

Lama Chopa

by Panchen Lozang Chokyi Gyaltsen

*With Additions from Other Sources
by Lama Zopa Rinpoche*

and Tsog Offering

by Khedrub Sanggye Yeshe

An FPMT Prayer Book

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

© 2004, 2013, 2019

Foundation for the Preservation of the Mahayana Tradition, Inc.
All rights reserved.

No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now known or developed, without permission in writing from the publisher.

Set in Calibri 12/15, Century Gothic, Helvetica Light, and Lydian BT.

Practice Requirements:

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

Contents

Technical Note	5
A Guide to Pronouncing Sanskrit	6
Lama Chopa	7
The Preliminary Practice	7
The Actual Practice	11
Generating the Merit Field	11
Invocation	14
Seven-Limb Prayer	15
Mandala Offering and Special Request for the Three Great Purposes	31
Making Requests	38
Mantra Recitation	44
Lamrim Prayer: Training the Mind through Meditation on the Complete Mahayana Path	45
The Concluding Practice	72
Dedication of Merits	72
Verses of Auspiciousness	73
Dedication	75
Lama Chopa Tsog Offering	79

Appendices

Appendix 1: Calling the Guru from Afar	
Extensive Version	99
Brief Version	107
Appendix 2: Extensive Blessing of Offerings	111
Appendix 3: Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas	115
Appendix 4: Ten Innermost Jewels of the Kadampa Geshe	127

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 that are not meant to be recited. Words in square brackets have been added by the translator for clarification or by Lama Zopa Rinpoche. For example:

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

User's Guide

LC 1 The *Lama Chopa* verses are marked with *LC* followed by the verse number.



The additions marked by this symbol are, according to Lama Zopa Rinpoche, the **MINIMUM** to include in the practice of *Lama Chopa* done at FPMT centers.



The additions marked by this symbol are highly recommended by Lama Zopa Rinpoche to be included whenever *Lama Chopa* is done at FPMT centers.

A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, Ṛī, and Ṛī—are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, Ṛī, and Ṛī.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛī is pronounced similar to the “ree” in “reed.” ṆḠ is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>

Lama Chopa

The Preliminary Practice

❖ When there is time, begin with either the *Extensive Version* (page 99) or *Brief Version* (page 107) of *Calling the Guru from Afar* found in Appendix 1.

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 old mother sentient beings, who are
equal to space,
DENG NÄ JI SI JANG CHHUB NYING PÖI BAR
From this moment until our supreme enlightenment
LA MA KÖN CHHOG SUM LA KYAB SU DRO
Take refuge in the guru and the Three Rare Sublime
Ones.

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

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

Generating Bodhichitta

- LC 4** MA SEM CHÄN KÜN GYI DÖN GYI CHHIR
For the sake of all mother sentient beings
DAG NYI LA MA L HAR GYUR NÄ
I will 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
TŠHE DI NYI LA NYUR WA NYUR WAR DÖ MÄI SANG GYÄ
I will 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 will 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 will practice
 NÄL JOR NYAM SU LANG WAR GYI O (3x)
The profound path of guru-deity yoga. (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 another highest yoga tantra deity.

[Optional Abbreviated Self-Generation]

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 its 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

Bless the offerings with *LC 7–8*.

Alternatively, to bless the offerings according to Vajrabhairava, go to Appendix 2 on page 111. Then continue with *LC 7* below.

LC 7 OM ĀḤ HŪḤ (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 equipoise, 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 Vajradhatvishvari,

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;

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 HÜM, 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.

Invocation²

- LC 16 CHHÖ 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 BODHISATVA DHARMÄPÄLA
SAPARIVÄRA EH HYA HI / JAḤ HŪḤ VAḤ HOḤ

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

Seven-Limb Prayer

Limb of Prostration

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 L HAR 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 L HANG NGE WA
You stand out among the whole host of arya.
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. Include all the offerings in your home, your Dharma center, Lama Zopa Rinpoche's houses, and the FPMT centers as well as all owned and unowned offerings, such as the sun and the moon, and your body, enjoyments, and three-time merits.

For LC 23, go to page 18.

Limb of Offering



[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 SÄRA PRAMARDANE /
 TATHÄGATÄYA / ARHATE SAMYAK SAṂBUDDHÄYA /
 TADYATHÄ / OM VAJRA VAJRE / MAHÄ VAJRE / MAHÄ
 TEJA VAJRE / MAHÄ VIDYÄ VAJRE / MAHÄ BODHICHITTA
 VAJRE / MAHÄ BODHI MAṆḌOPA SAṂKRAMAṆA VAJRE /
 SARVA KARMÄVARAṆA VIŚHODHANA VAJRE SVÄHÄ (3x)

Extensive Power of Truth

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

KÖN CHHOG SUM GYI DEN PA DANG

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

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.**

LC 25 DONG PO SIL MA THRENG WA PEL LEG PA

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

DZE PÄI ME TOG SA DANG BAR NANG GANG

Beautiful flowers fill the earth and sky.

LC 26 DRI ZHIM PÖ KYI DÜ PA BÄI DUR YÄI

Blue summer clouds of sapphire smoke

YAR KYE NGÖN PÖI TRIN GYI LHA LAM THRIG

From fragrant incense billow in the heavens.

LC 27 NYI DA NOR BU RAB BAR DRÖN MEI TSHOG

Joyfully dancing light from suns, moons, jewels,

TONG SUM MÜN SEL Ö ZER TSE GA GÖ

**And flaming lamps dispels the darkness of
the billionfold world systems.**

LC 28 GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄI

Perfumes imbued with the fragrances of camphor,

PÖ CHHÜI TSHO CHHEN KHOR YUG KÜN NÄ KHYIL

**Sandalwood, and saffron collect from everywhere
into great lakes.**

LC 29 RO GYÄI CHÜ DÄN ZA CHA TUNG WA DANG

Nourishing food and drink of a hundred flavors,

LHA DANG MI YI ZHÄL ZÄ LHÜN POR PUNG

**Delicacies of gods and humans, are piled high as
Mount Meru.**

LC 30 NA TSHOG RÖL MÖI JE DRAG THA YÄ LÄ
Pleasant 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 ŽUG 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 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 Lama³

❖ 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 essence of which is
 the transcendental wisdom of nondual bliss and emptiness.**
 IDAṀ GURU RATNA MAṆḌALAKAṀ NIRYÄTAYÄMI]

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

Offering of Practice

LC 33 NGÖ SHAM YI TRÜL YI ZHIN GYA TSHÖI NGOG
**To please you, perfect, pure guru, I offer a delightful
 garden,**
 SI ZHII NAM KAR LÄ ONG CHHÖ DZÄ KYI
Enchanting everyone with thousand-petalled 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 404⁴ diseases caused by delusions,
 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.

For LC 38, go to page 29.



[Renewing the Bodhisattva and Tantric Vows

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

❖ If you have not yet done *Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas* (Appendix 3, page 115), do it here, before taking the bodhisattva and tantric vows.

Renewing the Bodhisattva Vow

To be recited only by those who have taken this vow. If there is not much time, just recite the first verse three times.

Generate a good motivation by thinking for example:

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

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 bodhisattva vow. Those trainings that were broken are now restored and those that were kept are strengthened.

Renewing the Tantric Vow

To be recited only by those who have taken this vow.

