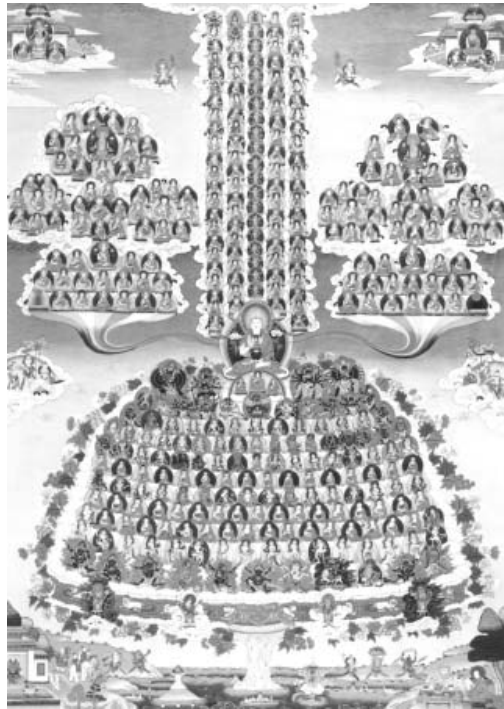


# *Lama Chöpa*



*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 L HAR 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 Vajrabhai-  
 rava, 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

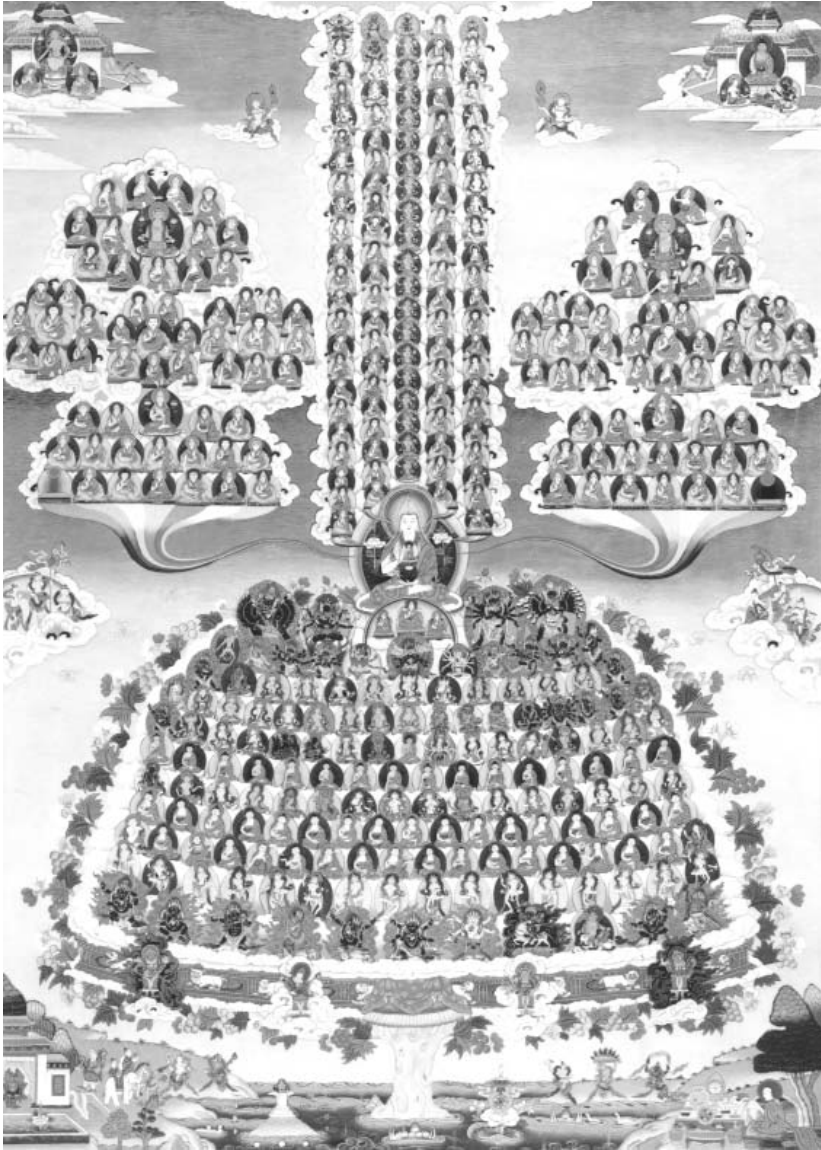
**In the quality of utter infinite purity.**

**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 sub-  
 stances pervade the reaches of space, earth, and sky,  
 spreading out inconceivably. In nature, they are tran-  
 scendental wisdom; in aspect, inner offerings and the  
 individual offering substances. As enjoyments of the  
 six senses, they function to generate the special tran-  
 scendental 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 count-  
less 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:**

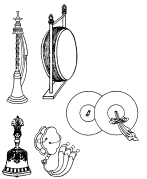
TSA GYÜ LA MA YI DAM KÖN CHHOG SUM  
**Root and lineage gurus, yidams, Three Jewels of refuge,**

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** L HAR 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 L HANG 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 bodhisat-tva'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 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 com-  
 mitments  
 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,**

KYL 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 empow-  
 erments**  
 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 fabri-**  
**cations 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**

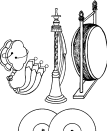
**LC 60** CHHOG CHUR THRÖ PÄ DOR JE SUM  
**Into the ten directions, drawing back the three vajras**  
 DÜ TSIR CHÄ NAM CHÄN DRANG NÄ  
**And nectar, which dissolve into the respective letters.**  
 SO SOR YI GE SUM THIM PÄ  
**They melt into nectar and blend with the essences.**  
 DÜ TSIR ZHU NÄ CHÜ 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.**



3 times\*

OM AH HUM

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 Vajrayoginī 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**



3 times\*

OM AH HUM

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.**



3 times\*

OM AH HUM

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.**



3 times\*

OM AH HUM

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.**



*3 times\**

OM AH HUM

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.**



*3 times\**

OM AH HUM

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



E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG  
**E MA HO Please dispel the suffering of deceptive  
 appearances.**

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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.

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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 L HAR 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**

TŠHE 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 retainues,**  
 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.”

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## *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*

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Chant or recite LC 95 slowly.

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*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 quintes-  
sence 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 place-  
ment 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.**

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

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### *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.

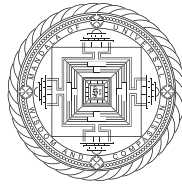
The short prayer *Practicing Guru Devotion with the Nine Attitudes* was written by the highly attained lama, Shabkar Tsokdrug Rangdrol. It was translated by Lama Zopa Rinpoche and scribed by Lillian Too and Ven. Thubten Dekyong (Tsenla) at Aptos, California, in February 1999 and edited by the Lama Yeshe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