

Lama Chöpa and Tsog Offering

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by Jetsun Losang Chökyi Gyältsen




Lama Chöpa

lc2 Rab kar ge sem chhen pöi ngang nyi nä
Dag dang kha nyam ma gän sem chän nam
Deng nä ji si jang chhub nying pöi bar
La ma kön chhog sum la kyab su dro

From the state of an exalted white virtuous mind, I and all my old mother sentient beings, who are equal to space, from this moment until our supreme enlightenment, take refuge in the Guru and the Three Rare Sublime Ones.

◆ THE PRELIMINARY PRACTICE

lc3  Lama la kyab su chhi wo *Namo gurubhyaḥ*
Sang gyä la kyab su chhi wo *Namo buddhāya*
Chhö la kyab su chhi wo *Namo dharmāya*
Gen dün la kyab su chhi wo *Namo saṅghāya*

I take refuge in the Gurus.
I take refuge in the Buddha.
I take refuge in the Dharma.
x3 I take refuge in the Sangha.

lc4 Ma sem chän kün gyi dön gyi chhir
Dag nyi la ma lhar gyur nä
Sem chän tham chä la ma lhäi
Go phang chhog la gö par ja

For the sake of all mother sentient beings
I will become the guru-deity
And place all sentient beings
x3 In the supreme state of the guru-deity.

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

◆ **GENERATING SPECIAL BODHICHITTA**

lc5 Ma sem chän tham chä kyi dön du dag gi
Tshe di nyi la nyur wa nyur war dö mäi sang gyä
La ma lhäi go phang ngön du jä

For the sake of all mother sentient beings
I will quickly, quickly, in this very life, actualize
the state of the primordial buddha guru-deity.

lc6 Ma sem chän tham chä dug ngäl lä dräl
De chhen sang gyä kyi sa la gö par ja
Dei chhir du lam zab mo la ma lhäi
Näl jor nyam su lang war gyi wo

I will free all mother sentient beings from
suffering and lead them to the great bliss of
buddhahood. Therefore, I will practice the
profound path of guru-deity yoga.

*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.*

◆ **GENERATING YOURSELF AS THE DEITY**

lc1 De chhen ngang lä rang nyi la ma lha
Gang der säi wäi ku lä ö zer tshog
Chhog chur thrö pä nö chü jin lab pä
Dag pa rab jam ba zhig yön tän gyi
Kö päi khyä par phün sum tshog par gyur

From within great bliss, I arise as the guru-deity.
From my body, masses of light rays emanate
into the ten directions, blessing the world and
its beings, so that all is perfectly placed in the
quality of utter infinite purity.

◆ **BLESSING THE OFFERINGS**

lc7 OM ĀḤ HŪḤ ×3

lc8 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



◆ **GENERATING THE MERIT FIELD**

◆ **VISUALIZATION**

lc9 De tong yer me lha lam yang par
 Kün zang chhö trin thrig päi ü
 Lo ma me tog drä bü yong dze
 Dö güi pag sam jön päi tser
 Dong nga bar wäi rin chhen thri teng
 Chhu kye nyi da gyä päi teng

OM AH HUM (x3)

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.

In the vast space of indivisible bliss and emptiness, amidst billowing clouds of Samantabhadra offerings, at the crest of a wish-granting tree, adorned with leaves, flowers, and fruit, is a precious lion throne ablaze with gems, on which is a wide lotus, sun, and full moon.

lc 10 Ka dtin sum dän tsa wäi la ma
Sang gyä kün gyi ngo wo nyi
Nam pa ngur mig dzin päi ge long
Zhäl chig chhag nyi dzum kar thro

Chhag yä chhö chhä yön pa nyam zhag
Dü tsi gang wäi lhung ze nam
Gur gum dang dän chhö gö sum söl
Ser dog pän zhä ü la dze

lc 11 Thug kar khyab dag dor je chhang wang
Zhäl chig chhag nyi ku dog ngo
Dor dril zung nä ying chhug mar khyü
Lhän kye de tong röl pä gye
Nam mang rin chhen gyän gyi trä shing
Lha dzä dar gyi na zä lub

lc 12 Tshän pei gyän dän ö zer tong bar
Ja tshön na ngä kor wäi ü

On them sits my root guru, kind in three ways,
in nature all buddhas, in aspect a saffron-robed
monk with one face, two arms, and a radiant
white smile.

Your right hand is in the gesture of expounding
the Dharma, your left is in meditative
equipoise, holding an alms bowl full of nectar.
You wear three lustrous saffron robes and your
head is crowned by a golden pandit hat.

In your heart sits the all-pervading lord,
powerful Vajradhara, with one face, two arms,
and a blue body, holding vajra and bell and
embracing Vajradhatvishvari, while delighting
in the play of simultaneous bliss and emptiness.
They are adorned with jewel ornaments of many
designs and clothed in garments of heavenly silk.

Adorned with the signs and exemplifications,
radiant with countless light rays,

Dor je kyil trung tshül gyi zhug päi
Phung po nam dag de sheg nga

Kham zhi yum zhi kye chhe tsa gyü
Tshig nam jang chhub sem pa ngö
Ba pu dra chom nyi thri chhig tong
Yän lag thro wöi wang po nyi
Özer chhog kyong nö jin sang wa
Jig ten pa nam zhab kyi dän

lc 13 Tha kor rim zhin ngö gyü la ma
Yi dam kyil khor lha tshog dang
Sang gyä jang sem pa wo khan dro
Tän sung gya tshö kor nä zhug

lc 14 De dag go sum dor je sum tshän
Hum yig ö zer chag kyu yi
Rang zhin nä nä ye she pa nam
Chän drang yer me tän par gyur



You sit in the vajra position encircled by a five-colored rainbow. Your pure aggregates are the five sugatas;

Your four elements, the four wisdom mothers;
Your sources, channels, sinews, and joints, actual bodhisattvas; the hairs of your pores, 21,000 arhats; Your limbs, wrathful protectors; Your light rays, directional guardians and secret yakshas; while worldly beings are cushions for your feet.

Surrounding you, in their respective order, sit the direct and lineage gurus, yidams, hosts of mandala deities, Buddhas, bodhisattvas, heroes, and dakinis encircled by an ocean of Dharma protectors.

The three vajras mark your three doors. From the syllable HÜM, hooked light rays radiate drawing forth the wisdom beings from their natural abode to become inseparable and set.

◆ INVOCATION

lc 16 Chö nam rang zhin dro ong kün dräl yang
Na tshog dül jäi sam pa ji zhin du
Chir yang chhar wäi khyen tsei thrin lä chän
Kyab gön dam pa khor chä sheg su söl



Though phenomena are free of any inherent coming and going, you arise through your enlightened activity of wisdom and loving compassion according to the dispositions of varied disciples. Holy refuge savior, please come forth with your retinue.

lc 15 Phün tshog de leg jung nä dü sum gyi
Tsa gyü la ma yi dam kön chhog sum
Pa wo khan dro chhö kyong sung tshog chä
Thug jei wang gi dir sheg tän par zhug



Source of complete goodness and excellence throughout the three times: root and lineage gurus, yidams, Three Rare Sublime Ones, Heroes, dakinis, and hosts of Dharma protectors and guardians, by the power of your compassion, come forth and abide steadfast.

lc 17 OM GURU BUDDHA BODHISATVA
DHARMĀPĀLA SAPARIVĀRA
E HYA HI
JAḤ HŪM BAḤ HOḤ



OM GURU BUDDHA BODHISATTVA
DHARMAPALA SAPARIVARA
E HYA HI
JAH HUM BAM HOH

Ye she pa nam dam tshig pa dang nyi
su me par gyur

The wisdom beings and commitment beings become nondual.

◆ THE SEVEN LIMBS

◆ 1 - PROSTRATIONS TO THE GURU AS THE SAMBHOgakAYA

lc 18



Gang gi thug je de wa chhen pöi ying
 Ku sum go phang chhog kyang kä chig la
 Tsöl dzä la ma rin chhen ta büi ku
 Dor je chän zhab pä mor chhag tshäl lo



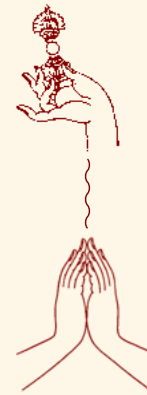
Your compassion grants even the sphere of great bliss, the supreme state of the three kayas, in an instant. Guru with a jewel-like body, Vajra holder, I prostrate at your lotus feet.

◆ 1 - PROSTRATIONS TO THE GURU AS THE NIRMANAKAYA

lc 19



Rab jam gyäl wa kün gyi ye she ni
 Gang düL chir yang chhar wäi thab khä chhog
 Ngur mig dzin päi gar gyi nam röl wa
 Kyab gön dam päi zhab la chhag tshäl lo



The transcendental wisdom of all the infinite conquerors, Supreme skillful means appearing in any way that subdues, sporting in the guise of a saffron-robed monk; holy refuge savior, I prostrate at your feet.

◆ 1 - PROSTRATIONS TO THE GURU AS THE DHARMAKAYA

lc 20



Nye kün bag chhag chä pa drung chhung zhing
 Pag me yön tän rin chhen tshog kyi ter
 Phän de ma lü jung wäi go chig pu
 Je tsün la mäi zhab la chhag tshäl lo



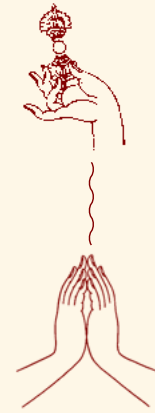
You eliminated all faults and their imprints from the root and are a treasury of infinite precious qualities. Sole source of benefit and bliss without exception, Perfect, pure guru, I prostrate at your feet.

◆ 1 - PROSTRATIONS TO THE GURU AS THE MANIFESTATION OF THE THREE RARE SUBLIME ONES

lc 21



Lhar chä tön pa sang gyä kün gyi ngö
Gyä thri zhi tong dam chhö jung wäi nä
Phag tshog kün gyi ü na lhang nge wa
Drin chän la ma nam la chhag tshäl lo



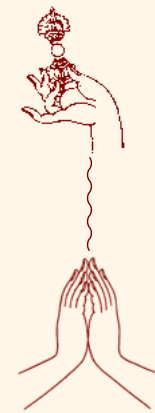
Teacher of gods and all, embodiment of all buddhas, source of the 84,000 holy Dharmas, You stand out among the whole host of aryas. Kind guru, I prostrate to you.

