Abbreviated Long Life Puja
to Lama Zopa Rinpoche

Lama Chopa Combined with Prostrations and Offerings to the Sixteen Arhats
Practice Requirements:

When done in a group, anyone can do this practice.

Note:

This practice is to be done in conjunction with *Lama Chopra*, which is not included in this booklet.
Recite the “Four-Line Migtsema” while waiting for Lama Zopa Rinpoche to arrive and make his way to the throne.

Four-Line Migtsema

Mig me tsei ter chhen chän rä zig
Avalokiteshvara, great treasure of nonobjectifying compassion;
Dri me khyen päi wang po jam päl yang
Manjushri, master of stainless wisdom;
Gang chän khä päi tsug gyän tsong kha pa
Tsongkhapa, crown ornament of the sages of the Land of Snow:
Lo zang drag päi zhab la söl wa deb
Losang Dragpa, at your feet I make requests.

Requesting the Guru to Teach and Live Long

As Rinpoche sits down on the throne, chant the following requesting prayer several times while someone (usually the center director) quickly offers Rinpoche the mandala base, statue, text, and stupa. At the end of the recitations play the cymbals.
\textbf{Chhö nga chhen pöi dra yi ni}
\textit{With the sound of the great drum of Dharma,}
\textbf{Sem chän dug ngäl thar gyi shog}
\textit{May you set suffering sentient beings free.}
\textbf{Kal pa je wa sam yä su}
\textit{Please teach the Dharma and live}
\textbf{Chhö tön dzä ching zhug gyur chig}
\textit{For inconceivable tens of millions of eons.}

Recite \textit{Lama Chopa} verses \textbf{LC 1–34}, then do the “Tsog Offering” \textbf{LC 55–69}, followed by verses \textbf{LC 35–40}. Then recite \textbf{LC 41} three or more times while the presiding lama offers a double vajra together with five khatas of the five colors.

\section*{Mandala Offering to Request \textit{Lama Zopa} Rinpoche to Live Long}

\section*{Mandala Offering of Thirty-Seven Heaps}

At the beginning only the umdze recites:

\textit{Gyäl wa khyab dag dor je chang chhen po dang ngo wo yer ma chi pa /yong dzog tän päi nga dag dön gyi lä du tsen nä mö te / je tsün la ma lo zang thub wang dor je chang chhen po Thubten Zopa Rinpoche päl zang pöi shäl 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 zhu}

The group joins in:
OM VAJRA BHŪMI ĀḤ HŪṂ / WANG CHHEN SER GYI SA ZHI / OM VAJRA REKHE ĀḤ HŪṂ / CHHI CHAG RI KHOR YUG GI KOR WĀI Ü SU RĪ GYĀŁ PO RĪ RAB / SHAR LŪ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYĀN / LŪ DANG LŪ PHAG / NGA YAB DANG NGA YAB ZHĀN / YO DĀN DANG LAM CHHOG DRO / DRA MI NYĀN DANG DRA MI NYĀN GYI DA

RING PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JŌI BA / MA MO PĀI LO TOG / KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSŪN MO RIN PO CHHE / LŌN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG RIN PO CHHE / MAG PŌN RIN PO CHHE / TER CHEN POI BUM PA

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PŌ MA / NANG SāL MA / DRI CHHAB MA / NYI MA / DA WA / RIN PO CHHEI DUG CHHOG LĀ NAM PAR GYĀŁ WĀI GYĀN TSHĀN / Ü SU LHA DANG MĪI YI PĀL JOR PHŪN SUM TSHOG PA MA TSHANG WA ME PA TSANG ZHING YI DU ONG WA DI DAG DRIN CHEN TSA WA DANG GYŪ PAR CHE PĀI PĀL DĀN LA MA DAM PA NAM DANG

KHYĀ PAR DŪ YANG YONG DZOG TĀN PĀI NGA DĀG / DŌN GYI LĀ DU / TSEN NĀ MŌ TE / JE TSŪN LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN PO Thubten Zopa Rinpoche PĀL ZANG POI ZHĀL NGA NĀ / TĀN PA DANG DRO WĀI DŌN DU KU TSHE KĀL PA THRI THRAG NĀ THRI THRAG GI BAR DU TĀN PAR ZHUG PĀI YŌN DU ZHING KHAM ÜL WAR GYI WO

