

The Thousand Offerings to Lama Tsongkhapa

Preparation:

In a clean place, arrange an altar nicely. On it, place a consecrated Lama Tsongkhapa statue or image. Make the appropriate offerings, including the five sense offerings, to the self-generation.

Refuge and Bodhichitta

I go for refuge until I am enlightened.
To the Buddha, the Dharma, and the Supreme Assembly.
By my practice of giving and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

The Actual Guru Yoga Meditation Related to Lama Tsongkhapa

Invocation (with burning incense)

You who emanate from the heart of the savior of the hundred devas' Joyful Realm,
On the peak of a cloud (water holder) resembling clumps of extremely fresh white curd,
The king of Dharma, omniscient Losang Drappa, with your sons:
I request you to come to this place.

Requesting to Have a Stable Life

In the sky before me, on a lion throne, lotus, and moon disk,
The *jetsun* lama smiles with delight.
Supreme field of the merit of mind's devotion,
I beg you to abide for a hundred eons to increase the teachings.

Prostration

Your holy mind understands the full extent of objects to be known.
Your eloquent speech is the ear ornament of the fortunate ones.
Your holy body is glowing and glorious with fame.
To you, who is meaningful to see, hear, and remember, I prostrate.

Offerings

Beautiful drinking water, various arranged flowers, fragrant incense,
Light, scented water, and so forth;
Actually performed and mentally transformed oceans of clouds of offerings
I offer to you, the supreme field of merit.

Confession

Whatever non virtues of body, speech, and mind,
And especially, actions opposite to the three vows
That I have created from beginningless time,
From the bottom of my heart, I regret and fervently confess them all individually.

Rejoicing

In this time of the five degenerations, you strove for many listenings and realizations,
And made meaningful the perfect human rebirth
By renouncing the eight worldly concerns.
In the savior's extensive deeds I rejoice sincerely from the depths of my heart.

Requesting to Turn the Wheel of Dharma

Please, holy jetsun gurus,
From billowed clouds of compassion and wisdom in the sky of dharmakaya,
Make rainfalls of profound and extensive teachings of whatever is suitable
For the ears of sentient beings who are the objects to be subdued.

Dedication

I dedicate whatever virtues I have ever collected,
For the benefit of the teachings and of all sentient beings,
And in particular, for the essential teachings
Of venerable Losang Dragpa to shine forever.

Generating Special Bodhichitta

For the sake of all mother sentient beings, I shall quickly and more quickly actualize the guru deity's primordial state of buddhahood in this very lifetime. (3x)

I shall liberate all mother sentient beings from suffering and lead them to the great bliss of buddhahood. For this purpose I am going to practice the profound path of guru deity yoga. (3x)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

From emptiness on my crown is a throne supported by eight snow lions; on this are lotus and moon cushions. Seated on this is Lama Tsongkhapa, inseparable from Guru Vajradhara, who encompasses all the countless conquerors. He is clear white in color with the complete enjoyment body having all the major and minor marks and signs. He smiles pleasantly. His two hands are in the mudra of turning the Dharma wheel. Next to each ear blooms a lotus; his right and left hands each hold a lotus stem. On the lotus at his right ear stands the wisdom sword; on the lotus at his left ear rests the Eight Thousand Verse Prajñā Paramita text. His body is beautified with the three saffron robes of a monk. He wears a yellow pandits' hat and sits in the vajra posture. The three syllables OM, AH, HUM adorn his three places.

Seven-Limb Prayer

To the lord lama who is incomparable and encompasses all objects of refuge, I prostrate with devotion and pay homage with my three doors.

I offer the collection of offerings, both those that are arranged and those imagined.

From my heart I confess with great regret all the collection of obscurations, downfalls, and negativities that I have accumulated from beginningless samsaric lifetimes while being under the control of karma and delusion.

I rejoice in the collection of virtues accumulated with the three doors of both myself and others. Please bless me to always accumulate virtue and to abandon non virtue.

Please do not pass into nirvana but live forever until samsara ends.

Please turn the wheel of the profound and extensive Dharma, the seed of liberation, continuously and lead all beings to the noble path of ultimate happiness.

I dedicate all the collection of virtues accumulated by self and others to the cause of peerless, complete, and perfect enlightenment.

Requesting Prayer

With a mind of great respect, free of grasping, imagining all offerings as a great ocean, I make offerings with my three doors. Please accept with your loving compassion and bless my mental continuum.

On top of the sun disc at Lama Tsongkhapa's heart is the syllable DHI surrounded by the mantras. From these nectar flows into my crown and blesses my body and speech.

While holding this visualization recite Lama Tsongkhapa's mantra:

OM AH GURU VAJRADHARA SUMATI KIRTI SIDDHI HUM HUM (21x or 108x)

The protector Lama Tsongkhapa is very pleased and from the holy body, speech, and mind white, red and blue nectar flows to my three places individually and then altogether. This purifies the four obscurations, I receive the four empowerments and the seed of the four Buddha bodies is implanted. Then a smiling emanation of Lama Tsongkhapa enters my crown, and all conceptual thoughts are purified in emptiness.

