

# *Prayers for Teaching Occasions*



# *Foundation for the Preservation of the Mahayana Tradition*



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## *Introduction*

This booklet of teaching prayers contains all of the prayers traditionally done before teachings. However, each teacher has their own preference for which prayers are done, and in what order. Each center might develop their own tradition, and different circumstances might require different prayers. Therefore, this section is to be used flexibly; one may do all the prayers included here, or adapt the prayers in any other way that fits the needs of the teacher or center using them.

The absolute minimum required before the teachings is a short mandala offering to request the teachings, and the prayer of taking refuge and generating bodhichitta. After the teachings, a short mandala offering and dedication prayers should be done. This is the minimum to be used when short on time, or if the teacher requests it. However, the prayers in this book are arranged according to the advice of Lama Zopa Rinpoche, and the editors would encourage students to do as many of the prayers as practical and possible, in order to receive the benefit and blessing of the tradition.



The Foundation for the Preservation of the Mahayana Tradition is an organization devoted to the transmission of the Mahayana Buddhist tradition and values worldwide through teaching, meditation, and community service. We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet, as taught by our founder, Lama Thubten Yeshe, and spiritual director, Lama Zopa Rinpoche.

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*Request to Turn the Wheel of Dharma* – From *The Guru Puja* booklet, Library of Tibetan Works and Archives, Dharamsala, India.

*Requesting the Guru to Remain* – From the Nalanda Monastery Prayerbook, edited by Thubten Döndrub.

*Prayer that Spontaneously Fulfills All Wishes* – This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Translation by Kyabje Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Revised by Lama Zopa Rinpoche at Deer Park Center, Oregon, Wisconsin, USA in July 2007, with assistance from Ven. Tsen-la, Ven. Lobsang Yangchen, Ven. Lhundup Dechen, and Rachel Ryer. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007.

*Bestowing Supreme Immortality: A Supplication for the Long Life of Lama Thubten Zopa Rinpoche*: Having been requested with many bases (faith, mandalas, material offerings, etc.) by the entire assembly of Sera-Je Drati House to compose a supplication for the long life of Lawudo Supreme Incarnation, Precious Thubten Zopa Rinpoche, I, Trijang Rinpoche, having the title of Tutor (to His Holiness the Dalai Lama), composed this prayer praying that its aims may be fulfilled. (English translation by Gelong Jampa Gendun and Getsul Tenzin Chodrak.)

*A Short Long Life Prayer for Lama Zopa Rinpoche*:

Requested by Geshe Konchog Kyab on behalf of the students of Thubten Kunga Center, Florida, this prayer was composed on the fifteenth day of the Saka Dawa month of the year 2000 by Chodän Rinpoche at Vajrapani Institute in Boulder Creek, California, USA. English translation by Jampa Gendun.

## Prayers at the Beginning of the Teachings



### *Praise to Shakyamuni Buddha*

Tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rig pa dang zhab su dän pa / de war sheg pa / jig ten khyen pa / kye bu düi wäi kha lo gyur wa la na me pa / lha dang mi nam kyi tön pa / sang gyä chom dän dä päi gyäl wa sha kya thub pa la chhag tshäl lo / chhö do kyab su chhi wo (3x)

*To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher of gods and human beings; to you, the completely and fully awakened one, the endowed transcendent destroyer, the glorious conqueror, the subduer from the Shakya clan, I prostrate, make offerings, and go for refuge. (3x)*

Gang tshe kang nyi tso wo khyö tam tshä  
When, O supreme amongst humans, you were born on  
this earth,  
Sa chhen di la gom pa dün por nä  
You paced out seven strides,  
Nga ni jig ten di na chhog che sung  
Then said, "I am supreme in this world."  
De tshe khä pa khyö la chhag tshäl lo  
To you, who were wise then, I prostrate.

Nam dag ku nga chhog tu zug zang wa  
*With pure bodies, form supremely pure;*  
 Ye she gya tsho ser gyi lhün po dra  
*Wisdom ocean, like a golden mountain;*  
 Drag pa jig ten sum na lham me wa  
*Fame that blazes in the three worlds,*  
 Göñ po chhog nye khyö la chhag tshäl lo  
*Winner of the best – Lord, to you I prostrate.*

Tshän chhog dän pa dri me da wäi zhäl  
*With the supreme signs, face like spotless moon,*  
 Ser dog dra wa khyö la chhag tshäl lo  
*Color like gold – to you, I prostrate.*  
 Dül dräl khyö dra si pa sum ma chhi  
*Dust-free like you, the three worlds are not.*  
 Nyam me khyen chen khyö la chhag tshäl lo  
*Incomparably wise one – to you, I prostrate.*

Göñ po thug je chhe dän pa  
*The savior having great compassion,*  
 Tham chä khyen pa tön pa po  
*The founder having all understanding,*  
 Sö nam yön tän gya tshöi zhing  
*The field of merit with qualities like a vast ocean –*  
 De zhin sheg la chhag tshäl lo  
*To you, the one gone to thusness, I prostrate.*

Dag pä dö chhag dräl war gyur  
*The purity that frees one from attachment,*  
 Ge wä ngän song lä dröl ching  
*The virtue that frees one from the lower realms,*  
 Chig tu dön dam chhog gyur pa  
*The one path, the sublime pure reality –*  
 Zhi gyur chhö la chhag tshäl lo  
*To the Dharma that pacifies, I prostrate.*

#### Colophons:

The prayers in this collection were gathered and organized according to the traditional recitations before and after Mahayana teachings. The entire collection was lightly edited for consistency by Venerable Constance Miller, FPMT Education Department. This compilation was completed by Venerable Gyalten Mindrol on the advice of Ven. Roger Kunsang and Ven. Holly Ansett.

*Praise to Guru Shakyamuni Buddha* – Verses 1, 2–4, and 8 are slightly edited versions of translations found in the Nalanda Monastery Dharma files, translator unspecified. Verses 5–7, from *The Offering Prayer of Four Mandalas to Cittamani Tara*, translator Lama Zopa Rinpoche, Wisdom Publs., 1982. Verse 9 from *Kopan Monastery Prayers and Practices*, a Kopan prayer book. Verse 10 from Lama Zopa Rinpoche oral translation during numerous discourses, and Nalanda Dharma file.

*The Heart of the Perfection of Wisdom Sutra*: Translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

*Extensive Dispelling of Hindrances* was translated by Lama Zopa Rinpoche and scribed by Venerable Holly Ansett on 9 November 2003 at Buddha Amitabha Pure Land, Washington, USA. After reciting many times the Heart Sutra for the success and to overcome obstacles for the Maitreya statue, Rinpoche translated this prayer, saying that it is extremely powerful to recite to pacify obstacles for projects or to obtain success. Rinpoche said that Kirti Tsenshab Rinpoche always recites this after reciting the Heart Sutra, before the Lion-Face Dakini prayer. Lightly edited by Venerable Constance Miller, FPMT Education Department, November 2003.

The translation of the verses of Jorchö: *Necklace of Fortunate Beings* by Jampäl Lhundrup interspersed throughout have been taken from a previous publication of this ritual by Kopan Monastery, Nepal. The translation was based on the oral teachings of Lama Zopa Rinpoche.

