FPMT Prayers for Teaching Occasions

English Translation with Tibetan Phonetics
Practice Requirements:
Anyone can do the practices in this book.
Contents

Technical Note 4

Prayers for the Beginning of Teachings
  Praise to Shakyamuni Buddha 5
  Praise to the Perfection of Wisdom 8
  The Heart of the Perfection of Wisdom Sutra 9
  Extensive Dispelling of Hindrances (according to the Heart Sutra) 14
  Prayer to the Lion-Face Dakini 14
  The Foundation of All Good Qualities 16
  Mandala Offering to Request Teachings 20
  Taking Refuge and Generating Bodhichitta 23

Prayers for the Conclusion of Teachings
  Dedicating the Merits of Listening 24
  Mandala Offering of Thanks for Teachings 24
  Extensive Dedication Prayers 28
  Final Lamrim Prayer 35

Additional Prayers
  Abbreviated Request to the Lineage Gurus 39
  Extensive Long Life Prayers for Lama Zopa Rinpoche
    Bestowing Supreme Immortality 43
    A Long Life Prayer for Lama Zopa Rinpoche 46
  Prayers for Multiplying Merit 48
  Migtsema Prayer to Lama Tsongkhapa 50

Note: The sequence of prayers in the first two sections above is arranged according to the instructions of Lama Zopa Rinpoche in 2008.
Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are contained in instruction boxes marked by the symbol ❧ before the instruction. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.

Italics and a small font size indicate instructions and comments found in the Tibetan text that are not meant to be recited. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].
Prayers for the Beginning of Teachings

Praise to Shakyamuni Buddha

[La ma] tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä

[Guru], Teacher, Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,

Rig pa dang zhab su dän pa / de war sheg pa / jig ten khyen pa

Perfect in Knowledge and Good Conduct, Sugata, Knower of the World,

Kye bu dül wäi kha lo gyur wa la na me pa / lha dang mi nam kyi tön pa

Supreme Guide of Beings to be Subdued, Teacher of Gods and Humans;

Sang gyä chom dän dä päl gyäl wa sha kya thub pa la

To you, Buddha Bhagavan, Glorious Conqueror Shakyamuni,

Chhag tshäl lo / chhö do kyab su chhi o (3x)

I prostrate, make offerings, and go for refuge. (3x)

Gang tshe kang nyi tso wo khyö tam tshe

When, supreme amongst humans, you were born on this earth,

Sa chhen di la gom pa dün bor 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,
Gön po chhog nye khyö la chhag tshäl lo
Winner of the best—Savior, 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 chän khyö la chhag tshäl lo
Incomparably wise one—to you, I prostrate.

Gön po thug je chhe dän pa
The savior having great compassion,
Tham chä khyen päi tön pa po
The teacher 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 päi dö chhag dräl war gyur
The purity that frees one from attachment,
Ge wä ngän song lä dröl zhing
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.
**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—

**Gen dün la yang chhag tshāl lo**

To you, the sublime community intending virtue, I prostrate.

**Dig pa chi yang mi ja zhing**

Do not commit any unwholesome actions.

**Ge wa phün sum tshog par chā**

Engage in perfect, wholesome actions.

**Rang gi sem ni yong su dül**

Subdue your mind thoroughly.

**Di ni sang gyā tān pa yin**

This is the teaching of the Buddha.

---

*Recite the following verse from the *Vajra Cutter Sutra* one time in English followed by the Tibetan, chanting slowly while meditating on the meaning:*

**Kar ma rab rib mar me dang**

A star, a defective view, a butter lamp flame,

**Gyu ma zil pa chhu bur dang**

An illusion, a dew drop, a water bubble,

**Mi lam log dang trin ta bur**

A dream, lightning, a cloud:

** Dü jā chhō nam di tar ta**

See all causative phenomena like this.*
Sö nam di yi tham chä zig pa yi
Through these merits may sentient beings
Go phang thob nää kyööng gyi dra túl 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 lää dro wa drööl war shög
Perturbed by the waves of aging, sickness, and death.

Praise to the Perfection of Wisdom

Lama Zopa Rinpoche sometimes recites this verse before The Heart of Perfection of Wisdom Sutra:

Ma sam jö me she rab pha röl chhin
The inexpressible, inconceivable, and indescribable perfection of wisdom,
Ma kye mi gag nam khäi ngo wo nyi
Unproduced, unceasing, the nature of space,
So sor rang rig ye she chö yüL wa
Object of the uniquely knowing transcendental wisdom:
Dü sum gyäl wäi yum la chhag tshäl lo
To the Mother of the Victorious Ones of the three times,
I prostrate.
The Heart of the Perfection of Wisdom Sutra

PHAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO
I prostrate to the Three Noble Rare Sublime Ones.

DI KÄ DAG GI THÖ PA Dü CHIG NA
Thus did I hear at one time.

CHOM DÄN DÄ GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA
The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha
GE LONG GI GEN DÜN CHHEN PO DANG JANG CHHUB SEM PÄI GEN DÜN CHHEN PO DANG THAB CHIG TU ZHUG TE
together with a great community of monks and a great community of bodhisattvas.

DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI NAM DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO
At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG
Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara
SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA NYI LA NAM PAR TA ZHING
looked upon the very practice of the profound perfection of wisdom
PHUNG PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAR NAM PAR TA O
and beheld those five aggregates also as empty of inherent nature.