◆ 1 - PROSTRATIONS TO THE GURU AS THE MANIFESTATION OF ALL THE BUDDHAS AND BODHISATTVAS

lc 22



Dü sum chhog chur zhug päi la ma dang
Rin chhen chhog sum chhag ö tham chä la
Dä ching mö pä tö yang gya tshor chä
Zhing dül nyam päi lü trül chhag tshäl lo



To the gurus dwelling in the three times and ten directions, the Three Precious Sublime Ones, and all worthy of homage, with faith, conviction, and an ocean of lyric praise, I prostrate, manifesting as many bodies as atoms in the universes.

◆ 2 - OUTER OFFERINGS: THE FOUR WATERS,

lc 23

Kyab gön je tsün la ma khor chä la
Na tshog chhö trin gya tsho bül wa ni

lc 24

Kö leg rin chhen ö bar nö yang lä
Dag je dü tsii chhu zhi däl gyi bab



Refuge savior, perfect, pure guru, together with your retinue, I present you oceans of clouds of various offerings.

From spacious, well-arranged vessels, radiant and precious, flow gently forth four streams of purifying nectar water.

◆ 2 - FLOWERS, INCENSE, LIGHT, PERFUME, FOOD, AND MUSIC

lc 25 Dong po sil ma threng wa pel leg pa
Dze päi me tog sa dang bar nang gang

lc 26 Dri zhim pö kyi dü pa bäi dur yäi
Yar kye ngön pöi trin gyi lha lam thrig

lc 27 Nyi da nor bu rab bar drön mei tshog
Tong sum mün sel ö zer tse ga gö

lc 28 Ga bur tsän dän gur kum dri gö päi
Pö chhüi tsho chhen khor yug kün nä khyil

lc 29 Ro gyäi chü dän za cha tung wa dang
Lha dang mi yi zhäl zä lhün por pung

lc 30 Na tshog röl möi je drag tha yä lä
Jung wäi dang nyän gyur wä sa sum geng

◆ 2 - OFFERINGS: THE FIVE SENSE OBJECTS

lc 31 Zug dra dri ro reg jäi päl dzin päi
Chhi nang dö yön lha mö chhog kün khyab



On trees, excellently spread out individually and as garlands, beautiful flowers fill the earth and sky.

Blue summer clouds of vaidurya smoke from fragrant incense billow in the heavens.

Joyfully dancing light from suns, moons, jewels, and flaming lamps dispels the darkness of the billionfold world systems.

Perfumes imbued with the fragrances of camphor, sandalwood, and saffron collect from everywhere into great lakes.

Nourishing food and drink of a hundred flavors, delicacies of gods and humans, are piled high as Mount Meru.

Pleasing melodies from an endless variety of various instruments fill the three realms.

Goddesses of outer and inner desirable objects, holding symbols of sight, sound, smell, taste, and touch, pervade all directions.

◆ 2 - MANDALA OFFERING OF 37 HEAPS

lc32 a Zhing kam ül war gyi wo...

OM vajra bhumi ĀḤ HŪḤ / wang chhen ser gyi
sa zhi / OM vajra rekhe ĀḤ HŪḤ / 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 dân 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

Let us offer a universe...

OM VAJRA BHUMI ĀḤ HŪḤ, mighty golden
ground. OM VAJRA REKHE ĀḤ HŪḤ, encircled
by a wall of iron mountains; in the center,
Mount Meru, King of Mountains;

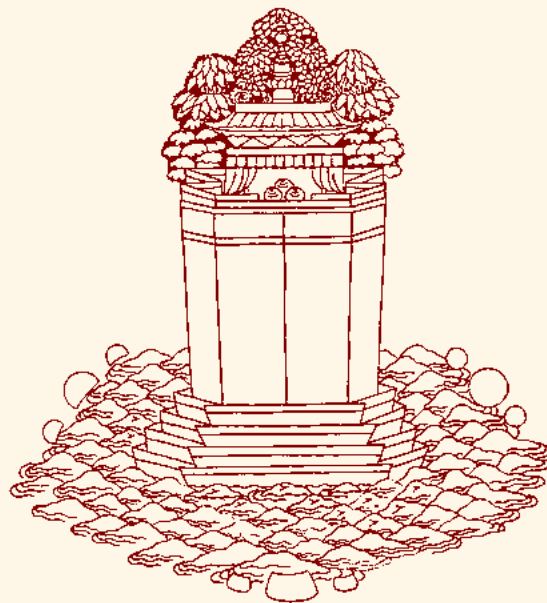
In the east, Noble Body; in the south, Rose-
Apple; in the west, Cattle Using; in the north,
Unpleasant Sound; Body and Noble Body; Yak
Tail and Other Yak Tail; deceitful and Traveling
the Supreme Path; Unpleasant Sound and
Companion Unpleasant Sound;

Precious mountain, wish-granting tree, wish-
fulfilling cow, uncultivated harvest; precious
wheel, precious jewel, precious queen, precious
minister, precious elephant, precious horse,
precious general, great treasure vase;

Grace goddess, garland goddess, song goddess,
dance goddess, flower goddess, incense
goddess, light goddess, perfume goddess; sun
and moon; precious parasol and

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



banner of victory over all directions. In the center, the riches of gods and humans, perfect, lacking nothing, pure, and enchanting.

To the glorious, holy, kind root and lineage gurus, and especially to the host of deities of the great Lama Lozang Thubwang Dorje Chang along with your retinues, I offer this universe. Please accept it with compassion for the sake of transmigratory beings. Having accepted it, out of your great compassion for sentient beings, please bless me and all mother transmigratory beings equaling the extent of space.

◆ 2 - THE MANDALA IN 7 HEAPS

lc32 b Sa sci pö kyi jug scing me tog tram
 Ri rab ling sci gni de ghien pa di
 Sang ghie scing du mig te ül wa yi
 Dro kün nam dag scing la ciö par sciog

◆ 2 - THE MANDALA IN 23 HEAPS

lc32 c Je wa thrag gyäi ling zhi lhün por chä
 Rin chhen dün dang nye wäi rin chhen sog
 Kün ga kye päi nö chü phün sum tshog
 Lha mii long chö dö güi ter chhen po
 Dang wäi sem kyi phül jung zhing gi chhog
 Kyab gön thug jei ter la ül war gyi

IDAM GURU RATNA
 MAṄḌALAKAM NIRYĀTAYĀMI



This ground, anointed with perfume, strewn with flowers, adorned with Mount Meru, four continents, the sun and the moon: I imagine this as a buddha-field and offer it.

May all living beings enjoy this pure land!

Mount Meru and the four continents, the seven precious substances, the seven secondary precious objects, and so forth, perfect environments and beings that give rise to complete joy, a great treasure of all that gods and humans use and desire, I present a billion times over with a mind of pure faith to the supreme field, the treasure of compassion, the refuge savior.

IDAM GURU RATNA
 MAṄḌALAKAM NIRYATAYAMI

◆ 2 - OFFERING OF PRACTICE

lc 33 Ngö sham yi trül yi zhin gya tshöi ngog
Si zhii nam kar lä ong chhö dzä kyi
Dab tong gyä pä kün gyi yi throg ching
Jig ten jig ten lä dä rang zhän gyi



Go sum ge wäi me tog chi yang tra
Kün zang chhö päi dri sung bum thro zhing
Lab sum rim nyi lam ngäi drä dän päi
Ga tshäl je tsün la ma nye chhir bül



◆ 2 - INNER OFFERING

lc 34 Gur kum dang dän zang pöi dri ngä chän
Ro gyäi päl dzin gya jäi tung wa dang
Chag kyu nga dang drön ma nga la sog
Jang tog bar wäi dü tsii gya tshö chhö

To please you, perfect, pure guru, I offer a delightful garden, enchanting everyone with thousand-petalled lotuses growing on the shore of a wish-granting ocean, offerings, actually arranged and mentally emanated, arising from the white actions of existence and peace;

Beautified with all kinds of flowers, the worldly and transcendent virtues of the three doors of myself and others; emitting Samantabhadra offerings' hundred thousand fragrances; and laden with the fruits of the three trainings, two stages, and five paths.

I offer a drink of Chinese tea, saffron bright, imbued with delicious scents and rich with a hundred flavors. The five hooks, five lamps, and so forth are purified, transformed, and increased into an ocean of nectar.

◆ 2 - SECRET OFFERING

lc 35 Yi ong lang tshöi päl dzin drug chu zhii
 Dö päi gyu tsäl la khä lü thra ma
 Zhing kye ngag kye lhän kye pho nyäi tshog
 Dze dug gyu mäi chhag gya nam kyang bül



I offer illusion-like wisdom mothers of youthful splendor, slender and skilled in the sixty-four arts of love: a host of beautiful messenger dakinis, field-born, mantra-born, and simultaneously-born.

◆ 2 - SUCHNESS OFFERING

lc 36 Drib dräl lhän kye de wäi ye she chhe
 Chhö kün rang zhin trö dang dräl wäi ying
 Yer me lhün drub ma sam jö lä dä
 Dön dam jang chhub sem chhog khyö la bül

Unobstructed great transcendental wisdom simultaneous with bliss, the sphere free from elaboration, the nature of all phenomena, spontaneous and indivisible, beyond thought and expression: supreme ultimate bodhichitta, I offer you.

◆ 2 - OFFERING OF MEDICINE AND SERVICE

lc 37 Nyön mong zhi gya tsa zhii nä jom päi
 Zang pöi män gyi je drag na tshog dang
 Khyö nye gyi chhir dag drän bül lag na
 Nam kha ji si bang su zung du söl



To cure the 404 diseases caused by delusions, I offer all kinds of wholesome medicine. And I offer myself as a servant to please you; please keep me in your service as long as space endures.

◆ 3 - CONFESSION OF NON-VIRTUE

lc 38 Thog me dü nä mi ge dig päi lä
Gyi dang gyi tsäl yi rang chi chhi pa
Thug je chhe dän chän ngar gyö sem kyi
Shag shing län chhä mi gyi dom pa nö

◆ 4 - REJOICING IN VIRTUE

lc 39 Chhö nam rang zhin tshän ma dang dräl yang
Mi lam ji zhin kye phag tham chä kyi
De ga chir yang chhar wäi nam kar la
Dag chag sam pa thag pä yi rang ngo

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.

◆ 5 - REQUEST TO THE GURU TO TURN THE WHEEL OF DHARMA

lc 40 Phül jung khyen tse chhu dzin bum trig te
Tha yä dro dii phän de kün däi tshäl
Kye dang yün du nä dang pel wäi chhir
Zab gyä chhö kyi chhar pa ab tu söl



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

Whatever nonvirtuous negative actions I have done from beginningless time, caused others to do, or in which I have rejoiced, before those having great compassion, I confess them with regret and vow never to commit them again.