*The Foundation of All Good Qualities*: From the Jor Chö booklet, translator, Jampäl Lhundrup, edited by Ven. Ailsa Cameron, Wisdom Publs., 1988. Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999.

*Long Mandala Offering, Short Mandala Offering* – Translator, Martin Willson, from *Rites and Prayers*, Wisdom Publs., 1985. Preliminary chant by the umdze and correction to the requesting section given by Lama Zopa Rinpoche, May 2008.

Gang tshe theg pa chhog la chhö chö chüi  
 Whenever someone makes effort to act  
 Tshül zhin drub la tsön pa de yi tshe  
 In accordance with the ten-fold Mahayana virtuous practices  
 Thu dän nam kyi tag tu drog je ching  
 May he always be assisted by the mighty ones,  
 Tra shi gya tsö chhog kün khyab gyur chig  
 And may oceans of prosperity spread everywhere.

### *Final Dedication Verses*

Chhö kyi gyäl po tsong kha päi  
 May the king of Dharma, Tsongkhapa's  
 Chhö tshul nam par phäl wa la  
 Way of Dharma practice flourish.  
 Geg kyi tshän ma zhi wa dang  
 May the omens of obstacles be pacified  
 Thün khyen ma lü tshang war shog  
 And all the conducive circumstances be complete.

Dag dang zhän kyi dü sum dang  
 By relying on the two accumulations  
 Drel wä tshog nyi la ten nä  
 Of my self and others in the three times  
 Gyäl wa lo sang drag pa yi  
 May the teachings of the conqueror, Losang Dragpa,  
 Tän pa yün ring bar gyur chig  
 Blaze for a long time.

Dröl nä dröl wäi lam yang tön  
 Those who are liberated and who also show the path to liberation,  
 Lab pa dag la rab tu nä  
 The holy field qualified with realizations,  
 Zhing gi dam pa yön tän dän  
 Who are devoted to the moral precepts –  
 Ge dün la yang chhag tshäl lo  
 To you, the sublime community intending virtue, I prostrate.

Sang gyä tso la chhag tshäl lo  
 Homage to the supreme Buddha!  
 Kyob pa chhö la chhag tshäl lo  
 Homage to the Dharma refuge!  
 Ge dün chhe la chhag tshäl lo  
 Homage to the great Sangha!  
 Sum la tag tu gü chhag tshäl  
 To all three, ever-devout homage!

Chhag jar ö pa tham chä la  
 To all worthy of respect,  
 Zhing dül kün gyi drang nye kyi  
 Bowing with bodies as many as  
 Lü tü pa yi nam kün tu  
 All realms' atoms, in all aspects,  
 Chhog tu dä pä chhag tshäl lo  
 With supreme faith I pay homage.

Dig pa mi ge chi yang mi ja zhing  
 Do not commit any non-virtuous actions,  
 Ge wa phün sum tshog par bä pä chä  
 Perform only perfect virtuous actions,  
 Rang gi sem ni yong su dül wa te  
 Subdue your mind thoroughly –  
 Sang gyä tän pa di la tshön par ja  
 This is the teaching of the Buddha.

Kar ma rab rib mar me dang  
*A star, a visual aberration, a flame of a lamp,*  
 Gyu ma zil pa chhu bur dang  
*An illusion, a drop of dew, or a bubble,*  
 Mi lam log dang trin ta bur  
*A dream, a flash of lightning, a cloud –*  
 Dü jä chhö nam di tar ta  
*See conditioned things as such!*

Sö nam di yi tham chä zig pa yi  
*Through these merits may sentient beings*  
 Go phang thob nä kyön gyi dra tül te  
*Attain the rank of all seeing, subdue the foe of faults,*  
 Ga dang na dang chhi wäi lab trug päi  
*And be delivered from samsara's ocean,*  
 Si päi tsho lä dro wa dröl war shog  
*Perturbed by the waves of aging, sickness, and death.*



### *The Heart of the Perfection of Wisdom Sutra*

Pag pa kön chhog sum la chhag tshäl lo.

Di kä dag gi thö pa dü chig na / chom dân dã gyäl pöi khab ja gö  
 phung pöi ri la / ge long gi ge dün chhen po dang / jang chhub  
 sem päi ge dün chhen po dang thab chig tu zhug te / dei tshe  
 chom dân dã zab mo nang wa zhe ja wäi chhö kyi nam drang kyi  
 ting nge dzin la nyom par zhug so

Yang dei tshe jang chhub sem pa sem pa chhen po phag pa chän  
 rä zig wang chhug she rab kyi pha röl tu chhin pa zab möi chö pa  
 nyi la nam par ta zhing phung po nga po de dag la yang rang zhin  
 gyi tong par nam par ta o / de nä sang gyä kyi thü tshe dang dân  
 pa sha ri bü jang chhub sem pa sem pa chhen po phag pa chän rä  
 zig wang chhug la di kä che mä so / rig kyi bu / gang la la she rab  
 kyi pha rol tu chhin pa zab möi chö pa chä par dö pa de ji tar lab  
 par ja / de kä che mä pa dang jang chhub sem pa sem pa chhen

Rang gi ji zhin tog päi lam gyi nä  
*Using skillful means drawn by the strong force of compassion,*  
 Shug drag tse wä drang wäi thab khä kyi  
*May I clear the darkness from the minds of all beings*  
 Dro wäi yi kyi mün pa säi jä nä  
*With the points of the path as I have discerned them:*  
 Gyäl wäi tän pa yün ring dzin gyur chig  
*May I uphold Buddha's teachings for a very long time.*

Tän pa rin chhen chhog gi ma khyab pam  
*With my heart going out with great compassion*  
 Khyab kyang nyam par gyur wäi chhog der ni  
*In whatever direction the most precious teachings*  
 Nying je chhen pö yi rab kyö pa yi  
*Have not yet spread, or once spread have declined,*  
 Phän dei ter de säi war je par shog  
*May I reveal this treasure of happiness and aid.*

Sä chä gyäl wäi mä jung thrin lä lä  
*May the minds of those who wish for liberation be granted*  
*bounteous peace*  
 Leg drub jang chhub lam gyi rim pä kyang  
*And the buddhas' deeds be nourished for a long time*  
 Thar dö nam kyi yi la päi ter zhing  
*By even this graded path to enlightenment completed*  
 Gyäl wäi dzä pa ring du kyong gyur chig  
*Due to the wondrous virtuous conduct of the buddhas and*  
*their sons.*

Lam zang drub päi thün kyen drub je ching  
*May all human and non-human beings who eliminate adversity*  
 Gäi kyen sel je mi dang mi min kün  
*And create conducive conditions for practicing the*  
*excellent paths*  
 Tsho rab kün tu gyäl wä ngag pa yi  
*Never be parted in any of their lives*  
 Nam dag lam dang dräl war ma gyur chig  
*From the purest path praised by the buddhas.*

Jam päl pa wö ji tar khyen pa dang  
*Just as the brave Manjushri and Samantabhadra too,*  
 Kün tu zang po de yang de zhin te  
*Realized things as they are,*  
 De dag kün gyi je su dag lob chhir  
*Also I dedicate all these merits in the best way,*  
 Ge wa di dag tham chä rab tu ngo  
*That I may follow their perfect example.*

