

**A Manual of the Tsog Offering in Conjunction with the Yoga
of the Profound Path of Chöd**

A Touch Illuminating the Darkness

Zab lam gcod kyi rnal 'byor dang 'brel ba'i tsogs mchod 'bul tsul nag
'gros su bkod pa

Composed by
Kyabje Dorjechang Zong Rinpoche
(1905-1984 C.E.)

This sadhana practice is intended only for those people who have received the
Initiation from a qualified Lama.

Gaden for the West

Version 1.2

October 2006

Table of Contents

Visualizing The Refuge-Field.....	1
Going for refuge.....	2
Generating bodhicitta	2
Guru yoga practice.....	2
The Seven Limbs With Mandala Offering To Accumulate Merits	3
The Mandala Offering.....	4
The stages of the White Distribution.....	9
Blessing environment and people (snod bcud)	10
The Stages Of The Red Distribution.....	11
Outer / Inner Offerings	13
The eight lines of praise to the Mother Vajrayogini	14
Prayer To Behold The Beautiful Face Of Vajrayoini.....	15
Requesting fulfillment of wishes.....	16
Offering tsog to Vajra master	16
Song of the Spring Queen	16
Offering a remainder of tsog.....	18
Requesting fulfillment of wishes.....	19
Meditation on the non-existence of the truly-existent nature.....	19
Dedicating the accumulated merit to the unsurpassable, great Enlightenment.....	20
Colophon	20
Gaden For The West Colophon.....	20

A Manual of the Tsog Offering in Conjunction with the Yoga of the Profound Path of Chöd

"A Touch Illuminating the Darkness"

Visualizing The Refuge-Field

In the space before me there is a high and wide throne supported by eight big lions. On the top of that is a thousand petalled variegated lotus with a moon seat. In its center is Machig Labkyi Dronma inseparable from the root guru.

At her heart is Prajnaparamita¹. Behind² is Vajradhara. At her left³ are the deities of Vajrabhairava. At her right⁴ are the deities of Heruka. In front of her⁵ are the deities of Guhyasamaja. They are surrounded by direct and lineage gurus and yidams, buddhas, bodhisattvas, heroes, heroines, dharmapalas and srung mas.

In front of each one is a Buddhist text⁶ in the appearance of well-spoken dharmas. Outside of them are full of various manifestations. Behind us are all the sentient beings such as harmful ones.

Reflecting upon a strong fear of the suffering of samsara and bad rebirth⁷, having unbearable compassion for all the father and mother sentient beings, such as demons, who are suffering from samsaric sufferings, and reflecting strongly on the belief that only refuge beings have the power to save them from those sufferings.

(With a damaru and bell)

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

	(2x)
Ma chig lha yi kan dro	(2x)
Den de ma	(2x)
Dang khan dro	(2x)
Ma dang	(2x)

Going for refuge

PHAT

- Kel den thar par thri pei de pon chog tsa gyü mei tsog la kyab su chi 1 To the supreme leader who leads the fortunate to liberation, the host of the root and lineage Lamas, I go for refuge.
- Ngö drub dam pa ma lü jung wei go Yi dam lha tsog nam la kyab su chi 2 To the highest teachers who have perfected abandonments and realizations, perfect Buddhas, I go for refuge.
- Pang tog thar chin ton pa la na me Yang dag zog sang rgye la kyab su chi Shi wei pel gyur dö chag drel wei chog Lu me dam pei chö la kyab su chi 3 To the source of all the excellent siddhis, The host of Yidam deities, I go for refuge.
- Tag tu ge wei dren pa phun sum tsog Tsog chog gen dün nam la kyab su chi 4 To the supreme peace, free from attachment, the undecieving sacred Dharma, I go for refuge.
- 5 To the supreme gathering, the Sangha who are always recollecting virtues, I go for refuge.

PHAT

- Phul jung shing gi dam pa kye nam la Jang chub nying po'i bar du kyab su chi 6 To the lords of perfect lands, you, I go for refuge until we attain the essence of Enlightenment
- Gü pe dag ni kye la leg bul na Gon po thug je nga' we she su so 7 I totally offer myself to you. Protectors, please look after me with your compassion.

(3x)

Generating bodhicitta

(*"dam dam" as before*)

PHAT

- Dun ngel gyam tsor jing wei dro wa nam 8 In order to liberate transmigrators who are drowning in the ocean of suffering, I will generate the sublime mind of enlightenment,
- Drel chir jang chub chog tu sem kye ne Du sum de sheg sre kyi chö pa la Shum me sam pa thag pe lab par gyi 9 And will practice sincerely and without discouragement the deeds of those thus-gone (Tathagatas) and their children (Bodhisattvas) of the three times.

(3x)

Guru yoga practice

PHAT

(*Along with a damaru and bell~"ma dang lha yi khan dro"*)-

- Rang gi chi wor pema nyi kyil teng La ma chog dang yer me lab kyi dron Nam pa dor je phag mo kum dog mar Chag ye dri gug yon pe thö thrag zin 10 On my crown is a lotus and a sun-disc. Upon this is Lab kyi Dron ma, inseparable from my sublime guru, in the aspect of Vajravarahi, red in color. Her right hand holds a curved knife and her left holds a blood-filled skull cup.
- Chen khung kha tam kha yi leg par gyen Thro zum che tsig rü pei gyen gyi ze Cher mo tra dröl öser bar wei u Ye kum yon kyang tab shug ne sum du 11 Her left arm is adorned with a khatvanga tucked under her shoulder. Wrathful, but smiling with bared fangs, she is adorned with bone ornaments. Naked, her hair falling loose, she stands with right leg bent and left leg outstretched, in the midst of blazing light.

Yi gi sum tshen HUM yig öser gyi
 Rang shin ne ne dor je nel jor mar
 Shi thrö rab jam tsog kyi yong kor wa
 Thog me chen drang nyi su me par
 gyur

Lar yang thug kei HUM le öser thro
 No je don geg rig drug sem chen kun
 Pemei tsho la ngan moi du gö tar
 Wang du dü te rang gi thar kor khö

12 Her three places are adorned with the three syllables. Rays of light from the HUM invoke without obstruction Vajrayogini from her natural abode, completely surrounded by hosts of peaceful and wrathful ones. They become inseparable (from Guru Vajravarahi).

13 Again, rays of light radiate from the HUM at her heart to collect with force evil-doers, demons, interferers and all sentient beings of the six realms. They settle around me, just as swans gather to decorate a lotus pond.

