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The Guru Puja



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TIBETAN PHONETICS

1. Refuge

- 1 de-ch'en ngang-lä rang-nyi la-ma-lha
g'ang-d'er säi-wäi ku-lä wö-zer-tsog
ch'og-chur tr'ö-pä nö-chü j'in-lab-pä
d'ag-pa rab-jam ba-zhig yön-tän-gy'i
kö-päi ky'ä-par p'ün-sum tsog-par-gy'ur
- 2 rab-kar ge-sem ch'en-pöi ngang-nyi-nä
dag-d'ang k'a-nyam ma-gän sem-chän-nam
d'eng-nä j'i-si j'ang-ch'ub nying-pöi-b'ar
la-ma kön-ch'og sum-la kyab-su-dro
- 3 Namō Gurubhya
Namō Buddhaya
Namō Dharmaya
Namō Sanghaya (3x)
- 4 ma-sem-chän kün-gy'i d'on-gy'i-ch'ir
dag-nyi la-ma lhar-gy'ur-nä
sem-chän t'am-chä la-ma-lhäi
g'o-p'ang ch'og la gö-par-j'a (3x)
- 5 ma-sem-chän t'am-chä-kyi d'ön-d'u dag-g'i
tse-di-nyi-la nyur-war nyur-war dö-mä sang-gyā
la-ma-lhäi g'o-p'ang ngön-d'u-j'ä
- 6 ma-sem-chän t'am-chä dug-ngäl lä-dräl
de-ch'en sang-gyā-kyi sa-la gö-par-j'a
d'e-ch'ir d'u-lam zab-mo la-ma-lhäi
nal-jor nyam-su lang-war-gyio (5 and 6 : 3x)
- 7 OM AH HUM (3x)

TRANSLATION

1. Refuge

- 1 Within Great Bliss I manifest as a Guru-Yidam,
From my clear body, profusions of light-rays radiate
forth to the ten directions,
Blessing the environment and the beings therein.
All becomes most perfectly arrayed with only excellent
qualities infinitely pure.
- 2 From the state of an exalted, white virtuous mind,
I and all mother sentient beings, vast as space;
From this moment until our Enlightenment,
Go for refuge to the Gurus and the Three Precious
Gems.
- 3 Namō Gurubhya,
Namō Buddhāya,
Namō Dharmāya,
Namō Sanghāya. (3x)
- 4 For the sake of all mother sentient beings
I transform myself into a Guru-Yidam
And thus shall I lead all sentient beings
To a Guru-Yidam's Supreme Enlightenment. (3x)
- 5 For the sake of all mother sentient beings
I shall quickly, quickly in this very life
Attain the state of a primordial Buddha-Guru-Yidam.
- 6 I shall liberate all mother sentient beings from suffering
And lead them to the Great Bliss of Buddhahood.
To this end I now shall practise
The profound path of Guru-Yidam Yoga. (5 and 6 : 3x)
- 7 OM ĀḤ HŪM (3x)

- 8 ngo-we ye-she-la nam-pa nang-ch'ö-d'ang ch'ö-dzä
so-söi nam-pa j'e-lä wang-po dr'ug-g'i chö-yul-d'u
de-tong-g'i ye-she ky'ä-par-chän kye-pä sa-d'ang
b'ar-nang nam-k'äi ky'ön t'am-chä yong-su-ky'ab-päi
ch'i-nang sang-wäi ch'ö-trin d'am-dzä chän-zig
sam-gy'i mi-ky'ab-pä g'ang-war-gy'ur

II. The Tree of Assembled Gurus

- 9 de-tong yer-me lha-lam yang-par kün-zang ch'ö-trin
tr'ig-pä-ü
lo-ma me-tog drä-b'u yong-dze dö-güi pag-sam jön-päi-
tzer
dong-nga bar-wäi rin-ch'en tr'i-teng ch'u-kye nyi-da
gyä-päi-teng
- 10 ka-dr'in sum-dän tzä-wäi la-ma sang-gyä kün-gyi ngo-
wo-nyi
nam-pa ngur-mig dzin-päi ge-long zhäl-chig ch'ag-nyi
dzum-kar-tr'o
ch'ag-yä ch'ö-ch'ä yön-pa nyam-zhag du-tzi g'ang-wäi
lhung-ze-näm
g'ur-g'um dang-dän ch'ö-g'ö sum-söl ser-dog pän-zhä
u-la-dze
- 11 t'ug-kar ky'ab-dag dor-je ch'ang-wang zhäl-chig ch'ag-
nyi ku-dog ngo
dor-dr'il zung-nä ying-ch'ug mar-kyü lhän-kye de-tong
röl-pä-gye
nam-mang rin-ch'en gyän-gy'i trä-shing lha-dzä d'ar-
gy'i na-zä-lub
- 12 tsän-peï gyän-dän wö-zer tong-bar ja-tsön na-ngä kor-wä-ü

- 8 Pure clouds of outer, inner and secret offerings,
Objects which bind us close; and fields of vision
Pervade the reaches of space, earth and sky
Spreading out beyond the range of thought.
In essence they are pristine awareness, in aspect inner
offerings and the various objects of offering,
Their function is to generate the extraordinary pristine
awareness of Voidness and Bliss as objects to be en-
joyed by the six senses.

II. The Tree of Assembled Gurus

- 9 In the vast heavens of indivisible Voidness and Bliss,
Amidst billowing clouds of Samantabhadra offerings,
At the crest of a wish-granting tree
Embellished with leaves, flowers and fruit,
Is a lion-throne ablaze with precious gems on which is a
lotus, sun and full moon.
- 10 On this sits My root Guru,
Who is kind in all three ways,
In essence all Buddhas,
In aspect a saffron-robed monk
With one face, two arms and a radiant white smile.
Right hand is in the gesture of expounding the Dharma,
Left hand is in meditative pose and cradles a begging
bowl filled with nectar.
Draped with three robes of lustrous saffron.
Head is adorned by a pandit's gold-coloured hat.
- 11 In your heart the all-pervading Lord Vajradhāra
With a body blue in colour, one face and two arms
Holding vajra and bell and embracing Vajradhātu Isvari:
They delight in the play of simultaneous Voidness and
bliss,
Are adorned with jeweled ornaments of many designs
And clothed in garments of heavenly silks.
- 12 Radiant with thousands of light-rays,
Your are emblazoned with the major and minor marks
of a Buddha

dor-je kyil-trung tsül-gy'i zhug-päi p'üng-po nam-d'ag
 de-sheg-nga
 k'am-zhi yum-zhi kye-ch'e tza-gyü tsig-nam j'ang-ch'ub
 sem-pa-ngö
 b'a-pu dra-chom nyi-tr'i ch'ig-tong yän-lag tr'o-wöi
 wang-po-nyi
 wö-zer ch'og-kyong nö-jin sang-wa jig-ten pa-nam zhab-
 kyi-dän

13 t'a-kor rim-zhin ngö-gyü la-ma yi-d'am kyil-k'or lha-
 tsog-d'ang
 sang-gyä j'ang-sem pa-wo k'a-dro tän-sung gya-tsö kor-
 nä-zhug

14 d'e-d'ag go-sum dor-je sum-tsän hum-yig wö-zer chag-
 kyu-yi
 rang-zhin nä-nä ye-she pa-nam chän-dr'ang yer-me tän-
 par-gy'ur // Stop

15 p'ün-tsog de-leg jung-nä d'ü-sum-gy'i
 tza-gy'ü la-ma yi-d'am kön-ch'og-sum
 pa-wo k'a-dro ch'ö-kyong sung-tsog-chä
 t'ug-jei wang-g'i dir-sheg tän-par-zhug

16 ch'ö-nam rang-zhin dro-wong kün-dr'äl-yang
 na-tsog dül-j'ai sam-pa j'i-zhin-d'u
 chir-yang ch'ar-wäi ky'en-tzei tr'in-lä-chän
 kyab-gön d'am-pa k'or-chä sheg-su-söl

And sit in the vajra-position enhaloe by a five-coloured
 rainbow.

Totally pure, your skandhas are the five Buddhas Gone
 to Bliss;

Your four elements the four motherly consorts;
 The bliss of your senses, your energy channels, sinews
 and joints are all in reality Bodhisattvas.

The hairs of your pores are the twenty-one thousand
 Arhats,

Your limbs the wrathful protectors,
 The light-rays directional guardians, lords of wealth
 and their attendants,

While all worldly gods are but cushions for your feet.

13 Surrounding you in their respective order
 Is an encircling sea of actual and lineage Gurus,
 Yidams, hosts of mandala-deities,
 Buddhas, Bodhisattvas, Viras, Dākinīs and Protectors of
 the Teachings.

14 The three doors of each are marked with three vajras.
 From their syllables of HŪM, light rays go out and,
 hook-like,
 Draw forth from their natural abodes the Wisdom Beings,
 So that they may become inseparably set. // Stop

15 You who are the source of goodness, bliss and perfection,
 O root and lineage Gurus, Yidams, Three Jewels of
 Refuge,
 Viras, Dākinīs, Dharmapālas and Protectors,
 With entourage and of the three times,
 By the power of compassion, come forth and abide
 steadfastly.

