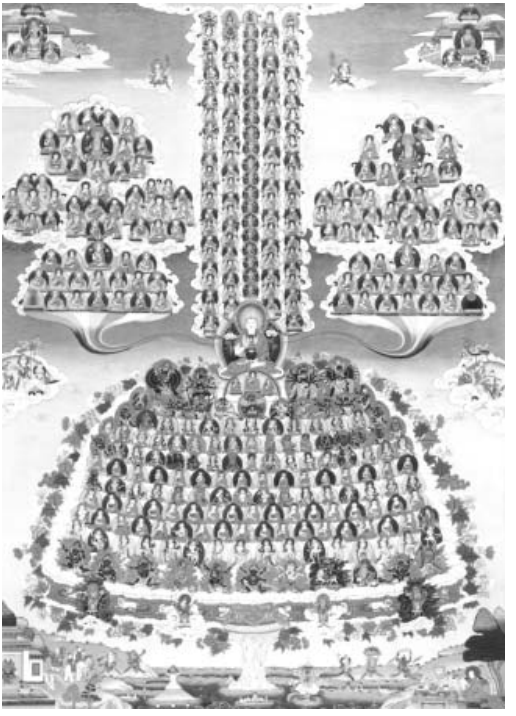
Lama Chöpa



by Jetsun Losang Chökyí Gyältsen

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Lama Chöpa Merit Field photo by Bob Cayton.

Practice Requirements

Lama Chöpa may be practiced by anyone with faith.

Lama Chöpa

The Preliminary Practice

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
Go for refuge to the Guru Triple Gem.

LC 3 NAMO GURUBHYA (LAMA LA KYAB SU CHHI WO)
To the Guru I go for refuge
NAMO BUDDHAYA (SANG GYÄ LA KYAB SU CHHI WO)
To the Buddha I go for refuge
NAMO DHARMAYA (CHHÖ LA KYAB SU CHHI WO)
To the Dharma I go for refuge
NAMO SANGHAYA (GENDUN LA KYAB SU CHHI WO)
To the Sangha I go for refuge *(3x)*

LA MA YI DAM KÖN CHOG SUM LA KYAB SU CHI WO
To the Guru, the deity, and the Three Jewels I go for refuge.

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

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

Generating Special Bodhichitta

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

LC 6 MA SEM CHÄN THAM CHÄ DUG NGÄL LÄ DRÄL
I shall free all mother sentient beings from suffering
DE CHHEN SANG GYÄ KYI SA LA GÖ PAR JA
And place them in the state of great bliss of a buddha;
DEI CHHIR DU LAM ZAB MO LA MA LHÄI
Therefore, I shall now practice
NÄL JOR NYAM SU LANG WAR GYI WO *(1x or 3x)*
The profound path of Guru-Deity yoga. *(1x or 3x)*

Dissolve and absorb the refuge merit field and meditate on the three kayas. Then, arise in the form of Yamantaka or as any other highest yoga tantra deity.

Optional abbreviated self-generation

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 curved knife and skullcup.

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 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

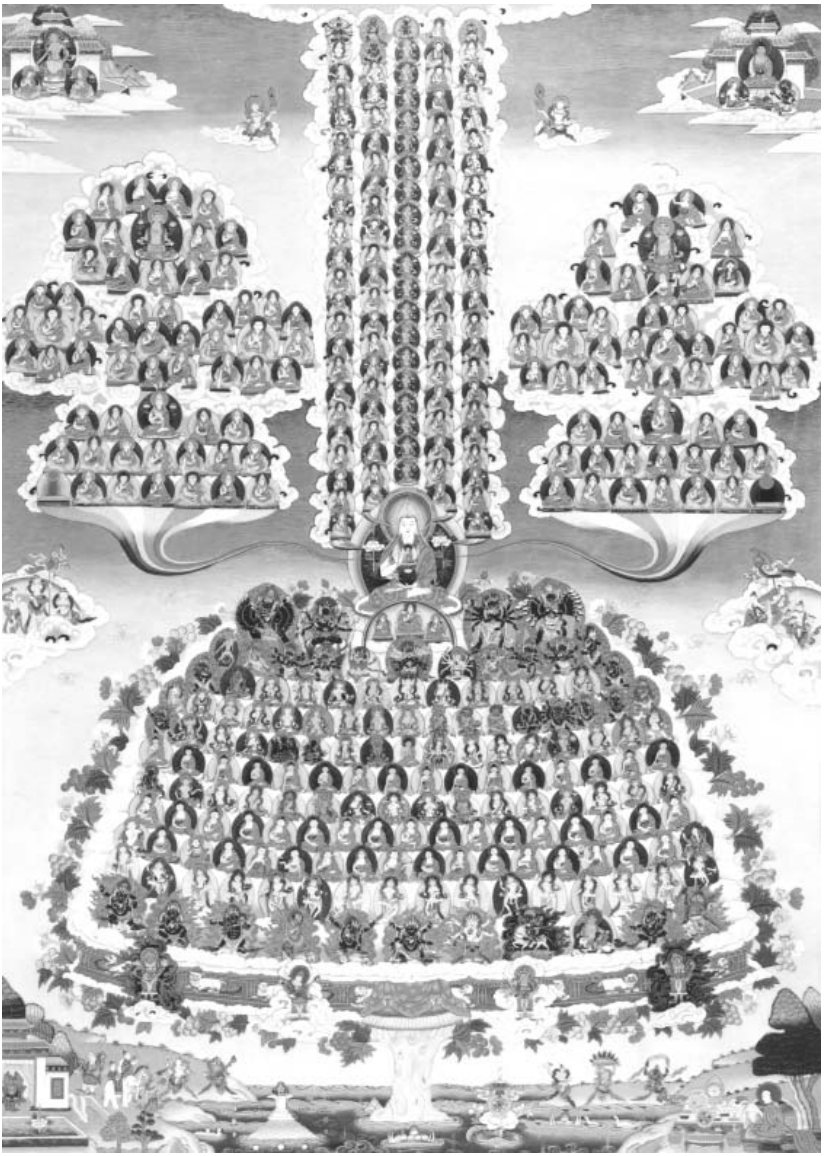
In the quality of utter infinite purity.

