

LAMA CHÖPA

Guru Puja prayer book



Arranged by Lama Tendar

MEDICINE BUDDHA TANTRAYANA MEDITATION CENTRE



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

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PRELIMINARY PRACTICE

Prayer of Shakya Munye Buddha

TON PAR CHOM DAN DHEN, DE ZHIN SHEG PA, DRA CHOM PA, YANG DAG PAR,
DZOG PAI SANG GYE, RIG PA DANG, ZHAP SU DAN PA, DE WAR SHAG PA, JIG
TEN CHEN PA, CHE BU DUL WA, KHA LO GYUR WA, LA NA ME PA, LHA DANG
MI NAM CHI, TON PA SANG GYE, CHOM DAN DHEN, PAL GYAL WA, SHAKYA
THUP PA LA, CHAG TSAL LO, CHO DO CHAP SU CHI WO

Guru, Master, Bhagavan, Tathagata, Arhant, complete perfect and fully awakened one, perfect in knowledge and good conduct, Sugata, knower of the World, supreme driver of human beings to be tamed, teacher of Gods and human beings, to you, the Buddha, Bhagavan, Glorious Conqueror, Shakyamuni, to you, I prostrate, go for refuge, and make offerings. Please grant me your blessing.

TADYATHA OM MUNI MUNI MAHA MUNYAE SVAHA

Taking Refuge and Generating Bodhicitta

CHOG CHU DU SUM GYI, DE ZHIN SHEG PA, THAM CHE KYI, KU SUNG THUG,
YON TAN TRIN LAE THAM CHI NGO WOR GYUR PA, CHOE KYI PHUNG PO TONG
TRAG GYE CHU TSA ZHI JUNG NEE, PHAG PAI GE DUN THAM CHE KYI NGA DAG,
DRIN CHEN TSA WA DANG, GYU PAR CHE PAI, PAL DAN LA MA DAM PA NAM
LA KYAB SU CHI WO

Nature incorporating the entire body, speech, mind, qualities, and activity of all the Tathagatas of the three times and ten directions; source of eighty-four thousand collections of Dharmas; Lord of all Arya Sangha, I seek refuge in the kind and glorious holy root and lineage Gurus.

LAMA LA CHAB SU CHE WO / SANG GYE LA CHAB SU CHE WO
CHOE LA CHAB SU CHE WO / GEN DU LA CHAB SU CHE WO (x3)
YI DAM CHI KOR CHI, LHA TSO, KOR DANG, CHI PA, NAM LA CHAB SU CHE
WO / PAL GON DAM PA CHOE CHONG-YE / SUNG MA YE SHI CHI CHAN DANG
DHEN PA NAM LA CHAB SU CHE WO

I take refuge in the Guru, I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha. For the sake of all mother and father sentient beings I transform myself into a Guru-Yidam-Mandala and thus I will lead all sentient beings to supreme enlightenment.

SANG GYE CHO DANG TSO, CHE CHOG NAM LA
JANG CHUB BAR DU DHA NE CHAB SU CHE
DAG GI JIG SOG GYI PAI TSO NAM CHI
DROL LA PAN CHAR SANG GYE DRUB PAR SHOK. (3x)

I go for refuge until I am Enlightened to the Buddha, the Dharma and the highest assembly. From the virtuous merit I collect by practicing the teaching, may I attain the state of a Buddha to be able to benefit all sentient beings.

KUN CHOG SUM LA DAG KYAB CHI
DIG PA THAM CHE SO SOR SHAG
DRO WAI GE LA JE YI RANG
SANG GYE JANG CHUB YI KYI ZUNG
SANG GYE CHOE DANG TSO, CHOG LA
JANG CHUB BAR DU DAG KYAB CHI
RANG ZHEN DUN NI RAB DRUB CHIR
JANG CHUB SEM NI KYE PAR GYI
JANG CHUB CHOG GI SEM NI KYE GYI NE
SEM CHEN THAM CHE DAG GI DRON DON NYER
JANG CHUB CHOE CHOG YI ONG CHE PAR GYI
DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG (x3)

I go for refuge to the Three jewels; I confess individually all my negativities. I rejoice in the merit of migrating beings. I take hold with my mind the perfect state of a Buddha. I go for refuge until I am enlightened To the Buddha, the Dharma, and the supreme Sangha assembly, And I do so to attain an enlightened mind. In order to fulfil the aims of myself and others I shall develop a supreme enlightened motive, and toward all sentient beings, my invited guests, I shall act with supreme enlightened conduct. May I become a Buddha to benefit all. (x3)

SEM CHEN THAM CHE DE WA DANG, DE WAI GYU DANG, DHEN PAR GYUR CHIK.

SEM CHEN THAM CHE DOOK NGAL DANG, DOOK NGAL YI, GYU DANG DRAL WAR GYUR CHIK.

SEM CHEN THAM CHE DOOK NGAL ME PAY, DE WA DANG MI DRAL WA GYUR CHIK.

SEM CHEN THAM CHE, NYE RING CHAK DHANG, NYI DANG DRAL WAI, TANG NYOM LA, NEE PAR GYUR CHIK. (x3)

May all sentient beings have happiness and the cause of happiness, May all sentient beings be free of suffering and the cause of suffering. May all sentient beings not be separated from the bliss that is free of suffering. May all sentient beings live in equanimity, free from attachment and hatred. towards those near and far. (x3)

From Arya Nagarjuna's "Middle Way"

**GANG GI TEN CHING DREL WAR JUNG / GAG PA ME PA KYE ME PA /
CHE PA ME PA TAG ME PA / ONG WA ME PA DRO ME PA /
THA DE DON MIN DON CHIG MIN / TRO PA NYER ZHI ZHI TEN PA
DZOG PAI SANG GYA MA NAM KYI / DAM PA DE LA CHAG TSAL LO**

He, who taught dependent origination; no cessation and no origination, no annihilation and no permanence, no coming and no going, neither different nor same - this thorough calming of conceptual elaborations: to you, who is supreme speaker, among all fully enlightened buddhas, I pay homage.

From Buddha Maitreya's Abhisamayalamkara

NYEN THO ZHI WA TSOL NAM KUN SHE NYI KYI NYE ZHIR TRI DZE GANG YIN
DANG

DRO LA PHAN PAR JE NAM LAM SHE NYI KYI JIG TEN DON DRUB DZE PA GANG
GANG DANG YANG DAG DEN PE THUB NAM NAM PA KUN DEN NA TSOG DI
SUNG PA

NYEN THOE JANG CHUB SEM PAI TSOG CHE SANG GYE KYI NI YUM DE LA CHAG
TSAL LO

By the knower of all, hearers seeking pacification are led to peace; by the knower of paths, those benefiting migrating beings accomplish the welfare of the world; by the perfect possession of it, the subduers teach the varieties possessing all aspects; to these mothers of the buddhas, together with the host of hearers and bodhisattvas - homage.

TOG PAI DRA WA NAM SAL CHING / ZAB CHING GYA CHEI KU NGA WA / KUN
TU ZANG POI WO ZER DAG / KUN NE TRO LA CHAG TSAL LO

Eradicating what is generated with conceptual fabrication, endowed with the body of profound truth of sublime realisation, shining with the pure light of Samantabhadra, I prostrate to the complete radiant one.

TAM CHE DU NI SA ZHI DAG / SEG MA LA SOG ME PA DANG / LAG THIL TAR
NYAM BE DUR YA / RANG ZHIN JAM POR NE GYUR CHIG

May the surface of the Earth in every direction be pure, without even a pebble, as smooth as the palm of a child's hand, naturally polished as is lapis lazuli.

Invocation of all sentient beings

MA LU SEM CHEN KUN GYI GON GYUR CHING
DU DE PUNG CHE MI ZE JOM DZE LHA
NGO NAM MA LU YANG DAG KHYEN GYUR PAI
CHOM DEN KHOR CHE NE DIR SHEG SU SOL

Protector of all beings without exception, divine destroyer of the intractable legions of Mara, perfect knower of all things, Bhagavan and retinue, please come here.

JI TAR DAM PA TZAM GYI NI / LHA NAM KYI NI TRUE SOL TAR /
LHA YI CHU NI DAG PA YI / DE ZHIN DAG GI KU TRUE SOL /

Just as after the birth of Buddha, the gods made offerings of pure water, I also offer a bath to the Buddha with the pure nectar.

SAB JAM YANG PA LHA YI GOE / MI CHE DOR JE KU NYE LA /
MI CHE DE PAI DAG BUL NA / DAG KYANG KOR JE KU THOB SHOG

By offering so, smooth, and fine divine dress with indestructible faith in you who have attained the indestructible vajra holy body, May I too achieve the vajra holy body.

SA SHI PUL CHI JUNG SHING ME TOG TRAM / RI RAB LING SHI NYI DHE GYAN
PA DHI / SANG GYE SHING LA MIG TE PHUL WAI YEE / DROR KUN NAM DHAG
ZHING DU CHOD PAR SHOK

This ground, anointed with perfume, strewn with flowers, adorned with Mount Meru, four continents, the sun and the moon. I imagine this as a buddha-field and offer it. May all living beings enjoy this pure land!

Ganden Lha Gya Ma, Lama Tsongkhapa Guru Yoga

Invocation

GAN DAN LHA GAI GON GYE THUG KA NE
RAB KAR ZHO SAR PUNG TRAI CHU ZIN TSER
CHO KYI GYAL PO KUN CHEN LOB ZANG DRAG
SI DANG CHA PA NEE DIR SHEG SU SOL

You who emanate from the heart of the saviour of the hundred devas Joyful Realm, on the peak of a cloud (water holder) resembling clumps of extremely fresh white curd, the king of dharma, omniscient Lobsang Dragpa, with your sons I request you to come to this place.

Requesting to Have a Stable Life

DUN GYI NAM KHAR SENG THRI PE DAI TENG
JE TSUN LA MA GYE PAI ZUM KAR CHAN
DAG LOB DE PAI SO NAM ZHING CHOG TU
TAN PA GYA CHIR KAL GYAR ZHUG SU SOL

In the sky before me, on a lion throne, lotus, and moon disc, the sublime lama smiles with delight. Supreme field of the merit of mind's devotion, I beg you to abide for a hundred eons to increase the teachings

Prostration

SHE JAI KHYON KUN JAL WAI LO DROE THUG
KAL ZANG NA WAI GYAN GYUR LEG SHE SUNG
DRAG PAI PAL GYI LHAM MER ZEE PAI KU
THONG THOE DRAN PA DON DHAN LA CHAG TSHAL

Your holy mind understands the full extent of objects to be known. Your eloquent speech is the ear-ornament of the fortunate ones. Your holy body is glowing and glorious with fame. To you, who it is meaningful to see, hear, and remember, I prostrate.

Offerings

YI WONG CHO YON NA TSOG ME TOG DANG
DRI ZHIM DUG POE NANG SAL DRI CHAB SOG
NGO SHAM YI TRUL CHO TRIN GYA TSO DI
SO NAM ZHING CHOG KYO LA CHO PAR BUL

Beautiful drinking water, various arranged flowers, fragrant incense, light, scented water and so forth actually performed and mentally transformed, oceans of clouds of offerings I offer to you, the supreme field of merit.

Confession

GANG ZHIG THOG ME DU NAY SAG PA YI
LU NGAG YI CHI MI GE CHI GYI DANG
CHEE PA DOM PA DSUM GYI MI THUN CHOG
NYING NAY GYO PA DRAG PO SO SOR SHAG

Whatever non-virtues of body, speech and mind, especially actions opposite to the three vows, that I have created from beginningless time, from the bottom of my heart I regret and fervently confess them all individually.

Rejoicing

NYIG MI DU DHIR MANG THOE DRUB LA TSON
CHO GYE PANG PAI DAL JOR DON YO JE
GON PO CHO CHI LAB CHEN ZE PA LA
DAG CHAG SAM PA THAG PAI YI RANG NGO

In this time of the five degenerations, you strove for many listenings and realizations and made meaningful the perfect human rebirth by renouncing the eight worldly concerns. In the saviour's extensive deeds, I rejoice sincerely from the depths of my heart.

Requesting and Beseeking

JE TSUN LA MA DAM PA CHE NAM CHI
CHO KUI KHA LA CHEN TSEI TRIN THRIG NAY
JI TAR TSAM PAI DUL JAI ZIN MA LA
ZAB GYA CHO CHI CHAR PA BAB TU SOL

Please holy supreme gurus, from billowed clouds of compassion and wisdom in the sky of dharmakaya. Make rainfalls of profound and extensive teachings of whatever is suitable for the ears of sentient beings who are the objects to be subdued.

Dedication

DAG GI JI NYE SAG PA GYE WA DHI
TAN DANG DRO WA KUN LA GANG PHAN DANG
CHE PAR JE TSUN LO ZANG DRAG PA YI
TAN PAI NYING PO RING DU SAL JE SHOG

I dedicate whatever virtues I have collected, for the benefit of the teachings and all sentient beings. In particular, for the essential teachings of venerable Lobsang Dragpa to shine forever.

PÄL DEN TSA WÄI LA MA RIN PO CHE
DAG GI CHI WOR PE MI TENG ZHUG LA
KA DRIN CHEN PÖI GO NE JE ZUNG TE
KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL

Magnificent and precious root Guru, please abide on the lotus seat at my crown. Guide me with your great kindness, and grant me the realizations of your holy body, speech, and mind.

