

# LAMA CHOPA | Guru Puja

*(Start with verses 2 to 6, return back to verse 1 and then continue from verse 7)*

## Refuge

**1. DE-CHEN NGANG-LEY RANG-NYI LA-MA-LHA  
GANG-DER SEL-WEY KU-LEY WÖ-ZER-TSOG  
CHOG-CHUR THRÖ-PEY NÖ-CHÜ JIN-LAB-PEY  
DAG-PA RAB-JAM BA-ZHIG YÖN-TEN-GYI  
KÖ-PEY KHYE-PAR PHÜN-SUM TSOG-PAR-GYUR**

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. RAB-KAR GE-SEM CHEN-PÖI NGANG-NYI-NEY  
DAG-DANG KHA-NYAM MA-GEN SEM-CHEN-NAM  
DENG-NEY JI-SI JANG-CHUB NYING-PÖI-BAR  
LA-MA KÖN-CHOG SUM-LA KYAB-SU-DRO**

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 the Three Precious Gems.

**3. NAMO GURU BEH  
NAMO BUDDHA YA  
NAMO DHARMA YA  
NAMO SANGHA YA (x3)**

I take refuge in the Guru  
I take refuge in the Buddha  
I take refuge in the Dharma  
I take refuge in the Sangha (x3)

**4. MA-SEM-CHEN KÜN-GYI DON-GYI-CHIR  
DAG-NYI LA-MA L HAR-GYUR-NEY  
SEM-CHEN THAM-CHE LA-MA-LHA-YI  
GO-PHANG CHÖ LA GÖ-PAR-JA (x3)**

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. MA-SEM-CHEN THAM-CHE-KYI DÖN-DU DAG-GI  
TSE-DI-NYI-LA NYUR-WAR NYUR-WAR DÖ-MEY SANG-GYE  
LA-MA-LHA-YI GO-PHANG NGÖN-DU-JEY (x3)**

For the sake of all mother sentient beings  
I shall quickly, quickly in this very life  
Attain the state of a primordial Buddha-Guru-Yidam. (x3)

**6. MA-SEM-CHEN THAM-CHE DUG-NGEL LEY-DREL  
DE-CHEN SANG-GYE-KYI SA-LA GÖ-PAR-JA  
DE-CHIR DU-LAM ZAB-MO LA-MA-LHA-YI  
NAL-JOR NYAM-SU LANG-WAR-GYIO (x3)**

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. (x3)

**7. OM AH HUM (x3)  
OM AH HUM (x3)**

**8. NGO-WE YE-SHE-LA NAM-PA NANG-CHÖ-DANG CHÖ-DZE  
SO-SÖI NAM-PA JE-LEY WANG-PO DRUG-GI CHÖ-YUL-DU  
DE-TONG-GI YE-SHE KYE-PAR-CHEN KYE-PEY SEY-DANG  
BAR-NANG NAM-KEY KHYÖN THAM-CHE YONG-SU-KHYAB-PEY  
CHI-NANG SANG WEY CHÖ-TRIN DAM-DZE CHEN-ZIG  
SAM-GYI MI-KHYAB-PEY GANG-WAR-GYUR**

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.

## The Tree of Assembled Gurus

**9. DE-TONG YER-ME LHA-LAM YANG-PAR KÜN-ZANG CHÖ-TRIN THRIG-PEY-Ü  
LO-MA ME-TOG DRE-BU YONG-DZE DÖ-GÜI PAG-SAM JÖN-PEY-TZER  
DONG-NGA BAR-WEY RIN-CHEN THRI-TENG CHU-KYE NYI-DA GYE-PEY-TENG**

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 ablaze with precious gems on which is a lotus, sun and full moon.

**10. KA-DRIN SUM-DEN TZE-WEY LA-MA SANG-GYE KÜN-GYI NGO-WO-NYI  
NAM-PA NGUR-MIG DZIN-PEY GE-LONG ZHEL-CHIG CHAG-NYI DZUM-KAR-THRO  
CHAG-YE CHÖ-CHE YÖN-PA NYAM-ZHAG DU-TZI GANG-WEY LHUNG-ZE-NAM  
GUR-GUM DANG-DEN CHÖ-GÖ SUM-SÖL SER-DOG PEN-ZHEY U-LA-DZE**

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 is 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. THUG-KAR KHYAB-DAG DOR-JE CHANG-WANG ZHEL-CHIG CHAG-NYI KU-DOG  
NGO  
DOR-DRIL ZUNG-NEY YING-CHUG MAR-KYÜ LHEN-KYE DE-TONG RÖL-PEY-GYE  
NAM-MANG RIN-CHEN GYEN-GYI TRE-SHING LHA-DZE DAR-GYI NA-ZEY-LUB**

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 Vajradhatu Isvari:  
They delight in the play of simultaneous Voidness and Bliss,  
Are adorned with jeweled ornaments of many designs  
And clothed in garments of heavenly silks.

**12. TSEN-PEI GYEN-DEN WÖ-ZER TONG-BAR JA-TSÖN NA-NGEY KOR-WEY-Ü  
DOR-JE KYIL-TRUNG TSÜL-GYI ZHUG-PEY PHÜNG-PO NAM-DAG DE-SHEG-NGA  
KHAM-ZHI YUM-ZHI KYE-CHE TZA GYÜ TSIG-NAM JANG-CHUB SEM-PA-NGÖ  
BA-PU DRA-CHOM NYI-THRI CHIG-TONG YEN-LAG THRO WÖI WANG-PO-NYI  
WÖ-ZER CHOG-KYONG NÖ-JIN SANG-WA JIG-TEN PA-NAM ZHAB-KYI-DEN**

Radiant with thousand 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,  
Yours 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. THA-KOR RIM-ZHIN NGÖ-GYÜ LA-MA YI-DAM KYIL-KHOR LHA-TSOG-DANG  
SANG-GYE JANG-SEM PA-WO KHA-DRO TEN-SUNG GYA-TSÖ KOR-NEY-ZHUG**

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. DE-DAG GO-SUM DOR-JE SUM-TSEN HUM-YIG WÖ-ZER CHAG-KYU-YI  
RANG-ZHIN NEY-NEY YE-SHE PA-NAM CHEN-DRANG YER-ME TEN-PAR-GYUR**

