

# *A Compilation of Prayers for the Long Life Offering to His Holiness the Fourteenth Dalai Lama*

*Main Tibetan Temple, Dharamsala, May 24, 2023*

*Including*

*A Conveniently Arranged Way of Offering the Long Life  
Pūjā on the Basis of “Indivisible Bliss and Emptiness:  
The Ritual of the Profound Path of Lama Chopa”*

*FPMT Education Services*

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Long life pujas purify negative karma and accumulate merits, and generally speaking, life can be lengthened by accumulating merit. However, the best kind of long-life puja is not just the ritual, but to cherish the advice [of the guru] with the thought correctly devoting to the virtuous friend, from one's own side looking at the guru as the Buddha, and remembering his kindness; feeling regret for not practicing properly in the past, and making a decision to practice better in the future: generally speaking, in the ordinary sense, to be a better person.

—Lama Zopa Rinpoche,  
Lightly edited excerpt from *Mandala Magazine*, April 1989

To understand why a long life puja is essential, we must understand the value of the Guru. He is our guide in this life, the bardo, and future lives. He is immensely important. It is not a case where if we ask him to live he will, or vice-versa, but that to offer such a ceremony purifies our own broken samayas.

—Geshe Lama Konchog

# Holy Name Mantra of His Holiness the Dalai Lama

JAM PÄL DOR JE NGAG LA WANG JOR ZHING  
LO DRÖ BUM ZANG YE SHE DÜ TSI TAM  
TÄN DZIN GYA CHER RÖL TSHO DZE PÄI GYÄN  
PHAG CHHOG CHHÄL NA PÄ MOR SÖL WA DEB

**Mañjushrivajra, with mastery over speech;  
Excellent vase of intelligence filled with the nectar of wisdom;  
Ornament that beautifies the vast ocean of sport of  
the holders of the teachings;  
To you, supreme Ārya Lotus Holder, I request.**

OM ĀḤ GURU VAJRADHARA BHATṬĀRAKA MAÑJŪŚRĪ  
VĀGINDRA SUMATI JÑĀNA ŚĀSANA DHARA SAMUDRA  
ŚRĪ BHADRA SARVA SIDDHI HŪṀ HŪṀ

TONG NYI NYING JE ZUNG DU JUG PÄI LAM  
CHHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN  
CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA  
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**Savior of the Land of Snow's teachings and transmigratory  
beings,  
Who extensively clarifies the path that unifies emptiness  
and compassion,  
To the Lotus Holder, Tenzin Gyatso, I beseech.  
May all your holy wishes be spontaneously fulfilled.**

These are the blessed words of the Supreme Great Lord of Refuge, His Holiness the Dalai Lama, composed at the request of Kyabje Dilgo Khyentse Rinpoche.

# *Amitāyus*

## *Praise and Mantra*

JIG TEN DREN PÄI TSO WO TSHE PAG ME  
DÜ MIN CHHI WA MA LÜ JOM DZÄ PA  
GÖN ME DUG NGÄL GYUR PA NAM KYI KYAB  
SANG GYÄ TSHE PAG ME LA CHHAG TSHÄL LO

**Principal guide for this world, Limitless Life,  
Destroyer of all untimely death,  
A refuge for all who suffer without a savior,  
To Buddha Amitāyus, I prostrate.**

OM NAMO BHAGAVATE / APARIMITA ĀYUR JÑĀNA  
SUVINIŚCITA TEJO RĀJĀYA / TATHĀGATĀYA / ARHATE /  
SAṂMYAKSAṂBUDDHĀYA / TADYATHĀ / OM PUṆYE  
PUṆYE MAHĀ PUṆYE APARIMITA ĀYUR PUṆYE JÑĀNA  
SAṂBHĀROPACITE / OM SARVA SAṂSKĀRA PARI ŚUDDHA  
DHARMATE GAGANA SAMUDGATE SVABHĀVA VIŚUDDHE  
MAHĀNAYA PARIVĀRE SVĀHĀ

GE WA DI YI NYUR DU DAG  
TSHE PAG ME GÖN DRUB GYUR NÄ  
DRO WA CHIG KYANG MA LÜ PA  
DE YI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly  
Become Savior Amitāyus  
And lead all living beings,  
Without exception, to that state.**

*Colophon:*

*Praise*, translator unknown, edited by Joono Repo, July 2020.

# Namgyalma

## Praise and Mantra

PÄL DÄN LHA MO TÖN KÄI DA WÄI DOG  
ZHAL SUM CHHAG GYÄ RAB DZE ZHI WÄI KU  
YE SHE PAG YÄ TSHE YI CHHOG TSÖL MA  
NAM PAR GYÄL MÄI ZHAB LA CHHAG TSHÄL LO

**Glorious Goddess, color of the autumn moon,  
Three faces, eight arms, holy body extremely beautiful and  
peaceful.**

**Bestower of infinite exalted wisdom and supreme longevity,  
Namgyalma, I prostrate at your feet.**

OM BHRŪṂ SVĀHĀ / OM AMṚTA ĀYUR DADE SVĀHĀ

GE WA DI YI NYUR DU DAG  
NAM PAR GYÄL MA DRUB GYUR NÄ  
DRO WA CHIG KYANG MA LÜ PA  
DE YI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly  
Become Namgyalma  
And lead all living beings,  
Without exception, to that state.**

*Colophon:*

*Praise translated by Ven. Steve Carlier, February 2018.*

# White Tārā Praise and Mantra

KHOR WA LÄ DRÖL TA RE MA  
TUT TA RE YI JIG GYÄ DRÖL  
TU RE NA WA NAM LÄ DRÖL  
DRÖL MA YUM LA CHHAG TSHÄL LO

**TĀRE liberates from saṃsāra,  
TUTTĀRE liberates from the eight fears,  
TURE liberates from all sickness:  
I prostrate to the Liberator, Mother Tārā.**

OM TĀRE TUTTĀRE TURE MAMA ĀYUR PUṆYE JÑĀNA PUṢṬIM  
KURUYE SVĀHĀ

GE WA DI YI NYUR DU DAG  
YI ZHIN KHOR LO DRUB GYUR NÄ  
DRO WA CHIG KYANG MA LÜ PA  
DE YI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly  
Become Wish-Fulfilling Wheel  
And lead all living beings,  
Without exception, to that state.**

*Colophon:*

*Praise translated by Ven. George Churinoff, in A Nyung Nä Ritual Sadhana, Portland: FPMT Education Services, 2015. Updated, September 2021.*



# Praises to the Twenty-One Tārās

## *Invocation*

PO TA LA YI NÄ CHHOG NÄ  
TAM YIG JANG GU LÄ THRUNG SHING  
Ö PAG ME KYI U LA GYÄN  
DÜ SUM SANG GYÄ THRIN LÄ MA  
DRÖL MA KHOR CHÄ SHEG SU SÖL

**From your sublime abode of the Potala,  
You who are born from the green syllable TAM,  
Your crown adorned with Amitābha,  
Action-mother of the buddhas of the three times,  
Tārā, together with your retinue, please come here.**

## *Prostration*

LHA DANG LHA MIN CHÖ PÄN GYI  
ZHAB KYI PÄ MO LA TÛ DE  
PHONG PA KÜN LÄ DRÖL DZÄ MA  
DRÖL MA YUM LA CHHAG TSHÄL LO

**The gods and demigods bow  
Their crowns to your lotus feet.  
Liberator of all who are destitute,  
To you, Mother Tārā, I prostrate.**

## *Actual Praises*

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO

**OM Homage to the Venerable Ārya Tārā.**

CHHAG TSHÄL DRÖL MA NYUR MA PA MO

CHÄN NI KÄ CHIG LOG DANG DRA MA

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI

GE SAR JE WA LÄ NI JUNG MA

**Homage to you, Tārā, the swift heroine,  
Whose eyes are like an instant flash of lightning,  
Whose water-born face arises from the blooming lotus  
Of Avalokiteśvara, protector of the three worlds.**

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU

GANG WA GYA NI TSEG PÄI ZHÄL MA

KAR MA TONG THRAG TSHOG PA NAM KYI

RAB TU CHHE WÄI Ö RAB BAR MA

**Homage to you, Tārā, whose face is like  
One hundred full autumn moons gathered together,  
Blazing with the expanding light  
Of a thousand stars assembled.**

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI

PÄ MÄ CHHAG NI NAM PAR GYÄN MA

JIN PA TSÖN DRÜ KA THUB ZHI WA

ZÖ PA SAM TÄN CHÖ YÜL NYI MA

**Homage to you, Tārā, born from a golden-blue lotus,  
Whose hands are beautifully adorned with lotus flowers,  
You who are the embodiment of giving, joyous effort,  
asceticism,  
Pacification, patience, concentration, and all objects of practice.**

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR  
 THA YÄ NAM PAR GYÄL WAR CHÖ MA  
 MA LÜ PHA RÖL CHHIN PA THOB PÄI  
 GYÄL WÄI SÄ KYI SHIN TU TEN MA

**Homage to you, Tārā, the crown pinnacle of those thus gone,  
 Whose deeds overcome infinite evils,  
 Who have attained transcendent perfections without exception,  
 And upon whom the sons of the victorious ones rely.**

CHHAG TSHÄL TU TA RA HUM YI GE  
 DÖ DANG CHHOG DANG NAM KHA GANG MA  
 JIG TEN DÜN PO ZHAB KYI NÄN TE  
 LÜ PA ME PAR GUG PAR NÜ MA

**Homage to you, Tārā, who with the letters TUTTĀRA and HŪṀ  
 Fill the realms of desire, direction, and space,  
 Whose feet trample on the seven worlds,  
 And who are able to draw all beings to you.**

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA  
 LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA  
 JUNG PO RO LANG DRI ZA NAM DANG  
 NÖ JIN TSHOG KYI DÜN NÄ TÖ MA

**Homage to you, Tārā, venerated by Indra,  
 Agni, Brahmā, Vāyu, and Īśvara,  
 And praised by the assembly of spirits, raised corpses,  
 Gandharvas, and all yakṣas.**

CHHAG TSHÄL TRÄ CHE JA DANG PHÄ KYI  
 PHA RÖL THRÜL KHOR RAB TU JOM MA  
 YÄ KUM YÖN KYANG ZHAB KYI NÄN TE  
 ME BAR THRUG PA SHIN TU BAR MA

**Homage to you, Tārā, whose TRAD and PHAT  
 Destroy entirely the magical wheels of others.  
 With your right leg bent and left outstretched and pressing,  
 You burn intensely within a whirl of fire.**

CHHAG TSHÄL TU RE JIG PA CHHEN PO  
DÜ KYI PA WO NAM PAR JOM MA  
CHHU KYE ZHÄL NI THRO NYER DÄN DZÄ  
DRA WO THAM CHÄ MA LÜ SÖ MA

**Homage to you, Tārā, the great fearful one,  
Whose letter TURE destroys the mighty demons completely,  
Who, with a wrathful expression on your water-born face,  
Slay all enemies without an exception.**

CHHAG TSHÄL KÖN CHHOG SUM TSHÖN CHHAG GYÄI  
SOR MÖ THUG KAR NAM PAR GYÄN MA  
MA LÜ CHHOG KYI KHOR LÖ GYÄN PÄI  
RANG GI Ö KYI TSHOG NAM THRUG MA

**Homage to you, Tārā, whose fingers adorn your heart  
With the gesture of the sublime precious three;  
Adorned with a wheel striking all directions without exception  
With the totality of your own rays of light.**

CHHAG TSHÄL RAB TU GA WA JI PÄI  
U GYÄN Ö KYI THRENG WA PEL MA  
ZHÄ PA RAB ZHÄ TU TA RA YI  
DÜ DANG JIG TEN WANG DU DZÄ MA

**Homage to you, Tārā, whose radiant crown ornament,  
Joyful and magnificent, extends a garland of light,  
And who, by your laughter of TUTTÄRA,  
Conquer the demons and all of the worlds.**

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM  
THAM CHÄ GUG PAR NÜ MA NYI MA  
THRO NYER YO WÄI YI GE HUM GI  
PHONG PA THAM CHÄ NAM PAR DRÖL MA

**Homage to you, Tārā, who are able to invoke  
The entire assembly of local protectors,  
Whose wrathful expression fiercely shakes,  
Rescuing the impoverished through the letter HÜM.**

CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN  
 GYÄN PA THAM CHÄ SHIN TU BAR MA  
 RÄL PÄI THRÖ NÄ Ö PAG ME LÄ  
 TAG PAR SHIN TU Ö RAB DZÄ MA

**Homage to you, Tārā, whose crown is adorned  
 With the crescent moon, wearing ornaments exceedingly bright.  
 From your hair knot, Buddha Amitābha  
 Radiates eternally with great beams of light.**

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR  
 BAR WÄI THRENG WÄI Ü NA NÄ MA  
 YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI  
 DRA YI PUNG NI NAM PAR JOM MA

**Homage to you, Tārā, who dwell within a blazing garland  
 That resembles the fire at the end of this world age;  
 Surrounded by joy, you sit with your right leg extended and  
 left withdrawn,  
 Completely destroying all the masses of enemies.**

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI  
 THIL GYI NÜN CHING ZHAB KYI DUNG MA  
 THRO NYER CHÄN DZÄ YI GE HUM GI  
 RIM PA DÜN PO NAM NI GEM MA

**Homage to you, Tārā, with hand on the ground by your side,  
 Pressing your heel and stamping your foot on the earth;  
 With a wrathful glance from your eyes,  
 You subdue all seven levels through the syllable HÜṂ.**

CHHAG TSHÄL DE MA GE MA ZHI MA  
 NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA  
 SO HA OM DANG YANG DAG DÄN PÄ  
 DIG PA CHHEN PO JOM PA NYI MA

**Homage to you, Tārā, happy, virtuous, and peaceful one,  
 The very object of practice, passed beyond sorrow.  
 You are perfectly endowed with SVĀHĀ and OM,  
 Overcoming completely all the great evils.**

CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI  
DRA YI LÜ NI NAM PAR GEM MA  
YI GE CHU PÄI NGAG NI KÖ PÄI  
RIG PA HUM LÄ DRÖL MA NYI MA

**Homage to you, Tārā, surrounded by the joyous ones,  
You completely subdue the bodies of all enemies;  
Your speech is adorned with the ten syllables,  
And you rescue all through the knowledge-letter HŪṂ.**

CHHAG TSHÄL TU RE ZHAB NI DAB PÄ  
HUM GI NAM PÄI SA BÖN NYI MA  
RI RAB MAN DHA RA DANG BIG JE  
JIG TEN SUM NAM YO WA NYI MA

**Homage to you, Tārā, stamping your feet and proclaiming TURE.  
Your seed-syllable itself in the aspect of HŪṂ  
Causes Meru, Mandara, and the Vindhya mountains  
And all the three worlds to tremble and shake.**

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI  
RI DAG TAG CHÄN CHHAG NA NAM MA  
TA RA NYI JÖ PHÄ KYI YI GE  
DUG NAM MA LÜ PA NI SEL MA

**Homage to you, Tārā, who hold in your hand  
The hare-marked moon like the celestial ocean.  
By uttering TĀRA twice and the letter PHAṬ,  
You dispel all poisons without an exception.**

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO  
LHA DANG MI AM CHI YI TEN MA  
KÜN NÄ GO CHHA GA WÄI JI KYI  
TSÖ DANG MI LAM NGÄN PA SEL MA

**Homage to you, Tārā, upon whom the kings of the assembled gods,  
The gods themselves, and all *kinnaras* rely;  
Whose magnificent armor gives joy to all,  
You who dispel all disputes and bad dreams.**

CHHAG TSHÄL NYI MA DA WA GYÄ PÄI  
CHÄN NYI PO LA Ö RAB SÄL MA  
HA RA NYI JÖ TU TA RA YI  
SHIN TU DRAG PÖI RIM NÄ SEL MA

**Homage to you, Tārā, whose two eyes—the sun and  
the moon—**

**Radiate an excellent, illuminating light;  
By uttering HARA twice and TUTTĀRA,  
You dispel all violent epidemic disease.**

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ  
ZHI WÄI THÜ DANG YANG DAG DÄN MA  
DÖN DANG RO LANG NÖ JIN TSHOG NAM  
JOM PA TU RE RAB CHHOG NYI MA

**Homage to you, Tārā, adorned by the three suchnesses,  
Perfectly endowed with the power of serenity,  
You who destroy the host of evil spirits, raised corpses,  
and yakṣas,  
Most excellent and sublime TURE.**

TSA WÄI NGAG KYI TÖ PA DI DANG  
CHHAG TSHÄL WA NI NYI SHU TSA CHIG

**Thus concludes this praise of the root mantra  
And the offering of the twenty-one homages.**

*Colophon:*

Translated by Lama Thubten Yeshe and edited by Sylvia Wetzel, January 1979.  
Extracted from the *Cittamani Tara Sadhana* published by Publications for  
Wisdom Culture for a retreat in August 1979 at Cornishead Priory, Ulverston,  
Cumbria, England.

## Dedication

CHOM DÄN DÄ MA CHHÖ JE PA  
DAG GI GE WA CHI SAG PA  
DI NI SEM CHÄN MA LÜ PA  
DE WA CHÄN DU KYE WAR SHOG

**Bhagavatī, due to all the virtue  
I have accumulated by making offerings,  
May all sentient beings without exception  
Be born in Sukhāvātī.**

KU YI KYÖN PANG TSHÄN ZANG PE JÄ GYÄN  
SUNG GI KYÖN PANG KA LA PING KÄI YANG  
THUG KYI KYÖN PANG SHE JA THA DAG ZIG  
TRA SHI PÄL BAR MA YI TRA SHI SHOG

**Your holy body free of fault is adorned with the signs and  
exemplifications.**

**Your holy speech free of fault has the melody of the *kalavinka*  
bird.**

**Your holy mind free of fault sees the infinite knowable objects.  
May there be the auspiciousness of the mother who increases  
the glory of auspiciousness.**

## Colophon:

CHOM DÄN DÄ MA translated by Joona Repo, February 2021 and edited by Ven. Joan Nicell, May 2023. KU YI KYÖN PANG translated by Ven. Joan Nicell and edited by Ven. Steve Carlier, May 2023. The two verses copyedited by Doris Low, May 2023. FPMT Education Services.



# Praise to the Seventeen Nalanda Masters

*Päl na len dāi pän chhen chu dūn  
gyí söl deb dä sum säl je*

*Herein is a praise to seventeen Nalanda masters entitled “A Sun  
Illuminating the Threefold Faith”*

DRO LA PHÄN ZHE THUG JE RAB TRÜN PÄI  
PANG TOG KYOB PA CHHOG NYE LHA YI LHA  
TEN JUNG TAM GYI DRO NAM DREN DZÄ PÄI  
THUB WANG MA WÄI NYI MAR GÖ CHHAG TSHÄL

**Born from great compassion aspiring to help all beings,  
god of gods, you have attained the savior’s state of  
abandonment and realization  
and you guide beings through the discourse of dependent  
origination.  
O able one, the sun of speech, I bow my head to you.**

GYÄL YUM GONG DÖN THA DRÄL DE NYI DÖN  
TEN JUNG RIG TSHÜL ZAB MÖ SÄL KHÄ PA  
GYÄL WÄI LUNG ZHIN THEG CHHOG U MÄI SÖL  
JE DZÄ LU DRUB ZHAB LA SÖL WA DEB

**I bow at your feet, O Nagarjuna, most skilled in elucidating  
suchness free of elaborations—the essence of the Mother of  
Conquerors sutras—  
through the reasoning of dependent origination.  
In accord with Conqueror’s prophecy, you initiated the Middle  
Way.**

DE SÄ THU WO KHÄ SHING DRUB PÄI CHHOG  
CHHI NANG DRUB THA GYA TSHÖI PHA THAR SÖN  
LU DRUB ZHUNG DZIN KÜN GYI TSUG NOR PÄL  
GYÄL SÄ PHAG PA LHA LA SÖL WA DEB

**I bow to your principal son, bodhisattva Aryadeva,  
most learned and realized,  
who has crossed the ocean of Buddhist and non-Buddhist  
philosophies,  
and is the crown jewel among those who uphold Nagarjuna's  
treatises.**

PHAG PÄI GONG PA TEN JUNG THAR THUG DÖN  
TAG YÖ MING KYANG TSAM GYI ZAB MÖI NÄ  
SÄL DZÄ DRUB PA CHHOG GI SAR SHEG PA  
SANG GYÄ KYANG KYI ZHAB LA SÖL WA DEB

**I bow to you, O Buddhapalita, who has reached  
the supreme adept's state and who has clearly elucidated  
Noble [Nagarjuna's] intent, the final meaning of dependent  
origination,  
the profound point of existence as mere designation and  
as mere name.**

DEN PÄI NGÖ PO KYE SOG THA KAG CHING  
TSHÄ MA THÜN NANG CHHI DÖN SHE PA YI  
DRUB THÄI SÖL TÖ YONG DZOG PAN DI TA  
LOB PÖN LEG DÄN JE LA SÖL WA DEB

**I bow to you, O master Bhavaviveka, most accomplished  
pandita,  
you initiated the philosophical tradition wherein while  
negating  
such extremes as the arising of truly existing things,  
one upholds commonly verified knowledge as well as  
external reality.**

TEN DREL KYEN NYI DI PA TSAM NYI KYI  
THA NYI SEL WÄ NANG TONG U MÄI TSHÜL  
ZAB GYÄ DOM KHÄ DO NGAG YONG DZOG LAM  
GYÄ DZÄ DA WA DRAG PAR SÖL WA DEB

**I bow to you, O Chandrakirti, who disseminated all the paths of  
sutra and tantra.**

**You are most skilled in teaching the profound and the vast  
aspects of the Middle Way—**

**the union of appearance and emptiness dispelling the two  
extremes—**

**by means of dependent origination that is mere conditionality.**

NGO TSHAR MÄ JUNG NYING JE CHHEN PÖI LAM  
ZAB DANG GYA CHHEI RIG TSHÜL NAM MANG GI  
KÄL ZANG DÜL JE TSHOG LA TÖN KHÄ PA  
GYÄL SÄ ZHI WA LHA LA SÖL WA DEB

**I bow to you, O bodhisattva Shantideva, most skilled  
at revealing to the assembly of most-fortunate spiritual  
trainees**

**the excellent path of compassion that is most wondrous  
through lines of reasoning most profound and vast.**

DÜL JEI KHAM ZHIN NYI TONG U MÄ LAM  
SÖL TÖ U TSHÄ RIG TSHÜL JE KHÄ SHING  
KHA WÄI JONG SU GYÄL TÄN PEL DZÄ PA  
KHÄN CHHEN ZHI WA TSHO LA SÖL WA DEB

**I bow to you, O master abbot Shantarakshita, who initiated  
the tradition of Nondual Middle Way in accordance with  
trainee's mental disposition.**

**You're versed in the reasoning modes of both Middle Way and  
valid cognition,**

**and you disseminated the Conqueror's teaching in the Land of  
Snows.**

THA DRÄL U MÄI TA DANG ZHI LHAG ZUNG  
GOM RIM DO GYÜ ZHIN DU LEG TRÄL NÄ  
GANG JONG GYÄL TÄN THRÜL ME SÄL DZÄ PA  
PÄ MÄ NGANG TSHÜL ZHAB LA SÖL WA DEB

**I bow at your feet, O Kamalashila, you who, having explained  
excellently  
the stages of meditation of the Middle Way view free of  
elaborations  
and the union of tranquility and insight in accordance with  
sutra and tantra,  
flawlessly elucidated the Conqueror's teaching in the Land of  
Snows.**

JAM PÄ JE ZUNG THEG CHHEN DE NÖ KÜN  
LEG PAR PEL KHÄ GYA CHHEN LAM TÖN ZHING  
GYÄL WÄI LUNG ZHIN NAM RIG SHING TÄI SÖL  
JE DZÄ THOG ME ZHAB LA SÖL WA DEB

**I bow at your feet, O Asanga, you who, sustained by Maitreya,  
were versed in disseminating excellently all Mahayana  
scriptures  
and taught the vast path and who, in accord with the  
Conqueror's prophecy,  
initiated the tradition of Mind Only.**

CHHÖ NGÖN DE DÜN NYI TONG SÖL ZUNG NÄ  
JE DO NAM RIG DRUB THA SÄL DZÄ PA  
KÜN KHYEN NYI PAR DRAG PÄI KHÄ PÄI CHHOG  
LOB PÖN YIG NYEN ZHAB LA SÖL WA DEB

**I bow at your feet, O master Vasubandhu, you who,  
while upholding the systems of the seven Abhidharma treatises  
as well as Nonduality,  
clarified the tenets of Vaibhashika, Sautrantika, and Mind Only.  
Foremost among learned ones, you're renowned as a second  
Omniscient One.**

T̥HUB PÄI ZHUNG LUG NGÖ TOB RIG PA YI  
T̥ÖN CHHIR TSHÄ MÄI GO GYA LEG CHHE NÄ  
NAM CHÖ LO MIG CHHIN DZÄ TSHÄ MA PA  
CHHOG KYI LANG PÖI ZHAB LA SÖL WA DEB

**I bow at your feet, O Dignaga, the logician,  
you who, in order to present the Buddha's way through  
evidence-based reasoning,  
opened hundredfold gateways of valid cognition  
and offered as a gift to the world the eyes of critical  
intelligence.**

CHHI NANG TSHÄ MÄI NÄ KÜN LEG GONG SHING  
DO SEM ZAB GYÄ LAM KÜN RIG LAM NÄ  
NGE TER MÄ JUNG CHHÖ TSHÜL DOM KHÄ PÄI  
CHHÖ KYI DRAG PÄI ZHAB LA SÖL WA DEB

**I bow at your feet, O Dharmakirti, you who, understanding  
all the essential points of both Buddhist and non-Buddhist  
epistemology,  
brought conviction in all the profound and vast paths of  
Sautrantika and Mind Only by means of reasoning;  
you were most versed in teaching the excellent Dharma.**

T̥HOG ME KU CHHE LÄ ONG SHER CHHIN DÖN  
YÖ ME THA DRÄL U MÄI SÖL ZHIN DU  
GYÄN GYI ZHUNG DÖN NANG WÄI DRÖN ME BAR  
PHAG PA DRÖL DEI ZHAB LA SÖL WA DEB

**I bow at your feet, O Vimuktisena, you who lit the lamp that  
illuminates  
the meaning of the Ornament treatise wherein the themes of  
Perfection of Wisdom  
stemming from Asanga and his brother were expounded  
in accord with Middle Way view free of existence and  
nonexistence.**

YUM DÖN JE LA GYÄL WÄI LUNG TÄN THOB  
MI PHAM GÖN PÖI MÄN NGAG JI ZHIN DU  
YUM SUM SHER CHHIN ZHUNG CHHOG SÄL DZÄ PÄI  
LOB PÖN SENG GE ZANG POR SÖL WA DEB