16 Though all things are totally free of inherent coming
 and going,
 Still you arise through your virtuous conduct of wis-
 dom and loving-compassion
 In whatsoever forms suit the temperament of varied
 disciples.

- 17 OM GURU BUDDHA BODHI SATTVA DHARMA
PALA SA-PARI-WARA EH HYA HI DZAH HUM
BAM HOH
ye-she pa-nam d'am-tsig pa-d'ang nyi-su me-par-gy'ur

III. Prostration

- 18 g'ang-g'i t'ug-je de-wa ch'en-pöi-ying
ku-sum g'o-p'ang ch'og-kyang kä-chig-la
tzöl-dzä la-ma rin-ch'en ta-b'üi-ku
dor-je chän-zhab pä-mor ch'ag-tsäl-lo
- 19 rab-jam gyäl-wa kün-gy'i ye-she-ni
g'ang-dül chir-yang ch'ar-wäi t'ab-k'ä-ch'og
ngur-mig dzin-päi g'ar-gy'i nam-röl-wa
kyab-gön d'am päi zhab-la ch'ag-tsäl to
- 20 nye-kun b'ag-ch'ag chä-pa dr'ung-ch'ung-zhing
pag-me yön-tän rin-ch'en tsog-kyi-ter
p'än-de ma-lü jung-wäi go-chig-pu
je-tzün la-mäi zhab-la ch'ag-tsäl-lo
- 21 lhar-chä tön-pa sang-gyā kün-gy'i-ngö
gyä-tr'i zhi-tong d'am-ch'ö jung-wäi-nä
p'ag-tsog kün-gy'i ü-na lhang-nge-wa
dr'in-chän la-ma nam-la ch'ag-tsäl-lo
- 22 d'ü-sum ch'og-chur zhug-päi la-ma-d'ang
rin-ch'en ch'og-sum ch'ag-wö t'am-chä-la
d'ä-ching mö-pä tö-yang gya-tsor-chä
zhing-dul nyam-päi lü-trul ch'ag-tsäl-lo

O holy Refuge-Protectors, please come forth with your entourage.

- 17 Om Guru Buddha Bodhisattva Dharmapāla Sapariwara
E-hye-hih.
Zaḥ Hūm Bam Hoḥ, the Wisdom and Symbolic-Beings
become non-dual.

Bathing Ritual
(insert at
back of book)

III. Prostration

- 18 We prostrate at your lotus-feet, O Vajradhāra-Gurus,
Your jewel-like bodies, through compassion,
Bestow in an instant even the supreme attainment
Of the Three Bodies, the sphere of Great Bliss.
- 19 We prostrate at your feet, O holy Refuge-Protectors.
You are the pristine awareness of all infinite Buddhas
Playing the role of a saffron-robed monk
As a supreme skilful means to appear in whichever way
suits your disciples.
- 20 We prostrate at your feet, O venerable Gurus,
Sole source of benefit and bliss without exception.
You eliminate the root of all faults and their instincts,
And are a treasury of myriad jewel-like qualities.
- 21 We prostrate to you, O benevolent Gurus.
You are in reality all Buddhas,
Teachers of all, including the gods;
The source of eighty-four thousand pure Dharmas,
You tower above the whole host of Āryas.
- 22 With faith, esteem and a sea of lyric praise,
Manifesting with bodies as many as the atoms of the
world,
We prostrate to you, the Gurus of the three times and
ten directions,
To the Three Supreme Jewels and to all who are worthy
of homage.

IV. Offerings

- 23 kyab-gön je-tzün la-ma k'or-chä-la
na-tsog ch'ö-trin gya-tsor bül-wa-ni
- 24 kö-leg rin-ch'en wö-bar nö-yang-lä
d'ag-j'e dü-tzi ch'u-zhi d'äl-gy'i-bab
- 25 dong-po sil-ma tr'eng-wa pel-leg-pa
dze-päi me-tog sa-d'ang b'ar-nang-g'ang
- 26 dr'i-zhim pö-kyi d'ü-pa b'e-dur-yäi
yar-kye ngön-pöi trin-gy'i lha-lam-tr'ig
- 27 nyi-da nor-b'u rab-bar drön-mei-tsog
tong-sum mün-sel wö-zer tze-ga-gö
- 28 g'a-b'ur tzän-dän g'ur-kum dr'i-gö-päi
pö-ch'üi tso-ch'en k'or-yug kün-nä-ky'il
- 29 ro-gyäi chü-dän za-cha tung-wa-d'ang
lha-d'ang mi-yi zhäl-zä lhün-por-pung
- 30 na-tsog röl-möi j'e-dr'ag t'a-yä-lä
j'ung-wäi dang-nyän gyur-wä sa-sum-geng
- 31 zug-dra dr'i-ro reg-j'ai päl-dzin-päi
ch'i-nang dö-yön lha-mö ch'og-kün-ky'ab
(Insert the mandala offering)
- 32 j'e-wa tr'ag-gyäi ling-zhi lhün-por chä
rin-ch'en dün-d'ang nye-wäi rin-ch'en-sog
kün-ga kye-päi nö-chü p'un-sum-tsog
lha-mii long-chö dö-güi ter-ch'en-po

IV. Offerings

- 23 O Refuge-Protectors, O venerable Gurus, together with
your entourage,
We present you with oceans of clouds of various offerings.
- 24 From expansive well-fashioned vessels, radiant and pre-
cious,
Flow gently forth four streams of purifying nectars.
- 25 Beautiful flowers and trees in blossom with bouquets
and garlands
Exquisitely arranged fill the earth and sky.
- 26 The heavens billow with blue summer clouds
Of lazulite smoke from sweet fragrant incense.
- 27 Light from suns and moons, glittering jewels
And scores of flaming lamps frolicking joyfully.
Dispel the darkness of a thousand million billion worlds.
- 28 Vast seas of scented waters imbued with the fragrances
Of saffron, sandalwood and camphor swirl out to the
horizons.
- 29 Delicacies of gods and men, drink and savouries and
feasts
With ingredients of a hundred flavours amass at Mount
Meru.
- 30 Music from an endless variety of various instruments
Blends into a symphony filling the Three Realms.
- 31 Goddesses of outer and inner desirable objects,
Holding symbols of sight and sound,
Smell, taste and touch, pervade all directions.
- 32 To you, O Refuge-Protectors, treasures of compassion,
Eminent and supreme Field of Merit, we present with pure
faith:
Mount Meru and the four continents a billion times over,

Long mandala offering
(page at back
of this book)

d'ang-wäi sem-kyi p'ül-jung zhing-g'i-ch'og
kyab-gön t'ug-jei ter-la ül-war-gyi

- 33 ngö-sham yi-trül yi-zhin gya-tsöi-ngog
si-zhii nam-kar lä-wong ch'ö-dzä-kyi
dab-tong gyä-pä kün-gyi yi-tro'g-ching
jig-ten jig-ten lä-dä rang-zhän-gy'i
go-sum ge-wäi me-tog chi-yang-tra
kün-zang ch'ö-päi dr'i-sung bum-tr'o zhing
lab-sum rim-nyi lam-ngäi drä-dän-päi
ga-tsäl je-tzün la-ma nye-ch'ir-bül
- 34 g'ur-kum dang-dän zang-pöi dr'i-ngä-chän
ro-gyäi päi-dzin gya-j'ai tung-wa-d'ang
chag-kyu nga-d'ang dr'on-ma nga-la-sog
jang-tog bar-wäi dü-tzii gya-ts'ö-ch'ö
- 35 yi-wong lang tsöi päi-dzin dr'ug-chu-zhii
dö päi gyü-tzäl la-k'ä lü-tr'a-ma
zhing-kye ngag-kye lhän-ye p'o-nyäi-tsog
dze-dug gyü-mäi ch'ag-gya nam-kyang bül
- 36 drib-dr'äl lhän-kye de-wäi ye-she-ch'e
ch'ö-kün rang-zhin trö-d'ang dr'äl-wäi-ying
yer-me lhün-dr'ub ma-sam jö-lä-dä
d'ön-d'am j'ang-ch'ub sem-ch'og ky'ö-la-bül

The seven precious royal emblems, the precious minor
symbols and more,
Perfectly delightful environments and those dwelling
within,
And a grand treasury of all wishes and wealth of gods and
men.

- 33 To please you, O venerable Gurus, we offer these objects
both actually arrayed and those envisioned
As a pleasure grove on the shore of a wish-granting sea:
It is strewn with thousand-petalled lotuses, captivating the
hearts of all—
These are the offering objects arising from saṃsāra and
Nirvāna's white virtues.
Everywhere is dotted with flowers—these are the virtues
Of the three gateways of ourselves and others, in this world
and beyond.
It is diffused with the myriad fragrances of Samantabhadra
offerings
And is laden with fruit—the three trainings, two stages and
five paths.
- 34 We offer a libation of China tea the colour of saffron,
Steeped in the glories of a hundred flavours, with a delicate
bouquet;
This—the five hooks, five lamps and so forth—
Is purified, transformed and increased into a sea of
nectar.
- 35 We offer even voluptuous, illusion-like consorts, a host of
messenger Dākinis—
Born from place, from mantra and simultaneously born—
Having slender figures, aglow with the vibrance of youth
And skilled in the sixty-four arts of love.
- 36 We offer you supreme ultimate Bodhicitta:
Beyond words, thought and expression; spontaneous and
invisible;
The void sphere of all things, free from mental fabrications
of true existence;
Unobstructed great pristine awareness simultaneous with
Bliss.

