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# The Guru Puja



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TIBETAN PHONETICS

1. Refuge

- 1 de-ch'en ngang-lä rang-nyi la-ma-lha  
g'ang-d'er sä-l-wäi ku-lä wö-zer-tsog  
ch'og-chur tr'ö-pä nö-chü j'in-lab-pä  
d'ag-pa rab-jam ba-zhig yön-tän-gy'i  
kö-päi ky'ä-par p'un-sum tsog-par-gy'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  
la-ma kön-ch'og sum-la kyab-su-dro
- 3 Namö Gurubhya  
Namö Buddhaya  
Namö Dharmaya  
Namö Sanghaya (3x)
- 4 ma-sem-chän kün-gy'i d'on-gy'i-ch'ir  
dag-nyi la-ma lhar-gy'ur-nä  
sem-chän t'am-chä la-ma-lhäi  
g'o-p'ang ch'og la gö-par-j'a (3x)
- 5 ma-sem-chän t'am-chä-kyi d'on-d'u dag-g'i  
tse-di-nyi-la nyur-war nyur-war dö-mä sang-gyä  
la-ma-lhäi g'o-p'ang ngön-d'u-j'ä
- 6 ma-sem-chän t'am-chä dug-ngäl lä-dräl  
de-ch'en sang-gyä-kyi sa-la gö-par-j'a  
d'e-ch'ir d'u-lam zab-mo la-ma-lhäi  
nal-jor nyam-su lang-war-gyio (5 and 6 : 3x)
- 7 OM AH HUM (3x)

TRANSLATION

1. Refuge

- 1 Within Great Bliss I manifest as a Guru-Yidam,  
From my clear body, profusions of light-rays radiate  
forth to the ten directions,  
Blessing the environment and the beings therein.  
All becomes most perfectly arrayed with only excellent  
qualities infinitely pure.
- 2 From the state of an exalted, white virtuous mind,  
I 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 Namö Gurubhya,  
Namö Buddhāya,  
Namö Dharmāya,  
Namö Sanghāya. (3x)
- 4 For the sake of all mother sentient beings  
I transform myself into a Guru-Yidam  
And thus shall I lead all sentient beings  
To a Guru-Yidam's Supreme Enlightenment. (3x)
- 5 For the sake of all mother sentient beings  
I shall quickly, quickly in this very life  
Attain the state of a primordial Buddha-Guru-Yidam.
- 6 I shall liberate all mother sentient beings from suffering  
And lead them to the Great Bliss of Buddhahood.  
To this end I now shall practise  
The profound path of Guru-Yidam Yoga. (5 and 6 : 3x)
- 7 OM ĀḤ HŪM (3x)

- 8 ngo-we ye-she-la nam-pa nang-ch'ö-d'ang ch'ö-dzä  
so-söi nam-pa j'e-lä wang-po dr'ug-g'i chö-yul-d'u  
de-tong-g'i 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'am-dzä chän-zig  
sam-gy'i mi-ky'ab-pä g'ang-war-gy'ur

## II. The Tree of Assembled Gurus

- 9 de-tong yer-me lha-lam yang-par kün-zang ch'ö-trin  
tr'ig-pä-ü  
lo-ma me-tog drä-b'u yong-dze dö-güi pag-sam jön-päi-  
tzer  
dong-nga bar-wäi rin-ch'en tr'i-teng ch'u-kye nyi-da  
gyä-päi-teng
- 10 ka-dr'in sum-dän tzä-wäi la-ma sang-gyä kün-gyi ngo-  
wo-nyi  
nam-pa ngur-mig dzin-päi ge-long zhäl-chig ch'ag-nyi  
dzum-kar-tr'o  
ch'ag-yä ch'ö-ch'ä yön-pa nyam-zhag du-tzi g'ang-wäi  
lhung-ze-näm  
g'ur-g'um dang-dän ch'ö-g'ö sum-söl ser-dog pän-zhä  
u-la-dze
- 11 t'ug-kar ky'ab-dag dor-je ch'ang-wang zhäl-chig ch'ag-  
nyi ku-dog ngo  
dor-dr'il zung-nä ying-ch'ug mar-kyü lhän-kye de-tong  
röl-pä-gye  
nam-mang rin-ch'en gyän-gy'i trä-shing lha-dzä d'ar-  
gy'i na-zä-lub
- 12 tsän-pei gyän-dän wö-zer tong-bar ja-tsön na-ngä kor-wä-ü

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

## II. The Tree of Assembled Gurus

- 9 In the vast heavens of indivisible Voidness and Bliss,  
Amidst billowing clouds of Samantabhadra offerings,  
At the crest of a wish-granting tree  
Embellished with leaves, flowers and fruit,  
Is a lion-throne ablaze with precious gems on which is a  
lotus, sun and full moon.
- 10 On this sits My root Guru,  
Who is kind in all three ways,  
In essence all Buddhas,  
In aspect a saffron-robed monk  
With one face, two arms and a radiant white smile.  
Right hand 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 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 simultaneous Voidness and  
bliss,  
Are adorned with jeweled ornaments of many designs  
And clothed in garments of heavenly silks.
- 12 Radiant with thousands of light-rays,  
Your are emblazoned with the major and minor marks  
of a Buddha

dor-je kyil-trung tsül-gy'i zhug-päi p'üng-po nam-d'ag  
 de-sheg-nga  
 k'am-zhi yum-zhi 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  
 wang-po-nyi  
 wö-zer ch'og-kyong nö-jin sang-wa jig-ten pa-nam zhab-  
 kyi-dän

- 13 t'a-kor rim-zhin ngö-gyü la-ma yi-d'am kyil-k'or lha-  
 tsog-d'ang  
 sang-gyä j'ang-sem pa-wo k'a-dro tän-sung gya-tsö kor-  
 nä-zhug
- 14 d'e-d'ag go-sum dor-je sum-tsän hum-yig wö-zer chag-  
 kyu-yi  
 rang-zhin nä-nä ye-she pa-nam chän-dr'ang yer-me tän-  
 par-gy'ur // Stop
- 15 p'ün-tsog de-leg jung-nä d'ü-sum-gy'i  
 tza-gy'ü la-ma yi-d'am kön-ch'og-sum  
 pa-wo k'a-dro ch'ö-kyong sung-tsog-chä  
 t'ug-jei wang-g'i dir-sheg tän-par-zhug
- 16 ch'ö-nam rang-zhin dro-wong kün-dr'äl-yang  
 na-tsog dülj'ai sam-pa j'i-zhin-d'u  
 chir-yang ch'ar-wäi ky'en-tzei tr'in-lä-chän  
 kyab-gön d'am-pa k'or-chä sheg-su-söl

And sit in the vajra-position enhaloed by a five-coloured  
 rainbow.

Totally pure, your skandhas are the five Buddhas Gone  
 to Bliss;

Your four elements the four motherly consorts;

The bliss of your senses, your energy channels, sinews  
 and joints are all in reality Bodhisattvas.

The hairs of your pores are the twenty-one thousand  
 Arhats,

Your limbs the wrathful protectors,

The light-rays directional guardians, lords of wealth  
 and their attendants,

While all worldly gods are but cushions for your feet.

- 13 Surrounding you in their respective order  
 Is an encircling sea of actual and lineage Gurus,  
 Yidams, hosts of maṇḍala-deities,  
 Buddhas, Bodhisattvas, Viras, Dākinīs and Protectors of  
 the Teachings.
- 14 The three doors of each are marked with three vajras.  
 From their syllables of HŪM, light rays go out and,  
 hook-like,  
 Draw forth from their natural abodes the Wisdom Beings,  
 So that they may become inseparably set. // Stop
- 15 You who are the source of goodness, bliss and perfection,  
 O root and lineage Gurus, Yidams, Three Jewels of  
 Refuge,  
 Viras, Dākinīs, Dharmapālas and Protectors,  
 With entourage and of the three times,  
 By the power of compassion, come forth and abide  
 steadfastly.
- 16 Though all things are totally free of inherent coming  
 and going,  
 Still you arise through your virtuous conduct of wis-  
 dom and loving-compassion  
 In whatsoever forms suit the temperament of varied  
 disciples.

