

Lama Chopa - Guru Puja

The Preliminary Practice

Taking Refuge

LC 2

RAB KAR GE SEM CHHEN PÖI NGANG NYI NÄ
DAG DANG KHA NYAM MA GÄN SEM CHÄN NAM
DENG NÄ JI SI JANG CHHUB NYING PÖI BAR
LA MA KÖN CHHOG SUM LA KYAB SU DRO

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

LC 3

NAMO GURUBHYA I take refuge in the Gurus.
NAMO BUDDHÄYA I take refuge in the Buddha.
NAMO DHARMÄYA I take refuge in the Dharma.
NAMO SANGHÄYA I take refuge in the Sangha. (3x)

Generating Bodhichitta

LC 4

MA SEM CHÄN KÜN GYI DÖN GYI CHHIR
DAG NYI LA MA L HAR GYUR NÄ
SEM CHÄN THAM CHÄ LA MA LHÄI
GO PHANG CHHOG LA GÖ PAR JA (3x)

**For the sake of all mother sentient beings
I will become the guru-deity
And place all sentient beings
In the supreme state of the guru-deity. (3x)**

Generating Special Bodhichitta

LC 5

MA SEM CHÄN THAM CHÄ KYI DÖN DU DAG GI TSHE DI NYI LA
NYUR WA NYUR WAR DÖ MÄI SANG GYÄ LA MA LHÄI GO PHANG NGÖN DU JÄ

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

LC 6

MA SEM CHÄN THAM CHÄ DUG NGÄL LÄ DRÄL
DE CHHEN SANG GYÄ KYI SA LA GÖ PAR JA
DEI CHHIR DU LAM ZAB MO LA MA LHÄI
NÄL JOR NYAM SU LANG WAR GYI WO (LC5-6, 1 or 3x)

**I will free all mother sentient beings from suffering
And lead them to the great bliss of buddhahood.
Therefore, I will practice
The profound path of guru-deity yoga. (LC5-6, 1 or 3x)**

Generating Yourself as the Deity

LC 1

DE CHHEN NGANG LÄ RANG NYI LA MA LHA
GANG DER SÄL WÄI KU LÄ Ö ZER TSHOG
CHHOG CHUR THRÖ PÄ NÖ CHÜ JIN LAB PÄ
DAG PA RAB JAM BA ZHIG YÖN TÄN GYI
KÖ PÄI KHYÄ PAR PHÜN SUM TSHOG PAR GYUR

From within great bliss, I arise as the Guru-Deity.

From my body, masses of light rays emanate into the ten directions,

Blessing the world and beings.

So that all is perfectly placed

In the quality of utter infinite purity.

Blessing the Offerings

LC 7 OM ĀḤ HŪḤ (3x)

LC 8 NGO WO YE SHE LA NAM PA NANG CHHÖ DANG CHHÖ DZÄ SO SÖI NAM PA JE LÄ WANG PO DRUG GI CHÖ
YÜL DU DE TONG GI YE SHE KHYÄ PAR CHÄN KYE PÄ SA DANG BAR NANG NAM KHÄI KHYÖN THAM CHÄ
YONG SU KHYAB PÄI CHHI NANG SANG WÄI CHHÖ TRIN DAM DZÄ CHÄN ZIG SAM GYI MI KHYAB PÄ GANG
WAR GYUR

Pure clouds of outer, inner, and secret offering substances pervade the reaches of space, earth, and sky, spreading out inconceivably. In nature, they are transcendental wisdom; in aspect, inner offerings and the individual offering substances. As enjoyments of the six senses, they function to generate the special transcendental wisdom of bliss and emptiness.¹

The Actual Practice

Generating the Merit Field

Visualization

LC 9

DE TONG YER ME LHA LAM YANG PAR KÜN ZANG CHHÖ TRIN THRIG PÄI Ü
LO MA ME TOG DRÄ BÜ YONG DZE DÖ GÜI PAG SAM JÖN PÄI TSER
DONG NGA BAR WÄI RIN CHHEN THRI TENG CHHU KYE NYI DA GYÄ PÄI TENG

**In the vast space of indivisible bliss and emptiness,
Amidst billowing clouds of Samantabhadra offerings,
At the crest of a wish-granting tree,
Adorned with leaves, flowers, and fruit,
Is a precious lion throne ablaze with gems,
On which is a wide lotus, sun, and full moon.**

LC 10

KA DRIN SUM DÄN TSA WÄI LA MA SANG GYÄ KÜN GYI NGO WO NYI
NAM PA NGUR MIG DZIN PÄI GE LONG ZHÄL CHIG CHHAG NYI DZUM KAR THRO

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

CHHAG YÄ CHHÖ CHHÄ YÖN PA NYAM ZHAG DÜ TSI GANG WÄI LHUNG ZE NAM
GUR KUM DANG DÄN CHHÖ GÖ SUM SÖL SER DOG PÄN ZHÄ Ü LA DZE

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

LC 11

THUG KAR KHYAB DAG DOR JE CHHANG WANG ZHÄL CHIG CHHAG NYI KU DOG NGO
DOR DRIL ZUNG NÄ YING CHHUG MAR KHYÜ LHÄN KYE DE TONG RÖL PÄ GYE
NAM MANG RIN CHHEN GYÄN GYI TRÄ SHING LHA DZÄ DAR GYI NA ZÄ LUB

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

LC 12

TSHÄN PEI GYÄN DÄN Ö ZER TONG BAR JA TSHÖN NA NGÄ KOR WÄI Ü
DOR JE KYIL TRUNG TSHÜL GYI ZHUG PÄI PHUNG PO NAM DAG DE SHEG NGA

**Adorned with the signs and exemplifications, radiant with countless light rays,
You sit in the vajra position encircled by a five-colored rainbow.
Your pure aggregates are the five sugatas;**

KHAM ZHI YUM ZHI KYE CHHE TSA GYÜ TSHIG NAM JANG CHHUB SEM PA NGÖ
BA PU DRA CHOM NYI THRI CHHIG TONG YÄN LAG THRO WÖI WANG PO NYI
Ö ZER CHHOG KYONG NÖ JIN SANG WA JIG TEN PA NAM ZHAB KYI DÄN

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

LC 13

THA KOR RIM ZHIN NGÖ GYÜ LA MA YI DAM KYIL KHOR LHA TSHOG DANG
SANG GYÄ JANG SEM PA WO KHA DRO TÄN SUNG GYA TSHÖ KOR NÄ ZHUG

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

LC 14

DE DAG GO SUM DOR JE SUM TSHÄN HUM YIG Ö ZER CHAG KYU YI
RANG ZHIN NÄ NÄ YE SHE PA NAM CHÄN DRANG YER ME TÄN PAR GYUR

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

Invocation

LC 15

PHÜN TSHOG DE LEG JUNG NÄ DÜ SUM GYI
TSA GYÜ LA MA YI DAM KÖN CHHOG SUM
PA WO KHA DRO CHHÖ KYONG SUNG TSHOG CHÄ
THUG JEI WANG GI DIR SHEG TÄN PAR ZHUG

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

LC 16

CHÖ NAM RANG ZHIN DRO ONG KÜN DRÄL YANG
NA TSHOG DÜL JÄI SAM PA JI ZHIN DU
CHIR YANG CHHAR WÄI KHYEN TSEI THRIN LÄ CHÄN
KYAB GÖN DAM PA KHOR CHÄ SHEG SU SÖL

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

LC 17

**OM GURU BUDDHA BODHISATTVA DHARMAPALA SAPARIVÄRA EH HYA HI / JAH HUM BAM HOH
YE SHE PA NAM DAM TSHIG PA DANG NYI SU ME PAR GYUR**

The wisdom beings and commitment beings become non-dual.

