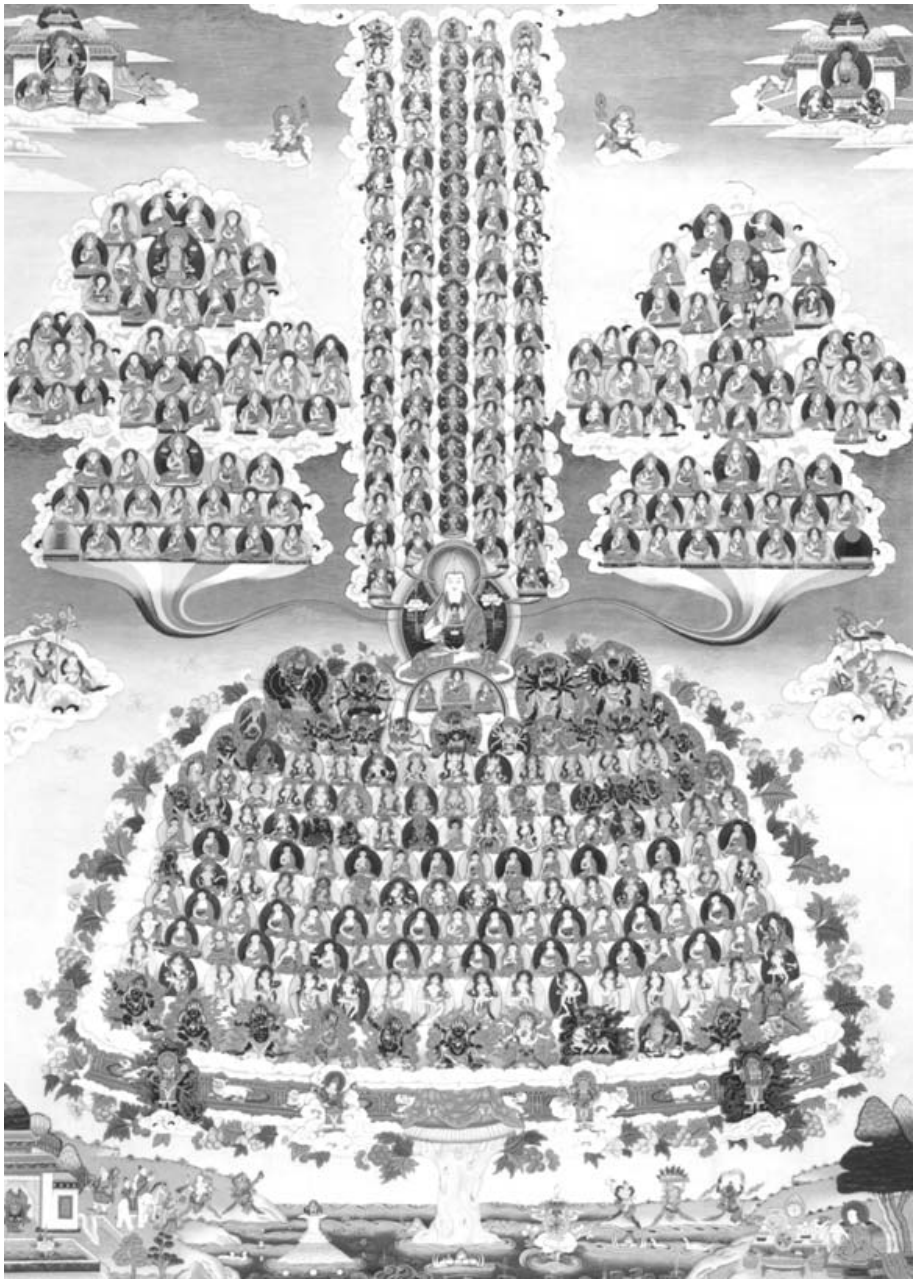
Lama Chöpa Jorchö



Composed by Losang Chökyí Gyältsän
and Jamphäl Lhundrub

Foundation for the Preservation of the Mahayana Tradition, Inc.
1632 SE 11th Avenue
Portland, OR 97214 USA
www.fpmt.org

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Set in Calibri, Century Gothic, and Lydian BT.

Practice Requirements:

Most of Lama Chöpa Jorchö can be performed by anyone. However, in order to perform the highest yoga tantra version of this practice and visualize oneself as Yamantaka or any other highest yoga tantra deity, one must have received a highest yoga tantra initiation into that deity.

Credits:
Cover: thangka of the *Lama Chöpa* merit field owned by Amy Cayton.
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User's Guide

This version of *Lama Chöpa Jorchö*, which is according to the tradition of Pabongkha Rinpoche, contains additions from *Heruka Lama Chöpa* and several other additions made by Lama Zopa Rinpoche.

The *Lama Chöpa* verses are marked with ***LC*** followed by the verse number. The sections from *Jorchö* and the additions from *Heruka Lama Chöpa* are indicated in the headings of the respective additions. The additions made by Lama Zopa Rinpoche are indicated in the Notes.

Lama Zopa Rinpoche has indicated which of the additions are most essential to do (assuming there is time). The editor has marked these additions as follows:

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 recommends including these prayers as a MINIMUM in the practice of *Lama Chöpa Jorchö*.

The additions marked by this symbol are highly recommended by Lama Zopa Rinpoche for inclusion in the practice of *Lama Chöpa Jorchö*.

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 are electing to skip the additional prayers that follow. For example:

For ***LC 23***, go to p. 30.

Lama Chöpa Jorchö

The Preliminary Practice

Visualizing the Objects of Refuge[1] *(from Jorchö)*

RANG GI DÜN GYI THÄ DRANG GI NAM KHÄI NÄ SU / SENG GE CHHEN PO GYÄ KYI TEG PÄI RIN PO CHHE / THRI THONG ZHING YANG PÄI TENG KHAR NA TSHOG PÄ DA / NYI MÄI KYIL KHOR GYI DÄN LA / NGO WO RANG GI / DRIN CHÄN TSA WÄI LA MA YIN PA LA NAM PA GYÄL WA SHA KYA THUB PA / KU DOG SER TSO MA TA BU / U TSUG TOR DANG DÄN PA ZHAL CHIG CHHAG NYI YÄ SA NÖN

In space in front of me is a large jeweled throne supported by eight great lions, on top of which is a seat of a variegated lotus, and moon and sun mandalas. On top of this sits the essence of my own root Guru in the aspect of the conqueror, Shakyamuni Buddha. The color of his holy body is the purest gold, and he has an ushnisha on the top of his head.

YÖN NYAM ZHAG GI TENG NA DÜ TSI GANG WÄI LHUNG ZE NAM PA / KU LA CHHÖ GÖ NGUR MIG GI DOG CHÄN SÖL WA / TSHÄN PE GYÄN PÄI DANG SÄL Ö KYI RANG ZHIN CHÄN KU LÄ KYE PÄI Ö KYI PHUNG PÖI Ü NA / ZHAB NYI DOR JE KYIL TRUNG GI ZHUG PA

Shakyamuni Buddha has one face and two arms. His right hand is in the mudra of controlling the earth, and his left is in the mudra of concentration, holding an alms bowl full of nectar. He is wearing the saffron robes of a monk and is adorned by the signs and exemplifications. His holy body is in the nature of transparent light, and he sits in the vajra posture in the center of an aura of light rays.

De nyi kyi tha kor du ngö dang gyü päi / la ma yi dam sang gyä jang sem pa wo kha dro / chhö kyong sung mäi tshog nam kyi kor nä zhug pa / de dag rang rang gi dün na dän thri phün sum tshog pa la / rang rang gi sung päi lung gi chhö nam / ö kyi rang zhin chän gyi pu tii nam par yö pa / tshog zhing nam kyang rang nyi la gye päi tshül dang / rang nyi kyang tshog zhing nam kyi yön tän dang / thug je drän päi dä pa chhen pöi ngang nä

Surrounding him are the direct and indirect gurus, yidams, buddhas, bodhisattvas, heroes, dakinis, and hosts of Dharma protectors and guardians. In front of each of these holy beings, on a faultless throne, sits the Dharma explained by them in the form of texts having the nature of light. All of these beings in the merit field are in the aspect of being pleased with me. By remembering their qualities and kindness, I feel great devotion toward them.

De na dag dang ma sem chän tham chä thog ma me pa / nä da täi bar du chir khor wa dang khyä par ngän song sum gyi dug ngäl / na tshog pa zhig nyong dug tu zin kyang / da dung dug ngäl gyi ting dang / tha tog ka war dug / de na da re nye par ka zhing / nye na dön chhe wäi däl jor gyi mi lü khyä par chän thob

From beginningless time until now, I and all mother sentient beings have been experiencing the various general sufferings of samsara numberless times, especially the sufferings of the evil-gone realms. Still it is difficult to see the end of samsara, to see the depth of suffering. At this time I have received a perfect human rebirth, qualified by the eight freedoms and ten richnesses, which is difficult to find, but once found is highly meaningful. It can be used to attain a good future rebirth, liberation, and even enlightenment.

Jäl ka wäi sang gyä kyi tän pa rin po chhe / dang jäl dü dir khor wäi dug ngäl tha dag pang päi / thar pa chhog yang dag par dzog päi sang gyä kyi / go phang zhig da ta nyi nä

THOB PAR MA JÄ NA / LAR YANG CHIR KHOR WA DANG / KHYÄ PAR NGÄN SONG SUM GYI DUG NGÄL CHI RIG PA ZHIG NYONG GÖ PAR DUG

Now, after having met the precious teachings of the Buddha, which are so difficult to meet, [and the holy virtuous friend who reveals the complete unmistaken path,] if I do not try to attain the most sublime state of full enlightenment – which is beyond the state of peace and all samsaric sufferings – I will have to experience the general sufferings of samsara and the particular sufferings of the three lower realms over and over again.

DE NA DUG NGÄL DE DAG LÄ KYOB PÄI NÜ PA DÜN NA / ZHUG PÄI LA MA KÖN CHHOG SUM LA YÖ PÄ / DAG GI MA SEM CHÄN THAM CHÄ KYI DÖN DU / DZOG PÄI SANG GYÄ KYI GO PHANG THOB PAR JA / DEI CHHIR DU LA MA KÖN CHHOG SUM LA KYAB SU DRO WAR JA O

Who has the power to protect me from these sufferings? Only the Guru and the Three Rare Sublime Ones abiding in front of me. I must achieve enlightenment for the benefit of all mother sentient beings. Therefore, I am going to take refuge in my Guru and the Three Rare Sublime Ones.

Taking Refuge

LC 2 RAB KAR GE SEM CHHEN PÖI NGANG NYI NÄ

From the state of an exalted white virtuous mind,

DAG DANG KHA NYAM MA GÄN SEM CHÄN NAM

I and all my mother sentient beings of old, who are equal to space,

DENG NÄ JI SI JANG CHHUB NYING PÖI BAR

From this moment until our supreme enlightenment

LA MA KÖN CHHOG SUM LA KYAB SU DRO

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. When performing the *Lama Chöpa* in a simple way, ***LC 3*** is generally recited three times.

LC 3 Namo gurubhya (La ma la kyab su chhi o)
I take refuge in the Guru.
Namo buddhaya (Sang gyä la kyab su chhi o)
I take refuge in the Buddha.
Namo dharmaya (Chhö la kyab su chhi o)
I take refuge in the Dharma.
Namo sanghaya (Ge dün la kyab su chhi o)
I take refuge in the Sangha. *(3, 7, 21, or 108x)*

Optional additional line of refuge:

La ma yi dam kön chhog sum la kyab su chhi o *(3x)*
I take refuge in the Guru, the yidam, and the Three Rare Sublime Ones. *(3x)*

For ***LC 4***, turn to p. 11.

Taking Refuge and Generating Bodhichitta (from Jorchö)

Sang gyä chhö dang tshog kyi chhog nam la
I take refuge until I am enlightened
Jang chhub bar du dag ni kyab su chhi
In the Buddha, the Dharma, and the Supreme Assembly.
Dag gi jin sog gyi päi tshog nam kyi[2]
By my merits of generosity and so forth,
Dro la phän chhir sang gyä drub par shog *(3x)*
May I become a buddha to benefit transmigratory beings. *(3x)*

A replica of Shakyamuni Buddha absorbs into you, and you are transformed into Shakyamuni Buddha. Light rays radiate from you; they bless and enlighten all sentient beings, transforming them into the aspect of Shakyamuni Buddha. Feel great joy. Then, realizing that this is just your projection, as all sentient beings still have delusions in their minds, generate the four immeasurable thoughts.

The Four Immeasurable Thoughts (from Jorchö)

Recite three times through or recite each verse three times.

Immeasurable Equanimity

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI TANG NYOM LA NÄ NA CHI MA RUNG

How wonderful it would be if all sentient beings were to abide in equanimity, free from the closeness of attachment and the distance of hatred.

NÄ PAR GYUR CHIG

May they abide in equanimity.

NÄ PAR DAG GI JA O

I myself will cause them to abide in equanimity.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on *tonglen*, taking on all the disturbing emotions of sentient beings and giving them to your self-cherishing thought, thus destroying it.

Immeasurable Loving Kindness

Lama Zopa Rinpoche replaces the original words "to have happiness and the causes of happiness" with "to achieve buddhahood," because "happiness" tends to bring to mind temporary samsaric happiness, whereas what sentient beings actually need is enlightenment.[3] For the original version, see below.

SEM CHÄN THAM CHÄ SANG GYÄ KYI GO PANG DANG DÄN NA CHI MA RUNG

How wonderful it would be if all sentient beings were to achieve buddhahood.

DÄN PAR GYUR CHIG

May they achieve buddhahood.

Dän par dag gi ja o

I myself will cause them to achieve buddhahood.

De tar je nü par la ma lhä jin gyi lab tu söl

Please, Guru-Deity, bless me to be able to do this.

The original version:

Sem chän tham chä de wa dang de wäi gyu dang dän na chi ma rung

How wonderful it would be if all sentient beings were to have happiness and the causes of happiness.

Dän par gyur chig

May they have happiness and its causes.

Dän par dag gi ja o

I myself will cause them to have happiness and its causes.

De tar je nü par la ma lhä jin gyi lab tu söl

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on tonglen, transforming your body into a wish-granting jewel that gives every sentient being every kind of temporary and ultimate happiness that they desire and need.

Immeasurable Compassion

Sem chän tham chä dug ngäl dang dug ngäl gyi gyu dang dräl na chi ma rung

How wonderful it would be if all sentient beings were free from suffering and the causes of suffering.

Dräl war gyur chig

May they be free from suffering and its causes.

Dräl war dag gyi ja o

I myself will cause them to be free from suffering and its causes.

De tar je nü par la ma lhä jin gyi lab tu söl

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on tonglen, taking upon yourself all the suffering and causes of suffering of all sentient beings.

Immeasurable Joyfulness

SEM CHÄN THAM CHÄ THO RI DANG THAR PÄI DE WA DAM PA DANG MA DRÄL NA CHI MA RUNG

How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.

MI DRÄL WAR GYUR CHIG

May they never be separated from these.

MI DRÄL WAR DAG GI JA O

I myself will cause them never to be separated from these.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on tonglen, giving all your past, present, and future merits and their results, including enlightenment, to all sentient beings.

LC 4 MA SEM CHÄN KÜN GYI DÖN GYI CHHIR

For the sake of all mother sentient beings

DAG NYI LA MA LHAR GYUR NÄ

I shall become the Guru-Deity

SEM CHÄN THAM CHÄ LA MA LHÄI

And place all sentient beings

GO PHANG CHHOG LA GÖ PAR JA *(3x)*

In the supreme state of the Guru-Deity. *(3x)*

Meditate here on generating special bodhichitta in order to enter into the practice of tantra.

Generating Special Bodhichitta

LC 5 Ma sem chän tham chä kyi dön du dag gi
For the sake of all mother sentient beings
Tshe di nyi la nyur wa nyur war dö mäi sang gyä
I shall quickly, quickly, in this very life,
La ma lhäi go phang ngön du jä
Actualize the state of the primordial Buddha-Guru-Deity.

LC 6 Ma sem chän tham chä dug ngäl lä dräl
I shall free all mother sentient beings from suffering
De chhen sang gyä kyi sa la gö par ja
And lead them to the great bliss of buddhahood;
Dei chhir du lam zab mo la ma lhäi
Therefore, I shall practice
Näl jor nyam su lang war gyi o *(1x or 3x)*
The profound path of Guru-Deity yoga. *(1x or 3x)*

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

Optional Abbreviated Self Generation[4]

Ten dang ten päi kyil khor yong su dzog par gyur
The supported and supporting mandalas are fully completed.

Generating Oneself as the Deity

LC 1 De chhen ngang lä rang nyi la ma lha

From within great bliss, I arise as the Guru-Deity.

Gang der säl wäi ku lä ö zer tshog

From my body, masses of light rays emanate into the ten directions,

Chhog chur thrö pä nö chü jin lab pä

Blessing the world and the beings,

Dag pa rab jam ba zhig yön tän gyi

So that all is perfectly placed

Kö päi khyä par phün sum tshog par gyur

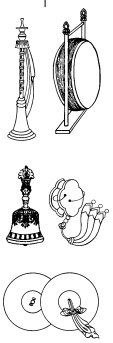
In the quality of utter infinite purity.

Blessing the Offerings

For the "Abbreviated Blessing," turn to p. 134; or for the "Extensive Blessing," turn to p. 136. Then for "Blessing the Outer Offerings," turn to p. 138.

LC 7 OM AH HUM *(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

Visualization

LC 9 De tong yer me lha lam yang par
In the vast space of indivisible bliss and emptiness,
Kün zang chhö trin thrig päi ü
Amidst billowing clouds of Samantabhadra offerings,
Lo ma me tog drä bü yong dze
At the crest of a wish-granting tree,
Dö güi pag sam jön päi tser
Adorned with leaves, flowers, and fruit,
Dong nga bar wäi rin chhen thri teng
Is a precious lion throne ablaze with gems,
Chhu kye nyi da gyä päi teng
On which is a wide lotus, sun, and full moon.

LC 10 Ka drin sum dän tsa wäi la ma
On them sits my root Guru, kind in three ways,
Sang gyä kün gyi ngo wo nyi
In nature all buddhas,
Nam pa ngur mig dzin päi ge long
In aspect a saffron-robed monk,
Zhäl chig chhag nyi dzum kar thro
With one face, two arms, and a radiant white smile.
Chhag yä chhö chhä yön pa nyam zhag
Your right hand is in the gesture of expounding the Dharma,
Dü tsi gang wäi lhung ze nam
Your left is in meditative pose, holding an alms bowl full of nectar.

Gur gum dang dän chhö gö sum söl
You wear three lustrous saffron robes
Ser dog pän zhä ü la dze
And your head is crowned by a golden pandit hat.

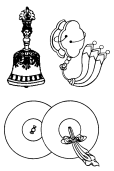
LC 11 Thug kar khyab dag dor je chhang wang
In your heart sits the all-pervading lord, powerful Vajradhara,
Zhäl chig chhag nyi ku dog ngo
With one face, two arms, and a blue body,
Dor dril zung nä ying chhug mar khyü
Holding vajra and bell and embracing Vajradhatu Ishvari,
Lhän kye de tong röl pä gye
While delighting in the play of simultaneous bliss and emptiness.
Nam mang rin chhen gyän gyi trä shing
They are adorned with jewel ornaments of many designs,
Lha dzä dar gyi na zä lub
And clothed in garments of heavenly silk.

LC 12 Tshän pei gyän dän ö zer tong bar
Adorned with the signs and exemplifications, radiant with countless light rays,
Ja tshön na ngä kor wäi ü
You sit in the vajra position encircled by a five-colored rainbow.
Dor je kyil trung tshül gyi zhug päi
Your pure aggregates are the five sugatas;
Phung po nam dag de sheg nga
Your four elements, the four wisdom mothers;[5]
Kam zhi yum zhi kye chhe tsa gyü
Your sources, channels, sinews,
Tshig nam jang chhub sem pa ngö
And joints, actual bodhisattvas;

BA PU DRA CHOM NYI THRI CHHIG TONG
The hairs of your pores, 21,000 arhats;
YÄN LAG THRO WÖI WANG PO NYI
Your limbs, wrathful protectors;
Ö ZER CHHOG KYONG NÖ JIN SANG WA
Your light rays, directional guardians and secret yakshas;
JIG TEN PA NAM ZHAB KYI DÄN
While worldly beings are cushions for your feet.

LC 13 THA KOR RIM ZHIN NGÖ GYÜ LA MA
Surrounding you, in their respective order,
YI DAM KYIL KHOR LHA TSHOG DANG
Sit the direct and lineage gurus, yidams, hosts of mandala deities,
SANG GYÄ JANG SEM PA WO KHA DRO
Buddhas, bodhisattvas, heroes, and dakinis
TÄN SUNG GYA TSHÖ KOR NÄ ZHUG
Encircled by an ocean of Dharma protectors.

LC 14 DE DAG GO SUM DOR JE SUM TSHÄN
The three vajras mark your three doors.
HUM YIG Ö ZER CHAG KYU YI
From the syllable HUM, **hooked light rays radiate**
RANG ZHIN NÄ NÄ YE SHE PA NAM
Drawing forth the wisdom beings from their natural abode



CHÄN DRANG YER ME TÄN PAR GYUR
To become inseparable and set.

Invocation[6]

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

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

LC 17 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIVARA EH HYA HI / JAH HUM BAM HOH

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

Continue with the "Bath Offering" below. For ***LC 18***, turn to p. 27.

Bath Offering (from Jorchö)

Imagine that offering goddesses, holding vases of nectar, emanate from your heart. They offer an ablution to the reflection of the merit field in the mirror, whereby all your negative karmas, obscurations, and so forth are purified. Pour the water for the bath offering while ringing the bell and reciting OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM.

GANG DIR CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA / KYE BU DÜL WÄI / KHA LO GYUR WA / LA NA ME PA / LHA DANG MI NAM KYI TÖN PA SANG GYÄ CHOM DÄN DÄ / DE DAG THAM CHÄ LA YO JE THAM CHÄ DANG DÄN PÄI THRÜ DI SÖL WAR GYI O

Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Perfect in Knowledge and Good Conduct, Sugata, Knower of the World, Supreme Guide of Beings to be Subdued, Teacher of Gods and Humans; to all you buddha bhagavans here, I offer this bath complete in all requisites.