Nine Line Prayer to Lama Tsong Khapa

NGON DRUP KUN JUNG THUB WANG DOR JE CHANG
MIG ME TSE WAI TER CHEN CHAN RA ZIG
DRI ME CHEN PAI WANG PO JAM PAI YANG
DU PUNG MA LU JOM DZE SANG WAI DAG
GANG CHAN KHE PAI TSUG GYAN LO ZANG DRAG
CHAP SUM KUN DU LA MA SANG GYA LA
GO SUM GU PAI GO NE SOL WA DEB
RANG ZHAN MIN CHING DROL WAR JIN GYI LOB
CHOG DANG THUN MONG NGO DRUB TSAL DU SOL (X3)

You are Vajradhara, lord of sages, source of all realizations, Avalokiteshvara, great treasure of objectless compassion, Manjushri, master of stainless wisdom, Vajrapani, destroyer of the entire host of maras, Losang Dragpa, crown jewel of sages of the land of snow, to you, guru-buddha, embodying the three refuges, I make requests respectfully with my three doors. Please grant your blessings to liberate myself and others. Please bestow the supreme and common realizations.

TSE RAB KUN TU GYAL WA TSONG KHA PAI
THEG CHOG SHE NYEN NGOE SU ZIN PAI THUE
GYAL WAI NGAG PAI LAM ZANG DE NY LAY
KE CHIG TSAM YANG DHOG PAR MA GYUR CHIG

In all my lives, through the victorious one, Lama Tsongkhapa, acting in person as the Mahayana guru, may I never turn aside for even an instant from the excellent path of the victorious ones.

Lama Chöpa Guru Puja

1. DÄ CHEN NGANG LÄ RANG NYI LA MA LHA
GANG DER SÄL WÄ KU LÄ Ö SER TSOG
CHOG CHUR TRÖ PÄ NÖ CHÜ JIN LAB PÄ
DA PA RAB JAM BA SHIG YÖN TÄN GYI
KÖ PÄ KHYÄ PAR PHÜN SUM TSOG PAR GYUR

From within great bliss I manifest as a guru-deity. From my body a profusion of light rays radiates forth to the ten directions, transforming the environment and the beings therein. All becomes most perfectly arrayed with only infinitely pure qualities.

2. RAB KAR GÄ SEM CHEN PÖ NGANG NYI NÄ
DA DANG KHA NYAM MA GÄN SEM CHEN NAM
DÄNG NÄ JI SI JANG CHUB NYING PÖ BAR
LA MA KÖN CHO SUM LA KYAB SU DRO

From the state of an exalted, white virtuous mind, I and all the infinite sentient beings, my mothers of old, from this moment until our supreme enlightenment, go for refuge to the Gurus and the Three Jewels.

3. NAMO GURUBHYAH/ NAMO BUDDHAYA
NAMO DHARMAYA/ NAMO SANGHAYA (x3)

4. MA SEM CHEN KÜN GYI DÖN GYI CHIR
DA NYI LA MA LHA GYUR NÄ
SEM CHEN THAM CHÄ LA MA LHA-I
GO PHANG CHO LA GOE PAR JA (x3)

For the sake of all mother sentient beings, I shall become a guru-deity, and thus place all sentient beings, into the supreme state of a guru-deity.

5. MA SEM CHEN THAM CHÄ KYI DÖN DU DA GI, TSÄ DI NYI LA NYUR WA
NYUR WAR DÖ MÄ SANG GYÄ, LA MA LHA-I GO PHANG NGÖN DU JÄ

For the sake of all mother sentient beings, I shall quickly, quickly, in this very life,
attain the state of a primordial buddha, guru-deity.

6. MA SEM CHEN THAM CHÄ DUG NGÄL LA DRÄL, DÄ CHEN SANG GYÄ KYI SA
LA GÖ PAR JA, DÄ-I CHIR DU LAM SAB MO, LA MA LHA-I NÄL JOR NYAM SU
LANG WAR GYIO

I shall liberate all mother sentient beings from suffering, and lead them to the great
bliss of Buddhahood. To this end I now shall practice the profound path of guru-deity
yoga.

Consecration of the Offerings

7. OM AH HUM (3x)
NGO WO YÄ SHE LA, NAM PA, NANG CHÖ DANG, CHÖ DZÄ SO SÖ NAM
PA, JÄ LA WANG PO DRUG GI, CHÖ YÜL DU, DÄ TONG GI YÄ SHE, KYÄ
PAR CHÄN KYE PÄ, SA DANG BAR NANG, NAM KHÄ KYÖN THAM CHA,
YONG SU KYAB PÄ, CHI NANG SANG WÄ, CHÖ TRIN DAM DZE CHÄN SIG,
SAM GYI MI KHYAB PÄ, GANG WAR GYUR

Pure clouds of outer, inner, and secret offerings, and rich offerings of ritual
requirements spread inconceivably, Pervading the reaches of space, earth, and sky; In
essence they are pristine awareness, in aspect inner offerings and the various objects
of offering. Their function as objects to be enjoyed by the six senses is to generate the
extraordinary pristine awareness of voidness and bliss.

Visualization of the Merit Field

8. DÄ TONG YER ME LHA LAM YANG PAR,
KÜN SANG CHO TRIN TRIG PÄ Ü
LO MA MÄ TOG DRE BÜ YONG DZE,
DÖ GÜ PAG SAM JÖN PÄ TSER
DONG NGA BAR WÄ RIN CHEN TRI TÄNG
CHU KYE NYIN DA GYÄ PÄ TÄNG

In the vast space of indivisible voidness and bliss, amidst billowing clouds of Samantabhadra offerings, at the crest of a wish-granting tree embellished with leaves, flowers, and fruit, is a lion throne ablaze with precious gems, on which is a lotus, sun, and full moon.

9. KA DRIN SUM DÄN TSA WÄ LA MA,
SANG GYÄ KUN GYI NGO WO NYI
NAM PA NGUR MIG DZIN PÄ GÄ LONG
SHÄL CHIG CHA NYI DZUM KAR TRO
CHA YÄ CHÖ CHÄ YÖN PA NYAM SHAG
DÜ TSI GANG WÄ LHUNG SE NAM
GUR GUM DÄNG DAN CHÖ GÖ SUM SÖL
SER DOG PÄN SHÄ U LA DZE

On this sits my root guru, who is kind in three ways; In essence all buddhas, in aspect a saffron-robed monk, with one face, two arms, radiant with a bright smile. His right hand is in the gesture of expounding the dharma. His left in meditative pose holds an alms bowl filled with nectar. He is draped with three lustrous saffron robes and his head is graced by a golden pundits' hat.

10. THUG KAR KHYAB DA DO JÄ CHANG WANG SHÄL CHIG CHA NYI KUN DO
NGO
DO DRIL SUNG NÄ YING CHUG MAR KHY Ü LHÄN KYE DÄ TONG RÖL PÄ
GYE
NAM MANG RIN CHEN GYÄN GYI TRÄ SHING LHA DZÄ DAR GYI NAB SÄ
LUB

In his heart sits the all-pervading lord Vajradhara, with a blue-coloured body, one face and two arms, holding vajra and bell and embracing Vajradhatu Ishvari; They delight in the play of simultaneous voidness and bliss, are adorned with jewelled ornaments of many designs, and are clothed in garments of heavenly silks.

11. TSÄN PE GYÄN DÄN Ö SER TONG BAR
 JA TSÖN NA NGÄ KOR WÄ Ü
 DO JÄ KYIL TRUNG TSÜL GYI SHUG PÄ
 PHUNG PO NAM DA DÄ SHÄG NGA
 KAM SHI YUM SHI KYÄ CHE TSA GYÜ
 TSIG NAM JANG CHUB SEM PA NGÖ
 BA PU DRA CHOM NYI TRI CHIG TONG
 YÄN LAG TRO WÖ WANG PO NYI
 Ö SER CHOG KYONG NÖ JIN SANG WA
 JIG TÄN PA NAM SHAB KYI DÄN

Radiant with thousands of light rays, adorned with the major and minor signs, the guru sits in the vajra position enhaloed by a five-coloured rainbow. His purified aggregates are the five buddhas gone-to-bliss; His four elements, the four consorts; his sense spheres, energy channels, sinews, and joints are in actuality bodhisattvas; The hairs of his pores are twenty-one thousand arhats; His limbs are wrathful protectors; The light rays are directional guardians, lords of wealth and their attendants; While worldly gods are but cushions for his feet.

12. THA KOR RIM SHIN NGÖ GYÜ LA MA YI DAM KYIL KHOR LHA TSOG DANG
 SANG GYÄ JANG SEM PA WO KHAN DRO TÄN SUNG GYA TSÖ KOR NÄ
 SHUG
 DÄ DA GO SUM DO JÄ SUM TSÄN HUM YIG Ö SER CHA KYU YI
 RANG SHIN NÄ NÄ YÄ SHE PA NAM CHÄN DRANG YÄR ME TÄN PAR
 GYUR

Surrounding him in their respective order sit the direct and lineage gurus, Yidams, hosts of mandala deities, Buddhas, bodhisattvas, heroes and dakinis, encircled by an ocean of dharma protectors. The three doors of each are marked with the three vajras; From their HUM syllables hooked light rays radiate and Draw forth the wisdom beings from their natural abodes and they become inseparably set.

Invocation of The Wisdom Beings

13. PHÜN TSHO DÄ LEG JUNG NÄ DÜ SUM GYI
TSA GYÜ LA MA YI DAM KÖN CHO SUM
PA WO KHAN DRO CHÖ KYONG SUNG TSOG CHÄ
THUG JE WANG GI DIR SHENG TÄN PAR SHUG

Sources of goodness and well-being throughout the three times; root and lineage gurus, yidams, three jewels of refuge, Heroes, dakinis, dharma protectors, and hosts of guardians, by the power of your compassion come forth and abide steadfastly!

14. CHÖ NAM RANG SHIN DRO ONG KÜN DRÄL YANG
NA TSOG DÜL JÄ SAM PA JI SHIN DU
CHIR YANG CHAR WÄ KHYEN TSE TRIN LÄ CHÄN
KYAM GÖN DAM PA KHOR CHÄ SHÄG SU SÖL

Though all things are totally free of inherent coming and going, still you arise through the action of wisdom and loving-compassion, according to the dispositions of the varied disciples; holy saviours, please come forth with your entourages.

15. OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA AE HE
YA HI. DZA HUM BAM HOH! YÄ SHE PA NAM DAM TSIK PA DANG NYI SU
MÄ PAR GYUR

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

Seven-Limbed Practice

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

16. GANG GI THUG JE DÄ WA CHEN PÖ YING
KU SUM GO PHANG CHO KHYANG KÄ CHIG LA
TSÖL DZÄ LA MA RIN CHEN TA BÜ KU
DO JÄ CHÄN SHAB PÄ MOR CHA TSÄL LO

You whose compassion grants even the sphere of great bliss, the supreme state of the three bodies, in an instant, guru with a jewel-like body, Vajradhara, At your lotus feet I prostrate.

Prostrations to the Guru as the Emanation Body (Nirmanakaya)

**17. RAB JAM GYÄL WA KÜN GYI YÄ SHE NI
GANG DÜL CHIR YANG CHAR WÄ THAB KHÄ CHO
NGUR MIG DZIN PÄ GAR GYI NAM RÖL WA
KYAM GÖN DAM PÄ SHAB LA CHA TSÄL LO**

You are the pristine awareness of all infinite conquerors appearing with supreme skilful means in any way that tames, such as manifesting in the guise of a saffron-robed monk: I prostrate at your feet, O holy saviour.

Prostrations to the Guru as the Truth Body (Dharmakaya)

**18. NYE KÜN BAG CHA CHÄ PA DRUNG CHUNG SHING
PAG ME YÖN TÄN RIN CHEN TSOG KYI TÄR
PHÄN DÄ MA LÜ JUNG WÄ GO CHIG PU
JE TSÜN LA MÄ SHAB LA CHA TSÄL LO**

Sole source of benefit and bliss without exception, you eliminated all faults and their imprints, and are a treasury of myriad jewel-like qualities: I prostrate at your feet, O venerable guru.

Prostration to the Guru as Nature Embodying the Three Jewels

**19. LHAR CHÄ TÖN PA SANG GYÄ KÜN GYI NGÖ
GYÄ TRI SHI TONG DAM CHÖ JUNG WÄ NÄ
PHAG TSO KÜN GYI Ü NA LHAND NGÄ WA
DRIN CHÄN LA MA NAM LA CHA TSÄL LO**

You are of the nature of all buddhas, teachers of all, including the gods; The source of the eighty-four thousand pure dharmas, you tower above the whole host of aryas, I prostrate to you, O benevolent gurus.

Prostration to the Guru as Emanations of all Buddhas and Bodhisattvas

20. DÜ SUM CHOG CHUR SHUG PÄ LA MA DANG
RIN CHEN CHO SUM CHA Ö THAM CHÄ LA
DÄ CHING MÖ PÄ TÖ YANG GYA TSOR CHÄ
SHING DÜL NYAM PÄ LÜ TRÜL CHA TSÄL LO

To the gurus of the three times and ten directions; The three supreme jewels and all worthy of homage, with faith, conviction and oceans of lyric praise, I prostrate, manifesting forms as numerous as the atoms of the world.

