu-may ngah-dhang gyu-she-shing
dhe-nyi chu-zung dri-dang che-khe-pei
dor-je zin-pei tso-la söl-wa-dep

33. In nature, phenomenon have no sign of inherent existence,
I rejoice from my heart in the dream-like virtues
That bring happiness and joy
To ordinary and extraordinary beings.
34. From myriad clouds of your knowledge and love,
Please shower vast and profound Dharma
To grow, sustain, and prosper a moonflower garden
Of benefit and bliss for limitless beings.
35. Though your vajra body knows neither birth nor death,
Please stay here to help me,
Manifesting the ultimate union,
Without entering nirvana until samsara's end.
36. I dedicate the positive fortune here created
To being cared for in life after life
By my precious Lama, kind in three ways,
So that I may attain the perfect union of Dorje Chang. ...8

Praise

37. Source of all excellence, ocean of moral discipline,
Enriched with the jewels of extensive learning,
Second Buddha in saffron robes,
You who keep the monastic vows, hear my prayers!
38. You possess all ten qualities that make you fit
To teach the path of the Buddhas.
Dharma master, emissary of all the Buddhas,
Oh Mahayana master, hear my prayers!
39. Wise and patient, your three doors are well controlled.
Without pretension or deceit, you understand Mantra and Tantra.
Skilled in arts and teaching, you have twice ten qualities.
Oh Lord of Vajra Masters, hear my prayers!

40. Sang-gye drang-may jön-pay ma-tul-wei
 ma-rung dhul-kay nyik-dhu dro-wa-la
 dhe-shek lam-zang ji-zhin tön-pa-yi
 kyap-gön tug-je chen-la söl-wa-dep
41. Tup-pay nyi-ma dur-kyi nup-gyur-te
 gön-kyap mey-pei dro-wa mang-po-la
 gyel-way dzey-pa nye-war drup-dzey-pei
 kyap-gön tug-je chen-la söl-wa-dep
42. Du-sum chog-chu gyel-wa tam-chay-lay
 gang-gi ba-pu bu-ga chik-tsam-yang
 dag-chag sö-nam zhing-du lek-ngak-pei
 kyap-gön tug-je chen-la söl-wa-dep
43. Dhe-sheck ku-sum gyen-gyi khor-lo-ni
 tap-khay gyu-trul dra-wei jo-gek-lay
 ta-mel tsul-gyi dro-wa dren-dze-pei
 kyap-gön tug-je chen-la söl-wa-dep
44. Kyö-kyi pung-kam kye-che yan-lag-nam
 de-sheck rig-nga yap-yum sem-pa-dhang
 tro-wö wang-pö rang-zhin chog-sum-gyi
 dhag-nyi la-ma chog-la söl-wa-dep
45. Kun-kyen ye-she röl-pa lay-jung-way
 kyil-khor khor-lo je-wei dag-nyi-de
 rik-gyay khyap-dhag dor-je zin-pei-tso
 zung-jug dang-pö gön-la söl-wa-dep
46. Drib-me lhen-kye ga-wai rol-pa-dang
 yeer-me ten-yoh kun-khyap kun-gyi-dhag
 tog-ma ta-dral kun-zang dhon-dham-gyi
 jang-chup sem-ngö khyö-la söl-wa-dep

40. You precisely teach the good path of the Blissful
To the untamable beings of this degenerate age
Unreformed by the Buddhas of the past.
Oh compassionate Refuge Protector, hear my prayers!
41. Now when Shakyamuni's sun is setting,
You reenact the deeds of that great Victor
For countless beings lacking protection and refuge.
Oh compassionate Refuge Protector, hear my prayers!
42. For us, even a single hair pore of your body
Is praised as a merit field greater than all
The Buddhas of the three times and ten directions.
Oh compassionate Refuge Protector, hear my prayers
43. From the web of your miracle powers and skillful means
The ornament wheels of your three blissful bodies
Appear in ordinary form to guide all beings.
Oh compassionate Refuge Protector, hear my prayers!
44. Your aggregates, elements, senses, and limbs,
Are the Fathers and Mothers of the five Buddha Families,
Bodhisattvas, and wrathful deities. Oh Supreme Lama,
You who are the Three Jewels, hear my prayers!
45. You are the essence of ten million mandala wheels
That arise from the play of omniscient pristine awareness.
All-pervading Lord of a hundred Buddha families,
Foremost Vajra-holder,
Protector of the Primordial Union, hear my prayers!
46. Pervasive nature of all things stable and moving,
Inseparable from the play of faultless, spontaneous joy,
Thoroughly good, from the beginning free from extremes,
Oh actual, ultimate Bodhimind, hear my prayers!

- 47.** Khyö-ni la-ma khyö-ni yi-dam
khyö-ni khan-dro chö-khyong-te
deng-ney zung-te jang-chup bar-du
kyö-min kyap-shin me-tsöl-way
di-dhang bar-do chi-me tar-yang
tuk-je chak-kyu zung-dzö-la
si-zhi jik-dröl ngö-drup kun-tsöl
ten-gyi drog-dzö bar-chö-sung (3x)

The Four Initiations

- 48.** Day-turr len-sum söl-wa tap-pay-tu
la-may ku-sung tug-kyi nay-nam-lay
du-tsi ö-zer kar-mar ting-ga-sum
rim-dang chik-char jung-ne dhag-nyi-kyi
49. Nay-sum rim-dhang chik-char tim-pa-lay
drip-she dag-ching nam-dhag wang-zhi-top
ku-zhi top-ching la-ma nyi-pa-zhik
gye-zhin tim-pay jin-gyi lap-par-gyur

47. You are the Lama, you are the Yidam,
You are the Dakini and Dharma Protector;
From now until I attain enlightenment,
I shall seek no refuge other than you.
In this life, in the bardo, and until enlightenment,
Please hold me in the hook of your compassion,
Free me from the fears of samsara and nirvana,
grant me all attainments,
Be my constant companion, and protect me from all obstacles. (3x)

The Four Initiations

48. By the force of making these requests three times,
Light rays and nectars, white, red, and cobalt blue,
Stream forth from the centers of my Lama's body, speech,
and mind.

