

Lama Chopa and Tsog Offering

*A Method of Practice According to the
Instructions of Lama Zopa Rinpoche*

FPMT



Lama Zopa Rinpoche
Practice Series

LAMA CHOPA
A METHOD OF PRACTICE
ACCORDING TO THE INSTRUCTIONS OF
LAMA ZOPA RINPOCHE

Based on
Panchen Lozang Chokyi Gyaltsen's
Inseparable Bliss and Emptiness:
The Rite of the Profound Path of Offering to the Guru

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Practice Requirements:

Although this practice may be performed by anyone, a highest yoga tantra initiation is required to read or receive a commentary to it.

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's lineage of practice, oral instructions, and translations.

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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. For example:

This is the common graduated path of the great capable being.

Words enclosed in square brackets are those added by the translator or editor for the purpose of clarification. For example:

May I see whatever actions are done as the stainless [actions of a buddha].

A Guide to Pronouncing Sanskrit

For help in pronouncing Sanskrit terms and mantra, please consult the FPMT Translation Services' *A Guide to Sanskrit Transliteration and Pronunciation*, available online: https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf

User's Guide

This version of *Lama Chopa* contains additions made by Lama Zopa Rinpoche, primarily drawn from *Jorcho* and *Heruka Lama Chopa*. The *Lama Chopa* verses are marked with *LC* followed by the verse number. The additions made by Lama Zopa Rinpoche are enclosed in square brackets, and indicated in the Notes.



The additions marked by this symbol are, in the words of Lama Zopa Rinpoche, “the essential things that are really, really good to do.” **Rinpoche indicated these prayers should be included as a MINIMUM in the practice of Lama Chopa.**



The additions marked by this symbol are highly recommended by Lama Zopa Rinpoche.

The instruction boxes provide guidance on how to meditate on a particular verse, information on the practice, and the page number of the next *LC* verse if you choose to skip the added prayers that follow.

All the page number references are hyperlinked.

Ritual Implements

Those who are qualified, having received a highest yoga tantra initiation, and sincerely interested in doing this practice in all its richness should get instructions from a qualified teacher regarding how to perform the mudras and the use of implements (vajra, bell, and damaru).

At least one member of the assembly, with a highest yoga tantra initiation, should use the vajra, bell, damaru, and inner offering. Drum, horns (gyaling), and conch are optional.

Small symbols of bell  and damaru  are included as an aid for the practitioner to know when to play these instruments.

The meaning of other symbols are:



holding up the vajra



lotus turning mudra



prostration mudra

Lama Chopa

The Preliminary Practice

❖ When there is time, begin with *Calling the Guru from Afar* found in Appendix 1. For the *Extensive Version*, go to page 95. For the *Brief Version*, go to page 103.

Taking Refuge

LC 2 RAB KAR GE SEM CHHEN PÖI NGANG NYI NÄ
DAG DANG KHA NYAM MA GÄN SEM CHÄN NAM
DENG NÄ JI SI JANG CHHUB NYING PÖI BAR
LA MA KÖN CHHOG SUM LA KYAB SU DRO
**From the state of an exalted white virtuous mind,
I and all my old mother sentient beings, who are
equal to space,
From this moment until our supreme enlightenment
Take refuge in the Guru and the Three Rare
Sublime Ones.**

❖ As you recite the lines of taking refuge below, during the first half of your recitation think that you are purifying mistakes, and during the second think that you are receiving blessings.

LC 3	NAMO GURUBHYAḤ	I take refuge in the Gurus.
	NAMO BUDDHĀYA	I take refuge in the Buddha.
	NAMO DHARMĀYA	I take refuge in the Dharma.
	NAMO SAṄGHĀYA	I take refuge in the Sangha. (3x)

Generating Bodhichitta

LC 4 MA SEM CHÄN KÜN GYI DÖN GYI CHHIR
 DAG NYI LA MA L HAR GYUR NÄ
 SEM CHÄN THAM CHÄ LA MA LHÄI
 GO PHANG CHHOG LA GÖ PAR JA (3x)
For the sake of all mother sentient beings
I will become the guru-deity
And place all sentient beings
In the supreme state of the guru-deity. (3x)

Meditate here on generating special bodhichitta in order to enter into the practice of tantra, and then recite the following verses.

Generating Special Bodhichitta

LC 5 MA SEM CHÄN THAM CHÄ KYI DÖN DU DAG GI
 TSHE DI NYI LA NYUR WA NYUR WAR DÖ MÄI SANG GYÄ
 LA MA LHÄI GO PHANG NGÖN DU JÄ
For the sake of all mother sentient beings
I will quickly, quickly, in this very life,
Actualize the state of the primordial buddha guru-deity.

LC 6 MA SEM CHÄN THAM CHÄ DUG NGÄL LÄ DRÄL
 DE CHHEN SANG GYÄ KYI SA LA GÖ PAR JA
 DEI CHHIR DU LAM ZAB MO LA MA LHÄI
 NÄL JOR NYAM SU LANG WAR GYI O (LC5–6, 1 or 3x)
I will free all mother sentient beings from suffering
And lead them to the great bliss of buddhahood.
Therefore, I will practice
The profound path of guru-deity yoga. (LC5–6, 1 or 3x)

If you have received a highest yoga tantra initiation, dissolve and absorb the objects of refuge and meditate on the three kayas. Then arise in the form of Yamantaka or another highest yoga tantra deity.

[Optional Abbreviated Self-Generation]¹

RANG DANG KYAB YÜL GYI LHA DANG DE DAG LÄ ZHÄN PÄI CHHÖ
THAM CHÄ TEN NÄ TAG PA YIN PÄI CHHIR / TAG CHÄ LA SOG PÄI THA
ZHI DANG DRÄL WA / DAG ME PÄI RANG ZHIN TONG PA NYI DU GYUR
**Because I myself, the deities who are the objects of refuge, and
all other phenomena are dependently labeled, we are free from
the four extremes of eternalism, nihilism, and so forth, in the
nature of lacking a self and empty.**

OM SVABHĀVA ŚUDDHAḤ SARVA DHARMĀḤ SVABHĀVA
ŚUDDHO 'HAM

OM ŚŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO' HAM²

TEN DANG TEN PÄI KYIL KHOR YONG SU DZOG PAR GYUR

The supported and supporting mandalas are fully completed.]

Generating Yourself as the Deity

LC 1 DE CHHEN NGANG LÄ RANG NYI LA MA LHA
GANG DER SÄL WÄI KU LÄ Ö ZER TSHOG
CHHOG CHUR THRÖ PÄ NÖ CHÜ JIN LAB PÄ
DAG PA RAB JAM BA ZHIG YÖN TÄN GYI
KÖ PÄI KHYÄ PAR PHÜN SUM TSHOG PAR GYUR
**From within great bliss, I arise as the guru-deity.
From my body, masses of light rays emanate into
the ten directions,
Blessing the world and its beings,
So that all is perfectly placed
In the quality of utter infinite purity.**

Blessing the Offerings

Bless the offerings with *LC 7–8*. Alternatively, to bless the offerings according to Vajrabhairava, go to Appendix 3 on page 110. Then continue with *LC 7* below.

LC 7 OM ĀḤ HŪṂ (3x)

LC 8 NGO WO YE SHE LA NAM PA NANG CHHÖ DANG CHHÖ DZÄ
 SO SÖI NAM PA JE LÄ WANG PO DRUG GI CHÖ YÜL DU DE
 TONG GI YE SHE KHYÄ PAR CHÄN KYE PÄ SA DANG BAR NANG
 NAM KHÄI KHYÖN THAM CHÄ YONG SU KHYAB PÄI CHHI NANG
 SANG WÄI CHHÖ TRIN DAM DZÄ CHÄN ZIG SAM GYI MI KHYAB
 PÄ GANG WAR GYUR



Pure clouds of outer, inner, and secret offering substances pervade the reaches of space, earth, and sky, spreading out inconceivably. In nature, they are transcendental wisdom; in aspect, inner offerings and the individual offering substances. As enjoyments of the six senses, they function to generate the special transcendental wisdom of bliss and emptiness.

The Actual Practice

Generating the Merit Field

Visualización

LC 9 DE TONG YER ME LHA LAM YANG PAR
 KÜN ZANG CHHÖ TRIN THRIG PÄI Ü
 LO MA ME TOG DRÄ BÜ YONG DZE
 DÖ GÜI PAG SAM JÖN PÄI TSER
 DONG NGA BAR WÄI RIN CHHEN THRI TENG
 CHHU KYE NYI DA GYÄ PÄI TENG

**In the vast space of indivisible bliss and emptiness,
 Amidst billowing clouds of Samantabhadra offerings,
 At the crest of a wish-granting tree,
 Adorned with leaves, flowers, and fruit,
 Is a precious lion throne ablaze with gems,
 On which is a wide lotus, sun, and full moon.**

LC 10 KA DRIN SUM DÄN TSA WÄI LA MA
 SANG GYÄ KÜN GYI NGO WO NYI
 NAM PA NGUR MIG DZIN PÄI GE LONG
 Zhäl chig chhag nyi dzum kar thro

**On them sits my root guru, kind in three ways,
 In nature all buddhas,
 In aspect a saffron-robed monk
 With one face, two arms, and a radiant white smile.**

CHHAG YÄ CHHÖ CHHÄ YÖN PA NYAM ZHAG
 DÜ TSI GANG WÄI LHUNG ZE NAM
 GUR GUM DANG DÄN CHHÖ GÖ SUM SÖL
 SER DOG PÄN Zhä ü la dze

**Your right hand is in the gesture of expounding
the Dharma,
Your left is in meditative equipoise, holding
an alms bowl full of nectar.
You wear three lustrous saffron robes
And your head is crowned by a golden pandit hat.**

LC 11 THUG KAR KHYAB DAG DOR JE CHHANG WANG
ZHÄL CHIG CHHAG NYI KU DOG NGO
DOR DRIL ZUNG NÄ YING CHHUG MAR KHYÜ
LHÄN KYE DE TONG RÖL PÄ GYE
NAM MANG RIN CHHEN GYÄN GYI TRÄ SHING
LHA DZÄ DAR GYI NA ZÄ LUB
**In your heart sits the all-pervading lord,
powerful Vajradhara,
With one face, two arms, and a blue body,
Holding vajra and bell and embracing Vajradhatvishvari,
While delighting in the play of simultaneous bliss
and emptiness.
They are adorned with jewel ornaments of many designs
And clothed in garments of heavenly silk.**

LC 12 TSHÄN PEI GYÄN DÄN Ö ZER TONG BAR
JA TSHÖN NA NGÄ KOR WÄI Ü
DOR JE KYIL TRUNG TSHÜL GYI ZHUG PÄI
PHUNG PO NAM DAG DE SHEG NGA
**Adorned with the signs and exemplifications,
radiant with countless light rays,
You sit in the vajra position encircled by
a five-colored rainbow.
Your pure aggregates are the five sugatas;**

KHAM ZHI YUM ZHI KYE CHHE TSA GYÜ
 TSHIG NAM JANG CHHUB SEM PA NGÖ
 BA PU DRA CHOM NYI THRI CHHIG TONG
 YÄN LAG THRO WÖI WANG PO NYI
 Ö ZER CHHOG KYONG NÖ JIN SANG WA
 JIG TEN PA NAM ZHAB KYI DÄN

**Your four elements, the four wisdom mothers;
 Your sources, channels, sinews, and joints,
 actual bodhisattvas;
 The hairs of your pores, 21,000 arhats;
 Your limbs, wrathful protectors;
 Your light rays, directional guardians and secret yakshas;
 While worldly beings are cushions for your feet.**

LC 13 THA KOR RIM ZHIN NGÖ GYÜ LA MA
 YI DAM KYIL KHOR LHA TSHOG DANG
 SANG GYÄ JANG SEM PA WO KHA DRO
 TÄN SUNG GYA TSHÖ KOR NÄ ZHUG
**Surrounding you, 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.**

LC 14 DE DAG GO SUM DOR JE SUM TSHÄN
 HUM YIG Ö ZER CHAG KYU YI
 RANG ZHIN NÄ NÄ YE SHE PA NAM
 CHÄN DRANG YER ME TÄN PAR GYUR
**The three vajras mark your three doors.
 From the syllable HÜM, hooked light rays radiate
 Drawing forth the wisdom beings from
 their natural abode
 To become inseparable and set.**



*Invocation*³

LC 16 CHHÖ NAM RANG ZHIN DRO ONG KÜN DRÄL YANG
 NA TSHOG DÜL JÄI SAM PA JI ZHIN DU
 CHIR YANG CHHAR WÄI KHYEN TSEI THRIN LÄ CHÄN
 KYAB GÖN DAM PA KHOR CHÄ SHEG SU SÖL
**Though phenomena are free of any inherent
 coming and going,
 You arise through your enlightened activity of
 wisdom and loving compassion
 According to the dispositions of varied disciples.
 Holy refuge savior, please come forth with your retinue.**

LC 15 PHÜN TSHOG DE LEG JUNG NÄ DÜ SUM GYI
 TSA GYÜ LA MA YI DAM KÖN CHHOG SUM
 PA WO KHA DRO CHHÖ KYONG SUNG TSHOG CHÄ
 THUG JEI WANG GI DIR SHEG TÄN PAR ZHUG
**Source of complete goodness and excellence
 throughout the three times:
 Root and lineage gurus, yidams, Three Rare
 Sublime Ones,
 Heroes, dakinis, and hosts of Dharma protectors
 and guardians,
 By the power of your compassion, come forth
 and abide steadfast.**

LC 17 OM GURU BUDDHA BODHISATVA DHARMĀPĀLA
 SAPARIVĀRA EH HYA HI / JAḤ HŪṂ VAṂ HOḤ



YE SHE PA NAM DAM TSHIG PA DANG NYI SU ME PAR GYUR
**The wisdom beings and commitment beings
 become nondual.**

The Seven Limbs

Prostrations

To the Guru as the Sambhogakaya

LC 18 GANG GI THUG JE DE WA CHHEN PÖI YING
 KU SUM GO PHANG CHHOG KYANG KÄ CHIG LA
 TSÖL DZÄ LA MA RIN CHHEN TA BÜI KU
DOR JE CHÄN ZHAB PÄ MOR CHHAG TSHÄL LO
 **Your compassion grants even the sphere of great bliss,**
The supreme state of the three kayas, in an instant.
 **Guru with a jewel-like body,**
Vajra holder, I prostrate at your lotus feet.

To the Guru as the Nirmanakaya

LC 19 RAB JAM GYÄL WA KÜN GYI YE SHE NI
 GANG DÜL CHIR YANG CHHAR WÄI THAB KHÄ CHHOG
 NGUR MIG DZIN PÄI GAR GYI NAM RÖL WA
KYAB GÖN DAM PÄI ZHAB LA CHHAG TSHÄL LO
 **The transcendental wisdom of all the infinite conquerors,**
Supreme skillful means appearing in any way
 **that subdues,**
Sporting in the guise of a saffron-robed monk;
Holy refuge savior, I prostrate at your feet.

To the Guru as the Dharmakaya

LC 20 NYE KÜN BAG CHHAG CHÄ PA DRUNG CHHUNG ZHING
 PAG ME YÖN TÄN RIN CHHEN TSHOG KYI TER
 PHÄN DE MA LÜ JUNG WÄI GO CHIG PU
JE TSÜN LA MÄI ZHAB LA CHHAG TSHÄL LO
 **You eliminated all faults and their imprints**
 **from the root**
And are a treasury of infinite precious qualities.
Sole source of benefit and bliss without exception,
Perfect pure guru, I prostrate at your feet.

To the Guru as the Manifestation of the Three Rare Sublime Ones

LC 21 L HAR CHÄ TÖN PA SANG GYÄ KÜN GYI NGÖ
 GYÄ THRI ZHI TONG DAM CHHÖ JUNG WÄI NÄ
 PHAG TSHOG KÜN GYI Ü NA L HANG NGE WA
 DRIN CHÄN LA MA NAM LA CHHAG TSHÄL LO
**Teacher of gods and all, embodiment of all buddhas,
 Source of the 84,000 holy Dharmas,
 You stand out among the whole host of aryas.
 Kind guru, I prostrate to you.**



To the Guru as the Manifestation of All the Buddhas and Bodhisattvas

LC 22 DÜ SUM CHHOG CHUR ZHUG PÄI LA MA DANG
 RIN CHHEN CHHOG SUM CHHAG Ö THAM CHÄ LA
 DÄ CHING MÖ PÄ TÖ YANG GYA TSHOR CHÄ
 ZHING DÜL NYAM PÄI LÜ TRÜL CHHAG TSHÄL LO
**To the gurus dwelling in the three times and
 ten directions,
 The Three Precious Sublime Ones, and all
 worthy of homage,
 With faith, conviction, and an ocean of lyric praise,
 I prostrate, manifesting as many bodies as atoms
 in the universes.**



❖ If you have not yet done the following prayers to bless, multiply, and present the offerings, recite them here. Include all the offerings in your home, your Dharma center, Lama Zopa Rinpoche's houses, and the FPMT centers as well as all owned and unowned offerings, such as the sun and the moon, and your body, enjoyments, and three-time merits.

For LC 23, go to page 20.

Making Offerings



[Blessing, Multiplying, and Presenting the Offerings]

LHA DANG MI YI CHHÖ PÄI DZÄ
 NGÖ SU SHAM DANG YI KYI TRÜL
 KÜN ZANG CHHÖ TRIN LA NA ME
 NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

**May divine and human offerings,
 Both actually arranged and mentally emanated,
 Become clouds of the finest Samantabhadra offerings,
 Filling the entire realm of space.**

Offering Cloud Mantra

By reciting this mantra, the offerings are blessed, multiplied to become numberless, and offered.

OM NAMO BHAGAVATE VAJRA SÄRA PRAMARDANE /
 TATHÄGATÄYA / ARHATE SAMYAK SAṂBUDDHÄYA /
 TADYATHÄ / OM VAJRE VAJRE / MAHÄ VAJRE / MAHÄ TEJA
 VAJRE / MAHÄ VIDYÄ VAJRE / MAHÄ BODHICITTA VAJRE /
 MAHÄ BODHI MAṆḌOPA SAṂKRAMAṆA VAJRE / SARVA
 KARMÄVARAṆA VIŚODHANA VAJRE SVÄHÄ (3x)

Extensive Power of Truth

With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

KÖN CHHOG SUM GYI DEN PA DANG / SANG GYÄ DANG JANG CHHUB
 SEM PA THAM CHÄ KYI JIN GYI LAB DANG / TSHOG NYI YONG SU DZOG
 PÄI NGA THANG CHHEN PO DANG / CHHÖ KYI YING NAM PAR DAG
 CHING SAM GYI MI KHYAB PÄI TOB KYI

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena,

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA
THAM CHÄ KYI CHÄN NGAR PHAG PA JAM PÄL DANG KUN TU ZANG PO
LA SOG PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB
PA ZÄ MI SHE PA NAM KHA DANG NYAM PAR JUNG WAR GYUR CHIG

May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.]

Outer Offerings

The Four Waters, Flowers, Incense, Light, Perfume, Food, and Music

LC 23 KYAB GÖN JE TSÜN LA MA KHOR CHÄ LA

NA TSHOG CHHÖ TRIN GYA TSHO BÜL WA NI

**Refuge savior, perfect pure guru, together with
your retinue,**

I present you oceans of clouds of various offerings.

LC 24 KÖ LEG RIN CHHEN Ö BAR NÖ YANG LÄ

DAG JE DÜ TSII CHHU ZHI DÄL GYI BAB

**From spacious, well-arranged vessels, radiant
and precious,**

Flow gently forth four streams of purifying nectar water.

LC 25 DONG PO SIL MA THRENG WA PEL LEG PA

DZE PÄI ME TOG SA DANG BAR NANG GANG

**On trees, excellently spread out individually and
as garlands,**

Beautiful flowers fill the earth and sky.

LC 26 DRI ZHIM PÖ KYI DÜ PA BÄI DUR YÄI

YAR KYE NGÖN PÖI TRIN GYI LHA LAM THRIG

Blue summer clouds of *vaidurya* smoke

From fragrant incense billow in the heavens.

LC 27 NYI DA NOR BU RAB BAR DRÖN MEI TSHOG
TONG SUM MÜN SEL Ö ZER TSE GA GÖ
**Joyfully dancing light from suns, moons, jewels,
And flaming lamps dispels the darkness of
the billionfold world systems.**

LC 28 GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄI
PÖ CHHÜI TSHO CHHEN KHOR YUG KÜN NÄ KHYIL
**Perfumes imbued with the fragrances of camphor,
Sandalwood, and saffron collect from everywhere
into great lakes.**

LC 29 RO GYÄI CHÜ DÄN ZA CHA TUNG WA DANG
LHA DANG MI YI ZHÄL ZÄ LHÜN POR PUNG
**Nourishing food and drink of a hundred flavors,
Delicacies of gods and humans, are piled high as
Mount Meru.**

LC 30 NA TSHOG RÖL MÖI JE DRAG THA YÄ LÄ
JUNG WÄI DANG NYÄN GYUR WÄ SA SUM GENG
**Pleasing melodies from an endless variety
Of various instruments fill the three realms.**



The Five Sense Objects

LC 31 ZUG DRA DRI RO REG JÄI PÄL DZIN PÄI
CHHI NANG DÖ YÖN LHA MÖ CHHOG KÜN KHYAB
**Goddesses of outer and inner desirable objects,
holding symbols
Of sight, sound, smell, taste, and touch,
pervade all directions.**



Mandala Offering of Twenty-Three Heaps

LC 32 JE WA THRAG GYÄI LING ZHI LHÜN POR CHÄ
 RIN CHHEN DÜN DANG NYE WÄI RIN CHHEN SOG
 KÜN GA KYE PÄI NÖ CHÜ PHÜN SUM TSHOG
 LHA MII LONG CHÖ DÖ GÜI TER CHHEN PO
 DANG WÄI SEM KYI PHÜL JUNG ZHING GI CHHOG
 KYAB GÖN THUG JEI TER LA ÜL WAR GYI

**Mount Meru and the four continents,
 The seven precious substances, the seven secondary
 precious objects, and so forth,
 Perfect environments and beings that give rise to
 complete joy,
 A great treasure of all that gods and humans use
 and desire,
 I present a billion times over with a mind of pure faith
 to the supreme field,
 The treasure of compassion, the refuge savior.**



*[Requesting Prayer by the Fifth Dalai Lama to Be Able to
 Meet Lama Tsongkhapa's Teachings⁴*

❖ For a more extensive version of this request, replace the first line with:

**By the merits of having offered this mandala to the merit field,
 may I, my family members, and all sentient beings be able to
 meet, practice, and actualize the teachings of the Victorious
 One, Lozang Dragpa,**

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN
 LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN
 DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ
 LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

**May I and all sentient beings meet the teachings of
 the Victorious One, Lozang Dragpa,**

**Who lived an eminent life endowed with pure morality,
A brave heart in doing the bodhisattva's extensive deeds,
And the yoga of the two stages, the supreme transcendental
wisdom of nondual bliss and emptiness.**

IDAṂ GURU RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI]

❖ In a group practice, chant verses *LC 33–37* in Tibetan with the appropriate tunes. Chant *LC 33* slowly, pause, and then recite *LC 34–37* more quickly.