LC 7 OM AH HUM *(3x)*

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



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



The Actual Practice

Generating the Field of Merit

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
Right hand in the gesture of expounding the Dharma,
Dü tsi gang wäi lhung ze nam
Left in meditative pose holding an alms bowl full of nectar.

GUR GUM DANG DÄN CHHÖ GÖ SUM SÖL
You wear three lustrous saffron robes
SER DOG PÄN ZHÄ Ü LA DZE
And your head is crowned by a golden pandit's 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, holding vajra and bell,
DOR DRIL ZUNG NÄ YING CHHUG MAR KHYÜ
Embracing Vajradhatu Ishvari, the queen of space,
LHÄN KYE DE TONG RÖL PÄ GYE
Delighting in the play of simultaneous bliss and emptiness.
NAM MANG RIN CHHEN GYÄN GYI TRÄ SHING
They are adorned with jeweled 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 marks and signs, 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 consorts;
KAM ZHI YUM ZHI KYE CHHE TSA GYÜ
Your sources, channels, sinews,

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

LC 13 THA KOR RIM ZHIN NGÖ GYÜ LA MA
Surrounding you in their respective order sit
YI DAM KYIL KHOR LHA TSHOG DANG
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 their three doors.
HUM YIG Ö ZER CHAG KYU YI
From the letter HUM hooked light rays radiate
RANG ZHIN NÄ NÄ YE SHE PA NAM
Drawing forth the wisdom beings from their natural abode
CHÄN DRANG YER ME TÄN PAR GYUR
To become non-dual and set.



Invocation

With burning incense.



LC 16 CHÖ NAM RANG ZHIN DRO ONG KÜN DRÄL YANG
Though phenomena are free of any inherent coming and going,
NA TSHOG DÜL JÄI SAM PA JI ZHIN DU
You arise through your enlightened activity of wisdom and loving compassion
CHIR YANG CHHAR WÄI KHYEN TSEI THRIN LÄ CHÄN
According to the dispositions of varied disciples.



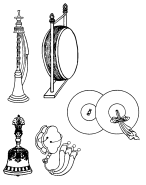
KYAB GÖN DAM PA KHOR CHÄ SHEG SU SÖL
Holy refuge saviors, please come forth with your retinues.

LC 15 PHÜN TSHOG DE LEG JUNG NÄ DÜ SUM GYI
Source of complete happiness and goodness throughout the three times:
TSA GYÜ LA MA YI DAM KÖN CHHOG SUM
Root and lineage gurus, yidams, Three Jewels of refuge,
PA WO KHA DRO CHHÖ KYONG SUNG TSHOG CHÄ
Heroes, dakinis, Dharma protectors, and hosts of guardians,



THUG JEI WANG GI DIR SHEG TÄN PAR ZHUG
By the power of your compassion come forth and abide steadfast.

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



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

The Seven Limbs

Prostrations

Prostration to the Guru as 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, vajra holder,

DOR JE CHÄN ZHAB PÄI MOR CHHAG TSHÄL LO
I prostrate at your lotus feet.

Prostration to the Guru as nirmanakaya



LC 19 RAB JAM GYÄL WA KÜN GYI YE SHE NI
You are the transcendental wisdom of all infinite conquerors

GANG DÜL CHIR YANG CHHAR WÄI THAB KHÄ CHHOG
Appearing with supreme skillful means in any way that subdues.

NGUR MIG DZIN PÄI GAR GYI NAM RÖL WA
You sport the aspect of a saffron-robed monk.

KYAB GÖN DAM PÄI ZHAB LA CHHAG TSHÄL LO
Holy refuge savior, I prostrate at your feet.

Prostration to the Guru as dharmakaya



LC 20 NYE KÜN BAG CHHAG CHÄ PA DRUNG CHHUNG ZHING
You eliminated all faults and their instincts 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.

Prostration to the Guru, manifestation of the Three Jewels


LC 21 LHAR CHÄ TÖN PA SANG GYÄ KÜN GYI NGÖ
Teacher of gods and all, in reality you are all buddhas,

GYÄ THRI ZHI TONG DAM CHHÖ JUNG WÄI NÄ
The source of 84,000 pure Dharmas,

PHAG TSHOG KÜN GYI Ü NA LHANG NGE WA
You stand out from the whole host of superiors.

DRIN CHÄN LA MA NAM LA CHHAG TSHÄL LO
Kind Guru, I prostrate to you.

Prostration to the Guru as manifestation of all 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 Supreme Jewels, 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 transitory worlds.

Outer Offerings

The four waters

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

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

Flowers, incense, light, perfume, food, and music

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

LC 26 DRI ZHIM PÖ KYI DÜ PA BÄI DUR YÄI
Blue summer clouds of lapis 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 three thousand-fold world systems.

LC 28 GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄI
Scented water, imbued with fragrances of camphor,
PÖ CHHÜI TSHO CHHEN KHOR YUG KÜN NÄ KHYIL
Sandalwood and saffron, collects 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 amass a Mount Meru.