- 37 nyön-mong zhi-gya tza-zhii nä-jom-päi
zang-pöi män-gy'i j'e-dr'ag na-tsog-d'ang
ky'ö-nye gy'e ch'ir dag drän büi lag na
nam-k'a j'i-si bang-su zung-d'u-söl

V. Seven Limbed Prayer

- 38 t'og me d'ü-nä mi-ge dig pä-lä
gyi d'ang gyi-tzal yi-rang chi-ch'i-pa
t'ug je ch'e-dän chän-ngar gyö sem-kyi
shag-shing län ch'ä mi-gyi dom-pa-nö
- 39 ch'ö-nam rang-zhin tsän ma d'ang dr'al yang
mi-lam j'i-zhin kye-p'ag t'am-chä-kyi
de ga chir yang ch'ar-wäi nam-kar la
dag chag sam-pa t'ag-pä yi-rang-ngo
- 40 p'ül-j'ung ky'en-tze ch'u-dzin bum-trig-te
t'a-yä dro-dii p'an-de kün-d'äi-tsäl
kye-d'ang yün-d'u nä-d'ang pel-wäi-ch'ir
zab-gyä ch'ö-kyi ch'ar-pa-bab-su-söl
- 41 dor-jei ku-la kye-ch'i mi-nga-yang
zung-jug wang-g'i gyäl-pöi za-ma-tog
dag-chag mö-pa j'i-zhin si-t'äi-b'ar
nya-ngän me-da tag-par zhug-su-söl
- 42 d'e-tar trün-päi nam-kar ge-wäi-tsog
ka-dr'in sum-dän je-tzun la-ma-yi
tse-rab kün-tu dräl-me je-dzin-ching
zung-jug dor-je ch'ang-wang t'ob-ch'ir-ngo

- 37 We offer sundry types of potent medicines
To cure the plagues of the four hundred afflictions,
And in reverence we offer ourselves as servants to please
you.
Pray keep us in your service as long as the heavens endure.

V. Seven Limbed Prayer

General Confession
(page at back
of this book)

- 38 Before the eyes of those having great compassion
We lay bare with a mind of regret
Whatever non-virtuous actions bound to misfortune
We have committed from beginningless time,
Caused others to do or in which we have rejoiced,
And we vow never to commit them again.
- 39 Though all things are like a dream, lacking inherent or
natural existence,
We sincerely rejoice in the happiness
And joy of all Aryas and ordinary beings
And in the ever white virtue that has ever arisen.
- 40 We ask that rains of vast and profound Dharma fall
From a hundred thousand clouds billowing with sublime
wisdom and loving-compassion,
To nurture, sustain and propagate a garden of moon flowers
For the benefit and bliss of those limitless beings.
- 41 Though your vajra-body is subject to neither birth nor
death
And is a vessel of Unity's wish-granting gems,
Please abide forever and in keeping with our wishes:
Pass not beyond sorrow until samsāra's end.
- 42 We dedicate the collection of white virtues thus created
That we may be inseparably protected throughout all
our lives
By venerable Gurus possessing the three kindnesses
And that we may attain the Vajradhāra state of Unity.

Nine-Line Prayer to Je Tsongkhapa
(page at back of this book)

VI. Requests

- 43 yön-tän jung-nä tsül-tr'im gya-tso-ch'e
mang-t'ö nor-b'ui tsog-kyi yong-su-tam
ngur-mig dzin-pa t'ub-wang nyi-päi-je
nä-tän dül wa dzin la söl-wa-deb
- 44 g'ang-d'ang dân na de-war sheg-päi-lam
tön-par wö-päi yön-tän chu-dan-pa
ma-lü gyäl-wai dung tsob ch'ö-kyi-je
t'eg-ch'og ge-wäi she-la söl-wa-deb
- 45 go-sum leg-dam lo-ch'en zö-dän dr'ang
yo-d'ang gyu-me ngag-d'ang gyü-she-shing
d'e-nyi chu-zung dr'i-d'ang ch'ä-k'ä-päi
dor-je dzin-päi tzo-la söl-wa-deb
- 46 sang-gyā dr'ang-me j'ön-pä ma-t'ül-wäi
ma-rung dül-käi nyig-d'ü dro-wa-la
de-sheg lam-zang j'i-zhin tön-pa-yi
kyab-gön t'ug-je chän-la söl-wa-deb
- 47 t'ub-päi nyi-ma d'ü-kyi nub-gyur-te
gön-kyab me-päi dro-wa mang-po-la
gyäl-wäi dzä-pa nye-war drub-dzä-päi
kyab-gön t'ug-je ch'än-la söl-wa-deb

VI. Requests

- 43 We make our requests to you, O Holders of the Elders'
Vinaya,
O Masters, second Buddhas clad in saffron:
You brim with a treasury of the jewels of much hearing
And are a source of excellence, an immense ocean of
moral discipline.
- 44 We make our requests to you, O Mahāyāna Gurus,
Lords of Dharma,
Representing the Victorious Ones without exception;
You possess the ten qualities that render you suitable
guides
Along the path of Those Who Have Gone to Bliss.
- 45 We make our requests to you, O foremost Holders of the
Vajra:
You are skilled in explaining and composing,
Are endowed with both sets of ten qualities
And a knowledge of tantra and its rituals;
You are honourable, without pretence of guile,
Patient, broad-minded, with your three doors well sub-
dued.
- 46 We make our requests to you, O compassionate Refuge-
Protectors:
With precision you impart the good way of Those Gone
to Bliss
To the unruly beings of this degenerate age
Who are difficult to curb and were not tamed
By the countless Buddhas of the past.
- 47 We make our requests to you, O compassionate Refuge-
Protectors;
You enact the deeds of the Victorious Ones
For the many beings who lack a Protector-Refuge
At this time when the sun-like teachings of the Sage are
setting,

- 48 d'ü-sum ch'og-chüi gyäl-wa tam-chä-lä
g'ang-g'i b'a-püi b'u-g'a chig-tzam-yang
dag-chag sö-nam zhing-d'u leg-ngag-päi
kyab-gön t'ug-je chän-la söl-wa-deb
- 49 de-sheg ku-sum gyän-gy'i k'or-lo-ni
t'ab-k'ä gyü-tr'ül dr'a-wäi jo-geg-lä
t'a-mäl tsül-gy'i dro-wa dren-dzä-päi
kyab-gön t'ug-je chän-la söl-wa-deb
- 50 ky'ö-kyi pung-k'am kye-ch'e yän-lag-nam
de-sheg rig-nga yab-yum sem-pa-d'ang
tr'o-wöi wang-poi rang-zhin ch'og-sum-gy'i
dag-nyi la-ma ch'og-la söl-wa-deb
- 51 kün-ky'en ye-she röl-pa lä-j'ung-wä
kyil-k'or k'or-lo j'e-wäi dag-nyi-d'e
rig-gyäi ky'ab-dag dor-je dzin-päi-tzo
zung-jug d'ang-pöi gön-la-söl-wa-deb
- 52 drib-me lhän kye ga-wäi röl-pa-d'ang
yer-me tän-yo kün-ky'ab kün-gyi-dag
t'og-ma t'a-dr'äl kün-zang d'ön-d'am-gy'i
j'ang-ch'ub sem-ngö ky'ö-la söl-wa-deb //
- 53 ky'ö-ni la-ma ky'ö-ni yi-d'am
ky'ö-ni k'a-dro ch'ö-kyung-te
deng-nä zung-te j'ang-ch'ub b'ar-d'u
ky'ö-min kyab-zhän mi-tzöl-wä

- 48 We make our requests to you, O compassionate Refuge-
Protectors;
Even a single hair from your pores
Is for us a Field of Merit more highly praised
Than all the Victorious Buddhas of the three times and
ten directions.
- 49 We make our requests to you, O compassionate Refuge-
Protectors;
From an intricate lattice of mirage-like skilful means
Emblazoned with the Three Body Wheels of those Gone
to Bliss
You manifest in an ordinary guise to lead all beings.
- 50 We make our requests to you, O supreme Gurus,
The essence of the Three Jewels of Refuge;
Your aggregates, elements, sensory bases and limbs
Are in nature the fathers, mothers, male and female
Bodhisattvas,
And the wrathful protectors of the five Buddha-families.
- 51 We make our requests to you, O Protectors of Primor-
dial Unity,
Foremost Holders of the Vajra, All-pervading Lords of
hundreds of Buddha families:
Unfolding from the play of omniscient pristine aware-
ness,
You are the quintessence of ten million maṇḍala cycles.
- 52 We make our requests to you, Immaculate Samata-
bhadra, who are in reality ultimate Bodhicitta,
Free of beginning or end,
The nature of all things, pervading everything in mo-
tion and at rest,
Inseparable from simultaneous Bliss in play without
obstruction. //
- 53 You are our Gurus; you are our Yidams; you are our
Dākinis and Dharma Protectors.
From this moment until our Enlightenment, we need
seek no refuge other than you.