DE NÄ SANG GYÄ KYI THÜ TSHE DANG DÄN PA SHA RII BÜ JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA DI KÄ CHE MÄ SO
Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva aryā Avalokiteshvara:

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

“How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG GI TSHE DANG DÄN PA SHA RA DA TII BU LA DI KÄ CHE MÄ SO

He said that, and the bodhisattva mahasattva aryā Avalokiteshvara said this to the venerable Sharadvatiputra.

SHA RII 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

“Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom

DI TAR NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG KYANG should look upon it like this, correctly and repeatedly behaving

RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O

those five aggregates also as empty of inherent nature.

ZUG TONG PA O / TONG PA NYI ZUG SO

Form is empty. Emptiness is form.

ZUG LÄ TONG PA NYI ZHÄN MA YIN / TONG PA NYI LÄ KYANG ZUG ZHÄN MA YIN NO

Emptiness is not other than form; form is also not other than emptiness.

DE ZHIN DU TSHOR WA DANG / DU SHE DANG / DU JE DANG / NAM PAR SHE PA NAM TONG PA O

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 nonattainment.
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 endpoint 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:

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE
BODHI SVĀHĀ
“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

De nä chom dän dä 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

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva aryā Avalokiteshvara saying:

Leg so leg so / rig kyi bu / de de zhin no / rig kyi bu de de zhin te

“Well said, well said, son of the lineage, it is like that.

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

It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathāgatas rejoice.”

Chom dän dä kyi de kā che ka tsäl nä / tshe dang dän pa sha ri dva tii bu dang

The Bhagavan having thus spoken, the venerable Sharadvatiputra,

jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug dang tham chä dang dän päi khor de dag dang the bodhisattva mahasattva aryā Avalokiteshvara, and those surrounding in their entirety

lha dang / mi dang / lha ma yin dang / dri zar chä päi jig ten yi rang te / chom dän dä kyi sung pa la ngön par tö do 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-prajñapāramitā-hṛidaya-sūtra.
Extensive Dispelling of Hindrances (according to the Heart Sutra)

I and all surrounding sentient beings take refuge in the Buddha, take refuge in the Dharma, take refuge in the Sangha.

We prostrate to the Great Mother Prajnaparamita, 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 by reflecting on the profound meaning of the wisdom gone beyond 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 negative directions, which happened due to past karma and immediate conditions, be dispelled! (clap 1x) May they become nonexistent! (clap 1x) May they be pacified! (clap 1x)

Prayer to the Lion-Face Dakini

Kha la chö päi nä chhog dam pa nä
From the holy supreme realm of Khechara,
Ngön she dzü thrül nga wāi thu tob chān
You, who possess powers of clairvoyance and magical emanation,
Drub pa po la ma yel bu zhin zig
Look after practitioners without distraction as you would a child.
Nä sum kha dröi tshog la chhag tshāl lo
To the host of dakinis of the three abodes, I prostrate.
By the teachings of the noble Three Rare Sublime Ones possessing the power of truth,

May hindrances be averted. (clap 1x)

May they be eliminated. (clap 1x)

May they be pacified. (clap 1x)

May all enemies and negative forces opposed to Dharma be pacified,

May we be free from harmful conditions to Dharma,

May all excellences be in accord with the Dharma,

And may there be auspiciousness and perfect happiness here right now.
The Foundation of All Good Qualities

 Yö'n tän kun gyi zhir gyur drin chän je
 The foundation of all good qualities is the kind and perfect guru;

Tshülp zhin ten pa lam gyi tsa wa ru
 Correct devotion to him is the root of the path.

Leg par thong nä bā pa du ma yi
 By clearly seeing this and applying great effort,

Gū pa chhen pō ten par jin gyi lob
 Please bless me to rely upon him with great respect.

Län chig nye pāi dāl wāi 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 difficult to find again, and is greatly meaningful,

Nyin tshān kūn tu nyīng po len pāi lo
 Please bless me to generate the mind that unceasingly,

Gyūn chhā me par kye war jin gyi lob
 Day and night, takes its essence.

Lū sog yo wa chhu yi chhu bur zhīn
 This life is as impermanent as a water bubble;

Nyur du jīg pā chhī wa drān pa dang
 Remember how quickly it decays and death comes.

Shi wāi je su lū dang drib ma zhīn
 After death, just like a shadow follows the body,

Kar nag lä drā chhī zhīn drang wa la
 The results of black and white karma follow.

Nge pa tān po nye nā nye pāi tshog
 Finding firm and definite conviction in this,
Thra zhing thra wa nam kyang pong wa dang
Please bless me always to be careful
Ge tshog tha dag drub par je pa la
To abandon even the slightest negative action
Tag tu bag dang dän 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 pääi phün tshog kyi
They are uncertain and cannot be relied upon.
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 yö 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 zhin du
Just as I have fallen into the sea of samsara,
Mar gyur dro wa kün kyang de dra war
So have all mother transmigratory 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 transmigratory beings.
Even if I develop only 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,
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 paths and bhumis,
May I quickly attain the state of Vajradhara.
Mandala Offering to Request Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

Gyäl wa khyab dag dor je chang chhen po dang nga wo yer ma chi pa yong dzog tân päi nga dag dön gyi lâ du tshän nâ mö te je tsün la ma lo zang thub wang dor je chang chhen po Kyabje Thubten Zopa Rinpoche päl zang pôi shâl nga nâ theg pa chhen pôi sung chhô* zab mo leg par zhu wâi yôn du zhing kham bûl war zhu...