From emptiness, on top of a throne supported by eight great snow lions, with a lotus, moon and sun disc my mind appears in the form of the syllable DHI. Light radiates out from this and fulfills the two purposes of self and others. The light rays then return to the syllable DHI at my heart. They transform into Lama Tsongkhapa who encompasses all the conquerors. My holy body is white with a shade of red, has a pleasing smile, and two hands in the wheel turning mudra. On the lotus I hold in my right hand stands the wisdom sword and on the lotus in my left sits the Eight Thousand Verse Prajña Paramita text, symbolizing method and wisdom. Youthful, I wear the three robes of a monk and a yellow pandits' hat and am adorned with the major and minor marks of a buddha. My two legs are in the vajra posture and my three places are adorned with OM AH HUM.

Rays of light radiate out from the HUM at my heart inviting all the wisdom beings from the joyful pure land of Tushita.

JAH HUM BAM HOH

The wisdom beings become inseparable with myself, the samaya being.

Blessing the Offerings

Dispel the obstacles:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

(The offering substances) become just empty.

From the sphere of emptiness, from (eight) BHRUM (syllables), eight vast and extensive precious vessels arise. Within each (the syllable) OM melts into light from which arise drinking water, water for (bathing) the feet, flowers, incense, lamps, perfume, food, and music. Empty in nature, they have the aspect of the individual types (of offerings) and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

Making the Offerings

As this supreme *drinking water* [water for bathing, flower, incense, light, perfume, food, music], which appears although lacking inherent existence, Is offered to the buddhas, the field of merit, With a mind of inseparable appearance and emptiness, Please accept this with a mind inseparable from great bliss.

OM AH GURU SUMATI KIRTI SAPARIVARA ARGHAM (PADHYAM ... PUSHPE ... DHUPE ... ALOKE ... GANDHE ... NAIVIDYA ... SHAPTA) PRATICCHA HUM SVAHA

Praise and Prostration

Surrounded by a pure garland of snowy mountains, you are the protector of us sentient beings who have no guide. I prostrate to you, supreme lama, who shows whatever aspect is beneficial to our ignorant minds.

At my heart on top of a sun disc, my mind is in the aspect of the orange syllable DHI. This syllable is surrounded by the mantra garlands. From these light radiates out into the ten directions and makes offerings to all the buddhas and bodhisattvas of the ten directions. All the blessings of their body, speech, and mind enter into my crown in the form of Lama Tsongkhapa's holy body, mantras, and implements, blessing my three doors. Again, light radiates out purifying all the negativities and obscurations of all the beings of the six realms. All are liberated and attain Losang Vajradhara's enlightened state and abide in the joyful land of Tushita.

With this visualization, without distraction recite the nine line or five line mig tse ma prayer:

Nine line Prayer to Lama Tsongkhapa

Ngö drub kün jung thub wang dor je chhang
Mig me tse wäi ter chhen chän rä zig
Dri me khyen päi wang po jam päi yang
Dü pung ma lü jom dzä sang wäi dag
Gang chän khä päi tsug gyän lo zang drag
Kyab sum kün dü **la ma sang gyä la**
Go sum gü päi go nä söl wa deb
Rang zhän min ching dröl war jin gyi lob
Chhog dang thün mong ngö drub tsäl du söl
[Nyur du kye rang ta bur jin gyi lob]

Five line Prayer to Lama Tsongkhapa (Mig tse ma)

Mig me tse wäi ter chhen chän rä zig

Dri me khyen päi wang po jam päi yang
Dü pung ma lü jom dzä sang wäi dag
Gang chän khä pä tsug gyän tsong kha pa
Lo zang drag pä zhab la söi wa deb (21x)

Vajrasattva Mantra Recitation

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA /
SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM
ME PRAYACCHA / SARVA KARMA SU CHAME / CHITTAM SHRIYAM
KURU HUM / HA HA HA HA HO / BHAGAVAN SARVA TATHAGATA /
VAJRA MAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH
HUM PHAT (3x)

Offerings

OM AH GURU SUMATI KIRTI SAPARIVARA ARGHAM SHAPTA PRATICCHA HUM
SVAHA

Praise and Prostration

Surrounded by a pure garland of snowy mountains, you are the protector of us sentient beings who have no guide. I prostrate to you, supreme lama, who shows whatever aspect is beneficial to our ignorant minds.

Dedication Prayers

Through the merits of these virtuous actions,
May I quickly attain the state of a guru Lama Tsongkhapa
And lead all living beings, without exception,
Into that enlightened state.

May the supreme jewel bodhichitta
That has not yet arisen, arise and grow,
And may that arisen not diminish,
But increase more and more.

Just as the brave Manjushri, and Samantabhadra, too,
Realized things as they are,
I also dedicate all these merits in the best way,
So that I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious ones of the three times,
So that I might perform the noble bodhisattva's deeds.

