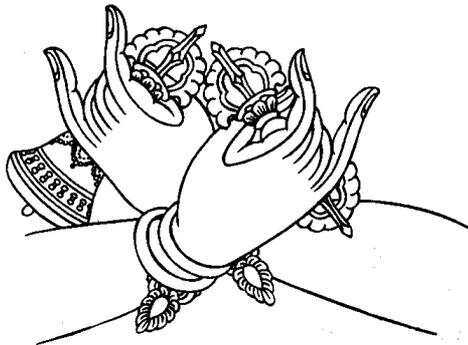


# *How to Offer 1,000 Tsog Offerings*



*According to the Instructions of  
Lama Zopa Rinpoche*

Foundation for the Preservation of the Mahayana Tradition, Inc.  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
[www.fpmt.org](http://www.fpmt.org)

© 2011, 2016

Foundation for the Preservation of the Mahayana Tradition, Inc.  
All rights reserved.

No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now known or developed, without permission in writing from the publisher.

Set in Calibri 12.5./15, Century Gothic, Lydian BT, and Tibetan Machine Unicode.

Printed in the USA.

Credits: Line drawings by Robert Beer. Used with permission.

# How to Offer 1,000 Tsog Offerings

*The following instructions from Lama Zopa Rinpoche are for offering 1,000 (or any large number) of tsog offerings in conjunction with Lama Chöpa. They are intended to be followed in conjunction with the “Extra Tsog Offering Verses” found in the appendices of Lama Chöpa and Lama Chöpa Jorchö, which have been included here for your convenience. This practice is based on a text by Pabongkha Dechen Nyingpo and is compiled according to the instructions of Lama Zopa Rinpoche. If one prefers, one can instead accumulate recitations of the usual tsog verses from the Lama Chöpa (LC 63- LC 67).*

*You can count the number of tsog offerings made according to the number of people participating. For example, if there are five of you and each person recites 200 tsog offerings, then 1,000 tsog offerings have been performed. Before doing the actual practice, please read the “Additional Commentary” by Rinpoche found on pp. 9-10. You should set out as many complete tsog offerings as you intend to offer, or when you bless and offer what you have, imagine that this total number of offerings is present in what you have set out.*

## **Recite Lama Chöpa through LC 57**

Begin with *Lama Chöpa* as if you were going to do a traditional *Lama Chöpa* tsog offering. Do the practice through verse LC 57. Then, based on the instructions below, use the “Extra Tsog Offering Verses” and recite this short tsog as you would a mantra. In this way, count the number of tsog offerings you make, using a mala.

## *Bless the 1,000 Tsog Offerings*

---

When reciting *LC 58-60* and OM AH HUM three times, imagine that you are blessing all of the thousand (actual or imagined) tsog offerings in all the ten directions.

Recite the invocation at *LC 61-62*, and then recite the **Offering Cloud Mantra** to multiply the offerings and the **Extensive Power of Truth** so that they are actually received:

---

### *Offering Cloud Mantra*

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE  
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /  
TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA  
TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA  
VAJRE / MAHA BODHI MANDO PASAM KRAMANA VAJRE /  
SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

### *Extensive Power of Truth*

KÖN CHHOG SUM GYI DEN PA DANG

**By the power of truth of the Three Rare Sublime Ones,**

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG

**The blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

**The great wealth of the completed two collections,**

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

**And the sphere of phenomena being pure and inconceivable;**

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA

THAM CHÄ DANG PHAG PA JAM PÄL DANG KUN TU SANG PO LA SOG

PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA ZÄ

MI SHE PA NAM KHA DANG NYAM PAR JUNG WAR GYUR CHIG

**May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.**

---

Now recite LC 63-67 one, three, or seven times. After this, recite the following **Extra Tsog Offering Verses**, remembering to visualize yourself as the deity and to generate great bliss in the minds of the beings to whom you are offering tsog. Count your accumulation of tsog offerings with the following verses:

---

## Extra Tsog Offering Verses

HO TING DZIN NGAG GYÄ JIN LAB TSHOG CHHÖ DI

HO **Blessed by samadhi, mantra, and mudra,**

TSA GYÜ LA MA YI DAM CHHOG SUM DANG

**This offering feast, we offer in order to please you:**

KHA DRO CHHÖ KYONG MAR GYUR RIG DRUG SOG

**Direct and indirect gurus, mind-sealed deities, Three  
Sublime Ones, Sky-goers and Dharma protectors, six types  
of beings who have been our mother,**