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

Offering the five sense objects

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

The Mandala of the 23 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 or 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

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

By the merit of having offered this mandala to the merit field, may I and all sentient beings be able to meet the pure wisdom teachings of the Victorious One, which contain the biography of those eminent ones who live in pure morality, have the brave attitude to follow extensively the bodhisattva's conduct, and practice the yogas of the two stages, the essence of which is the transcendental wisdom of non-dual bliss and voidness. May I and all sentient beings be able to meet this pure complete teaching of Lama Tsongkhapa, the unification of sutra and tantra, right this second.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Offering of practice

LC 33 NGÖ SHAM YI TRÜL YI ZHIN GYA TSHÖI NGOG
Thousand-petalled lotuses grow on the shore of a wish-granting ocean,
SI ZHII NAM KAR LÄ WONG CHHÖ DZÄ KYI
Both actually set out and mentally emanated.
DAB TONG GYÄ PÄ KÜN GYI YI THROG CHING
Arising from the virtues of samsara and nirvana, they captivate all minds.
JIG TEN JIG TEN LÄ DÄ RANG ZHÄN GYI
Everywhere are flowers - the worldly and transcendent virtues
GO SUM GE WÄI ME TOG CHI YANG TRA
Of the three doors of myself and others
KÜN ZANG CHHÖ PÄI DRI SUNG BUM THRO ZHING
And a hundred thousand fragrant Samantabhadra offerings spread.
LAB SUM RIM NYI LAM NGÄI DRÄ DÄN PÄI
This pleasure grove laden with fruits of the three trainings,
GA TSHÄL JE TSÜN LA MA NYE CHHIR BÜL
Two stages, and five paths I offer to please you perfect, pure Guru.

Inner offering

LC 34 GUR KUM DANG DÄN ZANG PÖI DRI NGÄ CHÄN
I offer a drink of China 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 consorts 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 KUN 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 to you.

Offering of medicines and service

LC 37 NYÖN MONG ZHI GYA TSA ZHII NÄ JOM PÄI
To cure the 404 diseases caused by mental afflictions
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
Pray keep me in your service as long as space endures.

Renewing Vows is on the next page. For ***LC 38***, turn to p. 22.

Renewing the Bodhisattva and Tantric Vows

Taking the Bodhisattva Vows

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

Motivation

The purpose of my life is to free all my kind mother sentient beings from suffering and to lead them to enlightenment. To do this, I must receive enlightenment. Without the bodhisattva vows this is not possible. Therefore, I am going to take the bodhisattva vows for the benefit of all my kind mother sentient beings.

I go for refuge to the Three Jewels.
I confess individually all negativities.
I rejoice in the virtue of migrating beings.
I hold with my mind a buddha's enlightenment.

I go for refuge until my enlightenment
To the Buddha, the Dharma, and the Supreme Assembly.
In order to fully accomplish the purposes of myself and others,
I shall generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,
I shall invite all sentient beings to be my guests.

I shall undertake the pleasing supreme conduct of enlightenment.

May I accomplish buddhahood in order to benefit migrating beings. *(3x)*

Think strongly that you have received the complete pure set of bodhisattva vows (those vows that were broken are now restored, and those that were kept have been increased).



Taking the Tantric Vows

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

Motivation

That an infinite number of my kind mother sentient beings are suffering in samsara is so unbearable. I must free them from suffering and lead them to enlightenment as quickly as possible without even delaying one second. To do this, I must become enlightened. Without tantric vows this is not possible. Therefore, I am going to take the tantric vows for the benefit of all my kind mother sentient beings.

All repetitions:

All buddhas and bodhisattvas, please listen to me!
I (*say your tantric name*), from now until I reach the essence
of buddhahood,
Shall generate the sacred, peerless bodhichitta,
Just as all buddhas of the three times have ensured themselves
of awakening
By generating it.

First repetition only (or omit these lines and continue below):

I pledge to uphold the vows of the Buddha lineage:
To rely on the peerless Triple Gem: Buddha, Dharma, and Sangha,
And the three disciplines of observing proper behavior,
Gathering virtuous Dharma, and benefiting sentient beings.
(Vairochana)
I pledge to uphold the vajra, bell, and mudra of the great
Vajra lineage

And to honor my teachers. (Akshobhya)
I pledge to practice the four types of giving, six times each day,
Keeping in mind the delightful commitments of the great
Ratna lineage. (Ratnasambhava)
For the great Padma lineage, I pledge to uphold individually
the holy dharmas that arose from great enlightenment,
Those of the outer, secret, and three vehicles. (Amitabha)
For the great, supreme Karma lineage, I pledge to uphold
all vows well
And to make as many offerings as possible. (Amoghasiddhi)
I shall generate the vows of peerless bodhichitta
For the sake of all and uphold all samayas without exception.

Second and third repetitions only (this verse may be used for all three repetitions):

I shall uphold all the general and specific tantric vows and commitments
Of the five lineages without exception.

All repetitions:

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

Think strongly that you have received the complete pure set of tantric vows (those vows that were broken are now restored, and those that were kept have been increased).

Seven-Limb Practice; Confession of non-virtue

LC 38 THOG ME DÜ NÄ MI GE DIG PÄI LÄ
Whatever non-virtuous negative actions I have done since 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 with regret and vow never to commit them again.

Rejoicing in virtue

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

At this point, meditate very strongly and extensively for some time on rejoicing in the merits of the three times of yourself, other beings, and all the buddhas and bodhisattvas.

Requesting to turn the wheel of Dharma

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 migrators

ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL

May be born, abide long, and increase.

As you recite this verse, visualize yourself as numberless Brahmas offering beautiful golden Dharma wheels.

Requesting the Guru to remain

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.

As you recite this verse, visualize numberless forms of yourself offering beautiful lion thrones adorned with a double dorje.

Dedication of merit

LC 42 DE TAR TRÜN PÄI NAM KAR GE WÄI TSHOG

I dedicate the mass of white virtues thus created

KA DRIN SUM DÄN JE TSÜN LA MA YI

So that I may be inseparably cared for in all my lives

TSHE RAB KÜN TU DRÄL ME JE DZIN CHING

By perfect, pure gurus who are kind in three ways,

ZUNG JUG DOR JE CHHANG WANG THOB CHHIR NGO

And so attain the unified state of Vajradhara.

Continue with **Making Requests to the Guru** on the next page.
For ***LC 43***, turn to p. 28.

Making Requests to the Guru

Mandala Offerings and Requests

ZHING KAM ÜL WAR ZHU ...