**I bow to you, O master Haribhadra, who were prophesized  
by the Conqueror as expounder of the meaning of the Mother  
the perfection of wisdom.**

**You elucidated the excellent treatise on the perfection of  
wisdom, the three mothers,  
in perfect accord with the instruction of the savior Maitreya.**

DÜL WA BUM DEI GONG DÖN LEG DÜ NÄ  
THAM CHÄ YÖ MÄI LUG ZHIN SO SO THAR  
MA NOR LEG DOM TÄN KHÄ CHHOG GYUR PA  
YÖN TÄN Ö KYI ZHAB LA SÖL WA DEB

**I bow at your feet, O Gunaprabha, most excellent in both  
integrity and scholarship, who, having excellently distilled the  
intent  
of one hundred thousand disciplinary teachings,  
expounded the individual liberation vows flawlessly according  
to the tradition of Sarvastivada school.**

LAB SUM YÖN TÄN NOR BÜI DZÖ LA WANG  
DÜL TÄN DRI ME RING DU PEL WÄI LÄ  
GYA CHHEN ZHUNG DÖN LEG TRÄL DÜL DZIN CHHOG  
SHA KYA Ö KYI ZHAB LA SÖL WA DEB

**I bow at your feet, O Shakyaprabha, supreme upholder of  
discipline,  
who reigned over the treasury of jewels of the three trainings.  
In order to disseminate the stainless discipline teachings for a  
long time,  
you excellently expounded the meaning of the vast [discipline]  
treatises.**

THUB SUNG ZAB GYÄ KA SÖL MA LÜ PA  
KYE BU SUM GYI LAM DU DOM DZÄ DE  
GANG JONG THUB TÄN PEL WÄI DRIN CHÄN JE  
JO WO A TI SHA LA SÖL WA DEB

**I bow to you, O master Atisha, you who, having taught  
all the profound and vast traditions related to the words of the  
Buddha  
within the framework of the path of the persons of three  
capacities,  
were the most kind master disseminating the Buddha's  
teaching in the Land of Snows.**

DE TAR DZAM LING GYÄN GYUR KHÄ PÄI PHÜL  
NGO TSHAR LEG SHÄ JUNG NÄ CHHOG NAM LA  
MI CHHE DANG WÄI YI KYI SÖL TAB PÄ  
DAG GYÜ MIN CHING DRÖL WAR JIN GYI LOB

**Having thus praised these most learned ornaments of  
the world,  
the excellent sources of wondrous and insightful teachings,  
may I, with a mind unwavering and pure,  
be blessed so that my mind becomes ripened and free.**

ZHI YI NÄ TSHÜL DEN NYI DÖN SHE PÄ  
DEN SHI KHOR WA JUG DOG JI ZHIN NGE  
TSHÄ MÄ DRANG PÄI KYAB SUM DÄ PA TÄN  
THAR LAM TSA WA TSHUG PAR JIN GYI LOB

**By understanding the two truths, the way things exist,  
I will ascertain how, through the four truths, we enter and exit  
samsara;  
I will make firm the faith in the Three Jewels that is born of  
valid reason.  
May I be blessed so that the root of the liberating path is firmly  
established within me.**

DUG KÜN NYER ZHII THAR PA DÖN NYER WÄI  
NGE JUNG LO DANG DRO NAM KYOB DÖ PÄI  
CHHOG THÄ THUG PÄI NYING JEI TSA WA CHÄN  
CHÖ MIN JANG SEM JONG PAR JIN GYI LOB

**May I be blessed to perfect the training in renunciation—  
an aspiration for liberation, the total pacification of suffering  
and its origin—  
as well as in an uncontrived awakening mind that is rooted in  
an infinite compassion that wishes to protect all sentient  
beings.**

SHING TA CHHEN PÖI ZHUNG GI DÖN NAM LA  
THÖ SAM GOM PÄ PHA RÖL CHHIN PA DANG  
DOR JE THEG PÄI ZAB NÄ LAM KÜN LA  
NGE PA DE LAG NYE PAR JIN GYI LOB

**May I be blessed so that I may easily develop conviction in  
all the paths  
pertaining to the profound points of the Perfection and  
Vajra Vehicles,  
by engaging in study, reflection, and meditation on  
the meaning  
of the treatises of the great trailblazers.<sup>1</sup>**

KYE ZHING KYE WAR LAB SUM DÄN PÄI TEN  
LEG THOB SHÄ DANG DRUB PÄ LUNG TOG TÄN  
DZIN CHING PEL LA SHING TA CHHE NAM DANG  
TSHUNG PAR TÄN LA JA WA JE PAR SHOG

**May I, in life after life, obtain excellent embodiments  
that support  
the three trainings and make contributions to the teaching  
that equal the great trailblazers**

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<sup>1</sup> Literally, the “great charioteers” (*shing rta chen po*). This is a reference to Nagarjuna, the founder of the Middle Way school, and Asanga, the founder of the Mind Only school.



**in upholding and disseminating the teaching of scripture  
and realization  
through engaging in exposition and meditative practice.**

DÜL DE KÜN TU THÖ SAM SHÄ DRUB KYI  
JA WÄ DÜ DA LOG TSHO YONG PANG PÄI  
DAM PÄI KHÄ DRUB RAB TU PHEL WA YI  
DZAM LING SA CHHEN TAG TU DZE GYUR CHIG

**May the members of all spiritual communities spend their time  
in learning, reflection, and meditation.  
Through the proliferation of sublime masters who shun wrong  
livelihood,  
may the great face of the earth be beautified throughout  
all time.**

DE THÜ DO NGAG YONG DZOG SA LAM DRÖ  
DÖN NYI LHÜN DRUB NAM KHYEN GYÄL WA YI  
GO PHANG NYUR WA NYI DU THOB GYUR NÄ  
NAM KHA JI SI DRO WÄI DÖN JE SHOG

**Through their power, may I traverse all the paths of sutra  
and tantra  
and attain the conquerors' omniscience,  
characterized by spontaneous realization of the two purposes.  
May I work for the welfare of sentient beings as long as space  
remains.**

*Colophon:*

Thus, with respect to the profound and vast aspects of the excellent Dharma taught by the Blessed Buddha, these great masters of India, the land of the noble ones, referred to in the above lines composed excellent treatises that opened the eyes of intelligence of numerous discerning individuals. These writings survive without degeneration to this day—now approaching 2,550 years [following the Buddha's passing]—still serving as treatises for study, critical reflection, and meditation. Therefore, remembering the kindness of these learned masters, I aspire with unwavering devotion to follow in their footsteps.

Today, in an age when science and technology have reached a most advanced stage, we are incessantly preoccupied with mundane concerns. In such an age, it is crucial that we who follow the Buddha acquire faith in his teaching on the basis of genuine understanding. It is with an objective mind endowed with a curious skepticism that we should engage in careful analysis and seek the reasons.

Then, on the basis of seeing the reasons, we engender a faith that is accompanied by wisdom. For this, the excellent treatises on the profound and vast aspects [of the path] by the great masters, such as the well-known six ornaments and two supreme masters,<sup>2</sup> as well as Buddhapalita, Vimuktisena, and so on, remain indispensable. Even in the past there was a tradition to have paintings of the six ornaments and the two supreme masters made on thangka scrolls. To these I have added nine more lineage masters of the profound and vast aspects of the path, commissioning a thangka painting of seventeen great panditas of the glorious Nalanda monastery.

In conjunction with this, I wanted to compose a prayer that expresses my heartfelt reverence for these most excellent learned beings, and in addition, some interested individuals and spiritual colleagues also encouraged me to write such a piece. Thus this supplication to seventeen masters of glorious Nalanda entitled “*Sun Illuminating the Threefold Faith*” was written by the Buddhist monk Tenzin Gyatso, someone who has found an uncontrived faith in the excellent writings of these great masters and sits among the last rows of individuals engaged in the study of these excellent works.

This was composed and completed at Thekcken Choeling, Dharamsala, Kangara District, Himachal Pradesh, India, in the 2548th year of Buddha’s parinirvana according to the Theravada system, on the first day of the eleventh month of Iron-Snake year in the seventeenth Rabjung cycle of the Tibetan calendar that is December 15, 2001 of the Common Era.

May goodness prevail!

From *Middle Way: Faith Grounded in Reason*, by His Holiness the Dalai Lama, translated by Geshe Thubten Jinpa, Wisdom Publications. An earlier translation of the prayer undertaken by Geshe Lhakdor Lobsang Jordan and edited by Jeremy Russell was published under the title *Illuminating the Threefold Faith: An Invocation of the Seventeen Scholarly Adepts of Glorious Nalanda* by Central Institute of Higher Tibetan Studies, Sarnath, in 2006.

Excerpted from *Prayers for Jangchub Lamrim Teachings* by His Holiness the 14th Dalai Lama, 2013. Tibetan phonetics prepared by FPMT Education Services, April 2023.

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<sup>2</sup> The six ornaments are Aryadeva, Vasubandhu, Nagarjuna, Asanga, Dignaga, and Dharmakirti. The two supreme masters are Gunaprabha and Shakyaprabha.

# The Sutra Remembering the Three Jewels

THAM CHÄ KHYEN PA LA CHHAG TSHÄL LO

**Homage to the Omniscient One!**

DI TAR SANG GYÄ CHOM DÄN DÄ DE NI 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 DÜL WÄI KHA LO GYUR WA LA NA  
MË PA / LHA DANG MI NAM KYI TÖN PA SANG GYÄ CHOM DÄN DÄ SO

**Purified and Consummate, Victorious, Virtuous and Transcendent, Thus-Gone, Foe-destroying, entirely perfect Buddha, full of wisdom, the Blissfully Proceeding, the Knower of the World, Charioteer and Subduer of Beings, the Unsurpassable, and Teacher of gods and men: such is Buddha, Victorious, Virtuous and transcendent.**

DE ZHIN SHEG PA DE NI SÖ NAM DAG GI GYU THÜN PA / GE WAI TSA WA  
NAM CHHÜ MI ZA WA / ZÖ PÄ RAB TU GYÄN PA / SÖ NAM KYI TER NAM KYI ZHI / PE  
JÄ ZANG PO NAM KYI TRÄ PA / TSHÄN NAM KYI ME TOG GYÄ PA

**He who is Thus-Gone exemplifies the merit which is his cause; in him no root of virtue is ever worn away, through his manifold patience he is excellently beautiful. He is the treasure-ground of merit; adorned with the tokens of Enlightenment, he is graced with the flowers of the marks of Buddhahood.**

CHÖ YÜL RÄN PAR THÜN PA / THONG NA MI THÜN PA MĚ PA / DÄ PĚ MÖ  
PA NAM LA NGÖN PAR GA WA / SHE RAB ZIL GYI MI NÖN PA / TOB NAM LA  
DZI WA ME PA

**All he does is timely and opportune and nothing inharmonious mars the sight of him. True joy indeed he gives to those who open up their hearts to him in faith. Through the brilliance of his wisdom he is unconfounded, and against his power there is no victory.**

SEM CHÄN THAM CHÄ KYI TÖN PA / JANG CHHUB SEM PA NAM KYI YAB /  
PHAG PÄI GANG ZAG NAM KYI GYÄL PO / NYA NGÄN LÄ DÄ PÄI DRONG  
KHYER DU DRO WA NAM KYI DĚ PÖN / YE SHĚ PAG TU ME PA / POB PA SAM  
GYI MI KHYAB PA / SUNG NAM PAR DAG PA / YANG NYÄN PA / KU JÄ TA WÄ  
CHHOG MI SHE PA / KU TSHUNG PA ME PA

**He is the Teacher of all living beings, the father of all Bodhisatvas, the king of all Supreme Ones; he is the guide of those who journey to the city Beyond Affliction. His wisdom is unbounded, his assurance is beyond imagining. His speech is altogether pure, well tuned and sweet to hear. Gazing on him one is never sated; his body is beyond compare.**

DÖ PA DAG GI MA GÖ PA / ZUG DAG GI NYE WAR MA GÖ PA / ZUG ME  
PA DAG DANG MA DRE PA / DUG NGÄL LÄ NAM PAR DRÖL WA / PHUNG PO  
DAG LÄ RAB TU NAM PAR DRÖL WA / KHAM NAM DANG MI DÄN PA

**By the realm of desire he is unstained, and by the realm of form is wholly uncontaminated; he is not mingled with the formless. He is altogether free from misery, and from the aggregates he is utterly and altogether liberated. The elements have no hold on him; he has mastery of the sense powers.**

KYE CHĤĤ NAM DAM PA / DÜ PA NAM SHIN TU CHÄ PA / YONG SU DUNG  
WA DAG LÄ NAM PAR DRÖL WA / SI PA LÄ DRÖL WA / CHHU WO LÄ GÄL WA

**All bonds he has completely severed and from all pain he is perfectly and totally released. No craving does he have, he has passed beyond the Stream.**

YE SHĒ YONG SU DZOG PA / DÄ PA DANG MA JÖN PA DANG DA TAR JUNG  
WÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YE SHE LA NÄ PA / NYA NGÄN LÄ  
DÄ PA LA MI NÄ PA / YANG DAG PA NYI KYI THA LA NÄ PA / SEM CHÄN  
THAM CHÄ LA ZIG PÄI SA LA ZHUG PA TE /

**Perfect is his wisdom; and in the wisdom of the Buddhas past, present and to come he has made his dwelling. In Nirvana where all suffering is transcended he does not abide; his abode is in the summit of perfection, whence he perceives all living beings.**

DI DAG NI SANG GYÄ CHOM DÄN DÄ NAM KYI KU CHHE WÄI YON TÄN  
YANG DAG PA NAM SO

**Such are the sublime qualities which are the greatness of the Buddha, Victorious, Virtuous, and Transcendent.**

DAM PAI CHHÖ NI THOG MAR GE WA / BAR DU GE WA / THA MAR GE WA /  
DÖN ZANG PO / TSHIG DRU ZANG PO / MA DRĚ PA / YONG SU DZOG PA /  
YONG SU DAG PA / YONG SU JANG WA

**The sacred Doctrine is righteous in the outset, righteous in the middle, righteous in the end; in its meaning excellent and in its words and syllables likewise. It is integral and unalloyed; it is all sufficing, altogether pure and purifying.**

CHOM DÄN DÄ KYI CHHÖ LEG PAR SUNG PA / YANG DAG PAR THONG WA /  
NÄ ME PA / DÜ CHHÄ PA ME PA / NYE WAR TÖN PA / DI THONG WA LA DÖN  
YÖ PA / KHÄ PA NAM KYI SO SOR RANG GI RIG PAR JA WA /

**Well spoken is this Dharma by the Victorious, Virtuous and Transcendent. It is a perfect way of seeing and is devoid of flaws; it is perennial and leads us onward. To see this Dharma is to fulfill one's purpose; it produces in the wise the wisdom all-distinguishing.**

CHOM DÄN DÄ KYI LEG PAR SUNG PÄI CHHÖ DÜL WA LEG PAR TÖN PA /  
NGE PAR JUNG WA / DZOG PÄI JANG CHHUB TU DRO WAR JE PA / MI THÜN  
PA ME CHING DÜ PA DANG DÄN PA / TEN PA YÖ PA / GYU WA CHÄ PA O

**The Dharma spoken by the Victorious, Virtuous and Transcendent is shown to be well-tempered to the instruction and the need of all. It drives one from samsara and causes one to go to perfect Buddhahood. It is free from contradiction and in it all is summarised. It is totally to be relied upon; it is a cutting of the root.**

THEG PA CHHEN PÖI GEN DÜN NI LEG PAR ZHUG PA / RIG PAR ZHUG PA /  
DRANG POR ZHUG PA / THÜN PAR ZHUG PA / THÄL MO JAR WÄI Ö SU GYUR  
PA / CHHAG JA WÄI Ö SU GYUR PA / SÖ NAM KYI PÄL GYI ZHING / YÖN  
YONG SU JONG WA CHHEN PO / JIN PÄI NÄ SU GYUR PA / KÜN TUANG JIN  
PÄI NÄ SU GYUR PA CHHEN PÖ Ö

**The Sangha of the Mahayana comprises those who have well entered, wisely entered, entered with straightforwardness and aptitude. Right it is to join one's hands before them, and right to make prostration. They are the glorious field of merit. They are the perfect recipients of gifts; they are the object of offering; everywhere and always they are the worthy object of all offering.**

*Colophon:*

Translated by the Padmakara Translation Group.

# *Praise to Śākyamunī Buddha*

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHE  
SA CHHEN DI LA GOM PA DÜN BOR NÄ  
NGA NI JIG TEN DI NA CHHOG CHE SUNG  
DE TSHE KHÄ PA KHYÖ LA CHHAG TSHÄL LO

**When, supreme among humans, you were born on this earth,  
You paced out seven strides,  
Then said, “I am supreme in this world.”  
To you, who were wise then, I prostrate.**

NAM DAG KU NGA CHHOG TU ZUG ZANG WA  
YE SHE GYA TSHO SER GYI LHÜN PO DRA  
DRAG PA JIG TEN SUM NA LHAM ME WA  
GÖN PO CHHOG NYE KHYÖ LA CHHAG TSHÄL LO

**With pure bodies, form supremely pure;  
Wisdom ocean, like a golden mountain;  
Fame that blazes in the three worlds,  
Winner of the best—Savior, to you I prostrate.**

TSHÄN CHHOG DÄN PA DRI ME DA WÄI ZHÄL  
SER DOG DRA WA KHYÖ LA CHHAG TSHÄL LO  
DÜL DRÄL KHYÖ DRA SI PA SUM MA CHHI  
NYAM ME KHYEN CHÄN KHYÖ LA CHHAG TSHÄL LO

**With the supreme signs, face like a spotless moon,  
Color like gold—to you, I prostrate.  
Dust-free like you, the three worlds are not.  
Incomparably wise one—to you, I prostrate.**

GÖN PO THUG JE CHHE DÄN PA  
THAM CHÄ KHYEN PÄI TÖN PA PO  
SÖ NAM YÖN TÄN GYA TSHÖI ZHING  
DE ZHIN SHEG LA CHHAG TSHÄL LO

**The savior having great compassion,  
The teacher having all understanding,  
The field of merit with qualities like a vast ocean—  
To you, the One Gone to Thusness, I prostrate.**

DAG PÄI DÖ CHHAG DRÄL WAR GYUR  
GE WÄ NGÄN SONG LÄ DRÖL ZHING  
CHIG TU DÖN DAM CHHOG GYUR PA  
ZHI GYUR CHHÖ LA CHHAG TSHÄL LO

**The purity that frees one from attachment,  
The virtue that frees one from the lower realms,  
The one path, the sublime pure reality—  
To the Dharma that pacifies, I prostrate.**

DRÖL NÄ DRÖL WÄI LAM YANG TÖN  
LAB PA DAG LA RAB TU NÄ  
ZHING GI DAM PA YÖN TÄN DÄN  
GEN DÜN LA YANG CHHAG TSHÄL LO

**Those who are liberated and who also show the path to  
liberation,  
The holy field qualified with realizations,  
Who are devoted to the moral precepts—  
To you, the Sublime Community Intending Virtue, I prostrate.**



DIG PA CHI YANG MI JA ZHING  
GE WA PHÜN SUM TSHOG PAR CHÄ  
RANG GI SEM NI YONG SU DÜL  
DI NI SANG GYÄ TÄN PA YIN

**Do not commit any unwholesome actions.  
Engage in perfect, wholesome actions.  
Subdue one's own mind.  
This is the teaching of the Buddha.**

KAR MA RAB RIB MAR ME DANG  
GYU MA ZIL PA CHHU BUR DANG  
MI LAM LOG DANG TRIN TA BUR  
DÜ JÄ CHHÖ NAM DI TAR TA

**A star, a defective view, a butter lamp flame,  
An illusion, a dew drop, a water bubble,  
A dream, lightning, a cloud:  
See all causative phenomena like this.**

SÖ NAM DI YI THAM CHÄ ZIG PA YI  
GO PHANG THOB NÄ KYÖN GYI DRA TÜL TE  
GA DANG NA DANG CHHI WÄI LAB TRUG PÄI  
SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG

**By these merits, may transmigratory beings  
Attain the state of all-seeing, subdue the enemy of faults,  
And be freed from the ocean of saṃsāra  
Disturbed by the waves of aging, sickness, and death.**

*Colophon:*

Excerpted from *FPMT Essential Prayer Book*, Portland: FPMT, 2021, 77–79.

# Lama Chopa Long Life Offering

*A Conveniently Arranged Way of Offering the  
Long Life Pūjā on the Basis of “Indivisible Bliss and  
Emptiness: The Ritual of the Profound Path of Lama Chopa”*

## *Requesting the Guru to Teach and Live Long*

CHHÖ NGA CHHEN PÖI DRA YI NI  
SEM CHÄN DUG NGÄL THAR GYI SHOG  
KÄL PA JE WA SAM YE SU  
CHHÖ TÖN DZE CHING ZHUG GYUR CHIG

**May sentient beings be liberated  
By the sound of the holy Dharma.  
For inconceivable ten million eons  
May you abide in this world revealing the Dharma.**

## *The Preliminary Practice*

### *Taking Refuge and Generating Bodhicitta*

#### *Taking Refuge*

**LC 2** RAB KAR GE SEM CHHEN PÖI NGANG NYI NÄ  
DAG DANG KHA NYAM MA GÄN SEM CHÄN NAM  
DENG NÄ JI SI JANG CHHUB NYING PÖI BAR  
LA MA KÖN CHHOG SUM LA KYAB SU DRO

**From the state of an exalted white virtuous mind,  
I and all my old mother sentient beings, who are  
equal to space,  
From this moment until our supreme enlightenment  
Take refuge in the Guru and the Three Rare Sublime Ones.**

- LC 3 NAMO GURUBHYAḤ **I take refuge in the Gurus.**  
 NAMO BUDDHĀYA **I take refuge in the Buddha.**  
 NAMO DHARMĀYA **I take refuge in the Dharma.**  
 NAMO SAṄGHĀYA **I take refuge in the Sangha. (3x)**

### *Generating Bodhicitta*

- LC 4 MA SEM CHÄN KÜN GYI DÖN GYI CHHIR  
 DAG NYI LA MA L HAR GYUR NÄ  
 SEM CHÄN THAM CHÄ LA MA LHÄI  
 GO PHANG CHHOG LA GÖ PAR JA (3x)
- For the sake of all mother sentient beings  
 I will become the guru-deity  
 And place all sentient beings  
 In the supreme state of the guru-deity. (3x)**

### *Generating Special Bodhicitta*

- LC 5 MA SEM CHÄN THAM CHÄ KYI DÖN DU DAG GI  
 TSHE DI NYI LA NYUR WA NYUR WAR DÖ MÄI SANG GYÄ  
 LA MA LHÄI GO PHANG NGÖN DU JÄ
- For the sake of all mother sentient beings  
 I will quickly, quickly, in this very life,  
 Actualize the state of the primordial buddha guru-deity.**
- LC 6 MA SEM CHÄN THAM CHÄ DUG NGÄL LÄ DRÄL  
 DE CHHEN SANG GYÄ KYI SA LA GÖ PAR JA  
 DEI CHHIR DU LAM ZAB MO LA MA LHÄI  
 NÄL JOR NYAM SU LANG WAR GYI O (LC5-6, 3x)
- I will free all mother sentient beings from suffering  
 And lead them to the great bliss of buddhahood.  
 Therefore, I will practice  
 The profound path of guru-deity yoga. (LC5-6, 3x)**

## Generating Yourself as the Deity

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If you have received a highest yoga tantra initiation, dissolve and absorb the objects of refuge and meditate on the three *kayas*. Then arise as Vajrabhairava or another highest yoga tantra deity.

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RANG DANG KYAB YÜL GYI LHA DANG DE DAG LÄ ZHÄN PÄI CHHÖ  
THAM CHÄ TEN NÄ TAG PA YIN PÄI CHHIR / TAG CHÄ LA SOG PÄI THA  
ZHI DANG DRÄL WA / DAG ME PÄI RANG ZHIN TONG PA NYI DU GYUR

**Because I myself, the deities who are the objects of refuge, and all other phenomena are dependently labeled, we are free from the four extremes of eternalism, nihilism, and so forth, in the nature of lacking a self and empty.<sup>1</sup>**

OM SVABHĀVA ŚUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚUDDHO 'HAM

OM ŚŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO' HAM

TONG PÄI NGANG LÄ RANG NYI KÄ CHIG GI PÄL DOR JE JIG JE ZHÄL  
CHIG CHHAG NYI KYI DRI GUG DANG THÖ PA DZIN PÄI KUR ZHENG  
PAR GYUR

**From within emptiness, I instantaneously arise in the form of Glorious Vajrabhairava, with one face and two arms, holding a curved knife and skull cup.**

LC 1 DE CHHEN NGANG LÄ RANG NYI LA MA LHA  
GANG DER SÄL WÄI KU LÄ Ö ZER TSHOG  
CHHOG CHUR THRÖ PÄ NÖ CHÜ JIN LAB PÄ  
DAG PA RAB JAM BA ZHIG YÖN TÄN GYI  
KÖ PÄI KHYÄ PAR PHÜN SUM TSHOG PAR GYUR

**From within great bliss, I arise as the guru-deity.  
From my body, masses of light rays emanate  
Into the ten directions, blessing the world and its beings,  
So that all is perfectly placed  
In the quality of utter infinite purity.**

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<sup>1</sup> Following Lama Zopa Rinpoche's advice, this is recited before the mantras rather than as they appear in the Yamantaka sadhana.