THUG JE DRO WĀI DŌN DU ZHE SU SŌL / ZHE NE KYANG DAG SOG DRO WA MA GYUR NAM KHĀI THA DANG NYAM PĀI SEM CHEN THAM CHĀ LA THUG TSE WA CHHEN PŌ GO NĀ JIN GYI LAB TU SŌL

Mandala Offering of Seven Heaps

SA ZHI PŌ KYI JUG SHING ME TOG TRAM
   This ground, anointed with perfume, strewn with flowers,
RI RAB LING ZHI NYI DĀ GYĀN PA DI
   Adorned with Mount Meru, the four continents, the sun
   and the moon:
Sang gyä zhing du mig te ül wa yi
I imagine it as a buddha land and offer it.
Dro kün nam dag zhing la chö par shog
May all transmigratory beings enjoy this pure land.

Request to the Guru to Live Long

Dün gyi nam khar seng thri pä däi teng
In the sky before me, on a lion throne, lotus, and moon,
Je tsün la ma gye päi dzum kar chän
My perfect, pure guru smiles with delight.
Dag lo dä päi sö nam zhing chhog tu
Supreme field of merit for my mind of faith,
Tän pa gyä chhir käl gyar zhug su söl
Please abide for a hundred eons to spread the teachings.

Request to the Guru to Turn the Wheel of Dharma

Lo zang dang pöi sang gyä dor je chhang
All pervading, noble minded, primordial Buddha Vajradhara,
Kün khyab chhi nang sang wäi kur tän nä
By manifesting in outer, inner, and secret bodies,
Nam kha ji si dro la ts'er gong la
Consider transmigratory beings with love as long as space endures,
Chhi nang sang wäi chhö khör kor du söl
And turn the wheels of the outer, inner, and secret Dharma.

IDAM GURU RATNA MANḌALAKAM NIRYĀTAYĀMI

Continue with “Prostrations and Offerings to the Sixteen Arhats” below.
Prostrations and Offerings to the Sixteen Arhats

While reciting this, a procession of disciples can offer Rinpoche the traditional long-life puja offerings, in the correct order, followed by special gifts from centers and individuals in the order of body (statues, thangkas, etc.), speech (texts), and mind (vajra and bell). Then personal offerings can be made beginning with the lamas and then respectively the monks, nuns, and lay people.

If the traditional offerings are not made, offer special gifts followed by personal offerings.

Invocation

CHHOG DÜ KÜN NÄ KYAB SUM KA DÖ CHÄ
You who are the three refuges in all times and directions, along with your attendants,

NYÖN MONG DRO LA KYHÉN TŠE RAB GONG NÄ
Out of your wisdom and compassion please pay attention to us afflicted transmigratory beings.

PAG ME ZHING NÄ THOG ME DZU THRÛL GYI
By your magical powers, which are unobstructed throughout the immeasurable universes,

DIR SHEG CHHÖ TRIN GYA TSHÖI Ü ZHUG SÖL
Please come here and be seated in the midst of an ocean of clouds of offerings.

LAG THIL TAR NYAM RIN CHHEN GYÄN GYI TRÄ
In the center of this land, as level as the palm of the hand,

JÖN SHING CHHU TSHÖ GYÄN PÄI SA ZHII Ü
Decorated with jeweled ornaments,
And adorned with trees, streams, and lakes,
Is a square palace made of jewels with four doors.

You, the protectors of transmigratory beings, who compassionately place
Those to be subdued of this time of conflict on the path to liberation,
Supreme Muni and the great arhats along with your retinues,
Please come to this place and be seated on cushions adorned with a lotus, sun, and moon.

All you conquerors of the ten directions along with your children,
You who dry up the ocean of delusions with the blazing fire of your wisdom,
As well as the sangha of hearers of the ten directions,
You who are praised as a field of merit for liberation,
I beseech you to abide here.