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI
OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU

RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUP BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA / RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PÄI LO TOG

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

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ MA / NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄN TSHÄN Ü SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG ZHING YI DU WONG WA DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM DANG KYÄ PAR DU YANG

LA MA LO SANG TUB WANG DOR JE CHANG / CHEN PÖI LHA TSHOG KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR GYI WO / THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ [KYANG] DAG SOG DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM CHÄ LA / THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

For the short mandala offering, see p. 26.

Special request for the three great purposes

I prostrate and go for refuge to the Guru and the Three Precious Gems: Please bless my mind.

I am requesting you to immediately pacify all the wrong conceptions, from incorrect devotion to the Guru up to the subtle dual view of the white, red, and dark visions, that exist in my mind and in the minds of all mother sentient beings.

I am requesting you to immediately generate all the right realizations from guru devotion up to enlightenment in my mind and in the minds of all mother sentient beings.

I am requesting you to pacify all outer and inner obstacles to actualizing the entire graduated path to enlightenment in my mind and in the minds of all mother sentient beings. *(3x)*

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Continue with the **Special Requests to One's Individual Gurus** below. For ***LC 43***, turn to p. 28.

Special Requests to One's Individual Gurus

Repeat the below three verses (refuge, short mandala, and the nine-line migtsema prayer), a number of times, substituting "la ma sang gyä la" / "Guru-Buddha" in line 6 of the nine-line prayer with: (1) "Tenzin Gyatso-la" for His Holiness the Dalai Lama; (2) the name of your root Guru, for example, "Lama Zopa-la"; (3) the names of your other gurus – one per repetition – and/or, (4) "la ma sang gyä la" for all remaining gurus. If you have limited time, you can recite this verse one time only using "la ma sang gyä la."

Refuge

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PA SÖ NAM KYI
By my practice of giving and other perfections,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG *(1x)*
May I become a buddha to benefit all sentient beings. *(1x)*

Brief mandala of the 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, four continents, the sun and the moon:
SANG GYÄ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha-field and offer it.
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all living beings enjoy this pure land!

Nine-line prayer to Lama Tsongkhapa

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 non-objectifying compassion;
DRI ME KHYEN PÄI WANG PO JAM PÄI YANG
Manjushri, master of stainless wisdom;
DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG
Vajrapani, destroyer of the entire host of maras;
GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG
Losang Dragpa, crown jewel of sages of the land of snow:

KYAB SUM KÜN DÜ [LA MA SANG GYÄ LA]
To you, Guru-Buddha *(Tenzin Gyatso-la, Thubten Zopa-la, names of other gurus)***, embodying the three refuges,**
GO SUM GÜ PÄI GO NÄ SÖL WA DEB
I make requests showing respect with my three doors.
RANG ZHÄN MIN CHING DRÖL WAR JIN GYI LOB
Please grant your blessings to liberate myself and others.
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 become quickly like you.]

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Requesting the Guru

I request the precious Guru,
Who encompasses all objects of refuge of the past, present, and future:
Please bless my mental continuum. *(3x)*

Visualization

Five-colored nectar beams flow forth from the Guru's holy body, entering my body and mind and those of all sentient beings. These purify all diseases, spirit harms, negative karmas, and obscurations, especially all the collections of obscurations, negative karmas, and degenerated samayas created in relationship to the virtuous friend, such as giving harm to the holy body, breaking advice, disturbing the holy mind, generating non-devotional thoughts, criticizing, giving up the Guru, and so forth.

From all my doors, sense organs, and pores these are dispelled in the form of liquid smoke or black soot. They are completely purified. My body becomes the nature of light, calm and clear.

My life, fortune (merit), and all my qualities of understanding and realizations are developed fully.

The blessings of the Guru's holy body, holy speech, and holy mind enter my body, speech, and mind and those of all sentient beings. I and all sentient beings are now under the protection of the virtuous friend.

Requests Recalling the Guru's Good Qualities

The Guru's good 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.

The Guru's good qualities according to the Mahayana teachings

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.

The Guru's good qualities according to the Vajrayana teachings

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

Requests Recalling the Guru's Kindness

The Guru is kinder than all the buddhas

LC 46 SANG GYÄ DRANG ME JÖN PÄ MA THÜL WÄI
To those untamed by countless past buddhas,
MA RUNG DÜL KÄI NYIG DÜ DRO WA LA
The unruly migrators 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 GUR TE
When, because of the times, the sun of the Conqueror sets,
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 migrators who lack a savior refuge.
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 hair-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 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

The Guru's 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 ordinary form to lead all beings.
Kyab gön thug je chän la söl wa deb
Compassionate refuge savior, I make requests to you.

The Guru's inner qualities

LC 50 Khyö kyi phung kham kye chhe yän lag nam
Your aggregates, elements, sources, and limbs
De sheg rig nga yab yum sem pa dang
Are in nature the sugatas and consorts of the five lineages,
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 Jewels, I make requests to you.

The Guru's 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 buddha families, foremost vajra holder,
ZUNG JUG DANG PÖI GÖN LA SÖL WA DEB
Unified primordial savior, I make requests to you.

The Guru's 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

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 dakinis and Dharma protectors.
DENG NÄ ZUNG TE JANG CHHUB BAR DU
From now until enlightenment I shall seek no other refuge than you.
KHYÖ MIN KYAB ZHÄN MI TSHÖL WÄ
In this life, the bardo, and all future lives,

DI DANG BAR DO CHHI MÄI THAR YANG
Hold me with your hook of compassion;
THUG JEI CHAG KYÜ ZUNG DZÖ LA
Free me from samsara and nirvana's fears,
SI ZHII JIG DRÖL NGÖ DRUB KÜN TSÖL
Grant all attainments,
TÄN GYI DROG DZÖ BAR CHÖ SUNG *(3x)*
Be my constant friend and guard me from interferences. *(3x)*

Receiving the Inspiration 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 from the places of my Guru's body, speech, and mind,
RIM DANG CHIG CHAR JUNG NÄ DAG NYI KYI
And dissolve into my own three places – one by one and altogether.
NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ
The four obstacles are purified, the four pure empowerments
DRIB ZHI DAG CHING NAM DAG WANG ZHI THOB
And the four kayas are attained.
KU ZHI THOB CHING LA MA NYI PA ZHIG
I am blessed by a replica of the Guru
GYE ZHIN THIM PÄ JIN GYI LAB PAR GYUR
That happily dissolves into me.