Group joins in:

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

OM VAJRA BHUMI āH HŪṂ, mighty golden ground.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR wâi û su / RII GYÄL PO RI RAB

OM VAJRA REKHE āH HŪṂ, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;

SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN

In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound;

Lü dang lü phag / nga yab dang nga yab zhân

Body and Noble Body; Yak Tail and Other Yak Tail;

Yo dän dang lam chhog dro / dra mi nyän dang dra mi nyän gyi da

Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion Unpleasant Sound;

Rin po chheï ri wo / pag sam gyi shing / dô jôi ba / ma mö pa yi lo tog

Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;
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 chhog rin po chhe / Mag pön rin po chhe / Ter chhen po yi bum pa

Precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase;

Geg ma / Threng wa ma / Lu ma / Gar ma / Me tog ma / Dug pö ma / Nang Säl ma / Dri chhab ma

Grace goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess, perfume goddess;

Nyi ma / Da wa / Rin po chhei dug / Chhog lä nam par gyäl wäi gyäl tshän

Sun and moon; precious parasol and banner of victory over all directions.

Ü su lha dang mii / Päl jor phün sum tshog pa ma tshang wa me pa / Tsang zhing yi du ong wa

In the center, the riches of gods and humans, perfect, lacking nothing, pure, and enchanting.

Di dag drin chän tsa wa dang gyü par / Chä päi päl dän la ma dam pa nam dang

To the glorious, holy, kind root and lineage gurus, and

Khyä par dü yang yong dzog tän päi nga dag dön gyi lä du tshän nä mö te je tsün la ma lo zang thub wang dor je chang chhen po Kyabje Thubten Zopa Rinpoche päl zang pöi zhäл nga nä theg pa chhen pö sung chhö* zab mo leg par zhu wäi yön du zhing kham ül war gyi o

Especially to you, the great, perfect pure Lama Lozang Thubwang Dorje Chang, the gloriously good Kyabje Thubten Zopa Rinpoche, the possessor of the complete teachings, whose holy name is being uttered here with good reason, that we may excellently receive the profound Mahayana teachings, we offer this as a buddha field.
Please accept it with compassion for the sake of transmigratory beings. Having accepted it, out of your great compassion for sentient beings, please bless me and all mother transmigratory beings equaling the extent of space.

* For an initiation, insert the name of the initiation in place of THEG PA CHHEN PÔ SUNG CHHÖ (Mahayana teachings). Alternatively, the general WANG ZHI (four empowerments), KA WANG (empowerment), or JE NANG (subsequent permission) can be used. For commentaries, insert SANG CHHEN DOR JE THEG PĀI KA THRI (commentary on the great secret vajrayana).

**Short Mandala Offering**

**SA ZHI PÔ KI JUG SHING ME TOG TRAM**

This ground, anointed with perfume, strewn with flowers,

**RI RAB LING ZHI NYI DĀ GYĀN PA DI**

Adorned with Mount Meru, the four continents, the sun, and the moon:

**SANG GYĀ ZHING DU MĪG TE ÜL WA YI**

I imagine this as a buddha land and offer it.

**DRO KÜN NAM DĀ ZHING LA CHÖ PAR SHOG**

May all transmigratory beings enjoy this pure land.

**Request to Turn the Wheel of Dharma**

**JE TSŪN LA MA DAM PA KHYE NAM KYI**

Perfect, pure, holy gurus, from the billowing clouds of

**CHHÖ KŪI KHA LA KHYEN TSEI CHHU DZIN THRIG**

Wisdom and compassion in the sky of the dharmakaya,
Prayers for the Beginning of Teachings

**Taking Refuge and Generating Bodhichitta**

**Ji tar tsham päi dül jāi dzin ma la**

*Please let fall a rain of profound and extensive Dharma*

**Zab gyä chhö kyi chhar pa wab tu söl**

*Upon the receptacle of those to be subdued, exactly as they need.*

**I daṁ guru ratna maṇḍalakaṁ niryātayāmi**

---

**Sang gyä chhö dang tshog kyi chhog nam la**

*I take refuge until I am enlightened*

**Jang chhub bar du dag ni kyab su chhi**

*In the Buddha, the Dharma, and the Supreme Assembly.*

**Dag gi chhö nyen gyi päi sö nam kyi**

*By my merits of listening to the Dharma,*

**Dro la phän chhir sang gyä drub par shog** *(3x)*

*May I become a buddha to benefit transmigratory beings.* *(3x)*
Prayers for the Conclusion of Teachings

Dedicating the Merits of Listening

**Dag gi ji nye sag pāi ge wa di**

*May whatever virtue I have collected*

**Tān dang dro wa kūn la gang phān dang**

*Benefit the teachings and all transmigratory beings,*

**Khyā par je tsūn lo zang drag pa yi**

*And, in particular, may it cause the essence of*

**Tān pāi nyīng po ring du sāl je shog**

*Perfect, pure Lozang Dragpa’s teachings to shine forever.*

Mandala Offering of Thanks for Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