Though all phenomena lack the characteristic of inherent existence, we rejoice from the depths of our hearts in the dream-like bliss and joy of all ordinary beings and aryas and in every virtue that has ever arisen.

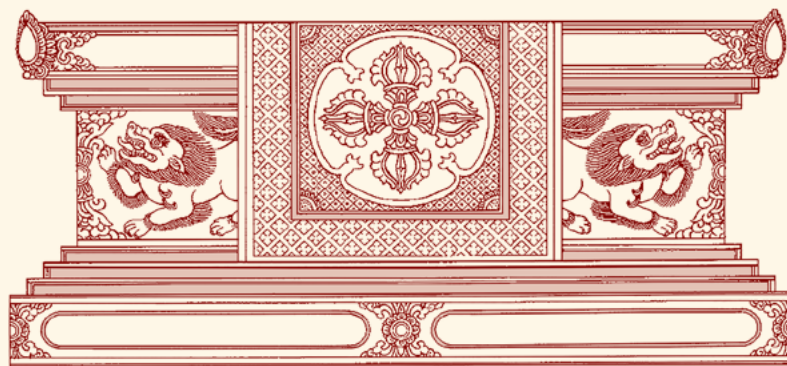
Please let fall a rain of profound and extensive Dharma from a hundred thousand billowing clouds of perfect wisdom and compassion so that the jasmine garden of the benefit and bliss of infinite transmigratory beings may be born, abide long, and grow.

◆ 6 - REQUEST TO THE GURU TO REMAIN FOR A LONG TIME

lc 41

Dor jei ku la kye chhi mi nga yang
 Zung jug wang gi gyäl pöi za ma tog
 Dag chag mö pa ji zhin si thäi bar
 Nya ngän mi da tag par zhug su söl

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



◆ 7 - DEDICATION OF MERIT

lc 42

De tar trün päi nam kar ge wäi tshog
 Ka drin sum dän je tsün la ma yi
 Tshe rab kün tu dräl me je dzin ching
 Zung jug dor je chhang wang thob chhir ngo

Your vajra body is subject to neither birth nor death, but is a vessel of the mighty king, unification. Please abide forever according to our wishes, not passing beyond sorrow until samsara ends.

I dedicate the merits of white virtue thus created that we may be inseparably guided in all our lives by perfect, pure gurus who are kind in the three ways, and thereby attain the unified state of Vajradhara.

◆ REQUESTS RECALLING THE GURU'S GOOD QUALITIES

◆ RECALLING THE GURU'S QUALITIES ACCORDING TO THE VINAYA

lc 43 Yön tän jung nä tshül thrim gya tsho chhe
Mang thö nor büi tshog kyi yong su tam
Ngur mig dzin pa thub wang nyi päi je
Nä tän dül wa dzin la söl wa deb



Source of qualities, great ocean of moral discipline, treasury brimming with jewels of much hearing, Master, second buddha clad in saffron, elder, vinaya holder, I make requests to you.

◆ RECALLING THE GURU'S QUALITIES ACCORDING TO THE MAHAYANA

lc 44 Gang dang dön na de war sheg päi lam
Tön par ö päi yön tän chu dön pa
Ma lü gyäl wäi dung tshob chhö kyi je
Theg chhog ge wäi she la söl wa deb



You have the ten qualities suitable for one to teach the path of those gone to bliss. Lord of Dharma, representative of all conquerors, Mahayana virtuous friend, I make requests to you.

◆ RECALLING THE GURU'S QUALITIES IN ACCORDING TO THE VAJRAYANA

lc 45 Go sum leg dam lo chhen zö dön drang
Yo dang gyu me ngag dang gyü she shing
De nyi chu zung dri dang chhä khä päi
Dor je dzin päi tso la söl wa deb



You are wise, patient, honest, without pretense or guile, your three doors well subdued. You have both sets of ten qualities, know mantra and tantra, and are skilled in drawing and explaining; 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
 Ma rung dül käi nyig dü dro wa la
 De sheg lam zang ji zhin tön pa yi
 Kyab gön thug je chän la söl wa deb



To those untamed by countless past buddhas,
 the unruly transmigratory beings of this
 degenerate age who are difficult to subdue, You
 accurately show the good way of those gone to
 bliss. Compassionate refuge savior,
 I make requests to you.

◆ **THE GURU IS EVEN KINDER THAN SHAKYAMUNI BUDDHA**

lc 47 Thub päi nyi ma dü kyi nub gyur te
 Gön kyab me päi dro wa mang po la
 Gyäl wäi dzä pa nye war drub dzä päi
 Kyab gön thug je chän la söl wa deb



When the sun of the Muni sets because of the
 times, You enact the deeds of a conqueror for
 the many transmigratory beings who lack a
 refuge savior. 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
 Gang gi ba püi bu ga chig tsam yang
 Dag chag sö nam zhing du leg ngag päi
 Kyab gön thug je chän la söl wa deb



Even one of your pores is for us a field of merit
 more highly praised than all the conquerors
 of the three times and ten directions.
 Compassionate refuge savior,
 I make requests to you.



◆ REQUESTS EXPRESSING THE GURU'S OUTER QUALITIES

lc 49



De sheg ku sum gyän gyi khor lo ni
Thab khä gyu thrül dra wäi jo geg lä
Tha mäl tshül gyi dro wa dren dzä päi
Kyab gön thug je chän la söl wa deb

◆ REQUESTS EXPRESSING THE GURU'S INNER QUALITIES

lc 50



Khyö kyi phung kham kye chhe yän lag nam
De sheg rig nga yab yum sem pa dang
Thro wöi wang pöi rang zhin chhog sum gyi
Dag nyi la ma chhog la söl wa deb

◆ REQUESTS EXPRESSING THE GURU'S SECRET QUALITIES

lc 51



Kün khyen ye she röl pa lä jung wäi
Kyil khor khor lo je wäi dag nyi de
Rig gyäi khyab dag dor je dzin päi tso
Zung jug dang pöi gön la söl wa deb

◆ REQUESTS EXPRESSING THE GURU'S SUCHNESS QUALITIES

lc 52



Drib me lhän kye ga wäi röl pa dang
Yer me tän yo kün khyab kün gyi dag
Thog ma tha dräl kün zang dön dam gyi
Jang chhub sem ngö khyö la söl wa deb

Adorned with a sugata's three bodies and ornamental wheels, You manifest from an alluring net of skillful means in an ordinary form to lead all beings. Compassionate refuge savior, I make requests to you.

Your aggregates, elements, sources, and limbs are in nature the wisdom fathers and mothers of the five types of sugatas, Bodhisattvas, and wrathful protectors. Supreme guru, in nature the Three Rare Sublime Ones, I make requests to you.

Arising from the play of omniscient transcendental wisdom, You are the essence of ten million mandala cycles. Pervading lord of a hundred types of buddhas, foremost vajra holder, unified primordial savior, I make requests to you.

Unobscured, inseparable from the play of simultaneous joy, pervading everything in motion and at rest; the nature of all things, free from beginning or end, all good actual ultimate bodhichitta; I make requests to you.

◆ **SPECIAL ONE-POINTED REQUEST**

lc 53
 Khyö ni la ma khyö ni yi dam
 Khyö ni khan dro chhö kyong te
 Deng nä zung te jang chhub bar du
 Khyö min kyab zhän mi tshöl wä
 Di dang bar do chhi mäi thar yang
 Thug jei chag kyü zung dzö la
 Si zhii jig dröl ngö drub kün tsöl
 Tän gyi drog dzö bar chö sung

◆ **RECEIVING THE BLESSINGS OF THE FOUR EMPOWERMENTS**

lc 54
 De tar län sum söl wa tab päi thü
 La mäi ku sung thug kyi nä nam lä
 Dü tsi ö zer kar mar thing ga sum
 Rim dang chig char jung nä dag nyi kyi
 Nä sum rim dang chig char thim pa lä
 Drib zhi dag ching nam dag wang zhi thob
 Ku zhi thob ching la ma nyi pa zhig
 Gye zhin thim pä jin gyi lab par gyur

You are the guru, You are the yidam,
 You are the dakini and Dharma protector.
 From now until enlightenment I will seek
 no other refuge than you.

In this life, the bardo, and all future lives, hold
 me with your hook of compassion, free me
 from the fears of samsara and nirvana, grant all
 attainments, be my constant companion, and
 guard me from interferences.

By the force of having thus requested three
 times, nectar and light rays—white, red, and
 dark blue—stream forth one by one and all
 together from the places of my guru's holy
 body, speech, and mind, and absorb one by one
 and all together into my own three places. The
 four obscurations are purified and the four pure
 empowerments are received. I achieve the four
 kayas and am blessed by a replica of the guru
 that happily absorbs into me.

x3

Lama Chöpa Tsog Offering

◆ BLESSING THE TSOG OFFERINGS

lc 55 OM ĀḤ HŪḤ

×3

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



lc 56 E MA HO Ye she röl pa chhe
Zhing kham tham chä dor jei zhing
Nä nam dor jei pho drang chhe
Kün zang chhö trin gya tsho bar



OM AH HUM.

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.

E MA HO.

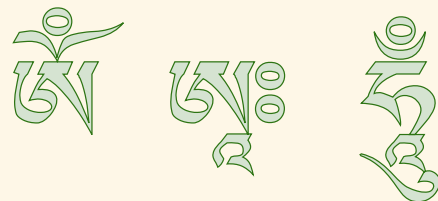
In the grand play of transcendental wisdom, all realms are vajra fields, and all abodes majestic vajra palaces. Oceans of clouds of Samantabhadra offerings blaze forth.

lc 57 Long chö dö güi päl dang dän
Chü nam pa wo pa mo ngö
Ma dag thrül päi ming yang me
Dag pa rab jam ba zhig go



lc 58 HŪṂ
Trö kün nyer zhi chhö küi ngang
Lung me yo zhing bar wäi teng
Mi göi gye pu sum gyi khar
ĀḤ tshän dän thö pa ka pa lar
OṂ dzä nam so sor bar war gyur
De dag teng nä

OṂ ĀḤ HŪṂ



lc 59 Kha dog zi ji so sor bar
Lung yö me bar dzä nam zhu
Khöl wä lang pa chher yö pä
Yi ge sum lä ö zer tshog

Objects are endowed with every glory, all beings are actual dakas and dakinis, there is not even the word "impurity" or "mistaken"; all is infinitely pure.

HŪṂ,

Within the dharmakaya, where all mental fabrications are stilled, above a turbulent wind and blazing fire, are three hearthstones of human heads.

ĀḤ Within a proper human skullcup,
OṂ Each substance brilliantly shines.