Lama Chöpa Tsog Offering

Transforming 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 voidness.

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
Is a tripod of three human heads.
AH TSHÄN DÄN THÖ PA KA PA LAR
AH Within a proper human skullcup,
OM DZÄ NAM SO SOR BAR WAR GYUR
OM Each substance brilliantly shines.
DE DAG TENG NÄ OM AH HUM
Above them are OM AH HUM.

LC 59 KHA DOG ZI JI SO SOR BAR
Each sparkles with brilliant color.
LUNG YÖ ME BAR DZÄ NAM ZHU
Wind moves, fire blazes, the substances melt and boil.
KHÖL WÄ LANG PA CHHER YÖ PÄ
Vapor swirls up strongly.
YI GE SUM LÄ Ö ZER TSHOG
Causing hosts of light rays to emanate from the three letters

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 dissolve into the respective letters.
SO SOR YI GE SUM THIM PÄ
They melt into nectar and blend with the essences.
DÜ TSIR ZHU NÄ CHÜ DANG DRE
Purified, transformed, and increased,
JANG TOG BAR JÄ E MA HO
E MA HO, it becomes an ocean
DÖ GÜI PÄL BAR GYA TSHOR GYUR
Gleaming with the glory of everything desired.

OM AH HUM *(3x)*

Invocation

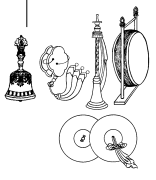


LC 61 THUG JEI DAG NYI TSA GYÜ LA MA DANG
Root and lineage gurus in the nature of compassion,
YI DAM LHA TSHOG KYAB NÄ KÖN CHHOG SUM
Assembly of yidams and deities, Three Jewels of refuge,
PA WO KHA DRO CHHÖ KYONG SUNG MÄI TSHOG
Heros, dakinis, hosts of protectors and guardians:



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 TEN 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.

Presentation of the actual tsog offering

LC 63 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO Blessed by samadhi, mantra, and mudra,
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This offering feast of an ocean of uncontaminated nectar

TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL
We offer to please you hosts of root and lineage gurus.


OM AH HUM
*3 times**

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

E MA HO JIN LAB CHHAR CHHEN BAB TU SÖL
E MA HO Please let fall a great rain of blessings.

*Additional offering verse to Vajrayogini or Heruka**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO Blessed by samadhi, mantra, and mudra,
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This offering feast of an ocean of uncontaminated nectar

NÄL JOR WANG MÖI [*KHORLO DAMPA] LHA TSHOG NYE CHHIR BÜL
We offer to please you [*Heruka] **hosts of powerful yogini deities**


OM AH HUM
*3 times**

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


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

LC 64 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO Blessed by samadhi, mantra, and mudra,
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This offering feast of an ocean of uncontaminated nectar

YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL
We offer to please you hosts of yidams, deities, and your retinues.


OM AH HUM
*3 times**

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

E MA HO NGÖ DRUB CHHAR CHHEN BAB TU SÖL
E MA HO Please let fall a great rain of attainments.

LC 65 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO Blessed by samadhi, mantra, and mudra,
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This offering feast of an ocean of uncontaminated nectar

KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL
We offer to please you hosts of precious jewels of refuge.


OM AH HUM
*3 times**

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


E MA HO DAM CHHÖ CHHAR CHHEN BAB TU SÖL
E MA HO Please let fall a great rain of holy Dharma.

LC 66 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO Blessed by samadhi, mantra, and mudra,
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This offering feast of an ocean of uncontaminated nectar

KHA DRO CHHÖ KYONG TSHOG NAM NYE CHIR BÜL
We offer to please you hosts of dakinis and Dharma protectors.


OM AH HUM
*3 times**

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

E MA HO THRIN LÄ CHHAR CHHEN BAB TU SÖL
E MA HO Please let fall a great rain of enlightened activities.

LC 67 HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
HO Blessed by samadhi, mantra, and mudra,
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
This offering feast of an ocean of uncontaminated nectar

MA GYUR SEM CHÄN TSHOG NAM NYE CHHIR BÜL
We offer to please you hosts of mother sentient beings.


OM AH HUM
*3 times**

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



E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG

E MA HO Please dispel the suffering of deceptive appearances.

Turn back to p. 36 and recite ***LC 63–LC 67*** 3 times or more.

*When chanting these verses slowly, the sound of both the bell and damaru are offered when chanting OM AH HUM. When these verses are chanted quickly, as is often done the second and third repetitions, only the sound of the bell is offered.

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

OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIVARA OM AH HUM

LC 68 is on p. 42.

Recite the **Praise in Eight Lines** to Heruka and Vajra Varahi. With each HUM HUM PHAT, ring the bell and dorje sharply 3 times.