Generating the Bath House

THRÜ KYI KHANG PA SHIN TU DRI ZHIM PA
The bath house has an extremely sweet fragrance,
SHEL GYI SA ZHI SÄL ZHING TSHER WA TAR
A crystal floor, and beautiful sparkling jeweled pillars.
RIN CHHEN BAR WÄI KA WA YI ONG DÄN
The roof is covered by a canopy
MU TIG Ö CHHAG LA RE DRE PA DER
Decorated with shining pearls.

Offering a Bath

JI TAR TAM PA TSAM GYI NI
Just as the gods offered a bath
LHA NAM KYI NI THRÜ SÖL TAR
At the time of the Buddha's birth,

LHA YI CHHU NI DAG PA YI
So too do I offer a bath
DE ZHIN DAG GI KU THRÜ SÖL
With the pure water of the gods.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To Thubwang Dorje Chang

PHÜN TSHOG GE LEG JE WÄ TRÜN PÄI KU
Holy body created by ten million excellent virtues,
THA YÄ DRO WÄI RE WA KONG WÄI SUNG
Holy speech fulfilling the hopes of infinite transmigratory beings,
MA LÜ SHE JA JI ZHIN ZIG PÄI THUG
Holy mind seeing all objects of knowledge just as they are:
THUB WANG DOR JE CHHANG LA KU THRÜ SÖL
To Thubwang Dorje Chang, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To the Lineage Gurus

GYA CHHEN CHÖ PÄI GYÜ LA KU THRÜ SÖL
I offer this bath to the lineage gurus of vast conduct.
ZAB MO TA WÄI GYÜ LA KU THRÜ SÖL
I offer this bath to the lineage gurus of profound view.
NYAM LEN JIN LAB GYÜ LA KU THRÜ SÖL
I offer this bath to the lineage gurus of blessed practice.
GYÜ PÄI LA MA NAM LA KU THRÜ SÖL
To all the lineage gurus, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To the Gurus

Kyab sum kün dü la ma dor je chhang
Guru Vajradhara, embodiment of all three refuges,
Gang la gang dül she nyen tshül zung nä
Takes the form of virtuous friends to subdue beings in whatever way is needed,
Chhog dang thün mong ngö drub tsöl dzä päi
And grants the supreme and common realizations:
Drin chän la ma nam la ku thrü söl
To the kind gurus, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

Gang gi dag la rig pa lab pa dang
You educate me in the ways of knowledge,
Dö gyü tän chhö män ngag je ten dang
Reveal the sutras, tantras, treatises, and instructions to me,
Lab pa tsäl dang wang kur jin lab päi
Give me vows, and bless me with empowerments:
Ngö gyü la ma nam la ku thrü söl
To the direct and lineage gurus, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To His Holiness the Dalai Lama

Jam päl pa wöi ngag la wang gyur zhing
You who have control over Hero Manjushri's speech,
Lo zang ye she gyäl tän dzin pa la
With a fine mind and transcendental wisdom upholding the Victorious One's teachings,
Gya tsho tar zab si sum wang gyur gön
Deep as the ocean, savior conquering the three levels of existence:

TSHUNG PA ME PÄI DE LA KU THRÜ SÖL
To you, incomparable one, Jampäl Ngawang Losang Yeshe Tenzin Gyatso, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To Kyabje Thubten Zopa Rinpoche[7]

THUB TÄN CHI DANG KHYÄ PAR TSONG KHA PÄI
With your strong shoulders of learning and practice
DRI ME TÄN PÄI GYÄL TSHÄN CHHOG KÜN TU
You patiently establish in all directions the stainless banner of
DZUG LA ZÖ DANG SHÄ DRUB PUNG PA NI
The Muni's teachings, and especially the teachings of Lama Tsongkhapa.
RAB TÄN THUB TÄN ZÖ PAR KU THRÜ SÖL
To the extremely steadfast Thubten Zopa, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To All Spiritual Friends

RAB JAM SUNG RAB KÜN LA TA WÄI MIG
Eyes viewing all the infinite scriptures,
KÄL ZANG THAR PAR DRÖ PÄI JUG NGOG CHHOG
Supreme gateway for the fortunate traveling to liberation,
TSE WÄ KYÖ PÄI THAB KHÄ DZÄ PA YI
Engaging with skillful means moved by love:
SÄL DZÄ SHE NYEN NAM LA KU THRÜ SÖL
To the illuminating spiritual friends, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

To the Yidams

Sang wa dü pa de gye he ru ka
Guhyasamaja, blissful Heruka,
Päl chhen dor je jig je la sog pa
Most glorious Vajrabhairava, and the rest,
Drang me gyü de zhi yi khor löi gön
Saviors of the countless cycles of the four classes of tantra:
Yi dam lha tshog nam la ku thrü söl
To all the yidams and their hosts of deities, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE
AH HUM

To the Three Rare Sublime Ones

Tön pa sang gyä nam la ku thrü söl
I offer this bath to the teacher, the Buddha.
Kyöb pa dam chhö nam la ku thrü söl
I offer this bath to the refuge, the holy Dharma.
Dren pa ge dün nam la ku thrü söl
I offer this bath to the guides, the Sangha.
Kyab nä kön chhog sum la ku thrü söl
To the objects of refuge, the Three Rare Sublime Ones,
I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE
AH HUM

To the Dharma Protectors

Ngön tshe chom dän dä kyi chän nga ru
In times long past, in the presence of the Bhagavan,
Chhö zhin drub pa dzä päi gang zag nam
You accepted to protect, like your children,
Bu zhin kyong war zhäl gyi zhe pa yi
All beings who practice according to Dharma.

CHHÖ KYONG SUNG MÄI TSHOG LA KU THRÜ SÖL
To the hosts of Dharma protectors and guardians,
I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE
AH HUM

To the Local Protectors

TSHE RING CHHE NGA TÄN KYONG CHÄ
To the five long-life sisters and protectors of the teachings,
GANG CHÄN NÄ PA THAM CHÄ DANG
All of you who abide in the Land of Snow, and
KHYÄ PAR YÜL CHHOG DIR NÄ PÄI
Especially to the gods, nagas, and landlord spirits
LHA LU ZHI DAG NAM LA KU THRÜ SÖL
Who live in this place, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE
AH HUM

To the Tathagatas and Their Sons

DE ZHIN SHEG DANG DE YI SÄ NAM LA
To the tathagatas and their sons,
RIN CHHEN BUM PA MANG PO PÖ KYI CHHU
With many jeweled vases exquisitely filled
YI ONG LEG PAR KANG WA LU DANG NI
With pleasing perfume, and accompanied by
RÖL MOR CHÄ PAR DU MÄ KU THRÜ SÖL
A variety of excellent songs and music, I offer this bath.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE
AH HUM

Drying the Holy Bodies

De dag ku la tshung pa me päi gö
I dry your holy bodies
Tsang la dri rab gö pä ku chhi o
With incomparable, clean, fragrantly scented cloth.

OM HUM TRAM HRIH AH KAYA VISHODHANAYE SVAHA

Anointing the Holy Bodies

Tong sum kün tu dri ngä dang wa yi
Like polishing gold already pure and refined,
Dri chhog nam kyi thub wang nam kyi ku
So do I apply the best of perfumes,
Ser jang tso ma ji dor jä pa tar
Fragrantly filling the billion universes,
Ö chhag bar wa de dag jug par gyi
To the dazzling holy bodies of the Munis.

Offering Divine Dress[8]

Hold up a fine cloth with both hands in the sparsha mudra.

Sab jam yang pa lha yi gö
By offering soft, smooth, and fine divine dress
Mi chhe dor jei ku nye la
With indestructible faith in
Mi chhe dä pä dag bül na
You who have attained the indestructible vajra holy body,
Dag kyang dor jei ku thob shog
May I too achieve the vajra holy body.

Offering Ornaments

Hold up a mala with both hands in the sparsha mudra.

Gyäl wa tshän pei rang zhin gyän dän chhir
Because the victorious ones are adorned by the natural ornaments of the signs and exemplifications,
Gyän zhän dag gi gyän par mi tshäl yang
They do not need any other kind of ornament.
Rin chhen gyän chhog phül wä dro wa kün
But by offering these supreme jewel ornaments,
Tshän pe gyän päi ku lü thob par shog
May all transmigratory beings achieve the holy body adorned with all the signs and exemplifications.

Offering an Auspicious Vase

Hold up and offer the vase.

Rin chhen dze päi tra shi bum pa di
By offering this auspicious vase beautified by jewels and
Na tshog chü kyi kang te phül wa yi
Filled with various essences,
Lä dang nyön mong dri ma kün jang nä
May all the stains of karma and delusion be purified,
Jang chhub sem kyi län gyi län par shog
And may we be imbued with the moisture of bodhichitta.

Pour a drop of water from the vase and visualize that the negative karmas and obscurations of the sentient beings of the six realms are purified.

Offering a Crown

Phün tshog ser ö chhog chur rab tu thrö
With most excellent golden light radiating forth to the ten directions,
Tra shi päl gyi kün nä lham me wa
Splendor of good fortune ablaze everywhere,
Rin chhen sa le dram gyi ü gyän di
This crown ornament of precious refined gold,
Sha kyäi gyäl pöi ü la phül wa yi
I offer to the head of the king of the Shakyas.

Tän pa rin chhen chhog chur gyä pa dang
Thereby, may the precious teachings spread in the ten directions,
Jig ten de leg chhen pö kyab pa dang
May the world be pervaded by supreme happiness and excellence, and
Lhar che dro wäi tsug gi gyän gyur päi
By becoming the crown ornament of transmigratory beings, including the gods,
Tob chu nga wäi go phang thob par shog
May I attain the state of one endowed with the ten powers.

Requesting to Remain

Dag dang dro la thug tsei chhir
Out of your loving compassion for myself and transmigratory beings,
Nyi kyi dzu thrül thu yi ni
Bhagavans, please remain,
Ji si chhö pa dag gyi na
By the force of your miraculous powers,
De si chom dän zhug su söl
For as long as we continue to make offerings to you.

The Seven Limbs

Prostrations

To the Guru as the Sambhogakaya

LC 18 Gang gi thug je de wa chhen pöi ying
Your compassion grants even the sphere of great bliss,
Ku sum go phang chhog kyang kä chig la
The supreme state of the three kayas, in an instant.
Tsöl dzä la ma rin chhen ta büi ku
Guru with a jewel-like body,
Dor je chän zhab pä mor chhag tshäl lo
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
The transcendental wisdom of all the infinite conquerors,
Gang dül chir yang chhar wäi thab khä chhog
Supreme skillful means appearing in any way that subdues,
Ngur mig dzin päi gar gyi nam röl wa
Sporting in the guise of a saffron-robed monk;
Kyab gön dam päi zhab la chhag tshäl lo
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
You eliminated all faults and their imprints from the root,
Pag me yön tän rin chhen tshog kyi ter
And are a treasury of infinite precious qualities.
Phän de ma lü jung wäi go chig pu
Sole source of benefit and bliss without exception,
Je tsün la mäi zhab la chhag tshäl lo
Perfect, pure Guru, I prostrate at your feet.

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

LC 21 Lhar chä tön pa sang gyä kün gyi ngö
Teacher of gods and all, embodiment of all buddhas,
Gyä thri zhi tong dam chhö jung wäi nä
Source of the 84,000 holy Dharmas,
Phag tshog kün gyi ü na lhang nge wa
You stand out among the whole host of aryas.
Drin chän la ma nam la chhag tshäl lo
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
To the gurus dwelling in the three times and ten directions,
Rin chhen chhog sum chhag ö tham chä la
The Three Precious Sublime Ones, and all worthy of homage:
Dä ching mö pä tö yang gya tshor chä
With faith, conviction, and an ocean of lyric praise,
Zhing dül nyam päi lü trül chhag tshäl lo
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. For ***LC 23***, turn to p. 30.

Blessing, Multiplying, and Presenting the Offerings

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ
May divine and human offerings,
NGÖ SU SHAM DANG YI KYI TRÜL
Both actually arranged and mentally emanated,
KÜN ZANG CHHÖ TRIN LA NA ME
Become clouds of the finest Samantabhadra offerings,
NAM KHÄI KHAM KÜN KHYAB GYUR CHIG
Filling the entire realm of space.

Offering Cloud Mantra

By reciting this mantra, the offerings are blessed, multiplied (they become numberless), and offered.

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE / MAHA BODHI MANDO PASAM KRAMANA VAJRE / SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA *(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
By the power of truth of the Three Rare Sublime Ones,
SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG
The blessings of all the buddhas and bodhisattvas,
TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG
The great wealth of the completed two types of merits,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI
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

LC 23 KYAB GÖN JE TSÜN LA MA KHOR CHÄ LA
Refuge savior, perfect, pure Guru, together with your retinue,
NA TSHOG CHHÖ TRIN GYA TSHO BÜL WA NI
I present you oceans of clouds of various offerings.

LC 24 KÖ LEG RIN CHHEN Ö BAR NÖ YANG LÄ
From spacious, well-arranged vessels, radiant and precious,
DAG JE DÜ TSII CHHU ZHI DÄL GYI BAB
Flow gently forth four streams of purifying nectar water.

Flowers, Incense, Light, Perfume, Food, and Music

LC 25 DONG PO SIL MA THRENG WA PEL LEG PA
On trees, excellently spread out individually and as garlands,
DZE PÄI ME TOG SA DANG BAR NANG GANG
Beautiful flowers fill the earth and sky.

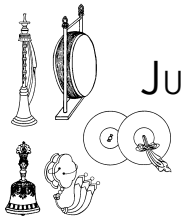
LC 26 Dri zhim pö kyi dü pa bäi dur yäi
Blue summer clouds of sapphire smoke
Yar kye ngön pöi trin gyi lha lam thrig
From fragrant incense billow in the heavens.

LC 27 Nyi da nor bu rab bar drön mei tshog
Joyfully dancing light from suns, moons, jewels,
Tong sum mün sel ö zer tse ga gö
And flaming lamps dispels the darkness of the billionfold world systems.

LC 28 Ga bur tsän dän gur kum dri gö päi
Perfumes imbued with the fragrances of camphor,
Pö chhüi tsho chhen khor yug kün nä khyil
Sandalwood, and saffron collect from everywhere into great lakes.

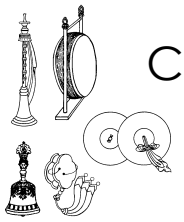
LC 29 Ro gyäi chü dän za cha tung wa dang
Nourishing food and drink of a hundred flavors,
Lha dang mi yi zhäl zä lhün por pung
Delicacies of gods and humans, are piled high as Mount Meru.

LC 30 Na tshog röl möi je drag tha yä lä
Pleasing melodies from an endless variety
Jung wäi dang nyän gyur wä sa sum geng
Of various instruments fill the three realms.



The Five Sense Objects

LC 31 Zug dra dri ro reg jäi päl dzin päi
Goddesses of outer and inner desirable objects, holding symbols
Chhi nang dö yön lha mö chhog kün khyab
Of sight, sound, smell, taste, and touch, pervade all directions.



Mandala Offering of Thirty-Seven Heaps

The first phrase in parentheses is recited only by the chant leader.
(For the translation, see Appendix 1, p. 119.)

(Zhing kam ül war zhu) OM VAJRA BHUMI AH HUM / wang chhen ser gyi sa zhi / OM VAJRA REKHE AH HUM / chhi chag ri khor yug gi kor wäi ü su

Rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba lang chö / jang dra mi nyän / 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 / rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi 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 pöi bum pa

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 / ü su lha dang mi yi / 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 kyä par du 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 / thug je dro wäi dön du zhe su söl / zhe nä kyang dag sog dro wa ma gyur nam khäi tha dang nyam päi sem chän tham chä la / thug tse wa chhen pöi go nä jin gyi lab tu söl

Mandala Offering of Twenty-Three Heaps

LC 32 Je wa thrag gyäi ling zhi lhün por chä
Mount Meru and the four continents,
Rin chhen dün dang nye wäi rin chhen sog
The seven precious substances, the seven secondary precious objects, and so forth,

Kün ga kye päi nö chü phün sum tshog
Perfect environments and beings that give rise to complete joy,
Lha mii long chö dö güi ter chhen po
A great treasure of all that gods and humans use and desire,
Dang wäi sem kyi phül jung zhing gi chhog
I present a billion times over with a mind of pure faith to the supreme field,
Kyab gön thug jei ter la ül war gyi
The treasure of compassion, the refuge savior.

Requesting Prayer by the Fifth Dalai Lama[9]

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, Losang Dragpa..."

Mä jung nam thar tsang mäi thrim dang dän
May we meet the teachings of the victorious one, Losang Dragpa,
Lab chhen gyäl sä chö päi nying tob chän
Who had the morality of an eminently pure way of life,
De tong chhog gi rim nyi näl jor chö
Was courageous in the extensive conduct of the sons of the victorious ones,
Lo zang gyäl wäi tän dang jäl war shog
And accomplished the yoga of the two stages of supreme bliss and emptiness.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Offering of Practice

LC 33 Ngö sham yi trül yi zhin gya tshöi ngog
To please you, perfect, pure Guru, I offer a delightful garden,
Si zhii nam kar lä ong chhö dzä kyi
Enchanting everyone with thousand-petal lotuses
Dab tong gyä pä kün gyi yi throg ching
Growing on the shore of a wish-granting ocean,
Jig ten jig ten lä dä rang zhän gyi
Offerings, actually arranged and mentally emanated, arising from the white actions of existence and peace;
Go sum ge wäi me tog chi yang tra
Beautified with all kinds of flowers, the worldly and transcendent virtues
Kün zang chhö päi dri sung bum thro zhing
Of the three doors of myself and others;
Lab sum rim nyi lam ngäi drä dän päi
Emitting Samantabhadra offerings' hundred thousand fragrances;
Ga tshäl je tsün la ma nye chhir bül
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
I offer a drink of Chinese tea, saffron bright,
Ro gyäi päl dzin gya jäi tung wa dang
Imbued with delicious scents and rich with a hundred flavors.
Chag kyu nga dang drön ma nga la sog
The five hooks, five lamps, and so forth
Jang tog bar wäi dü tsii gya tshö chhö
Are purified, transformed, and increased into an ocean of nectar.

Secret Offering

LC 35 Yi ong lang tshöi päl dzin drug chu zhii
I offer illusion-like wisdom mothers of youthful splendor,
Dö päi gyu tsäl la khä lü thra ma
Slender and skilled in the sixty-four arts of love:
Zhing kye ngag kye lhän kye pho nyäi tshog
A host of beautiful messenger dakinis,
Dze dug gyu mäi chhag gya nam kyang bül
Field born, mantra born, and simultaneously born.

Suchness Offering

LC 36 Drib dräl lhän kye de wäi ye she chhe
Unobstructed great transcendental wisdom simultaneous with bliss,
Chhö kün rang shin trö dang dräl wäi ying
The sphere free from elaboration, the nature of all phenomena,
Yer me lhün drub ma sam jö lä dä
Spontaneous and indivisible, beyond thought and expression:
Dön dam jang chhub sem chhog khyö la bül
Supreme ultimate bodhichitta, I offer you.

Offering of Medicine and Service

LC 37 Nyön mong zhi gya tsa zhii nä jom päi
To cure the 404 diseases caused by delusions,[10]
Zang pöi män gyi je drag na tshog dang
I offer all kinds of wholesome medicine.
Khyö nye gyi chhir dag drän bül lag na
And I offer myself as a servant to please you;
Nam kha ji si bang su zung du söl
Please keep me in your service as long as space endures.

To renew the bodhisattva and tantric vows, turn to the next page.
For ***LC 38***, turn to p. 45

Renewing the Bodhisattva and Tantric Vows
(from Heruka Lama Chöpa)[11]

Renewing the Bodhisattva Vows

According to Lama Zopa Rinpoche, if you have not yet done the *Prostrations to the Thirty-Five Confession Buddhas*, it must be recited here. Omit the "Homage and Mantras to Increase Merit" and begin with "Taking Refuge." There is no need to do actual prostrations. Conclude with the "Confession Prayer" and "General Confession."

Then those who have already taken the bodhisattva vows can renew them. 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 suffering and its 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 vows and keep them pure. Therefore, I'm going to retake the bodhisattva vows."

Kön chhog sum la dag kyab chhi
I take refuge in the Three Rare Sublime Ones.
Dig pa tham chä so sor shag
I confess all my negative actions individually.
Dro wäi ge la je yi rang
I rejoice in the virtues of transmigratory beings.
Sang gyä jang chhub yi kyi zung
I keep in mind a buddha's enlightenment.

Sang gyä chhö dang tshog chhog la
I take refuge until I am enlightened
Jang chhub bar du dag kyab chhi
In the Buddha, the Dharma, and the Supreme Assembly.

Rang zhän dön ni rab drub chhir
In order to fulfill the aims of myself and others
Jang chhub sem ni kye par gyi
I will generate bodhichitta.

Jang chhub chhog gi sem ni kye gyi nä
Having generated supreme bodhichitta,
Sem chän tham chä dag gi drön du nyer
I will invite all sentient beings to be my guests.
Jang chhub chö chhog yi ong chä par gyi
I will undertake the pleasing, supreme conduct of enlightenment.
Dro la phän chhir sang gyä drub par shog *(3x)*
May I become a buddha to benefit transmigratory beings. *(3x)*

Think strongly that you have received the complete pure set of bodhisattva vows. Those vows that were broken are now restored, and those that were kept are strengthened.

Renewing the Tantric Vows

To be recited only by those who have taken these vows.

Generate a good motivation for renewing the tantric vows 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, and in order to do this, I need to take the tantric vows and keep them pure. Therefore, I'm going to retake the tantric vows."

For all three repetitions:

SANG GYÄ JANG CHHUB SEM PA KÜN / DAG LA GONG PAR DZÄ DU SÖL
All buddhas and bodhisattvas, please listen to me.

DAG [*say your tantric name*] ZHE GYI WA NI / DÜ DI NÄ NI ZUNG NÄ NI
I, [*say your tantric name*]**, from now until I reach the essence of enlightenment,**

JANG CHHUB NYING POR CHHI KYI BAR / JI TAR DÜ SUM GÖN PO NAM
Will generate the holy, peerless bodhichitta,

JANG CHHUB TU NI NGE DZÄ PÄI / JANG CHHUB SEM NI LA NA ME
Just as all buddhas of the three times have ensured themselves of enlightenment

DAM PA DAG GI KYE PAR GYI
By generating it.