## Blessing the Offerings

### Blessing the Inner Offering

OM HRĪḤ ṢṬRĪḤ VIKRĪTĀNANA HŪḤ PHAṬ

OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA  
ŚUDDHO 'HAḤ

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ YAM LÄ LUNG GI KYIL  
KHOR NGÖN PO ZHÜI YIB TA BU BA DÄN GYI TSHÄN PA / DEI TENG DU  
RAM LÄ MEI KYIL KHOR MAR PO DRU SUM PA / DEI TENG DU AH LÄ  
MI GÖI GYE PU SUM GYI TENG DU / AH LÄ JUNG WÄI THÖ PA KAR PO

**Everything become emptiness. From within emptiness, from YAM appears a blue bow-shaped wind mandala marked by banners. On top of it, from RAM appears a red triangular fire mandala. On top of it, from ĀḤs appear three hearthstones of human heads. On top of them, from ĀḤ appears a white skullcup.**

DEI NANG GI SHAR DU BHRUM LÄ JUNG WÄI BA LANG GI SHA GÖ  
TSHÄN PA / LHOR AM LÄ JUNG WÄI KHYII SHA KÜ TSÄN PA / NUB TU  
JRM LÄ JUNG WÄI LANG PO CHHEI SHA DÄ TSHÄN PA / JANG DU  
KHAM LÄ JUNG WÄI TÄI SHA HÄ TSHÄN PA / Ü SU HUM LÄ JUNG WÄI  
MII SHA NÄ TSHÄN PA

**Within the skullcup, in the east, from BHRUM, comes bull flesh marked by GO; In the south, from AM, dog flesh marked by KU; in the west, from JRM, elephant flesh marked by DA; in the north, from KHAM, horse flesh marked by HA; in the center, from HŪḤ, human flesh marked by NA;**

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSHÄN PA / LHO NUB  
TU MAM LÄ JUNG WÄI RAK TA RÄ TSHAN PA / NUB JANG DU PAM LÄ  
JUNG WÄI JANG SEM KAR PO SHÜ TSHÄN PA / JANG SHAR DU TAM LÄ  
JUNG WÄI KANG MAR MÄ TSHÄN PA / Ü SU BAM LÄ JUNG WÄI DRI  
CHHU MÜ TSHÄN PA

**In the southeast, from LAM̄, excrement marked by BI; in the southwest, from MAM̄, blood marked by RA; in the northwest, from PAM̄, white bodhichitta marked by SHU; in the northeast, from TAM̄, marrow marked by MA; and in the center, from BAM̄, urine marked by MU.**

DE DAG GI TENG DU OM KAR PO / AH MAR PO / HUM NGÖN PO SUM /  
TENG NÄ TENG DU TSEG PAR GYUR / RANG GI THUG KÄI HUM LÄ Ö  
ZER TRÖ / LUNG LA POG PÄ / LUNG YÖ / ME BAR TE / THÖ PÄI DZÄ NAM  
ZHU ZHING KHÖL WAR GYUR

**Above them are a white OM̄, a red ĀḤ, and a blue HŪM̄, stacked one above the other. Light radiates from the HŪM̄ at my heart and strikes the wind. The wind blows, the fire flares, and the substances inside the skullcup melt and boil.**

YI GE SUM LÄ Ö ZER RIM PA ZHIN DU TRÖ PÄ / KU DOR JE / SUNG DOR JE /  
THUG DOR JE NAM KUG NÄ / YI GE SUM LA RIM GYI THIM PA NAM THÖ  
PAR LHUNG NÄ ZHU WÄ /

**Light radiates from the three syllables successively, drawing forth the vajra body, vajra speech, and vajra mind, which absorb respectively into the three syllables. These fall into the skullcup and melt.**

HUM GI KHA DOG DRI NÜ KYI KYÖN JANG / ÄH DÜ TSIR TOG PAR JÄ / OM  
GYI MANG POR BAR ZHING PEL WAR GYUR

**HŪM̄ purifies the faults of color, odor, and potential; ĀḤ transforms it into nectar; OM̄ multiplies and increases it.**

OM̄ ĀḤ HŪM̄ (3x)

*Blessing the Outer Offerings*

OM HRĪḤ ṢṬRĪḤ VIKRĪTĀNANA HŪḤ PHAṬ  
 OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA  
 ŚUDDHO 'HAḤ

TONG PA NYI DU GYUR / TONG PĀI NGANG LĀ AH LĀ JUNG WĀI THÖ  
 PA YANG SHING GYA CHHE WA NAM KYI NANG DU / HUM HUM ZHU  
 WA LĀ JUNG WĀI CHHÖ YÖN / ZHAB SIL / ZHĀL SIL / SANG TOR / ME  
 TOG / DUG PÖ / MAR ME / DRI CHHAB / ZHĀL ZĀ / RÖL MO LA SOG  
 PA NAM

**Everything become emptiness. From within emptiness, from ĀḤs come vast and expansive skullcups, inside of which are HŪḤs. The HŪḤs melt and become drinking water, water for bathing the feet, water for the rinsing the mouth, water for sprinkling, flowers, incense, lights, perfume, food, music, and so forth.**

RANG ZHIN DE TONG NAM PA CHÖ DZĀ / JE LĀ WANG PO DRUG GI  
 CHÖ YŪL DU / ZAG PA ME PĀI DE WA KHYĀ PAR CHĀN KYE PAR GYUR

**By nature, bliss and emptiness; in aspect, offering substances; as objects of the six senses they function to confer special uncontaminated bliss.**

OM ARGHAḤ ĀḤ HŪḤ / OM PĀDYAḤ ĀḤ HŪḤ /  
 OM ĀÑCAMĀṆĀḤ ĀḤ HŪḤ / OM PROKṢAṆĀḤ ĀḤ HŪḤ /  
 OM PUṢPE ĀḤ HŪḤ / OM DHŪPE ĀḤ HŪḤ /  
 OM ĀLOKE ĀḤ HŪḤ / OM GANDHE ĀḤ HŪḤ /  
 OM NAIVIDYA ĀḤ HŪḤ / OM ŚAPTA ĀḤ HŪḤ

OM RŪPA ĀḤ HŪḤ / OM ŚAPTA ĀḤ HŪḤ /  
 OM GANDHE ĀḤ HŪḤ / OM RASE ĀḤ HŪḤ /  
 OM SPARŚA ĀḤ HŪḤ

LC 7 OM ĀḤ HŪM (3x)

LC 8 NGO WO YE SHE LA NAM PA NANG CHHÖ DANG CHHÖ DZÄ  
SO SÖI NAM PA JE LÄ WANG PO DRUG GI CHÖ YÜL DU DE  
TONG GI YE SHE KHYÄ PAR CHÄN KYE PÄ SA DANG BAR NANG  
NAM KHÄI KHYÖN THAM CHÄ YONG SU KHYAB PÄI CHHI NANG  
SANG WÄI CHHÖ TRIN DAM DZÄ CHÄN ZIG SAM GYI MI KHYAB  
PÄ GANG WAR GYUR

**Pure clouds of outer, inner, and secret offering substances pervade the reaches of space, earth, and sky, spreading out inconceivably. In nature, they are transcendental wisdom; in aspect, inner offerings and the individual offering substances. As enjoyments of the six senses, they function to generate the special transcendental wisdom of bliss and emptiness.**

## *The Actual Practice*

### *Generating the Merit Field*

#### *Visualization*

LC 9 DE TONG YER ME LHA LAM YANG PAR  
KÜN ZANG CHHÖ TRIN THRIG PÄI Ü  
LO MA ME TOG DRÄ BÜ YONG DZE  
DÖ GÜI PAG SAM JÖN PÄI TSER  
DONG NGA BAR WÄI RIN CHHEN THRI TENG  
CHHU KYE NYI DA GYÄ PÄI TENG

**In the vast space of indivisible bliss and emptiness,  
Amidst billowing clouds of Samantabhadra offerings,  
At the crest of a wish-granting tree,  
Adorned with leaves, flowers, and fruit,  
Is a precious lion throne ablaze with gems,  
On which is a wide lotus, sun, and full moon.**



**LC 10** KA DRIN SUM DÄN TSA WÄI LA MA  
 SANG GYÄ KÜN GYI NGO WO NYI  
 NAM PA NGUR MIG DZIN PÄI GE LONG  
 ZHÄL CHIG CHHAG NYI DZUM KAR THRO

**On them sits my root guru, kind in three ways,  
 In nature all buddhas,  
 In aspect a saffron-robed monk  
 With one face, two arms, and a radiant white smile.**

CHHAG YÄ CHHÖ CHHÄ YÖN PA NYAM ZHAG  
 DÜ TSI GANG WÄI LHUNG ZE NAM  
 GUR GUM DANG DÄN CHHÖ GÖ SUM SÖL  
 SER DOG PÄN ZHÄ Ü LA DZE

**Your right hand is in the gesture of expounding the Dharma,  
 Your left is in meditative equipoise, holding an alms bowl  
 full of nectar.  
 You wear three lustrous saffron robes  
 And your head is crowned by a golden pandit hat.**

**LC 11** THUG KAR KHYAB DAG DOR JE CHHANG WANG  
 ZHÄL CHIG CHHAG NYI KU DOG NGO  
 DOR DRIL ZUNG NÄ YING CHHUG MAR KHYÜ  
 LHÄN KYE DE TONG RÖL PÄ GYE  
 NAM MANG RIN CHHEN GYÄN GYI TRÄ SHING  
 LHA DZÄ DAR GYI NA ZÄ LUB

**In your heart sits the all-pervading lord, powerful  
 Vajradhara,  
 With one face, two arms, and a blue body,  
 Holding vajra and bell and embracing Vajradhatvishvari,  
 While delighting in the play of simultaneous bliss and  
 emptiness.  
 They are adorned with jewel ornaments of many designs  
 And clothed in garments of heavenly silk.**

LC 12 TSHÄN PEI GYÄN DÄN Ö ZER TONG BAR  
JA TSHÖN NA NGÄ KOR WÄI Ü  
DOR JE KYIL TRUNG TSHÜL GYI ZHUG PÄI  
PHUNG PO NAM DAG DE SHEG NGA

**Adorned with the signs and exemplifications, radiant  
with countless light rays,  
You sit in the vajra position encircled by a five-colored  
rainbow.**

**Your pure aggregates are the five sugatas;**

KHAM ZHI YUM ZHI KYE CHHE TSA GYÜ  
TSHIG NAM JANG CHHUB SEM PA NGÖ  
BA PU DRA CHOM NYI THRI CHHIG TONG  
YÄN LAG THRO WÖI WANG PO NYI  
Ö ZER CHHOG KYONG NÖ JIN SANG WA  
JIG TEN PA NAM ZHAB KYI DÄN

**Your four elements, the four wisdom mothers;  
Your sources, channels, sinews, and joints, actual  
bodhisattvas;  
The hairs of your pores, 21,000 arhats;  
Your limbs, wrathful protectors;  
Your light rays, directional guardians and secret yakshas;  
While worldly beings are cushions for your feet.**

LC 13 THA KOR RIM ZHIN NGÖ GYÜ LA MA  
YI DAM KYIL KHOR LHA TSHOG DANG  
SANG GYÄ JANG SEM PA WO KHAN DRO  
TÄN SUNG GYA TSHÖ KOR NÄ ZHUG

**Surrounding you, in their respective order,  
Sit the direct and lineage gurus, yidams, hosts of  
mandala deities,  
Buddhas, bodhisattvas, heroes, and dakinis  
Encircled by an ocean of Dharma protectors.**

**LC 14** DE DAG GO SUM DOR JE SUM TSHÄN  
 HUM YIG Ö ZER CHAG KYU YI  
 RANG ZHIN NÄ NÄ YE SHE PA NAM  
 CHÄN DRANG YER ME TÄN PAR GYUR

**The three vajras mark your three doors.  
 From the syllable HŪM, hooked light rays radiate  
 Drawing forth the wisdom beings from their  
 natural abode  
 To become inseparable and set.**

*Invocation*

**LC 16** CHHÖ NAM RANG ZHIN DRO ONG KÜN DRÄL YANG  
 NA TSHOG DÜL JÄI SAM PA JI ZHIN DU  
 CHIR YANG CHHAR WÄI KHYEN TSEI THRIN LÄ CHÄN  
 KYAB GÖN DAM PA KHOR CHÄ SHEG SU SÖL

**Though phenomena are free of any inherent coming  
 and going,  
 You arise through your enlightened activity of wisdom  
 and loving compassion  
 According to the dispositions of varied disciples.  
 Holy refuge savior, please come forth with your retinue.**

**LC 15** PHÜN TSHOG DE LEG JUNG NÄ DÜ SUM GYI  
 TSA GYÜ LA MA YI DAM KÖN CHHOG SUM  
 PA WO KHAN DRO CHHÖ KYONG SUNG TSHOG CHÄ  
 THUG JEI WANG GI DIR SHEG TÄN PAR ZHUG

**Source of complete goodness and excellence  
 throughout the three times:  
 Root and lineage gurus, yidams, Three Rare Sublime  
 Ones,  
 Heroes, dakinis, and hosts of Dharma protectors and  
 guardians,  
 By the power of your compassion, come forth and  
 abide steadfast.**

**LC 17** OM GURU BUDDHA BODHISATVA DHARMĀPĀLA  
SAPARIVĀRA EH HYA HI / JAḤ HŪḤ VAḤ HOḤ  
YE SHE PA NAM DAM TSHIG PA DANG NYI SU ME PAR GYUR  
**The wisdom beings and commitment beings become  
nondual.**

### *The Seven Limbs*

#### *Limb of Prostrations*

**LC 18** GANG GI THUG JE DE WA CHHEN PÖI YING  
KU SUM GO PHANG CHHOG KYANG KÄ CHIG LA  
TSÖL DZÄ LA MA RIN CHHEN TA BÜI KU  
DOR JE CHÄN ZHAB PÄ MOR CHHAG TSHÄL LO  
**Your compassion grants even the sphere of great bliss,  
The supreme state of the three kayas, in an instant.  
Guru with a jewel-like body,  
Vajra holder, I prostrate at your lotus feet.**

**LC 19** RAB JAM GYÄL WA KÜN GYI YE SHE NI  
GANG DÜL CHIR YANG CHHAR WÄI THAB KHÄ CHHOG  
NGUR MIG DZIN PÄI GAR GYI NAM RÖL WA  
KYAB GÖN DAM PÄI ZHAB LA CHHAG TSHÄL LO  
**The transcendental wisdom of all the infinite conquerors,  
Supreme skillful means appearing in any way that  
subdues,  
Sporting in the guise of a saffron-robed monk;  
Holy refuge savior, I prostrate at your feet.**

**LC 20** NYE KÜN BAG CHHAG CHÄ PA DRUNG CHHUNG ZHING  
 PAG ME YÖN TÄN RIN CHHEN TSHOG KYI TER  
 PHÄN DE MA LÜ JUNG WÄI GO CHIG PU  
 JE TSÜN LA MÄI ZHAB LA CHHAG TSHÄL LO

**You eliminated all faults and their imprints from the root  
 And are a treasury of infinite precious qualities.  
 Sole source of benefit and bliss without exception,  
 Perfect, pure guru, I prostrate at your feet.**

**LC 21** L HAR CHÄ TÖN PA SANG GYÄ KÜN GYI NGÖ  
 GYÄ THRI ZHI TONG DAM CHHÖ JUNG WÄI NÄ  
 PHAG TSHOG KÜN GYI Ü NA L HANG NGE WA  
 DRIN CHÄN LA MA NAM LA CHHAG TSHÄL LO

**Teacher of gods and all, embodiment of all buddhas,  
 Source of the 84,000 holy Dharmas,  
 You stand out among the whole host of aryas.  
 Kind guru, I prostrate to you.**

**LC 22** DÜ SUM CHHOG CHUR ZHUG PÄI LA MA DANG  
 RIN CHHEN CHHOG SUM CHHAG Ö THAM CHÄ LA  
 DÄ CHING MÖ PÄ TÖ YANG GYA TSHOR CHÄ  
 ZHING DÜL NYAM PÄI LÜ TRÜL CHHAG TSHÄL LO

**To the gurus dwelling in the three times and  
 ten directions,  
 The Three Precious Sublime Ones, and all worthy  
 of homage,  
 With faith, conviction, and an ocean of lyric praise,  
 I prostrate, manifesting as many bodies as atoms  
 in the universes.**

## Limb of Offerings

### The Four Waters, Flowers, Incense, Light, Perfume, Food, and Music

LC 23 KYAB GÖN JE TSÜN LA MA KHOR CHÄ LA  
NA TSHOG CHHÖ TRIN GYA TSHO BÜL WA NI

**Refuge savior, perfect, pure guru, together with your retinue,  
I present you oceans of clouds of various offerings.**

LC 24 KÖ LEG RIN CHHEN Ö BAR NÖ YANG LÄ  
DAG JE DÜ TSII CHHU ZHI DÄL GYI BAB

**From spacious, well-arranged vessels, radiant and precious,  
Flow gently forth four streams of purifying nectar water.**

LC 25 DONG PO SIL MA THRENG WA PEL LEG PA  
DZE PÄI ME TOG SA DANG BAR NANG GANG

**On trees, excellently spread out individually and as  
garlands,  
Beautiful flowers fill the earth and sky.**

LC 26 DRI ZHIM PÖ KYI DÜ PA BÄI DUR YÄI  
YAR KYE NGÖN PÖI TRIN GYI LHA LAM THRIG

**Blue summer clouds of *vaidurya* smoke  
From fragrant incense billow in the heavens.**

LC 27 NYI DA NOR BU RAB BAR DRÖN MEI TSHOG  
TONG SUM MÜN SEL Ö ZER TSE GA GÖ

**Joyfully dancing light from suns, moons, jewels,  
And flaming lamps dispels the darkness of  
the billionfold world systems.**

LC 28 GA BUR TSÄN DÄN GUR KUM DRI GÖ PÄI  
PÖ CHHÜI TSHO CHHEN KHOR YUG KÜN NÄ KHYIL

**Perfumes imbued with the fragrances of camphor,  
Sandalwood, and saffron collect from everywhere into  
great lakes.**

LC 29 RO GYÄI CHÜ DÄN ZA CHA TUNG WA DANG  
LHA DANG MI YI ZHÄL ZÄ LHÜN POR PUNG  
**Nourishing food and drink of a hundred flavors,  
Delicacies of gods and humans, are piled high as  
Mount Meru.**

LC 30 NA TSHOG RÖL MÖI JE DRAG THA YÄ LÄ  
JUNG WÄI DANG NYÄN GYUR WÄ SA SUM GENG  
**Pleasing melodies from an endless variety  
Of various instruments fill the three realms.**

#### The Five Sense Objects

LC 31 ZUG DRA DRI RO REG JÄI PÄL DZIN PÄI  
CHHI NANG DÖ YÖN LHA MÖ CHHOG KÜN KHYAB  
**Goddesses of outer and inner desirable objects,  
holding symbols  
Of sight, sound, smell, taste, and touch, pervade  
all directions.**

#### Mandala Offering of Twenty-Three Heaps

LC 32 JE WA THRAG GYÄI LING ZHI LHÜN POR CHÄ  
RIN CHHEN DÜN DANG NYE WÄI RIN CHHEN SOG  
**Mount Meru and the four continents,  
The seven precious substances, the seven secondary  
precious objects, and so forth,**  
  
KÜN GA KYE PÄI NÖ CHÜ PHÜN SUM TSHOG  
LHA MII LONG CHÖ DÖ GÜI TER CHHEN PO  
**Perfect environments and beings that give rise to  
complete joy,  
A great treasure of all that gods and humans use  
and desire,**

DANG WÄI SEM KYI PHÜL JUNG ZHING GI CHHOG  
KYAB GÖN THUG JEI TER LA ÜL WAR GYI

**I present a billion times over with a mind of pure faith to  
the supreme field,  
The treasure of compassion, the refuge savior.**

**Offering of Practice**

**LC 33** NGÖ SHAM YI TRÜL YI ZHIN GYA TSHÖI NGOG  
SI ZHII NAM KAR LÄ ONG CHHÖ DZÄ KYI  
DAB TONG GYÄ PÄ KÜN GYI YI THROG CHING  
JIG TEN JIG TEN LÄ DÄ RANG ZHÄN GYI  
GO SUM GE WÄI ME TOG CHI YANG TRA  
KÜN ZANG CHHÖ PÄI DRI SUNG BUM THRO ZHING  
LAB SUM RIM NYI LAM NGÄI DRÄ DÄN PÄI  
GA TSHÄL JE TSÜN LA MA NYE CHHIR BÜL

**To please you, perfect, pure guru, I offer a delightful  
garden,  
Enchanting everyone with thousand-petalled lotuses  
Growing on the shore of a wish-granting ocean,  
Offerings, actually arranged and mentally emanated,  
arising from the white actions of existence and peace;  
Beautified with all kinds of flowers, the worldly and  
transcendent virtues  
Of the three doors of myself and others;  
Emitting Samantabhadra offerings' hundred thousand  
fragrances;  
And laden with the fruits of the three trainings,  
two stages, and five paths.**



**Inner Offering**

**LC 34** GUR KUM DANG DÄN ZANG PÖI DRI NGÄ CHÄN  
 RO GYÄI PÄL DZIN GYA JÄI TUNG WA DANG  
 CHAG KYU NGA DANG DRÖN MA NGA LA SOG  
 JANG TOG BAR WÄI DÜ TSII GYA TSHÖ CHHÖ

**I offer a drink of Chinese tea, saffron bright,  
 Imbued with delicious scents and rich with a hundred  
 flavors.**

**The five hooks, five lamps, and so forth are purified,  
 Transformed, and increased into an ocean of nectar.**

**Tsog Offering****Blessing the Tsog Offering**

OM HRĪḤ ṢṬRĪḤ VIKRĪTĀNANA HŪḤ PHAṬ  
 OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA  
 ŚUDDHO 'HAḤ

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ YAM LÄ LUNG GI KYIL  
 KHOR NGÖN PO ZHÜI YIB TA BU BA DÄN GYI TSHÄN PA / DEI TENG DU  
 RAM LÄ MEI KYIL KHOR MAR PO DRU SUM PA / DEI TENG DU AH LÄ  
 MI GÖI GYE PU SUM GYI TENG DU / AH LÄ JUNG WÄI THÖ PA KAR PO

**Everything become emptiness. From within emptiness, from YAM  
 appears a blue bow-shaped wind mandala marked by banners.  
 On top of it, from RAM appears a red triangular fire mandala. On  
 top of it, from ÄḤs appear three hearthstones of human heads. On  
 top of them, from ÄḤ appears a white skullcup.**

DEI NANG GI SHAR DU BHRUM LÄ JUNG WÄI BA LANG GI SHA GÖ  
 TSHÄN PA

**Within the skullcup, in the east, from BHRUM, comes bull flesh  
 marked by GO;**

LHOR AM LÄ JUNG WÄI KHYII SHA KÜ TSÄN PA / NUB TU JRIM LÄ JUNG  
 WÄI LANG PO CHHEI SHA DÄ TSHÄN PA / JANG DU KHAM LÄ JUNG  
 WÄI TÄI SHA HÄ TSHÄN PA / Ü SU HUM LÄ JUNG WÄI MII SHA NÄ TSHÄN  
 PA

**In the south, from AM, dog flesh marked by KU; in the west, from  
 JRIM, elephant flesh marked by DA; in the north, from KHAM,  
 horse flesh marked by HA; in the center, from HÜM, human flesh  
 marked by NA;**

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSHÄN PA / LHO NUB  
 TU MAM LÄ JUNG WÄI RAK TA RÄ TSHAN PA / NUB JANG DU PAM LÄ  
 JUNG WÄI JANG SEM KAR PO SHÜ TSHÄN PA / JANG SHAR DU TAM LÄ  
 JUNG WÄI KANG MAR MÄ TSHÄN PA / Ü SU BAM LÄ JUNG WÄI DRI  
 CHHU MÜ TSHÄN PA

**In the southeast, from LAM, excrement marked by BI; in the  
 southwest, from MAM, blood marked by RA; in the northwest,  
 from PAM, white bodhichitta marked by SHU; in the northeast,  
 from TAM, marrow marked by MA; and in the center, from BAM,  
 urine marked by MU.**

DE DAG GI TENG DU OM KAR PO / AH MAR PO / HUM NGÖN PO SUM /  
 TENG NÄ TENG DU TSEG PAR GYUR / RANG GI THUG KÄI HUM LÄ Ö  
 ZER TRÖ / LUNG LA POG PÄ / LUNG YÖ / ME BAR TE / THÖ PÄI DZÄ  
 NAM ZHU ZHING KHÖL WAR GYUR

**Above them are a white OM, a red ÄH, and a blue HÜM, stacked  
 one above the other. Light radiates from the HÜM at my heart  
 and strikes the wind. The wind blows, the fire flares, and the  
 substances inside the skullcup melt and boil.**

YI GE SUM LÄ Ö ZER RIM PA ZHIN DU TRÖ PÄ / KU DOR JE / SUNG DOR JE /  
 THUG DOR JE NAM KUG NÄ / YI GE SUM LA RIM GYI THIM PA NAM THÖ  
 PAR LHUNG NÄ ZHU WÄ /

**Light radiates from the three syllables successively, drawing  
 forth the vajra body, vajra speech, and vajra mind, which absorb  
 respectively into the three syllables. These fall into the skullcup  
 and melt.**

HUM GI KHA DOG DRI NÜ KYI KYÖN JANG / ÄH DÜ TSIR TOG PAR JÄ / OM  
GYI MANG POR BAR ZHING PEL WAR GYUR

**HÜM purifies the faults of color, odor, and potential; ÄH trans-  
forms it into nectar; OM multiplies and increases it.**

OM ÄH HÜM (3x)

### *Invocation*

**LC 61** THUG JEI DAG NYI TSA GYÜ LA MA DANG  
YI DAM LHA TSHOG KYAB NÄ KÖN CHHOG SUM  
PA WO KHAN DRO CHHÖ KYONG SUNG MÄI TSHOG  
CHÄN DREN CHHÖ PÄI NÄ DIR SHEG SU SÖL

**Root and lineage gurus in the nature of compassion,  
Yidams, hosts of deities, the objects of refuge, the Three  
Rare Sublime Ones, heroes,  
Dakinis, hosts of Dharma protectors, and guardians:  
I request you to come to this offering site.**

**LC 62** CHHI NANG SANG WÄI CHHÖ TRIN GYA TSHÖI Ü  
RIN CHHEN LÄ DRUB DZE PÄI DÄN THRI LA  
ZHAB SEN Ö CHHAG TÄN PAR ZHUG NÄ KYANG  
DRUB CHHOG DAG LA DÖ GÜI NGÖ DRUB TSÖL

**Amidst an ocean of clouds of outer, inner, and secret  
offerings,  
On a beautiful throne made of precious gems,  
Firmly place your radiant feet,  
Supreme siddha, and grant me every desired  
attainment.**

*Offering the Tsog*

**LC 63** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI  
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI  
TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL

**HO I offer this ocean of tsog offering of uncontaminated nectar—**

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

**In order to please you hosts of root and lineage gurus.**

OM ĀḤ HŪṀ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ  
E MA HO JIN LAB CHHAR CHHEN AB TU SÖL

**Satisfied by enjoying an abundance of all that is desired**

**E MA HO Please let fall a great rain of blessings.**

**LC 64** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI  
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI  
YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL

**HO I offer this ocean of tsog offering of uncontaminated nectar—**

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

**In order to please you hosts of yidam deities along with your retinues.**

OM ĀḤ HŪṀ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ  
E MA HO NGÖ DRUB CHHAR CHHEN AB TU SÖL

**Satisfied by enjoying an abundance of all that is desired**

**E MA HO Please let fall a great rain of attainments.**

**LC 65** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI  
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI  
 KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL  
**HO I offer this ocean of tsog offering of uncontaminated  
 nectar—  
 Blessed by samadhi, mantra, and mudra—  
 I offer to please you hosts of Precious Rare Sublime Ones.**

OM ĀḤ HŪṢ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ  
 Ē MA HO DAM CHHÖ CHHAR CHHEN AB TU SÖL  
**Satisfied by enjoying an abundance of all that is desired  
 E MA HO Please let fall a great rain of holy Dharma.**

**LC 66** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI  
 ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI  
 KHAN DRO CHHÖ KYONG TSHOG NAM NYE CHIR BÜL  
**HO I offer this ocean of tsog offering of uncontaminated  
 nectar—  
 Blessed by samadhi, mantra, and mudra—  
 In order to please you hosts of dakas, dakinis, and  
 Dharma protectors.**

OM ĀḤ HŪṢ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ  
 Ē MA HO THRIN LÄ CHHAR CHHEN AB TU SÖL  
**Satisfied by enjoying an abundance of all that is desired  
 E MA HO Please let fall a great rain of enlightened  
 activities.**

**LC 67** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI  
ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI  
MA GYUR SEM CHÄN TSHOG NAM NYE CHHIR BÜL

**HO I offer this ocean of tsog offering of uncontaminated  
nectar—**

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

**In order to please you hosts of mother sentient beings.**

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ  
E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG

**Satisfied by enjoying an abundance of all that is desired**

**E MA HO Please pacify mistaken appearances and  
suffering.**

*Offering the Tsog to the Ritual Master*

**LC 68** E MA HO TSHOG KYI KHOR LO CHHE  
DÜ SUM DE SHEG SHEG SHÜL TE  
NGÖ DRUB MA LÜ JUNG WÄI NÄ  
DE TAR SHE NÄ PA WO CHHE  
NAM PAR TOG PÄI SEM BOR NÄ  
TSHOG KYI KHOR LOR GYÜN DU RÖL

**E MA HO The great tsog offering,  
Path of the three times' sugatas,  
Is the source of all attainments.  
Understanding this, great hero,  
Abandoning superstitious conceptions,  
Always delight in the tsog offering.**

AH LA LA HO

*The Ritual Master's Reply*

**LC 69** OM DOR JE SUM YER ME PÄI DAG  
 RANG NYI LA MA L HAR SÄL NÄ  
 AH ZAG ME YE SHE DÜ TSI DI  
 HUM JANG CHHUB SEM LÄ YO ME PAR  
 LÜ NÄ LHA NAM TSHIM CHHIR RÖL

**OM** I am inseparable from the three vajras  
 And visualize myself as the guru-yidam.  
**ĀḤ** This uncontaminated wisdom nectar,  
**HŪṂ** Without moving from bodhichitta,  
 I enjoy to satisfy the deities within my body.