The Seven Limbs

Prostrations

To the Guru as the Sambhogakaya

LC 18

GANG GI THUG JE DE WA CHHEN PÖI YING
KU SUM GO PHANG CHHOG KYANG KÄ CHIG LA
TSÖL DZÄ LA MA RIN CHHEN TA BÜI KU
DOR JE CHÄN ZHAB PÄI MOR CHHAG TSHÄL LO

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

To the Guru as the Nirmanakaya

LC 19

RAB JAM GYÄL WA KÜN GYI YE SHE NI
GANG DÜL CHIR YANG CHHAR WÄI THAB KHÄ CHHOG
NGUR MIG DZIN PÄI GAR GYI NAM RÖL PA
KYAB GÖN DAM PÄI ZHAB LA CHHAG TSHÄL LO

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

To the Guru as the Dharmakaya

LC 20

NYE KÜN BAG CHHAG CHÄ PA DRUNG CHHUNG ZHING
PAG ME YÖN TÄN RIN CHHEN TSHOG KYI TER
PHÄN DE MA LÜ JUNG WÄI GO CHIG PU
JE TSÜN LA MÄI ZHAB LA CHHAG TSHÄL LO

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

To the Guru as the Manifestation of the Three Rare Sublime Ones

LC 21

LHAR CHÄ TÖN PA SANG GYÄ KÜN GYI NGÖ
GYÄ THRI ZHI TONG DAM CHHÖ JUNG WÄI NÄ
PHAG TSHOG KÜN GYI Ü NA LHAND NGE WA
DRIN CHÄN LA MA NAM LA CHHAG TSHÄL LO

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

To the Guru as the Manifestation of All the Buddhas and Bodhisattvas

LC 22

DÜ SUM CHHOG CHUR ZHUG PÄI LA MA DANG
RIN CHHEN CHHOG SUM CHHAG Ö THAM CHÄ LA
DÄ CHING MÖ PÄ TÖ YANG GYA TSHOR CHÄ
ZHING DÜL NYAM PÄI LÜ TRÜL CHHAG TSHÄL LO

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

Outer Offerings

The Four Waters, Flowers, Incense, Light, Perfume, Food, and Music

LC 23

KYAB GÖN JE TSÜN LA MA KHOR CHÄ LA
NA TSHOG CHHÖ TRIN GYA TSHO BÜL WA NI

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

LC 24

KÖ LEG RIN CHHEN Ö BAR NÖ YANG LÄ
DAG JE DÜ TSII CHHU ZHI DÄL GYI BAB

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

LC 25

DONG PO SIL MA THRENG WA PEL LEG PA
DZE PÄI ME TOG SA DANG BAR NANG GANG

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

LC 26

DRI ZHIM PÖ KYI DÜ PA BÄI DUR YÄI
YAR KYE NGÖN PÖI TRIN GYI LHA LAM THRIG

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

LC 27

NYI DA NOR BU RAB BAR DRÖN MEI TSHOG
TONG SUM MÜN SEL Ö ZER TSE GA GÖ

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

LC 28

GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄI
PÖ CHHÜI TSHO CHHEN KHOR YUG KÜN NÄ KHYIL

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

LC 29

RO GYÄI CHÜ DÄN ZA CHA TUNG WA DANG
LHA DANG MI YI ZHÄL ZÄ LHÜN POR PUNG

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

LC 30

NA TSHOG RÖL MÖI JE DRAG THA YÄ LÄ
JUNG WÄI DANG NYÄN GYUR WÄ SA SUM GENG

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

The Five Sense Objects

LC 31

ZUG DRA DRI RO REG JÄI PÄL DZIN PÄI
CHHI NANG DÖ YÖN LHA MÖ CHHOG KÜN KHYAB

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

Mandala Offering of Twenty-Three Heaps

LC 32

JE WA THRAG GYÄI LING ZHI LHÜN POR CHÄ
RIN CHHEN DÜN DANG NYE WÄI RIN CHHEN SOG
KÜN GA KYE PÄI NÖ CHÜ PHÜN SUM TSHOG
LHA MII LONG CHÖ DÖ GÜI TER CHHEN PO
DANG WÄI SEM KYI PHÜL JUNG ZHING GI CHHOG
KYAB GÖN THUG JEI TER LA ÜL WAR GYI

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

Offering of Practice

LC 33

NGÖ SHAM YI TRÜL YI ZHIN GYA TSHÖI NGOG
SI ZHII NAM KAR LÄ WONG CHHÖ DZÄ KYI
DAB TONG GYÄ PÄ KÜN GYI YI THROG CHING
JIG TEN JIG TEN LÄ DÄ RANG ZHÄN GYI
GO SUM GE WÄI ME TOG CHI YANG TRA
KÜN ZANG CHHÖ PÄI DRI SUNG BUM THRO ZHING
LAB SUM RIM NYI LAM NGÄI DRÄ DÄN PÄI
GA TSHÄL JE TSÜN LA MA NYE CHHIR BÜL

**To please you, perfect, pure guru, I offer a delightful garden,
Enchanting everyone with thousand-petalled lotuses
Growing on the shore of a wish-granting ocean, offerings, actually arranged and
Mentally emanated, arising from the white actions of existence and peace;
Beautified with all kinds of flowers, the worldly and transcendent virtues
Of the three doors of myself and others;
Emitting Samantabhadra offerings' hundred thousand fragrances;
And laden with the fruits of the three trainings, two stages, and five paths.**

Inner Offering

LC 34

GUR KUM DANG DÄN ZANG PÖI DRI NGÄ CHÄN
RO GYÄI PÄL DZIN GYA JÄI TUNG WA DANG
CHAG KYU NGA DANG DRÖN MA NGA LA SOG
JANG TOG BAR WÄI DÜ TSII GYA TSHÖ CHHÖ

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

Secret Offering

LC 35

YI ONG LANG TSHÖI PÄL DZIN DRUG CHU ZHII
DÖ PÄI GYU TSÄL LA KHÄ LÜ THRA MA
ZHING KYE NGAG KYE LHÄN KYE PHO NYÄI TSHOG
DZE DUG GYU MÄI CHHAG GYA NAM KYANG BÜL