49. One by one and all together my four obstacles are purified,
I receive the four empowerments,
And the seeds of the four Buddha bodies.
A duplicate of my Lama happily dissolves into me,
And I am blessed with inspiration.

The Tsog Offering

Blessing the Offering Substances

Short inner offering

50. HUNG ma-dak trul-nang ying-su dak
AH ye-she le-drup du-tsi che
OM do-gu gya-tso chen-por gyur

OM AH HUNG
OM AH HUNG
OM AH HUNG

51. HO ting-zin ngag-dhang chah-gyei jin-lap-pei
zag-mei du-tzig tsog-chö gya-tso-di
tsa-gyu la-mei tsog-nam nyei-chir-bul
OM AH HUNG
Dhö-gu pel-la röl-pei tsim-zei-nay
E MA HO jhin-lap char-chen up tu söl

The Tsog Offering

Blessing the Offering Substances

Short Inner Offering

50. HUNG Impure mistaken appearances are purified in emptiness
AH Great nectar accomplished from exalted wisdom
OM It becomes a vast ocean of desired enjoyment

OM AH HUNG

OM AH HUNG

OM AH HUNG

51. To the host of root and lineage lamas
I offer this vast feast purified by samadhi, mantra, and mudra
OM AH HUNG
Enjoying these magnificent delights,
E MA HO Please shower me with great blessings.

52. HO ting-zin ngag-dhang chah-gyei ji-lap-pei
zag-me diu-tzig tsog-chö gya-tso-di
yi-dam lha-tsog khor-chay nyei-chir-bul
OM AH HUNG
hö-gu pel-la röl-pay tsim-zay-nay
E MA HO ngö-drup char-chen up-tu-söl
53. HO ting-zin ngag-dang chah-gye jhin-lap-pei
zag-me du-tzig tsog-chö gya-tso-dhi
kön-chog rin-chen tsog-nam nyei-chir-bul
OM AH HUNG
dö-gu pel-la röl-pay tsim-zay-nay
E MA HO dham-cho char-chen up-tu-söl
54. HO ting-zin ngag-dang chah-gye jhin-lap-pei
zag-me du-tzig tsog-chö gya-tso-dhi
kha-dro chö-kyong tsog-nam nyey-chir-bul
OM AH HUNG
dhö-gu pel-la röl-pay tsim-zay-nay
E MA HO trin-le char-chen up-tu-söl
55. HO ting-zin ngag-dang chag-gye jhin-lap-pay
zag-me du-tzig tsog-chö gya-tso-dhi
ma-gyur sem-chen tsog-nam nyei-chir-bul
OM AH HUNG
dhö-du pel-la röl-pei tsim-zay-nay
E MA HO trul-nang dug-ngel zhi-gyur-chik

Offering to the Vajra Master

- 56.** E MA HO tsog-kyi kor-lo-che
du-sum de-sheg sheg-shu-te
ngö-drup ma-lu jung-wei-nay
de-tar she-nay pa-wo-che
nam-par tok-pei sem-bor-nay
tsog-kyi khor-lor gyun-du-röl
A LA LA HO

52. To the Yidams and their entourage
I offer this vast feast
Purified by samadhi, mantra, and mudra.
OM AH HUNG
Enjoying these magnificent delights,
EM A HO Please shower me with great attainments.
53. To the host of the Three Precious Jewels I offer this vast feast
Purified by samadhi, mantra, and mudra.
OM AH HUNG
Enjoying these magnificent delights,
E MA HO Please shower me with holy Dharma.
54. To the host of Dakini and Dharma protectors I offer this
Vast feast Blessed by samadhi, mantra, and mudra.
OM AH HUNG
Enjoying these magnificent delights,
EM A HO Please shower me with great deeds of virtue.
55. To the host of all sentient beings I offer this vast feast
Blessed by samadhi, mantra, and mudra
OM AH HUNG
Enjoying these magnificent delights,
EM A HO May suffering and ordinary perception end.

Offering to the Vajra Master

- 56 . E MA HO Great collection of offerings!
Great hero, by following the path of the Blissful Buddhas,
You have become the source of all attainment,
Enjoy forever the collection of this offering!
A LA LA HO

The Master's Reply

57. OM dor-je sum yeer mei-pei-dhag
rang-nyi la-ma lhar-sel-nay
AH zag-mey ye-she du-tsi-dhi
HUNG jhang-chup se-lay yo-me-par
lu-nay lha-nam tsim-chir-röl
AH HO MAHA SUKHA

Dakini Song

58. HUNG: de-zhin shek-pa tam-che-dhang
pa-wo dang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhag-ni söl-wa-dhep
dhe-wa chog-la gye pei heruka
dhe-we rap-nyö ma-la nyei-ji-ney
cho-ga zhin-dhu long-chö pa-yi-ni
lhen-key di-wei jor-wa la-zhuk-so
AH-LA-LA LA-LA-HO AH-IH-AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la lay-kun dzö

59. HUNG: de-zhin shek-pa tam-che-dhang
pa-wo dhang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhag-ni söl-wa-dep
dhe-wa chen-pö yee-nee rap-kyö-pay
lu-ni kun-tu yo-wei gar-gyi-ni
chag-gyei pe-mar röl-pei dhe-wa-che
nel-jor ma-tsog nam-la chö-par-dzö
AH-LA-LA LA-LA-HO AH-IH-AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzö

The Master's Reply

57. OM I arise as the Lama-Yidam,
Inseparable from the three vajras.
AH with unshakable bodhimind
I enjoy this pure wisdom feast
To delight the deities in my body.
AH HO MAHA SUKA

Dakini Song

58. HUNG: Oh Transcended Ones, Heroes,
Yoginis, Dakas and Dakinis,
All of you, hear my prayers!
Heruka, delighting in supreme bliss,
Adore the Dakini entranced by bliss!
A LA LA LA LA HO AH IH AHA AH RA LI HO
Oh host of stainless Dakinis,
Look on with love and give all accomplishments.

