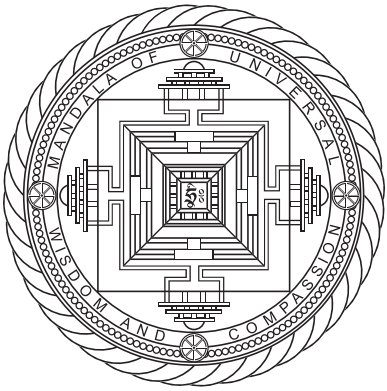
FPMT
Retreat Prayer Book



Prayers and Practices for Retreat

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

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Practice Requirements:

Most of the practices in this prayer book can be performed by anyone. The *Six-Session Guru Yoga* practices, however, require a highest yoga tantra empowerment. If you do not have a highest yoga tantra empowerment, please respect the tradition and do not read or recite the *Six-Session Guru Yoga*.

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Technical Note

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

Recite these two verses three times.

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

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

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. Text in regular font and with no indentation is likewise not for recitation. Words in square brackets have been added by the translator or by Lama Zopa Rinpoche for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

Preface

Dear Reader,

Welcome to the sixth edition of the *FPMT Retreat Prayer Book*. Originally compiled in 2008 in preparation for the first Light of the Path retreat, the *FPMT Retreat Prayer Book* is a collection of prayers and practices drawn from various FPMT materials and designed for use at longer teaching events and retreats with Lama Zopa Rinpoche. Over the years, many students have also found it to be very useful when attending other teaching events, going on pilgrimage, and engaging in their own personal daily practices and retreats.

Those of you who are familiar with the prayer book will notice some changes in the order of the prayers contained in particular practices, revisions to Tibetan and Sanskrit phonetics, and some updates to translations. Lama Zopa Rinpoche advised many changes for this edition. These changes reflect Rinpoche's continuous efforts to ensure that we do these practices as perfectly as possible. In addition, Rinpoche has always placed emphasis on the importance of accurate translations and has advised us to change some familiar, but not entirely accurate, translation terms.

All the changes and corrections made to this edition that did not come directly from the advice of Lama Zopa Rinpoche are the result of extensive discussions by a team of dedicated senior students and translators. We accept full responsibility for any

mistakes we have made and welcome your suggestions and feedback. We ask for your patience and understanding that the work of translating Buddhism into English, as well as into many other languages, is still in its initial phase and is going to be an ongoing process, perhaps for centuries to come.

Deep gratitude goes to all of the authors, translators, transcribers, artists, editors, contributors, and proofreaders, both past and present, who have helped to make this remarkable compilation possible. Most importantly, we thank Lama Zopa Rinpoche for the guidance, inspiration, and protection he gives to us and all sentient beings.

FPMT Education Services
Ven. Joan Nicell
Ven. Tenzin Tsomo
Merry Colony
Kendall Magnussen
Joona Repo
Carina Rumrill
Tom Truty

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Revised November 2020 to incorporate corrections made by Lama Zopa Rinpoche during teaching events from 2016–20. A number of translation and editorial corrections have also been made.

Daily Practices



The Method to Transform a Suffering Life into Happiness (Including Enlightenment)

At the beginning of each day, after you open your eyes, until enlightenment is achieved and until death, and especially today, so that all the activities of your body, speech, and mind—hearing, thinking, and meditating, as well as walking, sitting, sleeping, doing your job, and so on—do not become causes of suffering and instead become causes of happiness, and especially that they become causes to achieve buddhahood, (that is, that you transform them into a method for accomplishing benefit and happiness for all sentient beings), here is a method for transforming the mind into holy Dharma and especially into bodhichitta.

A Direct Meditation on the Graduated Path Containing All the Important Meanings

By Dorje Chang Lozang Jinpa

Essence encompassing all the buddhas,
Originator of all the holy Dharma of scripture and realization,
Principal of all the aryas intending virtue:[1]
In the glorious holy gurus, I take refuge.

Please, gurus, bless my mind to become Dharma,
Dharma to become the path,
And the path to be without obstacles.[2]

Until I achieve buddhahood, please bless me
To be like Youthful Norsang and Bodhisattva Always Crying
In correctly following the virtuous friend with pure thought and action,
Seeing whatever is done as pure,
And accomplishing whatever is said and advised.

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

Please bless me to see that this greatly meaningful body with freedoms and richnesses
Is difficult to find and easily perishes,
That action and result are so profound,
And that the sufferings of the evil-gone transmigratory beings are so difficult to bear.
Therefore, please bless me to take refuge from the depths of my heart in the Three Rare Sublime Ones,[3]
To abandon negative karma, and to accomplish virtue according to Dharma.

This is the graduated path of the lower capable being.

In dependence upon that, even if I achieve the mere higher rebirth of a deva or human,
I will still have to experience suffering endlessly in samsara
Because of not having abandoned, and being under the control of, the disturbing thought obscurations.
Therefore, please bless me to reflect well upon the way of circling in samsara
And to continuously follow, day and night,
The path of the three types of precious trainings—
The principal method for becoming free from samsara.

This is the graduated path of the middle capable being.

In dependence upon that, even if I achieve mere liberation,
Since there is no sentient being of the six types who has not
been my father and mother,
Please bless me to think, "I must fulfill their purpose,"
And turn away from the lower happiness of nirvana.
Then, please bless me to generate precious bodhichitta
By equalizing and exchanging myself with others,
And to follow the conduct of the conquerors' sons,
the six paramitas and so forth.

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

Having trained my mind in the common path in that way,
I will not be upset even if I have to experience the sufferings
of samsara for a long time.
However, please bless me to look at sentient beings
with extraordinary unbearable compassion,
And to enter the quick path of the Vajrayana teachings.
Then, please bless me to protect my vows and samayas
more than my life,
And to quickly accomplish the unified Vajradhara state
In one brief lifetime of this degenerate time.

This is the graduated path of the secret mantra vajra vehicle of the greatest capable being.

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

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

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

Then recite the following verses on how to live your life for sentient beings.

From Kadampa Geshe Langri Thangpa's Eight Verses of Thought Transformation

Determined to obtain the greatest possible benefit
From all sentient beings,
Who are more precious than a wish-fulfilling jewel,
I hold them most dear at all times.

From Aryasura's Prayer in Seventy Stanzas[4]

May I become like a wish-granting jewel
Fulfilling all the wishes,
And like a wish-granting tree,
Fulfilling all the hopes of transmigratory beings.

From the Conquerors' Son Shantideva's A Guide to the Bodhisattva's Way of Life

The following translation of verses 11–22 from Chapter 3 and verse 55 from Chapter 10 of Shantideva's text contains additional clarifying words in italics from Lama Zopa Rinpoche, who has also added the comments that appear between the verses.

11. For the sake of accomplishing the *two* purposes
of all sentient beings,[5]
Without any sense of loss *or concern*
I give away my body and likewise my enjoyments,
such as food and clothing,
And even all my virtues *accumulated over* the three times.

"By abandoning attachment and giving everything away, I will attain the state beyond sorrow. Since sentient beings are the supreme field of generosity, I will give everything to them."

12. By *abandoning attachment and* giving everything away,
I will pass beyond sorrow,
And my mind will achieve the *nonabiding* sorrowless state,
the state of omniscience.
Since I will have to give up everything all at once when I die,
It's best for me to give it away to sentient beings, *because buddhahood is attained in that way.*

13. As I have already given this body, *an impure aggregate,*
To all beings[6] to use for their pleasure,
Even if they always kill me, criticize me, beat me,
and so forth,
I will let them do whatever they like.

"I will allow them to do whatever makes them happy and give up being attached to my body and getting angry at others."

14. *From now on*, whether they play *games* with my body
Or make it an object of *laughter by* ridiculing and making fun of it *to hurt me*,
Since I have already given this body of mine to *sentient beings,*
Why would I resist *by protecting it and so forth*?

15a. I will also use it to do any *virtuous* action
That doesn't harm *and benefits others*.

Praying for virtues to become causes that do not go to waste includes: praying for yourself to become a cause of only benefit for others (v. 15b), praying for others' attitudes to become causes that do not go to waste (v. 16), and praying for others' actions to become causes that do not go to waste (v. 17).

15b. Whenever any sentient being encounters me,
May it never be meaningless for them *and always be meaningful.*

16. Whenever someone has an angry or devotional thought arise
Just by looking at me,
May that *attitude* alone become a cause that always
Accomplishes all the *temporary and ultimate* purposes of that *being*.

17. Whenever others criticize me *with their speech*,
Harm me *with their bodies*,
Or likewise insult me *behind my back,*
May all of them have the fortune *to achieve great* enlightenment.

18. May I be a savior for those who lack a savior,
A guide for all *the beings* who enter a road,
A boat, a ship, and a bridge
For those who want to cross *the water.*

19. May I be an island for those who seek *the safe shore of* an island,
A light for those who want a light,[7]
Bedding for those who wish for bedding,[8]
And for all beings who desire a servant,
May I become a servant of them all.

20. May I be a wish-granting jewel and a wish-fulfilling vase *giving rise to whatever is desired, such as food and clothing;*
Powerful mantra *accomplishing the actions of pacification, increase, and so forth;* great medicine *curing every sickness;*
A wish-fulfilling tree s*atisfying every need;*
And a wish-granting cow for all beings.

21. Like the *four* great elements, the earth and so forth,
And like the sky, may I always be
A means of living in every way
For the innumerable sentient beings.

22. Likewise, may I be a means of living,
At all times and in all ways, for the realms of
Sentient beings equaling the extent of space,
Until they all *attain* the sorrowless state.

His Holiness the Dalai Lama often recites these words of the conquerors' son Shantideva after taking the bodhisattva vows.

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55. As long as space remains,
As long as transmigratory beings remain,
Until then may I too remain
To dispel the suffering of transmigratory beings.

Gampopa, Milarepa's heart disciple, said: "After waking from sleep and before you get out of bed, think: 'Today I am going to use my body, speech, and mind in virtue [for sentient beings].' It is so important to generate this precious thought of bodhichitta, the ultimate good heart. Whatever you do that day is then done with bodhichitta, so everything then becomes virtue and the cause of enlightenment. If your motivation is wrong, everything then becomes negative karma and a cause of the evil-gone realms.

"When you then go to sleep at night, dedicate all your actions of body, speech, and mind for sentient beings. This is extremely important.

"It is said that, without difficulties, this becomes the path to the dharmakaya."

Blessing the Speech[9]

Taking Refuge and Generating Bodhichitta

KÖN CHHOG SUM LA KYAB SU CHHI
I take refuge in the Three Rare Sublime Ones.
DRO LA PHÄN CHHIR SANG GYÄ SHOG *(3x)*
May I become a buddha to benefit transmigratory beings. *(3x)*

Visualization

First, purify the truly existent I in emptiness, as it is empty in reality. The wisdom seeing emptiness then experiences infinite bliss. You can also think that the wisdom experiencing bliss is nondual with emptiness.

I arise as the deity.[10] On my tongue, a syllable AAH (ཨཱཿ) transforms into a moon.[11] On top of it appears a white syllable OM (ཨོཾ) encircled by the white Sanskrit vowels (*ali)* standing clockwise, the red Sanskrit consonants (*kali*) standing counterclockwise, and the blue Heart Mantra of Dependent Relation standing clockwise.

Light beams radiate from the syllable OM and the mantra garlands, hooking back the blessings and power of both mundane and supramundane speech in the form of the three mantras, the seven sublime precious objects of a king's reign, and the eight auspicious signs.[12]

This includes the power of speech beyond samsara of the buddhas, arya bodhisattvas abiding on the three pure bhumis, and arhats, as well as the power of speech not beyond samsara of those who are engaged in the path and also of those sages who have actualized words of truth and have great power in their speech. Due to the

power of abiding in silence and of living in the morality of abstaining from the negative karmas of speech, the words of those sages have so much power that whatever they pray for is successful. All the blessings and power of the holy speech—from those who are beyond samsara and those who are not beyond—are hooked back in the aspect of the three mantras, the seven precious objects of a king's reign, and the eight auspicious signs. Think that the whole sky is filled with these and then they absorb into the mantras on your tongue.

Mantras for Blessing the Speech

Recite the mantras from the innermost to the outermost.

Sanskrit Vowels (alí)

As you recite the vowels, white nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your body from beginningless rebirths are completely purified.

ཨོཾ་ཨ་ཨཱ་ཨི་ཨཱི་ཨུ་ཨཱུ་ཨྲྀ་ཨཷ་ལྀ་ལཷ་ཨེ་ཨཻ་ཨོ་ཨཽ་ཨཾ་ཨཿསྭཱཧཱ།།

OM A AA I II U UU RI RII LI LII E EE O OO ANG AH SWAAHAA *(3x)*

Sanskrit Consonants (kalí)

As you recite the consonants, red nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your speech from beginningless rebirths are completely purified.

ཨོཾ་ཀ་ཁ་ག་གྷ་ང་། ཙ་ཚ་ཛ་ཛྷ་ཉ། ཊ་ཋ་ཌ་ཌྷ་ཎ།

ཏ་ཐ་ད་དྷ་ན། པ་ཕ་བ་བྷ་མ། ཡ་ར་ལ་ཝ། ཤ་ཁ་ས་ཧ་ཀྱ་སྭཱཧཱ།།

OM KA KHA GA GHA NGA / TSA TSHA DZA GYA[13] NYA / TrA THrA DrA DHrA NrA / TA THA DA DHA NA* / PA PHA BA BHA MA / YA RA LA WA / SHA KA SA HA KYA SWAAHAA *(3x)*

*[*When saying* TRA THRA DRA DHRA NRA *the tip of the tongue should be bent back to touch the roof of the mouth. When saying* TA THA DA DHA NA *the tip of the tongue should touch the back of the teeth.]*

Heart Mantra of Dependent Relation

As you recite the mantra, blue nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your mind from beginningless rebirths are completely purified.

ཨོཾ་ཡེ་ཆོས་རྒྱུ་ཧེ་ཏུ་བྲ་བྷ་ཧེ་ཏུན་ཏེ་ཀཱན་
ཏ་ཐཱ་གཏོ་ཧྱ་ཝ་དཱ་དི་ཀཱན་ཙ་ཡོ་ནི་རོ་དྷ་
ཨེ་ཝཾ་ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ་ཎ་ཡེ་སྭཱ་ཧཱ།།

OM YE DHARMAA HETU PRABHAWA HETUN TEKÄN TATHAAGATO HYAVADÄ / TEKÄN TSA YO[14] NIRODHA EWAM VAADII MAHAA SHRAMANA YE SWAAHAA *(3x)*

❖ You must pause after "YO," before reciting "NI."

The Heart Mantra of Dependent Relation absorbs into the consonants, the consonants into the vowels, the vowels into the syllable OM (ཨོཾ), and the OM into the moon cushion. That transforms into a syllable AAH (ཨཱཿ). The AAH melts into pink nectar and absorbs into my tongue, which becomes of the nature of a vajra.

Your tongue becomes very heavy and strong, as if difficult to move, and as indestructible as a vajra. Nothing can harm, take away, or destroy the power of your mantras, including black foods. Then generate very strong faith that all the blessings and power of the speech of all the buddhas, bodhisattvas, sages, yogis, and so on have entered your speech and that your speech is perfected. Think: "I have perfected my speech." The minute that sentient beings hear your speech, it pacifies their emotional and disturbing thoughts and whatever you say gets actualized; they do what you say.

If you think in this way, the power of your speech becomes marvelous and whatever you recite is multiplied ten million times. The power of your speech will not be diminished by eating wrong foods.

More specifically, blessing the speech has four benefits: (1) your speech becomes perfect; (2) whatever you recite is multiplied ten million times; (3) all your speech, even gossiping, becomes the recitation of mantra; (4) the power of your speech is not diminished by eating wrong foods. According to the lower tantras, eating garlic takes away the power of one's speech for seven days, onion for five days, radish for nine days, nettles for a year, and sheep tongue for one's whole life.

Dedication

DAG GI CHE YI WANG PO LA
May my tongue sense base
DE SHEG POB PA DÄN PAR SHOG
Have all the courage of the ones gone to bliss.
TSHIG GI ZI JI THU DE NI
By the magnificence and power of my words,
SEM CHÄN THAM CHÄ DÜL WAR SHOG
May all sentient beings be subdued.
DAG GI TSHIG NI CHI MÄ PÄI
May all the meanings of whatever words I say
DÖN DE THAM CHÄ DRUB PAR SHOG
Be accomplished.

Daily Mantras

Mantra for Blessing the Mala

ཨོཾ། །ཨོཾ་རྩ་ཤི་ར་མ་ཎི་པྲ་ཝརྟ་ཡ་ཧཱུྃ།།

OM RUTSIRA MANI PRAWARTAYA HUM *(7x)*

Recite this mantra seven times, then blow on your mala. This increases the power of the mantras you recite by ten million times one billion times one hundred thousand times (one sextillion times). This is according to the *Sutra Unfathomable Celestial Mansion, Great Increasing Jewel, Extremely Secret Accomplishing Sublime Success.*

Mantra to Increase Virtue

ཨོཾ། །ཨོཾ་སམྦྷ་ར་སམྦྷ་ར་བི་མ་ན་ས་ར་མཧཱ་ཛ་བ་ཧཱུྃ།
ཨོཾ་སྨ་ར་སྨ་ར་བི་མ་ན་སྐ་ར་མཧཱ་ཛ་བ་ཧཱུྃ།།

OM SAMBHARA SAMBHARA BIMANA SARA MAHA DZAWA HUM / OM SMARA SMARA BIMANA SKARA MAHA DZAWA HUM *(7x)*

Reciting this mantra increases by one hundred thousand times any virtue collected with your body, speech, or mind during the day. This is according to the *Sutra of the Wheel of Complete Dedication*.

Exalted Stainless Beam Totally Pure Light Mantra

ཨཱཿ ན་མཿན་བ་ན་བ་ཏྱེ་ནཱྃ། ཏ་ཐཱ་ག་ཏ་གཾ་གཱ་ནཱ་ཡུ་ཀ་ཤ་ཏ་ས་ཧ་སྲཱ་ཧྀ། ཨོཾ་བོ་བོ་རི། ཙཱ་རི་ནི་ཙཱ་རི། མོ་རི་གོ་ལི་ཙ་ལ་བཱ་རི་སྭཱ་ཧཱ།།

NAMAH NAWA NAWA TIINÄÄN / TATHAAGATA GANG GAA NAM DIIWAA LUKAA NÄN / KOTINI YUTA SHATA SAHA SRAA NÄN / OM BOBORI / TSARI NI* TSARI / MORI GOLI TSALA WAARI SWAAHAA *(a few times)* *[*indicates a high tone]*

The ten nonvirtues and five heavy negative karmas without break of anyone who hears the voice of a person who has recited this mantra are purified. Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching that person's body purifies negative karmas collected in past lives. If you recite this mantra, you won't be harmed by spirit possession, poisons, or by the elements [earth, water, fire, and wind]. All the buddhas will protect you and guide you and all the devas and those who are living in samaya will support you. You won't be harmed by black magic mantras and rituals. If this mantra is put inside a stupa, any being, including evil transmigratory beings, who sees the stupa, hears of the stupa, touches the stupa, or is touched by dust or wind that has touched the stupa, is freed from all negative karmas. They will be born in the realms of happy transmigratory beings and won't be reborn in the lower realms.

Mantra Taught by Buddha Droden Gyälwa Chö

ཨཱཿ ཨོཾ་ཧྲཱི་ཡ་དྷེ་སརྦ་ཏ་ཐཱ་ག་ཏ་ཧྲྀ་དཡ་གརྦྷེ། རྫོ་ལ་དྷརྨ་ དྷཱ་ཏུ་གརྦྷེ། སཾ་ཧ་ར་ཎ་ཨཱ་ཡུ་སཾ་ཤོ་དྷ་ཡ། པཱ་པཾ་སརྦ་ཏ་ཐཱ་ ག་ཏ་ས་མནྡྲ་ཨུཥྞི་ཁ་བི་མ་ལེ་བིཤུ་དྡྷེ་སྭཱ་ཧཱ།།

OM HRI[15] YA DHE SARWA TATHAAGATA HRIDAYA GARBHE / DZOLA DHARMA DHATU GARBHE / SANG HARANA AAYU SANG SHODHAYA / PAAPAM SARWA TATHAAGATA SAMENDRA USHNIKHA BIMALE BISHUDHE SWAAHAA

(a few times)

There are two major benefits to this mantra. One is that it purifies the heaviest negative karma of breaking samaya with the Guru, which is heavier than committing any of the five heavy negative karmas without break. Having made mistakes in devoting to the virtuous friend, you cannot achieve enlightenment in this life.

The other benefit is that it consecrates things. In the *Kangyur* the Buddha says that this mantra is the real consecration. If you recite this mantra on a statue, a rock, or a tree, all the wisdom of the merit field will come there and abide in that object.

Holy Name Mantra that Fulfill Wishes

Recite the homage and mantra together for each recitation:

དེ་བཞིན་གཤེགས་པ་ས་འཛིན་རྒྱལ་པོ་ལ་ཕྱག་འཚལ་ལོ།།

DE ZHIN SHEG PA SA DZIN GYÄL PO LA CHHAG TSHÄL LO
To Tathagata Earth Holder King, I prostrate.

ཏདྱཐཱ། ཨོཾ་དྷ་རེ་དྷ་རེ། དྷ་ར་ནི་བནྡྷེ་སྭཱཧཱ།།

TADYATHA / OM DHARE DHARE / DHARANI BÄNDHE SWAAHAA *(108x, 54x, or 21x)*

Anyone who memorizes the words of this holy name mantra will have all their wishes fulfilled.

Mantras for Specific Occasions

Mantra to Increase the Power of Recitation

❖ Recite this mantra right before reading and reciting prayers, sutras, and so forth:

TAYATHĀ / OṂ DHARE DHARE BHENDHARE SWĀHĀ *(7x)*

Mantra to Bless the Feet

Recite the mantra seven times and then spit on the soles of your feet. It is taught that any insects that die under your feet will be reborn as devas in the Realm of the Thirty-Three.

OṂ KHRETSA RAGHANA HŪṂ HRĪ SWĀHĀ *(7x)*

❖ This mantra can also be used to bless the wheels of vehicles and other things that can crush and kill sentient beings. It should be recited when the specific need arises, such as having to walk on ground where there are many insects or other small creatures and when driving a car, riding a bicycle, and so forth.

Prelíminary Prayers

The following prayers are usually recited as a preliminary to *Taking the Eight Mahayana Precepts* (page 33) and *Prostrations to the Thirty-Five Confession Buddhas* (page 41).

Either stand or sit while reciting *Taking Refuge in the Gurus* through *Extensive Power of Truth*.

Taking Refuge in the Gurus

Lama Zopa Rinpoche suggests to chant either the first or third repetition in Tibetan, and to read the other two repetitions in English. Alternatively, read all three repetitions in English.

La ma sang gyä la ma chhö
The Guru is Buddha. The Guru is Dharma.
De zhin la ma gen dün te
The Guru is also Sangha.
Kün gyi je po la ma yin
The Guru is the creator of all [happiness].*
La ma nam la kyab su chhi
In all the gurus, I take refuge. *(3x)*

* *Lama Zopa Rinpoche also translates this line as: "The Guru is the doer of all [Three Rare Sublime Ones]."*

Taking Refuge and Generating Bodhichitta

Recite these two verses three times.

DRO NAM DRÄL DÖ SAM PA YI
With the thought desiring to liberate transmigratory beings,
SANG GYÄ CHHÖ DANG GEN DÜN LA
I always take refuge
JANG CHHUB NYING POR CHHI KYI BAR
In the Buddha, Dharma, and Sangha
TAG PAR DAG NI KYAB SU CHHI
Until the heart of enlightenment is achieved.

SHE RAB NYING TSE DANG CHÄ PÄ
With perseverance, acting with
TSÖN PÄ SEM CHÄN DÖN DU DAG
Wisdom, compassion, and loving kindness,
SANG GYÄ DÜN DU NÄ GYI TE
In front of the buddhas, for the benefit of sentient beings,
DZOG PÄI JANG CHHUB SEM KYE DO *(3x)*
I generate the thought of full enlightenment. *(3x)*

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG
Everywhere may the ground be pure,
SEG MA LA SOG ME PA DANG
Free of pebbles and so forth,
LAG THIL TAR NYAM BÄI DUR YÄI
As level as the palm of the hand,
RANG ZHIN JAM POR NÄ GYUR CHIG
In the nature of *vaidurya*, and soft.[16]

Invocation

While reciting this verse, hold burning incense between your folded hands. At the end of the verse, play music with whatever instruments you have, such as bells, cymbals, and drums.

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING[17]
Savior of all sentient beings without exception,
DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA
Divine destroyer of the unbearable hordes of maras and their forces,
NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI
Perfect knower of all things without exception,
CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL
Bhagavan, together with your retinue, please come here.

Blessing, Multiplying, and Presenting the Offerings

❖ Think of all the offerings in your home, in your Dharma center, in my houses, and in the FPMT centers, as well as all owned and unowned offerings, such as the sun and the moon, and your own and others' body, speech, and mind, enjoyments, and three-time merits.

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)*

Just by remembering this mantra once, you receive eight benefits: (1) You have made offerings to buddhas equaling the number of atoms of the sand grains of the River Ganga who are abiding in the ten directions. (2) You have prostrated at the holy feet of all those buddhas. (3) You have made offerings of flowers, incense, flower garlands, ornaments, ointments, Dharma robes, umbrellas, banners, flags, animals, cushion covers, divine dress, food, various ornaments, and so forth to all those buddhas. (4) You will become free from all negative karmas and obscurations. (5) You will have all virtue. (6) You will see all the buddhas and bodhisattvas and they will "give you breath," meaning they will free you from the suffering of the lower realms and so forth. (7) Devas, nagas, yakshas, smell-eaters, asuras, garudas, kinnaras, maharogas, Vajrapani (Owner of Secrets), and the Four Guardians will always follow, guard, protect, and hide you from obstacles. (8) You will be reborn in Amitabha Buddha's pure land, Blissful Realm.

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.

Then sit down to do the following prayers.

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO
I prostrate reverently with my body, speech, and mind.
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.

Mandala Offering

For the *Long Mandala Offering*, turn to page 108.

Short Mandala Offering

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 it as a buddha land and offer it.
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all transmigratory beings enjoy this pure land.

Offering the Objects of the Three Poisonous Minds

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL
The objects of my attachment, anger, and ignorance—
DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ
Friends, enemies, strangers, body, and enjoyments—
PHANG PA ME PAR BÜL GYI LEG ZHE NÄ
Without any sense of loss I offer them. Please kindly accept them,
DUG SUM RANG SAR DRÖL WAR JIN GYI LOB
And bless me to pacify the three poisons in dependence on their own objects.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

When performing *Prostrations to the Thirty-five Confession Buddhas,* turn to page 41.

When taking the eight Mahayana precepts, continue with the "Inspiration" below.

Taking the Eight Mahayana Precepts

If you have not already done so, recite the *Preliminary Prayers* on page 27, and then continue with the following.

Inspiration

❖ Stand up and do three prostrations (without reciting any particular mantras).

Then kneel on your right knee with your hands together in the mudra of prostration. Recite these verses of the Buddha's words from the *Sutra of the King of Concentration* a few times as inspiration for taking the eight Mahayana precepts.

Though you offer service with a calm mind to
One hundred billion times ten million buddhas,
With food and drink, umbrellas, flags, and garlands of light offerings,
For ten million eons equaling the number of sand grains in the Pacific Ocean,

The merit of someone enjoying living in one vow for one day and night,
When the holy Dharma is degenerating
And the teachings of the One Gone to Bliss are ceasing,
Is particularly more exalted than that.

Now recite the *Prayer for Taking the Precepts* three times.

Prayer for Taking the Precepts

According to Lama Zopa Rinpoche, visualize Guru Shakyamuni Buddha in general, but when doing the practice of a particular deity, for example, Chenrezig in the context of a Nyung Nä, visualize that deity. Generate the profound bodhichitta motivation for taking the precepts, and repeat the following three times. Recite "LOB PÖN GONG SU SÖL" or "Master, please pay attention to me" only when you are actually taking the lineage of the precepts from a precept master.

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG / JANG CHHUB SEM PA THAM CHÄ DAG LA GONG SU SÖL

All buddhas and bodhisattvas dwelling in the ten directions, please pay attention to me.

(LOB PÖN GONG SU SÖL)

(Master, please pay attention to me.)

JI TAR NGÖN GYI DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ / TA CHANG SHE TA BU / LANG PO CHHEN PO / JA WA JÄ SHING / JE PA JÄ PA

Just as the previous tathagata, arhat, perfectly complete buddhas who, like the divine wise horse and the great elephant, did what had to be done, performed actions,

KHUR BOR WA / RANG GI DÖN / JE SU THOB PA / SI PAR KÜN TU JOR WA / YONG SU ZÄ PA / YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI THUG / LEG PAR NAM PAR DRÖL WÄI SHE RAB CHÄN / DE DAG GI / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG

Laid down the burden, subsequently attained their own welfare, completely exhausted the fetters to existence, and had perfect speech, well-liberated minds, and well-liberated wisdom, for the welfare of all sentient beings,

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG / MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

In order to benefit, in order to liberate, in order to eliminate famine, [in order to eliminate war, in order to stop the harm of the four elements,][18] in order to eliminate sickness,

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI CHHIR DANG / LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR DZÄ PA

In order to fully complete the thirty-seven practices harmonious with enlightenment, and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment perfectly performed the restoring and purifying ordination;

DE ZHIN DU DAG *[say your name]* ZHE GYI WÄ KYANG / DÜ DI NÄ ZUNG TE / JI SI SANG NYI MA MA SHAR GYI BAR DU / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG

Similarly, also I, who am called *[say your name]***, from this time until sunrise tomorrow, for the welfare of all sentient beings,**

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG / MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

In order to benefit, in order to liberate, in order to eliminate famine, [in order to eliminate war, in order to stop the harm of the four elements,] in order to eliminate sickness,

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI CHHIR DANG / LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR LANG WAR GYI O *(3x)*

In order to fully complete the thirty-seven practices harmonious with enlightenment, and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment, shall perfectly undertake the restoring and purifying ordination. *(3x)*

Upon completing the third recitation, think that you have received the vows in your continuum and rejoice.

If you are taking the precepts from a precept master, the master will say TAB YIN NO (This is the method), after which you should say LEG SO (Excellent).

Then, having recollected the bodhichitta motivation, think: "Just as the arhats of the past abandoned all misconduct of body and speech, such as killing and so forth, and mentally turned away from it, I too, for the sake of all beings, will abandon for one day these wrong actions and devote myself to the pure practice of the precepts."

Then, while still kneeling, recite:

Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING
From now on I shall not kill.
ZHÄN GYI NOR YANG LANG MI JA
I shall not steal others' possessions.
THRIG PÄI CHHÖ KYANG MI CHÖ CHING
I shall not engage in sexual activity.
DZÜN GYI TSHIG KYANG MI MA O
I shall not speak false words.
KYÖN NI MANG PO NYER TEN PÄI
I shall avoid intoxicants,
CHHANG NI YONG SU PANG WAR JA
From which many mistakes arise.
THRI TÄN CHHE THO MI JA ZHING
I shall not sit on large and high seats and beds.
DE ZHIN DÜ MA YIN PÄI ZÄ
I shall not eat food at the wrong times.
DRI DANG THRENG WA GYÄN DANG NI
I shall avoid perfumes, garlands, and ornaments,
GAR DANG LU SOG PANG WAR JA
As well as dancing, singing, and so forth.
JI TAR DRA CHOM TAG TU NI
Just as the arhats
SOG CHÖ LA SOG MI JE TAR
Never kill and so forth,
DE ZHIN SOG CHÖ LA SOG PANG
So too shall I abandon killing and so forth.
LA ME JANG CHHUB NYUR THOB SHOG
May I quickly attain supreme enlightenment.
DUG NGÄL MANG THRUG JIG TEN DI
May I free this world, disturbed by much suffering,
SI PÄI TSHO LÄ DRÖL WAR SHOG
From the ocean of existence.

Sit down to do the following mantra and prayer.

Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA [SAMBHARA][19] / BHARA BHARA / MAHA SHUDDHA SATTVA PADMA VIBHUSHITA BHUJA / DHARA DHARA SAMANTA / AVALOKITE HUM PHAT SVAHA *(21x)*

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING
By abiding in faultless morality of the Dharma rules,
TSHÜL THRIM NAM PAR DAG DANG DÄN
Completely pure morality,
LOM SEM ME PÄI TSHÜL THRIM KYI
And morality free from conceit,
TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG
May I complete the perfection of morality.

Do three prostrations to conclude the ordination ceremony of the eight Mahayana precepts.

❖ Think or recite: "This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world."

Dedication to Seal the Merits with Emptiness

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

His Holiness the Dalai Lama states that reading about the eight Mahayana precepts, taking them, or even rejoicing when others take them creates great merit. In order for this merit to be of greatest benefit to yourself and others, dedicate it by following the example of the conquerors' son Shantideva in the *Bodhicharyavatara:*

May all beings everywhere,
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness, and prosperity.

May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid,
And those bound be freed.
May the powerless find power,
And may people think of benefiting each other.

As long as space remains,
As long as transmigratory beings remain,
Until then may I too remain
To dispel the suffering of transmigratory beings.

Adorn the end with dedication prayers, such as the *Standard Dedication Prayers* on page 321 or the *Extensive Dedication Prayers* on page 325.

For a short explanation of the benefits of keeping the precepts and how to purify transgressions, see below.

The Benefits of Protecting the Eight Mahayana Precepts

The benefits of abandoning the taking of life: In this life and in all future lives, one's life will be long, magnificent and free from illness.

The benefits of abandoning taking that which is not given: In this life and in all future lives, one will have perfect enjoyments (wealth) and others will not harm them.

The benefits of abandoning the sexual act: In this life and in all future lives, one will have a good body with a beautiful complexion and complete sense organs.

The benefits of abandoning lies: In this life and in all future lives, one will not be cheated and others will take heed of what one says.

The benefits of abandoning intoxicants (including alcohol, cigarettes and other mind altering drugs: all substances that loosen voluntary reserve): In this life and in all future lives, one will have stable mindfulness and awareness, clear senses, and perfect wisdom.

The benefits of abandoning large and high beds and thrones: In this life and in all future lives, one will receive praise and respect from others, and will have proper bedding (soft, warm, whatever is needed) and vehicles and animals for traveling.

The benefits of abandoning food at improper times: In this life and in all future lives, one will have abundant and perfect crops and will obtain food and drink without effort.

The benefits of abandoning perfume, ornaments, and so forth: In this life and in all future lives, one's body will have a pleasant smell, color and shape and many auspicious marks.

The benefits of abandoning singing and dancing: In this life and in all future lives, one will have a subdued body and mind, and one's speech will continually make the sound of Dharma.

What to Do if the Precepts are Broken

If, having committed oneself to observing these vows, one conducts oneself carelessly, one will accumulate not only the shortcomings of not observing them, but also those of telling lies. Therefore, one must protect these vows with mindfulness and awareness. If, through carelessness, the vows are degenerated, one should recite the Mantra of Pure Morality (page 37) three times to purify and restore them.

Prostrations to the Thirty-Five Confession Buddhas

The following is an example of a motivation for doing this practice. You can vary it according to how much time you have.

Motivation (optional)

The purpose of my life is to free the numberless sentient beings who are the source of all my past, present, and future happiness, temporary as well as ultimate happiness—including all the realizations of the path, liberation from samsara, and enlightenment—from all the oceans of samsaric suffering, including the causes: delusion and karma. In order to do this, I must achieve full enlightenment. Therefore, I need to actualize the path. Therefore, I need to purify the defilements.

If I were now born in hell, it would be so unbearable. Even one tiny fire spark on my body is hundreds of thousands of times hotter than the whole entire fire energy in this world. It is so unbearable that experiencing it for even an instant is like suffering for many eons. I have created numberless causes to be born in the hell realms by creating the ten nonvirtuous actions countless times in this and beginningless past lives. I have created numberless causes to be born in the hell realms by breaking the pratimoksha vows, by breaking the bodhisattva vows, and by breaking the tantric vows countless times in this and beginningless past lives. And I have created numberless causes to be born in the hells by creating the heaviest negative karma in relation to the holy virtuous friend by harming the holy body, disobeying the advice, disturbing the holy mind, having nondevotional thoughts, and giving rise to heresy and anger, which produce the greatest obstacles to achieving realizations and create the greatest suffering.

Every single one of these negative actions has four suffering results: the ripening result (a rebirth in the lower realms), the possessed result (the type of environment I'm born into when again a human), the result similar to the cause in my experience, and the worst one, the result similar to the cause in my actions, which means that again and again I am driven to create the same negative actions in the future, and so again and again I have to experience the four suffering results. In this way, samsara has no end.

Not only that, but karma increases, so even a small negative action can have huge suffering results. And karma is definite to be experienced, so every negative action I have created will definitely bring its result, no matter how long it takes, until it is purified. So from one negative karma, I have to experience the result over and over again for so many hundreds of lifetimes. Understanding this, how can I stand to live life without purifying myself and getting rid of all these negative karmas, just as I would try to get rid of a deadly poison in my body?

Not only that, but I'm going to die, and death can come even today, at any moment. Therefore, I must purify all my negative actions right this second. In order to do that, I am going to do these prostrations with the practice of confessing downfalls, and I'm going to do this so that I can develop myself in order to work for the happiness of all sentient beings.

If you have not already done so, recite the *Preliminary Prayers* on page 27. Then, if you are not familiar with the visualization, read the following:

Visualization (optional)

In the space in front, visualize your guru in the aspect of Shakyamuni Buddha, with Thousand-Armed Chenrezig at his heart. At the heart of Thousand-Armed Chenrezig is the syllable HRIH. Beams of light are emitted from the HRIH, forming six rows in the space below. At the end of each beam is a throne supported by elephants and adorned with pearls. On each throne

is seated a buddha. In the first row are six buddhas, blue in color and in the aspect of Akshobhya, with the exception of the third buddha, King Lord of the Nagas, who has a blue-colored body, but a white head. In the second row are seven buddhas, white in color and in the aspect of Vairochana. In the third row are seven buddhas, yellow in color and in the aspect of Ratnasambhava. In the fourth row are seven buddhas, red in color and in the aspect of Amitabha. In the fifth row are seven buddhas, green in color and in the aspect of Amoghasiddhi. These are the Thirty-Five Confession Buddhas. Each one is in the posture of that particular type of buddha. In the final row are the Medicine Buddhas.

Think that each one of these buddhas is the embodiment of all the Buddha, Dharma, Sangha, and all statues, stupas, and scriptures, of the three times and ten directions, whose essence is the guru. Have complete faith that each one has the power to purify all your negative karmas and imprints collected from beginningless time.

Now imagine that you emanate numberless bodies and that, as you prostrate, all these bodies prostrate along with you in all directions, covering every atom of the earth.

Confession of Downfalls to the Thirty-Five Buddhas

Preliminary Holy Name Mantras

If you can't physically prostrate, you can sit for the entire practice, however put your hands together in prostration and do all the visualizations.