di-d'ang b'ar-d'o ch'i-mä t'ar-yang
t'ug-je chag-kyü zung-dzö-la
si-zhi jig-dröl ngö-dr'ub kün-tzöl
tän-gy'i dr'og-dzö b'ar-chö-sung (3x)

- 54 d'e-tar län-sum söl-wa tab-pä-t'ü
la-mai ku-sung t'ug-kyi nä-nam-lä
dü-tzi wö-zer kar-mar t'ing-g'a-sum
rim-d'ang chig-char j'ung-nä dag-nyi-kyi
nä-sum rim-d'ang chig-char t'im-pa-lä
drib-zhi d'ag-ching nam-dag wang-zhi-t'ob
ku-zhi t'ob-ching la-ma nyi-pa-zhig
gye-zhin t'im-pä j'in-gyi lab-par-gy'ur

VII. Tsog Offering

- 55 OM AH HÜM (3x)
ngo-wö ye-she-la nam-pa nang-ch'ö-d'ang ch'ö-dzä so-
söi
nam-pa j'e-lä wang-po dr'ug-g'i chö-yül-d'u de-tong-g'i
ye-she ky'ä-par-chän kye-pä sa-d'ang b'ar-nang
nam-k'äi ky'ön t'am-chä yong-su ky'ab-pä
ch'i-nang sang-wäi ch'ö-trin d'am-zä chän-zig sam-gy'i
mi-ky'ab-pä g'ang-war-gy'ur

In this life, the bardo and all future lives,
Hold us with your hook of compassion.
Free us from samsāra and Nirvana's fears, grant all
attainments,
Be our unfailing friend and guard us from interferences.
(3x)

- 54 By the force of having thus requested three times,
Nectars and rays—white, red and dark blue—
Stream forth from the centres of our Guru's body, speech
and mind,
And one by one and altogether,
They absorb into our own three centres.
Individually and then altogether,
The four obstacles are purged,
The four pure empowerments implanted
And seeds of the Four Kayas received.
A smiling emanation of the Guru dissolves into us
And we are blessed with inspiration.

VII. Tsog Offering

(When Tsog is to be performed such as on the 10th or 25th days of the
lunar cycle, it should be included at this point of the rite; otherwise, skip
directly to verse 84)

- 55 OM AH HÜM (3x)
Pure clouds of outer, inner and secret offerings,
Objects which bind us closer and fields of vision
Pervade the reaches of space, earth and sky,
Spreading out beyond the range of thought.
In essence they are pristine awareness, in aspect the
inner
offering and the various objects of offering.
Their function is to generate the extraordinary pristine
awareness
Of voidness and bliss as objects to be enjoyed by the six
senses.

- 56 e-ma-ho ye-she röl-pa-ch'e
zhing-k'am t'am-chä dor-jei-zhing
nä-näm dor-jei p'o-dr'ang-ch'e
kün-zang ch'ö-tr'in gya-tso-bar
- 57 long-chö dö-güi päl-d'ang-dän
chü-nam pa-wo pa-mo-ngö
ma-d'ag trül-päi ming-yang-me
d'ag-pa rab-jam ba-zhig-g'o
- 58 HUM trö-kün nyer-zhi ch'ö-küi-ngang
lung-me yo-zhing bar-wäi-teng
mi-göi gye-pu sum-gy'i-k'ar
AH tsän-dän t'ö-pa ka-pa lar
OM dzä-nam so-sor bar-war-gy'ur
d'e-d'ag teng-nä OM AH HUM //
- 59 k'a-d'og zi-ji so-sor-bar
lung-yö me-bar dzä-nam-zhu
k'öl-wä lang-pa ch'er-yö-pä
yi-g'e sum-lä wö-zer-tsog
- 60 ch'og-chur tr'ö-pä dor-je-sum
dü-tzir chä-nam chän-dr'ang nä
so-sor yi-ge sum t'im pä
dü-tzir zhu-nä chü-d'ang-dre
jang-tog bar-j'ä e-ma-ho
dö-güi päl-bar gya-tsor-gy'ur
OM AH HUM (3x) //
- 61 t'ug-jei dag-nyi tza-gyü la-ma d'ang
yi-d'am lha-sog kyab-nä kön-ch'og-sum
pa-wo k'a-dro ch'ö-kyong sung-mäi tsog
chän-dren ch'ö-päi nä-dir sheg-su-söl

- 56 E-ma-ho! In the grand play of pristine awareness,
All places are Vajra-fields
And all structures majestic Vajra-palaces.
Oceans of clouds of Samantabhadra offerings billow forth.
- 57 All objects are imbued with the glories of all wishes.
All beings are actual Viras and Virinis.
There is not even the word "impurity" or "flow":
All is but infinitely pure.
- 58 HÜM ! From a state of Dharmakāya in which all mental
fabrications are stilled,
On top of a turbulent wind and blazing fire
Upon the crown of a tripod of three human heads:
ĀḤ, within a proper human skullcup,
OM, the ingredients brilliantly appear one by one. //
- 59 Placed above them are OM ĀḤ HÜM,
Each sparkling with brilliant colour.
The wind becomes turbulent, the fire flares, the ingredients
melt,
From their boiling tumble forth copious vapours.
- 60 From the three letters, profusions of light rays radiate out in
the ten directions.
Drawing back the Three Vajras with nectar,
Which dissolve individually into the three letters,
These melt into nectar and blend with the ingredients.
Purifying, transforming and increasing them,
E-ma-ho, becoming an ocean glittering with the splendours
Of all that could be wished for. OM ĀḤ HÜM (3x). //
- 61 O hosts of root and lineage Gurus, Yidams, hosts of deities,
Three Jewels of Refuge, Viras, Dākinis, Dharmapālas and
Guardians of the Teachings,
I request you, who are in the nature of compassion
To appear and come to this offering site.

62 ch'i-nang sang-wäi ch'ö-trin gya-tsöi-ü
rin-ch'en lä-drub dze-päi dän-tr'i-la
zhab-sen wö-ch'ag tän-par zhug-nä-kyang
dr'ub-ch'og dag-la dö-gui ngö-dr'ub-tzol //

63 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-päi
zag-me dü-tzi tsog-ch'ö gya-tso-di
tza-gyü la-mäi tsog-nam nye-ch'ir-bül
OM AH HUM
dö-güi päi-la röl-pä tsim-dzä-nä
e-ma-ho jin-lab ch'ar ch'en bab-tu-söl

64 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-päi
zag-me dü-tzii tsog-ch'ö gya-tso-di
yi-d'am lha-tsog k'or-chä nye-ch'ir-bül
OM AH HUM
dö-güi päi-la röl-pä tsim-dzä-nä
e-ma-ho ngö-dr'ub ch'ar ch'en bab-tu-söl

65 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-päi
zag-me dü-tzi tsog-ch'ö gya-tso-di
kön-ch'og rin-ch'en tsog-nam nye-ch'ir-bül
OM AH HUM
dö-güi päi-la röl-pä tsim-dzä-nä
e-ma-ho d'am-chö ch'ar ch'en bab-tu-söl

66 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-päi
zag-me dü-tzii tsog-ch'ö gya-tso-di
k'a-dro ch'ö-kyong tsog-nam nye-ch'ir-bul
OM AH HUM
dö-güi päi-la röl-pä tsim-dzä-nä
e-ma-ho tr'in-lä ch'ar-ch'en bab-tu-söl

62 Place your radiant feet firmly upon this elegant throne
formed of jewels,
Amidst an ocean of clouds of outer, inner and secret offerings.
Grant us, who are striving for supreme realization,
The powerful attainments that we all wish. //

63 Ho ! This ocean of offering tsog of uncontaminated nectar
blessed by samādhi, mantra and mudrā
We offer in order to please you hosts of root and lineage
Gurus.
OM ĀḤ HŪM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of blessings.

64 Ho ! This ocean of offering tsog of uncontaminated nectar
blessed by samādhi, mantra and mudrā
We offer in order to please you hosts of Yidam-deities
together with your entourages.
OM ĀḤ HŪM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of powerful attainments.

65 Ho ! This ocean of offering tsog of uncontaminated nectar
blessed by samādhi, mantra and mudrā
We offer in order to please you hosts of precious Jewels of
Refuge.
OM ĀḤ HŪM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of sacred Dharma.

66 Ho ! This ocean of offering tsog of uncontaminated nectar
blessed by samādhi, mantra and mudrā,
We offer in order to please you hosts of Dākinis and
Dharma-Protectors.
OM ĀḤ HŪM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of virtuous conduct.

