

long life lama chöpa

Lama chöpa for long live

Refuge

1. de ch'en ngang lä rang nyi lama lha
g'ang d'er säl wä ku lä wo zer tsog
ch'og chur tr'ö pä nö chü j'in lab pä
d'agpa rabjam ba shig yöntän gy'i
kö päi ky'ä par p'ün sum tsog par gu'ur

2. rab kar ge sem ch'en pöi ngang nyi nä
dag d'ang k'a nyam ma gän sem chän nam
d'eng nä j'i si j'ang ch'ub nying pöi b'ar
lama könch'og sum la kyab su dro

3.

Namo Buddhaya
Namo Buddhaya
Namo Dharmaya
Namo Sanghaya (x3)

4. ma semchen kün gy'i d'on gy'i ch'ir
dag nyi la ma lhar gy'ur nä
semchen t'am chän t'amchä lama lhäi
g'o p'ang ch'og la gö par ja (x3)

5. ma semchen t'am chä kyi d'ön d'u dag g'i
tse di nyi la nyur wa nyur wa nyur wa dö mä sa ny gyä
lama lhäi g'o p'ang ngön d'u j'ä

6. ma sem chen t'am chä dug ngäl la dräl
de ch'en sang gyä kyi sa la gö par j'a
d'e ch'ir d'u lam sab mo lama lhäi
naljor nyam su lang war gyio

Refuge

1. Within Great Bliss I manifest as a Guru Yidam,
From my clear body, profusion's of light rays radiate forth to the ten
directions. Blessing the environment and the beings therein.
All becomes most perfectly arrayed with only excellent qualities
infinitely pure.

2. From the state of an exalted, white virtuous mind.
I and all mother sentient beings, vast as space; From this moment until
our Enlightenment, Go for refuge to the Gurus and to the Three
Precious Gems.

3.

Namo Buddhaya
Namo Buddhaya
Namo Dharmaya
Namo Sanghaya (x3)

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. (x3)

5. For the sake of all mother sentient beings
I shall quickly, quickly in this very life
Attain the state of a Buddha—Guru—yidam.

6. I shall liberate all sentient beings from suffering
And lead them to the Great Bliss of Buddhahood.
To this end I now shall practise
The profound path of Guru—Yidam Yoga

7 **OM AH HUM** (x3)

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



9. de tong yer me lha lam yang par
 künsang ch'ö trin tr'ig pä ü
 lo ma me tog drä b'u yong dze
 dö güi pag sam jön pai tzer
 dong nga bar wäi rinch'en tr'i teng
 ch'u kye nyi da gyä päi teng

10. ka dr'in sum dän tzawäi lama
 sang gyä kün gyi ngo wo nyi
 nam pa ngur mig dzin päi gelong
 shäl chig ch'ag nyi dzum kar tr'o
 ch'ag yä ch'ö ch'ä yön pa nyam shag
 dutzi g'ang wäi lhung se näm
 g'urg'um dang dän ch'ög'ö sum söl
 ser dog pän shä u la dze

11. t'ug kar ky'ab dag dorje ch'ang wang
 shäl chig ch'ag nyi ku dog ngo
 dor dr'il sung nä ying ch'ug mar kyü
 lhän kye de tong röl pä gye
 nam mang rinch'en gyän gy'i trä shing
 lha dzä d'ar gy'i na zä lub

12. tsän pei gyän dän wö ser tong bar
 je tsön na ngä kor wä ü
 dorje kyil trung tsül gy'i shug päi
 p'üng po nam d'ag de sheg nga

7 **OM AH HUM** (x3)

8. In the sphere of pure wisdom nature there arise
 Pure clouds of outer, inner and secret offerings,
 in their wisdom aspect they function to generate the non dual
 Bliss as objects to be enjoyed by the six senses.
 As they pervade the reaches of space, earth and sky, beyond the
 range of thought.

The Tree of Assembled Gurus

9. In the vast heavens of non dual Bliss,
 Amidst billowing clouds of Samantabhadra offerings,
 At the crest of a wish granting tree Embellished with leaves,
 flowers and fruit,
 Is a lion throne ablaze with precious gems.
 Upon cushions of a lotus, sun and full moon

10. Sits my root Guru, kind in three ways,
 you are in essence all Buddhas,
 In the aspect of a fully ordained robed monk
 With one face, two arms and a radiant white smile.
 Your right hand is in the gesture of expounding the Dharma,
 Your left hand in meditative pose holding a begging bowl filled with
 nectar. You are draped with three robes of lustrous saffron
 Your head is graced by the golden pandits hat.

11. In your heart the all pervading Lord Vajradhāra
 With a body blue in colour, one face and two arms
 Holding vajra and bell and embracing Vajradhātu Isvari:
 They delight in the play of bliss of spontaneous nonduality,
 Are adorned with jewelled ornaments of many designs
 And clothed in garments of heavenly silks.

12. Radiant with a thousand 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

k'am shi yum shi kye ch'e tza gyü
tsig nam j'ang ch'ub sem pa ngö
b'a pu dra chom nyi tr'i ch'ig tong
yän lag tr'o wöi wangpo nyi
wö ser ch'ogkyong nö jin sang wa
jigten pa nam shab kyi dän

13. t'a kor rim shin ngö gyü lama
yid'am kyil k'or lha tsog d'ang
sang gyä j'angsem pawo k'adro
tän sung gyatsö kor nä shug

14. d'e d'ag go sum dorje sum tsän
hum yig wö zer chag kyu yi
rang zhin nä nä yeshe pa nam

◦chän dr'ang yer me tän par gy'ur◦

15. p'üntsog de leg jung nä d'ü sum gy'i
tsa gy'ü lama yid'am könch'og sum
pawo k'adro ch'ökyong sung tsog chä
t'ug jei wang g'i dir sheg tän par shug

16. ch'o nam rang shin dro wong kün dr'al yang
na tsog dül j'ai sam pa j'i shin d'u
chir yang ch'ar wäi ky'en tzei tr'in lä chän
kyab gön d'am pa k'or chä ◦sheg su sölo◦



17. om guru buddha bodhi sattva dharmapala sapariwara eh hya hi dzah hum bam hoh

◦ yeshe pa nam d'amtsig pa d'ang nyi sume par gyur ◦

prostration

18. g'ang g'i t'ug je dewa chen pöi ying
ku sum g'o p'ang ◦ ch'og kyang kä chig la ◦
tsöl dzä lama rinchen ta b'üi ku
dorje chän shab pä mor ch'ag tsäl lo



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 the worldly gods are but cushions for your feet.

13. Surrounding you in their respective order are the encircling of actual and lineage Gurus, Yidams, hosts of mandala deities, Buddhas, Bodhisattvas, Viras, Dakinis and Protectors of the Teachings.

14. Your three places are marked with three vajras. From their syllables of HUM, hook—like light rays go out and, 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 remain.

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 form suit the temperament of varied disciples. O holy Refuge Protectors, please come forth with your entourage.

the wisdom and commitment beings become non—dual.

prostration

18. O Vajradhāra Gurus, in the sphere of Great Bliss. Your jewel like bodies, through compassion, in an instant bestow even the supreme attainment We prostrate at your lotus feet

19. rab jam gyäl wa kün gy'i yeshe ni
g'ang düL chir ◦ yang ch'ar wäi t'ab k'ach'o ◦
ngur mig dzin päi g'ar gy'i nam röL wa
kyab gön d'am päi shab la ch'ag tsäl lo

20. nye kön b'ag ch'ag chä pa dr'ung ch'ung shing
pagme yöntän ◦ rinch'en tsog kyi ter ◦
p'ände ma lü jung wäi go chig pu
jetsün lamäi shab la ch'ag tsäl lo

21. lhar chä tön pa sang gyä kün gy'i ngö
gyä tr'i zhi ◦ tong damchö jung wäi nä ◦
p'ag tsog kün gy'i U na lhang nge wa
dr'in chen la ma nam la ch'ag tsäl lo

22. d'ü sum ch'og chur shug päi lama d'ang
◦ rinch'en ch'og sum ch'ag wö t'am chä la ◦
d'ä ching mö pä tö yang gya tsor chä
shing düL nyam päi lü trul ch'ag tsäl lo

the four waters

23. kyab gön jetzün lama k'or chä la
na tsog ch'ö trin gyatsor büL wa ni

24. kö leg rinch'en wö bar nö yang lä
d'ag je dütz'i ch'i shi d'äl gy'i bab

flowers, incense, lights, perfume and music

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



19. We prostrate at your feet, O holy Refuge—Protectors.
You are the pristine awareness of all infinite Buddhas.
Playing your role of a saffron—robed monk. As a supreme skilful means
to appear in whatever way suits your disciples.