(Blow the kangling – 3x)

The Seven Limbs With Mandala Offering To Accumulate Merits

(Along with the damaru and bell – "dam dam chom den de")

PHAT

Lhun drub trö dang drel wei chö kyi
 ying
 De chen long chö zog pei rol pa le
 Na tsog du mar trul wei da ki ma
 Chom den dor je phag mo la chag tsel
 De tong lhen chig kye pa nam khei
 long

Sag me de wa kye pei chö pei trin
 Phun tsog nam gyur tong gi nam röl
 chen

gye pa kye chir bul lo tse we she
 Chö kun rang shin kha' tar nam dag
 kyang

Thog me ma rig thrul pei bag chag kyi
 Mi lam shin du nong wei tsog chi pa
 Jö drel rang shin dag pei ying su sheg
 Mra sam jö le de pa dam pei don
 Ge dang mi gei tshen ma mi nga' yang

Kun zob da shel tar kar ten del la
 Dag chag sam pa dag pe yi rang ngo

Den pe tong yang drag chei dra nyen
 shin

Dag sog drö la kun tu sang po'i lam
 Dom chir ji sri pha tha' mi don pei
 Drang ye kel pei war du shug su sol
 De tar nang tong tsog pei rol pa le
 Ong pei sö nam phung po ji nye pa
 Den me dro wa ma lü drel wei chir
 Sung jug dor je chang gi gyu ru ngo

14 From the spontaneous state of Dharmadhatu free from any elaboration, from the sphere of complete enjoyment of great bliss,

15 Manifested as various appearances, the chief of all the dakinis, Bhagavati Vajravarahi, to you I prostrate.

16 Expanse of the heavens from which bliss and emptiness are simultaneously-born, clouds of offerings which produce uncontaminated bliss,

17 The play of thousands of perfect manifestations-I offer these in order to produce joy.

Please accept it in your compassion.

18 All the phenomena are pure in nature just as space, but by the habits of confused ignorance from beginningless time

19 Phenomena appear like dreams.

I invite you to the indescribable sphere, pure in nature.

20 The true meaning which is unspeakable, inconceivable, inexpressible does not have a sign of virtue or non-virtue.

21 However, conventionally they are dependently-arisen, as white as the moon appearing on a mirror.

We rejoice with pure thought.

22 They are empty in truth, and exist just as an echo in a cave. In order to exhort the path of Samantabhadra for beings like me,

23 Please stay for countless kalpas

24 Thus, whatever heaps of merits I have accumulated do not exist in truth.

25 In order to liberate all the beings, I dedicate [my merit] to the cause of the Union of Vajradhara

The Mandala Offering

PHAT

Visualize one's own mind in the middle of the red central channel.

(4x)

It dissolves into the heart of the guru.

Then again it comes out in the form of green karma-dakinis.

PHAT

(8x)

Pag pa wang chen ser gyi sa shi'i teng
Thrag shag du tshi'i chu yi chag chag tab

26 On my skin, the great and powerful golden
foundation, is sprinkled my blood and oils as
scented nectar.

Gyu ma chag ri yen lag ling shii ü
Gel tshig rin chen dü! tseg lhung por gyur

27 In the center of my intestines, the iron fence, and
my limbs, the four continents, is my spine
transformed into Mount Meru, piled with precious
particles.

Ye yon mig nyi nin da na wa nyi
Dug dang gyel tshen nying ni yi shing nor

28 My eyes are the sun and the moon and
My two ears are the umbrella and the victory
banner. My heart is the wish-filling jewel.

Chi sha nang sha yong su gyur wa le
Lha mi dö yon pen jor phun sum tsog

29 My external flesh and internal organs completely
transformed become perfect enjoyments desired by
gods and humans.

Dö gui gyam tsho mandala sang po di
La ma yi dam sang gye jang sem dang

30 As I am offering this pure mandala, a wish-
granting sea, to you, oceans of Gurus, Meditational
Deities, Buddhas, Bodhisattvas and powerful
Protectors,

Thu den ten srung gyam tshor leg bü! na
Thug je she ne jin lab ngo drub tsol

31 I request you to accept it with your compassion
and grant me blessings and all attainments.

OM IDAM GURU RATNA MANDALA KAMNIR YATATAMI

The Flowing Of Nectar From The Letter AH To Purify Negativities And Obscurations

Requesting the lineage gurus of the Distant Lineage

(With "dam dam chom den de")

PHAT

Ying sag me chö ku'i shel ye su
Yum chen she rab phar chin la sol wa deb

Gyü dag zing thri ba chö pa dang
Jam nying je jang sem jong pa dang

Lam zung jug chag gya chen po yi
Chog nyur du thob par jing gyi lob
Ne ja gö phung po'i ri wo na
Dren chog shakyei gyel po la sol wa deb
Pel yu lo kö pei shing kham su
Je tsun phag ma dröl ma la sol wa deb
Shing gan den yi ga' chö zin du
Gyel tshab jam pa gon po la sol wa deb
Shing rab jam chog chu'i jig ten na Khyen
rab phag pa jam pel la sol wa deb
Ne ja' ö khyil pei shel ye su
Khan gro sukha-siddhi la sol wa deb
Ne gya nag ri wo jo kang du
Lob pön phag pa thog me la sol wa deb
Ne gya gar ü kyil na lendrar
Kun khyen nyi pa yig nyen la sol wa deb
Ne gya gar jag mei chil pu na
Lob pö arya-deva la sol wa deb
Ne la tö ding ri'i ling kor du
Drub chen dam pa sang gye la sol wa deb
Ne ra sa pang lung gon pa ru
Kyo ton sö nam la ma la sol wa deb
Ne en pa sang ri khar mar du
Ma chig khan drö'i wang chug la sol wa deb
Ne nye mo khu yi gon pa ru
Je tsun khum go chö seng la sol wa deb
Ne lung me chang ra gon pa na
Je tsun dol wa sang thel la sol wa deb
Ne chu wo ri yi ne chog tu
Drub chen gya nag cher bu la sol wa deb
Ne ra drong se wei ling gon na
Je tsun sang gye rab ton la sol wa deb
Ne sel mo drag gi tha' tsa ru
Ne ten sang gye ge long la sol wa deb
Ne kha rag mun khang shel ye na
Je tsun sum pa re pa la sol wa deb
Ne ri gong pel gyi gon pa ru
Dro gon sang gye ton pa la sol wa deb