Offering of Practice

LC 33 NGÖ SHAM YI TRÜL YI ZHIN GYA TSHÖI NGOG
SI ZHII NAM KAR LÄ ONG CHHÖ DZÄ KYI
DAB TONG GYÄ PÄ KÜN GYI YI THROG CHING
JIG TEN JIG TEN LÄ DÄ RANG ZHÄN GYI
**To please you, perfect pure guru, I offer a
delightful garden,
Enchanting everyone with thousand-petaled lotuses
Growing on the shore of a wish-granting ocean,
Offerings, actually arranged and mentally emanated,
arising from the white actions of existence and peace;**

GO SUM GE WÄI ME TOG CHI YANG TRA
KÜN ZANG CHHÖ PÄI DRI SUNG BUM THRO ZHING
LAB SUM RIM NYI LAM NGÄI DRÄ DÄN PÄI
GA TSHÄL JE TSÜN LA MA NYE CHHIR BÜL
**Beautified with all kinds of flowers, the worldly and
transcendent virtues
Of the three doors of myself and others;
Emitting Samantabhadra offerings' hundred
thousand fragrances;
And laden with the fruits of the three trainings,
two stages, and five paths.**

Inner Offering

LC 34 GUR KUM DANG DÄN ZANG PÖI DRI NGÄ CHÄN
 RO GYÄI PÄL DZIN GYA JÄI TUNG WA DANG
 CHAG KYU NGA DANG DRÖN MA NGA LA SOG
 JANG TOG BAR WÄI DÜ TSII GYA TSHÖ CHHÖ
**I offer a drink of Chinese tea, saffron bright,
 Imbued with delicious scents and rich with
 a hundred flavors.
 The five hooks, five lamps, and so forth
 Are purified, transformed, and increased into
 an ocean of nectar.**

Secret Offering

LC 35 YI ONG LANG TSHÖI PÄL DZIN DRUG CHU ZHI
 DÖ PÄI GYU TSÄL LA KHÄ LÜ THRA MA
 ZHING KYE NGAG KYE LHÄN KYE PHO NYÄI TSHOG
 DZE DUG GYU MÄI CHHAG GYA NAM KYANG BÜL
**I offer illusion-like wisdom mothers of youthful splendor,
 Slender and skilled in the sixty-four arts of love:
 A host of beautiful messenger dakinis,
 Field-born, mantra-born, and simultaneously-born.**

Suchness Offering

LC 36 DRIB DRÄL LHÄN KYE DE WÄI YE SHE CHHE
 CHHÖ KÜN RANG ZHIN TRÖ DANG DRÄL WÄI YING
 YER ME LHÜN DRUB MA SAM JÖ LÄ DÄ
 DÖN DAM JANG CHHUB SEM CHHOG KHYÖ LA BÜL
**Unobstructed great transcendental wisdom
 simultaneous with bliss,
 The sphere free from elaboration, the nature of
 all phenomena,
 Spontaneous and indivisible, beyond thought
 and expression:
 Supreme ultimate bodhichitta, I offer you.**

Offering of Medicine and Service

LC 37 NYÖN MONG ZHI GYA TSA ZHII NÄ JOM PÄI
 ZANG PÖI MÄN GYI JE DRAG NA TSHOG DANG
 KHYÖ NYE GYI CHHIR DAG DRÄN BÜL LAG NA
 NAM KHA JI SI BANG SU ZUNG DU SÖL
**To cure the 404⁵ diseases caused by delusions,
 I offer all kinds of wholesome medicine.
 And I offer myself as a servant to please you;
 Please keep me in your service as long as space endures.**

To strengthen the bodhisattva and tantric vows continue below
 For LC 38, go to page 30.



[The Bodhisattva and Tantric Vows

❖ If you have not yet done the *Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas* and *General Confession*, go to Appendix 4, page 113. There is no need to do actual prostrations.

Strengthening the Bodhisattva Vow

Then those who have already taken the bodhisattva vow can strengthen it. If there is not much time, you can just recite the first verse three times.

Generate a good motivation by thinking, for example:

“The purpose of my life is not just to attain happiness for myself alone, but to free the numberless sentient beings from the oceans of samsaric sufferings and their causes and bring them to full enlightenment. In order to do that, I need to achieve enlightenment and in order to do that I need to generate bodhichitta. But generating bodhichitta alone is not enough, I also need to take the bodhisattva vow and keep it pure. Therefore, I’m going to reaffirm my bodhisattva vow.”

KÖN CHHOG SUM LA DAG KYAB CHHI
DIG PA THAM CHÄ SO SOR SHAG
DRO WÄI GE LA JE YI RANG
SANG GYÄ JANG CHHUB YI KYI ZUNG

**I take refuge in the Three Rare Sublime Ones.
I confess all my negative actions individually.
I rejoice in the virtues of transmigratory beings.
I keep in mind a buddha's enlightenment.**

SANG GYÄ CHHÖ DANG TSHOG CHHOG LA
JANG CHHUB BAR DU DAG KYAB CHHI
RANG ZHÄN DÖN NI RAB DRUB CHHIR
JANG CHHUB SEM NI KYE PAR GYI

**I take refuge until I am enlightened
In the Buddha, the Dharma, and the Supreme Assembly.
In order to fulfill the aims of myself and others
I will generate bodhichitta.**

JANG CHHUB CHHOG GI SEM NI KYE GYI NÄ
SEM CHÄN THAM CHÄ DAG GI DRÖN DU NYER
JANG CHHUB CHÖ CHHOG YI ONG CHÄ PAR GYI
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

**Having generated the mind of supreme enlightenment,
I will invite all sentient beings to be my guests.
I will undertake the pleasing, supreme bodhisattva conduct.
May I become a buddha to benefit transmigratory beings. (3x)**

Think strongly that those trainings that were broken are now restored and those that were kept are strengthened. Rejoice that you have made your life meaningful.

Strengthening the Tantric Vow

To be recited only by those who have taken the tantric vow.

Generate a good motivation by thinking, for example:

“Even if I practice the *paramitayana* path, it will take me three countless great eons to achieve enlightenment. For myself, no matter how long it takes and no matter how difficult it is, that doesn’t matter, but it means that my kind mother sentient beings will have to continue to suffer so much and wait so long. Therefore, I must achieve enlightenment as quickly as possible. In order to do this, I need to take the tantric vow and keep it pure. Therefore, I’m going to reaffirm my tantric vow.”

Recite this for all three repetitions:

SANG GYÄ JANG CHHUB SEM PA KÜN / DAG LA GONG PAR DZÄ DU SÖL
 DAG [say your secret name] ZHE GYI WA NI / DÜ DI NÄ NI ZUNG NÄ NI
 JANG CHHUB NYING POR CHHI KYI BAR / JI TAR DÜ SUM GÖN PO NAM
 JANG CHHUB TU NI NGE DZÄ PÄI / JANG CHHUB SEM NI LA NA ME
 DAM PA DAG GI KYE PAR GYI

All buddhas and bodhisattvas, please listen to me.

I, [say your secret name], from now until I reach

**The essence of enlightenment, will generate holy,
 peerless bodhichitta,**

**Just as all buddhas of the three times have ensured themselves
 of enlightenment**

By generating it.

Recite the following for the first repetition only or, when you don’t have much time, omit these lines and instead recite RIG
 NGA CHI TANG... “I will uphold all the general...” (page 29) for
 all three repetitions:

TSHÜL THRIM KYI NI LAB PA DANG / GE WÄI CHHÖ NI DÜ PA DANG
 SEM CHÄN DÖN JE TSHÜL THRIM SUM / SO SOR TÄN POR DAG GI ZUNG
 SANG GYÄ CHHÖ DANG GEN DÜN TE / LA NA ME PÄI KÖN CHHOG SUM
 SANG GYÄ NÄL JOR LÄ KYE PÄI / DOM PA DENG NÄ DAG GI ZUNG

**I will uphold the vows arising from the yogas of the buddha type;
 I will individually and firmly observe the three moralities—**

training in morality,

**Gathering virtuous qualities, and enacting the purpose of
 sentient beings,**

And I will rely on the peerless Three Rare Sublime Ones—

Buddha, Dharma, and Sangha. (*Vairochana*)

DOR JE RIG CHHOG CHHEN PO YI / DOR JE DRIL BU CHHAG GYA YANG
 YANG DAG NYI DU ZUNG WAR GYI / LOB PÖN DAG KYANG ZUNG WAR GYI

**I will correctly uphold the vajra, bell, and mudra of
 the great supreme vajra type,**

As well as honor my teachers. (*Akshobhya*)

RIN CHHEN RIG CHHOG CHHEN PO YI / DAM TSHIG YI DU ONG WA LA
 NYIN RE ZHIN NI DÜ DRUG TU / JIN PA NAM ZHI TAG TU JIN

**For the delightful commitments of the great, supreme ratna type,
 I will practice the four types of generosity every day**

at the six times. (*Ratnasambhava*)

JANG CHHUB CHHEN PO LÄ JUNG WÄI / PÄ MÄI RIG CHHEN DAG PA LA
 CHHI DANG SANG WA THEG PA SUM / DAM CHHÖ SO SOR ZUNG
 WAR GYI

**For the pure, great padma type, which arose from
 great enlightenment,**

**I will uphold the holy Dharma of the outer, secret, and
 three vehicles. (*Amitabha*)**

LÄ KYI RIG CHHOG CHHEN PO LA / DOM PA THAM CHÄ DÄN PAR NI
YANG DAG NYI DU SO SOR ZUNG / CHHÖ PÄI LÄ NI CHI NÜ GYI

**For the great, supreme karma type, I will correctly and
individually uphold all these vows**

And make as many offerings as possible. (*Amoghasiddhi*)

JANG CHHUB SEM NI LA NA ME / DAM PA DAG GI KYE PAR GYI
SEM CHÄN KÜN GYI DÖN GYI CHHIR / DAG GI DOM PA MA LÜ ZUNG

I will generate the holy, peerless bodhichitta.

**I will uphold all my vows without exception for the welfare of
all sentient beings.**

Recite this for the second and third repetitions in place of the
longer version above or use this verse for all three repetitions:

RIG NGA CHI TANG SO SOR YI / DAM TSHIG DOM PA MA LÜ SUNG

**I will uphold all the general and specific vows and commitments
of the five types of buddhas without exception.**

Recite this for all three repetitions:

MA DRÄL WA NAM DAG GI DRÄL / MA DRÖL WA NAM DAG GI DRÖL
UG MA CHHIN PA UG YUNG ZHING / SEM CHÄN NYA NGÄN DÄ LA GÖ

**I will deliver those not delivered, liberate those not liberated,
Give breath to those unable to breathe, and place all beings
in the state beyond sorrow.]**

To repeat, go to page 27.

At the end of the three repetitions, think strongly that the
trainings that were broken have been restored, and those that
were kept have been strengthened.

Confession

LC 38 THOG ME DÜ NÄ MI GE DIG PÄI LÄ
 GYI DANG GYI TSÄL YI RANG CHI CHHI PA
 THUG JE CHHE DÄN CHÄN NGAR GYÖ SEM KYI
 SHAG SHING LÄN CHHÄ MI GYI DOM PA NÖ
**Whatever nonvirtuous negative actions I have done
 from beginningless time,
 Caused others to do, or in which I have rejoiced,
 Before those having great compassion,
 I confess them with regret and vow never to
 commit them again.**

Rejoicing

LC 39 CHHÖ NAM RANG ZHIN TSHÄN MA DANG DRÄL YANG
 MI LAM JI ZHIN KYE PHAG THAM CHÄ KYI
 DE GA CHIR YANG CHHAR WÄI NAM KAR LA
 DAG CHAG SAM PA THAG PÄ YI RANG NGO
**Though all phenomena lack the characteristic of
 inherent existence,
 We rejoice from the depths of our hearts in
 the dream-like bliss and joy
 Of all ordinary beings and aryas
 And in every virtue that has ever arisen.**

❖ Pause to meditate very strongly and extensively on rejoicing. Rejoice in the past, present, and future merits of (1) yourself, (2) other sentient beings, including bodhisattvas, and (3) buddhas.

Request to the Guru to Turn the Wheel of Dharma

❖ Visualize numberless replicas of yourself in the form of Brahma, each offering beautiful, thousand-spoked, gold Dharma wheels. If you have an actual small Dharma wheel, hold it up in your hands while reciting the verse and doing the visualization.

LC 40 PHÜL JUNG KHYEN TSE CHHU DZIN BUM TRIG TE
 THA YÄ DRO DII PHÄN DE KÜN DÄI TSHÄL
 KYE DANG YÜN DU NÄ DANG PEL WÄI CHHIR
 ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL
**Please let fall a rain of profound and extensive Dharma
 From a hundred thousand billowing clouds of perfect
 wisdom and compassion
 So that the jasmine garden of the benefit and bliss
 of infinite transmigratory beings
 May be born, abide long, and grow.**

Request to the Guru to Remain for a Long Time

❖ Visualize numberless replicas of yourself offering beautiful lion thrones adorned with a double vajra.

LC 41 DOR JEI KU LA KYE CHHI MI NGA YANG
 ZUNG JUG WANG GI GYÄL PÖI ZA MA TOG
 DAG CHAG MÖ PA JI ZHIN SI THÄI BAR
 NYA NGÄN MI DA TAG PAR ZHUG SU SÖL
**Your vajra body is subject to neither birth nor death,
 But is a vessel of the mighty king, unification.
 Please abide forever according to our wishes,
 Not passing beyond sorrow until samsara ends.**

Dedication

LC 42 DE TAR TRÜN PÄI NAM KAR GE WÄI TSHOG
 KA DRIN SUM DÄN JE TSÜN LA MA YI
 TSHE RAB KÜN TU DRÄL ME JE DZIN CHING
 ZUNG JUG DOR JE CHHANG WANG THOB CHHIR NGO
**I dedicate the merits of white virtue thus created
 That we may be inseparably guided in all our lives
 By perfect pure gurus who are kind in the three ways,
 And thereby attain the unified state of Vajradhara.**

Continue with *Mandala Offering and Special Request for the Three Great Purposes* below.

For LC 43, go to page 37.



*[Mandala Offering and Special Request
 for the Three Great Purposes]*

Mandala Offering of Thirty-Seven Heaps

The phrase in parentheses is recited only by the chant leader.

(ZHING KHAM ÜL WAR ZHU)(**Let us offer a universe.**)

OM BÄN DZE BHU MI AH HUM / WANG CHHEN SER GYI SA ZHI / OM
 BÄN DZE RE KHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU /
 RII GYÄL PO RI RAB

**OM VAJRA BHUMI ĀḤ HŪṂ, mighty golden ground. OM VAJRA
 REKHE ĀḤ HŪṂ, encircled by a wall of iron mountains; in the
 center, Mount Meru, King of Mountains;**

SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG
 DRA MI NYÄN

**In the east, Noble Body; in the south, Rose-Apple; in the west,
 Cattle Using; and in the north, Unpleasant Sound;**

LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG
LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

**Body and Noble Body, Yak Tail and Other Yak Tail, deceitful
and Traveling the Supreme Path, and Unpleasant Sound and
Companion Unpleasant Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PA YI
LO TOG / KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN
PO CHHE / LÖN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG
RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHHEN PO YI BUM PA

**Precious mountain, wish-granting tree, wish-fulfilling cow, and
uncultivated harvest; precious wheel, precious jewel, precious
queen, precious minister, precious elephant, precious horse,
precious general, and great treasure vase;**

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG
PÖ MA / NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA / RIN PO
CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄL TSHÄN

**Grace goddess, garland goddess, song goddess, dance goddess,
flower goddess, incense goddess, light goddess, and perfume
goddess; the sun and moon; and the precious parasol and banner
of victory over all directions.**

Ü SU LHA DANG MII / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA
ME PA / TSANG ZHING YI DU ONG WA DI DAG DRIN CHÄN TSA WA
DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM DANG / KHYÄ
PAR DÜ YANG LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN
PÖI LHA TSHOG KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR
GYI O

**In the center, the riches of gods and humans, perfect, lacking
nothing, pure, and enchanting. To the glorious, holy, kind root
and lineage gurus, and especially to the host of deities of the
great Lama Lozang Thubwang Dorje Chang along with your
retinues, I offer this universe.**

THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NE KYANG DAG SOG
DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHEN THAM
CHÄ LA THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

Please accept it with compassion for the sake of transmigratory beings. Having accepted it, out of your great compassion for sentient beings, please bless me and all mother transmigratory beings equaling the extent of space.



Special Request for the Three Great Purposes

LA MA DANG KÖN CHHOG RIN PO CHHE NAM PA SUM LA CHHAG
TSHÄL ZHING KYAB SU CHHI O / KHYE NAM KYI DAG GI GYÜ JIN GYI
LAB TU SÖL

I prostrate and go for refuge to the guru and the Three Rare Sublime Ones. Please bless my mind.

DAG DANG MA SEM CHÄN THAM CHÄ SHE NYEN LA MA GÜ PA NÄ
ZUNG TE NANG CHHE THOB SUM GYI NYI NANG THRA MÖI BAR GYI CHHIN
CHI LOG GI LO NA THA DAG NYUR DU GAG PAR JIN GYI LAB TU SÖL

Please bless me and all mother sentient beings to immediately cease all the wrong concepts from disrespect to the virtuous friend up to the subtle dual appearances of white appearance, red increase, and dark near-attainment.

SHE NYEN LA GÜ PA NÄ MI LOB PÄI ZUNG JUG GI BAR GYI CHHIN CHI
MA LOG PÄI LO NA THA DAG DE LAG TU KYE WAR JIN GYI LAB TU SÖL

Please bless us to immediately generate all the right realizations from respect for the virtuous friend up to the unification of no-more-learning.

KYEN CHHI NANG GI BAR CHÖ THAM CHÄ NYE WAR ZHI WAR JIN GYI
LAB TU SÖL (3x)

Please bless us to immediately pacify all outer and inner obstacles. (3x)

IDAM GURU RATNA MAṆḌALAKAṆ NIRYĀTAYĀMI

Continue with *Special Request to the Gurus* below.
For LC 43, go to page 37.

Special Request to the Gurus



Requesting by Means of the Holy Name Mantra

Nine-Line Migtsema

NGÖ DRUB KÜN JUNG THUB WANG DOR JE CHHANG

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

DRI ME KHYEN PÄI WANG PO JAM PÄL YANG

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG

KYAB SUM KÜN DÜ LA MA SANG GYÄ LA

GO SUM GÜ PÄI GO NÄ SÖL WA DEB

RANG ZHÄN MIN CHING DRÖL WAR JIN GYI LOB

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL (7x)

Vajradhara, lord of sages, source of all realizations;

Avalokiteshvara, great treasure of nonobjectifying compassion;

Manjushri, master of stainless wisdom;

Lord of Secrets, destroyer of the entire host of maras;

**Lozang Dragpa, crown ornament of the sages of
the Land of Snow:**

To you, Guru-Buddha, embodying the three refuges,

I make requests respectfully with my three doors.

Please bless me and others to be ripened and liberated.

Please bestow the supreme and common realizations. (7x)



Requesting, Purifying, and Receiving Blessings

DÜ SUM KYAB NÄ KÜN DÜ KYI NGO WO LA MA RIN PO CHHE LA SÖL
WA DEB SO (3x)

**To you, precious guru, in nature embodying all objects of refuge
of the three times, I make requests. (3x)**

ZHE SÖL WA TAB PÄ LA MA LHA TSHOG NAM KYI KÜI CHHA LÄ DÜ TSI
NA NGA Ö ZER DANG CHÄ PÄI GYÜN BAB / RANG ZHÄN SEM CHÄN
THAM CHÄ KYI LÜ SEM LA ZHUG PÄ

**Due to having made these requests, five-colored nectar along
with beams of light flow forth from the holy bodies of the guru
and the host of deities, entering my body and mind and those of
all sentient beings.**

THOG ME NÄ SAG PÄI DIG DRIB THAM CHÄ DANG KHYÄ PAR DU
PÄL DÄN LA MÄI KU LA DÖ PA / SUNG CHAG PA / THUG TRUG PA /
MA DÄ NYÄ MÖ GYI PA LA SOG PA

**All [diseases, spirit harms,] negative karmas, and obscurations
collected from beginningless time and especially giving harm to
the holy body, disobeying the advice, and disturbing the holy
mind of the glorious guru, generating nondevotional thoughts
about the guru, criticizing the guru, giving the guru up, and so
forth,**

DOR NA LA MA LA TEN PÄI DIG DRIB THAM CHÄ DÜ KHU DANG SÖL
KHÜI NAM PAR WANG PÖI GO DANG BA PÜI BU GA THAM CHÄ NÄ
CHHIR THÖN NÄ SANG TE DAG

**In short, all the negative karmas, obscurations, [and degener-
ated samayas] created in relation to the guru, are dispelled from
the doors of our senses and all our pores in the form of liquid
smoke and liquid soot. We are completely purified.**

LÜ DANG SÄL Ö KYI RANG ZHIN CHÄN DU GYUR / TSHE DANG SÖ NAM
LUNG TOG KYI YÖN TÄN THAM CHÄ PHEL ZHING GYÄ

**Our bodies become of the nature of light, transparent and clear.
Our life spans, merits, and all qualities of scriptural learning and
realization are developed fully.**

KHYÄ PAR PÄL DÄN LA MÄI KU SUNG THUG KYI JIN LAB THAM CHÄ
RANG ZHÄN SEM CHÄN THAM CHÄ KYI LÜ SEM LA ZHUG PÄ / RANG
ZHÄN SEM CHÄN THAM CHÄ PÄL DÄN LA MÄI KYAB OG TU CHHÜ PAR
GYUR

**In particular, all the blessings of the glorious guru's holy body,
holy speech, and holy mind enter my body and mind and those
of all sentient beings. I and all sentient beings are now under
the protection of the glorious guru.**

Making Requests

❖ Phabongkha Dechen Nyungpo, in *Liberation in the Palm of Your Hand*, says that *The Foundation of All Good Qualities* can be recited here.

❖ It is good to recite verses LC 43–52 in English.