Above them are:

OṂ ĀḤ HŪṂ

Each sparkles with brilliant color.

Wind moves, fire blazes, the substances melt and boil.

Vapor swirls up strongly, causing hosts of light rays to emanate from the three syllables.

lc 60 Chhog chur thrö pä dor je sum
 Dü tsir chä nam chän drang nä
 So sor yi ge sum thim pä
 Dü tsir zhu nä chü dang dre
 Jang tog bar jä E MA HO
 Dö güi päl bar gya tshor gyur

OM ĀḤ HŪM

x3



Into the ten directions, drawing back the three vajras and nectar, which absorb into the respective syllables. They melt into nectar and blend with the essences. Purified, transformed, and increased, E MA HO, it becomes an ocean gleaming with the glory of everything desired.

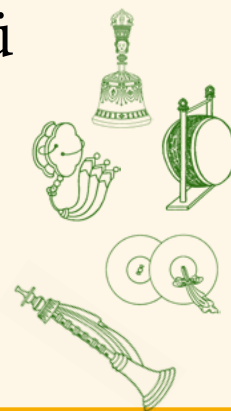
OM ĀḤ HŪM (x3)

◆ INVOCATION

lc 61 Thug jei dag nyi tsa gyü la ma dang
 Yi dam lha tshog kyab nä kön chhog sum
 Pa wo khan dro chhö kyong sung mäi tshog
 Chän dren chhö päi nä dir sheg su söl



lc 62 Chhi nang sang wäi chhö trin gya tshöi ü
 Rin chhen lä drub dze päi dän thri la
 Zhab sen ö chhag tän par zhug nä kyang
 Drub chhog dag la dö güi ngö drub tsöl





Root and lineage gurus in the nature of compassion, Yidams, hosts of deities, the objects of refuge, the Three Rare Sublime Ones, heroes, Dakinis, hosts of Dharma protectors, and guardians: I request you to come to this offering site.



Amidst an ocean of clouds of outer, inner, and secret offerings, on a beautiful throne made of precious gems, firmly place your radiant feet, supreme siddha, and grant me every desired attainment.

◆ PRESENTATION OF THE ACTUAL TSOG OFFERING

lc 63 HOḤ ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di
Tsa gyü la mäi tshog nam nye chhir bül

  OM ĀḤ HŪḤ

Dö güi päl la röl pä tshim dzä nä



E MA HO   jin lab chhar chhen ab tu söl





HOH I offer this ocean of tsog offering of uncontaminated nectar – blessed by samadhi, mantra, and mudra – in order to please you hosts of root and lineage gurus.

OM AH HUM. Satisfied by enjoying an abundance of all that is desired E MA HO please let fall a great rain of blessings.

lc 64 HOḤ ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di
Yi dam lha tshog khor chä nye chhir bül

  OM ĀḤ HŪḤ

Dö güi päl la röl pä tshim dzä nä

E MA HO   ngö drub chhar chhen ab tu söl



HOH I offer this ocean of tsog offering of uncontaminated nectar–blessed by samadhi, mantra, and mudra–in order to please you hosts of yidam deities along with your retinues.



OM AH HUM. Satisfied by enjoying an abundance of all that is desired E MA HO please let fall a great rain of attainments.

lc 65 HOḤ ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di
Kön chhog rin chhen tshog nam nye chhir bül

HOH I offer this ocean of tsog offering of uncontaminated nectar – blessed by samadhi, mantra, and mudra – I offer to please you hosts of Precious Rare Sublime Ones.

  OM ĀḤ HŪḤ

Dö güi päl la röl pä tshim dzä nä



E MA HO   dam chhö chhar chhen ab tu söl





OM AH HUM. Satisfied by enjoying an abundance of all that is desired E MA HO please let fall a great rain of holy Dharma.

lc 66 HOḤ ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di

Khan dro chhö kyong tshog nam nye chir bül

  OM ĀḤ HŪḤ

Dö güi päl la röl pä tshim dzä nä



E MA HO   thrin lä chhar chhen ab tu söl





HOH. I offer this ocean of tsog offering of uncontaminated nectar – blessed by samadhi, mantra, and mudra – in order to please you hosts of dakas, dakinis, and Dharma protectors.
OM AH HUM. Satisfied by enjoying an abundance of all that is desired E MA HO please let fall a great rain of enlightened activities.

lc 67 HOḤ ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di

Ma gyur sem chän tshog nam nye chhir bül

  OM ĀḤ HŪḤ

Dö güi päl la röl pä tshim dzä nä

E MA HO   thrül nang dug ngäl zhi gyur chig



HOH. I offer this ocean of tsog offering of uncontaminated nectar – blessed by samadhi, mantra, and mudra – in order to please you hosts of mother sentient beings.
OM AH HUM. Satisfied by enjoying an abundance of all that is desired E MA HO please pacify mistaken appearances and suffering.

Turn back to p. 26 and recite LC 63–LC 67 3 times or more.

◆ OFFERING THE TSOG TO THE RITUAL MASTER

lc 68 E MA HO Tshog kyi khor lo chhe
 Dü sum de sheg sheg shül te
 Ngö drub ma lü jung wäi nä
 De tar she nä pa wo chhe
 Nam par tog päi sem bor nä
 Tshog kyi khor lor gyün du röl
 AH LA LA HO



E MA HO.

The great tsog offering, Path of the three times' sugatas, is the source of all attainments. Understanding this, great hero, abandoning superstitious conceptions, always delight in the tsog offering.

A LA LA HO

◆ THE RITUAL MASTER'S REPLY

lc 69 OM Dor je sum yer me päi dag
 Rang nyi la ma lhar säl nä
 AH zag me ye she dü tsi di
 HUM jang chhub sem lä yo me par
 Lü nä lha nam tshim chhir röl
 AH HO MAHĀ SUKHA

Taste the tsog.

OM.

I am inseparable from the three vajras and visualize myself as the guru-yidam.

AH This uncontaminated wisdom nectar,
 HŪM Without moving from bodhichitta,
 I enjoy to satisfy the deities within my body.

A HO MAHĀ SUKHA

◆ SONG OF THE SPRING QUEEN

lc70 HÜM! de zhin sheg pa tham chä dang
 Pa wo dang ni näl jor ma
 Khan dro dang ni khan dro ma
 Kün la dag ni söl wa deb
 De wa chhog la gye päi he ru ka
 De wä rab nyö ma la nyen jä nä
 Chho ga zhin du long chö pa yi ni
 Lhän kye de wäi jor wa la zhug so



HUM.
 All tathagatas, Heroes and yoginis,
 Dakas and dakinis, to all of you, I request.
 Heruka, you who delight in great bliss,
 approach the bliss-intoxicated lady, and,
 through enjoyment according to the rite, enter
 into the union of innate bliss.

A LA LA! LA LA HO!
 A I ÄH! A RA LI HOH!

Host of immaculate dakinis, look upon us with
 love and perform all activities.

HUM.
 All tathagatas, Heroes and yoginis,
 Dakas and dakinis, to all of you, I request.
 Due to your mind being stirred by great bliss,
 Your body completely sways in dance.



AH LA LA! LA LA HO!
 A I ÄH! A RA LI HO!

Dri me kha dröi tshog nam kyi
 Tse wä zig la lä kün dzö



lc71 HÜM! de zhin sheg pa tham chä dang
 Pa wo dang ni näl jor ma
 Khan dro dang ni khan dro ma
 Kün la dag ni söl wa deb
 De wa chhen pö yi ni rab kyö pä



LAMA CHÖPA

TZOG OFFERING

LAM RIM

DEDICATIONS

EXTRA



Lü ni kün tu yo wäi gar gyi ni
Chhag gyäi pä mar röl päi de wa chhe
Näl jor ma tshog nam la chhö par dzö



AH LA LA! LA LA HO!

A I ÄH! A RA LI HO!

Dri me kha dröi tshog nam kyi
Tse wä zig la lä kün dzö



Thereby, offer the great bliss of enjoying the
mudra's lotus To the hosts of yoginis.

A LA LA! LA LA HO!

A I ÄH! A RA LI HOH!

Host of immaculate dakinis, look upon us with
love and perform all activities.

lc 72

HÜM! de zhin sheg pa tham chä dang
Pa wo dang ni näl jor ma
Khan dro dang ni khan dro ma
Kün la dag ni söl wa deb
Yi wong zhi wäi nyam kyi gar dzä ma
Rab gye gön po khyö dang kha dröi tshog
Dag gi dün du zhug te jin lob la
Lhän kye de chhen dag la tsäl du söl



AH LA LA! LA LA HO!

AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi
Tse wä zig la lä kün dzö



HUM.

All tathagatas, Heroes and yoginis, Dakas and
dakinis, to all of you, I request.

Dancing with enchanting, soothing grace, You,
delighted lord, and hosts of dakinis, abide
before me and bless me, please bestow innate
great bliss upon me.

A LA LA! LA LA HO!

A I ÄH! A RA LI HOH!

Host of immaculate dakinis, look upon us with
love and perform all activities.

lc73 HÜM! de zhin sheg pa tham chä dang
Pa wo dang ni näl jor ma
Khan dro dang ni khan dro ma
Kün la dag ni söl wa deb
De chhen thar päi tshän nyi dän pa khyö
De chhen pang päi ka thub du ma yi
Tshe chig dröl war mi zhe de chhen yang
Chhu kye chhog gi ü na nä pa yin



HUM.
All tathagatas, Heroes and yoginis, Dakas and
dakinis, to all of you, I request. Possessing
great bliss, the defining quality of liberation
You do not assert liberation in one lifetime
through the many austerities that have
abandoned great bliss. Great bliss, rather,
abides in the center of the supreme lotus.

A LA LA! LA LA HO!

A IÄH! A RA LI HOH!

Host of immaculate dakinis, look upon us with
love and perform all activities.

HUM.

All tathagatas, Heroes and yoginis,
Dakas and dakinis, to all of you,
I request. Supreme yogini, by the bliss of your
lotus – born from attachment but untainted by
its faults,



AH LA LA! LA LA HO!

AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi
Tse wä zig la lä kün dzö



lc74 HÜM! de zhin sheg pa tham chä dang
Pa wo dang ni näl jor ma
Khan dro dang ni khan dro ma
Kün la dag ni söl wa deb
Dam gyi ü su kye päi pä ma zhin
Chhag lä kye kyang chhag pä kyön ma gö



Näl jor ma chhog pä mäi de wa yi
Si päi chhing wa nyur du dröl war dzö



AH LA LA! LA LA HO!

AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi
Tse wä zig la lä kün dzö



lc75

HÜM! de zhin sheg pa tham chä dang

Pa wo dang ni näl jor ma

Khan dro dang ni khan dro ma

Kün la dag ni söl wa deb

Drang tsii jung nä nam kyi drang tsii chü

Bung wäi tshog kyi kün nä thung wa tar

Tshän nyi drug dän tsho kye gyä pa yi

Chü ching pa yi ro yi tshim par dzö



AH LA LA! LA LA HO!

AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi

Tse wä zig la lä kün dzö



like a lotus growing in the midst of mud –
quickly free me from the bondage of existence.

A LA LA! LA LA HO!

A IÄH! A RA LI HOH!

Host of immaculate dakinis, look upon us with
love and perform all activities.

HUM.

All tathagatas, Heroes and yoginis,

Dakas and dakinis, to all of you, I request.

Just as swarms of bees always drink the essence
of honey from its source; through the blossoming
lotus possessing the six qualities, may I be
satisfied by the taste from binding the essence.

A LA LA! LA LA HO!

A IÄH! A RA LI HOH!

Host of immaculate dakinis, look upon us with
love and perform all activities.

◆ OFFERING FOOD AND DRINK TO THE GURU

OM ĀH HUM

x3

La ma sang gyä la ma chhö
 De zhin la ma ge dün te
 Kün gyi je po la ma te
 La ma nam la chhö par bül



Dag sog khor chä tshe rab tham chä du
 Kön chhog sum dang nam yang mi dräl zhing
 Kön chhog sum po gyün du chhö pa la
 Kön chhog sum gyi jin lab jug par shog

Kyab sum kün dü la ma dor je chang
 Gang la gang dül she nyen tshül sung ne
 Chog dang thün mong ngö drub dzöl dze pe
 Drin chen la ma nam la chö par bül

OM AH HUM (x3)

The Guru is Buddha, the Guru is Dharma,
 the Guru is Sangha also.

The Guru is the creator of all (happiness).
 To all Gurus, I make this offering.

May we and those around us, in all future lives,
 never be separated from the Three Jewels,
 continuously make offerings to the Three
 Jewels. And receive the inspiration of the Three
 Jewels.

Guru Vajradhara - eternal three refuges -
 assuming the form of spiritual guides in
 whatever form suits disciples, bestowing
 supreme and common powerful attainments;
 to you kind gurus we make this offering.

◆ BLESSING AND OFFERING THE REMAINING 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 HŪṂ Ma dag thrül nang ying su dag
 ĀḤ Ye she lä drub dü tsi chhe
 OM Dö güi gya tsho chhen por gyur


OM ĀḤ HUM 

lc 77 HOḤ Ting dzin ngag dang chhag gyä jin lab päi
 Zag me dü tsii tshog lhag gya tsho di
 Dam chän zhing kyong tshog nam nye chhir bül



OM ĀḤ HUM

Dö güi päl la röl pä tshim dzä nä

E MA HO  Näl jor thrin lä tshül zhin drubb

Take the offering of remaining tsog outside.

HUM. Impure mistaken appearances are purified in the sphere [of emptiness],
 ĀḤ This sublime nectar accomplished from transcendental wisdom,
 OM Becomes a great ocean of all that is desired.
 OM AH HUM (x3)

HOH. This ocean of remaining tsog of uncontaminated nectar, blessed by samadhi, mantra, and mudra, in order to please you hosts of oath-bound local protectors.

OM AH HUM.

Satisfied by enjoying an abundance of all that is desired E MA HO properly accomplish activities for us yogis.

lc 78



HOH Lhag mäi drön nam khor chä kyi
Tshog lhag gya tsho di zhe la
Tän pa rin chhen gyä pa dang
Tän dzin yön chhö khor chä dang

lc 79



Khyä par näl jor dag chag la
Nä me tshe dang wang chhug dang
Päl dang drag dang käl wa zang
Long chö gya chhen kün thob ching

lc 80



Zhi dang gyä la sog pa yi
Lä kyi ngö drub dag la tsöl
Dam tshig chän gyi dag la sung
Ngö drub kün gyi tong drog dzö

HOH Guests for the remainder together
with your retinues, in accepting this ocean of
remaining tsog, make the precious teachings
flourish and make the upholders and patrons
of the teachings along with their retinues,

and especially we yogins, gain health,
long life, power, and wealth, glory, fame,
good fortune, and abundant enjoyments.

Bestow on us the attainments of the actions of
pacification, increase, and so forth.

Oath-bound protectors, protect us and help us
obtain all siddhis.

lc 81



Dü min chhi dang nä nam dang
Dön dang geg nam me par dzö
Mi lam ngän dang tshän ma ngän
Ja je ngän pa me par dzö

lc 82



Jig ten de zhing lo leg dang
Dru nam gyä shing chhö phel dang
De leg tham chä jung wa dang
Yi la dö pa kün drub shog

lc 83



Jin pa gya chhen gyur pa di yi thü
Dro wäi dön dü rang jung sang gyä shog
Ngön tshe gyäl wa nam kyi ma dräl wäi
Kye wäi tshog nam jin pä dröl gyur chig

x3

**Avert untimely death, sickness,
spirits, and interferers.**

**Eliminate bad dreams, bad omens, and bad
activities.**

**Make the world happy, harvests good,
crops grow, Dharma flourish, all happiness
and goodness occur, and all our wishes
come about.**

**By the force of this bountiful giving, may we
spontaneously become buddhas for the sake of
transmigratory beings. Then, by our generosity,
may we liberate the multitudes of beings who were
not liberated by the victorious ones of the past.**

Lam-Rim

Training the Mind in the Mahayana Path

◆ GURU DEVOTION AS THE ROOT OF THE PATH

lc 84 Zhing chhog dam pa je tsün la ma la
Chhö ching gü pä söl wa tab päi thü
De leg tsa wa gön po khyö nyi kyi
Gye zhin je su dzin par jin gyi lob

Supreme field of merit, my perfect, pure guru,
through the power of having made offerings and
respectful requests, I seek your blessings, savior
and the very root of happiness and goodness,
that I may come under your joyful guidance.

◆ TRAINING THE MIND IN THE COMMON PATH OF THE PRACTITIONER OF LOWER CAPABILITY

◆ TAKING THE ESSENCE OF A PERFECT HUMAN REBIRTH

lc 85 Län chig tsam zhig nye päi däl jor di
Nye ka nyur du jig päi tshül tog nä
Dön me tshe dii ja wä mi yeng war
Dön dän nying po len par jin gyi lob

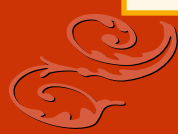
Realizing how this body of freedoms and richnesses is found but once, is difficult to obtain, and is quickly lost, I seek your blessings to make it worthwhile and take its essence, without being distracted by the meaningless affairs of this life.

◆ GENERATING INTEREST IN THE HAPPINESS OF FUTURE LIVES

lc 86 Ngän song dug ngäl bar wäi me jig nä
Nying nä kön chhog sum la kyab dro zhing
Dig pong ge tshog tha dag drub pa la
Tsön pa lhur len je par jin gyi lob

Aghast at the searing blaze of suffering in the lower realms, I take heartfelt refuge in the Three Rare Sublime Ones and seek your blessings that I may diligently strive to abandon all negative karma and accomplish the accumulation of every virtue.

LAMA CHÖPA
TZOG
LAM RIM
DEDICATIONS
EXTRA



◆ TRAINING THE MIND IN THE COMMON PATH OF THE PRACTITIONER OF MIDDLE CAPABILITY

◆ DEVELOPING THE WISH FOR LIBERATION

lc87 Lă dang nyön mong ba long drag tu thrug
 Dug ngäl sum gyi chhu sin mang pö tse
 Tha me jig rung si tsho chhen po lä
 Thar dö shug drag kye war jin gyi lob

Violently tossed amidst waves of karma and delusions, plagued by the many sea monsters of the three kinds of sufferings, I seek your blessings to develop an intense longing to be liberated from this infinite and frightening great ocean of existence.

◆ TRAINING TO OBTAIN LIBERATION

lc88 Zö ka tsön ra dra wäi khor wa di
 Ga wäi tshäl tar thong wäi lo pang nä
 Lab sum phag päi nor gyi dzö zung te
 Thar päi gyäl tshän dzin par jin gyi lob

Having abandoned the mind that views this unbearable prison of cyclic existence as a beautiful park, I seek your blessings to hold the three trainings as the treasure of the aryas' wealth and thereby, to uphold the victory banner of liberation.

◆ TRAINING THE MIND IN THE COMMON PATH OF THE PRACTITIONER OF HIGHEST CAPABILITY

◆ GENERATING BODHICHITTA

◆ Generating Compassion, the Foundation of the Mahayana Path

lc 89 Nyam thag dro wa di kün dag gi ma
Yang yang drin gyi kyang päi tshül sam nä
Dug päi bu la tse wäi ma zhin du
Chö min nying je kye war jin gyi lob

Having considered how all these miserable beings have been my mothers and have raised me with kindness again and again, I seek your blessings to develop effortless compassion 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
De la nam yang chhog she me par ni
Dag dang zhän la khyä par yö min zhe
Zhän de ga wa kye par jin gyi lob

There is no difference between myself and others, none of us wishes for even the slightest of sufferings or is ever content with the happiness we have.

Realizing this, I seek your blessings that I may generate joy for the happiness of others.

◆ EXCHANGING YOURSELF AND OTHERS

◆ Contemplating the faults of Self-Cherishing mind

lc 91 Rang nyi che par dzin päi chong nä di
Mi dö dug ngäl kye päi gyur thong nä
Le län dä la khön du zung jä te
Dag dzin dön chhen jom par jin gyi lob

This chronic disease of cherishing myself is the cause giving rise to my unsought suffering.

Perceiving this, I seek your blessings to blame, begrudge, and destroy the monstrous demon of selfishness.

◆ *Contemplating the Advantages of Cherishing Others*

lc 92 Ma nam che zung de la gö päi lo
 Tha yä yön tän jung wäi gor thong nä
 Dro wa di dag dag gi drar lang kyang
 Sog lä che par dzin par jin gyi lob

◆ *Exchanging Yourself and Others*

lc 93 Dor na ji pa rang dön kho na dang
 Thub wang zhän dön ba zhig dzä pa yi
 Kyön dang yön tän ye wa tog päi lö
 Dag zhän nyam je nü par jin gyi lob
 lc 94 Rang nyi che dzin gü pa kün gyi go
 Ma nam che dzin yön tän kün gyi zhi
 De chhir dag zhän je wäi näl jor la
 Nyam len nying por je par jin gyi lob

◆ *Tonglen: Meditation on Taking and Giving*

lc 95 De na je tsün la ma thug je chän
 Ma gyur dro wäi dig drib dug ngäl kün
 Ma lü da ta dag la min pa dang
 Dag gi de ge zhän la tang wa yi
 Dro kün de dang dön par jin gyi lob

The mind that cherishes mothers and places them in bliss is the gateway leading to infinite qualities. Seeing this, I seek your blessings to cherish these transmigratory beings more than my life, even should they rise up as my enemies.