- 32 In the celestial palace of the uncontaminated sphere, Dharmakaya, Great Mother Prajnaparamita, to you I beseech.
- 33 Please bless me to eradicate my mind's self-grasping, to train in love, compassion and bodhicitta,
- 34 And to quickly attain the supreme Mahamudra, the Path of Union.
- 35 In the place of the mountain peak of Rajigrih, Supreme leader, Sakyamuni, I beseech.
- 36 In the holy palace decorated with turquoise, Venerable Arya Tara, I beseech.
- 37 At the place of happy Dharma holder in Ganden, Gyel-tshab Maitreya, I beseech.
- 38 At the excellent field in the worlds of ten directions Kyen-rab Arya Manjusri, I beseech.
- 39 At the celestial palace embraced by rainbow light, Dakini Sukhasiddhi, I beseech.
- 40 At Bird's Foot mountain in China, Teacher Arya Asanga, I beseech.
- 41 At Nalanda in the center of India, The second omniscient Vasubandhu, I beseech.
- 42 At a small grass hut in India, Teacher Aryadeva, I beseech.
- 43 At the surrounded region of Lato Dingri, Mahasiddha Padampa Sangye, I beseech.
- 44 At the temple in Rasa Phanglung, Kyoton Sonam Lama, I beseech.
- 45 At the retreat of Sangri Kharmar, Machig the Lord of Dakinis, I beseech.
- 46 At the temple of Nyemokhu, Venerable Khumgo Choseng, I beseech.
- 47 At the temple of Lungme Changra, Venerable Dolwa Sangthel, I beseech.
- 48 At the supreme place of Chuwo mountain Mahasiddha Gyanag Cherbu, I beseech.
- 49 At the temple in the region of Radrong Sewa Venerable Sanggye Rabton, I beseech.
- 50 At the root border of Selmo Cave, Neten Sanggye Gelong, I beseech.
- 51 At the celestial palace of kharag Munkhang, Venerable Sump Repa, I beseech.
- 52 At the holy temple of Rigong Drogon Sanggye Tonpa, I beseech.

Ne nyang tö sam ling gon pa na
Je tsun khe drub chö je la sol wa deb
Ne la tö phu kar gon pa na
Je tsun tog den ö gyel la sol wa deb
Ne drag kar chö lung gon pa na
Je tsun tra shi gyel tshen la sol wa deb
Ne lha bu gyel gyi gon pa ru
Je tsun kun ga' ye she la sol wa deb
Ne en pa ri thro chog me du
Je tsun sam ten dor je la sol wa deb
Ne gyel chen pel gyi gon pa ru
Nyam me gyel tshen pel sang la sol wa deb
Ne gö khung pel gyi gon pa na
Je tsun she rab drub pa la sol wa deb
Ne tra shi lhun po'i gon pa ru
Khe chog lung rig gyam tsho la sol wa deb
Ne ri wo ge phel gon pa ru
Kyab chog thub ten nam gyel la sol wa deb

53 At the temple of Nyangto Samling,
Venerable Khedrub Choje, I beseech.
54 At the temple of Lato Phukar,
Venerable Togden Ogyel, I beseech.
55 At the temple of Dragkar Cholung,
Venerable Tashi Gyeltsen, I beseech.
56 At the victorious temple of Lhabu,
Venerable Kunga Yeshe, I beseech.
57 At the unbiased isolated retreat place,
Venerable Samten Dorje, I beseech.
58 At the holy temple of Gyelchen,
Nymme Gyeltsen Pelsang, I beseech.
59 At the holy temple of Gokhung,
Venerable Sherab Drubpa, I beseech.
60 At the temple of Tashilhunpo
Khechog Lungrig Gyatso, I beseech.
61 At the temple of Riwo Gephel,
Kybchog Thubten Namgyel, I beseech.

Requesting The Lineage Gurus Of The Near Lineage

(With a damaru – "ma dang lha yi khan do")

PHAT

Ne ög min chö kyî pho drang du
 Kyab dag dor je chang chen la sol wa deb
 Gyü dan zin jong par jin kyî lob
 Jam nying je jong par jin kyî lob
 Lam sung jug thob par jin kyî lob
 Chog nyur du thob par jin kyî lob

Ne de chen chö ku'i shel ye su
 Chom den dor je phag mo la sol wa deb
 Ne gya nag ri wo tse nga ru
 Khyen pei ter chen jam pel la sol wa deb
 Pel nyam me ri wo gen den du
 Gyel wa lob sang drag pa la sol wa deb
 Yul mel dro pang sei gon pa ru
 Tog den jam pel gyam tso la sol wa deb
 Ne ba so lhun drub de chen du
 Ba so chö kyî gyel tshen la sol wa deb
 Ne pema ö kyî shel ye su
 Drub chen chö kyî dor je la sol wa deb
 Ne en sa chö kyî pho drang du
 Gyel wa lob sang don drub la sol wa deb
 Ku sum gyî pho drang nyam ga' war Khe
 drub sang gye ye she la sol wa deb
 Je drub thob gong mei den sa ru
 Je tsun lob sang chö gyen la sol wa deb
 Ne tra shi lhun po'i gon pa ru
 Drub chog lob sang dam chö la sol wa deb
 Ne gyel tshen thon po'i pho drang du
 Je tsun lob sang ye she la sol wa deb
 Ne nge me en pei ri thrö du
 Je tsun thrin le chö phel la sol wa deb
 Yul kyî drong gen den phug po cher
 Drub chog lob sang nam gyel la sol wa deb
 Ne tshe chog ling gi gon pa ru
 Yong zing ye she gyel tshen la sol wa deb
 Ne en pa nyen sa ri thrö du
 Drub wang lob sang cho jor la sol wa deb
 Ne tshe chog la mei den sa ru
 Dul zin ye she ten zin la sol wa deb
 Chö shi de nyung ne lha khang du
 Je tsun thub ten gyam tsho la sol wa deb
 Ne dag po she drub dra tshang du
 She nyen ye she don drub la sol wa deb

62 In the palace of Ogmin Dharmakaya, Kyabdag
 Great Vajradhara, I beseech.
 63 Bless me to purify the mind's self-grasping.
 Bless me to train in love and compassion.
 64 Bless me to attain the Union of the Path.
 Bless me to quickly attain the Supreme
 [Enlightenment].
 65 In the celestial palace of Dharmakaya,
 Great Bliss, Bhagavati Vajravarahi, I beseech.
 66 On the Five Peaks in China, Great Revealer of
 Knowledge, Manjusri, I beseech.
 67 At the mountain peak of Genden Gyelwa Lobsang
 Dragpa, I beseech.
 68 At Pangse temple in Meldro,
 Togden Jampel Gyatso, I beseech.
 69 At Lhundrub Dechen in Baso,
 Baso Chokyi Gyeltsen, I beseech.
 70 At the celestial palace of Pema,
 Drubchen Chokyi Dorje, I beseech.
 71 At the solitude of Dharma palace,
 Gyelwa Lobsang Dondrub, I beseech.
 72 At the joyful palace of Three Bodies,
 Khedrub Sanggye Yeshe, I beseech.
 73 At the holy seat of siddhas of the past,
 Jetsun Lobsang Chogyen, I beseech.
 74 At the temple of Tashilhunpo,
 Drubchog Lobsang Damcho, I beseech.
 75 At the palace with high victory banners,
 Jetsun Lobsang Yeshe, I beseech.
 76 At the solitude of the homeless,
 Jetsun Thrinle Chophel, I beseech.
 77 At the great cave of Ganden in Kyirong,
 Drubchog Lobsang Namgyel, I beseech.
 78 At the temple of Tshechogling,
 Yongzing Yeshe Gyeltsen, I beseech.
 79 At the retreat of isolated place,
 Drubwang Lobsang Chojor, I beseech.
 80 At the seat of Tsechog Lama,
 Duldzin Yeshe Tenzin, I beseech.
 81 At the shrine of Nyungne of the four classes of
 Dharma, Jetsun Thubten Gyatso, I beseech.
 82 At the school of Dagpo Shedrub,
 Shenyen Yeshe Dondrub, I beseech.