Dü sum sheg päi gyäl wa tham chä kyi  
*I dedicate all these roots of virtue*  
 Ngo wa gang la chhog tu ngag pa de  
*With the dedication praised as the best*  
 Dag gi ge wäi tsa wa di kün kyang  
*By the victorious ones thus gone of the three times,*  
 Zang po chö chhir rab tu ngo war gyi  
*So that I might perform the noble bodhisattvas' deeds.*

### *Final Lam-Rim Prayer*

Der ni ring du bä lä tshog nyi ni  
*From my two collections, vast as space, that I have amassed*  
 Kha tar yang pa gang zhig sag pa de  
*From working with effort at this practice for a great length*  
*of time,*  
 Lo mig ma rig gi dong dro wa kün  
*May I become the chief leading buddha for all those*  
 Nam dren gyäl wäi wang por dag gyur chig  
*Whose mind's wisdom eye is blinded by ignorance.*

Der ma sön päi tshe rab kün tu yang  
*Even if I do not reach this state, may I be held*  
 Jam päi yang kyi tse wä je zung nä  
*In your loving compassion for all lives, Manjushri,*  
 Tän päi rim pa kün tshang lam gyi chhog  
*May I find the best of complete graded paths of the teachings,*  
 Nye nä drub pä gyäl nam nye je shog  
*And may I please all the buddhas by my practice.*

po phag pa chän rä zig wang chhug gi tshe dang dân pa sha ra  
 dva ti bu la di kä che mä so / sha ri bu / rig kyi bu am rig kyi bu  
 mo gang la la she rab kyi pha röl tu chhin pa zab möi chö pa chä  
 par dö pa de di tar nam par ta war ja te / phung po nga po de dag  
 kyang rang zhin gyi tong par nam par yang dag par je su ta o

Zug tong pa o / tong pa nyi zug so / zug lä tong pa nyi zhän ma  
 yin / tong pa nyi lä kyang zug zhän ma yin no / de zhin du tshor  
 wa dang / du she dang / du je dang / nam par she pa nam tong  
 pa o

Sha ri bu / de tar chhö tham chä tong pa nyi de / tshän nyi me  
 pa / ma kye pa / ma gag pa / dri ma me pa / dri ma dang dräl  
 wa me pa / dri wa me pa / gang wa me pa o

Sha ri bu / de ta wä na tong pa nyi la zug me / tshor wa me / du  
 she me / du je nam me / nam par she pa me / mig me / na wa  
 me / na me / che me / lü me / yi me / zug me / dra me / dri me  
 ro me / reg ja me / chhö me do / mig gi kham me pa nä yi kyi  
 kham me / yi kyi nam par she päi kham kyi bar du yang me do  
 / ma rig pa me / ma rig pa zä pa me pa nä ga shi me / ga shi zä  
 päi bar du yang me do / de zhin du dug ngäl wa dang / kün jung  
 wa dang / gog pa dang / lam me / ye she me / thob pa me / ma  
 thob pa yang me do

Sha ri bu de ta wä na / jang chhub sem pa nam thob pa me päi  
 chhir / she rab kyi pha röl tu chhin pa la ten ching nä te / sem  
 la drib pa me päi trag pa me de / chhin chi log lä shin tu dä nä /  
 nya ngän lä dä päi thar chhin to / dü sum du nam par zhug päi  
 sang gyä tham chä kyang she rab kyi pha röl tu chhin pa la ten  
 nä / la na me pa yang dag par dzog päi jang chhub tu ngön par  
 dzög par sang gyä so

De ta wä na / she rab kyi pha röl tu chhin päi ngag / rig pa  
 chhen pöi ngag / la na me päi ngag / mi nyam pa dang nyam päi  
 ngag / dug ngäl tham chä rab tu zhi war je päi ngag / mi dzün  
 pä na den par she par ja te / she rab kyi pha röl tu chhin päi  
 ngag mä pa

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE  
 BODHI SVAHA

Sha ri bu / jang chhub sem pa sem pa chhen pö de tar she rab kyi  
 pha röl tu chhin pa zab mo la lab par ja o / de nä chom dân dã  
 ting nge dzin de lä zheng te / jang chhub sem pa sem pa chhen  
 po phag pa chän rä zig wang chhug la leg so zhe ja wa jin nä / leg  
 so leg so rig kyi bu de de zhin no / rig kyi bu de de zhin te / ji tar  
 khyö kyi tän pa de zhin du / she rab kyi pha röl tu chhin pa zab mo  
 la chä par ja te / de zhin sheg pa nam kyang je su yi rang ngo

Chom dân dã kyi de kä che ka tsäl nä / tshe dang dân pa sha ra  
 dva ti bu dang / jang chhub sem pa sem pa chhen po phag pa  
 chän rä zig wang chhug dang / tham chä dang dân päi khor de  
 dag dang / lha dang / mi dang / lha ma yin dang / dri zar chä päi  
 jig ten yi rang te / chom dân dã kyi sung pa la ngön par tö do

[To continue, turn to p. 11.]



I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra. “Shariputra, any son of

### *Prayer that Spontaneously Fulfills all Wishes*

Tong nyi nying je zung du jug päi lam

*Savior of the Snow Land Teachings and transmigratory beings,*  
 Chhe cher säl dzä gang chän tän dröi gön

*Who makes extremely clear the path that is unification of  
 emptiness and compassion,*

Chag na pä mo tän dzin gya tsho la

*To the Lotus Holder, Tenzin Gyatso, I beseech –*

Sol wa deb so zhe dön lhün drub shog

*May all your holy wishes be spontaneously fulfilled!*

Päl dân la mäi ku tshe tän pa dang

*May the glorious gurus' lives be long and stable.*

Kha nyam yong la de kyi jung wa dang

*May all beings equaling the extent of space have happiness.*

Dag zhän ma lü tshog sag drib jang nä

*May I and others without exception accumulate merit and  
 purify negativities,*

Nyur du sang gyä thob par jin gyi lob

*And may we be blessed to quickly attain buddhahood.*

### *Optional Prayers of Dedication*

Ge wa di yi nyur du dag

*Due to the merits of these virtuous actions*

La ma sang gyä drub gyur nä

*May I quickly attain the state of a Guru-Buddha*

Dro wa chig kyang ma lü pa

*And lead all living beings, without exception,*

De yi sa la gö par shog

*Into that enlightened state.*

Jang chhub sem chhog rin po chhe

*May the supreme jewel bodhichitta*

Ma kye pa nam kye gyur chig

*That has not arisen, arise and grow;*

Kye wa nyam pa me pa yang

*And may that which has arisen not diminish*

Gong nä gong du phel war shog

*But increase more and more.*

Dag chag mön päi re drä ma lü pa

*The unvarying emptiness of all that appears,*

De lag nyi du lhün gyi drub gyur chig

*May all the hopes of our prayers with effortless ease, be spontaneously fulfilled.*