Recite this for the first repetition only (or omit these lines and do all three repetitions with RIG NGA CHI TANG… "I will uphold all the general…" below).

TSHÜL THRIM KYI NI LAB PA DANG / GE WÄI CHHÖ NI DÜ PA DANG
I will uphold the vows arising from the yogas of the Buddha type;

SEM CHÄN DÖN JE TSHÜL THRIM SUM / SO SOR TÄN POR DAG GI ZUNG
I will individually and firmly observe the three moralities of training in morality,

SANG GYÄ CHHÖ DANG GE DÜN TE / LA NA ME PÄI KÖN CHHOG SUM
Gathering virtuous qualities, and enacting the purpose of sentient beings,

SANG GYÄ NÄL JOR LÄ KYE PÄI / DOM PA DENG NÄ DAG GI ZUNG
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
I will correctly uphold the vajra, bell, and mudra of the great supreme Vajra type,

YANG DAG NYI DU ZUNG WAR GYI / LOB PÖN DAG KYANG ZUNG WAR GYI
As well as honor my teachers. (*Akshobhya*)

RIN CHHEN RIG CHHOG CHHEN PO YI / DAM TSHIG YI DU ONG WA LA
For the delightful commitments of the great, supreme Ratna type,

Nyin re zhin ni dü drug tu / jin pa nam zhi tag tu jin
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
For the pure, great Padma type, which arose from great enlightenment,

Chhi dang sang wa theg pa sum / dam chhö so sor zung war gyi
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
For the great, supreme Karma type, I will correctly and individually uphold all these vows

Yang dag nyi du so sor zung / chhö päi lä ni chi nü gyi
And make as many offerings as possible. (*Amoghasiddhi*)

Jang chhub sem ni la na me / dam pa dag gi kye par gyi
I will generate the holy, peerless bodhichitta.

Sem chän kün gyi dön gyi chhir / dag gi dom pa ma lü zung
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. Alternatively, this verse may be used for all three repetitions:

Rig nga chi tang so sor yi / dam tsig 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
I will deliver those not delivered, liberate those not liberated,

Ug ma chhin pa ug yung zhing / sem chän nya ngän dä la gö
Give breath to those unable to breathe, and place all beings in the state beyond sorrow.

Think strongly that the vows that were broken have been restored, and those that were kept have been strengthened.

For ***LC 38***, turn to p. 45.

Purification Practices

When the lam-rim lineage gurus, such as Kachen Yeshe Gyältsen, did the *Lama Chöpa* practice, they practiced Samayavajra one day and Vajrasattva the next. If you have received a highest yoga tantra empowerment, you can also do the four empowerments with Vajrasattva or Samayavajra.

Samayavajra (Damtsig Dorje) Practice

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I take refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
In the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PÄI TSHOG NAM KYI
By my merits of generosity and so forth,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG *(3x)*
May I become a buddha to benefit transmigratory beings. *(3x)*

The practice of Samayavajra is a powerful practice to purify, in particular, the negative karma collected in relation to the Guru. Visualize Samayavajra in your heart or above your crown, whichever is more comfortable (however, if you haven't received the initiation, visualize Samayavajra above your crown). Out of their compassion, all your gurus manifest as Samayavajra so that you can purify all the negative karmas of having broken and degenerated your samayas, especially the tantric samayas.

I visualize myself clearly as my yidam. At my heart is a variegated lotus and moon mandala. On them is a green syllable HA, which transforms into a sword adorned with HA inside the handle.

The sword transforms into Samayavajra, who has a green holy body with three faces – green, black, and white – and six arms. His first two hands embrace the wisdom mother who is similar in aspect. His second right hand holds a vajra; his third, a sword. His second left hand holds a bell; his third, a lotus. The wisdom mother holds the same implements. Both the wisdom father and wisdom mother are adorned with various jewel ornaments. At each of their crowns is OM, at their throats AH, and at their hearts HUM.

At the heart of Samayavajra is a moon disk. On it is a variegated double vajra, lying flat. In its center is a green HA encircled by the mantra. From the HA and the mantra, white nectar flows out through the hollow prongs of the double vajra, filling and blessing my whole body and purifying all samayas degenerated due to carelessness, and all negative karmas and obscurations collected with my three doors.

OM AH PRAJNA DHRIK HA HUM *(108x)*

Guru Samayavajra then says: "All your negative karmas, obscurations, and degenerated samayas are completely purified."

Generate strong faith that exactly what Samayavajra says has happened in reality: your mental continuum has become completely pure. Not the slightest obscuration is left. Even the heaviest negative karmas collected in relation to the Guru have been purified.

[Only for those with a highest yoga tantra empowerment: Guru Samayavajra is very pleased and absorbs into the indestructible drop at your heart, your own subtle mind-wind.] Your body, speech, and mind become oneness with Samayavajra's holy body,

holy speech, and holy mind. Meditate on the emptiness of the three circles: yourself (the creator of negative karma), the action of collecting negative karma, and the negative karma that was collected are all empty of existing by way of their own nature.

With the awareness of emptiness and dependent arising, dedicate the merits: yourself (the dedicator), the action of dedicating, and the merits that are dedicated are all merely imputed by the mind.

Dedication

Due to this virtue, may I and all sentient beings be guided by the Guru-Deity. From now until enlightenment is achieved, may I and all others be protected by the Guru-Deity and keep every samaya of the Guru-Deity.

Continue with ***LC 38*** on p. 45.

Vajrasattva (Dorje Sempa) Practice

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I take refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
In the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PÄI TSHOG NAM KYI
By my merits of generosity and so forth,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG *(3x)*
May I become a buddha to benefit transmigratory beings. *(3x)*

On the crown of my head, a syllable PAM transforms into a lotus, and an AH into a moon cushion. Upon these, from HUM emerges a white five-prong vajra, marked at its center by a HUM. From the HUM, light shines forth and the two purposes are accomplished. The light returns and the vajra transforms into white Vajrasattva

with one face and two hands holding a vajra and bell. Seated in the vajra position, he embraces the wisdom mother, white Vajra Prabhavati, who has one face and two hands holding a curved knife and skullcup. Both are adorned with silks and various jewel ornaments. At their crowns is an OM, at their throats an AH, and at their hearts a HUM. On the moon disk at his heart stands the syllable HUM encircled by the hundred-syllable mantra.

"Bhagavan Vajrasattva, please clear away all the negative karmas and obscurations of myself and all sentient beings and purify all degenerated and broken commitments."

Having been thus requested, light shines forth from the HUM and the mantra rosary at Vajrasattva's heart, completing the two purposes: purifying the negative karmas and obscurations of all sentient beings, and presenting offerings to the buddhas and their sons. All enlightened qualities of their holy body, speech, and mind collect in the form of light and absorb into the mantra rosary and HUM. Thereby, a stream of white nectar flows down from these, entering the crown of my head and filling my whole body, completely purifying all my negative karmas and obscurations of body, speech, and mind.

Mantra Recitation

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN SARVA TATHAGATA / VAJRA MAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT *(28x)*

"Through ignorance and delusion, I have broken and degenerated my commitments. Guru, be my savior and refuge. Lord, holder of the vajra, endowed with great compassion, in you, the foremost of beings, I take refuge."

Then Vajrasattva replies, "Son of the lineage, your negative karmas, obscurations, and all broken and degenerated commitments are now cleansed and purified."

Think: "I vow never again to commit those negative actions from which I can easily abstain. I vow not to commit the negative actions from which I find it difficult to abstain for ___ (*mention how long you can realistically refrain from doing these negative actions*)."

Vajrasattva absorbs into me, and my three doors become inseparable from Vajrasattva's holy body, speech, and mind.

In emptiness, there is no I (the creator of negative karma), no action of creating negative karma, and no negative karma created.

Dedication

Due to this virtue, may I quickly
Become Vajrasattva,
And lead all transmigratory beings
Without exception to that state.

Seven-Limb Practice: Confession of Nonvirtue

LC 38 Thog me dü nä mi ge dig päi lä
Whatever nonvirtuous negative actions I have done from beginningless time,
Gyi dang gyi tsäl yi rang chi chhi pa
Caused others to do, or in which I have rejoiced,
Thug je chhe dän chän ngar gyö sem kyi
Before those having great compassion,
Shag shing län chhä mi gyi dom pa nö
I confess them with regret and vow never to commit them again.

Rejoicing in Virtue

LC 39 Chhö nam rang zhin tshän ma dang dräl yang
Though all phenomena lack the characteristic of inherent existence,
Mi lam ji zhin kye phag tham chä kyi
We rejoice from the depths of our hearts in the dream-like bliss and joy
De ga chir yang chhar wäi nam kar la
Of all ordinary beings and aryas
Dag chag sam pa thag pä yi rang ngo
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) the 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-spoke, 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
Please let fall a rain of profound and extensive Dharma
THA YÄ DRO DII PHÄN DE KÜN DÄI TSHÄL
From a hundred thousand billowing clouds of perfect wisdom and compassion
KYE DANG YÜN DU NÄ DANG PEL WÄI CHHIR
So that the jasmine garden of the benefit and bliss of infinite transmigratory beings
ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL
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
Your vajra body is subject to neither birth nor death,
ZUNG JUG WANG GI GYÄL PÖI ZA MA TOG
But is a vessel of the mighty king, unification.
DAG CHAG MÖ PA JI ZHIN SI THÄI BAR
Please abide forever according to our wishes,
NYA NGÄN MI DA TAG PAR ZHUG SU SÖL
Not passing beyond sorrow until samsara ends.

Dedication of Merit

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

Continue with "Mandala Offering and Special Request for the Three Great Purposes " below. For ***LC 43***, turn to p. 63.

Mandala Offering and Special Request for the Three Great Purposes

Mandala Offering

The first phrase in parentheses is recited only by the chant leader.
(For the translation, see Appendix 1, p. 119.)

(Zhing kam ül war zhu) OM VAJRA BHUMI AH HUM / wang chhen ser gyi sa zhi / OM VAJRA REKHE AH HUM / chhi chag ri khor yug gi kor wäi ü su

Rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba lang chö / jang dra mi nyän / 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 / rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi 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 pöi bum pa

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 ü su lha dang mi yi / 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 kyä par du 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 / thug je dro wäi dön du zhe su söl / zhe nä kyang dag sog dro wa ma gyur nam khäi tha dang nyam päi sem chän tham chä la / thug tse wa chhen pö go nä jin gyi lab tu söl

Special Request for the Three Great Purposes (from Heruka Lama Chöpa)[12]

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 quickly cease every kind of mistaken mind from disrespect for the spiritual 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 easily generate every kind of unmistaken mind from respect for the spiritual friend up to the union 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 quickly pacify all the interferences of outer and inner conditions. *(3x)*

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Continue with the "Special Request to the Gurus" and so forth below.

For ***LC 43***, turn to p. 63.

Special Request to the Gurus

In a group practice, turn to the "Requesting by Means of the Holy Name Mantra" on the next page.

When using a mandala set in your personal practice, repeat "Taking Refuge and Generating Bodhichitta," "Short Mandala of Seven Heaps," "Nine-Line Migtsema," and IDAM GURU RATNA MANDALAKAM NIRYATAYAMI a number of times, substituting LA MA SANG GYÄ / "Guru-Buddha" in the "Nine-Line Migtsema" with: (1) "Tenzin Gyatso" for His Holiness the Dalai Lama; (2) the name of your root Guru, for example, "Thubten Zopa"; (3) the names of your other gurus – one per repetition – and/or, (4) LA MA SANG GYÄ (or Guru-Buddha) for all remaining gurus. Conclude the practice with "Requesting, Purifying, and Receiving Blessings" (p. 51).

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I take refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
In the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PÄI TSHOG NAM KYI
By my merits of generosity and so forth,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG *(1x)*
May I become a buddha to benefit transmigratory beings. *(1x)*

Short Mandala of Seven Heaps

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,
RI RAB LING ZHI NYI DÄ GYÄN PA DI
Adorned with Mount Meru, the four continents, the sun and the moon:
SANG GYÄ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha land and offer it.
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all transmigratory beings enjoy this pure land.

Requesting by Means of the Holy Name Mantra (from Heruka Lama Chöpa)

Nine-Line Migtsema

In a group practice or when you are not doing physical mandala offerings in your personal practice, recite this prayer seven times using LA MA SANG GYÄ (or Guru-Buddha).

NGÖ DRUB KÜN JUNG THUB WANG DOR JE CHHANG
Vajradhara, lord of sages, source of all realizations;
MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
Avalokiteshvara, great treasure of nonobjectifying compassion;
DRI ME KHYEN PÄI WANG PO JAM PÄL YANG
Manjushri, master of stainless wisdom;
DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG
Lord of Secrets, destroyer of the entire host of maras;
GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG
Losang Dragpa, crown ornament of the sages of the Land of Snow:
KYAB SUM KÜN DÜ [*LA MA SANG GYÄ*] LA
To you, *Guru-Buddha* *(Tenzin Gyatso, Thubten Zopa, names of other gurus)*, **embodying the three refuges,**
GO SUM GÜ PÄI GO NÄ SÖL WA DEB
I make requests respectfully with my three doors.
RANG ZHÄN MIN CHING DRÖL WAR JIN GYI LOB
Please grant your blessings for myself and others to be ripened and liberated.
CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL
Please bestow the supreme and common realizations.
[NYUR DU KYE RANG TA BUR JIN GYI LOB]
[Please bless me to quickly become like you.]

When using a mandala set in your personal practice, recite this line at the end of each mandala offering. Otherwise, omit it.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

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

Due to having made these requests, five-color 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.

All [diseases, spirit harms,] negative karmas, and obscurations collected from beginningless time and especially all the negative karmas, obscurations, [and degenerated samayas] created in relation to the Guru, such as 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, 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.

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

Continue with the "Requesting Prayer to the Lam-Rim Lineage Gurus" below. For an abbreviated version of this requesting prayer, turn to p. 120. For ***LC 43***, turn to p. 63.

Requesting Prayer to the Lam-Rim Lineage Gurus (from Jorchö)

When recited with Pabongkha Dechen Nyingpo's tune, the last line of each verse is repeated twice. With the first recitation, white purifying light flows from the Guru into you. With the second, you receive all the qualities of the Guru. When recited with the tune of His Holiness' Namgyal Monastery, the last line is recited only once.

To the Root Guru

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI CHI WOR PÄ MÖI TENG ZHUG LA
Please abide on the lotus seat on my crown,
KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
Guide me with your great kindness,
KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL
And grant me the realizations of your holy body, speech, and mind.

To the Lineage of Vast Conduct

DREN PA NYAM ME TÖN PA CHOM DÄN DÄ
Teacher Bhagavan, the incomparable guide,
GYÄL TSHAB DAM PA JE TSÜN *MI PHAM GÖN*
Perfect, pure Savior Maitreya, the Conqueror's regent,
GYÄL WÄ LUNG TÄN *PHAG PA THOG ME* ZHAB
Arya Asanga, whose coming was prophesied by the Conqueror,
SANG GYÄ JANG SEM SUM LA SÖL WA DEB
To you three buddhas and bodhisattvas, I make requests.

DZAM LING KÄ PÄI TSUG GYÄN *YIG GI NYEN*
Vasubandhu, crown ornament of this world's learned ones,
U MÄI LAM NYE PHAG PA *NAM DRÖL DE*
Arya Vimuktisena, who found the middle path,
DÄ PÄI SAR NÄ *TSÜN PA NAM DRÖL DE*
Vimuktisenagomin, noble foundation of abiding faith,
JIG TEN MIG JE SUM LA SÖL WA DEB
To you three who opened the eyes of the world, I make requests.

MÄ JUNG NGO TSHAR NÄ GYUR *CHHOG GI DE*
Paramasena, who has exalted and marvelous accomplishments,
ZAB MÖI LAM GYI GYÜ JANG *DÜL WÄI DE*
Vinitasena, who trained his mind in the profound path,
LAB CHHEN CHÖ PÄI TER GYUR *NAM NANG DZÄ*
Vairochana, a treasury of great waves of conduct,
DRO WÄI TSA LAG SUM LA SÖL WA DEB
To you three friends of transmigratory beings, I make requests.

LAM CHHOG SHER CHHIN GYÄ DZÄ *SENG ZANG* ZHAB
Haribhadra, who composed vast treatises on the supreme path of the Prajnaparamita,
GYÄL WÄI MÄN NGAG KÜN DZIN *KU SA LI*
Kusali, holder of all the Conqueror's instructions,
DRO KÜN TSE WÄ JE DZIN *GE WA CHÄN*
Ratnasena, who lovingly cared for all beings,

Dro wäi de pön sum la söl wa deb
To you three helmsmen of sentient beings, I make requests.

Jang chhub thug la nga nye *ser ling pa*
Suvarnadvipa, who realized bodhichitta in his holy mind,
Shing ta chhen pöi söl dzin *mar me dzä*
Atisha, who upheld the tradition of the great vehicle,
Lam zang säl dzä *tön pa* rin po chhe
Precious Dromtönpa, who clarified the noble path,
Tän päi sog shing sum la söl wa deb
To you three pillars of the teachings, I make requests.

To the Lineage of Profound View

Ma wa da me dren chhog *sha kyäi tog*
Lord Buddha, pinnacle of the Shakyas, supreme guide
peerless in explaining emptiness,
Gyäl wäi khyen rab kün dü *jam päi yang*
Manjushri, total unity of all the buddhas' infinite wisdom,
Zab möi dön zig phag chhog *lu drub* zhab
The supreme arya, Nagarjuna, who saw the profound meaning,
Ma wäi tsug gyän sum la söl wa deb
To you three crown ornaments of the learned ones,
I make requests.

Phag päi gong pa säl dzä *da wa drag*
Chandrakirti, who clarified the Arya's intention,
De sä thu wo *rig päi khu jug* chhe
Vidyakokila the Elder, intelligent elder son,
Gyäl sä *rig päi khu jug* nyi päi zhab
Vidyakokila the Younger, a Conqueror's son,
Rig päi wang chhug sum la söl wa deb
To you three powerfully intelligent ones, I make requests.

Ten drel zab mo ji zhin zig pa yi
Atisha, who saw profound dependent arising just as it is,

SHING TA CHHEN PÖI SÖL DZIN *MAR ME DZÄ*
Who upheld the tradition of the great vehicle,
LAM ZANG SÄL DZÄ *TÖN PA* RIN PO CHHE
Precious Dromtönpa, who clarified the noble path,
DZAM LING GYÄN GYUR NYI LA SÖL WA DEB
To you two ornaments of this world, I make requests.

To the Kadam Lamrímpa Líneage (Stages of the Path)

NÄL JOR WANG CHHUG PÄL DÄN *GÖN PA WA*
Gönpawa, magnificent powerful yogi,
ZAB MÖI TING DZIN TÄN PÄI *NEU ZUR PA*
Neuzurpa, who had stable concentration on the profound,
DÜL WÄI DE NÖ KÜN DZIN *THAG MA PA*
Thagmapa, who upheld the whole collection of the vinaya,
THA KHOB DRÖN ME SUM LA SÖL WA DEB
To you three lamps of the border region, I make requests.

TSÖN PÄ DRUB PA LHUR LEN *NAM SENG* ZHAB
Namkha Senge, who practiced with earnest effort,
DAM PÄ JIN LAB *NAM KHA GYÄL PO* DANG
Namkha Gyälpo, who was blessed by the holy ones,
JIG TEN CHHÖ GYÄ PANG PÄI *SENG GE ZANG*
Senge Zangpo, who abandoned the eight worldly concerns,
GYÄL SÄ ZANG PÖI ZHAB LA SÖL WA DEB
To you good sons of the victorious ones, at your feet,
I make requests.

JANG CHHUB THUG KYI DRO KÜN BU ZHIN ZIG
With bodhichitta seeing all beings as his children,
LHAG PÄI LHA YI JE ZUNG JIN GYI LAB
Blessed and guided by the exalted deity,
NYIG DÜ DRO WA DREN PÄI SHE NYEN CHHOG
Supreme spiritual friend guiding transmigratory beings
in degenerate times,
NAM KHA GYÄL TSHÄN ZHAB LA SÖL WA DEB
Namkha Gyältsän, at your feet I make requests.

To the Kadam Shungpawa Lineage (Scripture)

GYÄL WÄI DUNG TSHOB SHE NYEN *PO TO WA*
Potowa, the Conqueror's regent,
NAM CHÖ DRÄN DA DRÄL WÄI *SHA RA WA*
Sharawa, unequaled in discrimination,
JANG CHHUB THUG KYI KHA BAB *CHHÄ KHA WA*
Chekawa, who realized the advice of bodhichitta,
DRO WÄI RE KONG SUM LA SÖL WA DEB
To you three who fulfill the hopes of beings, I make requests.

LUNG TOG NGA DAG JANG SEM *CHIL BU PA*
Chilbupa, bodhisattva master of scriptural learning and realization,
DRI ME *LUNG GI WANG CHHUG* KHÄ PÄI CHHOG
Lhalung Wangchug, supremely learned one,
KHAM SUM DRO WÄI *GÖN PO RIN PO CHHE*
Gönpo Rinpoche, savior of all beings in the three realms,
NÄ TÄN CHHEN PO SUM LA SÖL WA DEB
To you three great elders, I make requests.

NAM DAG TSHÜL THRIM NGÄ DANG *ZANG CHHEN PA*
Zangchenpa, who had the sweet scent of pure morality,
DÜL WA BÜM DEI NGA DAG *TSHO NA WA*
Tsönawa, master of a hundred thousand sections of vinaya,
CHHÖ NGÖN GYA TSHÖI THAR SÖN *MÖN DRA PA*
Möndrapa, an ocean of abhidharma,
DRO WÄI DREN PA SUM LA SÖL WA DEB
To you three guides of transmigratory beings, I make requests.

ZAB CHING GYA CHHEI *CHHÖ* LA NGA NYE PÄ
You who realized the profound and vast Dharma,
KÄL DÄN DRO WA KÜN GYI *KYAB* SU GYUR
Who protected all the fortunate beings,
THRIN LÄ *ZANG PÖ* TÄN PA GYÄ DZÄ PA
Who did noble deeds for the vast teachings,
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
Glorious Guru, Chökyab Zangpo, at your feet I make requests.

