Lama Chöpa

The First Panchen Lama,
Lozang Chökyi Gyaltsen's
Guru Puja

Prepared for
Gyuto Vajrayana Center, San Jose California
Gyuto Tantric Monastery, India
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Refuge and generating the altruistic intention
Sang gye cho dang tsok kyi chok nam la
jang chub bar du dag nyi kyab su chi
dag gi jin sog gi pay so nam kyi
dro la pen chir sang gye drub par shog

GADEN LHAGYAMA ~ the Hundred Deities of the Land of Joy

Ga den lha gyi gon kyi tug karr nay
rab kar zho shar pung dri chu dzin tser
cho kyi gyal po kun kyob lob zang drag
say dang chay pa nay dir shug su sol
dun kyi nam ka seng dri pay day teng
je tsun la ma gye pay dzum kar chen
dag lo day pay so nam zhang chog du
ten pa gye chir kal gyar shug su sol
shay je kyon kun jal way lo dro tug
kal sang na way gyen gyur leg shay sung
drag pay pel gyi lham may dzhe pay ku
tong to dren pay don den la chag tsal
yi ong cho yon na tsog may tog dang
dri shim dub po nang sel dri chub sog
ngo shum yi trul cho trin gya tso di
so nam zhang chog kyo la chur par bul
gang she tog may du nay sag pa yi
lu ngag yi sung mi gay chi gyi dang
kye par dom pa sum gyi mi tun chog
nying nay jor pa drag po so sor shag
nyig may du dir mang to drub la tson
cho gye pang pay dal jor don yu jay
gon po kyo kyi lab chen dze pa la
dag chag sam pa tag pay yi rang ngo
jet tsun la ma dam pa kye nam kyi
cho kun ka la kyob tse ten tril ney
ji tar tsam pay dul jay dzin ma la
sab gye cho kyi char pa ab tu sol
dag gi ji nyi sag pay gey wa di
ten dang dro wa kun la gang pen dang
kye par je tsun lob zang drag pa yi
ten pay nying po ring du sel jay shog
Refuge and generating the altruistic intention
I go for Refuge until I am Enlightened to the Buddha, Dharma and Sangha
From the virtuous merit I collect by listening to the teachings
May I attain the state of Buddhahood
To be able to benefit all sentient beings.

GADEN LHAGYAMA ~ the Hundred Deities of the Land of Joy

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

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

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

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

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

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

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

I dedicate whatever virtues I have ever collected
For the benefit of the teachings and of all sentient beings,
And in particular for the essential teachings
Of Venerable Lobsang Dragpa, to shine forever.

Lama Chöpa

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

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

NAMO GURUBHAY
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA (3x)

3. Ma-sem-chen kun-gyi dhun-gyi-chir
dhag-nyi la-ma lhar-gyur-nay
sem-chen tam-chay la-ma-la-i
go-phang chog la gö-par-cha (3x)

4. Ma-sem-chan tam-chay-kyi dhön-du daki
tsay-dhi-nyi-la nyur-wa nyur-war dhō-may sang-gyay
la-ma-lha-i go-phang ngön-dhu-jay

5. Ma-sem-chen tam-che dhuk-ngel lay-drel
dhe-chen sang-gyay-kyi sa-la gö-par-ja
dhe-yi-chir dhu-lam zab-mo la-ma-lha'i
nal-jör nyam-su lang-war-gyi-o
Lama Chöpa

Instantaneous Arising
1. From Great Bliss I arise as the Lama-Yidam.
   My body radiates light, transforming all existence.
   Everything becomes pure.

Refuge and Bodhimind
2. With a radiant pure mind, I and all beings
   From now until we reach the heart of enlightenment
   Take refuge in the Lama and Three Precious Jewels.

   NAMO GURUBAY
   NAMO BUDDHAYA
   NAMO DHARMAAYA
   NAMO SANGHAYA (3x)

3. To benefit all beings
   I will become a Lama-Yidam and lead all beings
   To a Lama-Yidam's supreme enlightenment. (3x)

4. For the sake of all beings
   I shall quickly, quickly in this very life
   Become a Lama-Yidam, Primordial Buddha.

5. I shall liberate all beings from suffering
   And lead them to the great bliss of Buddhahood.
   Therefore I practice the profound path
   Of the yoga of the Lama-Yidam.
Blessing the Offering

6. OM AH HUNG
   OM AH HUNG
   OM AH HUNG

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

Generating the Supreme Field

7. Dhe-tong yer-may lha-lam yang-par
   kun-zang chö-trin trig-pay-u
   lo-ma me-tog dre-bu yong-dze
   dhö-gu pag-sam jön-pei-tser
   dhong-nga bar-wei rin-chen tri-teng chu-kye
   nyi-dha gye-pei-teng

8. Ka-drin sum-dhen tsa-wei la-ma
   sang-gyay kun gyi ngo-wo-nyi
   nam-par ngur-mik zin-pei ge-long
   shel-chik chag-nyi dzum-kar-tro
   chag-yay chö-chey yun-pa nyam-shak
   du-tsi gang-way lhung-dzey-nam
   gur-gum dhang-dhen chö-go sum-söl
   ser-dog pen-zhey u-la-dzay
   tug-kar khyap-dhag dor-je chang-wang
   shal-chik chag-nyi ku-dog ngo
6. **Blessing the Offering** … 2

   OM AH HUNG
   OM AH HUNG
   OM AH HUNG

   Nature pure
   Offerings appear
   Arousing bliss-void
   Filling space

**Generating the Supreme Field** … 3

7. In the space of bliss-void inseparable
   Amidst wondrous clouds of infinite offerings
   Is the tree that grants our every wish,
   Adorned with flowers, leaves, and fruit.
   At its crown, on a lion throne ablaze with jewels,
   You sit on a lotus, sun, and full moon, my Root Guru,
   Kind in three ways, the essence of all Buddhas.