AH HO MAHĀ SUKHA

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*Lama Chopa continued.*

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**Secret Offering**

**LC 35** YI ONG LANG TSHÖI PÄL DZIN DRUG CHU ZHII  
 DÖ PÄI GYU TSÄL LA KHÄ LÜ THRA MA  
 ZHING KYE NGAG KYE LHÄN KYE PHO NYÄI TSHOG  
 DZE DUG GYU MÄI CHHAG GYA NAM KYANG BÜL

**I offer illusion-like wisdom mothers of youthful splendor,  
 Slender and skilled in the sixty-four arts of love:  
 A host of beautiful messenger dakinis,  
 Field-born, mantra-born, and simultaneously-born.**

### Suchness Offering

**LC 36** DRIB DRÄL LHÄN KYE DE WÄI YE SHE CHHE  
CHHÖ KÜN RANG ZHIN TRÖ DANG DRÄL WÄI YING  
YER ME LHÜN DRUB MA SAM JÖ LÄ DÄ  
DÖN DAM JANG CHHUB SEM CHHOG KHYÖ LA BÜL

**Unobstructed great transcendental wisdom  
simultaneous with bliss,  
The sphere free from elaboration, the nature of  
all phenomena,  
Spontaneous and indivisible, beyond thought and  
expression:  
Supreme ultimate bodhicitta, I offer you.**

### Offering of Medicine and Service

**LC 37** NYÖN MONG ZHI GYA TSA ZHII NÄ JOM PÄI  
ZANG PÖI MÄN GYI JE DRAG NA TSHOG DANG  
KHYÖ NYE GYI CHHIR DAG DRÄN BÜL LAG NA  
NAM KHA JI SI BANG SU ZUNG DU SÖL

**To cure the 404 diseases caused by delusions,  
I offer all kinds of wholesome medicine.  
And I offer myself as a servant to please you;  
Please keep me in your service as long as space endures.**

### Limb of Confession

**LC 38** THOG ME DÜ NÄ MI GE DIG PÄI LÄ  
GYI DANG GYI TSÄL YI RANG CHI CHHI PA  
THUG JE CHHE DÄN CHÄN NGAR GYÖ SEM KYI  
SHAG SHING LÄN CHHÄ MI GYI DOM PA NÖ

**Whatever nonvirtuous negative actions I have done  
from beginningless time,  
Caused others to do, or in which I have rejoiced,  
Before those having great compassion,  
I confess them with regret and vow never to commit  
them again.**



*Limb of Rejoicing*

**LC 39** CHHÖ NAM RANG ZHIN TSHÄN MA DANG DRÄL YANG  
 MI LAM JI ZHIN KYE PHAG THAM CHÄ KYI  
 DE GA CHIR YANG CHHAR WÄI NAM KAR LA  
 DAG CHAG SAM PA THAG PÄ YI RANG NGO

**Though all phenomena lack the characteristic of  
 inherent existence,**

**We rejoice from the depths of our hearts in  
 the dream-like bliss and joy**

**Of all ordinary beings and aryas**

**And in every virtue that has ever arisen.**

*Limb of Request to the Guru to Turn the Wheel of Dharma*

**LC 40** PHÜL JUNG KHYEN TSE CHHU DZIN BUM TRIG TE  
 THA YÄ DRO DII PHÄN DE KÜN DÄI TSHÄL  
 KYE DANG YÜN DU NÄ DANG PEL WÄI CHHIR  
 ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL

**Please let fall a rain of profound and extensive Dharma  
 From a hundred thousand billowing clouds of perfect  
 wisdom and compassion**

**So that the jasmine garden of the benefit and bliss  
 of infinite transmigratory beings**

**May be born, abide long, and grow.**

## Long Life Offering

### *Offering the Vajra Seat*

THRI DÖ NÄ DAG PA DOR JEI THRI  
SÄL TONG DZIN ME DOR JEI THRI  
NANG TONG ZUNG JUG DOR JEI THRI  
THRI DI LÄ LHAG PA ZHÄN NA ME  
THRI DI LA GONG NÄ ZHUG SU SÖL

**This throne is the primordially pure vajra throne,  
The vajra throne of luminosity and emptiness without grasping,  
The vajra throne of the union of appearances and emptiness.  
There is no throne more excellent than this.  
Please remain seated on this chosen throne.**

DÄN DRI MA ME PA PÄ MÄI DÄN  
MA RIG MÜN SEL NYI MÄI DÄN  
RANG ZHIN Ö SÄL DA WÄI DÄN  
DÄN DI LÄ LHAG PA ZHÄN NA ME  
DÄN DI LA GONG NÄ ZHUG SU SÖL

**These stainless cushions—the lotus cushion,  
The sun cushion that removes the darkness of ignorance,  
And the moon cushion in the nature of clear light:  
There are no cushions more excellent than these.  
Please remain seated on these chosen cushions.**

TSHOG GEN DÜN DÜ PA GYA TSHÖ TSHOG  
 LÄ NGÖN DU GYUR PA PA WÖI TSHOG  
 DÖN CHHOG TU GYUR PA PA MÖI TSHOG  
 TSHOG DI LÄ LHAG PA ZHÄN NA ME  
 TSHOG DI LA GONG NÄ ZHUG SU SÖL

**These assemblies, an ocean-like ordained assembly,  
 The assembly of heroes manifested from karma,  
 And the supremely meaningful assembly of heroines:  
 There are no assemblies more excellent than these.  
 Please remain seated in this chosen assembly.**

ZHING NAM PAR DAG PA GYÄL WÄI ZHING  
 JE DÜ SUM SANG GYÄ ZHUG PÄ ZHING  
 MA DANG KHA DRO DU PÄI ZHING  
 ZHING DI LÄ LHAG PA ZHÄN NA ME  
 ZHING DI LA GONG NÄ ZHUG SU SÖL

**These perfectly pure realms, the realm of the victorious ones,  
 The realm where the lords, the three-time buddhas abide,  
 And the realm where the female spirits and dakinis gather:  
 There are no realms more excellent than these.  
 Please remain seated in these chosen realms.**

KU DOR JE TA BUR ZHUG SU SÖL  
 SUNG TSHANG YANG TA BUR ZHUG SU SÖL  
 THUG NYI DA TA BUR ZHUG SU SÖL  
 KU TSHE RI WANG TA BUR ZHUG SU SÖL  
 YÖN TÄN GYA TSHO TA BUR ZHUG SU SÖL  
 THRIN LÄ CHHU WÖI GYÜN ZHIN ZHUG SU SÖL

**Please remain with a body like a vajra.  
 Please remain with melodious speech.  
 Please remain with a mind like the sun and the moon.  
 Please remain with a lifespan like the powerful mountain.  
 Please remain like an ocean of good qualities.  
 Please remain with a continuous river of perfect activities.**

## *Request to Turn the Wheel of Dharma*

LO ZANG DANG PÖI SANG GYÄ DOR JE CHHANG  
KÜN KHYAB CHHI NANG SANG WÄI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**The noble-minded one, the primordial buddha Vajradhara,  
all-pervading  
By manifesting outer, inner, and secret bodies,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.**

### **Request by Offering a Mirror**

ME LONG YE SHE CHHEN PÖI RÖL PA LÄ  
KÜN KHYAB BUD DHA RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**From the play of the great mirror-like wisdom,  
By manifesting the all-pervasive body of the Buddha family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.**

### **Request by Offering a Lotus**

SOR TOG YE SHE CHHEN PÖI RÖL PA LÄ  
KÜN KHYAB PÄ MÄI RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**From the play of the great discriminating wisdom,  
By manifesting the all-pervasive body of the Padma family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.**

**Request by Offering a Vajra**

CHHÖ YING YE SHE CHHEN PÖI RÖL PA LÄ  
KÜN KHYAB DOR JE RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**From the play of the great sphere of Dharma wisdom,  
By manifesting the all-pervasive body of the Vajra family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.**

**Request by Offering a Jewel**

NYAM NYI YE SHE CHHEN PÖI RÖL PA LÄ  
KÜN KHYAB RIN CHHEN RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**From the play of the great equalizing wisdom,  
By manifesting the all-pervasive body of the Ratna family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.**

**Request by Offering a Sword**

JA DRUB YE SHE CHHEN PÖI RÖL PA LÄ  
KÜN KYAB THRIN LÄ RIG KYI KUR TÄN NÄ  
NAM KHA JI SI DRO LA TSER GONG LA  
CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**From the play of the great all-accomplishing wisdom,  
By manifesting the all-pervading body of the Karma family,  
Consider migratory beings with love as long as the sky endures  
And turn the wheel of the outer, inner, and secret Dharma.**

**Dedication**

CHHÖ CHHOG DANG PÖI SANG GYÄ KHOR CHÄ LA  
 DRO LA CHHÖ KHOR KOR CHHIR SÖL TAB PÄ  
 LO ZANG DOR JE CHHANG WANG DRUB GYUR NÄ  
 DRO KÜN DREN PÄI PÄL DU DAG GYUR CHIG

**Having requested the primordial Buddha and his retinue  
 To turn the wheel of the supreme Dharma for migratory beings,  
 May we become like the powerful Lozang-Vajradhara  
 And become the glorious savior of all beings.**

*Mandala Offering of Request*

OM BÄN DZA BHU MI AH HUM / WANG CHHEN SER GYI SA ZHI / OM  
 BÄN DZA RE KHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU /  
 RII GYÄL PO RI RAB

**OM VAJRA BHÜMI ÄH HÜM mighty golden ground. OM VAJRA  
 REKHE ÄH HÜM 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 / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN /  
 YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN  
 GYI DA

**In the east, Noble Body; in the south, Rose-Apple; in the west,  
 Cattle Using; in the north, Unpleasant Sound; Body and Noble  
 Body; Yak Tail and Other Yak Tail; Deceitful and Traveling the  
 Supreme Path; Unpleasant Sound and Companion Unpleasant  
 Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PA  
 YI LO TOG

**Precious mountain, wish-granting tree, wish-fulfilling cow, un-  
 cultivated 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 PÖI 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 / Ü SU LHA DANG MII / PÄL JOR PHÜN SUM TSHOG PA  
MA TSHANG WA ME PA / TSANG ZHING YI DU ONG WA

**Sun and moon; precious parasol and banner of victory over all  
directions. 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 / KHYÄ PAR DU YANG / KHYAB GÖN GYÄL WÄI  
WANG PO THAM CHÄ KHYEN CHING ZIG PA CHHEN PO JE TSÜN JAM  
PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO SI SUM WANG  
GYUR TSUNG PA ME PÄI DE / PÄL ZANG PO ZHÄL NGA NÄ TÄN PA  
DANG DRO WÄI DÖN DU KU TSHE KÄL PA THRI THRAG NÄ THRI THRAG  
GI BAR DU TÄN PAR ZHUG PÄI YÖN DU ZHING KHAM BÜL WAR GYI O

**To the glorious, holy, kind root and lineage gurus, and especially  
to you, glorious and good refuge protector, lord of the victorious  
ones, omniscient, great all-knowing and all-seeing one, Jetsun  
Jampel Ngawang Lozang Yeshe Tenzin Gyatso Sisum Wangyur  
Tsungpa Mepai De, to you we offer this pure land, so that your  
life will endure firmly for tens of thousands of eons, for the sake  
of the teachings and transmigratory beings.**

THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ [KYANG] DAG SOG  
DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM  
CHÄ LA / THUG TSE WA CHHEN PÖI GO NÄ ZIG ZHING CHHOG DANG  
THÜN MONG GI NGÖ DRUB MA LÜ PA TSÄL DU SÖL

**Please compassionately accept it for the sake of transmigratory beings. Having accepted it, please look upon me and all mother transmigratory beings equaling the extent of space with great compassion and grant us all the supreme and common attainments.**

### Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DÄ GYÄN PA DI  
SANG GYÄ ZHING DU MIG TE ÜL WA YI  
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and  
the moon:**

**I imagine this as a buddha land and offer it.**

**May all transmigratory beings enjoy this pure land.**

### Request to Turn the Wheel of Dharma

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG  
JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN  
DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU  
TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL

**In the sky before me, on a lion throne, lotus, and moon,**

**My perfect pure guru smiles with delight.**

**As a supreme field of merit for my mind of faith,**

**Please abide for hundreds of eons to spread the teachings.**



**Request to Remain**

LO ZANG DANG PÖI SANG GYÄ DOR JE CHHANG  
 KÜN KHYAB CHHI NANG SANG WÄI KUR TÄN NÄ  
 NAM KHA JI SI DRO LA TSER GONG LA  
 CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**Noble-Minded One, Primordial Buddha Vajradhara,  
 all pervading:**

**By manifesting outer, inner, and secret bodies,  
 Consider transmigratory beings with love as long as the sky  
 endures,  
 And turn the wheel of the outer, inner, and secret Dharma.**

IDAM GURU RATNA MAṄḌALAKAM NIRYĀTAYĀMI

*Presenting the Offerings*

**Representation of the Holy Body (long life statue)**

DÜ SUM GYÄL WÄI CHI ZUG LA MA JEI  
 DZE KU MI ZÄ GYÄN GYI KHOR LÖ DZÖ  
 KHOR WA MA TONG BAR DU TÄN ZHUG NÄ  
 THONG THÖ DRÄN PÄ DÖN DÄN DZÄ DU SÖL

**Precious guru, conventional form of the three-time buddhas,  
 Your beautiful body is a treasury of never ending ornamental  
 wheels.**

**By firmly remaining until samsara is emptied,  
 May seeing, hearing, or remembering you become meaningful.**

**Representation of the Holy Speech (long life text)**

DÜ SUM GYÄL WÄI CHI ZUG LA MA JEI  
SUNG YANG MI ZÄ GYÄN GYI KHOR LÖ DZÖ  
ZAB DANG GYA CHHEI CHHÖ KYI DÜ TSI YI  
RI ME DRO LA PHÄN DE GA TÖN TSÖL

**Precious guru, conventional form of the three-time buddhas,  
Your melodious speech is a treasury of never ending  
ornamental wheels.**

**With the profound and extensive Dharma nectar,  
Kindly bestow a festival of benefit and happiness on beings  
without bias.**

**Representation of the Holy Mind (stupa)**

DÜ SUM GYÄL WÄI CHI ZUG LA MA JEI  
THUG SANG MI ZÄ GYÄN GYI KHOR LÖ DZÖ  
CHHIN DRUG RIM NYI ZAB MÖI NÄL JOR LÄ  
NAM YANG YO ME TÄN PAR ZHUG SU SÖL

**Precious guru, conventional form of the three-time buddhas,  
Your secret mind is a treasury of never ending ornamental  
wheels.**

**By the profound yoga of the six paramitas and two stages,  
Forever unmoved, remain firmly seated.**

**Namjar, Monastic Outer Yellow Robe**

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
NA ZA NAM JAR DRI ME DI PHÜL WÄ  
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR TÄN NÄ  
THUB TÄN MI NUB GYÄL TSHÄN DZIN PAR SHOG

**Precious guru, conventional form of the three-time buddhas,  
By offering you this stainless mantle,  
Keep your feet firmly and unmoving, like a swastika.  
Hold the banner of victory of the Buddha's teachings without  
decline.**

***Chogo, Monastic Outer Yellow Robe (lago)***

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
 NA ZA LA GÖ DRI ME DI PHÜL WÄ  
 KHYÖ ZHAB MI GYUR YUNG DRUNG TAR TÄN CHING  
 TSHUL THRIM DAG WÄ SA TENG KHYAB GYUR CHIG

**Precious guru, conventional form of the three-time buddhas,  
 By offering you this stainless upper robe,  
 Keep your feet firmly and unmoving, like a swastika.  
 May the earth be pervaded with pure moral conduct.**

***Shamtab, Monastic Lower Robe (thanggo)***

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
 NA ZA THANG GÖ DRI ME DI PHÜL WÄ  
 KHYÖ ZHAB MI GYUR YUNG DRUNG TAR TÄN CHING  
 DE NÖ SUM GYI SHÄ DRUB PHEL GYUR CHIG

**Precious guru, conventional form of the three-time buddhas,  
 By offering you this stainless lower robe,  
 Keep your feet firmly and unmoving, like a swastika.  
 May the explanations and practice of the three baskets  
 increase.**

***Usha, Pandit's Hat***

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
 RAB DZE SER DOG PÄN SHA DI PHÜL WÄ  
 TA CHÖ TSANG MÄI GYÜ PA PHEL WA DANG  
 GAN DÄN RING LUG CHHOG CHUR GYÄ GYUR CHIG

**Precious guru, conventional form of the three-time buddhas,  
 By offering you this beautiful golden colored pandit hat,  
 May the lineage of pure view and conduct increase  
 And the Ganden tradition spread in the ten directions.**

***Dingwa, Monastic Seat Cover***

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
RUNG THÜN YO JE DING WA DI PHÜL WÄ  
KHYÖ ZHAB MI GYUR YUNG DRUNG TAR TÄN CHING  
PONG WA SAM TÄN CHHOG CHUR GYÄ GYUR CHIG

**Precious guru, conventional form of the three-time buddhas,  
By offering you this mat, a suitable and necessary article,  
Keep your feet firmly and unmoving like a swastika.  
May renunciation and concentration increase in the ten  
directions.**

***Lhungze, Monastic Alms Bowl***

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
ZA CHÄ KANG WÄI LHUNG ZE DI PHÜL WÄ  
ZUG KU RI WANG TA BUR TÄN ZHUG NÄ  
ZAB GYÄ CHHÖ KYI GA TÖN TSÄL DU SÖL

**Precious guru, conventional form of the three-time buddhas,  
By offering you this begging bowl filled with eatables,  
With your body staying firmly like the king of mountains,  
Bestow a festival of the profound and extensive Dharma.**

***Karsil, Monastic Staff***

GYÄL KÜN CHI ZUG PÄL DÄN LA MA LA  
JANG CHHOG SO DÜN TSHÖN PÄI SIL JE DI  
PHÜL WÄ LO ZANG GYÄL WÄI LUNG TOG TÄN  
NYING TOB CHHEN PÖ MI NUB DZIN GYUR CHIG

**Precious guru, conventional form of the three-time buddhas,  
By offering you this jingling staff symbolic of the thirty-seven  
dharma of enlightenment,  
May the scriptural and realized doctrine of the Victorious  
Lozang  
Be upheld with great courage and without decline.**

***Gyalsi Nadun, Seven Precious Royal Objects***

DÜ SUM GYÄL WA KÜN GYI NGAG PA YI  
 THEG CHHOG CHHÖ KYI SI LA NGA GYUR PÄI  
 GYÄL SI RIN CHHEN NA DÜN PHÜL WA YI  
 CHHÖ KYI GYÄL SI TAG TU TÄN GYUR CHIG

**They are praised by all the three-time buddhas  
 Who rule over the Dharma kingdom of the supreme vehicle,  
 By offering these seven precious articles of royalty,  
 May the kingdom of Dharma always remain firm.**

***Taggye, Eight Auspicious Symbols***

KHOR LO GYÄL TSHÄN DUG DANG PÄL WEU  
 PÄ MA BUM ZANG SER NYA DUNG YÄ KHYIL  
 CHHOG TU TRA SHI TSHÄN PÄI TAG GYÄ PO  
 CHHOG DÜ KÜN TU GE LEG PHEL CHHIR BÜL

**Wheel, banner of victory, umbrella, knot,  
 Lotus, perfect vase, golden fishes, and right-coiled conch shell;  
 These eight objects symbolizing supreme auspiciousness,  
 We offer for virtue and goodness to flourish in all directions  
 and all times.**

***Dzegye, Eight Auspicious Substances***

GANG ZHIG REG CHING THONG THÖ DRÄN PÄ KYANG  
 MI SHI KÜN SEL PHÜN TSHOG CHHOG TSÖL WÄI  
 GYÄL WÄ JIN GYI LAB PÄI TRA SHI DZÄ  
 NAM GYÄ PHÜL WÄ GE LEG BAR GYUR CHIG

**Just by being touched, seen, heard, or remembered,  
 They bestow the supreme prosperity that removes all  
 ignorance.  
 By offering these eight auspicious substances, blessed by  
 the victorious ones,  
 May the supreme virtue blaze forth.**

## Clouds of Ambrosial Blessings

*Thrung rab söl deb*

*A prayer relating the sublime series of lives of the great Sovereign Protector, all-knowing, all-seeing Lord of the Victorious Ones, our guide in existence and peace*

OM SVASTI

THUB WANG NAM KYI PÄ KAR TAR NGAG SHING  
T̄SO DÜ ZHING DI NYING TOB CHHEN PÖ ZUNG  
PANG TOG THAR CHHIN KU ZHII DAG NYI CHHE  
T̄ÖN CHHOG DÖN KÜN DRUB PÄ GE LEG TSÖL

**Praised like an immaculate lotus by the Buddhas,  
Displaying great courage in this realm and age of strife,  
Embodiment of the four kayas who has perfected elimination  
and realization,  
Sublime teacher who fulfils all goals, bestow virtue and good  
fortune!**

DE SHEG KÜN PHAG NGO WOR SANG GYÄ KYANG  
T̄SHE O PAG ME SÄ KYI THU WÖI TSHÜL  
GANG CHÄN LHA CHIG GYÄL KÜN NYING JEI DAG  
LA MA CHÄN RÄ ZIG LA SÖL WA DEB

**Though fully enlightened as the sublime essence of all  
the Sugatas,  
You appear as the foremost son of Infinite Life and Light.  
Sole Guide in the Land of Snows, embodiment of all  
the Buddhas' compassion,  
To you, the teacher Avalokiteśvara, we pray.**

GÖN KHYE GANG DÜL TRÜL PÄI DÖ GAR TE  
 PHAG YÜL SO DRUG GANG RII CHHÖ GYÄL CHU  
 PÄN DRUB CHU DÜN GYÄL CHHOG RIM JÖN SOG  
 KU THRENG SER RII THRENG WA TSHAR DU NGAR

**In the dramatic display of your manifestations as a protector  
 benefiting beings,**

**You have come successively as supreme Conquerors—thirty-six  
 emanations in the sublime land of India,**

**Ten Dharma kings in Tibet, and seventeen accomplished  
 paṇḍitas—**

**A line of incarnations as majestic and beautiful as a range of  
 golden mountains.**

GYÄL PO JIG TEN WANG DANG KHYE U NANG  
 KHYE U SÄL DANG GYÄL BU CHHAG ME CHÄN  
 KÜN TU GA DANG MI DAG LHA KYE DANG  
 CHHÖ GYÄL KÖN CHHOG WANG LA SÖL WA DEB

**To the king Lord of the Universe, and Radiant Child,**

**Child of Light, and the prince Free of Desire,**

**Ever Joyful, and the king Divine Birth,**

**And to the Dharma king Servant of the Three Jewels, we pray.**

GYÄL SÄ DÄ PA TÄN DANG PÄL ZANG TSHÄN  
 DÄ PA RAB TÄN GYÄL PO LO DRÖ PHEL  
 TSHANG CHÖ GA DZIN GE NYEN TSÜN PA DANG  
 DÜL DZIN RIN CHHEN PÄL LA SÖL WA DEB

**To the Bodhisattva Firm Faith, Glorious-and-Excellent,**

**Unshakeable Faith, King Burgeoning Intellect,**

**Joyful Holder of the Vow of Chastity, the upāsaka**

**Well Respected,**

**And to Glorious Gem who upheld the Vinaya we pray.**

KHYE U DA WA RIN CHHEN NYING PO DANG  
PÄ MA DANG NI O ZER JAM PÄI TSHÄN  
SENG GE DRA DANG GYÄL SÄ DE CHHOG PÄL  
LHA YI GYÄL PÖI ZHAB LA SÖL WA DEB

**To Moon Child, and Jewel Essence,  
Lotus, and Rays of Love,  
Lion's Roar, and the Bodhisattva Glory of Sublime Bliss,  
And to Divine King, we pray.**

GEN DÜN PHEL DANG PHO RENG RA DZÄI ZHAB  
GE SAR TSHÄN DANG RI BONG TRÜL PA CHÄN  
LO GYÄ JI PA GYÄL PO DZI WO PA  
DRAM ZE RIN CHHEN CHHOG LA SÖL WA DEB

