

Zuru Ling

Guru Puja

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Refuge

Sangye cho dang tsok kyi chog nam la
jang.chub bar.du dag.ni kyab.su.chi
dag.gi jin.sog gyi.pey so.nam kyi
dro.la pen.chir sang.gyey drub.par.shog (3x)

BREATHING MEDITATION
EMPTINESS MEDITATION
SELF-GENERATION OF OUR PARTICULAR
MEDITATIONAL DEITY

- 1 de-ch'en ngang-la rang-nyi la-ma-lha
g'ang-d'er sal-wai ku-la wo-zer-tsog
ch'og-chur tr'o-pä no-chu jin la pa
d'ag-pa rab-jam ba-zhig yon tan gyi
ko-pai ky'a-par p'tiin-sum tsog-par-gy'ur

Refuge

I go for Refuge until I am enlightened to the
Buddha, the Dharma and the Highest Assembly;
From the virtuous merit that I collect by practising
giving and the other perfections, May I attain
the state of a Buddha to be able to benefit all
sentient beings. (3x)

BREATHING MEDITATION
EMPTINESS MEDITATION
SELF-GENERATION OF OUR PARTICULAR
MEDITATIONAL DEITY

1. Arising within the sphere of the great bliss,
I manifest as a Guru Yidam, from my clear body
light in profusion radiates forth throughout the ten
directions, blessing all places and beings therein. All
becomes most perfectly arrayed with only qualities
infinitely pure.

2 rab-kar ge-sem ch'en-poi ngang-nyi-nä
dag-d'ang k'a-nyam ma-gin sem-chan-nam
d'eng-na j'i-si j'ang-ch'ub nying-poi-b'ar
la-ma kon-ch'og sum-la kyab-su-dro

3 Namō Gurubhya
Namō Buddhaya
Namō Dharmaya
Namō Sanghaya(3x)

DEVELOPING BODHICITTA

4 ma-sem-chan kun-gyi don gyi chir
dag-nyi la-ma lhar-grur-na
sem-chan t'am-cha lama lhai
g'o-p'ang ch'og la go-par-j'a (3x)

5 ma-sem-chan t'am-cha-kyi d'on-d'u dag-g'i
tse-di-nyi-la nyur-war nyur-war do-ma sang-gya
la-ma-lhai g'o-p.'ang ngon-d'u-j'a (3x)

2. From an exalted white and virtuous mind,
I and all mother beings vast as space,
from now until our full enlightenment,
seek refuge in the Gurus and Three Jewels.

3 Namō Gurubhya
Namō Buddhaya
Namō Dharmaya
Namō Sanghaya(3x)

DEVELOPING BODHICITTA

4. For the sake of all mother sentient beings
I transform into a Guru Yidam,
and thus shall I lead all sentient beings
to a Guru Yidam's Enlightenment. (3X)

5. For the sake of all mother sentient beings,
I shall swiftly in this very lifetime,
become a Primordial Guru Yidam. (3x)

- 6 ma-sem-chan t'am-cha dug-ngal la-dral
de-ch'en sang-gya-kyi sa-la go-par-j'a
d'e-ch'ir d'u-lam zab-mo la-ma-lhai
nal-jor nyam-su lang-war-gyio (3x)

CONSECRATING THE OFFERINGS

- 7 OM AH HUM (3x)

- 8 ngo-we ye-she-la nam-pa nang-ch'o-d'ang ch'o-dza
so-soi nam-pa j'e-la wang-po dr'ug-g'i cho-yul-d'u
de-tong-g'i ye-she ky'a-par-chan kye-pa sa-d'ang b'ar-
nang nam-k'ai ky'on tam-cha yong-su-ky'ab-pai ch'i-
nang sang-wai ch'o-trin d'am-dza chan-zig sam-gy'i
mi-ky'ab-pa g'ang-war-gy'ur

VISUALIZATION OF THE TREE OF ASSEMBLED GURUS

6. To lead mother beings from suffering,
into the supreme bliss of Buddhahood,
I now shall practise the most profound path,
the essence of Guru Yidam yoga. (3x)

CONSECRATING THE OFFERINGS

- 7 OM AH HUM (3x)

- 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 beyond the range of thought. In essence
they are the pristine awareness, in aspect inner
offering and 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. (Bell & Damaru
throughout)

VISUALIZATION OF THE TREE OF ASSEMBLED GURUS

9 de-tong yer-me lha-lam yang-par kun-zang ch'o-trin
tr-ig-pa-u
lo-ma me-tog dra-b'u yong-dze do-giii pag-sam jon-
pai-tzer
dong-nga bar-wai rin-ch'en tr'i-teng ch'u-kye nyi-da
gya-pai-teng

10 ka-dr'in sum-dan tza-wai la-ma sang-gya kun-gyi
ngo-wo-ny
nam-pa ngur-mig dzin-pai ge-long zhal-chig ch'ag-
nyi dzum-kar-tr'o
ch'ag-yä ch'o-ch'a yon-pa nyam-zhag du-tzi g'ang-
wai lhung-ze-nam
g'ur-g'um dang-dan ch'o-g'o sum-sol ser-dog pan-
zha u-la-dze

11 t'ug-kar ky'ab-dag dor-je ch'ang-wang zhal-chig
ch'ag-nyi ku-dog ngo
dor-dril zung-na ying-ch'ug mar-kyu lhan-kye de-
tong rol-pa-gye
nam-mang rin-ch'en gyan-gy'i tra-shing lha-dza d'ar-
gy'i na-zä-lub

9. Dwelling in the vast heavens of bliss and voidness
unified amidst billowing clouds of Samantabhadra
offerings, cresting a wish-granting tree embellished
with leaves, flowers and fruit, rests a lion throne
ablaze with ornate forms of precious gems.

10. Upon lotus, sun and full moon, sits my Guru, kind
in all 3 ways.
In essence, you're all Buddhas, in aspect a saffron-
robed monk,
having one face and two arms you bear a white and
radiant smile.
Your right hand is in the gesture of expounding the
Dharma, your left in equipoise mudra cradles a bowl
of nectar,
Draped with 3 robes of saffron, crowned by a
golden Pandit hat.

11 Within your heart is the all-pervading Lord
Vajradhara, with a body blue in colour, having
one face and two arms, with a vajra and bell
embracing Vajradhatu Ishvari. They delight in the
play of simultaneous bliss and void, adorned with
jewel ornaments and garments of heavenly silk.

12 tsan-pei gyan-dan wo-zer tong-bar ja-tson na-nga
kor-wä-u dor-je kyil-trung tsul-gy'i zhug-pai p'ung-
po nam-d'ag de-sheg-nga
k'am-zhi yum-zhi kye-ch'e tza-gyu tsig-nam j'ang-
ch'ub sern-pa-ngo
b'a-pu dra-chom nyi-tr'i ch'ig-tong yan-lag tr'o-woi
wang-po-nyi
wo-zer ch'og-kyong no-jin sang-wa jig-ten pa-nam
zhab-kyi-d.an

13 t'a-kor rim-zhin ngo-gyu la-ma yi-d'am kyil-k'or lha-
tsog-d'ang
sang-gya j'ang-sem 'pa-wo k'a-dro tan-sung gya-tso ,
kor-nä-zhug

14 d'e-d'ag go-sum dor-je sum-tsan hum-yig wo-zer
chag-kyu-yi
rang-zhin nä-nä ye-she pa-nam chan-drang yer-me
tan-par-gy'ur

12. Emblazoned with the major and minor marks of a Buddha, radiant with thousands of light rays, you sit in the vajra pose. Brilliantly you are enhaloed by a five-coloured rainbow. Totally pure, your skandhas are the five Buddhas gone to bliss. Your four elements are the four motherly wisdom consorts, your five sense bases, your energy channels, sinews and joints are all in reality the eight noble Bodhisattvas. All the hairs of your pores are the twenty-one thousand Arhats. Your limbs are the powerful and mighty wrathful protectors, the light rays, direction guardians, lords of wealth and attendants, while all the worldly gods are but cushions for your lotus feet.