- 17 OM GURU BUDDHA BODHI SATTVA DHARMA  
PALA SA-PARI-WARA EH HYA HI DZAH HUM  
BAM HOH  
ye-she pa-nam d'am-tsig pa-d'ang nyi-su me-par-gy'ur

### III. Prostration

- 18 g'ang-g'i t'ug-je de-wa ch'en-pöi-ying  
ku-sum g'o-p'ang ch'og-kyang kä-chig-la  
tzöl-dzä la-ma rin-ch'en ta-b'üi-ku  
dor-je chän-zhab pä-mor ch'ag-tsäl-lo
- 19 rab-jam gyäl-wa kün-gy'i ye-she-ni  
g'ang-dül chir-yang ch'ar-wäi t'ab-k'ä-ch'og  
ngur-mig dzin-päi g'ar-gy'i nam-röl-wa  
kyab-gön d'am päi zhab-la ch'ag-tsäl to
- 20 nye-kun b'ag-ch'ag chä-pa dr'ung-ch'ung-zhing  
pag-me yön-tän rin-ch'en tsog-kyi-ter  
p'än-de ma-lü jung-wäi go-chig-pu  
je-tzün la-mäi zhab-la ch'ag-tsäl-lo
- 21 lhar-chä tön-pa sang-gyä kün-gy'i-ngö  
gyä-tr'i zhi-tong d'am-ch'ö jung-wäi-nä  
p'ag-tsog kün-gy'i ü-na lhang-nge-wa  
dr'in-chän la-ma nam-la ch'ag-tsäl-lo
- 22 d'ü-sum ch'og-chur zhug-päi la-ma-d'ang  
rin-ch'en ch'og-sum ch'ag-wö t'am-chä-la  
d'ä-ching mö-pä tö-yang gya-tsor-chä  
zhing-dul nyam-päi lü-trul ch'ag-tsäl-lo

O holy Refuge-Protectors, please come forth with your entourage.

- 17 Om Guru Buddha Bodhisattva Dharmapāla Sapariwara  
E-hye-hih.  
Zaḥ Hūm Bam Hoḥ, the Wisdom and Symbolic-Beings  
become non-dual.

*Bathing Ritua  
(insert at  
back of book)*

### III. Prostration

- 18 We prostrate at your lotus-feet, O Vajradhāra-Gurus,  
Your jewel-like bodies, through compassion,  
Bestow in an instant even the supreme attainment  
Of the Three Bodies, the sphere of Great Bliss.
- 19 We prostrate at your feet, O holy Refuge-Protectors.  
You are the pristine awareness of all infinite Buddhas  
Playing the role of a saffron-robed monk  
As a supreme skilful means to appear in whichever way  
suits your disciples.
- 20 We prostrate at your feet, O venerable Gurus,  
Sole source of benefit and bliss without exception.  
You 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 Āryas.
- 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, the Gurus of the three times and  
ten directions,  
To the Three Supreme Jewels and to all who are worthy  
of homage.

#### IV. Offerings

- 23 kyab-gön je-tzün la-ma k'or-chä-la  
na-tzog ch'ö-trin gya-tsor bü-l-wa-ni
- 24 kö-leg rin-ch'en wö-bar nö-yang-lä  
d'ag-j'e dü-tzi ch'u-zhi d'al-gy'i-bab
- 25 dong-po sil-ma tr'eng-wa pel-leg-pa  
dze-päi me-tog sa-d'ang b'ar-nang-g'ang
- 26 dr'i-zhim pö-kyi d'ü-pa b'e-dur-yäi  
yar-kye ngön-pöi trin-gy'i lha-lam-tr'ig
- 27 nyi-da nor-b'u rab-bar drön-mei-tzog  
tong-sum mün-sel wö-zer 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-gyäi chü-dän za-cha tung-wa-d'ang  
lha-d'ang mi-yi zhäl-zä lhün-por-pung
- 30 na-tzog röl-möi j'e-dr'ag t'a-yä-lä  
j'ung-wäi dang-nyän gyur-wä sa-sum-geng
- 31 zug-dra dr'i-ro reg-j'ai pä-l-dzin-päi  
ch'i-nang dö-yön lha-mö ch'og-kün-ky'ab  
(Insert the mandala offering)
- 32 j'e-wa tr'ag-gyäi ling-zhi lhün-por chä  
rin-ch'en dün-d'ang nye-wäi rin-ch'en-sog  
kün-ga kye-päi nö-chü p'un-sum-tzog  
lha-mii long-chö dö-güi ter-ch'en-po

#### IV. Offerings

- 23 O Refuge-Protectors, O venerable Gurus, together with  
your entourage,  
We present you with oceans of clouds of various offerings.
- 24 From expansive well-fashioned vessels, radiant and pre-  
cious,  
Flow gently forth four streams of purifying nectars.
- 25 Beautiful flowers and trees in blossom with bouquets  
and garlands  
Exquisitely arranged fill the earth and sky.
- 26 The heavens billow with blue summer clouds  
Of lazulite smoke from sweet fragrant incense.
- 27 Light from suns and moons, glittering jewels  
And scores of flaming lamps frolicking joyfully.  
Dispel the darkness of a thousand million billion worlds.
- 28 Vast seas of scented waters imbued with the fragrances  
Of saffron, sandalwood and camphor swirl out to the  
horizons.
- 29 Delicacies of gods and men, drink and savouries and  
feasts  
With ingredients of a hundred flavours amass at Mount  
Meru.
- 30 Music from an endless variety of various instruments  
Blends into a symphony filling the Three Realms.
- 31 Goddesses of outer and inner desirable objects,  
Holding symbols of sight and sound,  
Smell, taste and touch, pervade all directions. *Long mandala offering  
(page at back  
of this book)*
- 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,

d'ang-wäi sem-kyi p'ül-jung zhing-g'i-ch'og  
kyab-gön t'ug-jei ter-la ül-war-gyi

- 33 ngö-sham yi-trül yi-zhin gya-tsöi-ngog  
si-zhii nam-kar lä-wong ch'ö-dzä-kyi  
dab-tong gyä-pä kün-gyi yi-tro'g-ching  
jig-ten jig-ten lä-dä rang-zhän-gy'i  
go-sum ge-wäi me-tog chi-yang-tra  
kün-zang ch'ö-päi dr'i-sung bum-tr'o zhing  
lab-sum rim-nyi lam-ngäi drä-dän-päi  
ga-tsäl je-tzün la-ma nye-ch'ir-bül
- 34 g'ur-kum dang-dän zang-pöi dr'i-ngä-chän  
ro-gyäi päl-dzin gya-j'ai tung-wa-d'ang  
chag-kyu nga-d'ang dr'on-ma nga-la-sog  
jang-tog bar-wäi dü-tzii gya-ts'ö-ch'ö
- 35 yi-wong lang tsöi päl-dzin dr'ug-chu-zhii  
dö päi gyu-tzäl la-k'ä lü-tr'a-ma  
zhing-kye ngag-kye lhän-ye p'o-nyäi-tsog  
dze-dug gyu-mäi ch'ag-gya nam-kyang bül
- 36 drib-dr'al lhän-kye de-wäi ye-she-ch'e  
ch'ö-kün rang-zhin trö-d'ang dr'al-wäi-ying  
yer-me lhün-dr'ub ma-sam jö-lä-dä  
d'on-d'am j'ang-ch'ub sem-ch'og ky'ö-la-bül

The seven precious royal emblems, the precious minor  
symbols and more,  
Perfectly delightful environments and those dwelling  
within,  
And a grand treasury of all wishes and wealth of gods and  
men.

