

(1) Refuge

Self-arising as Yidem, purification of external

- 1 De chhen ngang lä rang nyi la ma lha
Gang der sal 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 khya par phün sum tshog par gyur

- 2 Rab kar ge sem chhen päi 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

Refuge

- 3 Namö Gurubhya
Namö Buddhaya
Namö Dharmaya
Namö Sanghaya (3x)

Aspiration

- 4 Ma sem chän kün gyi dön gyi chhir
Dag nyi la ma lhar gyur nä
Sem chän tham chä la ma lhai
Go phang chhog la gö par ja (3x)

Most Supreme Aspiration (Uncommon)

- 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

- 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 lhai näl jor nyam su lang war
gyi wo (3x)

- 7 OM AH HUM (3x)

I. Refuge

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

Blessing of Offerings

8 Ngo wo ye she la nam pa nang chö dang chhö dzä so söi nam
pa je lä
Wang po drug gi chö yül du de tong gi ye khe khyä par chän
kye pä
Sa dang bar nang nam käi kyön tham chä yong su kyab päi
chhi nang
Sang wäi chhö trin dam dzä chän zig sam gyi mi khyä päi gang
war gyur



Arising of Abiding place

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

10 Ka drin sum dân tsa wäi la ma Sang gyä kün gyi ngo wo nyi
Nam pa ngur mig dzin päi ge long Zhal chig chhag nyi dzum
kar thro
Chhag yä chhö chhä yön pa nyam zhag Dü tsi gang wäi lhung
ze nam
Gur gum dang dân chhö gö sum söl Ser dog pän zhä ü la dze

Arising of 3fold being

11 Thug kar khyab dag dor je chhang wang Zhal chig chhag nyi ku
dog ngo
Dor dril zung nä yang chhug mar khyü Lhän kye de tong röl pä
gye
Nam mang rin chhen gyän gyi trä shang Lha dzä dar gyi na zä
lub

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

II. The Tree of Assembled Gurus

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

Arising of Mandala

- 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
Kam zhi yum zhi kye chhe tsa gyü Tshig nam jang chhub sem
pa ngö
Ba pu dra chom nyi thri chhig tong Yan lag thro wäi wang po
nyi
Ö zer chhog kyong nö jin sang wa Jig ten pa nam zhab kyi dän

Arising of Companions

- 13 Tha kor rim zhin ngö gyü lama Yi dam kyl khor lha tsog dang
Sam gyä jang sem pa wo kha dro Tän sung gya tshö kor nä
zhug

Invitation and Absorption

- 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
- 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

- 12 Radiant with thousands of light-rays,
You are emblazoned with the major and minor marks of
a Buddha
And sit in the vajra-position enhaloed by a five-coloured
rainbow.
Totally pure, your skandhas are the five Buddhas Gone
to Bliss;
Your four elements the four motherly consorts;
The bliss of your senses, your energy channels, sinews
and joints are all in reality Bodhisattvas.
The hairs of your pores are the twenty-one thousand
Arhats,
Your limbs the wrathful protectors,
The light-rays directional guardians, lords of wealth and
their attendants,
While all worldly gods are but cushions for your feet.
- 13 Surrounding you in their respective order
Is an encircling sea of actual and lineage Gurus,
Yidams, hosts of mandala-deities,
Buddhas, Bodhisattvas, Viras, Dakinis and Protectors of
the Teachings.
- 14 The three doors of each are marked with three vajras.
From their syllables of HUM, light rays go out and,
hook-like,
Draw forth from their natural abodes the Wisdom beings,
So that they may become inseparably set.
- 15 You who are the source of goodness, bliss and
perfection,
O root and lineage Gurus, Yidams, Three Jewels of
Refuge,
Viras, Dakinis, Dharmapalas and Protectors,
With entourage and of the three times,
By the power of compassion, come forth and abide
steadfastly.

16 Chö nam rang zhin dro ong kün dräl yang
Na tshog dü! jäi sam pa ji zhin du
Chir yang chhar wäi khyen tsei thrin lä chän
Kyab gön dam pa khor chä sheg su söl

17 OM Guru Buddha Bodhisattva Dharmapala
SAPARIWARA EH HYA HI
JAH HUM BAM HOH
Ye she pa nam dam tsig pa dang nyi su me par gyur

Prostration

Prostration to Guru's Complete Enjoyment Body

18 Gang gi thug je de wa chhen päi ying
Ku sum go phang chhog kyang kä chig la
Tsöl dzä la ma rin chhen ta büi ku
Dor je chän zhab pä mor chhag tshäl lo

Prostration to Guru's (Supreme) Emanation Body

19 Rab jam gyal wa kün gyi ye she ni
Gang dü! chir yang chhar wäi thab khä chhog
Ngur mig dzin pä gar gyi nam röl wa
Kyab gön dam päi zhab la chhag tshäl lo

Prostration to Guru's Truth Body

20 Nye kün bag chhag chä pa drung chung 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

Prostration of Guru as the embodiment of 3 Treasures

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 lhang nge wa
Drin chän la ma nam la chhag tshäl lo

- 16 Though all things are totally free of inherent coming and going,
Still you arise through your virtuous conduct of wisdom and loving compassion
In whatsoever forms suit the temperamental of varied disciples.
O holy Refuge-Protectors, please come forth with your entourage.
- 17 Om Guru Buddha Bodhisattva Dharmapala Sapariwara E-hye-hih.
Zah Hum Bam Hoh, the Wisdom and Symbolic-Beings become non-dual.