59. HUNG: Oh Transcended Ones, Heroes,
Yoginis, Dakas and Dakinis,
All of you, hear my prayer!
Mind ecstatic with great bliss,
Body in passionate dance,
I offer to hosts of yoginis
The play of great bliss in the mudra lotus.
A LA LA LA LA HO AH IH AHA AH RA LI HO
Oh host of stainless Dakinis,
Look on with love and accomplish all good deeds.

60. HUNG: de-zhin shek-pa tam-che-dhang
pa-wo dhang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhag-ni söl-wa-dep
yi-wong zhi-wei nyam-kyi ga-ze-ma
rap-gye gön-po-kyö
dang kan-drö tsog
dhag-gi dhun-dhu zhug-te jin-lap-la
lhen-kye dhe-chen dhag-la tsel-du -söl
AH LA LA LA LA HO AH IH AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzö

61. HUNG: de-zhin shek-pa tam-che-dang
pa-wo dhang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhag-ni söl-wa-dep
dhe-chen tar-pai tsen-nyi den-pa-kyo
dhe-chen pang-pei ka-thup dhu-ma-yi
tse-chig drol-war me-shay dhe-chen-kyang
chu-kyi chog-gi u-na net-pa-yin
AH LA LA LA LA HO AH IH AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzö

62. HUNG: de-zhin shek-pa tam-che-dhang
pa-wo dhang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhak-ni söl-wa-dep
dham-gyi u-su kyi-pei pema-shin
chak-lay kye-kyang chak-pe kyön-ma-go
nel-jor ma-chog pe-mei de-wa-yi
si-pei ching-wa nyur-du drol-war-dzo
AH LA LA LA LA HO AH IH AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzo

60. HUNG: Oh Transcended Ones, Heroes,
Yoginis, Dakas and Dakinis,
All of you, hear my prayer!
Oh enchanting and peaceful dancer,
Joyful Protector and Dakini host,
Please come before me to bless me!
Grant me spontaneous great bliss!
AH LA LA LA LA HO AH IH AHA AH RA LI HO
Oh host of stainless Dakinis,
Look on with love and accomplish all good deeds.

61. HUNG: Oh Transcended Ones, Heroes,
Yoginis, Dakas and Dakinis,
All of you, hear my prayer!
You whose very nature is great bliss freedom,
Never say one attains freedom in a single life
By abandoning great bliss for ascetic ordeals!
Great bliss is found in the supreme lotus!
In the perfect lotus with six signs.
AH LA LA LA LA HO AH IH AHA AH RA LI HO
Oh host of stainless Dakinis,
Look on with love and accomplish all good deeds.

62. HUNG: Oh Transcended Ones, Heroes,
Yoginis, Dakas and Dakinis,
All of you, hear my prayer!
As a lotus arises out of the mud,
This great bliss of the supreme yogini's lotus
Is born from attachment, yet untainted by it.
May it swiftly free me from samsara's chains!
AH LA LA LA LA HO AH IH AHA AH RA LI HO
Oh host of stainless Dakinis,
Look on with love and accomplish all good deeds.

63. HUNG: dhe-zhin shek-pa tam-che-dang
 pa-wo dhang-ni nel-jor-ma
 kan-dro dhang-ni kan-dro-ma
 kirn-la dhag-ni söl-wa-dep
 drang-tzig jung-nei nam-kyi drang-tsi-chu
 bung-we tsog-kyi kun-nei tung-wa-tar
 tsen-nyi trug-dhen tso-kyi gyei-pa-ye
 chu-cheng pa-yi ro-yei tzim-par-dzö
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 dri-me kan-drö tsog-nam-kyi
 tse-we zig-la le-kun-dzo

Seeking Realization on the Path to Enlightenment

64. Zhing-chog dham-pa je-tsun la-ma-la
 chö-ching gu-pe söl-wa tap-pey-thu
 dhe-lek tsa-wa gön-po khyö-nyi-kyi
 gye-zhin je-su zin-par jin-gyi-lop

65. Len-chik tsam-shik nye-pei del-jor-dhi
 nye-ka nyur-du jig-pei tsul-tok-nay
 dhon-mey tse-di ja-way mi-ying-war
 dhon-dhen nying-po len-par jin-gyi-lop

63. HUNG: Oh Transcended Ones, Heroes,
Yoginis, Dakas and Dakinis,
All of you, hear my prayer!
As swarms of bees' drink deeply
Of honey's essence in the nectar flower,
May I be blissfully satisfied with the taste of essence
In the perfect lotus with six signs.
AH LA LA LA LA HO AH IH AHA AH RA LI HO
Oh host of stainless Dakinis,
Look on with love and accomplish all good deeds.

Seeking Realization on the Path to Enlightenment

64. Precious Lama, supreme field of good fortune,
Root of all goodness and joy, my Protector,
By the power of my offerings, respect, and prayers,
Gladly bless me with your care.
65. Knowing that life's liberties and opportunities
Are found but once and quickly lost
Inspire me to grasp life's essential meaning
And not be distracted by pointless activities.