Praise in Eight Lines

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

OM I prostrate to the bhagavan, the powerful lord of heroes HUM HUM PHAT

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

OM You are as bright as the fire that ends a great eon HUM HUM PHAT

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

OM You have a crown of dreadlocks HUM HUM PHAT

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

OM You grin, showing fangs and a terrifying face HUM HUM PHAT

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

OM You have a thousand arms blazing with light HUM HUM PHAT

OM DRA TVA ZHAG DENG DUNG DANG KHATVANG DZIN HUM HUM PHAT

OM You hold ax, noose, spear, and khatvanga HUM HUM PHAT

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

OM You have a tiger-skin loincloth HUM HUM PHAT

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

OM Before your great smoke-colored body that destroys all obstructions, I bow down HUM HUM PHAT

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

OM I prostrate to the Bhagavati Vajravarahi HUM HUM PHAT

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

OM Superior lady, lord of knowledge ladies, invincible in the three realms HUM HUM PHAT

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

OM Destroyer of all fears of evil spirits with your great vajra HUM HUM PHAT

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

OM You sit on the vajra seat with eyes that control, unable to be overcome by others HUM HUM PHAT

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

OM You dessicate Brahma with your wrathful tummo HUM HUM PHAT

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

OM You terrify and dessicate demons and are thus victorious over other forces HUM HUM PHAT

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

OM Complete victor over those who make us dull, stiff, and bewildered HUM HUM PHAT

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

OM I bow to Vajravarahi, the great yogini, lady with power over desire HUM HUM PHAT

Offering the tsog to the master

LC 68 E MA HO TSHOG KYI KHOR LO CHHE
E MA HO The great ritual feast,
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 ritual feast.

AH LA LA HO

The master's reply

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

AH HO MAHA SUKHA

Taste the tsog.

If you like, you may do long life prayers and/or protector prayers here.

As the tsog offerings are distributed at this point, recite various prayers (such as Song of the Spring Queen, to request realizations). Once distributed, collect the leftover tsog from the assembly.

Song of the Spring Queen

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


AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi
Host of immaculate dakinis

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

LC 71 HUM De zhin sheg pa tham chä dang
HUM All you tathagatas,
Pa wo dang ni näl jor ma
Heroes and yoginis,

KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make request to you all.
DE WA CHHEN PÖ YI NI RAB KYÖ PÄ
As the mind is strongly moved by great bliss,
LÜ NI KÜN TU YO WÄI GAR GYI NI
The body sways in dance,
CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE
May the bliss enjoying the mudra's lotus
NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ
Be offered to the hosts of yoginis.


AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis

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

LC 72 HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make request to you all.
YI WONG ZHI WÄI NYAM KYI GAR DZÄ MA
Lady dancing with pleasing peaceful grace
RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG
Most joyful lord and dakini host,
DAG GI DÜN DU ZHUG TE JIN LOB LA
Abide before me and bless me,
LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL
Bestow innate great bliss upon me.

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

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

LC 73 HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make request to you all.
DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ
You possessing liberating great bliss,
DE CHHEN PANG PÄI KA THUB DU MA YI
Do not pursue liberation in one lifetime
TSHE CHIG DRÖL WAR MI ZHE DE CHHEN YANG
Through various ascetic practices that deny great bliss,
CHHU KYE CHHOG GI Ü NA NÄ PA YIN
Great bliss abides within the supreme lotus.

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

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

LC 74 HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,

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


AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis

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

LC 75 HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make request to you all.
DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ
Just as bees drink wholeheartedly
BUNG WÄI TSHOG KYI KÜN NÄ THUNG WA TAR
The honey-essence from the source,
TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI
May I be satisfied by the taste of the essence
CHÜ CHING PA YI RO YI TSHIM PAR DZÖ
Held by the blooming lotus of six qualities.

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

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

Offering the Leftover Tsog

As the following verses are chanted, the person holding the offering of remaining tsog should stand facing away from the assembly and toward the exit door.

Blessing the tsog

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

OM AH HUM *(3x)*

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

3 times OM AH HUM

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

Take the offering of remaining tsog outside.

LC 78 HO LHAG MÄI DRÖN NAM KHOR CHÄ KYI

HO Remaining guests and your retinues,
TSHOG LHAG GYA TSHO DI ZHE LA
Accept this ocean of remaining offering feast,
TÄN PA RIN CHHEN GYÄ PA DANG
Let the precious teachings spread
TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG
And all upholders and patrons of the Dharma,

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

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

NGÖ DRUB KÜN GYI TONG DROG DZÖ
And help us obtain all accomplishments.

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

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

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

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

Guru devotion as the root of the path

LC 84 ZHING CHHOG DAM PA JE TSÜN LA MA LA
Supreme field of merit, my perfect, pure Guru,
CHHÖ CHING GÜ PÄ SÖL WA TAB PÄI THÜ
Through the power of having made offerings and respectful requests,
DE LEG TSA WA GÖN PO KHYÖ NYI KYI
I seek your blessings, savior and the very root of happiness and goodness,
GYE ZHIN JE SU DZIN PAR JIN GYI LOB
That I may come under your joyful guidance.

Practicing Guru Devotion with the Nine Attitudes

I am requesting the kind lord root Guru,
Who is more extraordinary than all the buddhas:
Please bless me to be able to devote myself to the qualified lord Guru with great respect in all my future lifetimes.

By realizing that correctly devoting myself to the kind lord Guru – who is the foundation of all good qualities – is the root of happiness and goodness, I shall devote myself to him with great respect, not forsaking him even at the cost of my life.

Thinking of the importance of the qualified Guru,
May I allow myself to enter under his control.

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

Even when maras, evil friends and the like

try to split me from the Guru,
May I be like a vajra, inseparable forever.

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

When I devote myself to the Guru,
Whatever suffering occurs *(hardships or problems)*,
May I be like a mountain, immovable.
(The mind should not be upset or discouraged.)

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

May I abandon pride.
Holding myself lower than the Guru,

May I be like a sweeper.
May I be like a rope, joyfully holding the Guru's work,
no matter how difficult or heavy a burden.

Even when the Guru criticizes, provokes or ignores me,
May I be like a dog without anger;
never responding with anger.

May I be like a (ferry) boat,
never upset at any time to come and go for the Guru.

O glorious and precious root Guru,
Please bless me to be able to practice in this way.
From now on, in all my future lifetimes,
May I be able to devote myself to the Guru in this way.

