



LAMA CHÖPA SADHANA



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A. THE PRELIMINARY PRACTICE

VISUALISATION

GAN DEN LHA GYE GON GYI TUG KAR NE
On the summit of a cloud which resembles a heap of fresh white curd
RAB KAR ZHO SAR PUNG DRAY CHU DZIN TZER
emanating from the heart of the Lord of 100 deities of Tushita,
CHO KYI GYEL PO KUN KYEN LO ZANG DRAG
sits omniscient Sumatikirti, king of Dharma, together with his sons.
SE DANG CHE PA NE DIR SHEG SU SOL
I request them to descend to this place.

THE SEVEN LIMB PUJA

1 Entreating

DUN GYI NAM KHA SENG TRI PE DE TENG
In the space before me upon a lion throne, lotus and moon,
JE TSUN LA MA GYE PE DZUM KAR CHEN
appears the venerable Guru smiling radiantly with delight,
DAG LO DE PE SO NAM ZHING CHOG DU
you, the supreme field for my faithful mind's collection of merit.
TEN PA GYE CHIR KEL GYAR ZHUG SU SOL
In order that the teachings may flourish, I request that you remain for 100 aeons.

2 Prostration

SHE JE KHYON KUN JAL WAI LO DRO TUG
The wisdom of your mind embraces the full extent of all that can be known.
KAL ZANG NA WAI GYEN GYUR LEG SHE SUNG
Your well explained teachings are the ear ornament of the fortunate ones.
DRAG PAI PEL GYI LHAM MER DZE PAY KU
Your beautiful body is illuminated by the glory of your fame.
TONG TO DREN PE DON DEN LA CHAG TSEL
I prostrate to you, whom to see, hear or recollect is meaningful.

3 Offering

YI ONG CHO YON NA TSOG ME TOG DANG
This ocean of clouds of mentally created and actual offerings,
DRI ZHIM DUG PO NANG SEL DRI CHAB SOG
refreshing water, various flowers, fragrant incense,
NGO SHAM YI TRUL CHO TRIN GYA TSO DI
lights, perfumes etc.,
SO NAM ZHING CHOG KHYE LA CHO PAR BUL
I offer to you, the supreme field for the collection of merit.

4 Confessing

DAG GI TOG ME DU NE SAG PA YI

Whatever unwholesome actions, committed by body, speech and mind,

LU NGAG YI KYI MI GE CHI GYI DANG

I have accumulated since beginningless time,

KHYE PAR DOM PA SUM GYI MI TUN CHOG

especially transgressions of the three types of vows

NYING NE GYO PA DRAG PO SO SOR SHAG

with strong, heartfelt regret, I confess each and every one.

5 Rejoicing

NYIG ME DU DIR MANG TO TRUB LA TSON

By striving for much learning and understanding in this degenerate age

CHO GYE PANG PE DEL JOR DON YO JE

and by abandoning the eight worldly dharmas,

GON PO KHYO KYI LAB CHEN DZA PA LA

you made your favourable rebirth meaningful.

DAG CHAG SAM PA TAG PE YI RANG NGO

O Lord, in the great wave of your deeds we rejoice from the depths of our hearts.

6 Requesting

JE TSUN LA MA DAM PA KHYE NAM KYI

I request you, exalted and venerable Gurus,

CHO KU KHA LA KHYEN TSE CHU DZIN TRIG

who have gathered clouds of wisdom and compassion in the space of Dharmakaya,

JI TAR TSAM PAY DUL JE DZIN MA LA

in accordance with the needs of the field of your disciples,

ZAB GYE CHO KYI CHAR PA AB TU SOL

let the rain of the vast and profound dharma thereby fall.

7 Dedication

DAG GI JI NYE SAG PE GE WA DI

Whatever virtue I have accumulated by this practice,

TEN DANG DRO WA KUN LA GANG PEN DANG

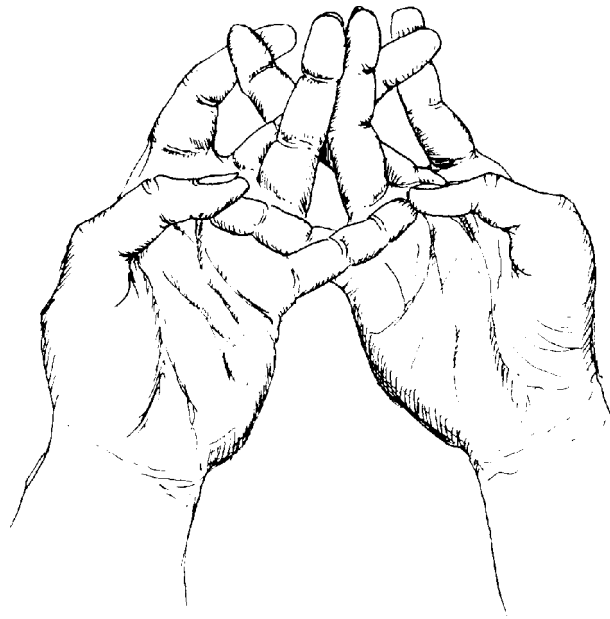
May it benefit the Teachings and all beings.

KHYE PAR JE TSUN LO ZANG DRAG PA YI

Especially may the essence of the Teachings

TEN PAI NYING PO RING DU SEL JE SHOG

of the venerable Sumatikirti be illuminated forever.



SHORT MANDALA OFFERING

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

By virtue of offering to you, assembly of Buddhas visualised before me

RI RAB LING ZHI NYI DÄ GYÄN PA DI

This Mandala built on a base, resplendent with flowers, saffron water and incense

SANG GYÄ ZHING DU MIG TE UL WAR GYI

Adorned with Mount Meru and the four continents as well as the sun and moon

DRO KUN NAM DAG ZHING LA CHÖ PAR SHOG

May all share in its good effects.

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI



Lama Tsong Khapa and His Two Spiritual Sons, Khedrup Je and Gyeltsap Je

PURIFICATION YOGA

DE TAR SHUG DRAG SOL WA TAB PE TU

Thus by the force of my extremely strong request,

JE TSUN YAB SE SUM GYI TUG KA NE

from the hearts of the venerable father and his sons

O ZER KAR PO BUB CHEN TRO PAI NE

emanate hollow, radiant white light rays,

CHIG TU DRE NE RANG GI CHI WOR ZUG

the tips of which, having joined as one, absorb into the crown of my head.

O KAR BU GU JUG NGOG LE JUNG WAI

By the white radiant amrita, the colour of milk,

DUD TSI KAR PO O MAI DOG CHEN GYI

flowing through the hollow white light rays, all sickness, evil influences,

NE DON DIG DRIB BAG CHAG MA LU PA

obscurations and mental potentialities are cleansed without exception,

TRU NE RANG LU SHEL TAR DAG BAR GYUR

and my body becomes pure like crystal.

Mantra: (Chant 3 times slowly, then recite many times silently)

MIG ME TSE WAI TER CHEN CHEN RE ZI

Avalokiteshvara, great treasure of immeasurable compassion,

DRI ME KHYEN PE WONG PO JAM PE YANG

Manjushri, Lord of the stainless wisdom,

DU PUNG MA LU JOM DZE SANG WAI DAG

Vajrapani, destroyer of Mara's forces without exception,

GANG CHEN KHE PE TZUG GYEN TSONG KHA PA

Tsong-khapa, crown jewel of the sages of the Land of the Snow,

LO ZANG DRAG PAY ZHAB LA SOL WA DEB

Losang Dragpa, I make requests at your feet.

TAKING REFUGE

DE-CHEN NGANG-LAE RANG-NYI LA-MA-LHA,
From a state of Great Bliss I manifest as a Guru-Yidam.

GANG-DER SAEL-WAE KU-LAE WOE-ZER-TSOK
From my transparent body, a profusion of light-rays

CHOK-CHUR TROE-PAE NOE-CHUE JIN-LAP-PAE,
Radiates to the ten directions, blessing the beings and their environment,

DAK-PA RAP-JAM BA-ZHIK YOEN-TAEN-GYI
With only excellent qualities, infinitely pure,

KOE-PAE KYAE-PAR PUEN-SUM TSOK-PAR-GYUR.
All become most perfectly arrayed.

RAP-KAR GE-SEM CHEN-POE NGANG-NYI-NAE
With a very exalted, white, virtuous state of mind,

DAK-DANG KA-NYAM MAR-GAEN SEM-CHAEN-NAM,
I and my old mothers, the infinite sentient beings,

DENG-NAE JI-SRI JANG-CHUP NYING-POE-BAR,
From now until our Enlightenment

LA-MA KOEN-CHOK SUM-LA KYAP-SU DRO.
Go for Refuge to the Gurus and the Three Precious Gems.

NAMO GURUBHYAH

NAMO BUDDHAYA

NAMO DHARMAYA

NAMO SANGHAYA

(recite three or more times)

GENERATING BODHICITTA

MA SEM-CHAEN KUEN-GYI DOEN-GYI CHIR,
For the benefit of all mother sentient beings,

DAK-NYI LA-MA LHAR-GYUR-NAE,
I transform myself into a Guru-Yidam,

SEM-CHAEN TAM-CHAE LA-MA LHA-YI
And thus I shall lead all beings

GO-PANG CHOK-LA GOE-PAR-JA.
To the supreme Enlightenment of a Guru-Yidam.

(recite three times)

MA SEM-CHAEN TAM-CHAE-KYI DOEN-DU.

For the sake of all mother sentient beings,

DAK-GI TSE-DI NYI-LA, NYUR-WA NYUR-WAR,

In this very lifetime I shall quickly, quickly

DOE-MAE SANG-GYAE, LA-MA LHA-YI,

attain the state of a primordial

GO-PANG NGOEN-DU-JAE.

Guru-Yidam Buddha.

MA SEM-CHAEN TAM-CHAE DUK-NGAEL-LAE-DRAEL;

I shall liberate all mother sentient beings from suffering

DE-CHEN SANG-GYAE-KYI, SA-LA GOE-PAR-JA.

And lead them to the Great Bliss of Buddhahood.

DE-YI CHIR-DU, LAM ZAP-MO, LA-MA LHA-YI,

For this purpose, I shall practise the Profound Path

NAEL-JOR NYAM-SU LANG-WAR-GYIO.

of Guru-Yidam yoga.

BLESSING THE INNER OFFERINGS

OM AH HUM

(recite three times)

You should think (recite quickly while the instruments are being played):

NGO-WO YE-SHE-LA,

In essence, Wisdom.

NAM-PA NANG-CHOE DANG CHOE-DZAE SO-SOE NAM-PA,

In aspect, the aspects of the inner offerings and the various offering-objects.

JE-LAE WANG-PO DRUK-GI CHOE-YUEL-DU

In function, to generate as objects enjoyed by the six senses

DE-TONG-GI YE-SHE KYAE-PAR-CHAEN KYE-PAE,

the special Wisdom of Voidness and Bliss.

SA-DANG BAR-NANG NAM-KAE KYOEN TAM-CHAE YONG-SU KYAP-PAE

Filling the earth, the sky and all the space in between,

CHI NANG SANG-WAE CHOE-TRIN DAM-DZAE CHAEN-ZIK

clouds of outer, inner and secret offerings and splendid sacred offering-objects

SAM-GYI MI-KYAP-PAE GANG-WAR-GYUR.

spread out beyond the range of thought.