Generate a good motivation by thinking, for example:

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

Recite this 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 [*I, who am called,*] ZHE GYI WA NI

I, [I, who am called,],

DÜ DI NÄ NI ZUNG NÄ NI / JANG CHHUB NYING POR CHHI KYI BAR

From now until I reach the essence of enlightenment,

JI TAR DÜ SUM GÖN PO NAM

Will generate 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 the following for the first repetition only or, when you don't have much time, omit these lines altogether and instead do the section beginning with RIG NGA CHI TANG... "I will uphold all the general..." (page 28) for each of the three repetitions:

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—
training in morality,**

SANG GYÄ CHHÖ DANG GE DÜN TE / LA NA ME PÄI KÖN CHHOG
SUM

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

SANG GYÄ NÄL JOR LÄ KYE PÄI / DOM PA DENG NÄ DAG GI ZUNG
**And I will rely on the peerless Three Rare Sublime Ones—
 Buddha, Dharma, and Sangha.** (*Vairochana*)

DOR JE RIG CHHOG CHHEN PO YI / DOR JE DRIL BU CHHAG
 GYA YANG
**I will correctly uphold the vajra, bell, and mudra of the great
 supreme vajra type,**

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

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

NYIN RE ZHIN NI DÜ DRUG TU / JIN PA NAM ZHI TAG TU JIN
**I will practice the four types of generosity every day at
 the six times.** (*Ratnasambhava*)

JANG CHHUB CHHEN PO LÄ JUNG WÄI / PÄ MÄI RIG CHHEN
 DAG PA LA
**For the pure, great padma type, which arose from great
 enlightenment,**

CHHI DANG SANG WA THEG PA SUM / DAM CHHÖ SO SOR
 ZUNG WAR GYI
**I will uphold the holy Dharma of the outer, secret, and three
 vehicles.** (*Amitabha*)

LÄ KYI RIG CHHOG CHHEN PO LA / DOM PA THAM CHÄ DÄN
 PAR NI
**For the great, supreme karma type, I will correctly and
 individually uphold all these vows**

YANG DAG NYI DU SO SOR ZUNG / CHHÖ PÄI LÄ NI CHI NÜ GYI
And make as many offerings as possible. (*Amoghasiddhi*)

JANG CHHUB SEM NI LA NA ME / DAM PA DAG GI KYE PAR GYI

I will generate the holy, peerless bodhichitta.

SEM CHÄN KÜN GYI DÖN GYI CHHIR / DAG GI DOM PA MA LÜ
ZUNG

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

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

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

**I will uphold all the general and specific vows and commit-
ments 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.]**

To repeat, go to page 26.

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

Limb of Confession

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.

Limb of Rejoicing

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.

Limb of Request to the Guru to Turn the Wheel of Dharma

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

LC 40 PHÜL JUNG KHYEN TSE CHHU DZIN BUM TRIG TE

**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 AB TU SÖL

May be born, abide long, and grow.

Limb of 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.

Limb of Dedication

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, or for LC 43, go to page 38.

[Mandala Offering and Special Request for the Three Great Purposes



Mandala Offering of Thirty-Seven Heaps

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

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

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI
OM VAJRA BHUMI ĀḤ HŪṀ, mighty golden ground.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI
 KOR WÄI Ü SU / RII GYÄL PO RI RAB

OM VAJRA REKHE ĀḤ HŪṀ, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;

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

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

LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN

Body and Noble Body; Yak Tail and Other Yak Tail;

YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI
NYÄN GYI DA

**Deceitful and Traveling the Supreme Path; Unpleasant Sound
and Companion Unpleasant Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ
PA YI LO TOG

**Precious mountain, wish-granting tree, wish-fulfilling cow,
uncultivated harvest;**

KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN
PO CHHE / LÖN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA
CHHOG RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHHEN PO
YI BUM PA

**Precious wheel, precious jewel, precious queen, precious
minister, precious elephant, precious horse, precious
general, great treasure vase;**

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA /
DUG PÖ MA / NANG SÄL MA / DRI CHHAB MA

**Grace goddess, garland goddess, song goddess, dance
goddess, flower goddess, incense goddess, light goddess,
perfume goddess;**

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR
GYÄL WÄI GYÄL TSHÄN

**Sun and moon; precious parasol and banner of victory over
all directions.**

Ü SU LHA DANG MII / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG
WA ME PA / TSANG ZHING YI DU ONG WA

**In the center, the riches of gods and humans, perfect, lacking
nothing, pure, and enchanting.**

DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN
LA MA DAM PA NAM DANG

To the glorious, holy, kind root and lineage gurus,

KHYÄ PAR DÜ YANG LA MA LO ZANG THUB WANG DOR JE
CHANG CHHEN PÖI LHA TSHOG KHOR DANG CHÄ PA NAM LA
ZHING KAM ÜL WAR GYI O

**And especially to the host of deities of the great Lama
Lozang Thubwang Dorje Chang along with your retinues,
I offer this universe.**

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

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



Special Request for the Three Great Purposes

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

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

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

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

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

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

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

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

IDAM GURU RATNA MAṄḌALAKAṄ NIRYĀTAYĀMI

Continue with *Special Request to the Gurus* below or for LC 43, go to page 38.

Special Request to the Gurus

❖ In a group practice, go to *Requesting by Means of the Holy Name Mantra* on page 36.

When using a mandala set in your personal practice, repeat *Taking Refuge and Generating Bodhichitta, Short Mandala of Seven Heaps, Nine-Line Migtsema*, and IDAṂ GURU RATNA MAṄDALAKAṂ NIRYĀTAYĀMI 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* on page 37.

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



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* (substitute with the names of your 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 bless me and others to be ripened and liberated.

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

Please bestow the supreme and common realizations.

[NYUR DU KYE RANG TA BUR JIN GYI LOB

Please bless me to quickly become like you.]

When using a mandala set in your personal practice, recite IDAṂ GURU RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI at the end of each mandala offering.



Requesting, Purifying, and Receiving Blessings

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

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

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

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

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

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

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

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

LÜ DANG SÄL Ö KYI RANG ZHIN CHÄN DU GYUR

Our bodies become of the nature of light, transparent and clear.

TSHE DANG SÖ NAM LUNG TOG KYI YÖN TÄN THAM CHÄ PHEL
ZHING GYÄ

**Our life spans, merits, and all qualities of scriptural learning
and realization are developed fully.**

KHYÄ PAR PÄL DÄN LA MÄI KU SUNG THUG KYI JIN LAB THAM
CHÄ RANG ZHÄN SEM CHÄN THAM CHÄ KYI LÜ SEM LA ZHUG PÄ

**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.**

RANG ZHÄN SEM CHÄN THAM CHÄ PÄL DÄN LA MÄI KYAB OG
TU CHHÜ PAR GYUR

**I and all sentient beings are now under the protection of the
glorious guru.**

Making Requests

-
- ❖ *The Foundation of All Good Qualities* 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 set 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 Konchog, when this verse is chanted in Tibetan, the first recitation should be chanted slowly, while the second and third recitations can be chanted more quickly.

LC 53 KHYÖ NI LA MA KHYÖ NI YI DAM
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 will 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.

Continue with *Mantra Recitation* below.

For *Lamrim Prayer (LC 84)*, go to page 45.

For *Lama Chopa Tsog Offering*, go to page 79.