By reciting these words aloud and reflecting on their meaning in your mind, you will have the good fortune to be able to devote yourself correctly to the precious Guru, from life to life in all your future lifetimes.

If you offer service and respect and make offerings to the precious Guru with these nine attitudes, even if you do not practice intentionally, you will develop many good qualities, collect extensive merit, and quickly achieve full enlightenment.

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* 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."

Training the mind in the common path of the practitioner of lower capability

The precious human rebirth

LC 85 LÄN CHIG TSAM ZHIG NYE PÄI DÄL JOR DI
Realizing how this body of liberties and endowments
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.

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 Precious Gems
DIG PONG GE TSHOG THA DAG DRUB PA LA
And seek your blessings that I may eagerly strive
TSÖN PA LHUR LEN JE PAR JIN GYI LOB
To abandon all negativities and accomplish the accumulation of every virtue.

Training the mind in the common path of the practitioner of middling capability

Developing the wish for liberation

LC 87 LÄ DANG NYÖN MONG BA LONG DRAG TU THRUG
Violently tossed amidst waves of karma and mental afflictions,
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 obtain 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 pleasure grove, I seek your blessings
LAB SUM PHAG PÄI NOR GYI DZÖ ZUNG TE
To hold the three trainings as the treasure of the superior's wealth
THAR PÄI GYÄL TSHÄN DZIN PAR JIN GYI LOB
And, thereby, to uphold liberation's banner.

Training the mind in the common path of the practitioner of highest capability

Developing Bodhichitta

Generating compassion, the foundation of the Mahayana path

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

Generating conventional bodhichitta

Developing equanimity between self and others

LC 90 DUG NGÄL THRA MO TSAM YANG MI DÖ CHING
There is no difference between myself and others:
DE LA NAM YANG CHHOG SHE ME PAR NI
None of us wishes for even the slightest of sufferings
DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE
Or is ever content with the happiness we have.

ZHÄN DE GA WA KYE PAR JIN GYI LOB
Realizing this, I seek your blessings that I may generate joy for the happiness of others.

Exchanging self and others

Contemplating the faults of the self-cherishing mind

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 migratory beings
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB
More than my life, even should they rise up as my enemies.

Exchanging self-cherishing for cherishing others

LC 93 DOR NA JI PA RANG DÖN KHO NA DANG
In brief, infantile beings labor only for their own ends,
THUB WANG ZHÄN DÖN BA ZHIG DZÄ PA YI
While the able ones work solely for the welfare of others.

KYÖN DANG YÖN TÄN YE WA TOG PÄI LÖ
With a mind understanding the distinction between the failings of one and the advantages of the other,
DAG ZHÄN NYAM JE NÜ PAR JIN GYI LOB
I seek your blessings to enable me to equalize and exchange myself with others.

LC 94 RANG NYI CHE DZIN GÜ PA KÜN GYI GO
Cherishing myself is the doorway to all loss,
MA NAM CHE DZIN YÖN TÄN KÜN GYI ZHI
While cherishing my mothers is the foundation of all qualities.
DE CHHIR DAG ZHÄN JE WÄI NÄL JOR LA
Hence I seek your blessings to enable me to
NYAM LEN NYING POR JE PAR JIN GYI LOB
Equalize and exchange myself with others.

Tonglen: Meditation on taking and giving

Chant or recite LC 95 slowly.

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 negativities, obscurations and sufferings of mother migrators
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 migrators may experience happiness. *(3x)*

Points 3 through 7 of the seven-point training of the mind

LC 96 NÖ CHÜ DIG PÄI DRÄ BÜ YONG GANG TE
Even if the environment and beings are filled with the fruits of negativity,
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 forces – the quintessence of the entire Dharma –
YI DE BA ZHIG GOM PAR JIN GYI LOB
And thus to meditate only on mental happiness.

LC 98 JOR WA ZHI DANG DÄN PÄI THAB KHÄ KYI
I seek your blessings that I relate everything I may meet to meditation,
THRÄL LA GANG THUG GOM LA JOR WA DANG
Through skillful means possessing the four applications
LO JONG DAM TSHIG LAB JÄI NYAM LEN GYI
And that I may make this life of liberties and endowments greatly meaningful
DÄL JOR DÖN CHHEN JE PAR JIN GYI LOB
Through practicing the advice and pledges of thought transformation.

Meditating on the special universal intention and generating bodhichitta

LC 99 TONG LEN LUNG LA KYÖN PÄI THRÜL DEG CHÄN
In order to rescue all migrators 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 superior intention
JANG CHHUB SEM NYI JONG PAR JIN GYI LOB
Conjoined with the technique of mounting giving and taking 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 pure vows of the conqueror's children,
TSÖN PA LHUR LEN JE PAR JIN GYI LOB
The single path journeyed by all victorious ones of the three times.

Practicing the perfections after generating bodhichitta: The general practices of the bodhisattva

The perfection of generosity

LC 101 LÜ DANG LONG CHÖ DÜ SUM GE TSHOG CHÄ
I seek your blessings to complete the perfection of generosity
SEM CHÄN RANG RANG DÖ PÄI NGÖ GYUR TE
Through the guideline teaching of increasing the mind that gives without attachment,

CHHAG ME TONG SEM PEL WÄI MÄN NGAG GI
Namely, transforming my body, wealth, and collection of virtues 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 moral discipline:
CHÄ TSHAM SOG GI CHHIR YANG MI TONG ZHING
Not transgressing the bounds of the pratimoksha, bodhisattva, and tantric vows,
GE CHHÖ DÜ DANG SEM CHÄN DÖN DRUB PÄI
Even at the cost of my life,
TSHÜL THRIM PHAR CHHIN DZOG PAR JIN GYI LOB
Accumulating virtuous dharmas 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 enthusiasm

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

The perfection of mental stabilization

LC 105 JING GÖ NAM PAR YENG WÄI KYÖN PANG NÄ
Having abandoned the faults of sinking, agitation, and mental wandering,
CHHÖ KÜN DEN PÄ TONG PÄI NÄ LUG LA
I seek your blessings to complete the perfection of mental stabilization
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 infallible.