III. Prostration

- 18 We prostrate at your lotus-feet, O Vajradhara-Gurus,
Your jewel-like bodies, through compassion,
Bestow in an instant even the supreme attainment
Of the Three Bodies, the sphere of Great Bliss.
- 19 We prostrate at your feet, O holy Refuge-Protectors.
You are the pristine awareness of all infinite Buddhas
Playing the role of a saffron-robed monk
As a supreme skillful means to appear in whichever way suits your disciples.
- 20 We prostrate at your feet, O venerable Gurus,
Sole source of benefit and bliss without exception.
You eliminated the root of all faults and their instincts,
And are a treasury of myriad jewel-like qualities.
- 21 We prostrate to you, O benevolent Gurus.
You are in reality all Buddhas,
Teachers of all, including the gods;
The source of eighty-four thousand pure Dharmas,
You tower above the whole hosts of Aryas.

Prostration of Guru as the Emanation Body of Buddhas of the Three times in Ten Directions

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 düi nyam päi lü trül chhag tshäl lo

Offering

Offering of Four Waters

23 Kyab gön je tsün la ma khor chä la
Na tshog chhö trin gya tsho büi wa ni

24 Kö leg rin chhen ö bar nö yang lä
Dag je dü tsii chhu zhi dal gyi bab

Offering of Flowers

25 Dong po sil ma threng wa pel leg pa
Dze päi me tog sa dang bar nang gang

Offering of Incense

26 Dri zhim pö kyi dü pa bäi-dur-yäi
Yar kye ngön pöi trin gyi lha lam thrig

Offering of Light

27 Nyi da nor bu rab bar drön mei tshog
Tong sum mün sel ö zer tse ga gö

Offering of Scented Water

28 Ga bur tsän dân kur kum dri gö päi
Pöi chhöi tsho chhen khor yug kün nä khyil

Offering of Food

29 Ro gyäi chü dân za cha tung wa dang
Lha dang mi yi zhäl zä lhün por pung

22 With faith, esteem and a sea of lyric praise,
You are in reality all Buddhas,
Teachers of all, including the gods;
The source of eighty-four thousand pure Dharmas,
You tower above the whole hosts of Aryas.

IV. Offering

23 O Refuge-Protectors, O venerable Gurus, together with
your entourage,
We present you with ocean of clouds of various offerings.

24 From expansive well-fashioned vessels, radiant and
precious,
Flow gently forth four streams of purifying nectars.

25 Beautiful flowers and trees in blossom with bouquets and
garlands
Exquisitely arranged fill the earth and sky.

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

27 Light from suns and moons, glittering jewels
And scores of flaming lamps frolicking joyfully.
Dispel the darkness of a thousand million billion worlds.

28 Vast seas of scented waters imbued with the fragrances
Of saffron, sandalwood and camphor swirl out to the
horizons.

29 Delicacies of gods and men, drink and savouries and
feasts
With ingredients of a hundred flavours amass at Mount
Meru.

Offering of Music

30 Na tsog röl möi je drag tha yä lä
Jung wäi dang nyän gyur wä sa sum gang

Offering of Pleasures of the 5 Senses

31 Zug dra dri ro reg jä pal dzin päi
Chhi nang dö yön lha mö chhog kün khyab



Offering of Mandala

32 Je wa thrag gyä 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

Offering of Practice

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 chir bül

- 30 Music from endless variety of various instruments
Blends into a symphony filling the Three Realms.
- 31 Goddesses of outer and inner desirable objects,
Holding symbols of sight and sound,
Smell, taste and touch, pervade all directions.
- 32 To you, O Refuge-Protectors, treasures of compassion,
Eminent and supreme Field of Merit, we present with
pure faith:
Mount Meru and the four continents a billion times over.
The seven precious royal emblems, the precious minor
symbols and more,
Perfectly delightful environments and those dwelling
within,
And a grand treasury of all wishes and wealth of gods
and men.
- 33 To please you, O venerable Gurus, we offer these
objects both actually arrayed and those envisioned
As a pleasure grove on the shore of a wish-granting sea:
It is strewn with thousand-petalled lotuses, captivating
the hearts of all –
These are the offering objects arising from samsara and
Nirvana's white virtues.
Everywhere is dotted with flowers – these are the virtues
Of the three gateways of ourselves and others, in this
world and beyond.
It is diffused with the myriad fragrances of
Samantabhadra offerings
And is laden with fruit – the three trainings, two stages
and five paths.

Inner Offering

34 Gur kum dang dân zang pöi dri nga chan
Ro gyäi päi dzin gya jäi tung wa dang
Chag kyu nga dang drön ma nga la sog
Jang tog bar wäi dü tsii gya tshö chhö

Secret Offering

35 Yi ong lang tshöi päi dzin drug chu zhii
Dö päi gyu tsäl la khä lü thra ma
Zhang kye ngag kye lhän kye pho nyäi tshog
Dze dug gyu mäi chhag gya nam kyang bül

Offering of Suchness

36 Drib dräl lhän kye de wäi ye she chhe
Chhö kün rang zhin trö dang dral wäi ying
Yer me lhün drub ma sam jö lä dä
Dön dam jang chhub sem chhog khyö la bül

Offering of Medicine and Form Body

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

- 34 We offer a libation of China tea the colour of saffron,
Steeped in the glories of a hundred flavours, with a
delicate bouquet;
This – the five books, five lamps and so forth –
Is purified, transformed and increased into a sea of
nectar.
- 35 We offer even voluptuous, illusion-like consorts, a host of
messenger Dakinis –
Born from place, from mantra and simultaneously born –
Having slender figures, aglow with the vibrance of youth
And skilled in the sixty-four arts of love.
- 36 We offer you supreme ultimate Bodhichitta:
Beyond words, thought and expression; spontaneous
and invisible;
The void sphere of all things, free from mental
fabrications of true existence;
Unobstructed great pristine awareness simultaneous with
Bliss.
- 37 We offer sundry types of potent medicines
To cure the plagues of the four hundred afflictions,
And in reverence we offer ourselves as servants to
please you.
Pray keep us in your service as long as the heavens
endure.