Requests Recalling the Guru's Qualities

According to the Vinaya

LC 43 YÖN TÄN JUNG NÄ TSHÜL THRIM GYA TSHO CHHE
MANG THÖ NOR BÜI TSHOG KYI YONG SU TAM
NGUR MIG DZIN PA THUB WANG NYI PÄI JE
NÄ TÄN DÜL WA DZIN LA SÖL WA DEB

**Source of qualities, great ocean of moral discipline,
Treasury brimming with jewels of much hearing,
Master, second buddha clad in saffron,
Elder, vinaya holder, I make requests to you.**

According to the Mahayana

LC 44 GANG DANG DÄN NA DE WAR SHEG PÄI LAM
 TÖN PAR Ö PÄI YÖN TÄN CHU DÄN PA
 MA LÜ GYÄL WÄI DUNG TSHOB CHHÖ KYI JE
 THEG CHHOG GE WÄI SHE LA SÖL WA DEB
**You have the ten qualities suitable for one
 To teach the path of those gone to bliss.
 Lord of Dharma, representative of all conquerors,
 Mahayana virtuous friend, I make requests to you.**

According to the Vajrayana

LC 45 GO SUM LEG DAM LO CHHEN ZÖ DÄN DRANG
 YO DANG GYU ME NGAG DANG GYÜ SHE SHING
 DE NYI CHU ZUNG DRI DANG CHHÄ KHÄ PÄI
 DOR JE DZIN PÄI TSO LA SÖL WA DEB
**You are wise, patient, honest,
 Without pretense or guile, your three doors
 well subdued.
 You have both sets of ten qualities, know mantra and
 tantra, and are skilled in drawing and explaining;
 Foremost vajra holder, I make requests to you.**

Requests Recalling the Guru's Kindness

The Guru is Kinder than All the Buddhas

LC 46 SANG GYÄ DRANG ME JÖN PÄ MA THÜL WÄI
 MA RUNG DÜL KÄI NYIG DÜ DRO WA LA
 DE SHEG LAM ZANG JI ZHIN TÖN PA YI
 KYAB GÖN THUG JE CHÄN LA SÖL WA DEB
**To those untamed by countless past buddhas,
 The unruly transmigratory beings of this degenerate age
 who are difficult to subdue,
 You accurately show the good way of those gone to bliss.
 Compassionate refuge savior, I make requests to you.**

The Guru is Even Kinder than Shakyamuni Buddha

LC 47 THUB PÄI NYI MA DÜ KYI NUB GYUR TE
 GÖN KYAB ME PÄI DRO WA MANG PO LA
 GYÄL WÄI DZÄ PA NYE WAR DRUB DZÄ PÄI
 KYAB GÖN THUG JE CHÄN LA SÖL WA DEB
**When the sun of the Muni sets because of the times,
 You enact the deeds of a conqueror
 For the many transmigratory beings who lack
 a refuge savior.
 Compassionate refuge savior, I make requests to you.**

*Even the Guru's Family, Animals, and so Forth are a Higher
 Object of Offering than All the Buddhas*

LC 48 DÜ SUM CHHOG CHÜI GYÄL WA THAM CHÄ LÄ
 GANG GI BA PÜI BU GA CHIG TSAM YANG
 DAG CHAG SÖ NAM ZHING DU LEG NGAG PÄI
 KYAB GÖN THUG JE CHÄN LA SÖL WA DEB
**Even one of your pores is for us
 A field of merit more highly praised
 Than all the conquerors of the three times and
 ten directions.
 Compassionate refuge savior, I make requests to you.**

Requests Expressing the Guru's Qualities

Outer Qualities

LC 49 DE SHEG KU SUM GYÄN GYI KHOR LO NI
 THAB KHÄ GYU THRÜL DRA WÄI JO GEG LÄ
 THA MÄL TSHÜL GYI DRO WA DREN DZÄ PÄI
 KYAB GÖN THUG JE CHÄN LA SÖL WA DEB
**Adorned with a sugata's three bodies and
 ornamental wheels,
 You manifest from an alluring net of skillful means
 In an ordinary form to lead all beings.
 Compassionate refuge savior, I make requests to you.**

Inner Qualities

LC 50 KHYÖ KYI PHUNG KHAM KYE CHHE YÄN LAG NAM
 DE SHEG RIG NGA YAB YUM SEM PA DANG
 THRO WÖI WANG PÖI RANG ZHIN CHHOG SUM GYI
 DAG NYI LA MA CHHOG LA SÖL WA DEB
**Your aggregates, elements, sources, and limbs
 Are in nature the wisdom fathers and mothers of
 the five types of sugatas,
 Bodhisattvas, and wrathful protectors.
 Supreme guru, in nature the Three Rare Sublime Ones,
 I make requests to you.**

Secret Qualities

LC 51 KÜN KHYEN YE SHE RÖL PA LÄ JUNG WÄI
 KYIL KHOR KHOR LO JE WÄI DAG NYI DE
 RIG GYÄI KHYAB DAG DOR JE DZIN PÄI TSO
 ZUNG JUG DANG PÖI GÖN LA SÖL WA DEB
**Arising from the play of omniscient transcendental
 wisdom,
 You are the essence of ten million mandala cycles.
 Pervading lord of a hundred types of buddhas,
 foremost vajra holder,
 Unified primordial savior, I make requests to you.**

Suchness Qualities

LC 52 DRIB ME LHÄN KYE GA WÄI RÖL PA DANG
 YER ME TÄN YO KÜN KHYAB KÜN GYI DAG
 THOG MA THA DRÄL KÜN ZANG DÖN DAM GYI
 JANG CHHUB SEM NGÖ KHYÖ LA SÖL WA DEB
**Unobscured, inseparable from the play of
 simultaneous joy,
 Pervading everything in motion and at rest;
 The nature of all things, free from beginning or end,
 All good actual ultimate bodhichitta;
 I make requests to you.**

Special One-Pointed Request

❖ According to Geshe Lama Konchog, when this verse is chanted in Tibetan, the first recitation should be chanted slowly, while the second and third recitations can be chanted more quickly.

LC 53 KHYÖ NI LA MA KHYÖ NI YI DAM
 KHYÖ NI KHA DRO CHHÖ KYONG TE
 DENG NÄ ZUNG TE JANG CHHUB BAR DU
 KHYÖ MIN KYAB ZHÄN MI TSHÖL WÄ
**You are the guru, you are the yidam,
 You are the dakini and Dharma protector.
 From now until enlightenment
 I will seek no other refuge than you.**

DI DANG BAR DO CHHI MÄI THAR YANG
 THUG JEI CHAG KYÜ ZUNG DZÖ LA
 SI ZHII JIG DRÖL NGÖ DRUB KÜN TSÖL
 TÄN GYI DROG DZÖ BAR CHÖ SUNG (3x)
**In this life, the bardo, and all future lives,
 Hold me with your hook of compassion,
 Free me from the fears of samsara and nirvana,
 grant all attainments,
 Be my constant companion, and guard me
 from interferences. (3x)**

Receiving the Blessings of the Four Empowerments

LC 54 DE TAR LÄN SUM SÖL WA TAB PÄI THÜ
 LA MÄI KU SUNG THUG KYI NÄ NAM LÄ
 DÜ TSI Ö ZER KAR MAR THING GA SUM
 RIM DANG CHIG CHAR JUNG NÄ DAG NYI KYI
**By the force of having thus requested three times,
 Nectar and light rays—white, red, and dark blue—
 Stream forth one by one and all together
 From the places of my guru's holy body, speech, and mind,**

NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ
 DRIB ZHI DAG CHING NAM DAG WANG ZHI THOB
 KU ZHI THOB CHING LA MA NYI PA ZHIG
 GYE ZHIN THIM PÄ JIN GYI LAB PAR GYUR

**And absorb one by one and all together into
 my own three places.**

**The four obscurations are purified and the four
 pure empowerments are received.**

**I achieve the four kayas and am blessed by
 A replica of the guru that happily absorbs into me.**

Continue with *Mantra Recitation* below.

For *Training the Mind in the Mahayana Path (LC 84)*, go to page 44.

For *Lama Chopa Tsog Offering*, go to page 76.

[Mantra Recitation]⁶

*Holy Name Mantra of His Holiness the Dalai Lama*⁷

OM ĀḤ GURU VAJRADHARA BHATṬĀRAKA MAÑJÜŚRĪ
 VĀGINDRA SUMATI JÑĀNA ŚĀSANADHARA SAMUDRA
 ŚRĪBHADRA SARVA SIDDHI HÜM HÜM (21x)

Holy Name Mantra of Lama Zopa Rinpoche

OM ĀḤ GURU VAJRADHARA MUNI ŚĀSANA KṢĀNTI SARVA
 SIDDHI HÜM HÜM (21x)

Holy Name Mantra of Lama Tsongkhapa

OM ĀḤ GURU VAJRADHARA SUMATI KĪRTI SIDDHI HÜM HÜM
 (3 or 7x)

Holy Name Mantra of Shakyamuni Buddha

TADYATHĀ OM MUNE MUNE MAHĀ MUNAYE SVĀHĀ (3 or 7x)

Mantra of Yamantaka

OM HRĪḤ ṢṬRĪḤ VIKṚTĀNANA HÜM PHAT (3 or 7x)

Combined Mantra of Heruka Father and Mother⁸

OM ŚRĪ VAJRA HE HE RU RU KAṂ HŪṂ HŪṂ PHAṬ /
 ḌĀKINĪ JVĀLA ŚAṂVARAM / VAJRA VAIROCANĪYE
 HŪṂ HŪṂ PHAṬ SVĀHĀ (3 or 7x)

Mantra of Guhyasamāja

OM ĀḤ VAJRA DHRĀK HŪṂ HŪṂ (3 or 7x)

Mantra of Vajrayoginī

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṂANĪYE
 VAJRA VAIROCANĪYE HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ
 SVĀHĀ (3 or 7)

Mantra of Vajradhara

OM ĀḤ VAJRADHARA HŪṂ HŪṂ (3 or 7x)

Mantra of the Vajra Holy Body, Speech, and Mind of All the Buddhas

OM ĀḤ HŪṂ (54 or 108x)

Dedication

GE WA DI YI NYUR DU DAG
 LA MA SANG GYĀ DRUB GYUR NĀ
 DRO WA CHIG KYANG MA LÜ PA
 DE YI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly
 Become a guru-buddha,
 And lead all transmigratory beings
 Without exception to that state.]**

For the lamrim prayer, *Training the Mind in the Mahayana Path*,
 continue below.

For *Lama Chopal Tsog Offering*, go to page 76.

Training the Mind in the Mahayana Path

Guru Devotion as the Root of the Path

LC 84 ZHING CHHOG DAM PA JE TSÜN LA MA LA
 CHHÖ CHING GÜ PÄ SÖL WA TAB PÄI THÜ
 DE LEG TSA WA GÖN PO KHYÖ NYI KYI
 GYE ZHIN JE SU DZIN PAR JIN GYI LOB

**Supreme field of merit, my perfect pure guru,
 Through the power of having made offerings and
 respectful requests,
 I seek your blessings, savior and the very root of
 happiness and goodness,
 That I may come under your joyful guidance.**

Recite and meditate on *Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion* below. To continue with LC 85, go to page 47.



[Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion]

In order to quickly set all my mother sentient beings, who have protected me with kindness from beginningless lives in cyclic existence, in the state of a complete buddha, I myself must attain the perfectly complete state of a buddha. Therefore, I will practice the nine attitudes for resolutely considering and seeing my virtuous friend to be a buddha and carrying out his orders.

SANG GYÄ KÜN LÄ LHAG PÄI DRIN CHHEN JE
 TSA WÄI LA MA NAM LA SÖL WA DEB
 TSHE RAB KÜN TU TSHÄN DÄN LA MA JE
 GÜ PA CHHEN PO TEN PAR JIN GYI LOB

**I request my kind, perfect root guru,
 Who is more extraordinary than all the buddhas:
 Please bless me to be able to follow you,
 The qualified perfect guru, with great respect in all my lives.**

YÖN TÄN ZHI GYUR DRIN CHÄN LA MA JE
TSHÜL ZHIN TEN PA DE LEG TSA WA RU
SHE NÄ SOG GI CHHIR YANG MI PONG WAR
RAB TU GÜ PÄ GO NÄ TEN PAR JA

**Realizing that correctly following you, the kind, perfect guru,
The foundation of all good qualities,
Is the root of happiness and goodness, I will follow you
With great respect, not forsaking you even at the cost of my life.**

1. TSHÄN DÄN LA MÄI NGOR TA WANG DU TANG
KA ZHIN JE PA DZANG PÄI BU TAR JA

**Thinking of the importance of a qualified guru,
I will allow myself to enter under your control.
May I be like an obedient son,⁹ acting exactly in
accordance with the guru's advice.**

2. DÜ DANG DIG DROG SOG KYI YEN JÄ RUNG
NAM YANG MI CHHE DOR JE TA BUR JA

**Even when maras, evil friends, and the like try to
split me from the guru,
May I be like a vajra, inseparable forever.**

3. LA MÄI JA WA LÄ DÖN KHUR KUR KYANG
THAM CHÄ KHUR WA SA ZHI TA BUR JA

**When the guru gives me work, whatever the burden,
May I be like the earth, carrying it all.**

4. LA MA TEN DÜ DUG NGÄL CHI JUNG KYANG
GÜL MI NÜ PA RI WO TA BUR JA

**When I follow the guru, whatever suffering occurs,
May I be like a mountain, immovable.**

5. NGÄN LÄ THAM CHÄ NYAM SU LEN GÖ KYANG
YI MI THRUG PA GYÄL PÖI DRÄN TAR JA

**Even if I have to perform every unpleasant task,
May I be like a servant of the king, with a mind undisturbed.**

6. NGA GYÄL PANG NÄ LA MA NAM LÄ RANG
MA WAR DZIN PA CHHAG DAR TA BU JA
**Having abandoned pride, holding myself
Lower than the guru, may I be like a sweeper.**
 7. LA MÄI KU DÖN JA KA KHUR TSI WA
TRO ZHIN DZIN PA THAG PA TA BUR JA
**May I be like a rope, joyfully holding the guru's work,
No matter how difficult or heavy a burden.**
 8. LA MÄ NYÄ SHING SHE LA TSHANG DRÜ KYANG
DE LA THRO WA ME PA KHYI TAR JA
**Even when the guru criticizes, provokes or ignores me,
May I be like a dog, never responding with anger.**
 9. LA MÄI DÖN DU DRO ZHING ONG WA LA
NAM YANG KYO WA ME PA DRU TAR JA
**May I be like a ferry boat, never upset
At any time to come and go for the guru.**
- PÄL DÄN TSA WÄI LA MA RIN PO CHHE
DAG GI DE TAR NÜ PAR JIN GYI LOB
DENG NÄ ZUNG TE TSHE RAB THAM CHÄ DU
GE WÄI SHE NYEN DE TAR TEN PAR SHOG
**Glorious and precious root guru,
Please bless me to be able to practice in this way.
From now on and in all my future lives,
May I be able to devote myself to the virtuous friend in this way.**

If you recite these words aloud and mentally reflect on their meaning, you will have the good fortune to be able to devote yourself correctly to a virtuous friend in life after life.

If, with these nine attitudes, you serve and respect the virtuous friend, even if you do not practice intentionally, you will naturally develop excellent qualities within your mindstream and complete the extensive merits of virtue, thereby quickly becoming a perfectly complete buddha.]

Training the Mind in the Path in Common with Lower Capable Beings

Taking the Essence of a Perfect Human Rebirth

LC 85 LÄN CHIG TSAM ZHIG NYE PÄI DÄL JOR DI
 NYE KA NYUR DU JIG PÄI TSHÜL TOG NÄ
 DÖN ME TSHE DII JA WÄ MI YENG WAR
 DÖN DÄN NYING PO LEN PAR JIN GYI LOB

**Realizing how this body of freedoms and riches
 Is found but once, is difficult to obtain, and is
 quickly lost,
 I seek your blessings to make it worthwhile and
 take its essence,
 Without being distracted by the meaningless
 affairs of this life.**

❖ Here, it is good to recite and reflect on the *Ten Innermost Jewels of the Kadampa Geshe* (Appendix 5, page 124).

When doing *Lama Chopa* as a daily practice, it is good to recite this prayer every three, four, or five days. In particular, it should be recited often in monasteries and nunneries.¹⁰

Generating Interest in the Happiness of Future Lives

LC 86 NGÄN SONG DUG NGÄL BAR WÄI ME JIG NÄ
 NYING NÄ KÖN CHHOG SUM LA KYAB DRO ZHING
 DIG PONG GE TSHOG THA DAG DRUB PA LA
 TSÖN PA LHUR LEN JE PAR JIN GYI LOB

**Aghast at the searing blaze of suffering in
 the lower realms,
 I take heartfelt refuge in the Three Rare Sublime Ones
 And seek your blessings that I may diligently strive
 To abandon all negative karma and accomplish
 the accumulation of every virtue.**

Training the Mind in the Path in Common with Middle Capable Beings

Developing the Wish for Liberation

LC 87 LÄ DANG NYÖN MONG BA LONG DRAG TU THRUG
 DUG NGÄL SUM GYI CHHU SIN MANG PÖ TSE
 THA ME JIG RUNG SI TSHO CHHEN PO LÄ
 THAR DÖ SHUG DRAG KYE WAR JIN GYI LOB

**Violently tossed amidst waves of karma and delusions,
 Plagued by the many sea monsters of the three kinds
 of sufferings,
 I seek your blessings to develop an intense longing
 to be liberated
 From this infinite and frightening great ocean of
 existence.**

Training to Achieve Liberation

LC 88 ZÖ KA TSÖN RA DRA WÄI KHOR WA DI
 GA WÄI TSHÄL TAR THONG WÄI LO PANG NÄ
 LAB SUM PHAG PÄI NOR GYI DZÖ ZUNG TE
 THAR PÄI GYÄL TSHÄN DZIN PAR JIN GYI LOB

**Having abandoned the mind that views this
 unbearable prison
 Of cyclic existence as a beautiful park, I seek
 your blessings
 To hold the three trainings as the treasure of
 the aryas' wealth
 And thereby, to uphold the victory banner of liberation.**

Training the Mind in the Path for Higher Capable Beings

Generating Compassion, the Foundation of the Mahayana Path

LC 89 NYAM THAG DRO WA DI KÜN DAG GI MA
 YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ
 DUG PÄI BU LA TSE WÄI MA ZHIN DU
 CHÖ MIN NYING JE KYE WAR JIN GYI LOB

**Having considered how all these miserable beings
 have been my mothers
 And have raised me with kindness again and again,
 I seek your blessings to develop effortless compassion
 Like that of a loving mother for her precious child.**

❖ Meditate on Asanga's technique for generating bodhichitta, the *Sevenfold Cause and Effect Meditation*:

On the basis of immeasurable equanimity, (1) recognize all sentient beings as having been your mother; (2) remember their kindness; (3) wish to repay their kindness; (4) generate love through the force of seeing them as pleasant; (5) generate great compassion; (6) develop the special brave attitude; (7) generate bodhichitta.

Generating Bodhichitta by Exchanging Yourself and Others

Developing Equanimity

LC 90 DUG NGÄL THRA MO TSAM YANG MI DÖ CHING
 DE LA NAM YANG CHHOG SHE ME PAR NI
 DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE
 ZHÄN DE GA WA KYE PAR JIN GYI LOB

**There is no difference between myself and others,
 None of us wishes for even the slightest of sufferings
 Or is ever content with the happiness we have.
 Realizing this, I seek your blessings that I may
 generate joy for the happiness of others.**

Contemplating the Faults of Self-Cherishing

LC 91 RANG NYI CHE PAR DZIN PÄI CHONG NÄ DI
 MI DÖ DUG NGÄL KYE PÄI GYUR THONG NÄ
 LE LÄN DÄ LA KHÖN DU ZUNG JÄ TE
 DAG DZIN DÖN CHHEN JOM PAR JIN GYI LOB
**This chronic disease of cherishing myself
 Is the cause giving rise to my unsought suffering.
 Perceiving this, I seek your blessings to blame, begrudge,
 And destroy the monstrous demon of selfishness.**

Contemplating the Advantages of Cherishing Others

LC 92 MA NAM CHE ZUNG DE LA GÖ PÄI LO
 THA YÄ YÖN TÄN JUNG WÄI GOR THONG NÄ
 DRO WA DI DAG DAG GI DRAR LANG KYANG
 SOG LÄ CHE PAR DZIN PAR JIN GYI LOB
**The mind that cherishes mothers and places them
 in bliss
 Is the gateway leading to infinite qualities.
 Seeing this, I seek your blessings to cherish
 these transmigratory beings
 More than my life, even should they rise up
 as my enemies.**

Exchanging Yourself and Others

LC 93 DOR NA JI PA RANG DÖN KHO NA DANG
 THUB WANG ZHÄN DÖN BA ZHIG DZÄ PA YI
 KYÖN DANG YÖN TÄN YE WA TOG PÄI LÖ
 DAG ZHÄN NYAM JE NÜ PAR JIN GYI LOB
**In brief, infantile beings labor only for their own ends,
 While the able ones work solely for the welfare
 of others.
 With a mind understanding the distinction between
 the failings of one and the advantages of the other,
 I seek your blessings to enable me to equalize and
 exchange myself with others.**

LC 94 RANG NYI CHE DZIN GÜ PA KÜN GYI GO
 MA NAM CHE DZIN YÖN TÄN KÜN GYI ZHI
 DE CHHIR DAG ZHÄN JE WÄI NÄL JOR LA
 NYAM LEN NYING POR JE PAR JIN GYI LOB
**Cherishing myself is the doorway to all loss,
 While cherishing my mothers is the foundation of
 all qualities.**
**Hence I seek your blessings to make my heart practice
 The yoga of exchanging myself for others.**



At this point, recite in English or chant in Tibetan one of these three *lojong* prayers:

- *Eight Verses of Thought Transformation* (page 51);
 - *Thought Transformation Prayer of the Previous Lives of the Buddha* (page 54);
 - *Prayer to Become Like the Buddha in His Past Lives* (page 56).
- ❖ Alternate these prayers when doing *Lama Chöpa* as a daily practice.¹¹

To continue with *LC 95*, go to page 59.