Offering the Four Waters

21. KYAM GÖN JÄ TSÜN LA MA KHOR CHÄ LA
NA TSOG CHÖ TRIN GYA TSO BÜL WA NI

Saviours, O venerable gurus, together with your entourage, I present you with oceans of clouds of various offerings.

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

22. KÖ LÄ RIN CHEN Ö BAR NÖ YANG LÄ
DAG JE DÜ TSI CHU SHI DÄL GYI BAB

From expansive well-fashioned vessels, radiant and precious, gently flow four streams of purifying nectars.

23. DONG PO SIL MA TRENG WA PÄL LÄG PA
DZE PÄ MÄ TOG SA DANG BAR NANG GANG

Beautiful flowers in trees, as blossoms, and In exquisitely arranged garlands, fill the earth and sky.

24. DRI SHIM PÖ KYI DÜ PA BÄ DUR YÄ
YAR KYE NGÖN PÖ TRIN GYI LHA LAM TRIG

Drifts of lazuli smoke from fragrant Incense billow in blue clouds in the heavens.

25. NYIN DA NOR BU RAB BAR DRÖN ME TSOG
TONG SUM MÜN SEL Ö SER TSÄ GA GÖ

From suns and moons, glittering jewels, and scores of flaming lamps, joyful light dispels the darkness of a thousand million billion worlds.

26. GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄ
PÖ CHÜ TSO CHEN KHOR YUG KÜN NÄ KHYIL

Vast seas of scented waters, imbued with the fragrances of saffron, sandalwood, and camphor, swirl out to the horizons.

27. RO GYÄ CHÜ DÄN SA CHA TUNG WA DANG
LHA DANG MI YI SHÄL SÄ LHÜN POR PUNG

Delicacies of gods and men, drinks and wholesome feasts With ingredients of a hundred flavors, amass at Mount Meru.

28. NA TSO RÖL MÖ JÄ DRA THA YÄ LÄ
JUNG WÄ DANG NYÄN GYUR WÄ SA SUM GÄNG

Music from an endless variety of various instruments Blends into a symphony filling the three realms.

Offering the Five Objects of Desire

29. SUG DRA DRI RO RÄG JÄ PÄL DZIN PÄ
CHI NANG DÖ YÖN LHA MÖ CHO KÜN KHYAB

Goddesses of sense objects, holding symbols of Sight, sound, smell, taste, and touch, pervade all directions.

Offering the Mandala

30. JE WA THRAG GYÄI LING ZHI LHÜN POR CHÄ
RIN CHEN DÜN DANG NYE WÄI RIN CHEN SOG
KÜN GA KYE PÄI NÖ CHÜ PHÜN SUM TSHOG
LHA MII LONG CHÖ DÖ GÜI TER CHEN PO
DANG WÄI SEM KYI PHÜL JUNG ZHING GI CHOG
KYAB GÖN THUG JEI TER LA ÜL WAR GYI

To you, O saviours, treasures of compassion, Eminent and supreme field of merit, I present with pure faith: Mount Meru and the four continents a billion times over, the seven precious royal emblems, the precious minor symbols and more, perfectly delightful environments and beings, and a great treasury of all that gods and men use or desire.

Offering Our Spiritual Practice

31. NGÖ SHAM YI TRÜL YI SHIN GYA TSÖ NGOG
SI SHI NAM KAR LÄ ONG CHÖ DZÄ KYI
DAB TONG GYÄ PÄ KÜN GYI YI TROG CHING
JIG TÄN JIG TÄN LÄN DÄ RANG SHÄN GYI
GO SUM GÄ WÄ MÄ TOG CHI YANG TRA
KÜN SANG CHÖ PÄ DRI SUNG BUM TRO SHING
LAB SUM RIM NYI LAM NGÄ DRÄ DÄN PÄ
GA TSÄL JÄ TSÜN LA MA NYE CHIR BÜL

On the shore of a wish-granting sea grow lotuses Which are offerings arisen from samsara's and nirvana's virtues. Both real and emanated, they captivate all hearts. Flowers, being both worldly and supermundane virtues Of my own and others' three doors, brighten all places. This garden is diffused with myriad fragrances of Samantabhadra offerings; It is laden with fruit—the three trainings, two stages, and five paths: I offer this in order to please you, O venerable gurus.

Inner Offering

32. GUR KUM DANG DÄN SANG PÖ DRI NGÄ CHÄN
RO GYÄ PÄL DZIN GYA JÄ TUNG WA DANG
CHAG KYU NGA DANG DRÖN MA NGA LA SOG
JANG TOG BAR WÄ DÜ TSI GYA TSÖ CHÖ

I offer a drink of China tea the colour of saffron, Rich in a hundred flavours, with a delicate bouquet; The five hooks, five lamps, and so forth Are purified, transformed, and increased into a sea of nectar.

Secret Offering

33. YI ONG LANG TSÖ PÄL DZIN DRUG CHU SHI
DÖ PÄ GYU TSÄL LA KHÄ LÜ TRA MA
SHING KYE NGAG KYE LHÄN KYE PHO NYÄ TSOG
DZE DUG GYU MÄ CHAG GYA NAM KYANG BÜL

I offer even illusion-like consorts, of youthful splendour, Slender and skilled in the sixty-four arts of love; A host of messenger dakinis - Field-born, mantra-born, and simultaneously born.

Suchness Offering

34. DRIB DRÄL LHÄN KYE DÄ WÄ YÄ SHE CHÄ
CHÖ KÜN RANG SHIN TRÖ DANG DRÄL WÄ YING
YÄR ME LHÜN DRUB MA SAM JÖ LÄ DÄ
DÖN DAM JANG CHUB SEM CHO KHYÖ LA BÜL

I offer you the great wisdom of co-emergent bliss, unobstructed, the sphere of the true, unelaborated nature of all phenomena, beyond thought and expression, spontaneous and inseparable, the supreme ultimate bodhicitta

Offering Medicines and Our Services

35. NYÖN MONG SHI GYA TSA SHI NÄ JOM PÄ
SANG PÖ MÄN GYI JÄ DRAG NA TSOG DANG
KHYÖ NYE GYI CHIR DA DRÄN BÜL LAG NA
NAM KHA JI SI BANG SU SUNG DU SÖL

I offer all types of potent medicines To cure the four hundred afflictions caused by defilements And I offer myself as a servant to please you: Pray keep me in your service as long as space endures.

Confession of Non-virtues

36. THOG ME DÜ NÄ MI GÄ DIG PÄ LÄ
GYI DANG GYI TSÄL YI RANG CHI CHII PA
THUG JÄ CHÄ DÄN CHÄN NGAR GYÖ SEM KYI
SHAG SHING LÄN CHÄ MI GYI DOM PAR NÖ

Before those having great compassion, I confess with regret, and vow never to repeat, whatever non-virtuous and evil actions I have done since beginningless time, caused others to do, or in which I have rejoiced.

Rejoicing in Virtue

37. CHÖ NAM RANG SHIN TSÄN MA DANG DRÄL YANG
MI LAM JI SHIN KYÄ PHAG THAM CHÄ KYI
DÄ GA CHIR YANG CHAR WÄ NAM KAR LA
DA CHA SAM PA THAG PÄ YI RANG NGO

Though all things are like a dream, Lacking inherent existence, I sincerely rejoice in every virtue that ever arises As the happiness and joy of all Aryas and ordinary beings.

Request to Turn the Wheel of Dharma

38. PHÜL JUNG KYÄN TSE CHU DZIN BUM TRIG TÄ
THA YÄ DRO DI PHÄN DÄ KÜN DÄ TSÄL
KYE DANG YÜN TU NÄ DANG PEL WÄ CHIR
SAB GYÄ CHÖ KYI CHAR PA WAB TU SÖL

Shower rains of vast and profound dharma, I pray, from a gathering of a million clouds of perfect wisdom and compassion, To grow, sustain, and propagate a garden of moon flowers Of benefit and bliss for the limitless beings.

Requesting the Guru Not to Enter into Nirvana

39. DO JÄ KU LA KYÄ CHI MI NGA YANG
SUNG JUG WANG GI GYÄL PÖ SA MA TOG
DA CHA MÖ PA JI SHIN SI THÄ BAR
NYA NGÄN MIN DA TAG PAR SHUG SU SÖL

Though your vajra body is subject to neither birth nor death, but is a vessel of the mighty king, unification, please abide forever according to my wishes, Not passing beyond sorrow until the end of samsara.

Dedication

40. DÄ TAR TRÜN PÄ NAM KAR GÄ WÄ TSOG
KA DRIN SUM DÄN JÄ TSÜN LA MA YI
TSE RAB KÜN TU DRÄL ME JE DZIN CHING
SUNG JUG DO JÄ CHANG WANG THOB CHIR NGO

I dedicate the collection of white virtues thus created to sentient beings that they may be inseparably cared for in all future lives By venerable gurus kind in the three ways, And may attain the Vajradhara unification.

Praise and Requests

Making Supplications through the Guru's Qualities of the Vinaya

41. YÖN TÄN JUNG NÄ TSÜ TRIM GYA TSO CHÄ
MANG THÖ NOR BÜ TSHO KYI YONG SU TAM
NGUR MIG DZIN PA THUB WANG NYI PÄ JÄ
NÄ TÄN DÜL WA DZIN LA SÖL WA DEB



You are a source of virtue, an immense ocean of moral discipline, and brim with a treasury of the jewels of vast learning; Master, second king of sages clad in saffron, elder, holder of vinaya, I make requests to you.

Making Supplications through the Guru's Qualities of the Mahayana

**42. GANG DANG DÄN NA DÄ WAR SHEG PÄ LAM
TÖN PAR Ö PÄ YÖN TÄN CHU DÄN PA
MA LÜ GYÄL WÄ DUNG TSOB CHÖ KYI JÄ
THEG CHOG GÄ WÄ SHE LA SÖL WA DEB**

You have the ten qualities that make one a suitable guide to teach the path of those-gone-to-bliss; Lord of Dharma, representing all the conquerors, Mahayana guru, I make requests to you.

Making Supplications through the Guru's Qualities of the Vajrayana

**43. GO SUM LEG DAM LO CHEN SÖ DÄN DRANG
YO DANG GYU MÄ NGAG DANG GYÜ SHE SHING
DÄ NYI CHU SUNG DRI DANG CHÄ KHÄ PÄ
DO JÄ DZIN PÄ TSO LA SÖL WA DEB**

With your three doors well subdued, wise, patient, and honest, honourable, knowing the tantras and rituals, Having both sets of ten principles, skilled in drawing and teaching, foremost vajra-holder, I make requests to you.

Making Supplications by Recalling the Kindness of Your Guru

The Guru is kinder than all Buddhas

**44. SANG GYÄ DRANG ME JÖN PÄ MA THÜL WÄ
MA RUNG DÜL KÄ NYIG DÜ DRO WA LA
DÄ SHEG LAM SANG JI SHIN TÖN PA YI
KYAM GÖN THUG JÄ CHÄN LA SOL WA DEB**

You unmistakably show the good way of those-gone-to-bliss to the unruly migrators untamed by countless past buddhas, the beings of this degenerate age, difficult to curb; compassionate saviour, I make requests to you.

The Guru is kinder even than Buddha Shakyamuni

45. THUB PÄ NYI MA DÜ KYI NUB GYUR TÄ
GÖN KYAB MÄ PÄ DRO WA MANG PO LA
GYÄL WÄ DZÄ PA NYÄ WAR DUB DZÄ PÄ
KYAM GÖN THUG JÄ CHÄN LA SÖL WA DEB

At this time of setting of the sun of the Sage's teachings, you enact the deeds of a conqueror For the many migrators who lack a saviour; compassionate saviour, I make requests to you.

The Guru is a Supreme Field of Merit

46. DÜ SUM CHO CHÜ GYÄL WA THAM CHÄ LÄ
GANG GI BA PÜ BU GA CHIG TSAM YANG
DA CHA SÖ NAM SHING DU LEG NGAG PÄ
KYAM GÖN THUG JÄ CHÄN LA SÖL WA DEB

Even a single hair from the pores of your body Is praised as a field of merit for us Higher than the conquerors of the three times and ten directions; compassionate saviour, I make requests to you.

Making Supplications by Proclaiming the Guru's Qualities

Outer Qualities

47. DÄ SHEG KU SUM GYÄN GYI KHOR LO NI
THAB KHÄ GYU TRÜL DRA WÄ JO GEG LÄ
THA MÄL TSÜL GYI DRO WA DREN DZÄ PÄ
KYAM GÖN THUG JÄ CHÄN LA SÖL WA DEB

Adorned by the precious wheels and the three bodies of those-gone-to-bliss, from an intricate web of appearances, with skilful means You manifest in an ordinary form to lead all beings; compassionate saviour, I make requests to you.