B. THE ACTUAL PRACTICE.

VISUALISATION OF THE FIELD OF MERIT

DE-TONG YER-ME LHA-LAM YANG-PAR
In the vast heavens of indivisible Voidness and Bliss,
KUEN-ZANG CHOE-TRIN TRIK-PAE UE,
amidst billowing clouds of Samantabhadra offerings,
LO-MA ME-TOK DRAE-BUE YONG-DZE
Embellished with leaves, flowers and fruit
DOE-GUE PAK-SAM JOEN-PAE TSER,
is a wish-granting tree; at its crest,
DONG-NGA BAR-WAE RIN-CHEN TRI-TENG,
On a lion throne ablaze with precious gems,
CHU-KYE NYI-DA GYAE-PAE TENG,
on a lotus, a sun and a full moon disk,

KA-DRIN SUM-DAEN TSA-WAE LA-MA,
Sits my Root Guru, kind in three ways,
SANG-GYAE KUEN-GYI NGO-WO-NYI.
You are the essence of all the Buddhas.
NAM-PA NGUR-MIK DZIN-PAE GELONG,
You have the aspect of a saffron-robed monk,
ZHAEL-CHIK CHAK-NYI DZUM-KAR TRO.
with one face, two arms and a radiant white smile.
CHAK-YAE CHOE-CHAE, YOEN-PA NYAM-ZHAK
Your right hand expresses teaching, your left in meditative pose
DUE-TSI GANG-WAE LHUNG-ZE NAM.
holds a begging bowl filled with nectar.
GUR-GUM DANG-DAEN CHOE-GOE SUM-SOEL,
are draped in three robes of lustrous saffron,
SER-DOK PAEN-ZHAE U-LA DZE.
and your head is graced by a pandit's gold-coloured hat.

TUK-KAR KYAP-DAK DOR-JE CHANG-WANG,
In your heart is the all-pervading Lord Vajradhara,
ZHAEL-CHIK CHAK-NYI KU-DOK NGO.
with one face, two arms and a blue-coloured body.
DOR-DRIL ZUNG-NAE, YING-CHUK-MAR-KYUE,
He holds a vajra and bell and embraces Vajradhatu Isvari.
LHAEN-KYE DE-TONG ROEL-PAE GYE.
They delight in the play of simultaneous Voidness and Bliss.

NAM-MANG RIN-CHEN GYAEN-GYI TRAE-SHING,
Both are adorned with jewel ornaments of many designs
LHA-DZAE DAR-GYI NA-ZAE LUP.
and are arrayed with garments of heavenly silk.

TSAEN-PE GYAEN-DAEN WOE-ZER TONG-BAR,
Adorned with the major and minor marks, you radiate a thousand light-rays
JA-TSOEN NGA-NGAE KOR-WAE UE,
as, enhaloed by a five-coloured rainbow,
DOR-JE KYIL TRUNG TSUEL-GI ZHUK-PAE,
You sit in the vajra position.

PUNG-PO NAM-DAK DE-SHEK-NGA.
Your purified skandhas are the five Meditational Buddhas,
KAM-ZHI YUM-ZHI, KYE-CHE TSA-GYUE
Your four elements are the four Consorts, your sense spheres, veins, sinews
TSIK-NAM JANG-CHUP SEM-PA NGOE.
and members are all in reality Bodhisattvas.

BA-PU DRA-CHOM NYI-TRI CHIK-TONG,
The hairs of your pores are the twenty-one thousand Arhats,
YAEN-LAK TRO-WOE WANG-PO-NYI.
limbs are wrathful deities.

WOE-ZER CHOK-KYONG NOE-JIN SANG-WA,
light-rays hide directional guardians and yakshas,
JIK-TEN-PA-NAM ZHAP-KYI DAEN.
while all worldly deities are cushions for your feet.

TA-KOR RIM-ZHIN NGOE-GYUE LA-MA,
Surrounding you in their proper order, actual and lineage Gurus,
YI-DAM KYIL-KOR LHA-TSOK-DANG
Yidams, hosts of mandala deities,
SANG-GYAE JANG-SEM PA-WO KA-DRO,
Buddhas, Bodhisattvas, Dakas, Dakinis
TAEN-SRUNG GYA-TSOE KOR-NAE ZHUK.
and Dharmapalas form an encircling sea.

DE-DAK GO-SUM DOR-JE SUM-TSAEN.
The three doors of each are marked with the three vajra syllables.
HUM-YIK WOE-ZER CHAK-KYU-YI
From the HUM syllables, hook-like light-rays
RANG-ZHIN NAE-NAE YE-SHE-PA-NAM
Draw forth from their actual abodes the Wisdom Beings
CHAEN-DRANG YER-ME TAEN-PAR GYUR.
to become inseparably fixed.

INVOCATION

P-UEN-TSOK DE-LEK JUNG-NAE, DUE-SUM-GYI
O Sources of goodness, bliss and perfection, from all three times -
TSA-GYUE LA-MA YI-DAM KOEN-CHOK-SUM,
You Root and Lineage Gurus, Yidams, Three Precious Gems,
PA-WO KA-DRO CHOE-KYONG SRUNG-TSOK-CHAE,
Dakas, Dakinis, Dharmapalas and Protectors, with your entourage -
TUK-JE WANG-GI DIR-SHEK TAEN-PAR ZHUK!
By the forces of your Compassion, come here and remain fixed!

CHOE-NAM RANG-ZHIN DRO-WONG KUEN-DRAEL-YANG,
Although all dharmas totally lack inherent going and coming,
NA-TSOK DUEL-JAE SAM-PA JI-ZHIN-DU
Appearing as whatever suits the various sentient beings
CHIR-YANG CHAR-WAE KYEN-TSE TRIN-LAE-CHAEN,
Dispositions, with your activity of Wisdom and Loving Compassion,
KYAP-GOEN DAM-PA KOR-CHAE SHEK-SU-SOEL!
O holy Refuge Protectors, please come with your entourage!

OM GURU BUDDHA BODHISATTVA DHARMAPALA SA PARIVARA EHYA HIH;
JAH HUM BAM HOH!
YE-SHE-PA-NAM DAM-TSIK-PA-DANG NYI-SU ME-PAR GYUR!

THE SEVEN LIMBS

1 Prostration

Prostration to the Guru as Sambhogakaya

GANG-GI TUK-JE DE-WA CHEN-POE YING,
You whose Compassion bestows even the sphere of Great Bliss,
KU-SUM GO-PANG CHOK-KYANG KAE-CHIK-LA,
The supreme attainment of the Three Bodies, in an instant,
TSOEL-DZAE LA-MA RIN-CHEN TA-BUE KU,
O Guru with jewel-like body,
DOR-JE CHAEN ZHAP PAE-MOR CHAK-TSAEL-LO.
Vajradhara, I prostrate at your lotus feet.

Prostration to the Guru as Nirmanakaya

RAP-JAM GYAEL-WA KUEN-GYI YE-SHE-NI,
O Wisdom of all the infinite Buddhas,
GANG-DUEL CHIR-YANG CHAR-WAE TAP-KAE CHOK,
Appearing with supreme Skilful Means in whatever form suits disciples,
NGUR-MIK DZIN-PAE GAR-GYI NAM-ROEL-WA,
And manifesting in the guise of a saffron-robed monk,
KYAP-GOEN DAM-PAE ZHAP-LA CHAK-TSAEL-LO.
Holy Refuge Protector, I prostrate at your feet.

Prostration to the Guru as Dharmakaya

NYE-KUEN BAK-CHAK CHAE-PA DRUNG-CHUNG-ZHING,
Purifier of all delusions together with their instincts,
PAK-ME YOEN-TAEN RIN-CHEN TSOK-KYI TER,
Treasury of measureless jewel-like qualities,
PAEN-DE MA-LUE JUNG-WAE GO-CHIK-PU,
Sole source of benefit and bliss without exception,
JE-TSUEN LA-MAE ZHAP-LA CHAK-TSAEL-LO.
Venerable Guru, I prostrate at your feet.

Prostration to the Guru as the Manifestation of the Triple Gem

LHAR-CHAE TOEN-PA SANG-GYAE KUEN-GYI NGOE,
Teachers of the gods and others, essence of all the Buddhas,
GYAE-TRI ZHI-TONG DAM-CHOE JUNG-WAE NAE,
Source of the eighty-four thousand holy Teachings,
PAK-TSOK KUEN-GYI UE-NA LHANG-NGE-WA,
Standing out among the whole host of Aryas,
DRIN-CHAEN LA-MA NAM-LA CHAK-TSAEL-LO.
Benevolent Gurus, I prostrate to you.

Prostration to the Guru as the Manifestation of all the Buddhas of the Ten Directions

DUE-SUM CHOK-CHUR ZHUK-PAE LA-MA-DANG,
To the Gurus of the three times and ten directions,
RIN-CHEN CHOK-SUM CHAK-WOE TAM-CHAE-LA,
And to the Three Precious Gems and all worthy of homage,
DAE-CHING MOE-PAE TOE-YANG GYA-TSOR-CHAE,
With faith, esteem, and seas of lyric praise,
ZHING-DUEL NYAM-PAE LUE-TRUEL CHAK-TSAEL-LO.
I prostrate, manifested in bodies as many as the atoms of the world.

2 Offering

Outer Offerings

The four waters

KYAP-GOEN JE-TSUEN LA-MA KOR-CHAE-LA,
O Refuge Protectors, venerable Gurus, with your entourage,
NA-TSOK CHOE-TRIN GYA-TSO BUEL-WA-NI.
I present you an ocean of clouds of various offerings.

KOE-LEK RIN-CHEN WOE-BAR NOE-YANG-LAE,
From expansive, well-fashioned vessels, radiant and precious,
DAK-JE DUE-TSI CHUZHI DAEL-GYI BAP.
Flow gently forth four streams of purifying nectars.

Flowers, incense, light, perfume, food and music

DONG-PO SIL-MA TRENG-WA PEL-LEK-PA
Trees and beautiful flowers, singly and in well-arranged
DZE-PAE ME-TOK SA-DANG BAR-NANG GANG.
Garlands, fill the earth and sky.

DRI-ZHIM POE-KYI DUE-PA BAIDURYAE
The azure smoke of sweet fragrant incense

YAR-KYE NGOEN-POE TRIN-GYI LHA-LAM TRIK.
Billows in the heavens as blue summer clouds.

NYI-DA NOR-BU RAP-BAR DROEN-ME TSOK
From suns, moons, glittering jewels and a host of flaming lamps,
TONG-SUM MUEN-SEL WOE-ZER TSE-GA GOE.
Light frolics joyfully, dispelling the darkness of a milliard worlds.

GA-BUR TSAENDAEN GUR-KUM DRI-GOE-PAE

Scented with camphor, sandalwood and saffron,

POE-CHUE TSO-CHEN KOR-YUK KUEN-NAE KYIL.

Great seas of perfumes swirl out to the horizon.

RO-GYAE CHUE-DAEN ZA-CHA TUNG-WA-DANG

Nourishing food and drink of a hundred flavours

LHA-DANG MI-YI ZHAEL-ZAE LHUEN-POR PUNG.

And victuals of gods and men are heaped up in a Mount Meru.

NA-TSOK ROEL-MOE JE-DRAK TA-YAE-LAE

From an endless diversity of varied instruments

JUNG-WAE DANG-NYAEN GYUR-WAE SA-SUM GENG.

Comes music which fills the three realms.

The five sense objects

ZUK-DRA DRI-RO REK-JAE PAEL-DZIN-PAE,

Holding an abundance of forms, sounds, smells, tastes and tangibles,

CHI-NANG DOE-YOEN LHA-MOE CHOK-KUEN KYAP.