[*Eight Verses of Thought Transformation*]

1. DAG NI SEM CHÄN THAM CHÄ LA
 YI ZHIN NOR BU LÄ LHAG PÄI
 DÖN CHHOG DRUB PÄI SAM PA YI
 TAG TU CHE PAR DZIN PAR LAB¹²
**Determined to obtain the greatest possible benefit
 From all sentient beings,
 Who are more precious than a wish-fulfilling jewel,
 I hold them most dear at all times.**

2. GANG DU SU DANG DROG PÄI TSHE
 DAG NYI KÜN LÄ MÄN TA ZHING
 ZHÄN LA SAM PA THAG PA YI
 CHHOG TU CHE PAR DZIN PAR LAB
**Wherever I am and whoever I am with,
 I always consider myself the lowest of all
 And from the depths of my heart
 Hold others dear and supreme.**

3. CHÖ LAM KÜN TU RANG GYU LA
 TOG CHING NYÖN MONG KYE MA THAG
 DAG ZHÄN MA RUNG JE PÄ NA
 TSÄN THAB DONG NÄ DOG PAR LAB
**In all actions, I examine my mental continuum
 And the minute a delusion arises,
 Since it endangers myself and others,
 I forcefully confront and avert it.**

4. RANG ZHIN NGÄN PÄI SEM CHÄN NAM
 DIG DUG DRAG PÖ NÖN THONG TSHE
 RIN CHHEN TER DANG THRÄ PA ZHIN
 NYE PAR KA WÄ CHE DZIN LAB
**Whenever I see sentient beings who are wicked in nature
 And overwhelmed by negative actions and heavy suffering,
 I hold such rare ones dear,
 As if I had found a precious treasure.**

5. DAG LA ZHÄN GYI THRAG DOG GI
 SHE KUR LA SOG MI RIG PÄI
 GYONG KHA RANG GI LEN PA DANG
 GYÄL KHA ZHÄN LA BÜL WAR LAB
**When, out of envy, others mistreat me
 With abuse, insults, or the like,
 I accept defeat
 And offer the victory to them.**

6. GANG LA DAG GI PHÄN TAG PÄI
 RE WA CHHE WA GANG ZHIG GI
 SHIN TU MI RIG NÖ JE NANG
 SHE NYEN DAM PAR TA WAR LAB
**When someone whom I have benefited
 And in whom I have great hopes
 Gives me terrible harm,
 I regard them as my virtuous friend.**

7. DOR NA NGÖ DANG GYÜ PA YI
 PHÄN DE MA NAM KÜN LA BÜL
 MA YI NÖ DANG DUG NGÄL KÜN
 SANG WÄ DAG LA LEN PAR LAB
**In short, both directly and indirectly,
 I offer every happiness and benefit to all my mothers.
 I secretly take upon myself
 All their harms and sufferings.**

8. DE DAG KÜN KYANG CHHÖ GYÄ KYI
 TOG PÄI DRI MÄ MA BAG SHING
 CHHÖ KÜN GYU MAR SHE PÄI LÖ
 ZHEN ME CHHING WA LÄ DRÖL LAB
**Also, I do not defile all these practices
 With the stains of the superstitions of the eight
 worldly concerns
 And by knowing all phenomena to be illusory,
 Without trusting in them, I am freed from bondage.**

*Thought Transformation Prayer of the Buddha's Previous Lives*¹³

DAG GI TÖN PA SANG GYÄ CHOM DÄN DÄ

NYING TOB CHÄN GYI LAM GYI NÄ KAB SU

When my Teacher Buddha Bhagavān

Was on the path of the courageous ones:

GYÄL BU THAM CHÄ DRÖL DU GYUR PA NA

BU DANG BU MO GYÄL SI JIN PAR TAR

SHIN TU PHANG PÄI KHOR DANG LONG CHÖ NAM

PHANG PA ME PAR YONG SU TONG NÜ SHOG

When he was Prince Liberating All¹⁴

He gave away his son, daughter, and kingdom.

**In the same way, may I be able to renounce, without any
sense of loss,**

My family, friends, and possessions that are so dear to me.

GYÄL PO NYING TOB CHHEN POR GYUR PA NA

TAG MO RANG GI SHA YI SÖ PA TAR

SHIN TU CHÄ PÄI GYU LÜ PHUNG PO DI

SHA ZÄI TSHOG LA GA WÄ JIN NÜ SHOG

When he was King Great Courage,¹⁵

He fed the tigress with his own flesh.

**In the same way, may I be able to joyfully give
this cherished illusory body**

To the hosts of *piśāca*.

GYÄL BU JAM PÄI TOB SU GYUR PA NA

NÖ JIN RANG GI THRAG GI SÖ PA TAR

CHÖ PAR KA WÄI NYING THRAG DRÖN MO DI

THRAG THUNG DAG LA TSE WÄ JIN NÜ SHOG

When he was Prince Might of Love,¹⁶

He fed the yakṣas with his own blood.

**In the same way, may I be able to give with compassion
The warm blood of my heart, which is so difficult to cut,
to the blood-drinkers.**

TSHONG PÖN KHYE U CHU BEB GYUR PA NA
DE SHEG TSHÄN JÖ NYA NAM DRANG PA TAR
CHHÖ KYI PHONG PÄI KYE WO THA DAG LA
DAM PA CHHÖ KYI JIN PA TONG NÜ SHOG
**When he was Young Water Carrier,¹⁷ the son of a merchant,
He liberated fish by reciting the tathāgata's holy name.
In the same way, may I be able to practice giving
the holy Dharma
To the infinite beings destitute of Dharma.**

GYÄL BU GE DÖN CHHEN POR GYUR PA NA
NGÄN DÖN LOG DRUB THUG JE ZÖ PA TAR
KHOR GYI LOG DRUB SHI NGÄN TRUG PA LA
NYING JE CHHEN PÖ LHAG PAR TSE WAR SHOG
**When he was Prince Great Meaningful Virtue,¹⁸
He was able to bear ingratitude with compassion.
In the same way, may I cherish with great compassion
Those around me who disturb me with their ungratefulness
and bad dispositions.**

JANG CHHUB SEM PA TRE UR GYUR PA NA
DIG CHÄN THRÖN PÄI NÄ NÄ DREN PA TAR
NGÄN PA DAG LA PHÄN DAG MI ZHUM KYANG
ZANG LÄN MI DÖ NYING JE DREN PAR SHOG
**When he was the bodhisattva-monkey,
He rescued an evil man from a well.
In the same way, may I benefit evil beings without
discouragement,
And compassionately guide them without expecting
favors in return.**

KYE MA PHA MAR MA GYUR GANG YANG ME
 KHOR WÄI NÄ NA DE WA KÄ CHIG ME
 DE CHHIR NANG SI LHA DRE THOG DRANG WÄI
 MA GYUR KHOR WÄI NÄ NÄ DREN NÜ SHOG

**Alas, there is no one who has not been my mother and father.
 Nor is there a moment of happiness in the realms of saṃsāra.
 Therefore, may I be able to lead all my mothers,
 Including the gods and demons who appear and exist,
 from the realms of saṃsāra.**

To continue with LC 95, go to page 59.

Prayer to Become Like the Buddha in His Past Lives

DZA BÖI BU MO NYI DU THRUNG PÄI TSHE
 DRO KÜN DUG NGÄL GYÜ TENG ZHE PA ZHIN
 SEM CHÄN KÜN GYI DUG NGÄL MA LÜ PA
 CHE DZIN DAG GI TENG DU MIN GYUR CHIG

When you were born as Maitra's Daughter,¹⁹

**You took upon your continuum the suffering of all
 transmigratory beings**

**Likewise, may all sentient beings' sufferings without exception
 Ripen upon my self-cherishing.**

NYÄL WÄI GYÄ DU THRUNG TSHE DRO KÜN GYI
 NGÄN SONG KYE GO CHÖ PÄI THUG KYE TAR
 DRO WÄI DIG DANG DUG NGÄL MA LÜ PA
 DAG LA MIN NÄ NGÄN SONG TONG GYUR CHIG

**When you were born in the vast depths of hell,
 You generated the mind that shuts the door to rebirth
 in the lower realms.**

**Likewise, may all negative karma and sufferings of
 transmigratory beings without exception**

Ripen upon me, and then may the lower realms become empty.

DRANG SONG ZÖ PA MA WÄI NAM THAR TAR
 DAG LA MI NYÄN JÖ CHING TSHÖN DEB KYANG
 BU DUG SHI WÄI MA ZHIN LHAG PAR DU
 DE LA TSE WÄ PHÄN DOG NÜ PAR SHOG

**Just like in your life story as the *rsi* Expressing Patience,²⁰
 Even though others say unpleasant words to me and
 strike me with weapons,
 May I especially be able to benefit them with compassion,²¹
 Like a mother whose beloved son has died.**

JANG SEM DA WÄ DIG CHÄN SIN PÖI TSHOG
 DAM PÄI CHÖ KYI DÜL WAR DZÄ PA ZHIN
 LÜN MONG DIG CHÄN DRO WA MA LÜ PA
 DAG NYI CHIG BÜ DÜL WAR NÜ GYUR CHIG

**As the bodhisattva Candra,²² you subdued
 The multitudes of wicked *rākṣas* with the holy Dharma.
 Likewise, may I be able to subdue, by myself alone,
 All foolish, evil transmigratory beings without exception.**

GYÄL BU SÖ NAM TOB KYI LÜ KYI SHÄ
 DRANG ME DRO WA TSHIM PAR DZÄ PA TAR
 DAG GI LÜ KYANG NAM PA THÄM CHÄ DU
 DRO WA KÜN GYI NYE TSHOR GYUR WAR SHOG

**As Prince Meritorious Power,²³ you satisfied
 Countless transmigratory beings with the flesh of your body.
 Likewise, may my body, in every possible way,
 Also become a means of living for all transmigratory beings.**

SEM PA CHHEN PO RÜ BÄL TSO WO RUNG
 GYUR TSHE TSHONG PA TSHO LÄ DRÄL WA TAR
 DRO WA MA LÜ KHOR WÄI TSHO CHHEN LÄ
 DRÖL WÄI ZAM TEG NYI DU DAG GYUR SHOG

**As Great Being,²⁴ you transformed yourself into the chief of turtles
 And saved the merchants from the ocean.**

**Likewise, may I become a bridge that frees all transmigratory
beings without exception
From the great ocean of cyclic existence.**

RI BONG TSO WOR THRUNG TSHE THAB KHÄ KYI
DRANG ME DRO WA MIN PAR DZÄ PA TAR
DAG NYI THONG THÖ DRÄN REG MA LÜ PA
THÄM CHÄ MIN DRÖL LAM LA GÖ GYUR CHIG

**When you were born as the chief of rabbits,
You skillfully ripened countless transmigratory beings.
Likewise, may all who see, hear, remember, and touch me,
Without exception, be placed on the ripening and
liberating paths.**

GÖN ME NYIG DÜ DRO NAM DRÄL WÄI CHIR
GYA TSHÖI DÜL GYI MÖN LAM NGA GYA DAG
JI TAR DZÄ PA DE ZHIN DAG GI KYANG
MÖN LAM MA LÜ YONG SU DZOG PAR SHOG

**As Ocean Atoms,²⁵ you made five hundred prayers to liberate
The transmigratory beings who in degenerate times
lack a savior.
Just as you did, likewise may I too
Fully complete all prayers without exception.**

DE WA CHÄN GYI ZHING CHHOG DRUB PÄI CHIR
KHOR LO GYUR GYÄL TSIB KYI MU KHYÜ KYI
DZOG MIN JANG SUM CHÖ PA CHI DZÄ PA
DE ZHIN DAG GI CHÖ PANG DZOG PAR SHOG

**As the wheel-turning king Rim of Spokes,²⁶
In order to accomplish the supreme field of Sukhāvātī,
You performed the three conducts of completing, ripening,
and purifying.
Likewise, may I too bring those conducts to completion.**

MI PHÄM GÖN DANG JAM PÄL PA WO DANG
 KÜN TU ZANG DANG NAM KHÄI NYING PO SOG
 THU CHHEN GYÄL SÄ NÄM KYI CHÖ PA YI
 JE SU DAG KYANG LOB PA NYI GYUR CHIG

**May I too train in the conduct of
 The powerful sons of the victorious ones,
 Savior Maitreya²⁷ and Hero Mañjuśrī,
 Samantabhadra, Ākāśagarbha, and so forth.**



Tonglen: Meditation on Taking and Giving

❖ Chant or recite *LC 95* slowly while meditating on tonglen. If the group is familiar with the verse, chant it all three times in Tibetan. Otherwise, chant it at least one time in Tibetan. Pause at the end of the third repetition, for however long is needed, to finish the meditation on tonglen.

LC 95 DE NA JE TSÜN LA MA THUG JE CHÄN
 MA GYUR DRO WÄI DIG DRIB DUG NGÄL KÜN
 MA LÜ DA TA DAG LA MIN PA DANG
 DAG GI DE GE ZHÄN LA TANG WA YI
 DRO KÜN DE DANG DÄN PAR JIN GYI LOB (3x)
**And thus, perfect pure, compassionate guru,
 I seek your blessings that all negative karmas,
 obscurations, and sufferings of mother
 transmigratory beings
 May without exception ripen upon me right now,
 And that by giving my happiness and virtue to others
 All transmigratory beings may experience happiness. (3x)**

Points 3 through 7 of the “Seven-Point Mind Training”

LC 96 NÖ CHÜ DIG PÄI DRÄ BÜ YONG GANG TE
MI DÖ DUG NGÄL CHHAR TAR BAB GYUR KYANG
LÄ NGÄN DRÄ BU ZÄ PÄI GYUR THONG NÄ
KYEN NGÄN LAM DU LONG PAR JIN GYI LOB
**Even if the environment and beings are filled with
the fruits of negative karma
And unwished for sufferings pour down like rain,
I seek your blessings to take these miserable conditions
as a path
By seeing them as causes to exhaust the results of
my negative karma.**

LC 97 DOR NA ZANG NGÄN NANG WA CHI SHAR YANG
CHHÖ KÜN NYING PO TOB NGÄI NYAM LEN GYI
JANG CHHUB SEM NYI PHEL WÄI LAM GYUR TE
YI DE BA ZHIG GOM PAR JIN GYI LOB
**In short, no matter what appearances arise,
be they good or bad,
I seek your blessings to transform them into a path
increasing the two bodhichittas
Through the practice of the five powers—
the quintessence of the entire Dharma—
And thus to cultivate only mental happiness.**

LC 98 JOR WA ZHI DANG DÄN PÄI THAB KHÄ KYI
THRÄL LA GANG THUG GOM LA JOR WA DANG
LO JONG DAM TSHIG LAB JÄI NYAM LEN GYI
DÄL JOR DÖN CHHEN JE PAR JIN GYI LOB
**I seek your blessings that I may relate everything
I meet to meditation
Through skillful means possessing the four practices,**

**And that I may make this life of freedoms and riches
greatly meaningful
Through practicing the commitments and
precepts of thought transformation.**

Meditating on the Special Attitude and Generating Bodhichitta

LC 99 TONG LEN LUNG LA KYÖN PÄI THRÜL DEG CHÄN
JAM DANG NYING JE LHAG PÄI SAM PA YI
DRO NAM SI TSHO CHHE LÄ DRÖL WÄI CHHIR
JANG CHHUB SEM NYI JONG PAR JIN GYI LOB

**In order to rescue all transmigratory beings from
the vast seas of existence,
I seek your blessings to train only in bodhichitta,
Through love, compassion, and the special attitude
Conjoined with the technique of mounting
“taking and giving” upon the breath.**

LC 100 DÜ SUM GYÄL WA KÜN GYI DRÖ CHIG LAM
NAM DAG GYÄL SÄ DOM PÄ GYÜ DAM SHING
THEG CHHOG TSHÜL THIRIM SUM GYI NYAM LEN LA
TSÖN PA LHUR LEN JE PAR JIN GYI LOB

**I seek your blessings that I may eagerly endeavor
To put into practice the three Mahayana moral codes,
And to restrain my mindstream with the pure vows
of the conquerors’ sons,
The single path journeyed by all conquerors of
the three times.**

When doing *Tsog Offering*, if the remaining tsog was not already offered, it can be offered here (go to page 92). Otherwise, continue with *LC 101* below.

*Practicing the Perfections After Generating Bodhichitta:
The General Practices of a Bodhisattva*

The Perfection of Generosity

LC 101 LÜ DANG LONG CHÖ DÜ SUM GE TSHOG CHÄ
SEM CHÄN RANG RANG DÖ PÄI NGÖ GYUR TE
CHHAG ME TONG SEM PEL WÄI MÄN NGAG GI
JIN PÄI PHAR CHHIN DZOG PAR JIN GYI LOB

**I seek your blessings to complete the perfection
of generosity**

**Through the guideline teaching for increasing
the mind that gives without attachment;
Namely, transforming my body, wealth, and
merits of virtue of the three times
Into the objects desired by each and every
sentient being.**

The Perfection of Morality

LC 102 SO THAR JANG SEM SANG NGAG DOM PA YI
CHÄ TSHAM SOG GI CHHIR YANG MI TONG ZHING
GE CHHÖ DÜ DANG SEM CHÄN DÖN DRUB PÄI
TSHÜL THRIM PHAR CHHIN DZOG PAR JIN GYI LOB

**I seek your blessings to complete the perfection
of morality**

**By not transgressing the bounds of
The pratimoksha, bodhisattva, and tantric vows
even at the cost of my life,
Accumulating virtuous qualities, and accomplishing
the purpose of sentient beings.**

The Perfection of Patience

LC 103 KHAM SUM KYE GU MA LÜ THRÖ GYUR TE
SHE ZHING TSHANG DRU DIG SHING SOG CHÖ KYANG
MI THRUG NÖ LÄN PHÄN PA DRUB JE PÄI
ZÖ PÄI PHAR CHHIN DZOG PAR JIN GYI LOB

**Should even all the beings of the three realms
without exception
Become angry at me, humiliate, criticize, threaten,
or even kill me,
I seek your blessings not to be agitated, but to complete
the perfection of patience
That works for their benefit in response to their harm.**

The Perfection of Joyous Effort

**LC 104 SEM CHÄN RE REI CHHIR YANG NAR ME PÄI
ME NANG KÄL PA GYA TSHOR NÄ GÖ KYANG
NYING JE MI KYO JANG CHHUB CHHOG TSÖN PÄI
TSÖN DRÜ PHAR CHHIN DZOG PAR JIN GYI LOB
Even if I must remain for an ocean of eons in
the fiery hell of Avici
For the sake of even just one sentient being,
I seek your blessings to complete the perfection of
joyous effort,
That out of compassion untiringly strives for
supreme enlightenment.**

The Perfection of Firm Contemplation

**LC 105 JING GÖ NAM PAR YENG WÄI KYÖN PANG NÄ
CHHÖ KÜN DEN PÄ TONG PÄI NÄ LUG LA
TSE CHIG NYAM PAR JOG PÄI TING DZIN GYI
SAM TÄN PHAR CHHIN DZOG PAR JIN GYI LOB
Having abandoned the faults of sinking, excitement,
and distraction,
I seek your blessings to complete the perfection of
firm contemplation
Through the samadhi of single-pointed placement
Upon the nature of reality of all phenomena,
their lack of true existence.**

The Perfection of Wisdom

The Space-Like Practice of Emptiness During the Meditation Session

LC 106 DE NYI SO SOR TOG PÄI SHE RAB KYI
DRANG PÄI SHIN JANG DE CHHEN DANG DREL WA
DÖN DAM NYAM ZHAG NAM KHÄI NÄL JOR GYI
SHE RAB PHAR CHHIN DZOG PAR JIN GYI LOB
**I seek your blessings to complete the perfection
of wisdom
Through the space-like yoga of single-minded
placement upon ultimate truth
Conjoined with the pliancy and great bliss induced
By the discriminating wisdom analyzing suchness.**

The Illusion-Like Practice of Emptiness During Post-Meditation

LC 107 CHHI NANG CHHÖ NAM GYU MA MI LAM DANG
DANG PÄI TSHO NANG DA ZUG JI ZHIN DU
NANG YANG DEN PAR ME PÄI TSHÜL TOG NÄ
GYU MÄI TING DZIN DZOG PAR JIN GYI LOB
**I seek your blessings to perfect the samadhi on illusion
By realizing how outer and inner phenomena
Lack true existence but still appear,
Like an illusion, a dream, or the moon's image
on a still lake.**

Training the Mind in Particular in the Profound Middle View

LC 108 KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG
GYU DRÄ TEN DREL LU WA ME PA NYI
PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI
LU DRUB GONG DÖN TOG PAR JIN GYI LOB
**Samsara and nirvana lack even an atom of
inherent existence
And cause and effect and dependent arising
are unbetraying.**

**I seek your blessings to discern the meaning of
Nagarjuna's thought—
That these two are mutually complementary and
not contradictory.**

Training the Mind in the Uncommon Path of the Vajrayana

*Preparing Yourself for the Tantric Path, and Keeping the Tantric Vow
and Commitments Purely*

LC 109 DE NÄ DOR JE DZIN PÄI DE PÖN GYI
DRIN LÄ GYÜ DE GYA TSHÖI JING GÄL TE
NGÖ DRUB TSA WA DAM TSHIG DOM PA NAM
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB
**Then, crossing the depths of the ocean of tantra
Through the kindness of my captain Vajradhara,
I seek your blessings that I may hold my vows and
commitments,
The root of siddhis, dearer than my life.**

Practicing the Generation Stage of Highest Yoga Tantra

LC 110 KYE SHI BAR DO GYÄL WÄI KU SUM DU
GYUR WÄI RIM PA DANG PÖI NÄL JOR GYI
THA MÄL NANG ZHEN DRI MA KÜN JANG TE
GANG NANG LHA KUR CHHAR WAR JIN GYI LOB
**I seek your blessings that whatever appears
may arise as the deity,
Having cleansed all stains of ordinary appearance
and grasping
With the first stage yoga of transforming birth,
Death, and the bardo into the three bodies of
a conqueror.**

Practicing the Completion Stage of Highest Yoga Tantra

LC 111 NYING GÄI DAB GYÄ DHU TII Ü DAG TU
 GÖN KHYÖ ZHAB SEN KÖ PA LÄ JUNG WA
 Ö SÄL GYU LÜ ZUNG DU JUG PÄI LAM
 TSHE DIR NGÖN DU GYUR WAR JIN GYI LOB
**I seek your blessings to actualize in this life
 the path uniting
 Clear light and the illusory body, which arises
 From placing your feet, my savior, on the eight petals
 of my heart
 At the very center of my central channel.**

Practicing Transference of Consciousness at the Time of Death

LC 112 LAM NA MA ZIN CHHI WÄI DÜ JE NA
 TSÄN THAB TSHANG GYA LA MÄI PHO WA NI
 TOB NGA YANG DAG JAR WÄI DAM NGAG GI
 DAG PÄI ZHING DU DRÖ PAR JIN GYI LOB
**If my time of death comes before I have completed
 the points of the path
 I seek your blessings that I may be led to a pure land
 Through the instructions for correctly applying
 the five powers
 Or the guru's transference of consciousness,
 the forceful means to enlightenment.**

Praying to be Guided by the Guru in All Future Lives

LC 113 DOR NA KYE ZHING KYE WA THAM CHÄ DU
 GÖN PO KHYÖ KYI DRÄL ME JE ZUNG NÄ
 KU SUNG THUG KYI SANG WA KÜN DZIN PÄI
 SÄ KYI THU WOR GYUR WAR JIN GYI LOB
**In short, I seek your blessings, my savior, to be guided
 By you from birth inseparably throughout all my lives,
 And thus to become your main disciple,
 Holding every secret of your holy body, speech, and mind.**

LC 114 GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄI
 KHOR GYI THOG MA NYI DU DAG GYUR TE
 NÄ KAB THAR THUG GÖ DÖ MA LÜ PA
 BÄ ME LHÜN GYI DRUB PÄI TRA SHI TSÖL
Savior, please grant that all be auspicious for me
To be foremost among your very first circle of disciples
wherever you manifest buddhahood,
So that all my temporal and ultimate wishes,
without exception,
May be effortlessly and spontaneously fulfilled.