**Gyāl wa khyab dag dor je chang chhen po dang ngo wo yer ma chi pa yong dzog tān pāi nga dag dōn gyī lā du tshān nā mō te je tsūn la ma lo zang thub wang dor je chang chhen po Kyabje Thubten Zopa Rinpoche pāl zang pōi shāl nga nā theg pa chhen pōi sung chhō* zab mo leg par thob pāi ka drin tang rag gi yöndu zhīng kham būl war zhu...
Group joins in:

**OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI**

**OM VAJRA BHUMI ĀḤ HŪṂ, mighty golden ground.**

**OM VAJRA REKHE AH HUM / CHHI CHAG RI KHRÖ YUG GI KOR WĀI Ü SU / RĪ GYĀL PO RĪ RAB**

**OM VAJRA REKHE ĀḤ HŪṂ, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;**

**SHAR LŪ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYĀN**

In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound;

**LŪ DANG LŪ PHAG / NGA YAB DANG NGA YAB ZHĀN**

Body and Noble Body; Yak Tail and Other Yak Tail;

**YO DĀN DANG LAM CHHOG DRO / DRA MI NYĀN DANG DRA MI NYĀN GYI DA**

Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion Unpleasant Sound;

**RIN PO CHHEI RI WO / PAG SAM GYI SHING / DŌ JŌI BA / MA MŌ PA YI LO TOG**

Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;

**KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSŪN MO RIN PO CHHE / LŪN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG RIN PO CHHE / MAG PŌN RIN PO CHHE / TER CHHEN PO YI BUM PA**

Precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase;

**GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PŌ MA / NANG SĀL MA / DRE CHHAB MA**

Grace goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess, perfume goddess;
Nyi ma / da wa / rin po chheï dug / chhog lä nam par gyäl wäi gyäl tshän

Sun and moon; precious parasol and banner of victory over all directions.

Ü su lha dang mii / päl jor phün sum tshog pa ma tshang wa me pa / tsang zhing yi du ong wa

In the center, the riches of gods and humans, perfect, lacking nothing, pure, and enchanting.

Di dag drin chän tsa wa dang gyū par / chä päl dän la ma dam pa nam dang

To the glorious, holy, kind root and lineage gurus, and

Khyä par dü yang yong dzog tän päl nga dag dön gyi lä du tshän nä mö te je tsün la ma lo zang thub wang dor je chang chhen po Kyabje Thubten Zopa Rinpoche päl sang pöi zhäl nga nä theg pa chhen pö sung chhö* zab mo leg par thob päl ka drin tang rag gi yön du zhing khäm ül war gyi o

Especially to you, the great, perfect pure Lama Lozang Thubwang Dorje Chang, the gloriously good Kyabje Thubten Zopa Rinpoche, the possessor of the complete teachings, whose holy name is being uttered here with good reason, as a thanksgiving for your great kindness in having excellently given us the profound Mahayana teachings, we offer this as a buddha field.

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

Please accept it with compassion for the sake of transmigratory beings. Having accepted it, out of your great compassion for sentient beings, please bless me and all mother transmigratory beings equaling the extent of space.

* For an initiation, insert the name of the initiation in place of theg pa chhen pö sung chhö (Mahayana teachings).
Alternatively, the general WANG ZHI (four empowerments), KA WANG (empowerment), or JE NANG (subsequent permission) can be used. For tantric commentaries, insert SANG CHHEN DOR JE THEG PÄI KA THRI (commentary on the great secret vajrayana).

**Short Mandala Offering**

SA ZHI PÔ KYI 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, the four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI  
I imagine this as a buddha land and offer it.

DRO KÜN NAM DÅNG ZHING LA CHÖ PAR SHOG  
May all transmigratory beings enjoy this pure land.

**Request for the Guru to Remain for a Long Time**

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING  
May my perfect, pure guru’s life be long

NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG  
And his white actions flourish in the ten directions.

LO ZANG TÄN PÄI DRÖN ME SA SUM GYI  
May the torch of the teachings of Lozang Dragpa always remain,

DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG  
Dispelling the darkness of the transmigratory beings of the three levels.

IDAṂ GURU RATNA MAṆḌALAKAṂ NIRYÄTAYÄMI

💡 Recite the long life prayer of the lama at this point, followed by dedication prayers.

Long life prayers for Lama Zopa Rinpoche can be found on page 43 and page 46.
Extensive Dedication Prayers

According to Lama Zopa Rinpoche, the two dedication prayers *To Actualize Bodhichitta* (see below) and *To Seal the Merits with Emptiness* (page 34) are the very minimum to recite at the conclusion of any session. The long life prayer for His Holiness (GANG RII RA WÂ) can also be recited (page 30).

To Actualize Bodhichitta

**Jang chhub sem chhog rin po chhe**

May the precious supreme bodhichitta

**Ma kye pa nam kye gyur chig**

Not yet born arise.

**Kye pa nyam pa me pa yi**

May that arisen not decline,

**Gong nä gong du phel war shog**

But increase more and more.