(Hundred syllable mantra)

Repentance

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

Rejoice

39 Chhö nam ram zhin tshan 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

Request

40 Phül jung khyen tse 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 bab tu söl

Beseech

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

Dedication

42 De tar trün päi nam kar ge wäi tshog
Ka drin sum dän je tsün la ma yi
Tshe rab kün tu dral me je dzin ching
Zung jug dor je chhang wang thob chhir ngo

V. Seven Limbed Prayer

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

(2) Requests

Request for Blessing

Requesting Blessing from Guru based on recollecting the Guru's Qualities

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

Requesting Blessing from Guru by recollecting the 10 Qualities of Mahayana

44 Gang dang dân na de war sheg päi lam
Tön par ö päi yön tän chu dân pa
Ma lü gyäl wäi dung tshob chhö kyi je
Theg chhog ge wäi she la söl wa deb

Requesting Blessing from Guru by recollecting the Qualities of Vajrayana

45 Go sum leg dam lo chhen zö dân 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

Mindful of the the Kindness of Guru

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

VI. Requests

- 43 We make our requests to you, O Holders of the Elders' Vinaya,
O Masters, second Buddha clad in saffron:
You brim with a treasury of the jewels of much hearing
And are a source of excellence, an immense ocean of moral discipline.
- 44 We make our requests to you, O Mahayana Gurus, Lord of Dharma,
Representing the Victorious Ones without exception;
You possess the ten qualities that render you suitable guides
Along the path of Those Who Have Gone to Bliss.
- 45 We make requests to you, foremost Holders of the Vajra:
You are skilled in explaining and composing,
Are endowed with both sets of ten qualities
And a knowledge of tantras and its rituals;
You are honorable, without pretence of guile,
Patient, broad-minded, with your three doors well subdued.
- 46 We make requests to you, O compassionate Refuge-Protectors:
With precision you impart the good ways of Those Gone to Bliss
To the unruly beings of this degenerate age
Who are difficult to curb and were not tamed
By the countless Buddhas of the past

Recollecting the Kindness of Guru

47 Thub päi nyi ma dü kyi nub gur te
Gön kyab me päi dro wa mang po la
Gyal wäi dzä pa nye war drub dzä päi
Kyab gön thug je chän la söl wa deb

Requesting Blessing from Guru while recollecting the Vastness of the Kindness of Guru from Honoring Even One of His Pore

48 Dü sum chhog chüi gyal wa tham chä lä
Gang gi ba pui bu ga chig tsam yang
Dag chag sö nam zhing du leg ngag päi
Kyab gön thug je chän la söl wa deb

Requesting Blessing from Guru while recollecting His External Qualities

49 De sheg ku sum gyän gyi khor lo ni
Thab khä gyu thrül dra wäi jo geg lä
Tha mal tshül gyi dro wa dren dzä päi
Kyab gön thug je chän la söl wa deb

Requesting Blessing from Guru while recollecting His Internal Qualities

50 Khyö kyi phung kham kye chhe yan 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

Requesting Blessing from Guru while recollecting His Secret Qualities

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

- 47 We make our requests to you, O compassionate Refuge-Protectors:
You enact the deeds of the victorious Ones
For the many beings who lack a Protector-Refuge
At this time when the sun-like teaching of the Sages are setting,
- 48 We make our requests to you, O compassionate Refuge-Protectors:
Even a single hair from your pores
Is for us a Field of Merit more highly praised
Than all the Victorious Buddhas of the three times and ten directions
- 49 We make our requests to you, O compassionate Refuge-Protectors:
From an intricate lattice of mirage-like skillful means
Emblazoned with the Three Body Wheels of those Gone to Bliss
You manifest in an ordinary guise to lead all beings.
- 50 We make our requests to you, O supreme Gurus,
The essence of the Three Jewels of Refuge;
Your aggregates, elements, sensory bases and limbs
Are in the nature the fathers, mothers, male and female Bodhisattva,
And the wrathful protectors of the five Buddha-families.
- 51 We make our requests to you, O Protectors of Primordial Unity,
Foremost Holders of the Vajra, All-pervading Lords of hundreds of Buddha families;
Unfolding from the play of omniscient pristine awareness,
You are the quintessence of ten million mandala cycles.

Requesting Blessing from Guru while recollecting his Quality of Suchness

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



Reverently make request to Guru (3x)

53 Khyö ni la ma khyö ni yi dam
Khyö ni kha dro chhö kyong te
Deng nä zung te jang chub 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)

Reverently make request to Guru for the 4 empowerments

54 De tar lan 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
Nä sum rim dang chig char thim pa lä
Drib zhi dag chang nam dag wang zhi thob
Ku zhi thob chang la ma nyi pa zhig
Gye zhin thim pä jin gyi lab par gyur

(Mantras)

- 52 We make our requests to you, Immaculate
Samatabhadra, who are in reality ultimate Bodhichitta,
Free of beginning or end,
The nature of all things, pervading everything in motion
and rest,
Inseparable from simultaneous Bliss in play without
obstruction.
- 53 You are our Gurus; you are our Yidams; you are our
Dakinis and Dharma Protectors.
From this moment until our enlightenment, we need seek
no refuge other than you.
In this life, the bardo and all future lives,
Hold us with your hook of compassion.
Free us from samsara and Nirvana's fears, grant all
attainments,
Be our unfailing friend and guard us from interferences.
(3x)
- 54 By the force of having thus requested three times,
Nectar and rays – white, red and dark blue –
Stream forth from the centres of our Guru's body, speech
and mind,
And one by one and although,
They absorbed into our own three centres.
Individually and then although,
The four obstacles are purged,
The four pure empowerments implemented
And seeds of the Four Kayas received.
A smiling emanation of the Guru dissolves into us
And we are blessed with inspiration.