Inner Qualities

**48. KHYÖ KYI PHUNG KHAM KYÄ CHE YÄN LAG NAM
DÄ SHEG RIG NGA YAB YUM SEM PA DANG
TRO WÖ WANG PÖ RANG SHIN CHO SUM GYI
DA NYI LA MA CHO LA SÖL WA DEB**

Your aggregates, elements, sensory bases, and limbs
Are in nature the five gone-to-bliss,
their consorts, Bodhisattvas, and wrathful protectors;
essence of the Three Jewels,
supreme guru, I make requests to you.

Secret Qualities

**49. KÜN KHYEN YÄ SHE RÖL PA Ä JUNG WÄ
KYIL KHOR KHOR LO JÄ WÄ DA NYI DÄ
RIG GYÄ KHYAB DAG DO JÄ DZIN PÄ TSO
SUNG JUNG DANG PÖ GÖN LA SÖL WA DEB**

You are the quintessence of ten million mandala cycles
Arising from the play of
omniscient pristine awareness, All-pervading lord of a hundred buddha families,
foremost Vajradhara; lord of primordial unity, I make requests to you.

Suchness Qualities

**50. DRIB ME LHÄN KYE GA WÄ RÖL PA DANG
YÄR ME TÄN YO KÜN KYAB KÜN GYI DAG
THOG MA THA DRÄL KÜN SANG DÖN DAM GYI
JANG CHUB SEM NGÖ KHYÖ LA SÖL WA DEB**

Unobscured, inseparable from the play of simultaneous bliss, the nature of all things,
pervading everything in motion and at rest, Samantabhadra, free of beginning or end;
Actual ultimate bodhicitta, I make requests to you.

Requesting the Guru with the Special One-Pointed Prayer

51. KHYÖ NI LA MA KHYÖ NI YI DAM
KHYÖ NI KHAN DRO CHÖ KYONG TÄ
DÄNG NÄ SUNG TÄ JANG CHUB BAR DU
KHYÖ MIN KYAB SHÄN MI TSÖL WÄ
DI DANG BAR DO CHI MÄ THAR YANG
THUG JE CHAG KYÜ SUNG DZÖ LA
SI SHI JIG DRÖL NGÖ DRUB KÜN TSÖL
TÄN GYI DROG DZÖ BAR CHÖ SUNG (X3)

You are the guru, you are the yidam; You are the dakinis and protectors; From now until enlightenment I shall seek no refuge other than you; In this life, the Bardo, and all future lives, Hold me with your hook of compassion; Save me from the fears of samsara and nirvana; Grant all siddhis; Be my constant friend and guard me from interferences.

Receiving the Blessings of The Four Empowerments

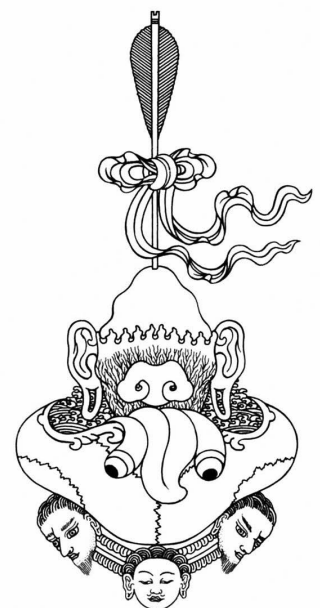
52. DÄ TAR LÄN SUM SÖL WA TAB PÄ THÜ
LA MÄ KU SUNG THUG KYI NÄ NAM LÄ
DÜ TSI Ö SER KAR MAR THING GA SUM
RIM DANG CHIG CHAR JUNG NÄ DAG NYI KYI
NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ
DRIB SHI DAG CHING NAM DAG WANG SHI THOB
KU SHI THOB CHING LA MA NYI PA SHIG
GYE SHIN THIM PÄ JIN GYI LAB PAR GYUR

By the virtue of having thus requested three times, From the seats of my guru's body, speech, and mind, White, red, and dark blue nectars and rays Stream forth one by one, and then all together, into my own three places. And one by one and then all together they absorb, purging the four obscurations, and I receive the four pure empowerments and seeds of the four bodies; a duplicate of the guru Happily dissolves into me and grants inspiration.

The Ganachakra (Tsog) Offering

Blessing of Offering Substances

53. OM HRI TRI VIK TRI TA NA NA HUM PHAT
OM SOBHAVA SHU DHA SARVA DHARMA SOBHAVA SHU DOO HAM
TONG-PA NYI DU GYUR, TONG-PAI NGANG-LAY, YAM-LAY LUNG GI KYIL KHOR
NGON PO ZHU YI, YIP TA BU BA DEN GYI TSEN PA
DE-YI TENG DU RAM LAY ME YI KHYEL KHOR MAR PO DRU SUM PA
DE-YI TENG DU AH LAY MI GOI GYE-BU SUM-GYI TENG DU
AH LAY JUNG WAY THOD PA KARPO
DE YI NANG GI SHAR DUU DRUM LAY JUNG WAI
BA LANG GI SHA GHOE TSEN PA
LHOR AM LAY JUNG WAI CHI YI SHA KUU TSEN PA
NUB TU ZAM LAY JUNG WAI LANG PO CHI YI SHA DEI TSEM PA
JANG-DU KHAM-LAY JUNG-WAI TA YI SHA HEY TSEN PA
Ü SU HUM LAY JUNG WAI MI YI SHA NE TSEN PA
SHAR LHOR LAM LAY JUNG-WAI DRI CHEN BIE TSEN PA
LHOR-NUP TU MAM LAY JUNG WAI RAK TA REE TSEN PA
NUP-JANG DU PAM LAY JUNG WAI JANG SEM KAR PO SHUE TSEN PA
JANG-SHAR DU TAM LAY JUNG WAI KANG MAR ME TSEN PA
Ü SU BAM LAY JUNG WAI DRI CHU MUE TSEN PA
DE DAG GI TENG DU, OM KAR PO, AH MAR PO, HUM NGONG PO
SUM TENG NE TENG DU TSEK PAR GYUR
RANG GI THUG KAI HUM LAY WO SER TRUE
LUNG LA PHOK PAY LUNG-YUE ME BHAR
THOE PAI ZE NAM ZHU SHING KHOL WAR GYUR
YI GE SUM LAY WO SER RIN BA SHIN DU TRUL BAY
KU DOR JE, SUNG DOR JE, THUG DOR JE NAM KUG NEE
YI GE SUM LA RIM GYE THIM PAR NAM
THOE PAR LHUNG NAY SHU WAY
HUM GI KHA DHOG DRI NUE KYI KYON JANG
AA YI DUE TSI TOG PAR JAY
OM KYI MANG PO BAR ZHING PHEL WAR GYUR
OM AH HUM (x3)



Purifying all dualistic appearances with emptiness mantra. The inner offering becomes emptiness. Everything becomes emptiness also dissolves into emptiness.

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 centre, from a HUM, comes the flesh of a human marked with a NA. In the southeast from a LAM, comes faeces 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 centre 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 abundantly.

OM AH HUM (x3)

Actual Presentation of the Tsog Offering

54. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ
SA ME DÜ TSI TSO CHÖ GYA TSO DI
TSA GYÜ LA MÄ TSO NAM NYE CHIR BÜL
OM AH HUM / DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ
E-MA-HO / JIN LAB CHAR CHEN WAB TU SÖL

Ho! This ocean of an offering feast of untainted nectars Made glorious by samadhi, mantra, and mudra, we offer to please you hosts of root and lineage gurus. OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish, E-ma-ho! We request you, please, let a bounteous rain of inspiration pour down.

**55. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ
SA ME DÜ TSI TSO CHÖ GYA TSO DI
YI DAM LHA TSO KHOR CHÄ NYE CHIR BÜL
OM AH HUM / DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ
E-MA-HO / NGÖ DRUB CHAR CHEN WAB TU SÖL**

Ho! This ocean of an offering feast of untainted nectars Made glorious by samadhi, mantra, and mudra, we offer to please you hosts of yidam deities with your entourage. OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish, E-ma-ho! We request you, please, let a bounteous rain of actual attainments pour down

**56. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ
SA ME DÜ TSI TSO CHÖ GYA TSO DI
KÖN CHO RIN CHEN TSO NAM NYE CHIR BÜL
OM AH HUM / DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ
E-MA-HO / DAM CHÖ CHAR CHEN WAB TU SÖL**

Ho! This ocean of an offering feast of untainted nectars Made glorious by samadhi, mantra, and mudra, we offer to please you hosts of precious Supreme Gems. OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish, E-ma-ho! We request you, please, let a bounteous rain of hallowed Dharma pour down

**57. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ
SA ME DÜ TSI TSO CHÖ GYA TSO DI
KHAN DRO CHÖ KYONG TSO NAM NYE CHIR BÜL
OM AH HUM / DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ
E-MA-HO / TRIN LÄ CHAR CHEN WAB TU SÖL**

Ho! This ocean of an offering feast of untainted nectars Made glorious by samadhi, mantra, and mudra, we offer to please you hosts of dakinis and Dharma-protectors OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish E-ma-ho! we request you, please, let a bounteous rain of enlightening influence pour down.

58. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ
SA ME DÜ TSI TSO CHÖ GYA TSO DI
MAR GYUR SEM CHÄN TSO NAM NYE CHIR BÜL
OM AH HUM / DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ
E-MA-HO / TRÜL NANG DUG NGÄL SHI GYUR CHIG

Ho! This ocean of an offering feast of untainted nectars Made glorious by samadhi, mantra, and mudra, we offer to please you masses of limited beings, our mothers. OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish, E-ma-ho! May you stop projecting deceptive appearances and thus end your sufferings

Offering to the Vajra Master

Hold up the offering Tsog, meat substance and nectar, before the Vajra Master

59. E-MA-HO TSO KYI KHOR LO CHÄ
DÜ SUM DÄ SHEG SHEG SHÜL TÄ
NGÖ DRUB MA LÜ JUNG WÄ NÄ
DÄ TAR SHE NÄ PA WO CHÄ
NAM PAR TOG PÄ SEM BOR NÄ
TSOG KYI KHOR LO GYÜN DU RÖL
A LA LA HO

E-ma-ho – a lavish ritual feast! Knowing that in the footsteps tread by the Blissfully Progressed of the three times, you stand as the source of all actual attainments, we invite you now, great heroic vira, having shed all minds of conceptual thought, Continually enjoy our ritual feast. A LA LA HO

Accepting the offering, the Vajra Master replies

60. OM DO JÄ SUM YÄR MÄ PÄ DAG
RANG NYI LA MA LHAR SÄL NÄ
AH SAG ME YÄ SHE DÜ TSI DI
HUNG JANG CHUB SEM LÄ YO ME PAR
LÜ NÄ LHA NAM TSIM CHIR RÖL
A HO MAHA SUKHA

Present the offering to the vajra master

OM – with a nature of three inseparable vajras, I have arisen clearly as a guru-yidam.
AH – this nectar of untainted deep awareness, HUM – without straying from a bodhicitta mind, I taste with delight, to serve to contentment, the deities located within my body.
A HO MAHA SUKHA

Song of the Spring Queen

Song to Move the Dakinis' Heart

61. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NAL JOR MA
KHA DRO DANG NI KHA DRO MA
KUN LA DAK NI SOL WA DEB
DE WA CHE LA GYE PI HERUKA
DE WAI RAB NYOE MA LA NYEN CHE NAY
CHOK KA SHIN TU LONG CHO PA YI NI
LHEN KYE DE WAI CHOR WA LA SHUG SO
AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO
DRI ME KHA DROI TSOK NAM KYI
TSE WAI ZIK LA LAY KUN ZOE

HUM – all Blissfully Progressed and all viras, yoginis, Dakas, and dakinis, we make you requests: As Herukas, delighting in blissful awareness supreme, who treat with respect yoginis bursting with joy, may we enter in union with co-arising bliss By experiencing pleasure according to the rites. **AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO.**

Hosts of flawless dakinis, Gaze with affection and bestow all enlightening effects

**62. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NAL JOR MA
KHA DRO DANG NI KHA DRO MA
KUN LA DAK NI SOL WA DEB
DE WA CHEN PO YI NI RAB KYO PAY
LU NI KUN TU YO WAI KAR KYI NI
CHAK GYAI PEMA ROL PAI DE WA CHE
NAL JOR MA CHOK NAM LA CHO PAR DZO
AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO
DRI ME KHA DROI TSOK NAM KYI
SE WAI JIK LA LAY KUN DZO**

HUM – all Blissfully Progressed and all viras, yoginis, Dakas, and dakinis, we make you requests: Sporting in the lotuses of sealing consorts – minds enlivened by magnificent bliss Bodies swaying in a graceful dance, may we offer great bliss to you, yogini hosts. **AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO.** Hosts of flawless dakinis, Gaze with affection and bestow all enlightening effects

**63. HUM DE SHIN SHEK PA TAM CHAY DANG
A WO DANG NI NALJOR MA
KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB
YI ONG SHI WAI NYA KYI KAR DZE PA
RAB GYE KON PO KYO DANG KANDRO TSOK
DAK KYI DUN TU SHUK TE JIN LOB LA
LYEN KYE DE CHEN DAK LA TSAL DU TSOL**

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

DRI ME KAN DROI TSOK NAM KYI

TSE WAI JIK LA LAY KUN DZO

HUM – all Blissfully Progressed and all viras, yoginis, Dakas, and dakinis, we make you requests: May yoginis dancing in gentle, elegant modes Guardians to full joy, with hosts of dakinis, Alight before us, grant inspiration, And direct us to co-arising bliss

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO. Hosts of flawless dakinis, Gaze with affection and bestow all enlightening effects

64. HUM DE SHIN SHEK PA TAM CHAY DANG

PA WO DANG NI NALJOR MA

KAN DRO DANG NI KANDRO MA

KUN LA DAK NI SOL WA DEB

DE CHEN THAR PAI TSEN NYI DEN PA KYO

DE CHEN PANG PAI KA TUB TU MA YI

TSE CHIG DROL PAR MI SHE DE CHEN KYANG

CHU KYE CHOK KYI U NA NAY PA YIN

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

DRI ME KAN DROI TSOK NAM KYI

TSE WAI JIK LA LAY KUN DZO

HUM – all Blissfully Progressed and all viras, yoginis, Dakas, and dakinis, we make you requests: Great bliss, bearing freedom as your defining mark; Great bliss, lacking which, a marathon of ascetic practice cannot bring liberation in this life – Great bliss, may we savour you at your seat: In the corolla of a supreme lotus.