### *Long Life Prayer for Lama Zopa Rinpoche (short version)*

Thub tshül chhang zhing jam gön gyäl wäi tän

*You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,*

Dzin kyong pel wä kün zö dog por dzä

*Sustaining, preserving, and spreading Manjunath's victorious doctrine;*

Chhog sum kur wäi leg mön thu drub pa

*Who masterfully accomplish magnificent prayers honoring the Three Jewels:*

Dag sog dül jäi gön du zhab tän shog

*Savior of myself and others, your disciples, please, please live long!*

### *Dedication Prayers*

Jang chhub sem chhog rin po chhe

*May the supreme jewel bodhichitta*

Ma kye pa nam kye gyur chig

*That has not arisen, arise and grow;*

Kye wa nyam pa me pa yang

*And may that which has arisen not diminish*

Gong nä gong du phel war shog

*But increase more and more.*

### *Long Life Prayer for His Holiness the Dalai Lama*

Gang ri ra wä kor wäi zhing kham dir

*In the land encircled by snow mountains*

Phän dang de wa ma lü jung wäi nä

*You are the source of all happiness and good;*

Chän rä zig wang tän dzin gya tsho yi

*All-powerful Chenrezig, Tenzin Gyatso,*

Zhab pä si thäi bar du tän gyur chig

*Please remain until samsara ends.*

the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:

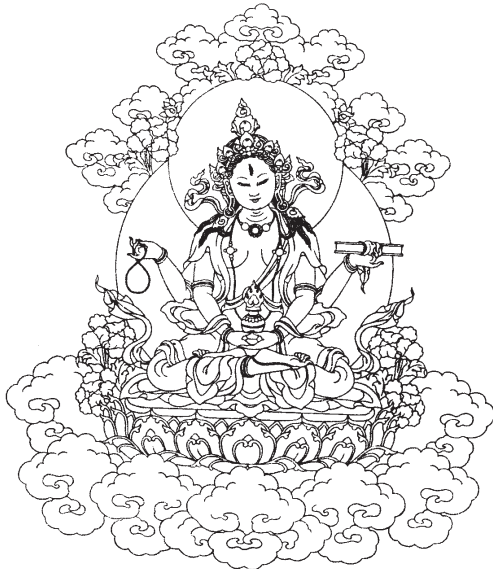
TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE  
BODHI SVAHA

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: “Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharad-vatiputra, the bodhisattva mahasattva arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the *Ārya-bhagavatī-prajñāpāramitā-hṛidaya-sūtra*.)



*Prajnaparamita*

Chhö dü! da wa dag päi o tshöi long  
*Skilled in sprinkling the waters of healing, fulfilling needs,  
 benefiting all,*  
 Tän khä zhi dü! mu tig gö päi dzum  
*A laughing smile revealing pearls of skill, humility,  
 and constancy,*  
 Kün phän dö jung män gyi sang tor du  
*A deep milky sea of the liquid moon of morality:*  
 Gye khä tsün päi chhog tu zhab tän shog  
*Lama, remain immutably amongst us – one supremely worthy  
 of veneration.*

Lhag sam dri dräl yi ong ga bur gyün  
*The moon of your Mahayana mind ringed 'round*  
 Theg chhog sem ky! da war yong khyil wä  
*By the fever cooling camphor of unsullied, unsurpassed resolve,  
 brilliantly swirls to the bounds of space,*  
 Mi zä phän dei chhu ter chhog ky! thar  
*Unbounded seas of the happiness of now and bliss of always:*  
 Tro khä ma wäi da war zhab tän shog  
*Lama, remain immutably amongst us – a moon guiding  
 our way.*

Chä pa kab sum dü tsi! lung gya drem  
*Your teachings are vast spreading rivers of celestial nectars,*  
 Tsö pa mi zä dor jei tshön chha no  
*Your dialectics an invincible, cutting vajra weapon,*  
 Tsom pa dab tong pä mäi tshar dug ngom  
*Your writings thousand-petalled lotuses unfolding their glory:*  
 Da me tän päi nyen du zhab tän shog  
*Lama, remain immutably amongst us – a guardian of highest  
 knowledge.*

La ma yi dam tän sung gya tsho dang  
*By the might of seas of spiritual masters, deities, and doctrine  
 protectors,*  
 Nang tong mi chhe ten jung zab möi thü  
*By the power of profound dependent arising and*

### Bestowing Supreme Immortality

#### A Supplication for the Long Life of Lama Thubten Zopa Rinpoche

[For the short version of Lama Zopa Rinpoche's long life prayer, see p. 26]

OM SVASTI

Tshän gyi rig ngag sil zer thra mö kyang

*Vijaya – all-conquering goddess, whose lunar-like face changes  
with our changing fates,*

Thar je dung wa chil wäi tshe yi char

*The faintest cooling ray of whose mantra name allays the fiery  
pain of our life's final end;*

Beb khä da dong yo wäi bi dza yä

*Rainmaker adept who brings forth life's rain; here, now, grant  
your greatest of gifts:*

Deng dir chhi me sog gi chhog jin dzö

*Victorious goddess, grant life without end.*

Tshä thub dri dräl gyäl tän nying pöi sog

*Hear our prayer, O lama whom we revere; you who bear  
the name*

Dzin la da me kün zö gyän chig pu

*Of he who peerlessly holds the living essence of the pure,  
paradigmatic doctrine of the victors,*

Zhi ying thar pa chhog gi sa khän chhe

*Of he, a lone adornment of the earth,*

Tshän dân je tsün la mar söl wa deb

*Of he, a guide to sublime liberation, the sphere of peace.*

Khyen rab dag tsang ser gyi ö nön gyi

*Precious treasure of precise and subtle reasoning,*

Den nyi she jäi zug nang ma dre par

*Golden laser light of bright, unerring wisdom,*

Säl je thra zhib rig päi ter chhen po

*Clarifying without confusion the two truths amongst the  
multiplicity of things:*

Yong dag chhö kyi nyi mar zhab tän shog

*Lama, remain immutably amongst us – a radiant  
Dharma sun.*

### Extensive Dispelling of Hindrances (according to the Heart Sutra)

I and all surrounding sentient beings go for refuge to the Buddha, go for refuge to the Dharma, go for refuge to the Sangha.

We prostrate to the Great Mother Prajnaparamita (Wisdom  
Gone Beyond),

Surrounded by all the children and by the assemblies of buddhas  
and bodhisattvas of the ten directions.

By depending on my prostrations to all of you,  
May these words of truth be actualized!

In the past the deva king Indra dispelled the maras (evil beings)  
by reflecting on the profound meaning of the wisdom gone be-  
yond and reciting the profound words in daily recitation. In that  
same way I also reflect on the profound meaning of the Great  
Mother Prajnaparamita and recite the profound words in daily  
recitation.