66. Ngen-song dhug-ngel bar-wei me-jik-nay
 nying-nay kon-chog sum-la kyap-dro-zhing
 dik-pong ge-tsog ta-dag drup-pa-la
 tsön-pa lhur-len je-par jin-gyi-lop
67. Lay-dang nyön-mong ba-long drak-tu-truk
 dhuk-ngal sum-gyi chu-sin mang-pö-tser
 ta-mey jig-rung si-tso chen-po-lay
 tar-dö shug-drah kye-war jin-gyi-lop
68. Zö-ka tsön-ra dra-wei khor-wa-dhi
 ga-we tsel-tar tong-vey lo-pang-nay
 lap-sum phag-pai nor-gyi dzö-zung-te
 tar-pei gyel-tsen zin-par jin-gyi-lop
69. Nyam-tak dro-wa di-kun dhag-gi-ma
 yang-yang drin-gyi kyang-pei tsul-sam-nay
 dhug-pei bu-la tse-wei ma-shin-du
 chö-min nying-je kye-war jin-gyi-lop
70. Duk-ngel tra-mo tsam-yang mi-dhö-ching
 dhe-la nam-yang chog-shey mey-par-ni
 dag-dang shen-la kye-par yö-min-shay
 shen-dhe ga-wa kye-par jin-gyi-lop
71. Rang-nyi che-par zin-pei chong-ne-di
 mi-dhö duk-ngel kye-pei gyur-tong-nay
 lay-len dey-la khön-du zung-je-te
 dag-zin dhön-chen jom-par jin-gyi-lop
72. Ma-nam che-zung de-la gö-pei-lo
 ta-yay yön-ten jung-wei gor-tong-nay
 dro-wa dhi-dha dhag-gi drar-lang-kyang
 sog-lay chei-par zin-par jin-gyi-lop

66. Aghast at the searing blaze of suffering in the lower realms,
I take heartfelt refuge in the Three Jewels.
Inspire me to intensify my efforts
To practice virtue and abandon vice.
67. Violently tossed by waves of addiction and karma,
Devoured by three sea-dragon sufferings,
Inspire me to develop the fierce determination to be free
From this endless fearsome ocean of existence.
68. Having ceased to view this unbearable prison
Of cyclic existence as a pleasure grove,
Inspire me to raise the victory banner of freedom,
By practicing the Three Higher Trainings,
The treasure of extraordinary beings.
69. Recognizing that all suffering beings are my mothers,
Who have raised me in kindness again and again,
Inspire me to develop authentic compassion,
Like a mother's love for her only child.
70. No one wants even the slightest suffering,
Or is ever content with the happiness they have;
In this we are all alike.
Inspire me to find joy in making others happy.
71. Seeing that the chronic disease of self-cherishing
Is the cause of my unwanted suffering,
Inspire me to put the blame where blame is due
And vanquish the great demon of clinging to self.
72. Cherishing beings and securing their happiness
Is the gateway that leads to infinite excellence.
Inspire me to hold others more dear than my life,
Even when I see them as enemies.

73. Dhor-na ji-pa rang-dhön kho-na-dhang
 tup-wang shin-dhon ba-shig zey-pa-yi
 kyön-dhang yön-ten yer-wa tog-pei-lö
 dhag-zhan nyam-je nu-par jin-gyi-lop
74. Rang-nyi chei-zin gu-pa kun-gyi-go
 ma-nam chei-zin yon-ten kun-gyi-she
 day-chir dag-shen je-wei nel-jor-la
 nyam-len nying-por jey-par jin-gyi-lop
75. Dey-na je-tsun la-ma tug-je-chen
 ma-gyur dro-wei dik-drip duk-ngal-kun
 ma-lu dha-ta dag-la meen-pa-dang
 dhag-gi dhe-ge shen-la tang-wa-yi
 dro-kun dhe-dang dhen-par jin-gyi-lop.
76. Nö-chu dig-pei dre-bu yong-gang-te
 mi-dhö duk-ngel char-tar bap-gyur-kyang
 lay-ngan dre-bu say-pei gyur-tong-nay
 kyen-ngen lam-du long-par jin-gyi-lop
77. Dor-na zang-ngen nang-wa chi-shar-yang
 chö-kun nying-po top-gei nyam-len-gyi
 jang-chup sem-nyei phel-wei lam-gyur-te
 yei-de ba-shik gom-par jin-gyi-lop
78. Jor-wa zhi-dang dhen-pei tap-khey-kyi
 trel-la gang-tug gom-la jor-wa-dang
 lo-jong dham-tsik lap-chay nyam-len-gyi
 dhal-jor dön-chen je-par jin-gyi-lop
79. Tong-len lung-la kyön-pei trul-dheik-chan
 jam-dang nying-je lhak-pai sam-pa-yi
 dro-nam si-tso che-lay dröl-wei-chir
 jhang-chup sem-nyei jong-par jin-gyi-lop

73. In short, the naive work for their aims alone;
While Buddhas work solely to benefit others.
Comparing the faults against the benefits,
Inspire me to be able to exchange myself with others.
74. Since cherishing myself is the doorway to all downfalls,
And cherishing others is the foundation of everything good,
Inspire me to practice from my heart
The yoga of exchanging self and others.
75. Therefore, supremely compassionate Lama,
Inspire me to take the bad deeds, imprints, and sufferings
Of all beings to ripen upon me right now,
And to give to them my happiness and virtue
So that all beings may be happy.
76. Even if the world and its beings,
Filled with the results of negative actions,
Pour down a rain of unwanted suffering,
Inspire me to take these miserable conditions as a path,
Knowing that this burns away my negative karma.
77. In short, whether conditions seem favorable or unfavorable,
Inspire me to make a habit of happiness,
By increasing the two types of Bodhimind
Through the practice of the five forces, essence of all the Dharmas.
78. Whatever happens, may I use meditation at once,
Applying the skillful methods of the four techniques.
Inspire me to take advantage of this fortunate life
By practicing the commitments and precepts of training the mind.
79. 'Give and Take' mounted on the breath is the magic device
Bringing love, compassion, and the special mind.
To save all beings from this world's great ocean.
Please bless me to awaken true Bodhimind.