Absorbing the Merit Field to Receive Blessings

LC 115 DE TAR SÖL WA TAB PÄ LA MA CHHOG
 JIN GYI LAB CHHIR GYE ZHIN CHI WOR JÖN
 LAR YANG NYING GÄI PÄ MÄI ZEU DRU LA
 ZHAB SEN Ö CHHAG TÄN PAR ZHUG SU SÖL
Having thus been entreated, supreme guru,
please grant this request:
So that you may bless me, happily come to
the crown of my head
And once again set your radiant feet
Firmly at the corolla of my heart lotus.

If you have not received a highest yoga tantra initiation, visualize that Lama Lozang Thubwang Dorje Chang dissolves into light and absorbs into you. If you have received a highest yoga tantra initiation, do the visualization of the guru entering the heart.

For *LC 116*, go to page 69.



[Mantra of Maitreya Buddha's Promise

❖ Recite the following mantras together three or seven times.

NAMO RATNA TRAYĀYA / NAMO BHAGAVATE ŚĀKYAMUNIYE /
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHAYA /
TADYATHĀ / OṂ AJITE AJITE APARĀJITE / AJITAÑ CAYA
HARA HARA MAITRI ĀVALOKITE KARA KARA MAHĀ SAMAYA
SIDDHI BHARA BHARA MAHĀ BODHI MAṆḌA VIJA
SMARA SMARA ASMAKAṂ SAMAYA BODHI BODHI
MAHĀ BODHI SVĀHĀ

Heart Mantra

OṂ MOHI MOHI MAHĀ MOHI SVĀHĀ

Close Heart Mantra

OṂ MUNI MUNI SMARĀ SVĀHĀ]

The Concluding Practice

Dedication of Merits

Lama Zopa Rinpoche elaborates the first line of *LC 116* with a more extensive dedication such as the following:

All the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, we dedicate as causes...

LC 116 DI TAR GYI PÄI NAM KAR GE WA YANG
 DÜ SUM DE SHEG SÄ CHÄ THAM CHÄ KYI
 DZÄ PA MÖN LAM MA LÜ DRUB PA DANG
 LUNG TOG DAM CHHÖ DZIN PÄI GYU RU NGO
**Whatever white virtues were thus created,
 we dedicate as causes
 Enabling us to uphold the holy Dharma of scripture
 and realization,
 And to fulfill without exception the prayers and deeds
 Of all the tathagatas and bodhisattvas of the three times.**

Lama Zopa Rinpoche elaborates the first two lines of *LC 117* with:

Due to all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those who rely upon me, all those for whom I have promised to pray, all those whose names have been given to me, all the students, benefactors, center directors, staff, and volunteers in the FPMT organization, and all sentient beings never be parted in all our lives from Mahayana's four wheels...

LC 117 DE YI THU LÄ TSHE RAB KÜN TU DAG
 THEG CHHOG KHOR LO ZHI DANG MI DRÄL ZHING
 NGE JUNG JANG SEM YANG DAG TA WA DANG
 RIM NYI LAM GYI DRÖ PA THAR CHHIN SHOG
**By the force of this merit, may we never be parted
 In all our lives from Mahayana's four wheels,
 And may we reach the end of our journey
 Along the paths of renunciation, bodhichitta,
 right view, and the two stages.**

Verses of Auspiciousness

LC 118 SI ZHII NAM KAR JI NYE GE TSHÄN GYI
 DENG DIR MI SHI GÜ PA KÜN DRÄL TE
 NÄ KAB THAR THUG GE LEG NAM KHÄI DZÖ
 PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
**Through the quality of whatever white virtues
 there are in samsara and nirvana,
 May all be auspicious for us to be free, here and now,
 from all misfortune and loss
 And thus to enjoy a glorious and perfect
 celestial treasure
 Of temporal and ultimate virtue and goodness.**



LC 119 KÜN KHYEN LO ZANG DRAG PÄI CHHÖ KYI DER
 LAB SUM NAM DAG TSE CHIG DRUB LA TSÖN
 NÄL JOR RAB JUNG TSHOG KYI YONG GANG WÄ
 THUB TÄN YÜN DU NÄ PÄI TRA SHI SHOG
**May all be auspicious for the Buddha's teachings
 to remain long
 Through your centers of Dharma, omniscient
 Lozang Dragpa,
 Being filled with hosts of renunciates, yogis, and yoginis
 Striving single-pointedly to master the three
 pure trainings.**



LC 120 ZHÖN NÜI DÜ NÄ LA MA LHA CHHOG LA
 SÖL WA TAB PÄ LO ZANG DRAG PA YI
 JIN LAB ZHUG NÄ ZHÄN DÖN LHÜN GYI DRUB
 LO ZANG DOR JE CHHANG GI TRA SHI SHOG
**Having received your blessings, Lozang Dragpa,
 Who from the time of youth made requests to
 the supreme guru-deity,
 May there be the auspiciousness of Lozang Vajradhara
 Who spontaneously accomplishes the purpose of others.**



LC 121 DÖ GÜI JOR WA YAR KYI TSHO TAR PHEL
 KYÖN ME RIG KYI DÄL DRO GYÜN CHHÄ ME
 NYIN TSHÄN LO ZANG DAM PÄI CHHÖ KYI DA
 PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
**May all be auspicious for all our desired endowments
 to swell like a lake in the summer rains,
 Bringing an unbroken flow of rebirths of leisure
 in faultless families,
 So that we may pass our days and nights with
 your holy Dharma, Lozang,
 And thus delight in the glories of perfection.**



LC 122 DAG SOG NAM KYI DENG NÄ JANG CHHUB BAR
 GYI DANG GYI GYUR GE WA CHI SAG PA
 ZHING DIR JE TSÜN DAM PÄI ZUG KYI KU
 GYUR ME DOR JE TAR TÄN TRA SHI SHOG
**By the collection of whatever virtues I and others
 have done
 And will do from now until enlightenment,
 May all be auspicious, holy, perfect pure one,
 For your body of form to remain in this land,
 immutable like a vajra.**



Dedication Prayers

For All Sentient Beings to Meet a Guru

Due to the three-time merits collected by me, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those sentient beings who rely upon me, all those for whom I have promised to pray, all those whose names have been given to me, [all the students, benefactors, and volunteers in the FPMT organization,]²⁸ and all other sentient beings be able to meet perfectly qualified Mahayana virtuous friends in all our future lives. From our side, may we always see them as enlightened, may we always do only actions most pleasing to their holy minds, and may we always fulfill their holy wishes instantly.

To Actualize Bodhichitta

JANG CHHUB SEM CHHOG RIN PO CHHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA ME PA YI
GONG NÄ GONG DU PHEL WAR SHOG

May the precious supreme bodhichitta

Not yet born arise.

May that arisen not decline,

But increase more and more.

For the Long Life of His Holiness the Dalai Lama

JIG TEN KHAM DIR PHÄN DE MA LÜ PA

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG

KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG

Incomparably kind and supreme Tenzin Gyatso,

The wish-granting Wish-Fulfilling Jewel—

Source of every single benefit and happiness in this world—

**May you have a long life and all your holy wishes be
spontaneously fulfilled.**

For His Holiness' Wishes to Be Spontaneously Fulfilled

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA

SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**Savior of the Land of Snow's teachings and
transmigratory beings,**

**Who extensively clarifies the path that unifies
emptiness and compassion,**

To the Lotus Holder, Tenzin Gyatso, I beseech.

May all your holy wishes be spontaneously fulfilled.

To Seal the Merits with Emptiness

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

*To Dedicate in the Same Way as All the Past Buddhas
and Bodhisattvas*

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
KÜN TU ZANG PO DE YANG DE ZHIN TE
DE DAG KÜN GYI JE SU DAG LOB CHHIR
GE WA DI DAG THAM CHÄ RAB TU NGO

I fully dedicate all these virtues

To be able to train just like

The hero Manjushri, who knows reality,

And just like Samantabhadra as well.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
NGO WA GANG LA CHHOG TU NGAG PA DE
DAG GI GE WÄI TSA WA DI KÜN KYANG
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

I fully dedicate all my roots of virtue,

With the dedication praised as the best

By all the gone-beyond victorious ones of the three times,

In order to have good conduct.

*For Lama Tsongkhapa's Teachings to Spread in
the Hearts of All Sentient Beings*

CHHÖ KYI GYÄL PO TSONG KHA PÄI
CHHÖ TSHÜL NAM PAR PHEL WA LA
GEG KYI TSHÄN MA ZHI WA DANG
THÜN KYEN MA LÜ TSHANG WAR SHOG

For the Dharma king Tsongkhapa's

Way of Dharma to flourish,

May all signs of obstacles be pacified

And all conducive conditions be complete.

DAG DANG ZHÄN KYI DÜ SUM DANG
DREL WÄI TSHOG NYI LA TEN NÄ
GYÄL WA LO ZANG DRAG PA YI
TÄN PA YÜN RING BAR GYUR CHIG

**Due to the two types of merits
Of the three times of myself and others,
May the teachings of the victorious one, Lozang Dragpa,
Shine resplendent forever.**

Lama Chopa Tsog Offering

When the tsog offering is not being done in the context of *Lama Chopa*, begin by generating yourself as a deity, such as Vajrabhairava:

RANG NYI KÄ CHIG GI PÄL DOR JE JIG JE ZHÄL CHIG CHHAG NYI
KYI DRI GUG DANG THÖ PA DZIN PÄI KUR ZHENG PAR GYUR

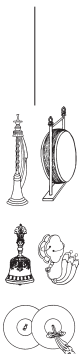
Instantaneously I arise in the form of glorious Vajrabhairava, with one face and two arms, holding a curved knife and skullcup.

Blessing the Tsog Offerings

❖ For blessing the tsog offering using the *Six Mantras, Six Mudras, and Six Concentrations*, go to Appendix 2, page 106.

For an extensive blessing of the tsog offering, go to Appendix 3, page 110.

LC 55 OM ĀḤ HŪṀ (3x)



NGO WO YE SHE LA NAM PA NANG CHHÖ DANG CHHÖ
DZÄ SO SÖI NAM PA JE LÄ WANG PO DRUG GI CHÖ YÜL DU
DE TONG GI YE SHE KHYÄ PAR CHÄN KYE PÄ SA DANG BAR
NANG NAM KHÄI KHYÖN THAM CHÄ YONG SU KHYAB PÄ CHHI
NANG SANG WÄI CHHÖ TRIN DAM DZÄ CHÄN ZIG SAM GYI
MI KHYAB PÄ GANG WAR GYUR

Pure clouds of outer, inner, and secret offering substances pervade the reaches of space, earth, and sky, spreading out inconceivably. In nature they are transcendental wisdom, in aspect inner offerings and the individual offering substances. As enjoyments of the six senses, they function to generate the special transcendental wisdom of bliss and emptiness.

LC 56 E MA HO YE SHE RÖL PA CHHE
 ZHING KHAM THAM CHÄ DOR JEI ZHING
 NÄ NAM DOR JEI PHO DRANG CHHE
 KÜN ZANG CHHÖ TRIN GYA TSHO BAR
**E MA HO In the grand play of transcendental wisdom,
 All realms are vajra fields,
 And all abodes majestic vajra palaces.
 Oceans of clouds of Samantabhadra offerings blaze forth.**

LC 57 LONG CHÖ DÖ GÜI PÄL DANG DÄN
 CHÜ NAM PA WO PA MO NGÖ
 MA DAG THRÜL PÄI MING YANG ME
 DAG PA RAB JAM BA ZHIG GO
**Objects are endowed with every glory,
 All beings are actual dakas and dakinis,
 There is not even the word “impurity” or “mistaken”;
 All is infinitely pure.**

LC 58 HUM TRÖ KÜN NYER ZHI CHHÖ KÜI NGANG
 LUNG ME YO ZHING BAR WÄI TENG
 MI GÖI GYE PU SUM GYI KHAR
 AH TSHÄN DÄN THÖ PA KA PA LAR
 OM DZÄ NAM SO SOR BAR WAR GYUR
 DE DAG TENG NÄ OM AH HUM
**HÜṂ Within the dharmakaya, where all mental
 fabrications are stilled,
 Above a turbulent wind and blazing fire,
 Are three hearthstones of human heads.
 ĀḤ Within a proper human skullcup,
 OM̐ Each substance brilliantly shines.
 Above them are OM̐ ĀḤ HÜṂ.**

LC 59 KHA DOG ZI JI SO SOR BAR

LUNG YÖ ME BAR DZÄ NAM ZHU

KHÖL WÄ LANG PA CHHER YÖ PÄ

YI GE SUM LÄ Ö ZER TSHOG

Each sparkles with brilliant color.

Wind moves, fire blazes, the substances melt and boil.

Vapor swirls up strongly,

**Causing hosts of light rays to emanate from
the three syllables**

LC 60 CHHOG CHUR THRÖ PÄ DOR JE SUM

DÜ TSIR CHÄ NAM CHÄN DRANG NÄ

SO SOR YI GE SUM THIM PÄ

DÜ TSIR ZHU NÄ CHÜ DANG DRE

JANG TOG BAR JÄ E MA HO

DÖ GÜI PÄL BAR GYA TSHOR GYUR

Into the ten directions, drawing back the three vajras

And nectar, which absorb into the respective syllables.

They melt into nectar and blend with the essences.

Purified, transformed, and increased,

E MA HO, it becomes an ocean

Gleaming with the glory of everything desired.

OM ÄḤ HÜḤ (3x)

Invocation

LC 61 THUG JEI DAG NYI TSA GYÜ LA MA DANG

YI DAM LHA TSHOG KYAB NÄ KÖN CHHOG SUM

PA WO KHA DRO CHHÖ KYONG SUNG MÄI TSHOG

CHÄN DREN CHHÖ PÄI NÄ DIR SHEG SU SÖL

Root and lineage gurus in the nature of compassion,

Yidams, hosts of deities, the objects of refuge,

the Three Rare Sublime Ones, heroes,

Dakinis, hosts of Dharma protectors, and guardians:

I request you to come to this offering site.



LC 62



CHHI NANG SANG WÄI CHHÖ TRIN GYA TSHÖI Ü
 RIN CHHEN LÄ DRUB DZE PÄI DÄN THRI LA
 ZHAB SEN Ö CHHAG TÄN PAR ZHUG NÄ KYANG
 DRUB CHHOG DAG LA DÖ GÜI NGÖ DRUB TSÖL
**Amidst an ocean of clouds of outer, inner, and
 secret offerings,
 On a beautiful throne made of precious gems,
 Firmly place your radiant feet,
 Supreme siddha, and grant me every
 desired attainment.**



Offering the Tsog

When chanting these verses slowly, play the bell and damaru three times to punctuate the OM ĀḤ HŪṢ. Do not do this when chanting the verses quickly. Play the bell with the third and last lines whether chanting slowly or quickly.

LC 63

HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
 TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL
**HOḤ I offer this ocean of tsog offering of
 uncontaminated nectar—**



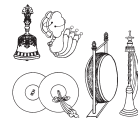
**Blessed by samadhi, mantra, and mudra—
 In order to please you hosts of root and lineage gurus.**



3x

OM ĀḤ HŪṢ
 DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
 E MA HO JIN LAB CHHAR CHHEN AB TU SÖL
**Satisfied by enjoying an abundance of all
 that is desired**

E MA HO Please let fall a great rain of blessings.



The following additional offering verse to Vajrayogini or Chakrasamvara is often recited:

[HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
*NÄL JOR WANG MÖI [**KHOR LO DOM PA]
LHA TSHOG NYE CHHIR BÜL



**HOH I offer this ocean of tsog offering of
uncontaminated nectar—
Blessed by samadhi, mantra, and mudra—
In order to please you hosts of deities of
*the powerful yogini [**Chakrasamvara].**



OM ĀḤ HŪṢ

3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO KHA CHÖ NGÖ DRUB TSÄL DU SÖL
**Satisfied by enjoying an abundance of all
that is desired**
**E MA HO Please bestow the attainment
of Khechara.]**



LC 64 HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL
**HOH I offer this ocean of tsog offering of
uncontaminated nectar—**



**Blessed by samadhi, mantra, and mudra—
In order to please you hosts of yidam deities
along with your retinues.**



OM ĀḤ HŪṢ

3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO NGÖ DRUB CHHAR CHHEN AB TU SÖL
**Satisfied by enjoying an abundance of all
that is desired**
**E MA HO Please let fall a great rain
of attainments.**



LC 65 HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
 KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL
HOH I offer this ocean of tsog offering of



uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

I offer to please you hosts of Precious Rare Sublime Ones.



OM ÄḤ HÜṂ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

E MA HO DAM CHHÖ CHHAR CHHEN AB TU SÖL

Satisfied by enjoying an abundance of all

that is desired

**E MA HO Please let fall a great rain of
 holy Dharma.**



LC 66 HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
 KHA DRO CHHÖ KYONG TSHOG NAM NYE CHIR BÜL
HOH I offer this ocean of tsog offering of



uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

**In order to please you hosts of dakas, dakinis,
 and Dharma protectors.**



OM ÄḤ HÜṂ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

E MA HO THRIN LÄ CHHAR CHHEN AB TU SÖL

Satisfied by enjoying an abundance of all

that is desired

**E MA HO Please let fall a great rain of
 enlightened activities.**



LC 67 HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
 MA GYUR SEM CHÄN TSHOG NAM NYE CHHIR BÜL 
HOH I offer this ocean of tsog offering of
uncontaminated nectar—
Blessed by samadhi, mantra, and mudra—
In order to please you hosts of mother sentient beings.

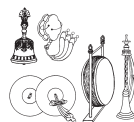


OM ÄḤ HÜM

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
 E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG

Satisfied by enjoying an abundance of all
that is desired

E MA HO Please pacify mistaken
appearances and suffering.



Go back to page 79 and recite *LC 63–67* at least two more times.

When there is time, offer the outer and inner offerings and recite *Praise in Eight Lines to Heruka Father and Mother* as follows. Otherwise, continue with *LC 68* on page 85.

Outer and Inner Offerings

OM GURU BUDDHA BODHISATVA DHARMÄPÄLA SAPARIVÄRA
 ARGHAM / PÄDYAM / PUṢPE / DHÜPE / ALOKE / GANDHE /
 NAIVIDYA / ŚAPTA PRATĪCCHHA HÜM SVÄHÄ



OM GURU BUDDHA BODHISATVA DHARMÄPÄLA
 SAPARIVÄRA OM ÄḤ HÜM



Praise in Eight Lines to Heruka Father and Mother

At the end of each line, play the bell and damaru three times to punctuate each HŪṂ HŪṂ PHAṬ.

OM CHOM DÄN PA WÖI WANG CHHUG LA CHHAG TSHÄL
HUM HUM PHAT

**OM I prostrate to the bhagavan, lord of the brave ones
HŪṂ HŪṂ PHAṬ**

OM KÄL PA CHHEN PÖI ME DANG NYAM PÄI Ö HUM HUM PHAT

**OM To you whose brilliance equals the fire that ends
a great eon HŪṂ HŪṂ PHAṬ**

OM RÄL PÄI CHÖ PÄN MI ZÄ PA DANG DÄN HUM HUM PHAT

**OM To you who have an inexhaustible crowning top-knot
HŪṂ HŪṂ PHAṬ**

OM CHHE WA NAM PAR TSIG PA JIG PÄI ZHÄL HUM HUM PHAT

OM To you with bared fangs and a wrathful face HŪṂ HŪṂ PHAṬ

OM TONG THRAG CHHAG NI BAR WÄI Ö ZER CHÄN HUM HUM PHAT

**OM To you whose thousand arms blaze with light
HŪṂ HŪṂ PHAṬ**

OM DRA TA ZHAG DENG DUNG DANG KHA TANG DZIN
HUM HUM PHAT

**OM To you who hold an ax, an uplifted noose, a spear,
and a skull staff HŪṂ HŪṂ PHAṬ**

OM TAG GI PAG PÄI NA ZA DZIN PA CHÄN HUM HUM PHAT

OM To you who wear a tigerskin cloth HŪṂ HŪṂ PHAṬ

OM KU CHHEN DÜ KHA GEG THAR DZÄ LA DÜ HUM HUM PHAT

**OM I bow to you whose great smoke-colored body ends
all obstructions HŪṂ HŪṂ PHAṬ**

OM CHOM DÄN DÄ MA DOR JE PHAG MO LA CHHAG TSHÄL
HUM HUM PHAT

OM I prostrate to Bhagavati Vajravarahi HŪM HŪM PHAT

OM PHAG MA RIG MÄI WANG CHHUG KHAM SUM GYI MI THUB
HUM HUM PHAT

**OM Arya, queen of knowledge women, invincible in
the three realms HŪM HŪM PHAT**

OM JUNG PÖI JIG PA THAM CHÄ DOR JE CHHEN PÖ JOM
HUM HUM PHAT

**OM You destroy all fear of evil spirits with your great vajra
HŪM HŪM PHAT**

OM DOR JEI DÄN ZHUG ZHÄN GYI MI THUB WANG JE CHÄN
HUM HUM PHAT

**OM You abide on the vajra seat, invincible, with overpowering
eyes HŪM HŪM PHAT**

OM TUM MO THRO MÖI ZUG KYI TSHANG PA KEM PAR DZÄ
HUM HUM PHAT

**OM You desiccate Brahma with your fierce and wrathful
female form HŪM HŪM PHAT**

OM DÜ NAM TRAG CHING KEM PÄ ZHÄN GYI CHHOG LÄ GYÄL
HUM HUM PHAT

**OM You conquer opponents by terrifying and desiccating
demons HŪM HŪM PHAT**

OM MUG JE RENG JE MONG JE KÜN LÄ NAM PAR GYÄL
HUM HUM PHAT

**OM You vanquish all those who stupefy, paralyze, and confuse
HŪM HŪM PHAT**

OM DOR JE PHAG MO JOR CHHEN DÖ WANG MA LA DÜ
HUM HUM PHAT

**OM I prostrate to Vajravarahi, great yogini, queen of desire
HŪM HŪM PHAT]**

Offering the Tsog to the Rítual Master

❖ Only the people offering the tsog substances should chant this verse.