**To He who Expands the Community, and King of Poreng,  
Golden Anther, and Hare Emanation,  
Child of Eight, Shepherd-like King,  
And to the brāhmin Loveliest Gem we pray.**

SAM TÄN ZANG PO DUR THRÖ NÄL JOR PA  
LING THRÄN GYÄL PO SO LONG KÜN TU GYU  
GYÄL PO KYAB JIN SA KYONG TSUG LAG DZIN  
CHHÖ GYÄL GE WA PÄL LA SÖL WA DEB

**To Excellent Concentration, Sage of the Charnel Ground,  
King of the Island, and Solong the Wanderer,  
King Giver of Refuge, the emperor Upholder of Learning,  
And to the Dharma king Glorious Virtue we pray.**



GANG CHÄN THOG MÄI JE WO GYÄL RIG TE  
 SA LA CHHEN PÖI GYÜ LÄ NYA THRI TSÄN  
 E SHO LEG DANG DE THRÜL NAM ZHUNG TSÄN  
 YONG KUR NYEM ME DE JER SÖL WA DEB

**To the line of kings who first ruled the Land of Snows—  
 Nyatri Tsenpo from the great Sala lineage,  
 Esho Lek and Detrul Namzhung Tsen,  
 And the sovereign Yongkur Nyeme De—we pray.**

SA CHÖ DRA PUNG TSÄN DANG GANG JONG SU  
 DAM CHHÖ BU NYE THO RI NYÄN TSÄN DANG  
 JO SHAK NAM NYI CHÄN DRANG YIG THRIM SOG  
 SÖL TÖ SONG TSÄN GAM POR SÖL WA DEB

**To the king Drapung Tsen, and Thori Nyentsen  
 In whose rein the sacred Dharma first appeared in Tibet,  
 And to Songtsen Gampo, who had the two statues of  
 Śākyamuni brought to Tibet  
 And established the grammar and the law, we pray.**

JA DANG KAR YÖL CHÄ SÖL DÜ SONG JE  
 LUG SUM TSUG LAG KHANG ZHENG KHÄN LOB DANG  
 KA TÄN DÄN DRANG RAB JUNG DE SOG TSUG  
 THRI SONG DE TSÄN JE LA SÖL WA DEB

**To Dusong Je who introduced tea, porcelain and other customs  
 to Tibet,  
 And to the Lord Trisong Detsen, who built a centre of learning  
 in three architectural styles,  
 Invited the Abbot and the Master, had brought the scriptures  
 and commentaries,  
 And established the monastic order, we pray.**

SAR CHÄ KÄ KYI CHHÖ KÜN DAG THER DANG  
GEN DÜN SI ZHUR TSÖN DZÄ THRI RÄL PA  
KHOR LO DOM PAR DRUB NYE CHU SUM YÜL  
DREN DZÄ NAG PO CHÖ PAR SÖL WA DEB

**To Tri Relpachen who revised the translations, put all  
the teachings in order,  
And worked hard to support the Saṅgha,  
And to Kṛṣṇācārya, who attained the accomplishment of  
Cakrasamvara  
And brought the Dharma to thirteen lands, we pray.**

DI PAM KA RÄI THUG SÄ KA DAM PÄI  
ME PO DROM TÖN GYÄL WÄI JUNG NÄ CHHE  
TER CHHEN NGA DAG NYANG DANG LA SANG GI  
KA BÄB CHHÖ WANG GU RU SÖL WA DEB

**To the great Dromton Gyalwa'i Jungne, heart son of Dīpaṅkara  
And father of the Kadampa tradition,  
To the great treasure-finder Ngadak Nyang,  
And to Guru Chöwang who received the Epitome of the Lama's  
Secrets we pray.**

NGA RI PÄN CHHEN PÄ MA WANG GI GYÄL  
DZU THRÜL NGA NYE JANG DAG WANG PÖI DE  
HOR TÜL BÖ BANG DER KÖ CHHÖ GYÄL PHAG  
NE PÄL KHÄ WANG PÄ DOR SÖL WA DEB

**To the great paṇḍita of Ngari, Pema Wangyal,  
Wangpo De, master of the Northern Treasure who acquired  
miraculous powers,  
Chögyäl Phakpa who subjugated Mongolia and brought  
peace to Tibet,  
And to the most learned Pema Dorje from Nepal we pray.**

NAM SÄ KA BÄB KHA CHHE GÖN PA WA  
 BIR WÄ JIN LAB SA CHHEN KÜN GA NYING  
 DRUB TAG NGÖN GYUR DRO GÖN YU DRAG PA  
 YA ZANG CHHÖ MÖN CHÄN LA SÖL WA DEB

**To Khache Gonpowa, accomplished in the practice of  
 Vaiśravaṇa,  
 Sachen Kunga Nyingpo who was blessed by Virūpa,  
 Drogön Yudrakpa who obtained the real signs of  
 accomplishment,  
 And to Yazang Chömönchen we pray.**

LÜ SEM NÄ SEL SUM TÖN YE SHE ZUNG  
 DÄL DRÖI JIG KYOB LHA JE GE WA BUM  
 KHÖN RIG TSÜN PA DAG CHHEN LO DRÖ GYÄL  
 RIN CHHEN KHYEN CHHOG DRUB LA SÖL WA DEB

**To Sumtön Yeshe Zung who cured physical and mental ailments,  
 Lhaje Gewabum who protected beings from fear,  
 Dakchen Lodrö Gyal, the monk from the Khon family,  
 And to Rinchen Khyenchog Drup we pray.**

GYÄL WA NYI PÄI SUNG SÄ SAM YÄ PA  
 DRÄ PUNG CHHAG TAB JAM YANG CHHÖ JE SOG  
 RAB JAM GYU THRÜL KÖ PA THA YÄ PÄI  
 TRÜL PÄI RÖL GAR TÖN LA SÖL WA DEB

**To Samyepa, son of the Second Buddha's speech,  
 To Jamyang Chöje who founded Drepung,  
 And to all the others who display the magical show of  
 countless emanations  
 In the infinite phantasmagoric array we pray.**

### First Dalai Lama

GUR MI NGAR PÄI CHHO RIG SÄ DU LHAM  
JAM GÖN TSONG KHA PA YI THUG SÄ PHÜL  
PÄN CHHEN DRAG PÄ THAM CHÄ KHYEN PA SÖL  
GYÄL WANG GEN DÜN DRUB PAR SÖL WA DEB

**Born in the Se region in the family of Gurmi Ngarpa,  
The sublime heart son of Jamgon Tsongkhapa,  
Given the title “Omniscient” by the most famous and  
learned paṇḍitas—  
To the Victorious Gendun Drub we pray.**

### Second Dalai Lama

TA NAG RÜ CHHEN SEG TÖN DAR RIG SU  
LHAM NÄ SUM LOR DRA YANG THÖL JUNG SUNG  
NÄ GO JE CHING KHÄ PÄI WANG PO CHÄN  
TSHUNG ME GEN DÜN GYA TSHOR SÖL WA DEB

**Born at Tanak in the great family of Sektön Tar,  
From three years of age he chanted spontaneously;  
He opened up sacred lands and acquired great learning.  
To the incomparable Gendun Gyatso we pray.**

### Third Dalai Lama

LO TSA MA RIN DUNG LÄ TÖ LUNG DAR  
O GYÄN KA ZHIN SAM ZHIN SI PA ZUNG  
THA KHOB DÜL DZÄ TSUG LAG ZHUNG GYA ZIG  
KHÄ DRUB SÖ NAM GYA TSHOR SÖL WA DEB

**Descended from the translator Ma Rinchen Chog,  
In lower Tölung he took birth intentionally, as predicted  
by Orgyen;  
Subjugating the border lands, he studied a hundred treatises.  
To the learned and accomplished Sonam Gyatso we pray.**

**Fourth Dalai Lama**

JING GIR JE RIG HOR SOG YÜL DU THRUNG  
 GYA NAG MONG GÖL KHA WA RI PA SOG  
 DÜL KA DÜL DZÄ CHHAG NA PÄ MO RU  
 ZHÄL ZHE YÖN TÄN GYA TSHOR SÖL WA DEB

**Born in Mongolia in the family of Genghis Khan,  
 He declared himself Avalokiteśvara, come to benefit  
 Chinese, Mongols, Tibetans, and others difficult to tame.  
 To Yonten Gyatso we pray.**

**Fifth Dalai Lama**

ZA HOR RIG LÄ CHHONG GYÄ TSHÄN PE ZHÄ  
 TSA SUM ZHÄL ZIG DAG NANG NYER NGÄI DAG  
 LUG ZUNG PÄL GYI PÖ KHAM TÄN DER KÖ  
 NGAG WANG LO ZANG GYA TSHOR SÖL WA DEB

**Taking birth at Chong-gye in the Zahor family,  
 In twenty-five pure visions he beheld the three roots,  
 And brought lasting peace to Tibet, combining spiritual  
 and temporal rule.  
 To Ngawang Lobsang Gyatso we pray.**

**Sixth Dalai Lama**

NYO DUNG TSHO NÄI LA OG YÜL DU TAM  
 RIG DZIN DRUB PÄI GO PHANG THÖN POR SHEG  
 RIG PA TUL ZHUG CHÖ PÄ DÜL JA KYONG  
 RIN CHHEN TSHANG YANG GYA TSHOR SÖL WA DEB

**Born in the Nyö clan in the lower valley of Tsona,  
 He attained the lofty level of an accomplished Vidyādhara,  
 And cared for beings, maintaining the power of awareness.  
 To Rinchen Tsangyang Gyatso we pray.**

### Seventh Dalai Lama

DROM RIG LI THANG LHA ZHÖL ZUG KU TÄ  
GYÄL WA GYA TSHÖI KU RU DU MÄ JÄL  
GE DÄN TÄN KYONG DÜ KYI KHOR LÖI DAG  
GYÄL CHHOG KÄL ZANG GYA TSHOR SÖL WA DEB

**Manifesting physically in the Drom clan at Lhashol in Lithang,  
Many people saw him in the forms of innumerable  
different Buddhas.**

**Preserver of the Gelug teachings, holder of the Kälacakra—  
To the sublime Buddha, Kelsang Gyatso we pray.**

### Eighth Dalai Lama

GE SAR LHA DEI DUNG LÄ TSANG YÜL DU  
TAM SHING KHYEN LAB TÄN PÄI KHOR LÖI DÄ  
CHHÄ TSÖ TSOM LA CHHAG THOG MI NGA WA  
LO ZANG JAM PÄL GYA TSHOR SÖL WA DEB

**Descended from the royäl line of Gesar, born in the province  
of Tsang,**

**Blessed with knowledge, he was the equal of Mañjuśri:  
For him there was no hindrance to teaching, debate and  
composition.**

**To Lobsang Jampel Gyatso we pray.**

### Ninth Dalai Lama

JO WO GYOG CHHEN JIN LAB LHA RIG LÄ  
DÄN YÜL KU THRUNG NGÖN NÄ JE SU DRÄN  
LHAG PÄI LHA YI ZHÄL ZIG TÄN PA DZIN  
NGAG WANG LUNG TOG GYA TSHOR SÖL WA DEB

**Born in the Den region, in a royäl family blessed by  
the Lord Gyokchen,**

**He could remember the past as if it were the present.  
Holder of the doctrine who had visions of the supreme deity—  
To Ngawang Lungtok Gyatso we pray.**

**Tenth Dalai Lama**

ZANG PÖI RIG LÄ POM GANG SHOG DRUG DRO  
 DONG SU KU TAM NGA BANG THRÄL THRIM NYOM  
 KHÄ TSÜN ZANG PÖI TÄN DZIN TSUG GI GYÄN  
 TSHUNG ME TSHÜL THRIM GYA TSHOR SÖL WA DEB

**From a noble family, born in front of Bomgang Shodrukdro,  
 He introduced fair taxation for all;  
 Learned, disciplined, good-natured, the crown ornament of  
 the doctrine holders—  
 To the incomparable Tsultrim Gyatso we pray.**

**Eleventh Dalai Lama**

JANG SEM RIG LÄ GAR THAR SA CHHOG THRUNG  
 DÖ KHAM DAG MO LA TSHOR NGO SU ZIG  
 LUNG DANG LAB SUM TOG PÄI PÄL YÖN PHÜL  
 NGAG WANG KHÄ DRUB GYA TSHOR SÖL WA DEB

**Born in a Bodhisattva family in the region of Garthar,  
 He actually saw Śrīdevī in the sacred lake;  
 He perfected the highest qualities of learning and realization  
 in the three trainings.  
 To Ngawang Khedrup Gyatso we pray.**

**Twelfth Dalai Lama**

TSANG MÄI RIG LÄ BU RU ÖL GA RU  
 TAM TSHE DOR KYIL NYAM ZHAG ZHAB JE SOG  
 JI NYE NGO TSHAR KHYEN LAB DRÄN DA DRÄL  
 JE TSÜN THRIN LÄ GYA TSHOR SÖL WA DEB

**Born in a celestial family at Olga in Uru,  
 At birth he sat cross-legged in meditation and left a footprint.  
 Marvellous in all respects, unrivalled in his knowledge—  
 To Jetsun Trinle Gyatso we pray.**

**Thirteenth Dalai Lama**

ZANG PÖI DUNG LÄ DAG MÄ LANG DÜN THRUNG  
KHÄ DRÄL SAR TÖ SOR DOM YONG KHYAB TSÄL  
BÖ JONG RANG WANG TSANG MÄI NGA CHHEN DRAG  
DA DRÄL THUB TÄN GYA TSHOR SÖL WA DEB

**Born of a noble family at Langdun in Lower Dagpo,  
He revised the system of degrees in learning, and widely  
bestowed the pratimokṣa vows;  
He beat the great drum of Tibet's complete independence.  
To the matchless Thubten Gyatso we pray.**

**Fourteenth Dalai Lama**

Ü GYUR CHHANG GI RIG LÄ DO MÄ CHE  
JAM GÖN LA MA TSHÄN PE ZHÄ PÄI DAB  
TAG TSHER Khab TU PÄL DÄN LHA MO YI  
LUNG ZHIN NGO TSHAR TAM LA SÖL WA DEB

**Jamgön Lama, you who revealed your Buddha form  
In Eastern Tibet, in a family that kept the traditions of  
the central region,  
You were wondrously born at Taktser  
According to Palden Lhamo's prediction—to you we pray.**

GYÄL CHHOG YONG KYI DZÄ ZANG KHYE CHIG PU  
DAG GIR ZHE NÄ THUB TÄN YIN NO CHOG  
RI ME DZIN KYONG PEL LA THU THOB PA  
JAM PÄL NGAG GI WANG POR SÖL WA DEB

**You alone perform the perfect activities of the sublime  
Buddhas.  
All the Buddha's teachings without distinction  
You have the power to hold, preserve and propagate.  
Jampel Ngagi Wangpo (Empowered with Mañjuśrī's Speech),  
to you we pray.**



KHÄ PÄI NAM CHÖ GYÄN DRUG CHHOG NYI DA  
 TSÜN PÄI LAB GÜ DRA CHOM NYE WAR KHOR  
 ZANG PÖI THRIN LÄ LO ZANG GYÄL WA NGÖ  
LO ZANG YE SHE ZHAB LA SÖL WA DEB

**In your learning and understanding, you compare with  
 the Six Ornaments and the Two Supreme Ones,  
 In respecting the training of a monk, you are the equal of  
 the Arhat Upāli,  
 In your perfect activities, you are the Victor Tsongkhapa  
 in person.  
 Lobsang Yeshe (Excellent Intellect and Wisdom), to you we pray.**

NYING JE CHHEN PÖI TOB KYI TSHE ME LAM  
 GYA CHHER PEL LÄ ZHI DEI ZENG TAG PHÜL  
 DZAM LING KÜN GYI KUR ZHING DÜ KHOR NGÖ  
TÄN DZIN GYA TSHÖI NOR BUR SÖL WA DEB

**For compassionately promoting the path of non-violence  
 You have received the highest awards for peace.  
 Respected worldwide, you are Kālacakra in person—  
 Jewel-like Tenzin Gyatso (Oceanic Holder of the Doctrine),  
 to you we pray.**

GANG GI DÜL JA KÄL DÄN GANG CHÄN PAR  
 NGÖN ME MANG TSÖI DAG WANG GYE ZHIN TSÖL  
 JAM TSEI THUG KYI SI SUM WANG GYUR GÖN  
TSHUNG PA ME PÄI DE LA SÖL WA DEB

**You have happily granted democratic rights they never  
 had before  
 To the fortunate Tibetans who are your spiritual subjects.  
 Protector Ruling Over the Three Worlds with a loving,  
 compassionate heart—  
 Tshungpa Mepa'i De (The One Without Equal), to you we pray.**

GÖN KHYE SANG SUM TAG TÄN DOR JEI THRIR  
NYAM THAG NYIG DRÖI GÖN DU TSHO ZHE TE  
ZAB GYÄ CHHÖ KHOR GYÜN MI CHHÄ PA YI  
DRO KÜN TÄN DEI SA LA UG YUNG SÖL

**Protector, may your three secrets stay forever firm on  
the vajra throne,**

**May you remain to guide afflicted beings in this degenerate age.  
Unceasingly turning the wheel of the profound and vast teachings,  
May you cause all beings to find relief in everlasting happiness.**

KYE WA KÜN TU GÖN PO KHYÖ NYI KYI  
THUG JEI KYAB KYI DO RAR LEG SÖN TE  
KHA NYAM DRO WÄI DÖN DU LAB CHHEN GYI  
GYÄL SÄ CHÖ LA TSÖN PAR JIN GYI LOB

**Our lord and refuge, in all our lives, may we be born  
in the pasture of your compassionate protection;  
Bless us that we may be diligent in the Bodhisattva activities,  
Extensively benefiting beings, numerous as the sky is vast.**

THUB TÄN DRI ME RING LUG CHHOG CHUR GYÄ  
DEN DZIN KU DZÄ YAR PHEL LÜ CHÄN KÜN  
DE KYI PÄL LA CHÖ CHING GANG CHÄN PÄI  
DÖ DÖN GEG ME LHÜN GYI DRUB GYUR CHIG

**May the stainless tradition of the Buddha's teachings spread  
in the ten directions,**

**May the doctrine holders increase in their activities,  
May all beings enjoy every kind of happiness,  
And may the wishes of the Tibetans be spontaneously and  
unobstructedly fulfilled.**

## Song of Immortality

*An Extensive Prayer for the Long Life of His Holiness the Dalai Lama*

OM SVĀSTI

RAB JAM GYÄL WÄI SANG SUM MA LÜ PA  
 GANG DÜL CHIR YANG CHHAR WÄI GYU THRÜL GAR  
 SI ZHII GE LEG KÜN JUNG YI ZHIN NOR  
 NGÖ GYÜ DRIN CHÄN LA MÄI TSHOG NAM LA

**To the assembly of most kind teachers, both present and past—  
 The miraculous dance of the body, speech, and mind of  
 innumerable buddhas  
 Manifesting in accord with aspirants' spiritual capacities,  
 The wish-granting jewel, the source of all virtue and goodness—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
 That Tenzin Gyatso, protector of the Land of Snows,  
 live for a hundred eons.  
 Shower on him your blessings  
 So that his aspirations are fulfilled without hindrance.**

CHHÖ YING KÜN SÄL KHYÖN DANG NYAM JUG PÄI  
 DÜL DRÄL DE CHHEN YE SHE GYU MÄI TRIN  
 DRANG ME TEN DANG TÄN PÄI KYIL KHOR DU  
 SHAR WÄI YI DAM LHA TSHOG THAM CHÄ LA

**To the assembly of all meditational deities  
 Manifesting as countless maṇḍalas and divinities—  
 The magical clouds of immaculate, transcendent wisdom  
 Reaching to the farthest expanse of the space of ultimate reality—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

**Shower on him your blessings  
So that his aspirations are fulfilled without hindrance.**

PANG TOG YÖN TÄN LHÜN DZOG THRIN LÄ KYI  
NANG WA DRO KHAM GYA TSHOR TAG TSEN PÄ  
PHÄN DZÄ TOB CHU NGA WA LHA YI LHA  
RAB JAM DÜ SUM GYÄL WA THAM CHÄ LA

**To all the victorious buddhas of the three times  
Endowed with ten powers and who are even masters of  
the gods,**

**And whose attributes of perfection are the source of  
all compassionate deeds**

**Benefiting the vast ocean-like realm of sentient beings,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

**Shower on him your blessings  
So that his aspirations are fulfilled without hindrance.**

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING  
 CHHOG TU ZHI WA NAM JANG NOR BÜI TER  
 ZAG ME MI YO KÜN ZANG GE WÄI PÄL  
 THEG SUM DAM PÄI CHHÖ KYI TSHOG NAM LA

**To the assembly of sacred doctrine embodied in the three  
 vehicles,**

**Supremely serene, a jewel-treasure of enlightenment,  
 Stainless, unchanging, eternally good, and the glory of  
 all virtues,**

**Which actually liberates beings from the sufferings of  
 the three worlds,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
 That Tenzin Gyatso, protector of the Land of Snows,  
 live for a hundred eons.**

**Shower on him your blessings  
 So that his aspirations are fulfilled without hindrance.**

SI PÄI THRÜL KHOR JOM LA CHHE PA WÄI  
 DEN DÖN NGÖN SUM JÄL WÄI YE SHE CHÄN  
 NAM THAR DOR JEI DRONG LÄ MI CHHE PA  
 RIG DRÖL PHAG PÄI GEN DÜN THAM CHÄ LA

**To all members of the enlightening, noble spiritual community,  
 Who never stray from the thoroughly liberating  
 adamantine city,**

**Who possess the wisdom eye that directly sees  
 the profound truth**

**And the highest valor to destroy all machinations of  
 cyclic existence,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

**Shower on him your blessings  
So that his aspirations are fulfilled without hindrance.**

KHA CHÖ ZHING DANG NÄ YÜL DUR THRÖ DU  
DE TONG NYAM GYAR RÖL PÄI TSE JO YI  
NÄL JOR LAM ZANG DRUB LA DROG DZÄ PÄI  
NÄ SUM PA WO KHA DRÖI TSHOG NAM LA

**To the assembly of heroes and *ḍākinīs*, heavenly beings of  
the three worlds,**

**Who appear in the highest paradises, in the sacred places,  
and in the cremation grounds,**

**And who, through creative play in the hundred-fold experiences  
of bliss and emptiness,**

**Support practitioners in their meditation on the excellent path,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

**Shower on him your blessings  
So that his aspirations are fulfilled without hindrance.**

DOR JE CHHANG GI KA TAG CHHAG GYÄI DÜ  
 MI DRÄL RÄL PÄI THÖ DU NYER KÖ NÄ  
 TÄN DANG TÄN DZIN KYONG WÄI THU TSÄL CHÄN  
 YE SHE CHÄN DÄN TÄN SUNG GYA TSHO LA

**To the ocean of protectors endowed with eyes of transcendent  
 wisdom—**

**The powerful guardians and upholders of the teaching  
 Who wear inseparably on their matted locks  
 The knot symbolizing their pledge to the Vajra Holder—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
 GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI  
 KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING  
 ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**To you, we offer our prayers with fervent devotion:  
 That Tenzin Gyatso, protector of the Land of Snows,  
 live for a hundred eons.**

**Shower on him your blessings  
 So that his aspirations are fulfilled without hindrance.**

DE TAR LU ME KYAB KYI CHHOG NAM LA  
 SHUG DRAG NYING NÄ GÜ PÄ SÖL TAB THÜ  
 MI ZÄ NYIG MÄI ZUG NGÜ RAB NAR WÄI  
 DAG SOG GANG JONG DRO WÄI GÖN CHIG PU

**Thus to this congregation of excellent, undeceiving refuge,  
 We pray that by the power of this prayer  
 Expressed from a heart filled with fervent devotion and  
 humility,**

**May the body, speech and mind of the sole savior of  
 the Land of Snows,**

NGAG WANG LO ZANG TÄN DZIN GYA TSHO CHHOG  
SANG SUM MI SHIG MI GYUR MI NUB PAR  
ZHOM ZHIG YONG DRÄL DOR JE NYING PÖI THRIR  
KÄL PA GYA TSHOR YO ME TAG TÄN SHOG

**The supreme Ngawang Lozang Tenzin Gyatso,  
Be indestructible, unfluctuating and unceasing;  
May he live for a hundred eons,  
Seated on a diamond throne, transcending decay and  
destruction.**

RAB JAM GYÄL WA KÜN GYI DZÄ PÄI KHUR  
NYING TOB THRAG PAR ZUNG WÄI LAB CHHEN GYI  
THRIN LÄ KÜN PHÄN NOR BÜI NYING PO CHÄN  
ZHE PA JI ZHIN LHÜN GYI DRUB GYUR CHIG

**You are the jewel-heart embodying all compassionate,  
beneficial deeds;  
O most courageous one, you carry on your shoulders  
The burden of all the buddhas of the infinite realms.  
May all your noble aspirations be fulfilled as intended.**

DE THÜ DZOG DÄN KÄL ZANG NAM KHÄI GO  
LÜ CHÄN NGÄL SÖI CHI DU TAG DRÖL ZHING  
THUB TÄN CHHOG DÜ KÜN TU RAB DAR WÄI  
GE TSHÄN SI ZHII TSE MOR GYÄ GYUR CHIG

**By virtue of this may the heavenly doors of the fortunate  
era open  
Eternally as a source of relief and respite for all beings;  
And may the auspicious signs reach the apex of existence and  
release,  
As the sacred teachings flourish through all times and  
in all realms.**



CHHAG NA PÄ MÖI JIN LAB DÜ TSII GYÜN  
DAG SOG NYING GI ZUNG SU TAG MIN CHING  
KA ZHIN DRUB PÄI CHHÖ PÄ RAB NYEN NÄ  
KÜN ZANG CHÖ CHHOG GYA TSHO THAR SÖN SHOG

**May the nectar-stream of the blessings of the Lotus Holder  
Always enter our hearts and nourish them with strength.  
May we please you with offerings of dedicated practice,  
And may we reach beyond the shores of perfect compassionate  
deeds.**

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG  
TEN DREL LU WA ME PÄI DEN PA DANG  
DAG GI LHAG SAM DAG PÄI THU TOB KYI  
MÖN PÄI DÖN KÜN DE LAG NYUR DRUB SHOG

**Through the blessings of the wondrous buddhas and  
bodhisattvas,  
By the infallible truth of the laws of dependent origination,  
And by the purity of our fervent aspirations,  
May the aims of my prayer be fulfilled without hindrance.**

## *Mandala Offering of Thanksgiving*

OM BÄN DZA BHU MI AH HUM / WANG CHHEN SER GYI SA ZHI / OM  
BÄN DZA RE KHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU /  
RII GYÄL PO RI RAB