- 33 To please you, O venerable Gurus, we offer these objects  
both actually arrayed and those envisioned  
As a pleasure grove on the shore of a wish-granting sea:  
It is strewn with thousand-petalled lotuses, captivating the  
hearts of all—  
These are the offering objects arising from saṃsāra and  
Nirvāna'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.
- 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, five lamps and so forth—  
Is purified, transformed and increased into a sea of  
nectar.
- 35 We offer even voluptuous, illusion-like consorts, a host of  
messenger Dākinis—  
Born from place, from mantra and simultaneously born—  
Having slender figures, aglow with the vibrance of youth  
And skilled in the sixty-four arts of love.
- 36 We offer you supreme ultimate 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 nä-jom-päi  
zang-pöi män-gy'i j'e-dr'ag na-tsog-d'ang  
ky'ö-nye gy'e ch'ir dag drän büi lag na  
nam-k'a j'i-si bang-su zung-d'u-söl

*V. Seven Limbed Prayer*

- 38 t'og me d'ü-nä mi-ge dig pä-lä  
gyi d'ang gyi-tzal yi-rang chi-ch'i-pa  
t'ug je ch'e-dän chän-ngar gyö sem-kyi  
shag-shing län ch'ä mi-gyi dom-pa-nö
- 39 ch'ö-nam rang-zhin tsän ma d'ang dr'al yang  
mi-lam j'i-zhin 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
- 40 p'ül-j'ung ky'en-tze ch'u-dzin bum-trig-te  
t'a-yä dro-dii p'an-de 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-bab-su-söl
- 41 dor-jei ku-la kye-ch'i mi-nga-yang  
zung-jug wang-g'i gyäl-pöi za-ma-tog  
dag-chag mö-pa j'i-zhin si-t'äi-b'ar  
nya-ngän me-da tag-par zhug-su-söl
- 42 d'e-tar trün-päi nam-kar ge-wäi-tsog  
ka-dr'in sum-dän je-tzun la-ma-yi  
tse-rab kün-tu dräl-me je-dzin-ching  
zung-jug dor-je ch'ang-wang t'ob-ch'ir-ngo

- 37 We offer sundry types of potent medicines  
To cure the plagues of the four hundred afflictions,  
And in reverence we offer ourselves as servants to please  
you.  
Pray keep us in your service as long as the heavens endure.

*V. Seven Limbed Prayer*

↖ General Confession  
(page at back  
of this book)

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

↖ Nine-Line Prayer to Je Tsongkhapa  
(page at back of this book)

## VI. Requests

- 43 yön-tän jung-nä tsül-tr'im gya-tso-ch'e  
mang-t'ö nor-b'üi tsog-kyi yong-su-tam  
ngur-mig dzin-pa t'ub-wang nyi-päi-je  
nä-tän dül wa dzin la söl-wa-deb
- 44 g'ang-d'ang dân na de-war sheg-päi-lam  
tön-par wö-päi yön-tän chu-dan-pa  
ma-lü gyäl-wai dung tsob ch'ö-kyi-je  
t'eg-ch'og ge-wäi she-la söl-wa-deb
- 45 go-sum leg-dam lo-ch'en zö-dän dr'ang  
yo-d'ang gyu-me ngag-d'ang gyü-she-shing  
d'e-nyi chu-zung dr'i-d'ang ch'ä-k'ä-päi  
dor-je dzin-päi tzo-la söl-wa-deb
- 46 sang-gyä dr'ang-me j'ön-pä ma-t'ül-wäi  
ma-rung dül-käi nyig-d'ü dro-wa-la  
de-sheg lam-zang j'i-zhin tön-pa-yi  
kyab-gön t'ug-je chän-la söl-wa-deb
- 47 t'ub-päi nyi-ma d'ü-kyi nub-gyur-te  
gön-kyab me-päi dro-wa mang-po-la  
gyäl-wäi dzä-pa nye-war drub-dzä-päi  
kyab-gön t'ug-je ch'an-la söl-wa-deb

## VI. Requests

- 43 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 the jewels of much hearing  
And are a source of excellence, an immense ocean of  
moral discipline.
- 44 We make our requests to you, O Mahāyāna 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 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 sub-  
dued.
- 46 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 We make our requests to you, O compassionate Refuge-  
Protectors;  
You enact the deeds of the Victorious Ones  
For the many beings who lack a Protector-Refuge  
At this time when the sun-like teachings of the Sage are  
setting,

- 48 d'ü-sum ch'og-chüi gyäl-wa tam-chä-lä  
g'ang-g'i b'a-püi b'u-g'a chig-tzam-yang  
dag-chag sö-nam zhing-d'u leg-ngag-päi  
kyab-gön t'ug-je chän-la söl-wa-deb
- 49 de-shëg ku-sum gyän-gy'i k'or-lo-ni  
t'ab-k'ä gyü-tr'ül dr'a-wäi jo-geg-lä  
t'a-mäl tsül-gy'i dro-wa dren-dzä-päi  
kyab-gön t'ug-je chän-la söl-wa-deb
- 50 ky'ö-kyi pung-k'am kye-ch'e yän-lag-nam  
de-shëg rig-nga yab-yum sem-pa-d'ang  
tr'o-wöi wang-poi rang-zhin ch'og-sum-gy'i  
dag-nyi la-ma ch'og-la söl-wa-deb
- 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 dor-je dzin-päi-tzo  
zung-jug d'ang-pöi gön-la-söl-wa-deb
- 52 drib-me lhän kye ga-wäi röl-pa-d'ang  
yer-me tän-yo kün-ky'ab kün-gyi-dag  
t'og-ma t'a-dr'al kün-zang d'ön-d'am-gy'i  
j'ang-ch'ub sem-ngö ky'ö-la söl-wa-deb //
- 53 ky'ö-ni la-ma ky'ö-ni yi-d'am  
ky'ö-ni k'a-dro ch'ö-kyung-te  
deng-nä zung-te j'ang-ch'ub b'ar-d'u  
ky'ö-min kyab-zhän mi-tzöl-wä

- 48 We make our requests to you, O compassionate Refuge-  
Protectors;  
Even a single hair from your pores  
Is for us a Field of Merit more highly praised  
Than all the Victorious Buddhas of the three times and  
ten directions.
- 49 We make our requests to you, O compassionate Refuge-  
Protectors;  
From an intricate lattice of mirage-like skilful means  
Emblazoned with the Three Body Wheels of those Gone  
to Bliss  
You manifest in an ordinary guise to lead all beings.
- 50 We make our requests to you, O supreme Gurus,  
The essence of the Three Jewels of Refuge;  
Your aggregates, elements, sensory bases and limbs  
Are in nature the fathers, mothers, male and female  
Bodhisattvas,  
And the wrathful protectors of the five Buddha-families.
- 51 We make our requests to you, O Protectors of Primor-  
dial Unity,  
Foremost Holders of the Vajra, All-pervading Lords of  
hundreds of Buddha families:  
Unfolding from the play of omniscient pristine aware-  
ness,  
You are the quintessence of ten million maṇḍala cycles.
- 52 We make our requests to you, Immaculate Samata-  
bhadrā, who are in reality ultimate Bodhicitta,  
Free of beginning or end,  
The nature of all things, pervading everything in mo-  
tion and at rest,  
Inseparable from simultaneous Bliss in play without  
obstruction. //
- 53 You are our Gurus; you are our Yidams; you are our  
Dākinis and Dharma Protectors.  
From this moment until our Enlightenment, we need  
seek no refuge other than you.

di-d'ang b'ar-d'o ch'i-mä t'ar-yang  
t'ug-je chag-kyü zung-dzö-la  
si-zhi jig-dröl ngö-dr'ub kün-tzöl  
tän-gy'i dr'og-dzö b'ar-chö-sung (3x)

- 54 d'e-tar län-sum söl-wa tab-pä-t'ü  
la-mai ku-sung t'ug-kyi nä-nam-lä  
dü-tzi wö-zer 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-zhi d'ag-ching nam-dag wang-zhi-t'ob  
ku-zhi t'ob-ching la-ma nyi-pa-zhig  
gye-zhin t'im-pä j'in-gyi lab-par-gy'ur

### VII. Tsog Offering

- 55 OM AH HÜM (3x)  
ngo-wö ye-she-la nam-pa nang-ch'ö-d'ang ch'ö-dzä so-  
söi  
nam-pa j'e-lä wang-po dr'ug-g'i chö-yül-d'u de-tong-g'i  
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-pä  
ch'i-nang sang-wäi ch'ö-trin d'am-zä chän-zig sam-gy'i  
mi-ky'ab-pä g'ang-war-gy'ur

In this life, the bardo and all future lives,  
Hold us with your hook of compassion.  
Free us from samsāra and Nirvana's fears, grant all  
attainments,  
Be our unfailing friend and guard us from interferences.  
(3x)

- 54 By the force of having thus requested three times,  
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 and 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.