Lama Zopa Rinpoche does many extensive versions of this dedication prayer, but one common one is:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may bodhichitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhichitta that has already been generated increase.
To Realize Emptiness

Recite either of these two verses:

TONG NYI TA WA RIN PO CHHE
  May the precious view of emptiness
MA KYE PA NAM KYE GYUR CHIG
  Not yet born arise.
KYE PA NYAM PA ME PA YI
  May that arisen not decline,
GONG NÄ GONG DU PHEL WAR SHOG
  But increase more and more.

KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG
  Samsara and nirvana lack even an atom of inherent existence
GYU DRÄ TEN DREL LU WA ME PA NYI
  And cause and effect and dependent arising are unbetraying.
PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI
  I seek your blessings to discern the meaning of Nagarjuna’s thought—
LU DRUB GONG DÖN TOG PAR JIN GYI LOB
  That these two are mutually complementary and not contradictory.

To Realize the Two Stages of Tantra

RIM NYI TOG PA RIN PO CHHE
  May the precious realization of the two stages
MA KYE PA NAM KYE GYUR CHIG
  Not yet born arise.
KYE PA NYAM PA ME PA YI
  May that arisen not decline,
GONG NÄ GONG DU PHEL WAR SHOG
  But increase more and more.
For the Long Life of His Holiness the Dalai Lama

Gang rii 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 tân dzin gya tsho yi
All-powerful Chenrezig, Tenzin Gyatso,
Zhab pä si thäi bar du tân gyur chig
Please remain until samsara ends.

For His Holiness’ Wishes to be Spontaneously Fulfilled

Tong nyi nying je zung du jug päi lam
Savior of the Land of Snow’s teachings and transmigratory beings,
Chhe chher säl dzä gang chän tän dröi gon
Who extensively clarifies the path that unifies emptiness and compassion,
Chhag na pä mo tän dzin gya tsho la
To the Lotus Holder, Tenzin Gyatso, I beseech—
Söl wa deb so zhe dön lhün drub shog
May all your holy wishes be spontaneously fulfilled.

For Tibet

Dor na gön po chän rä zig wang gi
In short, may the good fruit of any extensive prayer to
Sä chä gyäl wäi chän ngar gang chän zhing
Fully protect the Land of Snow, made by the Powerful Savior Chenrezig
Yong zung gya chhen mön lam gang dzä päi
In the presence of the buddhas and their sons,
Drä zang deng dir nyur du chhar war söl
Appear soon here and now.
To Be Able to Correctly Devote to His Holiness the Dalai Lama and Fulfill All His Advice

Chhag na pā möi jin lab dū tsii gyūn
May the nectar stream of the blessings of the Lotus Holder
Dag sog nyìng gi zung su tag min ching
Always enter our hearts and nourish them with strength.
Ka zhin drub pāi chhō pā rab nyen nā
May we please you with offerings of dedicated practice,
Kūn zang chö chhög gyā tsho thar sōn shog
And may we reach beyond the shores of perfect compassionate deeds.

Mā jung sā chā gyāl wāi jin lab dang
Due to the blessings of the eminent victorious ones and their sons,
Ten drel lu wa me pāi den pa dang
The truth of infallible dependent arising,
Dag gi lhag sam dag pāi thu tob kyi
And the power of my pure special attitude of taking responsibility,
Mōn pāi dön kūn de lag nyur drub shog
May all the aims of my pure prayers be accomplished.

For Lama Tsongkhapa to Be Our Direct Mahayana Guru in All Our Future Lives

Tshe rab kūn tu gyāl wa tsong kha pā
By the force of the victorious one, Tsongkhapa,
Theğ chhög she nyen ngö su dzā pāi thū
Acting as our direct Mahayana virtuous friend in all our lives,
Gyāl wā ngag pāi lam zang de nyi lā
May we never turn away for even a second
Kā chig tsam yang dog par ma gyur chig
From the pure path highly admired by the victorious ones.
To Be Able to Meet, Practice, and Actualize the Teachings of Lama Tsongkhapa

Mā jung nam thar tsang māi thrim dang dān
May I and all sentient beings meet the teachings of
the victorious one, Lozang Dragpa,
Lab chhen gyāl sā chō pāi nyi ning tob chān
Who lived an eminent life endowed with pure morality,
De tong chhog gi rim nyi nāl jor chō
A brave heart in doing the bodhisattva’s extensive deeds,
Lo zang gyāl wāi tān dang jāl war shog
And the yoga of the two stages, the essence of which is
the transcendental wisdom of nondual bliss and emptiness.

To Be Like Lama Tsongkhapa in All Our Future Lives

Pāl dān la ma khye ku chi dra dang
Glorious guru, whatever your body,
Khor dang ku tshei tshā dang zhing kham dang
Retinue, life span, and realm,
Khye kyi tshān chhog zang po chi dra wa
Whatever your supreme and excellent name,
De dra kho nar dag sog gyur war shog
May I and others become exactly like that.

For Peace and Happiness to Prevail in the World

Khye la tō ching söl wa tab pāi thū
By the force of the praises and requests made to you,
Dag sog gang du nā pāi sa chhog der
May all diseases, evil spirits, poverty, and quarrels be calmed,
Nā dön ül phong thab tsō zhi wa dang
And may the Dharma and good fortune increase
Chhō dang tra shi phel war dzā du söl
In the regions in which I and others dwell.
Lama Zopa Rinpoche sometimes elaborates on this prayer as follows:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, sickness, famine, and economic problems in the world, and all dangers of earth, water, fire, and wind, be pacified immediately, and may perfect peace and happiness prevail in everyone’s hearts and lives. By their generating loving kindness, compassion, and bodhichitta, may the Buddhadharma last for a long time, and may the sentient beings in this world meet the Buddhadharma and achieve enlightenment as quickly as possible.