Due to the merits accumulated during the three times by myself and all the buddhas and bodhisattvas, which are empty from their own side, May the I, who is empty from its own side,

Achieve the state of enlightenment, which is empty from its own side,
And lead all sentient beings, who are empty from their own side,
To that state as quickly as possible by myself alone.

Due to the merits of the three times created by myself and others and by the buddhas and bodhisattvas,
May I, my family members, all the students and benefactors of the organization, and all sentient beings
Be able to meet perfectly qualified Mahayana virtuous friends in all our future lives.
From our side may we always see them as enlightened and always perform only actions most pleasing to their holy minds.
May we always fulfill their holy wishes instantly.

Vase Generation

Inside the action vase, on top of a sun disc is a syllable HUM surrounded by the mantras to be recited. Then recite:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT (21x or 108x)

The mantras together with the seed syllable dissolve into light and melt, becoming the vase nectar.

Visualizing the Front Generation

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything is empty. From emptiness in front of me appears a wish fulfilling tree. On top of that is a red lotus, on top of which is a precious throne made of jewels supported by eight snow lions. On the throne are moon and sun discs. On them sits Lama Tsongkhapa, Dharma king of the three realms, protector who is inseparable from the supreme root guru. He is white in color with a shade of red. His face is round like a full moon, and he smiles joyfully. His two hands are at his heart in the mudra of turning the Dharma wheel. Between the thumb and ring finger of each hand he holds stems of lotus flowers that bloom next to his ears. On the right lotus stands a wisdom sword and on the left sits the Eight Thousand Verse Prajñā Paramita text, which resonates with the sound of the Dharma. He wears the three saffron robes of a monk and wears a pandits' yellow hat. His two legs are in the vajra posture. Bearing the major and minor marks, he is the unification body of great bliss.

From his holy body light radiates out into the ten directions and thus his body encompasses the entire universe and the entire universe becomes of the nature of Lama Tsongkhapa's holy body.

On Lama Tsongkhapa's crown is a lotus and moon disc. On that sits orange Manjushri. His right hand brandishes a wisdom sword and his left holds the stem of a lotus on which sits the Eight Thousand Verse Prajñā Paramita text. At his throat, on a lotus and moon

disc is Chenrezig whose holy body is white like crystal, perfectly clear and without stain. He has one face and four hands. The first two hands are joined together at the heart. The second right hand holds a crystal rosary and the second left an eight-petalled white lotus. An antelope skin covers his left breast. Both Manjushri and Chenrezig are wearing garments of divine cloth and wear precious jeweled ornaments.

At Lama Tsongkhapa's heart on a lotus and sun seat stands Vajrapani, dark blue in color with his right hand holding a vajra in the air and his left at his heart in the threatening mudra. He is adorned with jeweled ornaments and eight snakes. He wears a tiger skin lower garment. His right leg is stretched and his left bent.

All these deities have a white OM at their crowns, a red AH at their throats, and a blue HUM at their hearts.

In front of the HUM at Lama Tsongkhapa's heart is a syllable DHI, orange and radiating light into the ten directions. The light rays invite the root and lineage lamas, yidams, buddhas, bodhisattvas, and the assembly of arya beings together with the protectors surrounded by their entourages from Tushita pure land into the sky in front of myself, like clouds upon clouds of rain clouds gathering.

SAMAYA JAH

Invocation

Protector of all beings without exception;
Divine destroyer of the intractable legions of Mara;
Perfect knower of all things:
Bhagavan and retinue, please come here.

JAH HUM BAM HOH

The wisdom and samaya beings become inseparable.

Offering an Ablution

Then actually offer an abluion to the reflection of the deities appearing in a mirror and, as the significance of the meditation, imagine that emanated offering goddesses holding vases of nectar offer baths to the principal deity of the front generation, Guru Lama Tsongkhapa, and the surrounding gurus, meditational deities, buddhas and bodhisattvas, heroes, dakas and dakinis, Dharma protectors and guardians, etc., thereby purifying all imperfections, such as defilements, impurities, and so forth. (The next two verses are often chanted before the actual verses of abluion.)

In a fragrantly scented bathing house
With a bright and shining crystal foundation,
Attractive pillars of shining jewels
And adorned with a canopy of glittering pearls,

Just as at the very time of birth,
The devas offered abluion (to the Buddha),
So do I, with pure divine water,
Offer abluion to the holy body.

Substitute the phrases in brackets for the words "protector Tsongkhapa" and "GURU SUMATI KIRTI" in the offering verse and mantra below.

Offer ablution to the holy body with the previously blessed vase water saying:
By offering ablution to protector Tsongkhapa [gurus and yidams / buddhas and bodhisattvas /
hearers and solitary realizers / dakas and dakinis / Dharma protectors]
The lamp of migrators, with a stream of fragrant nectar,
May all stains of the two obscurations of migrators be cleansed
And may there be the good fortune to acquire the stainless three bodies.