80. Du-sum gyel-wa kun-gyi dör-chik-lam
nam-dhag gyel-say dhom-pe gyu-dham-shing
tek-chog tsul-trim sum-gyi nyam-len-la
tsön-pa lhur-len jay-par jin-gyi-lop

The Paramitas

81. Lu-dhang long-chö du-sum gyay-tsog-cher
sem-chen rang-rang dhö-pei ngö-gyur-te
chag-may tong-sem pel-wei men-ngag-gi
jin-pei phar-chin dzok-par jin-gyi-lop

82. So-tar jang-sem sang-ngag dhom-pa-yi
che-tsam sog-gi chir-yang mi-tong-shing
ge-chö du-dhang sem-chen dön-drup-pay
tsul-trim phar-chin dzok-par jin-yi-lop

83. Kham-sum kye-gu ma-lu tro-gyur-te
she-shing tsang-dru dik-shing sog-chö-kyang
mi-truk nö-len phen-pa drup-je-pei
zö-pei phar-chin dzok-par jin-gyi-lop

84. Sem-chen re-rei chir-yang nar-mei-pei
may-nang kel-pa gya-tsor nay-gö-kyang
nying-je mi-kyo jhang-chup chog-tsön-pay
tsön-dru phar-chin dzok-par jin-gyi-lop

85. Jing-gö nam-par ying-we kyön-pang-ne
cho-kun dhen-pay tong-pei nay-luk-la
tse-chig nyam-par jok-pei ting-zin-gyi
sam-ten phar-chin dzok-par jin-gyi-lop

86. De-nyi so-sor tok-pei she-rap-kyi
drang-pei shin-jang dhe-chen dang-drel-wa
dhön-dham nyam-shak nam-kei nal-jor-gyi
she-rap phar-chin dzok-par jin-gyi-lop

80. Restraining the mind with Bodhisattva vows
Is the one path traveled by Buddhas of all three times.
Inspire me to strive sincerely to practice
The three moral disciplines of the Mahayana.

The Paramitas

81. Inspire me to perfect transcendent generosity,
Through improving the mind that gives without attachment,
Transforming my body, wealth, and good deeds from all time
Into whatever each being desires.
82. Inspire me to perfect transcendent moral discipline,
By keeping, even at the cost of my life,
My self-liberation, Bodhisattva, and Vajrayana vows,
And by collecting good deeds and helping others.
83. Inspire me to perfect transcendent patience,
Even if all the beings of the world
Become abusive, critical, threaten, or even kill me,
Undisturbed I will work for their benefit.
84. Inspire me to perfect transcendent joyous effort,
By striving with tireless compassion for supreme enlightenment,
Even if I must remain for many aeons
In the deepest hellfires for the sake of each being.
85. Inspire me to perfect transcendent concentration,
By abandoning mental sinking, wandering, and excitement,
And meditating in single-pointed absorption
On the true nature of reality - emptiness.
86. Inspire me to perfect transcendent wisdom,
Through practicing space yoga in equipoise on the ultimate,
Joining the bliss of supple ecstasy
With the insight that discriminates what is.

87. Chi-nang chö-nam gyu-ma mee-lam-dhang
dhang-wei tso-nang dha-zuk ji-shin -dhu
nang-yang dhen-par mey-pei tsöl-tok-ne
gyu-mei ting-zin dzok-par jin-gyi-lop
88. Khor-dei rang-zhin dul-tsam may-pa-dhang
gyu-drei ten-drel lu-wa may-pa-nyee
pen-tsun gel-me drok-su char-wa-yi
lu-drup gong-dhön tok-par jhin-gyi-lop

Vajrayana

89. Dhe-ne dor-je zin-pei de-pön-gyi
drin-lay gyu-dhe gya-tsö jing-gel-te
ngö-drup tsa-wa dham-tsik dhom-pa-nam
sog-le chey-par zin-par jin-gyi-lop
90. Kye-shi bar-do gyel-wei ku-sum-dhu
gyur-wei rim-pa dhang-pö nel-jor-gyi
ta-mel nang-shin dri-ma kun-jang-te
gang-nang lha-kur char-war jin-gyi-lop
91. Nying-gey dhap-gyay du-ti u-dhag-tu
gön-khyö shap-sen kö-pa lay-jhung-wa
ö-sel gyu-lu zung-dhu juk-pay-lam
tse-dhir ngön-du gyur-wa jin-gyi-lop
92. Lam-na ma-zin chi-wei du-jei-na
tsen-tap tsang-gya la-mei po-wa-ni
top-nga yang-dhag jar-wei dham-ngag-gi
dhag-pei zhing-dhu dro-par jin-gyi-lop
93. Dhor-na kye-zhing kye-wa tam-chei-du
gön-po khyö-kyi drel-may jei-zung-nay
ku-sung tug-kyi sang-wa kun-zin-pei
say-kyi tu-wor gyur-wa jin-gyi-lop
94. Gön-khyo gang-dhu ngön-par sang-gyay-pei
khor-gyi tog-ma nyi-dhu dhag-gyur-te
nay-kap tar-tuh gö-dö ma-lu-pa
bey-mey lhun-kyi drup-pei tra-shi-tsöl

87. Inspire me to complete the perfection of illusion-like aftermath,
Realizing that inner and outer phenomena lack true existence,
Yet still appear, like an illusion, a dream,
Or the reflection of a moon on a clear lake.
88. Inspire me to understand Nagarjuna's meaning,
That there is no contradiction, but rather harmony
Between the unfailing interdependence of cause and effect
And lack of inherent existence in this world and beyond.

Vajrayana

89. Inspire me to embark on the swirling ocean of tantra
Through the kindness of my navigator, the Vajra-holder,
And to cherish more than my life
My vows and commitments, roots of my attainment
90. Inspire me to practice the first stage, the simulated yoga
That transforms birth, death, and bardo into the three
Buddha bodies,
So that when ordinary perception and conception become pure,
Whatever arises may manifest as my Yidam.
91. As you place your feet, oh Glorious Protector,
At the very center of my heart's eight petals,
Inspire me to actualize in this very life
The paths of clear light, illusion body, and their union.
92. If my death should come before I enter the path,
Bless me to reach a Pure Land
Through applying the instructions on the five powers,
The supremely powerful method of transference to Buddhahood.
93. From birth to birth, please bless me, Oh Protector,
Never to be separated from your loving care,
And, as the foremost of your disciples,
To hold every secret of your body, speech, and mind.
94. Grant me the good fortune to be the first in your circle
Wherever you manifest as a Buddha,
And to accomplish spontaneously, without effort,
All temporal and ultimate needs and wishes.