The three doors 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. PHÜN-TSOG DE-LEG JUNG-NEY DÜ-SUM-GYI  
TZA-GYÜ LA-MA YI-DAM KÖN-CHOG-SUM  
PA-WO KHA-DRO CHÖ-KYONG SUNG-TSOG-CHE  
THUG-JEI WANG-GI DIR-SHEG TEN-PAR-ZHUG**

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-WONG KÜN-DREL-YANG  
NA-TSOG DÜL-JEY SAM-PA JI-ZHIN-DU  
CHIR-YANG CHAR-WEY KHYEN-TZEI THRIN-LEY-CHEN  
KYAB-GÖN DAM-PA KHOR-CHE SHEG-SU-SÖL**

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

**17. OM GURU BUDDHA BODHI SATTVA DHARMA PALA  
SA-PARI-WARA EH HYA HI DZAH HUM BAM HOH  
YE-SHE PA-NAM DAM-TSIG PA-DANG NYI-SU ME-PAR-GYUR**

Om Guru Buddha Bodhisattva Dharmapala Sapariwara Eh Hya Hi  
Dzah Hum Bam Hoh, the Wisdom and Symbolic-Beings become non-dual.

Prostration

**18. GANG-GI THUG-JE DE-WA CHEN-PÖI-YING  
KU-SUM GO PHANG CHOG-KYANG KEY-CHIG-LA  
TZÖL-DZE LA-MA RIN-CHEN TA-BÜI-KU  
DOR-JE CHEN-ZHAB PEY-MOR CHAG-TSEL-LO**

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. RAB-JAM GYEL-WA KÜN-GYI YE-SHE-NI  
GANG-DÜL CHIR-YANG CHAR-WEY THAB-KEY-CHOG  
NGUR-MIG DZIN-PEY GAR-GYI NAM-RÖL-WA  
KYAB-GÖN DAM PEY ZHAB-LA CHAG-TSEL TO**

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. NYE-KUN BAG-CHAG CHE-PA DRUNG-CHUNG-ZHING  
PAG-ME YÖN-TEN RIN-CHEN TSOG-KYI-TER  
PHEN-DE MA-LÜ JUNG-WEY GO-CHIG-PU  
JE-TZÜN LA-MEY ZHAB-LA CHAG-TSEL-LO**

We prostrate at your 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. LHAR-CHE TÖN-PA SANG-GYE KÜN-GYI-NGÖ  
GYE-THRI ZHI-TONG DAM-CHÖ JUNG-WEY-NEY  
PHAG-TSOG KÜN-GYI Ü-NA LHAND-NGE-WA  
DRIN-CHEN LA-MA NAM-LA CHAG-TSEL-LO**

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. DÜ-SUM CHOG-CHUR ZHUG-PEY LA-MA-DANG  
RIN-CHEN CHOG-SUM CHAG-WÖ THAM-CHE-LA  
DEY-CHING MÖ-PEY TÖ-YANG GYA-TSOR-CHE  
ZHING-DUL NYAM-PEY LÜ-TRUL CHAG-TSEL-LO**

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

## Offerings

### **23. KYAB-GÖN JE-TZÜN LA-MA KHOR-CHE-LA NA-TSOG CHÖ-TRIN GYA-TSOR BÜL-WA-NI**

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

### **24. KÖ-LEG RIN-CHEN WÖ-BAR NÖ-YANG-LEY DAG-JE DÜ-TZI CHU-ZHI DEL-GYI-BAB**

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

### **25. DONG-PO SIL-MA THRENG-WA PEL-LEG-PA DZE-PEY ME-TOG SA-DANG BAR-NANG-GANG**

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

### **26. DR-I-ZHIM PÖ-KYI DÜ-PA BE-DUR-YEI YAR-KYE NGÖN-PÖI TRIN-GYI LHA-LAM-THRIG**

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

### **27. NYI-DA NOR-BU RAB-BAR DRÖN-MEI-TSOG TONG-SUM MÜN-SEL WÖ-ZER TZE-GA-GÖ**

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

### **28. GA-BUR TZEN-DEN GUR-KUM DRI-GÖ-PEY PÖ-CHÜI TSO-CHEN KHOR-YUG KÜN-NEY-KHYIL**

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

### **29. RO-GYE CHÜ-DEN ZA-CHA TUNG-WA-DANG LHA-DANG MI-YI ZHEL-ZEY LHÜN-POR-PUNG**

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

### **30. NA-TSOG RÖL-MÖI JE-DRAG THA-YEY-LEY JUNG-WEY DANG-NYEN GYUR-WEY SA-SUM-GENG**

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

**31. ZUG-DRA DRI-RO REG-JEY PEL-DZIN-PEY  
CHI-NANG DÖ-YÖN LHA-MÖ CHOG-KÜN-KHYAB**

Goddesses of outer and inner desirable objects,  
Holding symbols of sight and sound,  
Smell, taste and touch, pervade all directions.

Short Mandala Offering

**SA ZHI PO KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DAY GYAN PA DI  
SANG GYE ZHING DU MIG TAY UL WAR GYI  
DRO KUN NAM DAG ZHING LA CHO PAR SHOG  
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

Ground, perfume anointed, flowers strewn,  
Meru, four lands, sun and moon adorned,  
Seen as Buddha-fields and offered, thus,  
May all sentient beings enjoy this pure land!  
**IDAM GURU RATNA MADALAKAM NIRYATAYAMI**

**32. JE-WA THRAG-GYE LING-ZHI LHÜN-POR CHE  
RIN-CHEN DÜN-DANG NYE-WEY RIN-CHEN-SOG  
KÜN-GA KYE-PEY NÖ-CHÜ PHÜN-SUM-TSOG  
LHA-MII LONG-CHÖ DÖ-GÜI TER-CHEN-PO  
DANG-WEY SEM-KYI PHÜL-JUNG ZHING-GI-CHOG  
KYAB-GÖN THUG-JEI TER-LA ÜL-WAR-GYI**

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. NGÖ-SHAM YI-TRÜL YI-ZHIN GYA-TSÖI-NGOG  
SI-ZHII NAM-KAR LEY-WONG CHÖ-DZE-KYI  
DAB-TONG GYE-PEY KÜN-GYI YI-TROG-CHING  
JIG-TEN JIG-TEN LEY-DEY RANG-ZHEN-GYI  
GO-SUM GE-WEY ME-TOG CHI-YANG-TRA  
KÜN-ZANG CHÖ-PEY DRI-SUNG BUM-THRO ZHING  
LAB-SUM RIM-NYI LAM-NGEY DREY-DEN-PEY  
GA-TSEL JE-TZÜN LA-MA NYE-CHIR-BÜL  
IDAM GURU RATNA MADALAKAM NIRYATAYAMI**



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.  
**IDAM GURU RATNA MADALAKAM NIRYATAYAMI**

**34. GUR-KUM DANG-DEN ZANG-PÖI DRI-NGEY-CHEN  
 RO-GYE PEL-DZIN GYA-JEY TUNG-WA-DANG  
 CHAG-KYU NGA-DANG DRON-MA NGA-LA-SOG  
 JANG-TOG BAR-WEY DÜ-TZII GYA-TSÖ-CHÖ**

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, five lamps and so forth –  
 Is purified, transformed and increased into a sea of nectar.