20. We prostrate at you feet, O venerable Gurus
Sole source of benefit and bliss without exception.
You eliminate the root of all faults and their instincts.
And are a treasury of myriad jewel—like qualities.



21. We prostrate to you, O benevolent Gurus.
You are in reality all Buddhas, Teachers of all, including the gods;
The source of eighty—four thousand pure Dharmas,
You tower above the whole host of Aryas.



22. With faith, esteem and a sea of lyric praise,
Manifesting with bodies as many as the atoms of the world.
We prostrate to you, Gurus of the three times and ten directions,
To the Three Supreme Jewels and to all who are worthy of homage.

Offerings

the four waters

23. O Refuge Protectors, O venerable Gurus, together with your
entourage, We present you with vast collection of various offerings.

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

flowers, incense, lights, perfume and music

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

26. dr'i shim po kyi d'ü pa b'e dur yäi
yar kye ngön pöi trin gy'i lha lam trig

27. nyi da norb'u rab bar drön mei tsog
tong sum mün sel wö ser tze ga gö

28. g'a b'ur tzän dän g'ur kum dr'i gö päi
pö ch'üi tso ch'en k'or yug kün nä ky'il

29. ro gya chu dan sa cha tung wa d'ang
lha d'ang mi yi shäl sä lhün por pung

30. na tsog ◦ röl möi j'e drag t'a yä lä
j'ung wäi dang nyän gyur wä sa sum geng ◦

the five sense objects

31. zug ◦ dra dr'i ro reg j'ai päi dzin päi
ch'i nang dö yon lha mö ch'og kün kyab ◦

twenty three heaps

32. j'e wa tr'ag gyäi ling shi lhun por chä
rinch'en dün d'ang nye wäi rinch'en sog
kün ga kye päi nö chü p'un sum tsog
lha mii long chö dö güi ter ch'en po
d'ang wäi sem kyi p'ül jung shing g'i ch'og
kyab gön t'ug jei ter la ül war gyi



26. Azure smoke of sweet fragrant incense.
billows in the heavens as blue summer clouds

27. Light from suns and moons, glittering jewels and many flaming
lamps shining joyfully. Dispelling the darkness of a thousand million
billion worlds.

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

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

30. Music from an endless variety of various instruments
Blends into a symphony filling the Three Realms.

the five sense objects

31. Goddesses of outer and inner desirable objects, Holding objects
of sight and,smell, taste and touch; pervade all directions.

twenty three heaps

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 signs and more,
Perfectly delightful environments and those dwelling within,
And a grand treasury of all wishes and wealth of gods and men.

idam guru ratna mandalakam nirya ta yami

offering of practice

33. ngö sham yi trül yi shin gya tsöl ngog
 si shii nam kar lä wong ch'o d kyi
 dab tong gyä pä kün gyi yi tro'g ching
 jig ten jig ten lä dä rang shän gy'i
 go sum ge wäi me tog chi yangtra
 künsang ch'o päi dr'i sung bum tr'o shing
 lap sum rim nyi lam ngae dr ae daen pea
 ga ts'ael jestun lama nye chir bul.

inneroffering

34. g'ur kum dang dän sang pöi dr'i ngä chän
 ro gyäi päi dzin gya j'ai tung wa d'ang
 chag kyu nga d'ang dr'on ma nga la sog
 jang tog bar wäi dütsi gyats'ö ch'ö

blessing offering substances

55. ◦ OM AH HUM 3x
 ngo wo yeshe la
 nam pa nang ch'ö d'ang
 ch'ö dzä so söi nam pa j'e lä wangpo
 dr'ug g'i chö yül d'u de tong g'i yeshe
 ky'ä par chan kye pä sa d'ang b'arn nang
 nam k'ai ky'on t'am chä yong su ky'ab pä
 ch'inang sang wai ch'ö trin d'am zä chän sig
 sam gy'i mi ky'ab pä g'ang war gy'ur ◦

consecrating the tsog

56. E-MA-HO yeshe rölpa ch'e
 shing k'am t'am chä dorjei shing
 nä näm dorjei p'odr'ang ch'e
 künzang ch'ö tr'in gyatso bar

offering of practice

33. We offer objects both actually arranged and those envisioned on the shore of a wishgranting sea: they arise from samsāra and nirvāna's white virtues as thousand petalled lotuses, captivating the hearts of all. The worldly and supramundane virtues of myself and others are as flowers from the three doors. Diffused with the myriad fragrances of Samantabhadra offerings and laden with fruits of the three trainings, two stages and five paths. This pleasure garden, venerable guru I offer with delight

inneroffering

34. We offer a libation of China tea the colour of saffron, Steeped in the glories of a hundred flavours, with a delicate bouquet This, the five hooks, the five lamps and so forth Is purified, transformed and increased into a sea of nectar.

tsog offering

blessing offering substances

55. OM AH HUM 3x
 In the sphere of pure wisdom nature
 there arise Pure clouds of outer,
 inner and secret offerings,
 In their wisdom aspect they function to generate
 the non dual Bliss as objects to be enjoyed by the six senses.
 As they pervade the reaches of space, earth and sky,
 beyond the range of thought.



consecrating the tsog

56. E-MA-HO!
 In the grand play of wisdom of union,
 Every land is a vajra-realm
 And all structures majestic Vajra-palaces.
 And there are oceans of clouds with Samantabhadra like offerings .

57. long chö dö güi päld'ang dän
 chü nam pawo pamo ngö
 ma d'ag tr'ül päi ming yang me
 d'ak pa rabjam ◦ ba zhig g'o ◦

HUM trö kün nyer shi ch'ö küi ngang
 lung me yo shing bar wäi teng
 mi göi gye pu sum gy'i k'ar
AH tsän dän t'ö pa kapala
OM dzä nam so sor bar war gy'ur
 d'e d'ag teng nä **OM AH HUM**
 59 k'ad'og zi ji so sor bar
 lung yö me bar dzä nam shu
 k'öl wä lang pa ch'er yö pä
 yi g'e sum lä wö zer tsog
 60 ch'og chur tr'ö pä dorje sum
 dütti chä nam chän dr'ang nä
 so sor yi ge sum t'im pä
 dütti shu nä chü d'ang dre
 jang tog bar j'ä // E MA HO
 dö güi päi bar ◦ gya tsor gy'ur ◦
 OM AH HUM (x3).

61 t'ug jei dag nyi tsa gyü lama d'ang
 yidam lha sog kyab nä könch'og sum
 pawo k'adro ch'ökyong sung mäi tsog
 chän dren ch'ö päi nä ◦ dir sheg su sö ◦
62 ch'i nang sang wäi ch'ö trin gya tso-u
 rinch'en lä drub dze päi dän tr'i la
 shab sen wö ch'ag tän par shug nä kyang
 dr'ub ch'og dag la dö gui ◦ ngö dr'ub tsol ◦



57. All objects are imbued with the glories of all wishes.
 All beings are actual Viras and Virinis,
 Whithout even the name of impure illusion
 All is infinitely pure.