67 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-pāi
 zag-me dü-tzii tsog-ch'ö gya-tso-di
 mar-gy'ur sem-chän tsog-nam nye-ch'ir-bül
 OM AH HUM
 dö-güi päl-la röl-pä tsim-dzä-nä
 e-ma-ho tr'ül-nang dug-ngäl zhi-gy'ur-chig
 (Section 63-67 is to be recited three or more times) //

68 e-ma-ho tsog-kyi k'or-lo-ch'e
 d'ü-sum de-sheg sheg-shül-te
 ngö-dr'ub ma-lü jung-wäi nä
 d'e-tar she-nä pa-wo-che
 nam-par tog-päi sem-b'or-nä
 tsog-kyi k'or-lor gyün-d'u-röl
 a-la-la-ho

69 OM dor-je sum-ye me-päi-dag
 rang-nyi la-ma lhar-säl-nä
 AH zag-me ye-she dü-tzi-di
 HUM j'ang-ch'ub sem-lä yo-me-par
 lü-nä lha-nam tsim-ch'ir-röl
 Ah-ho-ma-ha-su-ka

} Recited by
 teacher alone

VIII. A Song to Move the Dakinis' Hearts

By Chang-kyä Dor-je Chäng

70 HUM. d'e-zhin sheg-pa t'am-chä-d'ang
 pa-wo d'ang-ni näi-jor-ma
 k'a-dro d'ang-ni k'a-dro-ma
 kün-la dag-ni söl-wa-deb
 de-wa chog-la gye-pai He-ru-ka
 de-wä rab-nyö ma-la nyen-j'ä-nä
 ch'o-ga zhin-du long-ch'ö pa-yi-ni
 lhan-ky'e de-wai j'or-wa la-zhug-so
 a-la-la la-la-ho a-i-a-ah a-ra-li-ho

67 Ho ! This ocean of offering tsog of uncontaminated nectar
 blessed by samādhi, mantra and mudrā
 We offer in order to please you hosts of sentient beings who
 have all been our mothers.
 OM ĀH HŪM. Contented by your sport with all these
 splendours that could be wished for,
 E-ma-ho, please still the sufferings that arise from decep-
 tive appearance. //

68 E-ma-ho. Here is a great circle of tsog,
 O you who have followed in the footsteps of all the Bud-
 dhas of the three times,
 Realising that you are the source of all powerful attain-
 ments, O great Vira-Hero,
 You who have freed yourself from all superstitious concep-
 tions,
 We invite you continually to enjoy this circle of tsog.
 A-la-la-ho

69 OM, I visualise myself as a Guru-Yidam
 With a nature inseparable from the Three Vajras.
 ĀH, this nectar of uncontaminated pristine awareness,
 HŪM without moving from a state of bodhicitta,
 I play with in order to satisfy the deities residing within my
 body.
 A-ho ma-hā-sukha (Taste the tsog)

VIII. A Song to Move the Dakinis' Hearts

(The following liturgy is frequently read when tsog is
 performed)

70 HŪM. We make our requests to you
 The Tathagatas, who are Thus Gone, as well as
 To the Viras, Yoginis, Dākas and Dākinis.
 Heruka who enjoys great bliss,
 Intoxicated with bliss brings satisfaction to the Consort
 And in accordance with the precepts of practice
 Enters into the union of innate bliss.
 A-la-la la-la-ho a-i-a-ah a-ra-li-ho
 You the multitudes of immaculate Dākinis

dri-me k'a-dr'oi ts'og-nam-ky'i
tze-wä zig-la lä-kün-dzö

- 71 HUM d'e-zhin-sheg-pa t'am-chä-d'ang
pa-wo d'ang-ni näl-jor ma
k'o-dro d'ang-ni k'a-dro-ma
kün-la dag-ni söl-wa-deb
de-wa ch'en-pö yi-ni rab-kyö-pä
lu-ni kün-tu yo-wai g'ar-gy'i-ni
ch'ag-gy'ai pal-mor röl-pai de-wa-ch'e
näl-jor ma-ts'og nam-la ch'ö par-dzö
a-la-la la-la-ho a-i-a-ah a-ra-li-ho
dri-me k'a-dr'oi ts'og-nam-ky'i
tze-wä zig-la lä-kün-dzö

- 72 HUM d'e-zhin-sheg-pa t'am-chä-d'ang
pa-wo d'ang-ni näl-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kün-la dag-ni söl-wa-deb
yi-ong zhi-wai nyam-kyi g'ar-dzä-ma
rab-gye gön-po ky'ö-d'ang k'a-dr'oi-ts'og
dag-gi dün-du zhug-te j'in-lob-la
lhän-kye de-chen dag-la tzäl-d'u-sol
a-la-la la-la-ho a-i-a-ah a-ra-li-ho
dr'i-me k'ar-dr'oi ts'og-nam-ky'i
tze-wä zig-la lä-kün-dzö

- 73 HUM d'e-zhin-sheg-pa t'am-chä-d'ang
pa-wo d'ang-ni näl-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kün-la dag-ni söl-wa-deb
de-ch'en t'ar-pai ts'än-nyi dän-pa ky'ö
de-ch'en pang-pai ka-t'ub du-ma-yi
ts'e-chig dr'öl-war mi-zhe de-ch'en-yang
ch'u-kye ch'og-g'i ü-na nä-pa-yin
a-la-la la-la-ho a-i-a-ah a-ra-li-ho
dr'i-me k'a-dr'oi ts'og-nam-ky'i
tze-wä zig-la lä-kün-dzö

Look upon us with love.
Bestow all the powerful attainments.

- 71 HÜM. We make our requests to you
The Tathagatas, who are Thus Gone, as well as
To the Viras, Yoginis, Dākas and Dākinis.
Through the stirring of the mind of great bliss,
Through the moving dance of the body,
There arises the great bliss played within the lotus of the
Consort.
This bliss we offer to the multitudes of Yoginis.
A-la-la la-la-ho a-i-a-ah a-ra-li-ho
You the multitudes of immaculate Dākinis
Look upon us with love.
Bestow all the powerful attainments.

- 72 HÜM. We make our requests to to you,
The Tathagatas, who are Thus Gone, as well as
To the Viras, Yoginis, Dākas and Dākinis.
Yoginis dance with enchanting, soothing movements
The protector so exceedingly to please
And the multitude of Dākinis
Come before us and bless us.
Bestow upon us innate great bliss.
A-la-la la-la-ho a-i-a-ah a-ra-li-ho
You the multitudes of immaculate Dākinis
Look upon us with love.
Bestow all the powerful attainments.

- 73 HÜM. We make our requests to you,
The Tathagatas, who are Thus Gone, as well as
To the Viras, Yoginis and Dākinis.
The great bliss which is possessed of liberating qualities—
The great bliss without which freedom cannot be gained in
one life
Though one endures many ascetisms—
That great bliss abides within the centre of the supreme
lotus.
A-la-la la-la-ho a-i-a-ah a-ra-li-ho
You the multitudes of immaculate Dākinis,
Look upon us with love.
Bestow all the powerful attainments.

74 HUM d'e-zhin-sheg-pa t'am-chä-d'ang
 pa-wo d'ang-ni näl-jor-ma
 k'a-dro d'ang-ni k'a-dro-ma
 kün-la dag-ni söl-wa-deb
 dam-gy'i ü-su kye-pai pä-ma-zhin
 ch'ag-lä kye-kyang ch'ag-pä kyön-ma-g'ö
 näl-jor ma-ch'og pä-mai de-wa-yi
 si-pai ch'ing-wa nyur-du dröl-wa-dzö
 a-la-la la-la-ho a-i-a-ah a-ra-li-ho
 dri-me k'a-dr'oi ts'og-nam-ky'i
 tze-wä zig-la lä-kün-dzö

75 HUM d'e-zhin-sheg-pa t'am-chä-dang
 pa-wo d'ang-ni näl-jor-ma
 k'a-dro d'ang-ni k'a-dro-ma
 kün-la dag-ni söl-wa-deb
 dr'ang-tzii j'ung-nä nam-kyi dr'ang-tzii-chü
 b'ung-wai ts'og-kyi kün-nä t'ung-wa-tar
 tsän-nyi dr'ug-dän ts'o-kye gyä-pa-yi
 chu-ching pa-yi ro-yi ts'im-par-dzö
 a-la-la la-la-ho a-i-a-ah a-la-ri-ho
 d'ri-me k'a-dr'oi ts'og-nam-ky'i
 tze-wä zig-la lä-kün-dzö //

76 HUM ma-d'ag tr'ul-nang ying-su-d'ag
 AH ye-she lä-dr'ub dü-tzi-ch'e
 OM dö-güi gya-tso ch'en-por-gy'ur
 OM AH HUM (3X)

77 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-päi
 zag-me dü-tzii tsog-lhag gya-tso-di
 d'am-chän zhing-kyong tsog-nam nye-ch'ir büi
 OM AH HUM
 dö-güi päi-la röl-pä tsim-dzä-nä
 e-ma-ho näl-jor tr'in-lä tsül-zhin-drub

74 HŪM. We make our requests to you
 The Tathagathas, who are Thus Gone, as well as
 To the Viras, Yoginis, Dākas and Dākinis.
 Just as a lotus born out of the mud,
 Great bliss, though born out of desire is unsullied by its
 faults.
 O supreme Yoginis, by the bliss of your lotus
 May the bonds of saṃsāra be quickly untied.
 A-la-la la-la-ho a-i-a-ah a-ra-li-ho
 You the multitudes of immaculate Dākinis
 Look upon us with love.
 Bestow all the powerful attainments.