Ne ri wo ha ding yang gon na
 Gyel sre kel sang ten zin la sol wa deb
 Ne en pa ri wo ha ding su
 Drub wang ten zin khe drub la sol wa deb
 ne en pa phar tshang ri thrö du
 kyab je jam pel lun drub la sol wa deb
 Shing dag pa tra shi chö ling du
 Kyab gon de chen nying po la sol wa deb
 Ne mor chog de chen gon pa ru
 Je tsun ye she jam pa la sol wa deb
 Ne gan den cho kyi gar chen du
 Je tsun lob sang tson drü la sol wa deb
 ne tag ten en pei ri thrö du
 je tsun jam pel nam dröl la sol wa deb
 Ne drel me chi wor pen dei teng
 La ma chom den de ma la sol wa deb
 Ne rang nang dag pei shel ye su
 La ma yi dam chog sum la sol wa deb
 Yul nyi shu tsab shi'i ne chog tu
 Ne sum pa' wo khan dro la sol wa deb
 Ne dur thrö chen po gye dag na
 Thu den chö kyong srung ma la sol wa deb
 Ne en pa nyen sa ri thrö du
 Che drog dor je'i pun tsog la sol wa deb
 Gyü dag zin jong par jin gyi lob
 Jam nying jug jong par jin gyi lob
 Lam sung jug thob par jin gyi lob
 Chog nyur du thob par jin gyi lob

83 At the temple of Mountain Lhadring (?),
 Gyelsre Kelsang Tenzin, I beseech.
 84 At the isolated mountain Lhading Drubwang
 Tenzin khedrub, I beseech.
 85 At the mountain retreat of isolated Phartshang,
 Kyabje Jampel Lhundrub, I beseech.
 86 At Tashi Choling in Pure Land,
 Khyabgon Dechen Nyingpo, I beseech.
 87 At Dechen temple in Morchog,
 Jetsun Yeshe Jampa, I beseech.
 88 At Garchen of Dharma at Ganden,
 Jetsun Lobsang Tsondru, I beseech
 89 At the isolated retreat place in Tagten,
 Jetsun Jampel Namdrol, I beseech.
 90 On a lotus moon seat at the crown inseparable,
 Guru Bhagavati, I beseech.
 91 In the celestial palace of pure self-shining, Guru,
 Yidam, Three Supremes, I beseech.
 92 At the twenty-four holy places, Heroes and Dakinis
 of the three places, I beseech.
 93 At pure eight great cemeteries,
 Powerful Dharmapalas and Guardians, I beseech.
 94 At the isolated mountain retreat place,
 Chedrog Dorje Puntsog, I beseech.
 95 Bless me to purify my self-grasping mind.
 Bless me to train in love and compassion.
 96 Bless me to attain the Path of the Union.
 Bless me to quickly attain the Supreme
 Enlightenment.

("ma dang lha yi khan dro")

PHAT

She nyen tshul shin ten par jin gyi lob 97 Bless me to take the essence of great meaning.
 Den jor nye ka' she par jin gyi lob Bless me to remember untimely death.
 Don chen nying po len par jin gyi lob 98 Bless me to engage in guru-yoga correctly.
 Nam chi nge me dren par jin gyi lob Bless me to understand this precious human rebirth.
 Long me gyü la kye war jin gyi lob 99 Bless me to generate the awareness of no pure
 Tshe di lo yi thong war jin gyi lob enjoyment in samsara in my mind.
 Bless me to give up the worldly mind of this life.
 Chö la yi che nye war jin gyi lob 100 Bless me to gain the belief in Dharma.
 Sri le ngen jung ten par jin gyi lob Bless me to engage in renunciation.
 Nyen sa ri thrö sin par jin gyi lob 101 Bless me to practice in mountain retreat,
 Kyen ngen lam du long par jin gyi lob Bless me to take bad causes into the path.
 Mi thun drog su char bar jin gyi lob 102 Bless me to transform unfavorable things
 Na tsho bog su thon par jin gyi lob Bless me to see illness as a profit.
 Jam dang nying je jong bar jin gyi lob 103 Bless me to train in love and compassion.
 Dag pe shen che nü par jin gyi lob Bless me to be able to love others more than myself.
 Phung po sen du kyur bar jin gyi lob 104 Bless me to change my body into food.
 Lhan dre chö la khul war jin gyi lob Bless me to convert demons into Dharma.

Jang chub sem chog jong bar jin gyi lob	105	Bless me to cultivate bodhicitta.
Then drel tong nyi tog par jin gyi lob		Bless me to realise dependent-arising and emptiness.
Gom la jing mug me par jin gyi lob	106	Bless me to engage in meditation without sinking or obscuration.
Dan zin tse ne chö par jin gyi lob		Bless me to cut self-grasping from the root.
Chö yul tha' ru chin par jin gyi lob	107	Bless me to complete the practice of Chod.
Rang shen don nyi drub par jin gyi lob		Bless me to attain the two goals of self and others
Ngö drub nam nyi thob par jin gyi lob	108	Bless me to attain the two kinds of siddhis.
De la lom sem me par jin gyi lob		Bless me to do so without an arrogant mind.
Dü shi rang sar shi war jin gyi lob	109	Bless me to pacify the four demons in their own places.
Ku sum ngon du gyur war jin gyi lob		Bless me to actualize the Three Bodies.
Nang sri wang du du war jin gyi lob	110	Bless me to control worldly appearance.
Drel tshe don dang den par jin gyi lo		Bless me to make my life (drel tshe) meaningful.

("ma dang lha yi khan dro")

PHAT

De tar dung shug drag po yi	111	Through the power of having one-pointedly requested in this way,
Sol wa tse chig tab pei thu		
la ma lha yi thug ka ne	112	From the heart of Gurudeva,
dü tsi ö ser pag me bab		The nectar light flows down.
Lü trü ne don dig drib dang	113	The body is washed, and the local spirits, sins and obscuration, especially self-grasping, attachment are purified.
Khye par dan zin chen jin jang		
Lü gang tshe sö yon ten dang	114	The body is filled, life is rejuvenated, qualities are purified, and Bodhicitta is generated.
Khye par jang chub sem nyi kye		

AH

(21x, Nectar is coming from the letter AH, and it purifies you.)