❖ Recite the following holy name mantras while prostrating to increase the power of prostrations. They can be recited very quickly, that is, one recitation does not need to correspond with one prostration.

To multiply every prostration by ten million, prostrate while reciting Buddha Rinchen Gyaltsen's holy name in Tibetan and mantra three times either one after the other or as a pair.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIN CHHEN GYÄL TSHÄN LA CHHAG TSHÄL LO *(3x)*

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Precious Victory Banner, I prostrate. *(3x)*

OṂ NAMO BHAGAVATE RATNAKETU RĀJĀYA / TATHĀGATĀYA ARHATE SAMYAK SAṂBUDDHĀYA / TADYATHĀ / OṂ RATNE RATNE MAHĀRATNE RATNA VIJAYE SVĀHĀ *(3x)*

❖ To multiply every prostration by one thousand, prostrate while reciting:

OṂ NAMO MAÑJUŚHRIYE / NAMAḤ SUŚHRĪYE / NAMA UTTAMAŚHRIYE SVĀHĀ *(3x)*

❖ Prostrate while reciting Guru Shakyamuni Buddha's holy name in Tibetan and the mantra as a pair. According to the Kangyur, each recitation of Guru Shakyamuni Buddha's holy name purifies eighty thousand billion eons of negative karmas.

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

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

OṂ NAMO DAŚHADIK TRIKĀLA SARVA RATNA TRAYĀYA / NAMAḤ PRADAKṢHĀ SUPRADAKṢHĀ SARVA PĀPAṂ VIŚHODHANI SVĀHĀ *(4 or 5x)*

❖ Reciting the above mantra has five very important benefits: (1) Each prostration or circumambulation you do becomes the same as having prostrated to or circumambulated all the Three Rare

Sublime Ones—Buddha, Dharma, and Sangha—and all the other holy objects—statues, stupas, scriptures, and so forth—of the ten directions and the three times. (2) All your negative karmas collected from beginningless rebirths are purified. (3) You will quickly achieve full enlightenment. (4) You will not be harmed by enemies and interferers. (5) You will be free from diseases and spirit harm.

It is not necessary to recite this homage:

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the *Confession of a Bodhisattva's Downfalls*.

Taking Refuge

DAG *[say your name]* ZHE GYI WA

I, *[say your name],* **throughout all times,**

DÜ TAG TU LA MA LA KYAB SU CHHI O

Take refuge in the Guru.

SANG GYÄ LA KYAB SU CHHI O

I take refuge in the Buddha.

CHHÖ LA KYAB SU CHHI O

I take refuge in the Dharma.

GEN DÜN LA KYAB SU CHHI O *(1x)*

I take refuge in the Sangha. *(1x)*

Prostrations to the Thirty-Five Confession Buddhas

Repeat each buddha's name as many times as you can with each prostration. It is the recitation of the name of each buddha that brings the purification, so there is a big difference between reciting it just a few times or many times. Even if you do the recitation by listening to a recording, still recite the name yourself as much as you can.

You can either do three sets of prostrations to the Thirty-Five Buddhas, or do three prostrations to each buddha as you go through the prayer once. At the end, recite the names of the Medicine Buddhas while prostrating one time to each one.

[La ma] tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä päl gyäl wa sha kya thub pa la chhag tshäl lo

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

De zhin sheg pa dor je nying pö rab tu jom pa la chhag tshäl lo

To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.

De zhin sheg pa rin chhen ö thrö la chhag tshäl lo

To Tathagata Radiant Jewel, I prostrate.

De zhin sheg pa lu wang gi gyäl po la chhag tshäl lo

To Tathagata King, Lord of the Nagas, I prostrate.

De zhin sheg pa pa wöi de la chhag tshäl lo

To Tathagata Army of Heroes, I prostrate.

De zhin sheg pa päl gye la chhag tshäl lo

To Tathagata Delighted Hero, I prostrate.[20]

De zhin sheg pa rin chhen me la chhag tshäl lo

To Tathagata Jewel Fire, I prostrate.

De zhin sheg pa rin chhen da ö la chhag tshäl lo

To Tathagata Jewel Moonlight, I prostrate.

De zhin sheg pa thong wa dön yö la chhag tshäl lo

To Tathagata Meaningful to See, I prostrate.

De zhin sheg pa rin chhen da wa la chhag tshäl lo

To Tathagata Jewel Moon, I prostrate.

De zhin sheg pa dri ma me pa la chhag tshäl lo

To Tathagata Stainless One, I prostrate.

De zhin sheg pa päl jin la chhag tshäl lo
To Tathagata Bestowed with Courage, I prostrate.[21]

De zhin sheg pa tshang pa la chhag tshäl lo
To Tathagata Pure One, I prostrate.

De zhin sheg pa tshang pä jin la chhag tshäl lo
To Tathagata Bestowed with Purity, I prostrate.

De zhin sheg pa chhu lha la chhag tshäl lo
To Tathagata Water God, I prostrate.

De zhin sheg pa chhu lhäi lha la chhag tshäl lo
To Tathagata Deity of the Water God, I prostrate.

De zhin sheg pa päl zang la chhag tshäl lo
To Tathagata Glorious Goodness, I prostrate.

De zhin sheg pa tsän dän päl la chhag tshäl lo
To Tathagata Glorious Sandalwood, I prostrate.

De zhin sheg pa zi ji tha yä la chhag tshäl lo
To Tathagata Infinite Splendor, I prostrate.

De zhin sheg pa ö päl la chhag tshäl lo
To Tathagata Glorious Light, I prostrate.

De zhin sheg pa nya ngän me päi päl la chhag tshäl lo
To Tathagata Sorrowless Glory, I prostrate.

De zhin sheg pa se me kyi bu la chhag tshäl lo
To Tathagata Son of Noncraving, I prostrate.

De zhin sheg pa me tog päl la chhag tshäl lo
To Tathagata Glorious Flower, I prostrate.

De zhin sheg pa tshang päi ö zer nam par röl pä ngön par khyen pa la chhag tshäl lo
To Tathagata Pure Light Rays Clearly Knowing by Play, I prostrate.

De zhin sheg pa pä mäi ö zer nam par röl pä ngön par khyen pa la chhag tshäl lo

To Tathagata Lotus Light Rays Clearly Knowing by Play, I prostrate.

De zhin sheg pa nor päl la chhag tshäl lo

To Tathagata Glorious Wealth, I prostrate.

De zhin sheg pa drän päi päl la chhag tshäl lo

To Tathagata Glorious Mindfulness, I prostrate.

De zhin sheg pa tshän päl shin tu yong drag la chhag tshäl lo

To Tathagata Glorious Name Widely Renowned, I prostrate.

De zhin sheg pa wang pöi tog gi gyäl tshän gyi gyäl po la chhag tshäl lo

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

De zhin sheg pa shin tu nam par nön päi päl la chhag tshäl lo

To Tathagata Glorious One Totally Subduing, I prostrate.

De zhin sheg pa yül lä shin tu nam par gyäl wa la chhag tshäl lo

To Tathagata Utterly Victorious in Battle, I prostrate.

De zhin sheg pa nam par nön pä sheg päi päl la chhag tshäl lo

To Tathagata Glorious Transcendence Through Subduing, I prostrate.

De zhin sheg pa kün nä nang wa kö päi päl la chhag tshäl lo

To Tathagata Glorious Manifestations Illuminating All, I prostrate.

De zhin sheg pa rin chhen pä mäi nam par nön pa la chag tshäl lo

To Tathagata All-Subduing Jewel Lotus, I prostrate.

De zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rin po chhe dang pä ma la rab tu zhug pa ri wang gi gyäl po la chhag tshäl lo

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

❖ If you have degenerated your samaya with your guru, you can recite the name of the last buddha three times with each set of prostrations. You can also repeat the name many times, like a mantra, when you are not doing prostrations.

Prostrations to the Seven Medicine Buddhas

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

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

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB TU GYÄN PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, King of Melodious Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus, I prostrate.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TÜL ZHUG DRUB PA LA CHHAG TSHÄL LO

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Stainless Excellent Gold, Illuminating Jewel Who Accomplishes All Conduct, I prostrate.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Glorious Supreme One Free from Sorrow, I prostrate.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖI YANG LA CHHAG TSHÄL LO

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Melodious Ocean of Proclaimed Dharma, I prostrate.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PA NGÖN PAR KHYEN PÄI GYÄL PO LA CHHAG TSHÄL LO

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, King Clearly Knowing by the Play of Supreme Wisdom of an Ocean of Dharma, I prostrate.[22]

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ MÄN GYI LA BÄI DUR YÄI Ö KYI GYÄL PO LA CHHAG TSHÄL LO

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Medicine Guru, King of Vaidurya Light, I prostrate.

Confession Prayer

For the translation, turn to page 52.

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA NÄ KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG WA AM / CHHÖ TEN GYI KOR RAM / GEN DÜN GYI KOR RAM / CHHOG CHÜI GEN DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG / THROG PA LA JE SU YI RANG WA AM / TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG WA AM / MI GE WA CHÜI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA DANG / JUG TU TSÄL WA DANG / JUG PA LA JE SU YI RANG WA AM / LÄ KYI DRIB PA GANG GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI WA AM / DÜ DRÖI KYE NÄ SU CHHI PA AM / YI DAG KYI YÜL DU CHHI WA AM / YÜL THA KHOB TU KYE WA AM / LA LOR KYE WA AM / LHA TSHE RING PO NAM SU KYE WA AM / WANG PO MA TSHANG WAR GYUR WA AM / TA WA LOG PA DZIN PAR GYUR WA AM / SANG GYÄ JUNG WA LA NYE PAR MI GYI PAR GYUR WÄI

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

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI PA NÄ KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU JIN PA THA NA DÜ DRÖI KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI SEM CHÄN YONG SU MIN PAR GYI PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI JANG CHHUB CHHOG TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI LA NA ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG PA DE DAG THAM CHÄ CHIG TU DÜ SHING DUM TE DOM NÄ LA NA MA CHHI PA DANG / GONG NA MA CHHI PA DANG / GONG MÄI YANG GONG MA / LA MÄI YANG LA MAR YONG SU NGO WÄ LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB TU YONG SU NGO WAR GYI O

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

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

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

All you [Thirty-Five Buddhas, Seven Medicine Buddhas,] and the others, as many tathagata, arhat, perfectly complete buddha bhagavans as there are abiding, living, and residing in all the world systems of the ten directions; all you buddha bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara from beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of holy objects of offering, possessions of the sangha, or possessions of the sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five heavy negative karmas without break I have done, caused to be done, or rejoiced in the doing of; whichever of the ten nonvirtuous paths of action I have engaged in, caused others to engage in, or rejoiced in the engaging of; whatever I have done, being obscured by these karmas, that causes me to be born as a sentient being in the hell realm, in the animal realm, or in the preta realm; in an irreligious country, as a barbarian, or as a long-lived god; with imperfect faculties, holding wrong views, or not being pleased with a buddha's descent; in the presence of the buddha bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I admit and confess all these negative actions. I do not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha bhagavans, please pay attention to me. In this life and in the other states of rebirth in which I have circled in samsara from beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient

beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, then combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

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

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

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

How to Meditate on the "General Confession"

As you confess each of the negative actions contained in this prayer, think to yourself that you have created this negative action not just once, but countless times in this and beginningless lives, whether you remember it or not. Generate very strong regret. The stronger the regret, the greater the purification.

Then reflect on the emptiness of each of these negative actions, remembering that even negative actions do not truly exist from their own side. They arise in dependence on causes and conditions and are merely labeled by the mind. You can either think they are completely nonexistent from their own side, or that they are merely labeled by mind, or that they are hallucinations. Whichever method you use to understand emptiness, the conclusion that should come in your heart is that each of these negative actions are completely empty, not existing from their own side, even the slightest atom.

At the end of the confession prayer, pause to make the determination not to commit these negative actions again in the future. This is the power of restraint. Make this promise realistic, even if you are promising simply not to do the negative action even for just the next five minutes or seconds. This is to make sure that you do not tell a lie to the merit field.

General Confession

For the translation, see the next page.

U HU LAG

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

DAG [*say your name*] ZHE GYI WÄ TSHE RAB KHOR WA THOG MA MA CHHI PA NÄ DA TA LA THUG GI BAR DU / NYÖN MONG PA DÖ CHHAG DANG ZHE DANG DANG TI MUG GI WANG GI LÜ NGAG YI SUM GYI GO NÄ DIG PA MI GE WA CHU GYI PA DANG / TSHAM MA CHHI PA NGA GYI PA DANG / DE DANG NYE WA NGA GYI PA DANG / SO SOR THAR PÄI DOM PA DANG GÄL WA DANG / JANG CHHUB SEM PÄI LAB PA DANG GÄL WA DANG / SANG NGAG KYI DAM TSHIG DANG GÄL WA DANG / PHA DANG MA LA MA GÜ PA DANG / KHÄN PO DANG LOB PÖN LA MA GÜ PA DANG / DROG TSHANG PA TSHUNG PAR CHÖ PA NAM LA MA GÜ PA DANG / KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG / DAM PÄI CHHÖ PANG PA DANG / PHAG PÄI GEN DÜN LA KUR PA TAB PA DANG / SEM CHÄN LA NÖ PÄI LÄ GYI PA LA SOG PA / DIG PA MI GE WÄI TSHOG DAG GI GYI PA DANG / GYI DU TSÄL WA DANG / ZHÄN GYI GYI PA LA JE SU YI RANG WA LA SOG PA / DOR NA THO RI DANG THAR PÄI GEG SU GYUR CHING KHOR WA DANG NGÄN SONG GI GYUR GYUR PÄI NYE TUNG GI TSHOG CHI CHHI PA THAM CHÄ

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG / GEN

DÜN TSÜN PA NAM KYI CHÄN NGAR THÖL LO / MI CHHAB BO / CHHAG SO / CHHIN CHHÄ KYANG DOM PAR GYI LAG SO / THÖL ZHING SHAG NA DAG DE WA LA REG PAR NÄ PAR GYUR GYI / MA THÖL MA SHAG NA DE TAR MI GYUR WA LAG SO

U HU LAG (Woe is me)

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

I, who am named [*say your name*]**, circling in cyclic existence from beginningless time until the present, overpowered by delusions, such as attachment, hatred, and ignorance, by means of my body, speech, and mind have committed the ten nonvirtuous actions, committed the five heavy negative karmas without break, and committed the five nearing heavy negative karmas without break.**[23]

I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samayas of secret mantra.[24] **I have been disrespectful to my parents, disrespectful to my vajra masters and my abbot, and disrespectful to my spiritual friends living in ordination.**[25] **I have committed actions harmful to the Three Rare Sublime Ones, abandoned the holy Dharma,**[26] **criticized the arya Sangha,**[27] **harmed sentient beings, and so on. These and many other nonvirtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.**

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation, and causes of cyclic existence and the lower realms. I do not conceal them, and I accept them as negative. I promise to refrain from doing these actions again

in the future.[28] **By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.**

Visualization (optional)

❖ Think that through the force of reciting the names of the Thirty-Five Confession Buddhas and the Seven Medicine Buddhas, through the power of their pure prayers and vows, through the power of your regret and the other opponent forces, and through the power of your having done these prostrations, nectars and light rays descend from the holy bodies of the buddhas. All the negative karmas, obscurations, and imprints collected on your mental continuum from beginningless rebirths are completely purified. Generate strong faith that your mind has become completely pure.

Sealing the Purification by Reflecting on Emptiness

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

Mantra of Pure Morality

❖ Recite this mantra seven times slowly or twenty-one times quickly.

OṂ AMOGHA ŚHĪLA SAṂBHARA SAṂBHARA / BHARA BHARA / MAHĀ ŚHUDDHA SATVA PADMA VIBHŪṢHITA BHUJA / DHARA DHARA SAMANTA / AVALOKITE HŪṂ PHAṬ SVĀHĀ *(7 or 21x)*

Lama Zopa Rinpoche's root guru, His Holiness Trijang Rinpoche, explained that reciting this mantra has three benefits: (1) The negative karmas of breaking vows are purified. (2) It enables you to keep your vows purely. (3) You receive the blessings of the buddhas and bodhisattvas.

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING
By abiding in faultless morality of the Dharma rules,
TSHÜL THRIM NAM PAR DAG DANG DÄN
Completely pure morality,
LOM SEM ME PÄI TSHÜL THRIM KYI
And morality free from conceit,
TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG
May I complete the perfection of morality.

To conclude the practice, recite dedication prayers, such as those found in *Standard Dedication Prayers* on page 321 or *Extensive Dedication Prayers* on page 325. At the very least, recite the dedication to seal the merits with emptiness on page 323.

Notes

1. GENDÜN (Tib. *dge 'dun*) is usually translated as "Sangha," however here Lama Zopa Rinpoche translates it literally as "intending virtue."
2. Lama Zopa Rinpoche: "These three lines contain the 84,000 teachings taught by the Buddha, which include the Hinayana teachings and the Mahayana teachings of Paramitayana and Tantra. All those teachings are combined into the lamrim, the graduated path to enlightenment, which is divided into the graduated paths of the lower, middle, and higher capable beings. These three contain the whole lamrim and that is contained in the three principal aspects of the path to enlightenment."
3. KÖNCHOG SUM (Tib. *dkon mchog sum*) is often translated from the Sanskrit *tri ratna* as "Three Jewels," i.e., Buddha, Dharma, and Sangha, the three objects of refuge of a Buddhist. However, Lama Zopa Rinpoche prefers to translate the Tibetan term literally as "Three Rare Sublime Ones" to better convey the rarity and importance of encountering them.
4. From *Pranidhanasaptatinamagatha, smon lam bdun cu pa.* See *stag brag bsam gtan gling gi phyag bzhes mdo sngags chos spyod*, Volume 2.
5. These two purposes are the total cessation of all obscurations and the completion of all realizations.
6. LÜCHÄN (Tib. *lus can*) is translated several times in these verses as "beings." LÜ is "body" and CHÄN means "having," so LÜCHÄN literally means "those having a body."
7. MARME (Tib. *mar me)* is literally "butter lamp" but it means any kind of light.
8. NÄMÄL (Tib. *gnas mal)* includes bed, blankets, and pillows.
9. If you recite *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)* out loud (rather than silently), it is good to do "Blessing the Speech" before *The Method*.
10. Even if you haven't received a great empowerment in either the lower or higher tantras, you can visualize yourself as Shakyamuni Buddha. This is according to the advice of Denma Locho Rinpoche, who said that the Buddha is an exception to the general rule that one should have received the empowerment of a deity before being allowed to visualize oneself as that deity.
11. Although the letter A appears in some Tibetan texts of "Blessing the Speech" without the small A under it and the two dots after it, according to Lama Zopa Rinpoche this is incorrect (Rinchen Jangsem Ling, Triang, Malaysia, April 2016).
12. This paragraph, which comes after the recitation of the mantras in Tibetan texts, has been moved here on the advice of Lama Zopa Rinpoche.
13. In the version of "Blessing the Speech" found in commonly used Tibetan prayer books, the fourth letter of this set appears as JÑA, which is pro-

nounced GYA by Tibetans and many Indian Sanskrit readers. However, according to the actual Sanskrit alphabet this letter should be JHA (or DZHA in Tibetan spelling), with JÑA being an additional compound consonant. As Lama Zopa Rinpoche pronounces this letter as GYA, based on how it appears in Tibetan prayer books, it has been written here in Tibetan as JÑA , and the corresponding phonetics have been written as GYA.

14. It is important to pause between "YO" and "NI" when reciting this mantra (as happens naturally when saying TSA YO NIRODHA).
15. This version of the mantra, which begins with OM HRI, was taken by Lama Zopa Rinpoche from a book written by a very great lama in Tibet for young tulkus, whereas the version found in the *Kangyur* begins with OM TRAI.
16. Lama Zopa Rinpoche prefers to translate the Sanskrit word *vaidurya* as "sapphire," rather than the common translation as "lapis lazuli."
17. Lama Zopa Rinpoche prefers to translate GÖN (Tib. *mgon*) and GÖN PO (Tib. *mgon po*) as "savior," rather than "protector."
18. The phrases "in order to eliminate war" and "in order to stop the harm of the four elements" were added by Lama Zopa Rinpoche.
19. In the Gelug texts of the eight Mahayana precepts and other pujas, SAMBHARA is said just once, but the Seventh Dalai Lama, the Second Karmapa, and other lamas say SAMBHARA SAMBHARA. While there is no fault in reciting SAMBHARA only once, Lama Zopa Rinpoche is now saying the mantra with two SAMBHARAs.
20. The English translation of the name of this buddha as "Delighted Hero" accords with the original Sanskrit *vīranandine* found in *The Three Heaps Sutra* from the *Ratnakuta Sutra*, whereas the Tibetan appears to have perhaps been changed in time from *dpa' dgyes* (Delighted Hero) to *dpal dgyes* (Delighted Glorious One). The phonetics have been left as "PÄL GYE" to accord with *dpal dgyes*, which is what appears in current versions of the Tibetan text.
21. The English translation of the name of this buddha as "Bestowed with Courage" accords with the Tibetan *dpas byin*, which occurs in the Tibetan translation of the *Ratnakuta Sutra* found in the Pedurma and Derge Kangyurs. It also accords with the Sanskrit *śūradattāya* found in *The Three Heaps Sutra* from the *Ratnakuta Sutra*. However, in the Peking Kangyur and most Tibetan prayer books the name of this buddha appears as *dpal sbyin* or *dpal byin* (Glorious Giving). The phonetics have been written as "PÄL JIN" to accord with *dpal sbyin* / *dpal byin*, as this is what is commonly recited by Tibetan speakers.
22. Some practices that contain the prostrations to the Seven Medicine Buddhas have the word "king" (Tib. *rgyal po*) in the name of this buddha, whereas others do not. Lama Zopa Rinpoche confirmed that "king" should be added to the name, May 2016.

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

Colophons:

The Method to Transform a Suffering Life into Happiness (Including Enlightenment) (*kun slong bcos thabs*):

Original Colophon:

I, the beggar monk Thubten Zopa, who am nothing both in this and future lives, compiled *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)* (literally, *A Method for Cultivating the Motivation*) for the benefit of those of little intelligence similar to me. It includes the motivation *A Direct*

Meditation on the Graduated Path (*lam rim shar sgom gnad don kun tshang*) composed by Dorje Chang Lozang Jinpa. Alternatively, the motivation can be done more extensively with practices such as Pabongkha Dechen Nyingpo's *Calling the Guru from Afar*. Afterward, contemplate the great kindness of sentient beings with the first verse of Langri Thangpa's *Eight Verses of Thought Transformation*, pray to be of great meaning and benefit to sentient beings with the verse composed by Aryasura, and recite the verses from the third chapter of *A Guide to the Bodhisattva's Way of Life* and so forth.

Publisher's Colophon:
Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, January 2013, and scribed by Merry Colony. Updated, with Lama Zopa Rinpoche's advice, by Ven. Sarah Thresher, Merry Colony, and Tom Truty, 2014. Checked against the Tibetan and lightly edited by Joan Nicell, FPMT Translation Services, April 2015. Edited by Merry Colony and Kendall Magnussen, FPMT Education Services, April 2015. Title changed by Lama Zopa Rinpoche, October 2015. Edited by Ven. Ailsa Cameron, November 2015. Approved by Lama Zopa Rinpoche, November 2015.

Blessing the Speech (*ngag byin rlabs*): Extracted from *The Collection of Cherished Recitations Such as Lamäi Näljor and Sadhanas of Different Deities* (Tibetan Cultural Printing Press, 1987). Translated by Geshe Thubten Sherab. Rearranged with additions according to advice from Lama Zopa Rinpoche. Compiled and edited by Kendall Magnussen and Ven. Sarah Thresher, January 2003. Endnotes from commentary by Lama Zopa Rinpoche at Milarepa Center, August 2002. Updated by Ven. Gyalten Mindrol, FPMT Education Services, December 2005. Lightly edited by Merry Colony and Tom Truty, 2013. Further editing by Ven. Joan Nicell, FPMT Translation Services, on the basis of the Tibetan, and by Merry Colony, FPMT Education Services, April 2015. Mantras written to reflect the way Lama Zopa Rinpoche says they should be pronounced, rather than following the usual FPMT style guide for Sanskrit transliteration, by Joan Nicell, April 2015. Pronunciation of the mantras corrected by Lama Zopa Rinpoche, September 2015, and changes input by Ven. Steve Carlier and Ven. Joan Nicell, November 2015. Approved by Lama Zopa Rinpoche, November 2015. Several small amendments made by Lama Zopa Rinpoche in Singapore and Malaysia, 2016; input by Ven. Joan Nicell, May 2016.

Daily Mantras: Compiled by Lama Zopa Rinpoche. Mantras written to reflect the way Lama Zopa Rinpoche says they should be pronounced, rather than following the usual FPMT style guide for Sanskrit transliteration, by Ven. Joan Nicell, April 2015. Pronunciation of the mantras corrected by Lama Zopa Rinpoche, September 2015; changes input by Ven. Steve Carlier and Ven. Joan Nicell, FPMT Translation Services, November 2015. Approved by Lama Zopa

Rinpoche, November 2015. Several small amendments made by Lama Zopa Rinpoche in Singapore and Malaysia, 2016; input by Ven. Joan Nicell, May 2016.

Preliminary Prayers: Compiled from various sources. Instructions to recite these prayers as a preliminary to *Prostrations to the Thirty-Five Confession Buddhas* and to move the "Invocation" to before the "Offering Prayer" by Lama Zopa Rinpoche in Bendigo, Australia, September–October 2014. Instruction to stand while reciting "Refuge" through "Prostrations with the Mantra and Homage" confirmed by Lama Zopa Rinpoche, May 2016. Entire translation, except for "Extensive Power of Truth," reviewed and edited by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, May 2016.

Taking the Eight Mahayana Precepts (*theg chen gso sbyong gi sdom pa len pa'i chog ga*):
Compiled on the basis of preliminary prayers extracted from *Kopan Monastery Prayers and Practices*, 1990, and *The Direct and Unmistaken Method: The Practice and Benefits of the Eight Mahayana Precepts*, by Lama Zopa Rinpoche (Wisdom Publications). The English versions of the prayers were lightly edited using the translations in *The Direct and Unmistaken Method* and those of Ven. George Churinoff; further editing by Ven. Thubten Dondrub and Jampa Lamsang for the Nalanda Prayer Book; further editing by Ven. Constance Miller, FPMT Education Services, February 2001. Revised in 2003, 2004. New lines for "Generating Bodhichitta" as per instructions from Lama Zopa Rinpoche, April 2006; translated by Lama Zopa Rinpoche and scribed by Kendall Magnussen. Lightly edited by Ven. Joan Nicell, FPMT Translation Services, 2016. "Prayer to Take the Precepts" and "Commitment Prayer to Keep the Precepts" changed according to the advice of Lama Zopa Rinpoche, Lamp of the Path Retreat, September, 2009. New translation of the "Commitment Prayer" by Geshe Gelek Chodak, Kadampa Center, USA, 2009; revised based on the Tibetan by Ven. Joan Nicell, May 2016. Instructions revised by Vens. Steve Carlier and Joan Nicell, 2016. Instruction to do three prostrations after taking the ordination confirmed by Lama Zopa Rinpoche, May 2016. Some parts of the translation reviewed and edited by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016.

The Benefits of Protecting the Eight Mahayana Precepts: Extracted from *The Direct and Unmistaken Method*, Lama Yeshe Wisdom Archive (www.lamayeshe.com). Reprinted here with permission.

Prostrations to the Thirty-Five Confession Buddhas (*ltung shags*): Translation based on an original translation by Lama Zopa Rinpoche extracted from the booklet entitled *The Bodhisattva's Confession of Moral Downfalls*, Kopan Monastery, Nepal. Originally revised and edited by Vens. Thubten Dondrub,

George Churinoff, and Constance Miller, FPMT Education Services, 2000. Additional revisions made according to instructions by Lama Zopa Rinpoche, Mitrugpa Retreat, Milarepa Center, Vermont, USA, August 2002. "How to Meditate Before the Practice," "Visualization," "How to Meditate on the 'General Confession,'" and "Visualization" compiled by Ven. Sarah Thresher, according to the instructions of Lama Zopa Rinpoche. The title *Bodhisattva's Confession of Moral Downfalls* changed to *Confession of Downfalls to the Thirty-Five Buddhas* at the request of Lama Zopa Rinpoche, April 2003. Additional editing and corrections made by Ven. Gyalten Mindrol, FPMT Education Services, November 2005. Translation of the first line of the refuge prayer by Ven. Steve Carlier, November 2005. The dissolution of the Thirty-Five Buddhas at the end of the "General Confession" ("Think that all the buddhas are extremely pleased...") was composed by Ven. Thubten Dondrub for inclusion here. The "Mantra of Pure Morality" and "Prayer to Keep Morality" were added, based on advice given by Lama Zopa Rinpoche, Bendigo, Australia, September–October 2014, by Ven. Joan Nicell and Merry Colony, FPMT Education Services, January 2015. Lightly edited by Ven. Steve Carlier and Ven. Joan Nicell, FPMT Translation Services, 2016.

General Confession (*spyi shags*): Based on a translation by Glenn H. Mullin, with adjustments by Lama Zopa Rinpoche. Lightly edited by Ven. Sarah Thresher and Kendall Magnussen, FPMT Education Services, January 2003. The line "have been disrespectful to my spiritual friends living in ordination" was changed according to the verbal instruction of Lama Zopa Rinpoche, October 2005. Lightly edited by Ven. Steve Carlier and Ven. Joan Nicell, FPMT Translation Services, January 2015.

Colophon for this compilation: Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Calling the Guru from Afar



Calling the Guru from Afar

A Tormented Wail, Quickly Drawing Forth the Blessing of the Guru, the Inseparable Three Kayas

Extensive Version

La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.

Sang gyä kün gyi ye she de chhen chhö kur ro chig
The transcendental wisdom of all buddhas, one taste in the great bliss dharmakaya,
De nyi drin chän la ma kün gyi rang zhin thar thug
Is itself the ultimate nature of all kind gurus.
La ma chhö kyi ku la nying nä söl wa deb so
I beseech you, guru, dharmakaya,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Ye she gyu mäi rang nang gyäl wa yän lag dün dän
Wisdom's own illusory appearance, the conqueror with seven branches,
De nyi drin chän la ma kün gyi trül zhi thar thug
Is itself the ultimate basis of emanation of all kind gurus.
La ma long chö dzog kur nying nä söl wa deb so
I beseech you, Guru, sambhogakaya,

Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Ji nye dül jäi kham zhin na tshog trül päi röl gar
The play of various emanations, suiting the dispositions of the many to be subdued,
De nyi drin chän la ma long chö dzog küi nam gyur
Is itself the behavior of the sambhogakaya of the kind gurus.
La ma trül päi ku la nying nä söl wa deb so
I beseech you, Guru, nirmanakaya,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Ku sum yer me röl pa la mäi zug su shar wa
The play of the inseparable three kayas, appearing in the form of the guru,
De nyi drin chän la ma kün gyi ngo wo chig nyi
Is itself one with the very essence of all kind gurus.
Ku sum yer me la mar nying nä söl wa deb so
I beseech you, Guru, the inseparable three kayas,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Yi dam zhi thro rab jam kün kyang la mäi rang zhin
All the infinite peaceful and wrathful yidams are also the guru's nature,
Drin chän la ma nyi lä yi dam log su me pä
And since no yidam exists apart from the kind guru,
Yi dam kün dü la mar nying nä söl wa deb so
I beseech you, Guru, who comprises all yidams,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Sang gyä kün gyi chi zug la mäi nam par shar wä
The ordinary form of all buddhas arises in the aspect of the guru,
Drin chän la ma nyi lä sang gyä log su mi mig
Therefore no buddhas are observed apart from the kind guru.
Sang gyä kün dü la mar nying nä söl wa deb so
I beseech you, Guru, who comprises all buddhas,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Gyäl kün khyen tse nü päi rang zug la mar shar wä
The very form of all conquerors' wisdom, compassion, and power arises as the guru;
Phag chhog rig sum gön kyang drin chän la ma nyi yin
Therefore, the supreme arya saviors of the three types[1] are also the kind guru.
Rig sum chig dü la mar nying nä söl wa deb so
I beseech you, Guru, who combines the three types in one,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Rig gya rig nga rig sum ji nye tro yang la ma
The hundred, five, and three types, however many elaborated, are the guru.
De kün gang du du wäi khyab dag nyi kyang la ma
The pervasive master in whom they are all included is also the guru.
La ma rig kün dag por nying nä söl wa deb so
I beseech you, Guru, as master of all the types of buddhas,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Sang gyä chhö dang gen dün kün gyi je po la ma
The creator of all buddhas, Dharma, and Sangha is the guru.
Chig chhog kyab sum kün dü drin chän la ma nyi yin
The one who combines all three refuges is the kind guru.
Kyab kün dü zhäl la mar nying nä söl wa deb so
I beseech you, Guru, whose presence combines all refuges,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Sang gyä kün gyi rang zug la mäi nam par shar nä
Thinking of how the actual form of all buddhas arises in the aspect of the guru
Tse wä je su dzin tshül sam kyin la ma drän no
And mercifully guides me—reminds me of you, Guru.

Sang gyä kün gyi pang päi käl chhä nyam thag dag la
Thinking of how you show the excellent unmistaken path to me,
Ma nor lam zang tän tshül sam kyin la ma drän no
An unfortunate wretched being, abandoned by all the buddhas—reminds me of you, Guru.

Nye ka dön chhei ten zang khe nyen kyi dug dam ga
Thinking of this excellent body, highly meaningful and difficult to obtain,
Ma nor nying po len dö sam kyin la ma drän no
And wishing to take its essence with unerring choice between gain and loss, happiness and suffering—reminds me of you, Guru.

Lo bur chhi wäi jig chhen rang gi thog tu bab nä
Thinking of the experience of not knowing what to do when the great fear of death
Chi ja töl me ngang tshül sam kyin la ma drän no
Suddenly descends upon me—reminds me of you, Guru.

Tshe dii phün tshog kün dang da ta lo bur dräl nä
Thinking of the experience of just now suddenly separating from all the perfections of this life,
Chig pur dro wäi ngang tshül sam kyin la ma drän no
And going on alone—reminds me of you, Guru.

Jig rung nyäl wäi me nang rang lü jen par lhung nä
Thinking of the experience of my naked body falling into the terrifying fires of hell
Zö lag me päi ngang tshül sam kyin la ma drän no
And being unable to bear it—reminds me of you, Guru.

Käl chhä yi dag nä su zä kom chhu thig me päi
Thinking of how the suffering of hunger and thirst, without a drop of water,
Dug ngäl ngön sum nyong tshül sam kyin la ma drän no
Is directly experienced in the unfortunate preta realm—reminds me of you, Guru.

Lün mong dü dror gyur nä shin tu mi dug käl ngän
Thinking of how very repulsive and wretched it is to become a foolish stupid animal
De dra rang thog nyong tshül sam kyin la ma drän no
And what it would be like to experience it myself—reminds me of you, Guru.

Nyam thag ngän song nä der da ta lhung la nye wä
Thinking of a refuge to protect me from this,
Di lä kyob päi kyab shig sam kyin la ma drän no
Since I am now about to fall into the wretched states of bad migration—reminds me of you, Guru.

Kar nag lä kyi nyong wa zhib ching thra wäi jug dog
Thinking of how white and black actions are experienced
Ji zhin lag len deb tshül sam kyin la ma drän no
And of how to practice thorough and precise engagement and restraint—reminds me of you, Guru.

Tha me si päi tsön khang dug ngäl kün gyi jung khung
Thinking of a method to escape this prison of endless existences,
Di lä thar päi thab shig sam kyin la ma drän no
The source of all suffering—reminds me of you, Guru.

Jig rung si tshöi long du kha khyab nyam thag ma gän
Thinking of the plight of my pitiful old mothers, pervasive as space,
Lhung zhing nar wäi ngang tshül sam kyin la ma drän no
Fallen amidst the fearful ocean of samsara and tormented there—reminds me of you, Guru.

De chhir lam tso sum dang rim nyi zab möi nyam nyong
Therefore, Guru, please bless me to generate in my mental continuum
Tsöl me gyü la kye war la mä jin gyi lob shig
Effortless experience of the profound three principles of the path and the two stages.

Shug drag nge jung sam pä thar päi tsän sa zin chhir
Please bless me to strive in one-pointed practice of the three trainings with the intense thought of renunciation,
Lab sum tse chig drub la tsön par jin gyi lob shig
In order to reach the secure state of liberation.

Dro kün rang nyi chig pü dröl wäi lhag sam khur gyi
Please bless me to train in the precious supreme bodhichitta with the special attitude
Rin chhen jang chhub sem chhog jong par jin gyi lob shig
Taking responsibility to liberate all migrators by myself alone.

Lab chhen gyäl sä chö päi pha thar drö päi nying tob
Please bless me to follow after the ocean of conquerors with the will to cross
Gyäl wa gya tshöi je su jug par jin gyi lob shig
To the very end of the great waves of deeds of the conquerors' sons.

Tong dang ten jung nang tong chig drog chig tu chhar wäi
Please bless me to realize the supreme view, free of extremes,
Tha dräl ta wäi yang tse tog par jin gyi lob shig
In which emptiness and dependent arising, appearance and emptiness, complement each other.

Zhi yi kye chhi bar do ku sum lam du khyer wäi
Please bless me quickly to generate the experience of taking the three kayas into the path,
Min je nyam nyong nyur du kye war jin gyi lob shig
Ripening the bases of birth, death, and bardo.

Lung sem u mar thim päi ga zhi tong zhii röl wa
Please bless me to arise as the illusory divine body itself,
Gyu mäi lha ku nyi du chhar war jin gyi lob shig
The play of the four joys and four emptinesses of the wind and mind absorbed in the central channel.

Zung dzin shün pa bü päi nyug mäi rang zhäl jen pa
Please bless me to meet the ultimate guru—the bare face of my innate mind
Nä lug dön gyi la ma jäl war jin gyi lob shig
With the covering of perception of true existence and perceiving it as true removed.

Drib nyi trö pa zä päi de chhen chhö küi long du
Please bless me to be one with your three secrets, Guru,
in the vast dharmakaya of great bliss,
Rang dang la mäi sang sum chig tu jin gyi lob shig
Which has exhausted the elaborations of the two obscurations.

Dor na jang chhen bar du nying ü dräl me zhug nä
In short, please abide inseparably in the center of my heart
until the great enlightenment,
Pha je bu yi zin par tse wä jin gyi lob shig
And mercifully bless me, the child, to follow after you,
the father.

La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.

Now turn to page 77 and recite the two verses found there.

Calling the Guru from Afar

Brief Version

La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.

Ma rig mün sel päl dän la ma
Magnificently glorious Guru, dispelling the darkness of ignorance;
Thar päi lam tön päl dän la ma
Magnificently glorious Guru, revealing the path of liberation;
Khor wäi chu dröl päl dän la ma
Magnificently glorious Guru, liberating from the waters of samsara;
Dug ngäi nä sel päl dän la ma
Magnificently glorious Guru, eliminating the diseases of the five poisons;
Yi zhin nor bu päl dän la ma
Magnificently glorious Guru, the wish-granting jewel,
Kye la söl deb jin gyi lob shig
I beseech you, please bless me.
Mi tag chhi wa nying nä dren pa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
To remember impermanence and death from my heart.