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

Suchness Offering

LC 36

DRIB DRÄL LHÄN KYE DE WÄI YE SHE CHHE
CHHÖ KUN RANG SHIN TRÖ DANG DRÄL WÄI YING
YER ME LHÜN DRUB MA SAM JÖ LÄ DÄ
DÖN DAM JANG CHHUB SEM CHHOG KHYÖ LA BÜL

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

Offering of Medicine and Service

LC 37

NYÖN MONG ZHI GYA TSA ZHII NÄ JOM PÄI
ZANG PÖI MÄN GYI JE DRAG NA TSHOG DANG
KHYÖ NYE GYI CHHIR DAG DRÄN BÜL LAG NA
NAM KHA JI SI BANG SU ZUNG DU SÖL

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

Confession

LC 38

THOG ME DÜ NÄ MI GE DIG PÄI LÄ
GYI DANG GYI TSÄL YI RANG CHI CHHI PA
THUG JE CHHE DÄN CHÄN NGAR GYÖ SEM KYI
SHAG SHING LÄN CHHÄ MI GYI DOM PA NÖ

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

Rejoicing

LC 39

CHHÖ NAM RANG ZHIN TSHÄN MA DANG DRÄL YANG
MI LAM JI ZHIN KYE PHAG THAM CHÄ KYI
DE GA CHIR YANG CHHAR WÄI NAM KAR LA
DAG CHAG SAM PA THAG PÄ YI RANG NGO

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

Request to the Guru to Turn the Wheel of Dharma

❖ Visualize numberless replicas of yourself in the form of Brahma, each offering beautiful, thousand-spoked, gold Dharma wheels. If you have an actual small Dharma wheel, hold it up in your hands while reciting the verse and doing the visualization.

LC 40

PHÜL JUNG KHYEN TSEI CHHU DZIN BUM TRIG TE
THA YÄ DRO DII PHÄN DE KÜN DÄI TSHÄL
KYE DANG YÜN DU NÄ DANG PEL WÄI CHHIR
ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL

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

Request to the Guru to Remain for a Long Time

❖ Visualize numberless replicas of yourself offering beautiful lion thrones adorned with a double vajra.

LC 41

DOR JEI KU LA KYE CHHI MI NGA YANG
ZUNG JUG WANG GI GYÄL PÖI ZA MA TOG
DAG CHAG MÖ PA JI ZHIN SI THÄI BAR
NYA NGÄN MI DA TAG PAR ZHUG SU SÖL

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

Dedication

LC 42

DE TAR TRÜN PÄI NAM KAR GE WÄI TSHOG
KA DRIN SUM DÄN JE TSÜN LA MA YI
TSHE RAB KÜN TU DRÄL ME JE DZIN CHING
ZUNG JUG DOR JE CHHANG WANG THOB CHHIR NGO

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

Making Requests

Requests Recalling the Guru's Qualities

According to the Vinaya

LC 43

YÖN TÄN JUNG NÄ TSHÜL THRIM GYA TSHO CHHE
MANG THÖ NOR BÜI TSHOG KYI YONG SU TAM
NGUR MIG DZIN PA THUB WANG NYI PÄI JE
NÄ TÄN DÜL WA DZIN LA SÖL WA DEB

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

According to the Mahayana

LC 44

GANG DANG DÄN NA DE WAR SHEG PÄI LAM
TÖN PAR Ö PÄI YÖN TÄN CHU DÄN PA
MA LÜ GYÄL WÄI DUNG TSHOB CHHÖ KYI JE
THEG CHHOG GE WÄI SHE LA SÖL WA DEB

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

According to the Vajrayana

LC 45

GO SUM LEG DAM LO CHHEN ZÖ DÄN DRANG
YO DANG GYU ME NGAG DANG GYÜ SHE SHING
DE NYI CHU ZUNG DRI DANG CHHÄ KHÄ PÄI
DOR JE DZIN PÄI TSO LA SÖL WA DEB

**You are wise, patient, honest, without pretense or guile,
Your three doors well subdued. You have both sets of ten qualities,
Know mantra and tantra, and are skilled in drawing and explaining;
Foremost vajra holder, I make requests to you.**

Requests Recalling the Guru's Kindness

The Guru is Kinder than All the Buddhas

LC 46

SANG GYÄ DRANG ME JÖN PÄ MA THÜL WÄI
MA RUNG DÜL KÄI NYIG DÜ DRO WA LA
DE SHEG LAM ZANG JI ZHIN TÖN PA YI
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

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

The Guru is Even Kinder than Shakyamuni Buddha

LC 47

THUB PÄI NYI MA DÜ KYI NUB GUR TE
GÖN KYAB ME PÄI DRO WA MANG PO LA
GYÄL WÄI DZÄ PA NYE WAR DRUB DZÄ PÄI
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

**When the sun of the Muni sets because of the times,
You enact the deeds of a conqueror
For the many transmigratory beings who lack a refuge savior.
Compassionate refuge savior, I make requests to you.**

Even the Guru's Family, Animals etc. are Higher Objects of Offering than All the Buddhas

LC 48

DÜ SUM CHHOG CHÜI GYÄL WA THAM CHÄ LÄ
GANG GI BA PÜI BU GA CHIG TSAM YANG
DAG CHAG SÖ NAM ZHING DU LEG NGAG PÄI
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

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

Requests Expressing the Guru's Qualities

Outer Qualities

LC 49

DE SHEG KU SUM GYÄN GYI KHOR LO NI
THAB KHÄ GYU THRÜL DRA WÄI JO GEG LÄ
THA MÄL TSHÜL GYI DRO WA DREN DZÄ PÄI
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

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

Inner Qualities

LC 50

KHYÖ KYI PHUNG KHAM KYE CHHE YÄN LAG NAM
DE SHEG RIG NGA YAB YUM SEM PA DANG
THRO WÖI WANG PÖI RANG ZHIN CHHOG SUM GYI
DAG NYI LA MA CHHOG LA SÖL WA DEB

Your aggregates, elements, sources, and limbs

**Are in nature the wisdom fathers and mothers of the five types of sugatas,
Bodhisattvas, and wrathful protectors.**

Supreme guru, in nature the Three Rare Sublime Ones, I make requests to you.

Secret Qualities

LC 51

KÜN KHYEN YE SHE RÖL PA LÄ JUNG WÄI
KYIL KHOR KHOR LO JE WÄI DAG NYI DE
RIG GYÄI KHYAB DAG DOR JE DZIN PÄI TSO
ZUNG JUG DANG PÖI GÖN LA SÖL WA DEB

Arising from the play of omniscient transcendental wisdom,

You are the essence of ten million mandala cycles.

Pervading lord of a hundred types of buddhas, foremost vajra holder,

Unified primordial savior, I make requests to you.