(3) Tsog Offering

Transforming the offerings

55 OM AH HUM (3x)

Ngo wo ye she la nam pa nang chö dang chö zä 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
chi nang

Sang wäi chö trin dam zä chän zig sam gyi Mi khyab pä gang
war gyur

56 E MA HO Ye She röl pa chhe
Zhing kham tham chä dor jei zhang
Nä nam dor jei pho drang chhe
Kün zang chhö trin gya tsho bar

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

Blessing the nectar

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

VII. Tsog Offering

55 OM AH HUM (3x)

Pure clouds of outer, inner and secret offerings,
Objects which bind us closer and fields of vision
Pervade the reaches of space, earth and sky,
Spreading out beyond the range of thought.

In essence they are pristine awareness,
In aspect the inner offering and the various objects of
offering.

Their function is to generate the extraordinary pristine
awareness

Of voidness and bliss as objects to be enjoyed by the six
senses.

56 E-ma-ho! In the grand play of pristine awareness,

All places are Vajra-fields

And all structures majestic Vajra-palaces.

Oceans of clouds of Samantahadra offerings billow forth.

57 All objects are imbued with the glories of all wishes.

All beings are actual Viras and Virins.

There is not enord “impurity” or “flow”:

All is but infinitely pure.

58 HUM! From a state of Dharmakaya in which all mental fabirations are stilled,

On top of a turbulent wind and blazing fire

Upon the crown of a tripod of three human heads:

AH, within a proper human skullcup,

OM, the ingredients brilliantly appear one by one.







- 59 Kha dog zi ji so sor bar
Lung yö me bar dzä nam zhu
Khöl wä lang pa chher yö pä
Yi ge sum lä ö zer tshog
- 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 AH HUM (3x)

Invocation

- 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
- 62 Chhi nang sang wäi chhö trin gya tshöi ü
Rin chhen lä drub dze päi dân thri la
Zhab sen ö chhag tän par zhug nä kyang
Drub chhog dag la dö güi ngö drub tsöl

- 59 Placed above them are OM AH HUM,
Each sparkling with a brilliant colour.
The wind becomes hurbulent, the fire flares, the
ingredients melt,
From their boiling tumble forth copious vapours.
- 60 From the three letters, profusions of light rays radiate out
in the ten directions.
Drawing back the Three Vajras with nectar,
Which melt into nectar and blend with the ingredients.
Purifying, transforming and increasing them,
E-ma-ho, becoming an ocean glittering with the
splendours
Of all that could be wished for OM AH HUM (3x)
- 61 O hosts of root and lineage Gurus, Yidams, hosts of
deities,
Three Jewels of Refuge, Viras, Dakinis, Dharmapalas
and Guardians of the Teachings,
I request you, who are in the nature of compassion
To appear and come to this offering site.
- 62 Place your radiant feet firmly upon this elegant throne
formed of jewels,
Amidst an ocean of clouds of outer, inner and secret
offerings.
Grant us, who are striving for supreme realization,
The powerful attainments that we all wish.

Making Offerings

- 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
Dö güi päl la röl pä tshim dzä nä
E MA HO jin lab chhar chhen bab tu söl
- 64 HO ting zin ngag dang chag 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
Dö güi päl la röl pä tshim dzä nä
E MA HO ngö drub chhar   chhen bab tu söl
- 65 HO ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di
Kön chog rin chhen tshog nam nye chhir bül
OM AH HUM
Dö güi päl la röl pä tshim dzä nä
E MA HO dam chhö chhar   chhen bab tu söl
- 66 HO ting dzin ngag dang chhag gyä jin lab päi
Zag me dü tsii tshog chhö gya tsho di
Kha dro chhö kyong tshog nam nye chir bül
OM AH HUM
Dö güi päl la röl pä tshim dzä nä
E MA HO thrin lä chhar   chhen bab tu söl

- 63 Ho! This ocean of offering tsog of uncontaminated nectar
blessed by Samadhi, mantra and mudra
We offer in order to please you hosts of root and lineage
Gurus.
OM AH HUM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of blessings.
- 64 Ho! This ocean of offering tsog of uncontaminated nectar
blessed by Samadhi, mantra and mudra
We offer in order to please you hosts of Yidam-deities
together with your entourages.
OM AH HUM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of power attainments.
- 65 Ho! This ocean of offering tsog of uncontaminated nectar
blessed by Samadhi, mantra and mudra
We offer in order to please you hosts of precious Jewels
of Refuge.
OM AH HUM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of sacred Dharma.
- 66 Ho! This ocean of offering tsog of uncontaminated nectar
blessed by Samadhi, mantra and mudra
We offer in order to please you hosts of Dakinis and
Dharama-Protectors.
OM AH HUM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please let fall a great rain of virtuous conduct.

67 HO ting dzin ngag 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
Dö güi päi la röl pä tshim dzä nä
E MA HO thrül nang dug ngäl 🏺🏺 zhi gyur chig 🌸

Note: Here, the samaya-bounded disciples present a mandala bowl filled with a selection of the all the offerings, and recite the following.