Goddesses of outer and inner pleasures fill all the directions.

The mandala

The seven-heap mandala:

SA-ZHI POE-KYI JUK-SHING ME-TOK TRAM,

This ground, anointed with perfume, bestrewn with flowers,

RI-RAP LING-ZHI NYI-DAE GYAEN-PA-DI,

And adorned with Mount Meru, the Four Continents, the Sun and the Moon,

SANG-GYAE ZHING-DU MIK-TE UEL-WAR-GYI.

I offer in visualisation to this Field of Buddhas.

DRO-KUEN NAM-DAK ZHING-LA CHOE-PAR SHOK!

May all sentient beings enjoy the Pure Realm!

The mandala of twenty-three heaps:

JE-WA TRAK-GYAE LING-ZHI LHUEN-POR CHAE,

A thousand million of the Four Continents with Mount Meru,

RIN-CHEN DUEN-DANG NYE-WAE RIN-CHEN SOK,

The Seven Precious Things, the [Seven] Semi-Precious Things and so on,

KUEN-GA KYE-PAE NOE-CHUE PUEN-SUM-TSOK,

Perfectly delightful beings and environments,

LHA-MI LONG-CHOE DOE-GUE TER-CHEN-PO,

And a great treasury of all the wishes and wealth of gods and men,

DANG-WAE SEM-KYI PUEL-JUNG ZHING-GI CHOK,

I offer with devotion to you eminent and supreme Field of Merit,

Lama Chöpa

KYAP-GOEN TUK-JE TER-LA UEL-WAR-GYI.
O Refuge Protectors, Treasures of Compassion !
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
(Sanskrit): This jewelled mandala I send forth to you Gurus.

Offering of practice

NGOE-SHAM YI-TRUEL YI-ZHIN GYA-TSOE NGOK,
Both actual and mentally created, it is on the shore of a wish-granting sea.

SRI-ZHI NAM-KAR LAE-WONG CHOE-DZAE-KYI
From the white virtues of Samsara and Nirvana come its offering-objects,

DAP-TONG GYAE-PAE KUEN-GYI YI-TROK-CHING,
Abundant thousand-petalled lotuses, which captivate all.

JIK-TEN JIK-TEN-LAE-DAE RANG-ZHAEN-GYI
The worldly and supermundane virtues of myself and others.

GO-SUM GE-WAE ME-TOK CHI-YANG TRA,
From all three doors, are flowers brightening every part.

KUEN-ZANG CHOE-PAE DRI-SUNG BUM-TRO-ZHING,
A hundred thousand fragrances disperse like Samantabhadra's offerings.

LAP-SUM RIM-NYI LAM-NGAE DRAE-DAEN-PAE
It has as fruit the three Trainings, two Stages and five Paths.

GA-TSAEL JE-TSUEN LA-MA NYE-CHIR BUEL.
This pleasure garden, venerable Gurus, I offer for your delight.

Inner Offering

GUR-KUM DANG-DAEN ZANG-POE DRI-NGAE CHAEN,
I offer, bright as saffron and with a delicate scent,

RO-GYAE PAEL-DZIN GYA-JAE TUNG-WA-DANG,
Steeped in a hundred flavours, a brew of China tea;

CHAK-KYU NGA-DANG DROEN-MA NGA-LA-SOK
This, with the five hooks, five lamps and so forth,

JANG-TOK BAR-WAE DUE-TSI GYA-TSOE CHOE.
Is purified, transformed and increased into a sea of nectar.

Secret Offering

YI-WONG LANG-TSOE PAEL-DZIN DRUK-CHU-ZHI
Even consorts, aglow with vibrant youth, skilled

DOE-PAE GYU-TSAEL-LA-KAE LUE-TRA-MA,
In the sixty-four arts of love, slender in body,

ZHING-KYE NGA-KYE LHAEN-KYE PO-NYAE TSOK,
A host of Field-born, Mantra-born and Innate Dakinis,

DZE-DUK GYU-MAE CHAK-GYA NAM-KYANG BUEL.
Fair and beautiful in appearance, I offer to you.

Suchness Offering

DRIP-DRAEL LHAEN-KYE DE-WAE YE-SHE CHE,
The Great Wisdom simultaneous with Bliss, unobstructed,
CHOE-KUEN RANG-ZHIN TROE-DANG DRAEL-WAE YING,
The Void Sphere of all things, free of fabrications of inherent existence,
YER-ME LHUEN-DRUP MRA-SAM JOE-LAE-DAE,
Indivisible and spontaneous, beyond words, thoughts and expressions,
DOEN-DAM JANG-CHUP SEM-CHOK KYOE-LA BUEL.
Supreme Ultimate Bodhicitta, I offer to you.

Offering of Medicines and Service

NYOEN-MONG ZHI-GYA TSA-ZHI NAE-JOM-PAE
To destroy the four hundred and twenty four ills of delusions,
ZANG-POE MAEN-GYI JE-DRAK NA-TSOK-DANG,
I offer various and sundry potent medicines,
KYOE-NYE GYI-CHIR DAK-DRAEN BUEL-LAK-NA,
And myself as a servant to please you.
NAM-KA JI-SRI BANG-SU ZUNG-DU SOEL!
Pray keep me in your service as long as the heavens endure!

3 Confession of Non-Virtue

TOK-ME DUE-NAE MI-GE DIK-PAE LAE,
Whatever non-virtues and evil actions, from beginningless time,
GYI-DANG GYI-TSAEL YI-RANG CHI-CHI-PA,
I have done, caused others to do, or have rejoiced in,
TUK-JE CHE-DAEN CHAEN-NGAR GYOE-SEM-KYI
Before the eyes of the Greatly Compassionate Ones I confess
SHAK-SHING LAEN-CHAE MI-GYI DOM-PA-NOE.
With regretful mind, and vow never to do again.

4 Rejoicing in Virtue

CHOE-NAM RANG-ZHIN TSAEN-MA DANG-DRAEL-YANG,
Although all dharmas lack inherent existence,
MI-LAM JI-ZHIN, KYE-PAK TAM-CHAE-KYI
Like a dream, in all ordinary and Arya beings'
DE-GA CHIR-YANG CHAR-WAE NAM-KAR-LA
Happiness and joy, and in every white virtue whatever,
DAK-CHAK SAM-PA TAK-PAE YI-RANG-NGO.
We rejoice with all our heart.

5 Requesting Teachings

PUEL-JUNG KYEN-TSE CHU-DZIN BUM-TRIK-TE,
From a hundred thousand clouds billowing with sublime Wisdom and Compassion
TA-YAE DRO-DI PAEN-DE KUEN-DAE TSAEL
That the jasmine garden of the Benefit and bliss of these limitless beings
KYE-DANG YUEN-DU NAE-DANG PEL-WAE CHIR,
May be nurtured, sustained and increased,
ZAP-GYAE CHOE-KYI CHAR-PA WAP-TU SOEL!
May the rain of the Vast and Profound Dharma fall!

6 Requesting the Guru to stay

DOR-JE KU-LA KYE-CHI MI-NGA-YANG,
Although your Vajra Body has no birth nor death,
ZUNG-JUK WANG-GI GYAEL-POE ZA-MA-TOK,
But is the vessel of the mighty monarch, Unification,
DAK-CHAK MOE-PA JI-ZHIN SRI-TAE BAR,
In keeping with our wishes, until the end of existence
NYA-NGAEN MI-DA TAK-PAR ZHUK-SU SOEL!
Please abide for ever, not passing beyond sorrow!

7 Dedication of Merits

DE-TAR TRUEN-PAE NAM-KAR GE-WAE TSOK,
We dedicate the collection of white virtues thus created
KA-DRIN SUM-DAEN JE-TSUEN LA-MA-YI
So that venerable Gurus endowed with the three kindnesses
TSE-RAP KUEN-TU DRAEL-ME JE-DZIN-CHING,
May inseparably protect us throughout all our lives
ZUNG-JUK DOR-JE CHANG-WANG TOP-CHIR NGO.
And we may attain the Unification of Vajradhara.

MAKING REQUESTS

Requesting by thinking of the Guru's good qualities His good qualities according to the Vinaya

YOEN-TAEN JUNG-NAE TSUEL-TRIM GYA-TSO CHE,
Source of great knowledge, great ocean of moral discipline,
MANG-TOE NOR-BUE TSOK-KYI YONG-SU TAM,
Brimming with heaps of jewels of vast learning,
NGUR-MIK DZIN-PA TUP-WANG NYI-PAE-JE,
Master, second Buddha clad in saffron,
NAE-TAEN DUEL-WA DZIN-LA SOEL-WA DEP!
Elder, holder of the Vinaya - to you I request!

His good qualities according to the common Mahayana teachings

GANG-DANG DAEN-NA DE-WAR SHEK-PAE LAM
You who to show the Path of the Sugatas
TOEN-PAR WOE-PAE YOEN-TAEN CHU-DAEN-PA,
Have the ten qualities rendering you suitable,
MA-LUE GYAE-WAE DUNG-TSOP CHOE-KYI JE,
O Lord of the Dharma, representing all Conquerors,
TEK-CHOK GE-WAE SHE-LA SOEL-WA DEP!
Guru of the Great Vehicle - to you I request!

His qualities according to the Vajrayana teachings

GO-SUM LEK-DAM, LO-CHEN, ZOE-DAEN, DRANG
Your three doors well-subdued; intelligent, patient, honourable,
YO-DANG GYU-ME, NGA-K-DANG GYUE SHE-SHING,
Without pretence or guile; knowing tantra and rituals;
DE-NYI CHU-ZUNG, DRI-DANG CHAE KAE-PAE,
Having those ten, and skilled in writing and explaining,
DOR-JE DZIN-PAE TSO-LA SOEL-WA DEP!
O foremost Vajra-holder - to you I request!

Requesting by remembering the Guru's kindness The Guru is kinder than all the Buddhas

SANG-GYAE DRANG-ME JOEN-PAE MA-TUEL-WAE
To those unfit to be tamed by the countless past Buddhas,
MA-RUNG DUEL-KAE NYIK-DUE DRO-WA-LA,
The hard-to-tame beings of this degenerate age,
DE-SHEK LAM-ZANG JI-ZHIN TOEN-PA-YI
You correctly impart the good way of the Sugatas,
KYAP-GOEN TUK-JE CHAEN-LA SOEL-WA DEP!
O Compassionate Refuge Protector - to you I request!

He is even kinder than Shakyamuni Buddha

TUP-PAE NYI-MA DUE-KYI NUP-GYUR-TE,
Now, when the sun of the Sage's Teachings is setting,
GOEN-KYAP ME-PAE DRO-WA MANG-PO-LA,
For the many beings who lack a Refuge Protector,
GYAEL-WAE DZAE-PA NYE-WAR DRUP-DZAE-PAE
You do the same deeds as the Victorious Ones,
KYAP-GOEN TUK-JE CHAEN-LA SOEL-WA DEP!
O Compassionate Refuge Protector - to you I request!

Even his relatives, animals, etc. are a higher object of offering than all the Buddhas

DUE-SUM CHOK-CHUE GYAEL-WA TAM-CHAE-LAE,
Higher than all Buddhas of the three times and ten directions,
GANG-GI BA-PUE BU-GA CHIK-TSAM-YANG
Just one single hair from a pore of yours
DAK-CHAK SOE-NAM ZHING-DU LEK-NGAK-PAE
Is praised as a field of merit for us -
KYAP-GOEN TUK-JE CHAEN-LA SOEL-WA DEP!
O Compassionate Refuge Protector - to you I request!