Gö me lo na gyu la kye pa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
To generate the thought of no-need in my mind.
En par tse chig drub la nä pa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
To abide one-pointedly in practice in isolated places.
Drub la bar chhä gang yang me pa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
To not have any hindrances to my practice.
Thrül me nä lug ta wa tog pa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
To realize, without error, the view of the fundamental nature of reality.
Kyen ngän tham chä drog su chhar wa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
So that all bad conditions appear as a support.
Dag zhän dön nyi lhün gyi drub pa
Magnificently glorious Guru, please bless me
Päl dän la mä jin gyi lob shig
To accomplish effortlessly the two works of self and others.

Da ta nyur du jin gyi lob shig
Please bless me now, quickly.
Nyur wa nyur du jin gyi lob shig
Please bless me quickly, very quickly.
Dän thog dir ru jin gyi lob shig
Please bless me on this very cushion.
Thün thog dir ru jin gyi lob shig
Please bless me in this very session.

After reciting either the long or abbreviated version of *Calling the Guru from Afar*, recite any requesting prayers to your Guru that you wish, such as the following.

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 shing
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 the stainless [actions of a buddha].
La mäi jin lab sem la jug par shog
With this devotion, may I receive the guru's blessings in my heart.

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

Päl dän tsa wäi la ma rin po chhe
Magnificent and precious root guru,
Dag gi nying khar pä däi teng zhug la
Please abide on the lotus and moon at my heart,
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.

Notes

1. Lama Zopa Rinpoche prefers to translate RIG SUM (Tib. *rigs gsum*), RIG NGA (Tib. *rigs lnga*), and RIG GYA (Tib. *rigs brgya*) as "three types," "five types," and "hundred types," rather than as "three families," "five families," and "hundred families," or as "three lineages," "five lineages," and "hundred lineages."

Colophons:

Calling the Guru from Afar: A Tormented Wail, Quickly Drawing Forth the Blessings of the Guru, the Inseparable Three Kayas (*bla ma rgyang 'bod sku gsum dbyer med bla ma'i byin rlabs byung 'dren gdung dbyangs*):
Original Colophon:
Composed by Pabongkha Tulku at the great insistent request, and with the offering of three hundred silver coins, of Gelong Losang Rabyä of Bompa in the faraway area of Tsawa. The scribing was done by the monk Losang Dorje from the area of Den.

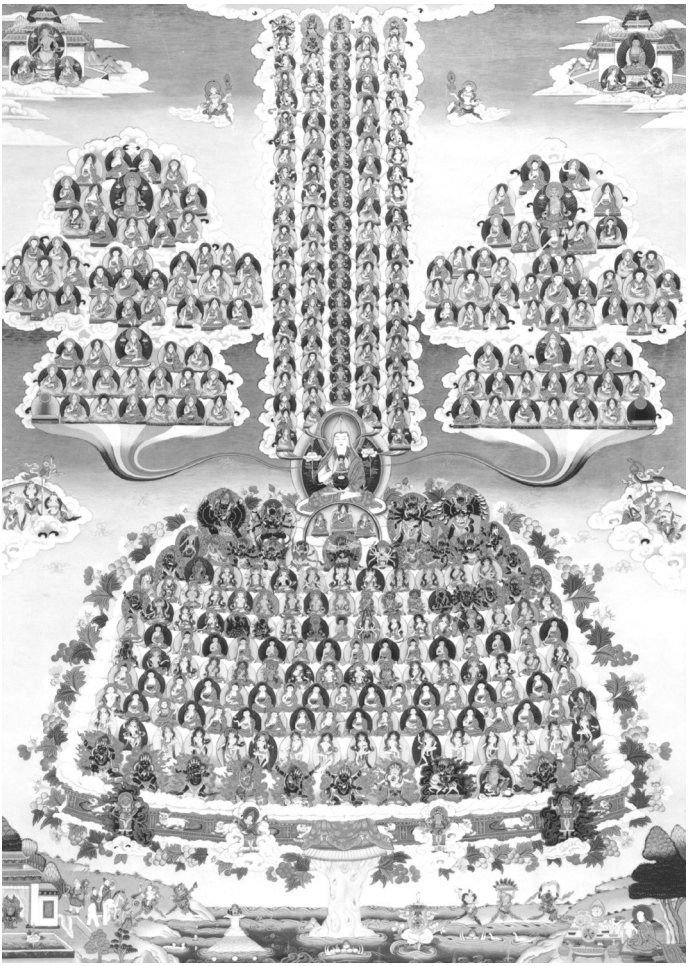
Publisher's Colophon:
Translated by Ven. George Churinoff in *Nyung Nä: The Means of Achievement of the Eleven-Faced Great Compassionate One, Avalokiteshvara* (Wisdom Publications, Boston, 1995). Permission kindly granted by the translator to replace "lama" with "guru," which is more commonly used in FPMT prayers, and to replace "families" with "types," as Lama Zopa Rinpoche considers this to be a better translation of the Tibetan word "*rigs*," June 2016.

Calling the Guru from Afar (abbreviated version) (*bla ma rgyang 'bod*):
Original Colophon:
Not available. Lama Zopa Rinpoche suggests the author is Lingka Dorje Chang of Shelkar Monastery, Tingri, Tibet.

Publisher's Colophon:
Translated by Lama Zopa Rinpoche in 1985. Transcribed and edited by Ven. Thubten Dondrub. The two final verses following the main prayer were also translated by Lama Zopa Rinpoche. Lightly edited by Ven. Constance Miller. Revised January 2003 by Kendall Magnussen, FPMT Education Services. Lightly revised based on the Tibetan by Ven. Joan Nicell, FPMT Translation Services, 2015. Colophon updated June 2016.

Colophon for this compilation: Phonetics checked and amended by Ven. Joan Nicell, FPMT Education Services, June 2016.

Lama Chöpa Jorchö



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 page 106.

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.

Motivation

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.

LC 3 NAMO GURUBHYAḤ [LA MA LA KYAB SU CHHI O]
I take refuge in the Guru.
NAMO BUDDHĀYA [SANG GYÄ LA KYAB SU CHHI O]
I take refuge in the Buddha.
NAMO DHARMĀYA [CHHÖ LA KYAB SU CHHI O]
I take refuge in the Dharma.
NAMO SAṄGHĀYA [GEN DÜN LA KYAB SU CHHI O] *(3x)*
I take refuge in the Sangha. *(3x)*

When you are doing your own personal practice, instead of reciting *LC 3* three times you can recite each of the refuge lines over and over in any language. Recite the line for taking refuge in the guru more times than the other lines. During the first half of the recitation of each line of refuge, visualize white light coming from the object of refuge and think that the mistakes you collected in relation to that object of refuge are purified. During the second half of the recitation, visualize yellow light coming from the object of refuge and think that you receive the blessings of that object of refuge.

At the end, recite:
LA MA YI DAM KÖN CHHOG SUM LA KYAB SU CHHI O *(3x)*
I take refuge in the Guru, Yidam, and Three Rare Sublime Ones. *(3x)*

In your personal practice, you can do the following practices of *Taking Refuge and Generating Bodhichitta, The Four Immeasurable Thoughts,* and the visualizations described below the verses. For *LC 4*, turn to page 87.

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

RANG DANG KYAB YÜL GYI LHA DANG DE DAG LÄ ZHÄN PÄI CHHÖ THAM CHÄ TEN NÄ TAG PA YIN PÄI CHHIR / TAG CHÄ LA SOG PÄI THA ZHI DANG DRÄL WA / DAG ME PÄI RANG ZHIN TONG PA NYI DU GYUR

Because I myself, the deities who are the objects of refuge, and all other phenomena are dependently labeled, we are free from the four extremes of eternalism, nihilism, and so forth, in the nature of lacking a self and empty.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM
OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

TEN DANG TEN PÄI KYIL KHOR YONG SU DZOG PAR GYUR
The supported and supporting mandalas are fully completed.]

Generating Oneself as the Deity

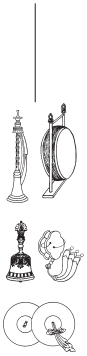
LC 1 DE CHHEN NGANG LÄ RANG NYI LA MA LHA
From within great bliss, I arise as the Guru-Deity.
GANG DER SÄL WÄI KU LÄ Ö ZER TSHOG
From my body, masses of light rays emanate into the ten directions,
CHHOG CHUR THRÖ PÄ NÖ CHÜ JIN LAB PÄ
Blessing the world and the beings,
DAG PA RAB JAM BA ZHIG YÖN TÄN GYI
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 page 311; or for the *Extensive Blessing*, turn to page 313. Then for *Blessing the Outer Offerings*, turn to page 315.

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 page 103.

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 ABHISHE-KATA 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 Lozang 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 GEN 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,
Lhar che dro wäi tsug gi gyän gyur päi
And 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 page 106.



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

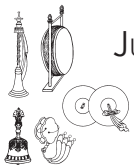
LC 25 DONG PO SIL MA THRENG WA PEL LEG PA
On trees, excellently spread out individually and as garlands,
DZE PÄI ME TOG SA DANG BAR NANG GANG
Beautiful flowers fill the earth and sky.

LC 26 DRI ZHIM PÖ KYI DÜ PA BÄI DUR YÄI
Blue summer clouds of vaidurya 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, page 177.)

(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, Lozang Dragpa,

---

Mä jung nam thar tsang mäi thrim dang dän
May I and all sentient beings meet the teachings of the victorious one, Lozang Dragpa,
Lab chhen gyäl sä chö päi nying tob chän
Who lived an eminent life endowed with pure morality,
De tong chhog gi rim nyi näl jor chö
A brave heart in doing the bodhisattva's extensive deeds,
Lo zang gyäl wäi tän dang jäl war shog
And the yoga of the two stages, the supreme transcendental wisdom of nondual bliss and emptiness.

IDAṂ GURU RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI

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 page 121.



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* on page 45. 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 the mind of supreme enlightenment,
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 gen 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 page 121.



Purification Practices

When the lamrim 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 page 121.

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."

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*)."

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

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 page 139.

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, page 177.)

(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 immediately cease all the wrong concepts from disrespect to the virtuous friend up to the subtle dual appearances of white appearance, red increase, and dark near attainment.

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

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

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

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

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

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

For *LC 43*, turn to page 139.

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* (page 127).

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

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 Lamrim Lineage Gurus* below. For an abbreviated version of this requesting prayer, turn to page 178. For *LC 43*, turn to page 139.



Requesting Prayer to the Lamrim 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 DÄI TENG ZHUG LA
Please abide on the lotus and moon 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 Lamrimpa Lineage (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 PÄ 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
Lozang 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
Lozang 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
Lozang 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
Lozang 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 Lozang 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*
Lozang 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 Lozang 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 zhi *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 Trijang 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, Lozang Yeshe Tenzin Gyatso, at your feet. I make requests.

To Kyabje Ling Rinpoche (Thubten Lungtog Namgyal Trinle)

THUB PÄI *TÄN* LA THUB WANG NYI PA JE
Like a second Mighty One for the teachings of the Mighty One,
LUNG TOG DAM CHHÖ DZIN PÄI DA DRÄL WA
Incomparable in preserving the holy Dharma of the lineage teachings and realization,
NAM PAR *GYÄL* WÄI *THRIN LÄ* SA SUM LA
Your holy actions are fully victorious in controlling the three realms;
WANG GYUR JE TSÜN LA MAR SÖL WA DEB
To you, perfect, pure guru, I make requests.

To Kyabje Serkong Tsenshab Rinpoche (Ngawang Lozang Thubten Tobjor)

NGAG RIG KHÄ *WANG* NAM NÖN *LO* DRÖ KYI
With intelligence that outshines those with mastery and command over speech and knowledge,
GE DÄN LUG *ZANG THUB* WANG *TÄN* PÄI CHÜ
You are the perfect ripening into a stronghold of the excellent and virtuous Gelug tradition—
TÄN DÖN NYING PÖI *TOB* SU LEG MIN PÄI
The essence of Buddha Shakyamuni's teachings—and the incomparable true friend;
DA DRÄL NÄL *JOR* CHHEN POR SÖL WA DEB
To you, peerless great yogi, Ngawang Gendun, I make requests.

To Kyabje Zong Rinpoche (Lozang Tsondru Thubten Gyaltsen)

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 Lozang Dragpa's sutra and tantra teachings;
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
Glorious guru, 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 Lozang 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 LA SÖL WA DEB
To the savior of the infinite beings to be subdued, Lozang 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 the stainless [actions of a buddha].
LA MÄI JIN LAB SEM LA JUG PAR SHOG
With this devotion, may I receive the guru's blessings in my heart.

❖ Phabongkha Dechen Nyingpo, in *Liberation in the Palm of Your Hand*, says that *The Foundation of All Good Qualities* (page 249 can be recited here.

❖ It is good to recite verses *LC 43–52* in English, rather than chant them in Tibetan.

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 wisdom fathers and mothers of the five types of sugatas,
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 *Lamrim Prayer* (*LC 84*), turn to page 146.

For the *Tsog Offering*, turn to page 201.



Mantra Recitation[14]

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

OM AH GURU VAJRADHARA BHATTARAKA 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

OṂ ĀḤ GURU VAJRADHARA SUMATI KĪRTI SIDDHI HŪṂ HŪṂ *(3 or 7x)*

Holy Name Mantra of Shakyamuni Buddha

TADYATHA OM MUNE MUNE MAHA MUNAYE SVAHA *(3 or 7x)*

Mantra of Yamantaka

OM HRIH SHTRIH VIKRITANANA HUM PHAT *(3 or 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 *(3 or 7x)*

Mantra of Guhyasamaja

OM AH VAJRA DHRIK HUM HUM *(3 or 7x)*

Mantra of Vajrayogini

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA *(3 or 7x)*

Mantra of Vajradhara[17]

OṂ ĀḤ VAJRADHARA HŪṂ HŪṂ *(3 or 7x)*

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

OM AH HUM *(54 or 108x)*

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 page 201. Otherwise, continue with the *Lamrim Prayer* (*LC 84*) below.

Lamrim 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 *Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion* below. To continue with *LC 85*, turn to page 149.



Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion[18]

In order to quickly set all my mother sentient beings, who have protected me with kindness from beginningless lives in samsara, 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 as a buddha and carrying out his orders.

SANG GYÄ KÜN LÄ LHAG PÄI DRIN CHHEN JE
I request my kind, perfect 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 follow you,
Gü pa chhen po ten par jin gyi lob
The qualified perfect guru, with great respect in all my lives.

Yön tän zhi gyur drin chän la ma je
Realizing that correctly following you, the kind, perfect guru,
Tshül zhin ten pa de leg tsa wa ru
The foundation of all good qualities,
She nä sog gi chhir yang mi pong war
Is the root of happiness and goodness, I will follow you
Rab tu gü pä go nä ten par ja
With great respect, not forsaking you even at the cost of my life.

1. Tshän dän la mäi ngor ta wang du tang
Thinking of the importance of a qualified guru, I will allow myself to enter under your 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 follow 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 ka 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* (page 183). 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* (page 154); *Thought Transformation Prayer of the Previous Lives of the Buddha* (page 156); or *Prayer to Become Like the Buddha in His Past Lives* (page 158). 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 page 161.

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 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 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
   In all actions, I examine my mental continuum
   Tog ching nyön mong kye ma thag
   And the minute a delusion arises,
   Dag zhän ma rung je pä na
   Since it endangers myself and others,
   Tsän thab dong nä dog par lab
   I forcefully confront and avert it.

4. Rang zhin ngän päi sem chän nam
   Whenever I see sentient beings who are wicked in nature
   Dig dug drag pö nön thong tshe
   And overwhelmed by negative actions and heavy suffering,
   Rin chhen ter dang thrä pa zhin
   I 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 accept defeat
Gyäl kha zhän la bül war lab
And offer the victory to them.

6. Gang la dag gi phän tag päi
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 regard them as my virtuous friend.

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

8. De dag kün kyang chhö gyä kyi
Also, I do not defile all these practices with the stains
Tog päi dri mä ma bag shing
Of the superstitions of the eight worldly concerns
Chhö kün gyu mar she päi lö
And by knowing all phenomena to be illusory,
Zhen me chhing wa lä dröl lab
Without trusting in them, I am freed from bondage.

To continue with *LC 95*, turn to page 161.

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

Dag gi tön pa sang gyä chom dän dä
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 page 161.

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
May I especially come to benefit them with compassion,

De la tse wä phän dog nü par shog
Like a mother whose beloved son has died.

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 nam 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 while meditating on tonglen. Chant it at least one time in Tibetan, but if the group is familiar with the verse, chant it all three times in Tibetan. Pause at the end of the third repetition, for however long is needed, to finish the meditation on tonglen.

LC 95 De na je tsün la ma thug je chän
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 page 216). 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.

For instructions on how to do the dissolution of the merit field, turn to Appendix 4 on page 188.

For *LC 115*, turn to page 171.



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, guru-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, guru-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, guru-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.

GEN 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.

OṂ MUNE MUNE MAHĀ MUNAYE SVĀHĀ

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.

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

For *LC 116,* turn to page 173.



Mantra of Maitreya Buddha's Promise[38]

Recite these mantras together as a group three or seven times.

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

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, center directors, staff, and volunteers in the FPMT organizaton, 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 Lozang 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, Lozang 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 Lozang 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 Lozang 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

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 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 such as *Standard Dedication Prayers* on page 321. For a more elaborate collection of dedication prayers, turn to the *Extensive Dedication Prayers* on page 325.

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* This can be omitted if you are not an FPMT student.

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 Lozang 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 DÄI TENG ZHUG LA
Please abide on the lotus and moon 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 Trijang 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, Lozang 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 Lozang 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 the stainless [actions of a buddha].
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 page 139.

When performing the *Prayers for the Beginning of Teachings*, either continue with *The Foundation of All Good Qualities* (page 249) or the *Mandala Offering to Request Teachings* (page 238).

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.

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 CHHI 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 wen par nyam len dzä
Gave up this life, practiced in solitary places,
Tshe chig sang gyä thob päi nam thar zhin
And achieved enlightenment in one lifetime.

Rang yang nam chhi chha me tshül sam nä
In the same way, by reflecting on how the time of death is uncertain,
Dam chhö 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?

Chhö 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 chhö tä chhö 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

I must practice being expelled from the rank of humans,

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

KHYI DRÄL NYEG

Reaching for the rank of dogs,

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

LHA DRÄL THOB SOG NYAM LEN JA

And striving for the rank of devas.

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

DI DAG KA DAM PHUG NOR CHU

These are the ten innermost jewels of the Kadampas.

DOR NA MI TAG CHHI WA DA TA ONG

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 chhe 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 page 150.

Appendix 4

Dissolution of the Merit Field According to Lama Chopa Jorcho

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, [Lama Lozang Thubwang Dorje Chang].

If you are not doing *Requesting Prayer Planting a Stake*, go to *LC 115* on page 171.

If you are doing *Requesting Prayer Planting a Stake*, and have not yet visualized your root guru on the crown of your head, recite the following verse. Otherwise, continue below.

Request to the Root Guru

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
Magnificent and precious root guru,
DAG GI CHI WOR PÄ DÄI TENG ZHUG LA
Please abide on the lotus and moon 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.

If you have already visualized your root guru on the crown of your head, continue here:

The main figure, [Lama Lozang Thubwang Dorje Chang,] 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 Lama Lozang Thubwang Dorje Chang.[40]

Either do the following prayers and then the *Requesting Prayer Planting a Stake*, or go directly to the *Requesting Prayer Planting a Stake* on page 169.

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 holy Dharma;
DREN PA LA ME GEN 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.

IDAṂ GURU RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI

Now continue with the *Requesting Prayer Planting a Stake* on page 169.

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. 81), *Taking Refuge and Generating Bodhichitta* (p. 84), *The Four Immeasurable Thoughts* (p. 85), *Bath Offering* (p. 94), *Requesting Prayer to the Lamrim Lineage Gurus* (p. 128), and *Requesting Prayer Planting a Stake* (p. 169).
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 Lamrim 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. This extended version, contains the full name of His Holiness the Dalai Lama—Jetsün Jampäl Ngawang Losang Yeshe Tenzin Gyatso Päl Sangpo—translated into Sanskrit as BHATTARAKA 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. 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, Jampel Lhundrup, 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 Kalden 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 Kelsang Tenzin and his spiritual son [Tenzin Kedrup]. 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 Lozang Drakpa]. 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 Chokyi Dragpa and Losang Phuntsog, who said that a text like this was needed. Shakya Bhikshu Losang Chokyi Gyaltsen (*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 Gyaltsen 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 Lamrim Lineage Gurus (from Jorchö), verses for Kyabje Trijang Rinpoche and Kyabje Zong Rinpoche: Translation revised by Ven. Joan Nicell, FPMT Translation Services, 2015.

Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion (*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. Lama Zopa Rinpoche gave the instruction to change the title from *Practicing Guru Devotion with the Nine Attitudes* to *Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion* in Bendigo, Australia, 2014. Lightly edited on the basis of the Tibetan text by Ven. Joan Nicell, FPMT Translation Services, April 2015. Further edited by Ven. Joan Nicell and Ven. Ailsa Cameron, December 2019.

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-Armed 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 "Lamrim 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 lamrim texts.

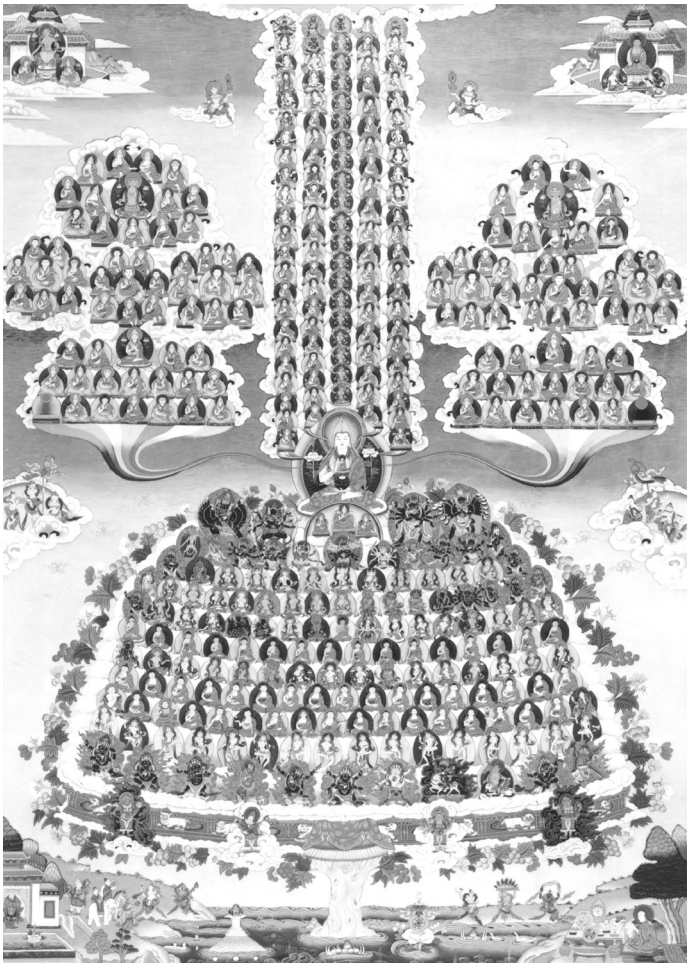
Publisher's Colophon:
Translated by Lama Zopa Rinpoche, with the assistance of Ven. Tsenla, March 10, 1999, at Kachoe Dechen Ling, Aptos, CA, USA, and dictated to Ven. Lhundup Nyingje. May all beings benefit. Lightly edited by Kendall Magnussen, FPMT Education Services, July 2004. The translation was 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.

Revised by Kendall Magnussen, FPMT Education Services, February 2004. Revised and new formatting by Ven. Gyalten Mindrol, FPMT Education Services, on the advice of Lama Zopa Rinpoche, and according to the feedback and requests of students, teachers, center directors, spiritual program coordinators, and friends from around the world, December 2008. Changes recommended by Lama Zopa Rinpoche during retreats in 2014 inserted by Ven. Joan Nicell and Merry Colony, FPMT Education Services, January 2015. Entire compilation lightly edited by Ven. Joan Nicell, FPMT Translation Services, 2016.

Lama Chöpa
Tsog Offering



Lama Chöpa Tsog Offering

Blessing the Offerings

For the *Abbreviated Blessing*, which can be used to bless the tsog offering, turn to page 311. For the *Extensive Blessing*, turn to page 313.

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.

This additional offering verse to Vajrayogini or Heruka can be inserted here:

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.

3x OM AH HUM

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 page 204 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 page 209.

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

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

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

Everyone can join in and chant this verse.

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 page 216, or turn to the *Lam Rim Prayer* (***LC 84***) on page 146.

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 the stainless [actions of a buddha].
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* (page 163). When the leftover tsog is not offered here, continue with the *Lam Rim Prayer* (*LC 84*) on page 146.

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 *Lamrim Prayer* (*LC 84*) on page 146 or, if the leftover tsog was offered after *LC 100*, continue the recitation of the "Lamrim Prayer" with verse *LC 101*, page 163.

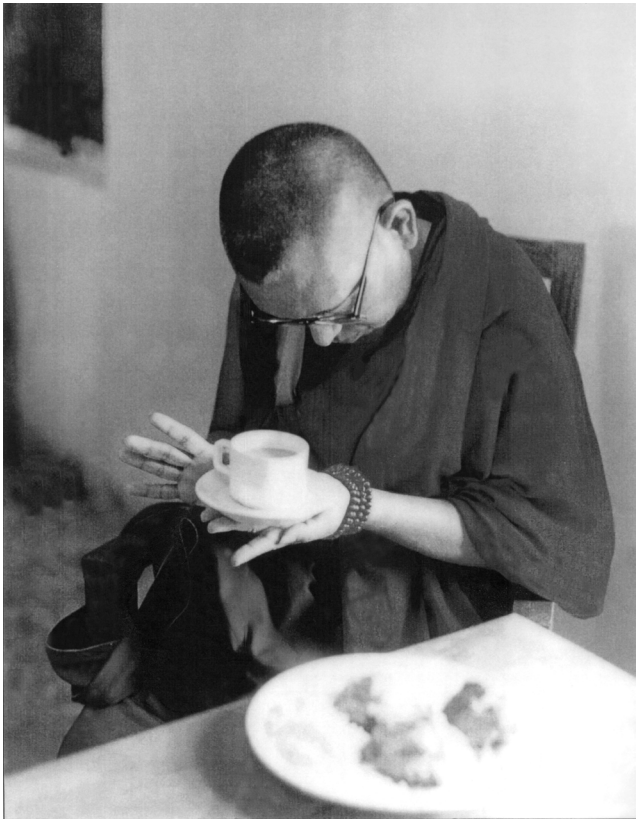
Colophon:

Original Colophon:
Composed by Khedrub Sangye Yeshe.

Publisher's Colophon:
The translation was compiled in September 1996 by Gelong Thubten Dondrub (Neil Huston) by relying on previous translations by Alexander Berzin, Martin Willson, and original contributions by the editor. It was revised in August 2000 and again in February 2001.

Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Food Offering Prayers



Food Offering Prayers

Blessing Food and Beverages

Bless the food or beverage with:

OM AH HUM *(3x)*

To do the blessing more extensively, recite *Blessing, Multiplying, and Presenting the Offerings* (page 29).

Visualize the food or beverage as blissful wisdom nectar inside a vast jeweled vessel, and offer this to a small Guru Shakyamuni Buddha visualized at your heart chakra with any or all three of the verses below. As you eat or drink, imagine that Guru Shakyamuni Buddha, who embodies the Three Rare Sublime Ones, experiences bliss due to the nectar that you have offered. He radiates light, which fills your entire body.

Offering to the Gurus

La ma sang gyä la ma chhö
The Guru is Buddha. The Guru is Dharma.
De zhin la ma gen dün te
The Guru is also Sangha.
Kün gyi je po la ma yin
The Guru is the creator of all [happiness].*
La ma nam la chhö par bül
To all the gurus, I make this offering.

**Lama Zopa Rinpoche also translates this line as: "The Guru is the doer of all [Three Rare Sublime Ones]."*

Offering to the Three Rare Sublime Ones

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 GEN DÜN RIN PO CHHE
The supreme guides, the precious Sangha:
KYAB NÄ KÖN CHHOG SUM LA CHHÖ PAR BÜL
To the Three Rare Sublime Ones, the objects of refuge,
I make this offering.

DAG SOG KHOR CHÄ TSHE RAB THAM CHÄ DU
May we and those around us, in all our lives,
KÖN CHHOG SUM DANG NAM YANG MI DRÄL ZHING
Never be separated from the Three Rare Sublime Ones,
KÖN CHHOG SUM PO GYÜN DU CHHÖ PA LA
Continuously make offerings to the Three Rare Sublime Ones,
KÖN CHHOG SUM GYI JIN LAB JUG PAR SHOG
And receive the blessings of the Three Rare Sublime Ones.

Alternative Prayers for Offering Food

The qualities of the Buddha are inconceivable.
The qualities of the Dharma are inconceivable.
The qualities of the Arya Sangha are inconceivable.
Through generating faith in the inconceivable,
The karmic ripening result will also be inconceivable.
To you, the pure field, I make offerings.

The savior having great compassion,
The founder having all understanding,
The field of merit with qualities like a vast ocean—
To you, the one gone to thusness, I prostrate.

The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality—
To the Dharma that pacifies, I prostrate.

Those who are liberated and who also show the path to liberation,
The holy field qualified with realizations,
Who are devoted to the moral precepts—
To you, the sublime community intending virtue, I prostrate.

This food, which has a hundred flavors,
Is mouth-watering and well-made,
To the king and his sons we offer with faith.
Through this offering, may all transmigratory beings become
wealthy and enjoy the food of concentration.

OM AH HUM *(3x)*

Seeing this food as medicine,
We eat it without attachment or hatred,
Not to become fat, not out of pride,
Not to look strong, only to sustain the body.

Through gathering together the organisms in my body
with material things at the present,
In the future may I gather them with the Dharma.
In order to achieve the state of a complete buddha
for the welfare of sentient beings,
I will consume this food and drink.

Prayers to Recite After a Meal

Mantra and Homage to Offer Food to the Pretas

Dedicate the food with:



OM UCCHISHTA PANDI ASHIBHYAH SVAHA

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIN CHHEN Ö KYI GYÄL PO ME Ö RAB TU SÄL WA LA CHHAG TSHÄL LO *(7x)*

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Precious King of Light, Very Clear Fire Light, I prostrate. *(7x)*

Mantra to Purify Negative Karma Associated with Offered Food

NAMAH SAMANTA PRABHA RAJAYA / TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA / NAMO MANJUSHRIYE / KUMARA BHUTAYA BODHISATTVAYA / MAHA SATTVAYA / MAHA KARUNIKAYA / TADYATHA / OM NIRALAMBHA NIRABHASE JAYA JAYE LAMBHE MAHA MATE DAKSHI DAKSHENAM MEPARISHVADHA SVAHA *(1x)*

Dedication

May those who offered food to me attain the happiness of total peace. May all those who offered drink to me, served me, received me, honored me, and made offerings to me attain the happiness of total peace.

May all those who scold me, make me unhappy, hit me, attack me with weapons, and do things up to the point of killing me attain the happiness of enlightenment and become a manifestly accomplished buddha in highest, perfectly accomplished enlightenment.

Through the merit of offering food,
May they have a good complexion, magnificence, and strength,
Find foods having a hundred tastes and
Be further sustained by the food of samadhi.

Through the merit of offering drinks,
May their hunger and thirst of delusion be pacified.
May they possess good qualities such as generosity and
Be reborn without sickness or thirst.

Through the merit of offering medicines,
May they be healthy and attain happiness.
May they attain the nirvana that is
Free from birth, aging, sickness, and death.

The one who shows generosity, the recipient, and
The action of generosity are not to be observed as existing inherently.
Through thinking in this way, may the benefactors receive the whole merit
Equal to such generosity that is combined with wisdom.

Through the power of having been extensively generous,
May I become a buddha for the sake of transmigratory beings
And liberate, through generosity, the mass of beings
Who were not liberated by previous conquerors.

Through the merit of this generosity,
May the gods who abide continuously, such as Nanda and Upananda
Who have faith in the teachings of the Buddha,
The kings and the benefactors, as well as city dwellers,
Attain a long life, health, abundance, and eternal happiness.

Due to this virtue, may all beings
Complete the merits of virtue and wisdom,
And attain the two holy bodies
That arise from [the merits of] virtue and wisdom.

Like a wish-fulfilling jewel and wish-granting tree,
May I fulfill the hopes of sentient beings
Without need for effort and exertion.
May all be auspicious for me to accomplish their wishes.

Colophons:

Offering to the Guru: From the *Guhyasamaja Tantra*. Rarely used as a food offering prayer, it was traditionally used by Lama Thubten Yeshe and Lama Zopa Rinpoche from the early days of the FPMT. Translation based on Lama Zopa Rinpoche's oral commentary. Edited on the basis of the Tibetan and an alternative translation for the third line added by Ven. Joan Nicell, FPMT Translation Services, April 2015.

Offering to the Three Rare Sublime Ones: Common food offering prayers in the Tibetan tradition. Translator unknown.

Alternative Prayers for Offering Food: From the Tibetan text *nyin zhag phrugs gcig la dge sbyor ji ltar bya ba'i tshul bshad pa legs bshad rin chen phreng ba zhes bya ba la grangs,* by Yangchen Drubpai Dorje, based on Ngulchu Dharmabhadra's teachings (Sherig Parkhang, pp. 26–31). Translator unknown.

Colophon for this compilation: Lightly revised by Ven. Joan Nicell, FPMT Translation Services, January 2015.

Prayers for Teaching Occasions



Introduction

This section of teaching prayers contains all of the prayers done before teachings, arranged according to the advice of Lama Zopa Rinpoche. However, each teacher has their own preference for which prayers are done and in what order. Each center might develop their own tradition and different circumstances might require different prayers. Therefore, this section is to be used flexibly; one may do all the prayers included here or adapt the prayers in any other way that fits the needs of the teacher or center using them.

The absolute minimum prayers to do before a teaching are *Short Mandala Offering* (page 240), and *Taking Refuge and Generating Bodhichitta* (page 240). After the teachings, the minimum is the *Short Mandala Offering* (page 243) followed by dedication prayers, such as the *Standard Dedication Prayers* (page 321) or the *Extensive Dedication Prayers* (page 325).

Prayers for the Beginning of Teachings

Praise to Shakyamuni Buddha

[La ma] tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä

[Guru], Teacher, Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,

rig pa dang zhab su dän pa / de war sheg pa / jig ten khyen pa

Perfect in Knowledge and Good Conduct, Sugata, Knower of the World,

kye bu dül wäi kha lo gyur wa la na me pa / lha dang mi nam kyi tön pa

Supreme Guide of Beings to be Subdued, Teacher of Gods and Humans;

sang gyä chom dän dä päl gyäl wa sha kya thub pa la

To you, Buddha Bhagavan, Glorious Conqueror Shakyamuni,

chhag tshäl lo / chhö do kyab su chhi o *(3x)*

I prostrate, make offerings, and go for refuge. *(3x)*

Gang tshe kang nyi tso wo khyö tam tshe

When, supreme amongst humans, you were born on this earth,

Sa chhen di la gom pa dün bor nä

You paced out seven strides,

Nga ni jig ten di na chhog che sung

Then said, "I am supreme in this world."

De tshe khä pa khyö la chhag tshäl lo

To you, who were wise then, I prostrate.

Nam dag ku nga chhog tu zug zang wa
With pure bodies, form supremely pure;
Ye she gya tsho ser gyi lhün po dra
Wisdom ocean, like a golden mountain;
Drag pa jig ten sum na lham me wa
Fame that blazes in the three worlds,
Gön po chhog nye khyö la chhag tshäl lo
Winner of the best—Savior, to you I prostrate.

Tshän chhog dän pa dri me da wäi zhäl
With the supreme signs, face like spotless moon,
Ser dog dra wa khyö la chhag tshäl lo
Color like gold—to you, I prostrate.
Dül dräl khyö dra si pa sum ma chhi
Dust-free like you, the three worlds are not.
Nyam me khyen chän khyö la chhag tshäl lo
Incomparably wise one—to you, I prostrate.

Gön po thug je chhe dän pa
The savior having great compassion,
Tham chä khyen päi tön pa po
The teacher having all understanding,
Sö nam yön tän gya tshöi zhing
The field of merit with qualities like a vast ocean—
De zhin sheg la chhag tshäl lo
To you, the One Gone to Thusness, I prostrate.

Dag päi dö chhag dräl war gyur
The purity that frees one from attachment,
Ge wä ngän song lä dröl zhing
The virtue that frees one from the lower realms,
Chig tu dön dam chhog gyur pa
The one path, the sublime pure reality—
Zhi gyur chhö la chhag tshäl lo
To the Dharma that pacifies, I prostrate.

Drŏl nä drŏl wäi lam yang tön
Those who are liberated and who also show the path to liberation,
Lab pa dag la rab tu nä
The holy field qualified with realizations,
Zhing gi dam pa yön tän dän
Who are devoted to the moral precepts—
Gen dün la yang chhag tshäl lo
To you, the sublime community intending virtue, I prostrate.

Dig pa chi yang mi ja zhing
Do not commit any unwholesome actions.
Ge wa phün sum tshog par chä
Engage in perfect, wholesome actions.
Rang gi sem ni yong su dül
Subdue your mind thoroughly.
Di ni sang gyä tän pa yin
This is the teaching of the Buddha.

Recite the following verse from the *Vajra Cutter Sutra* one time in English followed by the Tibetan, chanting slowly while meditating on the meaning:

Kar ma rab rib mar me dang
A star, a defective view, a butter lamp flame,
Gyu ma zil pa chhu bur dang
An illusion, a dew drop, a water bubble,
Mi lam log dang trin ta bur
A dream, lightning, a cloud:
Dü jä chhŏ nam di tar ta
See all causative phenomena like this.

Sŏ nam di yi tham chä zig pa yi
By these merits, may transmigratory beings
Go phang thob nä kyön gyi dra tül te
Attain the state of all-seeing, subdue the enemy of faults,
Ga dang na dang chhi wäi lab trug päi
And be freed from the ocean of samara
Si päi tsho lä dro wa drŏl war shog
Disturbed by the waves of aging, sickness, and death.

Praise to the Perfection of Wisdom

MA SAM JÖ ME SHE RAB PHA RÖL CHHIN
The indescribable, inconceivable, and inexpressible perfection of wisdom,
MA KYE MI GAG NAM KHÄI NGO WO NYI
Unproduced, unceasing, the nature of space,
SO SOR RANG RIG YE SHE CHÖ YÜL WA
Object of the uniquely knowing transcendental wisdom:
DÜ SUM GYÄL WÄI YUM LA CHHAG TSHÄL LO
To the Mother of the Victorious Ones of the three times,
I prostrate.

The Heart of the Perfection of Wisdom Sutra

PHAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO
I prostrate to the Three Noble Rare Sublime Ones.