CHHOG MÄN TSHOG KYI DRÖN NAM NYE CHHIR BÜL

**And guests of the higher and lower assemblies.**

ZHE NÄ JIN LAB NGÖ DRUB DAM CHHÖ CHHAR

**By taking this, please let fall a great rain of inexhaustible blessings,**

DZÄ ME BAB CHING THRIN LÄ KÜN DRUB DZÖ

**Attainments, and holy Dharma, and accomplish all activities.**

NYING JEI DRÖN NAM THRÜL NANG DUG NGÄL ZHI

**May the hallucinated appearances of the suffering guests  
of compassion be purified;**

JANG SEM YANG DAG TA WÄ GYÜ CHHUG SHOG

**And may their mental continuums be enriched with bodhichitta  
and right view. (Recite both verses up to 1,000 times)**

---

According to Pabongkha Rinpoche, it is traditional to offer the leftover tsog the same number of times that the tsog was offered, e.g. 1,000 times. However it is also acceptable to simply continue with Lama Chöpa as you normally would following LC 67 to conclude the practice and offer the leftover tsog in the usual manner, with a single recitation of the verse for offering the leftovers.

---

## *Additional Commentary*

This is an offering to please and generate bliss in the Guru Triple Gem and all sentient beings in the deity's form. The sentient beings are in the nature of suffering but in the aspect of the deity, and they experience great bliss.

When you recite the first "Extra Tsog Offering" verse, think that you are offering to each merit field [of many merit fields] and that within each of the pores of each being of each merit field is another whole merit field.

When you recite the first part of the second verse, **By taking this, please grant blessings of inexhaustible rains of holy Dharma attainments, and accomplish all activities**, make a strong request from the heart and then think that all is received. "All" refers to all the realizations of the path – from guru devotion up to the union of the clear light and illusory body – and to all the funds being received for the Maitreya Project.

The second verse requests that, **Pacify the hallucinated appearance of the suffering guests of compassion**. The next line – **to enrich their mental continuum with bodhichitta and right view** – is the solution.

As you recite the second part of the second verse, **Pacify the hallucinated appearance of the suffering guests of compassion; And enrich their mental continuum with bodhichitta and right view**, think and feel that all disease, spirit harm, obstacles, etc. are completely gone from the minds of sentient beings. Particularly, you can pray for specific beings that are sick or having obstacles. If someone has passed away, it is good to do this for them to get them out of the lower realms.

The **hallucinated appearance** to be pacified refers to all sentient beings up to the 10th bhumi and arya bodhisattvas in post-med-

itation. Only in their equipoise do they absorb the dualistic view. When they rise, dualism comes back. They perceive truly existing appearance, but they don't believe it or hold it as true. There is no perverted mind believing "true" (*lobsäi*). Arhats and the 8th, 9th and 10th bhumi bodhisattvas do not have suffering. They are free from delusion and karma, including the seed of delusion.

There are many hallucinated views, not just the foundation of true existence. There are many hallucinations coming from the point of view of anger, attachment, and ignorance. In the life situation, you have the appearance of the gross delusions, but in reality, it doesn't exist. So think that because of ignorance, anger, and attachment – that which produce the hallucinated appearance – there is the suffering of all the wars in Israel, Lebanon, Iraq, etc. There are all these bombs because they follow delusion, including the foundation of true appearance. The result is bombing wars.

This is what we are praying to pacify in this second verse, as well as the specific ones, e.g. if someone has passed away, to pacify the sufferings of the lower realms, etc.

### *Colophon:*

From notes taken by Venerables Holly Ansett, Lhundrub Nyingje, Yangchen, Annett, and Kim during an evening of 1,000 tsog offerings with Kyabje Zopa Rinpoche, July 14th, 2006 at Kachoe Dechen Ling, Aptos, CA.

The ritual words of the "Extra Tsog Offering Verses" and "Offering the Leftover Tsog" were originally composed by Pabongkha Dechen Nyingpo and translated by Lama Zopa Rinpoche, Saka Dawa 2004 at Buddha Amitabha's Pure Land, Washington, USA. Scribed by Ven. Losang Tenzin. Edited and phonetics checked against the Tibetan and standardized by Kendall Magnussen, FPMT Education Services, February 2005. A new translation of the second verse was done by Lama Zopa Rinpoche in July 2006. This practice was compiled and edited by Kendall Magnussen, May 2011.

Revised in 2016 by FPMT Education Services with the assistance and input of Vens. Steve Carlier, Tenzin Tsomo, Sangye Khandro, and Sarah Thresher.



*Foundation for the Preservation of the Mahayana Tradition*