In brief, infantile beings labor only for their own ends, while the able ones work solely for the welfare of others. With a mind understanding the distinction between the failings of one and the advantages of the other, I seek your blessings to enable me to equalize and exchange myself with others. Cherishing myself is the doorway to all loss, while cherishing my mothers is the foundation of all qualities. Hence I seek your blessings to make my heart practice the yoga of exchanging myself for others.

And thus, perfect, pure, compassionate guru, I seek your blessings that all negative karmas, obscurations, and sufferings of mother transmigratory beings may without exception ripen upon me right now, and that by giving my happiness and virtue to others all transmigratory beings may experience happiness. (x3)

x3

◆ Points 3 through 7 of the "Seven-Point Mind Training"

lc 96 Nö chü dig päi drä bü yong gang te
Mi dö dug ngäl chhar tar bab gyur kyang
Lä ngän drä bu zä päi gyur thong nä
Kyen ngän lam du long par jin gyi lob

lc 97 Dor na zang ngän nang wa chi shar yang
Chhö kün nying po tob ngäi nyam len gyi
Jang chhub sem nyi phel wäi lam gyur te
Yi de ba zhig gom par jin gyi lob

lc 98 Jor wa zhi dang dän päi thab khä kyi
Thräl la gang thug gom la jor wa dang
Lo jong dam tshig lab jäi nyam len gyi
Däl jor dön chhen je par jin gyi lob

Even if the environment and beings are filled with the fruits of negative karma and unwished for sufferings pour down like rain, I seek your blessings to take these miserable conditions as a path by seeing them as causes to exhaust the results of my negative karma.

In short, no matter what appearances arise, be they good or bad, I seek your blessings to transform them into a path increasing the two bodhichittas through the practice of the five powers – the quintessence of the entire Dharma – and thus to cultivate only mental happiness.

I seek your blessings that I may relate everything I meet to meditation through skillful means possessing the four practices, And that I may make this life of freedoms and riches greatly meaningful through practicing the commitments and precepts of thought transformation.

◆ *Meditating on the Special Attitude and Generating Bodhichitta*

lc 99 Tong len lung la kyön päi thrül deg chän
Jam dang nying je lhag päi sam pa yi
Dro nam si tsho chhe lä dröl wäi chhir
Jang chhub sem nyi jong par jin gyi lob

lc 100 Dü sum gyäl wa kün gyi drö chig lam
Nam dag gyäl sä dom pä gyü dam shing
Theg chhog tshül thrim sum gyi nyam len la
Tsön pa lhur len je par jin gyi lob

◆ *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
Sem chän rang rang dö päi ngö gyur te
Chhag me tong sem pel wäi män ngag gi
Jin päi phar chhin dzog par jin gyi lob

In order to rescue all transmigratory beings from the vast seas of existence, I seek your blessings to train only in bodhichitta, through love, compassion, and the special attitude conjoined with the technique of mounting “taking and giving” upon the breath.

I seek your blessings that I may eagerly endeavor to put into practice the three Mahayana moral codes, and to restrain my mindstream with the pure vows of the conquerors’ sons, the single path journeyed by all conquerors of the three times.

I seek your blessings to complete the perfection of generosity through the guideline teaching for increasing the mind that gives without attachment; namely, transforming my body, wealth, and merits of virtue of the three times 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
Chä tsham sog gi chhir yang mi tong zhing
Ge chhö dü dang sem chän dön drub päi
Tshül thrim phar chhin dzog par jin gyi lob

◆ *The perfection of patience*

lc 103 Kham sum kye gu ma lü thrö gyur te
She zhing tshang dru dig shing sog chö kyang
Mi thrug nö län phän pa drub je päi
Zö päi phar chhin dzog par jin gyi lob

◆ *The perfection of enthusiasm*

lc 104 Sem chän re rei chhir yang nar me päi
Me nang käl pa gya tshor nä gö kyang
Nying je mi kyo jang chhub chhog tsön päi
Tsön drü phar chhin dzog par jin gyi lob

◆ *The perfection of mental stabilization*

lc 105 Jing gö nam par yeng wäi kyön pang nä
Chhö kün den pä tong päi nä lug la
Tse chig nyam par jog päi ting dzin gyi
Sam tän phar chhin dzog par jin gyi lob

I seek your blessings to complete the perfection of morality by not transgressing the bounds of the pratimoksha, bodhisattva, and tantric vows even at the cost of my life, accumulating virtuous qualities, and accomplishing the purpose of sentient beings.

Should even all the beings of the three realms without exception become angry at me, humiliate, criticize, threaten, or even kill me, I seek your blessings not to be agitated, but to complete the perfection of patience that works for their benefit in response to their harm.

Even if I must remain for an ocean of eons in the fiery hell of Avici for the sake of even just one sentient being, I seek your blessings to complete the perfection of joyous effort, that out of compassion untiringly strives for supreme enlightenment.

Having abandoned the faults of sinking, excitement, and distraction, I seek your blessings to complete the perfection of firm contemplation through the samadhi of single-pointed placement 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
 Drang päi shin jang de chhen dang drel wa
 Dön dam nyam zhag nam khäi näl jor gyi
 She rab phar chhin dzog par jin gyi lob

I seek your blessings to complete the perfection of wisdom through the space-like yoga of single-minded placement upon ultimate truth conjoined with the pliancy and great bliss induced 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
 Dang päi tsho nang da zug ji zhin du
 Nang yang den par me päi tshül tog nä
 Gyu mäi ting dzin dzog par jin gyi lob

I seek your blessings to perfect the samadhi on illusion by realizing how outer and inner phenomena lack true existence but still appear, 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
 Gyu drä ten drel lu wa me pa nyi
 Phän tshün gäl me drog su chhar wa yi
 Lu drub gong dön tog par jin gyi lob

Samsara and nirvana lack even an atom of inherent existence and cause and effect and dependent arising are unbetraying. I seek your blessings to discern the meaning of Nagarjuna's thought – that these two are mutually complementary and not contradictory.

◆ TRAINING THE MIND IN THE UNCOMMON PATH OF THE VAJRAYANA

◆ PREPARING YOURSELF FOR THE TANTRIC PATH, AND KEEPING THE TANTRIC VOW AND COMMITMENTS PURELY

lc 109 De nä dor je dzin päi de pön gyi
 Drin lä gyü de gya tshöi jing gäl te
 Ngö drub tsa wa dam tshig dom pa nam
 Sog lä che par dzin par jin gyi lob

Then, crossing the depths of the ocean of tantra through the kindness of my captain Vajradhara, I seek your blessings that I may hold my vows and commitments, 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
 Gyur wäi rim pa dang pöi näl jor gyi
 Tha mäl nang zhen dri ma kün jang te
 Gang nang lha kur chhar war jin gyi lob

I seek your blessings that whatever appears may arise as the deity, having cleansed all stains of ordinary appearance and grasping with the first stage yoga of transforming birth, 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
 Gön khyö zhab sen kö pa lä jung wa
 Ö säl gyu lü zung du jug päi lam
 Tshe dir ngön du gyur war jin gyi lob

I seek your blessings to actualize in this life the path uniting Clear light and the illusory body, which arises from placing your feet, my savior, on the eight petals of my heart 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
Tsän thab tshang gya la mäi pho wa ni
Tob nga yang dag jar wäi dam ngag gi
Dag päi zhing du drö par jin gyi lob

If my time of death comes before I have completed the points of the path I seek your blessings that I may be led to a pure land through the instructions for correctly applying the five powers or the guru's transference of consciousness, the forceful means to enlightenment.

◆ PRAYING TO BE GUIDED BY THE GURU IN ALL FUTURE LIVES

lc 113 Dor na kye zhing kye wa tham chä du
Gön po khyö kyi dräl me je zung nä
Ku sung thug kyi sang wa kün dzin päi
Sä kyi thu wor gyur war jin gyi lob

In short, I seek your blessings, my savior, to be guided by you from birth inseparably throughout all my lives, and thus to become your main disciple, holding every secret of your holy body, speech, and mind.

lc 114 Gön khyö gang du ngön par sang gyä päi
Khor gyi thog ma nyi du dag gyur te
Nä kab thar thug gö dö ma lü pa
Bä me lhün gyi drub päi tra shi tsöl

Savior, please grant that all be auspicious for me to be foremost among your very first circle of disciples wherever you manifest buddhahood, so that all my temporal and ultimate wishes, without exception, may be effortlessly and spontaneously fulfilled.

◆ **ABSORBING THE MERIT FIELD TO RECEIVE BLESSINGS**

lc115 De tar söl wa tab pä la ma chhog
 Jin gyi lab chhir gye zhin chi wor jön
 Lar yang nying gäi pä mäi zeu dru la
 Zhab sen ö chhag tän par zhug su söl

Having thus been entreated, supreme guru,
 please grant this request: so that you may bless
 me, happily come to the crown of my head and
 once again set your radiant feet firmly at the
 corolla of my heart lotus

If one's lama is present, one may choose not to recite the previous verse (115).



Conclusion

and verses of Auspiciousness

◆ DEDICATION OF MERITS

lc 116 Di tar gyi päi nam kar ge wa yang
Dü sum de sheg sä chä tham chä kyi
Dzä pa mön lam ma lü drub pa dang
Lung tog dam chhö dzin päi gyu ru ngo

Whatever white virtues were thus created, we dedicate as causes enabling us to uphold the holy Dharma of scripture and realization, and to fulfill without exception the prayers and deeds of all the tathagatas and bodhisattvas of the three times.

lc 117 De yi thu lä tshe rab kün tu dag
Theg chhog khor lo zhi dang mi dräl zhing
Nge jung jang sem yang dag ta wa dang
Rim nyi lam gyi drö pa thar chhin shog

By the force of this merit, may we never be parted in all our lives from Mahayana's four wheels, and may we reach the end of our journey along the paths of renunciation, bodhichitta, right view, and the two stages.