13. Surrounding you in their order is an encircling sea of actual and lineage Gurus, Yidams and Mandala Deities, Buddhas, Bodhisattvas, Viras, Dakinis and Protectors.

14. The 3 doors of each are marked with the three adorning vajras. From their syllables HUM light rays go out and hook-like, draw forth wisdom beings from their abode, that they may become united. (Bell)

- 15 p'un-tsog de-leg jung-na d'u sum-gyi
 tza-gy'u la-ma yi-d'am kon-ch'og-sum
 pa-wo k'a-dro ch'o-kyong sung-tsog-cha
 t'ug-jei wang-g'i dir-sheg tan-par-zhug
- 16 ch'o-nam rang-zhin dro-wong kun-dral-yang
 na-tsog dul-j'ai sam-pa j'i-zhin-d'u
 chir-yang ch'ar-wai ky'en-tzei tr'in-la-chan
 kyab-gon d'am-pa k'or-cha sheg-su-sol
- 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

15. Oh you who are the everlasting source of all
 goodness, bliss and perfection, Oh Root and
 Lineage Gurus, Yidams, Three Sublime Jewels,
 Viras, Dakinis, Dharmapalas and all Protectors, with
 entourage and of the three times, by the power of
 your compassion, please come forth and steadfastly
 remain. (Bell)
16. Though all things are totally free of any inherent
 coming and going, still you arise through virtuous
 conduct of wisdom and loving compassion, in
 whatsoever form is suiting the temperament of your
 disciples. Oh most Holy Refuge Protectors please
 come forth with your vast entourage. (Bell)
17. OM GURU BUDDHA BODHISATTVA
 DHARMAPALA SAPARIVARA EH HYA HIH
 DZA HUM BAM HO
 The wisdom and symbolic beings become non-dual.
 (Bell & Damaru)

SEVEN LIMB PRAYER

PROSTRATION

- 18 g'ang-g'i tug-je de-wa ch'en-poi-ying
ku-sum g'o-p'ang ch'og-kyang kä-chig-la
tzol-dza la-ma rin-ch'en ta-b'ui-ku
dor-je chan-zhab pa-mor ch'ag-tsal-lo
- 19 rab-jam gyal-wa kun-gyi ye-she-ni
g'ang-dul chir-yang ch'ar-wai tab-k'a-ch'og
ngur-mig dzin-pai g'ar-gy'i nam-rol-wa
kyab-gon d'am-pai zhab-la ch'ag-tsal-to
- 20 nye-kon b'ag-ch'ag cha-pa dr'ung-ch'ung-zhing
pag-me yon-tan rin-ch'en tsog-kyi-ter
p'an-de ma-lu jung-wai go-chig-pu
je-tzun la-mai zhab-la ch'ag-tsal-lo
- 21 lhar-cha ton-pa sang-gya kun-gyi-ngo
gya-tri zhi-tong d'am-ch'o jung-wai-nã
p'ag-tsog kun-gy' i u-na lhang-nge-wa
dr'in-chan la-ma nam-la ch'ag-tsal-lo

SEVEN LIMB PRAYER

PROSTRATION

18. Your jewel-like bodies through compassion bestow in an instant even the supreme attainment of three kayas, the sphere of simultaneous great bliss. Oh supreme Vajradhara Gurus at your lotus feet I humbly bow.
19. Pristine awareness of all Buddhas you play the role of a saffron-robed monk, as a supreme skillful means to appear in whichever way suits your disciples. Oh sublime Holy Refuge Protectors at your lotus feet I humbly bow.
20. The only source of benefit and bliss you clearly eliminate the root of all delusions and their instincts, treasury of jewel-like qualities. Oh the most Venerable Gurus at your lotus feet I humbly bow.
21. You are the essence of all Buddhas, teachers of all including the gods, source of eighty-four thousand Dharmas, towering over a host of Aryas. Oh supremely benevolent Gurus at your lotus feet I humbly bow.

22 d'u-sum ch'og-chur zhug-pai la-ma-d'ang
rin-ch'en ch'og-sum ch'ag-wo t'am-cha-la
d'ä-ching mo-pa to-yang gya-tsor-cha
zhing-dul nyam-pai lu-trul ch'ag-tsal.lo

OUTER OFFERINGS (Mudras)

23 kyab-gon je-tzun la-ma k'or-cha-la
na-tsog ch'o-trin gya-tsor bul-wa-ni

24 ko-leg rin-ch'en wo-bar no-yang-la
d'ag-j'e du-tzi ch'u-zhi d'al-gy'i-bab

25 dong-po sil-ma tr'eng-wa pel-leg-pa
dze-pai me-tog sa-d'ang b'ar-nang-g'ang

26 dr'i-zhim po-kyi d'u-pa b'e-dur-yai
yar-kye ngon-poi trin-gy'u lha-lam-tr'ig

27 nyi-da nor-b'u rab-bar dron-mei-tsog
tong-sum mun-sel wo-zer tze-ga-go

22. To all you venerable Gurus Of the three times and
ten directions, to the three rare and sublime Jewels
and to all who are worthy of homage,
Manifesting bodies countlessly, with faith, esteem
and lyric praise,
I humbly bow.

OUTER OFFERINGS (Mudras)

23. Refuge Protectors with your entourage oceans of
clouds of offerings we present.

24. From vast well-fashioned precious vessels flow
forth gently four streams of pure nectar.

25. Flowers and trees, bouquets and garlands
exquisitely fill the earth and the sky.

26. The heavens billow with blue summer clouds
lazulite smoke from sweet fragrant incense.

27. The light from suns, moons, jewels and flaming
lamps dispels darkness of countless billion worlds.

- 28 g'a-b'ur tzan-dan,g'ur-kum dri-go-pai
po-ch'ui tso-ch'en k'or-yug kun-na-ky'il
- 29 ro-gyai chu-dan za-cha tung-wa-d'ang
lha-d'ang mi-yi zhal-zä lhun-por-pung
- 30 na-tsog rol-moi j'e-dr'ag t'a-ya-la
j'ung,wai dang-nyan gyur-wã sa-sum-geng
- 31 zug-dra dr'i-ro reg-j'ai pal-dzin-pai
ch'i-nang do-yon lha-mo ch'og-kun-ky'ab

(Insert the mandala offering)

short mandala offering

sa zhi po kyi jug shing me tog tram
ri rab ling zhi nyi de gyen pa di
sang gye shing du mig to bul war gyi
dro kun nam dag shing la cho par shog

OM IDAM GURU RATNA MANDALAKAM
NIRYA TAYAMI

28. Vast seas of perfume swirl out endlessly fragrant
camphor, saffron and sandalwood.
29. Delightful food of a hundred flavours feasts of
gods and humans mass a Mount Meru.
30. Music coming from diverse instruments blends in
harmonies filling the three realms. (Bell & Damaru)
31. Outer and inner five sense goddesses with their
offerings pervade all directions.