HUM From a state of Dharmakaya in which all mental fabrications
 are stilled, On top of a turbulent wind and blazing fire
 Upon a tripod of three human heads:
AH, within a proper human skullcup,
OM, the ingredients brilliantly appear one by one.
 Placed above them are **OM AH HUM**
 59 Each blazing with brilliant colour.
 The wind stirs, the fire blazes, the ingredients melt,
 From their boiling tumble forth copious vapours.
 From the three letters, light rays radiate out in the ten directions.
 60 Drawing back the Three Vajras and nectars,
 Which dissolve individually into the three letters,
 These melt into nectar and blend with the ingredients.
 Purifying, transforming and increase, E—MA—HO
 becoming an ocean glittering with the splendours
 Of all that could be wished for.
 OM AH HUM (x3)



invocation



61 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 place of offering .



62 Amidst an ocean of clouds of outer,
 inner and secret offerings. Place your radiant feet
 firmly upon this elegant throne formed of jewels.
 Supreme realisation, grant us the powerful attainments that we all wish.

offering the tsog

To the root and lineage guru's
recite once, three times or an intended amount

63. Ho- ting dzin ngag d'ang ch'ag gyäi j'in lab päi
zag me dutzi tsog ch'o gyatso di
tza gyü **◦lamäi◦** tsog nam nye ch'ir büi
◦OM AH HUM◦
dö güi päi la rölpä tsim dzä nä
E-MA-HO- jin lab ◦ch'ar ch'en ab tu söi◦

64. Ho- ting dzin ngag d'ang ch'ag gyäi j'in lab päi
zag me dutzi tsog ch'o gyatso di
◦**yid'am**◦ lha tsog k'or chä nye ch'ir büi
◦OM AH HUM◦
dö güi päi la rölpä tsim dzä nä
E-MA-HO- ngö dr'ub ◦ch'ar ch'en ab tu söi◦

65. Ho- ting dzin ngag d'ang ch'ag gyäi j'in lab päi
zag me dutzi tsog ch'o gyatso di
◦**könch'og**◦ rinch'en tsog nam nye ch'ir büi
◦OM AH HUM◦
dö güi päi la rölpä tsim dzä nä
E-MA-HO- d'am ch'ö ◦ch'ar ch'en ab tu söi◦

66. Ho- ting dzin ngag d'ang ch'ag gyäi j'in lab päi
zag me dutzi tsog ch'o gyatso di
◦**k'adro ch'ökyong**◦ tsog nam nye ch'ir bul
◦OM AH HUM◦
dö güi päi la rölpä tsim dzä nä
E-MA-HO- tr'in lä ◦ch'ar ch'en ab tu söi◦

To the root and lineage guru's
recite once, three times or an intended amount



63 ho blessed by samādhi, mantra and mudra
This ocean of offering tsog of uncontaminated nectar
To the root and lineage **Guru's** we offer this delight.
OM AH HUM.



Contented by enjoying all these splendours .
E-MA-HO, please let fall a great rain of blessings.



64 ho blessed by samādhi, mantra and mudra
This ocean of offering tsog of uncontaminated nectar
To all the **Yidams** we offer this delight.
OM AH HUM.



Contented by enjoying all these splendours.
E-MA-HO, please let fall a great rain of powerful attainments.



65 ho blessed by samādhi, mantra and mudra
This ocean of offering tsog of uncontaminated nectar
To all the **Jewels of Refuge** we offer this delight.
OM AH HUM.



Contented by enjoying all these splendours.
E-MA-HO, please let fall a great rain of sacred Dharmas.



66 ho blessed by samādhi, mantra and mudra
This ocean of offering tsog of uncontaminated nectar
To the all the **Dakinis** and Dharma-protectors we offer this delight.
OM AH HUM.



Contented by enjoying all these splendours.
E-MA-HO, please let fall a great rain of sacred Dharmas.

67. Ho- ting dzin ngag d'ang ch'ag gyäi j'in lab päi
zag me dutzi tsog ch'o gyatso di
◦**ma'gy'ur sem chän**◦ tsog nam nye ch'ir büi
◦**OM AH HUM**◦
dö güi päi la röl pä tsim dzä nä
E-MA-HO- tr'ül nang ◦dug ngäl shi gy'ur chig◦



67 ho blessed by samādhi, mantra and mudra
This ocean of offering tsog of uncontaminated nectar
To all **sentient beings** who have all been our mothers we offer this
delight..
OM AH HUM. Contented by enjoying all these splendours.
E-MA-HO, please still the sufferings that arise from deceptive
appearance.

offering the tsog to the vajra master

68 E-MA-HO tsog kyi k'orlo ch'e
d'ü sum de sheg sheg shül te
ngö dr'ub ma lü jung wäi nä
d'e tar she nä pawo che
nam par tog päi sem b'or nä
tso kyi k'orlo guün d'u röl
A LA LA HO
guru's reply

69 OM dor je sum yer me päi dag
rang nyi lama lhar säi nä
AH zag me yeshe dutzi di
HUM j'angch'ub sem lä yo me par
lü nä lha nam tsim ch'ir röl
AH - HO - MAHA - SUKA

68. E-MA-HO - The great circle of tsog,
you who have followed the Buddhas
of the three times.
realizing you are the source of all powerful attainments,
Vira-Hero, you who have forsaken all mistaken conceptualisations,
We invite you continually to enjoy this circle of tsog.
A - LA - LA - HO
guru's reply

69 OM Inseparable from the nature of the Three Vajras.
I visualise myself as a Guru-Yidam
AH this nectar of non dual wisdom,
HUM without moving from sphere of bodhicitta,
I delight to satisfy the deities dwelling within me.
AH - HO - MAHA - SUKHA

offring tea or coffee

Thus the tea/ coffe is offered to the present vajra master or the representatation on the Dharma seat and at the shrine . Then the whole congregation is offered tea /coffee , starting with the most senior practitioner or the Nathan. And the dedications are read out.

Lama sang gyae lama chö
De shin lama ge-dun-te
kun- gyi je -po lama te
lama nam- la chopa- bul

At this stage the tsog is shared out by the helpers amongst the ordained Sangha, starting by the senior male and female and the other practitioners. And there is a break to drink the tea or coffee. The foods should be tasted first then the bala and medana . Now the helper start to collect a remainder from each practitioner starting from the back with the senior, Vajra master and the shrine as last.

The guru is our refuge and dharma holder
the guru is as the tathagata and his qualities
the source of happiness
to the guru and field of merit we offer.

song to move the dakini's heart

70. HUM d'eshin sheg pa t'am ch'ä d'ang
 pawo d'ang ni näljor ma
 k'adro d'ang ni k'adro ma
 kün la dag ni söl wa deb
 de wa chog la gyepai Heruka
 de wä rab nyo ma la nyen j'ä nä
 ch'o ga shin du long ch'ö pa yi ni
 lhan ky'e de wai j'or wa la shug so
 A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO
 ◦dri me k'adroi ts'og nam ky'i
 tze wa zig la lä kün dzö◦

HUM d'eshin sheg pa t'am ch'ä d'ang
 pawo d'ang ni näljor ma
 k'adro d'ang ni k'adro ma
 kün la dag ni söl wa deb
 dewa ch'en po yi ni rab kyö pä
 lu ni kün tu yo wai g'ar gyi ni
 ch'ag gy'al palmo rö! pai dewa ch'e
 näljor ma ts'og nam la ch'ö par dzö
 A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO
 ◦dri me k'adroi ts'og nam ky'i
 tze wa zig la lä kün dzö◦

HUM d'eshin sheg pa t'am ch'ä d'ang
 pawo d'ang ni näljor ma
 k'adro d'ang ni k'adro ma
 kün la dag ni söl wa deb
 yi ong shi wai nyam kyi g'ar dzä ma
 rab gye gönpo ky'ö d'ang k'adr'o tsog
 dag gi dün du shug te j'in lob la
 lhän kye dechen dag la tsäl du sol
 A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO



70. HUM.All you Tathagatas,
 Viras, Yoginis,Dakas and Dakini's,
 To all of you I make this request:
 You delight in great bliss, Heruka
 By engaging with the Lady of innate Bliss
 In accordance with the rites
 You enjoy the union of bliss
 A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO
 May the assembly of stainless Dakini's
 Look with loving affection and accomplish all deeds.