8. You appear as a fully ordained monk
   With one face, two hands, and a radiant smile.
   Your right hand makes the gesture of teaching;
   Your left, in meditation, holds a bowl of nectar.
   You wear three saffron robes
   And a golden scholar's hat.
   At your heart is Buddha Dorje Chang, … 4
   Blue in color, one face, two hands
9. Dor-dril zung-nay ing-chug mar-khyu  
   lhen-kye dhe-tong röl-pay-gyay  
   nam-mang rin-chen gyen-gyi tre-shing  
   lha-dzay dhar-gyi na-zay-lup  
   tsen-pei gyen-den ö-zer tong-bar ja-tsun  
   na-ngay kor-way-u  
   dor-je kyil-trung tsul-gyi zhug-pay p’ung-po  
   nam-dak dhe-sheg-nga

10. Kam-shi yum-shi kye-tche tsa-gyu tsik-nam  
     jang-chup sem-pa-ngö  
     ba-pu dra-chom nyi-tri chig-tong  
     yen-lag trö-wö wong-po-nyi  
     ö-zer chog-kyong nö-jin sang-wa jig-ten  
     pa-nam shap-kyi-dhen  
     ta-kor rim-zhin ngö-gyu la-ma  
     yi-dam kyil-kor lha-tsog-dhang

11. Sang-gyay chang-sem pa-wo kha-dro  
    ten-sung gya-tsö kor-nay-shug  
    dhe-dhag go-sum dor-je sum-tsen  
    HUNG yig ö-zer chak-kyu-yi  
    rang-zhin nay-nay ye-shay pa-nam chen-trang  
    yeer-may ten-par-gyur

Invocation

12. Pun-tsog de-lek jung-nay dhu-sum-gyi  
    tsa-gyu la-ma yi-dham kön-chog-sum  
    pa-wo kha-dro chö-kyong sung-tsog-chay  
    tug-jay wang-gi dhir-shik ten-par-zhuk

13. Cho-nam rang-zhin dro-wong kun-drel-yang  
    na-tsog dhul-jay sam-pa ji-shin-dhu  
    chir-yang char-way kyen-tsei trin-lay-chen  
    khap-gön dham-pa khor-chay sheg-su-söl
   You delight in the play of simultaneous bliss and void.
   Adorned with jeweled ornaments and garments of heavenly silk,
   Surrounded by a beautiful rainbow, you sit in diamond posture
   Radiant, and with every sign and mark.
   Your purified aggregates are the five blissful Buddhas,

10/11. Your four elements, the four consorts,
   Your senses, channels, and joints are actually Bodhisattvas
   The hairs of your body are twenty-one thousand Arhats,
   Your limbs, the wrathful protectors,
   Your light-rays, directional guardians,
   And all worldly beings are sheltered at your feet.
   You are encircled by a sea of root and lineage lamas, yidams,
   Mandala deities, Buddhas, Bodhisattvas, heroes, dakinis,
   And Dharma protectors,
   Their three doors marked by OM AH HUNG.
   From HUNG, light rays invite the wisdom beings
   From their natural abodes to remain inseparable.

Invocation

12. You are the source of all happiness and joy:
   Root and lineage lamas, yidams, Three Jewels, Buddhas,
   Bodhisattvas, heroes, dakinis, and Dharma protectors.
   Out of your great compassion, please come here to stay.

13. In nature, phenomenon are free of coming or going,
   Yet you appear, performing deeds of perfect love and knowledge,
   To suit the needs of various disciples.
   Great Protector with your circle, please come here now.
14. OM GURU BUDDHA BODHI SATU DHARMA PALA SA PARI WARA EH HYA HIH DZA HUNG BAM HO
Ye-shay pa-nam dham-tsik pa-dhang nyi-su may-par-gyur

Seven Limbs
15. Gang-gi tug-je dhe-wa chen-pö-ying
   ku-sum go-phang chog-kyang kay-chik-la
tsöl-dze la-ma rin-chen ta-bu-ku
dor-je chen-shap pay-mor chag-tsel-lo

16. Rap-jam gyal-wa kun-gyi ye-she-ni
   gang-dhul chir-yang char-way tap-khey-chog
   nyur-mik zin-pei gar gyi nam-röl-wa
   kyap-gön dham-pay shap-la chag-tsel-lo

17. Nyay-kun bag-chag chey-pa drung-chung-shing
   pag-may yö-n-ten rin-chen tsog-kyi-ter
   phen-dhe ma-lu jung-way go-chik-pu
   je-tsun la-may shap-la chag-tsel-lo

18. Lhar-chay tön-pa sang-gyay kun-gyi-ngö
   gyay-tri zhi-tong dham-chö jung-way-nay
   pag-tsog kun-gyi u-na lhang-nge-wa
   drin-chen la-ma nam-la chag-tsel-lo

19. Du-sum chog-chur shug-pay la-ma-dhang
   rin-chen chog-sum chag-ö tam-chay-la
   day-ching mö-pay tò-yang gya-tsor-chay
   shing-dul nyam-pay lu-trul chag-tsel-lo

Outer Offerings
20. Kyap-gön je-tsun la-ma khor-chay-la
    na-tsog chö-trin gya-tso bul-wa-nee
    kö-lek rin-chen ö-bar no-yang-lay
dhag-je du-tsi chu-shi dhal-gyi-bap
14. **OM GURU BUDDHA BODHI SATU DHARMA PALA SA PARI WARAA EH HYA HIH DZA HUNG BAM HO**
The wisdom and commitment beings become one. … 5

**Seven Limbs** … 6
15. I praise you, who with great compassion bestows
   In an instant the three bodies of great bliss.
   Oh Lama, like a wish-fulfilling jewel,
   You hold the Vajra. May I become like you!

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

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

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

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

**Outer Offerings** … 7
20. Precious lama, my Refuge and Protector,
   To you and your circle,
   I present oceans of clouds of various offerings.
21. Dhong-po sil-ma tring-wa pel-leg-pa
dzey-pay may-tog sa-dhang bar-nang-gang
dri-shim pö-kyay dhu-pa ben-dur-yay
yar-kyey ngön-pur trin-gyi lha-lam-trik

22. Nyi-dha nor-bu rap-bar drön-may-tsog
tong-sum mun-sel ő-zer tse-ga-gö
ga-bur tsen-den gur-kum dri-gö-pay
pö-chu tso-chen kor-yuk kun-ne-kyil

23. Ro-gyei chu-dhen za-chay tung-wa-dhang
lha-dhang mi-yi shel-zay lhun-por-pung
na-tsog röl-mö je-drak ta-yay-lay
jung way dhang-nyan gyur-way sa-sum-geng

24. Zuk-dra dri-ro rek-jay pel-zin-pay
chi-nang dö-yön lha-mö chog-kun-khyap

**Mandala Offering**

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

**IDAM GURU RATNA MANDALAKAM NIRYA TAYAMAY**

**Practice Offering**

si-zhi nam-kar lay-wong chö-dzay-kyi
dhap-tong gyay-pay kun-gyi yi-trog-ching
jig-ten jig-ten lay-dhe rang-zhin-gyi
21. Four streams of cleansing nectar gently fall  
   From magnificent vases ablaze with jewels.  
   Blossoming trees, lovely flowers, bouquets and garlands,  
   Cover the ground and fill the sky.