(Insert the mandala offering)

short mandala offering

By directing to the Fields of Buddhas,
This mandala on a base resplendent with flowers,
saffron water and incense,
Adorned with Mount Meru, the four continents sun
and moon,
May all sentient beings be led to these fields

I SEND FORTH THIS JEWELLED MANDALA
TO YOU PRECIOUS GURUS

32 j'e-wa tr'ag-gyai ling-zhi Ihun-por cha
 rin-ch'en dun-d'ang nye-wai rin-ch'en-sog
 kun-ga kye-pai no-chu p'un-sum-tsog
 lha-mii long-cho do-gui ter-ch'en-po
 d'ang-wai sem-kyi p'ul-jung zhing-g'i-ch'og
 kyab-gon t'ug-jei ter-la til-war-gyi

33 ngo-sham yi-trul yi-zhin gya-tsoi-ngog
 si-zhii nam-kar la-wong ch'o-dza-kyi
 dab-tong gya-pa kun-gyi yi-tro'g-ching
 jig-ten jig-ten lä-dä rang-zhan-gy'i
 go-sum ge-wai me-tog chi-yang-tra
 kun-zang ch'o-pai dr'i-sung bum-tr'o zhing
 lab-sum rim-nyi lam-ngai dra-dan-pai
 ga-tsal je-tzun la-ma nye-ch'ir-bul

INNER OFFERING

34 g'ur-kum dang-dan zang-poi dei-nga-chan
 ro-gyai pal-dzin gya-j'ai tung-wa-d'ang
 chag-kyu nga-d'ang dr'on-ma nga-la-sog
 jang-tog bar-wai du-tzii gya-ts'o-ch'o

32. Refuge Protectors, wealth of compassion, eminent
 and supreme merit field,
 we present you with pure devotion countless Mount
 Merus and continents, the seven precious Royal
 Emblems, the precious minor symbols and more,
 delightful realms and those there dwelling, treasuries
 of wealth of gods and humans.

33. To please you Venerable Gurus, we offer you these
 diverse objects both actual and those envisioned a
 pleasure grove all captivating. On the shores of a
 wish-granting sea, strewn with thousand-petalled
 lotuses, these are the offerings arising, from white
 virtues worldly and divine, flowers in profusion
 scattered everywhere are the virtues of the three
 gateways of ourselves and those of all others
 dwelling in this world and those beyond. It is
 infused with myriad fragrances of Samantabhadra
 offerings laden with fruit of the three trainings, the
 two stages and the five great path.

INNER OFFERING

34. We offer lightly scented China tea, a libation the
 colour of saffron, steeped in a hundred subtle
 flavours, this as five hooks, five lamps and so forth is
 purified, transformed and increased into a vast
 ocean of nectar.

SECRET OFFERING

35 yi-wong lang-tsol pal-dzin dr'ug-chu-zhii
do pai gyu-tzal la-k'ä lu-tr'a-ma
zhing-kye ngag-kye lhan-ye p'o-nyai-tsog
dze-dug gyu-mai ch'ag-gya narn-kyang bul

SUCHNESS OFFERING

36 drib-dr'al lhan-kye de-wai ye-she-ch'e
ch'o-kun rang-zhin tro-d'ang dral-wai-ying
yer-me lhun-drub ma-sam jo-la-da
d'on-d'am j'ang-ch'ub sem-ch'og kyola-bul

MISCELLANEOUS OFFERINGS

37 nyon-mong zhi-gya sza-zhii na jom-pai
zang-poi man-gyi je drag na-tsog dang
ky'o-nye gy'i ch'ir dag dran bul lag na
nam-ka j'i-si bang-su zung du sol

DECLARING PREVIOUS NON-VIRTUE

38 t'og me d'u na mi-ge dig pa-la
gyi d'ang gyi tzul yi-rang chi ch'i-pa
t'ug je ch'e-dan chan-ngar,gyo sern-kyi
shag-shing lan ch'a mi-gyi dom-pa-no

SECRET OFFERING

35. We offer consorts fair and beautiful, a host of messenger Dakinis, born of place, mantra and simultaneously, having graceful and slender figures, aglow with radiant youthful vibrance skilled in the sixty-four arts of love.

SUCHNESS OFFERING

36. We offer the void sphere of all things, supreme ultimate Bodhicitta, beyond all words, thoughts and expression, spontaneous, indivisible, free of notions of true existence, pristine clearness unified with bliss.

MISCELLANEOUS OFFERINGS

37. We offer various potent medicines, cure for the four hundred afflictions. Your pleasing servants we devote ourselves, pray keep us as long as heavens endure.

DECLARING PREVIOUS NON-VIRTUE

38. We now lay bare with regretful mind before the eyes of those greatly Compassionate Ones, whatsoever unwholesome deeds bound to misfortune bound to misfortune committed from beginningless time, those rejoiced in, or caused in others and so we vow never to commit them again.

REJOICING

39 ch'o-nam rang-zhin tsan-ma d'ang dr'al yang
mi-lam j'i-zhin kye-p'ag t'am-cha-kyi
de ga chir yang ch'ar-wai nam-kar la
dag chag sam-pa t'ag-pa yi-rang-ngo

REQUESTING THE TURNING OF THE WHEEL OF DHARMA

40 p'ul-j'ung ky'en-tze ch'u-dzin bum-trig-te
t'a-yã dro-dii p'an-de kun-dai-tsal
kye-d'ang yun-d'u na-d'ang pel-wai-ch'ir
zab-gya ch'o kyi ch'ar-pa-bab-su-sol

REQUESTING THE GURU TO REMAIN

102 dor-jei ku-la kye-ch'i mi-nga-yang
zung-jug wang-g'i gyal-poi za-ma-tog
dag-chag mo-pa j'i-zhin si-tai-b'ar
nya-ngan me-da tag-par zhug-su-sol

REJOICING

39. Though all things like dream illusions have no inherent or natural existence, we sincerely rejoice in the joys and happiness of all Aryas and worldly beings, and in every white and virtuous deed that has ever arisen throughout the three times.

REQUESTING THE TURNING OF THE WHEEL OF DHARMA

40. May the rains of Dharma, vast and profound, descend from a hundred thousand clouds billowing, sublime wisdom, loving kindness, to thereby nurture, sustain and propagate a garden of radiant moon flowers for the benefit and bliss of limitless beings.

REQUESTING THE GURU TO REMAIN

102 Your immortal Vajra body is a vessel of union's mighty victory, to accord with all our wishes we request you to abide with us forever, by sustaining emanations, pass not beyond sorrow until samsara's end.

DEDICATION

103 d'e-tar triin-pai nam-kar ge-wai-tsog
ka-dr'in sum-clan je-tzun la-ma-yi
tse-rab kun-tu dral-me je-dzin-ching
zung-jug dor-je ch'ang-wang t'ob-ch'ir-ngo

REQUEST FOR SPECIAL BLESSINGS

105 I prostrate and go for refuge to the Guru and the
three precious Sublime Jewels.
Please bless my mind stream, Please bless me and all
sentient beings to stop all mental distortions quickly,
From not having devotion to our virtuous guides
To having the subtle dualistic vision of white, red
and darkness,
May we easily generate all non-distorted states of
mind,
From having devotion to our virtuous guides,
To attaining the unified stage of no more learning.

REQUESTS (verses from the guru puja)

110 yon-tan jung-na tsul-tr'im gya-tso-ch'e
mang-to nor-bu tsog-kyi yong-su-tam
ngur-mig dzin-pa t'ub-wang nyi-pai-je
nä-tan dul-wa dzin-la sol-wa-deb

DEDICATION

103 The collection of white virtues thereby created, we
sincerely dedicate that we may be, throughout all
our lives, inseparably protected by Noble Gurus
who possess the three great kindnesses, thus may
we attain Vajradhara's unity.