To the Kadam Män Ngagpa Lineage (Pith Instruction)

DRUB PÄI WANG CHHUG CHHEN PO *TSHÜL THRIM BAR*
Tsultrim Bar, great powerful accomplished one,
SHE NYEN TSHÜL ZHIN TEN DZÄ *ZHÖN NU Ö*
Zhönu Ö, who practiced perfect devotion to his spiritual friend,
THEG CHHOG LAM GYI GYÜ JANG *GYER GOM* ZHAB
Gyergompa, who trained his mind in the Mahayana path,
GYÄL WÄI SÄ PO SUM LA SÖL WA DEB
To you three sons of the conquerors, I make requests.

MÄ JUNG YÖN TÄN DZÖ DZIN *SANG GYÄ WÖN*
Sangyä Wön, treasure of marvelous qualities,
DAM PÄ JIN LAB *NAM KHA GYÄL PO* DANG
Namkha Gyälpo, who was blessed by the holy ones,
JIG TEN CHHÖ GYÄ PANG PÄI *SENG GE ZANG*
Senge Zangpo, who abandoned the eight worldly concerns,
GYÄL SÄ ZANG PÖI ZHAB LA SÖL WA DEB
To you good sons of the victorious ones, at your feet,
I make requests.

JANG CHHUB THUG KYI DRO KÜN BU ZHIN ZIG
With bodhichitta seeing all beings as his children,
LHAG PÄI LHA YI JE ZUNG JIN GYI LAB
Blessed and guided by the exalted deity,
NYIG DÜ DRO WA DREN PÄI SHE NYEN CHHOG
Supreme spiritual friend guiding transmigratory beings
in degenerate times,
NAM KHA GYÄL TSHÄN ZHAB LA SÖL WA DEB
Namkha Gyältsän, at your feet I make requests.

To the Kadam Serma Lineage (Gelug)

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
Avalokiteshvara, great treasure of nonobjectifying compassion,
DRI ME KHYEN PÄI WANG PO JAM PÄL YANG
Manjushri, master of stainless wisdom,

GANG CHÄN KHÄ PÄL TSUG GYÄN *TSONG KHA PA*
Tsongkhapa, crown ornament of the sages of the Land of Snow,
LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB
Losang Dragpa, at your feet I make requests.

DRUB PÄI WANG CHHUG *JAM PÄL GYA TSHO* DANG
Jampäl Gyatso, powerful accomplished practitioner,
KHÄ DRUB MA WÄI NYI MA GE LEG PÄL
Khedrub Rinpoche, the sun of expounders of the teachings,
NYÄN GYÜ DAM PÄI DZÖ DZIN *BA SO JE*
Basoje, holder of the treasury of ear whispered instructions,
DA ME LA MA SUM LA SÖL WA DEB
To you three peerless gurus, I make requests.

ZUNG JUG KU NYE *CHHÖ KYI DOR JE* DANG
Chökyi Dorje, who attained the holy body of unification,
KU SUM NGÖN GYUR *GYÄL WA EN SA PA*
Gyälwa Ensapa, who achieved the actual three kayas,
LUNG TOG NGA DAG *SANG GYÄ YE SHE* ZHAB
Sangye Yeshe, master of scriptural learning and realization,
KHÄ DRUB CHHEN PO SUM LA SÖL WA DEB
To you three great learned practitioners, I make requests.

LO ZANG CHHÖ KYI GYÄL TSHÄN DZIN PÄI JE
Losang Chökyi Gyältsän, venerable holder of the banner of Dharma,
DE YI THUG SÄ *KÖN CHHOG GYÄL TSHÄN* ZHAB
Könchog Gyältsän, his heart son,
LAM ZANG SÄL DZÄ *LO ZANG YE SHE* TE
Losang Yeshe, who clarified the noble path,
JE TSÜN LA MA SUM LA SÖL WA DEB
To you three perfect, pure gurus, I make requests.

THUB TÄN PEL DZÄ *NGAG WANG JAM PA* DANG
Ngawang Jampa, who spread Shakyamuni Buddha's teachings,
DE YI THUG SÄ *LO ZANG NYÄN DRAG* ZHAB
Losang Nyändrag, his heart son,

GYA TSHO TA BÜI *YÖN TÄN THA YÄ* NGA
Yöntän Thaye, who possessed an ocean of views,
DRIN CHÄN LA MA SUM LA SÖL WA DEB
To you three kind gurus, I make requests.

LO ZANG YE SHE TÄN PA RAB GYÄ JE
Venerable Losang Yeshe, fine developer of the teachings,
LO DRÖ ZANG PÖ DRO KÜN NAM DRÖL DZÄ
Lodrö Zangpo, who completely liberated all transmigratory beings,
LO ZANG GYÄL WÄI CHHÖ TSHÜL *JIN* KHÄ *PA*
Losang Jinpa, who excellently imparted the methods of the teachings,
TSHUNG ME LA MA SUM LA SÖL WA DEB
To you three incomparable gurus, I make requests.

KÄL ZANG NAM DREN ZHI PÄI LUNG TOG *TÄN*
Guiding the four types of fortunate receptacles with the teachings of scripture and realization,
SHÄ DRUB NYI KYI *DZIN* LA DA DRÄL WA
Stainless holder of both teachings and practice,
KA DRIN NYAM ME TSA WÄI LA MA LA
Peerlessly kind root Guru, Kelsang Tenzin,
GO SUM GÜ PA CHHEN PÖ SÖL WA DEB
With great respect with my three doors I make requests.

MANG THÖ DAM PAR SHAR WÄI KYIL KHOR GYÄ
You developed the mandala of your learning dawning as instructions,
RIM NYI CHÖ PÄI RI DAG ZUG NYÄN SÄL
Your practice of the two stages clearly reflects the gentlest of creatures,
KÄL ZANG DÜL JÄI MÜN SEL KÜN DÄI NYEN
You are a moon dispelling the darkness of your fortunate disciples;
TÄN DZIN KHÄ DRUB ZHAB LA SÖL WA DEB
Tenzin Khedrub, at your feet I make requests.

To Kyabje Dagpo Rinpoche (Kyabje Pabongkha Rinpoche's Root Guru)

Dü süm kyab nä ma lü dü päi ku
Holy body embodying all objects of refuge,
Lo zang *jam päl* leg shä drog khä sung
Holy speech skilled in proclaiming the excellent explanations of Losang Manjushri,
Lab sum gyu drä *lhün drub gya tshöi* thug
Holy mind an ocean of the spontaneous wisdom of the three higher trainings and cause and result,
Drin chän trül päi ku la söl wa deb
Kind emanation body; to Jampäl Lhündrub Gyatso, I make requests.

To Kyabje Pabongkha Rinpoche

Jam pa tshül dän la sog phag nor gyi
Your excellent mind bound by the arya jewels of love, morality, and the rest,
Thug gyü leg tam gyäl tän dzin päi tso
Foremost upholder of the Conqueror's teachings,
Nam zhii *thrin lä gya tshöi* gö chän khyön
You wore the robes of the ocean-like enlightened activities of the four types;
Yong khyab je tsün la mar söl wa deb
To the all pervading perfect, pure Guru, Jampa Trinlä Gyatso, I make requests.

To Kyabje Tríjang Rinpoche

Lo zang gyäl wa kün gyi *ye she* ni
Sole embodiment of the transcendental wisdom of all the noble conquerors,
Chig dü dri me gyäl *tän dzin* päi tso
Foremost of upholders of the Conqueror's stainless teachings,
Rab jam kyil khor *gya tsho* tro düi gön
Savior who emanates an ocean of infinite mandalas,

DRIN CHÄN LA MÄI ZHAB LA SÖL WA DEB
Kind Guru, Losang Yeshe Tenzin Gyatso, at your feet I make requests.

To Kyabje Serkong Tsenshab Rinpoche

ZUNG JUG NYEN GYÜ NOR BÜI ZÖ CHE NÄ
Jeweled treasure of the close lineage to the unified state.
ZUNG JUG TSE DIR DRUB PÄI KÄL DÄN DOR
By attaining the unified state in this very life, you liberate the fortunate.
ZUNG JUG LAM TEN *NGAG WANG GE DÜN* LA
You who show the path to that unified state, Ngawang Gendün,
SÖL WA DEB SO LHEN KYE YE SHE TSÖL
I request you: please bestow the simultaneous transcendental wisdom.

To Kyabje Zong Rinpoche

LO ZANG GYÄL WA DO NGAG CHHÖ KYI TSHÜL
Perfect, kind, and skillful upholder of the banner of the Conqueror's teachings,
MA LÜ THUG CHÜ MÄ JUNG *TSÖN DRÜ* KYI
Who strove to generate in your mind the entire method
THUB TÄN GYÄL TSHÄN DZIN KÄ DRIN CHÄN JE
Of Conqueror Losang Dragpa's sutra and tantra teachings;
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
Glorious guru, Losang Tsöndrü Thubten Gyältsen, at your feet I make requests.

To His Holiness the Dalai Lama[13]

JAM PÄL PA WÖI NGAG LA WANG GYUR ZHING
You who have control over Hero Manjushri's speech,
LO ZANG YE SHE GYÄL TÄN DZIN PA LA
With a fine mind and transcendental wisdom upholding the Victorious One's teachings,
GYA TSHO TAR ZAB SI SUM WANG GYUR GÖN
Deep as the ocean, savior conquering the three levels of existence:
TSHUNG PA ME PÄI DE LA SÖL WA DEB
To you, incomparable one, Jampäl Ngawang Losang Yeshe Tenzin Gyatso, I make requests.

To Kyabje Choden Rinpoche

MÄ JUNG LO DRÖ ZANG PÖ GYÄL WÄ TÄN
Lord of Dharma, with your eminent wisdom and good heart
PEL LA JIG ME DA DRÄL CHHÖ KYI JE
Fearlessly spreading the teachings of the Victorious One,
KHE WANG GA KYE MANG THÖ NOR BÜ CHHUG
Generating joy in the lords of the learned, rich in the jewel of extensive listening,
THA YE DÜL JÄI GÖN KHYÖ SÖL WA DEB
To the savior of the infinite beings to be subdued,
Losang Gyältän Jigdräl Wangchug, I make requests.

To Kyabje Thubten Zopa Rinpoche

THUB TÄN CHI DANG KHYÄ PAR TSONG KHA PÄI
With your strong shoulders of learning and practice
DRI ME TÄN PÄI GYÄL TSHÄN CHHOG KÜN TU
You patiently establish in all directions the stainless banner of
DZUG LA ZÖ DANG SHÄ DRUB PUNG PA NI
The Muni's teachings, and especially the teachings of Lama Tsongkhapa.
RAB TÄN THUB TÄN ZÖ PAR SÖL WA DEB
To the extremely steadfast Thubten Zopa, I make requests.

To All Spiritual Friends

Rab jam sung rab kün la ta wäi mig
Eyes viewing all the infinite scriptures,
Käl zang thar par drö päi jug ngog chhog
Supreme gateway for the fortunate traveling to liberation,
Tse wä kyö päi thab khä dzä pa yi
Engaging with skillful means moved by love:
Säl dzä she nyen nam la söl wa deb
To the illuminating spiritual friends, I make requests.

Request to Not Give Rise to Heresy

Päl dän la mäi nam par thar pa la
May I not give rise to heresy for even a second
Kä chig tsam yang log ta mi kye zhing
In regard to the actions of the glorious Guru.
Chi dzä leg par thong wäi mö gü kyi
May I see whatever actions are done as pure.
La mäi jin lab sem la jug par shog
With this devotion, may I receive the Guru's blessings in my heart.

Requests Recalling the Guru's Qualities

According to the Vinaya

LC 43 Yön tän jung nä tshül thrim gya tsho chhe
Source of qualities, great ocean of moral discipline,
Mang thö nor büi tshog kyi yong su tam
Treasury brimming with jewels of much hearing,
Ngur mig dzin pa thub wang nyi päi je
Master, second buddha clad in saffron,
Nä tän dül wa dzin la söl wa deb
Elder, vinaya holder, I make requests to you.

According to the Mahayana

LC 44 Gang dang dän na de war sheg päi lam
You have the ten qualities suitable for one
Tön par ö päi yön tän chu dän pa
To teach the path of those gone to bliss.
Ma lü gyäl wäi dung tshob chhö kyi je
Lord of Dharma, representative of all conquerors,
Theg chhog ge wäi she la söl wa deb
Mahayana virtuous friend, I make requests to you.

According to the Vajrayana

LC 45 Go sum leg dam lo chhen zö dän drang
You are wise, patient, honest,
Yo dang gyu me ngag dang gyü she shing
Without pretense or guile, your three doors well subdued.
De nyi chu zung dri dang chhä khä päi
You have both sets of ten qualities, know mantra and tantra, and are skilled in drawing and explaining;
Dor je dzin päi tso la söl wa deb
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
To those untamed by countless past buddhas,
Ma rung dül käi nyig dü dro wa la
The unruly transmigratory beings of this degenerate age who are difficult to subdue,
De sheg lam zang ji zhin tön pa yi
You accurately show the good way of those gone to bliss.
Kyab gön thug je chän la söl wa deb
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
When the sun of the Muni sets because of the times,
Gön kyab me päi dro wa mang po la
You enact the deeds of a conqueror
Gyäl wäi dzä pa nye war drub dzä päi
For the many transmigratory beings who lack a refuge savior.
Kyab gön thug je chän la söl wa deb
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
Even one of your pores is for us
Gang gi ba püi bu ga chig tsam yang
A field of merit more highly praised
Dag chag sö nam zhing du leg ngag päi
Than all the conquerors of the three times and ten directions.
Kyab gön thug je chän la söl wa deb
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
Adorned with a sugata's three bodies and ornamental wheels,
Thab khä gyu thrül dra wäi jo geg lä
You manifest from an alluring net of skillful means
Tha mäl tshül gyi dro wa dren dzä päi
In an ordinary form to lead all beings.
Kyab gön thug je chän la söl wa deb
Compassionate refuge savior, I make requests to you.

Inner Qualities

LC 50 Khyö kyi phung kham kye chhe yän lag nam
Your aggregates, elements, sources, and limbs
De sheg rig nga yab yum sem pa dang
Are in nature the sugatas and wisdom mothers of the five types of buddhas,
Thro wöi wang pöi rang zhin chhog sum gyi
Bodhisattvas, and wrathful protectors.
Dag nyi la ma chhog la söl wa deb
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
Arising from the play of omniscient transcendental wisdom,
Kyil khor khor lo je wäi dag nyi de
You are the essence of ten million mandala cycles.
Rig gyäi khyab dag dor je dzin päi tso
Pervading lord of a hundred types of buddhas, foremost vajra holder,
Zung jug dang pöi gön la söl wa deb
Unified primordial savior, I make requests to you.

Suchness Qualities

LC 52 Drib me lhän kye ga wäi röl pa dang
Unobscured, inseparable from the play of simultaneous joy,
Yer me tän yo kün khyab kün gyi dag
Pervading everything in motion and at rest;
Thog ma tha dräl kün zang dön dam gyi
The nature of all things, free from beginning or end,
Jang chhub sem ngö khyö la söl wa deb
All good actual ultimate bodhichitta; I make requests to you.

Special One-Pointed Request

According to Geshe Lama Könchog, 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
You are the Guru, you are the yidam,
Khyö ni kha dro chhö kyong te
You are the dakini and Dharma protector.
Deng nä zung te jang chhub bar du
From now until enlightenment
Khyö min kyab zhän mi tshöl wä
I shall seek no other refuge than you.
Di dang bar do chhi mäi thar yang
In this life, the bardo, and all future lives,
Thug jei chag kyü zung dzö la
Hold me with your hook of compassion,
Si zhii jig dröl ngö drub kün tsöl
Free me from the fears of samsara and nirvana, grant all attainments,
Tän gyi drog dzö bar chö sung *(3x)*
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
By the force of having thus requested three times,
La mäi ku sung thug kyi nä nam lä
Nectar and light rays – white, red and dark blue –
Dü tsi ö zer kar mar thing ga sum
Stream forth one by one and all together
Rim dang chig char jung nä dag nyi kyi
From the places of my Guru's holy body, speech, and mind,

NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ
And absorb one by one and all together into my own three places.
DRIB ZHI DAG CHING NAM DAG WANG ZHI THOB
The four obscurations are purified and the four pure empowerments are received.
KU ZHI THOB CHING LA MA NYI PA ZHIG
I achieve the four kayas and am blessed by
GYE ZHIN THIM PÄ JIN GYI LAB PAR GYUR
A replica of the Guru that happily absorbs into me.

For the "Lam-Rim Prayer" (***LC 84***), turn to p. 70.

For the *Tsog Offering*, turn to p. 101.

Mantra Recitation[14]

Holy Name Mantra of His Holiness the Dalai Lama[15]

OM AH GURU VAJRADHARA BHATTARAK MANJUSHRI VAGINDRA SUMATI JNANA SHASANA DHARA SAMUDRA SHRI BHADRA SARVA SIDDHI HUM HUM *(21x)*

Holy Name Mantra of Lama Zopa Rinpoche

OM AH GURU VAJRADHARA MUNI SHASANA KSHANTI SARVA SIDDHI HUM HUM *(21x)*

Holy Name Mantra of Lama Tsongkhapa

OM AH GURU VAJRADHARA SUMATI KIRTI SIDDHI HUM *(7x)*

Holy Name Mantra of Shakyamuni Buddha

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA *(7x)*

Mantra of Yamantaka

OM HRIH SHTRIH VIKRITANANA HUM PHAT *(7x)*

Mantra of Heruka Father and Mother[16]

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT DAKINI JVALA SHAMVARAM / OM VAJRA VAIROCHANIYE HUM HUM PHAT SVAHA *(7x)*

Mantra of Guhyasamaja

OM AH VAJRA DHRIK HUM HUM *(7x)*

Mantra of Vajrayogini

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA *(21x)*

Mantra of Vajradhara[17]

OM AH [GURU] VAJRADHARA HUM *(7x)*

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

OM AH HUM *(7x)*

Dedication

GE WA DI YI NYUR DU DAG
Due to this virtue, may I quickly
LA MA SANG GYÄ DRUB GYUR NÄ
Become a Guru-Buddha,
DRO WA CHIG KYANG MA LÜ PA
And lead all transmigratory beings,
DE YI SA LA GÖ PAR SHOG
Without exception, to that state.

For the *Tsog Offering*, turn to p. 101. Otherwise, continue with the "Lam-Rim Prayer" (***LC 84***) below.

Lam-Rim Prayer: Training the Mind through Meditation on the Complete Mahayana Path

Guru Devotion as the Root of the Path

LC 84 Zhing chhog dam pa je tsün la ma la
Supreme field of merit, my perfect, pure Guru,
Chhö ching gü pä söl wa tab päi thü
Through the power of having made offerings and respectful requests,
De leg tsa wa gön po khyö nyi kyi
I seek your blessings, savior and the very root of happiness and goodness,
Gye zhin je su dzin par jin gyi lob
That I may come under your joyful guidance.

Recite and meditate on *Practicing Guru Devotion with the Nine Attitudes* below. To continue with ***LC 85***, turn to p. 73.

Practicing Guru Devotion with the Nine Attitudes[18]

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 chän je
I request the kind lord root Guru,
Tsa wäi la ma nam la söl wa deb
Who is more extraordinary than all the buddhas:
Tshe rab kün tu tshän dän la ma je
Please bless me to be able to devote myself with great respect
Gü pa chhen pö ten par jin gyi lob
To a qualified lord Guru in all my lives.

Yön tän zhi gyur drin chän la ma je
Realizing that correctly devoting myself to the kind lord Guru –
Tshül zhin ten pa de leg tsa wa ru
Who is the foundation of all good qualities –
She nä sog gi chhir yang mi pong war
Is the root of happiness and goodness, I will devote myself to him
Rab tu gü pä go nä ten par ja
With great respect, not forsaking him even at the cost of my life.

1. Tshän dän la mäi ngor ta wang du tang
Thinking of the importance of the qualified Guru, I will allow myself to enter under his control.
Ka zhin je pa dzang päi bu tar ja
May I be like an obedient son,[19] acting exactly in accordance with the Guru's advice.

2. Dü dang dig drog sog kyi yen jä rung
Even when maras, evil friends and the like try to split me from the Guru,
Nam yang mi chhe dor je ta bur ja
May I be like a vajra, inseparable forever.

3. La mäi ja wa lä dön khur kur kyang
When the Guru gives me work, whatever the burden,
Tham chä khur wa sa zhi ta bur ja
May I be like the earth, carrying it all.

4. La ma ten dü dug ngäl chi jung kyang
When I devote myself to the Guru, whatever suffering occurs,
Gül mi nü pa ri wo ta bur ja
May I be like a mountain, immovable.

5. Ngän lä tham chä nyam su len gö kyang
Even if I have to perform every unpleasant task,
Yi mi thrug pa gyäl pöi drän tar ja
May I be like a servant of the king, with a mind undisturbed.

6. Nga gyäl pang nä la ma nam lä rang
Having abandoned pride, holding myself
Ma war dzin pa chhag dar ta bu ja
Lower than the guru, may I be like a sweeper.

7. La mäi ku dön ja kä khur tsi wa
May I be like a rope, joyfully holding the Guru's work,
Tro zhin dzin pa thag pa ta bur ja
No matter how difficult or heavy a burden.

8. La mä nyä shing she la tshang drü kyang
Even when the Guru criticizes, provokes or ignores me,
De la thro wa me pa khyi tar ja
May I be like a dog, never responding with anger.

9. La mäi dön du dro zhing ong wa la
May I be like a ferry boat, never upset
Nam yang kyo wa me pa dru tar ja
At any time to come and go for the Guru.

Päl dän tsa wäi la ma rin po chhe
Glorious and precious root Guru,
Dag gi de tar nü par jin gyi lob
Please bless me to be able to practice in this way.
Deng nä zung te tshe rab tham chä du
From now on and in all my future lives,
Ge wäi she nyen de tar ten par shog
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 Common Path of a Lower Capable Being

The Precious Human Rebirth

LC 85 LÄN CHIG TSAM ZHIG NYE PÄI DÄL JOR DI
Realizing how this body of freedoms and richnesses
NYE KA NYUR DU JIG PÄI TSHÜL TOG NÄ
Is found but once, is difficult to obtain, and is quickly lost,
DÖN ME TSHE DII JA WÄ MI YENG WAR
I seek your blessings to make it worthwhile and take its essence,
DÖN DÄN NYING PO LEN PAR JIN GYI LOB
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 Geshes* (p. 125). When doing the *Lama Chöpa* as a daily practice, Lama Zopa Rinpoche advises to recite this prayer every three, four, or five days. In particular, it should be recited often in monasteries and nunneries.[20]

Generating Interest in the Happiness of Future Lives

LC 86 Ngän song dug ngäl bar wäi me jig nä
Aghast at the searing blaze of suffering in the lower realms,
Nying nä kön chhog sum la kyab dro zhing
I take heartfelt refuge in the Three Rare Sublime Ones
Dig pong ge tshog tha dag drub pa la
And seek your blessings that I may diligently strive
Tsön pa lhur len je par jin gyi lob
To abandon all negative karma and accomplish the accumulation of every virtue.