◆ VERSES OF AUSPICIOUSNESS

lc 118 Si zhii nam kar ji nye ge tshän gyi
Deng dir mi shi gü pa kün dräl te
Nä kab thar thug ge leg nam khäi dzö
Phün tshog päl la röl päi tra shi shog



Through the quality of whatever white virtues there are in samsara and nirvana, may all be auspicious for us to be free, here and now, from all misfortune and loss and thus to enjoy a glorious and perfect celestial treasure of temporal and ultimate virtue and goodness.

lc 119 Kün khyen lo zang drag päi chhö kyi der
Lab sum nam dag tse chig drub la tsön
Näl jor rab jung tshog kyi yong gang wä
Thub tän yün du nä päi tra shi shog



May all be auspicious for the Buddha's teachings to remain long through your centers of Dharma, omniscient Lozang Dragpa, being filled with hosts of renunciates, yogis, and yoginis striving single-pointedly to master the three pure trainings.

lc 120 Zhön nüi dü nä la ma lha chhog la
Söl wa tab pä lo zang drag pa yi
Jin lab zhug nä zhän dön lhün gyi drub
Lo zang dor je chhang gi tra shi shog



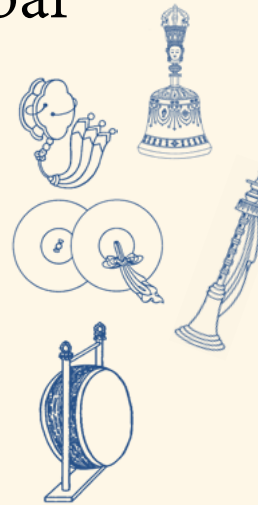
Having received your blessings, Lozang Dragpa, who from the time of youth made requests to the supreme guru-deity, may there be the auspiciousness of Lozang Vajradhara who spontaneously accomplishes the purpose of others.

lc 121 Dö güi jor wa yar kyi tsho tar phel
Kyön me rig kyi däl dro gyün chhä me
Nyin tshän lo zang dam päi chhö kyi da
Phün tshog päl la röl päi tra shi shog



May all be auspicious for all our desired endowments to swell like a lake in the summer rains, bringing an unbroken flow of rebirths of leisure in faultless families, so that we may pass our days and nights with your holy Dharma, Lozang, and thus delight in the glories of perfection.

lc 122 Dag sog nam kyi deng nä jang chhub bar
Gyi dang gyi gyur ge wa chi sag pa
Zhing dir je tsün dam päi zug kyi ku
Gyur me dor je tar tän tra shi shog



By the collection of whatever virtues I and others have done and will do from now until enlightenment, may all be auspicious, holy, perfect, pure one, for your body of form to remain in this land, immutable like a vajra.

Insert long life and swift return prayers here.

◆ OFFERING AND REQUESTING PRAYER TO PALDEN LHAMO

JOH

- ☞ Rab jam gyäl wa kün gyi thrin lä la
Mag zor gyäl mo zhe jar tshän söl wa
Tse chig mö päi wang gi chän dren na
Thog pa me par nyur du sheg su söl
- ☞ Dün gyi nam khar lung nag tshub mäi ü
Be chön thö thrag dzin pa sin möi zug
Dre u teng zhug dug pa tshar chö ku
Ji si drän pa de si tag tu zhug
- ☞ Chhi yi chän zig nam khäi khyön gang zhing
Nang gi dam dzä sa zhi ma lü khyab
Yi kyi trül päi chhö trin zhing kham kün
Gyä par geng pa khor dang chä la bül
- ☞ Päl dän thub päi ka sung thu tsäl chän
Khyö nyi ten ching drub dang tse chig tu
Söl wa deb päi näl jor pön lob kyi
Gäl kyen kün sel thün kyen ma lü drub



JHO To you, the enlightened conduct of all the victorious ones, the holy name “Queen of the Armed Warriors” was given. Having invoked you with powerful single-pointed devotion, please, come quickly without obstruction.

In the space in front, in the center of a black tornado, You appear in the form of a female cannibal holding a vajra club and a blood-filled skullcup. Seated upon a young mule, your holy body destroys all evil. For as long as I recall you, please remain forever.

Outer offerings fill the vast extent of space; inner samaya substances pervade the whole earth; clouds of mentally transformed objects fill every realm: I offer these to Palden Lhamo and all your entourage.

You, who powerfully protect the words of the glorious Muni, we yogis, teachers, and disciples single-pointedly request you to approach and complete your activities: please eliminate all adverse conditions and complete every

- ❧ Sha thrag la sog dü tsi nga dang chä
 Dru na nga dang jar wäi tor ma di
 Päl dän mag zor gyäl mo la bül gyi
 Sang gyä tän pa sung chhir zhe su söl
- ❧ Ku sum lhün drub thug je thar chhin kyang
 Si sum dug pa düi chhir thrö päi ku
 Dü sum gyäl wäi tän sung chhen mo la
 Go sum gü pa chhen pö chhag tshäl lo
- ❧ Dag sog nam kyi chhö dang thün päi dön
 Ji tar sam pa yi zhin drub pa dang
 Nä dön geg sog bar du chö päi tshog
 Nye war zhi war jin gyi lab tu söl
- ❧ Lhag sam dag pä tshül dir tsön pa na
 Tshang dang wang pö jig ten kyong wa tar
 Mag zor gyäl mo la sog sung mäi tshog
 Yel wa me par tag tu drog je shog

condition beneficial to us.

This tormä, composed of flesh, blood, and so on – the five nectars and five types of grain – to you, glorious *Queen of the Armed Warriors*, I offer these. Please accept them in order to protect the teachings of Buddha.

Your three bodies arise spontaneously and your compassion is fully developed, yet you manifest a wrathful body to subdue the evil of the three realms. To you, great protectress of the doctrine of the victorious ones of the three times, with my three doors I respectfully prostrate.

Please bestow your blessings that all our aims be accomplished just as we desire in accord with the Dharma. And please bless us that all hindrances – sicknesses, demons, and interfering spirits – be pacified completely.

By our striving in this way with a pure selfless wish, just as Brahma and Indra protect the world, may you, *Queen of the Armed Warriors*, and the other protectors never abandon but always help us.

◆ REMEMBERING THE KINDNESS OF HIS HOLINESS THE DALAI LAMA AND THE TIBETAN PEOPLE

The object of refuge of myself and of all transmigratory beings in all our lifetimes is the embodiment of the Three Jewels, the all-encompassing Three Refuges in one: the Guru, the Wish-granting Jewel, *His Holiness the Dalai Lama*.

The Master: Padmasambhava, the Dharma Kings: Songtsen Gampo and Trisong Detsen, the Abbot: Shantarakshita, and the numberless Holy Beings who preserved and spread the Buddha Dharma in *Tibet*; and the *Tibetan people* who practiced and served Buddhism so faithfully for a thousand years, as well as those who, along with many others, died sacrificing their lives for *Tibet* and *His Holiness* – may all their positive wishes be fulfilled immediately.

Due to their limitless kindness, the sun of Tibetan Buddhism has now risen in the West, which is a dark land. But now that I have met with the Dharma, I have received the perfect human body enabling me to lead a meaningful life.

Our Refuge and Savior, the Supreme One: *His Holiness the Dalai Lama* and the *Tibetan people* have been so kind to us! Remembering this we make the following dedicating prayers:

May all *His Holiness the Dalai Lama's* wishes be successful immediately; may the *Snow Land of Tibet* achieve pure freedom and develop the Buddha Dharma even more than before in *Tibet*; and may all mother transmigratory beings achieve enlightenment quickly!

◆ PRAYER FOR THE LONG LIFE OF HIS HOLINESS THE DALAI LAMA

✧ Jig ten kham dir de kyi ma lü pa
 Gang lä jung wäi sam phel yi zhin nor
 Ka drin tshung me tän dzin gya tsho la
 Söl wa deb so zhe dön lhün drub shog

✧ Tong nyi nying je zung du jug päi lam
 Chhe chher säi dzä gang chän tän dröi gön
 Chhag na pä mo tän dzin gya tsho la
 Söl wa deb so zhe dön lhün drub shog



The wish-granting Wish-Fulfilling Jewel, source of all happiness in this world without exception, to the incomparably kind, Tenzin Gyatso, I beseech: may all your holy wishes be spontaneously fulfilled.

Savior of the Land of Snow teachings and transmigratory beings, who extensively clarifies the path that unifies emptiness and compassion, to the Lotus Holder, Tenzin Gyatso, I beseech: may all your holy wishes be spontaneously fulfilled.

◆ PRAYER FOR THE LONG LIFE OF HIS HOLINESS THE DALAI LAMA

✧ Gang ri ra wäi khor wä zhing kham dir
 Phän dang de wa ma lü jung wäi nä
 Chän rä zig wang tän dzin gya tsho yi
 Zhab pä si thäi bar du tän gyur chig

In the land encircled by snow mountains You are the source of all happiness and good; all-powerful Chenrezig, Tenzin Gyatso, please remain until samsara ends.

◆ DEDICATION PRAYERS

- 🌀 Ge wa di yi nyur du dag
La ma sang gyä drub gyur nä
Dro wa chig kyang ma lü pa
De yi sa la gö par shog
- 🌀 Jang chhub sem chhog rin po chhe
Ma kye pa nam kye gyur chig
Kye pa nyam pa me pa yi
Gong nä gong du phel war shog
- 🌀 Jam päl pa wö ji tar khyen pa dang
Kün tu zang po de yang de zhin te
De dag kün gyi je su dag lob chhir
Ge wa di dag tham chä rab tu ngo
- 🌀 Dü sum sheg päi gyäl wa tham chä kyi
Ngo wa gang la chhog tu ngag pa de
Dag gi ge wäi tsa wa di kün kyang
Zang po chö chhir rab tu ngo war gyi

Due to the merits of these virtuous actions may I quickly attain the state of a Guru-Buddha and lead all living beings, without exception, into that enlightened state.

May the precious supreme bodhichitta not yet born arise.

May that arisen not decline, but increase more and more.

Just as the brave Manjushri and Samantabhadra, too, realized things as they are, I, too, dedicate all these merits in the best way, that I may follow their perfect example.

I dedicate all these roots of virtue with the dedication praised as the best by the victorious ones thus gone of the three times, so I might perform good works.

◆ REQUESTING PRAYER TO LAMA TSONGKHAPA

✧ mig me tse we ter cen cen re zig
 dri me kyen pe wang po jam pe yang
[dü pung ma lü jom dze sang we dag] *facoltativo*
 gang cen ke pe tsug ghen tsong ka pa
 lo zang drag pe sciab la sol wa deb

Avalokiteshvara, great treasure of non-objectifying compassion; Manjushri, master of stainless wisdom; *[Vajrapani, destroyer of the entire host of maras;]* Tsongkhapa, crown jewel of the sages of the land of snows, to Losang Dragpa, at your feet I make requests.