REQUEST FOR SPECIAL BLESSINGS

105 I prostrate and go for refuge to the Guru and the
three precious Sublime Jewels.
Please bless my mind stream, Please bless me and all
sentient beings to stop all mental distortions quickly,
From not having devotion to our virtuous guides
To having the subtle dualistic vision of white, red
and darkness,
May we easily generate all non-distorted states of
mind,
From having devotion to our virtuous guides,
To attaining the unified stage of no more learning.

REQUESTS (verses from the guru puja)

110. We make our requests to you, Holders of Elders
Vinaya, Masters, second Buddhas, clad in saffron,
source of excellence, Treasury of jewels of learning,
and ocean of moral discipline.

111 g'ang-d'ang dan-na de-war sheg-pai-lam
ton-par wo-pai yon-tan chu-dan-pa
ma-lu gyal-wai dung-tsob ch'o-kyi-je
t'eg-ch'og ge-wai she-la sol-wa-deb.

112 go-sum leg-dam lo-ch'en zo-dan-dr'ang
yo-d'ang gyu-me ngag-d'ang gyu-she-shing
d'e-nyi chu-zung dr'i-d'ang ch'a-k'ã-pai
dor-je dzin-pai tzo-la sol-wa-deb

113 sang-gya dr'ang-me j'on-pa ma t'ul-wai
ma-rung dul-kai nyig-d'u dro-wa-la
de-sheg lam-zang j'i-zhin ton-pa-yi
kyab-gon t'ug-je chan-la sol-wa-deb

114 t'ub-pai nyi-ma d'u-kyi nub-gyur-te
gon-kyab me-pai dro-wa mang-po-la
gyal-wai dza-pa nye-war drub-dza-pai
kyab-gon t'ug-je chan-la sol-wa-deb

111. We make our requests to you, Lords of Mahayana
Dharma, envoy of the Conquerors, having the ten
rare qualities, rendering you perfect guides on the
path of Those Gone to Bliss.

112. We make our requests to you, foremost holders of
the vajra, bearing twenty skills of tantra, masters of
speech and composing, honourable, without
pretension, patient with your three doors subdued.

113. We make our requests to you, Oh Compassionate
Protectors, with precision you impart the good way
of Those Gone to Bliss to those of degenerate
times, untamed by Buddhas of the past.

114. We make our requests to you, Oh compassionate
Protectors, you enact the Victors deeds for those
who lack a protector-refuge, at this time of when
the sun-like teachings of the Sage are setting.

115 d'u-sum ch'og-chui gyal-wa tam-cha-la
g'ang-g'i b'a-pui b'u-g'a chig-tzam-yang
dag-chag so-nam zhing-d'u leg-ngag-pai
kyab-gon t'ug-je chan-la sol-wa-deb

116 de-sheg ku-sum gyan-gy'i k'or-lo-ni
t'ab-k'ä gyu-tr'ull dra-wai jo-geg-la
t'a-mal tsul-gy'i dro-wa dren-dza-pai
kyab-gon t'ug-je chan-la sol-wa-deb

117 ky'o-kyi pung-k'am kye-ch'e yan-lag-nam
de-sheg rig-nga yab-yum sem-pa-d'ang
tro-woi wang-poi rang-zhin ch'og-sum-gy'i
dag-nyi la-ma ch'og-la sol-wa-deb

118 kun-ky'en ye-she rol-pa la-j'ung-wa
kyil-k'or k'or-lo j'e-wai dag-nyi-d'e
rig-gyai ky'ab-dag dor-je dzin-pai-tzo
zung-jug d'ang-poi gon-la-sol-wa-deb

119 drib-me lhan kye ga-wai rol-pa-d'ang
yer-me tan-yo kun-ky'ab kun-gyi-dag
t'og-ma t'a-dr'al kun-zang d'on-d'am-gy'i
j'ang-ch'ub sem-ngo ky'o-la sal wa-deb

SINGLE-POINTED REQUESTS

115. We make our requests to you, Oh compassionate
Protectors, just one single hair from your pores is
for us a merit field, more praiseworthy than the
Victors of three times and ten regions.

116. We make our requests to you, Oh compassionate
Protectors, manifest in earthly guise, a weave of
illusion-like skilful means having three adorning
wheels of Those Thus Gone you lead beings.

117. We make our requests to you, essence of the 3
Supreme Jewels, in nature your aggregates, senses,
limbs and elements are Lords and consorts,
Bodhisattvas, Guardians of Five Families.

118. We make our requests to you, foremost Holders of
the Vajra, Lord omniscient of all families, hosts of
Primordial Unity, play of pristine awareness, essence
of countless mandalas.

119. We make our requests to you, Immaculate
Samantabhadra, the Ultimate Bodhicitta, free of
beginning or end, the pervading nature of all things
in motion and at rest, inseparable from the
undefiled play of simultaneous bliss.

SINGLE-POINTED REQUESTS

120 ky'o-ni la-ma ky'o-ni yi-d'am ky'o-ni k'a-dro ch'o-
kyung-te deng-na zung-te j'ang-ch'ub b'ar-d'u ky'o-
min kyab-zhan mi-tzol-wa di-d'ang b'ar-d'o ch'i-ma
t'ar-yang t'ug-je chag-kyu zung-dzo-la si-zhi jig-drol
ngo-drub kun-tzol tan-gy'i dr'og-dzo b'ar-cho-sung
(3x *third time slowly*)

FINAL GURU YOGA ABSORPTION VISUALISATION

121 d'e-tar lan-sum sol-wa tab-pa-tu la-mai ku-sung tug-
kyi na-nam-la du-tzi wo-zer kar-mar t'ing-g'a-sum
rim-dang chig-char j'ung-na dag-nyi-kyi na-sum rim-
dang chig-char t'im-pa-la drib-zhi d'ag-ching nam-
dag wang-zhi-t'ob ku-zhi t'ob-ching la-rn a nyi-pa-
zhig gye-zhin t'im-pa j'in-gyi lab-par-gy'ur

120. You are our Gurus, You are our Yidams, You are
our Dakinis and Dharmapalas, From this moment
until our Enlightenment, / we shall seek no refuge
other than you. In this life, the bardo, and all future
lives, hold us all with your hook of compassion.
Free us from samsara and nirvana's fears, grant us
your supreme attainment. Be our steadfast friend
and guard us against all harmful interferences. (3X,
third time slowly)

FINAL GURU YOGA ABSORPTION VISUALISATION

121. By the force of thus requested nectars and rays
white, red and dark blue stream forth, one by one
and then together, from centres of our Guru's body,
speech and mind, thereby the four obstacles are
purged and the four empowerments are implanted
and the seeds of the four kayas received, then a
smiling emanation of the Guru coming forth,
dissolves into us and we are blessed with his
inspiration.