**OM VAJRA BHŪMI ĀḤ HŪṀ, mighty golden ground. OM VAJRA  
REKHE ĀḤ HŪṀ, 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 / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN /  
YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN  
GYI DA

**In the east, Noble Body; in the south, Rose-Apple; in the west,  
Cattle Using; in the north, Unpleasant Sound; Body and Noble  
Body; Yak Tail and Other Yak Tail; Deceitful and Traveling the  
Supreme Path; Unpleasant Sound and Companion Unpleasant  
Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ  
PA YI 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 CHHOG RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHHEN PÖI  
BUM PA

**Precious mountain, wish-granting tree, wish-fulfilling cow, un-  
cultivated harvest; 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 / Ü SU LHA DANG MII / PÄL JOR PHÜN SUM TSHOG PA  
 MA TSHANG WA ME PA / TSANG ZHING YI DU ONG WA

**Sun and moon; precious parasol and banner of victory over all directions. 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 / KHYÄ PAR DU YANG / KHYAB GÖN GYÄL  
 WÄI WANG PO THAM CHÄ KHYEN CHING ZIG PA CHHEN PO JE TSÜN  
JAM PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO SI SUM  
WANG GYUR TSUNG PA ME PÄI DE / PÄL ZANG PO ZHÄL NGA NÄ TÄN  
 PA DANG / DRO WÄI DÖN DU KU TSHE KÄL PA / THRI THRAG NÄ THRI  
 THRAG GI BAR DU / TÄN PÄI ZHÄL ZHE ZANG PO LEG PAR THOB PÄ KA  
 DRIN TANG RAG GI YÖN DU ZHING KHAM BÜL WAR GYI O

**To the glorious, holy, kind root and lineage gurus, and especially to you, glorious and good refuge protector, lord of the victorious ones, omniscient, great all-knowing and all-seeing one, Jetsun Jampel Ngawang Lozang Yeshe Tenzin Gyatso, Sisum Wangyur Tshungpa Mepai De, to you we offer this pure land in thanksgiving for accepting to have a life that endures firmly for tens of thousands of years.**

THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ [KYANG] DAG SOG  
 DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM  
 CHÄ LA / THUG TSE WA CHHEN PÖI GO NÄ ZIG ZHING CHHOG DANG  
 THÜN MONG GI NGÖ DRUB MA LÜ PA TSÄL DU SÖL

**Please compassionately accept it for the sake of transmigratory beings. Having accepted it, please look upon me and all mother transmigratory beings equaling the extent of space with great compassion and grant us all the supreme and common attainments.**

### Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DÄ GYÄN PA DI  
SANG GYÄ ZHING DU MIG TE ÜL WA YI  
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and  
the moon.**

**I imagine this as a buddha land and offer it.**

**May all transmigratory beings enjoy this pure land.**

### Request to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI  
CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG  
JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA  
ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL

**Venerable and holy gurus, from the billowing clouds of  
Wisdom and compassion in the sky of the dharmakāya,  
Please let fall a rain of profound and extensive Dharma  
Upon the earth, the beings to be subdued, exactly as they need.**

### Request to Remain

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING  
NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG  
LO ZANG TÄN PÄI DRÖN ME SA SUM GYI  
DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG

**May my venerable guru's life be firm,  
And his white divine actions spread in the ten directions.  
May the torch of the teachings of Lozang always remain,  
Dispelling the darkness of all beings in the three realms.**

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

## *Prayer to Amítayus*

NYI ZHÖN CHHAR KÄI DANG DÄN LI THRI TAR  
 YI ONG MAR SER DRA WÄ KHEB PA YI  
 DAB TONG GE SAR TSE NA DA DÄN LA  
 HRIH LÄ JUNG WÄI GÖN PO TSHE PAG ME

**With the radiance of a youthful, sindura-like rising sun,  
 Covered with delightful red-yellow webs,  
 Above a thousand-petalled corolla, on a moon disc,  
 From HRIH arises the protector Amítayus.**

PÄ MA RA GÄI LHÜN PO WANG PÖ ZHÜ  
 KÜN NÄ LUB PA JI ZHIN KHYÖ KYI KU  
 NA TSHOG GÖ DANG NOR BÜI GYÄN MANG GI  
 KÜN NÄ DZE PAR JÄ LA CHHAG TSHÄL LO

**To your body, well-adorned on all sides  
 With various clothes and many precious ornaments;  
 A powerful bow of heaps of rubies,  
 Adorned beautifully on all sides, I prostrate.**

THRI SHING ZHÖN NÜI YÄL DAB TAR NYEN PÄI  
 CHHAG NYI Ü NA CHHI ME DÜ TSI YI  
 LEG PAR GANG WÄI LHUNG ZE RAB NAM NÄ  
 TSHE YI NGÖ DRUB TSÖL LA CHHAG TSHÄL LO

**Between two hands, supple like the stem of a young vine,  
 You perfectly hold a bowl  
 Well-filled with the nectar of immortality.  
 To you who bestows the attainment of life, I prostrate.**

BUNG WA TAR NAG RÄL PÄI THOR CHOG NI  
CHI WOR DZE PÄI LÄN BU RING DU CHHANG  
JAM NYEN NA TSHOG DAR GYI MÄ YOG CHÄN  
TSHÄN PEI ZI JI BAR LA CHHAG TSHÄL LO

**Your knotted hair, jet black like a bee,  
Adorns your crown and hangs in long plaits.  
With a lower garment of various soft and elegant silks,  
To you, blazing with the splendor of marks and exemplifications,  
I prostrate.**

SHUG DRAG DANG PÄ KYÖ PÄI THAL JAR ZHING  
YI THROG SHIN TU NYÄN PÄI NGA RO YI  
KHYÖ KYI YÖN TÄN LEG PAR JÖ PA LA  
LEG TSHOG THAM CHÄ TSÖL LA CHHAG TSHÄL LO

**With hands folded by the great power of faith,  
Proclaiming your excellent virtuous knowledge  
With charming and very sweet melody,  
To you who bestow the accumulation of all goodness,  
I prostrate.**

YE SHE TSHÖN GYI MI SHE DRA WA CHÄ  
SEM CHÄN KÜN LA THUG JE GYÜN CHHE ME  
DRO KÜN DREN PÄI KHUR GYI MI NGÄL WA  
TÄN GYI KYAB NÄ KHYÖ LA CHHAG TSHÄL LO

**Cutting the web of ignorance with the weapon of wisdom,  
Having unceasing compassion for all sentient beings,  
Untired by the burden of liberating all migrators,  
To you, the ultimate refuge object, I prostrate.**

TSHÄN TSAM ZUNG WÄ DÜ MIN CHHI WA JOM  
 YI LA DRÄN PÄ SI PÄI JIG LÄ KYOB  
 KYAB SU TEN NA TÄN GYI DE TER WA  
 KHYÖ LA NAM PA KÜN TU CHHAG TSHÄL LO

**Merely holding your name destroys untimely death;  
 The mere memory of you protects from samsaric fears;  
 Taking refuge in you bestows permanent bliss;  
 To you, I forever prostrate.**

KYÖN DRÄL KHYÖ LA GÜ PÄI TEN PA DAG  
 NÄ KAB MI DÖ NYER TSHE ZHI WA DANG  
 THAR THUG DE WA CHÄN DU PÄ MO LÄ  
 DZÜ TE KYE NÄ KHYÖ NYE GYI PAR SHOG

**By my devotion to you, the faultless one,  
 May all undesired sufferings be pacified now,  
 And finally, may you cause us to be born  
 From a lotus in the Land of Bliss.**

TSHE PAG ME GÖN KHYE KU CHI DRA WA  
 KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG  
 KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA  
 DE DRA KHO NAR DAG SOG GYUR WAR SHOG

**Savior Amitayus, whatever your body,  
 Retinue, life span, and realm,  
 Whatever your supreme and excellent name,  
 May I and others become exactly like that.**

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ  
 DAG SOG GANG DU NÄ PÄI SA CHHOG DER  
 NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG  
 CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

**By the force of the praises and requests made to you,  
 May all diseases, evil spirits, poverty, and quarrels be calmed,**

**And may the Dharma and good fortune increase  
In the regions in which I and others dwell.**

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*Lama Chopa continued.*

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

**LC 41** DOR JEI KU LA KYE CHHI MI NGA YANG  
ZUNG JUG WANG GI GYÄL PÖI ZA MA TOG  
DAG CHAG MÖ PA JI ZHIN SI THÄI BAR  
NYA NGÄN MI DA TAG PAR ZHUG SU SÖL

**Your vajra body is subject to neither birth nor death,  
But is a vessel of the mighty king, unification.  
Please abide forever according to our wishes,  
Not passing beyond sorrow until samsara ends.**

*Limb of Dedication*

**LC 42** DE TAR TRÜN PÄI NAM KAR GE WÄI TSHOG  
KA DRIN SUM DÄN JE TSÜN LA MA YI  
TSHE RAB KÜN TU DRÄL ME JE DZIN CHING  
ZUNG JUG DOR JE CHHANG WANG THOB CHHIR NGO

**I dedicate the merits of white virtue thus created  
That we may be inseparably guided in all our lives  
By perfect, pure gurus who are kind in the three ways,  
And thereby attain the unified state of Vajradhara.**



## Making Requests

### Requests Recalling the Guru's Qualities

#### According to the Vinaya

**LC 43** YÖN TÄN JUNG NÄ TSHÜL THRIM GYA TSHO CHHE  
MANG THÖ NOR BÜI TSHOG KYI YONG SU TAM  
NGUR MIG DZIN PA THUB WANG NYI PÄI JE  
NÄ TÄN DÜL WA DZIN LA SÖL WA DEB

**Source of qualities, great ocean of moral discipline,  
Treasury brimming with jewels of much hearing,  
Master, second buddha clad in saffron,  
Elder, vinaya holder, I make requests to you.**

#### According to the Mahayana

**LC 44** GANG DANG DÄN NA DE WAR SHEG PÄI LAM  
TÖN PAR Ö PÄI YÖN TÄN CHU DÄN PA  
MA LÜ GYÄL WÄI DUNG TSHOB CHHÖ KYI JE  
THEG CHHOG GE WÄI SHE LA SÖL WA DEB

**You have the ten qualities suitable for one  
To teach the path of those gone to bliss.  
Lord of Dharma, representative of all conquerors,  
Mahayana virtuous friend, I make requests to you.**

#### According to the Vajrayana

**LC 45** GO SUM LEG DAM LO CHHEN ZÖ DÄN DRANG  
YO DANG GYU ME NGAG DANG GYÜ SHE SHING  
DE NYI CHU ZUNG DRI DANG CHHÄ KHÄ PÄI  
DOR JE DZIN PÄI TSO LA SÖL WA DEB

**You are wise, patient, honest,  
Without pretense or guile, your three doors well subdued.  
You have both sets of ten qualities, know mantra and  
tantra, and are skilled in drawing and explaining;  
Foremost vajra holder, I make requests to you.**

### *Requests Recalling the Guru's Kindness*

#### **The Guru is Kinder than All the Buddhas**

**LC 46** SANG GYÄ DRANG ME JÖN PÄ MA THÜL WÄI  
MA RUNG DÜL KÄI NYIG DÜ DRO WA LA  
DE SHEG LAM ZANG JI ZHIN TÖN PA YI  
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

**To those untamed by countless past buddhas,  
The unruly transmigratory beings of this degenerate age  
who are difficult to subdue,  
You accurately show the good way of those gone to bliss.  
Compassionate refuge savior, I make requests to you.**

#### **The Guru is Even Kinder than Shakyamuni Buddha**

**LC 47** THUB PÄI NYI MA DÜ KYI NUB GYUR TE  
GÖN KYAB ME PÄI DRO WA MANG PO LA  
GYÄL WÄI DZÄ PA NYE WAR DRUB DZÄ PÄI  
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

**When the sun of the Muni sets because of the times,  
You enact the deeds of a conqueror  
For the many transmigratory beings who lack a refuge  
savior.  
Compassionate refuge savior, I make requests to you.**

#### **Even the Guru's Family, Animals, and so Forth are a Higher Object of Offering than All the Buddhas**

**LC 48** DÜ SUM CHHOG CHÜI GYÄL WA THAM CHÄ LÄ  
GANG GI BA PÜI BU GA CHIG TSAM YANG  
DAG CHAG SÖ NAM ZHING DU LEG NGAG PÄI  
KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

**Even one of your pores is for us  
A field of merit more highly praised  
Than all the conquerors of the three times and  
ten directions.  
Compassionate refuge savior, I make requests to you.**

## Requests Expressing the Guru's Qualities

### Outer Qualities

**LC 49** DE SHEG KU SUM GYÄN GYI KHOR LO NI  
 THAB KHÄ GYU THRÜL DRA WÄI JO GEG LÄ  
 THA MÄL TSHÜL GYI DRO WA DREN DZÄ PÄI  
 KYAB GÖN THUG JE CHÄN LA SÖL WA DEB

**Adorned with a sugata's three bodies and ornamental wheels,**

**You manifest from an alluring net of skillful means  
 In an ordinary form to lead all beings.**

**Compassionate refuge savior, I make requests to you.**

### Inner Qualities

**LC 50** KHYÖ KYI PHUNG KHAM KYE CHHE YÄN LAG NAM  
 DE SHEG RIG NGA YAB YUM SEM PA DANG  
 THRO WÖI WANG PÖI RANG ZHIN CHHOG SUM GYI  
 DAG NYI LA MA CHHOG LA SÖL WA DEB

**Your aggregates, elements, sources, and limbs  
 Are in nature the wisdom fathers and mothers of  
 the five types of sugatas,**

**Bodhisattvas, and wrathful protectors.**

**Supreme guru, in nature the Three Rare Sublime Ones,  
 I make requests to you.**

### Secret Qualities

**LC 51** KÜN KHYEN YE SHE RÖL PA LÄ JUNG WÄI  
 KYIL KHOR KHOR LO JE WÄI DAG NYI DE  
 RIG GYÄI KHYAB DAG DOR JE DZIN PÄI TSO  
 ZUNG JUG DANG PÖI GÖN LA SÖL WA DEB

**Arising from the play of omniscient transcendental  
 wisdom,**

**You are the essence of ten million mandala cycles.  
 Pervading lord of a hundred types of buddhas,  
 foremost vajra holder,**

**Unified primordial savior, I make requests to you.**

### Suchness Qualities

**LC 52** DRIB ME LHÄN KYE GA WÄI RÖL PA DANG  
YER ME TÄN YO KÜN KHYAB KÜN GYI DAG  
THOG MA THA DRÄL KÜN ZANG DÖN DAM GYI  
JANG CHHUB SEM NGÖ KHYÖ LA SÖL WA DEB

**Unobscured, inseparable from the play of  
simultaneous joy,  
Pervading everything in motion and at rest;  
The nature of all things, free from beginning or end,  
All good actual ultimate bodhicitta; I make requests  
to you.**

### Special One-Pointed Request

**LC 53** KHYÖ NI LA MA KHYÖ NI YI DAM  
KHYÖ NI KHAN DRO CHHÖ KYONG TE  
DENG NÄ ZUNG TE JANG CHHUB BAR DU  
KHYÖ MIN KYAB ZHÄN MI TSHÖL WÄ

**You are the guru, you are the yidam,  
You are the dakini and Dharma protector.  
From now until enlightenment  
I will seek no other refuge than you.**

DI DANG BAR DO CHHI MÄI THAR YANG  
THUG JEI CHAG KYÜ ZUNG DZÖ LA  
SI ZHII JIG DRÖL NGÖ DRUB KÜN TSÖL  
TÄN GYI DROG DZÖ BAR CHÖ SUNG (3x)

**In this life, the bardo, and all future lives,  
Hold me with your hook of compassion,  
Free me from the fears of samsara and nirvana,  
grant all attainments,  
Be my constant companion, and guard me from  
interferences. (3x)**

## *Receiving the Blessings of the Four Empowerments*

**LC 54** DE TAR LÄN SUM SÖL WA TAB PÄI THÜ  
 LA MÄI KU SUNG THUG KYI NÄ NAM LÄ  
 DÜ TSI Ö ZER KAR MAR THING GA SUM  
 RIM DANG CHIG CHAR JUNG NÄ DAG NYI KYI

**By the force of having thus requested three times,  
 Nectar and light rays—white, red, and dark blue—  
 Stream forth one by one and all together  
 From the places of my guru’s holy body, speech,  
 and mind,**

NÄ SUM RIM DANG CHIG CHAR THIM PA LÄ  
 DRIB ZHI DAG CHING NAM DAG WANG ZHI THOB  
 KU ZHI THOB CHING LA MA NYI PA ZHIG  
 GYE ZHIN THIM PÄ JIN GYI LAB PAR GYUR

**And absorb one by one and all together into my own  
 three places.**

**The four obscurations are purified and the four pure  
 empowerments are received.**

**I achieve the four kayas and am blessed by  
 A replica of the guru that happily absorbs into me.**

## *Training the Mind by Reviewing the Entire Path and Receiving Blessings*

### *Guru Devotion as the Root of the Path*

**LC 84** ZHING CHHOG DAM PA JE TSÜN LA MA LA  
 CHHÖ CHING GÜ PÄ SÖL WA TAB PÄI THÜ  
 DE LEG TSA WA GÖN PO KHYÖ NYI KYI  
 GYE ZHIN JE SU DZIN PAR JIN GYI LOB

**Supreme field of merit, my perfect, pure guru,  
 Through the power of having made offerings and  
 respectful requests,**

**I seek your blessings, savior and the very root of  
happiness and goodness,  
That I may come under your joyful guidance.**

*Training the Mind in the Path in Common with Lower Capable Beings*

**Taking the Essence of a Perfect Human Rebirth**

**LC 85** LÄN CHIG TSAM ZHIG NYE PÄI DÄL JOR DI  
NYE KA NYUR DU JIG PÄI TSHÜL TOG NÄ  
DÖN ME TSHE DII JA WÄ MI YENG WAR  
DÖN DÄN NYING PO LEN PAR JIN GYI LOB

**Realizing how this body of freedoms and riches  
Is found but once, is difficult to obtain, and is quickly  
lost,  
I seek your blessings to make it worthwhile and take  
its essence,  
Without being distracted by the meaningless affairs  
of this life.**

**Generating Interest in the Happiness of Future Lives**

**LC 86** NGÄN SONG DUG NGÄL BAR WÄI ME JIG NÄ  
NYING NÄ KÖN CHHOG SUM LA KYAB DRO ZHING  
DIG PONG GE TSHOG THA DAG DRUB PA LA  
TSÖN PA LHUR LEN JE PAR JIN GYI LOB

**Aghast at the searing blaze of suffering in the lower  
realms,  
I take heartfelt refuge in the Three Rare Sublime Ones  
And seek your blessings that I may diligently strive  
To abandon all negative karma and accomplish  
the accumulation of every virtue.**

*Training the Mind in the Path in Common with Middle Capable Beings***Developing the Wish for Liberation**

**LC 87** LÄ DANG NYÖN MONG BA LONG DRAG TU THRUG  
 DUG NGÄL SUM GYI CHHU SIN MANG PÖ TSE  
 THA ME JIG RUNG SI TSHO CHHEN PO LÄ  
 THAR DÖ SHUG DRAG KYE WAR JIN GYI LOB

**Violently tossed amidst waves of karma and delusions,  
 Plagued by the many sea monsters of the three kinds  
 of sufferings,  
 I seek your blessings to develop an intense longing  
 to be liberated  
 From this infinite and frightening great ocean of existence.**

**Training to Achieve Liberation**

**LC 88** ZÖ KA TSÖN RA DRA WÄI KHOR WA DI  
 GA WÄI TSHÄL TAR THONG WÄI LO PANG NÄ  
 LAB SUM PHAG PÄI NOR GYI DZÖ ZUNG TE  
 THAR PÄI GYÄL TSHÄN DZIN PAR JIN GYI LOB

**Having abandoned the mind that views this unbearable  
 prison  
 Of cyclic existence as a beautiful park, I seek your blessings  
 To hold the three trainings as the treasure of  
 the aryas' wealth  
 And thereby, to uphold the victory banner of liberation.**

*Training the Mind in the Path for Higher Capable Beings***Generating Compassion, the Foundation of the Mahayana Path**

**LC 89** NYAM THAG DRO WA DI KÜN DAG GI MA  
 YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ  
 DUG PÄI BU LA TSE WÄI MA ZHIN DU  
 CHÖ MIN NYING JE KYE WAR JIN GYI LOB

**Having considered how all these miserable beings  
 have been my mothers**

**And have raised me with kindness again and again,  
I seek your blessings to develop effortless compassion  
Like that of a loving mother for her precious child.**

**Generating Bodhichitta by Exchanging Yourself and Others**

**LC 90** DUG NGÄL THRA MO TSAM YANG MI DÖ CHING  
DE LA NAM YANG CHHOG SHE ME PAR NI  
DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE  
ZHÄN DE GA WA KYE PAR JIN GYI LOB

**There is no difference between myself and others,  
None of us wishes for even the slightest of sufferings  
Or is ever content with the happiness we have.  
Realizing this, I seek your blessings that I may  
generate joy for the happiness of others.**

**LC 91** RANG NYI CHE PAR DZIN PÄI CHONG NÄ DI  
MI DÖ DUG NGÄL KYE PÄI GYUR THONG NÄ  
LE LÄN DÄ LA KHÖN DU ZUNG JÄ TE  
DAG DZIN DÖN CHHEN JOM PAR JIN GYI LOB

**This chronic disease of cherishing myself  
Is the cause giving rise to my unsought suffering.  
Perceiving this, I seek your blessings to blame, begrudge,  
And destroy the monstrous demon of selfishness.**

**LC 92** MA NAM CHE ZUNG DE LA GÖ PÄI LO  
THA YÄ YÖN TÄN JUNG WÄI GOR THONG NÄ  
DRO WA DI DAG DAG GI DRAR LANG KYANG  
SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

**The mind that cherishes mothers and places them  
in bliss  
Is the gateway leading to infinite qualities.  
Seeing this, I seek your blessings to cherish these  
transmigratory beings  
More than my life, even should they rise up as  
my enemies.**



**LC 93** DOR NA JI PA RANG DÖN KHO NA DANG  
 THUB WANG ZHÄN DÖN BA ZHIG DZÄ PA YI  
 KYÖN DANG YÖN TÄN YE WA TOG PÄI LÖ  
 DAG ZHÄN NYAM JE NÜ PAR JIN GYI LOB

**In brief, infantile beings labor only for their own ends,  
 While the able ones work solely for the welfare of  
 others.**

**With a mind understanding the distinction between  
 the failings of one and the advantages of the other,  
 I seek your blessings to enable me to equalize and  
 exchange myself with others.**

**LC 94** RANG NYI CHE DZIN GÜ PA KÜN GYI GO  
 MA NAM CHE DZIN YÖN TÄN KÜN GYI ZHI  
 DE CHHIR DAG ZHÄN JE WÄI NÄL JOR LA  
 NYAM LEN NYING POR JE PAR JIN GYI LOB

**Cherishing myself is the doorway to all loss,  
 While cherishing my mothers is the foundation of  
 all qualities.**

**Hence I seek your blessings to make my heart practice  
 The yoga of exchanging myself for others.**

**LC 95** DE NA JE TSÜN LA MA THUG JE CHÄN  
 MA GYUR DRO WÄI DIG DRIB DUG NGÄL KÜN  
 MA LÜ DA TA DAG LA MIN PA DANG  
 DAG GI DE GE ZHÄN LA TANG WA YI  
 DRO KÜN DE DANG DÄN PAR JIN GYI LOB (1x)

**And thus, perfect, pure, compassionate guru,  
 I seek your blessings that all negative karmas, obscura-  
 tions, and sufferings of mother transmigratory beings  
 May without exception ripen upon me right now,  
 And that by giving my happiness and virtue to others  
 All transmigratory beings may experience happiness. (1x)**

**Points 3 through 7 of the “Seven-Point Mind Training”**

**LC 96** NÖ CHÜ DIG PÄI DRÄ BÜ YONG GANG TE  
MI DÖ DUG NGÄL CHHAR TAR BAB GYUR KYANG  
LÄ NGÄN DRÄ BU ZÄ PÄI GYUR THONG NÄ  
KYEN NGÄN LAM DU LONG PAR JIN GYI LOB

**Even if the environment and beings are filled with  
the fruits of negative karma  
And unwished for sufferings pour down like rain,  
I seek your blessings to take these miserable conditions  
as a path  
By seeing them as causes to exhaust the results of  
my negative karma.**

**LC 97** DOR NA ZANG NGÄN NANG WA CHI SHAR YANG  
CHHÖ KÜN NYING PO TOB NGÄI NYAM LEN GYI  
JANG CHHUB SEM NYI PHEL WÄI LAM GYUR TE  
YI DE BA ZHIG GOM PAR JIN GYI LOB

**In short, no matter what appearances arise, be they  
good or bad,  
I seek your blessings to transform them into a path  
increasing the two bodhichittas  
Through the practice of the five powers—  
the quintessence of the entire Dharma—  
And thus to cultivate only mental happiness.**

**LC 98** JOR WA ZHI DANG DÄN PÄI THAB KHÄ KYI  
THRÄL LA GANG THUG GOM LA JOR WA DANG  
LO JONG DAM TSHIG LAB JÄI NYAM LEN GYI  
DÄL JOR DÖN CHHEN JE PAR JIN GYI LOB

**I seek your blessings that I may relate everything  
I meet to meditation  
Through skillful means possessing the four practices,  
And that I may make this life of freedoms and riches  
greatly meaningful  
Through practicing the commitments and precepts  
of thought transformation.**

**Meditating on the Special Attitude and Generating Bodhichitta**

**LC 99** TONG LEN LUNG LA KYÖN PÄI THRÜL DEG CHÄN  
 JAM DANG NYING JE LHAG PÄI SAM PA YI  
 DRO NAM SI TSHO CHHE LÄ DRÖL WÄI CHHIR  
 JANG CHHUB SEM NYI JONG PAR JIN GYI LOB

**In order to rescue all transmigratory beings from  
 the vast seas of existence,  
 I seek your blessings to train only in bodhichitta,  
 Through love, compassion, and the special attitude  
 Conjoined with the technique of mounting “taking and  
 giving” upon the breath.**

**LC 100** DÜ SUM GYÄL WA KÜN GYI DRÖ CHIG LAM  
 NAM DAG GYÄL SÄ DOM PÄ GYÜ DAM SHING  
 THEG CHHOG TSHÜL THRIM SUM GYI NYAM LEN LA  
 TSÖN PA LHUR LEN JE PAR JIN GYI LOB