### VII. Tsog Offering

*(When Tsog is to be performed such as on the 10th or 25th days of the lunar cycle, it should be included at this point of the rite; otherwise, skip directly to verse 84)*

- 55 OM AH HÜM (3x)  
Pure clouds of outer, inner and secret offerings,  
Objects which bind us closer and fields of vision  
Pervade the reaches of space, earth and sky,  
Spreading out beyond the range of thought.  
In essence they are pristine awareness, in aspect the  
inner  
offering and the various objects of offering.  
Their function is to generate the extraordinary pristine  
awareness  
Of voidness and bliss as objects to be enjoyed by the six  
senses.

- 56 e-ma-ho ye-she röl-pa-ch'e  
zhing-k'am t'am-chä dor-jei-zhing  
nä-näm dor-jei p'o-dr'ang-ch'e  
kün-zang ch'ö-tr'in gya-tso-bar
- 57 long-chö dö-güi päl-d'ang-dän  
chü-nam pa-wo pa-mo-ngö  
ma-d'ag trül-päi ming-yang-me  
d'ag-pa rab-jam ba-zhig-g'o
- 58 HUM trö-kün nyer-zhi ch'ö-küi-ngang  
lung-me yo-zhing bar-wäi-teng  
mi-göi gye-pu sum-gy'i-k'ar  
AH tsän-dän t'ö-pa ka-pa lar  
OM dzä-nam so-sor bar-war-gy'ur  
d'e-d'ag teng-nä OM AH HUM //
- 59 k'a-d'og zi-ji so-sor-bar  
lung-yö me-bar dzä-nam-zhu  
k'öl-wä lang-pa ch'er-yö-pä  
yi-g'e sum-lä wö-zer-tsog
- 60 ch'og-chur tr'ö-pä dor-je-sum  
dü-tzir chä-nam chän-dr'ang nä  
so-sor yi-ge sum t'im pä  
dü-tzir zhu-nä chü-d'ang-dre  
jang-tog bar-j'ä e-ma-ho  
dö-güi päl-bar gya-tsor-gy'ur  
OM AH HUM (3x) //
- 61 t'ug-jei dag-nyi tza-gyü la-ma d'ang  
yi-d'am lha-sog kyab-nä kön-ch'og-sum  
pa-wo k'a-dro ch'ö-kyong sung-mäi tsog  
chän-dren ch'ö-päi nä-dir sheg-su-söl

- 56 E-ma-ho! In the grand play of pristine awareness,  
All places are Vajra-fields  
And all structures majestic Vajra-palaces.  
Oceans of clouds of Samantabhadra offerings billow forth.
- 57 All objects are imbued with the glories of all wishes.  
All beings are actual Viras and Virinis.  
There is not even the word "impurity" or "flow":  
All is but infinitely pure.
- 58 HÜM ! From a state of Dharmakāya in which all mental  
fabrications are stilled,  
On top of a turbulent wind and blazing fire  
Upon the crown of a tripod of three human heads:  
ĀḤ, within a proper human skullcup,  
OM, the ingredients brilliantly appear one by one. //
- 59 Placed above them are OM ĀḤ HÜM,  
Each sparkling with brilliant colour.  
The wind becomes turbulent, the fire flares, the ingredients  
melt,  
From their boiling tumble forth copious vapours.
- 60 From the three letters, profusions of light rays radiate out in  
the ten directions.  
Drawing back the Three Vajras with nectar,  
Which dissolve individually into the three letters,  
These melt into nectar and blend with the ingredients.  
Purifying, transforming and increasing them,  
E-ma-ho, becoming an ocean glittering with the splendours  
Of all that could be wished for. OM ĀḤ HÜM (3x). //
- 61 O hosts of root and lineage Gurus, Yidams, hosts of deities,  
Three Jewels of Refuge, Viras, Dākinis, Dharmapālas and  
Guardians of the Teachings,  
I request you, who are in the nature of compassion  
To appear and come to this offering site.

62 ch'i-nang sang-wäi ch'ö-trin gya-tsoi-ü  
rin-ch'en lä-drub dze-päi dän-tr'i-la  
zhab-sen wö-ch'ag tän-par zhug-nä-kyang  
dr'ub-ch'og dag-la dö-gui ngö-dr'ub-tzol //

63 ho ting-dzin ngag-d'ang ch'ag-gyä j'in-lab-päi  
zag-me dü-tzi tsog-ch'ö gya-tso-di  
tza-gyü la-mäi tsog-nam nye-ch'ir-bül  
OM AH HUM  
dö-güi pä-l-la röl-pä tsim-dzä-nä  
e-ma-ho jin-lab ch'ar ch'en bab-tu-söl

64 ho ting-dzin ngag-d'ang ch'ag-gyä j'in-lab-päi  
zag-me dü-tzii tsog-ch'ö gya-tso-di  
yi-d'am lha-tzog k'or-chä nye-ch'ir-bül  
OM AH HUM  
dö-güi pä-l-la röl-pä tsim-dzä-nä  
e-ma-ho ngö-dr'ub ch'ar ch'en bab-tu-söl

65 ho ting-dzin ngag-d'ang ch'ag-gyä j'in-lab-päi  
zag-me dü-tzi tsog-ch'ö gya-tso-di  
kön-ch'og rin-ch'en tsog-nam nye-ch'ir-bül  
OM AH HUM  
dö-güi pä-l-la röl-pä tsim-dzä-nä  
e-ma-ho d'am-chö ch'ar ch'en bab-tu-söl

66 ho ting-dzin ngag-d'ang ch'ag-gyä j'in-lab-päi  
zag-me dü-tzii tsog-ch'ö gya-tso-di  
k'a-dro ch'ö-kyong tsog-nam nye-ch'ir-bul  
OM AH HUM  
dö-güi pä-l-la röl-pa tsim-dzä-nä  
e-ma-ho tr'in-lä ch'ar-ch'en bab-tu-söl

62 Place your radiant feet firmly upon this elegant throne  
formed of jewels,  
Amidst an ocean of clouds of outer, inner and secret offerings.  
Grant us, who are striving for supreme realization,  
The powerful attainments that we all wish. //

63 Ho ! This ocean of offering tsog of uncontaminated nectar  
blessed by samādhi, mantra and mudrā  
We offer in order to please you hosts of root and lineage  
Gurus.  
OM ĀḤ HŪM. Contented by your sport with all these  
splendours that could be wished for,  
E-ma-ho, please let fall a great rain of blessings.

64 Ho ! This ocean of offering tsog of uncontaminated nectar  
blessed by samādhi, mantra and mudrā  
We offer in order to please you hosts of Yidam-deities  
together with your entourages.  
OM ĀḤ HŪM. Contented by your sport with all these  
splendours that could be wished for,  
E-ma-ho, please let fall a great rain of powerful attainments.

65 Ho ! This ocean of offering tsog of uncontaminated nectar  
blessed by samādhi, mantra and mudrā  
We offer in order to please you hosts of precious Jewels of  
Refuge.  
OM ĀḤ HŪM. Contented by your sport with all these  
splendours that could be wished for,  
E-ma-ho, please let fall a great rain of sacred Dharma.

66 Ho ! This ocean of offering tsog of uncontaminated nectar  
blessed by samādhi, mantra and mudrā,  
We offer in order to please you hosts of Dākinis and  
Dharma-Protectors.  
OM ĀḤ HŪM. Contented by your sport with all these  
splendours that could be wished for,  
E-ma-ho, please let fall a great rain of virtuous conduct.