**35. YI-WONG LANG TSÖI PEL-DZIN DRUG-CHU-ZHII  
 DÖ PEY GYU-TZEL LA-KHEY LÜ-THRA-MA  
 ZHING-KYE NGAG-KYE LHEN-YE PHO-NYE-TSOG  
 DZE-DUG GYU-MEY CHAG-GYA NAM-KYANG BÜL**

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. DRIB-DREL LHEN-KYE DE-WEY YE-SHE-CHE  
 CHO-KÜN RANG-ZHIN TRÖ-DANG DREL-WEY-YING  
 YER-ME LHÜN-DRUB MA-SAM JÖ-LEY-DEY  
 DÖN-DAM JANG-CHUB SEM-CHOG KHYÖ-LA-BÜL**

We offer you supreme ultimate Bodhicitta;  
 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. NYÖN-MONG ZHI-GYA TZA-ZHII NEY-JOM-PEY  
ZANG-PÖI MEN-GYI JE-DRAG NA-TSOG-DANG  
KHYÖ-NYE GYE CHIR DAG DREN BÜL LAG NA  
NAM-KHA JI-SI BANG-SU ZUNG-DU-SÖL**

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.

Seven Limbed Prayer

**38. THOG ME DÜ-NEY MI-GE DIG PEY-LEY  
GYI DANG GYI-TZAL YI-RANG CHI-CHI-PA  
THUG JE CHE-DEN CHEN-NGAR GYÖ SEM-KYI  
SHAG-SHING LEN CHE MI-GYI DOM-PA-NÖ**

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. CHÖ-NAM RANG-ZHIN TSEN MA DANG DREL YANG  
MI-LAM JI-ZHIN KYE-PHAG THAM-CHE-KYI  
DE GA CHIR YANG CHAR-WEY NAM-KAR LA  
DAG CHAG SAM-PA THAG-PEY YI-RANG-NGO**

Though all things are like a 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. PHÜL-JUNG KHYEN-TZE CHU-DZIN BUM-TRIG-TE  
THA-YE DRO-DII PHEN-DE KÜN-DEY-TSEL  
KYE-DANG YÜN-DU NEY-DANG PEL-WEY-CHIR  
ZAB-GYE CHÖ-KYI CHAR-PA-BAB-SU-SÖL**

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. DOR-JEI KU-LA KYE-CHI MI-NGA-YANG  
ZUNG-JUG WANG-GI GYEL-PÖI ZA-MA-TOG  
DAG-CHAG MÖ-PA JI-ZHIN SI-THEY-BAR  
NYA-NGEN ME-DA TAG-PAR ZHUG-SU-SÖL**

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. DE-TAR TRÜN-PEY NAM-KAR GE-WEY-TSOG  
KA-DRIN SUM-DEN JE-TZUN LA-MA-YI  
TSE-RAB KÜN-TU DREL-ME JE-DZIN-CHING  
ZUNG-JUG DOR-JE CHANG-WANG THOB-CHIR-NGO**

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 Vajradhara state of Unity.

## Requests

**43. YÖN-TEN JUNG-NEY TSÜL-THRIM GYA-TSO-CHE  
MANG-THÖ NOR-BÜI TSOG-KYI YONG-SU-TAM  
NGUR-MIG DZIN-PA THUB-WANG NYI-PEY-JE  
NEY-TEN DÜL WA DZIN LA SÖL-WA-DEB**

We make our requests to you, O Holders of the Elders' Vinaya,  
O Masters, second Buddhas clad in saffron;  
You brim with a treasury of jewels of much hearing  
And are a source of excellence, an immense ocean of moral discipline.

**44. GANG-DANG DEN NA DE-WAR SHEG-PEY-LAM  
TÖN-PAR WÖ-PEY YÖN-TEN CHU-DAN-PA  
MA-LÜ GYEL-WAI DUNG TSOB CHÖ-KYI-JE  
THEG-CHOG GE-WEY SHE-LA SÖL-WA-DEB**

We make our requests to you, O Mahayana Gurus, Lords 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. GO-SUM LEG-DAM LO-CHEN ZÖ-DEN DRANG  
YO-DANG GYU-ME NGAG-DANG GYÜ-SHE-SHING  
DE-NYI CHU-ZUNG DRI-DANG CHE-KHEY-PEY  
DOR-JE DZIN-PEY TZO-LA SÖL-WA DEB**

We make our requests to you, O foremost Holders of the Vajra;  
You are skilled in explaining and composing,  
Are endowed with both sets of ten qualities  
And a knowledge of Tantra and its rituals;  
You are honourable, without pretence of guile,  
Patient, broad-minded, with your three doors well subdued.

**46. SANG-GYE DRANG-ME JÖN-PEY MA-THÜL-WEY  
MA-RUNG DÜL-KEY NYIG-DÜ DRO-WA-LA  
DE-SHEG LAM-ZANG JI-ZHIN TÖN-PA-YI  
KYAB-GÖN THUG-JE CHEN-LA SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;  
With precision you impart the good way 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.

**47. THUB-PEY NYI-MA DÜ-KYI NUB-GYUR-TE  
GÖN-KYAB ME-PEY DRO-WA MANG-PO-LA  
GYEL-WEY DZE-PA NYE-WAR DRUB-DZE-PEY  
KYAB-GÖN THUG-JE CHEN-LA SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;  
You enact the deed of the Victorious Ones  
For the many beings who lack a Protector-Refuge  
At this time when the sun-like teachings of the Sage are setting.