22. The heavens billow with blue summer clouds  
   Of lazulite smoke from sweet fragrant incense.  
   Joyful light from suns and moons, flaming lamps,  
   And glittering jewels  
   Dispel the darkness of a billion worlds.

23. Vast saffron, sandalwood, and camphor-scented seas  
   Swirl out to the horizons in every direction.  
   Nourishing delicacies of a hundred flavors  
   Are massed in mountains of divine and human food.

24. Musical instruments of every variety  
   Play sweet melodies that pervade three realms.  
   Goddesses of inner and outer delights  
   Bring objects of sight, sound, scent, taste, and touch.

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

   **IDAM GURU RATNA MANDALAKAM NIRYA TAYAMAY**

**Practice Offering**
26. Within a wish-granting sea, a vast lotus  
   Bearing actual and emanated offerings  
   Arisen from samsara's and nirvana's virtues  
   Captivates all hearts.  
   The worldly and transcendent virtues  
   Of my own and others' three gateways brighten all places.
27. Go-sum ge-way may-tog chi-yang-tra  
kun-sang chö-pay dri-sung bum-tro-shing  
lap-sum rim-nyi lam-ngay dray-dhen-pay  
ga-tsel je-tsun la-ma nyay-chir-bul

**Inner Offering**

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

**Secret Offering**

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

**Offering What Is**

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

**Offering Medicine and Self**

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

**Remainder of Seven Limbs**

32. Tog-may du-nay mi-ge dhig-pay-lay  
gyi-dhang gyi-tsel yi-rang chi-chee-pa  
tug-je che-dhen chan-ntag gyö-sem-kyi  
shag-shing lhen-cheh mi-gyi dhom-pa-nö
27. This garden is diffused with myriad fragrances of all-good offerings
   Is laden with fruits, the three trainings, two stages, and five paths.
   All this I offer to please you, precious Lama.

**Inner Offering**

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

**Secret Offering**

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

**Offering What Is**

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

**Offering Medicine and Self**

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

**Remainder of Seven Limbs**

32. All negative actions that I have committed,
   Ordered, or rejoiced in from beginningless time,
   I regret and purify in your presence,
   And I resolve to remain alert.
33. Chö-nam rang-zhin tsen-ma dhang-dral-yang
   mi-lam ji-zhin kye-pak tam-chay-kyi
   dhe-ga chir-yang char-way nam-kar-la
   dhag-chag sam-pa tak-pay yi-rang-ngo

34. Pul-jung kyen-tse chu-zin bum-trik-te
   ta-yay dro-dhi phen-dhe kun-dei-tsel
   kye-dhang yun-du nay-dang pel-way-chir
   zap-gyay chö-kyi char-pa bab-tu-söl

35. Dor-je ku-la kye-chi mi-nga-yang
   zung-juk wang-gi gyal-pö za-ma-tok
   dag-chag mö-pa ji-zhin si-thei-bar
   nya-ngen mi-dha tag-par shug-su-söl

36. De-tar trun-pee nam-kar gay-way-tsog
   ka-drin sum-dhen je-tsum la-ma-yi
   tse-rap kun-tu dral-me je-zin-ching
   zung-juk dor-je chang-wang top-chir-ngo

Praise

37. Yön-ten jung-nay tsul-trim gya-tso-che
   mang-tö nor-bu tsog-kyi yong-su-tam
   ngur-mik zin-pa thup-wang nya-pei je
   nay-ten dhul-wa zin-la söl-wa-dep

38. Gang-dhang dhen-na dhe-war shek-pei-lam
   turn-par ö-pei yön ten chu-den-pa
   ma-lu gyal-way dhung-tsob chö-kiy-je
   thek-chog ge-way she-la söl-wa-dep

39. Go-sum lek-dham lo-chen zö-dhen-drang
   yeo-dhang gyu-may ngah-dhang gyu-she-shing
   dhe-nyi chu-zung dri-dang che-khe-pei
   dor-je zin-pei tso-la söl-wa-dep
33. In nature, phenomenon have no sign of inherent existence, 
   I rejoice from my heart in the dream-like virtues 
   That bring happiness and joy 
   To ordinary and extraordinary beings.

34. From myriad clouds of your knowledge and love, 
   Please shower vast and profound Dharma 
   To grow, sustain, and prosper a moonflower garden 
   Of benefit and bliss for limitless beings.

35. Though your vajra body knows neither birth nor death, 
   Please stay here to help me, 
   Manifesting the ultimate union, 
   Without entering nirvana until samsara's end.

36. I dedicate the positive fortune here created 
   To being cared for in life after life 
   By my precious Lama, kind in three ways, 
   So that I may attain the perfect union of Dorje Chang. …8

Praise
37. Source of all excellence, ocean of moral discipline, 
   Enriched with the jewels of extensive learning, 
   Second Buddha in saffron robes, 
   You who keep the monastic vows, hear my prayers!

38. You possess all ten qualities that make you fit 
   To teach the path of the Buddhas. 
   Dharma master, emissary of all the Buddhas, 
   Oh Mahayana master, hear my prayers!