HUM.All you Tathagatas,
 Viras, Yoginis,Dakas and Dakini's,
 To all of you I make this request:
 Your mind of great bliss being stirred.
 And the moving dance of your body,
 There arises the great bliss from within the lotus of the Consort.
 This bliss we offer to the multitude of Yoginis.
 A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO
 May the assembly of stainless Dakini's
 Look with loving affection and accomplish all deeds.

HUM.All you Tathagatas,
 Viras, Yoginis,Dakas and Dakini's,
 To all of you I make this request:
 Dancing with a beautiful, peacefull step,
 Delightful protector and the multitude of Dakini's.
 Come before us and grant us your blessings,
 And bestow upon us innate great bliss.
 A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO

o dri me k'adroi ts'og nam ky'i
tze wa zig la lä kün dzö

HUM d'eshin sheg pa t'am ch'ä d'ang
pawo d'ang ni näljor ma
k'adro d'ang ni k'adro ma
kün la dag ni söl wa deb

dech'en t'ar pai ts'an nyi dän pa ky'ö
dech'en pang pai ka t'ub du ma yi
ts'e chig dr'öl war mi she dech'en yang
ch'u kye ch'og g'i ü na nä pa yin

A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO

o dri me k'adroi ts'og nam ky'i
tze wa zig la lä kün dzö

HUM d'eshin sheg pa t'am ch'ä d'ang
pawo d'ang ni näljor ma
k'adro d'ang ni k'adro ma
kün la dag ni söl wa deb

dam gy'i ü su kye pai päma shin
ch'ag lä kye kyang ch'ag pä kyön ma g'ö
näljor ma ch'og pämai de wa yi
si pai ch'ing wa nyur du dröl wa dzö

A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO

o dri me k'adroi ts'og nam ky'i
tze wa zig la lä kün dzö

HUM. d'eshin sheg pa t'am ch'ä d'ang
pawo d'ang ni näljor ma
k'adro d'ang ni k'adro ma
kün la dag ni söl wa deb

dr'ang tsii j'ung nä nam kyi dr'ang tzii chü
b'ung wai ts'og kyi kün nä t'ung wa tar
ts'an nyi dr'ug dän t'so kye gyä pa yi
chu ching pa yi ro yi ts'im par dzö

A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO



May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

HUM.All you Tathagatas,
Viras, Yoginis, Dakas and Dakini's,
To all of you I make this request:
You the great bliss which has the quality liberation,
Through enduring many forms of ascetism without bliss it is said,
one cannot reach the great bliss of freedom gained in one life.
The great bliss abides within the centre of the supreme lotus.

A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO

May the assembly of stainless Dakini's
Look with loving affection and accomplish all deeds.



HUM.All you Tathagatas,
Viras, Yoginis, Dakas and Dakini's,
To all of you I make this request:
Just as a lotus born out of the mud,
Great bliss, though born out of desire it is unstained by it's 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-A-AH-A-RA-LI-HO

May the assembly of stainless Dakini's
Look with loving affection and accomplish all deeds.



HUM.All you Tathagatas,
Viras, Yoginis, Dakas and Dakini's,
To all of you I make this request:
Just as the essence of honey from honey- sources,
is drunk by swarms of bees from every direction.
Through your broad lotus with the six characterteristics,
contend me with the taste from inconceivability

A -LA-LA- LA-LA-HO- A-I-A-AH-A-RA-LI-HO

odri me k'adroi ts'og nam ky'i
tze wa zig la lä kün dzö

secret offering

35. yi wong lang tsho päl dzin dr'ug chu shii
dö päi gyü tzäl la k'ä lü tr'a ma
shing kye ngag kye lhän ye p'o nyäi tsog
dze dug gyü mäi ch'ag gya nam kyang büi

suchness offering

36. drib dr'äl lhän kye de wäi yeshe ch'e
ch'o kün rang shin trö d'ang dr'al wäi ying
yer me lhün dr'ub ma sam jö lä dä
d'on d'am j'angch'ub sem ch'og ky'ö la büi

offering medicines and service

37. nyön mong shi gya tsa shii nä jom päi
sang pöi män gy'i j'e dr'ag na tsog d'ang
ky'ö nye gy'i ch'ir dag drän büi lag na
nam k'a ji si bang su sung d'u söl

reflection upon my nonvirtue *change tune*

38. t'og me d'ü nä mi ge dig pä lä
gyi d'ang gyi tzül yi rang chi ch'i pa
t'ug je ch'e dân chän ngar gyö sem kyi
shag shing län ch'a mi gyi dom pa no

rejoicing in virtue

39. ch'o nam rang shin tsän ma d'ang dr'äl yang
mi lam ji shin kye p'ag t'am chä kyi
de ga chir yang ch'ar wäi nam kar la
dag chag sam pa t'ag pä yi rang ngo

requesting teachings

40. p'ül j'ung ky'entze ch'u dzin bum trig te
t'ä yä dro dii p'ende kün d'äi tsäl
kye d'ang yün d'u nä d'ang pel wäi ch'ir
zab gyä ch'ö kyi ch'ar pa ab tu söl



May the assembly of stainless Dakini's
Look with loving affection and accomplish all deeds

secret offering

35. Consorts, aglow with vibrant youth and skilled in the sixty-four arts
of love. A host of messenger Dakinis, field and mantra born, and innate
simultaneously born. Fair and beautiful in appearance, I offer to you

suchness offering

36. Unobstructed Bliss mixed with the great wisdom simultaneous,
The void sphere of all things free from mental fabrications of inherent
existence; Beyond words, thoughts and expression, spontaneous and
indivisible; We offer you supreme ultimate Bodhicitta.

offering medicines and service

37. We offer a sundry 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.

reflection upon my nonvirtue *change tune*

38. Non-virtuous actions bound to misfortune
we have committed from beginningless time,
Cause others to do or in which we have rejoiced
Before the eyes of those having great compassion we lay bare with a
mind of regret. And we vow never to commit them again.

rejoicing in virtue

39. All things are like a dream, lacking inherent existence,
And the joy of all Aryas and ordinary beings
And in every white virtue that has ever arisen
From our heart we sincerely rejoice.

requesting teachings

40. As a vase with hundred thousands of clouds billowing ,
the jasmin garden of benefit and blessings
may this be nurtured, sustained and increase
We ask that rains of vast and profound Dharma will fall

mandala offering

During the last verses the symbols of long life are offered, and this is followed by long life prayers if no long life prayers are known one can insert special dedications.

offering the long mandala for the Guru to remain. Here the Umtze recites the following first:

Gyel wa khyab dag dorje chang / chen po dang/ ngo wo yer ma chi pa / pelden lama dam pa / rig dang kyil khor gyatso nga dag/ tsen tsan chog don dang den pa kadrin tsung me ge wai she nyen chen po (name guru) rinpoche zhel nga ne/ tenpa dang dro wai don du ku tse zhab pa kel wa tri trag ne tri trag gi bar du/ ten par zhug pa zhu wai yon du zhing kham ul war gyo

all join in:

OM VAJRA BHUMI AH HUM
 wang chen ser gyi sa zhi
 OM VAJRA REKHE AH HUM
 chi chag ri khor yug gi kor wai ,
 u su ri gyalpo ri rab ,
 shar lu pag po , lho dzam bu ling ,
 nub ba lang cho , jang dra mi nyan ,
 lu dang lu pag , nga yab dang nga yab zhan ,
 yo dan dang lam chog dro ,
 dra mi nyan dang dra mi nyan gyi da ,
 rinpoche ri wo , pag sam gyi shing ,
 deu joi wa , ma mo pa yi lo tog ,
 khor lo rinpoche , norbu rinpoche ,
 tsun mo rinpoche , leun po rinpoche ,
 lang po rinpoche , ta chog rinpoche ,
 mag po rinpoche , ter chenpoi bumpa ,
 geg ma , treng wa ma , lu ma , gar ma ,

me tog ma , dug po ma , nang sal ma ,
 dri chap ma , nyi ma , dawa , rinpoche dug ,
 chog la nam par gyal wai gyaltsan ,
 u su lha dang mi paljor pun sum
 tsog pa ma tsang wa me pa , tsang zhing yi du
 ong wa di dag rinchen tsawa dang gyu par ,
 che pai palden lama dam pa nam dang khye
 par du yang/ rig dang kyil khor gyatso nga dag /
 tsan chog don dang den pa kadrin tsung me
 ge wai she nyen chen po (name guru) rinpoche zhel nga ne/
 tenpa dang dro wai don du ku tse zhab
 pa kel wa tri trag ne tri trag gi bar du/
 ten par zhug pa zhu wai yon du zhing kham ul war gyo
 tug je dro wai don du zhe su sol,
 zhe ne dag sog dro wa mar gyur nam khai ta dang nyam
 pai sem chen tam che la, tug tse wa chen po go ne
 jing gyi lab tu sol .