Offering the tsog to the Master

68 E MA HO tsog 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
Tsog kyi khor lor gyün du röl
AH LA LA HO

The Master's reply

69 OM dor je sum yer me päi dag
Rang nyi la ma lhar säi nä
AH zag me ye she dü tsi di
HUM jang chhub sem lä yo me par
Lü nä lha nam tshim chhir röl
AH HO MAHA SUKHA (Taste the tsog)

- 67 Ho! This ocean of offering tsog of uncontaminated nectar
blessed by Samadhi, mantra and mudra
We offer in order to please you hosts of sentient beings
who have been our mothers.
OM AH HUM. Contented by your sport with all these
splendours that could be wished for,
E-ma-ho, please still the sufferings that arise from
deceptive appearances.
- 68 E-ma-ho. Here is a great circle of tsog,
O you who have followed in the footsteps of all the
Buddhsa of the three times,
Realising that you are the source of all power
attainments, O great Vira-Hero,
You who have freed yourself from all superstitious
conceptions,
We invite you continually to enjoy this circle of tsog.
A-la-la-ho
- 69 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 in order to satisfy the deities residing within my
body.
A-ho ma-ha-sukha (Taste the tsog)

(4) A Song to Move the Dakinis' Hearts

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

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 pöi 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

VIII. A Song to Move the Dakinis' Hearts

- 70 HUM, We make our requests to you
The Tathagatas, who are the Thus Gone, as well as
To the Viras, Yoginis, Dakas and Dakinis.
Heruka who enjoys great bliss,
Intoxicated with bliss brings satisfaction to the Consort
And in accordance with the precepts of practice
Enters into the union of innate bliss.
A-la-la la-la-ho a-i-ah a-ra-li-ho
You the multitudes of immaculate Dakinis
Look upon us with love.
Bestow all the powerful attainments.
- 71 HUM, We make our requests to you
The Tathagatas, who are the Thus Gone, as well as
To the Viras, Yoginis, Dakas and Dakinis.
Through the stirring of the mind of great bliss,
Through the moving dance of the body,
There arises the great bliss played within the lotus of the
Consort.
This bliss we offer to the multitudes of Yoginis.
A-la-la la-la-ho a-i-ah a-ra-li-ho
You the multitudes of immaculate Dakinis
Look upon us with love.
Bestow all the powerful attainments.

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 ong 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

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 chen yang
Chu kye chog 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

- 72 HUM, We make our requests to you
The Tathagatas, who are the Thus Gone, as well as
To the Viras, Yoginis, Dakas and Dakinis.
Yoginis dance with enchanting, smooting movements
The young protector so exceedingly to please,
And the multitudes of Dakinis
Come before us and bless us.
Bestow upon us the innate great bliss.
A-la-la la-la-ho a-i-ah a-ra-li-ho
You the multitudes of immaculate Dakinis
Look upon us with love.
Bestow all the powerful attainments.
- 73 HUM, We make our requests to you
The Tathagatas, who are the Thus Gone, as well as
To the Viras, Yoginis, Dakas and Dakinis.
The great bliss which is possessed of liberating
qualities—
The great bliss without which freedom cannot be gained
in one life.
Though one endures many ascetism –
That great bliss abides within the centre of the supreme
lotus.
A-la-la la-la-ho a-i-ah a-ra-li-ho
You the multitudes of immaculate Dakinis
Look upon us with love.
Bestow all the powerful attainments.

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 pä kyön ma gö
Näl jor ma chhog pä mäi de wa yi
Si päi ching 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

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 zö
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



74 HUM, We make our requests to you
The Tathagatas, who are the Thus Gone, as well as
To the Viras, Yoginis, Dakas and Dakinis.
Just as a lotus born out of the mud,
Great bliss, though born out of desire is unsoiled by its
faults.

O supreme Yoginis, by the bliss of your lotus
May the bonds of samsara be quickly untied.

A-la-la la-la-ho a-i-ah a-ra-li-ho

You the multitudes of immaculate Dakinis

Look upon us with love.

Bestow all the powerful attainments.

75 HUM, We make our requests to you
The Tathagatas, who are the Thus Gone, as well as
To the Viras, Yoginis, Dakas and Dakinis.
Like a swarm of bees drawing forth the nectar of flowers
May we likewise be satiated
By the captivating nectar of the mature lotus
Possessed of six qualities.

A-la-la la-la-ho a-i-ah a-ra-li-ho

You the multitudes of immaculate Dakinis


Look upon us with love.

Bestow all the powerful attainments.

Offering the leftover tsog

Blessing the tsog

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)

77 HO ting dzin ngag dang chag gyä jin lab päi
Zag me dü tsii tshog lhag gya tsho di
Dam chän zang kyong tsog nam nye chir bül
OM AH HUM
Dö güi päl la röl pä tshim dzä nä
E MA HO näl jor thrin lä  tshül zhin drub

Take the remaining tsog outside

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

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

76 HUM, Impure deceptive appearances become purified in the sphere of voidness.
AH. This magnificent nectar created put of pristine awareness,
OM, becomes a vast ocean of desired beings.
OM AH HUM. (3x)

(Offering the excess tsog)

77 Ho! This ocean of remaning tsog of uncontaminated nectar blessed by Samadhi, mantra and mudra,
We offer to please you hosts of oath-bound realm-Protectors.
OM AH HUM. Contented by your sport with all these splendours that could be wished for,
E-ma-ho, please accomplish the virtuous conduct of the yogic path as you have pledged.

(Take the pretas' tsog outside)

78 Ho! By offering this ocean of remaning tsog
To the guests who are left together with their entourage,
May the precious teachings proliferate,
May the upholders of the teachings,
The offering patron together with their entourages,
79 And especially we yogis –
may we all gain freedom from sickness,
A long life, fame, good fortune and abundant wealth.