39. Wise and patient, your three doors are well controlled. 
   Without pretension or deceit, you understand Mantra and Tantra. 
   Skilled in arts and teaching, you have twice ten qualities. 
   Oh Lord of Vajra Masters, hear my prayers!
40. Sang-gye drang-may jön-pay ma-tul-wei ma-rung dhul-kay nyik-dhu dro-wa-la dhe-shek lam-zang ji-zhin tön-pa-yi kyap-gön tug-je chen-la söl-wa-dep

41. Tup-pay nyi-ma dur-kyi nup-gyur-te gön-kyap mey-pei dro-wa mang-po-la gyel-way dzey-pa nye-war drup-dzey-pei kyap-gön tug-je chen-la söl-wa-dep


44. Kyö-kyi pung-kam kye-che yan-lag-nam de-sheck rig-nga yap-yum sem-pa-dhang tro-wö wang-pö rang-zhin chog-sum-gyi dhag-nyi la-ma chog-la söl-wa-dep


40. You precisely teach the good path of the Blissful
   To the untamable beings of this degenerate age
   Unreformed by the Buddhas of the past.
   Oh compassionate Refuge Protector, hear my prayers!

41. Now when Shakyamuni's sun is setting,
   You reenact the deeds of that great Victor
   For countless beings lacking protection and refuge.
   Oh compassionate Refuge Protector, hear my prayers!

42. For us, even a single hair pore of your body
   Is praised as a merit field greater than all
   The Buddhas of the three times and ten directions.
   Oh compassionate Refuge Protector, hear my prayers.

43. From the web of your miracle powers and skillful means
   The ornament wheels of your three blissful bodies
   Appear in ordinary form to guide all beings.
   Oh compassionate Refuge Protector, hear my prayers!

44. Your aggregates, elements, senses, and limbs,
   Are the Fathers and Mothers of the five Buddha Families,
   Bodhisattvas, and wrathful deities. Oh Supreme Lama,
   You who are the Three Jewels, hear my prayers!

45. You are the essence of ten million mandala wheels
   That arise from the play of omniscient pristine awareness.
   All-pervading Lord of a hundred Buddha families,
   Foremost Vajra-holder,
   Protector of the Primordial Union, hear my prayers!

46. Pervasive nature of all things stable and moving,
   Inseparable from the play of faultless, spontaneous joy,
   Thoroughly good, from the beginning free from extremes,
   Oh actual, ultimate Bodhimind, hear my prayers!
47. Khyö-ni la-ma khyö-ni yi-dam
   khyö-ni khan-dro chö-khyong-te
   deng-ney zung-te jang-chup bar-du
   kyö-min kyap-shin me-tsöl-way
   di-dhang bar-do chi-me tar-yang
   tuk-je chak-kyu zung-dzö-la
   si-zhi jik-dröl ngö-drup kun-tsöl
   ten-gyi drog-dzö bar-chö-sung

The Four Initiations

48. Day-turr len-sum söl-wa tap-pay-tu
    la-may ku-sung tug-kyi nay-nam-lay
    du-tsi ö-zer kar-mar ting-ga-sum
    rim-dhang chik-char jung-ne dhag-nyi-kyi

49. Nay-sum rim-dhang chik-char tim-pa-lay
    drip-she dag-ching nam-dhag wang-zhi-top
    ku-zhi top-ching la-ma nyi-pa-zhik
    gye-zhin tim-pay jin-gyi lap-par-gyur
47. You are the Lama, you are the Yidam,  
    You are the Dakini and Dharma Protector;  
    From now until I attain enlightenment,  
    I shall seek no refuge other than you.  
    In this life, in the bardo, and until enlightenment,  
    Please hold me in the hook of your compassion,  
    Free me from the fears of samsara and nirvana,  
    grant me all attainments,  
    Be my constant companion, and protect me from all obstacles. (3x)

The Four Initiations

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

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

Blessing the Offering Substances

Short inner offering

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

OM AH HUNG  
OM AH HUNG  
OM AH HUNG

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

Blessing the Offering Substances

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

    OM AH HUNG
    OM AH HUNG
    OM AH HUNG

51. To the host of root and lineage lamas
    I offer this vast feast purified by samadhi, mantra, and mudra
    OM AH HUNG
    Enjoying these magnificent delights,
    E MA HO Please shower me with great blessings.
52. HO ting-zin ngag-dhang chah-gyei ji-lap-pei
zag-me diu-tzig tsog-chö gya-tso-di
yi-dam lha-tseg khor-chay nyei-chir-bul
OM AH HUNG
hö-gu pel-la röl-pay tsim-zay-nay
E MA HO ngö-drup char-chen up-tu-söl

53. HO ting-zin ngag-dang chah-gye jhin-lap-pei
zag-me du-tzig tsog-chö gya-tso-dhi
kön-chog rin-chen tsog-nam nyei-chir-bul
OM AH HUNG
dö-gu pel-la röl-pay tsim-zay-nay
E MA HO dham-cho char-chen up-tu-söl

54. HO ting-zin ngag-dang chah-gye jhin-lap-pei
zag-me du-tzig tsog-chö gya-tso-dhi
kha-dro chö-kyong tsog-nam nyey-chir-bul
OM AH HUNG
dhö-gu pel-la röl-pay tsim-zay-nay
E MA HO trin-le char-chen up-tu-söl

55. HO ting-zin ngag-dang chag-gye jhin-lap-pay
zag-me du-tzig tsog-chö gya-tso-dhi
ma-gyur sem-chen tsog-nam nyei-chir-bul
OM AH HUNG
dhö-du pel-la röl-pei tsim-zay-nay
E MA HO trul-nang dug-ngel zhi-gyur-chik

Offering to the Vajra Master
56. E MA HO tsog-kyi kor-lo-che
du-sum de-sheg sheg-shu-te
ngö-drup ma-lu jung-wei-nay
de-tar she-nay pa-wo-che
nam-par tok-pei sem-bor-nay
tsog-kyi khor-lor gyun-du-röl
A LA LA HO
52. To the Yidams and their entourage
   I offer this vast feast
   Purified by samadhi, mantra, and mudra.
   OM AH HUNG
   Enjoying these magnificent delights,
   EM A HO Please shower me with great attainments.

53. To the host of the Three Precious Jewels I offer this vast feast
   Purified by samadhi, mantra, and mudra.
   OM AH HUNG
   Enjoying these magnificent delights,
   E MA HO Please shower me with holy Dharma.

54. To the host of Dakini and Dharma protectors I offer this vast feast
   Blessed by samadhi, mantra, and mudra.
   OM AH HUNG
   Enjoying these magnificent delights,
   EM A HO Please shower me with great deeds of virtue.