**I seek your blessings that I may eagerly endeavor  
 To put into practice the three Mahayana moral codes,  
 And to restrain my mindstream with the pure vows  
 of the conquerors’ sons,  
 The single path journeyed by all conquerors of  
 the three times.**

*Blessing and Offering the Remaining Tsog*

**LC 76** HUM MA DAG THRÜL NANG YING SU DAG  
 AH YE SHE LÄ DRUB DÜ TSI CHHE  
 OM DÖ GÜI GYA TSHO CHHEN POR GYUR

**HÜM Impure mistaken appearances are purified in  
 the sphere [of emptiness],  
 ĀḤ This sublime nectar accomplished from  
 transcendental wisdom,  
 OM Becomes a great ocean of all that is desired.**

OM ĀḤ HÜM (3x)

**LC 77** HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI  
ZAG ME DÜ TSII TSHOG LHAG GYA TSHO DI  
DAM CHÄN ZHING KYONG TSHOG NAM NYE CHHIR BÜL

**HO I offer this ocean of remaining tsog of  
uncontaminated nectar,  
Blessed by samadhi, mantra, and mudra,  
In order to please you hosts of oath-bound local protectors.**

OM ĀḤ HŪḤ

DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ  
E MA HO NÄL JOR THRIN LÄ TSHÜL ZHIN DRUB

**Satisfied by enjoying an abundance of all that is desired  
E MA HO Properly accomplish activities for us yogis.**

**LC 78** HO LHAG MÄI DRÖN NAM KHOR CHÄ KYI  
TSHOG LHAG GYA TSHO DI ZHE LA  
TÄN PA RIN CHHEN GYÄ PA DANG  
TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG

**HO Guests for the remainder together with your  
retinues,  
In accepting this ocean of remaining tsog,  
Make the precious teachings flourish  
And make the upholders and patrons of  
the teachings along with their retinues,**

**LC 79** KHYÄ PAR NÄL JOR DAG CHAG LA  
NÄ ME TSHE DANG WANG CHHUG DANG  
PÄL DANG DRAG DANG KÄL WA ZANG  
LONG CHÖ GYA CHHEN KÜN THOB CHING

**And especially we yogins,  
Gain health, long life, power, and wealth,  
Glory, fame, good fortune,  
And abundant enjoyments.**

LC 80 ZHI DANG GYÄ LA SOG PA YI  
 LÄ KYI NGÖ DRUB DAG LA TSÖL  
 DAM TSHIG CHÄN GYI DAG LA SUNG  
 NGÖ DRUB KÜN GYI TONG DROG DZÖ

**Bestow on us the attainments of the actions  
 Of pacification, increase, and so forth.  
 Oath-bound protectors, protect us  
 And help us obtain all siddhis.**

LC 81 DÜ MIN CHHI DANG NÄ NAM DANG  
 DÖN DANG GEG NAM ME PAR DZÖ  
 MI LAM NGÄN DANG TSHÄN MA NGÄN  
 JA JE NGÄN PA ME PAR DZÖ

**Avert untimely death, sickness,  
 Spirits, and interferers.  
 Eliminate bad dreams,  
 Bad omens, and bad activities.**

LC 82 JIG TEN DE ZHING LO LEG DANG  
 DRU NAM GYÄ SHING CHHÖ PHEL DANG  
 DE LEG THAM CHÄ JUNG WA DANG  
 YI LA DÖ PA KÜN DRUB SHOG

**Make the world happy, harvests good,  
 Crops grow, Dharma flourish,  
 All happiness and goodness occur,  
 And all our wishes come about.**

LC 83 JIN PA GYA CHHEN GYUR PA DI YI THÜ  
 DRO WÄI DÖN DÜ RANG JUNG SANG GYÄ SHOG  
 NGÖN TSHE GYÄL WA NAM KYI MA DRÄL WÄI  
 KYE WÄI TSHOG NAM JIN PÄ DRÖL GYUR CHIG

**By the force of this bountiful giving,  
 May we spontaneously become buddhas for the sake  
 of transmigratory beings.**

**Then, by our generosity, may we liberate  
the multitudes of beings  
Who were not liberated by the victorious ones of  
the past.**

---

*Lama Chopa continued.*

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### **Practicing the Perfections After Generating Bodhichitta**

#### **The Perfection of Generosity**

**LC 101** LÜ DANG LONG CHÖ DÜ SUM GE TSHOG CHÄ  
SEM CHÄN RANG RANG DÖ PÄI NGÖ GYUR TE  
CHHAG ME TONG SEM PEL WÄI MÄN NGAG GI  
JIN PÄI PHAR CHHIN DZOG PAR JIN GYI LOB

**I seek your blessings to complete the perfection  
of generosity  
Through the guideline teaching for increasing  
the mind that gives without attachment;  
Namely, transforming my body, wealth, and merits  
of virtue of the three times  
Into the objects desired by each and every sentient being.**

#### **The Perfection of Morality**

**LC 102** SO THAR JANG SEM SANG NGAG DOM PA YI  
CHÄ TSHAM SOG GI CHHIR YANG MI TONG ZHING  
GE CHHÖ DÜ DANG SEM CHÄN DÖN DRUB PÄI  
TSHÜL THRIM PHAR CHHIN DZOG PAR JIN GYI LOB

**I seek your blessings to complete the perfection  
of morality  
By not transgressing the bounds of  
The pratimoksha, bodhisattva, and tantric vows even  
at the cost of my life,  
Accumulating virtuous qualities, and accomplishing  
the purpose of sentient beings.**

**The Perfection of Patience**

**LC 103** KHAM SUM KYE GU MA LÜ THRÖ GYUR TE  
 SHE ZHING TSHANG DRU DIG SHING SOG CHÖ KYANG  
 MI THRUG NÖ LÄN PHÄN PA DRUB JE PÄI  
 ZÖ PÄI PHAR CHHIN DZOG PAR JIN GYI LOB

**Should even all the beings of the three realms  
 without exception**

**Become angry at me, humiliate, criticize, threaten,  
 or even kill me,**

**I seek your blessings not to be agitated, but to complete  
 the perfection of patience**

**That works for their benefit in response to their harm.**

**The Perfection of Joyous Effort**

**LC 104** SEM CHÄN RE REI CHHIR YANG NAR ME PÄI  
 ME NANG KÄL PA GYA TSHOR NÄ GÖ KYANG  
 NYING JE MI KYO JANG CHHUB CHHOG TSÖN PÄI  
 TSÖN DRÜ PHAR CHHIN DZOG PAR JIN GYI LOB

**Even if I must remain for an ocean of eons in the fiery  
 hell of Avici**

**For the sake of even just one sentient being,**

**I seek your blessings to complete the perfection of  
 joyous effort,**

**That out of compassion untiringly strives for supreme  
 enlightenment.**

**The Perfection of Firm Contemplation**

**LC 105** JING GÖ NAM PAR YENG WÄI KYÖN PANG NÄ  
 CHHÖ KÜN DEN PÄ TONG PÄI NÄ LUG LA  
 TSE CHIG NYAM PAR JOG PÄI TING DZIN GYI  
 SAM TÄN PHAR CHHIN DZOG PAR JIN GYI LOB

**Having abandoned the faults of sinking, excitement,  
 and distraction,**

**I seek your blessings to complete the perfection of  
firm contemplation  
Through the samadhi of single-pointed placement  
Upon the nature of reality of all phenomena,  
their lack of true existence.**

**The Perfection of Wisdom**

*The Space-Like Practice of Emptiness During the Meditation Session*

**LC 106** DE NYI SO SOR TOG PÄI SHE RAB KYI  
DRANG PÄI SHIN JANG DE CHHEN DANG DREL WA  
DÖN DAM NYAM ZHAG NAM KHÄI NÄL JOR GYI  
SHE RAB PHAR CHHIN DZOG PAR JIN GYI LOB

**I seek your blessings to complete the perfection  
of wisdom  
Through the space-like yoga of single-minded  
placement upon ultimate truth  
Conjoined with the pliancy and great bliss induced  
By the discriminating wisdom analyzing suchness.**

*The Illusion-Like Practice of Emptiness During Post-Meditation*

**LC 107** CHHI NANG CHHÖ NAM GYU MA MI LAM DANG  
DANG PÄI TSHO NANG DA ZUG JI ZHIN DU  
NANG YANG DEN PAR ME PÄI TSHÜL TOG NÄ  
GYU MÄI TING DZIN DZOG PAR JIN GYI LOB

**I seek your blessings to perfect the samadhi on illusion  
By realizing how outer and inner phenomena  
Lack true existence but still appear,  
Like an illusion, a dream, or the moon's image on  
a still lake.**



**Training the Mind in Particular in the Profound Middle View**

**LC 108** KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG  
 GYU DRÄ TEN DREL LU WA ME PA NYI  
 PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI  
 LU DRUB GONG DÖN TOG PAR JIN GYI LOB

**Samsara and nirvana lack even an atom of inherent  
 existence**

**And cause and effect and dependent arising are  
 unbetraying.**

**I seek your blessings to discern the meaning of  
 Nagarjuna's thought—**

**That these two are mutually complementary and  
 not contradictory.**

*Training the Mind in the Uncommon Path of the Vajrayana***Preparing Yourself for the Tantric Path, and Keeping the Tantric Vow  
and Commitments Purely**

**LC 109** DE NÄ DOR JE DZIN PÄI DE PÖN GYI  
 DRIN LÄ GYÜ DE GYA TSHÖI JING GÄL TE  
 NGÖ DRUB TSA WA DAM TSHIG DOM PA NAM  
 SOG LÄ CHE PAR DZIN PAR JIN GYI LOB

**Then, crossing the depths of the ocean of tantra  
 Through the kindness of my captain Vajradhara,  
 I seek your blessings that I may hold my vows and  
 commitments,  
 The root of siddhis, dearer than my life.**

**Practicing the Generation Stage of Highest Yoga Tantra**

**LC 110** KYE SHI BAR DO GYÄL WÄI KU SUM DU  
GYUR WÄI RIM PA DANG PÖI NÄL JOR GYI  
THA MÄL NANG ZHEN DRI MA KÜN JANG TE  
GANG NANG LHA KUR CHHAR WAR JIN GYI LOB  
**I seek your blessings that whatever appears may  
arise as the deity,  
Having cleansed all stains of ordinary appearance  
and grasping  
With the first stage yoga of transforming birth,  
Death, and the bardo into the three bodies of  
a conqueror.**

**Practicing the Completion Stage of Highest Yoga Tantra**

**LC 111** NYING GÄI DAB GYÄ DHU TII Ü DAG TU  
GÖN KHYÖ ZHAB SEN KÖ PA LÄ JUNG WA  
Ö SÄL GYU LÜ ZUNG DU JUG PÄI LAM  
TSHE DIR NGÖN DU GYUR WAR JIN GYI LOB  
**I seek your blessings to actualize in this life the path  
uniting  
Clear light and the illusory body, which arises  
From placing your feet, my savior, on the eight petals  
of my heart  
At the very center of my central channel.**

*Practicing Transference of Consciousness at the Time of Death*

**LC 112** LAM NA MA ZIN CHHI WÄI DÜ JE NA  
 TSÄN THAB TSHANG GYA LA MÄI PHO WA NI  
 TOB NGA YANG DAG JAR WÄI DAM NGAG GI  
 DAG PÄI ZHING DU DRÖ PAR JIN GYI LOB

**If my time of death comes before I have completed  
 the points of the path**

**I seek your blessings that I may be led to a pure land  
 Through the instructions for correctly applying  
 the five powers**

**Or the guru's transference of consciousness,  
 the forceful means to enlightenment.**

*Praying to be Guided by the Guru in All Future Lives*

**LC 113** DOR NA KYE ZHING KYE WA THAM CHÄ DU  
 GÖN PO KHYÖ KYI DRÄL ME JE ZUNG NÄ  
 KU SUNG THUG KYI SANG WA KÜN DZIN PÄI  
 SÄ KYI THU WOR GYUR WAR JIN GYI LOB

**In short, I seek your blessings, my savior, to be guided  
 By you from birth inseparably throughout all my lives,  
 And thus to become your main disciple,  
 Holding every secret of your holy body, speech, and mind.**

**LC 114** GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄI  
 KHOR GYI THOG MA NYI DU DAG GYUR TE  
 NÄ KAB THAR THUG GÖ DÖ MA LÜ PA  
 BÄ ME LHÜN GYI DRUB PÄI TRA SHI TSÖL

**Savior, please grant that all be auspicious for me  
 To be foremost among your very first circle of disciples  
 wherever you manifest buddhahood,  
 So that all my temporal and ultimate wishes,  
 without exception,  
 May be effortlessly and spontaneously fulfilled.**

## The Concluding Practice

### Dedication of Merits

LC 116 DI TAR GYI PÄI NAM KAR GE WA YANG  
DÜ SUM DE SHEG SÄ CHÄ THAM CHÄ KYI  
DZÄ PA MÖN LAM MA LÜ DRUB PA DANG  
LUNG TOG DAM CHHÖ DZIN PÄI GYU RU NGO

**Whatever white virtues were thus created, we dedicate  
as causes**

**Enabling us to uphold the holy Dharma of scripture  
and realization,**

**And to fulfill without exception the prayers and deeds  
Of all the tathagatas and bodhisattvas of the three times.**

LC 117 DE YI THU LÄ TSHE RAB KÜN TU DAG  
THEG CHHOG KHOR LO ZHI DANG MI DRÄL ZHING  
NGE JUNG JANG SEM YANG DAG TA WA DANG  
RIM NYI LAM GYI DRÖ PA THAR CHHIN SHOG

**By the force of this merit, may we never be parted**

**In all our lives from Mahayana's four wheels,**

**And may we reach the end of our journey**

**Along the paths of renunciation, bodhichitta, right view,  
and the two stages.**

## Verses of Auspiciousness

**LC 118** SI ZHII NAM KAR JI NYE GE TSHÄN GYI  
 DENG DIR MI SHI GÜ PA KÜN DRÄL TE  
 NÄ KAB THAR THUG GE LEG NAM KHÄI DZÖ  
 PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG

**Through the quality of whatever white virtues  
 there are in samsara and nirvana,  
 May all be auspicious for us to be free, here and now,  
 from all misfortune and loss  
 And thus to enjoy a glorious and perfect celestial  
 treasure  
 Of temporal and ultimate virtue and goodness.**

**LC 119** KÜN KHYEN LO ZANG DRAG PÄI CHHÖ KYI DER  
 LAB SUM NAM DAG TSE CHIG DRUB LA TSÖN  
 NÄL JOR RAB JUNG TSHOG KYI YONG GANG WÄ  
 THUB TÄN YÜN DU NÄ PÄI TRA SHI SHOG

**May all be auspicious for the Buddha's teachings  
 to remain long  
 Through your centers of Dharma, omniscient  
 Lozang Dragpa,  
 Being filled with hosts of renunciates, yogis, and yoginis  
 Striving single-pointedly to master the three pure  
 trainings.**

**LC 120** ZHÖN NÜI DÜ NÄ LA MA LHA CHHOG LA  
 SÖL WA TAB PÄ LO ZANG DRAG PA YI  
 JIN LAB ZHUG NÄ ZHÄN DÖN LHÜN GYI DRUB  
 LO ZANG DOR JE CHHANG GI TRA SHI SHOG

**Having received your blessings, Lozang Dragpa,  
 Who from the time of youth made requests to  
 the supreme guru-deity,  
 May there be the auspiciousness of Lozang Vajradhara  
 Who spontaneously accomplishes the purpose of others.**

**LC 121** DÖ GÜI JOR WA YAR KYI TSHO TAR PHEL  
KYÖN ME RIG KYI DÄL DRO GYÜN CHHÄ ME  
NYIN TSHÄN LO ZANG DAM PÄI CHHÖ KYI DA  
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG

**May all be auspicious for all our desired endowments  
to swell like a lake in the summer rains,  
Bringing an unbroken flow of rebirths of leisure in  
faultless families,  
So that we may pass our days and nights with your  
holy Dharma, Lozang,  
And thus delight in the glories of perfection.**

**LC 122** DAG SOG NAM KYI DENG NÄ JANG CHHUB BAR  
GYI DANG GYI GYUR GE WA CHI SAG PA  
ZHING DIR JE TSÜN DAM PÄI ZUG KYI KU  
GYUR ME DOR JE TAR TÄN TRA SHI SHOG

**By the collection of whatever virtues I and others  
have done  
And will do from now until enlightenment,  
May all be auspicious, holy, perfect, pure one,  
For your body of form to remain in this land,  
immutable like a vajra.**

### Colophon:

The *Lama Chopra Long life Offering* is prepared based on *A Conveniently Arranged Way of Offering the Long Life Pūjā on the Basis of "Indivisible Bliss and Emptiness: The Ritual of the Profound Path of Lama Chopra."* Prayers excerpted from *Lama Chopra and Tsog Offering*, Portland: FPMT, 2020; and *Long Life Lama Chöpa with Request to the Dakinis*, Portland: FPMT, 2009. Prepared for the occasion of the long life offering to His Holiness the Dalai Lama requested by Kyabje Lama Zopa Rinpoche for May 24, 2023, at Tekchen Chöling, Dharamsala. Compiled by FPMT Education Services with the help of Kopan Monastery's chanting master, Umdzela Geshe Losang Sherab, May 2023.

*Clouds of Ambrosial Blessings: A prayer relating the sublime series of lives of the great Sovereign Protector, all-knowing, all-seeing Lord of the Victorious Ones, our guide in existence and peace (srid zhi'i rnam 'dren gong sa skyabs mgon rgyal ba'i dbang po thams cad mkhyen cing gzigs pa chen po mchog gi 'khrungs rabs gsol 'debs byin rlabs bdud rtsi'i sprin phung):*

This prayer was written by Kyabje Trulshik Rinpoche, Ngawang Chökyi Lodrö. It was not possible to include the detailed colophon here.

The English translation excerpted from *DALAI LAMA Strasbourg 2016: Texte et prières: Text and Prayers*, 87–101, © Padmakara Translation Group 2016. Printed with permission.

Tibetan phonetics prepared by FPMT Education Services, April 2023.

*Song of Immortality, An Extensive Prayer for the Long Life of His Holiness the Dalai Lama (gong sa skyabs mgon chen po'i zhabs brtan gsol 'debs 'chi med grub pa'i dbyangs snyan):*

Composed by the two tutors of His Holiness the Dalai Lama, Trijang Rinpoche and Ling Rinpoche. Translated by Geshe Thupten Jinpa, 2002. Sanskrit terms transliterated by FPMT Education Services, December 2020.

# A Tea Offering Prayer

## The Incomparable Guide

*Ja chhö dren pa nyam me*

DREN PA NYAM ME ZÄ TSANG SÄ  
DE SÄ KHYEN DANG TSE WÄI DAG  
JAM PÄI YANG DANG MI PHAM GÖN  
SÖL WA DEB SO JIN GYI LOB

**To the incomparable guide, son of Zatsang,<sup>1</sup>  
Possessor of omniscience and compassion,  
And to Mañjuśa and Maitreya,<sup>2</sup> I make requests—  
Please bless me.**

NGA GYÄI TSUG GYÄN THAM CHÄ KHYEN  
Ö PAG ME GÖN MAR ME DZÄ  
CHÄN RÄ ZIG WANG GYÄL WA DROM  
ZAG ME DÜ TSII CHHÖ PA ZHE

**Omniscient one, crown ornament of the five hundred,  
Dīpaṃkara—Savior Limitless Light;<sup>3</sup>  
Victorious Drom—Compassionate-eyed One,<sup>4</sup>  
Please accept this uncontaminated nectar offering.**

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<sup>1</sup> Tib. zas tsang, Skt. Śuddhodhana. “Son of Zatsang” refers to the Buddha, “Zatsang” being the Tibetan for Śuddhodhana, the name of Buddha’s father.

<sup>2</sup> Tib. mi pham mgon, Skt. Ajitanātha. This is an alternative name for Maitreya.

<sup>3</sup> I.e., Amitābha.

<sup>4</sup> I.e., Avalokiteśvara.



GYÄL WÄI YAB CHIG JAM PÄI YANG  
GE LONG TSHÜL ZUNG TSONG KHA PA  
JIN LAB THUG JEI DRIN TRIG NÄ  
DE CHHEN DÜ TSI TSHIM PAR DZÖ

**The only father of the victorious ones, Mañjughośa,  
Who took the form of the bhikṣu, Tsongkhapa,  
Having gathered together clouds of blessings and compassion,  
Please make me and all sentient beings satisfied by this great  
bliss nectar.**

YAB CHIG YAB CHIG JAM PÄI YANG  
TÄN GYI KYAB NÄ RIN PO CHHE  
DRÄL ME NYING GÄI PÄ MOR ZHUG  
PAG ME DÜ TSII CHHÖ PA ZHE

**The one and only father, Mañjughośa,  
Precious constant source of refuge,  
Please abide on the lotus of my heart without separation  
And accept this limitless nectar offering.**

RANG LÜ LHA KÜI NGO WO NYI  
RO GYA DÜ TSII SE DRÄL YANG  
DÖ GUR CHÄ PÄ DE WA CHHE  
E MAO MÄ JUNG KÄL PA ZANG

**My body the nature of the deity's holy body;  
Even this nectar of one hundred tastes is free of craving;  
Great bliss arises, enjoying as I desire—  
E MA HO! How wonderful it is! How fortunate I am!**

*This was composed by the Victorious Gendun Gyatso.*

*Colophon:*

Translated by Lama Zopa Rinpoche. Reviewed by Joona Repo and edited by Ven. Tenzin Tsomo and Doris Low, April 2023. FPMT Education Services.

# Prayer for the Flourishing of Je Tsongkhapa's Teachings

*Lo zang gyäl tän ma*

GYÄL WA MA LÜ KYE PÄI YAB GYUR KYANG  
GYÄL SÄ TSHÜL GYI ZHING KHAM RAB JAM SU  
GYÄL WÄI CHHÖ DZIN THUG KYE DEN PÄI THÜ  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

NGÖN TSHE WANG PÖI TOG GI CHÄN NGA RU  
DAM CHÄ TSHE NA NYING TOB CHHEN PO ZHE  
SÄ CHÄ GYÄL WÄ NGAG JÖ DEN PÄI THÜ  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**When of yore in the presence of Buddha Indraketu  
He made his vow, the Conqueror and his offspring  
Praised his powerful courage. Through this truth  
May the conqueror Lozang's teachings flourish!**

TA CHÖ TSANG MÄI GYÜ PA PEL WÄI CHHIR  
THUB PÄI DRUNG DU SHEL KAR THRENG WA PHÜL  
CHHÖ DUNG NANG ZHING LUNG TÄN DEN PÄI THÜ  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

TA WA NAM DAG TAG CHHÄ THA LÄ DRÖL  
GOM PA NAM DAG JING MUG MÜN PA SANG  
CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

MANG DU THÖ PA GYA CHER TSÄL WÄ KHÄ  
THÖ DÖN JI ZHIN GYÜ LA JAR WÄ TSÜN  
KÜN KYANG TÄN DRÖI DÖN DU NGO WÄ ZANG  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

DRANG NGE SUNG RAB MA LÜ GÄL ME DU  
GANG ZAG CHIG GI NYAM LEN DAM PA RU  
NGE PA NYE PÄ NYE CHÖ THA DAG GAG  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

LUNG CHHÖ DE NÖ SUM GYI CHHÄ NYÄN DANG  
TOG PÄI TÄN PA LAB SUM NYAM LEN TE  
KHÄ SHING DRUB PÄI NAM THAR MÄ DU JUNG  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Listening to explanations of the three *piṭakas*,  
Realized teachings, practice of the three trainings—  
His skilled and accomplished life story is amazing.  
May the conqueror Lozang's teachings flourish!**

CHHI RU NYÄN THÖ CHÖ PÄ ZHI ZHING DÜL  
NANG DU RIM NYI NÄL JOR DENG DANG DÄN  
DO NGAG LAM ZANG GÄL ME DROG SU KHYER  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

GYU YI THEG PAR SHÄ PÄI TONG PA NYI  
DRÄ BÜI THAB KYI DRUB PÄI DE CHHEN DANG  
NYAM JOR CHHÖ PHUNG GYÄ THRII NYING PÖI CHÜ  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

KYE BU SUM GYI LAM GYI SUNG MÄI TSO  
NYUR DZÄ GÖN DANG NAM SÄ LÄ SHIN SOG  
TÄN SUNG DAM CHÄN GYA TSHÖI THU TOB KYI  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**By the power of the ocean of oath-bound doctrine protectors,  
Like the main guardians of the three beings' paths—  
The quick-acting lord, Vaiśravaṇa, Karmayama—  
May the conqueror Lozang's teachings flourish!**

DOR NA PÄL DÄN LA MÄI KU TSHE TÄN  
KHÄ TSÜN TÄN DZIN DAM PÄ SA TENG GANG  
TÄN PÄI JIN DAG NGA THANG DAR WA YI  
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

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

*Colophon:*

Translated by Martin Willson from Gungthang Tenpai Dronme, *Prayer for the Flourishing of Je Tsongkhapa's Teachings (blo bzang rgyal bstan ma)* at Nalanda Monastery, August 1985. Taken from *Rites and Prayers*, London: Wisdom Publications, 1985. Lightly edited by FPMT Education Services, June 1999. Sanskrit terms transliterated by FPMT Education Services, December 2020.