Training the Mind in the Common Path of a Middle Capable Being

Developing the Wish for Liberation

LC 87 Lä dang nyön mong ba long drag tu thrug
Violently tossed amidst waves of karma and delusions,
Dug ngäl sum gyi chhu sin mang pö tse
Plagued by the many sea monsters of the three kinds of sufferings,
Tha me jig rung si tsho chhen po lä
I seek your blessings to develop an intense longing to be liberated
Thar dö shug drag kye war jin gyi lob
From this infinite and frightening great ocean of existence.

Training to Achieve Liberation

LC 88 Zö ka tsön ra dra wäi khor wa di
Having abandoned the mind that views this unbearable prison
Ga wäi tshäl tar thong wäi lo pang nä
Of cyclic existence as a beautiful park, I seek your blessings

LAB SUM PHAG PÄI NOR GYI DZÖ ZUNG TE
To hold the three trainings as the treasure of the aryas' wealth
THAR PÄI GYÄL TSHÄN DZIN PAR JIN GYI LOB
And, thereby, to uphold the victory banner of liberation.

Training the Mind in the Common Path of a Higher Capable Being

Developing Bodhichitta

Generating Compassion, the Foundation of the Mahayana Path

LC 89 NYAM THAG DRO WA DI KÜN DAG GI MA
Having considered how all these miserable beings have been my mothers
YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ
And have raised me with kindness again and again,
DUG PÄI BU LA TSE WÄI MA ZHIN DU
I seek your blessings to develop effortless compassion
CHÖ MIN NYING JE KYE WAR JIN GYI LOB
Like that of a loving mother for her precious child.

Meditate on Asanga's technique for generating bodhichitta, the Sevenfold Cause and Effect Meditation, as follows.

On the basis of immeasurable equanimity: (1) recognizing all sentient beings as having been your mother; (2) remembering their kindness; (3) wishing to repay their kindness; (4) generating love through the force of seeing them as pleasant; (5) generating great compassion; (6) developing the special brave attitude; (7) generating bodhichitta.

Generating Conventional Bodhichitta

Developing Equanimity Between Self and Others

LC 90 Dug ngäl thra mo tsam yang mi dö ching
There is no difference between myself and others:
De la nam yang chhog she me par ni
None of us wishes for even the slightest of sufferings
Dag dang zhän la khyä par yö min zhe
Or is ever content with the happiness we have.
Zhän de ga wa kye par jin gyi lob
Realizing this, I seek your blessings that I may generate joy for the happiness of others.

Exchanging Self and Others

Contemplating the Faults of Self-Cherishing

LC 91 Rang nyi che par dzin päi chong nä di
This chronic disease of cherishing myself
Mi dö dug ngäl kye päi gyur thong nä
Is the cause giving rise to my unsought suffering.
Le län dä la khön du zung jä te
Perceiving this, I seek your blessings to blame, begrudge,
Dag dzin dön chhen jom par jin gyi lob
And destroy the monstrous demon of selfishness.

Contemplating the Advantages of Cherishing Others

LC 92 Ma nam che zung de la gö päi lo
The mind that cherishes mothers and places them in bliss
Tha yä yön tän jung wäi gor thong nä
Is the gateway leading to infinite qualities.
Dro wa di dag dag gi drar lang kyang
Seeing this, I seek your blessings to cherish these transmigratory beings

Sog lä che par dzin par jin gyi lob
More than my life, even should they rise up as my enemies.

Exchanging Self-Cherishing for Cherishing Others

LC 93 Dor na ji pa rang dön kho na dang
In brief, infantile beings labor only for their own ends,
Thub wang zhän dön ba zhig dzä pa yi
While the able ones work solely for the welfare of others.
Kyön dang yön tän ye wa tog päi lö
With a mind understanding the distinction between the failings of one and the advantages of the other,
Dag zhän nyam je nü par jin gyi lob
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
Cherishing myself is the doorway to all loss,
Ma nam che dzin yön tän kün gyi zhi
While cherishing my mothers is the foundation of all qualities.
De chhir dag zhän je wäi näl jor la
Hence I seek your blessings to make my heart practice
Nyam len nying por je par jin gyi lob
The yoga of exchanging myself for others.

At this point, recite one of these three *lojong* prayers: "Eight Verses of Thought Transformation" (p. 78); "Thought Transformation Prayer of the Buddha's Previous Lives" (p. 80); or "Prayer to Become Like the Buddha in His Past Lives" (p. 82). When doing the *Lama Chöpa* as a daily practice, Lama Zopa Rinpoche advises to alternate these prayers.[21]

To continue with ***LC 95,*** turn to p. 85.

Eight Verses of Thought Transformation[22]

1. Dag ni sem chän tham chä la
   Determined to obtain the greatest possible benefit
   Yi zhin nor bu lä lhag päi
   From all sentient beings,
   Dön chhog drub päi sam pa yi
   Who are more precious than a wish-fulfilling jewel,
   Tag tu che par dzin par lab
   I shall hold them most dear at all times.

2. Gang du su dang drog päi tshe
   Wherever I am and whoever I am with,
   Dag nyi kün lä män ta zhing
   I shall always consider myself the lowest of all,
   Zhän la sam pa thag pa yi
   And from the depths of my heart
   Chhog tu che par dzin par lab
   Hold others dear and supreme.

3. Chö lam kün tu rang gyu la
   Vigilant, the moment a delusion appears in my mind,
   Tog ching nyön mong kye ma thag
   Endangering myself and others,
   Dag zhän ma rung je pä na
   I shall confront and avert it
   Tsän thab dong nä log par lab
   Without delay.

4. Rang zhin ngän päi sem chän ni
   Whenever I see beings who are wicked in nature
   Dig dug drag pö nön thong tshe
   And overwhelmed by violent negative actions and suffering,
   Rin chhen ter dang thrä pa zhin
   I shall hold such rare ones dear,
   Nye par ka wä che dzin lab
   As if I had found a precious treasure.

5. Dag la zhän gyi thrag dog gi
When, out of envy, others mistreat me
She kur la sog mi rig päi
With abuse, insults, or the like,
Gyong kha rang gi len pa dang
I shall accept defeat
Gyäl kha zhän la bül war lab
And offer the victory to others.

6. Gang la dag gi phän tag pam
When someone whom I have benefited
Re wa chhe wa gang zhig gi
And in whom I have great hopes
Shin tu mi rig nö je nang
Gives me terrible harm,
She nyen dam par ta war lab
I shall regard that person as my holy Guru.

7. Dor na ngö dang gyü pa yi
In short, both directly and indirectly,
Phän de ma nam kün la bül
Do I offer every happiness and benefit to all my mothers.
Ma yi nö dang dug ngäl kün
I shall secretly take upon myself
Sang wä dag la len par lab
All their harmful actions and suffering.

8. De dag kün kyang chhö gyä kyi
Undefiled by the stains of the superstitions
Tog päi dri mä ma bag shing
Of the eight worldly concerns,
Chhö kün gyu mar she päi lö
By perceiving all phenomena as illusory,
Zhen me chhing wa lä dröl lab
I shall be released from the bondage of attachment.

To continue with ***LC 95***, turn to p. 85.

Thought Transformation Prayer of the Buddha's Previous Lives (from Chöd)

PHEM DAG GI TÖN PA SANG GYÄ CHOM DÄN DÄ
PHAIM **When Teacher Buddha Bhagavan**
NYING TOB CHÄN GYI LAM GYI NÄ KAB SU
Was Prince Liberating All[23] on the path of the courageous ones,
GYÄL BU THAM CHÄ DRÖL DU GYUR PA NA
He gave away his son, daughter, and his kingdom.
BU DANG BU MO GYÄL SI JIN PAR TAR
In the same way, may I be able to renounce, without any sense of loss,
SHIN TU PHANG PÄI KHOR DANG LONG CHÖ NAM
My family, friends, and possessions,
PHANG PA ME PAR YONG SU TONG NÜ SHOG
Which are so dear to me.

GYÄL PO NYING TOB CHHEN POR GYUR PA NA
When he was King Great Courage,[24]
TAG MO RANG GI SHA YI SÖ PA TAR
He fed the tigress with his own flesh.
SHIN TU CHÄ PÄI GYU LÜ PHUNG PO DI
In the same way, may I be able to joyfully give this cherished illusory body
SHA ZÄI TSHOG LA GA WÄ JIN NÜ SHOG
To the hosts of pishacha.

GYÄL BU JAM PÄI TOB SU GYUR PA NA
When he was Prince Might of Love,[25]
NÖ JIN RANG GI THRAG GI SÖ PA TAR
He fed the yakshas with his own blood.
CHÖ PAR KA WÄI NYING THRAG DRÖN MO DI
In the same way, may I be able to give with compassion
THRAG THUNG DAG LA TSE WÄ JIN NÜ SHOG
The warm blood of my heart, so difficult to cut, to the blood-drinkers.

Tshong pön khye u chu beb gyur pa na
When he was Young Water Carrier,[26] the son of a merchant,
De sheg tshän jö nya nam drang pa tar
He liberated fish by reciting the Tathagata's holy name.
Chhö kyi phong päi kye wo tha dag la
In the same way, may I be able to practice giving the holy Dharma
Dam pa chhö kyi jin pa tong nü shog
To the infinite beings destitute of Dharma.

Gyäl bu ge dön chhen por gyur pa na
When he was Prince Great Meaningful Virtue,[27]
Ngän dön log drub thug je zö pa tar
He was able to bear ingratitude with compassion.
Khor gyi log drub shi ngän trug pa la
In the same way, may I cherish with great compassion
Nying je chhen pö lhag par tse war shog
Those around me who disturb me with their ungratefulness and bad dispositions.

Jang chhub sem pa tre ur gyur pa na
When he was the bodhisattva-monkey,
Dig chän thrön päi nä nä dren pa tar
He rescued the evil man from the well.
Ngän pa dag la phän dag mi zhum kyang
In the same way, may I benefit evil beings without discouragement,
Zang län mi dö nying je dren par shog
And compassionately guide them without expecting favors in return.

Kye ma pha mar ma gyur gang yang me
Alas, there is no one who has not been my mother and father.
Khor wäi nä na de wa kä chig me
Nor is there a moment of happiness in the realms of samsara.

De chhir nang si lha dre thog drang wäi
Therefore, may I be able to lead all my mothers,
Ma gyur khor wäi nä nä dren nü shog
Including the gods and demons who appear and exist, from the realms of samsara.

To continue with ***LC 95***, turn to p. 85.

Prayer to Become Like the Buddha in His Past Lives

Dza böi bu mo nyi du thrung päi tshe
When you were born as Maitra's Daughter,[28]
Dro kün dug ngäl gyü teng zhe pa zhin
You took upon your mindstream the suffering of all transmigratory beings.
Sem chän kün gyi dug ngäl ma lü pa
Likewise, may all sentient beings' suffering without exception
Che dzin dag gi teng du min gyur chig
Ripen upon my self-cherishing.

Nyäl wäi gyä du thrung tshe dro kün gyi
When you were born in the vast depths of hell,
Ngän song kye go chö päi thug kye tar
You generated the mind that cuts off the door to rebirth in the lower realms.
Dro wäi dig dang dug ngäl ma lü pa
Likewise, may all negative karma and sufferings of transmigratory beings without exception
Dag la min nä ngän song tong gyur chig
Ripen upon me and then may the lower realms become empty.

Drang song zö pa ma wäi nam thar tar
Just like in your life story as the rishi Expressing Patience,[29]
Dag la mi nyän jö ching tshön deb kyang
Even though others say unpleasant words to me and strike me with weapons,

Bu dug shi wäi ma zhin lhag par du
Like a mother whose only son has died,
De la tse wä phän dog nü par shog
May I especially come to cherish and benefit them.

Jang sem da wä dig chän sin pöi tshog
As the bodhisattva Chandra,[30] you subdued
Dam päi chö kyi dül war dzä pa zhin
The multitudes of wicked rakshas with the holy Dharma.
Lün mong dig chän dro wa ma lü pa
Likewise, may I be able to subdue, by myself alone,
Dag nyi chig bü dül war nü gyur chig
All foolish, evil transmigratory beings without exception.

Gyäl bu sö nam tob kyi lü kyi shä
As Prince Meritorious Power,[31] you satisfied
Drang me dro wa tshim par dzä pa tar
Countless transmigratory beings with the flesh of your body.
Dag gi lü kyang nam pa thäm chä du
Likewise, may my body, in every possible way,
Dro wa kün gyi nye tshor gyur war shog
Also become a means of living for all transmigratory beings.

Sem pa chhen po rü bäl tso wo rung
As Great Being,[32] you transformed yourself into the chief of turtles
Gyur tshe tshong pa tsho lä dräl wa tar
And saved the merchants from the ocean.
Dro wa ma lü khor wäi tsho chhen lä
Likewise, may I become a bridge freeing all transmigratory beings
Dröl wäi zam teg nyi du dag gyur shog
Without exception from the great ocean of cyclic existence.

Ri bong tso wor thrung tshe thab khä kyi
When you were born as the chief of rabbits,
Drang me dro wa min par dzä pa tar
You skillfully ripened countless transmigratory beings.

Dag nyi thong thö drän reg ma lü pa
Likewise, may all who see, hear, remember, and touch me,
Thäm chä min dröl lam la gö gyur chig
Without exception, be placed on the ripening and liberated paths.

Gön me nyig dü dro nam dräl wäi chir
As Ocean Atoms,[33] you made five hundred prayers to liberate
Gya tshöi dül gyi mön lam nga gya dag
The transmigratory beings who in degenerate times lack a savior.
Ji tar dzä pa de zhin dag gi kyang
Just as you did, likewise may I too
Mön lam ma lü yong su dzog par shog
Fully complete all prayers without exception.

De wa chän gyi zhing chhog drub päi chir
As the wheel-turning king Rim of Spokes,[34]
Khor lo gyur gyäl tsib kyi mu khyü kyi
In order to accomplish the supreme field of Sukhavati,
Dzog min jang sum chö pa chi dzä pa
You performed the three conducts for completing, ripening, and purifying.
De zhin dag gi chö pang dzog par shog
Likewise, may I too bring those conducts to completion.

Mi phäm gön dang jam päl pa wo dang
May I too train in the conduct of
Kün tu zang dang nam khäi nying po sog
The powerful sons of the victorious ones,
Thu chhen gyäl sä näm kyi chö pa yi
Savior Maitreya[35] and Hero Manjushri,
Je su dag kyang lob pa nyi gyur chig
Samantabhadra, Akashagarbha, and so forth.

Continue with ***LC 95*** on the next page.

Tonglen: Meditation on Taking and Giving

Chant or recite ***LC 95*** slowly. Lama Zopa Rinpoche advises to 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
And thus, perfect, pure, compassionate Guru,
Ma gyur dro wäi dig drib dug ngäl kün
I seek your blessings that all negative karmas, obscurations, and sufferings of mother transmigratory beings
Ma lü da ta dag la min pa dang
May without exception ripen upon me right now,
Dag gi de ge zhän la tang wa yi
And that by giving my happiness and virtue to others
Dro kün de dang dän par jin gyi lob *(3x)*
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
Even if the environment and beings are filled with the fruits of negative karma,
Mi dö dug ngäl chhar tar bab gyur kyang
And unwished for sufferings pour down like rain,
Lä ngän drä bu zä päi gyur thong nä
I seek your blessings to take these miserable conditions as a path
Kyen ngän lam du long par jin gyi lob
By seeing them as causes to exhaust the results of my negative karma.

LC 97 Dor na zang ngän nang wa chi shar yang
In short, no matter what appearances arise, be they good or bad,

CHHÖ KÜN NYING PO TOB NGÄI NYAM LEN GYI
I seek your blessings to transform them into a path increasing the two bodhichittas
JANG CHHUB SEM NYI PHEL WÄI LAM GYUR TE
Through the practice of the five powers – the quintessence of the entire Dharma –
YI DE BA ZHIG GOM PAR JIN GYI LOB
And thus to cultivate only mental happiness.

LC 98 JOR WA ZHI DANG DÄN PÄI THAB KHÄ KYI
I seek your blessings that I may relate everything I meet to meditation
THRÄL LA GANG THUG GOM LA JOR WA DANG
Through skillful means possessing the four practices,
LO JONG DAM TSHIG LAB JÄI NYAM LEN GYI
And that I may make this life of freedoms and richnesses greatly meaningful
DÄL JOR DÖN CHHEN JE PAR JIN GYI LOB
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
In order to rescue all transmigratory beings from the vast seas of existence,
JAM DANG NYING JE LHAG PÄI SAM PA YI
I seek your blessings to train only in bodhichitta,
DRO NAM SI TSHO CHHE LÄ DRÖL WÄI CHHIR
Through love, compassion, and the special attitude
JANG CHHUB SEM NYI JONG PAR JIN GYI LOB
Conjoined with the technique of mounting "taking and giving" upon the breath.

LC 100 Dü sum gyäl wa kün gyi drö chig lam
I seek your blessings that I may eagerly endeavor
Nam dag gyäl sä dom pä gyü dam shing
To put into practice the three Mahayana moral codes,
Theg chhog tshül thrim sum gyi nyam len la
And to restrain my mindstream with the pure vows of the conquerors' sons,
Tsön pa lhur len je par jin gyi lob
The single path journeyed by all conquerors of the three times.

When performing the *Tsog Offering*, if the leftover tsog was not already offered, it can be offered here (turn to p. 116). Otherwise, continue with verse ***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
I seek your blessings to complete the perfection of generosity
Sem chän rang rang dö päi ngö gyur te
Through the guideline teaching of increasing the mind that gives without attachment;
Chhag me tong sem pel wäi män ngag gi
Namely, transforming my body, wealth, and merits of virtue of the three times
Jin päi phar chhin dzog par jin gyi lob
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
I seek your blessings to complete the perfection of morality
Chä tsham sog gi chhir yang mi tong zhing
By not transgressing the bounds of
Ge chhö dü dang sem chän dön drub päi
The pratimoksha, bodhisattva, and tantric vows even at the cost of my life,
Tshül thrim phar chhin dzog par jin gyi lob
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
Should even all the beings of the three realms without exception
She zhing tshang dru dig shing sog chö kyang
Become angry at me, humiliate, criticize, threaten, or even kill me,
Mi thrug nö län phän pa drub je päi
I seek your blessings not to be agitated, but to complete the perfection of patience
Zö päi phar chhin dzog par jin gyi lob
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
Even if I must remain for an ocean of eons in the fiery hells of Avici
Me nang käl pa gya tshor nä gö kyang
For the sake of even just one sentient being,

Nying je mi kyo jang chhub chhog tsön päi
I seek your blessings to complete the perfection of joyous effort,
Tsön drü phar chhin dzog par jin gyi lob
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
Having abandoned the faults of sinking, excitement, and distraction,
Chhö kün den pä tong päi nä lug la
I seek your blessings to complete the perfection of firm contemplation
Tse chig nyam par jog päi ting dzin gyi
Through the samadhi of single-pointed placement
Sam tän phar chhin dzog par jin gyi lob
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
I seek your blessings to complete the perfection of wisdom
Drang päi shin jang de chhen dang drel wa
Through the space-like yoga of single-minded placement upon ultimate truth
Dön dam nyam zhag nam khäi näl jor gyi
Conjoined with the pliancy and great bliss induced
She rab phar chhin dzog par jin gyi lob
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
I seek your blessings to perfect the samadhi on illusion
Dang päi tsho nang da zug ji zhin du
By realizing how outer and inner phenomena
Nang yang den par me päi tshül tog nä
Lack true existence but still appear –
Gyu mäi ting dzin dzog par jin gyi lob
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
Samsara and nirvana lack even an atom of inherent existence
Gyu drä ten drel lu wa me pa nyi
And cause and effect and dependent arising are unbetraying.
Phän tshün gäl me drog su chhar wa yi
I seek your blessings to discern the meaning of Nagarjuna's thought –
Lu drub gong dön tog par jin gyi lob
That these two are mutually complementary and not contradictory.

Training the Mind in the Uncommon Path of the Vajrayana

Preparing Oneself for the Tantric Path, and Keeping the Tantric Vows and Commitments Purely

LC 109 De nä dor je dzin päi de pön gyi
Then, crossing the depths of the ocean of tantra
Drin lä gyü de gya tshöi jing gäl te
Through the kindness of my captain Vajradhara,

Ngö drub tsa wa dam tshig dom pa nam
I seek your blessings that I may hold my vows and commitments,
Sog lä che par dzin par jin gyi lob
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
I seek your blessings that whatever appears may arise as the deity,
Gyur wäi rim pa dang pöi näl jor gyi
Having cleansed all stains of ordinary appearance and grasping
Tha mäl nang zhen dri ma kün jang te
With the first stage yoga of transforming birth,
Gang nang lha kur chhar war jin gyi lob
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
I seek your blessings to actualize in this life the path uniting
Gön khyö zhab sen kö pa lä jung wa
Clear light and the illusory body, which arises
Ö säl gyu lü zung du jug päi lam
From placing your feet, my savior, on the eight petals of my heart
Tshe dir ngön du gyur war jin gyi lob
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
If my time of death comes before I have completed the points of the path

Tsän thab tshang gya la mäi pho wa ni
I seek your blessings that I may be led to a pure land
Tob nga yang dag jar wäi dam ngag gi
Through the instructions for correctly applying the five powers
Dag päi zhing du drö par jin gyi lob
Or the Guru's transference of consciousness, the forceful means to enlightenment.

Praying to be Guided by the Guru and Absorbing the Merit Field

Praying to be Guided by the Guru in All Future Lives

LC 113 Dor na kye zhing kye wa tham chä du
In short, I seek your blessings, my savior, to be guided
Gön po khyö kyi dräl me je zung nä
By you from birth inseparably throughout all my lives,
Ku sung thug kyi sang wa kün dzin päi
And thus to become your main disciple,
Sä kyi thu wor gyur war jin gyi lob
Holding every secret of your holy body, speech, and mind.