DI KÄ DAG GI THÖ PA DÜ CHIG NA
Thus did I hear at one time.

CHOM DÄN DÄ GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA / GE LONG GI GEN DÜN CHHEN PO DANG JANG CHHUB SEM PÄI GEN DÜN CHHEN PO DANG THAB CHIG TU ZHUG TE
The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas.

DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI NAM DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO
At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called "Profound Perception."

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG / SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA NYI LA NAM PAR TA ZHING / PHUNG PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAR NAM PAR TA O

Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

De nä sang gyä kyi thü tshe dang dän pa sha rii bü jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug la di kä che mä so

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara:

Rig kyi bu / gang la la she rab kyi pha rol tu chhin pa zab möi chö pa chä par dö pa de ji tar lab par ja / de kä che mä pa dang

"How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?"

Jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug gi tshe dang dän pa sha ra da tii bu la di kä che mä so

He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra.

Sha rii bu / rig kyi bu am rig kyi bu mo gang la la she rab kyi pha röl tu chhin pa zab möi chö pa chä par dö pa de / di tar nam par ta war ja te / phung po nga po de dag kyang / rang zhin gyi tong par nam par yang dag par je su ta o

"Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Zug tong pa o / tong pa nyi zug so / zug lä tong pa nyi zhän ma yin / tong pa nyi lä kyang zug zhän ma yin no / de zhin du tshor wa dang / du she dang / du je dang / nam par she pa nam tong pa o

Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

SHA RII BU / DE TAR CHHÖ THAM CHÄ TONG PA NYI DE / TSHÄN NYI ME PA / MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG DRÄL WA ME PA / DRI WA ME PA / GANG WA ME PA O

"Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

SHA RII BU / DE TA WÄ NA TONG PA NYI LA ZUG ME / TSHOR WA ME / DU SHE ME / DU JE NAM ME / NAM PAR SHE PA ME

"Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness;

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME / ZUG ME / DRA ME / DRI ME / RO ME / REG JA ME / CHHÖ ME DO

No eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon.

MIG GI KHAM ME PA NÄ YI KYI KHAM ME / YI KYI NAM PAR SHE PÄI KHAM KYI BAR DU YANG ME DO

There is no eye element and so on up to and including no mind element and no mental consciousness element.

MA RIG PA ME / MA RIG PA ZÄ PA ME PA NÄ / GA SHI ME / GA SHI ZÄ PÄI BAR DU ANG ME DO

There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death.

DE ZHIN DU DUG NGÄL WA DANG / KÜN JUNG WA DANG / GOG PA DANG / LAM ME / YE SHE ME / THOB PA ME / MA THOB PA YANG ME DO

Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.

SHA RII BU DE TA WÄ NA / JANG CHHUB SEM PA NAM THOB PA ME PÄI CHHIR SHE RAB KYI PHA RÖL TU CHHIN PA LA TEN CHING NÄ TE / SEM LA DRIB PA ME PÄ TRAG PA ME DE / CHHIN CHI LOG LÄ SHIN TU DÄ NÄ / NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO

"Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvana.

Dü sum du nam par zhug päi sang gyä tham chä kyang she rab kyi pha röl tu chhin pa la ten nä / la na me pa yang dag par dzog päi jang chhub tu ngön par dzög par sang gyä so

All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

De ta wä na / she rab kyi pha röl tu chhin päi ngag / rig pa chhen pöi ngag / la na me päi ngag / mi nyam pa dang nyam päi ngag / dug ngäl tham chä rab tu zhi war je päi ngag / mi dzün pä na den par she par ja te

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.

She rab kyi pha röl tu chhin päi ngag mä pa

The mantra of the perfection of wisdom is declared:

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

Sha rii bu / jang chhub sem pa sem pa chhen pö de tar she rab kyi pha röl tu chhin pa zab mo la lab par ja o

"Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that."

De nä chom dän dä ting nge dzin de lä zheng te jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug la leg so zhe ja wa jin nä

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying:

LEG SO LEG SO / RIG KYI BU / DE DE ZHIN NO / RIG KYI BU DE DE ZHIN TE / JI TAR KHYÖ KYI TÄN PA DE ZHIN DU / SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MO LA CHÄ PAR JA TE / DE ZHIN SHEG PA NAM KYANG JE SU YI RANG NGO

"Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice."

CHOM DÄN DÄ KYI DE KÄ CHE KA TSÄL NÄ / TSHE DANG DÄN PA SHA RI DVA TII BU DANG / JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG DANG THAM CHÄ DANG DÄN PÄI KHOR DE DAG DANG / LHA DANG / MI DANG / LHA MA YIN DANG / DRI ZAR CHÄ PÄI JIG TEN YI RANG TE / CHOM DÄN DÄ KYI SUNG PA LA NGÖN PAR TÖ DO

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, and those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

This completes the Ārya-bhagavatī-prajñapāramitā-hṛidaya-sūtra.

Extensive Dispelling of Hindrances (according to the Heart Sutra)

I and all surrounding sentient beings take refuge in the Buddha, take refuge in the Dharma, take refuge in the Sangha.

We prostrate to the Great Mother Prajnaparamita surrounded by her children, the assemblies of buddhas and bodhisattvas of the ten directions. In dependence on my prostrations to all of you, may these words of truth be actualized.

In the past the deva king, Indra, dispelled the maras by reflecting on the profound meaning of the wisdom gone beyond and reciting the profound words in daily recitation. In that same way I

also reflect on the profound meaning of the Great Mother Prajna-paramita and recite the profound words in daily recitation.

May all diseases, spirit possessions, bad conditions, all the negative directions, which happened due to past karma and immediate conditions, be dispelled! *(clap 1x)* May they become nonexistent! *(clap 1x)* May they be pacified! *(clap 1x)*

Prayer to the Lion-Faced Dakini

KHA LA CHÖ PÄI NÄ CHHOG DAM PA NÄ
From the holy supreme realm of Khechara,
NGÖN SHE DZÜ THRÜL NGA WÄI THU TOB CHÄN
You, who possess powers of clairvoyance and magical emanation,
DRUB PA PO LA MA YI BU ZHIN ZIG
Look after practitioners like a mother looks after her children.
NÄ SUM KHA DRÖI TSHOG LA CHHAG TSHÄL LO
To the host of dakinis of the three abodes, I prostrate.

AH KA SA MA RA TSA / SHA DA RA SA / MA RA YA PHAT *(21x)*
TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

PHAG PA KÖN CHHOG SUM GYI KÄI DEN PÄI TOB KYI CHHIR
By the teachings of the Three Noble Rare Sublime Ones possessing the power of truth,
DOG PAR GYUR CHIG *(clap 1x)*
May hindrances be averted. *(clap 1x)*
ME PAR GYUR CHIG *(clap 1x)*
May they be eliminated. *(clap 1x)*
ZHI WAR GYUR CHIG *(clap 1x)*
May they be pacified. *(clap 1x)*
DRA GEG BAR CHHÄ MI THÜN PÄI CHHOG NGÄN PA THAM CHÄ SHAN TIM KU RU SVA HA
May all enemies and negative forces opposed to Dharma ŚHĀNTIM KURU SVĀHĀ.

GEG RIG TONG THRAG GYÄ CHU ZHI WA DANG
May the host of 80,000 obstacles be pacified,
MI THÜN NÖ PÄI KYEN DANG DRÄL WA DANG
May we be free from harmful conditions to Dharma,
THÜN PAR DRUB CHING PHÜN SUM TSHOG GYUR PÄI
May all excellences be in accord with the Dharma,
TRA SHI DE KYANG DENG DIR DE LEG SHOG
And may there be auspiciousness and perfect happiness here right now.

At this point, the *Seven-Limb Prayer* and *Short Mandala Offering* (pp. 31–32) can be done to collect extensive merits with respect to the guru and the merit field.

For the extensive version of the *Requesting Prayer to the Lamrim Lineage Gurus*, turn to page 128. For the abbreviated version, turn to page 178.

For *The Foundation of All Good Qualities*, turn to page 249.

At the conclusion of these prayers, offer a mandala to request the teachings.

Mandala Offering to Request Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

GYÄL WA KHYAB DAG DOR JE CHANG CHHEN PO DANG NGO WO YER MA CHI PA YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSEN NÄ MÖ TE JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN PO ***Kyabje Thubten Zopa Rinpoche*** PÄL ZANG PÖI SHÄL NGA NÄ *THEG PA CHHEN PÖI SUNG CHHÖ** ZAB MO LEG PAR ZHU WÄI YÖN DU ZHING KHAM BÜL WAR ZHU…

Group joins in:

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 MII 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 CHE PÄI PÄL DÄN LA MA DAM PA NAM DANG

KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSEN NÄ MÖ TE JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN PO ***Kyabje Thubten Zopa Rinpoche*** PÄL ZANG PÖI ZHÄL NGA NÄ *THEG PA CHHEN PÖ SUNG CHHÖ** ZAB MO LEG PAR ZHU WÄI YÖN DU ZHING KHAM ÜL WAR GYI O

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

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*For an initiation, insert the name of the initiation in place of THEG PA CHHEN PÖ SUNG CHHÖ (Mahayana teachings). Alternately, the general WANG ZHI (four empowerments), KA WANG (empowerment), or JE NANG (subsequent permission) can be used.

Short Mandala Offering

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.

Request to Turn the Wheel of Dharma

Je tsün la ma dam pa khye nam kyi
Perfect, pure, holy gurus, from the billowing clouds of
Chhö küi kha la khyen tsei chhu dzin thrig
Wisdom and compassion in the sky of the dharmakaya,
Ji tar tsham päi dül jäi dzin ma la
Please let fall a rain of profound and extensive Dharma
Zab gyä chhö kyi chhar pa wab tu söl
Upon the earth of those to be subdued, exactly as they need.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

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 chhö nyen gyi päi sö nam kyi
By my merits of listening to the Dharma,
Dro la phän chhir sang gyä drub par shog *(3x)*
May I become a buddha to benefit transmigratory beings. *(3x)*

Prayers for the Conclusion of Teachings

Dedicating the Merits of Listening

DAG GI JI NYE SAG PÄI GE WA DI
May whatever virtue I have collected
TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
Benefit the teachings and all transmigratory beings,
KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI
And, in particular, may it cause the essence of
TÄN PÄI NYING PO RING DU SÄL JE SHOG
Perfect, pure Lozang Dragpa's teachings to shine forever.

Mandala Offering of Thanks for Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

GYÄL WA KHYAB DAG DOR JE CHANG CHHEN PO DANG NGO WO YER MA CHI PA YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSEN NÄ MÖ TE JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN PO *Kyabje Thubten Zopa Rinpoche* PÄL ZANG PÖI SHÄL NGA NÄ *THEG PA CHHEN PÖI SUNG CHHÖ** ZAB MO LEG PAR THOB PÄI KA DRIN TANG RAG GI YÖN DU ZHING KHAM BÜL WAR ZHU...

Group joins in:

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 MII 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 CHE PÄI PÄL DÄN LA MA DAM PA NAM DANG

KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSEN NÄ MÖ TE JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN PO ***Kyabje Thubten Zopa Rinpoche*** PÄL SANG PÖI ZHÄL NGA NÄ *THEG PA CHHEN PÖ SUNG CHHÖ** ZAB MO LEG PAR THOB PÄI KA DRIN TANG RAG GI YÖN DU ZHING KHAM ÜL WAR GYI O

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

*For an initiation, insert the name of the initiation in place of THEG PA CHHEN PÖ SUNG CHHÖ (Mahayana teachings). Alternately, the general WANG ZHI (four empowerments), KA WANG (empowerment), or JE NANG (subsequent permission) can be used.

Short Mandala Offering

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.

Request for the Guru to Remain for a Long Time

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING
May my perfect, pure Guru's life be long
NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG
And his white actions flourish in the ten directions.
LO ZANG TÄN PÄI DRÖN ME SA SUM GYI
May the torch of the teachings of Lozang Dragpa always remain,
DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG
Dispelling the darkness of the transmigratory beings of the three levels.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

At the end of the last teaching of the day, Lama Zopa Rinpoche advises to recite the long life prayer of the lama followed by dedication prayers.[1]

For Lama Zopa Rinpoche's long life prayer, turn to page 386.

For the *Standard Dedication Prayers*, turn to page 321.

For the *Extensive Dedication Prayers*, turn to page 325.

Notes:

1. Advice given by Lama Zopa Rinpoche at Land of Medicine Buddha, California, on the occasion of Choden Rinpoche's commentary to the *Lamrim Chenmo* in 2007.

Colophons:

Praise to Shakyamuni Buddha: Verses 1–4, slightly edited versions of translations found in the Nalanda Monastery Dharma files; translator unknown. Verses 5–7, from *The Offering Prayer of Four Mandalas to Chittamani Tara*, translated by Lama Zopa Rinpoche (Wisdom Publications, 1982). Verses 8–9, based on Lama Zopa Rinpoche's oral translation on numerous teaching occasions. Verse 10, from the Nalanda Monastery Dharma files. The word "guru" is added at the beginning of this prayer in accordance with the practice tradition of Lama Zopa Rinpoche.

The Heart of the Perfection of Wisdom Sutra (*'phags pa shes rab kyi pha rol tu pyin pa'i snying po; she rab snying po*): Translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), on the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

Extensive Dispelling of Hindrances: Translated by Lama Zopa Rinpoche and scribed by Ven. Holly Ansett on November 9, 2003 at Buddha Amitabha Pure Land, Washington, USA. After reciting the Heart Sutra many times for the success of and to overcome obstacles to the Maitreya statue, Rinpoche translated this prayer, saying that it is extremely powerful to recite to pacify obstacles for projects or to obtain success. Rinpoche said that Kirti Tsenshab Rinpoche always recites this prayer after reciting the *Heart Sutra*, before the *Prayer to the Lion-Face Dakini*. Lightly edited by Ven. Constance Miller, FPMT Education Services, November 2003.

Prayer to the Lion-Faced Dakini: Translated by Joona Repo and Ven. Joan Nicell, FPMT Translation Services, July 2016.

Long Mandala Offerings: Both the opening chant recited by the chant leader and the insertions in the requesting and thanking mandalas were originally compiled by Lama Zopa Rinpoche for a mandala offering to Choden Rinpoche at Land of Medicine Buddha, 2008, and further updated by Lama Zopa Rinpoche in 2010.

Request to Turn the Wheel of Dharma: Translated by Lama Zopa Rinpoche. Lightly edited by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, May 2016. Last line amended by Lama Zopa Rinpoche, June 2016.

Request for the Guru to Remain for a Long Time: From the Nalanda Monastery Prayerbook, edited by Ven. Thubten Döndrub. Lightly revised by Ven. Joan Nicell, FPMT Translation Services, 2016.

Colophon for this compilation: The prayers in this collection were gathered and organized according to the traditional recitations before and after Mahayana teachings in the Tibetan Gelug tradition. The entire collection was lightly edited for consistency by Ven. Constance Miller, FPMT Education Services. The compilation was completed by Ven. Gyalten Mindrol with input from Ven. Roger Kunsang and Ven. Holly Ansett. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Lamrím Prayers



The Foundation of All Good Qualities

Yön tän zhir gyur ma

Yön tän kün gyi zhir gyur drin chän je
The foundation of all good qualities is the kind and perfect guru;
Tshül zhin ten pa lam gyi tsa wa ru
Correctly following the guru is the root of the path.
Leg par thong nä bä pa du ma yi
By my clearly seeing this and applying great effort,
Gü pa chhen pö ten par jin gyi lob
Please bless me to rely upon the guru with great respect.

Län chig nye päi däl wäi ten zang di
When I have discovered that the precious freedom of this rebirth is found only once,
Shin tu nye ka dön chhen she gyur nä
Is extremely difficult to find again, and is greatly meaningful,
Nyin tshän kün tu nying po len päi lo
Please bless me to unceasingly generate the mind
Gyün chhä me par kye war jin gyi lob
Taking its essence, day and night.

Lü sog yo wa chhu yi chhu bur zhin
This body and life are changing, like a water bubble;
Nyur du jig päi chhi wa drän pa dang
Remember how quickly they perish and death comes.
Shi wäi je su lü dang drib ma zhin
After death, just like a shadow follows the body,
Kar nag län drä chhi zhin drang wa la
The results of black and white karma follow.[1]

Nge pa tän po nye nä nye päi tshog
When I have found definite conviction in this,
Thra zhing thra wa nam kyang pong wa dang
Please bless me always to be conscientious
Ge tshog tha dag drub par je pa la
In abandoning even the slightest collection of shortcomings
Tag tu bag dang dän par jin gyi lob
And in accomplishing all virtuous deeds.

Chä pä mi ngom dug ngäl kün gyi go
When I have recognized the shortcomings of samsaric perfections—
Yi tän mi rung si päi phün tshog kyi
There is no satisfaction in enjoying them, they are the door to all suffering,
Nye mig rig nä thar päi de wa la
And they cannot be trusted—
Dön nyer chhen por kye war jin gyi lob
Please bless me to generate a strong wish for the bliss of liberation.

Nam dag sam pa de yi drang pa yi
Through my being led by this pure thought
Drän dang she zhin bag yö chhen po yi
With great remembrance, alertness, and conscientiousness,
Tän päi tsa wa so sor thar pa la
Please bless me to make keeping the individual liberation vows,
Drub pa nying por je par jin gyi lob
The root of the teachings, my essential practice.

Rang nyi si tshor lhung wa ji zhin du
Just as I have fallen into the sea of samsara,
Mar gyur dro wa kün kyang de dra war
So have all mother transmigratory beings.
Thong nä dro wa dröl wäi khur khyer wäi
By my seeing this, please bless me to train in supreme bodhicitta,
Jang chhub sem chhog jong par jin gyi lob
Which bears the responsibility of freeing transmigratory beings.

Sem tsam kye kyang tshül thrim nam sum la
Even if I develop only bodhichitta, without familiarizing myself with the three types of morality,
Gom pa me na jang chhub mi drub par
I cannot achieve enlightenment.
Leg par thong nä gyäl sä dom pa la
By my seeing this well,
Tsön pa drag pö lob par jin gyi lob
Please bless me to keep the vow of the sons of the victorious ones with fervent effort.

Log päi yül la yeng wa zhi je ching
By my having pacified distractions to wrong objects
Yang dag dön la tshül zhin chö pa yi
And correctly analyzed the meaning of reality,
Zhi nä lhag thong zung du drel wäi lam
Please bless me to quickly generate within my mindstream
Nyur du gyü la kye war jin gyi lob
The unified path of calm abiding and special insight.

Thün mong lam jang nö du gyur pa na
When I have become a [suitable] vessel by training in the common path,
Theg pa kün gyi chhog gyur dor je theg
Please bless me to immediately enter
Käl zang kye wöi jug ngog dam pa der
The holy gateway of the fortunate beings—
De lag nyi du jug par jin gyi lob
The supreme of all vehicles, the Vajrayana.

De tshe ngö drub nam nyi drub päi zhi
At that time, the basis of accomplishing the two attainments
Nam dag dam tshig dom par sung pa la
Is keeping my vows and samayas purely.
Chö ma min päi nge pa nye gyur nä
When I have gained effortless conviction in this,

Sog dang dö te sung war jin gyi lob
Please bless me to protect them even at the cost of my life.

De nä gyü dei nying po rim nyi kyi
Then, when I have realized exactly the vital points of the two stages—
Nä nam ji zhin tog nä tsön pa yi
The essence of the tantric sets—
Thün zhii näl jor chö lä mi yel war
And am enjoying the yoga of four sessions with effort, without being distracted [by nonmeditation objects],
Dam päi sung zhin drub par jin gyi lob
Please bless me to accomplish these according to the teachings of the holy beings.

De tar lam zang tön päi she nyen dang
Thus, may the virtuous friends who reveal the noble path
Tshül zhin drub päi drog nam zhab tän ching
And the spiritual practitioners who correctly accomplish it have long lives.
Chhi dang nang gi bar du chö päi tshog
Please bless me to pacify completely
Nye war zhi war jin gyi lab tu söl
The collections of outer and inner obstacles.

Kye wa kün tu yang dag la ma dang
In all my lives, never separated from perfect gurus,
Dräl me chhö kyi päl la long chö ching
May I enjoy the magnificent Dharma
Sa dang lam gyi yön tän rab dzog nä
And, by completing the qualities of the grounds and paths,
Dor je chhang gi go phang nyur thob shog
May I quickly attain the state of Vajradhara.

When performing the *Prayers for the Beginning of Teachings,* turn to the *Mandala Offering to Request Teachings* on page 238.

The Three Principal Aspects of the Path

Lam tso nam sum

Expressing Homage

I bow down to my perfect gurus.

The Promise to Compose

[1] The essential meaning of the Victorious One's teachings,
The path praised by all the holy victors and their sons,
The gateway of the fortunate ones desiring liberation—
This I shall try to explain as much as I can.

Persuading to Listen

[2] Those who are not attached to the pleasures of circling [samsara],
Who strive to make freedoms and endowments meaningful,
Who entrust themselves to the path pleasing the victorious ones—
You fortunate ones: listen with a calm mind.

The Purpose of Generating Renunciation

[3] Without the complete intention definitely to be free from circling,
There is no way to pacify attachment seeking pleasurable effects in the ocean of circling.

Also, by craving for cyclic existence, embodied beings
are continuously bound.
Therefore, at the very beginning seek renunciation.

How to Generate Renunciation

[4] Freedoms and endowments are difficult to find
And life has no time to spare.
By gaining familiarity with this,
Attraction to the appearances of this life is reversed.

By thinking over and over again
That actions and their effects are unbetraying,
And repeatedly contemplating the miseries
of cyclic existence,
Attraction to the appearances of future lives is reversed.

The Definition of Having Generated Renunciation

[5] When, by having trained in that way,
There is no arising, even for a second,
Of attraction to the perfections of cyclic existence,
And all day and night the intention seeking liberation arises—
Then the thought of renunciation has been generated.

The Purpose of Generating the Mind of Enlightenment

[6] Even if renunciation has been developed,
If it is not possessed by the mind of enlightenment
It does not become the cause of the perfect bliss
of unsurpassed enlightenment.
Therefore the wise generate the supreme mind
of enlightenment.

How to Generate the Mind of Enlightenment

[7] Swept away by the current of the four powerful rivers,
Tied by the tight bonds of karma, so hard to undo,
Caught in the iron net of self-grasping,
Completely enveloped by the total darkness of ignorance,

[8] Endlessly reborn in cyclic existence,
Ceaselessly tormented by the three sufferings—
Thinking that all mothers are in such a condition,
Generate the supreme mind of enlightenment.

The Definition of Having Generated the Mind of Enlightenment

[8a][2] In short, if like the mother whose cherished son has fallen into a pit of fire
And who experiences even one second of his suffering as an unbearable eternity,
Your reflection on the suffering of all mother sentient beings
Has made it impossible for you to bear their suffering for even one second
And the wish seeking enlightenment for their sake arises without effort,
Then you have realized the supreme precious mind of enlightenment.

The Reason to Meditate on the Right View

[9] Without the wisdom realizing ultimate reality,
Even though you have generated renunciation and the mind of enlightenment
You cannot cut the root cause of circling.
Therefore, attempt the method to realize dependent arising.

Showing the Right View

[10] One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow
as forever unbetraying,
And for whom any object trusted in by the grasping mind
has completely disappeared,
Has at that time entered the path pleasing the buddhas.

The Definition of Not Having Completed the Analysis of the Right View

[11] If the appearance that is unbetraying dependent relation
Is accepted separately from emptiness,
As long as these two understandings are seen as separate,
Then one has still not realized the Buddha's intent.

The Definition of Having Completed the Analysis of Right View

[12] If [these two realizations] are happening simultaneously
without alternation,
And from merely seeing dependent relation
as completely unbetraying
The definite ascertainment comes that completely destroys
The way all objects are apprehended [as truly existent],
At that time the analysis of the ultimate view is complete.

The Particular Special Quality of the Prasangika View

[13] Furthermore, appearance eliminates the extreme
of existence
And emptiness eliminates the extreme of nonexistence.
If you realize how emptiness manifests in the manner
of cause and effect
Then you are not captivated by wrong notions holding
extreme views.

Having Gained Definite Ascertainment, Advice on Pursuing the Practice

[14] In this way you realize exactly
The vital points of the three principal aspects of the path.
Resort to seeking solitude, generate the power of effort,
And quickly accomplish your final goal, my child.

A Hymn of Experience

Lam rim nyam gur

I bow my head to you, foremost of the Shakyas,
Whose body is formed by ten million perfections, virtues,
and excellence;
Whose speech fulfills the hopes of infinite transmigratory beings;
Whose mind perceives all objects of knowledge.

I prostrate to Manjushri and Maitreya,
Whose emanations sport in innumerable universes.
Assuming the responsibility of all the conquerors' conduct,
You are the supreme sons of the peerless teacher.

I prostrate at the feet of Nagarjuna and Asanga,
Ornaments of Jambudvipa
Renowned throughout the three levels,
Who composed commentaries, in accordance with the intention,
On the Mother of the Conquerors so hard to fathom.

I bow to Dipamkara Atisha, holder of the treasury of instructions
That gathers together the important points, completely
and unmistakenly,
Of the paths of profound view and vast conduct,
The excellent lineages descending from the two great charioteers.

I prostrate respectfully to the spiritual teachers,
Eyes that see all the infinite scriptures,
Who with skillful means moved by compassion
Clarify the supreme entryway for the fortunate traveling
to liberation.

The stages of the path to enlightenment
Are the excellent lineage handed down from Nagarjuna and Asanga,
Crown ornaments of the wise of Jambudvipa
And banners of fame resplendent among transmigratory beings.

This instruction, the king of powerful jewels,
Fulfills all the desired aims of the nine types of beings;
It is an ocean of glorious and excellent explanations
Gathering the rivers of a thousand fine scriptures.

Through it, you can realize that all the teachings are
without contradiction,
Understand all the scriptures as an instruction,
Easily find the intention of the Conqueror,
And be protected from the abyss of very faulty conduct.

Therefore, this supreme instruction is relied on by many
fortunate ones,
The wise beings of India and Tibet.
What analytical person would not be captivated
By the stages of the path of the three types of beings?

Contemplate the meaning of this method
That gathers the essence of all the scriptures;
Even teaching or hearing a single session definitely gathers
great waves
Of the assembled benefits of explaining or listening
to the holy Dharma.

Rely, correctly and with effort, in thought and action
On the holy spiritual friend, the teacher of the path
And the foundation perfectly bringing auspiciousness
For all the excellent collections of this and future lives.
Having seen this, do not give him up even at the cost of your life,

And please them with the offering of practicing just as they instruct.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

This body of leisure, more precious than a wish-fulfilling jewel,
Is found but once. Though difficult to obtain again,
It finishes as quickly as lightning in the sky.
Having reflected in this way, realizing that all worldly activities
Are like winnowed chaff,
You must take its essence day and night.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Although there is no certainty that after death
You will not be reborn in the bad migrations,
The Three Rare Sublime Ones will definitely protect you from this fear,
Therefore, steadfastly take refuge in them
And never degenerate their precepts.
In addition, think well about the results of black and white actions,
And depend on the correct practice of that to be adopted
and that to be rejected.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Until you attain a body with pure characteristics,
You will not make progress in your practice of the supreme path;
Train in the causes for becoming free from those impurities.
Since your three doors are defiled by negative actions, downfalls,
and stains,
It is particularly important to purify karmic obscurations;
Therefore, continuously cherish reliance on purification
with the four forces.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

If you do not put effort into contemplating true sufferings—
the faults of samsara—
You will not develop the wish for liberation.
If you do not contemplate true origins—the steps for entering
samsara—
You will not understand how to cut the roots of samsara.
Therefore, rely on weariness, definite emergence from samsara;
And cherish the knowledge of what binds you to samsara.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

The generation of the mind is the central post of the Mahayana path,
The base and support of great waves of conduct,
A philosopher's stone transforming all into the two collections,
A treasure of merit gathering infinite virtue.
Having understood this, the heroic children of the conquerors
Maintain deeply the pledges of the precious supreme mind.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Generosity is a wish-fulfilling jewel satisfying the hopes
of transmigratory beings,
The supreme weapon cutting the knot of miserliness,
The activity of the children of the conquerors that strengthens
courage without dismay,
And the basis of being renowned in the ten directions.
Having understood this, the wise rely on the excellent path
Of giving away their bodies, possessions, and virtue.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Morality is water cleansing the stains of faulty behavior;
Moonlight dispelling the hot torment of the afflictions.
As splendid as Mount Meru in the midst of the nine types of beings,

It gathers all transmigratory beings with no threat of force.
Having understood this, holy beings guard morality correctly taken
As they do their eyes.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Patience is the finest ornament of the powerful,
The supreme of all hardships counteracting the torment
of the afflictions,
A garuda against the enemy, the snake of hatred,
And thick armor against the weapon of harsh speech.
Having understood this, cultivate the armor
Of supreme patience in many ways.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

When you don armor-like effort steady and immovable,
The qualities of scripture and realization will increase like
the waxing moon,
All your behavior becomes meaningful,
And whatever actions are undertaken will be accomplished as desired.
Having understood this, the conquerors' children put forth
Billowing waves of effort dispelling all laziness.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Concentration is a king ruling the mind:
When placed, it is as immovable as Mount Meru;
When sent forth, it engages all virtuous objects.
It induces the great bliss of a serviceable body and mind.
Having understood this, the lords of yogis rely continuously
On the meditative stabilization that destroys the enemy, distraction.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Wisdom is an eye seeing profound thusness,
The path eradicating the root of existence,
A treasury of qualities praised in all the scriptures,
And renowned as the supreme of lamps dispelling the darkness of ignorance.
Having understood this, the wise who desire liberation
Generate the path with much effort.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

One-pointed concentration alone
Is not considered to be able to cut the roots of samsara.
Wisdom separated from the path of calm abiding
Will not avert the afflictions no matter how much you analyze.
Having mounted the wisdom that reflects on the real mode of existence
Upon the horse of steadfast calm abiding,
With the sharp weapon of the logic of the middle way free of extremes
Destroy all mental fabrications grasping at extremes.
With vast wisdom analyzing in this way,
Increase the wisdom that realizes thusness.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

The meditative stabilization achieved by one-pointed meditation
Is not enough; with the individual investigation of proper analysis,
Generate the meditative stabilization that abides firm and immovable on the mode of existence.
Having seen this, understand how wonderful are those who endeavor
To accomplish the union of calm abiding and special insight.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

In meditative equipoise, emptiness is like space;
In post-meditation, emptiness is like an illusion;
Through meditation on both, method and wisdom are unified,
Whereby, the perfect conduct of the conquerors' children is praised.
Having realized this, the tradition of those of good fortune
Is not satisfied by either path alone.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Having generated the common path necessary for
The two supreme Mahayana paths, the causal and resultant,
Rely on a protector, a skillful master,
And enter the great ocean of the classes of tantra.
Then through reliance on complete and perfect instructions,
Make the attainment of your leisures and endowments meaningful.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Due to the virtue from explaining in clear words
The perfect complete path pleasing to the conquerors
So as to familiarize my mind with it
And to benefit others of good fortune,
I made the prayer, "May all transmigratory beings
Never be parted from the excellent pure path."
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Lama Zopa Rinpoche explained that although Lama Tsongkhapa wrote, "I, a yogi, practiced like this. You who desire liberation, should do likewise," we disciples should recite, "You, the perfect guru, practiced in this way. I, who am seeking liberation, will also practice in this way." (Amitabha Buddhist Centre, Singapore, 2019)

Notes:

1. Here, "black" and "white" are being used metaphorically for "negative karma" and "positive karma."
2. Stanza 8a is not part of Lama Tsongkhapa's original text, but has been added here following Pabongkha Rinpoche's outline.

Colophons:

The Foundation of All Good Qualities (*yon tan gzhir gyur ma*), composed by Lama Tsongkhapa. Excerpted from the *Jorcho* booklet. Translated by Maureen O'Malley and edited by Ven. Ailsa Cameron (Wisdom Publications, 1988). Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999. Small corrections made by Ven. Steve Carlier and Ven. Joan Nicell, FPMT Education Services, 2018. Revised by Lama Zopa Rinpoche and edited by Ven. Joan Nicell, Ven. Ailsa Cameron, and Ven. Tenzin Tsomo, FPMT Education Services, July 2020.

The Three Principal Aspects of the Path (*lam gyi gtso bo rnam gsum gyi rtsa ba; lam gtso rnam gsum*):
Original Colophon:
These teachings by the virtue beggar [gelong] Lozang Dragpa, who had extensive listening, were composed as advice for the nephew of Ponpo Ngawang Dragpa.

Translator's Colophon:
Translated into English by the beggar of food and sleep named Lama Zopa, with the editorial assistance of the devoted Jonathan Landaw, in November, 2006 at Kachoe Dechen Ling, Aptos, California. This translation was undertaken with the intention of producing an English version that would include all the words contained in the original Tibetan, a number of which were omitted from some translations previously available. It is hoped that the present work will enable more people to receive benefit from Lama Tsongkhapa's precious teachings.

Publisher's Colophon:
Verses 11 and 12 were revised by Lama Zopa Rinpoche at Kopan Monastery in late 2006, and input by Gyalten Mindrol, FPMT Education Services, February 2007.

Translator's Dedication:
From the merits collected by doing this work, transmitting Lama Tsongkhapa's pure teaching—the heart of the 84,000 teachings of Buddha—into a western language, in a way as close as possible to the words and the meaning of the root text, may this be most beneficial for all sentient beings, bringing kind mother sentient beings—whose lives are lost, under the control of karma and delusion, totally enveloped in the darkness of ignorance—to the achievement of enlightenment as quickly as possible.

May anyone who merely sees this text, reads this text, teaches this text, hears about this text, or keeps this text thereby actualize indestructible guru devotion, seeing the Guru as Buddha, and train well in the three common principal aspects of the path, actualize the two stages, and achieve the unified state of Vajradhara as soon as possible. May he or she especially generate loving kindness, the compassionate thought, and bodhichitta, and immediately become a source of peace and happiness for all sentient beings, especially in this world. And may all war, famine, disease, sickness, epidemics, torture, poverty, and the dangers of fire, water, wind, and earthquakes immediately cease so that no one will experience any of these undesirable circumstances ever again. May the pure teachings of Lama Tsongkhapa flourish continuously and spread in all directions.

A Hymn of Experience (*lam rim nyams mgur*):
Original Colophon:
This brief presentation of the practice of the stages of the path to enlightenment, made in the form of a note, was composed by glorious Lozang Dragpa, a fully ordained monk who had done much listening, at Genden Nampar Gyelwe Monastery on Solitary Mountain.

Translator's Colophon:
Translated by Ven. Joan Nicell, Istituto Lama Tzong Khapa, Pomaia, Italy, 1998. 1998. Edited by Ven. Joan Nicell, December 2019.

Praises to the Twenty-One Taras



Praises to the Twenty-One Taras

Invocation

Po ta la yi nä chhog nä
From your sublime abode of the Potala,
TAM yig jang gu lä thrung shing
You who are born from the green syllable TAM,
Ö pag me kyi u la gyän
Your crown adorned with Amitabha,
Dü sum sang gyä thrin lä ma
Action-mother of the buddhas of the three times,
Dröl ma khor chä sheg su söl
Tara, together with your retinue, please come here.

Prostration

Lha dang lha min chö pän gyi
The gods and demigods bow
Zhab kyi pä mo la tü de
Their crowns to your lotus feet.
Phong pa kün lä dröl dzä ma
Liberator of all who are destitute,
Dröl ma yum la chhag tshäl lo
To you, Mother Tara, I prostrate.

The Praises

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO
OM Homage to the perfect, pure Arya Tara.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO
Homage to you, Tara, the swift heroine,
CHÄN NI KÄ CHIG LOG DANG DRA MA
Whose eyes are like an instant flash of lightning,
JIG TEN SUM GÖN CHHU KYE ZHÄL GYI
Whose water-born face arises from the blooming lotus
GE SAR JE WA LÄ NI JUNG MA
Of Avalokiteshvara, protector of the three worlds.

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU
Homage to you, Tara, whose face is like
GANG WA GYA NI TSEG PÄI ZHÄL MA
One hundred full autumn moons gathered together,
KAR MA TONG THRAG TSHOG PA NAM KYI
Blazing with the expanding light
RAB TU CHHE WÄI Ö RAB BAR MA
Of a thousand stars assembled.

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI
Homage to you, Tara, born from a golden-blue lotus,
PÄ MÄ CHHAG NI NAM PAR GYÄN MA
Whose hands are beautifully adorned with lotus flowers,
JIN PA TSÖN DRÜ KA THUB ZHI WA
You who are the embodiment of giving, joyous effort, asceticism,
ZÖ PA SAM TÄN CHÖ YÜL NYI MA
Pacification, patience, concentration, and all objects of practice.

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR
Homage to you, Tara, the crown pinnacle of those thus gone,
THA YÄ NAM PAR GYÄL WAR CHÖ MA
Whose deeds overcome infinite evils,
MA LÜ PHA RÖL CHHIN PA THOB PÄI
Who have attained transcendent perfections without exception,
GYÄL WÄI SÄ KYI SHIN TU TEN MA
And upon whom the sons of the victorious ones rely.

CHHAG TSHÄL TU TA RA HUM YI GE
Homage to you, Tara, who with the letters TUTTARA and HUM
DÖ DANG CHHOG DANG NAM KHA GANG MA
Fill the realms of desire, direction, and space,
JIG TEN DÜN PO ZHAB KYI NÄN TE
Whose feet trample on the seven worlds,
LÜ PA ME PAR GUG PAR NÜ MA
And who are able to draw all beings to you.

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA
Homage to you, Tara, venerated by Indra,
LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA
Agni, Brahma, Vayu, and Ishvara,
JUNG PO RO LANG DRI ZA NAM DANG
And praised by the assembly of spirits, raised corpses,
NÖ JIN TSHOG KYI DÜN NÄ TÖ MA
Gandharvas, and all yakshas.

CHHAG TSHÄL TRÄ CHE JA DANG PHÄ KYI
Homage to you, Tara, whose TRAD and PHAT
PHA RÖL THRÜL KHOR RAB TU JOM MA
Destroy entirely the magical wheels of others.
YÄ KUM YÖN KYANG ZHAB KYI NÄN TE
With your right leg bent and left outstretched and pressing,
ME BAR THRUG PA SHIN TU BAR MA
You burn intensely within a whirl of fire.

Chhag tshäl TU RE jig pa chhen po
Homage to you, Tara, the great fearful one,
Dü kyi pa wo nam par jom ma
Whose letter TURE destroys the mighty demons completely,
Chhu kye zhäl ni thro nyer dän dzä
Who, with a wrathful expression on your water-born face,
Dra wo tham chä ma lü sö ma
Slay all enemies without an exception.

Chhag tshäl kön chhog sum tshön chhag gyäi
Homage to you, Tara, whose fingers adorn your heart
Sor mö thug kar nam par gyän ma
With the gesture of the sublime precious three;
Ma lü chhog kyi khor lö gyän päi
Adorned with a wheel striking all directions without exception
Rang gi ö kyi tshog nam thrug ma
With the totality of your own rays of light.