**48. DÜ-SUM CHOG-CHÜI GYEL-WA TAM-CHE-LEY  
GANG-GI BA-PÜI BU-GA CHIG-TZAM-YANG  
DAG-CHAG SÖ-NAM ZHING-DU LEG-NGAG-PEY  
KYAB-GÖN THUG-JE CHEN-LA-SÖL-WA-DEB**

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. DE-SHEG KU-SUM GYEN-GYI KHOR-LO-NI  
THAB-KHEY GYÜ-THRÜL DRA-WEY JO-GEG-LEY  
THA-MEL TSÜL-GYI DRO-WA DREN-DZE-PEY  
KYAB-GÖN THUG-JE CHEN-LA-SÖL-WA-DEB**

We make our requests to you, O compassionate Refuge-Protectors;  
From an intricate lattice of mirage-like skilful means  
Emblazoned with the Three Body Wheels of those Gone to Bliss  
You manifest in an ordinary guise to lead all beings.

**50. KHYÖ-KYI PUNG-KHAM KYE-CHE YEN-LAG-NAM  
DE-SHEG RIG-NGA YAB-YUM SEM-PA-DANG  
THRO-WÖI WANG-POI RANG-ZHIN CHOG-SUM-GYI  
DAG-NYI LA-MA CHOG-LA SÖL-WA-DEB**

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 nature the fathers, mothers, male and female Bodhisattvas,  
And the wrathful protectors of the five Buddha-families.

**51. KÜN-KHYEN YE-SHE RÖL-PA LEY-JUNG-WEY  
KYIL-KHOR KHOR-LO JE-WEY DAG-NYI-DE  
RIG-GYE KHYAB-DAG DOR-JE DZIN PEY-TZO  
ZUNG-JUG DANG-PÖI GÖN-LA-SÖL-WA-DEB**

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.

**52. DRIB-ME LHEN KYE GA-WEY RÖL-PA-DANG  
YER-ME TEN-YO KÜN-KHYAB KÜN-GYI-DAG  
THOG-MA THA-DREL KÜN-ZANG DÖN-DAM-GYI  
JANG-CHUB SEM-NGÖ KHYÖ-LA SÖL-WA-DEB**

We make our requests to you, Immaculate Samantabhadra,  
who are in reality ultimate Bodhicitta,  
Free of beginning or end,  
The nature of all things, pervading everything in motion and at rest,  
Inseparable from simultaneous Bliss in play without obstruction.

**53. KHYÖ-NI LA-MA KHYÖ-NI YI-DAM  
KHYÖ-NI KHA-DRO CHÖ-KYUNG-TE  
DENG-NEY ZUNG-TE JANG-CHUB BAR-DU  
KHYÖ-MIN KYAB-ZHEN MI-TZÖL-WEY  
DI-DANG BAR-DO CHI-MEY THAR-YANG  
THUG-JE CHAG-KYÜ ZUNG-DZÖ-LA  
SI-ZHI JIG-DRÖL NGÖ-DRUB KÜN-TZÖL  
TEY-GYI DROG-DZÖ BAR-CHÖ-SUNG (x3)**

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. (x3)

**54. DE-TAR LEN-SUM SÖL-WA TAB-PEY-THÜ  
LA-MAI KU-SUNG THUG-KYI NEY-NAM-LEY  
DÜ-TZI WÖ-ZER KAR-MAR THING-GA-SUM  
RIM-DANG CHIG-CHAR JUNG-NEY DAG-NYI-KYI  
NEY-SUM RIM-DANG CHIG-CHAR THIM-PA-LEY  
DRIB-ZHI DAG-CHING NAM-DAG WANG-ZHI-THOB  
KU-ZHI THOB-CHING LA-MA NYI-PA-ZHIG  
GYE-ZHIN THIM-PEY JIN-GYI LAB-PAR-GYUR**

By the force of having thus requested three times,  
Nectars and rays – white, red and dark blue –  
Stream forth from the centres of our Guru's body, speech and mind,  
And one by one altogether,  
They absorb into our own three centres.  
Individually and then altogether,  
The four obstacles are purged,  
The four pure empowerments implanted  
And seeds of the Four Kayas received.  
A smiling emanation of the Guru dissolves into us  
And we are blessed with inspiration.

Prayer for the Swift Return of H.E. the 25th Tsem Rinpoche

**OM SWASTI!**

**NANGTONG GYUME YINGLE MAYÖ KYANG  
KÜNLA JETSE THUGJE TAG ZIGPA  
KHAMSUM CHÖKYI GYALPO TSONGKHAPA  
DAG SOG DROWE TSUG GI GYEN DU CHOD**

OM SWASTI!

Gazing at all beings with compassionate attachment at all times,  
Without ever wavering from illusion's sphere of Appearance and Emptiness  
To Tsongkhapa, that beacon of the Three Realms,  
We all migratory beings bow with the crown of our head!

**GYALKÜN TRINLE DZE ZANG MALÜ DANG  
ZHEN DÖN SAM MI KHYABPE NGANG TSUL CHEN  
DROLA JETSE THARLAM TÖN ZHINDU  
LOBUR ZHIWAR SHEG DI KYEMA HU**

Effortlessly projecting the enlightened deeds of all Victors,  
Naturally possessing unimaginable altruistic deeds,  
Lovingly showing liberation's path to migratory beings,  
And yet returning to the Sphere of Peace so suddenly– this is tragic.

**ON TE NYIGDÜ DROLA MITAGPE  
NGANGTSUL SELWE DAMPA ZABMO ZHIG  
DAGCHAG NAM LA CHED DU TÖN DZE DI  
MEDJUNG NAMTHAR LARYANG DRENPARGYUR**

Enacting such a vivid yet profound lesson  
In impermanence, for the migratory beings of a decadent era–  
And displaying such a lesson specifically for us,  
Is yet again a reminder of your extraordinary life!

**LOBZANG GYALTEN DZINPE SHENYEN JE  
GÖNMED NYAMTHAG DAGCHAG NAM KYI KYAB  
JIGTEN GUPE MÜNPA SELWE LE  
CHOGTRUL NYIMA ZHÖNNU NYURJÖN SHOG**

To be a master upholding the Sumati's legacy,  
To be a refuge-source for us the destitute and helpless,  
To uplift the darkness of decline hovering over the world–  
May the rising sun of your reincarnation appear swiftly!

**LUMED KÖNCHOG SUM GYI DENTOB DANG  
YIDAM KHANDRÖ NGÖDRUB MALÜ DANG  
CHÖSUNG YIZHIN NORBU'I TRINLE KYI  
JETSÜN LAME CHOGTRUL NYURJÖN SHOG**

By the power of truth in the ever-reliable Three Jewels,  
By all the attainments of all the yidhams and dakinis,  
By the enlightened activities of the jewel-like Dharmapala,  
May our scrupulous Master reincarnate swift and fast!