Suchness Qualities

LC 52

DRIB ME LHÄN KYE GA WÄI RÖL PA DANG
YER ME TÄN YO KÜN KHYAB KÜN GYI DAG
THOG MA THA DRÄL KÜN ZANG DÖN DAM GYI
JANG CHHUB SEM NGÖ KHYÖ LA SÖL WA DEB

Unobscured, inseparable from the play of simultaneous joy,

Pervading everything in motion and at rest;

The nature of all things, free from beginning or end,

Allways good, actual ultimate bodhichitta; I make requests to you.

Special One-Pointed Request

LC 53

KHYÖ NI LA MA KHYÖ NI YI DAM
KHYÖ NI KHA DRO CHHÖ KYONG TE
DENG NÄ ZUNG TE JANG CHHUB BAR DU
KHYÖ MIN KYAB ZHÄN MI TSHÖL WÄ
DI DANG BAR DO CHHI MÄI THAR YANG
THUG JEI CHAG KYÜ ZUNG DZÖ LA
SI ZHII JIG DRÖL NGÖ DRUB KÜN TSÖL
TÄN GYI DROG DZÖ BAR CHÖ SUNG (3x)

You are the guru, you are the yidam,

You are the dakini and Dharma protector.

From now until enlightenment

I will seek no other refuge than you.

In this life, the bardo, and all future lives,

Hold me with your hook of compassion,

Free me from the fears of samsara and nirvana, grant all attainments,

Be my constant companion, and guard me from interferences. (3x)

Receiving the Blessings of the Four Empowerments

LC 54

DE TAR LÄN SUM SÖL WA TAB PÄI THÜ
LA MÄI KU SUNG THUG KYI NÄ NAM LÄ
DÜ TSI Ö ZER KAR MAR THING GA SUM
RIM DANG CHIG CHAR JUNG NÄ DAG NYI KYI

**By the force of having thus requested three times,
Nectar and light rays—white, red, and dark blue—
Stream forth one by one and all together
From the places of my guru’s holy body, speech, and mind,**

NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ
DRIB ZHI DAG CHING NAM DAG WANG ZHI THOB
KU ZHI THOB CHING LA MA NYI PA ZHIG
GYE ZHIN THIM PÄ JIN GYI LAB PAR GYUR

**And absorb one by one and all together into my own three places.
The four obscurations are purified and the four pure empowerments are received.
I achieve the four kayas and am blessed by
A replica of the guru that happily absorbs into me.**

Lama Chopa Tsog Offering

Blessing the Tsog Offerings

LC 55 OM ĀḤ HŪḤ (3x)

NGO WO YE SHE LA NAM PA NANG CHHÖ DANG CHHÖ DZÄ SO SÖI NAM PA JE LÄ WANG PO DRUG GI
CHÖ YÜL DU DE TONG GI YE SHE KHYÄ PAR CHÄN KYE PÄ SA DANG BAR NANG NAM KHÄI KHYÖN THAM
CHÄ YONG SU KHYAB PÄ CHHI NANG SANG WÄI CHHÖ TRIN DAM DZÄ CHÄN ZIG SAM GYI MI KHYAB PÄ
GANG WAR GYUR

Pure clouds of outer, inner, and secret offering substances pervade the reaches of space, earth, and sky, spreading out inconceivably. In nature they are transcendental wisdom, in aspect inner offerings and the individual offering substances. As enjoyments of the six senses, they function to generate the special transcendental wisdom of bliss and emptiness.

LC 56

EMAHO YE SHE RÖL PA CHHE
ZHING KHAM THAM CHÄ DOR JEI ZHING
NÄ NAM DOR JEI PHO DRANG CHHE
KÜN ZANG CHHÖ TRIN GYA TSHO BAR

**E MA HO In the grand play of transcendental wisdom,
All realms are vajra fields,
And all abodes majestic vajra palaces.
Oceans of clouds of Samantabhadra offerings blaze forth.**

LC 57

LONG CHÖ DÖ GÜI PÄL DANG DÄN
CHÜ NAM PA WO PA MO NGÖ
MA DAG THRÜL PÄI MING YANG ME
DAG PA RAB JAM BA ZHIG GO

**Objects are endowed with every glory,
All beings are actual dakas and dakinis,
There is not even the word “impurity” or “mistaken”;
All is infinitely pure.**

LC 58

HUM TRÖ KÜN NYER ZHI CHHÖ KÜI NGANG
LUNG ME YO ZHING BAR WÄI TENG
MI GÖI GYE PU SUM GYI KHAR
AH TSHÄN DÄN THÖ PA KA PA LAR
OM DZÄ NAM SO SOR BAR WAR GYUR
DE DAG TENG NÄ OM AH HUM

**HŪḤ Within the dharmakaya, where all mental fabrications are stilled,
Above a turbulent wind and blazing fire,
Are three hearthstones of human heads.
ĀḤ Within a proper human skullcup,
OM Each substance brilliantly shines.
Above them are OM ĀḤ HŪḤ.**

LC 59

KHA DOG ZI JI SO SOR BAR
LUNG YÖ ME BAR DZÄ NAM ZHU
KHÖL WÄ LANG PA CHER YÖ PÄ
YI GE SUM LÄ Ö ZER TSHOG

**Each sparkles with brilliant color.
Wind moves, fire blazes, the substances melt and boil.
Vapor swirls up strongly,
Causing hosts of light rays to emanate from the three syllables**

LC 60

CHHOG CHUR THRÖ PÄ DOR JE SUM
DÜ TSIR CHÄ NAM CHÄN DRANG NÄ
SO SOR YI GE SUM THIM PÄ
DÜ TSIR ZHU NÄ CHÜ DANG DRE
JANG TOG BAR JÄ E MA HO
DÖ GÜI PÄL BAR GYA TSHOR GYUR
OM ÄH HÜM (3x)

**Into the ten directions, drawing back the three vajras
And nectar, which absorb into the respective syllables.
They melt into nectar and blend with the essences.
Purified, transformed, and increased,
E MA HO, it becomes an ocean
Gleaming with the glory of everything desired.
OM ÄH HÜM (3x)**

Invocation

LC 61

THUG JEI DAG NYI TSA GYÜ LA MA DANG
YI DAM LHA TSHOG KYAB NÄ KÖN CHHOG SUM
PA WO KHA DRO CHHÖ KYONG SUNG MÄI TSHOG
CHÄN DREN CHHÖ PÄI NÄ DIR SHEG SU SÖL

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

LC 62

CHHI NANG SANG WÄI CHHÖ TRIN GYA TSHÖI Ü
RIN CHHEN LÄ DRUB DZE PÄI DÄN THRI LA
ZHAB SEN Ö CHHAG TÄN PAR ZHUG NÄ KYANG
DRUB CHHOG DAG LA DÖ GÜI NGÖ DRUB TSÖL

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

Offering the Tsog

When chanting these verses slowly, play the bell and damaru three times to punctuate the OM ĀḤ HŪM. Do not do this when chanting the verses quickly. Play the bell with the third and last lines whether chanting slowly or quickly.