❖ [Mantra Recitation⁵

Holy Name Mantra of His Holiness the Dalai Lama⁶

OM ĀḤ GURU VAJRADHARA BHAṬṬĀRAKA MAÑJŪŚHRĪ
VĀGINDRA SUMATI JÑĀNA ŚHĀSANADHARA SAMUDRA
ŚHRĪBHADRA SARVA SIDDHI HŪṢ HŪṢ (21x)

Holy Name Mantra of Lama Zopa Rinpoche

OM ĀḤ GURU VAJRADHARA MUNI ŚHĀSANA KŚHĀNTI
SARVA SIDDHI HŪṢ HŪṢ (21x)

Holy Name Mantra of Lama Tsongkhapa

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

Holy Name Mantra of Shakyamuni Buddha

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

Mantra of Yamantaka

OM HRĪḤ ṢṬRĪḤ VIKRĪTĀNANA HŪṢ PHAṬ (3x or 7x)

Combined Mantra of Heruka Father and Mother⁷

OM ŚHRĪ VAJRA HE HE RU RU KAṢ HŪṢ HŪṢ PHAṬ /
ḌĀKINĪ JVĀLA ŚHAMVARAM / OM VAJRA VAIROCHANĪYE
HŪṢ HŪṢ PHAṬ SVĀHĀ (3x or 7x)

Mantra of Guhyasamaja

OM ĀḤ VAJRA DHṘIK HŪṢ HŪṢ (3x or 7x)

Mantra of Vajrayoginī

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE
VAJRA VAIROCHANĪYE HŪṢ HŪṢ HŪṢ PHAṬ PHAṬ PHAṬ
SVĀHĀ (3x or 7)

Mantra of Vajradhara

OM ĀḤ [GURU] VAJRADHARA HŪḤ HŪḤ (3x or 7x)

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

OM ĀḤ HŪḤ (54x 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 *Lamrim Prayer*, continue below.

For *Lama Chopa Tsog Offering*, go to page 79.

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*, go to page 49.



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

In order to quickly set all my mother sentient beings, who have protected me with kindness from beginningless lives in 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 CHÄN JE

I request the kind lord root guru,

TSA WÄI LA MA NAM LA SÖL WA DEB

Who is more extraordinary than all the buddhas:

TSHE RAB KÜN TU TSHÄN DÄN LA MA JE

**Please bless me to be able to devote myself with great
respect**

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

To a qualified lord guru in all my lives.

YÖN TÄN ZHI GYUR DRIN CHÄN LA MA JE

**Realizing that correctly devoting myself to the kind lord
guru—**

TSHÜL ZHIN TEN PA DE LEG TSA WA RU

Who is the foundation of all good qualities—

SHE NÄ SOG GI CHHIR YANG MI PONG WAR

**Is the root of happiness and goodness, I will devote myself
to him**

RAB TU GÜ PÄ GO NÄ TEN PAR JA

**With great respect, not forsaking him even at the cost of
my life.**

1. TSHÄN DÄN LA MÄI NGOR TA WANG DU TANG

**Thinking of the importance of the qualified guru, I will
allow myself to enter under his control.**

KA ZHIN JE PA DZANG PÄI BU TAR JA

**May I be like an obedient son,⁸ acting exactly in
accordance with the guru's advice.**

2. DÜ DANG DIG DROG SOG KYI YEN JÄ RUNG

**Even when maras, evil friends, and the like try to split me
from the guru,**

NAM YANG MI CHHE DOR JE TA BUR JA

May I be like a vajra, inseparable forever.

3. LA MÄI JA WA LÄ DÖN KHUR KUR KYANG

When the guru gives me work, whatever the burden,

THAM CHÄ KHUR WA SA ZHI TA BUR JA

May I be like the earth, carrying it all.

4. LA MA TEN DÜ DUG NGÄL CHI JUNG KYANG

**When I devote myself to the guru, whatever suffering
occurs,**

GÜL MI NÜ PA RI WO TA BUR JA

May I be like a mountain, immovable.

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

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

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

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

Taking the Essence of a Perfect Human Rebirth

LC 85 LÄN CHIG TSAM ZHIG NYE PÄI DÄL JOR DI

Realizing how this body of freedoms and riches

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 Geshe* (Appendix 4, page 127).

When doing *Lama Chopa* as a daily practice, it is good to recite this prayer every three, four, or five days. In particular, it should be recited often in monasteries and nunneries.⁹

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 Path in Common with Middle
Capable Beings*

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 Path for Higher Capable Beings
 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*:

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

*Generating Bodhichitta by Exchanging Oneself and Others**Developing Equanimity*

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.

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 Oneself and 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 in English or chant in Tibetan one of these three *lojong* prayers:

- *Eight Verses of Thought Transformation* (page 54);
 - *Thought Transformation Prayer of the Previous Lives of the Buddha* (page 56);
 - *Prayer to Become Like the Buddha in His Past Lives* (page 58).
-

❖ When doing *Lama Chopa* as a daily practice, it is good to alternate these prayers.¹⁰

To continue with *LC 95*, go to page 62.

[Eight Verses of Thought Transformation

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 LAB¹¹
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 delusions 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 NI
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 PAM
When someone whom I have benefited
 RE WA CHHE WA GANG ZHIG GI
And in whom I have great hope
 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

TOG PÄI DRI MÄ MA BAG SHING

By the stains 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*, go to page 62.

*Thought Transformation Prayer of the Buddha's Previous Lives*¹²

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 All¹³ on the path of the courageous ones,

GYÄL BU THAM CHÄ DRÖL DU GYUR PA NA

He gave away his son, daughter, and 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,¹⁴

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,¹⁵

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,¹⁶ 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,¹⁷

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 an evil man from a 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*, go to page 62.

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,¹⁸

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,¹⁹

DAG LA MI NYÄN JÖ CHING TSHÖN DEB KYANG
**Even though others say unpleasant words to me and strike
 me with weapons,**

BU DUG SHI WÄI MA ZHIN LHAG PAR DU
Like a mother whose only son has died,

DE LA TSE WÄ PHÄN DOG NÜ PAR SHOG
May I especially come to cherish and benefit them.

JANG SEM DA WÄ DIG CHÄN SIN PÖI TSHOG
As the bodhisattva Chandra,²⁰ 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,²¹ 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,²² 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,²³ 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,²⁴

KHOR LO GYUR GYÄL TSIB KYI MU KHYÜ KYI

In order to accomplish the supreme field of Sukhavati,

DZOG MIN JANG SUM CHÖ PA CHI DZÄ PA

**You performed the three conducts for completing, ripening,
and purifying.**

DE ZHIN DAG GI CHÖ PANG DZOG PAR SHOG

Likewise, may I too bring those conducts to completion.

MI PHÄM GÖN DANG JAM PÄL PA WO DANG

May I too train in the conduct of

KÜN TU ZANG DANG NAM KHÄI NYING PO SOG

The powerful sons of the victorious ones,

THU CHHEN GYÄL SÄ NÄM KYI CHÖ PA YI

Savior Maitreya²⁵ and Hero Manjushri,

JE SU DAG KYANG LOB PA NYI GYUR CHIG

Samantabhadra, Akashagarbha, and so forth.]

Continue with *LC 95* below.

Tonglen: Meditation on Taking and Giving

❖ Chant or recite *LC 95* slowly while meditating on tonglen. Chant it at least one time in Tibetan. If the group is familiar with the verse, chant it 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)

Mahayana Thought Transformation

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 remaining tsog was not already offered, it can be offered here (go to page 95). Otherwise, continue with *LC 101* below.