During the following last verses the symbols of long life are offered, first a katag, a representation of Amitayus, a dharma tekst and a stupa. And a mandala base with the five colored streamers. In some occasions a hat is also offered.

sa zhi po kyi jug shing me tog tram
 ri rab ling zhi nye da gyan pa di
 sang gye zhing du mig te bul war gyi
 dro kun nam dag zhing la cho par shog

The ground sprinkled with perfume and spread with flowers,
 the great mountain, four ands, sun and moon,
 seen as a buddhaland and offered thus,
 may all beings enjoy such pure lands.

dun gyi nam khar seng tripe dai teng
jestun lama gye pai dzum kar chen
dag lo de pai so nam zhing chog tu
ten pa gya chir lel gyar zhug su sol

lozang dang po sang gye dorje chang
kun khyab chi nang sang wai kur ten ne
nam kha ji si dro la tser gong la
chi nang sang wai cho khor du sol

before me on a lion throne on a lotus sun and moon
the venerable guru smiles with delight.
For our mind filled with faith field of merit
Remain for a hundred aeons to spread the dictrine.

Lozang, Principal Buddha Vajradhara,
reveal your outer and inner and secret body,
the space with filled with all migrators, compassionate
turn the outer,inner and secret wheels of Dharma

idam guru ratna mandalakam niryatayami

Sapten or long life prayers or special dedications can be inserted here and offerings can be made

requesting the guru to stay

41. dorje kula kye ch'i mi nga yang
sung jug wang g'i gyäl pöi sa ma tog
dag chag mö pa j'i shin si t'ai b'ar
nya ngän me da tag par shug su söl 3x

dedication of merits

42. d'e tar trün päi nam kar ge wäi tsog
ka dr'in sum dän jetzun lama yi
tse rab kün tu dräl me je dzin ching
sung jug dorje ch'ang wang t'ob ch'ir ngo

good qualities, request and recieving the empowerments

according to the vinaya

43. yön täm jung nä tsül tr'im gyatso ch'e
mang t'ö norbu tsog kyi yong su tam
ngur mig dzin pa t'ub wang nyi päi je
nä täm dül wa dzin la söl wa deb

according to the common mahayana paths

44. g'ang d'ang dän na de war sheg päi lam
tön par wö päi yöntän chu dan pa
ma lü gyäl wäi dung tsob ch'ö kyi je
t'egchog ge wäi she la söl wa dep.

requesting the guru to stay

41. Though your vajra body has neither birth nor death
it is the wisdom of compassion,the power of king like unification
Please abide forever and in keeping with our wishes:
Pass not beyond sorrow until samsāra's ends. 3x

dedication of merits

41. We dedicate the collection of white virtues thus created
That we may be inseparably protected throughout all our lives
By venerable Gurus possessing the three kindnesses
And that we may attain the Vajradhāra state of Unity.

according to the vinaya

43. Source of excellence, an immense ocean of moral discipline.
You are a treasury of jewels of much hearing
Equal to the Buddha and clad in the robes:
Elder in Vinaya,We make our requests to you,

according to the common mahayana paths

44. Showing the path of the Sugata's.
You possess the ten qualities that render you a suitable guide
Lord of Dharma, Representing the conquerors
We make our requests to you, Mahayana guru

according to the vajra yana teachings

45. go sum leg dam lo ch'en zö dän dr'ang
yo d'ang gyu me ngag d'ang gyu shä shing
d'e nyi chu sung dr'i d'ang ch'ä k'ä päi
dorje dzin päi tzo la söl wa deb

requesting by remembering of the guru's kindness

kinder than all the buddha's

46. sang gyä dr'ang me jön pä ma t'ül wä
ma rung dül käi nyig dü dro wa la
de sheg lam sang j'i shin tönpa yi
kyab gön t'ug je chän la söl wa deb

kinder than Shakya muni

47. t'ub päi nyi ma d'ü kyi nub gyur te
gön kyab me päi dro wa mang po la
gyelwa dzä pa nye war drub dzä päi
kyab gön t'ug je chän la söl wa deb

relatives, animals living with the guru are worthy

48. d'u sum ch'og chüi gyelwa tam chä lä
g'ang g'i b'a püi b'u g'a chig tzam yang
dag chag sö nam shing d'u leg ngag päi
kyab gön t'ugje chän la söl wa deb

requesting by expressing the guru's outer, inner, secret and suchness qualities

outer qualities

49. de sheg ku sum gyän gy'i k'orlo ni
t'ab k'ä gyü tr'ül dr'a wäi jo geg lä
t'a mäi tsül gy'i dro wa dren dzä päi
kyab gön t'ug je chän la söl wa deb

inner qualities

50. ky'ö kyi pung k'am kye ch'e yän lag nam
de sheg rig nga yab yum sem pa d'ang
tr'o wöi wang poi rang shin ch'og sum gy'i
dag nyi lama ch'og la söl wa deb

according to the vajra yana teachings

45. Patient, broad-minded, with your three doors well subdued.
And a knowledge of tantra and its rituals;
Skilled in explaining and composing, endowed with ten qualities
Holder of the Vajra: to you we make requests.

kinder than all the buddha's

46. Those not tamed by the countless Buddhas of the Past.
To the unruly beings of this degenerate age
With precision you impart the good way of Sugata's
Compassionate Refuge-Protector to you we make requests

kinder than Shakya muni

47. At this time when the sun-like teachings of the Sage are setting.
For the many who lack Protector-Refuge
You enact the deeds of the Victorious Ones
Compassionate Refuge-Protector to you we make requests.

relatives, animals living with the guru are worthy

48. All the Buddhas Victorious of the three times and ten directions.
Even a single hair from your pores
Is for us like a Field of Merit more highly praised
Compassionate Refuge-Protector to you we make requests

outer qualities

49. Your chakra's adorned with the Sugata's three body's.
From an intricate lattice of mirage-like skilful means
You manifest in an ordinary form to lead all beings.
Compassionate Refuge-Protector to you we make requests.

inner qualities

50. Your aggregates, elements, sensory bases and limbs
Are the nature of the five Buddha-families yab yum .
Bodhisattvas, and powerful protectors,
The essence of the Three Jewels of Refuge; we make requests.

secret qualities

51. kün ky'en ye'she röl pa lä j'ung wä
kyil k'or- k'or lo j'e wäi dag nyi d'e
rig gyäi ky'ab dag dorje dzin päi tzo
sung jug d'ang pöi gön la söl wä deb

suchness qualities

52. drib me lhän kye ga wäi rölpä d'ang
yer me tän yo kün ky'ab kün gyi dag
t'og ma t'a dr'al künzang d'ön d'am gy'i
j'angch'ub sem ngö ky'ö la söl wa deb

53. ky'öni lama ky'ö ni yid'am
ky'ö ni k'adro ch'ö kyung te
deng nä sung te j'ang ch'ub b'ar d'u
ky'ö min kyab shän mi tzöl wä
di d'ang b'ar d'o ch'i mä t'ar yang
t'ug je chag kyü sung dzö la
si shi jig dröl ngö dr'ub kün tzöl
tän gy'i dr'og dzö b'ar chö sung (x3)

blowing of the four initiations

54. d'e tar län sum söl wa tab pä t'ü
lamäi ku sung tug kyi nä nam lä
dützi wö ser kar mar t'ing g'a sum
rim d'ang chig char j'ung nä dag nyi kyi
nä sum rim d'ang chig char t'im pa lä
drib shi dag ching nam dag wang shi t'ob
ku shi t'ob ching lama nyi pa shig
gye shin t'im pä j'in gyi lab par gy'i

secret qualities

51. Unfolding from the play of omniscient insight,
You are the quintessence of ten million mandala circles.
With the nature of the buddha families Holder of the Vajra,
Gone beyond, we make requests to you.