VENERABLE ZASEP TULKU RINPOCHE'S MANTRA:
**OM GURU VAJRADHARA SUMATI SHASANA
KETU SIDDHI HUM**

2. LAMA TSONGKHAPA'S MANTRA

**OM AH GURU VAJRADHARA SUMATI KIRTI
SIDDHI HUM**

LAMA TSONGKHAPA'S MANTRA

**Mig.me tse.way ter.chen chen.ray.sig
dri.me kyen.pai wang.po jam.pel.yang
du.pung ma.lu jom.dze sang.wai dang
gang.chen kay.pai tzung.gyen tsong.kha.pa
lo.zang drag.pai zhab.la sol.wa.deb**

WHITE HERUKA LONG-LIFE MANTRA:

**OM HRIH HA HA HUM HUM PHAT TSAY LA
SUNG SHIK SOHA**

GURU SHAKYAMUNI BUDDHA'S MANTRA:

OM MUNI MUNI MAHA MUNI YE SOHA

GURU VAJRADHARA'S MANTRA:

OM GURU VAJRADHARA HUM

ENLIGHTENED BODY, SPEECH AND MIND MANTRA:

OM AH HUM

VENERABLE ZASEP TULKU RINPOCHE'S MANTRA:**OM**
**GURU VAJRADHARA SUMATI SHASANA
KETU SIDDHI HUM**

LAMA TSONGKHAPA'S MANTRA

**OM AH GURU VAJRADHARA SUMATI KIRTI
SIDDHI HUM**

LAMA TSONGKHAPA'S MANTRA

**Mig.me tse.way ter.chen chen.ray.sig
dri.me kyen.pai wang.po jam.pel.yang
du.pung ma.lu jom.dze sang.wai dang
gang.chen kay.pai tzung.gyen tsong.kha.pa
lo.zang drag.pai zhab.la sol.wa.deb**

WHITE HERUKA LONG-LIFE MANTRA:

**OM HRIH HA HA HUM HUM PHAT TSAY LA
SUNG SHIK SOHA**

GURU SHAKYAMUNI BUDDHA'S MANTRA:

OM MUNI MUNI MAHA MUNI YE SOHA

GURU VAJRADHARA'S MANTRA:

OM GURU VAJRADHARA HUM

ENLIGHTENED BODY, SPEECH AND MIND MANTRA:

OM AH HUM

TSOG OFFERING

(Chanting Version)

Consecration of Offerings

124 OM AH HUM (3x)

ngo-wo ye-she-la nam-pa nang-ch'o-d'ang ch'o-dzä
so-soi nam-pa j'e-lä wang-po dr'ug-g'i cho-yul-d'u
de-tong-g'i ye-she ky'a-par-chan kye-pa sa-d'ang
b'ar-nang nam-k'ai ky'on t'am-cha yong-su ky'ab-pa
ch'i-nang sang-wai ch'o-trin d'am-zä chan-zig sam-
gy'i mi-ky'ab-pa g'ang-war-gy'ur

VISUALISATION OF TANTRIC MANDALA

125 E-MA-HO ye-she rol-pa-ch'e
zhing-k'am t'am-cha dor-jei-zhing
nä-nam dor-jei p'o-dr'ang-ch'e
kun-zang ch'o-tr'in gya-tso-bar

126 long-cho do-gui pal-d'ang-dan
chu-nam pa-wo pa-mo-ngo
ma-d'ag tr'ul-pai ming-yang-me
d'ag-pa rab-jam ba-zhig-g'o

TSOG OFFERING

(Chanting Version)

Consecration of Offerings

124 OM AH HUM (3x)

Pure clouds of outer, inner and secret offerings, objects that 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 the pristine awareness, in aspect inner offering and 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. (Bell & Damaru Throughout)

VISUALISATION OF TANTRIC MANDALA

125. EH MA HO Within the grand play of the pristine awareness, all places are vajra fields structures, vajra palaces; oceans of clouds billow forth Samatabhadra offerings.

126. All objects are imbued with the glories of all wishes all beings are actual great Viras and Virinis without even words impure all is infinitely pure.

128a HUM tro-kun nyer-zhi ch'o-kui-ngang
lung-me yo-zhing bar-wai-teng
mi-goi gye-pu sum-gy'i-k'ar
AH tsan-dan t'o-pa ka-pa lar
OM dza-nam so-sor bar-war-gy'ur
d'e-d'ag teng-na OM AH HUM

128b k'a-dog zi-ji so-sor-bar
lung-yo me-bar dza-nam-zhu
k'ol-wa lang-pa ch'er-yo-pa
yi-g'e sum-la wo-zer-tsog

129 ch'og-chur tr'o-pa dor-je-sum
du-tzir cha-nam chan-dr'ang na
so-sor yi-ge sum t'im pa
du-tzir zhu-nä chu-d'ang-dre
jang-tog bar-j'ä E-MA-HO
do-gui pal-bar gya-tsor-gy'ur

(Now bless the food transformed as the inner offering)

OM AH HUM (3x)

130 tug-jei dag-nyi tza-gyu la-ma d'ang
yi-d'am lha-sog kyab-na'kon-ch'og-sum
pa-wo k'a-dro ch'o-kyon sung-mai tsog
chan-dren ch'o-pai na-dir sheg-su-sol

128a HUM From a state of Dharmakaya stilled of
mental conception, upon a turbulent wind and a
powerful blazing fire, resting on the crown of a /
tripod of three human heads, AH in a human skull
cup OM the ingredients appear.

128b Above them are OM AH HUM sparkling with
brilliant colour the wind blows, the fire flares and
the ingredients melt, from the boiling substances
copious vapours tumble forth.

129. Then from the three syllables light in profusion
radiates out in the ten directions drawing forth the
three vajras with nectar which then dissolves into
the three syllables; these melt into nectar and blend
with the ingredients. Purifying, transforming and
increasing EH MA HO Thus an ocean of
splendour of all that could be wished for,

(Now bless the food transformed as the inner offering)

OM AH HUM (3x)

130 OH host of Root and Lineage Gurus Yidams,
Assemblies of Deities, the Three Supreme Jewels of
Refuge Viras, Dakinis, Dharmapalas, I request you
by your compassion come forth to this place of
offering. (Bell & Damaru)

131 ch'i-nang sang-wai cho-trin gya-tsoi-u
rin-ch'en1a-drub dze-pai dan tr'i-la
zhab-sen wo-ch'ag tan-par zhug-nä-kyang
dr'ub-ch'og dag-la do-gui ngo-dr'ub-tzol (Bell &
Damaru)

OFFERING THE TSOG TO THE FIELD OF MERIT

132 HO ting-dzin ngag-d'ang ch'ag-gyai j'in-lab-pai
zag-me du-tzii tsog-ch'o gya-tso-di
tza-gyu la-mai tsog-nam nye-ch'ir-bul
OM, AH HUM (*Bell & Damaru 3x*)
do-gui pal-la rol-pä tsim-dza-na
E-MA-HO (*Bell & Damaru*)
jin-lab ch'ar-ch'en bab-tu-sol

133 HO ting-dzin ngag-dang ch'ag-gya j'in-lab-pai
zag-me du-tzii tsog-ch'o gya-tso-di
yi-d'am lha-tsog k'or-cha nye-ch'ir-bul
OM AH HUM (*Bell & Damaru 3x*)
do-gui pal-la rol-pa tsim-dza-nä
E-MA-HO (*Bell & Damaru*)
ngo-drub ch'ar ch'en bab-tu-sol

131 Place your radiant feet firmly upon this elegant
throne formed of jewels, amidst a vast ocean of
clouds of outer, inner and secret offerings. / Grant
us, striving for realizations powerful attainments we
wish for. (Bell & Damaru)

OFFERING THE TSOG TO THE FIELD OF MERIT

132 HO This ocean of offering tsog of undefiled nectar
blessed by samadhi, mantra and mudra, we offer in
order to please you Host of Root and Lineage
Gurus.
OM All HUM (*Bell & Damaru 3x*) Contented by
your sport with all these splendours that could be
wished for, EH MA HO (*Bell & Damaru*)
Please let fall a great rain of blessings.