67 ho ting-dzin ngag-d'ang ch'ag-gyā j'in-lab-päi  
 zag-me dü-tzii tsog-ch'ö gya-tso-di  
 mar-gy'ur sem-chän tsog-nam nye-ch'ir-bül  
 OM AH HUM  
 dö-güi päl-la röl-pä tsim-dzä-nä  
 e-ma-ho tr'ül-nang dug-ngäl zhi-gy'ur-chig  
 (Section 63-67 is to be recited three or more times) //

68 e-ma-ho tsog-kyi k'or-lo-ch'e  
 d'ü-sum de-sheg sheg-shül-te  
 ngö-dr'ub ma-lü jung-wäi nä  
 d'e-tar she-nä pa-wo-che  
 nam-par tog-päi sem-b'or-nä  
 tsog-kyi k'or-lor gyün-d'u-röl  
 a-la-la-ho

69 OM dor-je sum-yer me-päi-dag  
 rang-nyi la-ma lhar-säl-nä  
 AH zag-me ye-she dü-tzi-di  
 HUM j'ang-ch'ub sem-lä yo-me-par  
 lü-nä lha-nam tsim-ch'ir-röl  
 Ah-ho-ma-ha-su-ka

} Recited by  
 teacher alone

### VIII. A Song to Move the Dakinis' Hearts

By Chang-kyä Dor-je Chäng

70 HUM. d'e-zhin sheg-pa t'am-chä-d'ang  
 pa-wo d'ang-ni näl-jor-ma  
 k'a-dro d'ang-ni k'a-dro-ma  
 kün-la dag-ni söl-wa-deb  
 de-wa chog-la gye-pai He-ru-ka  
 de-wä rab-nyö ma-la nyen-j'ä-nä  
 ch'o-ga zhin-du long-ch'ö pa-yi-ni  
 lhan-ky'e de-wai j'or-wa la-zhug-so  
 a-la-la la-la-ho a-i-a-ah a-ra-li-ho

67 Ho ! This ocean of offering tsog of uncontaminated nectar  
 blessed by samādhi, mantra and mudrā  
 We offer in order to please you hosts of sentient beings who  
 have all been our mothers.  
 OM ĀḤ HŪM. Contented by your sport with all these  
 splendours that could be wished for,  
 E-ma-ho, please still the sufferings that arise from decep-  
 tive appearance. //

68 E-ma-ho. Here is a great circle of tsog,  
 O you who have followed in the footsteps of all the Bud-  
 dhas of the three times,  
 Realising that you are the source of all powerful attain-  
 ments, O great Vira-Hero,  
 You who have freed yourself from all superstitious concep-  
 tions,  
 We invite you continually to enjoy this circle of tsog.  
 A-la-la-ho

69 OM, I visualise myself as a Guru-Yidam  
 With a nature inseparable from the Three Vajras.  
 ĀḤ, this nectar of uncontaminated pristine awareness,  
 HŪM without moving from a state of bodhicitta,  
 I play with in order to satisfy the deities residing within my  
 body.  
 A-ho ma-hā-sukha (Taste the tsog)

### VIII. A Song to Move the Dakinis' Hearts

(The following liturgy is frequently read when tsog is  
 performed)

70 HŪM. We make our requests to you  
 The Tathagatas, who are Thus Gone, as well as  
 To the Viras, Yoginis, Dākas and Dākinis.  
 Heruka who enjoys great bliss,  
 Intoxicated with bliss brings satisfaction to the Consort  
 And in accordance with the precepts of practice  
 Enters into the union of innate bliss.  
 A-la-la la-la-ho a-i-a-ah a-ra-li-ho  
 You the multitudes of immaculate Dākinis

dri-me k'a-dr'oi ts'og-nam-ky'i  
tze-wä zig-la lä-kün-dzö

- 71 HUM d'e-zhin-sheg-pa t'am-chä-d'ang  
pa-wo d'ang-ni näl-jor ma  
k'o-dro d'ang-ni k'a-dro-ma  
kün-la dag-ni söl-wa-deb  
de-wa ch'en-pö yi-ni rab-kyö-pä  
lu-ni kün-tu yo-wai g'ar-gy'i-ni  
ch'ag-gy'ai pal-mor röl-pai de-wa-ch'e  
näl-jor 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'a-dr'oi ts'og-nam-ky'i  
tze-wä zig-la lä-kün-dzö
- 72 HUM d'e-zhin-sheg-pa t'am-chä-d'ang  
pa-wo d'ang-ni näl-jor-ma  
k'a-dro d'ang-ni k'a-dro-ma  
kün-la dag-ni söl-wa-deb  
yi-ong zhi-wai nyam-kyi g'ar-dzä-ma  
rab-gye gön-po ky'ö-d'ang k'a-dr'oi-ts'og  
dag-gi dün-du zhug-te j'in-lob-la  
lhän-kye de-chen dag-la tzäl-d'u-sol  
a-la-la la-la-ho a-i-a-ah a-ra-li-ho  
dr'i-me k'ar-dr'oi ts'og-nam-ky'i  
tze-wä zig-la lä-kün-dzö
- 73 HUM d'e-zhin-sheg-pa t'am-chä-d'ang  
pa-wo d'ang-ni näl-jor-ma  
k'a-dro d'ang-ni k'a-dro-ma  
kün-la dag-ni söl-wa-deb  
de-ch'en t'ar-pai ts'an-nyi dän-pa ky'ö  
de-ch'en pang-pai ka-t'ub du-ma-yi  
ts'e-chig dr'öl-war mi-zhe de-ch'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  
dr'i-me k'a-dr'oi ts'og-nam-ky'i  
tze-wä zig-la lä-kün-dzö

Look upon us with love.  
Bestow all the powerful attainments.

- 71 HŪM. We make our requests to you  
The Tathagatas, who are Thus Gone, as well as  
To the Viras, Yoginis, Dākas and Dākinis.  
Through the stirring of the mind of great bliss,  
Through the moving dance of the body,  
There arises the great bliss played within the lotus of the  
Consort.  
This bliss we offer to the multitudes of Yoginis.  
A-la-la la-la-ho a-i-a-ah a-ra-li-ho  
You the multitudes of immaculate Dākinis  
Look upon us with love.  
Bestow all the powerful attainments.
- 72 HŪM. We make our requests to to you,  
The Tathagatas, who are Thus Gone, as well as  
To the Viras, Yoginis, Dākas and Dākinis.  
Yoginis dance with enchanting, soothing movements  
The protector so exceedingly to please  
And the multitude of Dākinis  
Come before us and bless us.  
Bestow upon us innate great bliss.  
A-la-la la-la-ho a-i-a-ah a-ra-li-ho  
You the multitudes of immaculate Dākinis  
Look upon us with love.  
Bestow all the powerful attainments.
- 73 HŪM. We make our requests to you,  
The Tathagatas, who are Thus Gone, as well as  
To the Viras, Yoginis and Dākinis.  
The great bliss which is possessed of liberating qualities—  
The great bliss without which freedom cannot be gained in  
one life  
Though one endures many ascetisms—  
That great bliss abides within the centre of the supreme  
lotus.  
A-la-la la-la-ho a-i-a-ah a-ra-li-ho  
You the multitudes of immaculate Dākinis,  
Look upon us with love.  
Bestow all the powerful attainments.

74 HUM d'e-zhin-sheg-pa t'am-chä-d'ang  
 pa-wo d'ang-ni näl-jor-ma  
 k'a-dro d'ang-ni k'a-dro-ma  
 kün-la dag-ni söl-wa-deb  
 dam-gy'i ü-su kye-pai pä-ma-zhin  
 ch'ag-lä kye-kyang ch'ag-pä kyön-ma-g'ö  
 näl-jor ma-ch'og pä-mai 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  
 dri-me k'a-dr'oi ts'og-nam-ky'i  
 tze-wä zig-la lä-kün-dzö

75 HUM d'e-zhin-sheg-pa t'am-chä-dang  
 pa-wo d'ang-ni näl-jor-ma  
 k'a-dro d'ang-ni k'a-dro-ma  
 kün-la dag-ni söl-wa-deb  
 dr'ang-tzii j'ung-nä nam-kyi dr'ang-tzii-chü  
 b'ung-wai ts'og-kyi kün-nä t'ung-wa-tar  
 tsän-nyi dr'ug-dän ts'o-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-la-ri-ho  
 d'ri-me k'a-dr'oi ts'og-nam-ky'i  
 tze-wä zig-la lä-kün-dzö //

76 HUM ma-d'ag tr'ul-nang ying-su-d'ag  
 AH ye-she lä-dr'ub dü-tzi-ch'e  
 OM dö-güi gya-tso ch'en-por-gy'ur  
 OM AH HUM (3X)

77 ho ting-dzin ngag-d'ang ch'ag-gyä j'in-lab-päi  
 zag-me dü-tzii tsog-lhag gya-tso-di  
 d'am-chän zhing-kyong tsog-nam nye-ch'ir büi  
 OM AH HUM  
 dö-güi päi-la röl-pä tsim-dzä-nä  
 e-ma-ho näl-jor tr'in-lä tsül-zhin-drub

74 HÜM. We make our requests to you  
 The Tathagathas, who are Thus Gone, as well as  
 To the Viras, Yoginis, Dākas and Dākinis.  
 Just as a lotus born out of the mud,  
 Great bliss, though born out of desire is unsullied by its  
 faults.  
 O supreme Yoginis, by the bliss of your lotus  
 May the bonds of saṃsāra be quickly untied.  
 A-la-la la-la-ho a-i-a-ah a-ra-li-ho  
 You the multitudes of immaculate Dākinis  
 Look upon us with love.  
 Bestow all the powerful attainments.