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

The Perfection of Generosity

LC 101 LÜ DANG LONG CHÖ DÜ SUM GE TSHOG CHÄ
I seek your blessings to complete the perfection of
generosity
 SEM CHÄN RANG RANG DÖ PÄI NGÖ GYUR TE
Through the guideline teaching for 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
hell 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 Vow 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 in All Future Lives

LC 113 DOR NA KYE ZHING KYE WA THAM CHÄ DU

In short, I seek your blessings, my savior, to be guided

GÖN PO KHYÖ KYI DRÄL ME JE ZUNG NÄ

By you from birth inseparably throughout all my lives,

KU SUNG THUG KYI SANG WA KÜN DZIN PÄI

And thus to become your main disciple,

SÄ KYI THU WOR GYUR WAR JIN GYI LOB

**Holding every secret of your holy body, speech, and
mind.**

LC 114 GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄI

Savior, please grant that all be auspicious for me

KHOR GYI THOG MA NYI DU DAG GYUR TE

**To be foremost among your very first circle of disciples
wherever you manifest buddhahood,**

NÄ KAB THAR THUG GÖ DÖ MA LÜ PA

**So that all my temporal and ultimate wishes, without
exception,**

BÄ ME LHÜN GYI DRUB PÄI TRA SHI TSÖL

May be effortlessly and spontaneously fulfilled.

Dissolution: Visualize that your gurus absorb into your root guru, the lineage gurus of the vast and profound practices into Maitreya and Manjushri, and those of the experiential lineage into Vajradhara, so that finally there are five gurus. Maitreya absorbs into the right arm of Lama Lozang Thubwang Dorje Chang, Manjushri into the left, Vajradhara into his crown, and your root guru into his heart. The merit field dissolves from below into Lama Lozang Thubwang Dorje Chang who descends to your crown. Then visualize nectars descending, and make requests to him.²⁶

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 the heart.

For *LC 116*, go to page 72.



[Mantra of Maitreya Buddha's Promise

❖ Recite the mantras together three or seven times.

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

Heart Mantra

OṂ MOHI MOHI MAHĀ MOHI SVĀHĀ

Close Heart Mantra

OṂ MUNI MUNI SMARĀ SVĀHĀ]

The Concluding Practice

Dedication of Merits

❖ The first line of *LC 116* can be elaborated with:

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.**

❖ The first two lines of *LC 117* can be elaborated with:

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

LC 117 DE YI THU LÄ TSHE RAB KÜN TU DAG
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
 RIM NYI LAM GYI DRÖ PA THAR CHHIN SHOG
Along the paths of renunciation, bodhichitta, right
view, and the two stages.

Verses of Auspiciousness

LC 118 SI ZHII NAM KAR JI NYE GE TSHÄN GYI
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 be auspicious for all our desired endowments
to swell like a lake in the summer rains,**
KYÖN ME RIG KYI DÄL DRO GYÜN CHHÄ ME
**Bringing an unbroken flow of rebirths of leisure in
faultless families,**
NYIN TSHÄN LO ZANG DAM PÄI CHHÖ KYI DA
**So that we may pass our days and nights with your
holy Dharma, Lozang,**
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
And thus 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 will 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

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.

*For the Long Life of His Holiness the Dalai Lama**

JIG TEN KHAM DIR PHÄN DE MA LÜ PA

The wish-granting Wish-Fulfilling Jewel,

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR

Source of every single benefit and happiness in this world,

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA

To the incomparably kind Tenzin Gyatso, I beseech:

SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG

May all your holy wishes be spontaneously fulfilled.

* Lama Zopa Rinpoche recommends replacing the usual long life prayer for His Holiness as follows with the above.

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR

In the land encircled by snow mountains,

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good.

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

For His Holiness' Wishes to Be Spontaneously Fulfilled

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

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

CHHE CHER 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 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.

To Seal the Merits with Emptiness

Lama Zopa Rinpoche uses a variation of the following dedication prayer to seal all the previous dedications with emptiness.

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.

One possible version of this dedication is:

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

Dedication for the End of All Guru Yoga Practices

Due to all the past, present, and future merits 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.

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas²⁷

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.

Lama Chopa Tsog Offering

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

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

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

ĀḤ 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 ĀḤ HŪḤ.

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 ĀḤ HÜḤ (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

LC 63 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HOḤ I offer this ocean of tsog offering of uncontaminated nectar—
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
Blessed by samadhi, mantra, and mudra—
 TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL
In order to please you hosts of root and lineage gurus.
 OM ĀḤ HŪḤ
 DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Satisfied by enjoying an abundance of all that is desired
 E MA HO JIN LAB CHHAR CHHEN AB TU SÖL
E MA HO Please let fall a great rain of blessings.

[Additional Offering Verse to Vajrayoginī or Heruka]*

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

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

Satisfied by enjoying an abundance of all that is desired

E MA HO KHA CHÖ NGÖ DRUB TSÄL DU SÖL

E MA HO Please bestow the attainment of Khechara.]

LC 64 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of
uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

Blessed by samadhi, mantra, and mudra—

YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL

**In order to please you hosts of yidam deities along with
your retinues.**

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

Satisfied by enjoying an abundance of all that is desired

E MA HO NGÖ DRUB CHHAR CHHEN AB 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

**HOḤ I offer this ocean of tsog offering of
uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

Blessed by samadhi, mantra, and mudra—

KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL

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

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

Satisfied by enjoying an abundance of all that is desired

E MA HO DAM CHHÖ CHHAR CHHEN AB 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
**HOḤ I offer this ocean of tsog offering of
untaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

Blessed by samadhi, mantra, and mudra—

KHA DRO CHHÖ KYONG TSHOG NAM NYE CHIR BÜL

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

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

Satisfied by enjoying an abundance of all that is desired

E MA HO THRIN LÄ CHHAR CHHEN AB 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
**HOḤ I offer this ocean of tsog offering of
untaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

Blessed by samadhi, mantra, and mudra—

MA GYUR SEM CHÄN TSHOG NAM NYE CHHIR BÜL

In order to please you hosts of mother sentient beings.

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

Satisfied by enjoying an abundance of all that is desired

E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG

**E MA HO Please pacify mistaken appearances and
suffering.**

Go back to page 82 and recite *LC 63–67* at least two more times.

When there is time, offer the outer and inner offerings and recite *Praise in Eight Lines* as follows. Otherwise, continue with *LC 68* on page 87.

[Outer and Inner Offerings]

OM GURU BUDDHA BODHISATVA DHARMĀPĀLA
SAPARIVĀRA ARGHAṀ / PĀDYAṀ / PUṢHPE / DHŪPE /
DĪPE/ GANDHE / NAIVIDYA / ŚHAPTA PRATĪCCHHA HŪṀ
SVĀHĀ

OM GURU BUDDHA BODHISATVA DHARMĀPĀLA
SAPARIVĀRA OM ĀḤ HŪṀ

❖ Praise in Eight Lines to Heruka Father and Mother

OM CHOM DĀN PA WÖI WANG CHHUG LA CHHAG TSHĀL HUM
HUM PHAT

**OM I prostrate to the bhagavan, lord of the brave ones HŪṀ
HŪṀ PHAT**

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

**OM To you whose brilliance equals the fire that ends a great
eon HŪṀ HŪṀ PHAT**

OM RĀL PÄI CHÖ PĀN MI ZÄ PA DANG DĀN HUM HUM PHAT

**OM To you who have an inexhaustible crowning top-knot
HŪṀ HŪṀ PHAT**

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

**OM To you with bared fangs and a wrathful face HŪṀ HŪṀ
PHAT**

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

**OM To you whose thousand arms blaze with light HŪṀ HŪṀ
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 HŪṂ HŪṂ PHAT**

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

OM To you who wear a tigerskin cloth HŪṂ HŪṂ 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 HŪṂ HŪṂ PHAT**

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

OM I prostrate to Bhagavati Vajravarahi HŪṂ HŪṂ PHAT

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

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

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

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

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

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

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

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

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

**OM! You conquer opponents by terrifying and desiccating
demons HŪṂ HŪṂ PHAT**

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

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

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

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

Offering the Tsog to the Ritual Master

❖ Only the people actually offering the tsog should recite 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

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

As the tsog offering is being distributed, the dedications for the puja and the names of the puja sponsors can be read. Long life prayers and protector prayers can then be recited. However, if there are no lamas present, the long life prayers can also be recited at the end of the puja.