Short Inner Offering

95. HUNG ma-dak trul-nang ying-su dak
AH ye-she le-drup du-tsi che
OM do-gu gya-tso chen-por gyur

OM AH HUNG
OM AH HUNG
OM AH HUNG

Short Inner Offering

95. HUNG Impure mistaken appearances are purified in emptiness

AH Great nectar accomplished from exalted wisdom

OM It becomes a vast ocean of desired enjoyment

OM AH HUNG

OM AH HUNG

OM AH HUNG

Actual Offering to the Spirits

96. HO ting-zin ngah-dhang chag-gye jin-lap-pei
zag-mei du-tze tsog-lhag gya-tso-dhe
dham-chen shing-kyong tsog-nam nyei-chir-bul
OM AH HUNG
dö-gu pal-la röl-pey tsim-zay-nay
E MA HO nel-jor trin-lay tsul-shin-drup

(Verses 91 to 101 are chanted very quickly)

97. HO lhag-may durn-nam kor-je-key
tsog-lag gyatso di-she-la
tenpa rin-chin gye-pa-tang
ten-zin yun-chur-kor che-tang

98. Kye-par nel-jor dhag-chag-la
nei-mei tshe-dhang wang-chuh-dhang
pel-dhang drag-dhang kel-wa-zang
long-chö gya-chen kun-tog-ching

99. She-dhang gyay-la sok-pa-yi
lay-kyi ngö-drup dhag-la-tsöl
dham-tsik chen-gyi dak-la-sung
ngö-drup kun-gyi tong-drok-dzö

100. Du-min chi-dhang nei-nam-dhang
dhön-dang gek-nam mey-par-dzö
mee-lam ngen-dhang sten-ma-ngen
ja-je ngen-pa mey-par-dzö

101. Jik-ten de-shing lo-lek-dhang
dru-nam pel-shing chö-pel-dhang
dhe-lek tam-chei jung-wa-dang
yi-la dhö-pa kun-drup-shok

102. Jin-pa gya-cher chö-pa di-yi-tu
dro-wei dhön-du rang-jung sang-gyay-nay
nhon-tse gyel-wa nam-kyi ma-drol-wei
kye-wö tsok-nam jin-pay dröl-gyur-chik

Actual Offering to the Spirits

96. HO To the host of sworn protectors

I offer this vast feast

Purified by samadhi, mantra, and mudra.

OM AH HUNG

Enjoying these magnificent delights,

E MA HO Please perform actions to benefit practitioners.

97/98. HO Remaining guests and retainues,

Please enjoy this feast for you.

May all Dharma teachers and their families,

And especially those of us practicing here,

Have health, longevity, and fortune,

And attain our highest goals!

99. You who keep the commitments,

Grant me attainment of the four activities,

Of pacifying, growth, power, and wrath,

As well as all other accomplishments.

100. Eliminate untimely death and sickness,

Harmful spirits and obstructions,

Bring an end to bad dreams,

Bad omens and unfortunate actions.

101. May the world be in peace and the year be good.

May the world have prosperity and spiritual principles flourish.

May every joy and happiness come to pass,

And every wish be fulfilled.

102. By the power of generosity,

May I become Buddha for the sake of all beings.

May all beings, unredeemed by Buddhas of the past,

Attain liberation through the offerings made here.

Dissolving the Supreme Field

103. Dhe-tar söl-wa tap-pe la-ma-chog
jhin-gyi lap-shing gyei-zhin chi-wor-jön
lar-yang nying-gyay pay-may zay-dru-la
zhap-sen wö-chah ten-par zhuk-su-söl

Dedication

104. Dhe-tar gyi-pei nam-kar ge-wa-yang
du-sum dhe-shek say-chay tam-chay-kyi
dze-pa mön-lam ma-lu drup-pa-dhang
lung-tog dham-chö zin-pei gyu-ru-ngo

105. De-yi tu-lay tse-rap kun-tu-dhag
teg-chog khor-lo zhi-dang mi-dral-shing
nyay-jung jang-sem yang-dhag ta-wa-dhang
rim-nyay lam-gyi drö-pa tar-chin-shog

Auspicious Verses

106. Si-zhei nam-kar ji-nyei ge-tsen-gyi
deng-dir mi-shi gu-pa kun-dral-te
nay-kap tar-tug ge-lek nam-khei-dzö
pun-tsok pel-la röl-pei tra-shi-shog

107. Kun-kyen lo-zang drak-pei chö-kyi-dher
lap-sum nam-dhag tse-chik drup-la-tsön
nel-jor rap-jhung tsog-kyi yong-gang-we
tup-ten yun-dhu ney-pey tra-shi-shog

Dissolving the Supreme Field

103. Pleased by these requests. Oh Supreme Lama,
To bless me, come to my crown with delight,
And once again set your radiant feet
Firmly at the center of the lotus of my heart. ... 9

Dedication

104. I dedicate the pure virtues created here
To accomplishing the aims and wishes
Of the Buddhas and Bodhisattvas of the three times
And to upholding the transmitted and realized Dharma.

105. By the force of this merit, may I, throughout all of my lives,
Never be separated from the four wheels of the Mahayana.
May I complete the paths of Seeking Freedom, Bodhimind,
Wisdom, and the two stages of Vajrayana. ... 10

Auspicious Verses

106. May we attain a vast treasure of immediate and ultimate happiness,
Through all the merit of samsara and nirvana,
Free of troubles from now on,
And enjoy the good fortune of magnificent delight.

107. May the Dharma communities of all-knowing Lobsang Drakpa
Be filled with Sangha, yogis and yoginis
Who strive purely, single pointedly,
To practice the Three Trainings, so that the good fortune
Of Buddha's teachings may long endure.