133 HO This ocean of offering tsog of undefiled nectar
blessed by samadhi, mantra and mudra, we offer in
order to please you Host of Yidams with your
entourage.
OM AH HUM (*Bell & Damaru 3x*) Contented by
your sport with all these splendours that could be
wished for, EH MA HO (*Bell & Damaru*)
Please let fall a great rain of powerful attainments.

65 HO ting-dzin ngag-dang ch'ag-gya jin-lab-pai
zag-me du-tzii tsog-cho gya-tso-di
kon-ch'og rin-ch'en tsog-nam nye-ch'ir-bul
OM AH HUM (*Bell & Damaru 3x*)
do-gui pa-la rol-pa tsim-dza-nä
E-MA-HO (*Bell & Damaru*)
tr'in-lä ch'ar-ch'en bab-tu sol

66 HO ting-dzin ngag-d'ang ch'ag-gya j'in-lab-pai
zag-me tu-tzii tsog-ch'o gya-tso-di
k'a-dro ch'o-kyong tsog-nam nye-ch'ir-bul
OM AH HUM (*Bell & Damaru 3x*)
do-gui pal-la rol-pa tsim-dza-na
E-MA-HO (*Bell & Damaru*)
tr'in-la ch'ar-ch'en bab-tu-sol

67 HO ting-dzin ngag-d'ang ch'ag-gya j'in-lab-pai
zag-me du-tzii tsog-ch'o gya-tso-di
mar-gy'ur sem-chan tsog-nam nye-ch'ir-bul
OM AH HUM (*Bell & Damaru 3x*)
do-gui pal-la rol-pa tsim-dza-nä
E-MA-HO (*Bell & Damaru*) tr'ul-nang dug-ngal
zhi-gy'ur-chig (*Section 63-67 are to be recited three or
more times*)

134. HO This ocean of offering tsog of undefiled nectar
blessed by samadhi, mantra and mudra, we offer in
order to please you Host of Precious Jewels of
Refuge. OM AH HUM (*Bell & Damaru 3x*)
Contented by your sport with all these splendours
that could be wished for, EH MA HO (*Bell &
Damaru*) Please let fall a great rain of sacred
Dharma.

136. HO This ocean of offering tsog of undefiled nectar
blessed by samadhi, mantra and mudra, we offer in
order to please you Host of Dakinis and
Dharmapalas. OM AH HUM (*Bell & Damaru 3x*)
Contented by your sport with all these splendours
that could be wished for, EH MA HO (*Bell &
Damaru*) Please let fall a great rain of virtuous
conduct

137. HO This ocean of offering tsog of undefiled
nectar blessed by samadhi, mantra and mudra, we
offer in order to please you hosts of beings who
were once our mothers. OM AH HUM (*Bell &
Damaru 3X*) Contented by your sport with all these
splendours that could be wished for, EH MA HO
(*Bell & Damaru*) Please still the sufferings from
distorted views.

(Attendants do three prostrations. One holds the bala (transformed meat) in the right hand and the mandana (transformed alcohol) in the left hand above mouth level while standing in front of the Lama. The second attendant holds up a special plate filled with some of each of the rest of the Tsog offerings above mouth level and stands in front of the Lama.)

68 e-ma-ho tsog-kyi k'or-lo-ch'e
d'u-sum de-sheg sheg-shul-te
ngo-drub ma-lu jung-wai na
d'e-tar she-na pa-wo-che
nam-par tog-pai sem-b'or-ná
tso-kyi k'or-lor gyun-d'u-rol
A-LA-LA-HO

(Now the attendants slowly move forward and lean down with offerings towards the Lama as the next verse is recited. The offerings should be right at the Lama's hand level as All HO MAHA SUKHA is said at the end of the verse.)

69 Om dor-je sum-yer me-pai-dag
rang-nyi la-ma lhar-sal-nä
AH zag-me ye-she dii-tzi-di
HUM j'ang-ch'ub sem-lä yo-me-par
hi-na lha-nam tsim-ch'ir-rol
AH-HO-MAHA-SUKHA

(1st attendant offers bala and mandana to the Lama first and then to all other meditators. Take the bala with the

(Attendants do three prostrations. One holds the bala (transformed meat) in the right hand and the mandana (transformed alcohol) in the left hand above mouth level while standing in front of the Lama. The second attendant holds up a special plate filled with some of each of the rest of the Tsog offerings above mouth level and stands in front of the Lama.)

138. EH MA HO Here is a great circle of tsog Oh you who have followed in the footsteps of all the Buddhas of the three times. Realizing that you are the source of all powerful attainments, Oh Great Vira-hero, You who have freed yourself from all superstitions, We invite you continually to enjoy this circle of tsog. AH LA LA HO

(Now the attendants slowly move forward and lean down with offerings towards the Lama as the next verse is recited. The offerings should be right at the Lama's hand level as All HO MAHA SUKHA is said at the end of the verse.)

139. OM I visualize myself as a Guru Yidam with a nature inseparable from the three vajras.
AH This nectar of uncontaminated pristine awareness.
HUM Without moving from a state of Bodhicitta, I play with, to satisfy the deities within my form.
AH HO MAHA SUKHA

(1st attendant offers bala and mandana to the Lama first and

right hand and the mandana with the left ring finger of the left hand. 2nd attendant places Lama's tsok plate on his table. Distribute rest of tsog to participants while reciting following 'Song to Move the Dakinis' Heart')

SONG TO MOVE THE DAKINIS' HEART

By *Chang-kya Dor-je Chang*

140 HUM. d'e-zhin sheg-pa t'am-cha-d'ang
pa-wo d'ang-ni nal-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kun-la dag-ni sol-wa-deb
de-wa chog-la gye-pai He-ru-ka
de-wä rab-nyo ma-la nyen-j'ä-nä
ch'o-ga zhin-du long-ch'o 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
dri-me k'a-dr'oi ts'og-narn-ky'i
tze-wä zig-la la-kun-dzo

141 HUM d'e-zhin-sheg-pa t'am-cha-d'ang
pa-wo d'ang-ni nal-jor ma
k'a-dro d'ang-ni k'a-dro-ma

then to all other meditators. Take the bala with the right hand and the mandana with the left ring finger of the left hand. 2nd attendant places Lama's tsok plate on his table. Distribute rest of tsog to participants while reciting following 'Song to Move the Dakinis' Heart')

SONG TO MOVE THE DAKINIS' HEART

By *Chang-kya Dor-je Chang*

140. HUM We make our requests to you,
Tathagatas gone beyond, Great Viras and Yoginis,
All Dakas and Dakinis Heruka delights in supreme
bliss thereby becomes intoxicated this blissful
intoxication brings satisfaction to the Consort, to
accord with precepts of practice entering the union
of innate bliss.
A LA LA LA LA HO A IE A AH A RA LI HO
You the vast multitudes of Immaculate Dakinis
Look upon us all with love (Bell) Bestow powerful
attainments

141 HUM We make our requests to you, Tathagatas
gone beyond, Great Viras and Yoginis, All Dakas
and Dakinis.

kun-la dag-ni sol-wa-deb
de-wa ch'en-po yi-ni rab-kyo-pa
lu-ni kun-tu yo-wai g'ar-gy'i-ni
ch'ag-gy'ai pal-mor rol-pai de-wa-ch'e
nal-jor ma-ts'og nam-la ch'o par-dzo
a la-la la-la-ho a-i-a-ah a-ra-li-ho
dri-me k'a-droi ts'og-nam-ky'i
tze-wa zig-la la kun-tzo