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 remaining tsog offering. Then add an untouched portion of tsog, taken from the altar, to the plate of remaining tsog.

Song of the Spring Queen

LC 70 HUM DE ZHIN SHEG PA THAM CHÄ DANG

HŪṀ All 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

To all of you, I request.

DE WA CHHOG LA GYE PÄI HE RU KA

Heruka, you who delight in great 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 ÄḤ / 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 perform all activities.

LC 71 HUM DE ZHIN SHEG PA THAM CHÄ DANG

HŪṀ All 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

To all of you, I request.

DE WA CHHEN PÖ YI NI RAB KYÖ PÄ

Due to your mind being stirred by great bliss,

LÜ NI KÜN TU YO WÄI GAR GYI NI

Your body completely sways in dance.

CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE

**Thereby, offer the great bliss of enjoying the mudra's
lotus**

NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ

To the hosts of yoginis.

A LA LA / LA LA HO / A I ÄḤ / 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 perform all activities.

LC 72 HUM DE ZHIN SHEG PA THAM CHÄ DANG

HÜṀ All 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

To all of you, I request.

YI WONG ZHI WÄI NYAM KYI GAR DZÄ MA

Dancing with enchanting, soothing grace,

RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG

You, delighted lord, and hosts of dakinis,

DAG GI DÜN DU ZHUG TE JIN LOB LA

Abide before me and bless me,

LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL

Please bestow innate great bliss upon me.

A LA LA / LA LA HO / A I ÄḤ / 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 perform all activities.

LC 73 HUM DE ZHIN SHEG PA THAM CHÄ DANG

HÜM All 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

To all of you, I request.

DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ

Possessing great bliss, the defining quality of liberation

DE CHHEN PANG PÄI KA THUB DU MA YI

You do not assert liberation in one lifetime

TŠHE CHIG DRÖL WAR MI ZHE DE CHHEN YANG

**Through the many austerities that have abandoned
great bliss.**

CHHU KYE CHHOG GI Ü NA NÄ PA YIN

**Great bliss, rather, abides in the center of the supreme
lotus.**

A LA LA / LA LA HO / A I ÄḤ / 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 perform all activities.

LC 74 HUM DE ZHIN SHEG PA THAM CHÄ DANG

HÜM All 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

To all of you, I request.

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

Born from attachment but untainted by its faults,

NÄL JOR MA CHHOG PÄ MÄI DE WA YI

Like a lotus growing in the midst of mud—

SI PÄI CHHING WA NYUR DU DRÖL WAR DZÖ

Quickly free me from the bondage of existence.

A LA LA / LA LA HO / A I ÄḤ / 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 perform all activities.

LC 75 HUM DE ZHIN SHEG PA THAM CHÄ DANG

HÜṀ All 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

To all of you, I request.

DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ

Just as swarms of bees always drink

BUNG WÄI TSHOG KYI KÜN NÄ THUNG WA TAR

The essence of honey from its source;

TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI

**Through the blossoming lotus possessing the six
qualities,**

CHÜ CHING PA YI RO YI TSHIM PAR DZÖ

**May I be satisfied by the taste from binding the
essence.**

A LA LA / LA LA HO / A I ÄḤ / 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 perform all activities.

Following the tradition of His Holiness Serkong Tsenshab Rinpoche, Lama Zopa Rinpoche sometimes inserts these two verses.

When omitting these verses, either continue with *Blessing and Offering the Remaining Tsog* on page 95, or go to *Lamrim Prayer (LC 84)* on page 45.

[HUM DE ZHIN SHEG PA THAM CHÄ DANG

HÜM All 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

To all of you, I request.

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 ĀḤ / 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 perform all activities.

HUM DE ZHIN SHEG PA THAM CHÄ DANG

HÜM 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

To all of you, I request.

PÄL DÄN LA MÄI NAM PAR THAR PA LA

May we not give rise to heresy for even a second

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING

In regard to the actions of the glorious guru.

CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI

May we see whatever actions are done as pure.

LA MÄI JIN LAB SEM LA JUG PAR SHOG

**With this devotion, may we receive the guru's
blessings in our hearts.**

A LA LA / LA LA HO / A I ĀḤ / 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 perform all activities.]

Blessing and Offering the Remaining Tsog

The remaining tsog can either be offered at this point or after *LC 100* on page 64. When the remaining tsog is not offered here, continue with *Lamrim Prayer (LC 84)* on page 45.

Offer the remaining tsog while standing at the rear of the gumpa facing the altar.

- LC 76** HUM MA DAG THRÜL NANG YING SU DAG
HÜṂ Impure false appearances are purified in emptiness,
 AH YE SHE LÄ DRUB DÜ TSI CHHE
ĀḤ This sublime nectar made from wisdom-knowledge,
 OM DÖ GÜI GYA TSHO CHHEN POR GYUR
OMṂ Becomes a vast ocean of all desired things.
 OM ĀḤ HÜṂ (3x)
- LC 77** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
 HOḤ **I offer this ocean of remaining tsog of uncontaminated nectar—**
 ZAG ME DÜ TSII TSHOG LHAG GYA TSHO DI
Blessed by samadhi, mantra, and mudra—
 DAM CHÄN ZHING KYONG TSHOG NAM NYE CHHIR BÜL
In order to please you hosts of oath-bound local protectors.
 OM ĀḤ HÜṂ
 DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
Satisfied by enjoying an abundance of all that is desired,
 E MA HO NÄL JOR THRIN LÄ TSHÜL ZHIN DRUB
E MA HO Properly accomplish activities for us yogis.

Take the remaining tsog outside.

- LC 78** HO LHAG MÄI DRÖN NAM KHOR CHÄ KYI
HOH Guests for the remainders together with your
retinues,
TSHOG LHAG GYA TSHO DI ZHE LA
In accepting this ocean of remaining tsog,
TÄN PA RIN CHHEN GYÄ PA DANG
Make the precious teachings flourish,
TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG
**And make the upholders and patrons of the teachings
along with their retinues,**
- LC 79** KHYÄ PAR NÄL JOR DAG CHAG LA
And especially we yogins,
NÄ ME TSHE DANG WANG CHHUG DANG
Gain health, long life, power, and wealth,
PÄL DANG DRAG DANG KÄL WA ZANG
Glory, fame, good fortune,
LONG CHÖ GYA CHHEN KÜN THOB CHING
And abundant enjoyments.
- LC 80** ZHI DANG GYÄ LA SOG PA YI
Bestow on us the attainments of the actions
LÄ KYI NGÖ DRUB DAG LA TSÖL
Of 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 siddhis.
- LC 81** DÜ MIN CHHI DANG NÄ NAM DANG
Avert untimely death, sickness,
DÖN DANG GEG NAM ME PAR DZÖ
Spirits, and obstructors.