- 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
- 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
- 82 Jig ten de zhing lo leg dang
 Dru nam phel shing chhö phel wä
 De leg tam chä jung wa yi
 Yi la dö pa kün drub shog
- 83 Jin pa gya chhen gyur wa di yi thü
 Dro wäi dön dü rang jung sang gyä shog
 Ngön tshe gyäl wa nam kyi ma dröl wäi
 Kye wöi tshog nam jin pä dröl gyur chig

(5) Reviewing the Stages on the Path

Foundation of the Path – Reliance on Virtuous Friends

- 84 Zhing chhog dam pa je tsün la ma la
 Chhö chang 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

- 80 Bestow on us the powerful attainments of actions,
Such as pacification, increase and so forth.
O oath-bound protectors, protect us!
Help us obtain all powerful attainments.
- 81 Make us meet no untimely death,
Sickness, demons or interfering spirits.
See that we have no bad dreams.
- 82 Make we have wordly happiness, good crops and
harvests
May the Dharma flourish, all goodness and joy come
about.
And may all the wishes within our minds be fulfilled.
- 83 And by the force of this bountiful givings, may I become
A self-made Buddha for the sake of all beings,
And by my generosity may I liberate
The multitudes of beings who were not liberated by the
Buddhas of old.

IX. Reviewing the Stages of the Path

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

Life of Liberties and Endowments

85 Län chig tsam zhig nye päi dal 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

Teachings on the Method for Happiness in Future Lives

86 Ngan 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

Generation of the Mind of Renunciation

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

Teachings on the Path to Liberation

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

- 85 Realising how this body of liberties and endowments
Is found but once, is difficult to obtain and easily lost,
We seek your blessings to partake of its essence, make
it worthwhile,
And not be distracted by the meaningless affairs of this
life.
- 86 Aghast at the searing blaze of suffering in the lower
realms,
We take heartfelt refuge in the Three Precious Gems and
seek
Your blessings, and we may eagerly endeavour to practice
the various means
For abandoning what is bound to misfortune and
accumulating virtuous deeds.
- 87 Violently tossed amidst waves of delusions and karma,
Plagued by hordes of watery denizens – the three kinds
of suffering –
We seek your blessings to develop an intense longing to
be free,
From the monstrous oceans of boundless and vicious
existence.
- 88 Having abandoned the mind that views this unbearable
prison of cyclic existence as a pleasure grove,
We seek your blessings to partake of the treasure
Of Aryas' jewels and the Three Higher Trainings,
And thereby to uphold liberation's banner.

Teachings on the Generation of the Root of the Path—Great Compassion

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

Teachings on Equalising Ourselves and Others

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

Reflecting on the Disadvantages of the Cherishing Ourselves

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

Reflecting on the Benefits of Cherishing Others

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 Essence of Meritorious and Wrongdoings

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

- 89 Having considered how all these pitiful beings have been
our mothers,
And have raised us with kindness again and again,
We seek your blessings to develop unaffected
compassion,
Like that if a loving mother for her precious child.
- 90 There is no difference between ourselves and others:
None of us wishes even the slightest of sufferings
Nor is even content with the happiness we have,
Realising this, we seek your blessings that we may
enhance the bliss and joy of others.
- 91 This chronic disease of cherishing ourselves
Is the cause giving rise to our unsought suffering
Perceiving this, we seek your blessings to blame,
begrudge
And destroy the monstrous demon of selfishness.
- 92 The mind that cherishes all mother sentient beings and
would secure
Them in bliss is the gateway leading to infinite virtue.
Seeing this, we seek your blessings to cherish these
beings
More than our lives, even should they rise up as our
enemies.
- 93 In brief, infantile beings labour only for their own end
While Buddhas work solely for the welfare of others.
With a mind understanding the distinction between the
failings of one and the advantages of the other,
We seek your blessings to enable us to equalize and
exchange ourselves for others.

Exchanging of Ourselves for Others

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

Teachings on the Practice of Taking and Giving (3x)

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 dân par jin gyi lob (3x)

Enthusim to Taking Aversities into the Path

96 Nö chü dig päi drä bü yong gang te
Mi dö dug ngäl chhar tar bab gyur kyang
Lä ngän drä bu za päi gyur thong nä
Kyen ngän lam du long par jin gyi lob

Measure of Maturation of Mind Generation and Its Training

97 Dor na zang ngän nang wa chi shar yang
Chhö kün nying po top ngäi nyam len gyi
Jang chhub sem nyi phel wäi lam gyur te
Yi de ba zhig gom par jin gyi lob

- 94 Since cherishing ourselves is the doorway to all torment,
While cherishing our mothers is the foundation of all that
is good,
We seek your blessings to make our core practice
The yoga of exchange of self for other.
- 95 And thus, O venerable compassionate Gurus, we seek
your blessings,
That all karmic debts, obstacles and sufferings
Of all mother beings may without exception ripen upon
us right now,
And that we may give our happiness and virtues to
others
And thereby invest all beings in bliss. (3x)
- 96 Should even the environment and the beings therein be
filled,
With the fruits of their karmic debts,
And unwished for sufferings pour down like rain,
We seek your blessings to take these miserable
conditions as a path
By seeing them as causes to exhaust the results of our
negative karma.
- 97 In short, no matter what appearances may arise, be they
good or bad,
We seek your blessings to transform them into a path
ever-enhancing the two Bodhicittas
Through the practice of the five forces – the quintessence
of the entire Dharma –
And thus to attune ourselves solely to the bliss of the
mind.