**DORNA DENG NE JANGCHUB NYINGPÖ BAR  
JETSÜN LAMA KHYE KYI TAG KYONG ZHING  
GOSUM NYEPE TSOG KÜN RAB ZHI NE  
DROKÜN JANGCHEN GYALSAR NYUR REG SOG**

In short from now till quintessence Enlightenment,  
May we be all sustained by you, scrupulous Master!  
May all shortcomings of the three doors subside!  
May all migratory beings swiftly arrive at Victor's land!

H.E. Tsem Rinpoche's Name Mantra

**OM AH GURU KIRTI DATSA SHASANA DHARA VIRYIA SIDDHI HUM HUM**  
(x7, x21, x108 or more)

Migtsema Mantra

**MIG-MEY TZE-WEY TER-CHEN CHENREZIG  
DRI-MEY KHYEN-PI WANG-PO JAMPAL YANG  
DU-PUNG MA-LU JOM-DZE SANG-WEY DAG  
GANG-CHEN KE-PEY TSUG-GYEN TSONGKAPA  
LO-SANG TRAG-PEY SHAB-LA SOL-WA DEB** (x7, x21, x108 or more)

Objectless compassion, Chenrezig,  
Lord of stainless wisdom, Manjushri,  
Conquering mara's hordes, Vajrapani,  
Crown jewel of the Sages of the Land of Snows, Tsongkhapa,  
Losang Drakpa, at your feet, I pray.

*(At this point, tantrikas perform Tsok offering prayers.  
Non-tantrikas recite Migtsema softly during the offering instead)*



## Reviewing the Stages on the Path

**84. ZHING-CHOG DAM-PA JE-TZÜN LAM-MA-LA  
CHÖ-CHING GÜ-PEY SÖL-WA TAB-PEY-THÜ  
DE-LEG TZA-WA GÖN PO KHYÖ-NYI-KYI  
GYE-ZHIN JE-SU DZIN-PAR JIN-GYI-LOB**

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.

**85. LEN-CHIG TZAM-ZHIG NYE-PAI DEL-JOR-DI  
NYE-KA NYUR-DU JIG-PAI TSÜL-TOG-NEY  
DÖN-ME TSE-DII JA-WEY MI-YENG-WAR  
DÖN-DEN NYING-PO LEN-PAR JIN-GYI-LOB**

Realizing how this body of liberties and endowments  
Is found but once, is difficult to obtain and is 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. NGEN SONG DUG NGEL BAR-WAI ME-JIG-NEY  
NYING-NEY KÖN-CHOG SUM-LA KYAB-DRO-ZHING  
DIG-PONG GE-TSOG THA-DAG DRUB-PA-LA  
TZÖN-PA LHUR-LEN JE-PAR JIN-GYI-LOB**

Aghast at the searing blaze of suffering in the lower realms,  
We take heartfelt refuge in the Three Precious Gems and seek  
Your blessings, that we may eagerly endeavour to practice the various means  
For abandoning what is bound to misfortune and accumulating virtuous deeds.

**87. LEY-DANG NYÖN-MONG BA-LONG DRAG-TU-THRUG  
DUG-NGEL SUM-GYI CHU-SIN MANG-PÖ-TZE  
THA-ME JIG-RUNG SI-TSO CHEN-PO-LEY  
THAR-DÖ SHUG-DRAG KYE-WAR JIN-GYI-LOB**

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 this monstrous ocean of boundless and vicious existence.

**88. ZÖ-KA TZÖN-RA DRA-WEY KHOR-WA-DI  
GA-WEY TSEL-TAR THONG-WEY LO-PANG-NEY  
LAB-SUM PHAG-PEY NOR-GYI DZÖ-ZUNG-TE  
THAR-PEY GYEL-TSEN DZIN-PAR JIN-GYI-LOB**

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.

**89. NYAM-THAG DRO-WA DI-KÜN DAG-GI-MA  
YANG-YANG DRIN-GYI KYANG-PEY TSÜL-SAM-NEY  
DUG-PEY BU-LA TZE-WEY MA-ZHIN-DU  
CHÖ MIN NYING-JE KYE-WAR JIN-GYI-LOB**

Having considered how all these pitiful beings have been our mothers  
And have raised us in kindness again and again,  
We seek your blessings to develop unaffected compassion  
Like that of a loving mother for her precious child.

**90. DUG-NGEL THRA-MO TZAM YANG MI-DÖ-CHING  
DE-LA NAM-YANG CHOG-SHE ME-PAR-NI  
DAG-DANG ZHEN-LA KHYE-PAR YÖ-MIN-ZHE  
ZHEN-DE GA-WA KYE-PAR JIN-GYI-LOB**

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.  
Realizing this, we seek your blessings that we may  
Enhance the bliss and joy of others.

**91. RANG-NYI CHE-PAR DZIN-PEY CHONG-NEY-DI  
MI-DÖ DUG-NGEL KYE-PEY GYUR-THONG-NEY  
LE-LEN DEY-LA KHÖN-DU ZUNG-JEY-TE  
DAG-DZIN DÖN-CHEN JOM-PAR JIN-GYI-LOB**

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. MA-NAM CHE-ZUNG DE-LA GÖ-PEY-LO  
THA-YE YÖN-TEN JUNG-WEY GOR-THONG-NEY  
DRO-WA DI-DAG DAG-GI DRAR-LANG-KYANG  
SOG-LEY CHE-PAR DZIN-PAR JIN GYI-LOB**

The mind that cherishes all mother 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. DOR-NA JI-PA RANG-DÖN KHO-NA DANG  
THUB-WANG ZHEN-DÖ BA-ZHIG DZE-PA-YI  
KYÖN-DANG YÖN-TEN YE-WA TOG-PEY-LÖ  
DAG-ZHEN NYAM-JE NÜ-PAR JIN-GYI-LOB**

In brief, infantile beings labour only for their own end  
While Buddhas work solely for the welfare of others.  
With a mind understanding the distinctions between the failings of one  
And the advantages of the other, we seek your blessings  
To enable us to equalise and exchange ourselves for others.

**94. RANG-NYI CHE-DZIN GÜ-PA KÜN-GYI-GO  
MA-NAM CHE-DZIN YÖN-TEN KÜN-GYI-ZHI  
DE-CHIR DAG-ZHEN JE-WEY NEL-JOR-LA  
NYAM-LEN NYING-POR JE-PAR JING-GYI-LOB**

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 others.