LC 68 E MA HO TSHOG KYI KHOR LO CHHE
 DÜ SUM DE SHEG SHEG SHÜL TE
 NGÖ DRUB MA LÜ JUNG WÄI NÄ
 DE TAR SHE NÄ PA WO CHHE
 NAM PAR TOG PÄI SEM BOR NÄ
 TSHOG KYI KHOR LOR GYÜN DU RÖL
**E MA HO The great tsog offering,
 Path of the three times' sugatas,
 Is the source of all attainments.
 Understanding this, great hero,
 Abandoning superstitious conceptions,
 Always delight in the tsog offering.**

AH LA LA HO

The Rítual Master's Reply

Everyone can chant this verse.

LC 69 OM DOR JE SUM YER ME PÄI DAG
 RANG NYI LA MA LHAS SÄL NÄ
 AH ZAG ME YE SHE DÜ TSI DI
 HUM JANG CHHUB SEM LÄ YO ME PAR
 LÜ NÄ LHA NAM TSHIM CHHIR RÖL
**OM I am inseparable from the three vajras
 And visualize myself as the guru-yidam.
 ĀḤ This uncontaminated wisdom nectar,
 HŪṂ Without moving from bodhichitta,
 I enjoy to satisfy the deities within my body.**

AH HO MAHĀ SUKHA

As the tsog offering is being distributed, the dedications for the puja and the names of the puja sponsors can be read. Long life prayers and protector prayers can then be recited. However, if there are no lamas present, the long life prayers can also be recited at the end of the puja. Other practices, such as *Praises to the Twenty-One Taras* or *Heart Sutra*, can also be recited here.

After tasting the tsog, continue with *Song of the Spring Queen* below. Once the tsog has been distributed, collect a little bit from each person for the remaining tsog offering. Then add an untouched portion of tsog, taken from the altar, to the plate of remaining tsog.

Song of the Spring Queen

LC 70 HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

**HÜM All tathagatas, heroes and yoginis,
Dakas and dakinis, to all of you, I request.**

DE WA CHHOG LA GYE PÄI HE RU KA
DE WÄ RAB NYÖ MA LA NYEN JÄ NÄ
CHHO GA ZHIN DU LONG CHÖ PA YI NI
LHÄN KYE DE WÄI JOR WA LA ZHUG SO
**Heruka, you who delight in great bliss,
Approach the bliss-intoxicated lady,
And, through enjoyment according to the rite,
Enter into the union of innate bliss.**



A LA LA / LA LA HO / A I ÄH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ



**Host of immaculate dakinis,
Look upon us with love and perform all activities.**

LC 71 HUM DE ZHIN SHEG PA THAM CHÄ DANG
 PA WO DANG NI NÄL JOR MA
 KHA DRO DANG NI KHA DRO MA
 KÜN LA DAG NI SÖL WA DEB
**HÜM All tathagatas, heroes and yoginis,
 Dakas and dakinis, to all of you, I request.**

DE WA CHHEN PÖ YI NI RAB KYÖ PÄ
 LÜ NI KÜN TU YO WÄI GAR GYI NI
 CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE
 NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ
**Due to your mind being stirred by great bliss,
 Your body completely sways in dance.
 Thereby, offer the great bliss of enjoying
 the mudra's lotus
 To the hosts of yoginis.**



A LA LA / LA LA HO / A I ÄH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
 TSE WÄ ZIG LA LÄ KÜN DZÖ



**Host of immaculate dakinis,
 Look upon us with love and perform all activities.**

LC 72 HUM DE ZHIN SHEG PA THAM CHÄ DANG
 PA WO DANG NI NÄL JOR MA
 KHA DRO DANG NI KHA DRO MA
 KÜN LA DAG NI SÖL WA DEB
**HÜM All tathagatas, heroes and yoginis,
 Dakas and dakinis, to all of you, I request.**

YI WONG ZHI WÄI NYAM KYI GAR DZÄ MA
 RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG
 DAG GI DÜN DU ZHUG TE JIN LOB LA
 LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL

**Dancing with enchanting, soothing grace,
You, delighted lord, and hosts of dakinis,
Abide before me and bless me,
Please bestow innate great bliss upon me.**



A LA LA / LA LA HO / A I ĀḤ / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI

TSE WÄ ZIG LA LÄ KÜN DZÖ



Host of immaculate dakinis,

Look upon us with love and perform all activities.

LC 73 HUM DE ZHIN SHEG PA THAM CHÄ DANG

PA WO DANG NI NÄL JOR MA

KHA DRO DANG NI KHA DRO MA

KÜN LA DAG NI SÖL WA DEB

HÜṀ All tathagatas, heroes and yoginis,

Dakas and dakinis, to all of you, I request.

DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ

DE CHHEN PANG PÄI KA THUB DU MA YI

TSHE CHIG DRÖL WAR MI ZHE DE CHHEN YANG

CHHU KYE CHHOG GI Ü NA NÄ PA YIN

Possessing great bliss, the defining quality of liberation

You do not assert liberation in one lifetime

Through the many austerities that have abandoned

great bliss.

Great bliss, rather, abides in the center of

the supreme lotus.



A LA LA / LA LA HO / A I ĀḤ / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI

TSE WÄ ZIG LA LÄ KÜN DZÖ



Host of immaculate dakinis,

Look upon us with love and perform all activities.

LC 74 HUM DE ZHIN SHEG PA THAM CHÄ DANG
 PA WO DANG NI NÄL JOR MA
 KHA DRO DANG NI KHA DRO MA
 KÜN LA DAG NI SÖL WA DEB
**HÜM All tathagatas, heroes and yoginis,
 Dakas and dakinis, to all of you, I request.**

DAM GYI Ü SU KYE PÄI PÄ MA ZHIN
 CHHAG LÄ KYE KYANG CHHAG PÄ KYÖN MA GÖ
 NÄL JOR MA CHHOG PÄ MÄI DE WA YI
 SI PÄI CHHING WA NYUR DU DRÖL WAR DZÖ
**Supreme yogini, by the bliss of your lotus—
 Born from attachment but untainted by its faults,
 Like a lotus growing in the midst of mud—
 Quickly free me from the bondage of existence.**



A LA LA / LA LA HO / A I ÄH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
 TSE WÄ ZIG LA LÄ KÜN DZÖ



**Host of immaculate dakinis,
 Look upon us with love and perform all activities.**

LC 75 HUM DE ZHIN SHEG PA THAM CHÄ DANG
 PA WO DANG NI NÄL JOR MA
 KHA DRO DANG NI KHA DRO MA
 KÜN LA DAG NI SÖL WA DEB
**HÜM All tathagatas, heroes and yoginis,
 Dakas and dakinis, to all of you, I request.**

DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ
 BUNG WÄI TSHOG KYI KÜN NÄ THUNG WA TAR
 TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI
 CHÜ CHING PA YI RO YI TSHIM PAR DZÖ
**Just as swarms of bees always drink
 The essence of honey from its source;**

**Through the blossoming lotus possessing the six qualities,
May I be satisfied by the taste from binding the essence.**



A LA LA / LA LA HO / A I ĀḤ / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI

TSE WÄ ZIG LA LÄ KÜN DZÖ



Host of immaculate dakinis,

Look upon us with love and perform all activities.

Following the tradition of His Holiness Serkong Tsenshab Rinpoche, Lama Zopa Rinpoche adds these two dedication verses. When omitting these verses, either

- continue with *Blessing and Offering the Remaining Tsog* (LC 76) on page 92,

- or go to *Training the Mind in the Mahayana Path* (LC 84) on page 44.

HUM DE ZHIN SHEG PA THAM CHÄ DANG

PA WO DANG NI NÄL JOR MA

KHA DRO DANG NI KHA DRO MA

KÜN LA DAG NI SÖL WA DEB

**HŪṂ All tathagatas, heroes and yoginis,
Dakas and dakinis, to all of you, I request.**

JANG CHHUB SEM CHHOG RIN PO CHHE

MA KYE PA NAM KYE GYUR CHIG

KYE PA NYAM PA ME PA YI

GONG NÄ GONG DU PHEL WAR SHOG

**May the precious supreme bodhichitta
Not yet born arise.**

May that arisen not decline,

But increase more and more.



A LA LA / LA LA HO / A I ĀḤ / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ



**Host of immaculate dakinis,
Look upon us with love and perform all activities.**

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

**HÜM All tathagatas, heroes and yoginis,
Dakas and dakinis, to all of you, I request.**

PÄL DÄN LA MÄI NAM PAR THAR PA LA
KÄ CHIG TSAM YANG LOG TA MI KYE ZHING
CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
LA MÄI JIN LAB SEM LA JUG PAR SHOG
**May we not give rise to heresy for even a second
In regard to the actions of the glorious guru.
May we see whatever actions are done as
the stainless [actions of a buddha].
With this devotion, may we receive the guru's
blessings in our hearts.**



A LA LA / LA LA HO / A I ÄḤ / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ



**Host of immaculate dakinis,
Look upon us with love and perform all activities.**

Either continue with *Blessing and Offering the Remaining Tsog* below, or go to *Training the Mind in the Mahayana Path (LC 84)* on page 44.

Blessing and Offering the Remaining Tsog

The person offering the remaining tsog should stand at the rear of the gumpa while facing the altar.

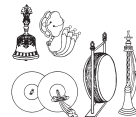
LC 76 HUM MA DAG THRÜL NANG YING SU DAG
 AH YE SHE LÄ DRUB DÜ TSI CHHE
 OM DÖ GÜI GYA TSHO CHHEN POR GYUR
HÜM Impure mistaken appearances are purified
in the sphere [of emptiness],
ĀḤ This sublime nectar accomplished from
transcendental wisdom,
OM Becomes a great ocean of all that is desired.
 OM ĀḤ HÜM (3x)

LC 77 HOH TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
 ZAG ME DÜ TSII TSHOG LHAG GYA TSHO DI
 DAM CHÄN ZHING KYONG TSHOG NAM NYE CHHIR BÜL
HOḤ This ocean of remaining tsog of
uncontaminated nectar,
Blessed by samadhi, mantra, and mudra,
In order to please you hosts of oath-bound local protectors.



OM ĀḤ HÜM

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
 E MA HO NÄL JOR THRIN LÄ TSHÜL ZHIN DRUB
Satisfied by enjoying an abundance of all that
is desired
E MA HO Properly accomplish activities
for us yogis.



Take the remaining tsog outside.



LC 78 HOH LHAG MÄI DRÖN NAM KHOR CHÄ KYI
 TSHOG LHAG GYA TSHO DI ZHE LA
 TÄN PA RIN CHHEN GYÄ PA DANG
 TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG
**HOH Guests for the remainder together
 with your retinues,
 In accepting this ocean of remaining tsog,
 Make the precious teachings flourish
 And make the upholders and patrons of
 the teachings along with their retinues,**

LC 79 KHYÄ PAR NÄL JOR DAG CHAG LA
 NÄ ME TSHE DANG WANG CHHUG DANG
 PÄL DANG DRAG DANG KÄL WA ZANG
 LONG CHÖ GYA CHHEN KÜN THOB CHING
**And especially we yogins,
 Gain health, long life, power, and wealth,
 Glory, fame, good fortune,
 And abundant enjoyments.**

LC 80 ZHI DANG GYÄ LA SOG PA YI
 LÄ KYI NGÖ DRUB DAG LA TSÖL
 DAM TSHIG CHÄN GYI DAG LA SUNG
 NGÖ DRUB KÜN GYI TONG DROG DZÖ
**Bestow on us the attainments of the actions
 Of pacification, increase, and so forth.
 Oath-bound protectors, protect us
 And help us obtain all siddhis.**



LC 81 DÜ MIN CHHI DANG NÄ NAM DANG
 DÖN DANG GEG NAM ME PAR DZÖ
 MI LAM NGÄN DANG TSHÄN MA NGÄN
 JA JE NGÄN PA ME PAR DZÖ
**Avert untimely death, sickness,
 Spirits, and interferers.
 Eliminate bad dreams,
 Bad omens, and bad activities.**

LC 82 JIG TEN DE ZHING LO LEG DANG
 DRU NAM GYÄ SHING CHHÖ PHEL DANG
 DE LEG THAM CHÄ JUNG WA DANG
 YI LA DÖ PA KÜN DRUB SHOG
**Make the world happy, harvests good,
 Crops grow, Dharma flourish,
 All happiness and goodness occur,
 And all our wishes come about.**

LC 83 JIN PA GYA CHHEN GYUR PA DI YI THÜ
 DRO WÄI DÖN DÜ RANG JUNG SANG GYÄ SHOG
 NGÖN TSHE GYÄL WA NAM KYI MA DRÄL WÄI
 KYE WÄI TSHOG NAM JIN PÄ DRÖL GYUR CHIG
**By the force of this bountiful giving,
 May we spontaneously become buddhas for
 the sake of transmigratory beings.
 Then, by our generosity, may we liberate
 the multitudes of beings
 Who were not liberated by the victorious ones
 of the past.**

Either begin the recitation of *Training the Mind in the Mahayana Path* (LC 84) on page 44 or, if the remaining tsog was offered after LC 100, continue with verse LC 101 on page 62.

Appendix I

Calling the Guru from Afar

*A Tormented Wail, Quickly Drawing Forth
the Blessing of the Guru, the Inseparable Three Kayas
(Extensive Version)*

LA MA KHYEN / LA MA KHYEN / LA MA KHYEN

Guru, think of me. Guru, think of me. Guru, think of me.

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG
DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG
LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The transcendental wisdom of all buddhas, one taste
in the great bliss dharmakaya,**

Is itself the ultimate nature of all kind gurus.

I beseech you, guru, dharmakaya,

**Please guide me always without separation, in this life,
future lives, and the bardo.**

YE SHE GYU MÄI RANG NANG GYÄL WA YÄN LAG DÜN DÄN
DE NYI DRIN CHÄN LA MA KÜN GYI TRÜL ZHI THAR THUG
LA MA LONG CHÖ DZOG KUR NYING NÄ SÖL WA DEB SO
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Wisdom's own illusory appearance, the conqueror with
seven branches,**

Is itself the ultimate basis of emanation of all kind gurus.

I beseech you, guru, sambhogakaya,

**Please guide me always without separation, in this life,
future lives, and the bardo.**

JI NYE DÜL JÄI KHAM ZHIN NA TSHOG TRÜL PÄI RÖL GAR
 DE NYI DRIN CHÄN LA MA LONG CHÖ DZOG KÜI NAM GYUR
 LA MA TRÜL PÄI KU LA NYING NÄ SÖL WA DEB SO
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The play of various emanations, suiting the dispositions of
 the many to be subdued,
 Is itself the behavior of the sambhogakaya of the kind gurus.
 I beseech you, guru, nirmanakaya,
 Please guide me always without separation, in this life,
 future lives, and the bardo.**

KU SUM YER ME RÖL PA LA MÄI ZUG SU SHAR WA
 DE NYI DRIN CHÄN LA MA KÜN GYI NGO WO CHIG NYI
 KU SUM YER ME LA MAR NYING NÄ SÖL WA DEB SO
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The play of the inseparable three kayas, appearing in
 the form of the guru,
 Is itself one with the very essence of all kind gurus.
 I beseech you, guru, the inseparable three kayas,
 Please guide me always without separation, in this life,
 future lives, and the bardo.**

YI DAM ZHI THRO RAB JAM KÜN KYANG LA MÄI RANG ZHIN
 DRIN CHÄN LA MA NYI LÄ YI DAM LOG SU ME PÄ
 YI DAM KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**All the infinite peaceful and wrathful yidams are also
 the guru's nature
 And since no yidam exists apart from the kind guru,
 I beseech you, guru, who comprises all yidams,
 Please guide me always without separation, in this life,
 future lives, and the bardo.**

SANG GYÄ KÜN GYI CHI ZUG LA MÄI NAM PAR SHAR WÄ
DRIN CHÄN LA MA NYI LÄ SANG GYÄ LOG SU MI MIG
SANG GYÄ KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The ordinary form of all buddhas arises in the aspect of the guru,
Therefore, no buddhas are observed apart from the kind guru.
I beseech you, guru, who comprises all buddhas,
Please guide me always without separation, in this life,
future lives, and the bardo.**

GYÄL KÜN KHYEN TSE NÜ PÄI RANG ZUG LA MAR SHAR WÄ
PHAG CHHOG RIG SUM GÖN KYANG DRIN CHÄN LA MA NYI YIN
RIG SUM CHIG DÜ LA MAR NYING NÄ SÖL WA DEB SO
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The very form of all conquerors' wisdom, compassion,
and power arises as the guru,
Therefore, the supreme arya saviors of the three types²⁹
are also the kind guru.
I beseech you, guru, who combines the three types in one,
Please guide me always without separation, in this life,
future lives, and the bardo.**

RIG GYA RIG NGA RIG SUM JI NYE TRO YANG LA MA
DE KÜN GANG DU DU WÄI KHYAB DAG NYI KYANG LA MA
LA MA RIG KÜN DAG POR NYING NÄ SÖL WA DEB SO
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The hundred, five, and three types, however many elaborated,
are the guru.
The pervasive master in whom they are all included is also
the guru.
I beseech you, guru, as master of all the types of buddhas,
Please guide me always without separation, in this life,
future lives, and the bardo.**

SANG GYÄ CHHÖ DANG GEN DÜN KÜN GYI JE PO LA MA
 CHIG CHHOG KYAB SUM KÜN DÜ DRIN CHÄN LA MA NYI YIN
 KYAB KÜN DÜ ZHÄL LA MAR NYING NÄ SÖL WA DEB SO
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
**The creator of all buddhas, Dharma, and Sangha is the guru.
 The one who combines all three refuges is the kind guru.
 I beseech you, guru, whose presence combines all refuges,
 Please guide me always without separation, in this life,
 future lives, and the bardo.**

SANG GYÄ KÜN GYI RANG ZUG LA MÄI NAM PAR SHAR NÄ
 TSE WÄ JE SU DZIN TSHÜL SAM KYIN LA MA DRÄN NO
 SANG GYÄ KÜN GYI PANG PÄI KÄL CHHÄ NYAM THAG DAG LA
 MA NOR LAM ZANG TÄN TSHÜL SAM KYIN LA MA DRÄN NO
**Thinking of how the actual form of all buddhas arises in
 the aspect of the guru
 And mercifully guides me—reminds me of you, guru.
 Thinking of how you show the excellent unmistakable path
 to me,
 An unfortunate wretched being, abandoned by all
 the buddhas—reminds me of you, guru.**

NYE KA DÖN CHHEI TEN ZANG KHE NYEN KYI DUG DAM GA
 MA NOR NYING PO LEN DÖ SAM KYIN LA MA DRÄN NO
**Thinking of this excellent body, highly meaningful and
 difficult to obtain,
 And wishing to take its essence with unerring choice between gain
 and loss, happiness and suffering—reminds me of you, guru.**

LO BUR CHHI WÄI JIG CHHEN RANG GI THOG TU BAB NÄ
 CHI JA TÖL ME NGANG TSHÜL SAM KYIN LA MA DRÄN NO
**Thinking of the experience of not knowing what to do
 when the great fear of death
 Suddenly descends upon me—reminds me of you, guru.**

TSHE DII PHÜN TSHOG KÜN DANG DA TA LO BUR DRÄL NÄ
CHIG PUR DRO WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO
**Thinking of the experience of just now suddenly separating
from all the perfections of this life
And going on alone—reminds me of you, guru.**

JIG RUNG NYÄL WÄI ME NANG RANG LÜ JEN PAR LHUNG NÄ
ZÖ LAG ME PÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO
**Thinking of the experience of my naked body falling into
the terrifying fires of hell
And being unable to bear it—reminds me of you, guru.**

KÄL CHHÄ YI DAG NÄ SU ZÄ KOM CHHU THIG ME PÄI
DUG NGÄL NGÖN SUM NYONG TSHÜL SAM KYIN LA MA DRÄN NO
**Thinking of how the suffering of hunger and thirst,
without a drop of water,
Is directly experienced in the unfortunate preta realm—
reminds me of you, guru.**

LÜN MONG DÜ DROR GYUR NÄ SHIN TU MI DUG KÄL NGÄN
DE DRA RANG THOG NYONG TSHÜL SAM KYIN LA MA DRÄN NO
**Thinking of how very repulsive and wretched it is
to become a foolish stupid animal
And what it would be like to experience it myself—
reminds me of you, guru.**

NYAM THAG NGÄN SONG NÄ DER DA TA LHUNG LA NYE WÄ
DI LÄ KYOB PÄI KYAB SHIG SAM KYIN LA MA DRÄN NO
**Thinking of a refuge to protect me from this,
Since I am now about to fall into the wretched states of
bad migration—reminds me of you, guru.**

KAR NAG LÄ KYI NYONG WA ZHIB CHING THRA WÄI JUG DOG
JI ZHIN LAG LEN DEB TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of how white and black actions are experienced
And of how to practice thorough and precise engagement
and restraint—reminds me of you, guru.**

THA ME SI PÄI TSÖN KHANG DUG NGÄL KÜN GYI JUNG KHUNG
DI LÄ THAR PÄI THAB SHIG SAM KYIN LA MA DRÄN NO

**Thinking of a method to escape this prison of endless existences,
The source of all suffering—reminds me of you, guru.**

JIG RUNG SI TSHÖI LONG DU KHA KHYAB NYAM THAG MA GÄN
LHUNG ZHING NAR WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of the plight of my pitiful old mothers, pervasive
as space,
Fallen amidst the fearful ocean of samsara and tormented
there—reminds me of you, guru.**

DE CHHIR LAM TSO SUM DANG RIM NYI ZAB MÖI NYAM NYONG
TSÖL ME GYÜ LA KYE WAR LA MÄ JIN GYI LOB SHIG

**Therefore, guru, please bless me to generate in
my mental continuum
Effortless experience of the profound three principles of
the path and the two stages.**

SHUG DRAG NGE JUNG SAM PÄ THAR PÄI TSÄN SA ZIN CHHIR
LAB SUM TSE CHIG DRUB LA TSÖN PAR JIN GYI LOB SHIG

**Please bless me to strive in one-pointed practice of the three
trainings with the intense thought of renunciation
In order to reach the secure state of liberation.**

DRO KÜN RANG NYI CHIG PÜ DRÖL WÄI LHAG SAM KHUR GYI
RIN CHHEN JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB SHIG
**Please bless me to train in the precious supreme bodhichitta
with the special attitude,
Taking responsibility to liberate all migrators by myself alone.**

LAB CHHEN GYÄL SÄ CHÖ PÄI PHA THAR DRÖ PÄI NYING TOB
GYÄL WA GYA TSHÖI JE SU JUG PAR JIN GYI LOB SHIG
**Please bless me to follow after the ocean of conquerors
with the will to cross
To the very end of the great waves of deeds of
the conquerors' sons.**

TONG DANG TEN JUNG NANG TONG CHIG DROG CHIG TU CHHAR
WÄI / THA DRÄL TA WÄI YANG TSE TOG PAR JIN GYI LOB SHIG
**Please bless me to realize the supreme view, free of extremes,
In which emptiness and dependent arising, appearance and
emptiness, complement each other.**

ZHI YI KYE CHHI BAR DO KU SUM LAM DU KHYER WÄI
MIN JE NYAM NYONG NYUR DU KYE WAR JIN GYI LOB SHIG
**Please bless me quickly to generate the experience of
taking the three kayas into the path,
Ripening the bases of birth, death, and bardo.**

LUNG SEM U MAR THIM PÄI GA ZHI TONG ZHII RÖL WA
GYU MÄI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG
**Please bless me to arise as the illusory divine body itself,
The play of the four joys and four emptinesses of the wind
and mind absorbed in the central channel.**

ZUNG DZIN SHÜN PA BÜ PÄI NYUG MÄI RANG ZHÄL JEN PA
NÄ LUG DÖN GYI LA MA JÄL WAR JIN GYI LOB SHIG

**Please bless me to meet the ultimate guru—the bare face
of my innate mind**

**With the covering of perception of true existence and
perceiving it as true removed.**

DRIB NYI TRÖ PA ZÄ PÄI DE CHHEN CHHÖ KÜI LONG DU
RANG DANG LA MÄI SANG SUM CHIG TU JIN GYI LOB SHIG

**Please bless me to be one with your three secrets, guru,
in the vast dharmakaya of great bliss,**

Which has exhausted the elaborations of the two obscurations.