LAMA CHÖPA

TZOG

LAM RIM

DEDICATIONS

EXTRA

Lam-Rim

Training the Mind in the Mahayana Path

◆ GURU DEVOTION AS THE ROOT OF THE PATH

lc 84 Supreme field of merit, my perfect, pure guru,
Through the power of having made offerings and respectful requests,
I seek your blessings, savior and the very root of happiness and goodness,
That I may come under your joyful guidance.

◆ TRAINING THE MIND IN THE PATH IN COMMON WITH LOWER CAPABLE BEINGS

◆ TAKING THE ESSENCE OF A PERFECT HUMAN REBIRTH

lc 85 Realizing how this body of freedoms and riches
Is found but once, is difficult to obtain, and is quickly lost,
I seek your blessings to make it worthwhile and take its essence,
Without being distracted by the meaningless affairs of this life.

◆ GENERATING INTEREST IN THE HAPPINESS OF FUTURE LIVES

lc 86 Aghast at the searing blaze of suffering in the lower realms,
I take heartfelt refuge in the Three Rare Sublime Ones
And seek your blessings that I may diligently strive
To abandon all negative karma and accomplish the accumulation of every virtue.

◆ TRAINING THE MIND IN THE PATH IN COMMON WITH MIDDLE CAPABLE BEINGS

◆ DEVELOPING THE WISH FOR LIBERATION

lc 87 Violently tossed amidst waves of karma and delusions,
Plagued by the many sea monsters of the three kinds of sufferings,
I seek your blessings to develop an intense longing to be liberated
From this infinite and frightening great ocean of existence.

◆ TRAINING TO ACHIEVE LIBERATION

lc 88 Having abandoned the mind that views this unbearable prison
Of cyclic existence as a beautiful park, I seek your blessings
To hold the three trainings as the treasure of the aryas' wealth
And thereby, to uphold the victory banner of liberation.

◆ TRAINING THE MIND IN THE PATH FOR HIGHER CAPABLE BEINGS

◆ GENERATING BODHICHITTA

◆ *Generating Compassion, the Foundation of the Mahayana Path*

lc 89 Having considered how all these miserable beings have been my mothers
And have raised me with kindness again and again,
I seek your blessings to develop effortless compassion
Like that of a loving mother for her precious child..

◆ GENERATING BODHICHITTA BY EXCHANGING YOURSELF AND OTHERS

◆ *Developing Equanimity*

lc 90 There is no difference between myself and others,
None of us wishes for even the slightest of sufferings
Or is ever content with the happiness we have.
Realizing this, I seek your blessings that I may generate joy for the happiness
of others.

◆ EXCHANGING YOURSELF AND OTHERS

◆ *Contemplating the Faults of Self-Cherishing*

lc 91 This chronic disease of cherishing myself
Is the cause giving rise to my unsought suffering.
Perceiving this, I seek your blessings to blame, begrudge,
And destroy the monstrous demon of selfishness.

◆ *Contemplating the Advantages of Cherishing Others*

lc 92 The mind that cherishes mothers and places them in bliss
Is the gateway leading to infinite qualities.
Seeing this, I seek your blessings to cherish these transmigratory beings
More than my life, even should they rise up as my enemies.

◆ *Exchanging Yourself and Others*

lc 93 In brief, infantile beings labor only for their own ends,
While the able ones work solely for the welfare of others.
With a mind understanding the distinction between the failings of one and
the advantages of the other,
I seek your blessings to enable me to equalize and exchange myself with others.

lc 94 Cherishing myself is the doorway to all loss,
While cherishing my mothers is the foundation of all qualities.
Hence I seek your blessings to make my heart practice
The yoga of exchanging myself for others.

◆ *Tonglen: Meditation on Taking and Giving*

lc 95 And thus, perfect, pure, compassionate guru,
I seek your blessings that all negative karmas, obscurations,
and sufferings of mother transmigratory beings
May without exception ripen upon me right now,
And that by giving my happiness and virtue to others
All transmigratory beings may experience happiness.

x3

◆ *Points 3 through 7 of the "Seven-Point Mind Training"*

lc 96 Even if the environment and beings are filled with the fruits of negative karma
And unwished for sufferings pour down like rain,
I seek your blessings to take these miserable conditions as a path
By seeing them as causes to exhaust the results of my negative karma.

lc 97 In short, no matter what appearances arise, be they good or bad,
I seek your blessings to transform them into a path increasing the two bodhichittas
Through the practice of the five powers—the quintessence of the entire Dharma—
And thus to cultivate only mental happiness.

lc 98 I seek your blessings that I may relate everything I meet to meditation
Through skillful means possessing the four practices,
And that I may make this life of freedoms and riches greatly meaningful
Through practicing the commitments and precepts of thought transformation.

◆ *Meditating on the Special Attitude and Generating Bodhichitta*

lc 99 In order to rescue all transmigratory beings from the vast seas of existence,
I seek your blessings to train only in bodhichitta,
Through love, compassion, and the special attitude
Conjoined with the technique of mounting “taking and giving” upon the breath.

◆ TAKE THE VOWS OF ASPIRATION AND COMMITMENT

lc 100 I seek your blessings that I may eagerly endeavor
To put into practice the three Mahayana moral codes,
And to restrain my mindstream with the pure vows of the conquerors' sons,
The single path journeyed by all conquerors of the three times.

◆ PRACTICING THE PERFECTIONS AFTER GENERATING BODHICHITTA: THE GENERAL PRACTICES OF A BODHISATTVA

◆ The Perfection of Generosity

lc 101 I seek your blessings to complete the perfection of generosity
Through the guideline teaching for increasing the mind that gives without attachment;
Namely, transforming my body, wealth, and merits of virtue of the three times
Into the objects desired by each and every sentient being.

◆ The Perfection of Morality

lc 102 I seek your blessings to complete the perfection of morality
By not transgressing the bounds of
The pratimoksha, bodhisattva, and tantric vows even at the cost of my life,
Accumulating virtuous qualities, and accomplishing the purpose of sentient beings.

◆ *The Perfection of Patience*

lc 103 Should even all the beings of the three realms without exception
Become angry at me, humiliate, criticize, threaten, or even kill me,
I seek your blessings not to be agitated, but to complete the perfection of patience
That works for their benefit in response to their harm.

◆ *The Perfection of Joyous Effort*

lc 104 Even if I must remain for an ocean of eons in the fiery hell of Avici
For the sake of even just one sentient being,
I seek your blessings to complete the perfection of joyous effort,
That out of compassion untiringly strives for supreme enlightenment.

◆ *The Perfection of Firm Contemplation*

lc 105 Having abandoned the faults of sinking, excitement, and distraction,
I seek your blessings to complete the perfection of firm contemplation
Through the samadhi of single-pointed placement
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 I seek your blessings to complete the perfection of wisdom
Through the space-like yoga of single-minded placement upon ultimate truth
Conjoined with the pliancy and great bliss induced
By the discriminating wisdom analyzing suchness.

◆ *The Illusion-Like Practice of Emptiness During Post-Meditation*

lc 107 I seek your blessings to perfect the samadhi on illusion
By realizing how outer and inner phenomena
Lack true existence but still appear,
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 Samsara and nirvana lack even an atom of inherent existence
And cause and effect and dependent arising are unbetraying.
I seek your blessings to discern the meaning of Nagarjuna's thought—
That these two are mutually complementary and not contradictory.

◆ **TRAINING THE MIND IN THE UNCOMMON PATH OF THE VAJRAYANA**

◆ *PREPARING YOURSELF FOR THE TANTRIC PATH, AND KEEPING THE TANTRIC VOW AND COMMITMENTS PURELY*

lc 109 Then, crossing the depths of the ocean of tantra
Through the kindness of my captain Vajradhara,
I seek your blessings that I may hold my vows and commitments,
The root of siddhis, dearer than my life.

◆ *PRACTICING THE GENERATION STAGE OF HIGHEST YOGA TANTRA*

lc 110 I seek your blessings that whatever appears may arise as the deity,
Having cleansed all stains of ordinary appearance and grasping
With the first stage yoga of transforming birth,
Death, and the bardo into the three bodies of a conqueror.

◆ *PRACTICING THE COMPLETION STAGE OF HIGHEST YOGA TANTRA*

lc 111 I seek your blessings to actualize in this life the path uniting
Clear light and the illusory body, which arises
From placing your feet, my savior, on the eight petals of my heart
At the very center of my central channel.

◆ PRACTICING TRANSFERENCE OF CONSCIOUSNESS AT THE TIME OF DEATH

lc 112 If my time of death comes before I have completed the points of the path
I seek your blessings that I may be led to a pure land
Through the instructions for correctly applying the five powers
Or the guru's transference of consciousness, the forceful means to enlightenment.

◆ PRAYING TO BE GUIDED BY THE GURU IN ALL FUTURE LIVES

lc 113 In short, I seek your blessings, my savior, to be guided
By you from birth inseparably throughout all my lives,
And thus to become your main disciple,
Holding every secret of your holy body, speech, and mind.

lc 114 Savior, please grant that all be auspicious for me
To be foremost among your very first circle of disciples wherever
you manifest buddhahood,
So that all my temporal and ultimate wishes, without exception,
May be effortlessly and spontaneously fulfilled.

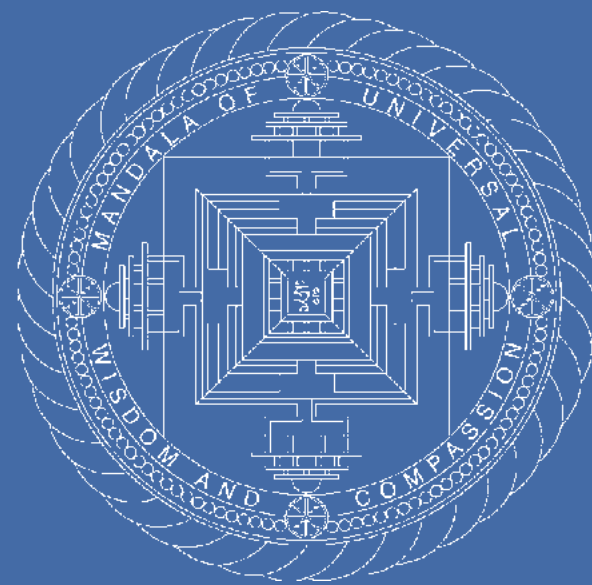
◆ **ABSORBING THE MERIT FIELD TO RECEIVE BLESSINGS**

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

lc 115 Having thus been entreated, supreme guru, please grant this request:
So that you may bless me, happily come to the crown of my head
And once again set your radiant feet
Firmly at the corolla of my heart lotus.

For LC 116, go to page 49.





concept & graphic: Piero Sirianni