The stages of the White Distribution

PHAT

		<i>(Play the damaru – "dam dam")</i>
Rang lü ü su u ma da' nyug tсам	115	At the center of my body is the central channel, the width of a bamboo arrow. Inside my heart is a drop that is my mind.
Nying ü ang sem thig le phur la khye		
Du ti'i lam ne la ma lhag pei lhei	116	Through the path of avadhuti, it shoots up to the heart of the supreme Guru-Deity and becomes Dharmakaya, bliss-void.
Thug kar phang pe de tong chö kur gyur		

PHAT PHAT PHAT PHAT

Visualize your own mind as a drop. It ejects from your body up through the throat and crown. Through them it dissolves into your Guru's heart. Then your body collapse.

PHAT

- Lar yang sug ku la ma lhag pei lha 117 Again my body becomes the holy Gurudeva.[It comes
Gö po sha la ding shin dri gug gi down] just as vultures float down to meat.
Sug phung tub ne sha thrag rü pa nam 118 The body is chopped up with a curved knife, then
Lung me kye pu la ne ka pa lar meats, blood, bones are cast into a kapala on the top of
human skulls.
Lug ne dri gug ye kor len sum trug 119 They are stirred three times counter-clockwise with a
Men tshe ye she dü tsi'i gyam tshor curved knife. They become an ocean of medicinal, long
gyur life, wisdom nectar.

OM AH HUM

(3x - Bless)

Blessing environment and people (snod bcud)

("dam dam")

EMAHO

- Ye she rol pa che 120 Within the grand play of the pristine awareness.
Shing kham tham che dor jei shing All places are vajra fields, structures, vajra palaces,
Ne nam dor jei pho drang che Oceans of clouds billow forth, Samantabhadra
Kun sang chö trin gyam tsho bar offerings.
Long chö dö gyui pel dang den 121 All objects are imbued with the glories of all wishes
Chu nam pa' wo pa' mo ngo All beings are actual great Viras and Virinis,
Ma dag thrul pei ming yang me Without even words impure, all is infinitely pure.
Dag pa rab jam ba' shig go
(Looking at the tsog offerings which are actually placed in front.)

("dam dam")

HUM

- Tro kun nyer shi chö ku'i ngan Lung 122 From a state of Dharmakaya, stilled of mental
me yo shing bar wei teng conception,
Mi go'i gye pu sum gyi khar Upon a turbulent wind and a powerful blazing fire,
AH tshen den thó pa ka pa lar Resting on the crown of a tripod of three human heads,
AH in a human skull cup, OM the ingredients appear.
OM ze nam so sor bar wa gyur 123 Above them are OM AH HUM sparkling with brilliant
De dag teng ne OM AH HUM colour, the wind blows, the fire flares and the
Kha dog si ji so sor bar ingredients melt, from these boiling substances
Lung yö me bar ze nam shu copious vapors tumble forth.
Khol wei lang pa cher yo pe 124 Then from the three syllables light in profusion
Yi gi sum le ö ser tsog radiates out in the ten directions, drawing forth the
Chog chur thrö pe dor je sum three Vajras with nectar which then dissolves into the
Dü tshi che nam chen drang ne three syllables,
These melt into nectar and blend with the ingredients.
So sor ye gi sum thim pe 125 Purifying, transforming and increasing EH MA HO
Dü tsir shu ne chu dang dre Thus an ocean of splendor of all that could be wished
Jang tog bar je EMAHO for.
Do gy'I pel bar gyam tshor gyur

OM AH HUM

(3x)

The Stages Of The Red Distribution*Visualize you are inviting the guests of tsog.***PHAT***(Blow the kangling 3x "ma dang lha yi khan dro")*

Thugs jei dag nyi tsa gyü la ma dang 126 O Host of Root and Lineage Gurus, Yidams,
 Yi dam lha tsog kyab ne kon chog sum Assemblies of Deities,
 Pa' wo khan dro chö kyong srung mei The Three Supreme Jewels of Refuge Viras, Dakinis,
 tsog Dharmapalas,
 Chen dren chö pei ne dir sheg su sol I request you by your compassion come forth to this
 place of offering.

Chi nang sang wei chö trin gyam tshoi ü 127 Place your radiant feet firmly upon this elegant throne
 Rin chen le drub ze pei den thri la formed of jewels,
 Shab sen ö chag ten par shug ne kyang Amidst a vast ocean of clouds of outer, inner and
 Drub chog dag la dö gui ngö drub tsel secret offerings.
 Grant us striving for realizations, powerful
 attainments we wish for.

*(Blow the kangling -- 3x)***Offering The Tsog****HO**

Ting zing ngag dang chag gye jin lab pei 128 This ocean of offering Tsog of undefiled nectar
 Zab me dü tsi tsog chö gyam tso di Blessed by samadhi, mantra and mudra,
 Tsa gyu la mei tsog nam mye chir bul We offer in order to please you Host of Root and
 Lineage Gurus.

OM AH HUM*(3x with the dhamaru -- "ma dang khan dro")*

Dö gui pel la röl pe tshim ze ne Contented by your sport with all these splendors that
 could be wished for,

E MA HO

Jin lab char chen bab tu Please let fall a great rain of blessings.

HO

Ting zing ngag dang chag gye jin lab pei 129 This ocean of offering Tsog of undefiled nectar
 Zab me dü tsi tsog chö gyam tso di Blessed by samadhi, mantra and mudra,
 Nen jor wang moi lha tsog nye chir bul We offer in order to please you divine assembly of
 powerful dakinis.

OM AH HUM*(3x with the dhamaru -- "ma dang khan dro")*

Dö gui pel la röl pe tshim ze ne Contented by your sport with all these splendors that
 could be wished for,

E MA HO

Kha chö ngö drub tsel du sol Please let fall a great rain dakini attainments.

HO

Ting zing ngag dang chag gye jin lab pei ¹³⁰ Blessed by samadhi, mantra and mudra,
 Zab me dü tsi tsog chö gyam tso di We offer in order to please you Hosts of Yidams with
 Yidam lha tsog khor the la nye chir bul your entourage

OM AH HUM

(3x with the dhamaru -- "ma dang khan dro")

Dö gui pel la röl pe tshim ze ne Contented by your sport with all these splendors that
 could be wished for,

E MA HO

Ngö drub char chen bab tu sol Please let fall a rain of powerful attainments.

HO

Ting zing ngag dang chag gye jin lab pei ¹³¹ This ocean of offering Tsog of undefiled nectar
 Zab me dü tsi tsog chö gyam tso di Blessed by samadhi, mantra and mudra,
 kön chog rin chen tsog nam nye chir bul We offer in order to please you Hosts of Precious
 Jewels of Refuge,

OM AH HUM

(3x with the dhamaru -- "ma dang khan dro")

Dö gui pel la röl pe tshim ze ne Contented by your sport with all these splendors that
 could be wished for,

E MA HO

dam cho char chen bab tu sol Please let fall a great rain of sacred Dharma.