MI LAM NGÄN DANG TSHÄN MA NGÄN
Eliminate bad dreams,
JA JE NGÄN PA ME PAR DZÖ
Bad omens, and bad activities.

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

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

Either continue with *Lamrim Prayer, LC 84* on page 45, or if the remaining tsog was offered after *LC 100*, continue with *LC 101* on page 64.

Appendices

Appendix I:

Calling the Guru from Afar

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

(Extensive Version)

LA MA KHYEN

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 types²⁸ 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 GE 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 unmistakable 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,
the play of the four joys and four emptinesses**

GYU MÄI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG
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 go to page 109 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 CHI 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 the following request:

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 pure.

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 MÖI TENG ZHUG LA

Please abide on the lotus seat 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.**

Now start *Lama Chopa* with LC 2 on page 7.

Appendix 2:

Extensive Blessing of Offerings

Self-Generation as Vajrabhairava

RANG NYI KÄ CHIG GI PÄL DOR JE JIG JE ZHÄL CHIG CHHAG
NYI KYI DRDRI 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.**

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

OM HRĪḤ ṢṬRĪḤ VIKRĪTĀNANA HŪḤ PHAṬ

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO 'HAḤ

TONG PA NYI DU GYUR /

Everything become emptiness.

TONG PÄI NGANG LÄ YAM LÄ LUNG GI KYIL KHOR NGÖN PO
ZHÜI YIB TA BU BA DÄN GYI TSHÄN PA

**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 KYII SHA KÜ TSÄN PA

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

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

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

JANG DU KHAM LÄ JUNG WÄI TÄI SHA HÄ TSHÄN PA

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

Ü SU HUM LÄ JUNG WÄI MII SHA NÄ TSHÄN PA

In the center, from HÜM, 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 ĀḤ, and a blue HŪṂ,
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

HŪṂ purifies the faults of color, odor, and potential;

ÄH DÜ TSIR TOG PAR JÄ

ĀḤ transforms it into nectar;

OM GYI MANG POR BAR ZHING PEL WAR GYUR

OM multiplies and increases it.

OM ĀḤ HŪṂ (3x)

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

To continue with *Lama Chopa Tsog Offering*, go to LC 61 on page
81.

Blessing the Outer Offerings

OM HRĪḤ ṢṬRĪḤ VIKRITĀNANA HŪḤ PHAT

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO 'HAM

TONG PA NYI DU GYUR

Everything become emptiness.

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 HŪḤs.**

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

**The HŪḤs melt and become drinking water, water for bath-
ing the feet, water for the rinsing the mouth, water for sprin-
kling,**

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

flowers, incense, lights, perfume, food, music, and so forth.

RANG ZHIN DE TONG NAM PA CHÖ DZÄ

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

JE LÄ WANG PO DRUG GI CHÖ YÜL DU

As objects of the six senses

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

They function to confer special uncontaminated bliss.

OM ARGHAM ĀḤ HŪḤ / OM PĀDYAM ĀḤ HŪḤ / OM
ĀÑCHAMĀṆĀM ĀḤ HŪḤ / OM PROKṢHAṆĀM ĀḤ HŪḤ /
OM PUṢHPE ĀḤ HŪḤ / OM DHŪPE ĀḤ HŪḤ / OM ĀLOKE
ĀḤ HŪḤ / OM GANDHE ĀḤ HŪḤ / OM NAIVIDYA ĀḤ HŪḤ /
OM ŚHAPTA ĀḤ HŪḤ

Appendix 3:

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

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.

GE DÜN LA KYAB SU CHHI O
I take refuge in the Sangha

[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.

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.

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO

To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO

To Tathagata Bestowed with Purity, I prostrate.

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

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

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

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

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

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

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

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

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

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

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

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

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

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG
TSHÄL LO

To Tathagata Glorious Name Widely Renowned, I prostrate.

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

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

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG
TSHÄL LO

To Tathagata Glorious One Totally Subduing, I prostrate.

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

To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG
TSHÄL LO

**To Tathagata Glorious Transcendence Through Subduing,
I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG
TSHÄL LO

**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**

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

To Tathagata All-Subduing Jewel Lotus, I prostrate.

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

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

Prostrations to the Seven Medicine Buddhas

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

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

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

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

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG
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.**

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 Sapphire Light, I prostrate.**

Confession Prayer

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

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

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI
PA NÄ KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI
LÄ GYI PA DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU YI
RANG WA AM

**In this life and in all the states of rebirth in which I have
circled in samsara from beginningless lives, whatever negative
actions I have created, made others create, or rejoiced in the
creation of;**

CHHÖ TEN GYI KOR RAM / GE DÜN GYI KOR RAM / CHHOG CHÜI
GE DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG
/ THROG PA LA JE SU YI RANG WA AM

Whatever possessions of holy objects of offering, possessions of the sangha, or possessions of the sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of;

TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU TSÄL WA
DANG / GYI PA LA JE SU YI RANG WA AM

Whichever among the five heavy negative karmas without break I have done, caused to be done, or rejoiced in the doing of;

MI GE WA CHÜI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG
PA DANG / JUG TU TSÄL WA DANG / JUG PA LA JE SU YI RANG
WA AM

Whichever of the ten nonvirtuous paths of action I have engaged in, caused others to engage in, or rejoiced in the engaging of;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

General Confession

U HU LAG

Alas,

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 / GE DÜN TSÜN PA NAM DAG LA GONG SU SÖL

The great Guru Vajradhara, all the other buddhas and bodhisattvas abiding in the ten directions, and the venerable sangha, please pay attention to me.

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

I, [say your name], from beginningless lifetimes in samsara until the present, overpowered by delusions—attachment, hatred, and ignorance—and by means of my body, speech, and mind

DIG PA MI GE WA CHU GYI PA DANG

have committed the ten nonvirtuous actions,

TSHAM MA CHHI PA NGA GYI PA DANG

committed the five heavy negative karmas without break,

DE DANG NYE WA NGA GYI PA DANG
**and committed the five nearing heavy negative karmas
without break.**

SO SOR THAR PÄI DOM PA DANG GÄL WA DANG
I have transgressed the vow of individual liberation,
JANG CHHUB SEM PÄI LAB PA DANG GÄL WA DANG
transgressed the trainings of bodhisattvas,
SANG NGAG KYI DAM TSHIG DANG GÄL WA DANG
and transgressed the samayas of Secret Mantra.

PHA DANG MA LA MA GÜ PA DANG
I have been disrespectful to my parents,
KHÄN PO DANG LOB PÖN LA MA GÜ PA DANG
disrespectful to my abbots and masters,²⁹
DROG TSHANG PA TSHUNG PAR CHÖ PA NAM LA MA GÜ PA
DANG
and disrespectful to my spiritual friends living in ordination.

KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG
**I have committed actions harmful to the Three Rare Sublime
Ones,**
DAM PÄI CHHÖ PANG PA DANG
abandoned the holy Dharma,
PHAG PÄI GE DÜN LA KUR PA TAB PA DANG
criticized the arya Sangha,
SEM CHÄN LA NÖ PÄI LÄ GYI PA LA SOG PA
harmed sentient beings, and so on.