OM SARVA TATHAGATA GURU SUMATI KIRTI [LA MA YI DAM / SANG GYÄ JANG SEM
/ GEN DÜN LANG GYÄ / PA WO KHAN DRO / CHÖ KYONG SONG GYÖ] SAPARIVARA
ABHISHEKATA SAMAYA SHRI YE AH HUM

Extensive Ablution

If you would like to offer the ablution more extensively, in addition to the above, recite verses such as the following along with any ceremony for offering ablution.

I offer an ablution to the tathagatas and their children
With many jeweled vases
Exquisitely filled with pleasing scented water
Together with an abundance of songs and music.

OM SARVA TATHAGATA GURU SUMATI KIRTI SAPARIVARA ABHISHEKATA SAMAYA
SHRI YE AH HUM

Drying the Holy Bodies

I dry the holy bodies with matchless cloths,
Clean and anointed with the finest scents.
OM HUM TRAM HRIH AH

OM SARVA TATHAGATA GURU SUMATI KIRTI SAPARIVARA KAYA VISHVADHANA
YE SVAHA

Offering Divine Garments and Ornaments

One can also offer divine clothing (holding up a beautiful cloth or kata as offering) saying:

In order to purify my mind, I offer an exquisite precious garment,
Multicolored like Indra's variegated bow,
Which, when touched, becomes the cause of bliss.
May I be adorned with the holy garment of patience.
OM VAJRA VASTRAYE AH HUM SVAHA

And ornaments (holding up a beautiful ornament or mala as offering) saying:

As the conquerors have natural ornaments of the signs and exemplifications,
They do not seek to be adorned by other ornaments.
Yet, by offering them supreme precious ornaments,
May all migrators attain a holy body adorned with the signs and exemplifications.
OM VAJRA ALAMKARA VAPUSHANI AH HUM SVAHA

Offering a Vase (holding up the action vase as offering)

By offering this auspicious vase of beautiful jewels,
Filled with essences of the assembly of gods,
May all stains of karma and delusions be purified and

May I be imbued with the moisture of bodhichitta.
OM VAJRA KALASHA AH HUM

Then recite the prayer requesting to abide in which the merit field is requested to return from the bathing house to the palace and to abide there:

Request

Out of your loving compassion for myself and migrators,
O Bhagavan, please remain as long
As we continue to make offerings,
By the force of your magical powers.

Extensive Mandala

Let us offer a buddha-field ...

OM vajra ground AH HUM, mighty golden ground.

OM vajra fence AH HUM. Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains, the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Aparacamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase.

[On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume.

[On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful.

To my glorious, holy and most kind root and lineage gurus, and in particular to the glorious, holy and kind root and lineage gurus, and especially to the deity host of Lama Tsongkhapa, king of sages, Maha-Vajradhara, and his divine retinue, I shall offer these as a buddha-field. Please accept them with compassion for the sake of migrating beings.

Having accepted them, please, out of your great compassion, grant your inspiration to me and all migrating mother sentient beings as far as the limits of space!

Brief Mandala

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

Inner Mandala

The objects of my attachment, aversion and ignorance -
Friends, enemies, strangers - and my body, wealth, and enjoyments;
Without any sense of loss I offer this collection.
Please accept it with pleasure and bless me with freedom from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Blessing the Offerings

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

(The offering substances) become just empty.

From the sphere of emptiness, from (eight) BHRUM (syllables), eight vast and extensive precious vessels arise. Within each (the syllable) OM melts into light from which arise drinking water, water for (bathing) the feet, flowers, incense, lamps, perfume, food, and music. Empty in nature, they have the aspect of the individual types (of offerings) and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM

OM PADYAM AH HUM

OM PUSHPE AH HUM

OM DHUPE AH HUM

OM ALOKE AH HUM

OM GANDHE AH HUM

OM NAIVIDYA AH HUM

OM SHAPTA AH HUM

Extensive Offerings

Repeat the following verse for each individual offering substance (listed in brackets) followed by the offering mantra.

A host of oceans of *drinking water* [water for bathing, flowers, incense, light, perfume, food, music] from an ocean of realms

Composed of an ocean of offering substances of the conquerors,

I offer with an ocean of faith to the conquerors and their retinues, who have oceans of qualities. Please accept it.

OM AH GURU SUMATI KIRTI SAPARIVARA ARGHAM (PADHYAM ... PUSHPE ... DHUPE ... ALOKE ... GANDHE ... NAIVIDYA ... SHAPTA) PRATICCHA HUM SVAHA

The Actual Offering Practice

If one is going to do one hundred or one thousand offerings, if possible perform a hundred or a thousand sets of each offering of the two waters and the five sense enjoyments. If one is unable to perform these, perform a complete number of water offerings with offering cakes [tormas] and lights. [If you perform one hundred, offer one hundred cakes and one hundred lights.] At least there should be a complete number of water offerings, then perform as many of the others as one can. It is good if one can complete one hundred or one thousand of each of the following: prostrations, offerings, circumambulations and mantras. The way to do this is:

*Repeat as many times as possible from ** to **. If this practice is done ten times in this manner by ten practitioners, it becomes one hundred; if it is done ten times ten, it becomes one thousand.*

** To you the kind incomparable guru, Invincible Lama Tsongkhapa,
Namkha Drime [Stainless Sky], Jampel Nyingpo [Heart of the Soft Glorified One]
and so forth,
To all you holy ones, who are unbetraying objects of refuge,
I prostrate respectfully with body, speech and mind.