Chhag tshäl rab tu ga wa ji päi
Homage to you, Tara, whose radiant crown ornament,
U gyän ö kyi threng wa pel ma
Joyful and magnificent, extends a garland of light,
Zhä pa rab zhä TU TA RA yi
And who, by your laughter of TUTTARA,
Dü dang jig ten wang du dzä ma
Conquer the demons and all of the worlds.

Chhag tshäl sa zhi kyong wäi tshog nam
Homage to you, Tara, who are able to invoke
Tham chä gug par nü ma nyi ma
The entire assembly of local protectors,
Thro nyer yo wäi yi ge HUM gi
Whose wrathful expression fiercely shakes,
Phong pa tham chä nam par dröl ma
Rescuing the impoverished through the letter HUM.

CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN
Homage to you, Tara, whose crown is adorned
GYÄN PA THAM CHÄ SHIN TU BAR MA
With the crescent moon, wearing ornaments exceedingly bright.
RÄL PÄI THRÖ NÄ Ö PAG ME LÄ
From your hair knot, the Buddha Amitabha
TAG PAR SHIN TU Ö RAB DZÄ MA
Radiates eternally with great beams of light.

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR
Homage to you, Tara, who dwell within a blazing garland
BAR WÄI THRENG WÄI Ü NA NÄ MA
That resembles the fire at the end of this world age;
YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI
Surrounded by joy, you sit with your right leg extended
DRA YI PUNG NI NAM PAR JOM MA
And left withdrawn, completely destroying all the masses of enemies.

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI
Homage to you, Tara, with hand on the ground by your side,
THIL GYI NÜN CHING ZHAB KYI DUNG MA
Pressing your heel and stamping your foot on the earth;
THRO NYER CHÄN DZÄ YI GE HUM GI
With a wrathful glance from your eyes, you subdue
RIM PA DÜN PO NAM NI GEM MA
All seven levels through the syllable HUM.

CHHAG TSHÄL DE MA GE MA ZHI MA
Homage to you, Tara, happy, virtuous, and peaceful one,
NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA
The very object of practice, passed beyond sorrow.
SO HA OM DANG YANG DAG DÄN PÄ
You are perfectly endowed with SVAHA and OM,
DIG PA CHHEN PO JOM PA NYI MA
Overcoming completely all the great evils.

CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI
Homage to you, Tara, surrounded by the joyous ones,
DRA YI LÜ NI NAM PAR GEM MA
You completely subdue the bodies of all enemies;
YI GE CHU PÄI NGAG NI KÖ PÄI
Your speech is adorned with the ten syllables,
RIG PA HUM LÄ DRÖL MA NYI MA
And you rescue all through the knowledge-letter HUM.

CHHAG TSHÄL TU RE ZHAB NI DAB PÄ
Homage to you, Tara, stamping your feet and proclaiming TURE.
HUM GI NAM PÄI SA BÖN NYI MA
Your seed-syllable itself in the aspect of HUM
RI RAB MAN DHA RA DANG BIG JE
Causes Meru, Mandhara, and the Vindhya mountains
JIG TEN SUM NAM YO WA NYI MA
And all the three worlds to tremble and shake.

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI
Homage to you, Tara, who hold in your hand
RI DAG TAG CHÄN CHHAG NA NAM MA
The hare-marked moon like the celestial ocean.
TA RA NYI JÖ PHÄ KYI YI GE
By uttering TARA twice and the letter PHAT,
DUG NAM MA LÜ PA NI SEL MA
You dispel all poisons without an exception.

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO
Homage to you, Tara, upon whom the kings of the assembled gods,
LHA DANG MI AM CHI YI TEN MA
The gods themselves, and all kinnaras rely;
KÜN NÄ GO CHHA GA WÄI JI KYI
Whose magnificent armor gives joy to all,

Tsö dang mi lam ngän pa sel ma
You who dispel all disputes and bad dreams.

Chhag tshäl nyi ma da wa gyä päi
Homage to you, Tara, whose two eyes—the sun and the moon—
Chän nyi po la ö rab säl ma
Radiate an excellent, illuminating light;
ha ra nyi jö tu ta ra yi
By uttering HARA twice and TUTTARA,
Shin tu drag pöi rim nä sel ma
You dispel all violent epidemic disease.

Chhag tshäl de nyi sum nam kö pä
Homage to you, Tara, adorned by the three suchnesses,
Zhi wäi thü dang yang dag dän ma
Perfectly endowed with the power of serenity,
Dön dang ro lang nö jin tshog nam
You who destroy the host of evil spirits, raised corpses, and yakshas,
Jom pa tu re rab chhog nyi ma
Most excellent and sublime TURE.

Tsa wäi ngag kyi tö pa di dang
Thus concludes this praise of the root mantra
Chhag tshäl wa ni nyi shu tsa chig
And the offering of the twenty-one homages.

Praises to the Twenty-One Taras

Abbreviated Version

This abbreviation in a single verse of the praises to the twenty-one Taras was received directly from Arya Tara by the great teacher, Jowo Atisha, for the swift collection of merit.

OM CHOM DÄN DÄ MA LHA MO DRÖL MA LA CHHAG TSHÄL LO
OM To Bhagavati, Goddess Tara, I prostrate.

CHHAG TSHÄL DRÖL MA TA RE PA MO
I prostrate to the liberator, heroic TARE.
TU TA RA YI JIG KÜN SEL MA
With TUTTARA, you dispel all fear.
TU RE DÖN NAM THAM CHÄ TER MA
With TURE, you fulfill all aims.
SO HA YI GER CHÄ LA RAB DÜ
To you with the syllables SVA HA, I completely bow.

Tara's Mantra

OM TARE TUTTARE TURE SVAHA

Praises to the Twenty-One Taras

Chantable Version

OM I prostrate to the noble transcendent Liberator.

Homage! Tara, swift, heroic!
Eyes like lightning instantaneous!
Sprung from op'ning stamens of the
Lord of three world's tear-born lotus!

Homage! She whose face combines a
Hundred autumn moons at fullest!
Blazing with light rays resplendent
As a thousand star collection!

Homage! Golden-blue one, lotus
Water born, in hand adorned!
Giving, effort, calm, austerities,
Patience, meditation her sphere!

Homage! Crown of tathagatas,
Actions triumph without limit,
Relied on by conquerors' children,
Having reached ev'ry perfection!

Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!

Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!

Homage! With her TRAD and PHAT sounds
Destroying foes' magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!

Homage! TURE, very dreadful!
Destroyer of Mara's champion(s)!
She with frowning lotus visage,
Who is slayer of all enemies!

Homage! At the heart her fingers,
Adorn her with Three Jewel mudra!
Light-ray masses all excited!
All directions' wheels adorn her!

Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTARE,
Subjugating maras, devas!

Homage! She able to summon
All earth-guardians' assembly!
Shaking, frowning, with her HUM sign
Saving from every misfortune!

Homage! Crown adorned with crescent
Moon, all ornaments most shining!
Amitabha in her hair-knot
Sending out much light eternal!

Homage! She 'mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds you,
Troops of enemies destroying!

Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!

Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SVAHA,
Destroyer of the great evil!

Homage! She with joy surrounded,
Tearing foes' bodies asunder,
Frees with HUM and knowledge mantra,
Arrangement of the ten letters!

Homage! TURE! With seed letter
Of the shape of syllable HUM!
By foot stamping shakes the three worlds,
Meru, Mandara, and Vindhya!

Homage! Holding in her hand the
Hare-marked moon of deva-lake form!
With twice spoken TARA and PHAT,
Totally dispelling poison!

Homage! She whom gods and their kings,
And the kinnaras do honor!
Armored in all joyful splendor,
She dispels bad dreams and conflicts!

Homage! She whose two eyes bright with
Radiance of sun and full moon!
With twice HARA and TUTTARE,
She dispels severe contagion!

Homage! Full of liberating
Pow'r by the set of three natures!
Destroys hosts of spirits, yakshas,
And raised corpses! Supreme! TURE!

These praises with the root mantras
And prostrations thus are twenty-one!

Colophons:

Praises to the Twenty-One Taras (*sdrol ma nyer gcig gi bstod pa*): Translated by Lama Thubten Yeshe and edited by Sylvia Wetzel, January 1979. Extracted from the Chittamani Tara sadhana published by Publications for Wisdom Culture for a retreat in August 1979 at Conishead Priory, Ulverston, Cumbria, England. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Praises to the Twenty-One Taras (abbreviated version): Translated by Ven. Joan Nicell, FPMT Translation Services, June 2016. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Praises to the Twenty-One Taras (chantable version): Based on Martin Willson's chantable translation and additionally checked against the Tibetan by Ven. George Churinoff, and slightly revised for euphony by FPMT Education Services, January 2001.

Protector Prayers



Practice Note:

This series of protector prayers is often recited by Lama Zopa Rinpoche at the end of the last teaching session of the day, before initiations, and on other occasions.

Protector Prayers and Tea Offerings

Motivation

May all the wishes of His Holiness the Dalai Lama and Lama Thubten Zopa Rinpoche be fulfilled immediately.

May all wars, religious conflicts, and disharmony in the world be pacified, and may all epidemics be eliminated.

May all the activities of the FPMT be most beneficial for the six realm sentient beings and for the flourishing of the Buddha's teachings.

May all FPMT projects be free of all obstacles and succeed immediately, especially the Maitreya Project, Padmasambhava Project for Peace, [*list any local projects here*].

May we be able to complete all the realizations of the path in order to be able to free all sentient beings from suffering and lead them to enlightenment. And may all our virtuous temporal wishes for ourselves, family, friends, and so forth be fulfilled.

May all those who have died either be reborn in a pure land where they can become enlightened or at least take a perfect human rebirth, especially [*list the names*].

May all those who are sick and suffering receive whatever help they need, especially [*list the names*].

Blessing the Offerings

The inner offering and torma offering can be blessed according to any highest yoga tantra practice. For general purposes, perform the Self Generation as Vajrabhairva on page 311.

For the *Abbreviated Blessing*, turn to page 311.

For the *Extensive Blessing*, turn to page 313.

Praise of Six-Armed Protector Mahakala


on each beat

HUM Nyur dzä chän rä zig la chhag tshäl lo
HUM Quick-acting Avalokita, homage to you.
Zhab dub dang chä bi na ya ka nän
Wearing anklets, you trample Ganesha.
Nag po chhen po tag gi sham thab chän
Mahakala, you wear a tiger-skin loincloth.
Chhag drug drül gyi gyän gyi nam par gyän
Fully adorned with snake ornaments on your six arms,

Yä pa dri gug bar wa threng wa dzin
The first right holds a drigug, the middle a mala,
Tha ma da ma ru ni drag tu thröl
The last plays violently a damaru;
Yön pa thö pa dang ni dung tse sum
The left hands hold a skullcup and a three-prong lance,
De zhin zhag pa zung nä chhing war je
And, likewise, a noose, which serves for tying up.

Drag pöi zhäl ni chhe wa nam par tsig
Your wrathful mouth completely bares its fangs.
Chän sum drag po u tra gyen du bar
Your three eyes are fierce. The hair of your head blazes upward.
Träl war sin dhu ra yi leg par jug
Your forehead is properly anointed with sindura.
Chi wor mi kyö gyäl pöi gyä tab tän
On your crown, Akshobhya's royal presence is fixed.


on each beat

THRAG DZAG MI GO NGA CHÜI DO SHÄL CHÄN
You wear a great necklace of fifty human heads, dripping blood.
RIN CHHEN THÖ KAM NGA YI U LA GYÄN
On your crown you are adorned with five dry, jeweled skulls.
SHING LÄ JÖN NÄ TOR MA LEN DZÄ PÄI
You came from your tree and accepted our torma offering,
PÄL DÄN CHHAG DRUG PA LA CHHAG TSHÄL TÖ
Glorious six-armed one, homage and praise to you.

SANG GYÄ TÄN PA NYÄN PO SUNG WA DANG
Sternly protect the doctrine of the Buddha.
KÖN CHHOG U PHANG NYÄN PO TÖ PA DANG
Sternly praise the height of power of the Jewels.
DAG CHAG PÖN LOB KHOR DANG CHÄ NAM KYI
For us—teachers, disciples, and entourage—
KYEN NGÄN BAR CHHÄ THAM CHÄ ZHI WA DANG
Please quell all bad conditions and obstructions,
CHI DÖ NGÖ DRUB NYUR DU TSÄL DU SÖL
And grant us quickly whatever siddhis we wish.

LA MA GÖN PO YER ME LA
In the guru indivisible from the protector,
DAG NI GÜ PÄ KYAB SU CHHI
I respectfully take refuge.
DAG SOG SEM CHÄN THAM CHÄ KYI
May my and all sentient beings' delusions
NYÖN MONG MA LÜ SEL WAR SHOG
Be completely eliminated.

GÖN PO LA MA YER ME LA
In the protector indivisible from the guru,
DAG NI GÜ PÄ KYAB SU CHHI
I respectfully take refuge.
DAG SOG SEM CHÄN THAM CHÄ KYI
May my and all sentient beings' obstacles
BAR CHHÄ MA LÜ SEL WAR SHOG *(repeat these two verses 3x)*
Be completely eliminated. *(repeat these two verses 3x)*

GE WA DI YI TSHE RAB KÜN TU DAG
Due to this virtue, in all my lifetimes
GYÄL WÄI DAM CHHÖ MA LÜ DZIN PA DANG
May I uphold the entire teaching of the Conqueror.
DE YI GÄL KHYEN SEL ZHING THÜN KHYEN DRUB
Guru-Savior, never abandon us; eliminate all obstacles to the teachings;
LA MA GÖN PO YER ME DROG DZÖ CHHIG
And always accomplish conducive conditions.

Praise to Achieve the Inner Kalarupa (Dharmaraja)

NAMAH SHRI VAJRABHAIRAVAYA

KYANG KUM ZHAB NI CHUNG ZÄ DAB PA TSAM GYI KYIL KHOR ZHIR CHÄ RI WANG SHIG SHIG POR GYUR ZHING
One leg outstretched, the other drawn in, the merest tap sending shudders through mighty Meru and the four mandalas of the earth,
TUM DRAG MA HEI ZHÄL NI RAB TU DANG PÄ DRAG PÄI GÄ GYANG CHHEN PÖ SA SUM KÜN GENG PA
Rapacious and wide-open buffalo mouth, its thundering laugh filling the three worlds,
GYÄL WÄI YAB CHIG JAM PÄI YANG GANG MA RUNG DÜL CHHIR DRAG PÖI KUR TÄN CHOM DÄN SHIN JEI SHE
Manjushri, father of buddhas in wrathful form as ferocious Yamantaka taming the dissolute.
GANG DER GÜ PÄ TÜ NÄ SHIN JEI GYÄL PO TÖ KYI DA NI GEG NAM BAG YÖ DÜ LA BAB
Those prostrating devotedly before him should offer praise to Dharmaraja. Now is the time to beware of hindrance.

RI WO RÄL ZHING CHHU TER THRUG PA TA BUR UR UR ZHE PÄI DRA CHHEN GYÜ MAR RAB DROG PA
An incessant thunder of sound, like mountains splitting apart, like the sea in tumult,

Drag pöi me che nag päi du wä khyü päi tshog nam bum thrag log threng chhar trin nang khyug zhin

Raging tongues of fire enveloped in black smoke, like a million lightning flashes within a rain cloud,

Shin tu zö käi reg ja tsha wäi ngar dän kha dog nga yi threng wä dum por kor wäi ü

Standing amid unbearable heat encircled by five colors,

Mün pa je wä jug tar nag päi chhö jung chhäl chhil yö wäi thrag zhag gya tshö gang wäi teng

Upon a black demon prostrate on a mandala circle of the sun, atop a sacred triangle black as a billionfold darkness,

Ta dün dag pöi dän la nö je nag po gän kyäl gyel wäi teng na shin jei gyäl po ni

Brimming with a rolling ocean of blood and fat, Yamaraja, king of the Lords of Death,

Mig män tar nag thung la bom päi lü chhän yä kyang yön kum sa chhen yö wäi gom tab chän

Jet-black body, short and not slender, stretched to the right with a gait to shake the earth,

Ser kyäi räl pa gyen du dzing päi u la thö kam ngä gyän drag pöi dor je chi wor dzin

Yellowish spiky hair nestling five dried skulls ornamenting the wrathful vajra upon your crown,

Thrag gi bag päi go lön threng wa drin par chhang zhing chän sum drä päi dang mig yö wa chän

Fresh and bloody human heads garlanding your neck, three bulging eyes roving wrathfully,

Chhe wa nön por tsig päi drä päi zhäl nä ug threng yö wa dug päi drül gyi kha lang zhin

A fanged snarl about your open mouth, the vaporous breath of a venomous snake,

Yä pä bar wäi dri gug dü pung lä la chhar zhing thrag dän thö pa yön gyi zung la röl

A blazing curved knife in your right hand brandished at the brains of Mara's armies, in the left a blood-filled skull to enjoy,

Tag pag mä yog gö päi tum chhen khyö kyi shin jei she la ji tar zhäl zhe de zhin du

A tiger skin draped about your waist—ferocious protector, do not be distracted,

Ma yel ma yel nyur du dräN par dzö la näl jor dag gi gang zhig go wa tham chä drub

Quickly bring to mind promises made to Yamantaka and carry out this yogi's commands.

Zhän yang khyö kyi chhog zhir ra dang mig pa rab tu no wäi ma hei drag pöi dän teng na

On either side, in front and behind, standing on sharp-horned, sharp-hoofed, fierce buffaloes,

Kar dang ser dang mar dang nag pöi shin je chhen po drag tu thrö päi ma hei dong pa chän

Four yama demons—white, yellow, red, and black—each horribly wrathful with buffalo face,

Kyang kum tab kyi rab tu gying zhing dur thrö chhä kyi leg gyän zhäl dang mig tsa kün tu mar

One leg stretched, the other drawn in, striking an extremely arrogant pose, all garbed in graveyard array, open-mouthed, eyeballs wholly red,

Geg pung jom la dor jei thog tar ngag pa de dag gi kyang zhi gyä wang drag lä kün drub

Hailed as vajra thunderbolts in their destruction of hindrance and obstruction. You too, discharge your deeds, peaceful, wrathful, powerful, or vast.

Dor na gyäl wa kün gyi yang dang yang ngag jam päi yang zhe sa teng kün tu drag pa dei

To conclude; so long as I have not yet walked for living beings as vast as space

Phün tshog go phang chhog de kha nyam lü chän kün gyi dön du ji si dag gi ma nän pa

Upon the glorious land of Manjushri, famed on earth, severally praised by every Buddha,

De si shin je she kyi ka ni gü pä lhur len chhö gyäl shin je khor dang chä pa yi

Then for so long, I ask you Dharmaraja and entourage, who gladly and devotedly execute Yamantaka's will,

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

Destroy the consort of darkness and his legions who strive to steal the jewel that is the true path!

Praise to Vaishravana



on each beat

HUM MI JIG SENG GEI DÄN TENG NA

HUM The protector arisen from VAI

BAI LÄ JUNG WÄI GÖN PO NI

Upon a fearless lion seat

NGÄL SÖ GE WA TOB PO CHHE

Is resting, virtuous, and powerful.

SA GYÄ WANG CHHUG KHYÖ LA DÜ

I bow to you, the lord of the eight stages.

TSÜN MO ZHI DANG SÄ ZHI DANG

To you four princesses, four princes,

KHYÄ PAR LÄ DRUB NÖ JIN GYÄ

Eight harm-giving yakshas who do special tasks,

NOR TER WA YI LU CHHEN GYÄ

And eight great wealth-granting nagas, along with

LHA SIN DE GYÄ KHOR CHÄ LA

Your retinue of eight classes of gods and cannibals,

CHHÖ CHING TÖ DE CHHAG KYANG TSHÄL

I make offering, praise, and prostration.

DRA GEG MA LÜ ZHOM PA DANG

Destroy my enemies and hindrances without exception,

JOR PÄI LONG CHÖ PHÜN TSHOG SHING

Bring about perfect enjoyment of wealth,

DÖ GU YI ZHIN DRUB PA DANG

Fulfill my desires as I wish, and

ZHÄN DÖN LHÜN GYI DRUB PAR DZÖ

Spontaneously achieve the welfare of others.

Torma Offering to Pälden Lhamo

JHO Rab jam gyäl wa kün gyi thrin lä la
BHYOH To you, the enlightened conduct of all the victorious ones,
Mag zor gyäl mo zhe jar tshän söl wa
The holy name "Queen of the Armed Warriors" was given.
Tse chig mö päi wang gi chän dren na
Having invoked you with powerful single-pointed devotion,
Thog pa me par nyur du sheg su söl
Please come quickly without obstruction.

Dün gyi nam khar lung nag tshub mäi ü
In the space in front, in the center of a black tornado,
Be chön thö thrag dzin pa sin möi zug
You appear in the form of a female cannibal holding a vajra club and a blood-filled skullcup.
Dre u teng zhug dug pa tshar chö ku
Seated upon a young mule, your holy body destroys all evil.
Ji si drän pa de si tag tu zhug
For as long as I recall you, please remain forever.

Chhi yi chän zig nam khäi khyön gang zhing
Outer offerings fill the vast extent of space;
Nang gi dam dzä sa zhi ma lü khyab
Inner samaya substances pervade the whole earth;
Yi kyi trül päi chhö trin zhing kham kün
Clouds of mentally transformed objects fill every realm:
Gyä par geng pa khor dang chä la bül
I offer these to you, Pälden Lhamo, and your entourage.

Päl dän thub päi ka sung thu tsäl chän
You, who powerfully protect the words of the glorious Muni,
Khyö nyi nyen ching drub la tse chig tu
We yogis, teachers, and disciples single-pointedly request you to approach and complete your activities:

Söl wa deb päi näl jor pön lob kyi
Please eliminate all adverse conditions
Gäl kyen kün sel thün kyen ma lü drub
And complete every condition beneficial to us.

Sha thrag la sog dü tsi nga dang chä
This torma, composed of flesh, blood, and so on—
Dru na nga dang jar wäi tor ma di
The five nectars and five types of grain—
Päl dän mag zor gyäl mo la bül gyi
To you, glorious Queen of the Armed Warriors, I offer these.
Sang gyä tän pa sung chhir zhe su söl
Please accept them in order to protect the teachings of Buddha.

Ku sum lhün drub thug je thar chhin kyang
Your three bodies arise spontaneously and your compassion is fully developed,
Si sum dug pa dül chhir thrö päi ku
Yet you manifest a wrathful body to subdue the evil of the three realms.
Dü sum gyäl wäi tän sung chhen mo la
To you, great protectress of the doctrine of the victorious ones of the three times,
Go sum gü pa chhen pö chhag tshäl lo
With my three doors I respectfully prostrate.

Dag sog nam kyi chhö dang thün päi dön
Please bestow your blessings that all our aims
Ji tar sam pa yi zhin drub pa dang
Be accomplished just as we desire in accord with the Dharma.
Nä dön geg sog bar du chö päi tshog
And please bless us that all hindrances—sicknesses, demons, and interfering spirits—
Nye war zhi war jin gyi lab tu söl
Be pacified completely.

LHAG SAM DAG PÄ TSHÜL DIR TSÖN PA NA
By our striving in this way with a pure selfless wish,
TSHANG DANG WANG PÖ JIG TEN KYONG WA TAR
Just as Brahma and Indra protect the world,
MAG ZOR GYÄL MO LA SOG SUNG MÄI TSHOG
May you, Queen of the Armed Warriors, and the other protectors
YEL WA ME PAR TAG TU DROG JE SHOG
Never abandon but always help us.

BHYO RAKMO BHYO / RAKMO BHYO / BHYO / RAKMO TUN BHYO / KHA LA RAK CHEN MO / RAKMO AVYATAVYA TUN BHYO RULU RULU HUM BHYO HUM

Common pronunciation:
JHO RAMO / JHO RAMO / JHO JHO RAMO / TUN JHO / KALARA CHENMO / RAMO ACHA TACHA TUN JHO / RULU RULU HUM JHO HUM

Praise to Pälden Lhamo: Requesting the Four Activities


on each beat

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
BHYOH The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
ZHI DZÄ ZHI GYUR ZHI WÄI NGANG TSHÜL CHÄN
By the glorious goddess of peace, in accordance with our needs.


on each beat

ZHI WÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of pacifiers, distinguished by a very brilliant white body:
TAG KYI KU DOG KAR MO SHIN TU DANG
You have pacified, will pacify, and are in a pacifying mood.
KÜN TU ZHI DZÄ MA LA CHHAG TSHÄL LO
I prostrate to you who always pacify.
DAG GI NÄ DÖN BAR CHHÄ ZHI WAR DZÖ
Please pacify my illnesses, evil spirits, and interferences.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
BHYOH The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA GYÄ PÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
GYÄ DZÄ GYÄ GYUR GYÄ PÄI NGANG TSHÜL CHÄN
By the glorious goddess of increase, in accordance with our needs.
GYÄ PÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of increasers, distinguished by a very magnificent yellow body:
TAG KYI KU DOG SER MO SHIN TU JI
You have increased, will increase, and are in an increasing mood.
KÜN TU GYÄ DZÄ MA LA CHHAG TSHÄL LO
I prostrate to you who always increase.
DAG GI TSHE DANG SÖ NAM GYÄ PAR DZÖ
Please lengthen my life span and increase my merits.


on each beat

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
BHYOH The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA WANG GI PÄL LHA MO
The four actions are miraculously shown as mere illusions
WANG DZÄ WANG GYUR WANG GI NGANG TSHÜL CHÄN
By the glorious goddess of conquest, in accordance with our needs.
WANG GI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of conquerors, distinguished by a very sensual red body:
TAG KYI KU DOG MAR MO SHIN TU CHHAG
You have conquered, will conquer, and are in a conquering mood.
KÜN TU WANG DZÄ MA LA CHHAG TSHÄL LO
I prostrate to you who always conquer.
KHAM SUM SEM CHÄN THAM CHÄ WANG DU DÜ
Please conquer all beings of the three realms.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
BHYOH The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA DRAG PÖI PÄL LHA MO
The four actions are miraculously shown as mere illusions
DRAG DZÄ DRAG GYUR DRAG PÖI NGANG TSHÜL CHÄN
By the glorious goddess of wrath, in accordance with our needs.


on each beat

DRAG PÖI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of terrifiers, distinguished by a very fierce black body:
TAG KYI KU DOG NAG MO SHIN TU NGAM
You have terrified, will terrify, and are in a terrifying mood.
KÜN TU DRAG DZÄ MA LA CHHAG TSHÄL LO
I prostrate to you who always terrify.
DAG GI NÄ DÖN DRA GEG DRAG PÖ DRÖL
Please, with your wrath, eliminate my sicknesses, evil spirits, enemies, and misfortunes.

JHO KHYÖ KYI RANG ZHIN CHIR YANG MA DRUB KYANG
BHYOH Although you appear with such varied characteristics,
DI TAR TSHÄN NYI CHIR YANG NANG WA YI
Your nature has no concrete existence,
THRIN LÄ NAM ZHI DRO DÖN DZÄ PA LA
Yet you benefit transmigrators with your four actions.
DAG GI DRIM TE RAB TU TÖ GYI NA
By thoroughly praising you with full attention,
DAG KYANG LÄ ZHII RANG ZHIN LHÜN DRUB TE
May I also spontaneously achieve the state of the four actions
KHYÖ TAR DRO WÄI DÖN LA TSÖN PAR SHOG
And, like you, strive to benefit transmigratory beings.

Torma Offering to Hayagríva

HRIH KA DAG LHÄN KYE DE CHHEN RÖL PA LÄ
HRĪḤ Inconceivable are the ritual cakes and offerings,
DAM DZÄ CHÄN ZIG CHHÖ TOR SAM MI KHYAB
The sacred objects for the eyes,
NGÖ SU SHAM DANG YI KYI TRÜL PA YI
Manifestations of the primordial purity and spontaneously generated great bliss.
THA YÄ ZHING KÜN YONG SU GANG GYUR CHIG
May the infinite realms of existence be filled with actual and imagined offerings.

Mar nag dru sum bar wäi long kyil nä
Come forth, Most Secret Hayagriva of the nine deities and your attendants,
Yang sang lha gu lä je ging chhen nga
Zadong, Bektse Chamsing, the Five Skeletons, and the Eight Sword Wielders,
Za dong bek tse cham sing tri thog gyä
From the red, blazing, triangular mansion.
Yül lha zhi dag khor chä nä dir jön
Come forth also local gods and landlord spirits with your retinues.

Tsa gyü la ma yang sang lha gu dang
With utmost respect, I bow down to you, root and lineage gurus,
Zhi thro nä sum pa wo kha dröi tshog
Most Secret Hayagriva of the nine deities, and the host of peaceful and fierce dakas and dakinis
Khor dang chä la gü pä rab tü nä
Of the three realms with your retinues.
Gye pa kye chhir chhö trin gya tshö chhö
I offer an ocean of clouds of offerings to delight you.

Dag chag nyön mong bag me wang gyur pä
Guru, meditational deity, and hosts of protectors,
La ma yi dam sung mäi tshog nam kyi
Overwhelmed by delusions and carelessness,
Ku sung thug dang gäl wa chi gyi pa
Whatever wrongs we have done to your body, speech, and mind,
Nying nä shag shing tshang pa tsäl du söl
We confess these from the depths of our hearts. Please bestow purity upon us.

Tsham trin la khu yag rog ta chhog dang
Root and lineage gurus and Padma Trogyal,
Ja khyi che chang la me ten chhog di
Zago and Bektse Chamsing, I offer you these supreme requirements:

Tsa gyü la ma pä ma thro gyäl dang
Black yaks, best horses, birds, dogs, and wolves.
Za gö bek tse cham sing thug dam kang
May your wishes be fulfilled.

Thug dam kong shing nyam chhag sö gyur nä
Having fulfilled your wishes and restored our broken commitments,
Khä mang je pa dra tshang pön lob dang
Please help accomplish Dharma practice as intended by the teachers and disciples of Je Tsongkhapa,
Theg chhen dzin kyong päl wäi chhö tshog kyi
The colleges abounding in eminent scholars,
Chhö thün ja wa yi zhin drub par dzö
And the Dharma centers of the Foundation for the Preservation of the Mahayana Tradition.

Dam nyam dräl wäi sha thrag tor tshog dang
Padma Yangsang and Dharma protectors along with retinues,
Rak ta män phü ser kyem chhö pa di
Out of faith, I offer you a feast of ritual cakes, the flesh and blood
Pä ma yang sang chhö kyong khor chä la
Of evil doers, medicine, and black tea.
Dä pä bül lo tse wä gye zhin zhe
May you in your compassion be pleased to accept them.

hrih Nang thäi gön pöi thug kyi long yang nä
HRĪḤ Hayagriva, the nine-gaited king, fierce and majestic,
Mi min jung pöi chhö thrül zhom päi chhir
You have come forth from the heart of Amitabha to defeat
Gar güi nyam dän thro gyäl kur zheng pa
The evil designs of humans and nonhuman spirits;
Tam drin lha tshog khor chä tö par gyi
I sing praises of you and your host of deities.

Tän dra ma lü thäl war lag dzä ching
Rahula, fierce Chamsing, Sogdag Marpo,
Tän dzin tshül zhin kyong wäi ra hu la
And the host of sword-wielding butchers,
Dreg pa cham sing lä khän sog dag mar
Who vanquish all foes of the Dharma and protect the practitioners;
Dri thog shän päi tshog la tö par gyi
I sing praises to you all.

Gyäl wa kün gyi khyen tse chig dü pa
Please help spread, like a sea in the summer rains,
Jam gön la ma lo zang drag pa yi
The explanation and practice of
Do ngag tän päi shä drub ja wa nam
The teachings of sutra and tantra of Jamgön Lama Lozang Dragpa,
Yar tsho ta bur gyä päi thrin lä dzö
The embodiment of all the conquerors' wisdom and compassion.

Phag chhog trül päi gar gyi röl dzä pa
Prolong the lifetime for hundreds of eons
Gang chän gön po tän dzin gya tsho yi
Of Tenzin Gyatso, savior of the Land of Snow,
Chhö yön zhab pä käl gyar yö me ching
Emanation of Supreme Arya Chenrezig,
Chhö si nga thang gyä päi thrin lä dzö
And widen the spheres of his temporal and Dharma activities.

Khyä par khä mang gya thrag du wäi nä
Defeat, in particular, the bad intentions and actions of the enemies
Je pa dra tshang pön lob khor chä dang
Of Je Tsongkhapa, the sea of eminent scholars
Theg chhen dzin kyong päl wäi chhö tshog la
Along with the teachers and disciples of these colleges,
Dang dräi sam jor ngän pa zhi wa dang
And also the Dharma centers of the Foundation for
the Preservation of the Mahayana Tradition.

Chhä tsö tsom la nam yang yel me shog
And may they remain uninterrupted in their teaching, debating, and writing.

hrih yig lä kye bän dza tro dha zhe
Fierce Vajra, born from the syllable HRĪḤ,
Ha ya gri wa geg la ngam päi zhäl
Hayagriva, cast your fierce gaze upon the troublemakers.
hu lu hu lu hum dang phä kyi drä
I prostrate to you who control the three realms
Kham sum wang du dü la chhag tshäl lo
Through the resounding voice of HULU HULU HŪṂ PHAṬ.

Chän rä zig wang thug jei chhu ter lä
Sprung from the compassion at the heart of Chenrezig,
Leg thrung thu tob thrin lä ö gyar gye
Radiating lights of power, strength, and beneficial actions.
Ngö drub dö gu tsöl wäi sam phel wang
You are the jewel accomplishing all attainments and wishes,
Ye she gön pöi zhab la chhag tshäl lo
Yeshe Gonpo, I prostrate at your feet.

Jang shar ma ru tse yi dur thro nä
Great Yaksha, attendant of Jampel,
Jam päl ka nyän nö jin chhen po dang
I invite you from the northeast Marutse cemetery.
Sing mo päl dän lha mo dong mar ma
Come too, red-faced sister Shri Devi along with
Lä khän shän pa dri thog khor dang chä
The sword-wielding butchers and retinues.

Dir sheg dam dzä chhö tor gya chhen zhe
I pray that you partake of the ritual cakes and sacred offerings,
Näl jor dag chag pön lob khor chä kyi
And multiply your fourfold actions of peace, increase, power, and wrath,

TSHE DANG SÖ NAM PÄL DANG JOR PA SOG
Increasing the life, merit, glory, and wealth
ZHI GYÄ WANG DRAG CHÖL WÄI THRIN LÄ DZÖ
Of us yogis, teachers, and disciples.

Blessing the Tea Offering

For the *Abbreviated Blessing*, turn to page 311.

For the *Extensive Blessing*," turn to page 313.

An Iron Hook Swiftly Hooking All Wishes: A Golden Beverage Offering of Uncontaminated Nectar



on each beat

HUM RIG KÜN KHYAB DAG LA MA LO ZANG THUB
HUM To the all-pervading lineage lord, Guru Sumatikirti,
DOR JE CHHANG WA TÄN DZIN GYA TSHO SOG
To [Shakya]muni, Vajradhara, Tenzin Gyatso, and all,
TSA GYÜ LA MA RIN CHHEN CHHOG SUM LA
To the root and lineage gurus and the Three Sublime Jewels,
DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

JAM PÄL PA WO DOR JE JIG JE DANG
To Manjushri, hero Vajrabhairava, and Heruka,
HE RU KA SOG NAM MANG GYÜ DE ZHII
Likewise to multitudes of deities of the four classes of tantra,
YI DAM KYIL KHOR LHA TSHOG THAM CHÄ LA
Assembled meditational and mandala deities,
DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.


on each beat

Drän pa tsam gyi lhän kye de wa chhog
To those, mere remembrance of whom grants innate supreme bliss,
Tsöl dzä je tsün dor je phag mo sog
Deities such as venerable Dorje Phagmo;
Nä sum pa wo kha dro tham chä la
To all viras, dakas, and dakinis of the three abodes,
De ter dü tsii tung wa di bül gyi
I offer this nectar drink that gives rise to bliss,
Zhe nä sam dön nyur du lhün drub dzö
Please take it and accomplish all my wishes quickly.

Drän pa tsam gyi si zhii jig lä dröl
To those, mere remembrance of whom liberates from samsara's fears and nirvana's peace,
Söl wa tab pä ngö drub tham chä tsöl
Who grant all realizations in the very moment of our prayer,
Tä pa tsam gyi si sum zil gyi nön
Whose mere gaze outshines the three world systems,
Yi dam pä ma wang chhen lha tshog la
To all the assembled deities of Yidam Hayagriva,
De ter dü tsii tung wa di bül gyi
I offer this nectar drink that gives rise to bliss,
Zhe nä sam dön nyur du lhün drub dzö
Please take it and accomplish all my wishes quickly.

Nyur dzä gön po dam chän chho kyi gyäl
To the swift-actor Mahakala, to Dharmaraja Kalarupa,
Mag zor gyäl mo nam mang thhö päi sä
To the queen of the armed warriors, Pälden Lhamo,
Gön po zhäl zhi khor tshog chä nam la
And to Namthose, Four-Faced Mahakala, and all their assembly of deities,
De ter dü tsii tung wa di bül gyi
I offer this nectar drink that gives rise to bliss,


on each beat

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

GE LEG DÖN GU MA LÜ JUNG WÄI NÄ
The source giving rise to all the virtue and goodness one could wish for,
GYÄL PO CHHEN PO NAM MANG THHÖ PÄI SÄ
Great king of the royal lineage, Namthose,
NOR DAG NÖ JIN LHA LU KHOR CHÄ LA
To the wealth-owners such as the gods, nagas, and their retinues,
DÖ GU TSHANG WÄI SER KYEM CHHÖ PA DII
This golden drink possessing all qualities is offered to you all,
BÜL LO CHHÖ DO CHHOG THÜN NGÖ DRUB TSÖL
Please grant all common and supreme realizations.

TSHE RING CHHE NGA TÄN MA CHU NYI TSHOG
To all the assemblies such as the five great goddesses of longevity, and the twelve *tenmas*,
NANG ZHING SI PÄI LHA LU ZHI DAG DANG
And to all the visible worldly gods, nagas, landlord spirits,
GYÄL PO KU NGA KHOR TSHOG CHÄ PA DANG
The five kings together with their retinues,
LHA SIN DE GYÄ DRÄN YOG THAM CHÄ LA
And to the eight classes of gods, including their entourage;
DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

KHYÄ PAR DAG CHAG LÖN BANG JIN DAG NAM
Especially to you who are always guarding, protecting, and supporting
TAG TU SUNG KYOB PUNG NYÄN JE PA YI
All of us masters, disciples, and benefactors—


on each beat

Kye lha yül la dra lha nyän po la
The gods of birth, local gods, gods over enemies,
and wrathful ones,
De ter dü tsii tung wa di bül gyi
I offer this nectar drink that gives rise to bliss,
Zhe nä sam dön nyur du lhün drub dzö
Please take it and accomplish all my wishes quickly.