To Not Give Rise to Heresy Toward the Guru

Päl dän la māi nam par thar pa la
May I not give rise to heresy for even a second
Kā chig tsam yang log ta mi kye zhirng
In regard to the actions of the glorious guru.
Chi dzā leg par thong wāi mô gū kyi
May I see whatever actions are done as pure.
La māi jin la sem la jug par shog
With this devotion, may I receive the guru’s blessings in my heart.

To Be Able to Cherish All Sentient Beings

Dag ni sem chān tham chā la
Determined to obtain the greatest possible benefit
Yi zhin nor bu lā lhag pāi
From all sentient beings,
 Dön chhog drub pāi sam pa yi
Who are more precious than a wish-fulfilling jewel,
Tag tu che par dzin par shog
I shall hold them most dear at all times.
**To Be Wish-Fulfilling for Others**

*Bä dang tsöl wa ma gö päi*

Like a wish-fulfilling jewel and wish-granting tree,

*Yi zhin nor bu pag sam shing*

May I fulfill the hopes of sentient beings

*Sem chän re wa kong dzä päi*

Without need for effort and exertion.

*Sam pa drub päi tra shi shog*

May all be auspicious for me to accomplish their wishes.

---

**To Seal the Merits with Emptiness**

Lama Zopa Rinpoche uses a variation of the common dedication prayer “Due to these virtues, may I quickly become a guru-buddha and lead all transmigratory beings, without exception, to that state” (ge wa di yi nyur du dag la ma sang gyä drub gyur nä / dro wa chig kyang ma lü pa / de yi sa la gö par shog) to seal all the previous dedications with emptiness. One possible version of this dedication is:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.
Final Lamrim Prayer

Der ni ring du bā læ tshog nyi ni

From my two types of merits, 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 kūn

May I become the chief leading buddha for all those

Nam dren gyāl wāi wang por dag gyur chig

Whose mind’s wisdom eye is blinded by ignorance.

Der ma sön pāi tshe rab kūn tu yang

Even if I do not reach this state, may I be held

Jam pāi yang kyi tse wā je zung nā

In your loving compassion for all lives, Manjushri,

Tān pāi rim pa kūn tshang lam gyi chhog

May I find the best of complete graded paths of the teachings,

Nye nā drub pā gyāl nam nye je shog

And may I please all the buddhas by my practice.

Rang gi ji zhin tog pāi lam gyi nā

Using skillful means drawn by the strong force of compassion,

Shug drag tse wā drang wāi thab khā kyī

May I clear the darkness from the minds of all beings

Dro wāi yi kyi mūn pa sāl jā nā

With the points of the path as I have discerned them:

Gyāl wāi tān pa yūn ring dzin gyur chig

May I uphold Buddha’s teachings for a very long time.

Tān pa rin chhen chhog gi ma kh yab pām

With my heart going out with great compassion

Khyab kyāng nyam par gyur wāi chhog der ni

In whatever direction the most precious teachings
Nyin chen po yi rab kyö pa yi
Have not yet spread, or once spread have declined,
Phän dei ter de säl 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 yi yi la päl 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 nonhuman beings who eliminate adversity
Gäl kyen sel je mi dang mi min kün
And create conducive conditions for practicing the excellent paths
Tshe 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.

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 kyö tag tu drog je ching
May he always be assisted by the mighty ones,
Tra shi gya tshö chhog kün khyab gyur chig
And may oceans of prosperity spread everywhere.
To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas

**Jam päl pa wö ji tar khyen pa dang**
I fully dedicate all these virtues

**Kün tu zang po de yang de zhin te**
To be able to train just like

**De dag kün gyi je su dag lob chhir**
The hero Manjushri, who knows reality,

**Ge wa di dag tham chä rab tu ngo**
And just like Samantabhadra as well.

**Dü sum sheg päi gyäl wa tham chä kyi**
I fully dedicate all my 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 all the gone-beyond victorious ones of the three times,

**Zang po chö chhir rab tu ngo war gyi**
In order to have good conduct.

For Lama Tsongkhapa’s Teachings to Spread in the Hearts of All Sentient Beings

**Chhö kyi gyäl po tsong kha päi**
For the Dharma king Tsongkhapa’s

**Chhö tshül nam par phel wa la**
Way of Dharma to flourish,

**Geg kyi tshän ma zhi wa dang**
May all signs of obstacles be pacified

**Thün kyen ma lü tshang war shog**
And all conducive conditions be complete.
DAG DANG ZHÄN GYI DÜ SUM DANG
Due to the two types of merits
DREL WÄI TSHOG NYI LA TEN NÄ
Of the three times of myself and others,
GYÄL WA LO ZANG DRAG PA YI
May the teachings of the victorious one, Lozang Dragpa,
TÄN PA YÜN RING BAR GYUR CHIG
Shine resplendent forever.
Additional Prayers

Abbreviated Request to the Lineage Gurus

When recited with Phabongkha Dechen Nyingpo’s tune, recite the last line of each verse twice. With the first recitation, white purifying light flows from the guru into you. With the second, you receive all the qualities of the guru. When recited with the tune of His Holiness’ Namgyal Monastery, recite the last line only once.