HO

Ting zing ngag dang chag gye jin lab pei ¹³² This ocean of offering Tsog of undefiled nectar
 Zab me dü tsi tsog chö gyam tso di Blessed by samadhi, mantra and mudra,
 khan dro chö kyong tsog nam nye chir bul We offer in order to please you Hosts of Dakinis and
 Dharmapalas

OM AH HUM

(3x with the dhamaru -- "ma dang khan dro")

Dö gui pel la röl pe tshim ze ne Contented by your sport with all these splendors that
 could be wished for,

E MA HO

thrin le char chen bab tu sol Please let fall a great rain of virtuous conduct.

HO

Ting zing ngag dang chag gye jin lab pei ¹³³ This ocean of offering Tsog of undefiled nectar
 Zab me dü tsi tsog chö gyam tso di Blessed by samadhi, mantra and mudra,
 ma gyur sem chen tsog nam nye chir bul We offer in order to please you hosts of beings who
 were once our mothers,

OM AH HUM

(3x with the dhamaru -- "ma dang khan dro")

Dö gui pel la röl pe tshim ze ne Contented by your sport with all these splendors that
 could be wished for,

E MA HO

thrul nang dun ngel shi gyur chig Please still the sufferings from distorted views. (

Outer / Inner Offerings

OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA ARGHAM AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA PADYAM AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA PUSHPE AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA DHUPE AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA ALOKE AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA GANDHE AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA NAIVINDYA AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA SHABDA AH HUM
 OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIWARA OM AH HUM

The Eight Lines Of Praise To The Father Heruka

OM chom den pa' woi wang chug la 134 OM I prostrate to the Bhagavan,
 chag tshel The powerful Lord of the Heroes
 HUM HUM PHAT

OM kel wa chen poi me dang nyam pei 135 OM To you who are as bright as the fire that ends a
 great aeon
 HUM HUM PHAT

OM rel pei chö pen mi se wa dang 136 OM To you who have an impressive crown of knotted
 deng hair
 HUM HUM PHAT

OM che wa nam par tsig pa jig pei shel 137 OM To you with a terrifying face who grins showing
 fangs
 HUM HUM PHAT

OM tong thrag chag ni bar wei ö ser 138 OM To you who have a thousand arms as a blazing
 chen light
 HUM HUM PHAT

OM dra ta shag deng dung dang kha 139 OM To you who hold an axe, noose, trident and
 tvam zin khatvanga
 HUM HUM PHAT

OM tag gi pag pei nam sa' jin pa chen 140 OM To you who wear a tiger-skin as loincloth
 HUM HUM PHAT

OM ku chen dü ka geg thar ze la dü 141 OM I bow to your great smoke-colored body that
 destroys all obstructions
 HUM HUM PHAT

The eight lines of praise to the Mother Vajrayogini

OM chom den de ma dor je phag mo la 142 OM I prostrate to Bhagavati (The Blessed Mother)
chag tsel Vajravarahi

HUM HUM PHAT

OM pag mo rig mei wang chug kham 143 OM To the Superior and powerful Knowledge Lady
sum gyi mi tub unconquered by the three realms

HUM HUM PHAT

OM jung poi jig pa dam che dor je chen 144 OM To you who destroy all fears of evil spirits with
po jom your great vajra

HUM HUM PHAT

OM dor je den shug shen gyi mi tub 145 OM To you with controlling eyes who remain as the
wang je chen vajra seat unconquered by others

HUM HUM PHAT

OM turn mo tro moi sug kyi tsang pa 146 OM To you whose wrathful fierce form desiccates
ken par ze Brahma

HUM HUM PHAT

OM dü nam trag ching kem pe shen 147 OM To you who terrify and dry up demons conquering
gyi chog gyel those in other directions

HUM HUM PHAT

OM mug je reng je mong je kun le nam 148 OM To you who conquer all these who make us dull,
par gyel rigid, and confused

HUM HUM PHAT

OM dor je pag mo jor je dö wang ma la 149 OM I bow to Vajravarahi, the Great Mother, the Dakini
du consort who fulfills all desire

HUM HUM PHAT

Prayer To Behold The Beautiful Face Of Vajrayoini

- Tha' ye gyel wei de tong dö gar ni 150 Bliss and emptiness of infinite Conquerors who, as
Sri shi mig thrul chir yang char ba le if in a dream, appear as many different visions in samsara
Deng dir kha chö wang mo yi ong and nirvana;
ma kha' From among these you are now the beautiful,
Nying ne dren no khyö pei tse ge powerful Lady of Dakini Land,
kyong I remember you from my heart. Please care for me
with your playful embrace.
- Og min shing na lhen kye gyel yum 151 You are the spontaneously-born Mother of the
ma Conquerors in the land of Akanishta,
Nyer shi yul na shing kye da ki ma You are the field-born Dakinis in the Twenty-four Places,
Nor zin khyab pei karma mudra ma You are the action-mudras covering the whole
Nen jor dag gi kyab chog je tsun ma earth, Venerable Lady,
You are the supreme refuge of myself, the Yogin.
- Khyö ni sem nyi tong pei rang tsel te 152 You who are the manifestation of the emptiness of
Dor jei drong na E ying BAM gyi the mind itself
ngö Are the actual BAM, the sphere of EH, in the city of
Gyu mei ling na jig rung srin mo the vajra.
dang In the land of illusion you show yourself as a
Zum kar yo wei lang tsho sar pa ton fearsome cannibal,
And as a smiling, vibrant, fair young maiden.
- Dag gi ji tar tsel yang phag ma khyö 153 But no matter how much I searched, O Noble Lady,
Den par drub pei nge pa ma nye ne I could find no certainty of your being truly existent.
Trö pe dub pei sem kyi shop nu de Then the youth of my mind exhausted by its
Jo drel nag kyi khang bur ngel so ten elaboration,
Came to rest in the forest hut which is beyond
expression.
- E ma da ni da ki ying ne sheng 154 How wonderful! Please arise from the sphere of the
He ru ka pel gyü kyi gyel po le Dharmakaya
Dor je tsun moi nye wei Hying po And care for me by the truth of what it says
chog In the Glorious Heruka, King of Tantras,
Lag pe drub the sung wei den pe That attainments come from reciting the supreme
kyong secondary essence mantra of the Vajra Queen.
- O di bi she we thei nag drö du 155 In the isolated forest of Odivisha
Drub pei wang chug dor je dril bu You cared for Vajra Ghantapa, the powerful Siddha,
pa With the bliss of your kiss and embrace and he came
Khü dang tsum bhei de we je kyang to enjoy the supreme embrace;
te O, please care for me in the same way.
Kha jor chog gi rol shin dag kyang
- Gangei ling na je tsun ku sa li 156 Just as the Venerable Kusali was led directly
Ngon sum nam khei ying su thri pa From an island in the Ganges to the sphere of space,
dang And just as you cared for the glorious Naropa,
Pel den na ro to pa je sung tar Please lead me also the city of the Joyful Dakini.
Dag kyang kha' chö ga' moi drong
du thri

Tsa gyü la ma chog gi thug ji dang
Gyü chen sang thei nyur lam sab khye
dang
Nen jor dag gi lhag sam dag pei thü
Kha' chö ga' moi zum shel nyur thong
shog

157 Through the force of the compassion of my supreme
root and lineage Gurus, the especially profound and
quick path of the ultimate, secret, great Tantra,
And the pure superior intention of myself, the yogin,
May I soon behold your smiling face, O Joyful
Dakini Lady.