75 HŪM. We make our requests to you
 The Tathagatas, who are Thus Gone, as well as
 To the Viras, Yoginis, Dākas and Dākinis.
 Like a swarm of bees drawing forth the nectar of flowers
 May we likewise be satiated
 By the captivating nectar of the mature lotus
 Possessed of six qualities.
 A-la-la la-la-ho a-i-a-ah a-ra-li-ho
 You, the multitudes of immaculate Dakinis
 Look upon us with love.
 Bestow all the powerful attainments. //

76 HŪM. Impure deceptive appearances become purified in
 the sphere of voidness.
 ĀḤ. This magnificent nectar created out of pristine aware-
 ness,
 OM, becomes a vast ocean of all desired things.
 OM ĀḤ HŪM. (3x)
 (Offering the excess tsog)

77 Ho ! This ocean of remaining tsog of uncontaminated nectar
 blessed by samādhi, mantra and mudrā,
 We offer to please you hosts of oath-bound realm-protectors.
 OM ĀḤ HŪM. Contented by your sport with all these
 splendours that could be wished for,
 E-ma-ho, please accomplish the virtuous conduct of the yogic
 path as you have pledged.
 (Take the pretas' tsog outside)

- 78 ho lhag-mäi drön-nam k'or-chä-kyi
tsog-lhag gya-tso di-zhe-la
tän-pa rin-ch'en gyä-pa-d'ang
tän-dzin yön-ch'ö k'or-chä d'ang
- 79 ky'ä-par näl-jor dag-chag-la
nä-me tse-d'ang wang-ch'ug-d'ang
päl-d'ang dr'ag-d'ang käl-wa-zang
long-chö gya-ch'en kün-t'ob-ching
- 80 zhi-d'ang gyä-la sog-pa-yi
lä-kyi ngo-dr'ub dag-la-tzöl
d'am-tsig chän-gyi dag-la-sung
ngö-dr'ub kün-gyi tong dr'og-dzö
- 81 d'ü-min ch'i-d'ang nä-nam-d'ang
dön-d'ang geg-nam me-pa dzö
mi-lam ngän-d'ang tsän-ma-ngän
j'a-je ngän-pa me-par-dzö
- 82 jig-ten de-zhing lo-leg-d'ang
dru-nam gyä-shing ch'ö-p'el-d'ang
de-leg t'am-chä jung-wa-d'ang
yi-la dö-pa kün-drub-shog
- 83 jin-pa gya-ch'en gyur-pa di-yi-t'u
dro-wäi d'ön-dü rang-jung sang-gyā-nä
ngön-tse gyäl-wa nam-kyi ma-d'ul-wäi
kye-wöe tsog-nam jin-pä dr'ol-gy'ur-chig

IX. Reviewing the Stages on the Path

- 84 zhing-ch'og d'am-pa je-tzün lam-ma-la
ch'ö-ching g'ü-pä söl-wa tab-päi-t'ü
de-leg tza-wa gön po ky'ö-nyi-kyi
gye-zhin je-su dzin-par j'in-gyi-lob

- 78 Ho ! 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 patron together with their entourage,
- 79 And especially we yogis—may we all gain freedom from
sickness,
A long life, fame, good fortune and abundant wealth.
- 80 Bestow on us the powerful attainments of actions,
Such as pacification, increase and so forth.
O oath-bound protectors, protect us !
Help us obtain all powerful attainments.
- 81 Make us meet no untimely death,
Sickness, demons or interfering spirits.
See that we have no bad dreams,
Ill omens or calamities.
- 82 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.
- 83 And by the force of this bountiful giving, may I become
A self-made Buddha for the sake of all beings,
And by my generosity may I liberate
The multitudes of beings who were not liberated by the
Buddhas of old.

IX. Reviewing the Stages on the Path

- 84 Through the power of having made offerings and respectful
requests
To you, O holy and venerable Gurus, supreme Field of
Merit,
We seek your blessings, O Protectors and root of well-being
and bliss,
That we may come under your joyful care.

- 85 län-chig tzam-zhig nye-pai d'äl-jor-di
nye-ka nyur-d'u jig-pai tsül-tog-nä
d'ön-me tse-dii j'a-wä mi-yeng-war
d'ön-dän nying-po len-par j'in-gy'i-lob
- 86 ngän song dug ngäl bar-wai me-jig-nä
nying-nä kön-ch'og sum-la kyab-dro-zhing
dig-pong ge-tsog t'a-d'ag drub-pa-la
tzön-pa lhur-len j'e-par j'in-gy'i-lob
- 87 lä-d'ang nyön-mong ba-long dr'ag-tu-tr'ug
dug-ngäl sum-gy'i ch'u-sin mang-pö-tze
t'a-me jig-rung si-tso ch'en-po-lä
t'ar-dö shug-dr'ag kye-war j'in-gy'i-lob
- 88 zö-ka tzön-ra dra-wäi k'or-wa-di
ga-wäi tsäl-tar t'ong-wä lo-pang-nä
lab-sum p'ag-päi nor-gy'i dzö-zung-te
t'ar-päi gyäl-tsän dzin-par j'in-gy'i-lob
- 89 nyam-t'ag dro-wa di-kün dag-g'i-ma
yang-yang dr'in-gy'i kyang-päi tsül-sam-nä
dug-päi b'u-la tze-wäi ma-zhin-d'u
chö min nying-je kye-war j'in-gy'i-lob
- 90 dug-ngäl tr'a-mo tzam yang mi-dö-ching
de-la nam-yang ch'og-she me-par-ni
dag-d'ang zhän-la ky'ä-par yö-min-zhe
zhän-de ga-wa kye-par j'in-gy'i-lob

- 85 Realising how this body of liberties and endowments
Is found but once, is difficult to obtain and is easily lost,
We seek your blessings to partake of its essence, make it
worthwhile
And not be distracted by the meaningless affairs of this life.
- 86 Aghast at the searing blaze of suffering in the lower realms,
We take heartfelt refuge in the Three Precious Gems and
seek
Your blessings, that we may eagerly endeavour to practise
the various means
For abandoning what is bound to misfortune and accumu-
lating virtuous deeds.
- 87 Violently tossed amidst waves of delusions and karma,
Plagued by hordes of watery denizens—the three kinds of
suffering—
We seek your blessings to develop an intense longing to be
free
From this monstrous ocean of boundless and vicious
existence.
- 88 Having abandoned the mind that views this unbearable
prison of cyclic existence as a pleasure grove,
We seek your blessings to partake of the treasure
Of Āryas' jewels and the Three Higher Trainings,
And thereby to uphold liberation's banner.
- 89 Having considered how all these pitiful beings have been
our mothers
And have raised us in kindness again and again,
We seek your blessings to develop unaffected compassion
Like that of a loving mother for her precious child.
- 90 There is no difference between ourselves and others:
None of us wishes even the slightest of sufferings
Nor is even content with the happiness we have.
Realising this, we seek your blessings that we may
Enhance the bliss and joy of others.

- 91 rang-nyi che-par dzin-päi chong-nä-di
mi-dö dug-ngäl kye-päi gyur-t'ong-nä
le-län dä-la k'ön-d'u zung-j'ä-te
dag-dzin dön-ch'en jom-par j'in-gy'i-lob
- 92 ma-nam che-zung de-la gö-päi-lo
t'a-yä yön-tän jung-wäi gor-t'ong-nä
dro-wa di-d'ag dag-gi drar-lang-kyang
sog-lä che-par dzin-par j'in gy'i-lob
- 93 dor-na j'i-pa rang-d'ön k'o-na-d'ang
t'ub-wang zhän-dön ba-zhig dzä-pa-yi
kyön-d'ang yön-tän ye-wa tog-päi-lö
dag-zhän nyam-je nü-par j'in-gy'i-lob
- 94 rang-nyi che-dzin gü-pa kün-gy'i-go
ma-nam che-dzin yön-tän kün-gy'i-zhi
d'e-ch'ir dag-zhän je-wäi näl-jor-la
nyam-len nying-por j'e-par j'ing-gy'i-lob
- 95 d'e-na je-tzün la-ma t'ug-je-chän
ma-gy'ur dro-wäi dig-drib dug-ngäl-kün
ma-lü d'a-ta dag-la min-pa-d'ang
dag-g'i de-ge zhän-la tang-wa-yi
dro-kün de-d'ang dân-par j'in-gy'i-lob (3x)
- 96 nö-chü dig-päi dra-bu yong-g'ang-te
mi-dö dug-ngäl ch'at-tar bab-gy'ur-kyang
lä-ngän drä-b'u zä-päi gy'ur-t'ong-nä
kyen-ngän lam-d'u long-par j'in-gyi-lob

- 91 This chronic disease of cherishing ourselves
Is the cause giving rise to our unsought suffering.
Perceiving this, we seek your blessings to blame, begrudge
And destroy the monstrous demon of selfishness.
- 92 The mind that cherishes all mother beings and would
secure
Them in bliss is the gateway leading to infinite virtue.
Seeing this, we seek your blessings to cherish these beings
More than our lives, even should they rise up as our
enemies.
- 93 In brief, infantile beings labour only for their own end
While Buddhas work solely for the welfare of others.
With a mind understanding the distinctions between the
failings of one
And the advantages of the other, we seek your blessings
To enable us to equalise and exchange ourselves for others.
- 94 Since cherishing ourselves is the doorway to all torment,
While cherishing our mothers is the the foundation of all
that is good,
We seek your blessings to make our core practice
The yoga of exchange of self for others.
- 95 And thus, O venerable compassionate Gurus, we seek your
blessings,
That all karmic debts, obstacles and sufferings
Of mother beings may without exception ripen upon us
right now,
And that we may give our happiness and virtue to others
And thereby invest all beings in bliss. (3x)
- 96 Should even the environment and the beings therein be
filled
With the fruits of their karmic debts
And unwished for sufferings pour down like rain,
We seek your blessings to take these miserable conditions as
a path
By seeing them as causes to exhaust the results of our
negative karma.