To the Root Guru

Päl dän tsa wäi la ma rin po chhe
Magnificent and precious root guru,
Dag gi chi wor pä möi teng zhug la
Please abide on the lotus seat on my crown,
Ka drin chhen pöi go nä je zung te
Guide me with your great kindness,
Ku sung thug kyi ngö drub tsäl du söl
And grant me the realizations of your holy body, speech, and mind.

To Guru Shakyamuni Buddha

Phün tshog ge leg je wä trün päi ku
Holy body created by ten million excellent virtues,
Tha yä dro wäi re wa kong wäi sung
Holy speech fulfilling the hopes of infinite transmigratory beings,
Ma lü she ja ji zhin zig päi thug
Holy mind seeing all objects of knowledge just as they are,
Sha kyäi tso wo kye la söl wa deb
To the principal of the Shakyas, I make requests.
To Maitreya and Manjushri

Da me tön pa de yi se kyi chhog
Supreme heirs of the unequaled Teacher,
Gyäl wäi dzä pa kün kyi khur nam nä
Having assumed the burden of all the conquerors’ deeds,
Drang me zhing du trül pä nam röl pa
Emanating in innumerable buddha lands.
Mi pham jam päi yang la söl wa deb
To Maitreya and Manjughosha, I make requests.

To Nagarjuna, Asanga, and All the Great Indian Pandits

Shin tu pag par ka wa gyäl wäi yum
Thoroughly renowned throughout the three levels,
Ji zhin gong pa drel dzä dzam ling gyän
Ornaments of Jambudvipa who wrote exact commentaries on the intent
Lu drub thog me che ni sa sum na
Of the Mother of Conquerors, so difficult to fathom,
Yong su drag päi zhab la söl wa deb
At the feet of Nagarjuna and Asanga, I make requests.

To Lama Atisha and the Gurus of the Kadampa Tradition

Shing ta chhen po nyi lä leg gyü päi
Bearer of the treasury of instructions that comprise the key points,
Zab möi ta wa gya chhen chö päi lam
Unmistaken and complete, of the paths of profound view and vast conduct,
Ma nor yong su dzog päi nä dü päi
Transmitted well from the two great trailblazers,
Dam päi dzö dzin mar me dzä la dü
To Dipamkara Atisha, I make requests.
Additional Prayers

To Lama Tsongkhapa, His Two Disciples, and the Gurus of the New Kadam Tradition

Gang chän shing tāi sōl je tsong kha pa
   Je Tsongkhapa, trailblazer of spiritual doctrine in the Land of Snow,
Ngö ton rig päi wang chhug gyāl tshab je
   Gyältsab Je, lord of factual reasoning,
Do ngag tān päi dag po khā drub je
   Khedrub Je, keeper of the teachings on sutra and tantra,
Yab sä gyū par chā la sōl wa deb
   To the lineage of father and sons, I make requests.

To Kyabje Trijang Rinpoche

Lo zang gyāl wa kūn gyi ye she ni
   Sole embodiment of the transcendental wisdom of all the noble conquerors,
Chig dü dri me gyāl tān dzin päi tso
   Foremost of upholders of the Conqueror’s stainless teachings,
Rab jam kyil khor gyā tsho tro düi gōn
   Savior who emanates an ocean of infinite mandalas,
Drin chän la māi zhab la sōl wa deb
   Kind guru, Lozang Yeshe Tenzin Gyetso, at your feet I make requests.

To His Holiness the Dalai Lama

Jam pāl pa wōi ngag la wang gyur zhing
   You who have control over Hero Manjushri’s speech,
Lo zang ye she gyāl tān dzin pa la
   With a fine mind and transcendental wisdom upholding the Victorious One’s teachings,
Gya tsho tar zab si sum wang gyur gōn
   Deep as the ocean, savior conquering the three levels of existence:
TSHUNG PA ME PÄI DE LA SÖL WA DEB
To you, incomparable one, Jampäl Ngawang Lozang Yeshe Tenzin Gyatso, I make requests.

To Kyabje Thubten Zopa Rinpoche
THUB TÂN CHI DANG KHYÄ PAR TSONG KHA PÄI
With your strong shoulders of learning and practice
DRI ME TÂN PÄI GYÄL TSHÄN CHHOG KÜN TU
You patiently establish in all directions the stainless banner of the Muni’s teachings,
DZUG LA ZÖ DANG SHÄ DRUB PUNG PA NI
And especially the teachings of Lama Tsongkhapa.
RAB TÂN THUB TÂN ZÖ PAR SÖL WA DEB
To the extremely steadfast Thubten Zopa, I make requests.

To All Spiritual Friends
RAB JAM SUNG RAB KÜN LA TA WÄI MIG
Eyes viewing all the infinite scriptures,
KÄL ZANG THAR PAR DRÖ PÄI JUG NGOG CHHOG
Supreme gateway for the fortunate traveling to liberation,
TSE WÄ KYÖ PÄI THAB KHÄ DZÄ PA YI
Engaging with skillful means moved by love:
SÄL DZÄ SHE NYEN NAM LA SÖL WA DEB
To the illuminating spiritual friends, I make requests.