Mar gyur rig drug sem chän tham chä dang
To all mother sentient beings of the six realms,
Nö je dön geg län chhag nyer wa la
And to the harm givers, hindering spirits, and karmic debtors,
De ter dü tsii ser kyem di zhe nä
I offer this nectar drink that gives rise to bliss,
Dug ngäl län chhag ma lü dag gyur chig
May the entire suffering and all karmic debts be
completely purified.

Dor na nang shing si päi lha ma sin
In short, to the visible worldly gods and
De gyä dren dang che pa ma lü pa
The eight haughty spirits and their assistants without exception,
Khyä par yül di lha lu zhi dag la
And in particular to the gods, nagas, and landlord spirits of
this place,
De ter dü tsii tung wa di bül kyi
I offer this nectar drink that gives rise to bliss;
Zhe nä sam dön nyur du lhün drub dzö
Please take it and accomplish all my wishes quickly.

Ngo wo zag me de tong ye she kyi
The uncontaminated nature of the wisdom of bliss
and emptiness
Nam röl dö yön ma tshang me pa di
In the aspect of the play of this complete sense offering
lacking nothing,


on each beat

So sor zhe nä gä dän shä drub tän
Please, one by one, take and perform the activities that develop the teachings and practices of the Ganden tradition—
Mi nyam si thar gyä päi thrin lä dzö
That they may endure without degeneration to the end of samsara.

De dzin la mäi kü tshe tän pa dang
May all the gurus who preserve these teachings have long lives.
Gen dün chi dang theg chhen dzin kyong pel
May the Sangha in general and the monks and nuns of the Foundation for the Preservation of the Mahayana Tradition
Chhö tshog di yi gen dün tsün ma nam
Practice the three trainings and bring their scriptural learning and realization to completion.
Lab sum nyam len lung tog thar chhin dzö
May all their wishes, as well as those of the Foundation for the Preservation of the Mahayana Tradition in general,
Dag sog theg chhen dzin kyong pel wa chi
And those of the benefactors and others who are involved
Je drag jin dag nam kyi sam päi dön
Be accomplished as we wish according to the Dharma.
Ji tar sam pa chhö zhin drub pa dang
Please bless us that all our sicknesses,
Nä dön geg sog bar du chö päi tshog
Spirit harms, obstacles, and interferences
Nye war zhi war jin gyi lab tu söl
Be pacified immediately.

Tea Offering to the Eight Classes (Degyä)

OM AH HUM *(3x)*


on each beat

HUM Ku sum gyü sum la ma dang
HUM To the three kayas, the three lineage gurus,
Yi dam zhi thröi lha tshog dang
The assembled deities of the peaceful and wrathful yidams,
Kyab nä kön chhog sum po dang
The three precious holy objects of refuge,
Kha dro nor lha ter sung tshog
And the assemblies of dakinis, wealth deities, and treasure guards;
Chhö yül gong ma tham chä la
To all the above objects of veneration
Chhö pa dam pa di bül lo
I make this sacred offering.
Ser kyem tsang ma di zhe la
Take this pure golden libation
Dag gi dö dön drub tu söl
And please fulfill all my wishes.

Lha yi wang po gya jin dang
To Indra, the leader of the gods,
Lha min wang po thag zang dang
Thagzang, the leader of the demigods,
Mi am chi jön ta go dang
The spirit leader with a horse's head,
Nö jin gang wa zang po dang
The leader of the *nöjin,* Gangwa Zangpo,
Kha ding ser mig khyil wa dang
And the leader of the sky-soaring Golden Swirling Eye,
Chhö kyong ma ha ka la dang
The Dharma protector, Mahakala,
Dri za zur phü nga la sog
And the king of the five types of smell eaters;


on each beat

Chhi yi de gyä khor chä la
To the outer *degyä* and their entourage
Chhö pa dam pa di bül lo
I make this sacred offering.
Ser kyem tsang ma di zhe la
Take this pure golden libation
Dag gi dö dön drub tu söl
And please fulfill all my wishes.

Yab chig dü je nag po dang
To the sole father, the black king of the demons,
Tsän gyäl yam shü mar po dang
The red king of the *tsän* spirits,
Yül lha chha sang lu sä dang
The son of the naga, the local god Chasang,
Sog dag gyäl po nying jin dang
Nyingjin, the king of the life-controlling spirits,
Chhö kyong nö jin mar po dang
The Dharma protector, Red Nöjin,
Ma mo jig päi log jin dang
The goddess who gives the light of fearlessness,
Ge nyen dor je leg pa dang
The upasika, Dorje Legpa,
Kar mo nyi däi thö threng sog
And the white sun-moon, Skull Garland;
Nang gi de gyä khor chä la
To the inner degyä along with their entourage
Chhö pa dam pa di bül lo
I make this sacred offering.
Ser kyem tsang ma di zhe la
Take this pure golden libation
Dag gi dö dön drub tu söl
And please fulfill all my wishes.



on each beat

Dü pho kha thün yak sha dang
To the harmonious male mara, Yaksha,
Shin je she po mar po dang
The red Yamantaka, Lord of Death,
Lu dü na ga ra dza dang
The king of the nagas, Naga Demon,
Nö jin shän pa dri thog dang
The sword-holding butcher, Nöjin,
Ma mo sin pöi thram deb dang
The mamo spirit who encourages cunning acts,
Tsän po yam shü sog len dang
The tsän spirit who creates sickness and takes life,
Sog dag dung gi thor tshug sog
And the life-controlling spirit with a topknot like a conch;
Sang wäi de gyä khor chä la
To the secret degyä along with their entourage,
Chhö pa dam pa di bül lo
I make this sacred offering.
Ser kyem tsang ma di zhe la
Take this pure golden libation
Dag gi dö dön drub tu söl
And please fulfill all my wishes.

Za chhog gyäl po ra hu la
To the sublime king of the *dza* spirits, Rahula,
Kar chhog thram shing kha thor dang
The sublime white Thramshing Khator,
Dü chhog ma nu yak sha dang
The sublime mara, Manu Yaksha,
Tsän chhog dri tsän thu wo dang
The sublime tsän spirit, Dritsän Thuwo,
Ma chhog che chang dung dzin dang
The sublime mamo, the dagger-holding jackal,
Lu chhog lu gyäl dung kyong dang
The sublime naga king, Dung Kyong,


on each beat

GÖN CHHOG NAG PO TER KAR DANG
The sublime protector, black Terkar,
GYÄL CHHOG LI JIN HA RA SOG
The sublime king, Lijin Hara;
CHHOG GI DE GYÄ KHOR CHÄ LA
To the sublime degyä along with their entourage,
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering.
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

PUNG YÄ DRA LHAR TRÜL PA DANG
The right shoulder emanates *dra lha*;
PUNG YÖN MA MOR TRÜL PA DANG
The left shoulder emanates mamo;
CHHU SO DÜ DU TRÜL PA DANG
The tongue and teeth emanate demons;
GO WO SIN POR TRÜL PA DANG
The head emanates yakshas;
JUG MA MU RU TRÜL PA DANG
The tail emanates *muru*;
LAG YÄ SHIN JER TRÜL PA DANG
The right hand emanates the Lord of Death;
LAG YÖN LU TSÄN TRÜL PA DANG
The left hand emanates naga and tsän;
MIG DANG NYING DANG CHHIN PA SUM
The eye, heart, and liver
ZA DÜ NYI DU TRÜL PA DANG
Emanate dza spirits as mara;
TRÜL PÄI DE GYÄ KHOR CHÄ LA
To the emanation degyä and their entourage,
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering.



Ser kyem tsang ma di zhe la
Take this pure golden libation

on each beat

Dag gi dö dön drub tu söl
And please fulfill all my wishes.

Sa dag häl khyi nag po dang
To the black landlord, Hälkhyi,
Lu dü gom ra nag po dang
The black naga mara, Gomra,
Sa yi lha mo tän ma dang
The goddess of the earth, Tänma,
Chhog kyong gyäl chhen de zhi dang
The great kings of the four directions,
Gön po dün chu tsa nga dang
The seventy-five Dharma protectors,
Yül dii zhi dag tham chä dang
All the landlord spirits of this place,
Pho lha dra lha sog lha dang
The male god, the enemy god, and the life-force god,
Mo lha mo män la sog pa
The female god and supporters of females;
Nang si de gyä khor chä la
To all the appearing and existing degyä with their entourage,
Chhö pa dam pa di bül lo
I make this sacred offering.
Ser kyem tsang ma di zhe la
Take this pure golden libation



Dag gi dö dön drub tu söl *(1x, 3x, or many times)*
And please fulfill all my wishes. *(1x, 3x, or many times)*



Ser kyem tsang ma phu kyi chhö pa di
This pure and fresh golden libation

on each beat

Sa sum lha dang de gyä jung wöi tshog
Is offered to the gods of the three levels and all assemblies of degyä,



Dön geg län chhag go wöi lha nam la
***Dön* spirits, *geg* spirits, karmic debtors, and needed gods;**

on each beat

Ser kyem di chhö tsöl wäi thrin lä dzö
Please take this golden libation and perform the requested deeds.

Näl jor dag gi rig kyi sung ma dang
To the family protector of myself, the yogi,
Sa chhog di yi yül shi nä zhi dag
The local gods and landlord spirits abiding in this very place,
Lo da shag dü tshe la wang wäi lha
The gods who have control over the life span of years, months, and time,



Ser kyem di chö tsöl wäi thrin lä dzö
I offer this golden libation; please perform the requested deeds

Thün päi ngo drub ma lu pa
Please grant me in this very moment, here and now,
Du dir dag la tsäl du söl
All appropriate attainments of the Muni without exception.
Khor dang tän pa long chö nam
Oh, you host of protectors,
Gyä par dzö chig sung mäi tshog
Increase the teachings, my retinue, and wealth.

Appendix

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*, turn to page 313.

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 AHs, 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 page 315.

When performing *Lama Chöpa Tsog*, turn to *LC 55* on page 201.

When performing the *Protector Prayers*, turn to *Praise of Six-Armed Protector Mahakala* on page 284.

When performing the tea offering *An Iron Hook*, turn to page 300.

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 AHs 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 KHYII 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 page 201.

When performing the *Protector Prayers*, turn to Praise of Six-Armed Protector Mahakala on page 284.

When performing the tea offering *An Iron Hook*, turn to page 300.

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 AHs come vast and expansive skullcups, inside of which are HUMs.

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

The HUMs 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 KHYÄ 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 page 89.

Colophons:

Motivation: Compiled by Ven. Thubten Dondrub (Neil Houston) based on oral teachings given by Lama Zopa Rinpoche, Bendigo, Australia, 2014.

Praise of Six-Armed Protector Mahakala (*mgon po phyag drug pa'i bstod pa*): This prayer was composed by the great yogi Drubchen Shawari who wrote this prayer during a vision of Mahakala which appeared to him gradually from the feet upwards. Translated by Martin Willson © DHATU, Martin Willson. Reprinted with permission from the author.

Praise to Achieve the Inner Kalarupa (Dharmaraja) (*chos rgyal nang sgrub kyi bstod pa*): Composed by Lama Tsongkhapa. Translated by Gavin Kilty in *The Splendor of An Autumn Moon, The Devotional Verse of Tsongkhapa,* Praise of the Protector Dharmaraja. Reprinted here with permission from Wisdom Publications. Phonetics by Ven. Chantal Carrerot, July 2004. Phonetics checked against the Tibetan and revised by Rachel Ryer, Taos, New Mexico, March 2005.

Praise to Vaishravana (*rnam sras bstod pa*): Translated by Ven. George Churinoff in *Nyung Nä: The Means of Achievement of the Great Compassionate One*, by the Seventh Dalai Lama, Kelsang Gyatso (FPMT Education Services). Phonetics prepared by Kendall Magnussen, FPMT Education Services, March 2005.

Torma Offering to Pälden Lhamo (*lha mo'i gtor 'bul*): Translator unknown.

Praise to Pälden Lhamo: Requesting the Four Activities (*sems nyid ma*): Translated by Ven. George Churinoff in *Nyung Nä: The Means of Achievement of the Great Compassionate One*, by the Seventh Dalai Lama, Kelsang Gyatso (FPMT Education Services).

Torma Offering to Hayagriva (*rta mgrin gyi gtor 'bul*): Translated by Ven. Acharya Tenzin, Los Angeles, 1990, at the request of Bill Kane. Phonetics provided by Ven. Chantal Carrerot, July 2004. Phonetics checked using the *Kopan Prayer Book*, 2003, and revised by Kendall Magnussen, FPMT Education Services, March 2005. The two lines that mention the FPMT were added by Lama Zopa Rinpoche, May 2009. Rearranged so that the phonetics correspond better with the translation, and very lightly edited, by Ven. Joan Nicell, FPMT Translation Services, July 2016.

An Iron Hook Swiftly Hooking All Wishes: A Golden Beverage Offering of Uncontaminated Nectar (*'dod don nyur du 'gug pa'i lcags kyu zag med bdud rtsi'i gser skyems*): In order to accomplish the works for Dharma and sentient beings without any obstacles and as one wishes, a five-line golden tea offering to Namthose came to His Holiness Vajradhara Serkong

Tsenshab Rinpoche in a dream when he was staying at Kopan Monastery. His Holiness related this dream and the five-line verse to me, the ignorant Thubten Zopa, the next day, so I have inserted those five lines here. This text is based on an oral composition of His Holiness Vajradhara Serkong Rinpoche's golden tea offering. Some of the later verses have been added from His Holiness Pabongkha Rinpoche's compositions. In addition, I have also inserted the name of His Holiness the Fourteenth Dalai Lama and added a verse of my own composition of tea offering to Secret Hayagriva.

May this golden tea offering practice become the cause to spread and develop the precious, complete, and pure unmistaken teaching of Lama Tsongkhapa, which is like purified refined gold, in the mind of myself and others. May all sentient beings' sufferings be eliminated in this very moment, and may they achieve the highest enlightenment immediately.

Translated into English by Ven. Pemba Sherpa, Hong Kong, 2004. Lightly edited and reformatted by Kendall Magnussen, FPMT Education Services, February 2004. Revised November 2004.

Tea Offering to the Eight Classes (Degyä) (*sde brgyad gser skyems*): Composed by Nubben Sangye Yeshe. Translated by Maratika Lama Karma Wangchuk and Ven. Sarah Thresher, and checked by Ven. Pemba Sherpa, August 2007. Phonetics input by Rachel Ryer, January 2006. Corrections made according to the *Kopan Prayer Book*, August 2006.

Appendix: Compiled by Ven. Joan Nicell, FPMT Education Services, July 2016.

Abbreviated and Extensive Blessings of the Inner, Tsog, Torma, and Tea Offerings: From FPMT materials. Translator unknown.

Blessing the Outer Offerings: From FPMT materials. Translator unknown. Addition of "water for the face, water for sprinkling" by Ven. Joan Nicell, FPMT Translation Services, April 2015.

Colophon for this compilation: These protector practices and tea offerings were compiled in this form by Ven. Tenzin Tsomo and Ven. Gyalten Mindrol, October–December 2005, based on Lama Zopa Rinpoche's performance of these prayers during the teachings of Choden Rinpoche at Land of Medicine Buddha. Corrections and advice given by Ven. Sarah Thresher and Ven. Tenzin Dekyong after reciting this compilation with Lama Zopa Rinpoche at Tushita Meditation Center, Dharamsala, March 2006, and Root Institute, Bodhgaya, December 2005. Additional corrections supplied by Ven. Steve Carlier. Phonetics checked and amended by Ven. Joan Nicell, FPMT Education Services, May 2016.

Dedication Prayers



Standard Dedication Prayers

According to Lama Zopa Rinpoche, the two dedication prayers *To Actualize Bodhichitta* (see below) and *To Seal the Merits with Emptiness* (page 323) are the very minimum to recite at the conclusion of any session. The long life prayer for His Holiness can also be recited (see below).

For a more elaborate collection of dedication prayers, turn to the Extensive Dedication Prayers on page 325.

To Actualize Bodhichitta

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.

Lama Zopa Rinpoche often elaborates on this prayer as follows:

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by numberless buddhas and numberless sentient beings, may bodhichitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhichitta that has already been generated increase.

For the Long Life of His Holiness the Dalai Lama

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
Incomparably kind and supreme Tenzin Gyatso,
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
The wish-granting Wish-Fulfilling Jewel—
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG
Source of every single benefit and happiness in this world—
KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG
May you have a long life and all your holy wishes be spontaneously fulfilled.

For His Holiness's Wishes to be Spontaneously Fulfilled

TONG NYI NYING JE ZUNG DU JUG PÄI LAM
Savior of the Land of Snow teachings and transmigratory beings,
CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,
CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA
To the Lotus Holder, Tenzin Gyatso, I beseech.
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be spontaneously fulfilled.

For the Long Life of Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving, and spreading Manjunath's victorious doctrine;
CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
Who masterfully accomplishes magnificent prayers honoring the Three Sublime Ones:
DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG
Savior of myself and others, your disciples, please, please live long!

To Seal the Merits with Emptiness

Lama Zopa Rinpoche uses a variation of the common dedication prayer "Due to these virtues, may I quickly become a Guru-Buddha and lead all transmigratory beings, without exception, to that state" (GE WA DI YI NYUR DU DAG...) to seal all the merits with emptiness in order to prevent them from being destroyed by anger and heresy. One possible version of this dedication is:

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

"Which is empty of existing from its own side" can be replaced by "which does not exist from its own side," "which is totally empty," "which is merely labeled by the mind," "which exists in mere name," "which is a total hallucination," or any combination of these.

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

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
I fully dedicate all these virtues
KÜN TU ZANG PO DE YANG DE ZHIN TE
To be able to train just like
DE DAG KÜN GYI JE SU DAG LOB CHHIR
The hero Manjushri, who knows reality,
GE WA DI DAG THAM CHÄ RAB TU NGO
And just like Samantabhadra as well.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
I fully dedicate all my roots of virtue,
NGO WA GANG LA CHHOG TU NGAG PA DE
With the dedication praised as the best
DAG GI GE WÄI TSA WA DI KÜN KYANG
By all the gone-beyond victors of the three times,
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI
In order to have good conduct.

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

CHHÖ KYI GYÄL PO TSONG KHA PÄI
For the Dharma king Tsongkhapa's
CHHÖ TSHÜL NAM PAR PHEL WA LA
Way of Dharma to flourish,
GEG KYI TSHÄN MA ZHI WA DANG
May all signs of obstacles be pacified
THÜN KYEN MA LÜ TSHANG WAR SHOG
And all conducive conditions be complete.

DAG DANG ZHÄN KYI DÜ SUM DANG
Due to the two types of merits
DREL WÄI TSHOG NYI LA TEN NÄ
Of the three times of myself and others,
GYÄL WA LO ZANG DRAG PA YI
May the teachings of the Victorious One, Lozang Dragpa,
TÄN PA YÜN RING BAR GYUR CHIG
Shine resplendent forever.

For the *Mandala Offering of Thanks for Teachings* turn to page 241. For the *Short Mandala Offering*, turn to page 243.

For the long version of the long life prayer for Lama Zopa Rinpoche, turn to page 386. For the brief version, turn to page 391.

For the *Final Lamrim Dedication*, turn to page 339.

For the *Prayers for Multiplying Merit*, turn to page 374.

For the *Migtsema Prayers to Lama Tsongkhapa*, turn to page 377.

Extensive Dedication Prayers

1. To Actualize Bodhichitta

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.

Lama Zopa Rinpoche often elaborates on this prayer, see page 321.

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2. To Realize Emptiness

Lama Zopa Rinpoche recites one of these two verses:

TONG NYI TA WA RIN PO CHHE
May the precious view of emptiness
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.

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.[1]

3. *To Realize the Two Stages of Tantra*

RIM NYI TOG PA RIN PO CHHE
May the precious realization of the two stages
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.

4. *For the Long Life of His Holiness the Dalai Lama*

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
Incomparably kind and supreme Tenzin Gyatso,
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
The wish-granting Wish-Fulfilling Jewel—
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG
Source of every single benefit and happiness in this world—
KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG
May you have a long life and all your holy wishes be spontaneously fulfilled.

5. *For His Holiness' Wishes to be Spontaneously Fulfilled*

TONG NYI NYING JE ZUNG DU JUG PÄI LAM
Savior of the Land of Snow teachings and transmigratory beings,
CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA
To the Lotus Holder, Tenzin Gyatso, I beseech.
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be spontaneously fulfilled.

❖ The prayer *Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People* on page 384 can be recited here when doing group practices.

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6. *For the Long Life of Lama Zopa Rinpoche*

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving, and spreading Manjunath's victorious doctrine;
CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
Who masterfully accomplish magnificent prayers honoring the Three Sublime Ones:
DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG
Savior of myself and others, your disciples, please, please live long!

7. *For Lama Tsongkhapa to Be Our Direct Mahayana Guru in All Our Future Lives*

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
By the force of the victorious one, Tsongkhapa,
THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
Acting as my direct Mahayana virtuous friend in all our lives,
GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
May I never turn away for even a second
KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG
From the pure path highly admired by the victorious ones.

8. To be Able to Meet, Practice, and Actualize the Teachings of Lama Tsongkhapa[4]

Mä jung nam thar tsang mäi thrim dang dän
May I and all sentient beings meet the teachings of the Victorious One, Lozang Dragpa,
Lab chhen gyäl sä chö päi nying tob chän
Who lived an eminent life endowed with pure morality,
De tong chhog gi rim nyi näl jor chö
A brave heart in doing the bodhisattva's extensive deeds,
Lo zang gyäl wäi tän dang jäl war shog
And the yoga of the two stages, the supreme transcendental wisdom of nondual bliss and emptiness.

9. To Be Like Lama Tsongkhapa in All Our Future Lives

Päl dän la ma khye ku chi dra dang
Glorious Guru, whatever your body,
Khor dang ku tshei tshä dang zhing kham dang
Retinue, life span, and realm,
Khye kyi tshän chhog zang po chi dra wa
Whatever your supreme and beneficial holy name,
De dra kho nar dag sog gyur war shog
May I and others become exactly like that.

10. For Peace and Happiness to Prevail in the World

Khye la tö ching söl wa tab päi thü
By the force of the praises and requests made to you,
Dag sog gang du nä päi sa chhog der
May all diseases, evil spirits, poverty, and quarrels be calmed,
Nä dön ül phong thab tsö zhi wa dang
And may the Dharma and good fortune increase
Chhö dang tra shi phel war dzä du söl
In the regions in which I and others dwell.

Lama Zopa Rinpoche sometimes elaborates on this prayer as follows:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, famines, diseases, global problems, and all dangers of earth, water, fire, and wind be stopped immediately. May perfect peace and happiness prevail in everyone's hearts by their generating loving kindness, compassion, and bodhichitta. May the Buddhadharma, from where sentient beings receive peace and happiness, last a long time and spread in all directions. May all sentient beings meet the Buddhadharma and achieve enlightenment as quickly as possible.

11. To be Able to Please the Virtuous Friend

TAG TU NGU YI CHHÖ PHAG TEN PA TAR
Just as Always Crying One followed Cho Phag,
LÜ SOG LONG CHÖ KÜN GYI YO ME PAR
Without being distracted by my body, life, and enjoyments,
SHE NYEN DAM PA LEG PAR NYE JÄ NÄ
May I please my holy guru well
MI NYE KÄ CHIG TSAM YANG MI JE SHOG
And never displease them even for one second.

12. For the Sick[5]

SEM CHÄN NÄ PA JI NYE PA
However many sick sentient beings there are,
NYUR DU NÄ LÄ THAR GYUR CHIG
May they quickly be freed from all sicknesses.
DRO WÄI NÄ NI MA LÜ PA
May all the sicknesses without exception
TAG TU JUNG WA ME PAR SHOG
Of transmigratory beings never occur again.

13. From Nagarjuna's Jewel Garland

SA DANG CHHU DANG ME DANG LUNG
Like the earth, water, fire, and wind,
MÄN DANG GÖN PÄI SHING ZHIN DU
Medicines and wood in the forest,
TAG TU SEM CHÄN THAM CHÄ KYI
May I always be enjoyed by all sentient beings
RANG GAR GAG ME CHÄ JAR SHOG
As they like and without resistance.

SEM CHÄN NAM LA SOG ZHIN PHANG
May I hold sentient beings as dear as my life.
DAG LA DE DAG CHHE PHANG SHOG
May sentient beings hold me most dear.
DAG LA DE DAG DIG MIN CHING
May all their negative karma ripen on me
DAG GE MA LÜ DER MIN SHOG
And may all my virtue ripen on them.

JI SI SEM CHAN GA ZHIG KYANG
As long as any sentient being
GANG DU MA DRÖL DE SI DU
Has not been liberated [from samsara],
DE CHHIR LA NA ME PA YI
May I abide [in samsara] to help them,
JANG CHHUB THOB KYANG NÄ GYUR CHIG
Even though I achieve highest enlightenment.

14. To Be Able to Cherish All Sentient Beings[6]

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 SHOG
I hold them most dear at all times.

15. To Be Able to Fulfill Others' Wishes and Hopes

Recite either of these two verses:

DAG NI YI ZHIN NOR TAR DRO WA YI
May I become like a wish-granting jewel
DÖ PÄI NGÖ PO THA DAG DRUB PA DANG
Fulfilling all the wishes,
YI LA RE WA YONG DZOG GYI PA YI
And like a wish-granting tree
PAG SAM GYI NI SHING DANG DRA WAR SHOG
Fulfilling all the hopes of transmigratory beings.[7]

BÄ DANG TSÖL WA MA GÖ PÄI
Like a wish-fulfilling jewel and wish-granting tree,
YI ZHIN NOR BU PAG SAM SHING
May I fulfill the hopes of sentient beings
SEM CHÄN RE WA KONG DZÄ PÄI
Without need for effort and exertion.
SAM PA DRUB PÄI TRA SHI SHOG
May all be auspicious for me to accomplish their wishes.

16. THONG NGAM THÖ SAM JE SU DRÄN KYANG RUNG
By merely seeing, hearing, thinking about, or remembering me,
REG GAM TAM DU JÖ PA TSAM GYI YANG
As well as by touching me or talking to me,
DE YI MÖ LA DUNG WA KÜN ZHI NÄ
May all suffering instantly be pacified,
NAM PA KÜN TU DE DANG DÄN PAR SHOG
And may there be happiness forever.

17. To Not Give Rise to Heresy Toward the Guru

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 the stainless [actions of a buddha].
LA MÄI JIN LAB SEM LA JUG PAR SHOG
With this devotion, may I receive the guru's blessings in my heart.

18. *To Seal the Merits with Emptiness*

Lama Zopa Rinpoche uses a variation of the common dedication prayer "Due to these virtues, may I quickly become a Guru-Buddha and lead all transmigratory beings, without exception, to that state" (GE WA DI YI NYUR DU DAG…) to seal all the previous dedications with emptiness. One possible version of this dedication is:

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

19. *To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas*[8]

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
I fully dedicate all these virtues
KÜN TU ZANG PO DE YANG DE ZHIN TE
To be able to train just like
DE DAG KÜN GYI JE SU DAG LOB CHHIR
The hero Manjushri, who knows reality,
GE WA DI DAG THAM CHÄ RAB TU NGO
And just like Samantabhadra as well.

Dü sum sheg päi gyäl wa tham chä kyi
I fully dedicate all my roots of virtue,
Ngo wa gang la chhog tu ngag pa de
With the dedication praised as the best
Dag gi ge wäi tsa wa di kün kyang
By all the gone-beyond victorious ones of the three times,
Zang po chö chhir rab tu ngo war gyi
In order to have good conduct.

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

Chhö kyi gyäl po tsong kha päi
For the Dharma king Tsongkhapa's
Chhö tshül nam par phel wa la
Way of Dharma to flourish,
Geg kyi tshän ma zhi wa dang
May all signs of obstacles be pacified
Thün kyen ma lü tshang war shog
And all conducive conditions be complete.

Dag dang zhän gyi dü sum dang
Due to the two types of merits
Drel wäi tshog nyi la ten nä
Of the three times of myself and others,
Gyäl wa lo zang drag pa yi
May the teachings of the victorious one, Lozang Dragpa,
Tän pa yün ring bar gyur chig
Shine resplendent forever.

For the *Mandala Offering of Thanks for Teachings* turn to page 241. For the *Short Mandala Offering*, turn to page 243.

For the long version of the long life prayer for Lama Zopa Rinpoche, turn to page 386. For the brief version, turn to page 391.

For the *Final Lamrim Dedication*, turn to page 339.

For the *Prayers for Multiplying Merit*, turn to page 374.

For the *Migtsema Prayers to Lama Tsongkhapa*, turn to page 377.

Additional Dedication Prayers

21. To Meet a Perfect Guru in All Lifetimes

KYE WA KÜN TU YANG DAG LA MA DANG
In all my lives, never separated from perfect gurus,
DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING
May I enjoy the magnificent Dharma.
SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ
And, by completing the qualities of the grounds and paths,
DOR JE CHHANG GI GO PHANG NYUR THOB SHOG
May I quickly attain the state of Vajradhara.

22. To Bring Happiness and Suffering into the Path[9]

KYI NA DE WA TSHOG SU NGO
When I am happy, I dedicate my happiness to collect merits:
PHÄN DE NAM KHA GANG WA SHOG
"May space be filled with benefit and happiness."
DUG NA KÜN GYI DUG NGÄL LANG
When I am suffering, I take the suffering of all upon myself:
DUG NGÄL GYA TSHO KEM PAR SHOG
"May the oceans of suffering dry up."

23. To Take Suffering and Give Happiness (Tonglen)

DRO WÄI DUG NGÄL GANG CHI RUNG
Whatever suffering transmigratory beings experience,
DE KÜN DAG LA MIN GYUR CHIG
May it all ripen on me.

DAG GI DE GE CHI SAG PA
Whatever happiness and virtue I accumulate,
DE KÜN ZHÄN LA MIN GYUR CHIG
May it all ripen on others.

24. For Monks and Nuns to Actualize Lama Tsongkhapa's Teachings[10]

CHHÖ TSHOG DII DRA PA DANG TSÜN MA NAM
May the monks and nuns of the FPMT
CHHI RU NYÄN THÖ CHÖ PÄ ZHI ZHING DÜL
Outwardly have the pacified and subdued behavior of hearer-listeners,
NANG DU JANG CHHUB SEM KYI LEG PAR JANG
Inwardly be training well with bodhichitta,
SANG WA RIM NYI DE TONG NÄL JOR KYONG
Secretly maintain the yoga of bliss and emptiness of the two stages,
LO ZANG GYÄL TÄN YONG DZOG NGÖN GYUR SHOG
And actualize the complete teachings of the Victorious One, Lozang Dragpa.

25. For Lama Tsongkhapa's Teachings to Last Forever[11]

DAG GI JI NYE SAG PÄI GE WA DI
May whatever virtue I have collected
TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
Benefit the teachings and all transmigratory beings,
KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI
And, in particular, may it cause the essence of
TÄN PÄI NYING PO RING DU SÄL JE SHOG
Perfect, pure Lozang Dragpa's teachings to shine forever.

26. To Live Life in the Dharma

Tshül thrim tsang zhing mang du thö pa dang
May I be able to live a life of pure morality, listen to many teachings,
Jang sem jong dang ta chö tsang wa sog
Train in bodhichitta, and have pure view and conduct,
Lo zang gyäl wa nyi päi tän pa la
Without corrupting the teachings
Se lä me päi nam thar khyong par shog
Of Lozang Dragpa, the second Victorious One.

27. To Attain the Two Holy Bodies

Ge wa di yi kye wo kün
Due to this virtue, may all beings
Sö nam ye she tshog dzog shing
Complete the merits of virtue and wisdom,
Sö nam ye she lä jung wäi
And attain the two holy bodies
Dam pa ku nyi thob par shog
That arise from [the merits of] virtue and wisdom.

28. To Quickly Achieve Buddhahood

Päl dän la mäi ku tshe tän pa dang
Please bless us that the lives of the glorious gurus be long,
Kha nyam yong la de kyi jung wa dang
That all beings equaling the extent of space be happy,
Dag zhän ma lü tshog sag drib jang nä
That I and others without exception collect merits and purify obscurations,
Nyur du sang gyä thob par jin gyi lob
And that we quickly achieve buddhahood.

29. For the Bodhisattvas' Prayers to Be Fulfilled

PHA MA SEM CHÄN THAM CHÄ DE DANG DÄN GYUR CHIG
May all father and mother sentient beings have happiness,
NGÄN DRO THAM CHÄ TAG TU TONG PA DANG
And all the lower realms be empty forever.
JANG CHHUB SEM PA GANG NA SU ZHUG PA
Wherever there are bodhisattvas,
DE DAG KÜN GYI MÖN LAM DRUB GYUR CHIG
May all their prayers be fulfilled.

30. To Only Please the Guru[12]

CHHOG DANG THÜN MONG NGÖ DRUB MA LÜ KÜN
Every supreme and common realization
GÖN KHYÖ TSHÜL ZHIN TEN PÄI JE DRO WAR
Follows from correctly devoting myself to you, savior.
THONG NÄ LÜ DANG SOG KYANG YONG TANG TE
Seeing this, I give you my body and even my life.
KHYÖ NYE KHO NA DRUB PAR JIN GYI LOB
Bless me to practice only what will please you.

31. Verses from Lama Tsongkhapa's In Praise of Dependent Arising[13]

TÖN PA LA NA ME PÄI TÄN PA DANG
Due to the kindness of my guru,
JÄL WA DI DRA LA MÄI DRIN YIN PÄ
I have met the teachings of the unsurpassed Teacher;
GE WA DI YANG DRO WA MA LÜ PA
Therefore, I dedicate this virtue as a cause for all transmigratory beings,
SHE NYEN DAM PÄ DZIN PÄI GYU RU NGO
Without exception, to also be guided by holy virtuous friends.

Phän dzä de yi tän pa si päi thar
Until the end of samsara, may the teachings of the Beneficial One
Ngän tog lung gi nam par mi yö zhing
Remain undisturbed by the winds of evil thoughts,
Tän päi ngang tshül she nä tön pa la
And may the world always be filled with those who have gained conviction in the Teacher,
Yi chhe nye pä tag tu gang war shog
Through understanding the true nature of his teachings.

Dren pa chhog de ka wa pag me kyi
May I pass the day and night contemplating,
Nän tän nying por dzä nä drub pa di
"By what means can I spread the teachings
Thab gang zhig gi phel war gyur nyam päi
That were realized by the Supreme Guide
Nam par chö pä nyin tshän da war shog
Through diligent effort and immeasurable hardship?"

Conclude with *To Seal the Merits with Emptiness* and so forth on page 323.

Final Lamrim Dedication

(Der Ni Ring Du)

Der ni ring du bä lä tshog nyi ni
From my two types of merits, vast as space, that I have amassed
Kha tar yang pa gang zhig sag pa de
From working with effort at this practice for a great length of time,
Lo mig ma rig gi dong dro wa kün
May I become the chief leading buddha for all those
Nam dren gyäl wäi wang por dag gyur chig
Whose mind's wisdom eye is blinded by ignorance.

Der ma sön päi tshe rab kün tu yang
Even if I do not reach this state, may I be held
Jam päi yang kyi tse wä je zung nä
In your loving compassion for all lives, Manjushri,
Tän päi rim pa kün tshang lam gyi chhog
May I find the best of complete graded paths of the teachings,
Nye nä drub pä gyäl nam nye je shog
And may I please all the buddhas by my practice.

Rang gi ji zhin tog päi lam gyi nä
Using skillful means drawn by the strong force of compassion,
Shug drag tse wä drang wäi thab khä kyi
May I clear the darkness from the minds of all beings
Dro wäi yi kyi mün pa säl jä nä
With the points of the path as I have discerned them:
Gyäl wäi tän pa yün ring dzin gyur chig
May I uphold Buddha's teachings for a very long time.

Tän pa rin chhen chhog gi ma khyab pam
With my heart going out with great compassion

Khyab kyang nyam par gyur wäi chhog der ni
In whatever direction the most precious teachings
Nying je chhen pö yi rab kyö pa yi
Have not yet spread, or once spread have declined,
Phän dei ter de säl war je par shog
May I reveal this treasure of happiness and aid.

Sä chä gyäl wäi mä jung thrin lä lä
May the minds of those who wish for liberation be granted bounteous peace
Leg drub jang chhub lam gyi rim pä kyang
And the buddhas' deeds be nourished for a long time
Thar dö nam kyi yi la päl ter zhing
By even this graded path to enlightenment completed
Gyäl wäi dzä pa ring du kyong gyur chig
Due to the wondrous virtuous conduct of the buddhas and their sons.

Lam zang drub päi thün kyen drub je ching
May all human and nonhuman beings who eliminate adversity
Gäl kyen sel je mi dang mi min kün
And create conducive conditions for practicing the excellent paths
Tshe rab kün tu gyäl wä ngag pa yi
Never be parted in any of their lives
Nam dag lam dang dräl war ma gyur chig
From the purest path praised by the buddhas.

Gang tshe theg pa chhog la chhö chö chüi
Whenever someone makes effort to act
Tshül zhin drub la tsön pa de yi tshe
In accordance with the ten-fold Mahayana virtuous practices
Thu dän nam kyi tag tu drog je ching
May he always be assisted by the mighty ones,
Tra shi gya tshö chhog kün khyab gyur chig
And may oceans of prosperity spread everywhere.

For the *Migtsema Prayers to Lama Tsongkhapa*, turn to page 377.

Prayer for the Flourishing of Je Tsongkhapa's Teachings

Lo zang gyäl tän ma

Gyäl wa ma lü kye päi yab gyur kyang
Though he's the father, producer of all conquerors,
Gyäl sä tshül gyi zhing kham rab jam su
As a conqueror's son, he produced the thought of upholding
Gyäl wäi chhö dzin thug kye den päi thü
The Conqueror's Dharma in infinite worlds. Through this truth
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Ngön tshe wang pöi tog gi chän nga ru
When of yore in the presence of Buddha Indraketu
Dam chä tshe na nying tob chhen po zhe
He made his vow, the Conqueror and his offspring
Sä chä gyäl wä ngag jö den päi thü
Praised his powerful courage. Through this truth
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Ta chö tsang mäi gyü pa pel wäi chhir
That the lineage of pure view and conduct might spread,
Thub päi drung du shel kar threng wa phül
He offered a white crystal rosary to the Sage,
Chhö dung nang zhing lung tän den päi thü
Who gave him a conch and prophesied. Through this truth
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Ta wa nam dag tag chhä tha lä dröl
His pure view free of eternity or destruction;
Gom pa nam dag jing mug mün pa sang
His pure meditation cleansed of dark fading and fog;
Chö pa nam dag gyäl wäi ka zhin drub
His pure conduct practiced according to conquerors' orders:
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Mang du thö pa gya chher tsäl wä khä
Learned, since he extensively sought out learning;
Thö dön ji zhin gyü la jar wä tsün
Reverend, rightly applying it to himself;[14]
Kün kyang tän dröi dön du ngo wä zang
Good, dedicating all for beings and doctrine:
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Drang nge sung rab ma lü gäl me du
Through being sure that all scriptures, definitive and
Gang zag chig gi nyam len dam pa ru
Interpretative, were, without contradiction,
Nge pa nye pä nye chö tha dag gag
Advice for one person's practice, he stopped all misconduct:
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Lung chhö de nö sum gyi chhä nyän dang
Listening to explanations of the three pitakas,
Tog päi tän pa lab sum nyam len te
Realized teachings, practice of the three trainings—
Khä shing drub päi nam thar mä du jung
His skilled and accomplished life story is amazing.
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Chhi ru nyän thö chö pä zhi zhing dül
Outwardly calmed and subdued by the hearer's conduct,
Nang du rim nyi näl jor deng dang dän
Inwardly trusting in the two stages' practice,
Do ngag lam zang gäl me drog su khyer
He allied without clash the good paths of sutra and tantra:
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Gyu yi theg par shä päi tong pa nyi
Combining voidness, explained as the causal vehicle,
Drä büi thab kyi drub päi de chhen dang
With great bliss, achieved by method, the effect vehicle,
Nyam jor chhö phung gyä thrii nying pöi chü
Heart essence of eighty thousand Dharma bundles—
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Kye bu sum gyi lam gyi sung mäi tso
By the power of the ocean of oath-bound doctrine protectors,
Nyur dzä gön dang nam sä lä shin sog
Like the main guardians of the three beings' paths—
Tän sung dam chän gya tshöi thu tob kyi
The quick-acting lord,[15] Vaishravana, Karmayama—
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

Dor na päl dän la mäi ku tshe tän
In short, by the lasting of glorious gurus' lives,
Khä tsün tän dzin dam pä sa teng gang
By the earth being full of good, learned, reverend holders
Tän päi jin dag nga thang dar wa yi
Of the teaching, and by the increase of power of its patrons,
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Lozang's teachings flourish!