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

Hosts of flawless dakinis, Gaze with affection and bestow all enlightening effects

65. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA
KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB
DAM GYI U SU KYE PAI PEMA SHIN
CHAK LAY KYE KYANG CHAK PAI KYON MA GO
NAL JOR MA CHOK PEMAI DE WA YI
SI PAI CHING WA NYUR DU DROL WAR DZO
AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO
DRI ME KAN DROI TSOK NAM KYI
TSE WAI JIK LA LAY KUN DZO

HUM – all Blissfully Progressed and all viras, yoginis, Dakas, and dakinis, we make you requests: Like a lotus sprung forth in a swamp of mud, the bliss of the lotus of yoginis supreme Though born from desire, never is tainted by desire’s faults. 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. Hosts of flawless dakinis, Gaze with affection and bestow all enlightening effects

66. HUM DE SHIN SHEK PA TAM CHAY DANG
PA WO DANG NI NALJOR MA
KANDRO DANG NI KANDRO MA
KUN LA DAK NI SOL WA DEB
DRANG TSI CHUNG NAY NAM KYI DRANG TSI CHU
BUNG WÄ TSO KYI KÜN NE THUNG WA TAR
TSEN NYI DRUK DEN TSO KYE GYE PA YI
CHU CHING PA YI RO YI TSIM PAR DZO
AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO
DRI ME KAN DROI TSOK NAM KYI
TSE WAI JIK LA LAY KUN DZO

HUM – all Blissfully Progressed and all viras, yoginis, Dakas, and dakinis, we make you requests: Like a swarm of bees from all sides sipping the essence of honey from its flowering source, May we taste to contentment the enrapturing essence Of a fully bloomed lotus endowed with six qualities

AH-LA-LA LA-LA-HO AH-I-AH AH-RA-LI-HO. Hosts of flawless dakinis, Gaze with affection and bestow all enlightening effects

Offering of Leftover Tsog for the Regional Guardians, and Spirits of the Land

(Sprinkle the inner offering)

67. OM HRI TRI VIK TRI TA NA NA HUM PHAT
OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA SUDDHO HAM
TONG PA NYI DU GYUR TONG PAI NGANG LAY
YAM LAY LUNG ROM LAY ME AH LAY MI GOI GYE PU SUM GYI TENG DU
AH LAY JUNG WI THOE PA KAR PO
DI YI NANG DU SHA NGA DUE TSI NGA DE DAG GI TENG DU
OM AH HUM

RANG GI THUG KAI HUM LAY WO ZER TROE
LUNG YOE ME BAR
THOE PAI NANG GI ZEE NAM ZHU SHING KHOL
YI GE SUM LAY WO ZER TROE PAI DOR JEE SUM KUG NEE
THIM PA THO PAR LUNG TE
ZHU WAI HUM GI KHA DOG DRI NUE CHI CHON JANG
A YI DUE TSIR TOG PAR JE OM GYI MANG POR BAR ZHING PEL WAR GYUR
OM AH HUM (X3)

Purifying all dualistic appearances with emptiness mantra. (The inner offering) becomes emptiness. Everything becomes emptiness also dissolves into emptiness.

While it is empty, from YAM comes wind, from RAM, fire, from AH, three hearthstones of human heads, upon which from AH comes a white skull cup. In it are the five meats and the five nectars. Above them are OM AH HUM. From the HUM at my heart, light rays radiate. The wind stirs, the fire blazes, and the substances in the skull cup melt and boil. Light rays from the three syllables, whereby the three vajras are hooked and absorb into them. The three syllables then fall into the skull cup and melt. Through this, HUM purifies the faults of colour, odour and potential. AH transforms them into nectar. OM multiplies and increases them abundantly. Blessing with three syllables
OM AH HUM (3x)

Short Blessing of Leftover Offering Substances

68. HO TING DZIN NGA DANG CHAG GYÄ JIN LAB PÄ
SA ME DÜ TSI TSO LHAG GYA TSO DI
DAM CHÄN SHING KYONG TSO NAM NYE CHIR BÜL
OM AH HUM / DÖ GÜ PÄL LA RÖL PÄ TSIM DZÄ NÄ
E-MA-HO / NÄL JOR TRIN LÄ TSÜL SHIN DRUB

Take the offering for the regional guardians outside

Ho! This ocean of an offering feast of untainted nectars Made glorious by samadhi, mantra, and mudra, we offer to please you legions of regional guardians bound by oath. OM AH HUM. Having served you to contentment with an array of everything glorious anyone might wish E-ma-ho! we request you, please, help the yogis' enlightening influence work as it should.

69. HO LHAG MÄ DRÖN NAM KHOR CHÄ KYI
TSOG LHAG GYA TSO DI SHE LA
TÄN PA RIN CHEN GYÄ PA DANG
TÄN DZIN YÖN CHÖ KHOR CHÄ DANG

Ho! By offering this ocean of leftovers from the ritual feast to you remaining guests and your crowd, May the precious teachings flourish; May the upholders of the teachings the offering patrons, with their circle

70. KHYÄ PAR NÄL JOR DA CHA LA
NÄ ME TSÄ DANG WANG CHUG DANG
PÄL DANG DRAG DANG KÄL WA SANG
LONG CHÖ GYA CHEN KÜN THOB CHING

And especially we yogis Gain freedom from sickness, long lives Glory, fame, good fortune, And bounteous wealth.

71. SHI DANG GYÄ LA SOG PA YI
LÄ KYI NGÖ DRUB DA LA TSÖL
DAM TSIG CHÄN GYI DA LA SUNG
NGÖ DRUB KÜN GYI TONG DROG DZÖ

Open the way to our actual attainment of enlightening effects such as stilling and increasing. Oath-bound ones, protect and help us to meet the karmic price for all actual attainments.

72. DÜ MIN CHI DANG NÄ NAM DANG
DÖN DANG GEG NAM MÄ PAR DZÖ
MI LAM NGÄN DANG TSÄN MA NGÄN
JA JE NGÄN PA MÄ PAR DZÖ

Exterminate untimely death, Diseases, demons, and obstructing ghosts. Diseases, demons, and obstructing ghosts. All become extinct.

73. JIG TEN DÄ SHING LO LEG DANG
DRU NAM GYÄ SHING CHÖ PHEL DANG
DÄ LEG THAM CHÄ JUNG WA DANG
YI LA DÖ PA KÜN DRUB SHOG

May worldly happiness, crops, and harvests abound; May the Dharma thrive; all goodness and joy come about; And every wish in our minds be fulfilled

74. JIN PA GYA CHEN GYUR PA DI YI TU
DO WAI DON DU RANG JUNG SANG GYE NE
NGON TSE GYAL WA NAM KYI MA LU PA
KYE WOE TSOG NAM JIN PA DROL GYUR CHIG



And by the force of this bountiful giving, may I become a self-made Buddha for the sake of all beings, and by my generosity may I liberate the multitudes of beings who were not liberated by the Buddhas of old.

Reviewing the Entire Stages of the Path

Relying on The Guru as The Root of The Path

75. SHING CHO DAM PA JÄ TSÜN LA MA LA
CHÖ CHING GÜ PÄ SOL WA TAB PÄ THÜ
DÄ LEG TSA WA GÖN PO KHYÖ NYI KYI
GYE SHIN JE SU DZIN PAR JIN GYI LOB

Holy and venerable gurus, supreme field of merit, inspire me to make offerings and devoted requests To you, O protectors and root of all well-being, That I may come under your joyous care.

Recalling Our Precious Human Rebirth

76. LÄN CHIG TSAM SHIG NYE PÄ DÄL JOR DI
NYE KA NYUR DU JIG PÄ TSÜL TOG NÄ
DÖN ME TSÄ DI JA WÄ MI YENG WAR
DÖN DÄN NYING PO LEN PAR JIN GYI LOB

Inspire me to realize how this opportune and fortunate rebirth Is rare and found but once and quickly lost, and thereby, undistracted by the meaningless works of this life, To seize its meaningful essence

The Stages Common to Small Scope

Generating Interest in the Happiness of Future Lives

77. NGÄN SONG DUG NGÄL BAR WÄ ME JIG NÄ
NYING NÄ KÖN CHO SUM LA KYAB DRO SHING
DIG PONG GÄ TSO THA DAG DRUB PA LA
TSÖN PA LHUR LEN JÄ PAR JIN GYI LOB

Afraid as I am of the searing blaze of suffering in the lower realms, inspire me to take heartfelt refuge in the three precious gems And to fervently strive at avoiding non-virtue and Accomplishing all collections of virtue.

The Stages Common to Middling Scope

Developing the wish for liberation

78. DANG NYÖN MONG BA LONG DRA TU TRUG
DUG NGÄL SUM GYI CHU SIN MANG PÖ TSE
THA ME JIG RUNG SI TSO CHEN PO LÄ
THAR DÖ SHUG DRA KYÄ WAR JIN GYI LOB

Violently tossed as I am by waves of delusions and karma, plagued by hordes of sea-monsters—the three suffering—Inspire me to develop an intense longing to be free Of this dreadful boundless great ocean of existence.

Training to obtain liberation

79. SÖ KA TSÖN RA DRA WÄ KHOR WA DI
GA WÄ TSÄL TAR THONG WÄ LO PANG NÄ
LAB SUM PHAG PÄ NOR GYI DZÖ SUNG TÄ
THAR PÄ GYÄL TSÄN DZIN PAR JIN GYI LOB

I have abandoned the view that sees this unbearable prison of cyclic existence as a pleasure grove; Inspire me to maintain the three trainings, the store of the aryas' treasures, And thereby hold the banner of liberation.

The Stages of Great Scope (Developing Bodhicitta)

Generating Compassion

80. NYAM THAG DRO WA DI KÜN DA GI MA
YANG YANG DRIN GYI KYANG PÄ TSÜL SAM NÄ
DUG PÄ BU LA TSÄ WÄ MA SHIN DU
CHÖ MIN NYING JÄ KYÄ WAR JIN GYI LOB

I have considered how all these tormented beings are My mothers who have kindly cared for me again and again; Inspire me to develop unfeigned compassion Like that of a loving mother for her precious child.

Developing Equanimity Between Self and Others

81. DUG NGÄL TRA MO TSAM YANG MIN DÖ CHING
DÄ LA NAM YANG CHOG SHE MÄ PAR NI
DA DANG SHÄN LA KYÄ PAR YÖ MIN SHE
SHÄN DÄ GA WA KYÄ PAR JIN GYI LOB

As no-one desires even the slightest suffering nor ever has enough of happiness, there is no difference between myself and others; Therefore, inspire me to rejoice when others are happy.

Contemplating the Faults of The Self-Cherishing Mind

82. RANG NYI CHE PAR DZIN PÄ CHONG NÄ DI
MIN DÖ DUG NGÄL KYE PÄ GYUR THONG NÄ
LÄ LÄN DÄ LA KHÖN DU SUNG JE TÄ
DA DZIN DÖN CHEN JOM PAR JIN GYI LOB

This chronic disease of cherishing myself Is the cause of unwanted suffering; Perceiving this, may I be inspired to blame, begrudge and destroy this monstrous demon of self-cherishing.

Contemplating the Advantages of Cherishing Others

83. MA NAM CHE SUNG DÄ LA GÖ PÄ LO
THA YÄ YÖN TÄN JUNG WÄ GOR THONG NÄ
DRO WA DI DAG DA GI DRAR LANG KYANG
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

Cherishing my mothers and seeking to secure them in bliss Is the gateway to infinite virtues; Seeing this, may I be inspired to hold them dearer than my life, even should they arise as my enemies.

Exchanging Self for Others

84. DOR NA JI PA RANG DÖN KHO NA DANG
THUB WANG SHÄN DÖN BA SHIG DZÄ PA YI
KYÖN DANG YÖN TÄN YÄ WA TOG PÄ LÖ
DAG SHÄN NYAM JÄ NÜ PAR JIN GYI LOB

In brief, infantile beings labor for their own gain only, While the buddhas work solely for others; Understanding the distinctions between their respective faults and virtues, May I be inspired to be able to exchange myself for others.