LC 63

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL
OM AH HUM (3x)
DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO JIN LAB CHHAR CHHEN BAB TU SÖL

HOḤ I offer this ocean of tsog offering of uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

In order to please you hosts of root and lineage gurus.

OM AH HUM (3x)

Satisfied by enjoying an abundance of all that is desired

E MA HO Please let fall a great rain of blessings.

LC 64

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL
OM AH HUM (3x)
DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO NGÖ DRUB CHHAR CHHEN BAB TU SÖL

HOḤ I offer this ocean of tsog offering of uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

In order to please you hosts of yidam deities along with your retinues.

OM AH HUM (3x)

Satisfied by enjoying an abundance of all that is desired

E MA HO Please let fall a great rain of attainments.

LC 65

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL
OM AH HUM (3x)
DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO DAM CHHÖ CHHAR CHHEN BAB TU SÖL

HOḤ I offer this ocean of tsog offering of uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

I offer to please you hosts of Precious Rare Sublime Ones.

OM AH HUM (3x)

Satisfied by enjoying an abundance of all that is desired

E MA HO Please let fall a great rain of holy Dharma.

LC 66

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI HO
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
KHA DRO CHHÖ KYONG TSHOG NAM NYE CHR BÜL
OM AH HUM (3x)
DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO THRIN LÄ CHHAR CHHEN BAB TU SÖL

HOÏ I offer this ocean of tsog offering of uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

In order to please you hosts of dakas, dakinis, and Dharma protectors.

OM AH HUM (3x)

Satisfied by enjoying an abundance of all that is desired

E MA HO Please let fall a great rain of enlightened activities.

LC 67

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI
MA GYUR SEM CHÄN TSHOG NAM NYE CHHIR BÜL
OM AH HUM (3x)
DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG

HOÏ I offer this ocean of tsog offering of uncontaminated nectar—

Blessed by samadhi, mantra, and mudra—

In order to please you hosts of mother sentient beings.

OM AH HUM (3x)

Satisfied by enjoying an abundance of all that is desired

E MA HO Please pacify mistaken appearances and suffering.

Go back and recite *LC 63–67* at least two more times.

Offering the Tsog to the Ritual Master

❖ If one or more people offer to the Ritual Master or to the alter, only the people offering the tsog substances chant this verse. Otherwise, everyone can chant this verse

LC 68

E MA HO TSHOG KYI KHOR LO CHHE
DÜ SUM DE SHEG SHEG SHÜL TE
NGÖ DRUB MA LÜ JUNG WÄI NÄ
DE TAR SHE NÄ PA WO CHHE
NAM PAR TOG PÄI SEM BOR NÄ
TSHOG KYI KHOR LOR GYÜN DU RÖL

E MA HO The great tsog offering,

Path of the three times' sugatas,

Is the source of all attainments.

Understanding this, great hero,

Abandoning superstitious conceptions,

Always delight in the tsog offering.

AH LA LA HO

The Ritual Master's Reply

❖ Everyone can chant this verse.

LC 69

OM DOR JE SUM YER ME PÄI DAG
RANG NYI LA MA L HAR SÄL NÄ
AH ZAG ME YE SHE DÜ TSI DI
HUM JANG CHHUB SEM LÄ YO ME PAR
LÜ NÄ LHA NAM TSHIM CHHIR RÖL

**OM I am inseparable from the three vajras
And visualize myself as the guru-yidam.
ĀḤ This uncontaminated wisdom nectar,
HŪṂ Without moving from bodhichitta,
I enjoy to satisfy the deities within my body.**

AH HO MAHĀ SUKHA

❖ As the tsog offering is being distributed, the dedications for the puja and the names of the puja sponsors can be read. Long life prayers and protector prayers can then be recited. However, if there are no Lamas present, the long life prayers can also be recited at the end of the puja. Other practices, such as Praises to the *Twenty-One Taras* or *Heart Sutra*, can also be recited here. After tasting the tsog, continue with *Song of the Spring Queen* below. Once the tsog has been distributed, collect a little bit from each person for the remaining tsog offering. Then add an untouched portion of tsog, taken from the altar, to the plate of remaining tsog.

Song of the Spring Queen

LC 70

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

DE WA CHHOG LA GYE PÄI HE RU KA
DE WÄ RAB NYÖ MA LA NYEN JÄ NÄ
CHHO GA ZHIN DU LONG CHÖ PA YI NI
LHÄN KYE DE WÄI JOR WA LA ZHUG SO

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ

**HŪṂ All tathagatas,
Heroes and yoginis,
Dakas and dakinis,
To all of you, I request.**

**Heruka, you who delight in great bliss,
Approach the bliss-intoxicated lady,
And, through enjoyment according to the rite,
Enter into the union of innate bliss.**

**AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
Host of immaculate dakinis,
Look upon us with love and perform all activities.**

LC 71

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

DE WA CHHEN PÖ YI NI RAB KYÖ PÄ
LÜ NI KÜN TU YO WÄI GAR GYI NI
CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE
NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ

**HÜM All tathagatas,
Heroes and yoginis,
Dakas and dakinis,
To all of you, I request.**

**Due to your mind being stirred by great bliss,
Your body completely sways in dance.
Thereby, offer the great bliss of enjoying the mudra's lotus
To the hosts of yoginis.**

**AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
Host of immaculate dakinis,
Look upon us with love and perform all activities.**

LC 72

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

YI WONG ZHI WÄI NYAM KYI GAR DZÄ MA
RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG
DAG GI DÜN DU ZHUG TE JIN LOB LA
LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ

**HÜM All tathagatas,
Heroes and yoginis,
Dakas and dakinis,
To all of you, I request.**

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

**AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
Host of immaculate dakinis,
Look upon us with love and perform all activities.**

LC 73

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ
DE CHHEN PANG PÄI KA THUB DU MA YI
TSHE CHIG DRÖL WAR MI ZHE DE CHHEN YANG
CHHU KYE CHHOG GI Ü NA NÄ PA YIN

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ

**HŪṀ All tathagatas,
Heroes and yoginis,
Dakas and dakinis,
To all of you, I request.**

**Possessing great bliss, the defining quality of liberation
You do not assert liberation in one lifetime
Through the many austerities that have abandoned great bliss.
Great bliss, rather, abides in the center of the supreme lotus.**

**AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
Host of immaculate dakinis,
Look upon us with love and perform all activities.**

LC 74

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

DAM GYI Ü SU KYE PÄI PÄ MA ZHIN
CHHAG LÄ KYE KYANG CHHAG PÄI KYÖN MA GÖ
NÄL JOR MA CHHOG PÄ MÄI DE WA YI
SI PÄI CHHING WA NYUR DU DRÖL WAR DZÖ