Requesting by expressing the Guru's outer, inner, secret and suchness qualities

His outer qualities

DE-SHEK KU-SUM GYAEN-GYI KOR-LO-NI,
Your chakras adorned with the Sugata's Three Bodies,
TAP-KAE GYU-TRUEL DRA-WAE JO-GEK-LAE,
By Skilful Means, from a magical net's allure
TA-MAEL TSUEL-GYI DRO-WA DREN-DZAE-PAE
You appear in an ordinary form, guiding beings -
KYAP-GOEN TUK-JE CHAEN-LA SOEL-WA DEP!
O Compassionate Refuge Protector - to you I request!

His inner qualities

KYOE-KYI PUNG KAM KYE-CHE YAEN-LAK-NAM
Your aggregates, elements, sensory spheres and limbs
DE-SHEK RIK-NGA YAP-YUM SEM-PA-DANG
Are really the five Buddha Families, deities and consorts,
TRO-WOE WANG-POE RANG-ZHIN CHOK-SUM-GYI
Bodhisattvas, and wrathful protectors. O Essence
DAK-NYI LA-MA CHOK-LA SOEL-WA DEP!
Of the Triple Gem, supreme Guru - to you I request!

His secret qualities

KUEN-KYEN YE-SHE ROEL-PA LAE JUNG-WAE

From the play of Omniscient Wisdom arise

KYIL-KOR KOR-LO JE-WAE DAK-NYI-DE,

Ten million mandala circles: you are their essence.

RIK-GYAE KYAP-DAK DOR-JE DZIN-PAE TSO,

O all-pervading Lord of a hundred (Buddha) tribes, chief Vajra-holder,

ZUNG-JUK DANG-POE GOEN-LA SOEL-WA DEP!

Primordial Buddha of Unification, to you I request!

His suchness qualities

DRIP-ME LHAEN-KYE GA-WAE ROEL-PA-DANG

Unobscured, Inseparable from the play of simultaneous joy,

YER-ME TAEN-YO KUEN-KYAP KUEN-GYI DAK,

Nature of everything, pervading all moving or still,

TOK-MA TA-DRAEL KUEN-ZANG DOEN-DAM-GYI

Free of beginning or end, Always Good, you are really

JANG-CHUP SEM-NGOE KYOE-LA SOEL-WA DEP!

Ultimate Bodhicitta! To you I request!

Special One-Pointed Request

KYOE-NI LA-MA, KYOE-NI YI-DAM,

You are the Guru, you are the Yidam,

KYOE-NI KA-DRO CHOE-KYONG-TE,

you are the Dakinis and Dharma-Protectors.

DENG-NAE ZUNG-TE, JANG-CHUP BAR-DU,

From now until Enlightenment

KYOE-MIN KYAP-ZHAEN MI-TSOEL-WAE;

I shall seek no other Refuge than you.

DI-DANG BAR-DO, CHI-MAE TAR-YANG,

In this life, the bardo, and even to the end of my lives,

TUK-JE CHAK-KYUE ZUNG-DZOE-LA,

with your hook-like compassion, hold me!

SRI-ZHI JIK-DROEL! NGOE-DRUP KUEN-TSOEL!

Save me from the fears of samsara and Nirvana! Grant all the powerful attainments!

TAEN-GYI DROK-DZOE BAR-CHOE SRUNG!

Be my constant companion, and shield me from hindrances!

(Three times)

Receiving the Blessing of the Four Initiations

DE-TAR LAEN-SUM SOEL-WA TAP-PAE TUE,
By virtue of having thus requested three times,
LA-MAE KU-SUNG-TUK-KYI NAE-NAM-LAE,
From the seats of my Guru's body, speech and mind
DUE-TSI WOE-ZER KAR MAR TING-GA SUM
Nectar rays of three colours - white, red and dark blue -
RIM-DANG CHIK-CHAR JUNG-NAE DAK-NYI-KYI
Stream forth one by one and then together. Into my own
NAE-SUM RIM-DANG CHIK-CHAR TIM PA-LAE,
Three seats, one by one and then together, they dissolve,
DRIP-ZHI DAK-CHING NAM-DAK WANG-ZHI TOP.
Cleansing the four obscurations, and implanting the four empowerments.
KU-ZHI TOP-CHING, LA-MA NYI-PA-ZHIK
I receive the four Kayas. A replica of my Guru
GYE-ZHIN TIM-PAE JIN-GYI LAP-PAR GYUR.
Happily dissolves into me, and I am blessed with inspiration.

Requests to the Guru

OM AH GURU BANZA-DHARA WAGINDA SUMATI SHASANA DHARA SAMUDRA
SHRI BARA SABA SIDDHI HUM HUM (Recite 21 times)

OM AH GURU BANZA DHARA SUMATI KIRTI SIDDHI HUM HUM (Recite 21 times)

OM MUNI MUNI MAHA MUNAYE SOHA (Recite 21 times)

OM AH BANZA DHARA HUM (Recite 21 times)

OM AH HUM (Recite 108 times)

GE-WA DI-YI NYUR-DU DAG LA-MA SANG-GYE DRUB-GYUR-NE
By the accumulation of this merit may I quickly accomplish in reality Guru Lord Buddha.
DRO-WA CHIG-KYANG MA-LU-PA KYE-KYI SA-LA GO-PAR-SHOG
And all sentient beings without exception may I lead to that stage.

THE TSOK OFFERING

Blessing the inner offerings and offering objects

OM AH HUM

(three times)

NGO-WO YE-SHE-LA,
In essence, wisdom.

NAM-PA NANG-CHOE DANG CHOE-DZAE SO-SOE NAM-PA.
In aspect, the aspects of the inner offerings and various offering-objects.

JE-LAE, WANG-PO DRUK-GI CHOE-YUEL-DU
In function, to generate as objects enjoyed by the six senses

DE-TONG-GI YE-SHE KYAE-PAR-CHAEN KYE-PAE,
the special wisdom of voidness and bliss.

SA-DANG BAR-NANG NAM-KAE KYOEN TAM-CHAE YONG-SU KYAP-PAE,
Filling the earth, the sky and all the space in between,

CHI NANG SANG-WAE CHOE-TRIN DAM-DZAE CHAEN-ZIK
clouds of outer, inner and secret offerings and splendid sacred offering objects

SAM-GYI MI-KYAP-PAE GANG-WAR-GYUR.
spread beyond the range of thought.

Presentation of the Tsok Offering

HO! TING-DZIN NGA-K-DANG CHAK-GYAE JIN-LAP-PAE,
Blessed by concentration, mantra and mudra,

ZAK-ME DUE-TSI TSOK-CHOE GYA-TSO DI
This ocean-like Tsok-offering of spotless nectar

TSA-GYUE LA-MAE TSOK-NAM NYE-CHIR BUEL.
I offer for your delight, assemblies of root and lineage Gurus

OM AH HUM!

DOE-GUE PAEL-LA ROEL-PAE TSIM-DZAE-NAE,
Satisfied by enjoying abundance of all you desire,

E-MA-HO! JIN-LAP CHAR-CHEN AP-TU-SOEL!
Please, I beg, let fall a great rain of blessings!

HO! TING-DZIN NGA-K-DANG CHAK-GYAE JIN-LAP-PAE,
Blessed by concentration, mantra and mudra,

ZAK-ME DUE-TSI TSOK-CHOE GYA-TSO DI
This ocean-like Tsok-offering of spotless nectar

YI-DAM LHA-TSOK KOR-CHAE NYE-CHIR BUEL.
I offer for your delight, assemblies of Yidams, deities and attendants!

OM AH HUM!

DOE-GUE PAEL-LA ROEL-PAE TSIM-DZAE-NAE,
Satisfied by enjoying abundance of all you desire,

E-MA-HO! NGOE-DRUP CHAR-CHEN AP-TU-SOEL!

Please, I beg, let fall a great rain of powerful accomplishments!

HO! TING-DZIN NGA-K-DANG CHAK-GYAE JIN-LAP-PAE,
Blessed by concentration, mantra and mudra,

ZAK-ME DUE-TSI TSOK-CHOE GYA-TSO DI
This ocean-like Tsok-offering of spotless nectar

KOEN-CHOK RIN-CHEN TSOK-NAM NYE-CHIR BUEL.

I offer for your delight, assemblies of the most precious jewels!

OM AH HUM!

DOE-GUE PAEL-LA ROEL-PAE TSIM-DZAE-NAE,
Satisfied by enjoying abundance of all you desire,

E-MA-HO! DAM-CHOE CHAR-CHEN AP-TU-SOEL!

Please, I beg, let fall a great rain of the Holy Dharma!

HO! TING-DZIN NGA-K-DANG CHAK-GYAE JIN-LAP-PAE,
Blessed by concentration, mantra and mudra,

ZAK-ME DUE-TSI TSOK-CHOE GYA-TSO DI
This ocean-like Tsok-offering of spotless nectar

KA-DRO CHOE-KYONG TSOK-NAM NYE-CHIR BUEL.

I offer for your delight, assemblies of dakinis and Dharma Protectors!

OM AH HUM!

DOE-GUE PAEL-LA ROEL-PAE TSIM-DZAE-NAE,
Satisfied by enjoying abundance of all you desire,

E-MA-HO! TRIN-LAE CHAR-CHEN AP-TU-SOEL!

Please, I beg, let fall a great rain of virtuous deeds!

HO! TING-DZIN NGA-K-DANG CHAK-GYAE JIN-LAP-PAE,
Blessed by concentration, mantra and mudra,

ZAK-ME DUE-TSI TSOK-CHOE GYA-TSO DI
This ocean-like Tsok-offering of spotless nectar

MAR-GYUR SEM-CHAEN TSOK-NAM NYE-CHIR BUEL.

I offer for your delight, assemblies of mother sentient beings!

OM AH HUM!

DOE-GUE PAEL-LA ROEL-PAE TSIM-DZAE-NAE,
Satisfied by enjoying abundance of all you desire,

E-MA-HO! TRUEL-NANG DUK-NGAEL ZHI-GYUR-CHIK!

Please, let delusive appearances and sufferings be allayed!

(recite the presentation three times)

Offering the Tsok to the Master

E-MA-HO! TSOK KYI KOR-LO CHE

Look, sir! A great circle of tsok!

DUE-SUM DE-SHEK SHEK-SHUEL-TE,

You have followed in the track of the Sugatas of the three times,

NGOE-DRUP MA-LUE JUNG-WAE NAE,

And are the source of all powerful attainments -

DE-TAR SHE-NAE PA-WO CHE,

Since we realise this, O Great Hero,

NAM-PAR TOK-PAE SEM-BOR-NAE,

Who has forsaken the conceptualising mind,

TSOK-KYI KOR-LO GYUEN-DU ROEL!

Please enjoy continually this circle of tsok!

A-LA-LA HO!

Very good!

The Master's Reply

OM! DOR-JE SUM YER-ME-PAE DAK,

With nature inseparable from the three vajras,

RANG-NY LA-MA LHAR-SAEL-NAE,

I visualise myself as a Guru-Yidam,

AH! ZAK-ME YE-SHE DUE-TSI DI

This nectar of immaculate wisdom-knowledge

HUM! JANG-CHUP SEM-LAE YO-ME-PAR,

Without stirring from bodhicitta,

LUE-NAE LHA-NAM TSIM-CHIR ROEL.

I drink to satisfy the deities dwelling in my body.

AHO MAHA SUKHA!

What great bliss!