85. RANG NYI CHE DZIN GÜ PA KÜN GYI GO
MA NAM CHE DZIN YÖN TÄN KÜN GYI SHI ZUM
DÄ CHIR DAG SHÄN JÄ WÄ NÄL JOR LA
NYAM LEN NYING POR JÄ PAR JIN GYI LOB

Cherishing myself is the doorway to all downfalls, while cherishing my mothers is the foundation of everything good; Inspire me to make the core of my practice the yoga of exchanging myself for others.

Meditating on Taking and Giving (Tonglen)

86. DE NA JÄ TSÜN LA MA THUG JÄ CHÄN
MA GYUR DRO WÄ DIG DRIB DUG NGÄL
MA LÜ DA TA DA LA MIN PA DANG
DA GI DÄ GÄ SHÄN LA TANG WA YI
DRO KÜN DÄ DANG DÄN PAR JIN GYI LOB

Therefore, O venerable compassionate gurus, bless me that all karmic obscurations and sufferings of mother migrators ripen upon me right now, And that I may give others my happiness and virtuous deeds In order that all sentient beings have happiness.

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

87. NÖ CHÜ DIG PÄ DRÄ BÜ YONG GANG TÄ
MIN DÖ DUG NGÄL CHAR TAR BAB GYUR KYANG
LE NGÄN DRÄ BU SÄ PÄ GYUR THONG NE
KYEN NGÄN LAM DU LONG PAR JIN GYI LOB

Though the world and the beings therein are full of the fruits of evil, and undesired sufferings shower upon me like rain, inspire me to see them as means to exhaust the results of negative karma, and to take these miserable conditions as a path.

88. DOR NA SANG NGÄN NANG WA CHI SHAR YANG
CHÖ KÜN NYING PO TOB NGÄ NYAM LEN GYI
JANG CHUB SEM NYI PHÄL WÄ LAM GYUR TÄ
YI DÄ BA SHIG GOM PAR JIN GYI LOB

In short, no matter what appearances may arise, be they good or bad, inspire me to take them into a path enhancing the two bodhicittas Through the practice of the five forces—the essence of the entire dharma— and thus enjoy only a mind of happiness.

89. JOR WA SHI DANG DÄN PÄ THAB KÄ KYI
TRÄL LA GANG THUG GOM LA JOR WA DANG
LO JONG DAM TSIG LAB JÄ NYAM LEN GYI
DÄL JOR DÖN CHEN JÄ PAR JIN GYI LOB

Inspire me to immediately conjoin whatever I meet to meditation by the skilful means of having the four applications, and to make this opportune rebirth worthwhile by practicing the advice and commitments of mind training.

Meditating on The Superior Intention and Bodhicitta

90. TONG LEN LUNG LA KYÖN PÄ TRÜL DÄG CHÄN
JAM DANG NYING JÄ LHAG PÄ SAM PA YI
DRO NAM SI TSO CHÄ LÄ DRÖL WÄ CHIR
JANG CHUB SEM NYI JONG PAR JIN GYI LOB

So that I may rescue all beings from the vast ocean of becoming, inspire me to master true bodhicitta, through love, compassion, and the superior intention conjoined with the technique of mounting taking and giving upon the breath.

Taking the Vows of Aspiring and Engaging Bodhicitta

91. DÜ SUM GYÄL WA KÜN GYI DRÖ CHIG LAM
NAM DA GYÄL SÄ DOM PÄ GYÜ DAM SHING
THEG CHO TSÜL TRIM SUM GYI NYAM LEN LA
TSÖN PA LHUR LEN JÄ PAR JIN GYI LOB

Inspire me to eagerly strive in the practice of the three moralities of the Mahayana, And to bind my mind-stream with pure bodhisattva vows, The single path journeyed by victorious ones of the three times.

Practicing the Six Perfections (Pāramitā)

Perfection of Generosity

92. LÜ DANG LONG CHÖ DÜ SUM GÄ TSO CHÄ
SEM CHÄN RANG RANG DÖ PÄ NGÖ GYUR TÄ
CHA ME TONG SEM PÄL WÄ MÄN NGA GI
JIN PÄ PHAR CHIN DZOG PAR JIN GYI LOB

Inspire me to transform my body, wealth, and virtues of the three times into the objects desired by each sentient being; And through the advice of enhancing detached giving, Complete the perfection of generosity.

Perfection of Moral Discipline

93. SO THAR JANG SEM SANG NGAG DOM PA YI
CHE TSAM SOG GI CHIR YANG MI TONG SHING
CHÖ DÜ DANG SEM CHÄN DÖN DRUB PÄ
TSÜL TRIM PHAR CHIN DZOG PAR JIN GYI LOB

Inspire me to complete the perfection of moral conduct by working for sentient beings, accumulating virtuous qualities, and not transgressing the bounds of the pratimoksha, Bodhicitta or tantric vows, even at the cost of my life.

Perfection of Forbearance

94. KHAM SUM KYÄ GU MA LÜ TRÖ GYUR TÄ
SHÄ SHING TSANG DRU DIG SHING SOG CHÖ KYANG
MI TRUG NÖ LÄN PHÄN PA DRUB JÄ PÄ
SÖ PÄ PHAR CHIN DZOG PAR JIN GYI LOB

Should all the nine types of beings of the three realms Become angry at me, abuse, upbraid, threaten, or even kill me, inspire me to complete the perfection of patience And, undisturbed, work for their benefit in response to their harm.

Perfection of Joyous Effort

95. SEM CHÄN RÄ RE CHIR YANG NAR ME PÄ
MÄ NANG KÄL PA GYA TSOR NÄ GÖ KYANG
NYING JE MI KYO JANG CHUB CHOG TSÖN PÄ
TSÖN DRÜ PHAR CHIN DZOG PAR JIN GYI LOB

Even if I must remain in the fires of Avici for an ocean of eons for the sake of each sentient being, Inspire me to complete the perfection of joyous effort, And through compassion to strive for supreme enlightenment.

Perfection of Mental Stabilization

96. JING GÖ NAM PAR YENG WÄ KYÖN PANG NÄ
CHÖ KÜN DÄN PÄ TONG PÄ NÄ LUG LA
TSE CHIG NYAM PAR JOG PÄ TING DZIN GYI
SAM TÄN PHAR CHIN DZOG PAR JIN GYI LOB

By avoiding the faults of dullness, agitation, and distraction, with one-pointed concentration set on the mode of existence of all phenomena—voidness of true existence— Inspire me to complete the perfection of concentration.

The Perfection of Wisdom

Space-like Practice of Emptiness During Meditation Session

97. DÄ NYI SO SOR TOG PÄ SHE RAB KYI
DRANG PÄ SHIN JANG DÄ CHEN DANG DREL WA
DÖN DAM NYAM SHAG NAM KHÄ NÄL JOR GYI
SHE RAB PHAR CHIN DZOG PAR JIN GYI LOB

Through the wisdom discriminating suchness Conjoined with the induced tranquillity and great bliss, inspire me to complete the perfection of wisdom Through the space-like yoga absorbed on the ultimate truth.

Illusion-like Practice of Emptiness Post-Meditation

98. CHI NANG CHÖ NAM GYU MA MI LAM DANG
DANG WÄ TSO NANG DA SUG JI SHIN DU
NANG YANG DÄN PAR MÄ PÄ TSÜL TOG NÄ
GYU MÄ TING DZIN DZOG PAR JIN GYI LOB

Inspire me to perfect the illusion-like concentration by realizing how all outer and inner phenomena lack true existence yet still appear like illusions, dreams, or the moon's image in a still lake.

Training the Mind in The Profound Middle View

99. KHON DE RANG SHIN DÜL TSAM MÄ PA DANG
GYU DRÄ TEN DREL LU WA MÄ PA NYI
PHÄN TSÜN GÄL ME DROG SU CHAR WA YI
LU DRUB GONG DÖN TOG PAR JIN GYI LOB

Samsara and nirvana have not an atom of true existence, while dependent arising by cause and effect is non-deceptive; Inspire me to realize the import of Nagarjuna's thought: 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

100. DÄ NÄ DO JÄ DZIN PÄ DÄ PÖN GYI
DRIN LÄ GYÜ DÄ GYA TSÖ JING GÄL TÄ
NGÖ DRUB TSA WA DAM TSIG DOM PA NAM
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

Then, through the kindness of my helmsman, Vajradhara, inspire me to cross the labyrinth ocean of tantra by holding my vows and pledges, the root of siddhis, dearer than my life.

Meditating on the Generation Stage of Highest Yoga Tantra

101. KYÄ SHI BAR DO GYÄL WÄ KU SUM DU
GYUR WÄ RIM PA DANG PÖ NÄL JOR GYI
THA MÄL NANG SHEN DRI MA KÜN JANG TÄ
GANG NANG LHA KUR CHAR WAR JIN GYI LOB

Inspire me to cleanse all stains of attachment to ordinary appearance through the first-stage yoga of transforming birth, death, and bardo into the three conquerors' bodies, and to see whatever appears as the deity.

Meditating on the Completion Stage of Highest Yoga Tantra

102. NYING GÄ DAB GYÄ DU TI Ü DAG TU
GÖN KHYÖ SHAB SEN KÖ PA LÄ JUNG WÄ
Ö SÄL GYU LÜ SUNG DU JUG PÄ LAM
TSÄN DIR NGÖN DU GYUR WAR JIN GYI LOB

Setting your feet, O protector, in the eight petals of my heart within the central channel, inspire me to actualize the path uniting clear light and illusory body in this very lifetime.

Transference of Consciousness at the Time of Death

103. LAM NA MA SIN CHI WÄ CHÜ JE NA
TSÄN THAB TSANG GYA LA MÄ PHO WA NI
TOB NGA YANG DA JAR WÄ DAM NGA GI
DAG PÄ SHIN DU DRÖ PAR JIN GYI LOB

Should I not have completed the points of the path at the time of death, inspire me that I may reach a pure land by either the instructions on applying the five forces, or by forceful means to enlightenment, the guru's transference.

Praying to Be Guided by Our Guru in All Future Lives

104. DOR NA KYÄ SHING KYÄ WA THAM CHÄ DU
GÖN PO KHYÖ KYI DRÄL ME JE SUNG NÄ
KU SUNG THUG KYI SANG WA KÜN DZIN PÄ
SÄ KYI THU WOR GYUR WAR JIN GYI LOB

In short, O protector, inspire me that I may be cared for by you inseparably in all my future lives, and become the chief of your disciples, holding every secret of your body, speech, and mind.

105. GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄ
KHOR GYI THOG MA NYI DU DAG GYUR TÄ
NÄ KAB THAR THUG GÖN DÖ MA LÜ PA
BÄ ME LHÜN GYI DRUB PÄ TRA SHI TSÖL

Protector, please grant me the good fortune to be the very foremost of your retinue wherever you manifest Buddhahood, and that all my temporal and ultimate wishes and needs be effortlessly and spontaneously fulfilled.

Dissolving the Merit Field

106. DÄ TAR SÖL WA TAB PÄ LA MA CHOG
JIN GYI LAB CHIR GYE SHIN CHI WOR JÖN
LAR YANG NYING GÄ PÄ MÄ SE-U DRU LA
SHAB SEN Ö CHAG TÄN PAR SHUG SU SÖL

Having been thus entreated, pray grant this request, O supreme gurus, so that you might bless me, happily alight on the crown of my head and once again set your radiant feet firmly at the corolla of my heart lotus.

Dedications of Merits

107. DI TAR GYI PÄ NAM KAR GÄ WA YANG
DÜ SUM DÄ SHEG SÄ CHÄ THAM CHÄ KYI
DZÄ PA MÖN LAM MA LÜ DRUB PA DANG
LUNG TOG DAM CHÖ DZIN PÄ GYU RU NGO

I dedicate the merit thus gathered toward the realization of aims and deeds of buddhas and their children of three times, and to the upholding of the doctrine of scripture and insight.

108. DÄ YI THU LÄ TSÄ RAB KÜN TU DAG
THEG CHO KHOR LO SHI DANG MI DRÄL SHING
NGE JUNG JANG SEM YANG DA TA WA DANG
RIM NYI LAM GYI DRÖ PA THAR CHIN SHOG

May I in all my lives, through the force of this merit, never separate from the four wheels of the great vehicle and accomplish all the stages of the path, renunciation, bodhicitta, perfect view, and the two stages.

Verses of Auspiciousness

SI SHI NAM KAR JI NYE GÄ TSÄN GYI
DENG DIR MI SHI GÜ PA KÜN DRÄL TÄ
NÄ KAB THAR THUG GÄ LEG NAM KHÄ DZÖ
PHÜN TSOG PÄL LA RÖL PÄ TRA SHI SHOG

With whatever positive features there are, in the lustre of samsara or the peace beyond, may all be propitious for setting ourselves free, here and now, from all hardships and torment, and thus, for savouring the splendours and glories of a celestial treasure of everything provisionally and ultimately constructive and good.

KÜN KHYEN LO SANG DRAG PÄ CHÖ KYI DER
LAB SUM NAM DAG TSÄ CHIG DRUB LA TSÖN
NÄL JOR RAB JUNG TSO KYI YONG GANG WÄ
THUB TÄN YÜN DU NÄ PÄ TRA SHI SHOG

May all be propitious for the Sage's teachings to endure ever onward through the centres of the Dharma of Lobsang Dragpa, the omniscient, being filled with hosts of yogis and monastics single-pointedly striving to master the three pure trainings.