108. Zhön-nu du-nay la-ma lha-tsog-la
 söl-wa tap-pe lo-zang drag-pa-yi
 jhin-lab shuk-nay zhen-dhön lhun-gyi-drup
 lo-zang dor-je chang-gi tra-shi-shog
109. Dhö-gu jor-pa yar-gyi tsog-tar-phel
 kyön-mey rik-kyi dhal-dro gyim-chei-may
 nyin-tshen lo-zang dham-pei chö-kyi-dha
 phun-tsok pel-la röl-pei tra-shi-shog
110. Dhag-soh nam-kyi deng-nay jhang-chup-bar
 gyi-dhang gyi-gyur ge-wa chi-sak-pa
 shing-dhir je-tsun dham-pey zuh-kyi-ku
 gyur-mey dor-je tar-ten tra-shi-shog

FINAL LAM -RIM DEDICATION PRAYER

- 111.** Der-ni ring-du be-leh tsog-nyi ni
 ka-tar yang-pa gang-zhig sag-pa de
 lo-mig ma-rig gi-jong dro-wa-nam
 nam-dren gyal-way wang-por dag-gyur chig
- 112 Der-ma son-pai tse-rab kun- tu yang
 jam-pel yang kyi tze-wi jay-sung neh
 ten-pai rim-pa kun-tsang lam-gyi chog
 nying-neh drub-pai gyal-nam nye-jay shog
113. Rang-gi ji-zhin tog-pai lam -gyi neh
 shug-drag tze-way drang-pai tab-kay kyi
 dro-wai yi-kyi mun-pa sal-jay nay
 gyal-wai ten-pa yun-ring dzin-gyur chig
114. Ten-pa rin-chen chog-gi ma-kyab pam
 kyab-kyang nyam-par gyur-wei chog-der ni
 nying-jay chen-po yi-rab kyo-pa yi
 pan-deh ter-day sal-war je-par shog
115. Say-chay gyal-wai may-jung trin-lay lay
 leg-drub jang-chub lam-gyi rim-pay kyang
 tar-do nam-kyi yi-la pel-ter zhing
 gyal-wai dzi-pa ring-du kyong-gyur chig
116. Lam-zang drub-pai tun-kyen drub-je ching
 gyal-kyen sel-jay mi-dang mi-min kun
 tse-rab kun-tu gyal-wai ngag-pa yi
 nam-dag lam-dang dral-war ma-gyur chig

108. May we benefit others effortlessly,

Through Lobsang Drakpa's blessings.
Since childhood, I made requests to my Supreme Lama-Yidam.
May we have the good fortune of Lobsang Dorje Chang.

109. May our endowments swell like a summer lake;
May we always take birth in faultless families;
May we spend day and night with Lobsang's holy Dharma
And enjoy the good fortune of magnificent delight.

110. Through the merit we have collected and will collect
From now until we all attain enlightenment,
May the good fortune of your holy form, incomparable Lama,
Remain in this world, immutable as a diamond.

FINAL LAM-RIM DEDICATION PRAYER

111. From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of time,
May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.

112. Even if do not reach this state, may I be held
In your loving compassion for all my lives, Manjushri.
May I find the best of the paths of the complete teachings
And may I please all the Buddhas by practicing.

113. Using skillful means drawn by the strong force of compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them.
May I uphold Buddha's teachings for a very long time.

114. With my heart going out with great compassion
In whatever direction the most precious teachings
Have not yet spread or once spread have declined,
May I offer this treasure of happiness to aid all sentient beings.

115. May the minds of those who wish for liberation be granted bounteous peace
And the Buddhas' deeds be nourished for a long time
By following the complete graduated Path to Enlightenment and
The wondrous virtuous conduct of the Buddhas and their Sons.

116. May all human and non-human beings that eliminate adversity
And make things conducive for practicing the excellent paths
Never be parted in any of their lives
From the purest path praised by the Buddhas.

117. Gang-tse teg-pa chog la cho-cho chu
tsul-zhin drub-la tzon-pa day-yi tse

tub-den nam-kyi tag-tu drog-je chig
tra-shi gya-tso chog -kun kyab-gyur chig

Concise Long-life Prayer for his Holiness the Dalai Lama

118. Gang-ri ra-way kor-way zhing-kam-dir
pan-dang de-wa ma-lu jung-wai-na
chen-re-zig-wang ten-dzin gya-tso-yi
zhab-pa si-tai bar-du tan-gyur-chik

Dedication of merit

119. Gay-wa di-yi nyur-du dag
la-ma sang-gye drub-gyur nay
dro-wa chig-kyang ma-lu pa
kyi-kyi sa-la go-par shog

Request to develop Bodhicitta

120. Jang-chug sem-chog rin-po-che
ma-kye pa-nam kye-gyur chig
kye-pa nyam-pa may-par yang
gong-nay going-du pel-war shog

Homage to Lama Tsong Khapa

121. Mig-me tse-wai ter-chen chen-re-zig
dri-me kyen-pai wang-po jam-pal-yang
gang-chan ke-pai tzung-gyan tzung-kha-pa
lob-zang drag-pai zhab-la söl-wa-deb (3x)

End of the Guru Puja

117. Whenever someone makes effort to act.
In accordance with the ten fold Mahayana virtuous practices
May he always be assisted by the mighty ones
And may oceans of prosperity spread everywhere.

Concise Long-life Prayer for his Holiness the Dalai Lama

118. In the land encircled by snowy mountains
You are the source of all happiness and good
All-powerful Chenrezig Tenzin Gyatso,
Please remain until cyclic existence is ended.

Dedication of Merit

119. Due to this merit may I soon
Attain the enlightened state of Guru -Buddha
That I may be able to liberate
All sentient beings free from their sufferings.

Request to develop Bodhicitta

120. May the precious beings Bodhi mind.
Not yet born arise and grow.
May that born have no decline
But increase forever more.

Homage to Lama Tsong Khapa

121. Avalokiteshvara, great treasure of objectless compassion;
Manjushri, master of flawless wisdom;
Tsong Khapa, crown jewel of the Snowy Land's sages;
Lobsang Drakpa. I make request at your holy feet. (3x)

End of the Guru Puja

Appendix I: Protector Prayers

Praise of Six-Armed Mahakala

HUNG.

