

GURU PUJA TSOG

REFUGE

SANG.GYEY CHÖ DANG TSOG.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)

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

INITIAL VISUALIZATION

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. 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. NAMO GURUBHYAH
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO 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.
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.

CONSECRATING THE OFFERINGS

7. OH 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. 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. 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. 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 LIMBED PRAYER

1. 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 skilful 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. 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,
with faith, esteem and seas of lyric praise
manifest countlessly, I humbly bow.

2. OFFERINGS

OUTER OFFERINGS (OFFERING 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. 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.

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.
I send forth this jeweled mandala to you, precious gurus.

(20:25)

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 paths.

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. 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 Boddhicitta,
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.

3. **DECLARING PREVIOUS NON-VIRTUE** (25:00)

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

4. **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.

5. **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.

6. **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.

7. **DEDICATION OF MERIT**

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)

(30:27)

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, ocean of moral discipline.
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, master 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, / at this time when the sun-like teachings of the Sage are setting.
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 three 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

(35:40)

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

(40:45)

121. By the force of having / 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, / they absorb in / our three centers / one by one and then together. / Four defilements are completely purged / and the essence of the four empowerments received. / In this way we / have implanted / the seed to accomplish the four kayas. / Then the Guru / emanation / comes forth to us and we're blessed with his inspiration.

GURU MANTRAS

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

2. 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 tzug.gyen tsong.kha.pa
lo.zang drag.pai zhab.la sol.wa.deb

You are Avalokitesvara, great treasure of unimaginable compassion,
Manjushri, master of stainless wisdom, and
Vajrapani, Lord of the Secret and destroyer of hordes of maras without exception.
Tsong Khapa, crown jewel of the sages of the Land of Snows,
Lozang Dragpa, I make requests at your lotus feet.

OM AH GURU VAJRADHARA SUMATI KIRTI SIDDHI HUM

3. WHITE HERUKA LONG-LIFE MANTRA:
OM HRIH HA HA HUM HUM PHAT TSAY LA SUNG SHIK SOHA
4. GURU SHAKYAMUNI BUDDHA'S MANTRA: OM MUNI MUNI MAHA MUNI YE SOHA
5. GURU VAJRADHARA'S MANTRA: OM GURU VAJRADHARA HUM
6. ENLIGHTENED BODY, SPEECH AND MIND MANTRA: OM AH HUM

DEDICATION

123. 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

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

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

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.

TSOG OFFERING

CONSECRATION OF OFFERINGS

124. OM AH HUM (3X)

(43:20)

(spoken)

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 Samantabhadra 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.

INNER OFFERING VISUALISATION

128. 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.
- 128.1 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.
130. 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)

INVITATION OF THE WISDOM BEINGS

(47:18)

131. 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)
132. 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

(48:55)

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 Root and Lineage Gurus. 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 blessings.
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 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.
135. 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.)

(54:38)

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.
Realising 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.)

(55:52)

139. OM I visualise / 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 first to the Lama and then to all other meditators. Take the bala with the right hand and the mandana with the ring finger of the left hand. 2nd attendant places Lama's tsog plate on his table. Distribute rest of Tsog to participants while reciting the following Vajra Song.)

SONG TO MOVE THE DAKINIS' HEARTS

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 / by 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.
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 enchanting and graceful movements, / the
Protector so fully to please / and the multitudes of Dakinis, / Come before us and inspire us
all, / bestow upon us innate great bliss.
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 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
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.

PRETA OFFERING

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

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, and especially we yogis and yoginis, may we all gain freedom from sickness, a long life, fame, good fortune and abundant wealth. (Bell throughout)
149. 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.
150. Make us meet no untimely death, sickness, demons, or interfering spirits. See that we have no bad dreams, ill omens or calamities.
151. May we have worldly happiness, good crops and harvests, May the Dharma flourish, all goodness and joy come about, and may all wishes within our minds be fulfilled.
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

153. White virtues we have thus created / we dedicate as the causes for / us to uphold the Holy Dharma / of Scriptures and most profound Insights, / Fulfilling every prayer and action / of the three times Buddhas and their Children.
154. May we by the force of this virtue / never be parted in all our lives / from the four spheres of Mahayana / reaching our journeys end by way of / Renunciation, Bodhicitta / the Perfect View and the Two Stages.

VERSES OF AUSPICIOUSNESS

155. Through the power / of whatever / white virtues within samsara and Nirvana, / from all hardship / and misfortune, / may all be auspicious for us to be now free, / to enjoy a / perfect treasure / of all good fortune both temporal and ultimate. (Bell)
156. Oh Omniscient / Lozang Dragpa, / may all be auspicious for teachings to endure, / through your centres / of pure practice, / being filled with assemblies of yogis and Sangha / Who are striving single-pointedly / to completely accomplish the three pure trainings. (Bell)
157. Thus requested, / Lozang Dragpa, / who from your youth made requests to the Guru Yidam / for you to / now grant our wishes, / may all be auspicious, Oh Lozang Vajradhara. (Bell)
158. Like a lake that / swells in times of rain, / may all be auspicious for our richness to grow, / Thereby bringing / an unbroken flow / of births of leisure within faultless families, / Our days filled with / Holy Dharma / thus delighting in the glories of perfection. (Bell)
159. By whatever / virtues we have done / and shall do from now until our Enlightenment, / May your body / of form thus remain / within this land like a Vajra immutable. / We entreat you / by your kindness, / may all be auspicious, Holy Venerable One. (Bell, Damaru & Music)

LONG-LIFE PRAYER FOR VENERABLE ZASEP TULKU RINPOCHE

'IMMORTAL RAIN'

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

Lobsang Tenzin Gyaltzen (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 Gyaltzen,
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!

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!

ZASEP TULKU RINPOCHE'S LONG-LIFE PRAYER (TIBETAN)

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

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 thuppai
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

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

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

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.

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