Method Taking Aversity into the Path and Training of Samaya

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
Dal jor dön chhen je par jin gyi lob

Method to Generate the Aspirational

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 dral wäi chhir
Jang chhub sem nyi jong par jin gyi lob

Received and Upholding the Precepts and Rituals

100 Dū sum gyal wa kün gyi drö chig lam
Nam dag gyal sä dom pä gyü dam shing
Theg chhog tshül thrim sum gyi nyam len la
Tsön pa lhur len je par jin gyi lob

Teachings on the Perfection of Generosity

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 man ngag gi
Jin päi phar chhin dzog par jin gyi lob

- 98 Whatever we occasion to meet, we seek your blessings
that we may adapt it
To our meditation by the skillful means of the four acts of
use.
May we render this life of liberties and endowment
infinitely meaningful
By putting into practice the advice and commitments of
the training of the mind.
- 99 In order to rescue all beings from the vast seas of
existence
We seek your blessings to become adept in Bodhichitta
Through a pure selfless wish, and by love and
compassion.
Conjoined with the visual technique of mounting, giving
and taking upon the breath.
- 100 We seek your blessings that we may eagerly endeavour
To put into practice the three Mahayana moral codes
And restrain our mind-streams with pure Bodhsattva
vows,
The single path journeyed by all the Victorious Ones of
the three times.
- 101 We seek your blessings to complete the perfection of
generosity
Through the guideline teaching for enhancing the mind
that gives without attachment,
Namely transforming our bodies, wealth and collection of
virtue over the three times
Into the objects desired by each and every sentient being.

Teachings on the Perfection of Moral Discipline

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

Teachings on the Perfection of Patience

103 Kham sum kye gu ma lü thrö gyur te

She zhang tshang dru dig shing sog chö kyang

Mi thrug nö län phän pa drub je päi

Zö päi phar chin dzog par jin gyi lob

Teachings on the Perfection of Joyous Effort

104 Sem chän re rei chhir yang nar me päi

Me nang kal pa gya tshor nä gö kyang

Nying je mi kyo jang chhub chhog tsön päi

Tsön drü phar chhin dzog par jin gyi lob

Teachings on the Practice of Meditative Concentration

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

- 102 We seek your blessings to complete the perfection of the moral discipline
Of working for the sake of sentient beings, enacting virtuous deeds
And not transgressing the bounds of the Pratimoksa, Bodhichitta, and Tantric vows even at the cost of our lives.
- 103 Should even the myriad beings of the Three Realms, without exception,
Become angry at us, humiliate, criticize, threaten or even kill us,
We seek your blessings to complete the perfection of patience not to be distraught,
But to work for their benefit in response to their harm.
- 104 Even if we must remain for an ocean of aeons in the fiery Hells of Avici for the sake of one sentient being alone,
We seek your blessings to complete the perfection of joyous effort.
To strive with compassion for Supreme Enlightenment and not to be discouraged.
- 105 Having abandoned the faults of dullness, agitation and mental wandering,
We seek your blessings to complete the perfection of meditative concentration
Through the Samadhi of single-pointed placement upon the natural of reality,
Which is that all things are void of true existence.

Teachings on the Practice of Meditative Equipoise on Space-like Emptiness

106 De nyi so sor tog päi she rab kyi

Drang päi kun jang de chhen dang drel wa

Dön dam nyam zhag nam khäi näl jor gyi

She rab phar chhin dzog par jin gyi lob

Teachings on Post-meditative Equipoise on Phenomena as Illusory

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

Teachings on the Supreme Prasangika-Madhyamka View

108 Khor dä rang zhin düi tsam me pa dang

Gyu drä ten drel lu wa me pa nyi

Phän tshün gal me drog su chhar wa yi

Lu drub gong dön tog par jin gyi lob

Instruction on Training to be Suitable Vessal

109 De nä dor je dzin päi de pön gyi

Drin lä gyü de gya tsöi jang gal te

Ngö drub tsa wa dam tshig dom pa nam

Sog lä che par dzin par jin gyi lob

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

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

108 Samsara and Nirvana lack even an atom of true
existence
While cause and effect and dependent arising are
unfailing.
We seek your blessings to discern the import of
Nagarjuna's thought
Which is that these two are complementary and not
contradictory.

109 And thereupon we seek your blessings that we may
cross the labyrinth ocean of tantra,
Through the kindness of our navigator-Vajradhara
And to hold more dear than our lives, our vows and
words of honor
Which are the roots of powerful attainments.

Teachings on the Generation Stage

110 Kye shi bar do gya^al wäi ku sum du

Gyur wäi rim pa dang pöi na^al jor gyi

Tha ma^al nang zhen dri ma kün jang te

Gang nang lha kur chhar war jin gyi lob

Teachings on the Completion Stage

111 Nying gäi dab gyä dhu tii ü dag tu

Gön khyö zhab sen kö pa lä jung wa

Wö sä^al gyu lü zung du jug päi lam

Tshe dir ngön du gyur war jin gyi lob

Transference of Consciousness for those who are cultivating but have not entered the Path

112 Lam na ma zin chhi wäi dü je na

Tsa^an 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

Aspiration to the First Born

113 Dor na kye zha^ang 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

Aspiration to the First Disciple

114 Gön khyö gang du ngön par sang gya^a päi

Khor gyi thog ma nyi du dag gyur te

Nä kab thar thug gö dö ma lü pa

Ba^a me lhün gyi drub päi tra shi tsöl

- 110 We seek your blessings to cleanse all stains of ordinary appearances and grasping
Through the first-stage yoga of transforming birth,
Death and the bardo into the three bodies of Buddha,
So that whatever may appear arises as the body of a Yidam.
- 111 We seek your blessings to actualize in this life the path of Unity
Of the Clear Light and Illusory Body which arises
From placing your feet, O Protector, at the centre
Of the central channel at the eight petals of our hearts.
- 112 Should we not have completed the points of the path at the time of death
We seek your blessings that we may be led to a Pure Land
Through either the instructions of applying the five forces
Or by the forceful means of Enlightenment, the Guru's transference mind.
- 113 In short, we seek your blessings, O Protector, to be cared for by you
From birth unremittently throughout all our lives
And thus to become your chief disciples
Holding every secret of your body, speech and mind.
- 114 O Protector, please grant that all be auspicious for us to be amongst your very first circle
Of disciples wherever you manifest, that Buddhhood
And hence all our temporal and ultimate wishes, without exception,
Be effortlessly and spontaneously fulfilled.