Request to Not Give Rise to Heresy
PÄL DÄN LA MÄI NAM PAR THAR PA LA
May I not give rise to heresy for even a second
KÄ CHIG TSAM YANG LOG TA MI KYE ZHING
In regard to the actions of the glorious guru.
CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
May I see 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.
Extensive Long Life Prayers for Lama Zopa Rinpoche

Recite either the following long life prayer or the one composed by Khadro-la on page 46.

Bestowing Supreme Immortality
A Supplication for the Long Life of Lama Zopa Rinpoche

Composed by Kyabje Trijang Rinpoche

OṂ SVASTI

TSHĀN 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 WĀI TSHE YI CHAR
The faintest cooling ray of whose mantra name allays the fiery pain of our life’s final end;
BEB KHĀ DA DONG YO WĀI BI DZA YĀ
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.

TSHĀ THUB DRI DRĀŁ GYĀL TĀN NYING PŌI SOG
Hear our prayer, 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 dän 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 pāi ter chhen po
  Clarifying without confusion the two truths amongst
  the multiplicity of things:
Yong dag chhö kyi nyi mar zhäb tän shog
  Lama, remain immutably amongst us—a radiant Dharma
  sun.

Chhö dül da wa dag päi o tshöi long
  Skilled in sprinkling the waters of healing, fulfilling needs,
  benefiting all,
Tän khä zhi dül mu tig gö päi dzum
  A laughing smile revealing pearls of skill, humility, and
  constancy,
Kün phän dön dö jung män gyi sang tor du
  A deep milky sea of the liquid moon of morality:
Gye khä tsün päi chhog tu zhäb 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 Kyi 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 Kyi 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 Tsii 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-petal 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
document protectors,

Nang Tong Mi Chhe Ten Jung Zab Möi Thü
By the power of profound dependent arising

Dag Chag Mön Päi Re Drä Ma Lü Pa
And 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.

Sarva mangalam!
May all be auspicious!
A Long Life Prayer for Lama Zopa Rinpoche

Spontaneously Composed by
Rangjung Neljorma Khadro Namsel Drönme

Kün tu nang wä mün pa ö säl wa
Through illuminating all, your appearance dispels the darkness;
Nyon mong gyä thri zhi tong nyen pöi tob
Your clear mind knows the 84,000 heaps of Dharma,
Chhö phung gyä thri zhi tong lo säl rig
The power of the remedy to the 84,000 delusions;
Ten jung ma wä de nyi yül lä gyäl
Your proclaiming dependent arising itself is victorious in battle [with the maras]:
Drin chhen dor je chhang chhen chi wor chhö
I worship the supremely kind, great Vajradhara on my crown.

Thub päi tän pa lung tog säl dzä nä
Clarifying the scriptures and realizations, the teachings of the Muni,
Tän pa ma khyab khyab säl dzam büi ling
You spread and illuminate those teachings wherever they have not yet spread in the world.
Zö pä ka thub gyäl sä ngö gyur nä
Having become an actual son of the conquerors, you bear hardships with patience.
Pa ra ten jung thra mo gyü tog pa
In your continuum is realization of the perfection of wisdom, subtle dependent arising.
Precious jewel, lord possessing love and compassion, who liberates upon seeing,

Treasury of mastery of the allarising interpretative and definitive scriptures,

Supremely great among the great, fully comprehending and clarifying the meaning of emptiness and compassion,

You guide all beings in the path to liberation.

Perfectly qualified spiritual friend, my guru, please remain forever.

She who protects from the fears of the three times, Arya Tara,

Please increase the life spans and activities of the beings who preserve the holy Dharma,

And always, without separation, develop their spontaneous actions.

By the infallible deities of the three roots, may all be auspicious.
Prayers for Multiplying Merit

At the end of the day, recite these holy names (in Tibetan or English) and the mantra, which multiply all the merits you collected during the day by a hundred thousand:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1x)

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Vairochana, King of Light, I prostrate. (1x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG TSHÄL LO (1x)

To Bodhisattva Mahasattva Samantabhadra, I prostrate. (1x)

TADYATHĀ / OṂ PAÑCHA DRIYA AVA BODHANI SVĀHĀ OṂ DHURU DHURU JAYA MUKHE SVĀHĀ (7x)

To actualize all the prayers you have made, as well as to multiply their benefits by a hundred thousand, recite the holy names.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1x)

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Medicine Guru, King of Sapphire Light, I prostrate. (1x)
To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, 
King Fully Accomplishing All Dedications and Prayers, 
I prostrate.  (1x)

Due to the blessings of the eminent victorious ones and 
their sons,
The truth of infallible dependent arising,
And the power of my pure special attitude of taking 
responsibility,
May all the aims of my pure prayers be accomplished.
Migtsema Prayer to Lama Tsongkhapa

Four-Line Migtsema

Mig me tse wäi ter chhen chän rä zig
Avalokiteshvara, great treasure of nonobjectifying 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 ornament of the sages of the Land of Snow:
Lo zang drag päi zhab la söl wa deb (3x)
Lozang Dragpa, at your feet I make requests. (3x)

Colophon:

Care of Dharma Materials

Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ལ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.