Song of the Spring Queen

HUM! DE-ZHIN-SHEG-PA TAM-CHAE DANG,
All Tathagata-buddhas,
PA-WO DANG-NI NAEL-JOR-MA,
Vira-heroes, yoginis,
KA-DRO DAG-NI KA-DRO-MA,
Dakas and Dakinis,
KUN-LA DAG-NI SOEL-WA-DEB.
To all of you I make this request.
DE-WA CHOG-LA GYE-PAE HE-RU-KA
O Heruka, who delights in supreme bliss
DE-WAE RAB-NYOE MA-LA NYEN-JAE-NAE,
And who attends the lady intoxicated with bliss,
CHO-GA ZHIN-DU LONG-CHOE PA-YI-NI,
Please, by enjoying in accordance with the rites,
LHEN-KYE DE-WAE JOR-WA LA-ZHUG-SO,
Join with simultaneous bliss (and voidness),
AH-LA-LA, LA-LA-HO, AH-I-AH AH-RA-LI-HO.
DRI-ME KA-DROE TSOE-NAM-KYI,
May the hosts of stainless dakinis
TSE-WAE ZIG-LA LAE-KUN-DZOE.
Look with loving compassion and accomplish all deeds.

HUM! DE-ZHIN-SHEG-PA TAM-CHAE DANG,
All Tathagata-buddhas,
PA-WO DANG-NI NAEL-JOR-MA,
Vira-heroes, yoginis,
KA-DRO DAG-NI KA-DRO-MA,
Dakas and Dakinis,
KUN-LA DAG-NI SOEL-WA-DEB.
To all of you I make this request.
DE-WA CHEN-PO YI-NI RAB-KYOE-PAE,
With your mind of great bliss fully excited,
LU-NI KUN-TU YO-WAE GAR-GYI-NI,
And your body in a dance of constant motion,
CHAG-GYAE PE-MAR ROEL-PAE DE-WA-CHE,
Please offer to the hosts of yoginis
NAEL-JOR-MA TSOE-NAM-LA CHOE-PAR-DZOE,
The great bliss of sporting in the lotus of the mudra.
AH-LA-LA, LA-LA-HO, AH-I-AH AH-RA-LI-HO.
DRI-ME KA-DROE TSOE-NAM-KYI,
May the hosts of stainless dakinis
TSE-WAE ZIG-LA LAE-KUN-DZOE.
Look with loving compassion and accomplish all deeds.

Lama Chöpa

HUM! DE-ZHIN-SHEG-PA TAM-CHAE DANG,
All Tathagata-buddhas,
PA-WO DANG-NI NAEL-JOR-MA,
Vira-heroes, yoginis,
KA-DRO DAG-NI KA-DRO-MA,
Dakas and Dakinis,
KUN-LA DAG-NI SOEL-WA-DEB.
To all of you I make this request.
YI-ONG ZHI-WAE NYAM-KYI GAR-DZAE-MA,
Dancing with a beautiful, peaceful step,
RAB-GYE GOEN-PO KYOE-DANG KA-DRO-TSOG,
O delightful protector and host of dakinis,
DAG-GI DUN-DU ZHUG-TE JIN-LOB-LA
Come here before me and give me your blessings -
LHEN-KYE DE-CHEN DAG-LA TSEL-DU-SOEL.
Bestow on me the great bliss simultaneous (with voidness).
AH-LA-LA, LA-LA-HO, AH-I-AH AH-RA-LI-HO.
DRI-ME KA-DROE TSOG-NAM-KYI,
May the hosts of stainless dakinis
TSE-WAE ZIG-LA LAE-KUN-DZOE.
Look with loving compassion and accomplish all deeds.

HUM! DE-ZHIN-SHEG-PA TAM-CHAE DANG,
All Tathagata-buddhas,
PA-WO DANG-NI NAEL-JOR-MA,
Vira-heroes, yoginis,
KA-DRO DAG-NI KA-DRO-MA,
Dakas and Dakinis,
KUN-LA DAG-NI SOEL-WA-DEB.
To all of you I make this request.
DE-CHEN TAR-PAE TSEN-NYI DEN-PA-KYOE,
You, who have the characteristic of great blissful liberation,
DE-CHEN PANG-PAE KA-TUB DU-MA-YI,
Do not assert that, through ascetic practices without great bliss,
TSE-CHIG DROEL-WAR MI-ZHE DE-CHEN-YANG,
Liberation can be gained in one lifetime;
CHU-KYE CHOG-GI U-NA NAE-PA-YIN.
Great bliss indeed is found in the centre of the supreme lotus.
AH-LA-LA, LA-LA-HO, AH-I-AH AH-RA-LI-HO.
DRI-ME KA-DROE TSOG-NAM-KYI,
May the hosts of stainless dakinis
TSE-WAE ZIG-LA LAE-KUN-DZOE.
Look with loving compassion and accomplish all deeds.

HUM! DE-ZHIN-SHEG-PA TAM-CHAE DANG,
All Tathagata-buddhas,
PA-WO DANG-NI NAEL-JOR-MA,
Vira-heroes, yoginis,
KA-DRO DAG-NI KA-DRO-MA,
Dakas and Dakinis,
KUN-LA DAG-NI SOEL-WA-DEB.
To all of you I make this request.
DAM-GYI U-SU KYE-PAE PAE-MA-ZHIN,
O yogini, like the lotus born from the centre of a swamp,
CHAG-LAE KYE-KYANG CHAG-PAE KYOEN-MA-GOE,
(this method), although born from desire is unsustained by desire's faults;
NAEL-JOR-MA CHOG PAE-MAE DE-WA-YI,
Please, through the bliss of your supreme lotus,
SI-PAE CHING-WA NYUR-DU DROL-WAR-DZOE.
Quickly bring liberation from the bonds of cyclic existence.
AH-LA-LA, LA-LA-HO, AH-I-AH AH-RA-LI-HO.
DRI-ME KA-DROE TSOG-NAM-KYI,
May the hosts of stainless dakinis
TSE-WAE ZIG-LA LAE-KUN-DZOE.
Look with loving compassion and accomplish all deeds.

HUM! DE-ZHIN-SHEG-PA TAM-CHAE DANG,
All Tathagata-buddhas,
PA-WO DANG-NI NAEL-JOR-MA,
Vira-heroes, yoginis,
KA-DRO DAG-NI KA-DRO-MA,
Dakas and Dakinis,
KUN-LA DAG-NI SOEL-WA-DEB.
To all of you I make this request.
DRANG-TSI JUNG-NAE NAM-KYI DRANG-TSI-CHUE
Just as the essence of honey from honey-sources
BUNG-WAE TSOG-KYI KUN-NAE TUNG-WA-TAR,
Is drunk by swarms of bees from every direction,
TSAEN-NYI DRUG-DAEN TSO-KYE GYAE-PA-YI,
Please, through your matured, lake-born (lotus) having the six signs,
CHU-CHING-PA-YI RO-YI TSIM-PAR-DZOE.
Bring satisfaction with the taste that is bound to the essence.
AH-LA-LA, LA-LA-HO, AH-I-AH AH-RA-LI-HO.
DRI-ME KA-DROE TSOG-NAM-KYI,
May the hosts of stainless dakinis
TSE-WAE ZIG-LA LAE-KUN-DZOE.
Look with loving compassion and accomplish all deeds.

Distributing the leftovers from the Tsok-Offering

HUM! MA-DAK TRUEL-NANG YING-SU DAK.

Impure, delusive appearances become pure in the sphere (of Voidness).

AH! YE-SHE LAE-DRUP DUE-TSI CHE.

(It becomes) a great nectar made of Wisdom.

OM! DOE-GUE GYA-TSO CHEN-POR GYUR.

It becomes a great ocean of everything desired.

OM AH HUM

(Three times).

HO! TING-DZIN NGAK-DANG CHAK-GYAE JIN-LAP-PAE,
Blessed by concentration, mantra and mudra,

ZAK-ME DUE-TSI TSOK-LHAK GYA-TSO DI

The rest of this ocean-like Tsok of spotless nectar

DAM-CHAEN ZHING-KYONG TSOK-NAM NYE-CHIR BUEL.

I offer for your delight, assemblies of guardians and field-protectors!

OM AH HUM!

DOE-GUE PAEL-LA ROEL-PAE TSIM-DZAE-NAE,
Satisfied by enjoying abundance of all you desire,

E-MA-HO! NAEL-JOE TRIN-LAE TSUEL-ZHIN DRUP!

Please, let yogas and virtuous deeds be performed right!

(The following five verses are recited extremely fast, while the instruments are being played.)

HO! LHAK-MAE DROEN-NAM KOR-CHAE-KYI

You remaining guests, with your attendants,

TSOK-LHAK GYA-TSO DI ZHE-LA,

Accept this ocean of Tsok still left,

TAEN-PA RIN-CHEN GYAE-PA-DANG

And make the spreaders of the precious Doctrine,

TAEN-DZIN YOEN-CHOE KOR-CHAE-DANG

Followers of the Doctrine, patrons and their attendants,

KYAE-PAR NAEL-JOR DAK-CHAK-LA

And in particular, us yogins, obtain

NAE-ME TSE-DANG WANG-CHUK-DANG

Health, life and power,

PAEL-DANG DRAK-DANG KAEL-WA-ZANG

Glory, renown, good fortune,

LONG-CHOE GYA-CHEN KUEN-TOP-CHING,

And very extensive enjoyments, all these!

ZHI-DANG GYAE-LA SOK-PA-YI

With the actions of Calming, Increasing and so on,

LAE-KYI NGOE-DRUP DAK-LA TSOEL!

Bestow on us the powerful attainments!

DAM-TSIK CHAEN-GYI DAK-LA SRUNG!

Pledged guardians, protect us!

NGOE-DRUP KUEN-GYI TONG-DROK-DZOE!

Help with all powerful attainments!

DUE-MIN CHI-DANG NAE-NAM-DANG

Eliminate untimely death, sicknesses,

DOEN-DANG GEK-NAM ME-PAR DZOE!

Demons of disease, and evil spirits!

MI-LAM NGAEN-DANG TSAEN-MA NGAEN

Eliminate bad dreams, ill omens,

JA-JE NGAEN-PA ME-PAR DZOE!

And evil doings!

JIK-TEN DE-ZHING LO-LEK-DANG

May the world be happy, good years

DRU-NAM PEL-ZHING CHOE-PEL-DANG

And grains increase, the Dharma flourish,

DE-LEK TAM-CHAE JUNG-WA-DANG

Every happiness and bliss arise,

YI-LA DOE-PA KUEN-DRUP-SHOK!

And every wish in the mind be fulfilled!

THE WAY TO RECEIVE BLESSINGS BY DEVELOPING ONE'S MIND THROUGH MEDITATION ON THE ENTIRE MAHAYANA PATH

The way to devote oneself to one's Guru as the Root of the Path to Enlightenment

ZHING-CHOK DAM-PA JE-TSUEN LA-MA-LA
O holy and venerable Gurus, supreme fields of merit,
CHOE-CHING GUE-PAE SOEL-WA TAP-PAE TUE,
By the power of my offering and respectfully requesting to you,
DE-LEK TSA-WA GOEN-PO KYOE-NYI-KYI
May you protector, root of (all) well-being,
GYE-ZHIN JE-SU DZIN-PAR JIN-GYI-LOP!
Be pleased to care for me - bless me thus!