55. To the host of all sentient beings I offer this vast feast
   Blessed by samadhi, mantra, and mudra
   OM AH HUNG
   Enjoying these magnificent delights,
   EM A HO May suffering and ordinary perception end.

**Offering to the Vajra Master**

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

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

Dakini Song

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

59. HUNG: de-zhin shek-pa tam-che-dhang
    pa-wo dhang-ni nel-jor-ma
    kan-dro dhang-ni kan-dro-ma
    kun-la dhag-ni söl-wa-dep
    dhe-wa chen-pö yee-nee rap-kyö-pay
    lu-ni kun-tu yo-wei gar-gyi-ni
    chag-gyei pe-mar röl-pei dhe-wa-che
    nel-jor ma-tsog nam-la chö-par-dzö
    AH-LA-LA LA-LA-HO AH-IH-AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzö
The Master's Reply
57. OM I arise as the Lama-Yidam,
    Inseparable from the three vajras.
    AH with unshakable bodhimind
    I enjoy this pure wisdom feast
    To delight the deities in my body.
    AH HO MAHA SUKA

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

59. HUNG: Oh Transcended Ones, Heroes,
    Yoginis, Dakas and Dakinis,
    All of you, hear my prayer!
    Mind ecstatic with great bliss,
    Body in passionate dance,
    I offer to hosts of yoginis
    The play of great bliss in the mudra lotus.
    A LA LA LA LA HO AH IH AHA AH RA LI HO
    Oh host of stainless Dakinis,
    Look on with love and accomplish all good deeds.
60. HUNG: de-zhin shek-pa tam-che-dhang
pa-wo dhang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhag-ni söl-wa-dep
yi-wong zhi-wei nyam-kyi ga-ze-ma
rap-gye gön-po-kyö
dang kan-drö tsog
dhag-gi dhun-dhu zhug-te jin-lap-la
lhen-kye dhe-chen dhag-la tsel-du -söl
AH LA LA LA LA HO AH IH AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzö

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

62. HUNG: de-zhin shek-pa tam-che-dhang
pa-wo dhang-ni nel-jor-ma
kan-dro dhang-ni kan-dro-ma
kun-la dhak-ni söl-wa-dep
dham-gyi u-su kyi-pei pema-shin
chak-lay kye-kyang chak-pe kyön-ma-go
nel-jor ma-chog pe-mei de-wa-yi
si-pei ching-wa nyur-du drol-war-dzo
AH LA LA LA LA HO AH IH AHA AH RA LI HO
dri-me kan-drö tsog-nam-kyi
tse-we zig-la le-kun-dzö
60. HUNG: Oh Transcended Ones, Heroes,
    Yoginis, Dakas and Dakinis,
    All of you, hear my prayer!
    Oh enchanting and peaceful dancer,
    Joyful Protector and Dakini host,
    Please come before me to bless me!
    Grant me spontaneous great bliss!
    AH LA LA LA LA HO AH IH AHA AH RA LI HO
    Oh host of stainless Dakinis,
    Look on with love and accomplish all good deeds.

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

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

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

65. Len-chik tsam-shik nye-pei del-jor-dhi
    nye-ka nyur-du jig-pei tsul-tok-nay
dhon-mey tse-di ja-way mi-ying-war
dhon-dhen nying-po len-par jin-gyi-lop
63. HUNG: Oh Transcended Ones, Heroes, 
Yoginis, Dakas and Dakinis, 
All of you, hear my prayer! 
As swarms of bees’ drink deeply 
Of honey's essence in the nectar flower, 
May I be blissfully satisfied with the taste of essence 
In the perfect lotus with six signs. 
AH LA LA LA LA HO AH IH AHA AH RA LI HO 
Oh host of stainless Dakinis, 
Look on with love and accomplish all good deeds.

Seeking Realization on the Path to Enlightenment

64. Precious Lama, supreme field of good fortune, 
Root of all goodness and joy, my Protector, 
By the power of my offerings, respect, and prayers, 
Gladly bless me with your care.

65. Knowing that life's liberties and opportunities 
Are found but once and quickly lost 
Inspire me to grasp life's essential meaning 
And not be distracted by pointless activities.
66. Ngen-song dhug-ngel bar-wei me-jik-nay
  nying-nay kon-chog sum-la kyap-dro-zhing
dik-pong ge-tsog ta-dag drup-pa-la
  tsön-pa lhur-len je-par jin-gyi-llop

67. Lay-dang nyön-mong ba-long drak-tu-truk
dhuk-ngal sum-gyi chu-sin mang-pö-tser
ta-mey jig-rung si-tso chen-po-lay
tar-dö shug-drah kye-war jin-gyi-llop

68. Zö-ka tsön-ra dra-wei khor-wa-dhi
ga-we tsel-tar tong-wey lo-pang-nay
  lap-sum phag-pai nor-gyi dzö-zung-te
tar-pey gyel-tsen zin-par jin-gyi-llop

69. Nyam-tak dro-wa di-kun dhag-gi-ma
  yang-yang drin-gyi kyang-pey tsul-sam-nay
dhug-pey bu-la tse-wey ma-shin-du
  chö-min nying-je kye-war jin-gyi-llop

70. Duk-ngel tra-mo tsam-yang mi-dhö-ching
dhe-la nam-yang chog-shay mey-par-ni
dag-dang shen-la kye-par yö-min-shay
  shen-dhe ga-wa kye-par jin-gyi-llop

71. Rang-nyi che-par zin-pei chong-ne-di
  mi-dhö duk-ngel kye-pei gyur-tong-nay
  lay-len dey-la khön-du zung-je-te
dag-zin dhön-chen jom-par jin-gyi-llop

72. Ma-nam che-zung de-la gö-pei-lo
  ta-yön-ten jung-wei gor-tong-nay
dro-wa dhi-dha dhag-gi drar-lang-kyang
  sog-lay chei-par zin-par jin-gyi-llop
66. Aghast at the searing blaze of suffering in the lower realms,  
   I take heartfelt refuge in the Three Jewels.  
   Inspire me to intensify my efforts  
   To practice virtue and abandon vice.