142 HUM d'e-zhin-sheg-pa tam-cha-dang
pa-wo d'ang-ni nal-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kun-la dag-ni sol-wa-deb
yi-ong zhi-wai nyam-kyi g'ar-dza-ma
rab-gye gon-po ky' o-d'ang k'a-dr'oi-ts'og
dag-gi dun-du zhug-te j'in-lob-la
lhan-kye de-chen dag-la tsal-du-sol
a-la-la la-la-ho a-i-a-au a-ra-li-ho
dr'i-me k'a-dr'oi ts'og-nam-ky'i
tze-wä zig-la la-kun-dzo

143 HUM d'e-zhin-sheg-pa t'am-cha-d'ang
pa-wo d'ang-ni nal-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kun-la dag-ni sol-wa-deb
de-ch'en t'ar-pai ts'an-nyi dan-pa-ky'o

Through inspiring the mind of great bliss and the
moving dance of their bodies, there arises the play of
great bliss within the lotus of the Consort. This bliss
we offer to you multitudes of powerful Yoginis.
A LA LA LA LA HO A IE A AH A RA LI HO
You the vast multitudes of Immaculate
Dakinis Look upon us all with love (Bell) Bestow
powerful attainments

142. HUM We make our requests to you, Tathagatas
gone beyond, Great Viras and Yoginis, All Dakas
and Dakinis. Yoginis who dance so sensually with
enchancing and graceful movements, the Protector
so fully to please and the multitudes of Dakinis,
Come before us and inspire us all, bestow upon us
innate great bliss.
A LA LA LA LA HO A IE A AH A RA LI HO
You the vast multitudes of Immaculate Dakinis
Look upon us all with love (*Bell*) Bestow powerful
attainments

143. HUM We make our requests to you, Tathagatas
gone beyond, Great Viras and Yoginis, All Dakas
and Dakinis. Great bliss which is endowed with
countless liberating qualities without which freedom
cannot be gained though one endures great

de-ch'en pang-pai ka-t'ub du-ma-yi
ts'e-chig dr'o1-war mi-zhe de-ch'en-yang
ch'u-kye ch'og-g'i u-na na-pa-yin
a-la-la la-la-ho a-i-ah a-ra-li-ho
dr'i-me k'a-dr'oi ts'og-nam-ky'i
tze-wä zig-la la-kun-dzo

144, HUM d'e-zhin-sheg-pa t'am-cha-d'ang
pa-wo d'ang-ni näl-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kun-la dag-ni sol-wa-deb
dam-gy'i u-su kye-pai pa-ma-zhin
ch'ag-lä kye-kyang ch'ag-pa kyon-ma-g'o
nal-jor ma-ch'og pa-mai de-wa-yi
si-pai ch'ing-wa nyur-du drol-wa-dzo
a-la-la la-la-ho a-i-a-ah a-ra-li-ho
dri-me k'a-droi ts'og-nam-ky'i
tse-wa zig-la la-kun-dzo

145 HUM d'e-zhin-sheg-pa t'am-cha-dang
pa-wo d'ang-ni nal-jor-ma
k'a-dro d'ang-ni k'a-dro-ma
kun-la dag-ni sol-wa-deb
drang-tzii j'ung-na. nam-kyi drang-tzii-chu
b'ung-wai ts'og-kyi kun-na t'ung-wa-tar
ts'an-nyi dr'ug-dan ts'o-kye gya-pa-yi
chu-ching pa-yi ro-yi ts'im-par-dzo
a-la-la la-la ho a-i a-ah a-la-ri-ho

austerity, That sublime bliss so abides within / the
centre of the supreme lotus.

A LA LA LA LA HO A IE A AH A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love (*Bell*) Bestow powerful
attainments.

144. HUM We make our requests to you, Tathagatas
gone beyond, Great Viras and Yoginis, All Dakas
and Dakinis. Just as a lotus born out of mud great
bliss though evolving from desire is unsullied by
defilements, arising immaculately pure. May
samsara's bonds be swiftly loosed by your lotus
bliss great Yoginis. A
LA LA LA LA HO A IE A AH A RA LI HO
You the vast multitudes of Immaculate Dakinis
Look upon us all with love (*Bell*) Bestow powerful
attainments.

145. HUM We make our requests to you, Tathagatas
gone beyond, Great Viras and Yoginis, All Dakas
and Dakinis. Just as swarming bees will so draw
forth the purest nectar of fragrant flowers, may we
too be fully satisfied by the captivating nectars of
the lotus in full maturity possessing six refined
qualities.
A LA LA LA LA HO A IE A AH A RA LI HO

d'ri-me k'a-dr'oi ts"og-nam-ky'i
tze-wã zig-la la-kun-dzo

(Before finishing your Tsog offerings, an attendant comes around with a plate to collect a bit of left-over Tsog. Attendant collects first from general participants, then from monks and nuns, if present, and finally from the Lama. Attendant should make sure some bala and mandana is included. If done at night, place a lit piece of incense in the offerings. Attendant holds up plate during following verses.)

OFFERING FOR LOCAL SPIRITS

146 HUM ma-d'ag tr'ul-nang ying-su-d'ag
AH ye-she la-dr'ub du-tzi-ch'e
OM do-gui gya-tso ch'en-por-gy'ur
OM AH HUM (3X)

147 ho ting-dzin ngag-d'ang ch'ag-gya j'in-lab-pai
zag-me du-tzii tsog-lhag gya-tso-di
d'am-chan zhing-kyong tsog-nam nye-chir bul
OM AH HUM (*Bell & Damaru 3X*)
do-gui pal-la rol-pa tsim-dza-na
e-ma-ho nal-jor tr'in-la tsul-zhin-drub

(Attendant now takes left-over Tsog out of the room and places somewhere, not on the floor, while next verses are recited.)

You the vast multitudes of Immaculate Dakinis look
upon us all with love (*Bell*) Bestow powerful
attainments.

(Before finishing your Tsog offerings, an attendant comes around with a plate to collect a bit of left-over Tsog. Attendant collects first from general participants, then from monks and nuns, if present, and finally from the Lama. Attendant should make sure some bala and mandana is included. If done at night, place a lit piece of incense in the offerings. Attendant holds up plate during following verses.)

OFFERING FOR LOCAL SPIRITS

146. HUM Impure deceptive appearances become
purified in the sphere of voidness. AH This
magnificent nectar created out of pristine awareness
OM Becomes a vast ocean of all desired things.
OM AH HUM (3X)

147. HO This ocean of remaining tsog of undefiled
nectar blessed by samadhi, mantra and mudra, we offer
in order to please you hosts of oath-bound realm
protectors. OM All HUM (*Bell & Damaru 3X*) contented
by your sport with all these splendours that could be
wished for, EH MA HO (*Bell & Damaru*) Please fulfill
your pledged virtuous yogic conduct.

(Attendant now takes left-over Tsog out of the room and places somewhere, not on the floor, while next verses are recited.)

148 ho lhag-mai dron-nam k'or-cha-kyi
tsog-lhag gya-tso di-zhe-la
tan-pa rin-ch'en gya-pa-d'ang
tan-dzin yon-ch'o k'or-cha d'ang

149 ky'a-par nal-jor dag-chag-la
na-me tse-d'ang wang-ch'ug-d'ang
'pal-d'ang dr'ag-d'ang kal-wa-zang
long-cho gya-ch'en kiin-t'ob-ching

150 zhi-d'ang gya-la sog-pa-yi
lä-kyi ngo-dr'ub dag-la-tzol
d'am-tsig chan-gy'i dag-la-sung
nga-dr'ub kan-gyi tong dr'og-dzo

151 d'u-min ch'i-d'ang nä-nam-d'ang
don-d'ang geg-nam me-par dzo
mi-lam ngan-d'ang tsan-ma-ngan
j'a-j'e ngan-pa me-par-dzo

152 jig-ten de-zhing lo-leg-d'ang
dru-nam gya-shingch'o-p'el-d'ang
de-leg t'am-cha jung-wa-d'ang
yi-la do-pa kun-drub-shog

148. 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 patrons, together with their entourage,

149 and especially we yogis and yoginis, may we all gain freedom from sickness, a long life, fame, good fortune and abundant wealth. (*Bell throughout*)

150. Bestow on us the powerful attainments of actions such as pacification, increase and so forth. Oh Oath-bound Protectors, protect us! Help us obtain all powerful attainments.