**95. DE-NA JE-TZÜN LA-MA THUG-JE CHEN  
MA-GYUR DRO-WEY DIG-DRIB DUG-NGEL-KÜN  
MA-LÜ DA-TA DAG-LA MIN-PA-DANG  
DAG-GI DE-GE ZHEN-LA TANG-WA-YI  
DRO-KÜN DE-DANG DEN-PAR JIN-GYI-LOB (x3)**

And thus, O venerable compassionate Gurus, we seek your blessings,  
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  
And thereby invest all beings in bliss. (x3)

**96. NÖ-CHÜ DIG-PEY DRA-BU YONG-GANG-TE  
MI-DÖ DUG-NGEL CHAR-TAR BAB-GYUR-KYANG  
LEY-NGEN DREY-BU ZEY-PEY GYUR-THONG-NEY  
KYEN-NGEN LAM-DU LONG-PAR JIN-GYI-LOB**

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. DOR-NA ZANG-NGEN NANG-WA CHI-SHAR-YANG  
CHÖ-KÜN NYING-PO TOB-NGEY NYAM-LEN-GYI  
JANG-CHUB SEM-NYI PHEL-WEY LAM-GYUR-TE  
YI-DE BA-ZHIG GOM-PAR JIN-GYI-LOB**

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.

**98. JOR-WA ZHI-DANG DEN-PEY THAB-KHE-KYI  
THREL-LA GANG-THUG GOM-LA JOR-WA-DANG  
LO-JONG DAM-TSIG LAB-JAI NYAM-LEN-GYI  
DEL-JOR DÖN-CHEN JE-PAR JIN-GYI-LOB**

Whatever we occasion to meet, we seek your blessings that we may adapt it  
To our meditation by the skilful 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. TONG-LEN LUNG-LA KYÖN-PEY THRÜL-DEG-CHEN  
JAM-DANG NYING-JE LHAG-PEY SAM-PA-YI  
DRO-NAM SI-TSO CHE-LEY DRÖL-WEY-CHIR  
JANG-CHUB SEM-NYI JONG-PAR JIN-GYI-LOB**

In order to rescue all beings from the vast seas of existence  
We seek your blessings to become adept in Bodhicitta  
Through a pure selfless wish, and by love and compassion  
Conjoined with the visual technique of mounting, giving and taking upon the breath.

**100. DÜ-SUM GYEL-WA KÜN-GYI DRÖ-CHIG-LAM  
NAM-DAG GYEL-SA DOM-PEY GYÖ-TAM-SHING  
THEG-CHOG TSÜL-THRIM SUM-GYI NYAM-LEN-LA  
TZÖN-PA LHUR-LEN JE-PAR JIN-GYI-LOB**

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 Bodhisattva vows,  
The single path journeyed by all victorious Ones of the three times.

**101. LÜ-DANG LONG-CHÖ DÜ-SUM GE-TSOG-CHE  
SEM-CHEN RANG-RANG DÖ-PEY NGO-GYUR-TE  
CHAG-ME TONG-SEM PEL-WEY MEN-NGAG-GI  
JIN-PEY PHAR-CHIN DZONG-PAR JIN-GYI-LOB**

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.

**102. SO-THAR JANG-SEM SANG-NGAG DOM-PA-YI  
CHE-TSAM SOG-GI CHIR-YANG MI-TONG-ZHING  
GE-CHÖ DÜ-DANG SEM-CHEN DÖN-DRUB-PEY  
TSUL-THRIM PHAR-CHIN DZOG-PAR JIN-GYI-LOB**

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 Pratimoksha,  
Bodhicitta, and Tantric vows even at the cost of our lives.

**103. KHAM-SUM KYE-GU MA-LÜ THRÖ-GYUR-TE  
SHE-ZHING TSANG-DRU DIG-SHING SOG-CHÖ-KYANG  
MI-THRUG NÖ-LEN PHEN-PA DRUB-JE-PEY  
ZÖ-PEY PHAR-CHIN DZOG-PAR JIN-GYI-LOB**

Should even the myriad beings of the Three Realms, without exception,  
Become angry at us, humiliate, criticise, 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. SEM-CHEN RE-REI CHIR-YANG NAR-ME-PEY  
ME-NANG KEL-PA GYA-TSOR NEY-GÖ-KYANG  
NYING-JE MI-KYO JANG-CHUB CHOG-TZÖN-PEY  
TZÖN-DRÜ PHAR-CHIN DZOG-PAR JIN-GYI-LOB**

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 be discouraged.

**105. JING-GÖ NAM-PAR YENG-WEY KYÖN-PANG-NEY  
CHÖ-KÜN DEN-PEY TONG-PEY NEY-LUG-LA  
TZE-CHIG NYAM-PAR JOG-PEY TING-DZIN-GYI  
SAM-TEN PHAR CHIN DZOG-PAR JIN-GYI-LOB**

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 nature of reality,  
Which is that all things are void of true existence.

**106. DE-NYI SO-SOR TOG-PEY SHE-RAB-KYI  
DRANG-PEY SHIN-JANG DE-CHEN DANG-DREL-WE  
DÖN-DAM NYAM-ZHAG NAM-KEY NEL-JOR-GYI  
SHE-RAB PHAR-CHIN DZOG-PAR JIN-GYI-LOB**

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 ecstasy and great bliss induced  
By the discriminating wisdom analysing Suchness.

**107. CHI-NANG CHÖ-NAM GYU-MA MI-LAM-DANG  
DANG-WEY TSO-NANG DA-ZUG JI-ZHIN-DU  
NANG-YANG DEN-PAR ME-PEY TSÜL-TOG-NEY  
GYU-MEY TING-DZIN DZOG-PAR JIN-GYI-LOB**

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. KHOR-DEY RANG-ZHIN DÜL TZAN ME PA-DANG  
GYU-DREY TEN-DREL LU-WA ME-PA-NYI  
PHEN-TSÜN GEL-ME DROG-SU CHAR-WA-YI  
LU-DRUB GONG-DÖN TOG-PAR JIN-GYI-LOB**

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. DE-NEY DOR-JE-DZIN-PEY DE-PÖN-GYI  
DRIN-LEY GYÜ-DE GYA-TSÖI JING-GEL-TE  
NGÖ-DRUB TZA-WA DAM-TSIG DOM-PA-NAM  
SOG-LEY CHE-PAR DZIN-PAR JIN-GYI-LOB**

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 honour  
Which are the roots of powerful attainments.