DOR NA JANG CHHEN BAR DU NYING Ü DRÄL ME ZHUG NÄ
PHA JE BU YI ZIN PAR TSE WÄ JIN GYI LOB SHIG

**In short, please abide inseparably in the center of my heart
until the great enlightenment**

**And mercifully bless me, the child, to follow after you,
the father.**

LA MA KHYEN / LA MA KHYEN / LA MA KHYEN

Guru, think of me. Guru, think of me. Guru, think of me.

Now go to page 105 and recite the two verses found there.

Calling the Guru from Afar (Brief Version)

LA MA KHYEN / LA MA KHYEN / LA MA KHYEN

Guru, think of me. Guru, think of me. Guru, think of me.

MA RIG MÜN SEL PÄL DÄN LA MA
THAR PÄI LAM TÖN PÄL DÄN LA MA
KHOR WÄI CHU DRÖL PÄL DÄN LA MA
DUG NGÄI NÄ SEL PÄL DÄN LA MA

**Magnificently glorious guru, dispelling the darkness of
ignorance;**

Magnificently glorious guru, revealing the path of liberation;

**Magnificently glorious guru, liberating from the waters of
samsara;**

**Magnificently glorious guru, eliminating the diseases of
the five poisons;**

YI ZHIN NOR BU PÄL DÄN LA MA
KHYE LA SÖL DEB JIN GYI LOB SHIG

**Magnificently glorious guru, the wish-granting jewel;
I beseech you, please bless me.**

MI TAG CHHI WA NYING NÄ DREN PA
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me
To remember impermanence and death from my heart.**

GÖ ME LO NA GYU LA KYE PA
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me
To generate the thought of no-need in my mind.**

EN PAR TSE CHIG DRUB LA NÄ PA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

Magnificently glorious guru, please bless me

To abide one-pointedly in practice in isolated places.

DRUB LA BAR CHHÄ GANG YANG ME PA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

Magnificently glorious guru, please bless me

To not have any hindrances to my practice.

THRÜL ME NÄ LUG TA WA TOG PA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

Magnificently glorious guru, please bless me

**To realize, without error, the view of the fundamental
nature of reality.**

KYEN NGÄN THAM CHÄ DROG SU CHHAR WA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

Magnificently glorious guru, please bless me

So that all bad conditions appear as a support.

DAG ZHÄN DÖN NYI LHÜN GYI DRUB PA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

Magnificently glorious guru, please bless me

To accomplish effortlessly the two works of self and others.

DA TA NYUR DU JIN GYI LOB SHIG

NYUR WA NYUR DU JIN GYI LOB SHIG

DÄN THOG DIR RU JIN GYI LOB SHIG

THÜN THOG DIR RU JIN GYI LOB SHIG

Please bless me now, quickly.

Please bless me quickly, very quickly.

Please bless me on this very cushion.

Please bless me in this very session.

❖ After reciting either the extensive or brief version of *Calling the Guru from Afar*, recite the following request:

PÄL DÄN LA MÄI NAM PAR THAR PA LA
 KÄ CHIG TSAM YANG LOG TA MI KYE SHING
 CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
 LA MÄI JIN LAB SEM LA JUG PAR SHOG

**May I not give rise to heresy for even a second
 In regard to the actions of the glorious guru.
 May I see whatever actions are done as the stainless
 [actions of a buddha].
 With this devotion, may I receive the guru's blessings
 in my heart.**

❖ Then recite the following verse and, if you have received a highest yoga tantra initiation, meditate on the guru entering your heart.

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
 DAG GI NYING KHAR PÄ DÄI TENG SHUG LA
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
 KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL

**Magnificent and precious root guru,
 Please abide on the lotus and moon at my heart,
 Guide me with your great kindness,
 And grant me the realizations of your holy body, speech,
 and mind.**

Now start *Lama Chopa* with LC 2 on page 9.

Appendix 2

Six Mantras, Six Mudras, and Six Concentrations

Recite the mantra while making the respective mudra and visualizing according to the concentration.

1. The Mantra of Pure Ultimate Nature

Mudra: *Press your right thumb against your little finger and straighten each of your remaining three fingers.*¹

Mantra: OM SVABHĀVA VIŚUDDHE DHARMĀḤ TE
VAJRA SIDDHI HŪḤ

Concentration: *The impure enjoyments are purified [in emptiness].*

2. The Mantra of Sky-Treasure

Mudra: *With your palms facing upward and cupped together, place the sky-treasure mudra at your forehead.*²

Mantra: NAMĀḤ SARVA TATHĀGATE BHYO / VIŚVA MUKHE
BHYAḤ SARVA TAD KHAḤ UDGATE SPHARAṆA HIMAḤ
GAGANA KHAḤ SVĀHĀ

Concentration: *The enjoyments which are in harmony with your wishes increase and fill the whole sky.*

1 As you finish reciting the mantra, point your fingers toward the tsog offerings, here referred to as “enjoyments”.

2 Circle your cupped hands clockwise at the level of your forehead as you recite the mantra.

3. The Mantra of Arising Nectar

Mudra: *Interlace your fingers. Touch the tips of your two middle fingers together. Bring your hands to your forehead and then release them.*³

Mantra: OM AMṚTE HŪṢ PHAṬ

Concentration: *Think that the enjoyments become nectar.*

4. The Mantra for Receiving All One Desires

Mudra: *Place your left hand in a vajra fist at your heart. With your right hand do the mudra of granting sublime realization.*⁴

Mantra: OM AKĀRO MUKHAṢ SARVA DHARMAṢAṢ / ADYĀ
NUDPANNA TVADTA

Concentration: *Think that all that you desire happens.*

5. The Mantra of Extensive Power

Mudra: *Clench your right hand in a wrathful fist pointed upward. Point toward the enjoyments and flick [your index finger].*⁵

Mantra: NAMĀḤ SARVA TATHĀGATA AVALOKITE OM
SAMBHARA SAMBHARA HŪṢ

Concentration: *Due to the mantra and mudra of Extensively Powerful Light,⁶ the enjoyments are received individually, according to individual wishes.*

3 As you finish reciting the mantra, release your fingers and bring your hands down to your sides.

4 Clench your left fist with the thumb tucked inside. Rest your right hand on your right knee.

5 Clench your right hand in a vajra fist with your index finger pointing straight up. Flick your index finger as you finish reciting the mantra.

6 This is the name of a Buddha.

6. The Mantra of the Wheel of Controlling

Mudra: *With your right hand do the mudra of fearlessness.*⁷

Mantra: OM RURU SPHURU JVALA TIṢṬHA SIDDHI LOCANI
SARVA ARTHA SĀDHĀNI SVĀHĀ

Concentration: *All the guests, due to being under the control of samaya, promise to accomplish all actions that benefit and bring happiness to us.*

Words of Truth

DAG GI SAM PÄI TOB DANG NI
DE ZHIN SHEG PÄI JIN TOB DANG
CHHÖ KYI YING KYI TOB NAM KYI
DÖN NAM GANG DAG SAM PA KÜN
DE DAG THAM CHÄ CHI RIG PAR
THOB PA ME PAR JUNG GYUR CHIG

**By the power of my attitude,
The power of the blessings of the tathagatas,
And the power of the sphere of existents,
May my aims and wishes
Be fulfilled appropriately,
Without obstruction.**

To continue with *Lama Chopa Tsog Offering*, go to LC 55, page 76.

To bless the tsog offerings using *Extensive Blessing of Offerings*, go to page 110.

7 Your right hand rests on your right knee.

Publisher's Colophon:

The names of the mantras, the descriptions of the concentrations (except for the fifth), and *Words of Truth* were translated by Lama Zopa Rinpoche at Light of the Path (LOP), North Carolina, USA, 2016, based on the Tibetan text, *Six Mantras, Six Mudras and Six Concentrations, sngags drug phyag drug ting nge 'dzin drug* compiled by Ven. Lobsang Sherab. *Words of Truth* was edited by Ven. Ailsa Cameron and FPMT Education Services, 2018. The descriptions of the mudras were translated and the footnotes added by Ven. Joan Nicell based on Lama Zopa Rinpoche's demonstrations of the the mudras at LOP 2016. The mantras were transliterated by Joona Repo. The entire practice was lightly edited by Joona Repo, Ven. Joan Nicell, and Ven. Tenzin Tsomo, FPMT Education Services, 2018.

Appendix 3

Extensive Blessing of Offerings

Blessing the Inner Offering or Tsog Offering

Recite these blessings only if you have received a highest yoga tantra initiation. The action mantra below is that of Vajrabhairava. To bless the offerings based on another highest yoga tantra deity, use the appropriate action mantra and blessing.

OM HRĪḤ ṢṬRĪḤ VIKṚTĀNANA HŪṢ PHAT
OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚUDDHO 'HAM

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ YAM LÄ LUNG GI KYIL
KHOR NGÖN PO ZHÜI YIB TA BU BA DÄN GYI TSHÄN PA / DEI TENG DU
RAM LÄ MEI KYIL KHOR MAR PO DRU SUM PA / DEI TENG DU AH LÄ
MI GÖI GYE PU SUM GYI TENG DU / AH LÄ JUNG WÄI THÖ PA KAR PO
**Everything become emptiness. From within emptiness, from YAM
appears a blue bow-shaped wind mandala marked by banners.
On top of it, from RAM appears a red triangular fire mandala. On
top of it, from ÄHs appear three hearthstones of human heads. On
top of them, from ÄH appears a white skullcup.**

DEI NANG GI SHAR DU BHRUM LÄ JUNG WÄI BA LANG GI SHA GÖ
TSHÄN PA / LHOR AM LÄ JUNG WÄI KHYII SHA KÜ TSÄN PA / NUB TU
JRIIM LÄ JUNG WÄI LANG PO CHHEI SHA DÄ TSHÄN PA / JANG DU
KHAM LÄ JUNG WÄI TÄI SHA HÄ TSHÄN PA / Ü SU HUM LÄ JUNG WÄI
MII SHA NÄ TSHÄN PA

**Within the skullcup, in the east, from BHRUM, comes bull flesh
marked by GO; in the south, from AM, dog flesh marked by KU; in
the west, from JRIIM, elephant flesh marked by DA; in the north,**

from KHAM, horse flesh marked by HA; in the center, from HŪṂ, human flesh marked by NA;

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSHÄN PA / LHO NUB
TU MAM LÄ JUNG WÄI RAK TA RÄ TSHAN PA / NUB JANG DU PAM LÄ
JUNG WÄI JANG SEM KAR PO SHŮ TSHÄN PA / JANG SHAR DU TAM LÄ
JUNG WÄI KANG MAR MÄ TSHÄN PA / Ü SU BAM LÄ JUNG WÄI DRI
CHHU MÜ TSHÄN PA

In the southeast, from LAM, excrement marked by BI; in the southwest, from MAM, blood marked by RA; in the northwest, from PAM, white bodhichitta marked by SHU; in the northeast, from TAM, marrow marked by MA; and in the center, from BAM, urine marked by MU.

DE DAG GI TENG DU OM KAR PO / AH MAR PO / HUM NGÖN PO SUM /
TENG NÄ TENG DU TSEG PAR GYUR / RANG GI THUG KÄI HUM LÄ Ö
ZER TRÖ / LUNG LA POG PÄ / LUNG YÖ / ME BAR TE / THÖ PÄI DZÄ NAM
ZHU ZHING KHÖL WAR GYUR

Above them are a white OM, a red ĀḤ, and a blue HŪṂ, stacked one above the other. Light radiates from the HŪṂ at my heart and strikes the wind. The wind blows, the fire flares, and the substances inside the skullcup melt and boil.

YI GE SUM LÄ Ö ZER RIM PA ZHIN DU TRÖ PÄ / KU DOR JE / SUNG DOR JE /
THUG DOR JE NAM KUG NÄ / YI GE SUM LA RIM GYI THIM PA NAM THÖ
PAR LHUNG NÄ ZHU WÄ / HUM GI KHA DOG DRI NÜ KYI KYÖN JANG / ÄH
DÜ TSIR TOG PAR JÄ / OM GYI MANG POR BAR ZHING PEL WAR GYUR

Light radiates from the three syllables successively, drawing forth the vajra body, vajra speech, and vajra mind, which absorb respectively into the three syllables. These fall into the skullcup and melt. HŪṂ purifies the faults of color, odor, and potential; ĀḤ transforms it into nectar; OM multiplies and increases it.

OM ĀḤ HŪṂ (3x)

When blessing the offerings for *Lama Chopa*, continue with *Blessing the Outer Offerings* below.

To continue with the tsog offering, go to LC 61 on page 78.

Blessing the Outer Offerings

OM HRĪḤ ṢṬRĪḤ VIKṚTĀNANA HŪṢ PHAT
OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚUDDHO 'HAM

TONG PA NYI DU GYUR / TONG PĀI NGANG LĀ AH LĀ JUNG WĀI THÖ
PA YANG SHING GYA CHHE WA NAM KYI NANG DU / HUM HUM ZHU
WA LĀ JUNG WĀI CHHÖ YÖN / ZHAB SIL / ZHĀL SIL / SANG TOR / ME
TOG / DUG PÖ / MAR ME / DRI CHHAB / ZHĀL ZĀ / RÖL MO LA SOG
PA NAM

**Everything become emptiness. From within emptiness, from ĀḤs
come vast and expansive skullcups, inside of which are HŪṢs.
The HŪṢs melt and become drinking water, water for bathing
the feet, water for the rinsing the mouth, water for sprinkling,
flowers, incense, lights, perfume, food, music, and so forth.**

RANG ZHIN DE TONG NAM PA CHÖ DZĀ / JE LĀ WANG PO DRUG GI
CHÖ YÜL DU / ZAG PA ME PĀI DE WA KHYĀ PAR CHĀN KYE PAR GYUR
**By nature, bliss and emptiness; in aspect, offering substances;
as objects of the six senses they function to confer special
uncontaminated bliss.**

OM ARGHAM ĀḤ HŪṢ / OM PĀDYAM ĀḤ HŪṢ /
OM ĀÑCAMĀNĀM ĀḤ HŪṢ / OM PROKṢAṆĀM ĀḤ HŪṢ /
OM PUṢPE ĀḤ HŪṢ / OM DHŪPE ĀḤ HŪṢ /
OM ĀLOKE ĀḤ HŪṢ / OM GANDHE ĀḤ HŪṢ /
OM NAIVIDYA ĀḤ HŪṢ / OM ŚAPTA ĀḤ HŪṢ

OM RŪPA ĀḤ HŪṢ / OM ŚAPTA ĀḤ HŪṢ /
OM GANDHE ĀḤ HŪṢ / OM RASE ĀḤ HŪṢ /
OM SPARŚA ĀḤ HŪṢ

Appendix 4

Confession of a Bodhisattva's Downfalls to the Thirty- Five Buddhas

Taking Refuge

DÜ TAG TU LA MA LA KYAB SU CHHI O

SANG GYÄ LA KYAB SU CHHI O

CHHÖ LA KYAB SU CHHI O

GEN DÜN LA KYAB SU CHHI O (1x)

I, throughout all times, take refuge in the Guru.

I take refuge in the Buddha.

I take refuge in the Dharma.

I take refuge in the Sangha. (1x)

[LA MA] TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA
YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA
LA CHHAG TSHÄL LO

**To [Guru,] Teacher, Bhagavan, Tathagata, Arhat, Perfectly
Complete Buddha, Glorious Conqueror Shakyamuni, I prostrate.**

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG
TSHÄL LO

**To Tathagata Thoroughly Destroying with Vajra Essence,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO
To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO
To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO
To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO
To Tathagata Delighted Hero, I prostrate.³⁰

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO
To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO
To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA THONG WA DÖN YÖ LA CHHAG TSHÄL LO
To Tathagata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO
To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄL JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.³¹

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Noncraving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR
KHYEN PA LA CHHAG TSHÄL LO
**To Tathagata Pure Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR
KHYEN PA LA CHHAG TSHÄL LO
**To Tathagata Lotus Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO
To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG PÖI TOG GI GYÄL TSHÄN GYI GYÄL PO LA
CHHAG TSHÄL LO

**To Tathagata King Holding the Victory Banner of Foremost
Power, I prostrate.**

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG
TSHÄL LO

To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Transcendence Through Subduing,
I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO
**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA
CHAG TSHÄL LO

To Tathagata All-Subduing Jewel Lotus, I prostrate.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ RIN PO CHHE DANG PÄ MA LA RAB TU ZHUG PA RI WANG GI
GYÄL PO LA CHHAG TSHÄL LO

**To Tathagata, Arhat, Perfectly Complete Buddha, King of the Lord
of Mountains Firmly Seated on Jewel and Lotus, I prostrate.**

Prostrations to the Seven Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ TSHÄN LEG PA YONG DRAG PÄL GYI GYÄL PO
LA CHHAG TSHÄL LO

**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Renowned Glorious King of Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB
TU GYÄN PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO
**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
King of Melodious Sound, Brilliant Radiance of Skill, Adorned
with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TUL ZHUG
DRUB PA LA CHHAG TSHÄL LO
**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Stainless Excellent Gold, Illuminating Jewel Who Accomplishes
All Conduct, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO
**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Glorious Supreme One Free from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖI YANG LA CHHAG TSHÄL LO
**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Melodious Ocean of Proclaimed Dharma, I prostrate.³²**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL
PA NGÖN PAR KHYEN PÄI GYÄL PO LA CHHAG TSHÄL LO
**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
King Clearly Knowing by the Play of Supreme Wisdom of
an Ocean of Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ MÄN GYI LA BÄI DUR YÄI Ö KYI GYÄL PO LA
CHHAG TSHÄL LO
**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Medicine Guru, King of Vaidurya Light, I prostrate.**

Confession Prayer

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA
 DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
 GYÄ CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI
 SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL
**All you [Thirty-Five Buddhas, Seven Medicine Buddhas,] and the
 others, as many tathagata, arhat, perfectly complete buddha
 bhagavans as there are abiding, living, and residing in all the
 world systems of the ten directions; all you buddha bhagavans,
 please pay attention to me.**

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA
 NÄ KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI
 PA DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG WA AM
**In this life and in all the states of rebirth in which I have circled
 in samsara from beginningless lives, whatever negative actions I
 have created, made others create, or rejoiced in the creation of;**

CHHÖ TEN GYI KOR RAM / GEN DÜN GYI KOR RAM / CHHOG CHÜI
 GEN DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG /
 THROG PA LA JE SU YI RANG WA AM
**Whatever possessions of holy objects of offering, possessions of
 the sangha, or possessions of the sangha of the ten directions
 that I have appropriated, made others appropriate, or rejoiced
 in the appropriation of;**

TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU TSÄL WA DANG /
 GYI PA LA JE SU YI RANG WA AM
**Whichever among the five heavy negative karmas without break I
 have done, caused to be done, or rejoiced in the doing of;**

MI GE WA CHÜI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA
 DANG / JUG TU TSÄL WA DANG / JUG PA LA JE SU YI RANG WA AM
**Whichever of the ten nonvirtuous paths of action I have engaged
 in, caused others to engage in, or rejoiced in the engaging of;**

LÄ KYI DRIB PA GANG GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI WA
AM / DÜ DRÖI KYE NÄ SU CHHI PA AM / YI DAG KYI YÜL DU CHHI WA
AM / YÜL THA KHOB TU KYE WA AM / LA LOR KYE WA AM / LHA TSHE
RING PO NAM SU KYE WA AM WANG PO MA TSHANG WAR GYUR WA
AM / TA WA LOG PA DZIN PAR GYUR WA AM / SANG GYÄ JUNG WA LA
NYE PAR MI GYI PAR GYUR WÄI LÄ KYI DRIB PA

Whatever I have done, being obscured by these karmas, that causes me to be born as a sentient being in the hell realm, in the animal realm, or in the preta realm; in an irreligious country, as a barbarian, or as a long-lived god; with imperfect faculties, holding wrong views, or not being pleased with a buddha's descent;

GANG LAG PA DE DAG THAM CHÄ SANG GYÄ CHOM DÄN DÄ YE SHE
SU GYUR PA / CHÄN DU GYUR PA / PANG DU GYUR PA / TSHÄ MAR GYUR
PA / KHYEN PÄ ZIG PA DE DAG GI CHÄN NGAR THÖL LO / CHHAG SO /
MI CHHAB BO / MI BE DO / LÄN CHHÄ KYANG CHÖ CHING DOM PAR
GYI LAG SO

In the presence of the buddha bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I admit and confess all these negative actions. I do not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU
SÖL / DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI
PA NÄ KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU

All buddha bhagavans, please pay attention to me. In this life and in the other states of rebirth in which I have circled in samsara from beginningless lives,

JIN PA THA NA DÜ DRÖI KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM
TSÄL WÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHÜL THRIM
SUNG PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHANG PAR
CHÖ PÄI GE WÄI TSA WA GANG LAG PA DANG

Whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct;

DAG GI SEM CHÄN YONG SU MIN PAR GYI PÄI GE WÄI TSA WA GANG
LAG PA DANG / DAG GI JANG CHHUB CHHOG TU SEM KYE PÄI GE WÄI
TSA WA GANG LAG PA DANG / DAG GI LA NA ME PÄI YE SHE KYI GE
WÄI TSA WA

Whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom:

GANG LAG PA DE DAG THAM CHÄ CHIG TU DÜ SHING DUM TE DOM
NÄ LA NA MA CHHI PA DANG / GONG NA MA CHHI PA DANG /
GONG MÄI YANG GONG MA / LA MÄI YANG LA MAR YONG SU NGO
WÄ LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB TU YONG
SU NGO WAR GYI O

All these assembled and gathered, then combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGÖ
PA DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI
YONG SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG
GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU
DAG GI KYANG YONG SU NGO WAR GYI O

Just as the past buddha bhagavans have fully dedicated, just as the future buddha bhagavans will fully dedicate, and just as the presently abiding buddha bhagavans are fully dedicating, like that I too dedicate fully.