75 HÜM. We make our requests to you  
 The Tathagatas, who are Thus Gone, as well as  
 To the Viras, Yoginis, Dākas and Dākinis.  
 Like a swarm of bees drawing forth the nectar of flowers  
 May we likewise be satiated  
 By the captivating nectar of the mature lotus  
 Possessed of six qualities.  
 A-la-la la-la-ho a-i-a-ah a-ra-li-ho  
 You, the multitudes of immaculate Dakinis  
 Look upon us with love.  
 Bestow all the powerful attainments. //

76 HÜM. Impure deceptive appearances become purified in  
 the sphere of voidness.  
 ĀḤ. This magnificent nectar created out of pristine aware-  
 ness,  
 OM, becomes a vast ocean of all desired things.  
 OM ĀḤ HÜM. (3x)  
 (Offering the excess tsog)

77 Ho ! This ocean of remaining tsog of uncontaminated nectar  
 blessed by samādhi, mantra and mudrā,  
 We offer to please you hosts of oath-bound realm-protectors.  
 OM ĀḤ HÜM. Contented by your sport with all these  
 splendours that could be wished for,  
 E-ma-ho, please accomplish the virtuous conduct of the yogic  
 path as you have pledged.  
 (Take the pretas' tsog outside)

- 78 ho lhag-mäi drön-nam k'or-chä-kyi  
tsog-lhag gya-tso di-zhe-la  
tän-pa rin-ch'en gyä-pa-d'ang  
tän-dzin yön-ch'ö k'or-chä d'ang
- 79 ky'ä-par näl-jor dag-chag-la  
nä-me tse-d'ang wang-ch'ug-d'ang  
päl-d'ang dr'ag-d'ang käl-wa-zang  
long-chö gya-ch'en kün-t'ob-ching
- 80 zhi-d'ang gyä-la sog-pa-yi  
lä-kyi ngo-dr'ub dag-la-tzöl  
d'am-tsig chän-gyi dag-la-sung  
ngö-dr'ub kün-gyi tong dr'og-dzö
- 81 d'ü-min ch'i-d'ang nä-nam-d'ang  
dön-d'ang geg-nam me-pa dzö  
mi-lam ngän-d'ang tsän-ma-ngän  
j'a-je ngän-pa me-par-dzö
- 82 jig-ten de-zhing lo-leg-d'ang  
dru-nam gyä-shing ch'ö-p'el-d'ang  
de-leg t'am-chä jung-wa-d'ang  
yi-la dö-pa kün-drub-shog
- 83 jin-pa gya-ch'en gyur-pa di-yi-t'u  
dro-wäi d'ön-dü rang-jung sang-gyänä  
ngön-tse gyäl-wa nam-kyi ma-d'ul-wäi  
kye-wöe tsog-nam jin-pä dr'ol-gy'ur-chig

### *IX. Reviewing the Stages on the Path*

- 84 zhing-ch'og d'am-pa je-tzün lam-ma-la  
ch'ö-ching g'ü-pä söl-wa tab-päi-t'ü  
de-leg tza-wa gön po ky'ö-nyi-kyi  
gye-zhin je-su dzin-par j'in-gyi-lob

- 78 Ho ! By offering this ocean of remaining tsog  
To the guests who are left together with their entourage,  
May the precious teachings proliferate, may the upholders  
of the teachings,  
The offering patron together with their entourage,
- 79 And especially we yogis—may we all gain freedom from  
sickness,  
A long life, fame, good fortune and abundant wealth.
- 80 Bestow on us the powerful attainments of actions,  
Such as pacification, increase and so forth.  
O oath-bound protectors, protect us !  
Help us obtain all powerful attainments.
- 81 Make us meet no untimely death,  
Sickness, demons or interfering spirits.  
See that we have no bad dreams,  
Ill omens or calamities.
- 82 May we have worldly happiness, good crops and harvests  
May the Dharma flourish, all goodness and joy come about  
And may all the wishes within our minds be fulfilled.
- 83 And by the force of this bountiful giving, may I become  
A self-made Buddha for the sake of all beings,  
And by my generosity may I liberate  
The multitudes of beings who were not liberated by the  
Buddhas of old.

### *IX. Reviewing the Stages on the Path*

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

- 85 län-chig t zam-zhig 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-gy'i-lob
- 86 ngän song dug ngäl bar-wai me-jig-nä  
nying-nä kön-ch'og sum-la kyab-dro-zhing  
dig-pong ge-tsog t'a-d'ag drub-pa-la  
tzön-pa lhur-len j'e-par j'in-gy'i-lob
- 87 lä-d'ang nyön-mong ba-long dr'ag-tu-tr'ug  
dug-ngäl sum-gy'i ch'u-sin mang-pö-tze  
t'a-me jig-rung si-tso ch'en-po-lä  
t'ar-dö shug-dr'ag kye-war j'in-gy'i-lob
- 88 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-zung-te  
t'ar-päi gyäl-tsän dzin-par j'in-gy'i-lob
- 89 nyam-t'ag dro-wa di-kün dag-g'i-ma  
yang-yang dr'in-gy'i kyang-päi tsül-sam-nä  
dug-päi b'u-la tze-wäi ma-zhin-d'u  
chö min nying-je kye-war j'in-gy'i-lob
- 90 dug-ngäl tr'a-mo t zam yang mi-dö-ching  
de-la nam-yang ch'og-she me-par-ni  
dag-d'ang zhän-la ky'ä-par yö-min-zhe  
zhän-de ga-wa kye-par j'in-gy'i-lob

- 85 Realising 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 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 practise  
the various means  
For abandoning what is bound to misfortune and accumu-  
lating virtuous deeds.
- 87 Violently tossed amidst waves of delusions and karma,  
Plagued by hordes of watery denizens—the three kinds of  
suffering—  
We seek your blessings to develop an intense longing to be  
free  
From this monstrous ocean of boundless and vicious  
existence.
- 88 Having abandoned the mind that views this unbearable  
prison of cyclic existence as a pleasure grove,  
We seek your blessings to partake of the treasure  
Of Āryas' jewels and the Three Higher Trainings,  
And thereby to uphold liberation's banner.
- 89 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 There is no difference between ourselves and others:  
None of us wishes even the slightest of sufferings  
Nor is even content with the happiness we have.  
Realising this, we seek your blessings that we may  
Enhance the bliss and joy of others.