May all diseases, spirit possessions, bad conditions, all the nega-  
tive directions, that which happens due to past karma and imme-  
diate conditions, may all this be dispelled! (clap 1x)

May it become non-existent! (clap 1x) May it be pacified! (clap 1x)

### Prayer to the Lion-Face Dakini

Ga la chö päi nä chhog dam pa nä

*I prostrate to the gathering of dakinis in the three chakras  
Ngön she dzü thrül nga wäi thu tob chän*

*Who abide in the holy yoga of using space.*

Drub pa po la ma yel bu zhin zig

*By your powers of clairvoyance and magical emanation,  
Nä sum kha dröi tsog la chhag tshäl lo*

*Look after practitioners like a mother her child.*

AH KA SA MA RA / TSA SHA DA RA / SA MA RA YA PHAT  
(21x)

ཨཱ་ཀཱ་སཱ་མཱ་རཱ་ཙཱ་ཤཱ་དཱ་རཱ་ཤཱ་དཱ་པཱ་ལཱ་པཱ་



## Prayers at the Conclusion of the Teachings



### Brief Dedication

Dag gi ji nye sag päi ge wa di

*I dedicate whatever virtues I have ever collected*

Tän dang dro wa kün la gang phän dang

*For the benefit of the teachings and of sentient beings,*

Khyä par je tsün lo zang drag pa yi

*And in particular for the essential teachings*

Tän päi nying po ring du säi je shog

*Of venerable Losang Dragpa to shine forever!*

### Long Mandala Offering of Thanks

OM vajra bhumi AH HUM / wang chhen ser gyi sa zhi

OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wäi ü su  
rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba  
lang chö / jang dra mi nyän / lü dang lü phag / nga yab dang nga  
yab zhän / yo dân dang lam chhog dro / dra mi nyän dang dra  
mi nyän gyi da

Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi lo  
tog / khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po  
chhe / lön po rin po chhe / lang po rin po chhe / ta chog rin  
po chhe / mag pön rin po chhe / ter chen pö'i bum pa

### Requesting Prayer to the Lam-Rim Lineage Gurus (from Jorchö)

Päl dân tsa wäi la ma rin po che

*Magnificent and precious root Guru,*

Dag gi nying kar pa möi teng zhug la

*Please abide on the lotus and moon seat at my heart.*

Ka drin chen pöi go nä je zung te

*Guide me with your great kindness,*

Ku sung tug kyi ngö drub tsäl du söl

*And grant me the realizations of your holy body, speech,  
and mind.*

### Request to the Method Lineage

Dren pa nyam me **tön pa chom dân dä**

*The Founder, the bhagavan, the incomparable guide,*

Gyäl tshab dam pa je tsün **mi pham gön**

*Invincible Lord Maitreya, the Conqueror's regent,*

Gyäl wä lung tän phag pa thog me zhab

*Arya Asanga, whose coming was prophesied by the Conqueror,*

Sang gyä jang sem sum la söl wa deb

*To you three buddhas and bodhisattvas, I make requests.*

Dzam ling kä päi tsug gyän **jig gi nyen**

*Vasubandhu, crown ornament of this world's learned ones,*

U mäi lam nye phag pa **nam dröl de**

*Arya Vimuktisena, who found the middle path,*

Dä päi sar nä **tsün pa nam dröl de**

*Vimuktisenagomin, noble foundation of abiding faith,*

Jig ten mig je sum la söl wa deb

*To you three who opened the eyes of the world, I make requests.*

Mä jung ngo tshar nä gyur **chhog gi de**

*Paramasena, who has exalted and marvelous accomplishments,*

Zab möi lam gyi gyü jang **dül wäi de**

*Vinitasena, who trained his mind in the profound path,*

Lab chhen chö päi ter gyur **nam nang dzä**

*Vairochana, a treasury of great waves of conduct,*

Dro wäi tsa lag sum la söl wa deb

*To you three friends of migratory beings, I make requests.*

Lam chhog sher chhin gyä dzä **seng zang** zhab  
*Haribhadra, who composed vast treatises on the supreme path  
of the Prajnaparamita,*  
Gyäl wäi män ngag kün dzin **ku sa li**  
*Kusali, holder of all the Conqueror's instructions,*  
Dro kün tse wä je dzin **ge wa chän**  
*Ratnasena, who lovingly cared for all beings,*  
Dro wäi de pön sum la söl wa deb  
*To you three helmsmen of sentient beings, I make requests.*

Jang chhub thug la nga nye **ser ling pa**  
*Suwarnadvipa, who realized bodhichitta in his holy mind,*  
Shing ta chhen pöi söl dzin **mar me dzä**  
*Atisha, who upheld the tradition of the great vehicle,*  
Lam zang säi dzä **tön pa** rin po chhe  
*Precious Dromtönpa, who clarified the noble path,*  
Tän päi sog shing sum la söl wa deb  
*To you three pillars of the teachings, I make requests.*

#### *Request to the Wisdom Lineage*

Ma wa da me dren chhog **sha kyäi tog**  
*To Lord Buddha, pinnacle of the Shakyas, supreme guide peer-  
less in explaining emptiness,*  
Gyäl wäi khyen rab kün dü **jam päi yang**  
*Manjushri, total unity of all the buddhas' infinite wisdom,*  
Zab möi dön zig phag chhog **lu drub** zhab  
*The supreme arya, Nagarjuna, who saw the profound meaning,*  
Ma wäi tsug gyän sum la söl wa deb  
*To you three crown ornaments of the learned ones, I make  
requests.*

Phag päi gong pa säi dzä **da wa drag**  
*Chandrakirti, who clarified the aryas' intentions,*  
De sä thu wo **rig päi ku jug** chhe  
*Vidyakokila the Elder, intelligent elder son,*  
Gyäl sä **rig päi ku jug** nyi päi zhab  
*Vidyakokila the Younger, a Conqueror's son,*  
Rig päi wang chhug sum la söl wa deb  
*To you three powerfully intelligent ones, I make requests.*

*Zopa Rinpoche päi zang pöi zhäl nga nä theg pa chhen pö sung chö  
zab mo leg par zhu wäi yön du zhing kham ül war gyi wo*

Thug je dro wäi dön du zhe su söl / zhe ne [kyang] dag sog dro wa  
ma gyur nam khäi tha dang nyam päi sem chen tham chä la thug  
tse wa chhen pö go nä jin gyi lab tu söl

#### *Short Mandala Offering*

Sa zhi pö kyäi jug shing me tog tram  
*This ground, anointed with perfume, strewn with flowers,*  
Ri rab ling zhi nyi dä gyän pa di  
*Adorned with Mount Meru, four continents, the sun and the  
moon.*  
Sang gyä zhing du mig te ül wa yi  
*I imagine this as a buddha-field and offer it.*  
Dro kün nam dag zhing la chö par shog  
*May all living beings enjoy this pure land!*



#### *Request to Turn the Wheel of Dharma*

Je tsün la ma dam pa khye nam kyäi  
*O holy and perfect, pure lama, from the clouds of compassion*  
Chhö küi kha la khyen tsei chhu dzin thrig  
*That form in the skies of your dharmakaya wisdom,*  
Ji tar tsham päi düi jäi dzin ma la  
*Please release a rain of vast and profound Dharma,*  
Zab gyä chhö kyäi chhar pa wab tu söl  
*Precisely in accordance with the needs of those to be trained.*

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

#### *Refuge and Bodhichitta Before the Teaching*

Sang gyä chö dang sog kyäi chog nam la  
*I go for refuge until I am enlightened*  
Jang chhub bar du dag ni kyab su chi  
*To the Buddha, the Dharma, and the Supreme Assembly.*  
Dag gi chö nyen gyi pe sö nam gyi  
*By the merits I create through listening to the Dharma,*  
Dro la pen chir sang gye drub par shog  
*May I become a buddha in order to benefit all sentient beings.*

Kye wa kün tu yang dag la ma dang  
*In all my lives, never separated from perfect gurus,*  
 Dräl me chhö kyi päla long chö ching  
*May I enjoy the magnificent Dharma.*  
 Sa dang lam gyi yön tän rab dzog nä  
*By completing the qualities of the stages and paths,*  
 Dor je chhang gi go phang nyur thob shog  
*May I quickly attain the state of Vajradhara.*

### *Long Mandala Offering to Request the Teachings*

*At the beginning by the umdze only:*

Gyäl wa khyab dag dor je chang chen po dang ngo wa yer ma chi  
 pa yong zog ten päi nga dag don gyi leg thu tsen ne möi te je tsün  
 lama losang thubwang dorje chang\* *Lama Thubten Zopa Rinpoche*  
 päla zang pöi shäl nga nä theg pa chen pöi sung cho zab mo leg par  
 zhu wäi yön thu zhing kham bul war zhu...