suchness qualities

52. Inseparable from joy without obstruction.
The nature of all things, pervading everything coming and going.
Free of beginning or end, as the Immaculate Samantabhadra.
You are in reality ultimate Bodhicitta, we make requests.

special single pointed request

53. You are the Gurus; you are the Yidam;
you are as the 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 hindrances. (x3)

blowing of the four initiations

54. Having requested three times, from the seats of our Guru's body,
speech and mind, Nectars rays of the three colours white, red, and dark
blue, Stream forth and one by one and altogether, dissolving into my
own three places.
Cleansing the four obscurations bestowing the four empowerments
With the seeds of the Four Kayas received,
A smiling emanation of the Guru dissolves into us
And we are blessed with inspiration.

reliance upon the guru as the root the path

71. zhing ch'og d'am pa jetzün lama la
ch'ö ching g'ü pä söl wa tab päi t'ü
de leg tza wa gönpo kyö nyi kyi
gye shin je su dzin par j'in gyi lob

precious human rebrith

72 län chig tzam shig nye pai d'äl jor di
nye ka nyur d'u jig pai tsül tog nä
d'ön me tse dii j'a wä mi yeng war
d'ön dän nying po len par j'in gyi lob

the basis of refuge

73 nga än song dug ngäl bar wai me jig nä
nying nä könch'og sum la kyab dro shing
dig ping ge tsog t'a d'ag drub pa la
tzön pa lhur len j'e par j'in gy'i lob

the wish to find liberation

74 lä d'ang nyön mong ba long dr'ag tu tr'ug
dug ngäl sum gy'i ch'u sin mang pö tze
tha' me jig rung si tso ch'en po lä
t'ar dö shug dr'ag kye war j'in gy'i lob.

the path to liberation

75 zö ka tzön ra dra wäi k'or wa di
ga wäi tsäl tar t'ong wä lo pang nä
lab sum p'ag päi nor gy'i dzö sung te
t'ar päi gyäl tsän dzin par j'in gy'i lob

aspiring bodhicitta

76 nyam t'ag dro wa di kün dag g'i ma
yang yang dr'in gy'i kyang päi tsul sam nä
dug päi b'u la tse wäi ma shin d'i
chö min nying je kye war j'in gy'i lob

reliance upon the guru as the root the path

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

precious human rebrith

72 Realising how this body of freedoms and endowments
Is found but once, is difficult to obtain and is easily lost To partake of its
essence, and to make it worthwhile, and so not be distracted by the
meaningless affairs of this life. Bless me thus.

the basis of refuge

73 Aghast at the searing blaze of suffering in the lower realms,
We take heartfelt refuge in the Three Precious Gems.
Striving to abandon what is bound to collect misfortune,
But only accumulating virtuous deeds. Bless me thus.

the wish to find liberation

74 Violently tossed amid waves of delusions and karma,
Plagued by the monstrous denizens of the three kinds of suffering.
To overwin this great non ending of becoming,
But to cultivate an intense longing to be free, Bless me thus.

the path to liberation

75 Seeing this prison of cyclic existence
as a pleasure garden. To reject this view
let me hold the Arya jewels, the three higher trainings.
And grasp the liberation's banner of victory, Bless me thus.

aspiring bodhicitta

76 Considering how all beings have been once our mothers
And have raised us with kindness again and again,
Like that of a loving mother for her precious child.
To develop unaffected compassion, Bless me thus.

first points of mind training:

77 dug ngal tr'a mo t'zam yang mi dö ching
de la nam yang ch'og she me par ni
dag d'ang shän la ky'ä par yö min she
shän de ga wa kye par j'in gy'i lob

78. rang nyi che par dzin päi chong na di
mi dö dug ngäl kye päi gyur t'ong nä
le län dä la k'ön d'u sung j'ä te
dag dzin dön ch'en jom par j'in gy'i lob

79 ma nam che sung de la gö päi lo
t'a yä yön tän jung wäi gor t'ong nä
dro wa di d'ag dag gi dar lang kyang
sog lä che par dzin par j'in gy'i lob

80 dor na j'i pa rang dön k'o na d'ang
t'ubwang shän d'ön ba shing dzä pa yi
kyön d'ang yön tän ye wa tog päi lö
dag shän nyam je nü par j'in gy'i lob

81 rang nyi che dzin gü pa kün gy'i go
ma nam che dzin yön tän kün gy'i shi
d'e ch'ir sag shän je wäi näl jor la
nyam len nying por j'e par j'in gy'i lob

taking and giving

82 d'e na jetzün lama t'ug je chän
ma gy'ur dro wäi dig dri'b dug ngäl kün
ma lü d'a ta dag la min pa d'ang
dag g'i de ge shän la tang wä yi
dro kün de d'ang dân par j'in gy'i lob (x3)

first points of mind training:

77 No one wishes even the slightest of sufferings
Nor content with the happiness we have.
There is no difference between ourselves and others:
To work for the well being of others, Bless me thus.

78 Cherishing ourselves is as a chronic disease
It is the cause to our unsought suffering,
Perceiving this, let me blame and begrudge and destroy
this monstrous demon of selfishness, Bless me thus.

79 To cherish all mother beings and wishing them well
This mind is the gateway leading to infinite virtue.
Even if they should rise up as our enemies,
to hold them dearer than my live, Bless me thus.

80 In brief, small beings work only for their own gain
While Buddhas work solely for the welfare of others.
With a mind understanding the distinctions between the both
To enable us to empathy for others. Bless me thus.

81 Since cherishing ourselves is the doorway to all downfalls,
While cherishing our mothers and foundation of all good,
The yoga of exchanging of self for others,
to keep this in my heart, bless me thus.

taking and giving

82 And thus, O venerable compassionate Gurus,
That all karmic debts, obstacles and sufferings
Of mother beings, may without exception, ripen upon us right now
And that we may give our happiness and virtue to others
May all beings have happiness, bless me thus. (x3)

third to last point of mind training:

83. nö chü dig päi dra bu yong g'ang te
mi dö dug ngäl ch'at tar bab gy'ur kyang
lä ngän drä b'u zä päi gy'ur t'ong nä
kyen ngän lam d'u long par j'in gy'i lob

84. dor na zang ngän nang wa chi shar yang
ch'o kün nying po tob ngäi nyam len gy'i
j'ang ch'ub sem nyi p'el wäi lam gyur te
yi de ba shig gom par j'in gy'i lob

85. jor wa shi d'ang dân päi t'abk'ä kyi
tr'äl la g'ang t'ug gom la jor wa d'ang
lo jong d'amtsig lab j'ai nyam len gy'i
d'äl jor d'ön ch'en j'e par j'in gy'i lob

higher intention and generate bodhicitta

86. tong len lung la kyön päi tr'ül deg chän
j'am d'ang nying je lhag päi sam pa yi
dro nam si tso ch'e lä dröl wäi ch'ir
j'ang chub sem nyi jong par j'in gy'i lob

the path of aspiring and engaging bodhicitta

87. d'u sum gyäl wa kün gy'i drö chig lam
nam d'ag gyäl sa dom pä gyü dam shing
t'eg ch'og tsül trim sum gy'i myam len la
tzön pa lhur len j'e par j'in gy'i lob

88. HUM ma d'ag tr'ul nang ying su d'ag
AH ye she lä dr'ub dütsi ch'e
OM dö güi gya tso ch'en por gy'ur

OM AH HUM (x3)



third to last point of mind training:

83. The environment and the beings therein be filled with the fruits of their karmic debts sufferings unwished for pour down like rain, By seeing them as causes to exhaust the results of our negative karma. to take these miserable conditions as the path, Bless me thus.