The way to develop one's mind after having made Guru devotions

The way to develop the mind on the common Path

The way to develop the mind on the common Path of the person of initial-level motivation
Expanding one's mind in the interest of future lives

LAEN-CHIK TSAM-ZHIK NYE-PAE DAEL-JOR DI
Let me realise how these freedoms and endowments,
NYE-KA NYUR-DU JIK-PAE TSUEL-TOK-NAE,
Found but once, and hard to attain, are quickly lost,
DOEN-ME TSE-DI JA-WAE MI-YENG-WAR
Then, undistracted by meaningless works of this life,
DOEN-DAEN NYING-PO LEN-PAR JIN-GYI-LOP!
Seize their meaningful essence - bless me thus!

Finding the means for happiness in future lives

NGAEN-SONG DUK-NGAEL BAR-WAE ME JIK-NAE,
Afraid of the blazing fire of lower realms' suffering,
NYING-NAE KOEN-CHOK SUM-LA KYAP-DRO-ZHING,
Let me take heartfelt Refuge in the Three Precious Jewels,
DIK-PONG GE-TSOK TA-DAK DRUP-PA-LA
And fervently strive to avoid non-virtue and practise
TSOEN-PA LHUR-LEN JE-PAR JIN-GYI-LOP!
Amassing the various virtues - bless me thus!

The way to develop the mind on the common Path of the person of intermediate-level motivation
Developing interest for Liberation

LAE-DANG NYOEN-MONG BA-LONG DRAK-TU TRUK,
Frantically tossed by waves of delusion and karma,
DUK-NGAEL SUM-GYI CHU-SRIN MANG-POE TSE,
Tormented by many sea-monsters of the three sufferings,

TA-ME JIK-RUNG SRI-TSO CHEN-PO-LAE
From this fearful, boundless great ocean of Becoming
TAR-DOE SHUK-DRAK KYE-WAR JIN-GYI-LOP!
Let a strong wish for Liberation grow in me - bless me thus!

The way of training oneself to attain Liberation
ZOE-KA TSOEN-RA DRA-WAE KOR-WA DI
This Cyclic Existence, like an unbearable prison,
GA-WAE TSAEL-TAR TONG-WAE LO-PANG-NAE,
I see as a charming garden. Rejecting this view,
LAP-SUM PAK-PAE NOR-GYI DZOE ZUNG-TE,
Let me hold the Three Trainings, the store of the Aryas' Jewels,
TAR-PAE GYAEL-TSAEN DZIN-PAR JIN-GYI-LOP!
And grasp the banner of Liberation - bless me thus!

The way to develop the mind on the Path of the person of advanced-level motivation
The way to develop Bodhicitta
The way to develop Compassion, the foundation of the Mahayana
NYAM-TAK DRO-WA DI-KUEN DAK-GI MA,
All these tormented beings are my mothers,
YANG-YANG DRIN-GYI KYANG-PAE TSUEL SAM-NAE,
Repeatedly caring for me kindly. Reflecting on this,
DUK-PAE BU-LA TSE-WAE MA-ZHIN-DU,
Like a loving mother for her darling child,
CHOE-MIN NYING-JE KYE-WAR JIN-GYI-LOP!
Let me develop unfeigned Compassion - bless me thus!

The way to meditate on the exchange of self and others through the Seven-Point
Training of the Mind.
In the Second Point of the Mind-Training, the way of generating Conventional Bodhicitta
The way of developing Equanimity between self and others
DUK-NGAEL TRA-MO TSAM-YANG MI-DOE-CHING,
As no-one desires the slightest suffering
DE-LA NAM-YANG CHOK-SHE ME-PAR-NI,
Nor ever has enough of happiness,
DAK-DANG ZHAEN-LA KYAE-PAR YOE-MIN ZHE
There is no difference between myself and others,
ZHAEN-DE GA-WA KYE-PAR JIN-GYI-LOP!
So let me make others joyfully happy - bless me thus!

Lama Chöpa

Exchange of self for others

Contemplating the faults of the self-cherishing attitude

RANG-NYI CHE-PAR DZIN-PAE CHONG-NAE DI

This chronic disease of cherishing oneself

MI-DOE DUK-NGAEL KYE-PAE GYUR TONG-NAE,

Is the cause of unwanted suffering. Seeing this,

LE-LAEN DAE-LA KOEN-DU ZUNG-JAE-TE,

Let me lay blame on it and begrudge it and

DAK-DZIN DOEN-CHEN JOM-PAR JIN-GYI-LOP!

Destroy the great demon of self-grasping - bless me thus!

Contemplating the advantages of caring for others

MA-NAM CHE-ZUNG DE-LA GOE-PAE LO

The attitude cherishing one's mothers and placing them in bliss

TA-YAE YOEN-TAEN JUNG-WAE GOR TONG-NAE,

Is the gateway to endless virtues. Let me see this,

DRO-WA DI-DAK DAK-GI DRAR LANG-KYANG

And even should these beings rise up as my foes,

SROK-LAE CHE-PAR DZIN-PAR JIN-GYI-LOP!

Hold them dearer than my life - O, bless me thus!

Exchanging the attitudes of self-cherishing and cherishing others

DOE-NA JI-PA RANG-DOEN KO-NA-DANG,

In short, the childish work only for their own gain,

TUP-WANG ZHAEN-DOEN BA-ZHIK DZAE-PA-YI

The Buddha only for others' gain. With the wisdom

KYOEN-DANG YOEN-TAEN YE-WA TOK-PAE LOE

Understanding the differences in the faults and virtues of these,

DAK-ZHAEN NYAM-JE NUE-PAR JIN-GYI-LOP!

May I be able to exchange self and others - bless me thus!

RANG-NYI CHE-DZIN GUE-PA KUEN-GYI GO,

Cherishing oneself is the door to every downfall;

MA-NAM CHE-DZIN YOEN-TAEN KUEN-GYI ZHI.

Cherishing one's mothers, the basis of everything good.

DE-CHIR DAK-ZHAEN JE-WAE NAEL-JOR-LA,

Therefore, in the yoga of exchanging self and others,

NYAM-LEN NYING-POR JE-PAR JIN-GYI-LOP!

Let me take to heart the main point - bless me thus!

Taking and Giving

DE-NA JE-TSUEN LA-MA TUK-JE-CHAEN,
Therefore, Venerable and Compassionate Gurus,
MA-GYUR DRO-WAE DIK-DRIP DUK-NGAEL KUEN
By my letting all the black karmic obscurations and suffering
MA-LUE DA-TA DAK-LA MIN-PA-DANG
Of mother sentient beings ripen on me now,
DAK-GI DE-GE ZHAEN-LA TANG-WA-YI
And giving to others my happiness and good deeds,
DRO-KUEN DE-DANG-DAEN-PAR JIN-GYI-LOP!
May all sentient beings have happiness - bless me thus!

(recite three times)

The Third to Seventh Points of the Seven-Point Mind-Training

NOE-CHUE DIK-PAE DRAE-BUE YONG-GANG-TE,
Though the whole world and its beings are full of the fruits of non-virtue,
MI-DOE DUK-NGAEL CHAR-TAR BAP-GYUR-KYANG,
And undesired sufferings pour down (on me) like rain,
LAE-NGAEN DRAE-BU ZAE-PAE GYUR TONG-NAE
By seeing they've a chance to use up the fruits of bad karma,
KYEN-NGAEN LAM-DU LONG-PAR JIN-GYI-LOP!
Let me use bad conditions in the Path - O, bless me thus!

DOR-NA ZANG-NGAEN NANG-WA CHI-SHAR-YANG,
In short, whatever appearance, good or bad, comes up,
CHOE-KUEN NYING-PO TOP-NGAE NYAM-LEN-GYI
By practising the Five Forces, the essence of all Dharma,
JANG-CHUP SEM-NYI PEL-WAE LAM-GYUR-TE,
Let me change it to a Path to develop the two Bodhicittas,
YI-DE BA-ZHIK GOM-PAR JIN-GYI-LOP!
And entertain only happiness of mind - bless me thus!

JOR-WA ZHI-DANG-DAEN-PAE TAP-KAE-KYI
With the Skilful Means of having the Four Activities,
TRAE-LA GANG-TUK GOM-LA JOR-WA-DANG,
Let me join what I meet straightaway to meditation;
LO-JONG DAM-TSIK LAP-JAE NYAM-LEN-GYI
and by practising the commitments and advices of the Mind-Training,
DAEL-JOR DOEN-CHEN JE-PAR JIN-GYI-LOP!
Make these freedoms and endowments very meaningful - bless me thus!

Lama Chöpa

The way to meditate on the Supreme Wish and the development of Bodhicitta

TONG-LEN LUNG-LA KYOEN-PAE TRUEL-DEK-CHAEN,
With Taking and Giving, the magical practice of mounting the Breath,
JAM-DANG NYING-JE LHAK-PAE SAM-PA-YI,
By friendliness, compassion, and the Supreme Wish,
DRO-NAM SRI-TSO CHE-LAE DROEL-WAE CHIR
To free beings from the great ocean of Becoming
JANG-CHUP SEM-NYI JONG-PAR JIN-GYI-LOP!
Let me perfect actual Bodhicitta - bless me thus!

The way to take the vows of the Wishing and Actual Bodhicittas

DUE-SUM GYAEL-WA KUEN-GYI DROE-CHIK-LAM,
With the one Path all Buddhas of the three times tread,
NAM-DAK GYAEL-SRAE DOM-PAE GYUE-DAM-SHING,
The pure vows of Buddha-sons, let me bind my mindstream,
TEK-CHOK TSUEL-TRIM SUM-GYI NYAM-LEN-LA
And strive in the practise of the three Moralities
TSOEN-PA LHUR-LEN JE-PAR JIN-GYI-LOP!
Of the Great Vehicle with a will - bless me thus!

The way of practising the Perfections after developing Bodhicitta

The way to engage in the general practice of Bodhisattvas
The Perfection of Generosity

LUE-DANG LONG-CHOE DUE-SUM GE-TSOK-CHAE,
My body and possessions, and my virtues of the three times,
SEM-CHAEN RANG-RANG DOE-PAE NGOE GYUR-TE,
Let me change into things each being desires,
CHAK-ME TONG-SEM PEL-WAE MAEN-NGAK-GI
And by the oral teaching of cultivating unattached generousness
JIN-PAE PAR-CHIN DZOK-PAR JIN-GYI-LOP!
Accomplish the Perfection of Giving - bless me thus!

The Perfection of Morality

SO-TAR JANG-SEM SANG-NGAK DOM-PA-YI
Of the Pratimoksa, Bodhicitta and Tantric Vows
CHAE-TSAM SROK-GI CHIR-YANG MI-TONG-ZHIN,
Not leaving the bounds even for my life;
GE-CHOE DUE-DANG SEM-CHAEN DOEN-DRUP-PAE
Collecting virtues; and benefiting sentient beings,
TSUEL-TRIM PAR-CHIN DZOK-PAR JIN-GYI-LOP!
Let me accomplish the Perfection of Morality- bless me thus!

The Perfection of Patience

KAM-SUM KYE-GU MA-LUE TROE-GYUR-TE,
Though all beings of the Three Realms, of nine types, get angry,
SHE-ZHING TSANG-DRU DIK-SHING SROK-CHOE-KYANG,
Abuse, upbraid, and threaten, or even kill me,
MI-TRUK NOE-LAEN PAEN-PA DRUP-JE-PAE
Let me, undisturbed, in return for their harm try to help them,
ZOE-PAE PAR-CHIN DZOK-PAR JIN-GYI-LOP!
And accomplish the Perfection of Patience - bless me thus!