Requesting fulfillment of wishes

Je tsun dor je nen jor me
Dag dang sem chen tham che
Dag pa kha' chö du thri par ze du sol
Jig ten dang jig ten le de pei ngö drub
Ma lü pa tsel du sol

158 Venerable Vajrayogini, please lead me and all sentient
beings to the Pure Land of the Dakinis.
Please bestow on us every single mundane and
supramundane attainment.

Offering tsog to Vajra master

A karma-vajra prostrates and then holds tsog offerings and says:

EH MA HO

Tsog kyi khor lo che
Dü sum de shed sheg shul te
Ngö drub ma lü jung wei ne
De tar she ne pa wo che
Nam par tog pei sem bor ne
Tsog kyi khor lor gyun du rol

159 Here is a great circle of Tsog
O You who have followed in the footsteps of
All the Buddhas of the three times.
Realizing that you are the source of
160 All powerful attainments, O Great Teacher
You who have freed yourself from all superstitions,
We invite you continually to enjoy this circle of Tsog.

Receivers say:

AH LA LA HO

OM dor je sum yer me pei dag
Rang nyi la ma lhar sel ne
AH sag me ye she dü tshi di
HUM jang chub sem le yo me par
Jü ne lha nam tsim chir rol

161 OM I visualize myself as a Guru Yidam
With a nature inseparable from the three Vajras.
AH -This nectar of uncontaminated pristine awareness.
HUM -Without moving from the state of Bodhicitta
I play with, to satisfy the deities within my form.

AH HO MAHA SUKHA

Song of the Spring Queen

("dam dam chom den de")

HUM

De shin sheg pa tham che dang
Pa' wo dang ni nen jor ma
Khan drö dang ni khan drö ma
Kun la dag ni sol wa deb
De wa chela la gye pei he ru ka
De we rang nyö ma la nyen che ne
Chog ga shin du long chö pa yi ni
Lhen kye de wei jor wa la shug so

162 We make our requests to you
Tathagatas gone beyond,
Great Viras and Yoginis,
All Dakas and Dakinis.
163 Heruka delights in supreme bliss thereby becomes
intoxicated
By this blissful intoxication brings satisfaction to the
Consort.
To accord with precepts of practice entering the union
on innate bliss.

AH LA LA, LA LA HO AH I AH AH RA LI HO

Dri me khan dröi tsog nam kyi
Tse we zig la le kun zö

164 You vast multitudes of Immaculate Dakinis
Look upon us all with love, bestow powerful
attainments.

De shin sheg pa tham che dang
 Pa' wo dang ni nen jor ma
 Khan drö dang ni khan drö ma
 Kun la dag ni sol wa deb
 De wa chen pö yi ni rab kyö pe
 Lü ni kun tu yo wei gar gyi ni
 Chag gyei pemar rol pei de wa che
 Nen jor tsog nam la chö par zo

HUM

165 We make our requests to you
 Tathagatas gone beyond,
 Great Viras and Yoginis,
 All Dakas and Dakinis.
 166 Through inspiring the mind of great bliss
 And the moving dance of their bodies,
 There arises the play of great bliss
 Within the lotus of the Consort.
 This bliss we offer to you
 Multitudes of powerful Yoginis.

AH LA LA, LA LA HO AH I AH AH RA LI HO

Dri me khan dröi tsog nam kyi
 Tse we zig la le kun zö

167 You vast multitudes of Immaculate Dakinis
 Look upon us all with love, bestow powerful
 attainments.

HUM

De shin sheg pa tham che dang
 Pa' wo dang ni nen jor ma
 Khan drö dang ni khan drö ma
 Kun la dag ni sol wa deb
 Yi ong shi wei nyam kyi gar ze pa
 Rab gye gon po khyö dang khan droi
 tsog
 Dag gi dun du shug te jin lob la
 Lhen kye de chen dag la tsel du sol

168 We make our requests to you
 Tathagatas gone beyond,
 Great Viras and Yoginis,
 All Dakas and Dakinis.
 169 Yoginis who dance so sensually
 With enchanting and graceful movements.
 The Protector so fully to please
 And the multitudes of Dakinis
 Come before us and inspire us all
 Bestow upon us innate great bliss.

AH LA LA, LA LA HO AH I AH AH RA LI HO

Dri me khan dröi tsog nam kyi
 Tse we zig la le kun zö

170 You vast multitudes of Immaculate Dakinis
 Look upon us all with love, bestow powerful
 attainments.

HUM

De shin sheg pa tham che dang
 Pa' wo dang ni nen jor ma
 Khan drö dang ni khan drö ma
 Kun la dag ni sol wa deb
 De chen thar pei tshen nyi den pa khyö
 De chen pang pei ka' thub du ma yi
 Tse chig dröl war mi she de chen kyang
 Chu kye chog gi u na ne pa yin

171 We make our requests to you
 Tathagatas gone beyond,
 Great Viras and Yoginis,
 All Dakas and Dakinis.
 172 Great bliss which is endowed
 With countless liberating qualities
 Without which freedom cannot be gained
 Though one endures great austerity.
 That sublime bliss so abides within
 The center of the supreme lotus.