*Group joins in:*

OM vajra bhumi AH HUM / wang chhen ser gyi sa zhi

OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wäi ü su  
 ri gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba  
 lang chö / jang dra mi nyän / lü dang lü phag / nga yab dang nga  
 yab zhän / yo dân dang lam chhog dro / dra mi nyän dang dra  
 mi nyän gyi da

Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi lo  
 tog / khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po  
 chhe / lön po rin po chhe / lang po rin po chhe / ta chog rin  
 po chhe / mag pön rin po chhe / ter chen pö'i bum pa

Geg ma / threng wa ma / lu ma / gar ma / me tog ma / dug pö  
 ma / nang säl ma / dri chhab ma / nyi ma / da wa / rin po chhei  
 dug chhog lä nam par gyäl wäi gyän tshän / ü su lha dang mii yi  
 päla jor phün sum tshog pa ma tshang wa me pa tsang zhing yi du  
 ong wa di dag drin chen tsa wa dang gyü par che päi päla dân la  
 ma dam pa nam dang

Khyä par dü yang yong dzog tän päi nga dag dön gyi lä du tsen nä  
 mö te je tsün la ma lo sang thub wang dor je chang\* *Lama Thubten*

\*When requesting a tantric initiation, the name of the deity should be inserted in place of la ma lo sang thub wang dor je chang.

Ten drel zab mo ji zhin zig pa yi  
*Atisha, who saw profound dependent arising just as it is,*  
 Shing ta chhen pöi söl dzin **mar me dzä**  
*Who upheld the tradition of the great vehicle,*  
 Lam zang säl dzä **tön pa** rin po chhe  
*Precious Dromtönpa, who clarified the noble path,*  
 Dzam ling gyän gyur nyi la söl wa deb  
*To you two ornaments of this world, I make requests.*

### *Requests to the Kadam Lamrimpa Lineage*

Näl jor wang chhug päla dân **gön pa wa**  
*Gönpawa, magnificent powerful yogi,*  
 Zab möi ting dzin tän päi **ne'u zur pa**  
*Neuzurpa, who had stable concentration on the profound,*  
 Dül wäi de nö kün dzin **thag ma pa**  
*Tagmapa, who upheld the whole collection of the vinaya,*  
 Tha kob drön me sum la söl wa deb  
*To you three lamps of the border region, I make requests.*

Tsön pä drub pa lhur len **nam seng zhab**  
*Namkha Senghe, who practiced with earnest effort,*  
 Dam pä jin lab **nam kha gyäl po dang**  
*Namkha Gyälpo, who was blessed by the holy ones,*  
 Jig ten chhö gyä pang päi **seng ge zang**  
*Senghe Zangpo, who abandoned the eight worldly concerns,*  
**Gyäl sä zang pöi** zhab la söl wa deb  
*To Gyälsä Zangpo, I make requests.*

Jang chhub thug kyi dro kün bu zhin zig  
*With bodhichitta seeing all beings as his children,*  
 Lhag päi lha yi je zung jin gyi lab  
*Blessed and cared for by the exalted god,*  
 Nyig dü dro wa dren päi she nyen chhog  
*Supreme spiritual friend guiding migratory beings in*  
*degenerate times,*  
**Nam kha gyäl tshän** zhab la söl wa deb  
*To Namkha Gyältsän, I make requests.*

*Requests to Kadam Zhungpawa Lineage*

Gyäl wäi dung tshob she nyen **po to wa**

*Potowa, the Conqueror's regent,*

Nam chö drän da dräl wäi **sha ra wa**

*Sharawa, unequaled in discrimination,*

Jang chhub thug kyi ka bab **chhä ka wa**

*Chekawa, who realized the advice of bodhichitta,*

Dro wäi re kong sum la söl wa deb

*To you three who fulfill the hopes of beings, I make requests.*

Lung tog nga dag jang sem **chil bu pa**

*Chilbupa, bodhisattva possessor of oral transmissions and insights,*

Dri me lung gi **wang chhug** kä päi chhog

*Lhalung Wangchug, supremely learned one,*

Kham sum dro wäi **gön po rin po chhe**

*Gönpa Rinpoche, savior of all beings in the three realms,*

Nä tän chhen po sum la söl wa deb

*To you three great elders, I make requests.*

Nam dag tshül thrim ngä dang **zang chhen pa**

*Zangchenpa, who had the sweet scent of pure morality,*

Dül wa büm dei nga dag **tsho na wa**

*Tsonawa, master of a hundred thousand sections of vinaya,*

Chhö ngön gya tshöi thar sön **mön dra pa**

*Möndrapa, an ocean of abhidharma,*

Dro wäi dren pa sum la söl wa deb

*To you three guides of migratory beings, I make requests.*

Zab ching gya chhei **chö** la nga nye päi

*Who realized vast and profound Dharma,*

Käl dän dro wa kün gyi **kyab** su gyur

*Who protected all the fortunate beings,*

Thrin lä **zang pö** tän pa gyä dzä pa

*Who did noble deeds of the vast teachings,*

Päl dän la mäi zhab la söl wa deb

*Glorious guru, Chökyab Zangpo, at your feet I make requests.*

Zhi nä lhag thong zung du drel wäi lam

*Please bless me to generate quickly within my mindstream*

Nyur du gyü la kye war jin gyi lob

*The unified path of calm abiding and special insight.*

Thün mong lam jang nö du gyur pa na

*Having become a pure vessel by training in the general path,*

Theg pa kün gyi chhog gyur dor jei theg

*Please bless me to enter*

Käl zang kye böi jug ngog dam pa der

*The holy gateway of the fortunate ones:*

De lag nyi du jug par jin gyi lob

*The supreme vajra vehicle.*

De tshe ngö drub nam nyi drub päi zhi

*At that time, the basis of accomplishing the two attainments*

Nam dag dam tshig dom par sung wa la

*Is keeping pure vows and samaya.*

Chö ma min päi nge pa nye gyur nä

*As I have become firmly convinced of this,*

Sog dang dö te sung war jin gyi lob

*Please bless me to protect these vows and pledges like my life.*

De nä gyü dei nying po rim nyi kyi

*Then, having realized the importance of the two stages,*

Nä nam ji zhin tog nä tsön pa yi

*The essence of the Vajrayana,*

Thün zhii näl jor chhog lä mi yel war

*By practicing with great energy, never giving up the four sessions,*

Dam päi sung zhin drub par jin gyi lob

*Please bless me to realize the teachings of the holy Guru.*

De tar lam zang tön päi she nyen dang

*Like that, may the gurus who show the noble path*

Tshül zhin drub päi drog nam zhab tän ching

*And the spiritual friends who practice it have long lives.*

Chhi dang nang gi bar du chö päi tshog

*Please bless me to pacify completely*

Nye war zhi war jin gyi lab tu söl

*All outer and inner hindrances.*

Nye mig rig nä thar päi de wa la  
*Recognizing these shortcomings,*  
 Dön nyer chhen por kye war jin gyi lob  
*Please bless me to generate the strong wish for the bliss of liberation.*