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ

**HŪṀ All tathagatas,
Heroes and yoginis,
Dakas and dakinis,
To all of you, I request.**

**Supreme yogini, by the bliss of your lotus—
Born from attachment but untainted by its faults,
Like a lotus growing in the midst of mud—
Quickly free me from the bondage of existence.**

**AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
Host of immaculate dakinis,
Look upon us with love and perform all activities.**

LC 75

HUM DE ZHIN SHEG PA THAM CHÄ DANG
PA WO DANG NI NÄL JOR MA
KHA DRO DANG NI KHA DRO MA
KÜN LA DAG NI SÖL WA DEB

DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ
BUNG WÄI TSHOG KYI KÜN NÄ THUNG WA TAR
TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI
CHÜ CHING PA YI RO YI TSHIM PAR DZÖ

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
DRI ME KHA DRÖI TSHOG NAM KYI
TSE WÄ ZIG LA LÄ KÜN DZÖ

**HÜM All tathagatas,
Heroes and yoginis,
Dakas and dakinis,
To all of you, I request.**

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

**AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
Host of immaculate dakinis,
Look upon us with love and perform all activities.**

Blessing and Offering the Remaining Tsog

The person offering the remaining tsog should stand at the rear of the gumpa while facing the altar. Other traditions state the person should stand at the front and face the back. Neither system is mistaken.

LC 76

HUM MA DAG THRÜL NANG YING SU DAG
AH YE SHE LÄ DRUB DÜ TSI CHHE
OM DÖ GÜI GYA TSHO CHHEN POR GYUR
OM AH HUM (3x)

**HÜM Impure mistaken appearances are purified in the sphere [of emptiness],
ÄH This sublime nectar accomplished from transcendental wisdom,
OM Becomes a great ocean of all that is desired.
OM AH HUM (3x)**

LC 77

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI
ZAG ME DÜ TSII TSHOG LHAG GYA TSHO DI
DAM CHÄN ZHING KYONG TSHOG NAM NYE CHHIR BÜL
OM AH HUM (3x)

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ
E MA HO NÄL JOR THRIN LÄ TSHÜL ZHIN DRUB

**HOH This ocean of remaining tsog of uncontaminated nectar,
Blessed by samadhi, mantra, and mudra,
In order to please you hosts of oath-bound local protectors.
OM AH HUM (3x)**

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

Take the remaining tsog outside.

LC 78

HO LHAG MÄI DRÖN NAM KHOR CHÄ KYI / TSHOG LHAG GYA TSHO DI ZHE LA
TÄN PA RIN CHHEN GYÄ PA DANG / TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG

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

LC 79

KHYÄ PAR NÄL JOR DAG CHAG LA / NÄ ME TSHE DANG WANG CHHUG DANG
PÄL DANG DRAG DANG KÄL WA ZANG / LONG CHÖ GYA CHHEN KÜN THOB CHING

**And especially we yogins,
Gain health, long life, power, and wealth,
Glory, fame, good fortune,
And abundant enjoyments.**

LC 80

ZHI DANG GYÄ LA SOG PA YI / LÄ KYI NGÖ DRUB DAG LA TSÖL
DAM TSHIG CHÄN GYI DAG LA SUNG / NGÖ DRUB KÜN GYI TONG DROG DZÖ

**Bestow on us the attainments of the actions
Of pacification, increase, and so forth.
Oath-bound protectors, protect us
And help us obtain all siddhis.**

LC 81

DÜ MIN CHHI DANG NÄ NAM DANG / DÖN DANG GEG NAM ME PAR DZÖ
MI LAM NGÄN DANG TSHÄN MA NGÄN / JA JE NGÄN PA ME PAR DZÖ

**Avert untimely death, sickness,
Spirits, and interferers.
Eliminate bad dreams,
Bad omens, and bad activities.**

LC 82

JIG TEN DE ZHING LO LEG DANG / DRU NAM GYÄ SHING CHHÖ PHEL DANG
DE LEG THAM CHÄ JUNG WA DANG / YI LA DÖ PA KÜN DRUB SHOG

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

LC 83

JIN PA GYA CHHEN GYUR PA DI YI THÜ / DRO WÄI DÖN DÜ RANG JUNG SANG GYÄ SHOG
NGÖN TSHE GYÄL WA NAM KYI MA DRÄL WÄI / KYE WÄI TSHOG NAM JIN PÄ DRÖL GYUR CHIG

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

Training the Mind in the Mahayana Path

Guru Devotion as the Root of the Path

LC 84

ZHING CHHOG DAM PA JE TSÜN LA MA LA
CHHÖ CHING GÜ PÄ SÖL WA TAB PÄI THÜ
DE LEG TSA WA GÖN PO KHYÖ NYI KYI
GYE ZHIN JE SU DZIN PAR JIN GYI LOB

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

Training the Mind in the Path in Common with Lower Capable Beings

Taking the Essence of a Perfect Human Rebirth

LC 85

LÄN CHIG TSAM ZHIG NYE PÄI DÄL JOR DI
NYE KA NYUR DU JIG PÄI TSHÜL TOG NÄ
DÖN ME TSHE DII JA WÄ MI YENG WAR
DÖN DÄN NYING PO LEN PAR JIN GYI LOB

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

Generating Interest in the Happiness of Future Lives

LC 86

NGÄN SONG DUG NGÄL BAR WÄI ME JIG NÄ
NYING NÄ KÖN CHHOG SUM LA KYAB DRO ZHING
DIG PONG GE TSHOG THA DAG DRUB PA LA
TSÖN PA LHUR LEN JE PAR JIN GYI LOB

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

Training the Mind in the Path in Common with Middle Capable Beings

Developing the Wish for Liberation

LC 87

LÄ DANG NYÖN MONG BA LONG DRAG TU THRUG
DUG NGÄL SUM GYI CHHU SIN MANG PÖ TSE
THA ME JIG RUNG SI TSHO CHHEN PO LÄ
THAR DÖ SHUG DRAG KYE WAR JIN GYI LOB

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

Training to Achieve Liberation

LC 88

ZÖ KA TSÖN RA DRA WÄI KHOR WA DI
GA WÄI TSHÄL TAR THONG WÄI LO PANG NÄ
LAB SUM PHAG PÄI NOR GYI DZÖ ZUNG TE
THAR PÄI GYÄL TSHÄN DZIN PAR JIN GYI LOB

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

Training the Mind in the Path for Higher Capable Beings

Generating Compassion, the Foundation of the Mahayana Path

LC 89

NYAM THAG DRO WA DI KÜN DAG GI MA
YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ
DUG PÄI BU LA TSE WÄI MA ZHIN DU
CHÖ MIN NYING JE KYE WAR JIN GYI LOB