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI
JE SU YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL WA
DEB SO / DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB PAR
GYUR CHIG

**I confess all negative actions individually. I rejoice in all merits. I
urge and request all buddhas. May I achieve the supreme, holy,
peerless transcendental wisdom.**

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG
DAG DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA
THA YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU
NYE WAR CHHI O

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

General Confession

UHU LAG / **Woe is me.**

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG / GEN
DÜN TSÜN PA NAM DAG LA GONG SU SÖL

**Great Guru Vajradhara, all other buddhas and bodhisattvas who
abide in the ten directions, and all the venerable Sangha, please
pay attention to me.**

DAG [say your name] ZHE GYI WÄ TSHE RAB KHOR WA THOG MA MA
CHHI PA NÄ DA TA LA THUG GI BAR DU / NYÖN MONG PA DÖ CHHAG
DANG ZHE DANG DANG TI MUG GI WANG GI LÜ NGAG YI SUM GYI
GO NÄ

I, who am named [say your name], circling in cyclic existence from beginningless time until the present, overpowered by delusions, such as attachment, hatred, and ignorance, by means of my body, speech, and mind,

DIG PA MI GE WA CHU GYI PA DANG / TSHAM MA CHHI PA NGÄ GYI
PA DANG / DE DANG NYE WA NGÄ GYI PA DANG

Have committed the ten nonvirtuous actions, committed the five heavy negative karmas without break,³³ and committed the five nearing heavy negative karmas without break.³⁴

SO SOR THAR PÄI DOM PA DANG GÄL WA DANG / JANG CHHUB SEM
PÄI LAB PA DANG GÄL WA DANG / SANG NGAG KYI DAM TSHIG DANG
GÄL WA DANG

I have transgressed the vow of individual liberation, transgressed the vow of bodhisattvas, and transgressed the samaya of Secret Mantra.³⁵

PHA DANG MA LA MA GÜ PA DANG / KHÄN PO DANG LOB PÖN LA
MA GÜ PA DANG / DROG TSHANG PA TSHUNG PAR CHÖ PA NAM LA
MA GÜ PA DANG

I have been disrespectful to my parents, disrespectful to my vajra masters and my abbot, and disrespectful to my spiritual friends living in ordination.³⁶

KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG / DAM PÄI CHHÖ PANG
PA DANG / PHAG PÄI GEN DÜN LA KUR PA TAB PA DANG / SEM CHÄN
LA NÖ PÄI LÄ GYI PA LA SOG PA

I have committed actions harmful to the Three Rare Sublime Ones, abandoned the holy Dharma,³⁷ criticized the arya Sangha,³⁸ harmed sentient beings, and so on.

DIG PA MI GE WÄI TSHOG DAG GI GYI PA DANG / GYI DU TSÄL WA
DANG / ZHÄN GYI GYI PA LA JE SU YI RANG WA LA SOG PA

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

DOR NA THO RI DANG THAR PÄI GEG SU GYUR CHING KHOR WA
DANG NGÄN SONG GI GYUR GYUR PÄI NYE TUNG GI TSHOG CHI CHHI
PA THAM CHÄ LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG
CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ
DANG / GEN DÜN TSÜN PA NAM KYI CHÄN NGAR THÖL LO

**In the presence of the great Guru Vajradhara, all the buddhas and
bodhisattvas who abide in the ten directions, and the venerable
sangha, I admit this entire collection of faults and transgressions
that are obstacles to my own higher rebirth and liberation, and
causes of cyclic existence and the lower realms.**

MI CHHAB BO / CHHAG SO / CHHIN CHHÄ KYANG DOM PAR GYI LAG SO
**I do not conceal them, and I accept them as negative. I promise
to refrain from doing these actions again in the future.³⁹**

THÖL ZHING SHAG NA DAG DE WA LA REG PAR NÄ PAR GYUR GYI /
MA THÖL MA SHAG NA DE TAR MI GYUR WA LAG SO

**By confessing and acknowledging them, I will attain and abide
in happiness, while by not confessing and acknowledging them,
true happiness will not come.**

Continue with *The Bodhisattva and Tantric Vows* on page 25.

Appendix 5

Ten Innermost Jewels of the Kadampas

By merely keeping the ten innermost jewels of the Kadampas in your heart, the fortress of delusion collapses, the ship of evil negative karma disintegrates, and you will reach the very blissful ground of remedy. Therefore, if you have these ten innermost jewels, you will achieve liberation and enlightenment quickly and without hardship; and, by the way, you will attain the happiness of this and all future lives.

THUB PÄI WANG PO DRIN CHÄN LA MA SOG
NGÖ GYÜ LA MA NAM LA SÖL WA DEB
DAM PA GONG MÄI NAM THAR JI ZHIN DU
TSHE DI LO YI THONG PAR JIN GYI LOB

**I request the direct and lineage gurus,
Such as the Lord of the Subduers, the kind guru, and so forth:
Please bless me to give up this life
Just like in the biographies of the holy beings of the past.**

NYAM ME ZÄ TSANG SÄ PO DE NYI KYI
NA GA CHHI WA ZIG PÄ THUG KYO NÄ
GYÄL SI PANG NÄ NA RA DZA NÄI DRAM
LO DRUG KA WA CHÄ THAR DZOG SANG GYE

**By seeing sickness, old age, and death, the unequaled
son of Shuddhodana
Felt great sadness and gave up his reign of the kingdom.**

**Then, at the end of six years of living the austere life
of an ascetic
On the banks of the Nairanjana River, he became
fully enlightened.**

DE ZHIN DAM PA GONG MA THAM CHÄ KYI
MI TAG CHHI WA SAM PÄ THUG KYO NÄ
TSHE DI LÖ TANG WEN PAR NYAM LEN DZÄ
TSHE CHIG SANG GYÄ THOB PÄI NAM THAR ZHIN

**Like that, all the holy beings of the past,
By reflecting on impermanence and death, felt great sorrow,
Gave up this life, practiced in solitary places,
And achieved enlightenment in one lifetime.**

RANG YANG NAM CHHI CHHA ME TSHÜL SAM NÄ
DAM CHHÖ NAM DAG ONG DU ME TER WÄ
TSHE DI DE KYI NYÄN DRAG WANG THANG DANG
PHA YÜL ZHING KHANG NYE DREL ZÄ NOR SOG
TSHE DI JA WA LO YI CHI MI TONG

**In the same way, by reflecting on how the time of death
is uncertain,
Why don't I give up the activities of this life—
Pleasure, reputation, and power,
Country, fields, house, relatives, food, and wealth—
Since they don't allow pure Dharma practice to arise?**

CHHÖ GÖ SUM DANG LHUNG ZE LA SOG PA
RANG NYI TSHO WÄI YO JÄ MA TOG PA
SER DANG YIB SOG LHAG PÄ YO JÄ NI
RANG GI DÖN DU RIL TSAM MI CHHANG NGO

**Except for the needs of survival,
The three robes, a begging bowl, and so forth,
I won't keep anything extra, such as gold and jewels,
Not one tiny bit, for my own sake.**

DAG LA NGE PAR ONG WA CHHI WA YIN
DE TSHE NOR DANG KHOR SOG KYI MI PHÄN
DE DANG DRÄL WÄI LHAG PAR DUG NGÄL GYUR
DE TAR SAM NÄ TSHE DI TSHO THAB PANG

What is definite to happen to me is death.

At that time, my wealth, family, and friends won't benefit me.

**Furthermore, there will be the extraordinary suffering of
separating from them.**

**By reflecting in this way, I will give up acquiring the things
of this life.**

The Four Entrustments

LO PHUG CHHÖ TÄ CHHÖ PHUG TRANG LA TÄ
TRANG PHUG SHI TÄ SHI PHUG DRAG LA TÄ

I must entrust the depths of my attitude to the Dharma.

I must entrust the depths of the Dharma to the beggar.

I must entrust the depths of the beggar to death.

I must entrust the depths of death to the cave.

The Three Vajras

THEB ME DOR JE NGÖN DU LEG PAR JA

I must proceed well with the uncaptured vajra.

❖ By proceeding with the vajra mind that doesn't change from renouncing this life, I will practice Dharma without being captured by my loved ones.

THREL ME DOR JE JE LA JOG

I must leave behind the shameless vajra.

❖ I will leave behind worldly concern: "Whatever people say about me, good or bad, I won't change my mind when I go out into the world with renunciation for this life."

YE SHE DOR JE RANG DANG DROG

I must be accompanied by the transcendent wisdom vajra.

❖ I will equalize Dharma and my life without transgressing my commitment to renouncing this life.

The Three Practices

MI DRÄL NÄ BÜ

I must practice being expelled from the rank of humans,

❖ I will be out of line with worldly human beings who are attached to this life. I will keep a lowly position, wearing ragged clothing.

KHYI DRÄL NYEG

Reaching for the rank of dogs,

❖ I will accept the loss of food, clothing, and reputation. No matter how much hunger, thirst, or hardship I experience, I will bear it to practice Dharma.

LHA DRÄL THOB SOG NYAM LEN JA

And striving for the rank of devas.

❖ By giving up all the works of the mundane world and completing my practice in solitary places, I will achieve the supramundane deva of the devas—enlightenment—in this life.

DI DAG KA DAM PHUG NOR CHU

These are the ten innermost jewels of the Kadampas.

DOR NA MI TAG CHHI WA DA TA ONG
 DA NI RANG GI RANG NYI MA LU WAR
 NOG CHHUNG LOG KHYUG TSAM GYI MI TSHE DI
 THRÜL NANG DE KYI JIG TEN JA WA DANG
 DUG NGÄL GYA TSHO CHHE LÄ DRÖL GYUR NÄ
**In short, impermanence and death will soon come.
 Now, no longer fooling myself,
 I will free this human life, a mere flash of lightning,
 From beguiling pleasures and worldly activities,
 And from the great ocean of suffering.**

LHAG PAR MAR GYUR DRIN CHÄN DRO KÜN CHHE
 LA ME DE CHHEN DZOG JANG THOB CHHIR DU
 KÄ CHIG NYI DIR LÖ TONG DÜ LA BAB
 LA MÄI THUG JE RANG GI GE WÄI THÜ
 THÜN THOG DI RU LO YI THONG WAR SHOG
**In order to achieve full enlightenment, sublime, great bliss,
 Especially for all the kind mother transmigratory beings,
 The time has come this very instant for me to give up
 the works of this life.
 By the force of the guru's compassion and my own virtue,
 May I be able to give up the works of this life right now.**

*By reciting these words verbally and reflecting on their meaning, you will
 be able to quickly and completely give up the works of this life.*

Continue with LC 86 on page 47.

Colophon:

Lama Chopa, Lama Chopa Tsog Offering, and the appendices are excerpted from *FPMT Retreat Prayer Book*, Portland: FPMT Education Services, 2019, a special print edition for use only in Tushita Meditation Centre and Root Institute, India. Addition of symbols for musical instruments and mudras, December 2024.

Thought Transformation Prayer of the Buddha's Previous Lives:

Extracted from Pabongkha Tulku Jampa Tenzin Trinlāy Gyatso, *Chöd: Cutting Through the Ego*, translated by Lama Zopa Rinpoche, Portland: FPMT Education Services, 2009, 29–32. Translation reviewed and lightly edited by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, April 2015. Further editing and Sanskrit terms transliterated by FPMT Education Services, August 2021.

Lojong Monlam, Prayer to Become Like the Buddha in His Past Lives:

Translated by Lama Thubten Zopa Rinpoche with the assistance of Ven. Thubten Dekyong (Tsenla), November 18, 2011, at Tushita Meditation Center, Dharamsala, India. Original colophon not available. Translation reviewed and lightly edited by Joona Repo and Ven. Joan Nicell, FPMT Translation Services, April 2015, based on an untitled and undated pamphlet distributed by Kopan Monastery. The verses in the pamphlet appear to be extracted from a work by Kachen Yeshe Gyaltsen (see dka' chen ye shes rgyal mtshan, *Lojong Prayer, blo sbyong smon lam in tshe mchog gling yongs 'dzin ye shes rgyal mtshan gyi gsung 'bum*, Delhi: bod kyi dpe deb khang, 294–297). Sanskrit Terms transliterated by FPMT Education Services, August 2021. Edited by Joona Repo and Doris Low, September 2024. FPMT Education Services.

Notes

- 1 Lama Zopa Rinpoche gave the instruction to include this version of the “Abbreviated Self-Generation,” in Root Institute, Bodhgaya, India, January 2020.
- 2 Lama Zopa Rinpoche follows His Holiness the Dalai Lama’s advice to recite the mantras after “Because I myself, the deities who are the objects of refuge...,” rather than as they appear in the Yamantaka sadhana.
- 3 Lama Zopa Rinpoche follows Phabongkha Rinpoche’s tradition of reversing the order of the two verses *LC 15–16*.
- 4 From Fifth Dalai Lama Ngawang Lozang Gyatso (rgyal dbang Inga pa ngag dbang blo bzang rgya mtsho), *The Melodious Song of the Spring Queen: A Praise to the Great Tsongkhapa, the Dharma Lord of the Three Realms, khams gsum chos kyi rgyal po rgyal ba tsong kha pa chen po la bstod pa dpyid kyi rgyal mo'i glu byangs*, in *rgyal bang Inga pa ngag dbang blo bzang rgya mtsho'i gsung 'bum*, vol. 18, Beijing: khrung go'i bod rig dpe skun khang, 2009, 164. Translated by Lama Zopa Rinpoche. Edited by Ven. Joan Nicell, FPMT Translation Services, and Ven. Ailsa Cameron, January 2018. Added by Lama Zopa Rinpoche, this prayer contains all the special qualities of Lama Tsongkhapa’s teachings described in the elaborate *Prayer for the Flourishing of Je Tsongkhapa’s Teachings (blo bzang rgyal bstan ma)*.
- 5 The Tibetan number *bzhi brgya rtsa bzhi* is variously interpreted to be 400, 404, and 424. *Mirror of Beryl: A Historical Introduction to Tibetan Medicine* (Desi Sangye Gyatso, Wisdom Publications, 2010) says: “Since time without beginning living beings have been tormented by the five poisonous mental afflictions and have thereby accumulated a great store of black karma. When the fruits of these actions come into contact with a variety of immediate conditions and circumstances, they bring about disturbances in the four constituents, 84 resulting in illness. These illnesses have been classified as fourfold: 101 ailments that disappear by themselves and need no treatment, 101 illnesses caused by spirits that are cured when treated, 101 illnesses that are cured if treated but not if left untreated, and 101 illnesses that even treatment cannot cure. The treatments for these

- illnesses free living beings from the noose of Yama, the lord of death, thereby bestowing on all beings the powerful gift of fearlessness.”
- 6 The tradition to recite the mantras of the three deities—Yamantaka, Heruka, and Guhyasamaja—as a way to integrate them comes from Geshe Sengge, a former abbot of Sera Jey, Lhasa.
 - 7 A brief version of this mantra is: OM ĀḤ GURU VAJRADHARA VĀGINDRA SUMATI ŚĀSANA DHARA SAMUDRA ŚRĪ BHADRA SARVA SIDDHI HŪṢ. This extended version contains the full name of His Holiness the Dalai Lama—Jetsün Jampāl Ngawang Losang Yeshe Tenzin Gyatso Pāl Sangpo—translated into Sanskrit as BHATṬĀRAKA MAÑJŪŚRĪ VĀGINDRA SUMATI JÑĀNA ŚĀSANA DHARA SAMUDRA ŚRĪ BHADRA.
 - 8 Combining the mantras of Heruka father and mother accords with Kyabje Trijang Rinpoche’s instructions to Gen Jampa Wangdu.
 - 9 Lama Zopa Rinpoche says: “The term ‘son’ is not used in dependence upon the characteristics of the body, but of the mind. This term is used because it is normally the son who becomes the king. The daughter becomes the queen, but does not become the king. Because this example is applied here, the disciple is called ‘the son of the vajra master,’ but it has nothing to do with the body.”
 - 10 Lama Zopa Rinpoche gave this advice in Bendigo, Australia, September–October 2014.
 - 11 Lama Zopa Rinpoche gave this advice at Light of the Path, North Carolina, USA, 2014.
 - 12 In some Tibetan versions each verse ends with shog (Tib. *shog*), meaning “May I,” while in others each verse ends with lab (Tib. *bslab*), meaning “I will practice” or “I will train.” The latter version is included here as this is Lama Zopa Rinpoche’s preference (Light of the Path, North Carolina, USA, 2009 and 2014). Since Rinpoche said that it is even better to say “I am going to do it,” *bslab* was originally translated simply as “I will.” However, in 2019 Lama Zopa Rinpoche amended “I will” to the present tense, saying that “I will” makes it sound as if one will only do these practices in the future.
 - 13 Extracted from Phabongkha Dechen Nyingpo, *Chod: Dedicating the Illusory Body to Accumulate Merit, Bringing Quick Results in the Practice of Method and Wisdom, the Shared Riches of the Ganden Lineage Practitioners*, translated by Lama Zopa Rinpoche, Portland: FPMT Education Services, 2009, 29–32.
 - 14 Tib. thams cad grol, Skt. Viśvantara.

- 15 Tib. snying stobs chen po, Skt. Mahāsattva.
- 16 Tib. byams pa'i stobs, Skt. Maitrībala.
- 17 Tib. chu 'bebs gyur pa, Skt. Jalavāhana.
- 18 Tib. dge don chen po, Skt. Mahākalyāṇārtha.
- 19 Tib. mdza' bo'i bu mo, Skt. Maitrakanyaka.
- 20 Tib. bzod pa smra ba, Skt. Kṣāntivādi.
- 21 The implication here is that one should aspire to withstand unbearable sufferings, like that experienced by a mother whose dear child has died. One prays here that one will be able to cherish and benefit those who inflict such sufferings.
- 22 Tib. zla ba, Eng. Moon.
- 23 Tib. bsod nams stobs, Skt. Puṇyabala.
- 24 Tib. sems dpa' chen po, Skt. Mahāsattva.
- 25 Tib. rgya mtsho'i rdul, Skt. Samudrarenū.
- 26 Tib. rtsibs kyi mu khyud, Skt. Araṇemi.
- 27 Tib. mi pham, Skt. Ajita, which is another name for Maitreya.
- 28 This can be omitted if you are not an FPMT student.
- 29 Lama Zopa Rinpoche prefers to translate *rig* (Tib. *rigs*) in *rig sum* (Tib. *rigs gsum*), *rig nga* (Tib. *rigs lnga*), and *rig gya* (Tib. *rigs brgya*) as “types” rather than as “families” or as “lineages.”
- 30 The English translation of the name of this buddha as “Delighted Hero” accords with the original Sanskrit *vīranandine* found in *The Three Heaps Sutra* from the *Ratnakuta Sutra*, whereas the Tibetan appears to have perhaps been changed in time from *dpa' dgyes* (Delighted Hero) to *dpal dgyes* (Delighted Glorious One). The phonetics have been left as “*päl gye*” to accord with *dpal dgyes*, which is what appears in current versions of the Tibetan text.
- 31 The English translation of the name of this buddha as “Bestowed with Courage” accords with the Tibetan *dpas byin*, which occurs in the Tibetan translation of the *Ratnakuta Sutra* found in the Pedurma and Derge Kangyurs. It also accords with the Sanskrit *śūradattāya* found in *The Three Heaps Sutra* from the *Ratnakuta Sutra*. However, in the Peking Kangyur and most Tibetan prayer books the name of this buddha appears as *dpal sbyin* or *dpal byin* (Glorious Giving). The phonetics have been written as “*päl jin*” to accord with *dpal sbyin* / *dpal byin*, as this is what is commonly recited by Tibetan speakers.
- 32 Some practices that contain the prostrations to the Seven Medicine Buddhas have the word “king” (Tib. *rgyal po*) in the name of this buddha,

whereas others do not. Lama Zopa Rinpoche confirmed that “king” should be added to the name, May 2016.

- 33 These five heavy negative karmas—killing one’s father, killing one’s mother, killing an arhat, causing disunity among the sangha, and causing a buddha to bleed—are called “without break” because if this negative karma is accumulated, then immediately after death, without the “break” of another life, one is reborn in the lowest hot hell, number eight, the most unbearable one, which has the heaviest suffering.
- 34 The five nearing heavy negative karmas without break are committing incest with one’s mother who is an arhat, killing a bodhisattva who is destined to become a buddha in that very life, killing a Hinayana arya other than one abiding in the result of arhatship, stealing the possessions of the sangha, and destroying a stupa or monastery out of hatred.
- 35 According to Lama Zopa Rinpoche, tantric samaya is not just doing a sadhana, not just reciting words. At the time of a highest yoga tantra initiation, the disciple is put under pledge (Skt. *samaya*). There are many codes of conduct to be upheld. It is not just a question of remembering to recite the sadhana or mantra commitment of the particular deity into which one has been initiated.
- 36 According to Lama Zopa Rinpoche, this refers to the ordained sangha, those living in celibacy. Literally it says, “those who are engaged in behavior similar to perfectness.” This means that by living in ordination, one’s conduct is in harmony with achieving buddhahood. This phrase can also refer to vajra kin—vajra brothers and sisters—those with whom we have taken initiations.
- 37 Abandoning the holy Dharma is very heavy negative karma, worse than having destroyed every single holy object (i.e., statues, stupas, scriptures, etc.) that exists in the world.
- 38 This is the very heavy negative karma of having criticized an arya, one who has the wisdom directly perceiving emptiness and has achieved the right-seeing path, the path of meditation, or the path of no-more-learning, whether Hinayana or Mahayana. It also includes members of the ordained sangha.
- 39 Think, “The actions from which I can abstain, I will. The actions from which it is extremely difficult to abstain, I will abstain for one day, or one hour, or one minute, or even one second.” Make a promise that you can actually keep so that it doesn’t become lying to the merit field. Restraint is the last of the four opponent powers. All four should be complete: reliance, regret, remedy, and restraint.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪṂ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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