84. In short, no matter what appearances may arise, good or bad Through the practice of the five forces, the essence of all Dharma And to transform them into the path of the two Bodhicittas. To develop ourselves solely with a happy mind, Bless me thus.

85. meditation by the skilful means of the four activities To render this life of liberties and endowment meaningful Whatever we meet may we practice the advice and commitments of the training of the mind. we seek your blessings

higher intention and generate bodhicitta

86. Giving and taking , this resulting practice of mounting the breath ,By superior intention, love and compassion To free all beings from the vast seas of existence To become adept in Bodhicitta. Bless me thus.

the path of aspiring and engaging bodhicitta

87. The path journeyed by all Victorious Ones of the three times. Bound to the commitments of the Buddha's offspring, Striving in the practice of the Mahayana moral codes, To take the Mahayana as my way, Bless me thus.

offering the left over to the preta's

88. 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 (x3)

offering the remaining tsog

89. ho ting dzin ngag d'ang ch'ag gyä j'in lab päi
zag me düitzi tsog lhag gya tso di

◦**d'am chän shing kyong tsog**◦nam nye ch'ir bül

◦**OM AH HUM**◦

dö güi päl la röl pä tsim dzä nä

E MA HO näljor tr'in lä◦ tsül shin drub◦

requests to the guests of the remainder

90. ◦**HO** lhag mäi drön nam k'or chä kyi

tsog lhag gya tso di she la

tän pa rinch'en gyä pa d'ang

tän dzin yön chö k'or chä d'ang◦

91. ◦**kyä** par näljor dag chag la

nä me tse d'ang wangch'ug d'ang

päl d'ang dr'ag d'ang käi wa sang

long chö gya ch'en kün t'ob ching◦

92. ◦**zhi** d'ang gyä la sog pa yi

lä kyi ngo dr'ub dag la tzöl

d'amtsig chän gy'i dag la sung

ngö dr'ub kün gyi tong dr'og dzö◦

93. ◦**d'u** min ch'i d'ang mä nam d'ang

dön d'ang geg nam me par dzö

milam ngän d'ang tsän ma ngän

j'a j'e ngän pa me par dzö◦

94. ◦**jig** ten de shing lo leg d'ang

dru nam pel shing ch'ö p'el d'ang

de leg t'am chä jung wa d'ang

yi la dö pa kün drub shog◦



offering the remaining tsog

89. ho blessed by samādhi, mantra and mudra

This ocean of offering tsog of uncontaminated nectar

To all oath-bound realm-protectors we offer this delight.

OM AH HUM.

Contented by enjoying all these splendours.

E MA HO, please accomplish the virtuous conduct of the yogic path as you have pledged.



requests to the guests of the remainder

90. Ho! To the remaining guests, with your entourage,

By offering this ocean of remaining tsog

May the ones spreading the precious doctrine,

Followers of the doctrine, benefactors and their entourage



91. And especially I and other practitioners

Have good health, a long life and power

Glory, renown and good fortune and abundant wealth.



92. Grant the attainments .

Pacification, increase, controlling and wrathfull actions

oath-bound Protectors, protect us!

Help us to accomplish .



93. Eliminate untimely death,

Sickness, harm from spirits.

eliminate bad dreams,

ill omens and bad actions.



94. May there be happiness in the world, may the years be good and crops increase. May the Dharma flourish,

And all goodness and joy come about

And may all the wishes within our minds be fulfilled.



jinpa gya ch'en gyur pa di yi t'u
dro wäi d'ön dü rang jung sang gyä shog
ngön tse gyäl wa nam kyi ma d'ul wäi
kye wöe tsog nam jin pä dr'ol gy'ur chig

And by the force of this bountiful giving,
may I become a Buddha for the sake of all beings,
And through the force of my generosity may I liberate
The multitudes of beings who were not liberated by the Buddhas of old.

the six perfections and engaging practice as a bodhisattva

95. lü d'ang long chö d'ü sum ge tsog chä
sem chen rang rang dö päi ngo gyur te
ch'ag me tong sem pel wäi män ngag g'i
jin päi p'ar ch'in dzog par j'in gy'i lob

95. My body, wealth and collection of virtue over the three times
objects desired by each and every sentient being. Through instruction for
enhancing the mind that gives without attachment, To accomplish the
perfection of **generosity**, Bless me thus.

96. sot'ar j'angsem sang ngag dom pa yi
chä tsam sog g'i ch'ir yang mi tong shing
ge ch'ö dü d'ang semchen d'ön drub päi
tsul tr'im p'ar ch'in dzog par j'in gy'i lob

96. Not leaving Bodhicitta, and tantric vows even at the cost of our
lives. Benefitting sentient beings and collecting virtuous deeds
not even transgressing the bounds of the Pratimoksa,
To accomplish the perfection of **moral discipline**, Bless me thus.

97. k'am sum kye gu ma lü tr'o gy'ur te
she shing tsang dru dig shing sog chö kyang
mi tr'ug nö län p'an pa drub j'e päi
sö päi p'ar ch'in dzog par j'in gy'i lob

97. Should even the nine types of beings of the Three Realms,
Become angry at us, humiliate, criticise, threaten or even take my life.
Undisturbed, I would repay their harm by helping them
To accomplish the perfection of **patience**, Bless me thus.

98. semchen re rei ch'ir yang nar me päi
ma nang käi pa gya tsor nä gö kyang
nying je mikyo j'angch'ub ch'og tzön päi
tzön dr'u p'ar ch'in dzog par j'in gy'i lob

98. Even if for the sake of one sentient being in the fire of the Avici's
I must remain for an ocean of aeons. Never unwaver my compassion
Never tire to strive to full enlightenment .
To accomplish the perfection of **perseverance**, Bless me thus

99. j'ing gö nam par yeng wäi kyön pang nä
ch'ö kün den pä **tongpäi** nä lug la
tze chig nyam par jog päi ting dzin gyi
samtän p'ar ch'in dzog par j'in gy'i lob

99. Avoiding the faults of dullness, agitation and wandering.
Through nature holds, that all things are void of true existence.
With single-pointed placement and through samādhi ,
To accomplish the perfection of **concentration**, Bless me thus

perfection of wisdom: wisdom of discrimination

100. d'e nyi so sor tog päi sherab kyi
dr'ang päi shin jang dech'en d'ang drel wä
d'ön d'am nyam shag nam käi näljor gy'i
sherab p'ar ch'in dzog par j'in gy'i lob

perfection of wisdom: wisdom of insight

101. ch'inang ch'ö nam gyu ma milam d'ang
d'ang wäi tso nang da zug j'i shin d'u
nang yang den par me päi tsül tog nä
gyu mäi ting dzin dzog par j'in gy'i lob

the view of the middle way

102. k'or d'ä rang zhin dül tsam me pa d'and
gyu drä tendrel lu wa me pa yi
p'än tsün gal me dr'og su ch'ar wa yi
lu drub gong d'ön tog par j'in gy'i lob

aspire and practice the samaya's

103. d'e nä dorje dzin päi d'e pön gyi
dr'in lä gyü de gyatsö jing gäl te
ngö dr'üb tza wa d'amtsig dom pa nam
sog lä che par dzin par j'in gy'i lob

generation stage

104. kye shi b'ard'o gräl wä ku sum d'u
gyur wäi rim pa d'ang pöi näljor gy'i
t'a mäi nang shen dr'i ma kün jang te
g'ang nang lha kur ch'ar war j'in gy'i lob

completion stage

105. nying g'äi dab gyä du ti ü d'ag tu
gön ky'o shab sen kö pa lä j'ung wa
wö säi gyü sung d'u jug päi lam
tse dir ngön d'u gyur war j'in gy'i lob

perfection of wisdom: wisdom of discrimination

100. By the discriminating wisdom analysis of Suchness.
Conjoined with the suppleness and great bliss induced
Through the space-like yoga of single-minded placement upon the
ultimate. To accomplish the perfection of **wisdom**, Bless me thus

perfection of wisdom: wisdom of insight

101. All outer and inner phenomena are illusory
Like a dream or the reflection of the moon on a still lake.
Their true appearance, realizing that this doesn't truly exist
To accomplish the perfection of **samādhi** , Bless me thus.