DIG PA MI GE WÄI TSHOG DAG GI GYI PA DANG / GYI DU TSÄL
WA DANG / ZHÄN GYI GYI PA LA JE SU YI RANG WA LA SOG PA
**I have committed this collection of nonvirtuous negative
karmas, caused others to do it, rejoiced in others doing it,
and so forth.**

DOR NA THO RI DANG THAR PÄI GEG SU GYUR CHING KHOR
WA DANG NÄN 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 / GE DÜN TSÜN PA
NAM KYI CHÄN NGAR THÖL LO

In short, this entire collection of faults and vices that are obstacles to my own higher rebirth and liberation, and causes of samsara and lower realms, I admit in the presence of the great Guru Vajradhara, all the other buddhas and bodhisattvas abiding in the ten directions, and the venerable sangha.

MI CHHAB BO / CHHAG SO / CHHIN CHHÄ KYANG DOM PAR
GYI LAG SO

I do not conceal them; I confess them. From now on I will refrain from doing them.

THÖL ZHING SHAG NA DAG DE WA LA REG PAR NÄ PAR GYUR
GYI

By admitting and confessing them, I will attain and abide in happiness,

MA THÖL MA SHAG NA DE TAR MI GYUR WA LAG SO

while by not admitting and confessing them, I will not.

Continue with *Renewing the Bodhisattva and Tantric Vows* on page 24.

Appendix 4:

Ten Innermost Jewels of the Kadampa Geshe

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

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

THUB PÄI WANG PO DRIN CHÄN LA MA SOG

I request the direct and lineage gurus,

NGÖ GYÜ LA MA NAM LA SÖL WA DEB

Such as the Lord of the Subduers, the kind guru, and so forth:

DAM PA GONG MÄI NAM THAR JI ZHIN DU

Please bless me to give up this life

TSHE DI LO YI THONG PAR JIN GYI LOB

Just like in the biographies of the holy beings of the past.

NYAM ME ZÄ TSANG SÄ PO DE NYI KYI

**By seeing sickness, old age, and death, the unequaled son
of Shuddhodana**

NA GA CHI WA ZIG PÄ THUG KYO NÄ

Felt great sadness and gave up his reign of the kingdom.

GYÄL SI PANG NÄ NA RA DZA NÄI DRAM

**Then, at the end of six years of living the austere life of
an ascetic**

LO DRUG KA WA CHÄ THAR DZOG SANG GYE

**On the banks of the Nairanjana River, he became fully
enlightened.**

DE ZHIN DAM PA GONG MA THAM CHÄ KYI

Like that, all the holy beings of the past,

MI TAG CHHI WA SAM PÄ THUG KYO NÄ

By reflecting on impermanence and death, felt great sorrow,

TSHE DI LÖ TANG EN PAR NYAM LEN DZÄ

Gave up this life, practiced in solitary places,

TSHE CHIG SANG GYÄ THOB PÄI NAM THAR ZHIN

And achieved enlightenment in one lifetime.

RANG YANG NAM CHHI CHA ME TSHÜL SAM NÄ

**In the same way, by reflecting on how the time of death
is uncertain,**

DAM CHÖ NAM DAG ONG DU ME TER WÄ

Why don't I give up the activities of this life—

TSHE DI DE KYI NYÄN DRAG WANG THANG DANG

Pleasure, reputation, and power,

PHA YÜL ZHING KHANG NYE DREL ZÄ NOR SOG

Country, fields, house, relatives, food, and wealth—

TSHE DI JA WA LO YI CHI MI TONG

Since they don't allow pure Dharma practice to arise?

CHÖ GÖ SUM DANG LHUNG ZE LA SOG PA

Except for the needs of survival,

RANG NYI TSHO WÄI YO JÄ MA TOG PA

The three robes, a begging bowl, and so forth,

SER DANG YIB SOG LHAG PÄ YO JÄ NI

I won't keep anything extra, such as gold and jewels,

RANG GI DÖN DU RIL TSAM MI CHHANG NGO
Not one tiny bit, for my own sake.

DAG LA NGE PAR ONG WA CHHI WA YIN
What is definite to happen to me is death.
DE TSHE NOR DANG KHOR SOG KYI MI PHÄN
At that time, my wealth, family, and friends won't benefit me.

DE DANG DRÄL WÄI LHAG PAR DUG NGÄL GYUR
Furthermore, there will be the extraordinary suffering of separating from them.

DE TAR SAM NÄ TSHE DI TSHO THAB PANG
By reflecting in this way, I will give up acquiring the things of this life.

The Four Entrustments

LO PHUG CHÖ TÄ CHÖ PHUG TRANG LA TÄ
**I must entrust the depths of my attitude to the Dharma.
I must entrust the depths of the Dharma to the beggar.**

TRANG PHUG SHI TÄ SHI PHUG DRAG LA TÄ
**I must entrust the depths of the beggar to death.
I must entrust the depths of death to the cave.**

The Three Vajras

THEB ME DOR JE NGÖN DU LEG PAR JA
I must proceed well with the uncaptured vajra.

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

THREL ME DOR JE JE LA JOG

I must leave behind the shameless vajra.

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

YE SHE DOR JE RANG DANG DROG

I must be accompanied by the transcendent wisdom vajra.

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

The Three Practices

MI DRÄL NÄ BÜ KYI DRÄL NYEG

**I must practice being expelled from the rank of humans,
reaching for the rank of dogs,**

❖ I will be out of line with worldly human beings who are attached to this life. I will keep a lowly position, wearing ragged clothing. I will accept the loss of food, clothing, and reputation. No matter how much hunger, thirst or hardship I experience, I will bear it to practice Dharma.

LHA DRÄL THOB SOG NYAM LEN JA

And striving for the rank of devas.

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

DI DAG KA DAM PHUG NOR CHU

These are the ten innermost jewels of the Kadampas.

DOR NA MI TAG CHHI WA DA TA ONG

In short, impermanence and death will soon come.

DA NI RANG GI RANG NYI MA LU WAR

Now, no longer fooling myself,

NOG CHHUNG LOG KHYUG TSAM GYI MI TSHE DI

I will free this human life, a mere flash of lightning,

THRÜL NANG DE KYI JIG TEN JA WA DANG

From beguiling pleasures and worldly activities,

DUG NGÄL GYA TSHO CHE LÄ DRÖL GYUR NÄ

And from the great ocean of suffering.

LHAG PAR MAR GYUR DRIN CHÄN DRO KÜN CHHE

In order to achieve full enlightenment, sublime, great bliss,

LA ME DE CHHEN DZOG JANG THOB CHHIR DU

Especially for all the kind mother transmigratory beings,

KÄ CHIG NYI DIR LÖ TONG DÜ LA BAB

**The time has come this very instant for me to give up
the works of this life.**

LA MÄI THUG JE RANG GI GE WÄI THÜ

By the force of the guru's compassion and my own virtue,

THÜN THOG DI RU LO YI THONG WAR SHOG

May I be able to give up the works of this life right now.

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

Continue with *LC 86* on page 50.

Colophons:

Lama Chopa and *Lama Chopa Tsog Offerings* and all the appendices excerpted from *FPMT Prayer Book*, Portland: FPMT Education Services, 2016. Lightly edited by FPMT Education Services' Joona Repo, 2018, and Ven. Joan Nicell, 2019.