- 97 dor-na zang-ngän nang-wa chi-shar-yang
ch'ö-kün nying-po tob-ngäi nyam-len-gy'i
j'ang-ch'ub sem-nyi p'el-wäi lam-gyur-te
yi-de ba-zhig gom-par j'in-gy'i-lob
- 98 jor-wa zhi-d'ang dän-päi t'ab-k'ä-kyi
tr'äl-la g'ang-t'ug gom-la jor-wa-d'ang
lo-jong d'am-tsig lab-j'ai nyam-len-gy'i
d'äl-jor d'ön-ch'en j'e-par j'in-gy'i-lob
- 99 tong-len lung-la kyön-päi tr'ül-deg-chän
j'am-d'ang nying-je lhag-päi sam-pa-yi
dro-nam si-tso ch'e-lä dröl-wäi-ch'ir
j'ang-ch'ub sem-nyi jong-par j'in-gy'i-lob
- 100 d'ü-sum gyäl-wa kün-gy'i drö-chig-lam
nam-d'ag gyäl-sa dom-pä gyü-tam-shing
t'eg-ch'og tsül-tr'im sum-gy'i nyam-len-la
tzön-pa lhur-len j'e-par j'in-gy'i-lob
- 101 lü-d'ang long-chö d'ü-sum ge-tsog-chä
sem-chän rang-rang dö-päi ngo-gyur-te
ch'ag-me tong-sem pel-wäi män-ngag-g'i
jin-päi p'ar-ch'in dzog-par j'in-gy'i-lob
- 102 so-t'ar j'ang-sem sang-ngag dom-pa-yi
chä-tsam sog-g'i ch'ir-yang mi-tong-zhing

- 97 In short, no matter what appearances may arise, be they
good or bad,
We seek your blessings to transform them into a path ever-
enhancing the two Bodhicittas
Through the practice of the five forces—the quintessence of
the entire Dharma—
And thus to attune ourselves solely to the bliss of the mind.
- 98 Whatever we occasion to meet, we seek your blessings that
we may adapt it
To our meditation by the skilful means of the four acts of
use.
May we render this life of liberties and endowment infi-
nitely meaningful
By putting into practice the advice and commitments of the
training of the mind.
- 99 In order to rescue all beings from the vast seas of existence
We seek your blessings to become adept in Bodhicitta
Through a pure selfless wish, and by love and compassion
Conjoined with the visual technique of mounting, giving
and taking upon the breath.
- 100 We seek your blessings that we may eagerly endeavour
To put into practice the three Mahāyāna moral codes
And restrain our mind-streams with pure Bodhisattva
vows,
The single path journeyed by all Victorious Ones of the
three times.
- 101 We seek your blessings to complete the perfection of
generosity
Through the guideline teaching for enhancing the mind that
gives without attachment,
Namely transforming our bodies, wealth and collection of
virtue over the three times
Into the objects desired by each and every sentient being.
- 102 We seek your blessings to complete the perfection of the
moral discipline

ge-ch'ö dü-d'ang sem-chän d'ön-drub-päi
tsul-tr'im p'ar-ch'in dzog-par j'in-gy'i-lob

103 k'am-sum kye-gu ma-lü tr'ö-gy'ur-te
she-zhing tsang-dru dig-shing sog-chö-kyang
mi-tr'ug nö-län p'än-pa drub-j'e-päi
zö-päi p'ar-ch'in dzog-par j'in-gy'i-lob

104 sem-chän re-rei ch'ir-yang nar-me-päi
me-nang käl-pa gya-tsor nä-gö-kyang
nying-je mi-kyo j'ang-ch'ub ch'og-tzön-päi
tzön-dr'ü p'ar-ch'in dzog-par j'in-gy'i-lob

105 j'ing-gö nam-par yeng-wäi kyön-pang-nä
ch'ö-kün den-pä tong-päi nä-lug-la
tze-chig nyam-par jog-päi ting-dzin-gyi
sam-tän p'ar ch'in dzog-par j'in-gy'i-lob

106 d'e-nyi so-sor tog-päi she-rab-kyi
dr'ang-päi shin-jang de-ch'en d'ang-drel-we
d'ön-d'am nyam-zhag nam-käi näi-jor-gy'i
she-rab p'ar-ch'in dzog-par j'in-gy'i-lob

107 ch'i-nang ch'ö-nam gyu-ma mi-lam-d'ang
d'ang-wäi tso-nang da-zug j'i-zhin-d'u
nang-yang den-par me-päi tsül-tog-nä
gyu-mäi ting-dzin dzog-par j'in-gyi-lob

Of working for the sake of sentient beings, enacting virtu-
ous deeds
And not transgressing the bounds of the Pratimokśa,
Bodhicitta, and tantric vows even at the cost of our lives.

103 Should even the myriad beings of the Three Realms,
without exception,
Become angry at us, humiliate, criticise, threaten or even
kill us,
We seek your blessings to complete the perfection of pati-
ence not to be distraught,
But to work for their benefit in response to their harm.

104 Even if we must remain for an ocean of aeons in the fiery
Hells of Avīci for the sake of one sentient being alone,
We seek your blessings to complete the perfection of joyous
effort
To strive with compassion for Supreme Enlightenment and
not be discouraged.

105 Having abandoned the faults of dullness, agitation and
mental wandering,
We seek your blessings to complete the perfection of medi-
tative concentration
Through the samādhi of single-pointed placement upon the
nature of reality,
Which is that all things are void of true existence.

106 We seek your blessings to complete the perfection of
wisdom
Through the space-like yoga of single-minded placement
upon ultimate truth
Conjoined with the ecstasy and great bliss induced
By the discriminating wisdom analysing Suchness.

107 We seek your blessings to perfect samādhi on illusion
By realising how all external phenomena
Lack true existence, yet still appear
Like a mirage, a dream or the image of the moon on a still
lake.

- 108 k'or-dä rang-zhin dül tzan me pa-d'ang
gyu-drä ten-drel lu-wa me-pa-nyi
p'än-tsün gäl-me dr'og-su ch'ar-wa-yi
lu-drub gong-d'ön tog-par j'in-gy'i-lob
- 109 d'e-nä dor-je dzin-päi d'e-pön-gyi
dr'in-lä gyü-de gya-tsöi jing-gäl-te
ngö-dr'ub tza-wa d'am-tsig dom-pa-nam
sog-lä che-par dzin-par j'in-gy'i-lob
- 110 kye-shi b'ar-d'o gyäl-wäl ku-sum-d'u
gyur-wäi rim-pa d'ang-pöi näl-jor-gy'i
t'a-mäl nang-zhen dr'i-ma kün-jang-te
g'ang-nang lha-kur ch'ar-war j'in-gy'i-lob
- 111 nying-g'ai dab-gyā du-ti ü-d'ag-tu
gön-ky'ö zhab-sen kö-pa lä-j'ung-wä
wö-säl gyü-lü zung-d'u jug-päi-lam
tse-dir ngön-d'u gyur-war j'in-gy'i-lob
- 112 lam-na ma-zin ch'i-wäi d'u-j'e-na
tzän-t'ab tsang-gya la-mä p'o-wa-ni
tob-nga yang-d'ag jar-wäi dam-ngag-g'i
d'ag-päi zhing-d'u drö-par j'in-gy'i-lob
- 113 dor-na kye-zhing kye-wa t'am-chä-d'u
gön-po ky'ö-kyi dräl-me je-zung-nä
ku-sung t'ug-kyi sang-wa kün-dzin-päi
sä-kyi t'u-wor gyur-war j'in-gy'i-lob
- 114 gön-ky'ö g'ang-d'u ngön-par sang-gyā-pai
k'or-gy'i t'og-ma nyi-d'u dag-gy'ur-te