LC 114 Gön khyö gang du ngön par sang gyä päi
Savior, please grant that all be auspicious for me
Khor gyi thog ma nyi du dag gyur te
To be foremost among your very first circle of disciples wherever you manifest buddhahood,
Nä kab thar thug gö dö ma lü pa
So that all my temporal and ultimate wishes, without exception,
Bä me lhün gyi drub päi tra shi tsöl
May be effortlessly and spontaneously fulfilled.

Dissolution according to *Lama Chöpa*: Visualize that your gurus absorb into the root guru, the lineage gurus of the vast and profound practices into Maitreya and Manjushri, and those of the experiential lineage into Vajradhara, so that finally there are five gurus. Maitreya absorbs into the right arm of Lama Losang Thubwang Dorje Chang, Manjushri into the left, Vajradhara into the crown, the root guru into the heart. The merit field dissolves from below into Lama Losang Thubwang Dorje Chang who descends to your crown. Then visualize nectars descending, and make requests to him.[36]

For instructions on the dissolution of the merit field according to *Jorchö* and some additional prayers, turn to p. 130.

For ***LC 115***, turn to p. 95.

Requesting Prayer Planting a Stake (from Jorchö)

Ku zhii dag nyi la ma lhag päi lha
To the essence of the four kayas, Guru supreme deity,
Thub wang dor je chhang la söl wa deb
Thubwang Dorje Chang, I make requests.

Drib dräl chhö küi dag nyi lhag päi lha
To the essence of the dharmakaya free from obscurations, supreme deity,
Thub wang dor je chhang la söl wa deb
Thubwang Dorje Chang, I make requests.

De chhen long küi dag nyi lhag päi lha
To the essence of the great bliss sambhogakaya, supreme deity,
Thub wang dor je chhang la söl wa deb
Thubwang Dorje Chang, I make requests.

Na tshog trül küi dag nyi lhag päi lha
To the essence of the multitude of nirmanakayas, supreme deity,

THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

LA MA KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all gurus, Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

YI DAM KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all yidams, Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

SANG GYÄ KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all buddhas, Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

DAM CHHÖ KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all holy Dharma, Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

GE DÜN KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all sangha, Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

KHA DRO KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all dakas and dakinis, Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

CHHÖ KYONG KÜN DÜ LA MA LHAG PÄI LHA
To the embodiment of all Dharma protectors,
Guru supreme deity,
THUB WANG DOR JE CHHANG LA SÖL WA DEB
Thubwang Dorje Chang, I make requests.

Kyab nä kün dü la ma lhag päi lha
To the embodiment of all objects of refuge, Guru supreme deity,
Thub wang dor je chhang la söl wa deb
Thubwang Dorje Chang, I make requests.

Then, focusing on Lama Thubwang on your crown, recite the holy name mantra as many times as you can:

La ma gyäl wa sha kya thub pa la chhag tshäl lo / chhö do kyab su chhi o
To Guru Conqueror Shakyamuni, I prostrate, make offerings, and go for refuge.

OM MUNE MUNE MAHA MUNEYE SVAHA

Absorbing the Merit Field to Receive Blessings

LC 115 De tar söl wa tab pä la ma chhog
Having thus been entreated, supreme Guru, please grant this request:
Jin gyi lab chhir gye zhin chi wor jön
So that you may bless me, happily come to the crown of my head
Lar yang nying gäi pä mäi zeu dru la
And once again set your radiant feet
Zhab sen ö chhag tän par zhug su söl
Firmly at the corolla of my heart lotus.

Absorption according to *Lama Chöpa*: Make fervent and strong prayers to the Guru to be inseparable from you; the Guru consents to your request and absorbs into you. Think that he will remain at your heart until your achievement of full enlightenment, blessing your heart.[37]

For ***LC 116***, turn to p. 97.

Mantra of Maitreya Buddha's Promise[38]

NAMO RATNA TRAYAYA / NAMO BHAGAVATE SHAKYAMUNIYE TATHAGATAYA / ARHATE SAMYAK SAM BUDDHAYA / TADYATHA / OM AJITE AJITE / APARAJITE / AJITAN CHAYA HARA HARA MAITRI / AVALOKITE / KARA KARA / MAHA SAMAYA SIDDHI / BHARA BHARA / MAHA BODHI MANDA VIJA / SMARA SMARA / ATMAKAM SAMAYA / BODHI BODHI MAHA BODHI SVAHA

Heart Mantra

OM MOHI MOHI MAHA MOHI SVAHA

Close Heart Mantra

OM MUNI MUNI SMARA SVAHA

Recite the above mantras together as a group three or seven times.

The Conclusion

Dedication of Merits

Lama Zopa Rinpoche sometimes 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
Whatever white virtues were thus created,
we dedicate as causes
Dü sum de sheg sä chä tham chä kyi
Enabling us to uphold the holy Dharma of scripture
and realization,
Dzä pa mön lam ma lü drub pa dang
And to fulfill without exception the prayers and deeds
Lung tog dam chhö dzin päi gyu ru ngo
Of all the tathagatas and bodhisattvas
of the three times.

Lama Zopa Rinpoche sometimes elaborates the first two lines of ***LC 117*** with a more extensive dedication such as the following:

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, 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
By the force of this merit, may we never be parted
Theg chog khor lo zhi dang mi dräl zhing
In all our lives from Mahayana's four wheels,
Nge jung jang sem yang dag ta wa dang
And may we reach the end of our journey along the paths
Rim nyi lam gyi drö pa thar chhin shog
Of renunciation, bodhichitta, pure view, and the two stages.

Verses of Auspiciousness

LC 118 Si zhii nam kar ji nye ge tshän gyi
Through the quality of whatever white virtues there are in samsara and nirvana,
Deng dir mi shi gü pa kün dräl te
May all be auspicious for us to be free, here and now, from all misfortune and loss
Nä kab thar thug ge leg nam khäi dzö
And thus to enjoy a glorious and perfect celestial treasure
Phün tshog päl la röl päi tra shi shog
Of temporal and ultimate virtue and goodness.

LC 119 Kün khyen lo zang drag päi chhö kyi der
May all be auspicious for the Buddha's teachings to remain long
Lab sum nam dag tse chig drub la tsön
Through your centers of Dharma, omniscient Losang Dragpa,
Näl jor rab jung tshog kyi yong gang wä
Being filled with hosts of renunciates, yogis, and yoginis
Thub tän yün du nä päi tra shi shog
Striving single-pointedly to master the three pure trainings.

LC 120 Zhön nüi dü nä la ma lha chhog la
Having received your blessings, Losang Dragpa,
Söl wa tab pä lo zang drag pa yi
Who from the time of youth made requests to the supreme Guru-Deity,
Jin lab zhug nä zhän dön lhün gyi drub
May there be the auspiciousness of Losang Vajradhara
Lo zang dor je chhang gi tra shi shog
Who spontaneously accomplishes the purpose of others.

LC 121 Dö güi jor wa yar kyi tsho tar phel
May all our desired endowments swell like a lake in the summer rains,
Kyön me rig kyi däl dro gyün chhä me
May we have an unbroken continuity of rebirths with freedom in faultless families,
Nyin tshän lo zang dam päi chhö kyi da
May we pass our days and nights with the holy Dharma of Losang Dragpa,
Phün tshog päl la röl päi tra shi shog
And may we delight in the glories of perfection.

LC 122 Dag sog nam kyi deng nä jang chhub bar
By the collection of whatever virtues I and others have done
Gyi dang gyi gyur ge wa chi sag pa
And shall do from now until enlightenment,
Zhing dir je tsün dam päi zug kyi ku
May all be auspicious, holy, perfect, pure one,
Gyur me dor je tar tän tra shi shog
For your body of form to remain in this land, immutable like a vajra.

Dedication for the End of All Guru Yoga Practices

Due to all the merits of the three times collected by me, the number-less 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, and volunteers in the FPMT organization, and all 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.

Conclude this practice with various dedication prayers as desired and as time allows.

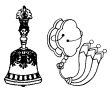
Lama Chöpa Tsog Offering

Blessing the Offerings

For the "Abbreviated Blessing," which can be used to bless the tsog offering, turn to p. 134. For the "Extensive Blessing, turn to p. 135.

LC 55 OM AH HUM *(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

E MA HO **In the grand play of transcendental wisdom,**

ZHING KHAM THAM CHÄ DOR JEI ZHING

All realms are vajra fields,

NÄ NAM DOR JEI PHO DRANG CHHE

And all abodes majestic vajra palaces.

KÜN ZANG CHHÖ TRIN GYA TSHO BAR

Oceans of clouds of Samantabhadra offerings blaze forth.

LC 57 Long chö dö güi päl dang dän
Objects are endowed with every glory,
Chü nam pa wo pa mo ngö
All beings are actual dakas and dakinis,
Ma dag thrül päi ming yang me
There is not even the word "impurity" or "mistaken";
Dag pa rab jam ba zhig go
All is infinitely pure.

LC 58 hum Trö kün nyer zhi chhö küi ngang
hum **Within the dharmakaya, where all mental fabrications are stilled,**
Lung me yo zhing bar wäi teng
Above a turbulent wind and blazing fire,
Mi göi gye pu sum gyi khar
Are three hearthstones of human heads.
ah Tshän dän thö pa ka pa lar
ah **Within a proper human skullcup,**
om Dzä nam so sor bar war gyur
om **Each substance brilliantly shines.**
De dag teng nä om ah hum
Above them are om ah hum**.**

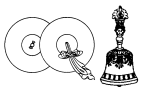
LC 59 Kha dog zi ji so sor bar
Each sparkles with brilliant color.
Lung yö me bar dzä nam zhu
Wind moves, fire blazes, the substances melt and boil.
Khöl wä lang pa chher yö pä
Vapor swirls up strongly,
Yi ge sum lä ö zer tshog
Causing hosts of light rays to emanate from the three syllables

LC 60 CHHOG CHUR THRÖ PÄ DOR JE SUM
Into the ten directions, drawing back the three vajras
DÜ TSIR CHÄ NAM CHÄN DRANG NÄ
And nectar, which absorb into the respective syllables.
SO SOR YI GE SUM THIM PÄ
They melt into nectar and blend with the essences.
DÜ TSIR ZHU NÄ CHÜ DANG DRE
Purified, transformed, and increased,
JANG TOG BAR JÄ E MA HO
E MA HO**, it becomes an ocean**
DÖ GÜI PÄL BAR GYA TSHOR GYUR
Gleaming with the glory of everything desired.

OM AH HUM *(3x)*

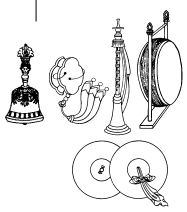
Invocation

LC 61 THUG JEI DAG NYI TSA GYÜ LA MA DANG
Root and lineage gurus in the nature of compassion,
YI DAM LHA TSHOG KYAB NÄ KÖN CHHOG SUM
Yidams, hosts of deities, the objects of refuge,
the Three Rare Sublime Ones,
PA WO KHA DRO CHHÖ KYONG SUNG MÄI TSHOG
Heroes, dakinis, hosts of Dharma protectors
and guardians:



CHÄN DREN CHHÖ PÄI NÄ DIR SHEG SU SÖL
I request you to come to this offering site.

LC 62 CHHI NANG SANG WÄI CHHÖ TRIN GYA TSHÖI Ü
Amidst an ocean of clouds of outer, inner,
and secret offerings,
RIN CHHEN LÄ DRUB DZE PÄI DÄN THRI LA
On a beautiful throne made of precious gems,



ZHAB SEN Ö CHHAG TÄN PAR ZHUG NÄ KYANG
Firmly place your radiant feet,
DRUB CHHOG DAG LA DÖ GÜI NGÖ DRUB TSÖL
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 AH HUM. When chanting quickly, as is often the case for the second and third repetitions, play the bell with the third line and the last line.

LC 63 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO **Blessed by samadhi, mantra, and mudra,**
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This tsog offering of an ocean of uncontaminated nectar
TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL
We offer to please you hosts of root and lineage gurus.

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Content by enjoying an abundance of everything desirable,
E MA HO JIN LAB CHHAR CHHEN WAB TU SÖL
E MA HO **Please let fall a great rain of blessings.**

*Additional Offering Verse to Vajrayogini or Heruka**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO **Blessed by samadhi, mantra, and mudra,**
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This tsog offering of an ocean of uncontaminated nectar
NÄL JOR WANG MÖI [*KHOR LO DAM PA] LHA TSHOG NYE CHHIR BÜL
We offer to please you hosts of powerful yogini [*Heruka] deities.

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Content by enjoying an abundance of everything desirable,

E MA HO KHA CHÖ NGÖ DRUB TSÄL DU SÖL
E MA HO **Please bestow the attainments of celestial enjoyment.**

LC 64 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO **Blessed by samadhi, mantra, and mudra,**
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This tsog offering of an ocean of uncontaminated nectar
YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL
We offer to please you yidams, hosts of deities, and your retinues.

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Content by enjoying an abundance of everything desirable,
E MA HO NGÖ DRUB CHHAR CHHEN WAB TU SÖL
E MA HO **Please let fall a great rain of attainments.**

LC 65 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO **Blessed by samadhi, mantra, and mudra,**
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This tsog offering of an ocean of uncontaminated nectar
KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL
We offer to please you hosts of precious Rare Sublime Ones.

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Content by enjoying an abundance of everything desirable,
E MA HO DAM CHHÖ CHHAR CHHEN WAB TU SÖL
E MA HO **Please let fall a great rain of holy Dharma.**

LC 66 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO **Blessed by samadhi, mantra, and mudra,**
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This tsog offering of an ocean of uncontaminated nectar
KHA DRO CHHÖ KYONG TSHOG NAM NYE CHIR BÜL
We offer to please you hosts of dakinis and Dharma protectors.

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Content by enjoying an abundance of everything desirable,
E MA HO THRIN LÄ CHHAR CHHEN WAB TU SÖL
E MA HO **Please let fall a great rain of enlightened activities.**

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

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Content by enjoying an abundance of everything desirable,
E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG
E MA HO **Please pacify the suffering of deceptive appearances.**

Turn back to p. 104 and recite ***LC 63-67*** at least two more times.

When there is time, offer the outer and inner offerings and recite the "Praise in Eight Lines" as follows. Otherwise, continue with ***LC 68*** on p. 109.

Outer and Inner Offerings

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

OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIVARA OM AH HUM

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 HUM HUM PHAT.

OM CHOM DÄN PA WÖI WANG CHHUG LA CHHAG TSHÄL HUM HUM PHAT
OM **I prostrate to the bhagavan, lord of the brave ones** HUM HUM PHAT

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** HUM HUM PHAT

OM RÄL PÄI CHÖ PÄN MI ZÄ PA DANG DÄN HUM HUM PHAT
OM **To you who have an inexhaustible crowning top-knot** HUM HUM PHAT

OM CHHE WA NAM PAR TSIG PA JIG PÄI ZHÄL HUM HUM PHAT
OM **To you with bared fangs and a wrathful face** HUM HUM PHAT

OM TONG THRAG CHHAG NI BAR WÄI Ö ZER CHÄN HUM HUM PHAT
OM **To you whose thousand arms blaze with light** HUM HUM PHAT

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** HUM HUM PHAT

OM TAG GI PAG PÄI NA ZA DZIN PA CHÄN HUM HUM PHAT
OM **To you who wears a tigerskin cloth** HUM HUM PHAT

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** HUM HUM PHAT

OM CHOM DÄN DÄ MA DOR JE PHAG MO LA CHHAG TSHÄL HUM HUM PHAT
OM **I prostrate to the bhagavati, Vajra Varahi** HUM HUM PHAT

OM PHAG MA RIG MÄI WANG CHHUG KHAM SUM GYI MI TUB HUM HUM PHAT
OM **To the queen of the female arya practitioners, invincible in the three realms** HUM HUM PHAT

OM JUNG PÖI JIG PA THAM CHÄ DOR JE CHHEN PÖ JOM HUM HUM PHAT
OM **To you who destroys all fears of evil spirits with your great diamond-like means** HUM HUM PHAT

OM DOR JEI DÄN ZHUG ZHÄN GYI MI THUB WANG JE CHÄN HUM HUM PHAT
OM **To you whose eyes empower those who sit upon the diamond throne not to be conquered by anyone** HUM HUM PHAT

OM TUM MO THRO MÖI ZUG KYI TSHANG PA KEM PAR DZÄ HUM HUM PHAT
OM **To you whose wrathful body of inner fire can desiccate Brahma** HUM HUM PHAT

OM DÜ NAM TRAG CHING KEM PÄ ZHÄN GYI CHHOG LÄ GYÄL HUM HUM PHAT
OM **To you who terrify and dry up all demons and thus can vanquish all other forces** HUM HUM PHAT

OM MUG JE RENG JE MONG JE KÜN LÄ NAM PAR GYÄL HUM HUM PHAT
OM **To you who triumph over all that can make one ill-tempered, excited, or stupefied** HUM HUM PHAT

OM DOR JE PHAG MO JOR CHHEN DÖ WANG MA LA DÜ HUM HUM PHAT
OM **I bow to Vajravarahi, the great yogini, lady with power over desire** HUM HUM PHAT

Offering the Tsog to the Ritual Master

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

AH LA LA HO

The Ritual Master's Reply

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

AH HO MAHA 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 the "Praises to the Twenty-One Taras" or the *Heart Sutra*, can also be recited here.

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

Song of the Spring Queen

LC 70 HUM De zhin sheg pa tham chä dang
HUM **All you tathagatas,**
Pa wo dang ni näl jor ma
Heroes and yoginis,
Kha dro dang ni kha dro ma
Dakas and dakinis,
Kün la dag ni söl wa deb
We make requests to you all.
De wa chhog la gye päi he ru ka
Heruka who enjoys supreme bliss,
De wä rab nyö ma la nyen jä nä
Approach the bliss-intoxicated lady,
Chho ga zhin du long chö pa yi ni
And through enjoyment, according to the rite,
Lhän kye de wäi jor wa la zhug so
Enter into the union of innate bliss.

A LA LA / LA LA HO / A I AH / A RA LI HO

Dri me kha dröi tshog nam kyi
Host of immaculate dakinis

Tse wä zig la lä kün dzö
Look upon us with love, and grant all attainments.

LC 71 HUM De zhin sheg pa tham chä dang
HUM **All you tathagatas,**
Pa wo dang ni näl jor ma
Heroes and yoginis,
Kha dro dang ni kha dro ma
Dakas and dakinis,
Kün la dag ni söl wa deb
We make requests to you all.
De wa chhen pö yi ni rab kyö pä
As the mind is strongly moved by great bliss,
Lü ni kün tu yo wäi gar gyi ni
The body sways in dance,
Chhag gyäi pä mar röl päi de wa chhe
May the bliss enjoying the mudra's lotus
Näl jor ma tshog nam la chhö par dzö
Be offered to the hosts of yoginis.

A LA LA / LA LA HO / A I AH / A RA LI HO

Dri me kha dröi tshog nam kyi
Host of immaculate dakinis
Tse wä zig la lä kün dzö
Look upon us with love, and grant all attainments.

LC 72 HUM De zhin sheg pa tham chä dang
HUM **All you tathagatas,**
Pa wo dang ni näl jor ma
Heroes and yoginis,
Kha dro dang ni kha dro ma
Dakas and dakinis,
Kün la dag ni söl wa deb
We make requests to you all.
Yi wong zhi wäi nyam kyi gar dzä ma
Lady dancing with pleasing peaceful grace,
Rab gye gön po khyö dang kha dröi tshog
Most joyful lord and dakini host,

Dag gi dün du zhug te jin lob la
Abide before me and bless me,
Lhän kye de chhen dag la tsäl du söl
Bestow innate great bliss upon me.

A la la / la la ho / a i ah / a ra li ho

Dri me kha dröi tshog nam kyi
Host of immaculate dakinis
Tse wä zig la lä kün dzö
Look upon us with love, and grant all attainments.

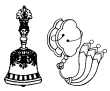
LC 73 hum De zhin sheg pa tham chä dang
hum **All you tathagatas,**
Pa wo dang ni näl jor ma
Heroes and yoginis,
Kha dro dang ni kha dro ma
Dakas and dakinis,
Kün la dag ni söl wa deb
We make requests to you all.
De chhen thar päi tshän nyi dän pa khyö
You possessing liberating great bliss,
De chhen pang päi ka thub du ma yi
Do not pursue liberation in one lifetime
Tshe chig dröl war mi zhe de chhen yang
Through various ascetic practices that deny great bliss,
Chhu kye chhog gi ü na nä pa yin
Great bliss abides within the supreme lotus.

A la la / la la ho / a i ah / a ra li ho

Dri me kha dröi tshog nam kyi
Host of immaculate dakinis
Tse wä zig la lä kün dzö
Look upon us with love, and grant all attainments.

LC 74 HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM **All you tathagatas,**
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make requests to you all.
DAM GYI Ü SU KYE PÄI PÄ MA ZHIN
Supreme yogini, by the bliss of your lotus,
CHHAG LÄ KYE KYANG CHHAG PÄ KYÖN MA GÖ
Which, like a lotus born in mud,
NÄL JOR MA CHHOG PÄ MÄI DE WA YI
Is desire-born but unstained by its faults;
SI PÄI CHHING WA NYUR DU DRÖL WAR DZÖ
Quickly free me from samsara's bonds.

A LA LA / LA LA HO / A I AH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis

TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

LC 75 HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM **All you tathagatas,**
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make requests to you all.
DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ
Just as bees drink wholeheartedly
BUNG WÄI TSHOG KYI KÜN NÄ THUNG WA TAR
The honey-essence from the source,

TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI
May I be satisfied by the taste of the essence
CHÜ CHING PA YI RO YI TSHIM PAR DZÖ
Held by the blooming lotus of six qualities.

A LA LA / LA LA HO / A I AH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis
TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

Following the tradition of His Holiness Serkong Tsenshab Rinpoche, Lama Zopa Rinpoche sometimes inserts these two dedication verses. When omitting these verses, either continue with "Blessing and Offering the Leftover Tsog" on p. 116, or turn to the "Lam Rim Prayer" (***LC 84***) on p. 70.

HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM **All you tathagatas,**
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make requests to you all.
JANG CHHUB SEM CHHOG RIN PO CHHE
May the precious supreme bodhichitta
MA KYE PA NAM KYE GYUR CHIG
Not yet born arise.
KYE PA NYAM PA ME PA YI
May that arisen not decline,
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

A LA LA / LA LA HO / A I AH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis
TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM **All you tathagatas,**
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make requests to you all.
PÄL DÄN LA MÄI NAM PAR THAR PA LA
May we not give rise to heresy for even a second
KÄ CHIG TSAM YANG LOG TA MI KYE ZHING
In regard to the actions of the glorious Guru.
CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
May we see whatever actions are done as pure.
LA MÄI JIN LAB SEM LA JUG PAR SHOG
With this devotion, may we receive the Guru's blessings in our hearts.

A LA LA / LA LA HO / A I AH / A RA LI HO

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis
TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

Blessing and Offering the Leftover Tsog

The leftover tsog can either be offered at this point or after verse ***LC 100*** (p. 87). When the leftover tsog is not offered here, continue with the "Lam Rim Prayer" (***LC 84***) on p. 70.

Offer the leftover tsog while standing at the rear of the gompa facing the altar.

LC 76 HUM MA DAG THRÜL NANG YING SU DAG
HUM **Impure false appearances are purified in emptiness,**
AH YE SHE LÄ DRUB DÜ TSI CHHE
AH **This sublime nectar made from wisdom-knowledge,**
OM DÖ GÜI GYA TSHO CHHEN POR GYUR
OM **Becomes a vast ocean of all desired things.**

OM AH HUM *(3x)*

LC 77 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO **Blessed by samadhi, mantra and mudra,**
ZAG ME DÜ TSII TSHOG LHAG GYA TSHO DI
This leftover tsog of an ocean of uncontaminated nectar
DAM CHÄN ZHING KYONG TSHOG NAM NYE CHHIR BÜL
We offer to please you hosts of oath-bound realm protectors.

OM AH HUM
3x

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Contented by enjoying an abundance of everything desirable,
E MA HO NÄL JOR THRIN LÄ TSHÜL ZHIN DRUB

E MA HO **May yogic activities be properly accomplished.**

Take the leftover tsog outside.

LC 78 HO LHAG MÄI DRÖN NAM KHOR CHÄ KYI
HO **Remaining guests and your retinues,**
TSHOG LHAG GYA TSHO DI ZHE LA
Accept this ocean of leftover tsog,
TÄN PA RIN CHHEN GYÄ PA DANG
Let the precious teachings spread
TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG
And all upholders and patrons of the Dharma,

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

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

LC 81 DÜ MIN CHHI DANG NÄ NAM DANG
Eliminate untimely death, sickness,
DÖN DANG GEG NAM ME PAR DZÖ
Demons, and interfering spirits.
MI LAM NGÄN DANG TSHÄN MA NGÄN
Let there be no bad dreams,
JA JE NGÄN PA ME PAR DZÖ
Bad omens, and bad actions and activities.

LC 82 JIG TEN DE ZHING LO LEG DANG
Let the transitory worlds be happy, crops be good,
DRU NAM GYÄ SHING CHHÖ PHEL DANG
Harvests increase, and Dharma flourish.
DE LEG THAM CHÄ JUNG WA DANG
Let all happiness and goodness arise,
YI LA DÖ PA KÜN DRUB SHOG
And all wishes in our minds be fulfilled.

LC 83 JIN PA GYA CHHEN GYUR PA DI YI THÜ
By the force of this bountiful giving, may I become
DRO WÄI DÖN DÜ RANG JUNG SANG GYÄ SHOG
A self-made buddha for the sake of beings,
NGÖN TSHE GYÄL WA NAM KYI MA DRÄL WÄI
And by my generosity may I liberate the multitudes
KYE WÄI TSHOG NAM JIN PÄ DRÖL GYUR CHIG
Of beings not liberated by previous buddhas.

Either begin the recitation of the "Lam-Rim Prayer" (***LC 84***) on p. 70 or, if the leftover tsog was offered after ***LC 100***, continue the recitation of the "Lam-Rim Prayer" with verse ***LC 101***, p. 87.

Appendix 1

Long Mandala Offering

(English Translation)

OM VAJRA BHUMI AH HUM, mighty golden ground; OM VAJRA REKHE AH HUM, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains; in the east, Videha (Noble Body); in the south, Jambudvipa (Rose-Apple); in the west, Godaniya (Cattle Using); in the north, Kuru (Unpleasant Sound); Deha and Videha (Body and Noble Body); Camara and Apara-camara (Yak Tail and Other Yak Tail); Satha and Uttaramantrin (Deceitful and Traveling the Supreme Path); Kuru and Kaurava (Unpleasant Sound and Companion Unpleasant Sound); precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest; precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase; grace goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess, perfume goddess; sun and moon; precious parasol and banner of victory in all directions. 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 Losang Thubwang Dorje Chang along with your retinues, I offer this universe.

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.

Appendix 2

Abbreviated Request to the Lineage Gurus

When recited with Pabongkha Dechen Nyingpo's tune, the last line of each verse is recited twice. With the first recitation, white purifying light flows from the Guru into you. With the second, you receive all the qualities of the Guru. When recited with the tune of His Holiness' Namgyal Monastery, the last line is recited only once.

To the Root Guru

Päl dän tsa wäi la ma rin po chhe
Magnificent and precious root Guru,
Dag gi chi wor pä möi teng zhug la
Please abide on the lotus seat on my crown,
Ka drin chhen pöi go nä je zung te
Guide me with your great kindness,
Ku sung thug kyi ngö drub tsäl du söl
And grant me the realizations of your holy body, speech, and mind.

To Guru Shakyamuni Buddha

Phün tshog ge leg je wä trün päi ku
Holy body created by ten million excellent virtues,
Tha yä dro wäi re wa kong wäi sung
Holy speech fulfilling the hopes of infinite transmigratory beings,

Ma lü she ja ji zhin zig päi thug
Holy mind seeing all objects of knowledge just as they are,
Sha kyäi tso wo kye la söl wa deb[39]
To the principal of the Shakyas, I make requests.

To Maitreya and Manjushri

Da me tön pa de yi se kyi chhog
Supreme heirs of the unequaled Teacher,
Gyäl wäi dzä pa kün kyi khur nam nä
Having assumed the burden of all the conquerors' deeds,
Drang me zhing du trül pä nam röl pa
Emanating in innumerable buddha lands.
Mi pham jam päi yang la söl wa deb
To Maitreya and Manjughosha, I make requests.

To Nagarjuna, Asanga, and All the Great Indian Pandits

Shin tu pag par ka wa gyäl wäi yum
Thoroughly renowned throughout the three levels,
Ji zhin gong pa drel dzä dzam ling gyän
Ornaments of Jambudvipa who wrote exact commentaries on the intent
Lu drub thog me che ni sa sum na
Of the Mother of Conquerors, so difficult to fathom,
Yong su drag päi zhab la söl wa deb
At the feet of Nagarjuna and Asanga, I make requests.

To Lama Atisha and the Gurus of the Kadam Tradition

Shing ta chhen po nyi lä leg gyü päi
Bearer of the treasury of instructions that comprise the key points,
Zab möi ta wa gya chhen chö päi lam
Unmistaken and complete, of the paths of profound view and vast conduct,

MA NOR YONG SU DZOG PÄI NÄ DÜ PÄI
Transmitted well from the two great trailblazers,
DAM PÄI DZÖ DZIN MAR ME DZÄ LA DÜ
To Dipamkara Atisha, I make requests.

To Lama Tsongkhapa, His Two Disciples, and the Gurus of the New Kadam Tradition

GANG CHÄN SHING TÄI SÖL JE TSONG KHA PA
Je Tsongkhapa, trailblazer of spiritual doctrine in the Land of Snow,
NGÖ TON RIG PÄI WANG CHHUG GYÄL TSHAB JE
Gyältsab Je, lord of factual reasoning,
DO NGAG TÄN PÄI DAG PO KHÄ DRUB JE
Khedrub Je, keeper of the teachings on sutra and tantra,
YAB SÄ GYÜ PAR CHÄ LA SÖL WA DEB
To the lineage of father and sons, I make requests.

To Kyabje Tríjang Rínpoche

LO ZANG GYÄL WA KÜN GYI *YE SHE* NI
Sole embodiment of the transcendental wisdom of all the noble conquerors,
CHIG DÜ DRI ME GYÄL *TÄN DZIN* PÄI TSO
Foremost of upholders of the Conqueror's stainless teachings,
RAB JAM KYIL KHOR *GYA TSHO* TRO DÜI GÖN
Savior who emanates an ocean of infinite mandalas,
DRIN CHÄN LA MÄI ZHAB LA SÖL WA DEB
Kind guru, Losang Yeshe Tenzin Gyatso, at your feet I make requests.

To His Holiness the Dalai Lama

Jam päl pa wöi *ngag* la *wang* gyur zhing
You who have control over Hero Manjushri's speech,
Lo zang ye she gyäl *tän dzin* pa la
With a fine mind and transcendental wisdom upholding the Victorious One's teachings,
Gya tsho tar zab si sum wang gyur gön
Deep as the ocean, savior conquering the three levels of existence:
Tshung pa me päi de la söl wa deb
To you, incomparable one, Jampäl Ngawang Losang Yeshe Tenzin Gyatso, I make requests.

To Kyabje Thubten Zopa Rinpoche

Thub tän chi dang khyä par tsong kha päi
With your strong shoulders of learning and practice
Dri me tän päi gyäl tshän chhog kün tu
You patiently establish in all directions the stainless banner of
Dzug la *zö* dang shä drub pung *pa* ni
The Muni's teachings, and especially the teachings of Lama Tsongkhapa.
Rab tän thub tän zö par söl wa deb
To the extremely steadfast Thubten Zopa, I make requests.

To All Spiritual Friends

Rab jam sung rab kün la ta wäi mig
Eyes viewing all the infinite scriptures,
Käl zang thar par drö päi jug ngog chhog
Supreme gateway for the fortunate traveling to liberation,
Tse wä kyö päi thab khä dzä pa yi
Engaging with skillful means moved by love:
Säl dzä she nyen nam la söl wa deb
To the illuminating spiritual friends, I make requests.

Request to Not Give Rise to Heresy

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

When performing *Lama Chöpa Jorchö*, continue with ***LC 43*** on p. 63.

Appendix 3

Ten Innermost Jewels of the Kadampa Geshes

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.

The comments that appear between the verses are excerpted from Lama Zopa Rinpoche's oral commentary.

Thub päi wang po drin chän la ma sog
I request the direct and lineage gurus,
Ngö gyü la ma nam la söl wa deb
Such as the Lord of the Subduers, the kind guru, and so forth:
Dam pa gong mäi nam thar ji zhin du
Please bless me to give up this life
Tshe di lo yi thong par jin gyi lob
Just like in the biographies of the holy beings of the past.

Nyam me zä tsang sä po de nyi kyi
By seeing sickness, old age, and death, the unequaled son of Shuddhodana
Na ga chi wa zig pä thug kyo nä
Felt great sadness and gave up his reign of the kingdom.
Gyäl si pang nä na ra dza näi dram
Then, at the end of six years of living the austere life of an ascetic

Lo drug ka wa chä thar dzog sang gye
On the banks of the Nairanjana River, he became fully enlightened.

De zhin dam pa gong ma tham chä kyi
Like that, all the holy beings of the past,
Mi tag chhi wa sam pä thug kyo nä
By reflecting on impermanence and death, felt great sorrow,
Tshe di lö tang en par nyam len dzä
Gave up this life, practiced in solitary places, and
Tshe chig sang gyä thob päi nam thar zhin
Achieved enlightenment in one lifetime.

Rang yang nam chhi cha me tshül sam nä
In the same way, by reflecting on how the time of death is uncertain,
Dam chö nam dag ong du me ter wä
Why don't I give up the activities of this life –
Tshe di de kyi nyän drag wang thang dang
Pleasure, reputation, and power,
Pha yül zhing khang nye drel zä nor sog
Country, fields, house, relatives, food, and wealth –
Tshe di ja wa lo yi chi mi tong
Since they don't allow pure Dharma practice to arise?

Chö gö sum dang lhung ze la sog pa
Except for the needs of survival,
Rang nyi tsho wäi yo jä ma tog pa
The three robes, a begging bowl, and so forth,
Ser dang yib sog lhag pä yo jä ni
I won't keep anything extra, such as gold and jewels,
Rang gi dön du ril tsam mi chhang ngo
Not one tiny bit, for my own sake.

Dag la nge par ong wa chhi wa yin
What is definite to happen to me is death.
De tshe nor dang khor sog kyi mi phän
At that time, my wealth, family, and friends won't benefit me.
De dang dräl wäi lhag par dug ngäl gyur
Furthermore, there will be the extraordinary suffering of separating from them.
De tar sam nä tshe di tsho thab pang
By reflecting in this way, I will give up acquiring the things of this life.

The Four Entrustments

Lo phug chö tä chö phug trang la tä
I must entrust the depths of my attitude to the Dharma.
I must entrust the depths of the Dharma to the beggar.
Trang phug shi tä shi phug drag la tä
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 kyi dräl nyeg
I must practice being expelled from the rank of humans, reaching for the rank of dogs,

---

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.

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
In short, impermanence and death will soon come.
Da ni rang gi rang nyi ma lu war
Now, no longer fooling myself,
Nog chhung log khyug tsam gyi mi tshe di
I will free this human life, a mere flash of lightning,

Thrül nang de kyi jig ten ja wa dang
From beguiling pleasures and worldly activities,
Dug ngäl gya tsho che lä dröl gyur nä
And from the great ocean of suffering.

Lhag par mar gyur drin chän dro kün chhe
In order to achieve full enlightenment, sublime, great bliss,
La me de chhen dzog jang thob chhir du
Especially for all the kind mother transmigratory beings,
Kä chig nyi dir lö tong dü la bab
The time has come this very instant for me to give up the works of this life.
La mäi thug je rang gi ge wäi thü
By the force of the Guru's compassion and my own virtue,
Thün thog di ru lo yi thong war shog
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.

When performing *Lama Chöpa Jorchö*, continue with ***LC 86*** on p. 73.

Appendix 4

Dissolution of the Merit Field

According to Lama Chöpa Jorchö

Pabongkha Rinpoche's commentary to *Jorchö*, found in *Liberation in the Palm of Your Hand*, describes the process of dissolution as follows:

Visualize that light rays stream forth from Guru Vajradhara's heart and illuminate the other figures. Then, rather like the evaporation of condensation on a mirror, the lower figures in the merit field – that is, the four maharajas and so forth – withdraw progressively into the higher figures; this happens as far as the deities standing on the four petals of the topmost lotus.

These four deities withdraw into the Vajradhara figure at Buddha Shakyamuni's heart. The Profound View lineage gurus withdraw into Guru Manjushri; those of the Extensive Deeds, into Guru Maitreya; those of the Consecrated Practices, into Guru Vajradhara; and your personal gurus, from whom you received teachings, withdraw into the figure of your root Guru in his everyday form – the one in which you normally see him. Think to yourself while maintaining the clarity of your visualization, "How fortunate I am to have actually seen these buddhas and bodhisattvas."

Maitreya and Manjushri then dissolve into light, which dissolves into the main figure. Vajradhara dissolves into the main figure as a wisdom being. The figure of your root Guru in his normal aspect should not, however, dissolve into light – this would be an

inauspicious gesture while he is still alive. So, whether he is still alive or not, he dissolves into the Vajradhara at the main figure's heart as one would push a grain of barley into a pat of butter. The wish-granting tree, lion throne and all, dissolve into the lotus base of the main figure. The main figure itself then dissolves into light, which in turn dissolves into your guru sitting on the crown of your head.

Then the lotus base used by the main figure dissolves into your Guru's lotus base on your crown.

Next, visualize that your root Guru on your head turns into our teacher, Shakyamuni; regard him as the embodiment of all refuges, and perform for him a short seven-limbed prayer and world-mandala offering. Then, make fervent petitions solely to your Guru. Stick to making these petitions to only one Guru – rather like being tethered to one spot by means of a peg driven into the ground. Don't feel it might be better to make the petition to someone else. It is pointless to make this petition to many people.

Make the petition as you would do to the embodiment of the Three Rare Sublime Ones and of all refuges.

Either do the following prayers from *Jorchö* and then the "Requesting Prayer Planting a Stake," or go directly to the "Requesting Prayer Planting a Stake" on p. 93.

Request to the Root Guru

Päl dän tsa wäi la ma rin po chhe
Magnificent and precious root Guru,
Dag gi chi wor pä möi teng zhug la
Please abide on the lotus seat on my crown,
Ka drin chhen pöi go nä je zung te
Guide me with your great kindness,
Ku sung thug kyi ngö drub tsäl du söl
And grant me the realizations of your holy body,
speech, and mind.

Seven-Limb Prayer

Phün tshog ge leg je wä trün päi ku
Holy body created by ten million excellent virtues,
Tha yä dro wäi re wa kong wäi sung
Holy speech fulfilling the hopes of infinite transmigratory beings,
Ma lü she ja ji zhin zig päi thug
Holy mind seeing all objects of knowledge just as they are;
Sha kyäi tso wo kye la chhag tshäl lo
To the principal of the Shakyas, I prostrate.

Tön pa la me sang gyä rin po chhe
The supreme teacher, the precious Buddha;
Kyob pa la me dam chhö rin po chhe
The supreme refuge, the precious Dharma;
Dren pa la me ge dün rin po chhe
The supreme guides, the precious Sangha:
Kyab nä kün dü kyö la chhag tshäl lo
To you who embody all the objects of refuge, I prostrate.

Ngö sham yi trül chhö trin ma lü bül
I present clouds of every type of offering, both actually
arranged and mentally emanated.

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I confess all my negative actions and downfalls collected from beginningless time.
KYE PHAG GE WA NAM LA JE YI RANG
I rejoice in the virtues of ordinary beings and aryas.
KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please remain until the end of cyclic existence,
DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for transmigratory beings.
DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own and others' virtues to great enlightenment.

Short Mandala Offering

LING ZHI RI RAB NYI DA RIN CHHEN DÜN
A precious mandala of the four continents, Mount Meru, the sun, the moon,
RIN CHHEN MÄN DÄL KÜN ZANG CHHÖ PÄI TSHOG
And the seven precious substances, together with a multitude of Samantabhadra offerings,
LA MA YI DAM KÖN CHHOG SUM LA BÜL
I offer to the Guru, yidam, and Three Rare Sublime Ones.
THUG JE ZHE NÄ JIN GYI LAB TU SÖL
Please accept them with compassion and grant me your blessings.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Now continue with the "Requesting Prayer Planting a Stake" on p. 93.

Appendix 5

Blessings

Self Generation 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 Offerings

Recite these blessings only if you have received a highest yoga tantra empowerment. The action mantra below is that of Vajrabhairava. If you are blessing the offerings with another highest yoga tantra deity, adjust the action mantra accordingly.

Abbreviated Blessing of the Inner, Tsog, Torma, and Tea Offerings

For the "Extensive Blessing," see the next page.

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TONG PA NYI DU GYUR

[The offering] becomes emptiness only.

TONG PÄI NGANG LÄ / YAM LÄ LUNG / RAM LÄ ME

From within emptiness, from YAM **comes wind, from** RAM, **fire,**

AH LÄ MI GÖI GYE PU SUM GYI TENG DU
And from AH**s, three hearthstones of human heads.**
AH LÄ JUNG WÄI THÖ PA KAR PO
On top of them, from AH**, comes a white skullcup.**
DEI NANG DU SHA NGA / DÜ TSI NGA
Within it are the five meats and five nectars,
DE DAG GI TENG DU OM AH HUM
And above these are OM AH HUM**.**
RANG GI THUG KÄI HUM LÄ Ö ZER THRÖ / LUNG YÖ / ME BAR
From the HUM **at my heart light radiates, the wind blows, the fire blazes,**
THÖ PÄI NANG GI DZÄ NAM ZHU ZHING KHÖL
And the substances inside the skullcup melt and boil.
YI GE SUM LÄ Ö ZER THRÖ PÄ
From the three syllables light radiates,
DOR JE SUM KUG NÄ THIM PA
Hooking back the three vajras, which absorb into them.
THÖ PAR LHUNG TE ZHU WÄ
These fall into the skullcup and melt.
HUM GI KHA DOG DRI NÜ KYI KYÖN JANG
HUM **purifies the faults of color, odor, and potential;**
ÄH DÜ TSIR TOG PAR JÄ
AH **transforms it into nectar;**
OM GYI MANG POR BAR ZHING PEL WAR GYUR
OM **multiplies and increases it.**

OM AH HUM *(3x)*

When blessing the offerings for *Lama Chöpa Jorchö,* continue with "Blessing the Outer Offerings" on p. 138.

When performing *Lama Chöpa Tsog*, turn to ***LC 55*** on p. 125.