- 91 rang-nyi che-par dzin-päi chong-nä-di  
mi-dö dug-ngäl kye-päi gyur-t'ong-nä  
le-län dä-la k'ön-d'u zung-j'ä-te  
dag-dzin dön-ch'en jom-par j'in-gy'i-lob
- 92 ma-nam che-zung de-la gö-päi-lo  
t'a-yä yön-tän jung-wäi gor-t'ong-nä  
dro-wa di-d'ag dag-gi drar-lang-kyang  
sog-lä che-par dzin-par j'in gy'i-lob
- 93 dor-na j'i-pa rang-d'ön k'o-na-d'ang  
t'ub-wang zhän-dön ba-zhig dzä-pa-yi  
kyön-d'ang yön-tän ye-wa tog-päi-lö  
dag-zhän nyam-je nü-par j'in-gy'i-lob
- 94 rang-nyi che-dzin gü-pa kün-gy'i-go  
ma-nam che-dzin yön-tän kün-gy'i-zhi  
d'e-ch'ir dag-zhän je-wäi näl-jor-la  
nyam-len nying-por j'e-par j'ing-gy'i-lob
- 95 d'e-na je-tzün la-ma t'ug-je-chän  
ma-gy'ur dro-wäi dig-drib dug-ngäl-kün  
ma-lü d'a-ta dag-la min-pa-d'ang  
dag-g'i de-ge zhän-la tang-wa-yi  
dro-kün de-d'ang dän-par j'in-gy'i-lob (3x)
- 96 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-gyi-lob

- 91 This chronic disease of cherishing ourselves  
Is the cause giving rise to our unsought suffering.  
Perceiving this, we seek your blessings to blame, begrudge  
And destroy the monstrous demon of selfishness.
- 92 The mind that cherishes all mother beings and would  
secure  
Them in bliss is the gateway leading to infinite virtue.  
Seeing this, we seek your blessings to cherish these beings  
More than our lives, even should they rise up as our  
enemies.
- 93 In brief, infantile beings labour only for their own end  
While Buddhas work solely for the welfare of others.  
With a mind understanding the 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 Since cherishing ourselves is the doorway to all torment,  
While cherishing our mothers is the 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 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. (3x)
- 96 Should even the environment and the beings therein be  
filled  
With the fruits of their karmic debts  
And unwished for sufferings pour down like rain,  
We seek your blessings to take these miserable conditions as  
a path  
By seeing them as causes to exhaust the results of our  
negative karma.

- 97 dor-na zang-ngän nang-wa chi-shar-yang  
ch'ö-kün nying-po tob-ngäi nyam-len-gy'i  
j'ang-ch'ub sem-nyi p'el-wäi lam-gyur-te  
yi-de ba-zhig gom-par j'in-gy'i-lob
- 98 jor-wa zhi-d'ang dän-päi t'ab-k'ä-kyi  
tr'äl-la g'ang-t'ug gom-la jor-wa-d'ang  
lo-jong d'am-tsig lab-j'ai nyam-len-gy'i  
d'äl-jor d'on-ch'en j'e-par j'in-gy'i-lob
- 99 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-ch'ub sem-nyi jong-par j'in-gy'i-lob
- 100 d'ü-sum gyäl-wa kün-gy'i drö-chig-lam  
nam-d'ag gyäl-sa dom-pä gyü-tam-shing  
t'eg-ch'og tsül-tr'im sum-gy'i nyam-len-la  
tzön-pa lhur-len j'e-par j'in-gy'i-lob
- 101 lü-d'ang long-chö d'ü-sum ge-tsog-chä  
sem-chän 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
- 102 so-t'ar j'ang-sem sang-ngag dom-pa-yi  
chä-tsam sog-g'i ch'ir-yang mi-tong-zhing

- 97 In short, no matter what appearances may arise, be they  
good or bad,  
We seek your blessings to transform them into a path ever-  
enhancing the two Bodhicittas  
Through the practice of the five forces—the quintessence of  
the entire Dharma—  
And thus to attune ourselves solely to the bliss of the mind.
- 98 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 infi-  
nitely meaningful  
By putting into practice the advice and commitments of the  
training of the mind.
- 99 In order to rescue all beings from the vast seas of existence  
We seek your blessings to become adept in 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 We seek your blessings that we may eagerly endeavour  
To put into practice the three Mahāyāna moral codes  
And restrain our mind-streams with pure Bodhisattva  
vows,  
The single path journeyed by all Victorious Ones of the  
three times.
- 101 We seek your blessings to complete the perfection of  
generosity  
Through the guideline teaching for enhancing the mind that  
gives without attachment,  
Namely transforming our bodies, wealth and collection of  
virtue over the three times  
Into the objects desired by each and every sentient being.
- 102 We seek your blessings to complete the perfection of the  
moral discipline

ge-ch'ö dü-d'ang sem-chän d'ön-drub-päi  
tsul-tr'im p'ar-ch'in dzog-par j'in-gy'i-lob

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

104 sem-chän re-rei ch'ir-yang nar-me-päi  
me-nang käl-pa gya-tsor nä-gö-kyang  
nying-je mi-kyo j'ang-ch'ub ch'og-tzön-päi  
tzön-dr'ü p'ar-ch'in dzog-par j'in-gy'i-lob

105 j'ing-gö nam-par yeng-wäi kyön-pang-nä  
ch'ö-kün den-pä tong-päi nä-lug-la  
tze-chig nyam-par jog-päi ting-dzin-gyi  
sam-tän p'ar ch'in dzog-par j'in-gy'i-lob

106 d'e-nyi so-sor tog-päi she-rab-kyi  
dr'ang-päi shin-jang de-ch'en d'ang-drel-we  
d'ön-d'am nyam-zhag nam-käi näi-jor-gy'i  
she-rab p'ar-ch'in dzog-par j'in-gy'i-lob

107 ch'i-nang ch'ö-nam gyu-ma mi-lam-d'ang  
d'ang-wäi tso-nang da-zug j'i-zhin-d'u  
nang-yang den-par me-päi tsül-tog-nä  
gyu-mäi ting-dzin dzog-par j'in-gyi-lob

Of working for the sake of sentient beings, enacting virtu-  
ous deeds  
And not transgressing the bounds of the Pratimoksa,  
Bodhicitta, and tantric vows even at the cost of our lives.

103 Should even the myriad beings of the Three Realms,  
without exception,  
Become angry at us, humiliate, criticise, threaten or even  
kill us,  
We seek your blessings to complete the perfection of pati-  
ence not to be distraught,  
But to work for their benefit in response to their harm.

104 Even if we must remain for an ocean of aeons in the fiery  
Hells of Avici for the sake of one sentient being alone,  
We seek your blessings to complete the perfection of joyous  
effort  
To strive with compassion for Supreme Enlightenment and  
not be discouraged.

105 Having abandoned the faults of dullness, agitation and  
mental wandering,  
We seek your blessings to complete the perfection of medi-  
tative concentration  
Through the samādhi of single-pointed placement upon the  
nature of reality,  
Which is that all things are void of true existence.

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

107 We seek your blessings to perfect samādhi on illusion  
By realising 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 k'or-dä rang-zhin dül tzan me pa-d'ang  
gyu-drä ten-drel lu-wa me-pa-nyi  
p'än-tsun gäl-me dr'og-su ch'ar-wa-yi  
lu-drub gong-d'ön tog-par j'in-gy'i-lob
- 109 d'e-nä dor-je dzin-päi d'e-pön-gyi  
dr'in-lä gyü-de gya-tsöi jing-gäl-te  
ngö-dr'ub tza-wa d'am-tsig dom-pa-nam  
sog-lä che-par dzin-par j'in-gy'i-lob
- 110 kye-shi b'ar-d'o gyäl-wäl ku-sum-d'u  
gyur-wäi rim-pa d'ang-pöi näl-jor-gy'i  
t'a-mäl nang-zhen dr'i-ma kün-jang-te  
g'ang-nang lha-kur ch'ar-war j'in-gy'i-lob
- 111 nying-g'ai dab-gyā du-ti ü-d'ag-tu  
gön-ky'ö zhab-sen kö-pa lä-j'ung-wä  
wö-säl gyü-lü zung-d'u jug-päi-lam  
tse-dir ngön-d'u gyur-war j'in-gy'i-lob
- 112 lam-na ma-zin ch'i-wäi d'u-j'e-na  
tzän-t'ab tsang-gya la-mä p'o-wa-ni  
tob-nga yang-d'ag jar-wäi dam-ngag-g'i  
d'ag-päi zhing-d'u drö-par j'in-gy'i-lob
- 113 dor-na kye-zhing kye-wa t'am-chä-d'u  
gön-po ky'ö-kyi dräl-me je-zung-nä  
ku-sung t'ug-kyi sang-wa kün-dzin-päi  
sä-kyi t'u-wor gyur-war j'in-gy'i-lob
- 114 gön-ky'ö g'ang-d'u ngön-par sang-gyā-pai  
k'or-gy'i t'og-ma nyi-d'u dag-gy'ur-te