**110. KYE-SHI BAR-DO GYEL-WEY KU-SUM-DU  
GYUR-WEY RIM-PA DANG-PÖI NEL-JOR-GYI  
THA-MEL NANG-ZHEN DRI-MA KÜN-JANG-TE  
GANG-NANG LHA-KUR CHAR-WAR JIN-GYI-LOB**

We seek your blessings to cleanse all stains of ordinary appearance 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. NYING-GEY DAB-GYE DU-TI Ü-DAG-TU  
GÖN-KHYÖ ZHAB-SEN KÖ-PA LEY-JUNG-WEY  
WÖ-SEL GYÜ-LÜ ZUNG-DU JUG-PEY-LAM  
TSE-DIR NGÖN-DU GYUR-WAR JIN-GYI-LOB**

We seek your blessings to actualise in this life the path of Unity  
Of the Clear Light and Illusory Body which arises  
From placing your feet, O Protector, at the very centre  
Of the central channel at the eight petals of our hearts.

**112. LAM-NA MA-ZIN CHI-WEY DU-JE-NA  
TZEN-THAB TSANG-GYA LA-MEY PHO-WA-NI  
TOB-NGA YANG-DAG JAR-WEY DAM-NGAG-GI  
DAG-PEY ZHING-DU DRÖ-PAR JIN-GYI-LOB**

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. DOR-NA KYE-ZHING KYE-WA THAM-CHE-DU  
GÖN-PO KHYÖ-KYI DREL-ME JE-ZUNG-NEY  
KU-SUNG THUG-KYI SANG-WA KÜN-DZIN-PEY  
SEY-KYI THU-WOR GYUR-WAR JIN-GYI-LOB**

In short, we seek your blessings, O Protector, to be cared for by you  
From birth unremittingly throughout all our lives  
And thus to become your chief disciples  
Holding every secret of your body, speech and mind.

**114. GÖN-KHYÖ GANG-DU NGÖN-PAR SANG-GYE-PAI  
KHOR-GYI THOG-MA NYI-DU DAG-GYUR-TE  
NEY-KAB THAR-THUG GÖ-DÖ MA LÜ-PA  
BEY-ME LHÜN-KHYI DRUB-PEY TRA-SHI-TZÖL**

O Protector, please grant that all be auspicious for us to be amongst your very first circle  
Of disciples wherever you manifest, that Buddhahood  
And hence all our temporal and ultimate wishes, without exception,  
Be effortlessly and spontaneously fulfilled.

**115. DE-TAR SÖL-WA TAB-PEY LA-MA-CHOG  
JIN-GYI LAB-CHIR GYE-ZHIN CHI-WOR-JÖN  
LAR-YANG NYING-GEY PEY-MEY ZEU-DRU-LA  
ZHAB-SEN WÖ-CHAG TEN-PAR ZHUG-SU-SÖL**

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.



## Dedication

**116. DI-TAR GYI-PEY NAM-KAR GE-WA-YANG  
DÜ-SÜM DE-SHEG SEY-CHE THAM-CHE-KYI  
DZE-PA MÖN-LAM MA-LÜ DRUB-PA-DANG  
LUNG-TOG DAM-CHÖ DZIN-PEY GYU-RU-NGÖ**

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. DE-YI THU-LEY TSE-RAB KÜN-TU-DAG  
THEG-CHOG KHOR-LO ZHI-DANG MI-DREL-ZHING  
NGE-JUNG JANG-SEM YANG-DAG TA-WA-DANG  
RIM-NYI LAM-GYI DRÖ-PA THAR-CHIN-SHOG**

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

## Verses for Auspiciousness

**118. SI-ZHII NAM-KAR JI-NYE GE-TSEN-GYI  
DENG-DIR MI-SHIG GÜ-PA KÜN-DREL-TE  
NEY-KAB THAR-THUG GE-LEG NAM-KHE-DZÖ  
PHÜN-TSOG PEL-LA RÖL-PEY TRA-SHI-SHOG**

Through the excellence of whatever white virtues there are 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 PEY CHÖ-KYI-DER  
LAB-SUM NAM-DAG TZE-CHIG DRUB-LA-TZÖN  
NEL-JOR RAB-JUNG TSOG-KYI YONG-GANG-WEY  
THUB-TEN YÜN-DU NEY-PEY TRA-SHI-SHOG**

May all be auspicious for the Buddhas' teachings to endure long  
Through your centres of Dharma, Omniscient Losang Drakpa,  
Being filled with hosts of monks and yogis striving  
Single-pointedly to master the three pure trainings.

**120. ZHÖN-NÜI DÜ-NEY LA-MA LHA-CHOG-LA  
SÖL-WA TAB-PEY LO-ZANG DRAG-PA-YI  
JIN-LAB ZHUG-NEY ZHEN-DÖN LHÜN-GYI-DRUB  
LO-ZANG DOR-JE CHANG-GI TRA-SHI-SHOG**

Having requested your blessings, Losang Drakpa, who from the time  
Of your youth made requests to the supreme Guru-Yidam,  
May all be auspicious for you, O Losang Vajradhara,  
Spontaneously to grant the wishes of others.

**121. DÖ-GÜI JOR-PA YAR-GYI TSO-TAR-PHEL  
KYÖN-ME RIG-KYI DEL-DRO GYÜN-CHE-ME  
NYIN-TSEN LO-ZANG DAM-PEY CHÖ-KYI-DA  
PHÜN-TSOG PEL-LA RÖL-PEY TRA-SHI-SHOG**

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

**122. DAG-SOG NAM-KYI DENG-NEY JANG-CHUB-BAR  
GYI-DANG GYI-GYUR GE-WA CHI-SAG-PA  
ZHING-DIR JE-TZÜN DAM-PEY ZUG-KYI-KU  
GYUR-ME DOR-JE TAR-TEN TRA-SHI-SHOG**

By the collection of whatever virtues I and 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.

Completion Dedication

**JANG-JUB SEM-CHOK RINPOCHE  
MA-KYE PA-NAM KYE-GYUR CHIK  
KYE-PA NYAM-PA ME-PA YANG  
GONG-NA GONG-DU PEL-WAR SHUG**

Precious supreme Bodhimind,  
May it, where unborn, arise,  
And, where born, never decline,  
But increase forever more!