# Causing the Teachings of Buddha to Flourish

*Tän bar ma*

SANG GYÄ NAM ZIG TSUG TOR THAM CHÄ KYOB  
KHOR WA JIG DANG SER THUB Ö SUNG DANG  
SHA KYA THUB PA GO TAM LHA YI LHA  
SANG GYÄ PA WO DÜN LA CHHAG TSHÄL LO

**Homage to the seven hero buddhas:  
Vipaśyin, Śikhin, Viśvabhū,  
Krakucchanda, Kanakamuni, Kāśyapa,  
And Gautama Śākyamuni, the lord of lords.**

SEM CHÄN DÖN DU DAG GI NGÖN  
KA WA GANG ZHIG CHÄ GYUR DANG  
DAG GI DE WA TANG WA YI  
TÄN PA YÜN RING BAR GYUR CHIG

**Whatever asceticism I have practiced before,  
And whatever happiness I have sacrificed  
For the sake of all living beings,  
May this cause the teachings to blaze for a long time.**

NGÄ NGÖN NÄ PÄI CHHE DAG TU  
RANG GI TSHO WA YONG TANG WÄ  
SEM CHÄN PHONG PA KYAB PÄI CHHIR  
YÜN RING TÄN PA BAR GYUR CHIG

**In order to liberate living beings from their poor state,  
I gave my livelihood  
For the sake of those sick ones.  
May this cause the teachings to blaze for a long time.**

BU DANG BU MO CHHUNG MA DANG  
NOR DANG LANG CHHEN SHING TA DANG  
RIN CHHEN JANG CHHUB CHHIR TANG WÄ  
TÄN PA YÜN RING BAR GYUR CHIG

**For the sake of attaining enlightenment,  
I gave away my son, my daughter, my wife,  
Wealth, elephants, carriages, and jewels.  
May this cause the teachings to blaze for a long time.**

DAG GI SANG GYÄ RANG SANG GYÄ  
NYÄN THÖ PHA DANG MA DANG NI  
DRANG SONG DAG LA CHHÖ JÄ PÄ  
TÄN PA YÜN RING BAR GYUR CHIG

**To the buddhas, pratyekabuddhas,  
Śrāvaka, fathers, mothers, and ṛsis,  
I have made many offerings.  
May this cause the teachings to blaze for a long time.**

KÄL PA JE WA DU MAR DAG  
DUG NGÄL NA TSHOG NYONG GYUR CHING  
JANG CHHUB DÖN DU THÖ TSÄL WÄ  
TÄN PA YÜN RING BAR GYUR CHIG

**For hundreds of millions of eons  
I experienced many sufferings,  
Seeking wisdom in order to attain enlightenment.  
May this cause the teachings to blaze for a long time.**

DAG GI TSHÜL THRIM TÜL ZHUG DANG  
KA THUB YÜN RING TEN JÄ SHING  
CHHOG CHÜI SANG GYÄ NGÄ CHHÖ PÄ  
TÄN PA YÜN RING BAR GYUR CHIG

**I practiced proper conduct of moral discipline  
And asceticism for a long time,  
And made offerings to the buddhas of the ten directions.  
May this cause the teachings to blaze for a long time.**

DAG NGÖN TSÖN DRÜ DANG DÄN PÄ  
TAG TU TÄN CHING PHA RÖL NÖN  
SEM CHÄN THAM CHÄ DRÄL DÖN DU  
DAG TÄN YÜN RING BAR GYUR CHIG

**In the past, with joyful virtuous effort  
I constantly remained stable  
And overcame all obstacles in order to liberate all living beings.  
May this cause my teachings to blaze for a long time.**



ZÖ TÛL TAG TU TEN JÄ SHING  
SEM CHÄN NYÖN MONG NYIG MA YI  
SEM CHÄN NGÄN ZÖ JÄ GYUR PÄ  
TÄN PA YÜN RING BAR GYUR CHIG

**I remained always in the conduct of patience,  
Especially toward those beings of this degenerate time  
Who have very strong delusions and have caused me harm.  
May this cause the teachings to blaze for a long time.**

SAM TÄN NAM THAR ZUG ME DANG  
TING DZIN GANG GÄI JE NYE PA  
GOM PÄ DE THÛ DAG GI NI  
TÄN PA YÜN RING BAR GYUR CHIG

**Through the power of my concentration of the subtlest  
mundane level,  
And through my countless meditations,  
Like the sands of the river Ganges, on the supramundane level,  
May the teachings blaze for a long time.**

YESHE DÖN DU DAG GI NGÖN  
KA THUB NAG DAG TEN JÄ SHING  
TÄN CHÖ DU MA NYER TÄN PÄ  
DAG GI TÄN PA BAR GYUR CHIG

**For the sake of the wisdom [of selflessness],  
In the past I practiced much austerity in the forests  
And undertook many studies and contemplation [on  
the wisdom of selflessness].  
May this cause my teachings to blaze.**

TSE WÄI GYU YI SHA THRAG DANG  
TSHO WA YONG SU TANG GYUR CHING  
YÄN LAG NYING LAG TANG WA YI  
CHHÖ TSHÜL NAM PAR PHEL GYUR CHIG

**Out of great love,  
I gave away my flesh, my blood,  
My whole livelihood, and all my limbs.  
Through this, may the way of Dharma flourish.**

DAG NGÖN DIG PÄI SEM CHÄN NAM  
JAM PÄ SÄL WAR MIN JÄ SHING  
THEG PA SUM LA RAB KÖ PÄ  
CHHÖ KYI CHHÖ JIN GYÄ GYUR CHIG

**Previously, wanting all cruel beings to have happiness,  
Through my loving kindness  
I brought them to the path of the three vehicles.  
May this cause the supreme practice of giving to increase.**

DAG NGÖN THAB SHE GYUR PA NA  
SEM CHÄN TA NGÄN LÄ DRÄL CHING  
YANG DAG TA LA KÖ JÄ PÄ  
CHHÖ NI NAM PAR PHEL GYUR CHIG

**In the past, relying on method and wisdom,  
I liberated beings from distorted views  
And placed them on the level of the perfect view.  
May this cause the Dharma to always increase.**

DAG GI SEM CHÄN DU NGÖ ZHI  
NYÖN MONG ME LÄ THAR JÄ SHING  
DAG GI PHEL DIG PHAM JÄ PÄ  
DAG KHOR YÜN RING NÄ GYUR CHIG

**Through the four methods of collecting beings,  
I liberated them from the fire of the delusions,  
Thereby defeating the unwholesome and contaminated, which,  
otherwise, would have increased.  
May this cause the followers of my teachings to remain for  
a long time.**

DAG GI MU TEG CHÄN ZHÄN DAG  
TA WÄI CHHU LÄ DRÄL JÄ TE  
YANG DAG TA LA KÖ GYUR PÄ  
DAG KHOR TAG TU GÜ GYUR CHIG  
YÜN RING TÄN PA BAR GYUR CHIG

**I liberated those who have wrong views  
From the river of distorted views  
And placed them on the path of the right view.  
May my followers always be endowed with faith and respect.  
May this cause the teachings to blaze for a long time.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI  
CHHÖ TSHÜL NAM PAR PHEL WA LA  
GEG KYI TSHÄN MA ZHI WA DANG  
THÜN KYEN MA LÜ TSHANG WAR SHOG

**For the Dharma king Tsongkhapa's  
Way of Dharma to flourish,  
May all signs of obstacles be pacified  
And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG  
DREL WÄI TSHOG NYI LA TEN NÄ  
GYÄL WA LO ZANG DRAG PA YI  
TÄN PA YÜN RING BAR GYUR CHIG

**Due to the two types of merits  
Of the three times of myself and others,  
May the teachings of the victorious one, Lozang Dragpa,  
Shine resplendent forever.**

### Colophons

#### *Original colophon:*

This prayer is an extract from the *Essence of the Moon Sutra* by Panchen Sonam Dragpa, who was tutor to the Third Dalai Lama. The last two verses of homage and dedication are added in the Tibetan version. Translated by Carol Savvas and Lodro Tulku, in *Transformation into the Exalted State: Spiritual Exercises of the Tibetan Tantric Tradition*, Tibetan Institute, Rikon, Switzerland, 1987, pp. 179–184.

#### *Publisher's colophon:*

Lightly edited by Ven. Constance Miller, FPMT Education Department, November 2000. Lightly edited by FPMT Translation Services, June 2018. The last two verses were translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, in *FPMT Retreat Prayer Book*, 2016. Sanskrit terms transliterated by FPMT Education Services, December 2020.

*Prayer for the Spreading of  
Ecumenical Buddha's Teachings:  
A True Melodious Song of the Sage*

*Thub tän rí me gyä päi mön lam*

KU ZHII DAG NYI KÜN KHYEN NYI MÄI NYEN  
T̄SHE Ö PAG ME PHAG CHHOG CHÄN RÄ ZIG  
JAM YANG SANG DAG DRÖL MA THRO NYER CHÄN  
GYÄL DANG GYÄL SÄ SEM PÄI TSHOG NAM DANG

**The all-knowing Shakyamuni whose essence is the Four Bodies  
Amitaba, Amitayus, the supreme Arya Avalokiteshvara,  
Manjushri, Vajrapani, The Frowning Tara,  
The Victor and the host of courageous Buddha sons,**

TÄ RAB CHHE DÜN GYÄN DRUG CHHOG NYI PO  
DRUB CHHEN GYÄ CHU NÄ TÄN CHU DRUG SOG  
TÄN DANG DRO LA CHIG TU PHÄN ZHE PA  
KYE CHHOG SEM PA MA LÜ GONG SU SÖL

**The Seven Great Successors, the Six Ornaments, the Two  
Supreme Ones,  
The Eighty Mahasiddhas, the Sixteen Elders and so forth  
Who think only of helping the doctrine and wanderers,  
The Supreme Being and all the Bodhisattvas please listen.**

THUB PA CHHOG GYI DRANG ME KÄL PA RU  
SÖ NAM YE SHE TSHOG NYI RAB DZOG TE  
KHYEN TSE NÜ PA THAR SÖN DEN PÄI THÜ  
YONG DZOG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The Supreme Able One during countless aeons  
Through completing the two collections of wisdom and merit,  
Went beyond to all knowing, compassion and ability,  
By the power of this truth, may the entire Doctrine of the Victor  
flourish for a long time.**

GANG RII JONG SU THUB TÄN NANG WÄI GO  
THOG MAR JE DZÄ KHÄN LOB CHHÖ GYÄL SUM  
LO PÄN RIG DZIN JE BANG THUG KYE THÜ  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The pioneers who first opened the door for the light of  
the Dharma in the land of snow mountains,  
Shantarakshita, Padmasambhava and Trison Detsen,  
The translators, pandits, vidyadharas and the twenty-five  
disciples,  
By the power of your previous pledges, may this Victor's  
Doctrine in the Land of Snows flourish for a long time.**

GYA CHHEN KA YI NOR BÜI DING KHANG DU  
ZAB MÖI DRUB DE CHHÖ KYI TER CHHEN PO  
ZAB YANG NYING TIG Ö NÖN RAB TU TSHER  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The extensive teachings which are like a jewel storehouse  
Containing the great treasure of profound practice  
Illuminated by the bright rays of the profound and extensive  
Heart-Essence,<sup>1</sup>  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

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<sup>1</sup> "Heart-Essence" refers to a Nyingma practice.

KA DAG Ö SÄL NYING PÖI LONG CHHEN POR  
KHOR DÄ CHHÖ KÜN UB CHHUB THEG PÄI TSE  
KÜN ZANG DÖ MÄI GYÄL SAR DRÖ PÄI THAB  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**Within the vast essence of clear light primordial purity,  
The pinnacle of vehicles totally encompassing all  
the phenomena of samsara and nirvana,  
The means that lead to the city of Samantabhadra,  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

ZAB MÖI TA DANG GYA CHHEN CHÖ PÄI GYÜ  
YONG DZOG DAM PÄI DZÖ NGA A TI SHA  
GYÄL WÄI CHUNG NÄ LÄ ONG DAM PÄI SÖL  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The lineage of profound view and vast practice,  
The treasure of complete teaching held by Atisha,  
That tradition of advice that comes through Dromtonpa,  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

DE NÖ SUM GYI DÜ PÄI GYÄL WÄI KA  
DAM PA KYE BU SUM DU LEG DRIG PA  
LHA CHHÖ DÜN DÄN KA DAM SER GYI THRENG  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The teachings of the Buddha collected into the Three Baskets,  
Well arranged as advice into the path of the three beings  
Is the golden rosary of the Kadampa tradition with its four  
deities and three texts,<sup>2</sup>  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

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<sup>2</sup> The four deities are Shakyamuni, Avalokiteshvara, Tara and Achala. The three texts are Vinaya, Sutra and Abhidharma.

DRA GYUR MAR PA ZHÄ PA DOR JE SOG  
JIN LAB JUNG NÄ KA GYÜ NOR BÜI DZÖ  
TSHUNG ME RIM JÖN KA SÖL MÄ JUNG WA  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The great translator Marpa, Zhepa Dorje<sup>3</sup> and the rest,  
The jewel treasury of the Kargyu, that source of inspiration,  
The unequalled succession, that marvelous tradition of teachings,  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

KHOR DÄ CHHÖ KÜN LHÄN KYE SEM KYI DANG  
SEM NYI TRÖ DRÄL CHHÖ KÜI NGO WOR TOG  
NANG SI KHOR DÄ KÜN KYAB CHHAG GYA CHHE  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**All phenomena of samsara and nirvana are the reflection  
Of the spontaneous mind; realizing the mind itself as the nature  
Of the Dharma body free of elaborations is the Mahamudra  
Which pervades all appearances of samsara and nirvana,  
May this Victor's Doctrine of the Land of Snows flourish  
for a long time.**

CHHI NANG RIG NÄ DO NGAG ZHUNG GYÄI NÄ  
CHHÄ TSÖ TSOM PÄ THUB TÄN KYONG KHÄ PA  
LHA RIG KHÖN TÖN TSE CHHEN SA KYA PA  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The scholars upholding Buddhadharma through explaining,  
debating and composing the key points of the many texts  
of sutra and tantra,  
Common and uncommon sciences,  
The godly Khon Ton lineage, the great compassionate Sakyapa,  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

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<sup>3</sup> Zhepa Dorje is Milarepa.



SUNG NGAG NYÄN GYÜ TSHÄ MA ZHI DÄN GYI  
GYU LAM DRÄ BÜI NYAM LEN CHHE ZAB NÄ  
NÄL JOR WANG CHHUG KHYÄ CHHÖ DAM PÄI SÖL  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The heart of the most profound practice of causal path and  
its fruit,**

**Possessing the four validities, the whispered lineage,  
The tradition of teaching the attributes of the powerful yogi,  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

ZAB MO U MÄI TA DANG NYER DREL WÄI  
SANG CHHEN DOR JE THEG PÄI RIM NYI LAM  
ZAB SÄL PEL KHÄ LO ZANG GYÄL WÄI TÄN  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The teachings of the victorious Lobsang,<sup>4</sup> skillfully spreading  
the profound view and clear appearance,**

**The path of two stages, the great secret vajra vehicle  
Closely related to the profound middle view,  
May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

DE NÖ SUM DANG GYÜ DE ZHI YI DÖN  
YONG DZOG LAM GYI NGO WO GO RIM NAM  
MA NOR NYAM SU LEN PÄI LUG ZANG CHHOG  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The highest pure tradition, which practices the meaning of  
the three baskets and the four classes of tantra**

**As the complete path, without mistaking its sequences and  
essentials,**

**May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

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<sup>4</sup> The ordination name of Lama Tsong Khapa.

DO GYÜ ZHÄN DANG SHÄ SÖL MI TSHUNG PÄI  
CHHI NANG ZHÄN SUM DÜ KYI KHOR LO YI  
LUNG TOG KA BAB BU JO LUG ZUNG GI  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**The combined Budon and Jolug<sup>5</sup> traditions which set forth  
pronouncements**

**Of scripture and insight of the internal, external and alternate  
Kalachakra,**

**A tradition of explanation unique amongst other sutras and  
tantras,**

**May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

DOR NA SHÄ PÄI KA CHHEN NAM CHU DANG  
DRUB GYÜ SHING TA CHI DANG ZHI JE SOG  
DO NGAG ZUNG DREL MÄN NGAG DU MÄ CHHUG  
GANG JONG GYÄL TÄN YÜN RING BAR GYUR CHIG

**In short the ten great pillars of explanation,**

**The chariots of practice lineage, in general, and the Zhije  
and so forth,**

**Rich with many quintessential instructions combining sutra  
and tantra,**

**May this Victor's Doctrine in the Land of Snows flourish  
for a long time.**

TÄN DZIN ZHAB TÄN THUG THÜN GEN DÜN NAM  
TÄN PA KHOR LO SUM GYI KYONG WA DANG  
TÄN LA DÄ PÄI KYE BÜ SA TENG KHYAB  
RI ME GYÄL TÄN YÜN RING BAR GYUR CHIG

**May the upholders of the doctrine live long and harmoniously,  
May the Sangha preserve the teachings through the three  
wheels,<sup>6</sup>**

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<sup>5</sup> Budon and Jolug are Kalachakra traditions.

<sup>6</sup> The three wheels refer to listening, thinking and meditating.

**May beings having faith in the dharma fill the earth,  
May the non-sectarian doctrine of the Victor flourish  
for a long time.**

JIG TEN KÜN TU MAG THRUG MU GE DANG  
DUG TSUB SAM JOR MING YANG MI DRAG SHING  
YI CHÄN JAM DÄN NÖ CHÜ GE TSHÄN PHEL  
DE KA GYA TSHÖ CHHOG KÜN KHYAB GYUR CHIG

**War, famine, malicious thoughts and deeds—  
May even their name become unknown throughout all worlds,  
May beings have loving kindness, goodness increase within  
the environment and inhabitants and  
An ocean of happiness and joy spread in all directions.**

DAG KYANG DENG NÄ YONG DZOG TÄN PÄI LAM  
GYA CHHEN SEM KYE ZAB MO TA WA LA  
THÖ SAM GOM PÄI CHIG TU TSÖN PA YI  
THRÄL YÜN TÄN DEI SA LA NYUR REG SHOG

**Henceforth, may I too, by solely striving in hearing, thinking  
and meditating  
On the complete path of the doctrine—  
The profound view, the vast mind of bodhicitta—  
Quickly touch the ground of temporary and eternal happiness.**

NAM KHÄI THÄ TUG GYUR PÄI SEM CHÄN CHHIR  
THUB WANG GYÄL SÄ YI ONG CHÖ PA LA  
ZHUM DANG NGÄN ZHEN LE LO ME PA DANG  
YI CHHE DÜN PÄI TRO GÄ JUG PAR SHOG

**For the sake of beings as infinite as space  
May I engage joyfully with faith and aspiration,  
Without laziness of discouragement and attachment to evil,  
In the delightful deeds of the Buddhas and Victors' Sons.**

DAG GI LÜ DANG LONG CHÖ GE WA NAM  
MA NAM DE WÄI GYU RU GYUR WA DANG  
DE DAG KÜN GYI DUG KÜN GANG CHHI PA  
DE KÜN DAG LA YONG SU MIN PAR SHOG

**May all my body, possessions and virtues  
Become the cause of bliss for all my mothers  
And may all their sufferings and its causes whatsoever  
Totally ripen upon myself.**

DAG NI THONG THÖ DRÄN DANG MÖ JE PA  
KÜN KYANG DE GÄI PÄL LA CHÖ PA DANG  
MÖ DANG DEG TSHOG MI NYÄN DROG JE PAANG  
THAM CHÄ JANG CHHUB LAM GYI KÄL DÄN SHOG

**May all who see, hear, remember and have confidence in me  
Be subject to greatest joy and happiness and  
Even those who slander, punish, blame or disparage me  
All have the fortune to enter the path to awakening.**

DOR NA JI SI NAM KHA NÄ PA DANG  
DRO WÄI DUG NGÄL NÄ PA DE SI DU  
DAG KYANG NÄ TE NGÖ DANG GYÜ PA YI  
PHÄN DEI JE PO NYI DU GYUR WAR SHOG

**In short, as long as space endures,  
As long as the sufferings of wanderers exist,  
So may I too remain as the sole source  
Of help and happiness, directly and indirectly.**

## Colophons

### *Original Colophon:*

Having seen conventionally and ultimately all phenomena as like illusions, the Teacher, the Endowed Transcendent Destroyer continues to manifest all His enlightened activities as long as space endures. His complete teachings containing lower, greater and tantric vehicles became the treasured jewel in the Land of Snows. During earlier and later times through fulfilling their prayers to uphold the holy Dharma of the Victor, the great, holy holders of the teachings, developed their own individual expressions and lineages to uphold, protect and spread the teachings. I have been thinking that a prayer like this, requesting that these precious non-sectarian teachings in the snowy land may abide and flourish until the end of time, should exist so that the merit of disciples may increase and not diminish. Although there have been prayers like this before, this was requested by the reincarnation of Padampa Sangye, Bar Drog Chusang Rinpoche, other zealous devotees and in particular the dedicated practitioner of the old translation school, a great vinaya holder who holds, preserves and spreads the Mae vinaya lineage which came through the great master Gongpa Rabtsel, Dza-rong Shaden Ngawang Chogyi Lodroe Rinpoche. Therefore as one who has faith through understanding the Teacher's Dharma, having achieved pure view and aspiring respect for the non-sectarian Victor's teachings, making strong effort in listening, thinking and meditating, the virtuous practitioner of Shakyamuni, Tenzin Gyatso, wrote this 2543 years after the teacher passed into nirvana, the 13th day of the 2nd month, Tibetan year 2126; Western calendar, the 28th day of the 2nd month, 1999, in Himachal State, Kangra District, Dharamsala, at the Thekchen Choeling. Through the blessings of the Buddha and Bodhisattvas may this all come about as written.  
MAY VIRTUE INCREASE!

Translated by Tenzin Josh, with the assistance of some monks from the Institute of Buddhist Dialectics.

### *Publisher's Colophon:*

Excerpted from *Prayers for Jangchub Lamrim Teachings by His Holiness the 14th Dalai Lama*, 2013. Tibetan phonetics prepared by FPMT Education Services, April 2023.

# *The Prayer of the Words of Truth*

*(Den tshíg mön lam)*

NAMO RATNA TRAYĀYA

**Homage to the Triple Gem.**

TSHĀ ME YÖN TĀN GYA TSHÖI PĀL NGA ZHING  
NYAM CHHUNG DRO LA BU CHIG TAR GONG PĀI  
DÜ SUM DE SHEG SĀ DANG LOB MAR CHĀ  
DAG GI DEN PĀI ME NGAG DIR GONG SHIG

**Magnificent masters of an ocean of limitless good qualities,  
Those Gone to Bliss of the three times, your children and  
disciples, looking upon destitute migrators like your only child,  
please pay attention to my true words of sorrow.**

SI ZHII DUNG SEL YONG DZOG THUB PĀI TĀN  
DZAM LING YANG PĀI PHĀN DEI PĀL DU GYĀ  
DE DZIN KHĀ DANG DRUB PĀI KYE BU NAM  
CHHÖ CHÖ NAM CHÜI JA WA PHEL WAR DZÖ

**Expand the Doctrine of the completely perfect Capable One,  
which removes the sufferings of cyclic existence and solitary  
peace. For abundant, extensive welfare and happiness in  
Jambudvīpa, increase the ten kinds of dharma conduct of all  
those learned and accomplished holders of the Doctrine.**

MI ZÄ LÄ NGÄN DRAG PÖ YONG NÖN PÄ  
BAR ME DU KHÄ NAR WÄI NYAM THAG DRO  
ZÖ KA NÄ TSHÖN MU GEI JIG PA KÜN  
ZHI NÄ DE GA GYA TSHOR UG YUNG DZÖ

**By pacifying all the unbearable dangers of sickness, weapons and famine, cause those migrators totally compelled by intolerable strong karma, stricken by the torture of sufferings without respite, to recover their breath in an ocean of happiness and joy.**

KHYÄ PAR GANG JONG CHHÖ DÄN KYE DRO NAM  
NAG CHHOG LA LÖI PUNG GI TSE ME DU  
NGÄN GÜ JOM PÄI THRAG DANG CHHI MÄI GYÜN  
NYUR DU CHHÖ PÄI THUG JEI THU PUNG KYE

**Particularly, for all migratory beings in the religious Snow Land, oppressed with evil actions by the barbarian hordes from the 'black side,' devoid of love, may your power of compassion arise and quickly stop the flow of blood and tears.**

NYÖN MONG DÖN GYI NYÖ PÄI LANG JÖ KYI  
RANG ZHÄN NYI PHUNG GYI PÄI NYING JEI YÜL  
MI SÜN KYE WÖI TSHOG NAM LANG DOR MIG  
YONG THOB JAM TSE DZA WÄI PÄL LA JOR

**May all the unruly groups of people, maddened by the demon of afflictive emotions, who by their rough behaviour ruin themselves and others, fully obtain the eye which sees that object of compassion, and obtain magnificent love, kindness and affection.**

RING NÄ NYING DU NAG PÄI DÖ PÄI DÖN  
YONG DZOG BÖ JONG RANG WANG TSANG MÄI PÄL  
LHÜN DRUB CHHÖ SI ZUNG DREL GA TÖN LA  
JÖ PÄI KÄL ZANG NYUR WA NYI DU TSÖL

**The wish that has long dwelt in our hearts is glorious, complete freedom for the entire land of Tibet. Bestow soon the fortune to enjoy that celebration of spontaneous religious and secular harmony.**

TÄN DANG DE DZIN CHHAB SI RANG RIG LÄ  
CHE PÄI LÜ SOG LONG CHÖ YONG TANG TE  
KA WA GYA THRAG DRUB PÄI KYE WO NAM  
DRU DZIN GÖN DE THUG JE KYONG WAR DZÖ

**All the people who completely give up their cherished body, life and possessions, and endure hundreds of hardships for the sake of the Doctrine, its holders, their country and their compatriots, may they be guarded by the compassion of the Protector of the Potala.**

DOR NA GÖN PO CHÄN RÄ ZIG WANG GI  
SÄ CHÄ GYÄL WÄI CHÄN NGAR GANG CHÄN ZHING  
YONG ZUNG GYA CHHEN MÖN LAM GANG DZÄ PÄI  
DRÄ ZANG DENG DIR NYUR DU CHHAR WAR SÖL

**In short, may the good fruit of any extensive prayer to fully protect the Land of Snows, made by the Powerful Protector Chenrezig in the presence of the Buddhas and their Children, appear soon here and now.**



NANG TONG CHHÖ NYI ZAB MÖI TEN DREL DANG  
CHHOG SUM THUG JEI THU DANG DEN TSHIG TOB  
LÄ DRÄ LU ME DEN THU DAG CHAG GI  
DEN PÄI MÖN LAM GEG ME NYUR DRUB SHOG

**By the interdependence of the profound suchness of  
appearance and emptiness,**

**By the power of the Three Sublime Ones' compassion and  
the force of true words**

**By the power of the truth of the infallible action and result,  
May our prayer of truth be fulfilled soon and without  
obstacles.**

### *The Final Prayer*

MÖN LAM LOG PÄI GYÄL WÄI TÄN PA LA  
KHU WÄI NAG CHHOG ZUG CHÄN ZUG ME DE  
SAM JOR NGÄN PÄI JUG PA MA LÜ PA  
CHHOG SUM DEN PÄ TSÄ NÄ CHÖ GYUR CHIG

**May the operation of evil thoughts and deeds of the negative  
forces of humans and non-humans**

**Who harbour malice through their perverted prayers**

**Against the teaching of the Victorious One**

**Be totally vanquished through the power of truth of  
the Three Jewels.**

### *Colophon:*

Excerpted from *Prayers for Jangchub Lamrim Teachings by His Holiness the 14th Dalai Lama*, 2013. Tibetan phonetics prepared by FPMT Education Services, April 2023.

# 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 (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ 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.



# *Foundation for the Preservation of the Mahayana Tradition*

The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahayana Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistakable teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

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 and service. 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 to us by our founder, Lama Thubten Yeshe and our spiritual director, Lama Thubten Zopa Rinpoche.



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