Ka drin nyam me la ma tsong kha pa
Nam kha dri me jam päl nying po sog
Lu me kyab nä dam pa kye nam la
Lü ngag yi sum gü pä chhag tshäl lo

While reciting this, do as many prostrations as possible.

Then recite the seven limb prayer:

I offer without exception actually performed and mentally transformed offerings,
Confess all downfalls and rejoice in all virtue,
Please do not pass into the sorrowless state and turn the Dharma wheel,
I dedicate also all the merits for the great enlightenment.

Ngö sham yi trül chö pa ma lü bül
Dig tung shag shing ge la je yi rang
Nya ngän mi da chö khor kor war kü
Ge tsog kün kyang jang chhub chhen por ngo

Then offer a mandala:

This ground anointed with perfume and strewn with flowers,
Mount Meru, the four continents, and adorned with sun and moon
Is visualized as a Buddha field and offered to you,
May all migrators enjoy the pure lands.

Sa zhi pö gi jug shing me tog tram
Ri rab ling zhi nyi dä gyen pa di
Sang gyä zhing du mig te ül war gyi
Dro kün nam dag zhing la chö par shog

Then recite:

I make requests to Guru Lord Savior Tsongkhapa, whose essence encompasses
all the objects of refuge of past, present, and future.

Dü sum kyab nä kun dü kyi ngo wo la ma je tsün tsongkhapa la söl wa deb so

Recite the mantra as many times as possible, and along with that do circumambulations of actual holy objects or temples.

OM AH GURU VAJRADHARA SUMATI KIRTI SIDDHI HUM HUM

Optional: One can also recite the following requesting prayers while doing circumambulations.

Nine line Prayer to Lama Tsongkhapa

Ngö drub kün jung thub wang dor je chhang
Mig me tse wäi ter chhen chän rä zig
Dri me khyen päi wang po jam päi yang
Dü pung ma lü jom dzä sang wäi dag
Gang chän khä päi tsug gyän lo zang drag
Kyab sum kün dü **la ma sang gyä la**
Go sum gü päi go nä söl wa deb
Rang zhän min ching dröl war jin gyi lob
Chhog dang thün mong ngö drub tsäl du söl
[Nyur du kye rang ta bur jin gyi lob]

Five line Prayer to Lama Tsongkhapa (Mig tse ma)

Mig me tse wäi ter chhen chän rä zig
Dri me khyen päi wang po jam päi yang
Dü pung ma lü jom dzä sang wäi dag
Gang chän khä pä tsug gyän tsong kha pa
Lo zang drag pä zhab la söl wa deb (21x)

Then, make requests according to one's own wishes and recite prayers similar to the following:

Due to the immeasurable merit from these actions,
May I never be reborn in the lower realms
Of the hell, hungry ghost, animal and demi gods
And may I reborn at the holy feet of the Guru Savior Tsongkhapa.
Please grant blessings that the teachings of the Mighty One spread,
That living beings have happiness and comfort,
That the gurus' lives be stable and their holy actions flourish.
May the two obscurations of migratory beings be purified by completing the two types
of merit
And may they quickly achieve full enlightenment.

Di tar gyi päi so nam pag me kyi
Nyel wa yi dag dü dro lha ma yin
Ne ngen len pa tag (tu) pang je ne
Gyäl wa jam gön shab drung kye wa shog
Tub päi den dar kye gu de shing kyi
La mäi ku tse den shing dze trin gye
Dro nam trib nyi jang shing tsog nyi po
Rab dzog jang chen nyur du tob jin lob **

Prostrations and Praise

I prostrate to the supreme peerless lama who is the only eye of sentient beings of the three realms, the peerless protector of all those who seek liberation and whose kindness exceeds that of all the conquerors.

I prostrate to the feet of the glorious guru whose beautiful wisdom abode, abundant wealth of the three higher trainings and noble activities, are a glorious appearance to disciples. Your fame is like light radiating into the ten directions of Jambudvīpa.

I prostrate to Jetsun Jampālyang (Manjushri), the coming fifth savior and the glorious manifestation of the body of all conquerors' knowledge wisdom contained in one. You reside on Tsongkhapa's crown in the mandala of great bliss.

I prostrate to supreme Arya Avalokiteshvara, the supreme protector of the three worlds and glorious manifestation of the speech of all conquerors' great compassion contained in one. You reside at Tsongkhapa's throat in the mandala of great enjoyment.

I prostrate and sing praises to Vajradhara, holder of the vajra, the glorious manifestation of the mind of all conquerors' power contained in one who shows the wrathful aspect.