Nam dag sam pa de yi drang pa yi  
*Led by this pure thought,*  
 Drän dang she zhin bag yi chhen po yi  
*Mindfulness, alertness, and great caution arise.*  
 Tän päi tsa wa so sor thar pa la  
*The root of the teachings is keeping the pratimoksha vows:*  
 Drub pa nying por je par jin gyi lob  
*Please bless me to accomplish this essential practice.*

Rang nyi si tshor lhung wa ji shin du  
*Just as I have fallen into the sea of samsara,*  
 Mar gyur dro wa kün kyang de dra war  
*So have all mother migratory beings.*  
 Thong nä dro wa dröl wäi khur khyer wäi  
*Please bless me to see this, train in supreme bodhichitta,*  
 Jang chhub sem chhog jong par jin gyi lob  
*And bear the responsibility of freeing migratory beings.*

Sem tsam kye kyang tshül thrim nam sum la  
*Even if I develop only bodhichitta, but I don't practice the three types of morality,*  
 Gom pa me na jang chhub mi drub par  
*I will not achieve enlightenment.*  
 Leg par thong nä gyäl sä dom pa la  
*With my clear recognition of this,*  
 Tsön pa drag pö lob par jin gyi lob  
*Please bless me to practice the bodhisattva vows with great energy.*

Log päi yül la yeng wa zhi je ching  
*Once I have pacified distractions to wrong objects*  
 Yang dag dön la tshül zhin chö pa yi  
*And correctly analyzed the meaning of reality,*

*Requests to the Kadam Män Ngagpa Lineage*  
 Drub päi wang chhug chhen po **tshül thrim bar**  
*Tsultrim Bar, great powerful accomplished one,*  
 She nyen tshül zhin ten dzä **zhön nu ö**  
*Zhönu Ö, who practiced perfect devotion to his spiritual friend,*  
 Theg chhog lam gyi gyü jang **gyer gom zhab**  
*Gyergompa, who trained his mind in the Mahayana path,*  
 Gyäl wäi sä po sum la söl wa deb  
*To you three sons of the conquerors, I make requests.*

Mä jung yön tän dzö dzin **sang gyä wön**  
*Sangyā Bön, treasure of marvelous qualities,*  
 Dam pä jin lab **nam kha gyäl po dang**  
*Namkha Gyälpo, who was blessed by the holy ones,*  
 Jig ten chhö gyä pang päi **seng ge zang**  
*Senghe Zangpo, who abandoned the eight worldly concerns,*  
**Gyäl sä zang pöi** zhab la söl wa deb  
*Gyäl sä Zangpo, at your feet I make requests.*

Jang chhub thug kyi dro kün bu zhin zig  
*With bodhichitta seeing all beings as his children,*  
 Lhag päi lha yi je zung jin gyi lab  
*Blessed and cared for by the exalted god,*  
 Nyig dü dro wa dren päi she nyen chhog  
*Supreme spiritual friend guiding migratory beings in degenerate times,*  
**Nam kha gyäl tshän** zhab la söl wa deb  
*Namkha Gyältsän, at your feet I make requests.*

*Requests to the Kadam Serma (Gelug) Lineage*  
 Mig me tse wäi ter chhen chän rä zig  
*Avalokiteshvara, great treasure of non objectifying compassion,*  
 Dri me khyen päi wang po jam päl yang  
*Manjushri, master of stainless wisdom,*  
 Gang chän khä päi tsug gyän **tsong kha pa**  
*Tsongkhapa, crown jewel of the sages of the land of snow,*  
**Lo zang drag päi** zhab la söl wa deb  
*Losang Dragpa, at your feet I make requests.*

Drub päi wang chhug **jam päi gya tsho** dang  
*Jampäl Gyatso, powerful accomplished practitioner,*  
**Kä drub** ma wäi nyi ma ge leg päi  
*Kedrup Rinpoche, the sun of expounders of the teachings,*  
 Nyän gyü dam päi dzö dzin **ba so je**  
*Basoje, holder of the treasury of ear whispered instructions,*  
 Da me la ma sum la söl wa deb  
*To you three peerless gurus, I make requests.*

Zung jug ku nye **chhö kyi dor je** dang  
*Chökyi Dorje, who attained the holy body of unification,*  
 Ku sum ngön gyur **gyäl wa en sa pa**  
*Gyälwa Ensapa, who achieved the actual three kayas,*  
 Lung tog nga dag **sang gyä ye she** zhab  
*Sangye Yeshe, possessor of the oral transmission and insight*  
*doctrines,*  
 Khä drub chhen po sum la söl wa deb  
*To you three great learned practitioners, I make requests.*

**Lo zang chhö kyi gyäl tshän** dzin päi je  
*Losang Chökyi Gyältsän, venerable holder of the banner of*  
*Dharma,*  
 De yi thug sä **kön chhog gyäl tshän** zhab  
*Könchog Gyältsän, his heart son,*  
 Lam zang säi dzä **lo zang ye she** te  
*Losang Yeshe, who clarified the noble path,*  
 Je tsün la ma sum la söl wa deb  
*To you three perfect, pure gurus, I make requests.*

Thub tän pel dzä **ngag wang jam pa** dang  
*Ngawang Jampa, who spread Shakyamuni Buddha's teachings,*  
 De yi thug sä **lo zang nyän drag** zhab  
*Losang Nyändrag, his heart son,*  
 Gya tsho ta wüi **yön tän tha yä** nga  
*Yöntän Tayä, who possessed an ocean of views,*  
 Drin chän la ma sum la söl wa deb  
*To you three kind gurus, I make requests.*

Leg par thong nä bä pa du ma yi  
*By clearly seeing this and applying great effort,*  
 Gü pa chhen pö ten par jin gyi lob  
*Please bless me to rely upon him with great respect.*

Län chig nye päi däl wäi ten zang di  
*Understanding that the precious freedom of this rebirth is*  
*found only once,*  
 Shin tu nye ka dön chhen she gyur nä  
*Is greatly meaningful, and is difficult to find again,*  
 Nyin tshän kün tu nying po len päi lo  
*Please bless me to generate the mind that unceasingly,*  
 Gyün chhä me par kye war jin gyi lob  
*Day and night, takes its essence.*

Lü sog yo wa chhu yi chhu bur zhin  
*This life is as impermanent as a water bubble;*  
 Nyur du jig päi chhi wa drän pa dang  
*Remember how quickly it decays and death comes.*  
 Shi wäi je su lü dang drib ma zhin  
*After death, just like a shadow follows the body,*  
 Kar nag lü drä chhi zhin drang wa la  
*The results of black and white karma follow.*