The Perfection of Enthusiastic Perseverance

SEM-CHAEN RE-RE CHIR-YANG NAR-ME-PAE
Even if, for every sentient being, in Avici's
ME-NANG KAEL-PA GYATSOR NAE-GOE-KYANG,
Fire I must remain for an ocean of aeons,
NYING-JE MI-KYO JANG-CHUP CHOK TSOEN-PAE,
Never tired of Compassion, let me strive for Supreme Awakening,
TSOEN-DRUE PAR-CHIN DZOK-PAR JIN-GYI-LOP!
And accomplish the Perfection of Energy - bless me thus!

The Perfection of Concentration

JING-GOE NAM-PAR YENG-WAE KYOEN PANG-NAE,
Avoiding the faults of dullness, agitation and wandering,
CHOE-KUEN DEN-PAE TONG-PAE NAE-LUK-LA
On all dharmas' mode of being, Void of true existence,
TSE-CHIK NYAM-PAR JOK-PAE TING-DZIN-GYI
One-pointedly collected, let me by this samadhi
SAM-TAEN PAR-CHIN DZOK-PAR JIN-GYI-LOP!
Accomplish the Perfection of Concentration - bless me thus!

The Perfection of Wisdom

The Space-like Concentration on Voidness in the meditation period
DE-NYI SO-SOR TOK-PAE SHE-RAP-KYI
With the Distinguishing Wisdom of (Absolute) Reality
DRANG-PAE SHIN-JANG DE-CHEN DANG-DREL-WA,
And the suppleness it causes, combined with Great Bliss,
DOEN-DAM NYAM-ZHAK NAM-KAE NAEL-JOR-GYI
By the practice of Space-like Concentration on the Ultimate
SHE-RAP PAR-CHIN DZOK-PAR JIN-GYI-LOP!
Let me accomplish the Perfection of Wisdom - bless me thus!

Lama Chöpa

The Illusion-like Concentration on Voidness in the post-meditation period

CHI-NANG CHOE-NAM GYU-MA MI-LAM-DANG

All dharmas, outer or inner, are like illusions,

DANG-PAE TSO-NANG DA-ZUK JI-ZHIN-DU,

Dreams, or the moon's reflection in a clear lake.

NANG-YANG DEN-PAR ME-PAE TSUEL-TOK-NAE

Let me realise how, though they appear, they don't truly exist,

GYU-MAE TING-DZIN DZOK-PAR JIN-GYI-LOP!

And accomplish the Illusion-like Concentration - bless me thus!

The way to train the mind in the profound view of the Middle Path in particular

KOR-DAE RANG-ZHIN DUEL-TSAM ME-PA-DANG,

In Samsara and Nirvana is not an atom of inherent existence;

GYU-DRAE TEN-DREL LU-WA ME-PA NYI

Infallibly, cause and effect dependently arise.

PAEN-TSUEN GAEL-ME DROK-SU CHAR-PA-YI

Between these two, there's no contradiction, but harmony -

LU-DRUP GONG-DOEN TOK-PAR JIN-GYI-LOP!

Let me realise the point of Nagarjuna's thought - bless me thus!

The way to develop the mind on the uncommon Path of Vajrayana

Preparing oneself for the profound Path of Vajrayana

DE-NAE DOR-JE DZIN-PAE DE-POEN-GYI

Then, out of my Vajra-wielding sea-captain's

DRIN-LAE GYUE-DE GYA-TSOE JING-GAEL-TE;

Kindness, let me cross the eddies of the ocean of Tantra;

The way to keep the purity of the Tantric Vows and Words of Honour, after preparing oneself for Tantric practice

NGOE-DRUP TSA-WA DAM-TSIK DOM-PA-NAM

The root of powerful attainments, my Vows and Words of Honour,

SROK-LAE CHE-PAR DZIN-PAR JIN-GYI-LOP!

Let me cherish more than my life - O, bless me thus!

The way to practise the Two Stages of Highest Yoga Tantra

The actual way to practise the Two Stages

The way to practise the Development Stage

KYE SHI BAR-DO GYAEL-WAE KU-SUM-DU

Let me transform birth, death and bardo into the Three Bodies

GYUR-WAE RIM-PA DANG-POE NAEL-JOR-GYI,

Of the Conqueror, and by this practice of the First Stage

TA-MAEL NANG-ZHEN DRI-MA KUEN-JANG-TE,
Cleanse all the stains of ordinary appearances and attachments
GANG-NANG LHA-KUR CHAR-WAR JIN-GYI-LOP!
And see whatever appears as deities - bless me thus!

The way to practise the Completion Stage
NYING-GAE DAP-GYAE DHUTI UE-DAK-TU
In my heart's eight petals, right in the middle of the Central
GOEN-KYOE ZHAP-SEN KOE-PA LAE-JUNG-WA,
Channel, place your feet, O Protector! From which
WOE-SAEL GYU-LUE ZUNG-DU JUK-PAE LAM
The Path Uniting the Clear Light and the Illusory Body
TSE-DIR NGOEN-DU GYUR-WAR JIN-GYI-LOP!
I may actualise in this lifetime - bless me thus!

The way to perform the rite of Transference of Consciousness at the time of death, if
one has not reached any state of attainment although it was meditated on
LAM-NA MA-ZIN CHI-WAE DUE JE-NA,
Should the Paths not be completed at the time of my death,
TSAEN-TAP TSANG-GYA LA-MAE PO-WA-NI
By the Guru's potent means to Buddhahood, Transference of Consciousness,
TOP-NGA YANG-DAK JAR-WAE DAM-NGAK-GI
Or the oral precept of applying the Five Forces,
DAK-PAE ZHING-DU DROE-PAR JIN-GYI-LOP!
Let me get to a Pure Land - bless me thus!

The way to offer prayers for one to be cared for by the Guru for all one's lives
DOR-NA KYE-ZHING KYE-WA TAM-CHAE-DU,
In short, Protector, in all my future rebirths,
GOEN-PO KYOE-KYI DRAEL-ME JE-ZUNG-NAE,
Let me not part from but be cared for by you,
KU SUNG TUK-KYI SANG-WA KUEN-DZIN-PAE
Keep all the secrets of your body, speech and mind,
SRAE-KYI TU-WOR GYUR-WAR JIN-GYI-LOP!
And become your chief disciple - bless me thus!

GOEN-KYOE GANG-DU NGOEN-PAR SANG-GYAE-PAE
Protector, wherever you manifest as Buddha,
KOR-GYI TOK-MA NYI-DU DAK-GYUR-TE,
May I become the very first of your assembly;

Lama Chöpa

NAE-KAP TAR-TUK GOE-DOE MA-LUE-PA
To achieve all my wants and wishes, temporal and ultimate,
BAE-ME LHUEN-GYI DRUP-PAE TRA-SHI TSOEL!
Spontaneously and without effort, please grant auspiciousness!

The way to dissolve the Field of Merit in order to receive blessings

DE-TAR SOEL-WA TAP-PAE LA-MA-CHOK
Being thus requested, supreme Guru, please
JIN-GYI LAP-CHIR GYE-ZHIN CHI-WOR JOEN
Come happily to the crown of my head to bless me,
LAR-YANG NYING-GAE PAE-MAE ZEU-DRU-LA
And again, on the anthers of the lotus of my heart
ZHAP-SEN WOE-CHAK TAEN-PAR ZHUK-SU-SOEL!
Plant firmly your radiant feet!

C. THE CONCLUSION.

Dedication of Merits

DI-TAR GYI-PAE NAM-KAR GE-WA-YANG

Any white virtues I have created like this,

DUE-SUM DE-SHEK SRAE-CHAE TAM-CHAE-KYI

Of all the Sugatas of the three times and their Sons

DZAE-PA MOEN-LAM MA-LUE DRUP-PA-DANG

To accomplish every deed and prayer,

LUNG-TOK DAM-CHOE DZIN-PAE GYU-RU NGO.

And to hold the scriptural and insight Teachings, I dedicate as causes.

DE-YI TU-LAE TSE-RAP KUEN-TU DAK

By the power of this, may I in all my lives

TEK-CHOK KOR-LO ZHI-DANG MI-DRAEL-ZHING

Not separate from the Four Wheels of the Mahayana,

NGE-JUNG JANG-SEM YANG-DAK TA-WA-DANG

And the Paths of Renunciation, Bodhicitta, Right View.

RIM-NYI LAM-GYI DROE-PA TAR-CHIN-SHOK!

And the Two Stages, may I travel to the End!

Verses of Auspiciousness

SRI-ZHI NAM-KAR JI-NYE GE-TSAEN-GYI,

By the excellence of all the white Virtue in Samsara and Nirvana,

DENG-DIR MI-SHI GUE-PA KUEN-DRAEL-TE,

Henceforth may all be free of ill-omen and decline,

NAE-KAP TAR-TUK GE-LEK NAM-KAE DZOE

And enjoying the celestial treasure of temporal and ultimate

PUEN-TSOK PAEL-LA ROEL-PAE TRA-SHI SHOK!

Good fortune, perfect and glorious, may all be auspicious!

KUEN-KYEN LO-ZANG DRAK-PAE CHOE-KYI DER,

In the monasteries of omniscient Tsongkhapa,

LAP-SUM NAM-DAK TSE-CHIK DRUP-LA TSOEN,

Striving one-pointedly to accomplish the Three pure Trainings,

NAEL-JOR RAP-JUNG TSOK-KYI YONG-GANG-WAE

May hosts of yogins and clergy throng, so that

TUP-TAEN YUEN-DU NAE-PAE TRA-SHI SHOK!

The Sage's Teachings stay long - may all be auspicious!

Lama Chöpa

ZHOEN-NUE DUE-NAE LA-MA LHA-CHOK-LA
Since, from your youth, to the supreme Guru-Yidam

SOEL-WA TAP-PAE LO-ZANG DRAK-PA-YI
You made requests, Je Tsongkhapa, may we

JIN-LAP ZHUK-NAE ZHAEN-DOEN LHUEN-GYI-DRUP,
Walk in your blessing and spontaneously benefit others -

LO-ZANG DOR-JE CHANG-GI TRA-SHI SHOK!
In Losang Dorje Chang, may all be auspicious!

DOE-GUE JOR-PA YAR-GYI TSO-TAR PEL,
As all wished-for endowments increase like a lake in summer,

KYOEN-ME RIK-KYI DAEL-DRO GYUEN-CHAE-ME,
May we find without break the freedom of faultless birth,

NYIN-TSAEN LO-ZANG DAM-PAE CHOE-KYI DA,
And spend day and night with Tsongkhapa's holy Dharma,

PUEN-TSOK PAEL-LA ROEL-PAE TRA-SHI SHOK!
Enjoying its glorious perfection - may all be auspicious!

DAK-SOK NAM-KYI DENG-NAE JANG-CHUP-BAR,
From now until I and others are Enlightened,

GYI-DANG GYI-GYUR GE-WA CHI-SAK-PA,
(By) whatever merits we have done and will heap up,

ZHING-DIR JE-TSUEN DAM-PAE ZUK-KYI-KU
In this land may the Holy Venerable One's Form-Body

GYUR-ME DOR-JE TAR-TAEN TRA-SHI SHOK!
Endure like immutable vajra - may all be auspicious!