At the heart of oneself is the mantra. From that light radiates and stirs the minds of the lamas of the front generation. From the DHI syllable at the heart of the front generation holy beings, five colored beams of light radiate out to the ten directions and purify all the negativities of all the beings of the six realms, leading them quickly to the supreme buddhahood of the supreme lord lama.

Then, without distraction, do the following requesting prayer as much as one can.

Five Line Prayer to Lama Tsongkhapa (Mig tse ma)

Mig me tse wāi ter chhen chān rā zig
Dri me khyen pāi wang po jam pāi yang
Dü pung ma lü jom dzā sang wāi dag
Gang chān khā pä tsug gyān tsong kha pa
Lo zang drag pä zhab la söl wa deb (21x)

Vajrasattva Mantra Recitation

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA TVENOPATISHTHA /
DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO
ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU CHAME /
CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN SARVA
TATHAGATA / VAJRA MAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH
HUM PHAT (3x)

Offerings

OM AH GURU SUMATI KIRTI SAPARIVARA ARGHAM SHAPTA PRATICCHA HUM
SVAHA

Praise and Prostration

Surrounded by a pure garland of snowy mountains, you are the protector of us sentient beings who have no guide. I prostrate to you, supreme lama, who shows whatever aspect is beneficial to our ignorant minds.

Then recite The Foundation of All Good Qualities with the visualization of receiving the blessings.

The Foundation of All Good Qualities

The foundation of all good qualities is the kind and venerable guru;
Correct devotion to him is the root of the path.
By clearly seeing this and applying great effort,
Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only
once, is greatly meaningful, and is difficult to find again,
Please bless me to generate the mind that unceasingly,
Day and night, takes its essence.

This life is as impermanent as a water bubble;
Remember how quickly it decays and death comes.
After death, just like a shadow follows the body,
The results of black and white karma follow.

Finding firm and definite conviction in this,
Please bless me always to be careful
To abandon even the slightest negativities
And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:
They are uncertain and cannot be relied upon.
Recognizing these shortcomings,
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,
Mindfulness, alertness, and great caution arise.
The root of the teachings is keeping the pratimoksha vows:
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,
So have all mother migratory beings.
Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing migratory beings.

Even if I merely develop bodhichitta, but I don't practice the three types of morality,
I will not achieve enlightenment.
With my clear recognition of this,

Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones:
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
The essence of the Vajrayana,
By practicing with great energy, never giving up the four sessions,
Please bless me to realize the teachings of the holy guru.

Like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Then dedications such as not to be separate from Lama Tsongkhapa's teachings and so on, extensive or short, such as Losang gyal.ten.ma, below.

Prayer for the Flourishing of Je Tsongkhapa's Teachings

by Gung tang Tān päi Drön me

Though he's the father, producer of all conquerors,
As a conqueror's son, he produced the thought of upholding
The conqueror's Dharma in infinite worlds. Through this truth
May the conqueror Losang's teachings flourish!

When of yore before [Buddha] Indraketu
He made his vow, the conqueror and his offspring
Praised his powerful courage. Through this truth
May the conqueror Losang's teachings flourish!

That the lineage of pure view and conduct might spread,
He offered a white crystal rosary to the Sage,
Who gave him a conch and prophesied. Through this truth
May the conqueror Losang's teachings flourish!

His pure view free of eternity or destruction;
His pure meditation cleansed of dark fading and fog;
His pure conduct practiced according to conquerors' orders:
May the conqueror Losang's teachings flourish!

Learned, since he extensively sought out learning;
Reverend, rightly applying it to himself;
Good, dedicating all for beings and doctrine:
May the conqueror Losang's teachings flourish!

Through being sure that all scriptures, definitive and
Interpretative, were, without contradiction,
Advice for one person's practice, he stopped all misconduct:
May the conqueror Losang's teachings flourish!

Listening to explanations of the three pitakas,
Realized teachings, practice of the three trainings -
His skilled and accomplished life story is amazing.
May the conqueror Losang's teachings flourish!

Outwardly calmed and subdued by the hearer's conduct,
Inwardly trusting in the two stages' practice,
He allied without clash the good paths of sutra and tantra:
May the conqueror Losang's teachings flourish!

Combining voidness, explained as the causal vehicle,
With great bliss, achieved by method, the effect vehicle,
Heart essence of eighty thousand Dharma bundles -
May the conqueror Losang's teachings flourish!

By the power of the ocean of oath bound doctrine protectors,
Like the main guardians of the three beings' paths -
The quick acting lord, Vaishravana, Karma yama -
May the conqueror Losang's teachings flourish!

In short, by the lasting of glorious gurus' lives,
By the earth being full of good, learned, reverend holders
Of the teaching, and by the increase of power of its patrons,
May the conqueror Losang's teachings flourish!

Offering the Tormas

Now dedicate the four part torma offering. Perform the four white tormas:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

(The torma offerings) become just empty.

From the sphere of emptiness (the syllable) BHRUM becomes a vast and extensive precious vessel, inside of which is the torma which has the nature of divine food and has the five sense qualities. It is marked with OM AH HUM.