Nge pa tän po nye nä nye päi tshog  
*Finding firm and definite conviction in this,*  
 Thra zhing thra wa nam kyang pong ba dang  
*Please bless me always to be careful*  
 Ge tshog tha dag drub par je pa la  
*To abandon even the slightest negativities*  
 Tag tu bag dang dân par jin gyi lob  
*And accomplish all virtuous deeds.*

Chä pä mi ngom dug ngäl kün gyi go  
*Seeking samsaric pleasures is the door to all suffering:*  
 Yi tän mi rung si päi phün tshog kyi  
*They are uncertain and cannot be relied upon.*

Dzin kyong pel wä kün zö dog por dzä  
*Sustaining, preserving, and spreading Manjunath's victorious doctrine;*  
 Chhog sum kur wäi leg mön thu drub pa  
*Who masterfully accomplish magnificent prayers honoring the Three Jewels:*  
 Dag sog dül jäi gön du söl wa deb  
*Savior of myself and others, your disciples, I make requests.*

### *Request to All Spiritual Friends*

Rab jam sung rab kün la ta wäi mig  
*Eyes to view all the vast teachings,*  
 Käl zang thar pa drö päi jug ngog chhog  
*Supreme gateway to liberation for the fortunate,*  
 Tse wä kyö päi thab khä dzä pa yi  
*Using skillful means to lovingly subdue:*  
 Säl dzä she nyen nam la söl wa deb  
*To the illuminating spiritual friends, I make requests.*

Päl dän la mäi nam par thar pa la  
*May I not arise heresy even for a second*  
 Kä chig tsam yang log ta mi kye zhing  
*About the actions of the glorious Guru.*  
 Chi dzä leg par thong wä mö gü kyi  
*May I regard whatever actions are done as pure.*  
 La mäi jin lab sem la jug par shog  
*[With this devotion] may I receive the Guru's blessings in my heart.*

### *The Foundation of All Good Qualities*

Yön tän kün gyi zhir gyur drin chän je  
*The foundation of all good qualities is the kind and perfect, pure Guru;*  
 Tshül zhin ten pa lam gyi tsa wa ru  
*Correct devotion to him is the root of the path.*

Lo zang ye she tän pa rab gyä je  
*Venerable Losang Yeshe, fine developer of the teachings,*  
 Lo drö zang pö dro kün nam dröl dzä  
*Lodro Zangpo, who completely liberated all migratory beings,*  
 Lo zang gyäl wäi chhö tshül jin kä pa  
*Losang Jinpa, who excellently imparted the methods of the teachings,*  
 Tshung me la ma sum la söl wa deb  
*To you three incomparable gurus, I make requests.*

Käl zang nam dren zhi päi lung tog tän  
*Guiding the four types of fortunate receptacles with the teachings of transmission and insight,*  
 Shä drub nyi kyi dzin la da dräl wa  
*Stainless holder of both teachings and practice,*  
 Ka drin nyam me tsa wäi la ma la  
*Peerlessly kind root Guru, Kelsang Tenzin,*  
 Go sum gü pa chhen pö söl wa deb  
*With great respect with my three doors I make requests.*

Mang thö dam par shar wäi kyil khor gyä  
*You have developed completely the mandala understanding of the teachings as only practice,*  
 Rim nyi chö päi ri dag zug nyän säl  
*Your practice of the two stages of highest tantra manifests in the gentlest of mandala creatures,*  
 Käl zang dül jäi mün sel kün däi nyen  
*Like the moon, you eliminate all darkness for your fortunate disciples,*  
 Tän dzin khä drub zhab la söl wa deb  
*Tenzin Khedrub, at your feet I make requests.*

*Dagpo Rinpoche (Root Guru of Kyabje Pabongkha Rinpoche)*  
 Dü süm kyab nä ma lü dü päi ku  
*Kindest emanated holy body, encompassing all refuges of the three times without exception,*  
 Lo zang jam päl leg shä drog kä sung  
*Learned one, whose speech taught the excellent sayings of Losang Jampäl,*

Lab sum gyu drä **lhün drub** gya tshöi thug  
 Whose ocean like mind had the spontaneous wisdom of the  
 three higher trainings and cause and result,  
 Drin chän trül päi ku la söl wa deb  
 To (Dagpo Losang Jampäl Lhundrup), I make requests.

#### *Kyabje Pabongkha Rinpoche*

**Jam pa** tshül dân la sog phag nor gyi  
 Endowed with love, morality, arya jewels, and the rest,  
 Thug gyü leg tam gyäl **tän dzin** päi tso  
 Your excellent mental continuum holding the instructions of  
 the Conqueror's teachings,  
 Nam zhii **thrin lä** gya tshöi gö chän khyön  
 Wearing the robes of all four vast activities  
 Yong khyab je tsün la mar söl wa deb  
 To the all pervading perfect, pure Guru, (Jampa Tenzin  
 Trinley), I make requests.

#### *H. H. Trijang Rinpoche*

**Lo zang** gyäl wa kün gyi ye she ni  
 To (Kyabje Yongdzin Trijang Rinpoche), Losang Yeshe, you are  
 the first among the upholders of the Buddha's stainless teach-  
 ings.  
 Chig dü dri me gyäl tän dzin päi tso  
 You unify the wisdom of Je Tsongkhapa and the buddhas, and  
 you emanate and safeguard mandala oceans without limit.  
 Rab jam kyil khor gya tsho tro düi gön  
 At your feet, most precious Guru, I now make this request:  
 Drin chän la mäi zhab la söl wa deb  
 Send forth to me waves of inspiring strength.

#### *H. H. Serkong Rinpoche*

Zung jug nyen gyü nor büi zö che nä  
 Jeweled treasure of the close lineage to the unified state.  
 Zung jug tse dir drub päi käl dân dor  
 By attaining the unified state in this very life, you liberate the  
 fortunate.

Zung jug lam ten **nga wang gen dün la**  
 You who show the path to that unified state, Ngawang  
 Gendün-la,  
 Söl wa deb so lhen kye ye she tsöl  
 I request you please, bestow the simultaneous transcendental  
 wisdom.

#### *H. H. Song Rinpoche*

Lo zang gyäl wa do ngag chhö kyi tshül  
 With great admiration for your perseverance  
 Ma lü thug chü mä jung tsön drü kyi  
 In generating within your mind the entire method of the  
 Conqueror Losang's sutra and tantra teachings;  
 Thub tän gyäl tshän dzin kä drin chän je  
 Venerable kind and skillful holder of the banner of Buddha's  
 teachings:  
 Päl dân la mäi zhab la söl wa deb  
 I make requests at the holy feet of the glorious and magnificent  
 Guru.

#### *H. H. the Dalai Lama*

**Nga wang lo zang** gyäl tshän nying pö sog  
 Noble heart with all the wisdom of the Conqueror,  
 Dzin kä gyäl tshän lab teng chur wä tso  
 Principal embodiment of all the stainless teachings of the  
 conquerors,  
 Si sum wang gyur tsung pa mä pä si  
 Protector emanated from an ocean of infinite mandalas,  
 Nam par dröl wä de la söl wa deb  
 To you, kind Guru Ngawang Losang (Tenzin Gyatso), I make  
 requests.

#### *Lama Thubten Zopa Rinpoche*

**Thub** tshül chhang zhing jam gön gyäl wäi tän  
 You who uphold the Subduer's moral way, who serve as the  
 bountiful bearer-of-all,