For the *Migtsema Prayers to Lama Tsongkhapa*, turn to page 377.

King of Prayers

The Extraordinary Aspiration of the Practice of Samantabhadra

Zang chö mön lam

I bow down to the youthful Arya Manjushri.

You lions among humans,
Gone to freedom in the present, past, and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha's omniscience through the stages of awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

May you buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen quickly perfect their minds,
Awakening as fully enlightened ones.

May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with bodhisattvas
Surrounding buddhas gathered beneath a bodhi tree.

May as many beings as exist in ten directions
Be always well and happy.
May all samsaric beings live in accord with the Dharma,
And may their every Dharma wish be fulfilled.

Remembering my past lives in all varieties of existence,
May I practice the bodhisattva way,
And thus, in each cycle of death, migration, and birth,
May I always abandon the householder's life.

Then, following in the footsteps of all the buddhas,
And perfecting the practice of a bodhisattva,
May I always act without error or compromise,
With ethical discipline faultless and pure.

May I teach the Dharma in the language of gods,
In every language of spirits and nagas,
Of humans and of demons,
And in the voice of every form of being.

May I be gentle-minded, cultivating the six paramitas,
And never forget bodhichitta.
May I completely cleanse without omission
Every negativity and all that obscures this awakening mind.

May I traverse all my lives in the world,
Free of karma, afflictions, and interfering forces,
Just as the lotus blossom is undisturbed by the water's wave,
Just as the sun and moon move unhindered through the sky.

May I ease the suffering in the lower realms
And in the many directions and dimensions of the universe.
May I guide all wanderers in samsara to the pure bliss
of awakening
And be of worldly benefit to them as well.

May I practice constantly for eons to come,
Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a bodhisattva.

May I always have the friendship
Of those whose path is like mine,
And with body, words, and also mind,
May we practice together the same aspirations and activities.

May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the bodhisattva way.

May I always directly see the buddhas,
Masters encircled by bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.

May I hold within me the Buddha's genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a bodhisattva,
And practice ardently in all future eons.

While circling through all states of existence,
May I become an endless treasure of good qualities—
Skillful means, wisdom, samadhi, and liberating stabilizations—
Gathering limitless pristine wisdom and positive potential.

On one atom I shall see
Buddha fields numberless as atoms,
Inconceivable buddhas among bodhisattvas in every field,
Practicing the activities of awakening.

Perceiving this in all directions,
I dive into an ocean of buddha-fields,
Each an ocean of three times' buddhas in the space
of a wisp of hair.
So I, too, will practice for an ocean of eons.

Thus, I am continually immersed in the speech of the buddhas,
Expression that reveals an ocean of qualities in one word,
The completely pure eloquence of all the buddhas,
Communication suited to the varied tendencies of beings.

With strength of understanding I plunge
Into the infinite enlightened speech of the Dharma
Of all buddhas in three times gone to freedom,
Who continually turn the wheel of Dharma methods.

I shall experience in one moment
Such vast activity of all future eons,
And I will enter into all eons of the three times,
In but a fraction of a second.

In one instant I shall see all those awakened beings,
Past, present, and future lions among humans,
And with the power of the illusion-like stabilization
I will constantly engage in their inconceivable activity.

I shall manifest upon one single atom
The array of pure lands present, past, and future.
Likewise, I shall enter the array of pure buddha-fields
In every direction without exception.

I shall enter the very presence of all my guides,
Those lights of this world who are yet to appear,
Those sequentially turning the wheels of complete awakening,
Those who reveal nirvana—final, perfect peace.

May I achieve the power of swift, magical emanation,
The power to lead to the great vehicle through every approach,
The power of always beneficial activity,
The power of love pervading all realms,

The power of all surpassing positive potential,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skillful means, and samadhi,
May I achieve the perfect power of awakening.

Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the bodhisattva practice.

May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

May I purify an ocean of activities,
May I fulfill an ocean of aspirations,
May I make offerings to an ocean of buddhas,
May I practice without discouragement for an ocean of eons.

To awaken fully through this bodhisattva way,
I shall fulfill without exception
All the diverse aspirations of the awakening practice
Of all buddhas gone to freedom in the three times everywhere.

In order to practice exactly as the wise one
Called Samantabhadra, 'All-Embracing Good,'
The elder brother of the sons and daughters of the buddhas,
I completely dedicate all this goodness.

Likewise may I dedicate
Just as the skillful Samantabhadra,
With pure body, speech, and mind,
Pure actions and pure buddha-fields.

I shall give rise to the aspirations of Manjushri
For this bodhisattva practice of all-embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

One may offer to the buddhas
All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

But whoever hears this extraordinary aspiration
And, longing for highest awakening
Gives rise to faith just once,
Creates far more precious positive potential.

Those who make this heartfelt aspiration for the bodhisattva way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

And even in this very human life,
They will be nourished by happiness and have all conducive
circumstances.
Without waiting long,
They will become like Samantabhadra himself.

Those who give voice to this extraordinary aspiration
Will quickly and completely purify
The five boundless harmful actions
Created under the power of ignorance.

Blessed with supreme knowledge,
Excellent body, family, attributes, and appearance,
They will be invincible to vast interfering forces and
misleading teachers,
And all the three worlds will make offerings.

Going quickly to the noble bodhi tree,
And sitting there to benefit sentient beings,
Subduing all interfering forces,
They will fully awaken and turn the great wheel of Dharma.

Have no doubt that complete awakening
Is the fully ripened result—comprehended only by a buddha—
Of holding in mind by teaching, reading, or reciting
This aspiration of the bodhisattva practice.

In order to train just like
The hero Manjushri who knows reality as it is
And just like Samantabhadra as well,
I completely dedicate all this goodness, just as they did.

With that dedication which is praised as greatest
By all the buddhas gone to freedom in the three times,
I, too, dedicate all my roots of goodness
For the attainments of the bodhisattva practice.

When the moment of my death arrives,
By eliminating all obscurations
And directly perceiving Amitabha,
May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,
May I actualize the meaning of these aspirations,
Fulfilling them all without exception,
For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus
In this joyful land, the Buddha's magnificent mandala,
May I receive a prediction of my awakening
Directly from the Buddha Amitabha.

Having received a prediction there,
May I create vast benefit
For beings throughout the ten directions,
With a billion emanations by the power of wisdom.

Through even the small virtue I have accumulated
By offering this prayer of the bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

Through creating limitless positive potential
By dedicating this prayer of Samantabhadra's deeds,
May all beings drowning in this torrent of suffering,
Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest
of the sublime,
Helping infinite wanderers in samsara,
Through the accomplishment of this scripture dazzling with
Samantabhadra's practice,
May suffering realms be utterly emptied of all beings.

The Dedication Chapter from Shantideva's Bodhicharyavatara

Chö jug mön lam

1. By whatever virtue there is due to my having composed
Engaging in the Deeds of a Bodhisattva,
May all transmigratory beings
Engage in the deeds of the bodhisattvas.

2. However many sick people there are
Suffering in body and mind in all directions,
Due to my merit may they obtain
An ocean of happiness and joy.

3. For as long as they remain in cyclic existence
May their happiness never decline.
May transmigratory beings obtain
An uninterrupted flow of unsurpassable happiness.

4. However many hell beings there are
Throughout the realms of the worlds,
May those embodied beings
Be delighted by the happiness of Sukhavati.

5. May those wretched due to cold obtain warmth.
May those wretched due to heat be cooled
By the infinite rivers arising from
The great clouds of the bodhisattvas.

6. May the forest of sword-like leaves
Also become a pleasant grove.
May the *shalmali* trees too
Grow into wish-fulfilling trees.

7. May they be beautified by the melodious calls of
Wild duck, geese, and swans.
May the regions of hell become charming
Due to pools of large and sweetly fragrant lotuses.

8. May the heaps of coals also become piles of jewels.
May the burning iron ground be revealed as crystal floors.
May the mountains of Mass Destruction Hell become
Celestial mansions of offerings filled with sugatas.

9. May the rain of glowing cinders, burning rocks, and weapons
From now on become a rain of flowers.
May the striking of each other with weapons
From now on be a playful tossing of flowers.

10. May those drowning in the fire-like River Without Ford,
Their flesh entirely disintegrated and their bones the color
of *kunda* flowers,
Attain bodies of gods by the force of my virtue, and
Then dwell with goddesses in gently flowing streams.

11. Wondering "Why are the henchmen of Yama and the terrible
ravens and vultures afraid?
Whose strength is the fine strength that utterly dispels
darkness and generates happiness and joy?",
Upon looking upward they behold Vajrapani abiding
blazing in the midst of space.
By the force of their strong joy, may they be freed
from negativities and be in his company.

12. Having seen the fire of the hells splattered and extinguished
By a falling rain of flowers mixed with scented water,
Immediately satiated with bliss and wondering what had caused this,
May the hell beings behold Padmapani.

13. Friends, discarding fear, come from the distance!
Why flee when directly in front of us
Is the one by whose strength we are freed from suffering and the force of joy emerges,
The one who thoroughly protects all transmigratory beings, and has generated bodhichitta and mercy,
The youthful one with a blazing topknot who removes all fears?

14. "Behold him in an attractive mansion resounding with the melodious eulogies of thousands of goddesses,
With hundreds of gods paying homage at his lotus feet with their crowns, and,
His eyes moist with compassion, a rain of clusters of many flowers falling upon his head."
Upon seeing Manjugosha in this way, may the hell beings exclaim!

15. Thus, by my roots of virtue,
Having seen the comfortable, cool, and fragrant rain falling
From the unobscured clouds of bodhisattvas such as Samantabhadra,
May the sentient beings of hell become joyful.

16. May the animals be freed from
The fear of being eaten by one another.
May the hungry ghosts be as happy
As the human beings of Unpleasant Sound.

17. May the hungry ghosts be satiated
By the flow of milk descending from
The hand of Arya Lord Avalokiteshvara, and
By washing in it may they always be refreshed.

18. May the blind see and
The deaf always hear sounds.
Just as it was for Mayadevi,
May pregnant women give birth without being harmed.

19. May the naked obtain clothing,
The hungry obtain food, and
The thirsty obtain water
And delicious drinks.

20. May the destitute obtain wealth.
May the wretched with sorrow find joy.
May the depressed be comforted and
Attain perfect steadfastness.

21. However many sick sentient beings there are,
May they quickly be freed from their illnesses.
May all the diseases without exception
Of transmigratory beings never occur again.

22. May the frightened be fearless.
May those bound be released.
May the weak be strong,
And may their minds be mutually friendly.

23. May all travelers be happy
In every direction whatsoever.
May their aims for which they travel
Be effortlessly accomplished.

24. May those who sail in boats and ships
Fulfill their wishes.
Having happily returned to shore,
May they be joyfully united with their relatives.

25. May anguished wanderers who have gone astray in deserts
Meet with other travelers, and,
Without fear of robbers, thieves, tigers, and others,
May they proceed easily without fatigue.

26. May the unprotected children and elderly,
Lost and anxious in desolate places and the like,
Those intoxicated with sleep and the insane,
Be watched over by the gods.

27. May beings be liberated from the nonleisures and
Be endowed with faith, wisdom, and mercy, and
Through food and conduct becoming perfect,
May they always recollect their lives.

28. May everyone, just like Space Treasury,
Have uninterrupted resources.
Without conflict and without harm,
May they enjoy themselves in freedom.

29. May the sentient beings with little splendor
Become greatly magnificent.
May the poor forms of ascetics
Become fine and perfect forms.

30. However many women there are in the world,
May they all become men.
May the lowly attain high status and
May the proud be subdued.

31. Due to this merit of mine,
May all sentient beings without exception
Abandon all negativities and
Always create virtue.

32. May they never be parted from the mind of enlightenment,
Exert themselves in the bodhisattva conduct,
Be cared for by the buddhas, and
Abandon the actions of the maras.

33. May all these sentient beings
Have immeasurably long lives.
May they always live in happiness and
Not even know the term "death."

34. May gardens of wish-fulfilling trees
Be full in all directions
With buddhas and the buddha's children
Filled with the hearing and the proclaiming of the Dharma.

35. May the ground everywhere be pure,
Without pebbles and so forth,
As even as the palm of the hand,
The nature of vaidurya, and soft.

36. For all the circles of retinues that exist,
May many bodhisattvas
Abide, adorning the surface of the earth
With their excellence.

37. May all embodied beings
Continually hear the sound of the Dharma
Coming from the birds and the trees,
From every ray of light, as well as from the sky.

38. May they always meet
Buddhas and the buddhas' children.
May they present offerings to the gurus
of transmigratory beings
With infinite clouds of offerings.

39. May the gods also send down timely rain and
May crops be plentiful.
May kings act in accordance with the Dharma.
May worldly beings also prosper.

40. May medicines be potent and
The recitation of secret mantras be effective.
May dakinis, rakshasas, and so forth
Be endowed with minds of compassion.

41. May sentient beings never suffer,
Commit negativities, or become ill.
May they not be afraid or despised, and
May they never have unhappy minds.

42. May the monasteries flourish and excellently remain
Due to reading and recitation.
May the Sangha always be concordant and
May the aims of the Sangha also be accomplished.

43. May monks who wish to train
Also find solitude.
Having abandoned all distractions,
May they meditate with serviceable minds.

44. May nuns have material things and
Abandon quarrelling and afflicting harm.
Likewise, may all the ordained
Not degenerate their morality.

45. Through being disenchanted by corrupt morality,
May negativities forever be exhausted.
Also having attained good migrations,
May disciplined conduct not decline even there.

46. May the wise be honored and
May they also receive alms.
May their continua be completely pure and
May they be renowned in all directions.

47. May beings not experience the suffering
of the bad migrations and
Also not undergo any austerities.
With bodies superior to those of gods,
May they quickly achieve buddhahood.

48. May all sentient beings many times
Make offerings to all the buddhas.
Due to the infinite bliss of the buddhas,
May they always be endowed with happiness.

49. May bodhisattvas accomplish
The welfare of transmigratory beings as intended.
May sentient beings also acquire
Whatever the protectors intended.

50. Likewise, may solitary realizers
As well as hearers be happy.

51. May I too, until I attain the Very Joyous Ground
By the kindness of Manjugosha,
Always recollect my former lives and
Always receive ordination.

52. May I be robust,
Even though the food may be simple, and live.
In all my lives may I find
Ideal isolated places.

53. Whenever I desire to look or
Even if I wish to ask the slightest question,
May I behold without any hindrance
The protector Manjugosha himself.

54. In order to accomplish the welfare of all sentient beings
Who extend to the ends of space in the ten directions,
May my deeds also be just like
The deeds of Manjugosha.

55. For as long as space endures and
For as long as sentient beings remain,
For that long may I abide and
Eliminate the sufferings of transmigratory beings.

56. May the sufferings of transmigratory beings,
No matter how many there are, all ripen upon me.
Due to the bodhisattva Sangha,
May transmigratory beings enjoy happiness.

57. May the sole medicine for the sufferings
of transmigratory beings,
The source of all happiness—
The teachings—together with gain and honor
Remain for a very long time.

58. I prostrate to Manjughosha
By whose kindness, virtuous minds arise.
I prostrate also to my virtuous friends
By whose kindness, I develop.

A Prayer for the Beginning, Middle, and End of Practice

Thog tha ma

I bow before the conquering buddhas, bodhisattvas, and arhats
of all directions and of all times.

I offer this boundless prayer with the purest of minds
to free countless beings from cycles of existence.
By the power of the unfailing Three Jewels
And of great *rishis* possessed of the force of truth,
May these sincere words bear fruit.

Life after life, may I never be born into realms
Of great suffering or unfavorable circumstance,
But gain always a precious human form
Blessed with every conducive provision.

From the moment of birth may I never
Be lured by the pleasures of existence,
But, guided by renunciation intent on freedom,
Be resolute in seeking the pure life.

May there be no hindrance to becoming a monk,
From friends, family, or possessions,
And for every conducive circumstance,
By mere thought may it appear.

Once a monk, may I be untainted as long as I live,
By breach of vow or natural fault, as promised in the presence
of my preceptor.

I pray that on such pure foundation,
And for every mother sentient being,
I devote myself with hardship for countless eons
To every aspect, profound and vast, of the Mahayana.

May I be cared for by true spiritual friends,
Filled with knowledge and insight,
Senses stilled, minds controlled, loving, compassionate,
And with courage untiring in working for others.

As Sada Prarudita devoted himself to Dharma Arya,
May I sincerely please my spiritual master
With body, life, and wealth,
Never disappointing him for an instant.

I pray that the Perfection of Wisdom, forever profound,
A bringer of peace, unbound by identification,
Be taught to me as taught to Sada Prarudita,
Unsullied by the muddy waters of false views.

May I never fall under the sway
Of false teachers and misleading friends,
Their flawed views of existence and nonexistence
Well outside the Buddha's intention.

With sail hoisted of the sincerest of minds,
Driven by winds of unflagging effort,
On this well-built ship of study, thought, and meditation,
May I bring living beings from samsara's ocean.

As much as I excel in learning,
As much as I give to others,
As pure as my morality grows,
As much as I become wise,
By as much may I be empty of pride.

I pray that I listen insatiably
To countless teachings at the feet of a master,
Single-handedly with logic unflawed,
Prizing open scriptures' meanings.

Having examined day and night
With fourfold logic all that I have heard,
May I banish every doubt
With the discerning understanding
That arises from such contemplation.

With conviction in dharmas profound
Gained from understanding born of contemplation,
I pray that I retreat to solitude, with a perseverance
severing life's attachments,
To devote myself to proper practice.

When the Buddha's thoughts dawn upon me
Through study, thought, and meditation,
I pray that things of this life forever bonded to samsara
And thoughts of my happiness alone never arise in my mind.

Unattached to my possessions
I pray that I destroy parsimony,
Gathering disciples around me
By giving first of material wealth to satisfy them with Dharma.

With a mind renounced, may I never transgress
Even the smallest precept,
Though it may cost my life,
Flying forever, therefore, the flag of freedom.

When I see, hear, or think of those
Who struck, beat, or maligned me,
May I be without anger, speak of their virtues,
And meditate upon patience.

I pray I will apply myself to enthusiasm,
Achieving virtues unachieved, improving those attained,
Banishing utterly threefold debilitating laziness.

I pray to abandon the meditative absorption
That lacks the power of insight to quell samsara,
That is divorced from the moist compassion to quash
nirvana's passivity,
And that mostly throws one back to cycles of existence,
But develop instead the meditative absorption
That unites compassion and insight.

I pray that I banish false views of emptiness,
Mentally fabricated and partially known,
Born from fear of the most profound truth, cherished as supreme,
And that I realize all phenomena to be forever empty.

May I bring to faultless morality
Those so-called practitioners with their wayward ethics,
Shamelessly empty of pure practice,
Rashly pursuing paths shunned by the wise.

May I bring to the path praised by the buddhas,
Those lost and fallen onto wrong paths,
Swayed by deluded teachers and misleading friends.

I pray that my lion-like roar of teaching, argument,
and composition
Flattens the pride of fox-like false orators,
And, gathering well-trained disciples about me,
I fly the banner of the teachings forever.

In whatever life I may drink the nectar of Buddha's teachings,
I pray to be born into a good family
And be of handsome build, wealthy, powerful, and wise,
Blessed with long life and sound health.

May I develop the unique love of a mother
For those who malign me
And harbor ill designs upon my life,
My body, or my possessions.

By growing within myself
The pure and extraordinary bodhi-mind,
Whose nature is to cherish others more than self,
May I soon give them unsurpassable enlightenment.

Whoever hears, sees, or calls these verses to mind,
May they be undaunted in fulfilling
The powerful prayers of the bodhisattvas.

By the power of these vast prayers
Made with the purest intention,
May I attain the perfection of prayer
And fulfill the hopes of every living being.

Prayer to be Reborn in the Land of Bliss

De mön

I prostrate to Amitabha, leader of humans and gods.
Through compassion you always see each transmigrator
as your own child;
Remembering you just once leaves the fear of the
Lord of Death far behind;
May your eminent activities for transmigrators be glorious
and without end.

The Buddha praised the supreme buddhafield
Many times in an excellent manner.
Moved by compassion, various prayers were composed
Mentioning the potential to be born in Sukhavati.

Being obscured by thick ignorance, [not knowing what to]
adopt and [what to] discard,
The weapon of anger deprives me of the life of a higher rebirth.
Through the rope of attachment and craving, I am bound
to samsara's prison.
Carried about in the ocean of samsara due to karma,
Wandering around through the waves of suffering of sickness
and old age,

Entering the mouth of the terrifying sea monster,
the Lord of Death,
Buried under loads of unwanted suffering,
Helplessly tormented, with an anguished voice
I make this prayer from my heart.

As witness to my yearning mind,
My guide and sole friend, Amitabha, draw me out of this miserable [state]!
With respect, I also make requests to your retinue,
And to the bodhisattvas Avalokiteshvara and Vajrapani:
Please don't forget the commitment of your supreme mind
Made over immeasurable eons for our benefit.
And just as the king of birds flies through the sky, the path of the gods,
Please come here by your miraculous power and compassion.

By the power of combining oceans of the two accumulations created in the three times by myself and others, may I, at the time of death, directly see the guide Amitabha together with his retinue, his two chief disciples, and so forth. At that time, may I generate intense strong faith by focusing on the Victorious One and his retinue.

May I not experience the suffering of death, and may I remember the object of faith when death draws near. As soon as my consciousness has left [this body], may the eight bodhisattvas come in a magical way and show me the path to Sukhavati. May I be reborn with great intelligence in a precious lotus in the lineage of the great vehicle.

Directly after birth, may I hold up a collection of immeasurable qualities such as retention, meditative stabilization, bodhichitta of nonapprehension,[16] and inextinguishable courage. Having

pleased the unsurpassed teachers such as Amitabha, the victorious ones, and the bodhisattvas of the ten directions, may I receive the pure teachings and transmissions of the Great Vehicle.

Realizing the true meaning of these [teachings], may I be able to go, during every moment, to boundless buddhafields using magical powers without obstruction and complete all the great deeds of the bodhisattvas.

After birth in the pure land, may I also be motivated by resilient compassion, and, with magical powers without obstruction, mainly go to impure worlds and establish the pure paths praised by the victorious ones through teaching the Dharma to all sentient beings in accordance with their dispositions.

May I, for the purpose of all limitless transmigrators, quickly obtain the state of the Victorious One by completing all these marvelous deeds without delay.

When the activities of this life are spent,
May I clearly behold in my path of vision
Amitabha and his ocean of retinues,
And may my mind be filled with faith and compassion.

As soon as the appearance of the intermediate state arrives,
May the eight bodhisattvas show me the unmistaken path,
And may I be reborn in Sukhavati
To guide the transmigrators of impure worlds with my emanations.

Even if I do not achieve such a supreme state, may I, through all my lives, always obtain the perfect basis for hearing, contemplation, and meditation upon the Victorious One's teachings of scriptures and realizations.

May I never be separated from this basis, ornamented with the seven qualities of the higher realms.[17] May I, in all those circumstances, achieve the recollection of remembering all previous states [of rebirth].

Throughout all future lives, may I see samsara as being completely without essence and be attracted to nirvana's qualities. With this state of mind, and through the Bhagavan's excellent teachings on vinaya, may I go forth for ordination. When ordained, may I not even commit the smallest downfall or misdeed, and, just as Bhikshu Mitrugpa did, achieve great enlightenment by completing the collection of morality.

Furthermore, throughout all future lives, may I realize the correct ways of knowing how afflictions arise and how to purify them, and obtain the marvelous recollection of the apprehension of never forgetting all the words and meanings of the Dharma, the branch of perfection. May I obtain the perfect courage of teaching others that which I apprehend, without obstruction.

Furthermore, throughout all future lives, may I obtain and never be parted from the doors of meditative stabilizations, such as the brave-like one,[18] the supernatural eyes, the fleshy eye, clairvoyance, and the ability to perform miraculous deeds.

Furthermore, throughout all future lives, may I obtain great wisdom, the ability to self-reliantly differentiate between what to adopt and what to discard. May I obtain clear wisdom, the ability to differentiate between the diversity of the most subtle points, without joining them, of the way afflictions arise and how to purify them. May I obtain quick wisdom, the ability to stop as soon as they arise, all incomprehension, wrong views, and doubts. May I obtain profound wisdom, which penetrates inexhaustibly the words and meaning of scripture unfathomable to others.

In short, may I become like the foremost Manjushri, reaching the perfection of all the bodhisattvas' deeds with skillful wisdom differentiating the words and meanings of the scriptures, without the fault of imperfect knowledge. Having easily gained great, clear, quick, and profound wisdom, may I, in order to gather the fortunate, crush false expounders, and, to please the wise, may I perfect the skill of teaching, debating, and composition that focuses upon all the scriptures of the Victorious One.

Furthermore, throughout all future lives, may I stop all apprehension that is primarily concerned with self and all laziness of inadequacy[19] and weaknesses regarding the great deeds of the bodhisattvas. May I become like the foremost Avalokiteshvara, reaching the perfection of all the bodhisattvas' deeds with skillful bodhichitta, perfecting supreme courage and taking responsibility for others.

Furthermore, throughout all future lives, whenever engaging in the welfare of self and others, may I become like the foremost Vajrapani, reaching the perfection of all the bodhisattvas' deeds with the skillful abilities to destroy maras, those with extreme views, and opponents having wrong views.

Throughout all future lives, may I become like the unequalled King of the Shakyas, reaching great enlightenment. And in order to complete the bodhisattvas' deeds with effort lacking laziness, may I, after generating bodhichitta without being distracted for even an instant, work with great fervor.

Throughout all future lives, may I become like the one gone to bliss, the King of Medicine Buddhas, and in order to destroy all illnesses of body and mind, the obstacles to the achievement of enlightenment, may I have the ability to pacify all suffering of body, speech, and mind by merely mentioning his name.

Furthermore, throughout all future lives, may I, by merely mentioning his name, become like the victorious Amitayus in having the ability to destroy untimely death and complete my life span as I wish.[20] When life-threatening obstacles approach, by seeing the appearance of the body of the protector Amitayus that subdues through the four activities,[21] may all life obstacles be completely pacified.

Throughout all future lives, may I, through the power of having generated uncontrived stable faith in recognizing teachers as being the protector Amitayus himself, whose body appears in accordance with whoever needs to be subdued, never be separated from the victorious Amitayus, who directly acts as spiritual teachers.

Furthermore, throughout all future lives, may I be fostered by spiritual teachers of the Mahayana, the root of all mundane and supramundane qualities. During this care, may I only please them with all my [three] doors through stable, unshakable faith and never, even for an instant, displease them.

May spiritual teachers instruct me with all teaching in its entirety, and may I have the ability to realize the complete meaning as intended and bring my practice to perfection. May I never, even for an instant, fall under [the influence of] misleading teachers and harmful friends.

Throughout all future lives, may I have faith in the law of cause and effect, and enter a continuous, effortless experience of the realizations of renunciation, bodhichitta, and the complete, pure view. Throughout all future lives, may all my virtuous activities of body, speech, and mind be causes solely for the benefit of others and perfect enlightenment.

Prayers for Multiplying Merit

To increase the merit created by a hundred thousand times, at the end of the day recite the homages and the mantra:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO *(1x)*

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Vairochana, King of Light, I prostrate. *(1x)*

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG TSHÄL LO *(1x)*

To Bodhisattva Mahasattva Samantabhadra, I prostrate. *(1x)*

TADYATHĀ [OṂ] PAÑCHENDRIYA AVA BODHANĀYE SVĀHĀ /
OṂ DHURU DHURU JAYA MUKHE SVĀHĀ *(7x)*

To actualize all prayers as well as to multiply their benefits by a hundred thousand, recite the homages:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA CHHAG TSHÄL LO *(1x)*

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Medicine Guru, King of Vaidurya Light, I prostrate. *(1x)*

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM CHÄ RAB TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO *(1x)*

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, King [Fully] Accomplishing [All] Dedications and Prayers, I prostrate. *(1x)*

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG
Due to the blessings of the eminent victorious ones and the bodhisattvas,
TEN DREL LU WA ME PÄI DEN PA DANG
The truth of infallible dependent arising,
DAG GI LHAG SAM DAG PÄI THU TOB KYI
And the power of my pure special attitude taking responsibility,
NAM DAG MÖN PÄI NÄ KÜN DRUB PAR SHOG
May all the aims of my pure prayers be accomplished.

For the *Mandala Offering of Thanks for Teachings* turn to page 241. For the *Short Mandala Offering*, turn to page 243.

For the long version of the long life prayer for Lama Zopa Rinpoche, turn to page 386. For the brief version, turn to page 391.

For the *Final Lamrim Dedication*, turn to page 339.

For the *Migtsema Prayers to Lama Tsongkhapa*, turn to page 377.



Migtsema Prayers to Lama Tsongkhapa

Four-Line Migtsema

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 päi 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 *(3x)*
Lozang Dragpa, at your feet I make requests. *(3x)*

Five-Line Migtsema

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 tsong kha pa
Tsongkhapa, crown ornament of the sages of the Land of Snow:
Lo zang drag päi zhab la söl wa deb *(3x)*
Lozang Dragpa, at your feet I make requests. *(3x)*

Notes:

1. From *Lama Chöpa*, *LC 108*.
2. From *Prayer of Words of Truth* by His Holiness the Dalai Lama. See colophon p. 394.
3. From *Song of Immortality: A Prayer for the Long Life of His Holiness.* See colophon p. 394.
4. From a prayer by the Fifth Dalai Lama. See colophon p. 196.
5. From *Bodhisattvacharyavatara (spyod 'jug)* by Shantideva, Chapter 10, verse 21.
6. The first verse of *Eight Verses of Thought Transformation*. See p. 197.
7. From *Prayer in Seventy Stanzas (smon lam bdun cu pa)* by Aryasura. See note 4, p. 58.
8. From the *King of Prayers*. These two verses are said to contain its entire meaning. See colophon p. 379.
9. This verse is by Great Pandit Shakyashri as quoted in *The Mind Training Carrying Happiness and Suffering into the Path (skyid sdug lam khyer gyi blo sbyong*, Damngak Dzö, Volume 4, pp. 101–103, folios 4a7 to 5a3).
10. From *The Method of Water Charity (Making Freedom and Endowments Meaningful: Accomplishing Extensive Benefit for Others)*, compiled and composed by Lama Zopa Rinpoche. The two syllables LHAG PAR (Eng. Especially), which occur at the beginning of the verse in Tibetan, have been removed so that each of the lines consists of nine syllables.
11. From *Lama Tsongkhapa Guru Yoga*.
12. From *Six-Session Guru Yoga*. See colophon p. 406.
13. From *In Praise of Dependent Arising (rten 'brel bstod pa)* by Lama Tsongkhapa.
14. Literally, "…since he rightly applied the meaning of what he heard to [his own] continuum…"
15. Mahakala.
16. "Bodhichitta of nonapprehension" refers to a bodhichitta that is conjoined with the realization of emptiness.
17. The seven qualities of a higher (human) realm are: (1) to be born into a good caste, (2) to have a complete form, (3) to have a long life, (4) to be without sickness, (5) to have fortunate activities, (6) to have wealth, and (7) to have wisdom.
18. Skt. *shurangama samadhi*, Tib. *dpa' bar 'gro ba*.
19. "Laziness of inadequacy" (Tib. *sgyid lugs pa'i le lo*) is the laziness of having low self-esteem and using that as an excuse to not engage in Dharma practice.
20. Sentence amended by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, June 2016.
21. The four activities are those of pacification, increase, control, and wrath.

Colophons:

Standard Dedication Prayers, Extensive Dedication Prayers, and Additional Dedication Prayers: Compiled by Ven. Joan Nicell, FPMT Translation Services, on the basis of long retreats with Lama Zopa Rinpoche held in 2014. Many of the prayers were lightly edited for the FPMT Prayer Book by Ven. Constance Miller,

FPMT Education Services, January 1999. Revised edition, June 1999. Second revised edition, December 2000. Revised January 2003 by Kendall Magnussen, FPMT Education Services. Revised June 2004. Revised by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Prayer that Spontaneously Fulfills All Wishes (here with the heading "For His Holiness' Wishes to be Spontaneously Fulfilled"):
Original Colophon: This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Publisher's Colophon: Translated by Lama Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Revised by Lama Zopa Rinpoche at Deer Park Center, Oregon, Wisconsin, USA in July 2007, with assistance from Ven. Tsenla, Ven. Lobsang Yangchen, Ven. Lhundup Dechen, and Rachel Ryer. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas: Translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016.

For Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient Beings: Translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016.

Final Lamrim Prayer (*lam rim smon lam*): Composed by Je Tsongkhapa. Translator unknown. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Prayer for the Flourishing of Je Tsongkhapa's Teachings (*blo bzang rgyal bstan ma*): Composed by Gungthang Tänpäi Dronme. Translated by Martin Willson, Nalanda Monastery, August 1985. Taken from Rites and Prayers, Wisdom Publications, London, 1985. Lightly edited by FPMT Education Services, June 1999.

King of Prayers, The Extraordinary Aspiration of the Practice of Samantabhadra (*'phags pa bzang po spyod pa'i smon lam gyi rgyal po*):
Original Colophon: Thus, *The Extraordinary Aspiration of the Practice of Samantabhadra*, also known as *The King of Prayers*, from the Gandavyuha chapter of the *Avatamsaka Sutra* (translated by Jinamitra, Surendrabodhi, and Yeshe-de, circa 900 C.E.), is complete. The Tibetan was compared with the Sanskrit and revised by Lotsawa Vairochana.

Translator's Colophon: Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Ven. Thubten Chodrön, relying on the commentary *Ornament Clarifying the Exalted Intention of Samantabhadra* (*'phags pa bzang*

po spyod pa'i smon lam gyi rnam par bshad pa kun tu bzang po'i dgongs pa gsal bar byed pa'i rgyan) by Jangkya Rolpäi Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchog Tsering of Ganden Monastery.

The Dedication Chapter from Shantideva's Bodhicharyavatara (*spyod 'jug smon lam*): Translated by Toh Sze Gee based on earlier translations by Stephen Batchelor and other translators, 2006. Revised 2014.

A Prayer for the Beginning, Middle, and End of Practice (*thog ma dang bar dang tha mar dge ba'i smon lam; thog mtha' ma*): Composed by Je Tsongkhapa. Translated by Gavin Kilty in *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa* (Wisdom Publications, 2001). Reprinted here with permission from the publisher.

Prayer to be Reborn in the Land of Bliss (*bde ba can du skye bai' smon lam; bde smon*)
Original Colophon: Composed by the Glorious Lozang Dragpa in the temple of Dzing Jhi and written down by Sang Gyong.

Translator's Dedication and Colophon: By any merit created through this translation, may His Holiness the Dalai Lama, Lama Zopa Rinpoche, and all of our other precious gurus have long and healthy lives. May their holy wishes be spontaneously fulfilled. May they, at the time of our deaths, lead us to the pure land of Sukhavati, and may we quickly obtain the state of full enlightenment for the benefit of all mother sentient beings.

Translated by Gelong Tenzin Namdak, Sera Je Monastery, Saka Dawa, June 2014, at the request of the most compassionate and kind lama, Lama Zopa Rinpoche. Many thanks to Ven. Gyalten Lekden for proofreading the translation.

Being unrealized, low in acquired knowledge and learning, saturated with wrong views and defilements, taking the lamas and deities as my witness, I confess my mistakes to the wise.

Publisher's Colophon: Lightly edited by Sarah Shifferd, FPMT Education Services, July 2014. One sentence amended by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, June 2016 (see Notes). Very lightly edited by Ven. Joan Nicell, FPMT Translation Services, June 2016.

Prayers for Multiplying Merit: Compiled based on instructions from Lama Zopa Rinpoche. Additional homage to the Medicine Buddha added according to the instructions of Lama Zopa Rinpoche, May 2009. Translation of the homages by Ven. Joan Nicell, FPMT Translation Services, April 2015.

Migtsema Prayers to Lama Tsongkhapa: Translator unknown. Lightly edited by Ven. Joan Nicell, FPMT Translation Services, June 2016.

Long Life Prayers





His Holiness the Fourteenth Dalai Lama

Prayers for the Long Life of His Holiness the Dalai Lama
and to be Able to Fulfill All His Advice

Prayer for the Long Life of His Holiness the Dalai Lama

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
Incomparably kind and supreme Tenzin Gyatso,
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
The wish-granting Wish-Fulfilling Jewel—
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG
Source of every single benefit and happiness in this world—
KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG
May you have a long life and all your holy wishes be spontaneously fulfilled.

Prayer that Spontaneously Fulfills All Wishes

TONG NYI NYING JE ZUNG DU JUG PÄI LAM
Savior of the Land of Snow teachings and transmigratory beings,
CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,
CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA
To the Lotus Holder, Tenzin Gyatso, I beseech.
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be spontaneously fulfilled.

Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People

Lama Zopa Rinpoche composed this prayer and requests all FPMT centers, projects, and services to recite it, especially when doing group practices. It can be recited together with other dedication prayers, after the *Prayer that Spontaneously Fulfills All Wishes*.

The object of refuge of myself
And of all transmigratory beings,
In all our lifetimes,
Is the embodiment of the Three Rare Sublime Ones,
The all-encompassing Three Refuges in one:
The Guru: the Wish-granting Jewel, His Holiness the Dalai Lama.
The Master: Padmasambhava,
The Dharma Kings: Songtsen Gampo and Trisong Detsen,
The Abbot: Shantarakshita,
And the numberless Holy Beings
Who preserved and spread the Buddha Dharma in Tibet;
And the Tibetan people who practiced
And served Buddhism so faithfully for a thousand years,
As well as those who, along with many others,[1]
Died sacrificing their lives for Tibet and His Holiness—
May all their positive wishes be fulfilled immediately.