Extensive Blessing of the Inner, Tsog, Torma, and Tea Offerings

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO 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

[The offering] becomes emptiness only. From within emptiness, from YAM **appears a blue bow-shaped wind mandala marked by banners.**

DEI TENG DU RAM LÄ MEI KYIL KHOR MAR PO DRU SUM PA

On top of it, from RAM **appears a red triangular fire mandala.**

DEI TENG DU AH LÄ MI GÖI GYE PU SUM GYI TENG DU

On top of it, from AH**s appear three hearthstones of human heads.**

AH LÄ JUNG WÄI THÖ PA KAR PO

On top of them, from AH **appears a white skullcup.**

DEI NANG GI SHAR DU BHRUM LÄ JUNG WÄI BA LANG GI SHA GÖ TSHÄN PA

Within the skullcup, in the east, from BHRUM**, comes bull flesh marked by** GO**;**

LHOR AM LÄ JUNG WÄI KYII SHA KÜ TSÄN PA

In the south, from AM**, dog flesh marked by** KU**;**

NUB TU JRIM LÄ JUNG WÄI LANG PO CHHEI SHA DÄ TSHÄN PA

In the west, from JRIM**, elephant flesh marked by** DA**;**

JANG DU KHAM LÄ JUNG WÄI TÄI SHA HÄ TSHÄN PA

In the north, from KHAM**, horse flesh marked by** HA**;**

Ü SU HUM LÄ JUNG WÄI MII SHA NÄ TSHÄN PA

In the center, from HUM**, human flesh marked by** NA**;**

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSHÄN PA

In the southeast, from LAM**, excrement marked by** BI**;**

LHO NUB TU MAM LÄ JUNG WÄI RAK TA RÄ TSHAN PA

In the southwest, from MAM**, blood marked by** RA**;**

NUB JANG DU PAM LÄ JUNG WÄI JANG SEM KAR PO SHÜ TSHÄN PA
In the northwest, from PAM**, white bodhichitta marked by** SHU**;**
JANG SHAR DU TAM LÄ JUNG WÄI KANG MAR MÄ TSHÄN PA
In the northeast, from TAM**, marrow marked by** MA**;**
Ü SU BAM LÄ JUNG WÄI DRI CHHU MÜ TSHÄN PA
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
Above them are a white OM**, a red** AH**, and a blue** HUM**,**
TENG NÄ TENG DU TSEG PAR GYUR
Stacked one above the other.
RANG GI THUG KÄI HUM LÄ Ö ZER TRÖ / LUNG LA POG PÄ
Light radiates from the HUM **at my heart and strikes the wind.**
LUNG YÖ / ME BAR TE / THÖ PÄI DZÄ NAM ZHU ZHING KHÖL WAR GYUR
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
Light radiates from the three syllables successively,
KU DOR JE / SUNG DOR JE / THUG DOR JE NAM KUG NÄ
Drawing forth the vajra body, vajra speech, and vajra mind,
YI GE SUM LA RIM GYI THIM PA NAM THÖ PAR LHUNG NÄ ZHU WÄ
Which absorb respectively into the three syllables. These fall into the skullcup and melt.
HUM GI KHA DOG DRI NÜ KYI KYÖN JANG
HUM **purifies the faults of color, odor, and potential;**
ÄH DÜ TSIR TOG PAR JÄ
AH **transforms it into nectar;**
OM GYI MANG POR BAR ZHING PEL WAR GYUR
OM **multiplies and increases it.**

OM AH HUM *(3x)*

When blessing the offerings for *Lama Chöpa Jorchö,* continue with “Blessing the Outer Offerings” on the next page.

When performing *Lama Chöpa Tsog*, turn to ***LC 55*** on p. 101.

Blessing the Outer Offerings

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TONG PA NYI DU GYUR

[The outer offerings] become emptiness only.

TONG PÄI NGANG LÄ AH LÄ JUNG WÄI THÖ PA YANG SHING GYA CHHE WA NAM KYI NANG DU

From within emptiness, from AH**s come vast and expansive skullcups, inside of which are** HUM**s.**

HUM HUM ZHU WA LÄ JUNG WÄI CHHÖ YÖN / ZHAB SIL / ZHÄL SIL

The HUM**s melt and become drinking water, water for cooling the feet, water for the face,**

SANG TOR / ME TOG / DUG PÖ / MAR ME / DRI CHHAB / ZHÄL ZÄ / RÖL MO LA SOG PA NAM

Water for sprinkling, flowers, incense, lights, perfume, food, music, and so forth.

RANG ZHIN DE TONG NAM PA CHÖ DZÄ

By nature, bliss and emptiness; in aspect, offering substances;

JE LÄ WANG PO DRUG GI CHÖ YÜL DU

As objects of the six senses

ZAG PA ME PÄI DE WA KYÄ PAR CHÄN KYE PAR GYUR

They function to confer special uncontaminated bliss.

OM ARGHAM AH HUM / OM PADYAM AH HUM / OM ANCHAMANAM AH HUM / OM PROKSHANAM AH HUM / OM PUSHPE AH HUM / OM DHUPE AH HUM / OM ALOKE AH HUM / OM GANDHE AH HUM / OM NAIVIDYA AH HUM / OM SHAPTA AH HUM

OM RUPA AH HUM / OM SHAPTA AH HUM / OM GANDHE AH HUM / OM RASA AH HUM / OM SPARSHA AH HUM

When performing *Lama Chöpa Jorchö*, return to ***LC 7*** on p. 13.

Notes:

1. These following additional prayers have been added from *Jorchö*, in accordance with the tradition of Pabongka Rinpoche and based on the advice of Lama Zopa Rinpoche: "Visualizing the Objects of Refuge" (p. 5), "Taking Refuge and Generating Bodhichitta" (p. 8), "The Four Immeasurable Thoughts" (p. 9), "Bath Offering" (p. 14), "Requesting Prayer to the Lam-Rim Lineage Gurus" (p. 52), and "Requesting Prayer Planting a Stake" (p. 93).
2. Lama Zopa RInpoche advised to change SO NAM (Tib. *gsod rnams*) in the third line to TSHOG NAM (Tib. *tshogs rnams*) in accordance with the advice of His Holiness the Dalai Lama, and to translate TSHOG NAM as "merits," rather than the commonly used translation of "accumulation/collections." Rinpoche explains that the two types of merits are the merit of virtue and the merit of wisdom (often respectively translated as the accumulation of merit and the accumulation of wisdom).
3. Lama Zopa Rinpoche gave this advice at Amitabha Buddhist Centre, Singapore, March 2016.
4. Lama Zopa Rinpoche gave the instruction to include this version of the "Abbreviated Self Generation," in Bendigo, Australia, September-October 2014.
5. Lama Zopa Rinpoche prefers to translate YUM (Tib. *yum*) as "wisdom mother" rather than "consort" because "consort" has the connotation of either an ordinary woman or one still on the path, whereas a wisdom mother has achieved enlightenment.
6. Kyabje Pabongkha Dechen Nyingpo advised to reverse the order of these two verses so that ***LC 16*** comes before ***LC 15***.
7. This bath offering verse, which is a modified form of the verse to Lama Zopa Rinpoche found in the "Requesting Prayer to the Lam-Rim Lineage Gurus," was added in consultation with Geshe Losang Sherab, the chant leader at Kopan Monastery, Nepal, May 2016.
8. Lama Zopa Rinpoche advised to change the word "robes" to "divine dress."
9. "Requesting Prayer by the Fifth Dalai Lama" added by Lama Zopa Rinpoche.
10. 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."

11. The full name of the *Heruka Lama Chöpa*, as translated by Jamyang Wangmo (Helly G. Pelaez Bozzi), is: *The Cooling Nectar Drop of the Oral Lineage: The Profound Path of the Ritual Offering to the Lama, who is the Inseparability of Bliss and Emptiness, Together with the Ritual Practice of the Glorious Chakrasamvara.*
12. The "Special Request for the Three Great Purposes" is found in the *Heruka Lama Chöpa*, and in Pabongkha Rinpoche's *A Storehouse of a Precious Treasure of Instructions.* The full version is added here in accordance with the advice of Lama Zopa Rinpoche. A sutra version of this request is found in *Jorchö*.
13. Lama Zopa Rinpoche gave the instruction to replace the previous version of the verse for His Holiness, which was incorrect, with this particular verse to FPMT Education Services, May 2016.
14. With the exception of the Vajrayogini mantra, the tradition to recite the mantras in this order comes from Geshe Senge, a former abbott of Sera Je, Lhasa, as a way to integrate the three deities.
15. The original version of this mantra is: OM AH GURU VAJRADHARA VAGINDRA SUMATI SHASANA DHARA SAMUDRA SHRI BHADRA SARVA SIDDHI HUM HUM. Lama Zopa Rinpoche now uses this extended version, which contains the full name of His Holiness the Dalai Lama - Jetsün Jampäl Ngawang Losang Yeshe Tenzin Gyatso Päl Sangpo - translated into Sanskrit as BHATTARAK MANJUSHRI VAGINDRA SUMATI JNANA SHASANA DHARA SAMUDRA SHRI BHADRA.
16. Lama Zopa Rinpoche gave the instruction to combine the mantras of Heruka father and mother in Bendigo, Australia, September-October 2014.
17. The mantra of Vajradhara appears in *Heruka Lama Chöpa* as OM AH VAJRADHARA HUM HUM.
18. "Practicing Guru Devotion with the Nine Attitudes" is added here based on the advice of Lama Zopa Rinpoche.
19. It has been suggested to change "son" to "child." However, according to Lama Zopa Rinpoche: "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."
20. Lama Zopa Rinpoche gave this advice in Bendigo, Australia, September-October 2014.
21. Lama Zopa Rinpoche gave this advice at Light of the Path, North Carolina, USA, 2014.

22. Some Tibetan versions of the "Eight Verses of Thought Transformation" end each verse with SHOG (Tib. *shog*), meaning "May I," while others end each verse with LAB (Tib. *bslab*), meaning "I shall practice" or "I shall train." The latter version is included here in accordance with how it occurs in the text *One Hundred Thought Transformations* (Tib. *blo sbyong brgya rtsa*), as this is Lama Zopa Rinpoche's preference (Light of the Path, North Carolina, USA, 2009 and 2014). However, Rinpoche says that it is even better to say "I am going to do it," therefore *bslab* has been translated here simply as "I shall." See *Mind Training: The Great Collection*, translated by Thupten Jinpa (Wisdom Publications, 2006).
23. Tib. *thams cad grol,* San. *Vishvantara.*
24. Tib*: snying stobs chen po,* San. *Mahasattva.*
25. Tib. *byams pa'i stobs,* San. *Maitribala.*
26. Tib. *chu 'bebs gyur pa,* San. *Jalavahana.*
27. Tib. *dge don chen po,* San. *Mahakalyanartha.*
28. Tib. *mdza' bo'i bu mo,* San. *Maitrakanyaka.*
29. Tib. *bzod pa smra ba,* San. *Kshantivadi.*
30. Tib. *zla ba*, Eng. Moon.
31. Tib. *bsod nams stobs,* San. *Punyabala.*
32. Tib. *sems dpa' chen po,* San. *Mahasattva.*
33. Tib. *rgya mtsho'i rdul,* San. *Samudrarenu*.
34. Tib. *rtsibs kyi mu khyud,* San. *Aranemi.*
35. Tib. *mi pham*, San. *Ajita*, which is another name for Maitreya.
36. From *The Union of Bliss and Emptiness: Teachings on the Practice of Guru Yoga;* The Dalai Lama. © 1988, 2009 H.H. The Dalai Lama, Tenzin Gyatso. Reprinted with permission from Shambhala Publications, Inc.
37. *Ibid.*
38. "Mantra of Maitreya Buddha's Promise" added by Lama Zopa Rinpoche.
39. Lama Zopa Rinpoche advised to change DE (*de*) to KYE (*khyed*) in this line, Bendigo, Australia, September-October 2014.

Colophons:

Jorchö: A Necklace for the Fortunate: (*Byang chub lam gyi rim pa'i dmar khrid myur lam gyi sngon 'gro'i ngag 'don gyi rim pa khyer bde bklag chog skal bzang mgrin rgyan; Sbyor chos skal bzang mgrin rgyan*):

Original Colophon:

I, Jamphäl Lhundrub, one who clothes himself as a disciple of the Leader (Buddha Shakyamuni) during the final era [of his teaching], have composed this recitation text after much urging from Kälden Rabgye, the chanting master emeritus of Bamchö. This fervent devotee of discerning intellect expressed the need for a ritual that would facilitate carrying out the preliminary practices prior to meditating on the instruction contained in the *Quick Path to Omniscience: An Explicit Instruction on*

the Stages of the Path to Enlightenment. Thus, I have written such a text for my own regular use and also with the hope of benefiting others of a like nature. Its sources are oral tradition and the instruction of the glorious and noble Kyabje Kälsang Tenzin and his spiritual son [Tenzin Khedrub]. These incomparably beneficent Conqueror's sons are lamps for the Kadampa teaching. May [this work] become a victory banner upholding the precious Oral Transmission Lineage teaching of Jamgön [Lama Tsongkhapa Losang Dragpa]. Let there be happiness everywhere. (Colophon cited from *Liberation in Our Hands*, by Pabongkha Rinpoche, Mahayana Sutra and Tantra Press, Howell, New Jersey, 1990.)

Publisher's Colophon:
The translation of the verses from *Jorchö* that are interspersed with the verses of *Lama Chöpa* is based on the oral teachings of Lama Zopa Rinpoche, and was taken from a publication of *Jorchö* published by Kopan Monastery, Nepal.

Lama Chöpa (Ritual Offering to the Guru) (*Zab lam bla ma mchod pa'i cho ga bde stong dbyer med ma; bla ma mchod pa*):
Original Colophon:
This ritual of *Lama Chöpa* (*bla ma mchod pa*) was composed due to the repeated requests of Vinaya Holder Chökyi Dragpa and Losang Phuntsog, who said that a text like this was needed. Shakya Bhikshu Losang Chökyi Gyältsän (*blo bzang chos kyi rgyal mtshan*) looked at many *Lama Chöpa* texts such as those by Drubchen Ling, Panglo Chenpo, many great virtuous friends of the Sakya tradition, Omniscient Gendun Gyatso, and Greatly Learned Khenpo Rinpoche Sangye Yeshe, as well as those composed by lamas, both high and low, of various schools. Having thoroughly understood their meanings, he then condensed all of their excellent parts, added and removed words exactly in accordance with the instructions of the holy sutras and tantras, and made it easy to understand. The work was composed on the top floor of the Gyältsän Thonpo residence at the Dharma college of Tashilhunpo.

Publisher's Colophon:
The translation of verses ***LC 1-54*** was compiled in September 1996 by Gelong Thubten Dondrub (Neil Huston) by relying on previous translations by Alexander Berzin, Martin Willson, Geshe Thupten Jinpa, and original contributions by the editor. It was revised in August 2000 and again in February 2001. The translation of the remaining verses (***LC 84-122***) is unknown; however it is likely that it was also drawn from several sources. The outline points and headings were added from the original translation by Martin Willson that appeared in *Rites and Prayers*, Wisdom Publications, 1985. The translation of the *Lama Chöpa* verses was checked and corrected, at the request of FPMT Education Services, by Ven. Fedor Stracke, December 2008. Changes to terminology suggested by Lama Zopa Rinpoche, mainly during teachings given in 2014, inserted by Ven. Joan Nicell and

Merry Colony, January 2015. Verse ***LC 33*** retranslated by Ven. Joan Nicell and checked by Joona Repo, FPMT Translation Services, June 2016.

The Cooling Nectar Drop of the Oral Lineage: The Profound Path of the Ritual Offering to the Lama, who is the Inseparability of Bliss and Emptiness, Together with the Ritual Practice of the Glorious Chakrasamvara (Heruka Lama Chöpa) (*Zab lam bla ma mchod pa bde stong dbyer med ma dpal 'khor lo sdom pa dang 'brel ba'i rnal 'byor nyams su lan gyi cho ga nag 'gros su bkod pa zhar byang dang bcas pa snyan brgyud bdud rtsi'i zil thig*): Composed by Pabongkha Tulku, Jampa Tenzin Trinlä Gyatso, as requested by the devoted nun Trinlä Dekyong. An English translation is available in the FPMT archive by Bhiksuni Jamyang Wangmo, Boudhanath, Nepal, 2008.

Requesting Prayer by the Fifth Dalai Lama: This prayer, composed in 1648, is extracted from the work *khams gsum chos kyi rgyal po rgyal ba tsong kha pa chen po la bstod pa dpyid kyi rgyal mo'i glu dbyangs* in the *Collected Works of the Fifth Dalai Lama*, Ngawang Losang Gyatso (See *rgyal dbang lnga pa ngag dbang blo bzang rgya mtsho'i gsung 'bum*, Volume 18, Beijing: *krung go'i bod rig pa dpe skrun khang*, 2009, p. 164).

Renewing the Bodhisattva and Tantric Vows: Motivations suggested by Ven. Sarah Thresher, 2015, based on the oral teachings of Lama Zopa Rinpoche. Translation revised by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2015.

Samayavajra (Damtsig Dorje) Practice: Excerpted from teachings on *Lama Chöpa* given by Lama Zopa Rinpoche at Tushita Retreat Centre, India, in July 1986 and February 1988, and at Mahamudra Centre, New Zealand, in November 1987. Compiled from notes and tapes and originally edited by Ven. Ailsa Cameron, then lightly edited for inclusion herein. Revised by Ven. Joan Nicell, FPMT Translation Services, April 2015, on the basis of the *Sadhana of Samayavajra: Damtsig Dorje Depa* (FPMT Education Services, 1999).

Vajrasattva (Dorje Sempa) Practice: Excerpted from various translations of this practice by Lama Zopa Rinpoche.

Special Request for the Three Great Purposes (*Don chen po gsum gyi sgo nas gsol 'debs pa*): Excerpted from *The Cooling Nectar Drop of the Oral Lineage: The Profound Path of the Ritual Offering to the Lama, who is the Inseparability of Bliss and Emptiness, Together with the Ritual Practice of the Glorious Chakrasamvara (Heruka Lama Chöpa)* composed by Pabongkha Tulku, Jampa Tenzin Trinlä Gyatso. Translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016, on the basis of a previous translation by Fabrizio Pallotti in *A Storehouse of Precious Treasure of Instructions* composed by Pabongkha Rinpoche (FPMT, 2010).

Requesting, Purifying, and Receiving Blessings: Translation by Lama Zopa Rinpoche. Lightly revised on the basis of the Tibetan by Ven. Joan Nicell, FPMT Translation Services, 2015.

Requesting Prayer to the Lam-Rim Lineage Gurus (from Jorchö), verses for Kyabje Trijang Rinpoche and Kyabje Zong Rinpoche: Translation revised by Ven. Joan Nicell, FPMT Translation Services, 2015.

Practicing Guru Devotion with the Nine Attitudes (*Sems dgu'i sgo nas dge ba'i bshes gnyen la bsten bkur*):
Original Colophon:
Apart from the title, these precious verses, which accord with the teachings in Je Rinpoche Tsongkhapa's *Great Exposition of the Stages of the Path* on correctly devoting to the virtuous friend with the nine attitudes, were compiled by the ascetic mahasiddha Tshogdrub Rangdröl.

Publisher's Colophon:
Translated by Lama Zopa Rinpoche and scribed by Lillian Too and Ven. Thubten Dekyong (Tsenla) at Aptos, California, in February 1999 and edited by the Lama Yeshe Wisdom Archive Editing Group at Land of Medicine Buddha, in March 1999. Lightly edited on the basis of the Tibetan text by Ven. Joan Nicell, FPMT Translation Services, April 2015.

Eight Verses of Thought Transformation (*Blo sbyong tshigs brgyad ma*): Composed by Kadampa Geshe Langri Thangpa. Translated by Lama Zopa Rinpoche as part of an extended practice of Thousand-Arm Chenrezig entitled *Everflowing Nectar of Bodhichitta* (FPMT Inc., 2008). The line "When in the company of others" was amended to "Wherever I am and whoever I am with," on the basis of Lama Zopa Rinpoche's oral correction made at Land of Medicine Buddha, 2015, by Ven. Joan Nicell, FPMT Translation Services, May 2016.

Thought Transformation Prayer of the Buddha's Previous Lives: Extracted from *Chöd: Cutting Through the Ego*, by Pabongkha Tulku Jampa Tenzin Trinlä Gyatso. Translated by Lama Zopa Rinpoche. Edited by Ven. Constance Miller, 2001, and later revised according to instructions from Lama Zopa Rinpoche by Ven. Gyalten Mindrol, FPMT Education Services, 2009. Translation reviewed and lightly edited by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, April 2015.

Prayer to Become Like the Buddha in His Past Lives: Original colophon not available. Translated by Lama Thubten Zopa Rinpoche with the assistance of Ani Tsenla, November 18, 2011, at Tushita Meditation Center, Dharamsala, India. Translation reviewed and lightly edited by Joona Repo and Ven. Joan Nicell, FPMT

Translation Services, April 2015.

Requesting Prayer Planting a Stake (from Jorchö) (*Phur tshugs gsol 'debs*): Translated by Ven. Joan Nicell, FPMT Translation Services, April 2015, on the basis of a previous translation by Fabrizio Pallotti.

Long Mandala Offering (English Translation): Translated by Ven. Joan Nicell, FPMT Translation Services, May 2016.

Abbreviated Request to the Lineage Gurus: First four verses, from Guru Shakyamuni Buddha through to Atisha, and the "Request to All Spiritual Friends" found in *Great Exposition of the Stages of the Path* (*Lam rim chen mo*) by Lama Tsongkhapa. Translator unknown.

Ten Innermost Jewels of the Kadampa Geshes (*Dka' gdams phugs nor bcu*):
Original Colophon:
This speech, imbued with blessings of the yogi-scholar Zhabkar Tshogdrug Rangdröl, was lightly edited by the humble, ignorant beggar without Dharma, named in this life Thubten Zopa. It was written with the thought that, if I and those who are like me, when reciting the "Lam-Rim Prayer" in the *Lama Chöpa*, were to recite these words after the verse that starts "Realizing how this body of freedoms and endowments…" (***LC 85***), it would benefit us by inspiring Dharma in our mindstreams. By this, may all transmigratory beings be liberated from the bondage of the eight worldly dharmas and quickly attain highest, complete enlightenment. It would also be good to recite this when teaching other lam-rim texts.

Publisher's Colophon:
Translated by Lama Zopa Rinpoche, with the assistance of Ven. Tsenla, March 10, 1999, at Kachoe Dechen Ling, Aptos, CA, USA, and dictated to Ven. Lhundup Nyingje. May all beings benefit. Lightly edited by Kendall Magnussen, FPMT Education Services, July 2004. The translation was reviewed and lightly edited, some missing lines were translated, and the phonetics were added by Ven. Joan Nicell, FPMT Translation Services, April 2015. Translation reviewed by Joona Repo, FPMT Translation Services, April 2015.

Dissolution of the Merit Field According to Jorchö: Cited from *Liberation in the Palm of Your Hand* by Pabongkha Rinpoche (Wisdom Publications, Somerville MA, 2006).

Colophon for this compilation: The entire practice was lightly edited by Ven. Constance Miller, FPMT Education Services, October 2001, for consistency of grammar and spelling. Special thanks go to Rachel Ryer, who painstakingly

organized and input all the corrected phonetics for this booklet. Also many thanks to Vens. Marcel Bertels, Holly Ansett, Sarah Thresher, Thubten Dondrub (Neil Huston) and Sangye Khadro (Kathleen McDonald), and to Kendall Magnussen and Nick Ribush, for their detailed and kind assistance in preparing and correcting this text.

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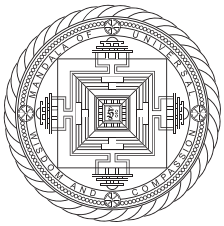

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Foundation for the Preservation of the Mahayana Tradition
1632 SE 11th Avenue
Portland, OR 97214 USA
(503) 808-1588

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