67. Violently tossed by waves of addiction and karma,  
   Devoured by three sea-dragon sufferings,  
   Inspire me to develop the fierce determination to be free  
   From this endless fearsome ocean of existence.

68. Having ceased to view this unbearable prison  
   Of cyclic existence as a pleasure grove,  
   Inspire me to raise the victory banner of freedom,  
   By practicing the Three Higher Trainings,  
   The treasure of extraordinary beings.

69. Recognizing that all suffering beings are my mothers,  
   Who have raised me in kindness again and again,  
   Inspire me to develop authentic compassion,  
   Like a mother's love for her only child.

70. No one wants even the slightest suffering,  
   Or is ever content with the happiness they have;  
   In this we are all alike.  
   Inspire me to find joy in making others happy.

71. Seeing that the chronic disease of self-cherishing  
   Is the cause of my unwanted suffering,  
   Inspire me to put the blame where blame is due  
   And vanquish the great demon of clinging to self.

72. Cherishing beings and securing their happiness  
   Is the gateway that leads to infinite excellence.  
   Inspire me to hold others more dear than my life,  
   Even when I see them as enemies.
73. Dhor-na ji-pa rang-dhön kho-na-dhang
tup-wang shin-dhon ba-shig zey-pa-yi
kyön-dhang yön-ten yer-wa tog-pei-lö
dhag-zhan nyam-je nu-par jin-gyi-lop

74. Rang-nyi chei-zin gu-pa kun-gyi-go
ma-nam chei-zin yon-ten kun-gyi-she
day-chir dag-shen je-wei nel-jor-la
nyam-len nying-por jey-par jin-gyi-lop

75. Dey-na je-tsun la-ma tug-je-chen
ma-gyur dro-wei dik-drip duk-nga-l-kun
ma-lu dha-ta dag-la meen-pa-dang
dhag-gi dhe-ge shen-la tang-wa-yi
dro-kun dhe-dang dhen-par jin-gyi-lop.

76. Nö-chu dig-pei dre-bu yong-gang-te
mi-dhö duk-ngel char-tar bap-gyur-kyang
lay-ngan dre-bu say-pei gyur-tong-nay
kyen-ngen lam-du long-par jin-gyi-lop

77. Dor-na zang-ngen nang-wa chi-shar-yang
chö-kun nying-po top-nga-l-nyam-len-gyi
jang-chup sem-nyei phel-wei lam-gyur-te
yei-de ba-shik gom-par jin-gyi-lop

78. Jor-wa zhi-dang dhen-pei tap-khey-kyi
trel-la gang-tug gom-la jor-wa-dang
lo-jong dham-tsik lap-chay nyam-len-gyi
dhal-jor dön-chen je-par jin-gyi-lop

79. Tong-len lung-la kyön-pei trul-dheik-chan
jam-dang nying-je lhak-pai sam-pa-yi
dro-nam si-tso che-lay dröl-wei-chir
jang-chup sem-nyei jong-par jin-gyi-lop
73. In short, the naive work for their aims alone;  
    While Buddhas work solely to benefit others.  
    Comparing the faults against the benefits,  
    Inspire me to be able to exchange myself with others.

74. Since cherishing myself is the doorway to all downfalls,  
    And cherishing others is the foundation of everything good,  
    Inspire me to practice from my heart  
    The yoga of exchanging self and others.

75. Therefore, supremely compassionate Lama,  
    Inspire me to take the bad deeds, imprints, and sufferings  
    Of all beings to ripen upon me right now,  
    And to give to them my happiness and virtue  
    So that all beings may be happy.

76. Even if the world and its beings,  
    Filled with the results of negative actions,  
    Pour down a rain of unwanted suffering,  
    Inspire me to take these miserable conditions as a path,  
    Knowing that this burns away my negative karma.

77. In short, whether conditions seem favorable or unfavorable,  
    Inspire me to make a habit of happiness,  
    By increasing the two types of Bodhimind  
    Through the practice of the five forces, essence of all the Dharmas.

78. Whatever happens, may I use meditation at once,  
    Applying the skillful methods of the four techniques.  
    Inspire me to take advantage of this fortunate life  
    By practicing the commitments and precepts of training the mind.

79. 'Give and Take' mounted on the breath is the magic device  
    Bringing love, compassion, and the special mind.  
    To save all beings from this world's great ocean.  
    Please bless me to awaken true Bodhimind.
80. Du-sum gyel-wa kun-gyi dör-chik-lam  
    nam-dhag gyel-say dhom-pe gyu-dham-shing  
    tek-chog tsul-trim sum-gyi nyam-len-la  
    tsön-pa lhur-len jay-par jin-gyi-lop

The Paramitas  
81. Lu-dhang long-chö du-sum gay-ytso-gcher  
    sem-chen rang-rang dhō-pei ngō-gyur-te  
    chag-may tong-sem pel-wei men-ngag-gi  
    jin-pei phar-chin dzok-par jin-gyi-lop

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

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

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

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

86. De-nyi so-sor tok-pej she-rap-kyi  
    drang-pej shin-jang dhe-chen dang-drel-wa  
    dhōn-dham nyam-shak nam-kei nal-jor-gyi  
    she-rap phar-chin dzok-par jin-gyi-lop
80. Restraining the mind with Bodhisattva vows
   Is the one path traveled by Buddhas of all three times.
   Inspire me to strive sincerely to practice
   The three moral disciplines of the Mahayana.

**The Paramitas**

81. Inspire me to perfect transcendent generosity,
    Through improving the mind that gives without attachment,
    Transforming my body, wealth, and good deeds from all time
    Into whatever each being desires.

82. Inspire me to perfect transcendent moral discipline,
    By keeping, even at the cost of my life,
    My self-liberation, Bodhisattva, and Vajrayana vows,
    And by collecting good deeds and helping others.

83. Inspire me to perfect transcendent patience,
    Even if all the beings of the world
    Become abusive, critical, threaten, or even kill me,
    Undisturbed I will work for their benefit.

84. Inspire me to perfect transcendent joyous effort,
    By striving with tireless compassion for supreme enlightenment,
    Even if I must remain for many aeons
    In the deepest hellfires for the sake of each being.

85. Inspire me to perfect transcendent concentration,
    By abandoning mental sinking, wandering, and excitement,
    And meditating in single-pointed absorption
    On the true nature of reality - emptiness.