Verse 2 of *Eight Verses of Thought Transformation* amended by Lama Zopa Rinpoche at Land of Medicine Buddha, Soquel, USA, 2015. Verses 3, 4, and 8 amended by Lama Zopa Rinpoche at Chag Tong Chen Tong Centre, Hobart, Australia, 2018. Changes input by Ven. Ailsa Cameron and Ven. Joan Nicell in consultation with Joona Repo, FPMT Translation Services, 2018. Approved by Lama Zopa Rinpoche, 2019.

First line of *Calling the Guru from Afar, A Tormented Wail, Quickly Drawing Forth the Blessing of the Guru, the Inseparable Three Kayas* revised by Lama Zopa Rinpoche, 2014 and 2018.

Original Colophon for *Calling the Guru from Afar (Abbreviated Version) (bla ma rgyang 'bod)*: Not available. Lama Zopa Rinpoche suggests it was composed by Kyabje Trulshik Rinpoche's root guru, Rongphu Sanggye (Ngawang Tenzin Norbu, 1867–1940/42).

General Confession edited by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, September 2018.

Notes

- 1 Lama Zopa Rinpoche gave the instruction to include this version of the “Abbreviated Self-Generation,” in Bendigo, Australia, September–October 2014.
- 2 Kyabje Phabongkha Dechen Nyingpo advised to reverse the order of these two verses so that *LC 16* comes before *LC 15*.
- 3 From Fifth Dalai Lama Ngawang Lozang Gyatso (rgyal dbang Inga pa ngag dbang blo bzang rgya mtsho), *The Melodious Song of the Spring Queen: A Praise to the Great Tsongkhapa, the Dharma Lord of the Three Realms, kham s gum chos kyi rgyal po rgyal ba tsong kha pa chen po la bstod pa dpyid kyi rgyal mo'i glu byangs*, in *rgyal bang Inga pa ngag dbang blo bzang rgya mtsho'i gsung 'bum*, vol. 18, Beijing: khrung go'i bod rig dpe skun khang, 2009, 164. Translated by Lama Zopa Rinpoche. Edited by Ven. Joan Nicell, FPMT Translation Services, and Ven. Ailsa Cameron, January 2018. This prayer contains all the special qualities of Lama Tsongkhapa's teachings described in the elaborate *Prayer for the Flourishing of Je Tsongkhapa's Teachings (blo bzang rgyal bstan ma)*.
- 4 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.”

- 5 With the exception of the Vajrayogini mantra, the tradition to recite the mantras in this order comes from Geshe Senge, a former abbot of Sera Je, Lhasa, as a way to integrate the three deities.
- 6 The original version of this mantra is: OM ĀḤ GURU VAJRADHARA VĀGINDRA SUMATI ŚHĀSANA DHARA SAMUDRA ŚHRĪ BHADRA SARVA SIDDHI HŪM HŪM. Lama Zopa Rinpoche now uses this extended version, which contains the full name of His Holiness the Dalai Lama—Jetsün Jampäl Ngawang Losang Yeshe Tenzin Gyatso Päl Sangpo—translated into Sanskrit as BHATṬĀRAKA MAÑJŪŚHRĪ VĀGINDRA SUMATI JÑĀNA ŚHĀSANA DHARA SAMUDRA ŚHRĪ BHADRA.
- 7 Lama Zopa Rinpoche gave the instruction to combine the mantras of Heruka father and mother in Bendigo, Australia, September–October 2014.
- 8 It has been suggested to change “son” to “child.” However, according to Lama Zopa Rinpoche: “The term ‘son’ is not used in dependence upon the characteristics of the body, but of the mind. This term is used because it is normally the son who becomes the king. The daughter becomes the queen, but does not become the king. Because this example is applied here, the disciple is called ‘the son of the vajra master,’ but it has nothing to do with the body.”
- 9 Lama Zopa Rinpoche gave this advice in Bendigo, Australia, September–October 2014.
- 10 Lama Zopa Rinpoche gave this advice at Light of the Path, North Carolina, USA, 2014.
- 11 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 will.” See *Mind Training: The Great Collection*, translated by Thupten Jinpa, Boston: Wisdom Publications, 2006.
- 12 Extracted from Phabongkha Dechen Nyingpo, *Chod: Dedicating the Illusory Body to Accumulate Merit, Bringing Quick Results in the Practice of Method and Wisdom, the Shared Riches of the Ganden Lineage Practitioners*, translated by Lama Zopa Rinpoche, Portland: FPMT Education Services, 2009, 29–32.

- 13 Tib. thams cad grol, Skt. Vishvantara.
- 14 Tib: snying stobs chen po, Skt. Mahasattva.
- 15 Tib. byams pa'i stobs, Skt. Maitribala.
- 16 Tib. chu 'bebs gyur pa, Skt. Jalavahana.
- 17 Tib. dge don chen po, Skt. Mahakalyanartha.
- 18 Tib. mdza' bo'i bu mo, Skt. Maitrakanyaka.
- 19 Tib. bzod pa smra ba, Skt. Kshantivadi.
- 20 Tib. zla ba, Eng. Moon.
- 21 Tib. bsod nams stobs, Skt. Punyabala.
- 22 Tib. sems dpa' chen po, Skt. Mahasattva.
- 23 Tib. rgya mtsho'i rdul, Skt. Samudrarenu.
- 24 Tib. rtsibs kyi mu khyud, Skt. Aranemi.
- 25 Tib. mi pham, Skt. Ajita, which is another name for Maitreya.
- 26 From His Holiness the Dalai Lama, Tenzin Gyatso, *The Union of Bliss and Emptiness: Teachings on the Practice of Guru Yoga*, Ithaca: Snow Lion Publications, 2009, 175. Reprinted with permission from Shambhala Publications, Inc.
- 27 These two verses are said to contain the entire meaning of *King of Prayers, The Extraordinary Aspiration of the Practice of Samantabhadra* ('phags pa bzang po spyod pa'i smon lam gyi rgyal po).
- 28 Lama Zopa Rinpoche prefers to translate *RIG* (Tib. rigs) in *RIG SUM* (Tib. rigs gsum), *RIG NGA* (Tib. rigs Inga), and *RIG GYA* (Tib. rigs brgya) as “types” rather than as “families” or as “lineages.”
- 29 Lama Zopa Rinpoche clarified that *lobpon* (Tib. *slob dpon*), often translated as “master” or “spiritual master”, must refer to the vajra masters from whom we receive initiations and tantric commentaries because abbots are those from whom we receive refuge and the liberation vow (Mitrugpa Retreat, Milarepa Center, Vermont, 2002).

Care of Dharma Materials



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

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

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ 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.



Foundation for the Preservation of the Mahayana Tradition

The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahayana Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistakable teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility and service. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet as taught to us by our founder, Lama Thubten Yeshe and our spiritual director, Lama Thubten Zopa Rinpoche.



FPMT Education Services

Education is the very heart of FPMT. Through comprehensive education programs, practice materials, and training programs, FPMT Education Services nourishes the development of compassion, wisdom, kindness, and true happiness in individuals of all ages. More information about FPMT Education Services can be found on the FPMT website as well as in regular news updates. A variety of practice and study materials are available in various languages, in hard copy and digital formats.

Foundation for the Preservation of the Mahayana Tradition, Inc.

1632 SE 11th Avenue, Portland, OR 97214, USA

+1 (503) 808-1588

www.fpmt.org

onlinelearning.fpmt.org

shop.fpmt.org



Foundation for the Preservation of the Mahayana Tradition