NYUR DZEY CHENREZIG LA CHAK TSAL LO
SHAB DUB DANG CHEY BINAYAKA NEN
NAKPO CHENPO TAK KI SHAM TAB CHEN
CHAK DRUK DRUL GYI GYEN GI NAMPAR GYEN
YEY PA DRILKUK BARPA TINGWA ZIN
TAMA DAMARU NI TRAKTUTROL
YONBA TOBA DANG NEH DUNGTSEYSUM
DEY SHIN SHAKPA SUNG NEH CHING WAR JEY
DRAGPO ZHEL NEH CHEYWA NAMPAR TSIK
CHEN SUM DRAKPO UTA GYEN DU BAR
TREL WAR SINDHU RYE YI LEKPAR JUK
CHIWOR MIKYO GYALPO JEY TAB TEN
TRAKZA MIGO NGACHU DOLSHELCHEN
RINCHEN TOKAM NGA YI U LA GYEN
SHING LEY JON NEY TORMA LEN DZEY PAY
PALDEN CHAK TRUK PA LA CHAK TSAL TO
KONCHOK U PANG NYENBO TO BA DANG
SANGYE TENBA NYENBO TO BA DANG
DACHAK PUNLOP KOR DANG JEYNAM GYI
KYEN NYEN PAR CHEY TAMCHEY SHE WA DANG
CHIDO NGODRUP NYURTU TSAL DU SOL

LAMA GONPO YER MEY LA
DAKNI GUPAY KYAB SU CHI
DAK TSOG SEM CHEN TAM CHEY KYI
NYON MONG MALU SEL WAR SHOK
GONPO LAMA YER MEY LA
DARNAY GUPAY KYAB SU CHI
DAK TSOG SEM CHEN TAM CHEY KYI
BARCHEY MALU SAL WAR SHOG

Appendix II

Inner offering (Long Form)

Tong-pa nyee-to-gyur
tong-pay nang-lay yam-lay lung-kyi kyil-kohr
wun-po shu-yi ip-tapu pa-den kyi-tsen-pa
tay-tingto ram-lay may kil-kyor mar-po to-sum-pa
tay-tingto aleh-me-go kyay-po sum-kyi
tingto aleh-chung-way tur-pa kar-po
tay nang-kyi sharto-dum-lay chung-we par-lang kyi-shar kyur-tsem-pa
lhor amlay jung-we key-shar kyu-tsem-pa
nub-tur zem-lay chung-we langpo-cher-shar ter-tsem-pa
chang-to kham-lay chung-we tay shar hey-tsem-pa
u-soh hung-lay chung-we may-char neh-tsem-pa
char-lhor lam-lay chung-we te-chen bay-tsem-pa
lhor-nup-tu mam-lay chung-way rakta-ray-tsem-pa
nup-chang-tu pam-lay chung-weh chang-sem karmo chur-tsem-pa
chang-char tu tam-lay chung-we kang-mar may-tsem-pa
we-so pam-lay chung-we ti-chu mur-tsem-pa
tay-ta-kyi ting-toe OM karmo
AH marpo HUNG ngong-po sum ten-nay ting-toe sig-par-chur
ran-kyi tug-kay HUNG-lay ö-zer-tur
long-lah pog-beh lung-yur may-bhar
tur-peh tze-nam shu-shing kol-war-gyur
yee-kay sum-lay ö-zer rimpa-shin-to tur-pay
ku-dor-je sung-dor-je tug-dor-je nam kug-neh yee-kay sum-la
rim-kye tim-pa-nam tur-pa lhung-nay shu-way
HUNG-key kar-dog tri-nu-key kun-jang
I-ay duts-tser tog-par-cher
OM-kyer mang-pur bar-shing pel-war-gyur

Inner offering (Long Form)

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.

Appendix III: Notes to text

1. Guru Yoga is the essence of all paths, the answer to making the best use of life. Start by generating bodhimind, taking refuge, meditating on the four immeasurables, followed by generating yourself in the form of either Yamantaka, Guhyasamaja or Heruka. From the body of the Yidam, light radiates and purifies all environments and their inhabitants. The environment becomes the mandala; its inhabitants, gods and goddesses. So accordingly, this verse follows.
2. Inner and all other offerings should be blessed as in any other ritual in accordance with Mahayana tantra. A shorter way follows.
3. In actual practice, it is important to say these words clearly, without haste, and visualize the meaning through the mind. Concentrate and meditate on the message given by the words.
4. Here you can generate Buddha Dorje Chang as mentioned in the text, or Yamantaka or Heruka, which should be learned separately.
5. This is how you see the Lama inseparable from Dorje Chang, fulfilling the demand of the fifty verses of Guru Yoga. Aggregates, elements, etc., are generated in the form of five Dhayani Buddhas and consorts, which fulfills the vajra mala tantras ("In the body of the Vajra master, the Buddha's bodies remain sequential").
 - a) Generate the supreme field.
 - b) Invocation of wisdom beings, dissolving, and remaining permanent.
 - c) Seeing them as the completion of total refuge.
This is the essence.
6. Nagarjuna says: "Forget all other offerings, concentrate on offering to the Lamas. Making them happy is sure to obtain wisdom." Making offerings to all Buddhas and Bodhisattvas is important, but it is emphasized that making offerings to the lama is more important. Therefore, the Seven Limb offerings follow.
7. All the offerings are in nature and purpose seen as bliss-void inseparable. Offer according to these verses.

8. In the root tantras, it is explained that you should always perceive the qualities of the Lama and disregard the faults. Reflect on the advantages of correctly relying on your spiritual teacher and the disadvantages of not doing so. By thinking with single-pointed concentration that the teacher is the sole, undecieving refuge, the embodiment of the Three rare and supreme jewels, take refuge and make intense requests while reciting the '*Mig tse ma*' chant as many times as possible.

9. Having meditated in this way, by mixing together one's mind and that of the Lama-Yidam, carry on all your activities throughout the day by perceiving all appearances as the union of great bliss and emptiness. Combining the yoga of generation and completion stage practices, persevere in gradually training your mind in the stages of the path.

10. Thus by practicing in this way everyday, you are actually training in the essence of all sutras and tantras.