151. Make us meet no untimely death,
Sickness, demons, or interfering spirits.
See that we have no bad dreams,
Ill omens or calamities.

152 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.

153 jin-pa gya-ch'en gyur-pa di-yi-t'u
dro-wai d'on-du rang-jung sang-gya-shog
ngon-tse gyal-wa nam-kyi ma-d'ul-wai
kye-woe tsog-nam jin-pa dr'ol-gy'ur-chig

GURU PUJA DEDICATION

154 di-tar gyi-pai nam-kar ge-wa-yang
d'-sum de-sheg sä-cha t'am-cha-kyi
dza-pa mon-lam ma-la drub-pa-d'ang
lung-tog d'am-ch'o dzin-pai gyu-ru-ngo

155 d'e-yi t'u-la,, tse-rab kiin-tu-dag
t'eg-ch'og k'or-lo zhi-d'ang mi-dral-zhing
nge-jung j'ang-sem yang-d'ag ta-wa-d'ang
rim-nyi lam-gy'i dro-pa t'ar-ch'in-shog

VERSES FOR AUSPICIOUSNESS

156 si-zhii nam-kar j'i-nye ge-tsan-gy'i
d'eng-dir mi-shig gu-pa kan-dr'al-te
nä-kab t'ar-t'ug ge-leg nam-kai-dzo
p'un-tsog pal-la rol-pai tra-shi-shog

152. 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.

GURU PUJA DEDICATION

154 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.

155 By the force of this merit in all our lives, may we
never be parted from Mahayana'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.

VERSES FOR AUSPICIOUSNESS

156 Through the excellence 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 hardship. And thus may we enjoy a
glorious and perfect celestial treasure of temporal
and ultimate virtue and goodness.

157 kun-ky'en lo-zang dr'ag-pai ch'o-kyi-der
lab-sum nam-d'ag tze-chig drub-la-tzon
nal-jor rab-j'ung tsog-kyi yong-g'ang-wä
t'ub-tan yun-d'u nä-pai tra-shi-shog

158 zhon-nui d'u-nä la-ma lha-ch'og-la
sol-wa tab-pa lo-zang dr'ag-pa-yi
j'in-lab zhug-na zhan-d'on lhun-gy'i-drub
lo-zang dor-je ch'ang-g'i tra-shi-shog

159 do-gui jor-pa yar-gy'i tso-tar-p'el
kyon-me rig-kyi d'al-dro gyun-ch'a-me
nyin-tsan lo-zang d'am-pai ch'o-kyi-da
p'un-tsog pal-la rol-pai tra-shi-shog

**ZASEP TULKU RINPOCHE'S LONG-LIFE PRAYER
'IMMORTAL RAIN''**

Gyalkun yeshe takpai dorje kham
namsum ngurmik gochang tsempai gar
losang gyalwa tzedzin tseyi
lhay chime druppai gaton
dengdir tsol

157 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.

158 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 Vajradhara, to spontaneously grant
the wishes of others.

159 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.

**ZASEP TULKU RINPOCHE'S LONG-LIFE PRAYER
'IMMORTAL RAIN''**

Wisdom of all the Buddhas, eternal adamant nature,
Clad in the three maroon robes and displaying the
marks of perfection, Lobsang Gyalwa Tzedzin
(Tsongkapa), benefactor of life, Please grant the joyous
occasion for the attainment of immortality,
Here and now!

loter jamgon luksang samphel
wang thubten nyingpor dzinpai
shedrup kyi rapjam gyalkun
gyepai ngotsar trin trokhe
tsenden lama shabten shok

lodro tsungme sangpo okay
gyi lungtok tenpai nordzin
kundai tsal jekhe gyalsre
tontsen dawai dzum minup
srithar salshing shapten shok

marung semkyi langpo
dulkawa trenshe chakkyu
nonpo wangje to thupai
tulshug gyale migung pai
duldzin neten choktu shapten shok

dongak shungluk baidhur
pangdro gyud trashi namcho
sormo rapkul ne lekshe yangdun
dzokpai nyengyur lu kalsang
nawai chidu takdrok shok

Lobsang Tenzin Gyalsten (Zasep Rinpoche), treasure of knowledge of Jamgon's (Tsongkapa's) noble heritage and wishfulfilling power; concerned solely with upholding the Dharma in both theory and practice, you please all the infinite Buddhas immensely. Oh, learned propagator and holy teacher, please stay firmly with us!

The pure white light of your peerless wisdom reveals the bountiful jasmine garden of Dharma's precepts and training. May your smile, like full moon in a night in the autumn, Shine undiminished until the end of existence. Bodhisattva Lobsang Tenzin Gyalsten, Please remain firmly with us!

Though the pernicious mind, like an elephant, is difficult to tame, you have controlled it with the sharp hook of mental alertness. Never crossing beyond the rules of vinaya, may you, Reverend Elder, truly live long!

Explaining in detail through exacting discernment, the lapis-lazuli lineage of the sutras and tantras, in well-spoken rhymes of complete perfection, may your melodious tones always proclaim the scriptures and grace the ears of we fortunate ones!

dorna yapje jampal nyingpo yi
ringluk sershun tsomai
chodung the daktsang namtar
zangpo lane lar dekpai jepo
nyidu takten shok

choksum gyalwa gyatso tugje
dang ringne tenching chopai
tensrung to gyudre tendril
milu dentop kyi monpai dondi
gegme lhundrub shok

FINAL DEDICATION

160. GEY.WA DI.YI NYUR.DU.DAG
LA.MA SANG.GYEY DRUB.GYUR.NEY
DRO.WA CHIG.KYANG MA.LÜ.PA
KYEY.KYI SA.LA GÖ.PAR.SHOG

161. JANG.CHUB SEM.CHOG RIN.PO.CHEY
MA.KYEY PA.NAM KYEY.GYUR.CHIG
KYEY.PA NYAM.PA MEY.PAR.YANG
GONG.NEY GONG.DU PEL.BAR.SHOG

SARWA MANGALAM SAMAYA DZA DZA DZA

Thus the teachings of Father Jampel Nyingpo
(Tsongkhapa), are like a wick in a lamp of refined
molten gold, may you through your life of purity and
goodness, be one who raises its flame higher and higher,
and ever remain steadfastly with us!

By the compassion of the Triple Gem and the ocean of
Conquerors; by the power of the Dharma Protectors
long-trusted and honoured; by the true strength of
unequivocal causal interdependence; may the purpose of
this prayer be accomplished, spontaneously and without
hindrance!

FINAL DEDICATION

160. By this virtue may I quickly attain the state of a
Guru Buddha (Enlightenment),
And then may I lead every being, without exception,
into that state.

161. May the most precious and supreme bodhicitta
awakening mind which has not yet been generated now
be generated.
And may the precious mind of bodhicitta which has
been generated, never decline, but always increase.

SARWA MANGALAM SAMAYA DZA DZA DZA