86. Inspire me to perfect transcendent wisdom,
    Through practicing space yoga in equipoise on the ultimate,
    Joining the bliss of supple ecstasy
    With the insight that discriminates what is.
87. Chi-nang chö-nam gyu-ma mee-lam-dhang
dhang-wei tso-nang dha-zuk ji-shin-dhu
nang-yang dhen-par mey-pei tsöl-tok-ne
gyu-mei ting-zin dzok-par jin-gyi-lop

88. Khor-dei rang-zhin dul-tsam may-pa-dhang
gyu-drei ten-drel lu-wa may-pa-nyee
pen-tsun gel-me drok-su char-wa-yi
lu-drup gong-dhön tok-par jhin-gyi-lop

Vajrayana

89. Dhe-ne dor-je zin-pei de-pön-gyi
drin-lay gyu-dhe gya-tsö jing-gel-te
ngö-drup tsa-wa dham-tsik dhom-pa-nam
sog-le chey-par zin-par jin-gyi-lop

90. Kye-shi bar-do gyel-wei ku-sum-dhu
gyur-wei rim-pa dhang-pö nel-jor-gyi
ta-mel nang-shin dri-ma kun-jang-te
gang-nang lha-kur char-war jin-gyi-lop

91. Nying-gey dhap-gyay du-ti u-dhag-tu
gön-khyö shap-sen kō-pa lay-jhung-wa
ö-sel gyu-lu zung-dhu juk-pay-lam
tse-dhir ngön-du gyur-wa jin-gyi-lop

92. Lam-na ma-zin chi-wei du-jei-na
tsen-tap tsang-gya la-mei po-wa-ni
top-nga yang-dhag jar-wa dham-ngag-gi
dhag-pe zhing-dhu dro-par jin-gyi-lop

93. Dhor-na kye-zhing kye-wa tam-chei-du
gön-po khyö-kyi drel-may jei-zung-nay
ku-sung tug-kyi sang-wa kun-zin-pei
say-kyi tu-wor gyur-wa jin-gyi-lop

94. Gön-khyo gang-dhu ngön-par sang-gyay-pei
khor-gyi tog-ma nyi-duh dhang-gyur-te
nay-kap tar-tuh gō-dö ma-lu-pa
bey-mey lhun-kyi drup-pei tra-shi-tsöl
87. Inspire me to complete the perfection of illusion-like aftermath,
   Realizing that inner and outer phenomena lack true existence,
   Yet still appear, like an illusion, a dream,
   Or the reflection of a moon on a clear lake.

88. Inspire me to understand Nagarjuna's meaning,
   That there is no contradiction, but rather harmony
   Between the unfailing interdependence of cause and effect
   And lack of inherent existence in this world and beyond.

Vajrayana

89. Inspire me to embark on the swirling ocean of tantra
   Through the kindness of my navigator, the Vajra-holder,
   And to cherish more than my life
   My vows and commitments, roots of my attainment

90. Inspire me to practice the first stage, the simulated yoga
   That transforms birth, death, and bardo into the three
   Buddha bodies,
   So that when ordinary perception and conception become pure,
   Whatever arises may manifest as my Yidam.

91. As you place your feet, oh Glorious Protector,
   At the very center of my heart's eight petals,
   Inspire me to actualize in this very life
   The paths of clear light, illusion body, and their union.

92. If my death should come before I enter the path,
   Bless me to reach a Pure Land
   Through applying the instructions on the five powers,
   The supremely powerful method of transference to Buddhahood.

93. From birth to birth, please bless me, Oh Protector,
   Never to be separated from your loving care,
   And, as the foremost of your disciples,
   To hold every secret of your body, speech, and mind.

94. Grant me the good fortune to be the first in your circle
   Wherever you manifest as a Buddha,
   And to accomplish spontaneously, without effort,
   All temporal and ultimate needs and wishes.
Short Inner Offering

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

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

    OM AH HUNG
    OM AH HUNG
    OM AH HUNG
Actual Offering to the Spirits

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

(Verses 91 to 101 are chanted very quickly)

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

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

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

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

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

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

96. HO To the host of sworn protectors
   I offer this vast feast
   Purified by samadhi, mantra, and mudra.
   OM AH HUNG
   Enjoying these magnificent delights,
   E MA HO Please perform actions to benefit practitioners.

97/98. HO Remaining guests and retinues,
   Please enjoy this feast for you.
   May all Dharma teachers and their families,
   And especially those of us practicing here,
   Have health, longevity, and fortune,
   And attain our highest goals!

99. You who keep the commitments,
   Grant me attainment of the four activities,
   Of pacifying, growth, power, and wrath,
   As well as all other accomplishments.

100. Eliminate untimely death and sickness,
    Harmful spirits and obstructions,
    Bring an end to bad dreams,
    Bad omens and unfortunate actions.

101. May the world be in peace and the year be good.
    May the world have prosperity and spiritual principles flourish.
    May every joy and happiness come to pass,
    And every wish be fulfilled.

102. By the power of generosity,
    May I become Buddha for the sake of all beings.
    May all beings, unredeemed by Buddhas of the past,
    Attain liberation through the offerings made here.
Dissolving the Supreme Field

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

Dedication

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

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

Auspicious Verses

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

107. Kun-kyen lo-zang drak-pei chö-kyi-dher
    lap-sum nam-dhag tse-chik drup-la-tsöön
    nel-jor rap-jhung tsog-kyi yong-gang-we
    tup-ten yun-dhu ney-pey tra-shi-shog
Dissolving the Supreme Field
103. Pleased by these requests. Oh Supreme Lama,
   To bless me, come to my crown with delight,
   And once again set your radiant feet
   Firmly at the center of the lotus of my heart. … 9

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

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

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

107. May the Dharma communities of all-knowing Lobsang Drakpa
   Be filled with Sangha, yogis and yoginis
   Who strive purely, single pointedly,
   To practice the Three Trainings, so that the good fortune
   Of Buddha's teachings may long endure.
108. Zhön-nu du-nay la-ma lha-tsog-la
söl-wa tap-pe lo-zang drag-pa-yi
jhin-lab shuk-nay zhen-dhön lhun-gyi-drup
lo-zang dor-je chang-gi tra-shi-shog