**TONG-NI TONG-WA RINPOCHE  
MA-KYE PA-NAM KYE-GYUR CHIK  
KYE-PA NYAM-PA ME-PA YANG  
GONG-NA GONG-DU PEL-WAR SHUG**

Precious view of Shunyata,  
May it, where unborn, arise,  
And, where born, never decline,  
But increase forever more!

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE  
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG  
CHE-PAR JE-TSUN LO-ZANG DRAG-PA YI  
TAN-PI NYING-PO RING-DU SAL-SHEH SHUG**

May whatever virtue that I have gathered here,  
Bring benefit to all beings and the Dharma,  
And may it make Venerable Losang Drakpa's  
Essence teachings specially shine forever!

**KYE-WA KUN-TU YANG-DAK LA-MA DANG  
DRAL-ME CHO-KYI PAL-LA LONG-CHO CHING  
SA-DANG LAM-GYI YON-TEN RAP-DZOK NA  
DORJE CHANG-GI GO-PANG NYUR-TO SHUG**

In all lives may I never be parted,  
From perfect Gurus and may I enjoy the glory of Dharma.  
By perfecting the qualities of the paths and stages,  
May I quickly attain the state of Vajradhara!

**GE-WA DI-YI NYUR-DU DAK  
LA-MA SANG-GYE DRUP-GYUR NA  
DRO-WA CHIK-KYANG MA-LU PA  
DE-YI SA-LA GO-PAR SHUG**

Through this virtue may I swiftly  
Attain the Guru Deva's state,  
And place each and every being,  
Without exception, in that state!

**CHO KHI GYAL PO TSONG KHA PA  
CHO TSUL NAM PAR PHEL WA LA  
GEK KI TSHAN MA ZHI WA DANG  
THUN KYIN MA LU TSHANG WAR SHOK**

May all obstacles be pacified  
And all good conditions be complete  
For the fully pure Dharma system  
Of Dharma King, Tsongkhapa, to flourish!

**DA DANG SHEN GI DU SUM DANG  
DRIL WA TSOK NYI LA TEN NAY  
GYA WA LO ZANG DRAG PA YI  
TAN PAR YUN RING VAR GYUR CHIG**

Because of the combined two accumulations  
Of myself and others in the three times,  
May the teachings of the Conqueror Tsongkhapa Losang Drakpa,  
brightly blaze forever!

**NYIMO DELEK TSEN TELEK  
NYIME GUNG YANG DELEK SHIN  
NYITSEN TAKTU DELEK PEL  
KON CHOK SUM GYI JIN GYI LOB  
KON CHOK SUM GYI NGOR DRUL TSOL  
KON CHOK SUM GYI TRA SHI SHOK**

May all be auspicious, day and night!  
May auspiciousness increase both day and night  
Like the sun rising to its highest in the heavens!  
Three Jewels of Refuge, please bless us!  
Three Jewels of Refuge, please bestow attainments!  
May there be auspiciousness of the Three Jewels!

**JETSUN LAMA KU TSE RABTEN CHING  
NAMKAR TRINLEY CHOG CHUR GYE PA DANG  
LOBSANG TENPE DRON ME SA SUM GYI  
DRO WE MUNSEL TAKTUR NE GYUR CHIG**

May the Venerable Guru's life be completely stable,  
May pure deeds spread to the ten directions,  
And may the lamp of Lama Tsongkhapa's Teachings.  
Always remain, dispelling the darkness of the ignorance of beings!

**GANG RI RAWE KORWAI SHING KHAM DIR  
PEN DANG DEWA MALU GYUNG WAI NE  
CHENREZIG WANG TENZIN GYATSO YI  
SHA PEI SITHAI BARDU DEN GYUR CHIG**

In this land encircled by snow mountains,  
Source of every benefit and joy,  
May Lord Tenzin Gyatso, Chenrezig,  
Remain in this life until samsara's end.

**HUM!**

**TUN PAY NGO DRUB MA LU PA  
DENG DIR DAG LA TSEL DU SOL  
KOR DANG TEN PA LONG CHO NAM  
GYE PAR TZO CHIG SHUGDEN TSEL**

HUM! Please grant appropriate attainments without exception  
To me here and now!  
Increase the entourage, the teachings, and prosperity  
O mighty Shugden!

## Yonten Shigyurma | The Foundation of All Good Qualities

*(Lamrim Prayer by Lama Tsongkhapa)*

Well-realising that the root of the path,  
the foundation for every realisation,  
is to properly rely on my kind Guru,  
bless me to do so with great effort and devotion.

Knowing that this life of freedom, found but once,  
is difficult to gain and greatly meaningful  
bless me to develop the continual wish  
all day and night to take its essence.

Mindful of death, this life disintegrates  
as swiftly as a bubble in turbulent water  
and after death my good and bad  
karma follows me like my shadow.

Having gained firm certainty of this,  
bless me to be ever conscientious  
to abandon even the slightest harm  
and practise every possible virtue.

Enjoying deceptive samsaric pleasure  
brings no contentment and is the door to all suffering.  
aware of its drawbacks, bless me to develop  
a strong wish for the bliss of liberation.

With mindfulness, introspection, and great care  
induced by that pure aspiration  
bless me to make my essential practice  
the Pratimoksha, root of Buddha's teachings.

Just as I've fallen in this sea of suffering  
so have all beings, my kind mothers;  
seeing this, bless me to train in Bodhicitta,  
taking up the burden of liberating them.

And yet, just wishing this, without practicing  
the three ethics, Enlightenment cannot be attained.  
Knowing this well, please bless me to intensively  
strive to train in the Bodhisattva vows.

Properly analysing the correct object  
and pacifying distraction to mistaken objects  
bless me to swiftly realise the path  
which unifies quiescence and special insight.

When I'm a pure vessel, trained in common paths,  
bless me to enter with perfect ease  
the sacred gateway of fortunate ones,  
the supreme of vehicles, Vajrayana.

Then, foundation for the two attainments  
is keeping the pure vows and commitments.  
Having found unfeigned conviction in this  
bless me to guard them with my life.

Having precisely understood the essentials  
of the two stages, heart of the Tantras,  
bless me to strive without break in four sessions  
to practice Yoga as taught by Holy Masters.

May the spiritual guides who reveal this excellent path  
and the friends who practise it all live long.  
Please grant blessings that outer and inner  
hindrances all be fully pacified.

In all lives may I never be parted  
from perfect Masters and enjoy the glory of Dharma.  
Perfecting realisations of the paths and stages,  
may I swiftly gain the state of Vajradhara.