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 tantric vows and pledges 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 TSÖI 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 pledges,
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
WÖ SÄL GYU LÜ ZUNG DU JUG PÄI LAM
From placing your feet, my savior, in 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 of correctly applying the five forces
DAG PÄI ZHING DU DRÖ PAR JIN GYI LOB
Or the Guru's transference, the forceful means to enlightenment.

Praying to be guided by the Guru and dissolving the field of merit

Praying to be guided by the Guru during 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 chief disciple,
SÄ KYI THU WOR GYUR WAR JIN GYI LOB
Holding every secret of your 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.

If one's lama is present, one may choose not to recite the following verse.

Absorbing the field of merit to receive inspiration

LC 115 DE TAR SÖL WA TAB PÄ LA MA CHHOG
Having thus been entreated, supreme gurus, pray grant this request:
JIN GYI LAB CHHIR GYE ZHIN CHI WOR JÖN
So that you may bless me, happily alight on 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 lotus heart.

The Conclusion

Dedication of Merits

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 scriptures and insights
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.

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 spheres,
Nge jung jang sem yang dag ta wa dang
And may we reach the end of our journey along the paths
Rim nyi lam gyi drö pa thar chhin shog
Of renunciation, bodhichitta, pure view, and the two stages.

Verses of Auspiciousness

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

Phün tshog päl la röl päi tra shi shog
Of temporal and ultimate virtue and goodness.

LC 119 Kün khyen lo zang drag päi chhö kyi der
May all be auspicious for the Buddha's teachings to remain long
Lab sum nam dag tse chig drub la tsön
Through your centers of Dharma, omniscient Losang Dragpa,
Näl jor rab jung tshog kyi yong gang wäi
Being filled with hosts of renunciates, yogis, and yoginis

Thub tän yün du nä päi tra shi shog
Striving single-pointedly to master the three pure trainings.

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

Lo zang dor je chhang gi tra shi shog
Who spontaneously accomplishes the purpose of others.

LC 121 DÖ GÜI JOR WA YAR KYI TSHO TAR PHEL
May all our desired endowments swell like a lake in the summer rains,
KYÖN ME RIG KYI DÄL DRO GYÜN CHHÄ ME
May we have an unbroken continuity of rebirths with freedom in faultless families,
NYIN TSHÄN LO ZANG DAM PÄI CHHÖ KYI DA
May we pass our days and nights with the holy Dharma of Losang Dragpa,



PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
And may we delight in the glories of perfection.

LC 122 DAG SOG NAM KYI DENG NÄ JANG CHHUB BAR
By the collection of whatever virtues I and others have done
GYI DANG GYI GYUR GE WA CHI SAG PA
And shall do from now until enlightenment,
ZHING DIR JE TSÜN DAM PÄI ZUG KYI KU
May all be auspicious holy, perfect, pure one,



GYUR ME DOR JE TAR TÄN TRA SHI SHOG
For your body of form to remain in this land, immutable like a vajra.

Dedication Prayers

GE WA DI YI NYUR DU DAG
Due to the merits of these virtuous actions
LA MA SANG GYÄ DRUB GYUR NÄ
May I quickly attain the state of a Guru-Buddha
DRO WA CHIG KYANG MA LÜ PA
And lead all living beings, without exception,
DE YI SA LA GÖ PAR SHOG
Into that enlightened state.

JANG CHHUB SEM CHHOG RIN PO CHHE
May the supreme jewel bodhichitta
MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow;
KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish
GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
Just as the brave Manjushri and Samantabhadra, too,
KÜN TU ZANG PO DE YANG DE ZHIN TE
Realized things as they are,
DE DAG KÜN GYI JE SU DAG LOB CHHIR
I, too, dedicate all these merits in the best way,
GE WA DI DAG THAM CHÄ RAB TU NGO
That I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
I dedicate all these 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 the victorious ones thus gone of the three times,
ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI
So I might perform good works.

Due to the merits accumulated during the three times by myself and all the buddhas and bodhisattvas, which are empty from their own side, may the I, who is empty from its own side, achieve the state of enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that state as quickly as possible by myself alone.

Due to the merits of the three times created by myself and others and by the buddhas and bodhisattvas, may I, my family members, all the students and benefactors of the 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 and always perform only actions most pleasing to their holy minds. May we always fulfill their holy wishes instantly.

Colophon:

This translation of the *Lama Chöpa (Ritual Offering to the Guru)* verses, from the beginning up to the Lam-rim prayer and including the tsog offering and the offering of the leftover tsog, was compiled in September 1996 by Gelong Thubten Dondrub (Neil Huston) by relying on previous translations of Alex Berzin, Martin Willson, Geshe Thupten Jinpa, and original contributions by the editor. It was revised in August 2000 and again in February 2001. The outline points and headings were added from the original translation by Martin Willson that appeared in *Rites and Prayers*, Wisdom Publications, 1985.

The translation of the *Lama Chöpa* Lam-rim prayer portion of this ritual was reprinted with permission from Snow Lion Publications from *The Union of Bliss and Emptiness,* by His Holiness the Dalai Lama, Snow Lion, 1985.

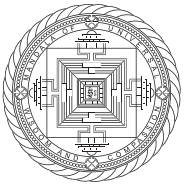
The short prayer *Practicing Guru Devotion with the Nine Attitudes* was written by the highly attained lama, Shabkar Tsokdrug Rangdrol. It was translated by Lama Zopa Rinpoche and scribed by Lillian Too and Ven. Thubten Dekyong (Tsenla) at Aptos, California, in February 1999 and edited by the Lama Yeshe Wisdom Archive Editing Group at Land of Medicine Buddha, in March 1999.

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Foundation for the Preservation of the Mahayana Tradition



The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

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