A Prayer for the Long Life of His Holiness the Dalai Lama

OM SVASTI

RAB JAM GYÄL WAI SANG SUM MA LU PA
O magical emanations of all three secrets of countless Conquerors,
GANG DUL CHIR YANG CHAR WAI GYU TRUL GAR
Appearing in whatever forms best serve disciples,
SI ZHII GE LEG KUN JUNG YI ZHIN NOR
Wish-fulfilling gems granting every goodness and virtue in samsara and nirvana;
NGÖ GYU DRIN CHÄN LA MAI TSOG NAM LA
O assembly of kind direct and lineage lamas,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA
To you, with anxious hearts, we fervently pray:
GANG CHÄN GON PO TÄN DZIN GYA TSO YI
“May all that Tenzin Gyatso wishes be spontaneously made manifest,
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING
May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,
ZHE DON LHUN GYI DRUB PAR JIN GYI LOB
It is our prayer that we may be so blessed.”

CHÖ YING KUN SÄL KYON DANG NYAM JUG PAI
O immaculate wisdom and great bliss which abide equally in the realm of reality
DUL DRÄL DE CHEN YE SHE GYU MAI TRIN
And the expanse of space, and there, as clouds of illusions,
DRANG ME TEN DANG TEN PAI KYIL KOR DU
From the myriad mandalas of lords and abodes;
SHAR WAI YI DAM LHA TSOG TAM CHÄ LA
O multitudes of Meditational Deities,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA
To you, with anxious hearts, we fervently pray:
GANG CHÄN GON PO TÄN DZIN GYA TSO YI
“May all that Tenzin Gyatso wishes be spontaneously made manifest,
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING
May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,
ZHE DON LHUN GYI DRUB PAR JIN GYI LOB
It is our prayer that we may be so blessed.”

Lama Chöpa

PANG TOG YON TÄN LHUN DZOG TRIN LE KYI
O resplendent moons of realisation and abandonment, spontaneously radiating enlightened actions,
NANG WA DRO KAM GYA TSOR TAG TSEN PÄ
Perpetually raising salutary tides in the ocean of wanderers,
PÄN DZE TOB CHU NGAA WA LHA YI LHA
Peerless lords endowed with ten powers;
RAB JAM DU SUM GYÄL WA TAM CHÄ LA
O countless Conquerors of the three times,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA
To you, with anxious hearts, we fervently pray:
GANG CHÄN GON PO TÄN DZIN GYA TSO YI
“May all that Tenzin Gyatso wishes be spontaneously made manifest,
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING
May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,
ZHE DON LHUN GYI DRUB PAR JIN GYI LOB
It is our prayer that we may be so blessed.”

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING
O glories of virtue, consummations of skill, immutable, immaculate Noble True Paths,
CHOG TU ZHI WA NAM JANG NOR BUI TER
Precious treasures of sublime pure peace, Noble True Cessations,
ZAG ME MI YO KUN ZANG GE WAI PÄL
Certain to free all from the three fleeting worlds;
TEG SUM DAM PAI CHÖ KYI TSOG NAM LA
O holy Dharma of the three vehicles,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA
To you, with anxious hearts, we fervently pray:
GANG CHÄN GON PO TÄN DZIN GYA TSO YI
“May all that Tenzin Gyatso wishes be spontaneously made manifest,
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING
May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,
ZHE DON LHUN GYI DRUB PAR JIN GYI LOB
It is our prayer that we may be so blessed.”

SI PAI TRUL KOR JOM LA CHE PAA WAI
O mighty warriors laying waste the illusory rounds of life,
DEN DON NGON SUM JÄL WAI YE SHE CHÄN
Forever abiding in the vajra-city of liberation,
NAM TAR DOR JEI DRONG LÄ MI CHE PA
Endowed with wisdom clearly seeing truth,
RIG DROL PAG PAI GEN DUN TAM CHE LA
Living in the knowledge and freedom; O Spiritual Community of the Excellent,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

KAA CHÖ ZHING DANG NÄ YUL DUR TRÖ DU

O divine guides of celestial lands, cemetery grounds and sanctified sites,

DE TONG NYAM GYAR ROL PAI TSE JO YI

Leading the yogin in his journey along sacred paths

NÄL JOR LAM ZANG DRUB LA DROG DZE PAI

By means of beguiling games played with hundreds of experiences of emptiness and bliss;

NE SUM PAA WO KAA DROI TSOG NAM LA

O hosts of Heroes and Travellers of the Heavens throughout the three domains,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

DOR JE CHANG GI KAA TAG CHAG GYAI DU

O guardians endowed with skill and power in protecting the doctrine and its holders,

MI DRÄL RÄL PAI TÖ DU NYER KÖ NE

Whose matted locks are forever crowned with a knot -

TÄN DANG TÄN DZIN KYONG WAI TU TSÄL CHÄN

Symbolic seal of the commands of Vajradhara -

YE SHE CHÄN DÄN TÄN SUNG GYA TSO LA

Who are adorned with the eye of wisdom; O seas of Doctrine Protectors,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

Lama Chöpa

DE TAR LU ME KYAB KYI CHOG NAM LA
By the strength of supplicating from the depths of our hearts
SHUG DRAG NYING NÄ GU PÄ SOL TAB TU
Such unflinching, supreme refuges as you,
MI ZÄ NYIG MAI ZUG NGU RAB NAR WAI
May the noble Ngawang Lobsang Tenzin Gyatso -
DAG SOG GANG JONG DRO WAI GON CHIG PU
Sole guardian of ourselves and the inhabitants of the Land of Snows,

NGA WONG LO ZANG TÄN DZIN GYA TSO CHOG
Who deeply suffer the endless sorrows of a degenerate age -
SANG SUM MI SHIG MIN GYUR MI NUB PAR
Remain unalterably and invariably for oceans of eons
ZHOM ZHIG YONG DRÄL DOR JE NYING POI TRIR
Upon his utterly indestructible, invincible vajra-throne;
KÄL PA GYA TSOR YO ME TAG TÄN SHOG
His three secrets unperishing, undeclining, unchanging.

RAB JAM GYÄL WA KUN GYI DZÄ PAI KUR
Having courageously taken upon his own shoulders
NYING TOB TRAG PAR ZUNG WAI LAB CHEN GYI
The burden borne by all the countless Conquerors,
TRIN LE KUN PÄN NOR BUI NYING PO CHÄN
May his universally beneficent endeavours, possessing the jewel-like essence of enriching all,
ZHE PA JI ZHIN LHUN GYI DRUB GYUR CHIG
Be spontaneously accomplished according to his wishes.

DE TU DZOG DÄN KÄL ZANG NAM KAI GO
And by that power, may the doors of the unbounded reaches of an age of peace and prosperity be opened,
LU CHÄN NGÄL SOI CHI DU TAG DROL ZHING
Bringing an eternal spring of renewal to every living being.
TUB TÄN CHOG DU KUN TU RAB DAR WAI
May the spiritual banner of the Subduer's Doctrine spread throughout all time and every direction,
GE TSÄN SI ZHII TSE MOR GYÄ GYUR CHIG
Until it reaches the summit of samsara and nirvana.

CHAG NA PE MOI JIN LAB DU TSII GYUN
May the nectar of the blessings of the Holder of the Lotus forever flow
DAG SOG NYING GI ZUNG SU TAG MIN CHING
Unfolding our minds and strengthening our hearts and those of others.
KAA ZHIN DRUB PAI CHÖ PE RAB NYEN NÄ
May we draw near to him through the offering of our practice which reflects his words,
KUN ZANG CHÖ CHOG GYA TSO TAR SON SHOG
And may we sail the sea of supreme conduct of the One Who is Consummate Goodness.

ME JUNG SÄ CHÄ GYÄL WAI JIN LAB DANG
By the blessings of the glorious Conquerors and those of their Children,
TEN DREL LU WA ME PAI DEN PA DANG
By the truth of the infallibility of dependent-arising
DAG GI LHAG SAM DAG PAI TU TOB KYI
And the profound strength of our own pure faith,
MON PAI DON KUN DE LAG NYUR DRUB SHOG
May all our prayers instantly be fulfilled with effortless ease.

GANG-RI RA-WÄ KOR-WAI ZHING-KAM-DIR
In the heavenly realm of Tibet (surrounded by a chain of snow mountains)
PÄN-DANG DE-WA MA-LU JUNG-WAI-NE
The source of all happiness and help for beings
CHÄN-RÄ-ZIG WONG TÄN-DZIN GYA-TSO-YI
Is Tenzin Gyatso - Chenrezi in person -
ZHAB-PÄ SI-TAI BAR-DU TÄN-GYUR-CHIG
May his life be secure for hundreds of kalpas!

* * * * *

Mahakala - Praise of the Six-Armed Dharma-Protector

HUM! NYUR-DZÄ CHÄN-RÄ-ZIG-LA CHAG TSÄL-LO
Quick-acting Avalokita, homage to you!

ZHAB-DUB-DANG-CHÄ BI-NAA-YA-KA NÄN
Wearing anklets, you trample Ganesa.
NAK-PO CHEN-PO TAG-GI SHAM-TAB CHÄN
Mahakala, you wear a tiger-skin loincloth.
CHAG-DRUG DRÜL-GYI GYÄN-GYI NAM-PAR GYÄN
Fully adorned with snake-ornaments on your six arms,
YÄ-PA DRI-GUG BAR-WA TRENG-WA DZIN
The first right holds a triku, the middle a mala,

TA-MA DAA-MA-RU-NI DRAG-TU TRÖL
The last plays violently a damaru
YÖN-PA TÖ-PA DANG-NI DUNG TSE-SUM
The left holds a skull-cup, and a three-pronged lance,
DE-ZHIN ZHAG-PA ZUNG-NÄ CHING-WAR JE
And likewise a noose, which serves for tying up.
DRAG-PÖI ZHÄL-NI CHE-WA NAM-PAR TSIG
Your wrathful mouth completely bares its fangs

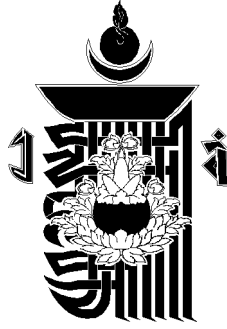
CHÄN-SUM DRAG-PO U-TRA GYEN-DU BAR
Your three eyes are fierce. The hair of your head blazes upward.
TRÄL-WAR SIN-DHU-RA-YI LEG-PAR JUG
Your forehead is properly anointed with red lead.
CHI-WOR MI-KYÖ GYÄL-POI GYÄ-TAB TÄN
On your crown, Aksobhya's royal presence is fixed.
TRAG-DZAG MI-GO NGA-CHUI DO-SHÄL CHÄN
You wear a great necklace of fifty men's heads, dripping blood.

RIN-CHEN TÖ-KAM NGA-YI U-LA GYÄN
On your crown, you're adorned with five dry, jewelled skulls.
SHING-LÄ JÖN-NÄ TOR-MA LEN-DZÄ-PAI
You come from your tree and accept our torma offering,
PÄL-DÄN CHAG-DRUK-PA-LA CHAG-TSÄL TÖ
Glorious Six-Armed - homage and praise to you!
SANG-GYÄ TÄN-PA NYÄN-PO SUNG-WA-DANG
Sternly protect the Doctrine of the Buddha!

KÖN-CHOG U-PANG NYÄN-PO TÖ-PA-DANG
Sternly praise the height of power of the jewels!
DAG-CHAG PÖN-LOB KOR-DANG CHÄ-NAM-KYI
For us - teachers, disciples and entourage -
KYEN-NGÄN BAR-CHÄ TAM-CHÄ ZHI-WA-DANG
Please quell all bad conditions and obstructions,
CHI-DÖ NGÖ-DRUB NYUR-DU TSÄL-DU SÖL!
And grant us quickly whatever siddhis we wish!

(recite three times)

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