training the mind

the view of the middle way

102. Samsāra and Nirvana lack even an atom of inherent existence
Unfailing, cause and effect and dependently arise.
They are complementry and do not contradict,
To discern the import of Nagarjuna's thought, Bless me thus.

aspire and practice the samaya's

103. Through the kindness of our Navigator-Vajradhāra
let me cross the oceanic waves of tantra
the root of powerful attainments, my vows and samaya's
to cherish them more than my life, Bless me thus.

the two stages of highest yoga tantra

generation stage

104. Birth, death and the bardo into the three Bodies of Buddha,
Through the first stage yoga of transforming birth,
cleansing all stains of ordinary appearance and attachment.
That whatever appears to me as the body of a Yidam, Bless me thus.

completion stage

105. In the eight petals in my heart in the central channel
O Protector, place your feet right there.
The path uniting Clear Light and Illusory Body
To actualise this in this life, Bless me thus.

transference of consciousness

106. lam na ma zin ch'iwäi du j'e na
tsän t'ab tsang gya lamä p'owa ni
tob nga yang d'ag jar wäi dam ngag g'i
d'agpäi shing d'u drö par j'in gy'i lob

how to remain under the guru's care

107. dor na kye shing kye wa t'amchä d'u
gönpo ky'ö kyi dräl me je sung nä
ku sung t'ug kyi sang wa kün dzin päi
sä kyi t'u wor gyur war j'in gy'i lob

108. gön ky'ö g'ang d'u ngön par sang gyä pai
k'or gy'i t'og ma nyi d'u dag gy'ur te
nä kab t'ar t'ug gö dö ma lü pa
bä me lhün ky'i dr'ub päi trashi tzöl

one does not dissolve the field of merit here but continue with the final dedications and the of Verses for Auspiciousness

Dedication

110. di-tar gyi päi namkar ge wa yang
d'ü sum de sheg sä chä t'amchä kyi
dzä pa mön lam ma lü drub pa d'ang
lung og d'amch'ö dzin päi gyu ru ngo

111. d'e yi t'u-lä tserab kün tu dag
t'egch'og k'orlo shi d'ang mi dräl shing
nge jung j'angsem yang d'ag ta wa s'ang
rim-nyi lam g'i drö pa t'arch'in shog

transference of consciousness

106. Should the path not have been completed at the time of death
By the means of the Guru's Enlightenment and transference of
consciousness. Through the oral precept of applying the five forces
May I be led to a Pure Land, Bless me thus.

how to remain under the guru's care

107. In short, Protector, to be cared for by you
From birth unremittently throughout all our lives
Holding every secret of your body, speech and mind.
And thus to become your chief disciples, Bless me thus.

108. Protector, wherever you manifest Buddhahood may I be amongst
the very first circle of your disciples May all our temporal and ultimate
wishes, without exception, Be fulfilled spontaneously and without effort.
please grant auspiciousness.

Dedication

110. Whatever white virtues I have thus created
Of all the Buddhas and Bodhisattvas of the three times.
To accomplish every action and prayer, holding the Dharma's
of scriptures and insights, I dedicate as causes

111. By the force of this merit in all my lives
May we never be parted from four wheels the Maháyána
our journey along the paths of renunciation, Bodhicitta,
the pure view and the two stages, may I reach the very end.

Verses for Auspiciousness

112. si shii namkar j'i nye ge tsän gy'i
d'eng-dir mi shig güpa kün dr'äl te
nä kab t'ar t'ug geleg namkäi dzö
o'p'üntsog päl la rölpäi o'trashi-shog

113. kün ky'en Lozang Dr'agpäi ch'ökyi der
lab sum nam d'ag tze chig drubla tön
näljor rabj'ung tso kyi yong g'ang wä
o't'ubtän yün d'u nä päi o'trashi-shog

114. shön nüi d'ü ne lama lha ch'og-la
sölwa tab-pä Lozang Dr'agpa-yi
j'in lab shug nä shän d'ön lhün gy'i dr'ub
o'Lozang-dorje-ch'ang-g'i o'trashi-shog

115. dö güi jor pa yar gy'i tso tar p'el
kyön me rigkyi d'äl dro gyün ch'ä me/
nyin tsän lozang d'am-päi ch'ökyi-da
p'üntsog päl-la rölpäi o'trashi-shog o
change tune

116. dag sog nam kyi d'eng-nä j'angchub-b'ar
gyi d'ang gyi-gyur ge-wa chi-sag-pa
shing dir jetzün d'am päl zug kyi ku
gyur me dorje tar tän o'trashi shog o

gewa di yi nyur du dang / lama sangye gya drub gyur ne/
dro wa chig kyang ma lu pa/ khye kyi sa la go par shog //

jang chub sem chog rinpoche / ma kye pa namkye gyur chig/
kye pa nyam pa ma dang / gong na gong du pel war shog //

ge wa di yi kye wo kuen/ soe nam yeshe le tsok dzok te//
soe nam yeshe lae jung wae/ d'am pa ku nyi t'op par shog



112. By the excellence of all white virtues in samsāra and nirvāna.
May all be free, from all misfortune and hardship.
And thus enjoy the celestial treasure of temporal and ultimate
Good fortune, perfection and glorie, may all be auspicious.



113. Through the dharma of omniscient Lozang Dragpa,
and single-pointedly to master the three pure trainings.
May hosts of yogis and ordained throng,
so that Buddha's teachings may remain, may all be auspicious



114. from your youth made requests to the supreme Guru-Yidam,
Lozang Dragpa, may we walk in your blessings
And spontaneously grant the wishes of others.
Lozang Vajradhāra, may all be auspicious.



115. All our endowments increasing as a lake in the summer
May we find without a break the freedom of a faultless birth,
and remain with Lozangs Dharma, days and nights.
And thus delight in the glorious perfection, may all be auspicious.



116. from now until I and others have found Enlightenment,
By whatever virtues I and others have gathered and will gather
In this land may Holy Venerable One's form Body,
remain immutable like a vajra, may all be auspicious.

final dedication

By these virtues may we archive the state beyond and reach full guru
Buddhahood. And may the inspiration for all beings to reach the two
stages increase for ever more.

The precious bodhicitta in whom it is unborn, may it be born. In whom it
is born may it not weaken, And may it increase for ever more.

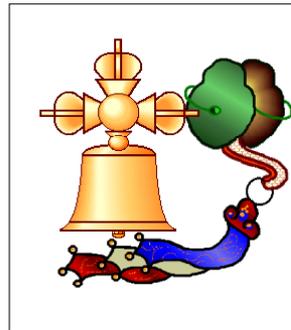
By these virtues of perfection, may all heaps of wisdom and merits
ripen. And from this wisdom insight, may the union of the two body's
increase for ever more.

lama chöpa for long life

This method of offering to the guru is due to the repeated urgings of the Vinaya Holder, Chokyi Tarpa or Dharmakirti and Losang Pusts'ok that an offering ritual like this was needed. Gelong Lozang Chokyi Gyaltsen saw many offering to the Guru, by Dub chen Ling , Panglo Chen po, many great Sakyapa geshe, the omniscient Gendun Gyatso the second Dalai Lama (1475- 1542) , the most learned Khenpo Rinpoche: Sangye Yeshe , and by many Lama's of various persuasions. Having got to understand thoroughly the points to be expressed, Lozang Chokyi Gyaltsen then duly put all the good parts together , added and left out words. And compiled it in accordance with the oral instructions of the Sutra's and Tantra's until it was easy to understand.

The Lama chopa was completed in the living quarters above the high banner of the great college of Tashi Lhunpo

OM SVASTI



may all beings reach the realizations of the two truths, the both stages and reach the final state beyond

Set for easy recitation by LTW friday 17th of june2005 (dakini day - 10 th tib month)