- 108 Saṃsāra and Nirvāna lack even an atom of true existence
While cause and effect and dependent arising are unfailing.
We seek your blessings to discern the import of Nagarjuna's
thought
Which is that these two are complementary and not contra-
dictory.
- 109 And thereupon we seek your blessings that we may cross
the labyrinth ocean of tantra
Through the kindness of our Navigator-Vajradhara
And to hold more dear than our lives, our vows and words
of honour
Which are the roots of powerful attainments.
- 110 We seek your blessings to cleanse all stains of ordinary
appearance and grasping
Through the first-stage yoga of transforming birth,
Death and the bardo into the three Bodies of Buddha,
So that whatever may appear arises as the body of a Yidam.
- 111 We seek your blessings to actualise in this life the path of
Unity
Of the Clear Light and Illusory Body which arises
From placing your feet, O Protector, at the very centre
Of the central channel at the eight petals of our hearts.
- 112 Should we not have completed the points of the path at the
time of death
We seek your blessings that we may be led to a Pure Land
Through either the instructions of applying the five forces
Or by the forceful means of Enlightenment, the Guru's
transference mind.
- 113 In short, we seek your blessings, O Protector, to be cared for
by you
From birth unremittently throughout all our lives
And thus to become your chief disciples
Holding every secret of your body, speech and mind.
- 114 O Protector, please grant that all be auspicious for us to be
amongst your very first circle
Of disciples wherever you manifest, that Buddhahood

nä-kab t'ar-t'ug gö-dö ma-lü-pa
bä-me lhün-ky'i dr'ub-päi tra-shi-tzöl

- 115 d'e-tar söl-wa tab-pä la-ma-ch'og
j'in-gy'i lab-ch'ir gye-zhin chi-wor-j'ön
lar-yang nying-g'ai pä-mäi zeu-dru-la
zhab-sen wö-ch'ag tän-par zhug-su-söl

X. Dedication

- 116 di-tar gyi-päi nam-kar ge-wa-yang
d'ü-süm de-sheg sä-chä t'am-chä-kyi
dzä-pa mön-lam ma-lü drub-pa-d'ang
lung-tog d'am-ch'ö dzin-päi gyu-ru-ngo
- 117 d'e-yi t'u-lä tse-rab kün-tu-dag
t'eg-ch'og k'or-lo zhi-d'ang mi-dräl-zhing
nge-jung j'ang-sem yang-d'ag ta-wa-d'ang
rim-nyi lam-gy'i drö-pa t'ar-ch'in-shog

XI. Verses for Auspiciousness

- 118 si-zhii nam-kar j'i-nye ge-tsän-gy'i
d'eng-dir mi-shig gü-pa kün-dr'al-te
nä-kab t'ar-t'ug ge-leg nam-kär-dzö
p'ün-tsog päi-la röl-päi tra-shi-shog
- 119 kün-ky'en lo-zang dr'ag-päi ch'ö-kyi-der
lab-sum nam-d'ag tze-chig drub-la-tzön
näl-jor rab-j'ung tsog-kyi yong-g'ang-wä
t'ub-tän yün-d'u nä-päi tra-shi-shog

And hence all our temporal and ultimate wishes, without
exception,
Be effortlessly and spontaneously fulfilled.

- 115 Having thus been entreated O supreme Gurus, pray grant
this request:
So that you might bless us, happily alight on the crown of
our heads
And once again set your radiant feet
Firmly at the corolla of our lotus-hearts.

X. Dedication

- 116 Whatever white virtues we have thus created we dedicate
as causes
Enabling us to uphold the Holy Dharma of scriptures and
insights
And to fulfil without exception the prayers and deeds
Of all the Buddhas and Bodhisattvas of the three times.
- 117 By the force of this merit in all our lives
May we never be parted from Mahāyāna's four spheres
And may we reach the end of our journey along the paths
Of renunciation, Bodhicitta, the pure view and the two
stages.

XI. Verses for Auspiciousness

- 118 Through the excellence of whatever white virtues there are
in saṃsāra and Nirvāna,
May all be auspicious for us to be freed, here and now, from
all misfortune and hardship,
And thus enjoy a glorious and perfect celestial treasure
Of temporal and ultimate virtue and goodness.
- 119 May all be auspicious for the Buddhas' teachings to endure
long
Through your centres of Dharma, Omniscient Lo-zang
Drag-pa,
Being filled with hosts of monks and yogis striving
Single-pointedly to master the three pure trainings.

- 120 zhön-nüi d'ü-nä la-ma lha-ch'og-la
söl-wa tab-pä lo-zang dr'ag-pa-yi
j'in-lab zhug-nä zhän-d'ön lhün-gy'i-dr'ub
lo-zang dor-je ch'ang-g'i tra-shi-shog
- 121 dö-güi jor-pa yar-gy'i tso-tar-p'el
kyön-me rig-kyi d'äl-dro gyün-ch'ä-me
nyin-tsän lo-zang d'am-päi ch'ö-kyi-da
p'un-tsog päi-la röl-päi tra-shi-shog
- 122 dag-sog nam-kyi d'eng-nä j'ang-chub-b'ar
gyi-d'ang gyi-gyur ge-wa chi-sag-pa
zhing-dir je-tzün d'am-päi zug-kyi-ku
gyur-me dor-je tar-tän tra-shi-shog

XII. Final Lam-Rim Dedication Prayer

d'er-ni ring-d'u bä-lä tsog-nyi-ni
k'ä-t'ar yang-pa g'ang-zhig sag-pa d'e
lo-mig ma-rig g'i-dong dro-wa-nam
nam-dren gyäl-wä wang-por dag-gy'ur chig

d'er-ma sön-päi tse-rab kun-tu yang
jam-päi yang-kyi tze-wä je-zung nä
tän-päi rim-pa kün-tsang lam-gy'i ch'og
nye-nä drub-päi gyal-nam nye-j'e-shog

rang-g'i j'i-zhin tog-päi lam-gy'i-nä
shug-dr'ag tze-wä dr'ang-wäi t'ab-k'ä-kyi
dro-wäi yi-kyi mün-pa säi-j'ä-nä
gyäl-wäi tän-pa yün-ring dzin-gy'ur-chig

- 120 Having requested your blessings, Lo-zang Drag-pa, who
from the time
Of your youth made requests to the supreme Guru-Yidam,
May all be auspicious for you, O Lo-zang Vajradhāra,
Spontaneously to grant the wishes of others.
- 121 May all be auspicious for all our desired endowments to
swell like a lake in the summer rains
Bringing an unbroken flow of rebirths of leisure in fault-less
families
So that we may pass our days and nights with your holy
Dharma, O Lo-zang,
And thus delight in the glories of perfection.
- 122 By the collection of whatever virtues I and others have done
And shall do from now until Enlightenment,
May all be auspicious, O Holy Venerable One, for your
Body of Form
To remain in this land immutable like a Vajra.

XII. Final Lam-Rim Dedication Prayer

From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of
time,
May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.

Even if I do not reach this state, may I be held
In your loving compassion for all my lives, Mañjuśrī.
May I find the best of complete graded paths of the teach-
ings,
And may I please all the Buddhas by practising.

Using skilful means drawn by the strong force of compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them:
May I uphold Buddha's teachings for a very long time.

tän-pa rin-ch'en ch'og-gi ma-ky'ab-pam
ky'ab-kyang nyam-par gy'ur-wäi ch'og-d'er-ni
nying-je ch'en-pö yi-rab kyö-pa-yi
p'an-dei ter-d'e sä-l-war je'-par-shog

sä-chä gyäl-wäi mä-j'ung tr'in-lä-lä
leg-dr'ub j'ang ch'ub lam-gy'i rim-pä-kyang
t'ar-dö nam-kyi yi-la pä-l-ter-zhing
gyäl-wäi dzä-pa ring-d'u kyong-gy'ur-chig

lam-zang dr'ub-päi t'ün-kyen drub-j'e-ching
gäl-kyen sel-j'e mi-d'ang mi-min-kün
tse-rab kün-tu gyäl-wäi ngag-pa-yi
nam-d'ag lam-d'ang dräl-war ma-gy'ur-chig

g'ang-tse t'eg-pa ch'og-la ch'ö-chö-chü
tsül-zhin dr'ub-la tzön-pa d'e-yi-tse
t'u-dän nam-kyi tag-tu dr'og-j'e-ching
tra-shi gya-tsö ch'og-kün kya'b-gy'ur-chig

With my heart going out with great compassion
In whatever direction the most precious teachings
Have not yet spread, or once spread have declined,
May I expose this treasure of happiness and aid.

May the minds of those who wish for Liberation be granted
bounteous peace
And the Buddhas' deeds be nourished for a long time
By even this Graded Course to Enlightenment completed due to
The wondrous virtuous conduct of the Buddhas and their Sons.

May all human and non-human beings who eliminate
adversity
And make things conducive for practising the excellent
paths
Never be parted in any of their lives
From the purest path praised by the Buddhas.

Whenever someone makes an effort to act
In accordance with the ten-fold Mahāyāna virtuous practices,
May he always be assisted by the mighty ones
And may oceans of prosperity spread everywhere.