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

Generating Bodhichitta by Exchanging Yourself and Others

Developing Equanimity

LC 90

DUG NGÄL THRA MO TSAM YANG MI DÖ CHING
DE LA NAM YANG CHHOG SHE ME PAR NI
DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE
ZHÄN DE GA WA KYE PAR JIN GYI LOB

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

Contemplating the Faults of Self-Cherishing

LC 91

RANG NYI CHE PAR DZIN PÄI CHONG NÄ DI
MI DÖ DUG NGÄL KYE PÄI GYUR THONG NÄ
LE LÄN DÄ LA KHÖN DU ZUNG JÄ TE
DAG DZIN DÖN CHHEN JOM PAR JIN GYI LOB

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

Contemplating the Advantages of Cherishing Others

LC 92

MA NAM CHE ZUNG DE LA GÖ PÄI LO
THA YÄ YÖN TÄN JUNG WÄI GOR THONG NÄ
DRO WA DI DAG DAG GI DRAR LANG KYANG
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

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

Exchanging Yourself and Others

LC 93

DOR NA JI PA RANG DÖN KHO NA DANG
THUB WANG ZHÄN DÖN BA ZHIG DZÄ PA YI
KYÖN DANG YÖN TÄN YE WA TOG PÄI LÖ
DAG ZHÄN NYAM JE NÜ PAR JIN GYI LOB

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

LC 94

RANG NYI CHE DZIN GÜ PA KÜN GYI GO
MA NAM CHE DZIN YÖN TÄN KÜN GYI ZHI
DE CHHIR DAG ZHÄN JE WÄI NÄL JOR LA
NYAM LEN NYING POR JE PAR JIN GYI LOB

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

Tonglen: Meditation on Taking and Giving

LC 95

DE NA JE TSÜN LA MA THUG JE CHÄN
MA GYUR DRO WÄI DIG DRIB DUG NGÄL KÜN
MA LÜ DA TA DAG LA MIN PA DANG
DAG GI DE GE ZHÄN LA TANG WA YI
DRO KÜN DE DANG DÄN PAR JIN GYI LOB (3x)

**And thus, perfect, pure, compassionate guru,
I seek your blessings that all negative karmas, obscurations, and sufferings of mother
transmigratory beings
May without exception ripen upon me right now,
And that by giving my happiness and virtue to others
All transmigratory beings may experience happiness. (3x)**

Points 3 through 7 of the “Seven-Point Mind Training”

LC 96

NÖ CHÜ DIG PÄI DRÄ BÜ YONG GANG TE
MI DÖ DUG NGÄL CHHAR TAR BAB GYUR KYANG
LÄ NGÄN DRÄ BU ZÄ PÄI GYUR THONG NÄ
KYEN NGÄN LAM DU LONG PAR JIN GYI LOB

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

LC 97

DOR NA ZANG NGÄN NANG WA CHI SHAR YANG
CHHÖ KÜN NYING PO TOB NGÄI NYAM LEN GYI
JANG CHHUB SEM NYI PHEL WÄI LAM GYUR TE
YI DE BA ZHIG GOM PAR JIN GYI LOB

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

LC 98

JOR WA ZHI DANG DÄN PÄI THAB KHÄ KYI
THRÄL LA GANG THUG GOM LA JOR WA DANG
LO JONG DAM TSHIG LAB JÄI NYAM LEN GYI
DÄL JOR DÖN CHHEN JE PAR JIN GYI LOB

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

Meditating on the Special Attitude and Generating Bodhichitta

LC 99

TONG LEN LUNG LA KYÖN PÄI THRÜL DEG CHÄN
JAM DANG NYING JE LHAG PÄI SAM PA YI
DRO NAM SI TSHO CHHE LÄ DRÖL WÄI CHHIR
JANG CHHUB SEM NYI JONG PAR JIN GYI LOB

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

LC 100

DÜ SUM GYÄL WA KÜN GYI DRÖ CHIG LAM
NAM DAG GYÄL SÄ DOM PÄ GYÜ DAM SHING
THEG CHHOG TSHÜL THRIM SUM GYI NYAM LEN LA
TSÖN PA LHUR LEN JE PAR JIN GYI LOB

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

Practicing the Perfections After Generating Bodhichitta: The General Practices of a Bodhisattva

The Perfection of Generosity

LC 101

LÜ DANG LONG CHÖ DÜ SUM GE TSHOG CHÄ
SEM CHÄN RANG RANG DÖ PÄI NGÖ GYUR TE
CHHAG ME TONG SEM PEL WÄI MÄN NGAG GI
JIN PÄI PHAR CHHIN DZOG PAR JIN GYI LOB

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

The Perfection of Morality

LC 102

SO THAR JANG SEM SANG NGAG DOM PA YI
CHÄ TSHAM SOG GI CHHIR YANG MI TONG ZHING
GE CHHÖ DÜ DANG SEM CHÄN DÖN DRUB PÄI
TSHÜL THRIM PHAR CHHIN DZOG PAR JIN GYI LOB

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

The Perfection of Patience

LC 103

KHAM SUM KYE GU MA LÜ THRÖ GYUR TE
SHE ZHING TSHANG DRU DIG SHING SOG CHÖ KYANG
MI THRUG NÖ LÄN PHÄN PA DRUB JE PÄI
ZÖ PÄI PHAR CHHIN DZOG PAR JIN GYI LOB

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

The Perfection of Joyous Effort

LC 104

SEM CHÄN RE REI CHHIR YANG NAR ME PÄI
ME NANG KÄL PA GYA TSHOR NÄ GÖ KYANG
NYING JE MI KYO JANG CHHUB CHHOG TSÖN PÄI
TSÖN DRÜ PHAR CHHIN DZOG PAR JIN GYI LOB

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

The Perfection of Firm Contemplation

LC 105

JING GÖ NAM PAR YENG WÄI KYÖN PANG NÄ
CHHÖ KÜN DEN PÄ TONG PÄI NÄ LUG LA
TSE CHIG NYAM PAR JOG PÄI TING DZIN GYI
SAM TÄN PHAR CHHIN DZOG PAR JIN GYI LOB

**Having abandoned the faults of sinking, excitement, and distraction,
I seek your blessings to complete the perfection of firm contemplation
Through the samadhi of single-pointed placement
Upon the nature of reality of all phenomena, their lack of true existence.**

The Perfection of Wisdom

The Space-Like Practice of Emptiness During the Meditation Session

LC 106

DE NYI SO SOR TOG PÄI SHE RAB KYI
DRANG PÄI SHIN JANG DE CHHEN DANG DREL WA
DÖN DAM NYAM ZHAG NAM KHÄI NÄL JOR GYI
SHE RAB PHAR CHHIN DZOG PAR JIN GYI LOB

**I seek your blessings to complete the perfection of wisdom
Through the space-like yoga of single-minded placement upon ultimate truth
Conjoined with the pliancy and great bliss induced
By the discriminating wisdom analyzing suchness.**