SHÖN NÜ DÜ NÄ LA MA LHA CHOG LA
SÖL WA TAB PÄ LO SANG DRAG PA YI
JIN LAB SHUG NÄ SHÄN DÖN LHÜN GYI DRUB
LO SANG DO JÄ CHANG GI TRA SHI SHOG

May all be propitious for us to make our requests to the supreme guru-yidam from the time of our youths, And inspired through that by Lozang - dragpa, for us spontaneously to benefit others with a Lozang - Vajradhara state.

DÖ GÜ JOR PA YAR GYI TSO TAR PHÄL
KYÖN ME RIG KYI DÄL DRO GYÜN CHÄ
NYIN TSÄN LO SANG DAM PÄ CHÖ KYI DA
PHÜN TSOG PÄL LA RÖL PÄ TRA SHI SHOG

May all be propitious for our sum of enrichments wished for in life to swell like a lake in the monsoon rains, and for our rebirths of respite in faultless families to flow without break, that we may pass day and night with the hallowed Dharma of Lozang, and thus savour every splendid and glorious attainment.

DA SOG NAM KYI DENG NÄ JANG CHUB BAR
GYI DANG GYIN GYUR GÄ WA CHI SAG PA
SHING DIR JÄ TSÜN DAM PÄ SUG KYI KU
GYUR ME DO JÄ TAR TÄN TRA SHI SHOG

By whatever build-up of constructive forces there may be, from what all of us have done and shall continue to do from now till enlightenment, may all be propitious for the Bodies of Form of ennobling, impeccable hallowed ones to remain in this land, immutable like vajras.

Long Life Mantra of His Holiness the Dalai Lama



**TONG NYI NYING JE ZUNG DU JUG PÄI LAM / CHE CHER SÄL DZÄ GANG CHÄN
TÄN DRÖI GON / CHAG NA PE MO TEN ZIN GYA TSO LA /SOL WA DEB SO ZHE
DON LHÜN DRUB SHOG**

Saviour of the Snow Land Teachings and transmigratory beings, who makes extremely clear the path that is unification of emptiness and compassion, to the Lotus Holder, Tenzin Gyatso, I beseech may all your holy wishes be spontaneously fulfilled.

**OM AH GURU BENZA DHARA BHA-TRA RAM MANJUSHRI VANGEN-
DRA SUMATI JHANA SHASANA DHARA SAMUDRA SHRI BHADRA
SARVA SIDDHI HUM HUM**

**GANG RI RA WAI KOR WAI ZHING KAM DIR / PANG DANG DE WA MA LU
JUNG WAI NEE / CHEN REN ZIG WANG TEN ZIN GYA TSO YI / ZHA PAI SI TAI
BAR DU TAN GYUR CHIG**

O Avalokiteshvara, Tenzin Gyatso, the source of benefit and bliss in the snow land of Tibet please live until the end of cyclic existence.

Praise of Mahakala Dharma Protector



Mahakala is the wrathful aspect of Aalokiteshvara, the Buddha of Compassion. The main role of Mahakala is to fulfil the four enlightened activities of pacifying interferences, increasing favourable circumstances, gaining control over situations and, if all else fails, destroying obstacles with wrathful force. Everyday Lama Tendar performs Mahakala Puja dedicated to the dharma friends of our centre and to all sentient beings.

HUM! NYUR ZEE CHAN REN ZIG LA CHAG TSAL LO
ZHAB DHUB THAM CHEE BIE NA YA KA NEE
NAG PO CHEN PO TAG GI SHAM THAB CHAN
CHAG DRUG DRUL GYE GYAN GYE NAM PAR GYAN

Quick-acting Avalokita, homage to you! Wearing anklets, you trample Ganesa.
Mahakala, you wear a tiger-skin loincloth, fully adorned with snake-ornaments on your six arms.

YEE PA DRI GUG BAR WE TRENG WA ZIN!
THA MA DRA MA RU NI GRAG TU TROL
YON PA THOE PA DANG NI DHUNG TSE SUM
DE ZHIN ZHAG PA ZUNG NEE CHING WAR JE

The (first) right holds a triku (chopping-knife), the middle a mala, the last plays violently a damaru; The left hold a skull-cup, and a three-pronged lance, And likewise a noose, which serves for tying up.

**DRAG POI ZHAL NI CHE WA NAM PAR TSIG !
CHAN SUM DRAG PO EU TRA GYAN DU BAR
TRAL WAR SIN DHU RA YIE LEG PAR JUG
KYI WOR MI KYOE GYAL POI GYE TAB TAN**

Your wrathful mouth completely bares its fangs, your three eyes are fierce. The hair of your head blazes upward. Your forehead is properly anointed with red lead. On your crown, Aksobhya's royal presence is fixed.

**TRAK ZAG MI GO NGA CHUI DO SHAL CHAN!
RIN CHEN THOE KAM NGA YI EU LA GYAN
SHING LEE JON NEE TOR MA LEN ZEE PAI
PAL DEN CHAG DRUG PA LA CHAG TSAL LO**

You wear a great necklace of fifty men's heads, dripping blood. On your crown, you're adorned with five dry, jewelled skulls. You come from your tree and accept our tormā offering, Glorious Six-Armed – homage and praise to you!

**SANG GYE TAN PA NYAN PO SUNG WA DANG!
KON CHOG EU PHONG NYAN PO TO PA DANG
DAG CHAK PON LOB KOR DANG CHAE NAM KYI
KYEN NGAN BAR CHAE THAM CHA ZHI WA DANG
CHI DOE NGOE DRUB NYUR DU TSAL DU SOL!**

Sternly protect the Doctrine of the Buddha! Sternly praise the height of power of the Jewels! For us – teachers, disciples and entourage – Please quell all bad conditions and obstructions, and grant us quickly whatever Siddhis we wish.

Mahakala Mantra

**OM BE ZA MAHAKALA CHIM CHE TRA BEE NE BI NA YA KA
HUM HUM PHAT PHAT SO HA**

LAMA GON PO YER ME LA
DAG NI GUE PAI KYAB SU CHI
DAG SOG SEM CHAN THAM CHAE KYI
NYON MONG MA LUE SEL WAR SHOG

I whole-heartedly take refuge in the Guru who rises inseparably in my mind as the dharma protector, pacifying all the defilements of three poisons and obscuration for all sentient beings.

GON PO LAMA YER ME LA
DAG NI GUE PAI KYAB SU CHI
DAG SOG SEM CHAN THAM KYI
BAR CHAE MA LUE SEL WAR SHOG! (3x)

I whole-heartedly take refuge in the dharma protector who rises inseparably in my mind as the Guru, removing all hindrances and obstacles for all sentient beings.

GE WA DI YI TSE RAB KU TU DAG
GYAL WAI DAM CHOE MA LUE ZIN PA DANG
DE YI GAG CHEN SOL SHING THUN CHEN KUN
NYUR ZEE LAMA GON POI YEAL ME DU DRUB GYUR CHIG!

By the power of the merits, I will forever have fulfilment in dharma study. May all obstacles and hindrances to dharma practice be pacified. For ever I pay homage to Guru Protector.

Praise to Achieve the Inner Kalarupa (Dharmaraja)



[DZA] NAMA SHRI VAJRA BHAIRAVAYA!

KYANG KUM ZHAB NI CHUNG ZA DAB PA TSAM GYI KYIL KHOR ZHIR CHA RI
WANG SHIG SHIG POR GYUR ZHING

TUM DRAG MA HE ZHÄL NI RAB TU DANG PÄ DRAG PÄ GÄ GYANG CHHEN PO
SA SUM KÜN GENG PA

GYAL WAI YAB CHIG JAM PÄI YANG GANG MA RUNG DÜL CHHIR DRAG PÖI
KUR TÄN CHOM DÄN SHIN JE SHE

GANG DER GÜ PA TÜ NÄ SHIN JE GYÄL PO TÖ KYI DA NI GEG NAM BAG YÖ
DÜ LA BAB

[DZA] NAMA SHRI VAJRA BHAIRAVAYA!

One leg outstretched, the other drawn in, the merest tap sending shudders through mighty Meru and the four mandalas of the earth, rapacious and wide-open buffalo mouth, its thundering laugh filling the three worlds, Manjushri, father of buddhas in wrathful form as ferocious Yamantaka taming the dissolute. Those prostrating devotedly before him should offer praise to Dharmaraja. Now is the time to beware of hindrance.

RI WO RAL ZHING CHHU TER DRUG PA TA BUR UR UR ZHE PAI DRA CHHEN
GYÜ MAR RAB DROG PA

DRAG POI ME CHE NAG PÄI DU WA KHYU PÄI TSHOG NAM BUM THRAG LOG
THRENG CHHAR TRIN NANG KHYUG ZHIN SHIN TU ZO KAÄ REG JA TSHA WÄI
NGAR DAN KHA DOG NGA YI THRENG WÄ DUM POR KOR WÄI Ü

MÜN PA JE WA JUG TAR NAG PAI CHHO JUNG CHHÄL CHHIL YO WAI DRAG
ZHAG GYA TSHÖ GANG WÄI TENG

TA DÜN DAG POI DAN LA NO JE NAG PO GÄN KYAL GYEL WAI TENG NA SHIN
JE GYAL PONI

MIG MUN TAR NAG THUNG LA BOM PHI LÜ CHHAN YÄ KHYANG YÖN KUM SA
CHHEN YO WAI GOM TAB CHHAN

SER KYÄI RÄL PA GYEN DU DZING PÄI BU LA THO KAM NGA GYAN DRAG POI
DOR JE CHI WOR DZIN

THRAG GI BAG PÄI GO LON THRENG WA DRIN PAR CHHANG ZHING CHAN SUM
DRÄ PÄI DANG MIG YO WA CHAN

CHHE WA NÖN POR TSIG PÄI DRÄ PÄI ZHÄL NA UG THRENG YÖ WA DUG PÄI
DRÜL GYI KHA LANG ZHIN

YA PÄI BAR WÄI DRI GUG DU PUNG LÄ LA CHHAR ZHING THRAG DÄN THO PA
YON GYI ZUNG LA ROL

**TAG PAG MÃ YOG GÖ PÄI THUM CHHEN KHYÖ KYI SHIN JEI SHE LA JI TAR ZHÄL
ZHE DE ZHIN DU**

**MA YÄL MA YÄL NYUR DU DRÄN PAR DZÖ LA NÄL JOR BAG GÌ GANG ZHIC GO
WA THAM CHA DRUB**

An incessant thunder of sound, like mountains splitting apart, like the sea in tumult, raging tongues of fire enveloped in black smoke, like a million lightning flashes within a rain cloud, standing amid unbearable heat encircled by five colours, upon a black demon prostrate on a mandala circle of the sun, atop a sacred triangle black as a billionfold darkness, brimming with a rolling ocean of blood and fat, Yamaraja, king of the Lords of Death, jet-black body, short and not slender, stretched to the right with a gait to shake the earth, yellowish spiky hair nestling five dried skulls ornamenting the wrathful vajra upon your crown, fresh and bloody human heads garlanding your neck, three bulging eyes roving wrathfully, a fanged snarl about your open mouth, the vaporous breath of a venomous snake, a blazing curved knife in your right hand brandished at the brains of Mara's armies, in the left a blood-filled skull to enjoy, a tiger skin draped about your waist - ferocious protector, do not be distracted, quickly bring to mind promises made to Yamantaka and carry out this yogi's commands.

**ZHAN YANG KHYO KYI CHHOG ZHIR RA DANG MIG PA RAB TU NO WAI MA HE
DRAG POI DÄN TENG NA**

**KAR DANG SER DANG MAR DANG NAG POI SHIN JE CHHEN PO DRAG TU DRO
PAI MA HE DONG PA CHHAN**

**KYANG KUM TAB KYI RAB TU GYING ZHING DUR THRO CHHE KYI LEG GYAN
ZHÄL DANG MIG TSA KÜN TU MAR**

**GEG PUNG JOM LA DOR JÄI THOG TAR NGAG PA DE DAG GI KYANG ZHI GYA
WANG DRAG LÄ KÜN DRUB**

On either side, in front and behind, standing on sharp-horned, sharp-hoofed, fierce buffaloes, four Yama demons-white, yellow, red, and black - each horribly wrathful with buffalo face, one leg stretched, the other drawn in, striking an extremely arrogant pose, all garbed in graveyard array, open-mouthed, eyeballs wholly red, hailed as vajra thunderbolts in their destruction of hindrance and obstruction. You too, discharge your deeds, peaceful, wrathful, powerful, or vast.

DOR NA GYÄL WA KÜN GYI YANG DANG YANG NGAG JAM PAI YANG ZHE SA
TENG KÜN TU DRAG PA DE

PHÜN TSHOG GO PHANG CHHOG DE KHA NHAM LU CHAN KUN GYI DÖN DÜ
JI SI DAG GÌ MÀ NÀN PA DE SI SHIN JE SHE KYI KA NI GU PÄ LHUR LEN CHHO
GYÄL SHIN JE KHOR DANG CHÄ PA YI

YANG DAG LAM GYI NOR CHHOG THROG LA TSHÖN PÄI NAG POI TSA LAG DE
DANG CHÄ PA ZHOM PAR DZO

To conclude, so long as I have not yet walked for living beings as vast as space upon the glorious land of Manjushri, famed on earth, severally praised by every Buddha, then for so long, I ask you Dharmaraja and entourage, who gladly and devotedly execute Yamantaka's will, destroy the consort of darkness and his legions who strive to steal the jewel that is the true path!