AH LA LA, LA LA HO AH I AH AH RA LI HO

Dri me khan dröi tsog nam kyi
 Tse we zig la le kun zö

173 You vast multitudes of Immaculate Dakinis
 Look upon us all with love, bestow powerful
 attainments.

De shin sheg pa tham che dang
 Pa' wo dang ni nen jor ma
 Khan drö dang ni khan drö ma
 Kun la dag ni sol wa deb
 Dam gyi u su kye pei pema shin
 Chag le kye kyang chag pei kyon gö
 Nen jor ma chog pemei de wa yi
 Si pei ching wa nyur du drol war zö

AH LA LA, LA LA HO AH I AH AH RA LI HO

Dri me khan dröi tsog nam kyi
 Tse we zig la le kun zö

HUM

174 We make our requests to you
 Tathagatas gone beyond,
 Great Viras and Yoginis,
 All Dakas and Dakinis.
 175 Just as a lotus born out of mud
 Great bliss though evolving from desire
 Is unsullied by it's defilements,
 Arising immaculately pure.
 May samsara's bonds be swiftly loosed
 By your lotus bliss, great Yoginis

176 You vast multitudes of Immaculate Dakinis
 Look upon us all with love, bestow powerful
 attainments.

HUM

De shin sheg pa tham che dang
 Pa' wo dang ni nen jor ma
 Khan drö dang ni khan drö ma
 Kun la dag ni sol wa deb
 Drang tsii jing ne nam kyi drang tsii cu
 Bung wei tsog kyi kun ne thun wa tar
 Tsen nyi drug den tsho kye gye pa yi
 Chu ching pa yi ro yi tshim par zö

AH LA LA, LA LA HO AH I AH AH RA LI HO

Dri me khan dröi tsog nam kyi
 Tse we zig la le kun zö

177 We make our requests to you
 Tathagatas gone beyond,
 Great Viras and Yoginis,
 All Dakas and Dakinis.
 178 Just as swarming bees will so draw forth
 The purest nectar of fragrant flowers
 May we too be full satisfied
 By the captivating nectars of
 The lotus in full maturity
 Possessing six refined qualities.

179 You vast multitudes of Immaculate Dakinis
 Look upon us all with love, bestow powerful
 attainments.

Offering a remainder of tsog

HUM ma dag thrul nang ying su dag
 AH ye she le drub du tsi che
 OM dö gui gyam tso chen por gyur

180 HUM Impure deceptive appearances become purified
 in the sphere of voidness.
 AH This magnificent nectar created out of pristine
 awareness
 HUM Becomes a vast ocean of all desired things.

OM AH HUM

(3x)

HO

Ting zing ngag dang chag gye jin lab
 pei
 Sag me du tshii tsog lhag gyam tsho di
 Dam chen shin kyong tsog nam nye
 chir bul

181 This ocean of remaining Tsog of undefiled nectar
 blessed by samadhi, mantra and mudra.
 We offer in order to please you hosts of oath-bound
 realm protectors.

OM AH HUM

Dö gui pel la röl pe tsim ze ne

182 Contented by your sport with all these splendors
That could be wished for

Nan jor thrin le tsul shin drub

E MA HO

183 Please fulfill your pledged virtuous yogic conduct.

Lhag mei drop nam khor che kyi
Tsog lhag gyam tso di she la
Ten pe rin chen gye pa dang
Ten zin yon chö khor che dang

HO

184 By offering this ocean of remaining Tsog to the guests
Who are left together with their entourage
May the precious teachings proliferate
May the upholders of the teachings, the offering
patrons

Requesting fulfillment of wishes

Khye par nen jor dag chag la
Ne me tshe dang wang chug dang
Pel dang drag dang kel pa sang
Long cho gya chen kun thob ching
Shi dang gye la sog pa yi
Le kyi ngo drub dag la tshöl
Dam tshig chen gyi dag la sung
Ngö drub kun kyi tong drog zö
Dü min chi dang ne nam dang
Don dang geg nam shi wa dang
Mi lam ngen dang tsen ma ngen
Cha ye ngen nam me par zö
Jig ten de shing lo leg dang
Dru nam phel shing chö phel dang
De wa jing che tham leg dang
Yi la dö pa kun drub shog

185 Together with their entourage, and especially we yogis
May we all gain freedom from sickness
A long life, fame, good fortune and abundant wealth.

186 Bestow on us the powerful attainments of
actions such as pacification and increase.
Oh oath-bound protectors, protect us!
Help us obtain all powerful attainments!

187 Make us meet no untimely death or sickness,
pacify demons or interfering spirits.
Make us have no bad dreams,
ill omens or calamities.

188 May we have worldly happiness, good crops and
harvests,
May the Dharma flourish, all goodness and joy
come about and
May all the wishes within our minds be fulfilled!

(Take left over Tsog outside while playing musical instruments.)

Meditation on the non-existence of the truly-existent nature

Jin pa gya cher gyur ba thü
Dro wei don du rang jung sang gye kyi
Ngon tshe gyel □un am kyi ma drol
wei

189 By force of this vast generosity
May I become Buddha, self-made, for all beings
And may multitudes not freed by past Buddhas by
this generosity be freed.

Kye gui tsog nan jin pe drol gyur chig
Jung po gang dag dir ni lhag gyur te
Sa am ong te bar nang ko kyang rung
Kye □un am la tag tu jam je ching
Nyi dang tsen du chö la chö par shog

190 May I always have love for those spirits who are
still here and who dwell on the earth or in the sky
As well as for all beings who take birth and die.
May they all enjoy the dharma, day and night.

("dam dam chom den de")

De tar phul we zag me de we tsim
Sem chen nam kyang drib drel chö ku
thob

191 By having made offerings in this way, I am filled
with uncontaminated bliss.
Sentient beings also attain Dharmakaya free from
contamination.

Chö pe kor sum mra sam jo de kyi
De tong nyi su me pei ngö wor gyur

192 The three circles of offering are unspeakable,
inconceivable, inexpressible, which
becomes the nature of Bliss-Emptiness.

Chö pei khor sum ming de phar shag tsam 193 The three circles of offering are merely established
Ma tog yul gyi ngö ne dü! thren tsam conventionally by names and even a particle of
them does not exist by itself ultimately.

Drub pa me chir ten yoi chö nam kun 194 All phenomena do not exist, although they appear
Den par nang yang gyü ma shin du tong truly existing, they are empty like illusions.
PHAT PHAT PHAT

Nang wa tham che ö kyi nam par rang gi 195 All the appearance in the form of light gathers in
Flying gar dü pe mi mig pei tong nyam nam my heart.
Kha' ta bu dang nge don rang shin me par I understand inconceivable voidness like space
Zin pei zin tang dam tring nge ba nyi tsog and nothing is truly existent through two kinds of
Kyi nyam shag nam kha' ta bui nen jor la ne accumulations.
par gyur I reside in the space-like yoga of meditation.

Dedicating the accumulated merit to the unsurpassable, great Enlightenment

PHAT

Chö nam rang shin drö dang drel gyur 196 Although the nature of phenomena is free of the
kyang truly-existing projection,
Tha nye na tsog rol pa chir yang char they appear in various aspects as mere labels.
EVAM thab she sung du jug pa gang I dedicate whatever is the unification of EVAM -
dib del chö sug ku nyi thob chir ngo method and wisdom -
In order to attain the Rupakaya and Dharmakaya,
which are free from obscuration.

Colophon

Written by Kyabje Dorjechang Zong Rinpoche

Gaden For The West Colophon

Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version has been edited by Matthew Richards, Cristina Sanchez and Chuck Damov and formatted by Peter Lewis.

Updated versions will be available on the Web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

¹ Yum Chen Mo

² west

³ north

⁴ south

⁵ east

⁶ poti

⁷ ngan song