The Illusion-Like Practice of Emptiness During Post-Meditation

LC 107

CHHI NANG CHHÖ NAM GYU MA MI LAM DANG
DANG PÄI TSHO NANG DA ZUG JI ZHIN DU
NANG YANG DEN PAR ME PÄI TSHÜL TOG NÄ
GYU MÄI TING DZIN DZOG PAR JIN GYI LOB

**I seek your blessings to perfect the samadhi on illusion
By realizing how outer and inner phenomena
Lack true existence but still appear,
Like an illusion, a dream, or the moon's image on a still lake.**

Training the Mind in Particular in the Profound Middle View

LC 108

KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG
GYU DRÄ TEN DREL LU WA ME PA NYI
PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI
LU DRUB GONG DÖN TOG PAR JIN GYI LOB

**Samsara and nirvana lack even an atom of inherent existence
And cause and effect and dependent arising are unbetraying. *The Actual Practice 63*
I seek your blessings to discern the meaning of Nagarjuna's thought—
That these two are mutually complementary and not contradictory.**

Training the Mind in the Uncommon Path of the Vajrayana

Preparing Yourself for the Tantric Path, and Keeping the Tantric Vow and Commitments Purely

LC 109

DE NÄ DOR JE DZIN PÄI DE PÖN GYI
DRIN LÄ GYÜ DE GYA TSÖI JING GÄL TE
NGÖ DRUB TSA WA DAM TSHIG DOM PA NAM
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

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

Practicing the Generation Stage of Highest Yoga Tantra

LC 110

KYE SHI BAR DO GYÄL WÄI KU SUM DU
GYUR WÄI RIM PA DANG PÖI NÄL JOR GYI
THA MÄL NANG ZHEN DRI MA KÜN JANG TE
GANG NANG LHA KUR CHHAR WAR JIN GYI LOB

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

Practicing the Completion Stage of Highest Yoga Tantra

LC 111

NYING GÄI DAB GYÄ DHU TII Ü DAG TU
GÖN KHYÖ ZHAB SEN KÖ PA LÄ JUNG WA
Ö SÄL GYU LÜ ZUNG DU JUG PÄI LAM
TSHE DIR NGÖN DU GYUR WAR JIN GYI LOB

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

Practicing Transference of Consciousness at the Time of Death

LC 112

LAM NA MA ZIN CHHI WÄI DÜ JE NA
TSÄN THAB TSHANG GYA LA MÄI PHO WA NI
TOB NGA YANG DAG JAR WÄI DAM NGAG GI
DAG PÄI ZHING DU DRÖ PAR JIN GYI LOB

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

Praying to be Guided by the Guru in All Future Lives

LC 113

DOR NA KYE ZHING KYE WA THAM CHÄ DU
GÖN PO KHYÖ KYI DRÄL ME JE ZUNG NÄ
KU SUNG THUG KYI SANG WA KÜN DZIN PÄI
SÄ KYI THU WOR GYUR WAR JIN GYI LOB

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

LC 114

GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄI
KHOR GYI THOG MA NYI DU DAG GYUR TE
NÄ KAB THAR THUG GÖ DÖ MA LÜ PA
BÄ ME LHÜN GYI DRUB PÄI TRA SHI TSÖL

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

Absorbing the Merit Field to Receive Blessings

LC 115

DE TAR SÖL WA TAB PÄ LA MA CHHOG
JIN GYI LAB CHHIR GYE ZHIN CHI WOR JÖN
LAR YANG NYING GÄI PÄ MÄI ZEU DRU LA
ZHAB SEN Ö CHHAG TÄN PAR ZHUG SU SÖL

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

The Concluding Practices

Dedication of Merits

LC 116

DI TAR GYI PÄI NAM KAR GE WA YANG
DÜ SUM DE SHEG SÄ CHÄ THAM CHÄ KYI
DZÄ PA MÖN LAM MA LÜ DRUB PA DANG
LUNG TOG DAM CHHÖ DZIN PÄI GYU RU NGO

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

LC 117

DE YI THU LÄ TSHE RAB KÜN TU DAG
THEG CHOG KHOR LO ZHI DANG MI DRÄL ZHING
NGE JUNG JANG SEM YANG DAG TA WA DANG
RIM NYI LAM GYI DRÖ PA THAR CHHIN SHOG

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

Verses of Auspiciousness

LC 118

SI ZHII NAM KAR JI NYE GE TSHÄN GYI
DENG DIR MI SHI GÜ PA KÜN DRÄL TE
NÄ KAB THAR THUG GE LEG NAM KHÄI DZÖ
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG

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

LC 119

KÜN KHYEN LO ZANG DRAG PÄI CHHÖ KYI DER
LAB SUM NAM DAG TSE CHIG DRUB LA TSÖN
NÄL JOR RAB JUNG TSHOG KYI YONG GANG WÄI
THUB TÄN YÜN DU NÄ PÄI TRA SHI SHOG

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

LC 120

ZHÖN NÜI DÜ NÄ LA MA LHA CHHOG LA
SÖL WA TAB PÄ LO ZANG DRAG PA YI
JIN LAB ZHUG NÄ ZHÄN DÖN LHÜN GYI DRUB
LO ZANG DOR JE CHHANG GI TRA SHI SHOG

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

LC 121

DÖ GÜI JOR PA YAR KYI TSHO TAR PHEL
KYÖN ME RIG KYI DÄL DRO GYÜN CHHÄ ME
NYIN TSHÄN LO ZANG DAM PÄI CHHÖ KYI DA
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG

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

LC 122

DAG SOG NAM KYI DENG NÄ JANG CHHUB BAR
GYI DANG GYI GYUR GE WA CHI SAG PA
ZHING DIR JE TSÜN DAM PÄI ZUG KYI KU
GYUR ME DOR JE TAR TÄN TRA SHI SHOG

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

Lama Tsong Khapa's Five Line Mantra - Mig Tse Ma

Mig Me Tse Wäi Ter Chen Chän Rä Zig
Dri Me Khyen Päi Wang Po Jam Päl Yang
Dü Pung Ma Lü Jom Dze Sang Wäi Dag
Gang Chän Khä Päi Tsug Gyän Tsong Kha Pa
Lo Zang Drag Päi Zhab La Sol Wa Deb

**Avalokiteshvara, great treasure of non-referential compassion
Manjushri, lord of stainless knowledge
Vajrapani, destroyer of the mass of maras
Tsong Khapa, crown ornament of the scholars of Tibet
At the feet of Losang Dragpa, I make request.**

For the auspicious occasion of Lama Tsong Khapa's special day, Ganden Ngamcho, on December 29, 2021, this text of English phonetics and translation were extracted from the FPMT Prayer Book text "Lama Chöpa Jorchö," keeping only the Lama Chöpa verses and adding minimal extra notes, by Gelong Thubten Tsultrim and Paul Hackett, at the request of the FPMT Shantideva Center in New York City. May all be auspicious!