Absorption of Merit Field

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

(6) Dedication

Dedication towards the preservation of the Dharma

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

Apsiration towards accomplishing the Dharma

117 De yi thu lä tshe rab kün tu dag

Theg chog khor lo zhi dang mi dral zhing

Nge jung jang sem yang dag ta wa dang

Rim nyi lam gyi drö pa thar chhin shog

(7) Verses of Auspiciousness

118 Si zhii nam kar ji nye ge tshän gyi

Deng dir mi shi gü pa kün dral te

Nä kab thar thug ge leg nam khäi dzö

Phün tshog päl la   röl päi tra shi shog

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

X. Dedication

116 Whatever white virtues we have thus created we dedicate
as causes
Enabling us to uphold the Holy Dharma of scriptures and
insights
And to fulfil without exception the prayers and deeds
Of all the Buddhas and Bodhisattvas of the three times.

117 By the force of this merit in all our lives
May we never be parted from Mahayana four spheres
And may we reach the end of our journey along the paths
Of renunciation, Bodhicitta, the pure view and the two
stages.

XI. Verses for Auspiciousness

118 Through the excellences of whatever white virtues there
in samsara and Nirvana,
May all be auspicious for us to be freed, here and now,
from all misfortune and hardship,
And thus enjoy a glorious and perfect celestial treasure
Of temporal and ultimate virtue and goodness.

119 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

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

121 Dö güi jor wa yar kyi tsho tar phel
Kyön me rig kyī dal dro gyün chhä me
Nyin tshän lo zang dam päi chhö kyi da
Phün tshog päl la 🏠🏠 röl päi tra shi shog

122 Dag sog nam kyī 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 🌸

- 119 May all be auspicious for the Buddhas' teachings to
endure long
Through your centres of Dharma, Omniscient Lo-zang
Drap-pa,
Being filled with hosts of monks and yogis striving
Single-pointedly to master the three pure trainings.
- 120 Having requested your blessings, Lo-zang Drag-pa, who
from the time
Of your youth made requests to the supreme Guru-
Yidam,
May all be auspicious for you, O Lo-zang Drap-pa
Vajradhara,
Spontaneously to grant the wishes of others.
- 121 May all be auspicious for all our desired endowments to
swell like a lake in the summer rains
Bringing an unbroken flow of rebirths of leisure in fault-
less families
So that we may pass our days and nights with your holy
Dharma, O Lo-zang,
And thus delight in the glories of perfection.
- 122 By the collection of whatever merits I am others have
done
And shall do from now until enlightenment,
May all be auspicious, O Holy Venerable One, for your
Body of Form
To remain in this land immutable like a Vajra.

(8) Final Lam-rim Dedication Prayer

- 123 Der ni ring du bä lä tshog nyi ni
Kha tar yang pa gang zhig sag pa de
Lo mig ma rig gi dong dro wa nam
Nam dren gyal wäi wang por dag gyur chig
- 124 Der ma sön päi tshe rab kün tu yang
Jam päi yang kyi tse wä je zung nä
Tän päi rim pa kün tshang lam gyi chhog
Nye nä drub pä gyal nam nye je shog
- 125 Rang gi ji zhin tog päi lam gyi nä
Shug drag tse wä drang wäi thab khä kyi
Dro wäi yi kyi mün pa säl jä nä
Gyal wäi tän pa yün ring dzin gyur chig
- 126 Tän pa rin chhen chhog gi ma khyab pam
Khyab kyang nyam par gyur wäi chhog der ni
Nying je chhen pö yi rab kyö pa yi
Phän dei ter de säl war je par shog
- 127 Sä chä gyal wäi mä jung thrin lä lä
Leg drub jang chhub lam gyi rim pä kyang
Thar dö nam kyi yi la päl ter zhing
Gyal wäi dzä pa ring du kyong gyur chig

XII. Final Lam-rim Dedication Prayers

- 123 From my two collections, vast as space, that I have
amassed
From working with effort at this practice for a great length
of time,
May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.
- 124 Even if I do not reach this state, may I be held
In your loving compassion for all my lives, Manjushri.
May I find the best of complete graded paths of the
teachings,
And may I please all the Buddhas by practising.
- 125 Using skillful means drawn by the strong force of
compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them:
And may I uphold the teachings for a very long time.
- 126 With my heart going out with compassion
In whatever direction the most precious teachings
Have not yet spread, or once spread have declined,
May I expose this treasure of happiness and aid.
- 127 May the minds of those who wish for liberation be
granted bounteous peace
And the Buddhas' deeds be nourished for a long time
By even this Graded Course to Enlightenment completed
due to
The wonderous virtuous conduct of the Buddhas and
their Sons.

128 Lam zang drub päi thün kyen drub je ching
Gal kyen sel je mi dang mi min kün
Tshe rab kün tu gyal wä ngag pa yi
Nam dag lam dang dral war ma gyur chig

129 Gang tshe theg pa chhog la chhö chö chüi
Tshül zhin drub la tsön pa de yi tshe
Thu dän nam kyi tag tu drog je ching
Tra shi gya tsö chhog kün khyab gyur chig

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

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

* This text is produced here soly for personal reference only. If there are any differences from other sources, final delibration will be based on Guru's instructions.