Due to their limitless kindness,
The sun of Tibetan Buddhism has now risen in the West,
Which is a dark land.
But now that I have met with the Dharma,
I have received the perfect human body
Enabling me to lead a meaningful life.[2]

Our Refuge and Savior, the Supreme One: His Holiness
the Dalai Lama
And the Tibetan people have been so kind to us!
Remembering this, we make the following dedicating prayers:

May all His Holiness the Dalai Lama's wishes be
successful immediately,
May the Snow Land of Tibet achieve pure freedom,
May the Buddha Dharma develop even more than before in Tibet,
And may all mother transmigratory beings achieve
enlightenment quickly!

Prayer for Tibet

DOR NA GÖN PO CHÄN RÄ ZIG WANG GI
In short, may the good fruit of any extensive prayer to
SÄ CHÄ GYÄL WÄI CHÄN NGAR GANG CHÄN ZHING
Fully protect the Land of Snow made by the Powerful Savior Chenrezig
YONG ZUNG GYA CHHEN MÖN LAM GANG DZÄ PÄI
In the presence of the buddhas and their sons,
DRÄ ZANG DENG DIR NYUR DU CHHAR WAR SÖL
Appear soon here and now.

Prayer to Be Able to Correctly Devote to His Holiness the Dalai Lama and Fulfill All His Advice

CHHAG NA PÄ MÖI JIN LAB DÜ TSII GYÜN
May the nectar stream of the blessings of the Lotus Holder
DAG SOG NYING GI ZUNG SU TAG MIN CHING
Always enter our hearts and nourish them with strength.
KA ZHIN DRUB PÄI CHHÖ PÄI RAB NYEN NÄ
May we please you with offerings of dedicated practice,
KÜN ZANG CHÖ CHHOG GYA TSHO THAR SÖN SHOG
And may we reach beyond the shores of perfect compassionate deeds.

Prayers for the Long Life of Lama Zopa Rinpoche

Recite either the following extensive long life prayer or the one composed by Khadro Namsel Drönme on page 389. For the brief long life prayer, turn to page 391.

Bestowing Supreme Immortality: A Supplication for the Long Life of Lama Thubten Zopa Rinpoche

Making heartfelt requests to our gurus to live long and continue teaching creates the causes and conditions to receive benefit from them for a very long time. Among the various long life prayers composed for Lama Zopa Rinpoche, Rinpoche himself says that the following prayer is "particularly effective" in that it was composed by Rinpoche's own root guru, His Holiness Kyabje Trijang Rinpoche. Therefore, it should be recited as often as possible and especially at teaching events and retreats where Rinpoche is actually present.

OM SVASTI

TSHÄN GYI RIG NGAG SIL ZER THRA MÖ KYANG
Vijaya—all-conquering goddess, whose lunar-like face changes with our changing fates,

THAR JE DUNG WA CHIL WÄI TSHE YI CHAR
The faintest cooling ray of whose mantra name allays the fiery pain of our life's final end;

Beb khä da dong yo wäi bi dza yä
Rainmaker adept who brings forth life's rain; here, now, grant your greatest of gifts:
Deng dir chhi me sog gi chhog jin dzö
Victorious goddess, grant life without end.

Tshä thub dri dräl gyäl tän nying pöi sog
Hear our prayer, lama whom we revere; you who bear the name
Dzin la da me kün zö gyän chig pu
Of he who peerlessly holds the living essence of the pure, paradigmatic doctrine of the victors,
Zhi ying thar pa chhog gi sa khän chhe
Of he, a lone adornment of the earth,
Tshän dän je tsün la mar söl wa deb
Of he, a guide to sublime liberation, the sphere of peace.

Khyen rab dag tsang ser gyi ö nön gyi
Precious treasure of precise and subtle reasoning,
Den nyi she jäi zug nang ma dre par
Golden laser light of bright, unerring wisdom,
Säl je thra zhib rig päi ter chhen po
Clarifying without confusion the two truths amongst the multiplicity of things:
Yong dag chhö kyi nyi mar zhab tän shog
Lama, remain immutably amongst us—a radiant Dharma sun.

Chhö dül da wa dag päi o tshöi long
Skilled in sprinkling the waters of healing, fulfilling needs, benefiting all,
Tän khä zhi dül mu tig gö päi dzum
A laughing smile revealing pearls of skill, humility, and constancy,
Kün phän dö jung män gyi sang tor du
A deep milky sea of the liquid moon of morality:

Gye khä tsün päi chhog tu zhab tän shog
Lama, remain immutably amongst us—one supremely worthy of veneration.

Lhag sam dri dräl yi ong ga bur gyün
The moon of your Mahayana mind ringed 'round
Theg chhog sem kyi da war yong khyil wä
By the fever cooling camphor of unsullied, unsurpassed resolve, brilliantly swirls to the bounds of space,
Mi zä phän dei chhu ter chhog kyi thar
Unbounded seas of the happiness of now and bliss of always:
Tro khä ma wäi da war zhab tän shog
Lama, remain immutably amongst us—a moon guiding our way.

Chä pa kab sum dü tsii lung gya drem
Your teachings are vast spreading rivers of celestial nectars;
Tsö pa mi zä dor jei tshön chha no
Your dialectics, an invincible, cutting vajra weapon;
Tsom pa dab tong pä mäi tshar dug ngom
Your writings, thousand-petal lotuses unfolding their glory:
Da me tän päi nyen du zhab tän shog
Lama, remain immutably amongst us—a guardian of highest knowledge.

La ma yi dam tän sung gya tsho dang
By the might of seas of spiritual masters, deities, and doctrine protectors,
Nang tong mi chhe ten jung zab möi thü
By the power of profound dependent arising
Dag chag mön päi re drä ma lü pa
And the unvarying emptiness of all that appears,
De lag nyi du lhün gyi drub gyur chig
May all the hopes of our prayers with effortless ease, be spontaneously fulfilled.

A Long Life Prayer for Lama Zopa Rinpoche

Spontaneously Composed by Rangjung Neljorma Khadro Namsel Drönme

Kün tu nang wä mün pa ö säl wa
Through illuminating all, your appearance dispels the darkness;
Nyon mong gyä thri zhi tong nyen pöi tob
Your clear mind knows the 84,000 heaps of Dharma,
Chhö phung gyä thri zhi tong lo säl rig
The power of the remedy to the 84,000 delusions;
Ten jung ma wä de nyi yül lä gyäl
Your proclaiming dependent arising itself is victorious in battle [with the maras]:
Drin chhen dor je chhang chhen chi wor chhö
I worship the supremely kind, great Vajradhara on my crown.

Thub päi tän pa lung tog säl dzä nä
Clarifying the scriptures and realizations, the teachings of the Muni,
Tän pa ma khyab khyab säl dzam büi ling
You spread and illuminate those teachings wherever they have not yet spread in the world.
Zö pä ka thub gyäl sä ngö gyur nä
Having become an actual son of the conquerors, you bear hardships with patience.
Pa ra ten jung thra mo gyü tog pa
In your continuum is realization of the perfection of wisdom, subtle dependent arising.

Rin chhen nor bu jam nying thong dröl je
Precious jewel, lord possessing love and compassion,
who liberates upon seeing,
Po ti drang nge kün jung ob chhub dzö
Treasury of mastery of the all-arising interpretative and definitive scriptures,
Chhe wäi chhe chhog tong nyi nying jei dön
Supremely great among the great, fully comprehending and clarifying the meaning of emptiness and compassion,
Rang chhub säl dzä kye gu thar lam dren
You guide all beings in the path to liberation.
Tshe dän she nyen la mar zhab tän söl
Perfectly qualified spiritual friend, my guru, please remain forever.

Dü sum jig kyob phag ma dröl ma yi
She who protects from the fears of the three times, Arya Tara,
Tän dzin kye bu ku tshe dzä thrin pel
Please increase the life spans and activities of the beings who preserve the holy Dharma,
Mi dräl thrin lä lhün drub dü kün kyong
And always, without separation, develop their spontaneous actions.
Lu me tsa sum lha yi tra shi shog
By the infallible deities of the three roots, may all be auspicious.

Colophon:
This was written by the devotee Khadro Nam Drön as a requesting prayer for the stable life of Lama Zopa Rinpoche on March 12, 2016.

Publisher's Colophon:
Lama Zopa Rinpoche completed this revised translation, at Kopan Monastery in March 2017, based on a translation by Vens. Gyalten Lekden and Jampa Khedrub. Scribed and edited by Ven. Ailsa Cameron, with the help of Ven. Joan Nicell. Checked against the Tibetan by Joona Repo, FPMT Translation Services, April 2017.

A Brief Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving, and spreading Manjunath's victorious doctrine;
CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
Who masterfully accomplish magnificent prayers honoring the Three Sublime Ones:
DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG
Savior of myself and others, your disciples, please, please live long!

For the *Standard Dedication Prayers*, turn to page 321.

For the *Extensive Dedication Prayers*, turn to page 325.

For the *Final Lamrim Dedication*, turn to page 339.

For the *Migtsema Prayers to Lama Tsongkhapa*, turn to page 377.

A Long Life Prayer for Tenzin Ösel Rinpoche

The Immortal Vajra Melody

A Prayer of Supplication to Remain Immutably Amongst Us

Tshän pei säl dzog gang rii dang throg ma
Enchanting mother, like a brilliant snow mountain—the shining consummation of signs and marks,
Thong na yi throg thö na yi dung säl
Who, when seen, captivates minds, when heard, soothes the sorrows of hearts,
Drän na dü min jig pa kün lä kyob
When recalled, protects from all fears of the untimely,
Tshe jin yi zhin khor lö shi pa tsöl
Giver of life, wish-granting wheel, grant that all may be auspicious.

Thub tän nying chü ge dän lug zang gi
Lord of Dharma, who in accordance with the various dispositions of those to be subdued
Leg shä ö kyi na tshog dül ja yi
Makes clear, in the light of your well-spoken advice, the sacred Ganden tradition—essence of Buddha's teachings.
Mö kham thün par säl dzä chhö kyi je
Foremost and holy lama, to you who are supreme,
Je tsün la ma chhog la söl wa deb
We make this prayer of supplication.

Lhag par nub chhog sa thäi dro wa la
Venerable one, to you whose kindness exceeds that of all the conquerors for those wanderers in far-off places, especially the West,
Gyäl wa kün lä lhag päi drin chän je
Mindful of your loving concern for us, in intentionally descending again
Lar yang sam zhin chhog thäi rig rü su
Into a family of a far distant land, we make this request:
Jön la ka drin drän päi khyö zhab söl
Lama, please, please live long.

Dri me do ngag yong la khä päi gön
Complete holder, scholar, and protector of stainless sutra and tantra,
Yong dzin she nyen dam pa tsug ten thog
Holy spiritual friend—foundation of our unwavering, constant devotion,
Khä tsün zang pöi min dröl lam zang la
Profoundly skilled in methods leading us along the fortunate path of liberation, unfolding within us all that is moral, warm, and wise—
Tri wäi thab khä chhen po khyö zhab söl
Lama, please, please live long.

Tän päi nying po dül wäi chhö tshül la
Master of the entire doctrine—
Bag yö thrim tsor zung dang zhän du yang
Having crossed to the furthermost shore of the vast ocean of sutra and tantra,
Rab jam do gyü gya tshöi pha tha ru
Observing ethics as the foundation of practice, and as the heart of the teaching, conscientiously following vinaya,
Sön te yong dzog dag por zhab tän shog
Lama, please, please live long.

Tshe rab du mar lä mön zang pöi thü
By the power of our pure prayer and karma,
Drin chän la ma chhog dang mi dräl war
Without our ever being separated from our supremely kind lama,
Nye zhin je su dzin päi bu lob nam
May we be joyfully guided as your children-disciples throughout infinite lives,
Sung gi dü tsir ro yi tag tshim shog
And, by the sweet nectar taste of your holy speech, be forever satisfied.

Gang gi ka drin nying nä drän zhin du
Spiritual masters, yidams, and protectors,
Gang nü thö dang sam gom la tsön päi
Bless us and help us that we may accomplish the ultimate meaning of life
Tän gyi dön chhen käl zang nyur thob la
In our striving in listening, reflecting, and meditating as much as we are able, that we may quickly usher in a golden age, and that all the while,
La ma yi dam sung mäi jin drog dzö
We may always remember, from the depths of our hearts, the loving kindness of our precious lama.

For the *Standard Dedication Prayers*, turn to page 321.

For the *Extensive Dedication Prayers*, turn to page 325.

For the *Final Lamrim Dedication*, turn to page 339.

For the *Migtsema Prayers to Lama Tsongkhapa,* turn to page 377.

Notes:

1. This includes Westerners, Chinese, Indians, and so forth.
2. The perfect human body is beneficial temporarily (for achieving the happiness of future lives), ultimately (for achieving the happiness of liberation and full enlightenment), and in every second (by enabling you to use every moment to achieve these happinesses).

Colophons:

Prayer for the Long Life of His Holiness the Dalai Lama: Author and translator unknown.

Prayer that Spontaneously Fulfills All Wishes:
Original Colophon: This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer that he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Publisher's Colophon: Translated by Lama Zopa Rinpoche on the auspicious occasion of extensive dedications for a White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People: George Farley, who for many years served on the FPMT Board, requested me a number of years ago to write a prayer for Tibet. At that time I thought there was no need to do so, because there already was a prayer for Tibet that His Holiness the Dalai Lama himself had written, as well as the short and long prayers for the fulfillment of His Holiness's wishes. Therefore I suggested to George that he make his request to His Holiness the Dalai Lama instead.

When I recently arrived in Eaglehawk, Australia to visit Thubten Shedrup Ling Monastery and Atisha Center, where they are building the Gyantse Stupa (Great Stupa of Universal Compassion), I remembered George's request. I thought that it would be important, especially for Western people who had become Buddhists, to remember the great kindness they had received from His Holiness the Dalai Lama, Padmasambhava, the Dharma kings, Shantarakshita, and the Tibetan people as a whole. While thinking how important it is, in addition to providing whatever help to Tibet that they can give, for these Westerners to at least direct their thoughts and wishes to the welfare of the Tibetan people, this prayer came to my mind. I composed it especially for the success of His Holiness the Dalai Lama's wishes, and in particular for the Tibetan people, and for there to be perfect peace and happiness in the world and for all sentient beings to achieve enlightenment.

Composed and translated by Lama Zopa Rinpoche on June 4, 2011 in Eaglehawk, Victoria, Australia. Transcribed by Holly Ansett and edited by Jon Landaw.

Prayer for Tibet: From Prayer of Words of Truth (*bden tshig smon lam*) by His Holiness the Dalai Lama. Translator unknown.

Prayer to be Able to Correctly Devote to His Holiness the Dalai Lama and Fulfill All His Wishes: From *Song of Immortality: A Prayer for the Long Life of His Holiness* (*gong sa skyabs mgon chen po'i zhabs brtan gsol 'debs 'chi med grub pa'i dbyangs snyan*). Translator unknown.

Bestowing Supreme Immortality, A Supplication for the Long Life of Lama Thubten Zopa Rinpoche (*zhab brtan gsol 'debs 'chi med mchog stsol*):
Original Colophon: Having been requested with many bases (faith, mandalas, material offerings, etc.) by the entire assembly of Sera Je Drati House to compose a supplication for the long life of Lawudo Supreme Incarnation, Precious Thubten Zopa Rinpoche, I, Trijang Rinpoche, having the title of Tutor (to His Holiness the Dalai Lama), composed this prayer, praying that its aims may be fulfilled. SARVA MANGALAM

Publisher's Colophon: Translated by Gelong Jampa Gendun and Getsul Tenzin Chodrak.

A Brief Long Life Prayer for Lama Zopa Rinpoche:
Original Colophon: Requested by Geshe Konchog Kyab on behalf of the students of Thubten Kunga Center, Florida, this prayer was composed on the fifteenth day of the Saka Dawa month of the year 2000 by Choden Rinpoche at Vajrapani Institute in Boulder Creek, California, USA.

Publisher's Colophon: Translated by Jampa Gendun.

The Immortal Vajra Melody; A Prayer of Supplication to Remain Immutably Amongst Us, A Long Life Prayer for Tenzin Ösel Rinpoche:
Original Colophon: This prayer of supplication for the long life of Tenzin Ösel Rinpoche, reincarnation of the spiritual friend Lama Thubten Yeshe Rinpoche, who possessed extensive hearing and incomparable mastery of the Ganden teachings, was requested by his children disciples along with the students of his various Dharma centers. Understanding the significance of the inseparable Guru-Deity bond, they saw the need and hoped for such a prayer of supplication. It was composed by the Peaceful Holder of the Vinaya in the first Tibetan month (February 1987) in Nepal, a special land prophesied by many ones gone to bliss who have previously set foot here. May every aim to which this prayer aspires be fulfilled.

Publisher's Colophon: Translated by Gelong Jampa Gendun in the same month at Kopan Monastery, Nepal.

Colophon for this compilation: Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Six-Session Guru Yoga*

Extensive Version

Those who have received a yoga or highest yoga tantra initiation must definitely practice the six-session guru yoga, with which even the profound instructions known as the "Golden Teachings of Tibet" cannot compete in the slightest. The way to engage in the practice is as follows:

NAMO GURU MAÑJUGHOṢHĀYA

Having respectfully prostrated to the lotus feet of
The glorious guru, Lord Vajradhara,
I will explain an excellent method for purifying the vows
and commitments
In accordance with the tantras and the teachings of the venerable guru.

Any individual who has received an initiation into a great mandala belonging to one of the two higher classes of tantra and who continues to possess the tantric vow in their continuum, must review the root and branch commitments[1] and vows daily. In particular, they must keep the commitments of the five families in six sessions. If this is not done, one incurs the fault of an unspeakable infraction.[2]

The Vajra Peak Tantra *states:[3]*

Do the recitation every day—
Three times, day and night.
Whenever the yogi transgresses this,
He incurs the fault of an unspeakable infraction.

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* ***Practice Requirements:*** You need to have received an initiation (*wang*) of the yoga tantra or highest yoga tantra class in order to do these practices of the six-session guru yoga.

Because of this, bodhisattvas who wish to engage in the activities of secret mantra must keep the commitments of service, eating, and guarding as taught by the great Vajradhara. For extensive explanations of these, see the Omniscient Je Tsongkhapa's Commentary on the Root Downfalls*,[4] his* Commentary on the Fifty Verses of Guru Devotion*, the* Festival of the Play of Yoga*, the* Six-Session Guru Yoga*, and so forth.[5] Here, the meaning of all these is formulated in verse so that beginners can conveniently engage in the practice of the six sessions.*

[A1] **I take refuge until I am enlightened**
In the Buddha, the Dharma, and the Supreme Assembly.
By my merit of generosity and so forth,
May I become a buddha in order to benefit all living beings.
(3x)

This covers the refuge advice instructing one to take refuge three times during the day and three times at night. It also fulfills three of the commitments of Vairochana—those of taking refuge in the Buddha, taking refuge in the Dharma, and taking refuge in the Sangha.

[A2] **Once freed from attachment for the close and aversion for the distant,**

Thinking thus is immeasurable equanimity and the giving of fearlessness.

May all sentient beings attain extraordinary sublime bliss.

Thinking thus is immeasurable love and the giving of love. This fulfills two of the commitments of Ratnasambhava.

May they be freed from the ocean of unbearable suffering

Thinking thus is immeasurable compassion.

And may they never be separated from the sacred bliss of liberation.

Thinking thus is immeasurable joy.

[A3] **From now until I attain buddhahood,**
I will hold the mind wishing to attain complete enlightenment,
In order to free all living beings from the fears of cyclic existence and peace,
And will not abandon it even at the cost of my life.

Thinking thus fulfills the instruction that following the ritual of wishing bodhichitta, you must generate that same mind every day and night in six sessions.

If you wish to take the vow of engaging bodhichitta, imagine that you repeat the following after the objects of refuge—the victorious ones and their children:

[A4] **Gurus, victorious ones, and your children, please listen to me.**
Just as the previous sugatas generated bodhichitta
And practiced the bodhisattva trainings in stages,
So will I too, in order to benefit beings, generate bodhichitta
And practice the bodhisattva trainings in stages. *(3x)*

By reciting this three times, take the vow of engaging bodhichitta, and then dissolve the objects of refuge.

[A5] **Having excellently attained a human existence,**
My life has now borne fruit.
Today I have taken birth in the family of the buddhas
And have become a buddha's child.

Thinking thus constitutes the meditation on joy following the generation of bodhichitta.

[A6] **From now on, by every means possible,**
I will apply myself to actions that are in accord with this family.
Never will I sully
This flawless and pure family.

Thinking thus constitutes a meditation on mindfulness. These two verses [above] fulfill the instructions given in relation to wishing bodhichitta, namely, that one must contemplate the benefits of generating bodhichitta in six sessions.

[A7] **In the space before me on an enchanting jeweled throne,**
Lotus, sun, and full moon,
Sits my root guru, the all-pervading Vajradhara.
His body is blue, with one face and two arms.
He holds a vajra and bell and embraces the mother similar to himself.
Brilliant with the marks and signs, he is adorned with numerous jewel ornaments
And wears garments of enchanting divine silks.
All sufferings are dispelled by merely remembering him.
With a nature encompassing all supreme objects of refuge,
He is seated in the vajra posture and his three places are marked by the three syllables.
Light rays from the HŪṂ
Invite Guru Vajradhara from his actual abode;
JAḤ HŪṂ VAṂ HOḤ—they become nondual.

This fulfills a commitment of Akshobhya—that of honoring your teacher.

[A8] **I bow to the lotus feet of the vajra-holder,**
The guru who is like a jewel,
Through whose kindness
The state of great bliss dawns in an instant.

This protects the mind from committing the first of the bodhisattva misdeeds[6] and constitutes the act of prostration in accordance with what is stated in the Fifty Verses of Guru Devotion*: "With supreme faith, three times…"*

[A9] **OṂ I prostrate to Bhagavan Viresha HŪṂ HŪṂ PHAṬ**
OṂ Your light equals the fire at the end of a great eon HŪṂ HŪṂ PHAṬ
OṂ You have an irresistible crowning topknot HŪṂ HŪṂ PHAṬ
OṂ You with bared fangs and a terrifying face HŪṂ HŪṂ PHAṬ
OṂ Your thousand arms blaze with light HŪṂ HŪṂ PHAṬ
OṂ You hold an ax, noose, spear, and khatvanga HŪṂ HŪṂ PHAṬ
OṂ You wear a tiger-skin loincloth HŪṂ HŪṂ PHAṬ
OṂ I prostrate to you whose great body annihilates smoke-colored interferers HŪṂ HŪṂ PHAṬ

OṂ I prostrate to Bhagavati Vajravarahi HŪṂ HŪṂ PHAṬ
OṂ Arya, queen of knowledge women, invincible in the three realms HŪṂ HŪṂ PHAṬ
OṂ You destroy all fear of evil spirits with your great vajra HŪṂ HŪṂ PHAṬ
OṂ You abide on the vajra seat, invincible, with overpowering eyes HŪṂ HŪṂ PHAṬ
OṂ You desiccate Brahma with your fierce and wrathful female form HŪṂ HŪṂ PHAṬ
OṂ You conquer opponents by terrifying and desiccating demons HŪṂ HŪṂ PHAṬ
OṂ You vanquish all those that stupefy, paralyze, and confuse HŪṂ HŪṂ PHAṬ
OṂ I prostrate to Vajravarahi, great yogini,[7] queen of desire HŪṂ HŪṂ PHAṬ

This is the way for those who have received a mother tantra initiation to perform the Eight Lines of Praise *to the deity and guru.*

[A10] **I present an ocean of various clouds of offerings—**
Outer, inner, and secret,
Arising from the owned and unowned,
Actually arranged and mentally emanated.

This is the way to fulfill the offering commitment of Amoghasiddhi.

[A11] **The body, speech, and mind of myself and others as well as our wealth and collections of virtue of the three times,**
An excellent and precious mandala together with a mass of Samantabhadra offerings,
I visualize and offer it to the guru, yidam, and the Three Jewels.
Through the force of your compassion, please accept them and grant me blessings.

IDAṂ GURU RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI

This fulfills the instructions given in the Fifty Verses of Guru Devotion *that one should offer a mandala to the guru at the three times.*

[A12] **You are all the sugatas of the three times and ten directions,**
Manifesting as a saffron-robed monk in order to tame beings through whatever means necessary,
And thus you perform the activities of the victorious ones in countless realms.
To my precious guru, I make requests.

[A13] **Well praised by Vajradhara as the holiest field**
For those of inferior minds,
You surpass all the infinite spheres of victorious ones.
To my precious guru, I make requests.

These verses concern the way in which to rely on the virtuous friend through thought. The first verse generates faith through remembering the good qualities of the guru and the latter verse, after remembering his kindness, generates respect.

[A14] **All supreme and common attainments without exception**
Depend upon correct reliance on you, my protector.
Seeing this, I completely give up my body and even my life;
Please bless me to practice only that which pleases you.

This refers to relying on the guru through one's actions. In brief, having considered and recalled the advantages of relying on a guru and the disadvantages of not doing so, [the above three verses] fulfill the commitment of correct reliance on the guru through both thought and action. This is the essence of the way to rely on the virtuous friend and of the way in which to guard the commitment as taught in the Fifty Verses of Guru Devotion.

[B1] **Requested in this way, my supreme guru**
Comes to my crown—SAMĀJAḤ.

[B2] **Once more he joyfully becomes of one taste with me.**

Bring to mind whatever ascertainment of emptiness you have and briefly set your mind in equipoise on the emptiness of true existence.[8] *This is the definitive meaning of guru yoga. You collect the accumulation of wisdom; it is the supreme protection and it is the way to guard against the eleventh root downfall.*

[B3] **With the pride of Vajrasattva,**
I embrace Bhagavati
While holding the secret vajra—the symbol of innate great bliss,
And the secret bell—the symbol of freedom from the elaborations of inherent existence.

Contemplating this is the way to fulfill the commitment of Akshobhya—that of the vajra, bell, and mudra, according to highest yoga tantra.

[B4] **From now on I give away without regret**
My body and likewise my wealth
And all my heaps of accumulated virtue of the three times
In order to benefit all mother sentient beings.

Thinking this increases generosity and is the practice of giving of the children of the victorious ones. The giving of your body and wealth is the giving of material goods and the giving of your roots of virtue is the gift of Dharma. These fulfill the remaining two commitments of Ratnasambhava.

At this point, if you have time, at least do a summary review of your commitments and vows in the following expanded manner.

If you possess the pratimoksha vow of a fully ordained monk, first review these.[9]

Then, review the eighteen bodhisattva root downfalls:

[B6] **(1) Praising myself and criticizing others, (2) not giving Dharma or wealth,**
(3) Not accepting apologies, (4) abandoning the Mahayana,
(5) Stealing the property of the Three Jewels, (6) abandoning Dharma, (7) taking away saffron robes,
(8) Committing one of the five actions of immediate repercussion, (9) holding wrong views, (10) destroying towns and so forth,
(11) Teaching emptiness to the untrained, (12) turning others away from complete enlightenment,
(13) Abandoning the vows of pratimoksha, (14) criticizing the shravakas' vehicle, (15) telling a profound lie,
(16) Taking the property of the Three Jewels, (17) creating bad rules, and (18) giving up bodhichitta.

(1) Not seeing these as faults, (2) not giving up the wish to engage in them,

(3) Doing them with delight and satisfaction, and (4) having no shame or consideration—
All four binding factors must be present to commit sixteen of these root downfalls,
But for holding wrong views and giving up bodhichitta, they are not needed. I will guard myself from these eighteen root downfalls.

Review the tantric root downfalls:

[B7] **(1) Disparaging the guru, (2) disregarding the precepts, (3) Criticizing vajra brothers and sisters, (4) abandoning love for living beings, (5) Giving up wishing and engaging bodhichitta, (6) criticizing the Dharma of sutra or tantra, (7) Expounding secrets to those who are unripe, (8) treating the aggregates with contempt, (9) Abandoning emptiness, (10) being friendly to the malicious, (11) Not recollecting emptiness, (12) causing the faithful to lose their faith, (13) Not keeping the commitments, and (14) criticizing women—**
I will guard myself from these fourteen root downfalls even at the cost of my life.

Review the branch commitments:

[B8] **As branch commitments, I will abandon the four root negative actions, alcohol, and other negativities;**
Rely on holy protector-gurus; honor friends;
Maintain the ten virtues;
Abandon the causes for renouncing the Mahayana, belittling deities, and stepping over holy objects—
I will guard all commitments without exception.

A summary of the infractions:

[B9] **(1) Relying on an unqualified mudra, (2) engaging in union without the three discriminations,**
(3) Showing secret substances to an unsuitable vessel, (4) fighting or quarreling during a circle of tsog,
(5) Giving inappropriate answers to the questions of the faithful, (6) staying more than seven days in the home of a shravaka,
(7) Boasting that I am a yogi, although I am not, (8) teaching Dharma to the faithless,
(9) Engaging in mandala rites without having completed a nearing retreat and so forth, and (10) needlessly breaking the pratimoksha and bodhisattva vows—
I will genuinely guard myself from these as well as from the infractions that are in contradiction to the *Fifty Verses of Guru Devotion.*

The vows of the uncommon commitments taught in the mother tantras:

[B10] **(1) Perform all activities with the left, (2) abandon denigrating [women] and (3) make offerings to them,**
(4) Abandon entering into meditative union with someone who is unqualified,
(5) Not be separated from the view when engaging in union,
(6) Maintain unchanging faith in the path of desire,
(7) Not forsake the two mudras,
(8) Strive principally in inner and outer methods,
(9) Not release *kunda*,[10] cultivate pure conduct,
And (10) abandon disgust when taking bodhichitta.

If one doesn't have the time to do the above review, one should at least cultivate a mindfulness and vigilance of the three sets of vows in the following way:

[B11] **I will never transgress, even in my dreams,**
The most minor of the thoroughly pure trainings
Of the Pratimoksha, Bodhisattva, or Vajra Vehicles.
I will practice in accordance with the teachings of
the Victorious One.

Briefly reflecting like this cultivates a mindfulness and vigilance of the three sets of vows and fulfills the vow to avoid improper behavior—one of the three commitments of Vairochana concerning ethics. It also fulfills the commitment of Amoghasiddhi to fulfill all the vows.

[B12] **By holding well, as the Victorious One intended,**
All the holy Dharmas of scripture and realization
Gathered in the three vehicles and the four classes of
tantra without exception,

Thinking this fulfills the three commitments of the lotus [family of Amitabha], which are to fulfill the outer Dharmas of kriya and charya tantra, the secret Dharmas of yoga tantra and highest yoga tantra, and the three sutra vehicles. This also fulfills [the commitments] of Vairochana to gather virtuous dharma.

I will free all living beings through the appropriate methods.

Thinking this fulfills the ethics of Vairochana—that of working for the benefit of sentient beings.

It is said that one should do the six-session guru yoga in this way three times during the day and three times during the night. According to the recitation tradition of the instruction lineage, in order to perform it [three times] in succession, do as follows:

[In the first round] recite once from "I take refuge until I am enlightened" until "Please bless me to practice only that which pleases you."

Then [in the second round] again recite from "I take refuge until I am enlightened" until "Never will I sully this flawless and pure family." Then recite from "I bow to the lotus feet of the vajra-holder" until "Please bless me to practice only that which pleases you."

Then [in the third round] again recite from "I take refuge until I am enlightened" until "Please bless me to practice only that which pleases you," [as in the second round above].

In the latter two rounds, the sets of verses beginning with "I take refuge until I am enlightened" and "Gurus, victorious ones, and your children, please listen to me" only need to be recited once. Since you have already generated the guru in front of yourself, you do not need to recite the verse starting with "In the space before me on an enchanting jeweled throne" and ending with "they become nondual." You also only need to recite the Eight Lines of Praise *in the first round.*

[After completing the recitation of the above], the lines "Requested in this way, my supreme guru comes to my crown—SAMĀJAḤ" only need to be recited once. Then recite from "Once more he joyfully…." to "I will free all living beings through the appropriate methods" in succession three times. The review of the individual vows, however, only needs to be done in the first recitation.

Having done the above three times in succession, perform the following dedications and aspirational prayers:

[C1] **Through the force of the pure virtue that has come from this practice,**
In all my lives, may I never go beyond the boundaries
Established by Lord Vajradhara
And may I complete the graduated path of the two stages.

[C2] **In brief, through the accumulation of**
However much pure virtue has been gathered here,
May I quickly be reborn in the jewel treasury of Shambhala
And then complete the stages of the highest path.

[C3] **In all lives, may I never be parted from the sublime guru**
And always enjoy the glory of the Dharma.
Having thoroughly completed the excellent qualities of the grounds and paths,
May I quickly attain the state of Vajradhara.

Thus, seal the practice with dedications and aspirational prayers.

This is from the teachings of the supreme scholar Ngulchu.

Six-Session Guru Yoga

Single Verse

I take refuge in the Guru and the Three Jewels.
With myself visualized as the deity holding vajra and bell,
I make offerings.
I uphold the Dharma of sutra and mantra and restrain myself
from all misdeeds,
Gather all virtuous dharma, and engage in the benefit of all
living beings through the four types of giving.

When recited three times at night and so forth, this is said to be a permissible abbreviated way to fulfill the requirement of reciting the six-session guru yoga. However, if one such single verse is able to contain within it the nineteen commitments of the five families and so forth, this would be very astonishing indeed.

As this verse appears a little bit unsuitable to fulfill the requirement of performing the guru yoga, those practitioners of lower intelligence who are incapable of recitation and meditation and are unable to do the extensive version of the six-session guru yoga can use the following extremely abbreviated yet suitable way to fulfill the commitment to practice the six-session guru yoga composed by Ngulchu Jedrung Lozang Tenzin:

Abbreviated Version

From my heart, I take refuge in the Three Jewels.
I will free all living beings from suffering and set them in permanent bliss.
For this reason, in order to attain complete enlightenment, I will generate bodhichitta
And then train in the conduct of the children of the victorious ones.

In the space before me on a throne, lotus, sun, and moon,
Is my root guru, the all-pervading lord Vajradhara.
He has a blue-colored body, holds a vajra and bell,
And embracing Vajradhatvishvari, sports in innate bliss.

His three places are marked with the three letters.
Light from the HŪṂ invites the wisdom beings—they become of one taste.

I prostrate at the lotus feet of the vajra-holder
And present oceans of offering clouds of outer, inner, and secret offerings;
The mountain; the continents; a precious treasure vase; the sun; and the moon
Together with unsurpassable Samantabhadra offerings.

All supreme and common attainments without exception
Depend upon correct reliance on you, my protector.
Seeing this, I completely give up my body and even my life;
Please bless me to practice only that which pleases you.

Requested in this way, my guru comes to my crown.
He dissolves into me and we become inseparably of
one taste.

As Vajrasattva embracing Bhagavati,
I hold vajra and bell, and sport in innate bliss.
For the sake of my mothers, I give away without regret
My residence, body, wealth, and collections of virtue of
the three times.

I will not abandon, even at the cost of my life,
The boundaries of the pratimoksha, bodhisattva, and secret
mantra vows.
I will guard well the Dharma of scripture and realization
condensed into the three vehicles and four classes of tantra
And thoroughly free living beings through methods.

I dedicate this virtue to the fulfillment of the prayers made by
the tathagatas of the three times and their children,
And for the upholding of the sacred Dharma.
Through the force of the blessings of the Three Jewels and
the infallibility of dependent arising,
May my good prayers be fulfilled and may I quickly attain
the state of a buddha.

Like the extensive version of the six-session guru yoga, the above contains the essential points of the commitments in their entirety. As it has few words and is easy to engage in, you should practice this specific version of the abbreviated six-session guru yoga.

The well-known extensive version of the six-session guru yoga also has few words and is also easy to engage in; therefore, a more abbreviated practice is not needed. However, these days people are preoccupied with engaging in unimportant activities and do not even have time to recite the extensive

version, and thus simply abandon the practice altogether. Some have very dull sense powers and some, being old and ill, are unable to read at all. It appears some are also unable to understand [these texts], and instead have to make do with seeking protection through being taught dharanis and mantras. Motivated by love, I composed this [abbreviated practice] in order to protect these people from vajra hell. If, however, you have the ability to do the extensive version, I request you with folded hands that you certainly never do the elementary abbreviated version.[11]

The complete instructions on the way to practice the extensive and abbreviated six-session guru yogas are thus arranged here in a convenient manner. At the request of Lozang Dorje, a monk of Ganden Chokhor Monastery, who offered a divine scarf and mandala together with the three supports, this work was compiled together by the one with the tulku-name of "Phabongkha" at Chamdo Geden Jampaling. May benefit to living beings increase!

Publisher's Colophon:

Translated by Joona Repo, FPMT Translation Services, October 2019, from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *thun drug bla ma'i rnal 'byor* (*Six-Session Guru Yoga*) in *zhal 'don gces btus*, Bylakuppe: Sera Mey Library, 2010, 22–40. Sermey Khensur Lobsang Tharchin's *Six-Session Guru Yoga*, New Jersey: Mahayana Sutra and Tantra Press, 1999; *Six-Session Guru Yoga*, transl. Alex Berzin, Portland: FPMT Education Services, 2017, and *Long and Short Six-Session Guru Yoga*, transl. Ven. Tenzin Legtsok, unpublished work, 2016, were also consulted for the translation and editing of this text. Reviewed by Ven. Steve Carlier, November 2019. Edited by Ven. Tenzin Tsomo and Michael Jolliffe, FPMT Education Services, December 2019.

Notes

1 Tib. *yan lag gi dam tshig*.
2 Tib. *sbom po*.
3 Skt. *Vajraśhekharatantra*.
4 Tib. *rtsa ltung*.
5 Tib. *rtsa ltung rnam bshad, la ma lnga bcu pa'i rnam bshad*, *rnal 'byor rol pa'i sga' ston*, and *thun drug gi rnal 'byor*.
6 Tib. *byang sems kyi nyes byas.* These are actions contrary to the forty-six secondary bodhisattva vows.
7 Tib. *sbyor chen*. The Tibetan text spells this *sbyor byed*. Both spellings appear in different Gelug prayer books.
8 Tib. *bden stong*. Some other Gelug prayer books have *bde stong*.
9 The following section has been extracted from the main body of text and should only be recited by fully ordained monks:

[B5] From among the five divisions of downfalls of pratimoksha,
I abandon the four defeats (Tib. *pham pa*), the thirteen remainders (Tib. *lhag ma*),
The thirty downfalls of abandonment (Tib. *spang ltung*), the ninety downfalls that require only confession (Tib. *'ba' zhig dgu bcu*),
Four downfalls that must be confessed (Tib. *sor bshags bzhi*), the 112 misdeeds (Tib. *nyes byas*),
The other downfalls compiled in *Vinayavastu*, and so forth.

10 Sanskrit for "jasmine drops." Here, the term refers to "bodhichitta," which can also take the form of a physical orgasmic emission.
11 This paragraph in the colophon appears to be by Ngulchu Jedrung Lozang Tenzin.

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

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

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

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



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