Beams of light radiate out from the syllables and hook all the essence of samsara and nirvana. These dissolve into the three letters, which dissolve into light and become an ocean of transcendental wisdom nectar.

OM AH HUM [3x]

From the tongue of the Jetsun Lama and his entourage come light beams that take the essence of the torma and enjoy it.

OM GURU SUMATI KIRTI SAPARIVARA IDAM BALIMTA KHA KHA KHAHI KHAHI [7x]

By the blessings of the supreme truth and the victorious ones
and their children, due to the pure sphere of Dharma,
And enriched by the two collections of merit,
May this offering gift of torma, great oceans of nectar,
Cause the guests to generate uncontaminated great bliss.

Kön chog sum gi den pa dang sang gyä dang jang chhub sem pa tham chhä kyi jin
lab dang tshog nyi yong su dzog päi nga dang chhen po dang
Chö kyi ying nam par tag ching sam kyi mi kyab pä thob kyi te de zhin nyi du dug
par gyur chig

OM AH GURU SUMATI KIRTI SAPARIVARA ARGHAM SHAPTA PRATICCHA HUM
SVAHA

I offer this nectar food with five desire qualities and so forth
And oceans of offering clouds both actually performed and mentally transformed
To Guru Saviour Tsongkhapa and his retinue.
By accepting this, please grant the general and sublime realizations.

Dö yön nga den dü tsi shel se sog
Ngö sham yi trül chhö thrin gya tsho di
La ma jam gön khor dang je la bül
She ne chog tün ngö drub tsäl du söl

Bless the second torma with three recitations of the *sambhara* mantra:

OM SAMBHARA SAMBHARA HUM (3x)

I offer this nectar food with five desire qualities and so forth

And oceans of offering clouds both actually performed and mentally transformed
To the assemblies of Dharma protectors who are under pledge.
By accepting this, please grant the accomplishment of the four types of actions.

Dö yön nga den dü tsi shel se sog
Ngö sham yi trül chhö thrin gya tsho di
Dam jen chö kyong sung mäi tshog la bül
She ne nam shi thrin le drub par dzö

Then bless the third tormā with three recitations of the sambhara mantra:

OM SAMBHARA SAMBHARA HUM (3x)

I offer this nectar food with five desire qualities and so forth
And oceans of offering clouds both actually performed and mentally transformed
To all sentient beings, the fathers and mothers of the six types,
May each individual sentient being be liberated from suffering and its cause,
Generate bodhichitta and quickly achieve full enlightenment.

Dö yön nga den dü tsi tor ma di
Pä mä rig thrug sem chhen yong la ngo
Rang rang dug ngäl gyu je le dröl shing
Jang chhub sem kye sang gyä nyur tob shog

Bless the fourth tormā by reciting the nama sarva mantra three times.

NAMA SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM (3x)

Recite the holy names of the four tathagatas.

I prostrate to the Tathagata Many Jewels.
I prostrate to the Tathagata Holy Beautiful Form.
I prostrate to the Tathagata Very Gentle Body.
I prostrate to the Tathagata Free of All Fears.

De zhin sheg pa gyäl wa rin chhen me la chhag tshäl lo
De zhin sheg pa zug dze dam pa la chhag tshäl lo
De zhin sheg pa ku jam le la chhag tshäl lo
De zhin sheg pa jig pa tham chä dang dräl wa la chhag tshäl lo

I offer this nectar food with five desire qualities and so forth
And oceans of offering clouds both actually performed and mentally transformed
To the country devas, landlords and the lord of the place,
By accepting this, please help all those who have entered the teaching of the Victorious
One
To actualize all the necessary conditions according to their wishes.

Dö yön nga den dü tsi tor ma di
Yül lha shi dag ne dag nam la bül

Zhe nä gyäl wäi den la shug nam la
Thün kyen dong drog yi zhin drub par dzö

Then recite the following prayer:

Due to the power of my thought,
the power of the blessings of the tathagatas
And the power of the sphere of Dharma,
May every aim I think to pursue
Be actualized without resistance.

Dag gi sam päi tob dang ni
De zhin sheg päi jin lob dang
Chö kyi ying gi tob dang gi
Dön nam gang dag sam pa kün
De dag tham chä chi rig par
Tog pa me par jung gyur chig

Praise and Prostration

Surrounded by a pure garland of snowy mountains, you are the protector of us sentient beings who have no guide. I prostrate to you, supreme lama, who shows whatever aspect is beneficial to our ignorant minds.

Vajrasattva Mantra Recitation

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA TVENOPATISHTHA /
DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO
ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU CHAME /
CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN SARVA
TATHAGATA / VAJRA MAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH
HUM PHAT (7x or 21x)

Thanksgiving Offering to Conclude

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

(The offering substances) become just empty.