109. Dhö-gu jor-pa yar-gyi tsog-tar-phel
kyön-mey rik-kyi dhal-dro gyim-chei-may
nyin-tshen lo-zang dham-pei chö-kyi-dha
phun-tsok pel-la röl-pei tra-shi-shog

110. Dhag-soh nam-kyi deng-nay jhang-chup-bar
gyi-dhang gyi-gyur ge-wa chi-sak-pa
shing-dhir je-tsun dham-pey zuh-kyi-ku
gyur-mey dor-je tar-ten tra-shi-shog

FINAL LAM-RIM DEDICATION PRAYER

111. Der-ni ring-du be-leh tsog-nyi ni
ka-tar yang-pa gang-zhig sag-pa de
lo-mig ma-rig gi-jong dro-wa-nam
nam-dren gyal-way wang-por dag-gyur chig

112 Der-ma son-pai tse-rab kun-tu yang
jam-pel yang kyi tze-wi jay-sung neh
ten-pai rim-pa kun-tsang lam-gyi chog
nying-neh drub-pai gyal-nam nye-jay shog

113. Rang-gi ji-zhin tog-pai lam-gyi neh
shug-drag tze-way drang-pai tab-kay kyi
dro-wai yi-kyi mun-pa sal-jay nay
gyal-wai ten-pa yun-ring dzin-gyur chig

114. Ten-pa rin-chen chog-gi ma-kyab pam
kyab-kyang nyam-par gyur-wei chog-der ni
nying-jay chen-po yi-rab kyo-pa yi
pan-deh ter-day sal-war je-par shog

115. Say-chay gyal-wai may-jung trin-lay lay
leg-drub jang-chub lam-gyi rim-pay kyang
tar-do nam-kyi yi-la pel-ter zhing
gyal-wai dzi-pa ring-du kyong-gyur chig

116. Lam-zang drub-pai tun-kyen drub-je ching
gyal-kyen sel-jay mi-dang mi-min kun
tse-rab kun-tu gyal-wai ngag-pa yi
nam-dag lam-dang dral-war ma-gyur chig

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

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

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

**FINAL LAM-RIM DEDICATION PRAYER**

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

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

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

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

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

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

117. Gang-tse teg-pa chog la cho-cho chu
tsul-zhin drub-la tzon-pa day-yi tse
Concise Long-life Prayer for his Holiness the Dalai Lama

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

Dedication of merit

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

Request to develop Bodhicitta

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

Homage to Lama Tsong Khapa

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

(3x)

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

Concise Long-life Prayer for his Holiness the Dalai Lama
118. In the land encircled by snowy mountains
   You are the source of all happiness and good
   All-powerful Chenrezig Tenzin Gyatso,
   Please remain until cyclic existence is ended.

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

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

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

End of the Guru Puja
Appendix I: Protector Prayers

Praise of Six-Armed Mahakala

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

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

Inner offering (Long Form)

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

Everything becomes empty. Within a state of emptiness, from a YAM comes a blue bow-shaped wind mandala marked with banners, on top of which from a RAM comes a red triangular fire mandala. On top of that, from an AH comes a fire-grate of three human heads, on top of which from an AH comes a white skull-cup. Inside it, in the east from a BHRUM comes the flesh of a bull marked with GO. In the south from an AM comes the flesh of a dog marked with a KU. In the west from a JRIM comes the flesh of an elephant marked with a DA. In the north from a KHAM comes the flesh of a horse marked with a HA, and in the center, from a HUM, comes the flesh of a human marked with a NA. In the southeast from a LAM, comes feces marked with a BI. In the southwest from a MAM, comes blood marked with a RA. In the northwest from a PAM, comes white bodhicitta marked with a SHU. In the northeast from a TAM, comes marrow marked with a MA. And in the center from a BAM comes urine marked with a MU. On top of this are a white OM, a red AH and a blue HUM stacked one on top the other. From the HUM at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, pulling back the vajra-body, vajra-speech and vajra-mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the HUM, our faults and impurities are cleansed. The AH is transformed into nectar. By means of OM the nectar increases and multiplies.
Appendix III: Notes to text

1. Guru Yoga is the essence of all paths, the answer to making the best use of life. Start by generating bodhimind, taking refuge, meditating on the four immeasurables, followed by generating yourself in the form of either Yamantaka, Guhyasamaja or Heruka. From the body of the Yidam, light radiates and purifies all environments and their inhabitants. The environment becomes the mandala; its inhabitants, gods and goddesses. So accordingly, this verse follows.

2. Inner and all other offerings should be blessed as in any other ritual in accordance with Mahayana tantra. A shorter way follows.

3. In actual practice, it is important to say these words clearly, without haste, and visualize the meaning through the mind. Concentrate and meditate on the message given by the words.

4. Here you can generate Buddha Dorje Chang as mentioned in the text, or Yamantaka or Heruka, which should be learned separately.

5. This is how you see the Lama inseparable from Dorje Chang, fulfilling the demand of the fifty verses of Guru Yoga. Aggregates, elements, etc., are generated in the form of five Dhayani Buddhas and consorts, which fulfills the vajra mala tantras ("In the body of the Vajra master, the Buddha's bodies remain sequential").
   a) Generate the supreme field.
   b) Invocation of wisdom beings, dissolving, and remaining permanent.
   c) Seeing them as the completion of total refuge. This is the essence.

6. Nagarjuna says: "Forget all other offerings, concentrate on offering to the Lamas. Making them happy is sure to obtain wisdom." Making offerings to all Buddhas and Bodhisattvas is important, but it is emphasized that making offerings to the lama is more important. Therefore, the Seven Limb offerings follow.

7. All the offerings are in nature and purpose seen as bliss-void inseparable. Offer according to these verses.
8. In the root tantras, it is explained that you should always perceive the qualities of the Lama and disregard the faults. Reflect on the advantages of correctly relying on your spiritual teacher and the disadvantages of not doing so. By thinking with single-pointed concentration that the teacher is the sole, undeceiving refuge, the embodiment of the Three rare and supreme jewels, take refuge and make intense requests while reciting the ‘Mig tse ma’ chant as many times as possible.

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

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