- 108 Saṃsāra and Nirvāna 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 contra-  
dictory.
- 109 And thereupon we seek your blessings that we may cross  
the labyrinth ocean of tantra  
Through the kindness of our Navigator-Vajradhara  
And to hold more dear than our lives, our vows and words  
of honour  
Which are the roots of powerful attainments.
- 110 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 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 Should we not have completed the points of the path at the  
time of death  
We seek your blessings that we may be led to a Pure Land  
Through either the instructions of applying the five forces  
Or by the forceful means of Enlightenment, the Guru's  
transference mind.
- 113 In short, we seek your blessings, O Protector, to be cared for  
by you  
From birth unremittently throughout all our lives  
And thus to become your chief disciples  
Holding every secret of your body, speech and mind.
- 114 O Protector, please grant that all be auspicious for us to be  
amongst your very first circle  
Of disciples wherever you manifest, that Buddhahood

nä-kab t'ar-t'ug gö-dö ma-lü-pa  
bä-me lhün-ky'i dr'ub-päi tra-shi-tzöl

- 115 d'e-tar söl-wa tab-pä la-ma-ch'og  
j'in-gy'i lab-ch'ir gye-zhin chi-wor-j'ön  
lar-yang nying-g'ai pä-mäi zeu-dru-la  
zhab-sen wö-ch'ag tän-par zhug-su-söl

### *X. Dedication*

- 116 di-tar gyi-päi nam-kar ge-wa-yang  
d'ü-süm de-sheg sä-chä t'am-chä-kyi  
dzä-pa mön-lam ma-lü drub-pa-d'ang  
lung-tog d'am-ch'ö dzin-päi gyu-ru-ngo

- 117 d'e-yi t'u-lä tse-rab kün-tu-dag  
t'eg-ch'og k'or-lo zhi-d'ang mi-dräl-zhing  
nge-jung j'ang-sem yang-d'ag ta-wa-d'ang  
rim-nyi lam-gy'i drö-pa t'ar-ch'in-shog

### *XI. Verses for Auspiciousness*

- 118 si-zhii nam-kar j'i-nye ge-tsän-gy'i  
d'eng-dir mi-shig gü-pa kün-dr'al-te  
nä-kab t'ar-t'ug ge-leg nam-kär-dzö  
p'un-tsog päi-la röl-päi tra-shi-shog

- 119 kün-ky'en lo-zang dr'ag-päi ch'ö-kyi-der  
lab-sum nam-d'ag tze-chig drub-la-tzön  
näi-jor rab-j'ung tsog-kyi yong-g'ang-wä  
t'ub-tän yün-d'u nä-päi tra-shi-shog

And hence all our temporal and ultimate wishes, without  
exception,  
Be effortlessly and spontaneously fulfilled.

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

### *X. Dedication*

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

- 117 By the force of this merit in all our lives  
May we never be parted from Mahāyāna'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.

### *XI. Verses for Auspiciousness*

- 118 Through the excellence of whatever white virtues there are  
in saṃsāra and Nirvāna,  
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 May all be auspicious for the Buddhas' teachings to endure  
long  
Through your centres of Dharma, Omniscient Lo-zang  
Drag-pa,  
Being filled with hosts of monks and yogis striving  
Single-pointedly to master the three pure trainings.

- 120 zhön-nüi d'ü-nä la-ma lha-ch'og-la  
söl-wa tab-pä lo-zang dr'ag-pa-yi  
j'in-lab zhug-nä zhän-d'ön lhün-gy'i-dr'ub  
lo-zang dor-je ch'ang-g'i tra-shi-shog
- 121 dö-güi jor-pa yar-gy'i tso-tar-p'el  
kyön-me rig-kyi d'äl-dro gyün-ch'ä-me  
nyin-tsän lo-zang d'am-päi ch'ö-kyi-da  
p'un-tzog päi-la röl-päi tra-shi-shog
- 122 dag-sog nam-kyi d'eng-nä j'ang-chub-b'ar  
gyi-d'ang gyi-gyur ge-wa chi-sag-pa  
zhing-dir je-tzün d'am-päi zug-kyi-ku  
gyur-me dor-je tar-tän tra-shi-shog

### *XII. Final Lam-Rim Dedication Prayer*

d'er-ni ring-d'u bä-lä tsog-nyi-ni  
k'ä-t'ar yang-pa g'ang-zhig sag-pa d'e  
lo-mig ma-rig g'i-dong dro-wa-nam  
nam-dren gyäl-wä wang-por dag-gy'ur chig

d'er-ma sön-päi tse-rab kun-tu yang  
jam-päi yang-kyi tze-wä je-zung nä  
tän-päi rim-pa kün-tsang lam-gy'i ch'og  
nye-nä drub-päi gyal-nam nye-j'e-shog

rang-g'i j'i-zhin tog-päi lam-gy'i-nä  
shug-dr'ag tze-wä dr'ang-wäi t'ab-k'ä-kyi  
dro-wäi yi-kyi mün-pa säi-j'ä-nä  
gyäl-wäi tän-pa yün-ring dzin-gy'ur-chig

- 120 Having requested your blessings, Lo-zang Drag-pa, who  
from the time  
Of your youth made requests to the supreme Guru-Yidam,  
May all be auspicious for you, O Lo-zang Vajradhāra,  
Spontaneously to grant the wishes of others.
- 121 May all be auspicious for all our desired endowments to  
swell like a lake in the summer rains  
Bringing an unbroken flow of rebirths of leisure in fault-less  
families  
So that we may pass our days and nights with your holy  
Dharma, O Lo-zang,  
And thus delight in the glories of perfection.
- 122 By the collection of whatever 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.

### *XII. Final Lam-Rim Dedication Prayer*

From my two collections, vast as space, that I have amassed  
From working with effort at this practice for a great length of  
time,  
May I become the chief leading Buddha for all those  
Whose mind's wisdom eye is blinded by ignorance.

Even if I do not reach this state, may I be held  
In your loving compassion for all my lives, Mañjuśrī.  
May I find the best of complete graded paths of the teach-  
ings,  
And may I please all the Buddhas by practising.

Using skilful means drawn by the strong force of compassion,  
May I clear the darkness from the minds of all beings  
With the points of the path as I have discerned them:  
May I uphold Buddha's teachings for a very long time.

tän-pa rin-ch'en ch'og-gi ma-ky'ab-pam  
ky'ab-kyang nyam-par gy'ur-wäi ch'og-d'er-ni  
nying-je ch'en-pö yi-rab kyö-pa-yi  
p'an-dei ter-d'e sä-l-war je'-par-shog

sä-chä gyäl-wäi mä-j'ung tr'in-lä-lä  
leg-dr'ub j'ang ch'ub lam-gy'i rim-pä-kyang  
t'ar-dö nam-kyi yi-la pä-l-ter-zhing  
gyäl-wäi dzä-pa ring-d'u kyong-gy'ur-chig

lam-zang dr'ub-päi t'un-kyen drub-j'e-ching  
gäl-kyen sel-j'e mi-d'ang mi-min-kün  
tse-rab kün-tu gyäl-wäi ngag-pa-yi  
nam-d'ag lam-d'ang dräl-war ma-gy'ur-chig

g'ang-tse t'eg-pa ch'og-la ch'ö-chö-chü  
tsül-zhin dr'ub-la tzön-pa d'e-yi-tse  
t'u-dän nam-kyi tag-tu dr'og-j'e-ching  
tra-shi gya-tsö ch'og-kün kya'b-gy'ur-chig

With my heart going out with great compassion  
In whatever direction the most precious teachings  
Have not yet spread, or once spread have declined,  
May I expose this treasure of happiness and aid.

May the minds of those who wish for Liberation be granted  
bounteous peace  
And the Buddhas' deeds be nourished for a long time  
By even this Graded Course to Enlightenment completed due to  
The wondrous virtuous conduct of the Buddhas and their Sons.

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

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