From the sphere of emptiness, from (eight) BHRUM (syllables), eight vast and extensive precious vessels arise. Within each (the syllable) OM melts into light from which arise drinking water, water for (bathing) the feet, flowers, incense, lamps, perfume, food, and music. Empty in nature, they have the aspect of the individual types (of offerings) and function to bestow special uncontaminated bliss.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM

OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

OM AH GURU SUMATI KIRTI SAPARIVARA ARGHAM (PADHYAM ... PUSHPE ... DHUPE
... ALOKE ... GANDHE ... NAIVIDYA ... SHAPTA) PRATICCHA HUM SVAHA

Praise and Prostration

Surrounded by a pure garland of snowy mountains, you are the protector of us sentient beings who have no guide. I prostrate to you, supreme lama, who shows whatever aspect is beneficial to our ignorant minds.

Dedication Prayers

Due to these merits, may I quickly
Become a guru Lama Tsongkhapa
And place all migrating beings, without exception,
In that very enlightened state.

In order to obtain the holy state of the omniscient and supreme guru, having made great effort at this practice and having made offerings and so on to you, my protector, may all my wishes be accomplished immediately.

Having meditated on your extremely beautiful body - with major and minor marks and signs, white in color with a shade of red, and appearing with the teaching mudra holding the text and the sword - and dissolved it into the ultimate emptiness of the peerless dharmakaya, may I too obtain your holy body.

Due to the blessings of your vajra body, speech, and mind having stabilized my own three doors, may I obtain the glory of effortlessly absorbing all the winds and mind at the heart.

May I be able to accomplish all the countless activities, such as the eleven, without obstacle, due to having perfected the stages of practice, by reciting these verses of request.

Due to requesting with a pure and clear mind in all countries, including Tibet, may all the virtues of samsara and nirvana, whatever one wishes, greatly flourish and may all the collections of poverty during the time of the five degenerations be pacified.

Especially, in all my lifetimes, may I be able to follow and please you, Losang Dragpa, who encompasses all the gathering of direct and indirect kind lineage gurus such as Tubwang Dorje Chang and so on.

At the end of my life, may I be able to hear your holy speech saying, "Child, child, come here and let us go to Tushita," with many beautiful clouds of offerings and pleasant music.

Due to the merit that comes from this perseverance with pure intention, may countless transmigrators be guided by your peaceful and wrathful emanations, O Losang, and from life to life never be separated from you.

Extensive Dedication Prayers

Recite here such prayers as the *King of Prayers*, *Special FPMT Dedication Prayers*, and any other dedication prayers that one prefers. (See FPMT booklets *Dedication Prayers* and *Dedication Prayers II* for other appropriate prayers.)

Asking for Forgiveness

O bhagavan great compassionate ones, please pay attention to me. Since we are beginners and under the influence of drowsiness and excitement, our concentration has not been clear, our mantras have been incorrect, we have made additions and omissions in the ritual, have been scarcely clean and so on. I request you to forgive us; please do not allow these to obscure us.

OM VAJRA MU

The wisdom beings return to their own abode.

Requesting the Samaya Beings to Reside

Please remain here together with this image
For the welfare of migrating beings and
Excellent bestow health, long life, riches,
And supreme (realizations).

OM SUPRATISHTHA VAJRA YE SVAHA

Prayers of Auspiciousness

The whole sky is filled with infinite glorious Lama Tsongkhapas, Losang Dragpas, as many as a sky filled with sesame seeds. Some of them are raining down flowers, some are singing pleasant songs of auspiciousness, and some are destroying the hoards of obstacles through their enlightened activities.

Recite here any other prayers of auspiciousness that you wish to include.

Colophon:

This ritual of the thousand offerings related with the guru yoga of Lama Tsongkhapa, the Dharma king who encompasses all the buddhas, was composed due to requests made by the master of Drepung Gomang Monastery, Tulku Tenpa Chophel, together with the staff of the monastery. It has been composed by the virtuous one living in the lineage of Shakyamuni, a pure holder of the Buddha's teaching, Ngawang Losang Thubten Gyatso Jigdal Wangchuk in the ninth month in the year of the pig (fifteenth century). This has been composed at Norling Dekyi Kunga.

Many parts of this ritual were translated into English by Geshe Thubten Sherab in Taos, New Mexico in October 2002 with the aim of making this practice available to the students of the FPMT for Lama Tsongkhapa Day, 2002, as advised by Lama Zopa Rinpoche. Other parts of the ritual have been drawn from the translation of the extensive Maitreya Puja, translated by Ven. Lama Zopa Rinpoche and published by the Maitreya Project, Kathmandu, Nepal. Other portions were drawn from the translation of the Nyung nä practice, translated by Ven. Lama Zopa Rinpoche together with Ven. George Churinoff.

The Foundation of All Good Qualities was translated by Jampäl Lhundrup and can be found in *Essential Buddhist Prayers*, vol. 1. *The Prayer for the Flourishing of Je Tsongkhapa's Teachings* was translated by Martin Willson, Nalanda Monastery, August 1985.

This entire practice has been compiled by Merry Colony and lightly edited by Ven. Constance Miller, FPMT Education Department in November 2002. It was compiled and amalgamated from many different sources. A final check of this translation against the Tibetan text has not been done. All errors are the complete responsibility of the compiler and editor.