Praise to Palden Lhamo: Requesting the Four Activities



JHO SEM NYI THRIN LÄ NAM ZHII KHYA PAR NI / SEM NYI GÜ NA ME CHING
SEM KYANG ME
DÖN DAM ME KHA DOG ZUG KYANG ME / DZU THRÜL GYU MA TSAM DU
RANG GI SEM
THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO / ZHI DZÄ ZHI GYUR ZHI WAI NGANG
TSHÜL CHÄN
ZHI WÄI KHOR GYI KOR WÄI TSO MO NI / TAG KYI KU DOG KAR MO SHIN TU
DANG
KÜN TU ZHI DZA MA LA CHHAG TSHAL LO / DAG GÌ NÄ DÖN BAR CHHA ZHI
WAR DZO

JHO. The four types of action are mind itself. They do not exist apart from mind and mind does not exist. Ultimately, there are no distinctions and neither do colour nor form exist. The four actions are miraculously shown as mere illusions by the glorious goddess of peace, in accordance with our needs. Principal lady amidst an assembly of pacifiers, distinguished by a very brilliant white body, you have pacified, will pacify, and are in a pacifying mood. I prostrate to her who always pacifies. Please pacify my illnesses, evil spirits, and interferences.

JHO SEM NYI THRIN LA NAM ZHII KHYA PAR NI
SEM NYI GÜ NA ME SEM KYANG ME
DON DAM YER ME KHA DOG ZUG KYANG ME
DZU THRÜL GYU MA TSAM DU RANG GI SEM
THUN PAR TÄN PA GYÄ PÄI PÄL LHA MO
GYA DZÄ GYA GYUR GYÄ PÄI NGANG TSHÜL CHAN
GYA PAI KHOR GYI KOR WAI TSO MO NI
TAG KYI KU DOG SER MO SHIN TU JI
KON TU GYÄ DZA MA LA CHHAG TSHAL LO
DAG GI TSHE DANG SO NAM GYÄ PAR DZÖ

JHO. The four types of action are mind itself. They do not exist apart from mind and mind does not exist. Ultimately, there are no distinctions and neither do colour nor form exist. The four actions are miraculously shown as mere illusions by the glorious goddess of increase, in accordance with our needs. Principal lady amidst an assembly of increasers, distinguished by a very magnificent yellow body, you have increased, will increase, and are in an increasing mood. I prostrate to her who always increases. Please lengthen my life span and increase my merits.

JHO SEM NYI THRIN LA NAM ZHII KHYÄ PAR NI
SEM NYI GU NA ME CHING SEM KYANG ME
DON DAM YER ME KHA DOG ZUG KYANG ME
DZU THRUL GYU MA TSAM DU RANG GI SEM
THUN PAR TÄN PA WANG GI PAL LHA MO
WANG DZA WANG GYUR WANG GI NGANG TSHÜL CHAN

WANG GI KHOR GYI KOR WÄI TSO MO NI
TAG KYI KU DOG MAR MO SHIN TU CHHA
KÜN TU WANG DZA MA LA CHHAG TSHÄL LO
KHAM SUM SEM CHÂN THAM CHA WANG DU DÙ

JHO. The four types of action are mind itself. They do not exist apart from mind and mind does not exist. Ultimately, there are no distinctions and neither do colour nor form exist. The four actions are miraculously shown as mere illusions by the glorious goddess of conquest, in accordance with our needs. Principal lady amidst an assembly of conquerors, distinguished by a very sensual red body, you have conquered, will conquer, and are in a conquering mood. I prostrate to her who always conquers. Please conquer all beings of the three realms.

JHO SEM NYI THRIN LA NAM ZHII KHYA PAR NI
SEM NYI GÜ NA ME CHING SEM KYANG ME
DÖN DAM YER ME KHA DOG ZUG KYANG ME
DZU THRÜL GYU MA TSAM DU RANG GI SEM
THUN PAR TÄN PA DRAG POI PÄL LHA MO
DRAG DZA DRAG GYUR DRAG POI NGANG TSHÜL CHAN
DRAG POI KHOR GYI KOR WÄI TSO MO NI
TAG KYI KU DOG NAG MO SHIN TU NGAM
KÜN TU DRAG DZA MA LA CHHAG TSHÄL LO
DAG GI NA DÖN DRA GEG DRAG PO DRÖL

JHO. The four types of action are mind itself. They do not exist apart from mind and mind does not exist. Ultimately, there are no distinctions and neither do colour nor form exist. The four actions are miraculously shown as mere illusions by the glorious goddess of wrath, in accordance with our needs. Principal lady amidst an assembly of terrifiers, distinguished by a very fierce black body. You have terrified, will terrify, and are in a terrifying mood. I prostrate to her who always terrifies. Please with your wrath, eliminate my sicknesses, evil spirits, enemies, and misfortunes.

JHO KHYO KYI RANG ZHIN CHIR YANG MA DRUB KYANG
DI TAR TSHÄN NYI CHIR YANG NANG WA YI
THRIN LA NAM ZHI DRO DÖN DZÄ PA LA
DAG GI DRIM TE RAB TU TO GYI NA
DAG KYANG LA ZHII RANG ZHIN LHÜN DRUB TE
KHYO TAR DRO WAI DÖN LA TSON PAR SHOG

JHO Although you appear with such varied characteristics, your nature has no concrete existence, yet you benefit transmigrators with your four actions. By thoroughly praising you with full attention, may I also spontaneously achieve the state of the four actions and, like you, strive to benefit migrating beings.

Praise to Vaishravana (Namtose)



HUM MI JIG SENG GEI DÄN TENG NA HUM
PHÁ LÀ JUNG WÀI GÒN PON
NGAL SÓ GE WA TOB PO CHHE
SA GYA WANG CHHUG KHYÖ LA DÜ

The protector arisen from (the syllable) VAI, upon a fearless lion seat, Is resting, virtuous, and powerful. I bow to you, the lord of the eight stages.

TSÜN MO ZHI DANG SA ZHI DANG
KHYA PAR LA DRUB NO JIN GYÄ NOR TER WA YI LU CHHEN GYÄ
LHA SIN DE GYÄ KHOR CHÄ LA
CHHO CHING TO DE CHHAG KYANG TSHÄL
DRA GEG MA LÜ ZHOM PA DANG
JOR PÄI LONG CHO PHHÜN TSHOG SHING
DO GU YI ZHING DRUB PA DANG
ZHÄN DÖN LHÜN GYI DRUB PAR DZÖ

To you four princesses, four princes, eight harm-giving yakshas who do special tasks, and eight great wealth-granting nagas, along with Your retinue of eight classes of gods and cannibals, I make offering, praise, and prostration. Destroy my enemies and hindrances without exception. Bring about perfect enjoyment of wealth. Fulfil my desires as I wish, and Spontaneously achieve the welfare of others.

THUN PÄI NGO DRUB MA LU PA
DU DIR DAG LA TSÄL DU SOL
KHOR DANG TÄN PA LONG CHHO NAM
GYA PAR DZÖ CHIG SUNG MÄI TSHOG

Please grant me in this very moment, here and now, All appropriate attainments of the Muni without exception. Oh, you host of protectors, Increase the teachings, my retinue, and wealth.

Lamrim Dedication Prayer

DER NI RING DU BÄ LÄ TSHOG NYI NI
KHA TAR YANG PA GANG ZHIG SAG PA DE
LO MIG MA RIG GI DONG DRO WA KÜN
NAM DREN GYÄL WÄI WANG POR DAG GYUR CHIG

From my two types of merits, 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 eyes is blinded by ignorance.

DER MA SÖN PÄI TSHE RAB KÜN TU YANG
JAM PÄI YANG KYI TSE WÄ JE ZUNG NÄ
TÄN PÄI RIM PA KÜN TSHANG LAM GYI CHOG
NYE NÄ DRUB PÄ GYÄL NAM NYE JE SHOG

Even if I do not reach this state, may I be held in your loving compassion for all lives, Manjushri, May I find the best of complete graded paths of the teachings, and may I please all the buddhas by my practice.

RANG GI JI ZHIN TOG PÄI LAM GYI NÄ
SHUG DRAG TSE WÄ DRANG WÄI THAB KHÄ KYI
DRO WÄI YI KYI MÜN PA SÄL JÄ NÄ
GYÄL WÄI TÄN PA YÜN RING DZIN GYUR CHIG

Using skilful 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.

TÄN PA RIN CHEN CHOG GI MA KHYAB PAM
KHYAB KYANG NYAM PAR GYUR WÄI CHOG DER NI
NYING JE CHEN PÖ YI RAB KYÖ PA YI
PHÄN DEI TER DE SÄL WAR JE PAR SHOG

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 reveal this treasure of happiness and aid.

**SÄ CHÄ GYÄL WÄI MÄ JUNG THRIN LÄ LÄ
LEG DRUB JANG CHUB LAM GYI RIM PÄ KYANG
THAR DÖ NAM KYI YI LA PÄL TER ZHING
GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG**

May the minds of those who wish for liberation be granted bounteous peace and the buddhas' deeds be nourished for a long time. By even this graded path to enlightenment completed due to the wondrous virtuous conduct of the buddhas and their sons.

**LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING
GÄL KYEN SEL JE MI DANG MI MIN KÜN
TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI
NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG**

May all human and nonhuman beings who eliminate adversity and create conducive conditions for practicing the excellent paths never be parted in any of their lives from the purest path praised by the Buddhas.

**GANG TSHE THEG PA CHOG LA CHÖ CHÖ CHÜI
TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE
THU DÄN NAM KYI TAG TU DROG JE CHING
TRA SHI GYA TSHÖ CHOG KÜN KHYAB GYUR CHIG**

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.

Dedication Prayers

Long Life Prayer of His Holiness the 14th Dalai Lama

GANG RI RA WÄ KOR WÄI ZHING KHAM DIR
PHÄN DANG DE WA MA LÜ JUNG WÄI NEE
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSO YI
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

O Avalokiteshvara, Tenzin Gyatso, the source of benefit and bliss in the snow land of Tibet please live until the end of cyclic existence.

Request to attain Buddhahood

GE 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

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

JANG CHUB SEM CHOG RIN PO CHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA ME PA YANG
GONG NÄ GONG DU PHEL WAR SHOG

May the supreme Bodhicitta that has not arisen, arise and grow, And may that which has arisen never diminish, but increase ever more.

Supplication to Je Rinpoche (Four-Line Migtsema Prayer)

MIG ME TZE WÄI TER CHEN CHÄN RÄ ZIG
DRI ME KYEN PÄ WANG PO JAM PÄI YANG
GANG CHÄN KHÄ PÄ TSUG GYÄN TSONG KHA PA
LO ZANG DRAG PÄI ZHAB LA SOL WA DEB (x 3)

You are Avalokiteśvara, great treasury of objectless compassion; You are Mañjuśrī, embodiment of stainless wisdom; You are the crown jewel among the learned of the Land of Snows; I supplicate at your feet, O Lobsang Drakpa.

Request to remove obstacles and quicker path to realisation

DE TAR LAM ZANG TON PAI SHE NYE DANG
TSUL SHIN DRUB PAI DROG NAM SHAB TAN CHING
CHI DANG NANG GI BAR DU CHOD PAI TSOG
NYE WAR SHI WAR JIN GYI LAB TU SOL

May the spiritual teachers who lead me on the sacred path and all my spiritual friends who practice it have long life. May I quickly and completely pacify all outer and inner hindrances grant such inspiration, I pray!

Request to never be separated from Guru

KYE WA KUN TU YAN DAG LA MA DANG
DRAL ME CHO KYI PAL LA LONG JOB CHING
SA DANG LAM GYI YON TAN RAB ZOG NA
DOR JE CHANG GI GO PHANG NYUR THOB SHOB

In all my rebirths may I never be separated from perfect spiritual masters, and enjoy the magnificent Dharma. Completing all qualities of the stages and paths, May I quickly achieve the stage of Vajradhara.

Instructions for the care of Dharma books:

Dharma books contain the precious teachings of the Buddha; they have the power to protect us from lower rebirth and to free us from the suffering of samsara. Please keep this prayer book always at a high and dry place. Avoid placing this on a chair to prevent people from sitting on it; avoid stepping over Dharma books; avoid moving tea cups over Dharma books to prevent water damage. If you no longer need it, pass it to someone who do need it. If it is necessary to dispose these materials, they should be burned with prayers of OM AH HUM, visualising the writings be absorbed into the letter AH, which in turn, absorbed into you, transmitting the wisdom to your midstream, also the good energies contained in the pages be released back to nature.



*Medicine Buddha Tantrayana Meditation Centre
132 Kars Street Frankston South VIC 3199
(03) 9766 0768 info@tendar.net
www.tendar.net www.medicinebuddhacentre.net*