When I invoke you to this place of offering, please come
By virtue of these offerings, for the welfare of transmigratory beings.
Dharma protectors, great arhats,
Sang gyä tän pa gang gi chhag tu zhag
You to whom the protector of transmigratory beings,

Sung rab rin chhen drom gyi kha je pa
The Lion of the Shakyas, entrusted the teachings of the Buddha,

Chhö kyong dra chom chhen po zhug so tshäl
You who open the chest of the precious teachings,
I beseech you to abide here.

Dam chhö pel wäi lä du chän dren na
When I invoke you for the purpose of spreading the holy Dharma, please come,

Dro wäi dön chhir chhö kyi sheg su söl
By virtue of these offerings, for the welfare of transmigratory beings.

Thub pä ka gö tän päi gyäl tshän dzin
You who received the precepts of the Muni

Yän lag jung dang ma pham nag na nä
And bear the victory banner of the teachings,

Dü dän dor je möi bu zang po dang
Angaja, Ajita, Vanavasin, Kalika, Vajriputra,

Ser beu bha ra do dza ser chän chhog
Bhadra, Kanakavatsa, Supreme Kanaka Bharadvaja,

Phag pa ba ku la dang dra chän dzin
Arya Bakula, Rahula, Chudapanthaka,

Lam thrän bha ra do dza sö nyom len
Pindola Bharadvaja, Panthaka,

Lam tän lüi de be chhe mi je pa
Nagasena, Gopaka, and Abheda,

Khor dang chä pa nä dir sheg su söl
Please come to this place along with your retinues.

Pang dang ye she phün tshog sang gyä kyang
You who have attained buddhahood, the perfection of abandonment and exalted wisdom,
Yet take the aspect of hearers by the power of those to be subdued,
You sixteen arhats who protect the Dharma with special enlightened activities,
Please come here and be seated on these cushions.

Guardians of the teachings, you who consider the scriptures of the Sugata to be foremost,
You sixteen arhats who forsook your own welfare
And earnestly work for the welfare of others in the jungle of samsara,
Please come to this place by the power of your promises and compassion.

I beseech you, Upasaka, who with your firm words of truth,
“Please grant me refuge,” became the servant of the Three Rare Sublime Ones.
When I invoke you to this place of precious merit, please come,
By virtue of these offerings, for the welfare of transmigratory beings.

Bhagavans, it is wonderful that you have come here.
Bhagavans, please remain
As long as we have merit and fortune,
And as long as we make offerings to you.

Prostrations and Requests

I bow at your vajra lotus feet,
Guru whose body is like a jewel.
Due to your kindness, the state of great bliss
Can be attained in but an instant.
Please bless the teachings to flourish.

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.
Please bless the teachings to flourish.

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.
Tān pa gyā par jin gyi lob
Please bless the teachings to flourish.

Dröl nā dröl wāi lam yang tön
Those who are liberated and who also show the path to liberation,
Lab pa dag la rab tu nā
The holy field qualified with realizations,
Zhing gi dam pa yōn tān dān
Who are devoted to the moral precepts—
Tshog chhog gen dūn la chhag tshāl
To you, the sublime community intending virtue, I prostrate.
Tān pa gyā par jin gyi lob
Please bless the teachings to flourish.

Kham sum pa yi dro kūn gyi
You who purify every unfortunate migration
Ngān song tham chā jong dzā pa
Of all the transmigratory beings
Chhö kyi khor lo kor dzā päi
Of the three realms and turn the wheel of Dharma;
Sha kya seng ge de la dū
I bow to the Lion of the Shakyas.
Tān pa gyā par jin gyi lob
Please bless the teachings to flourish.

Nye pa kūn lā nam dröl chīng
You who completely liberate from all faults
Yōn tān kūn gyi gyān pa po
And are adorned with all good qualities,
Sem chān kūn gyi nyen chīg pu
You who are the sole friend of all sentient beings;
Tham chā khīyen la chhag tshāl lo
I prostrate to the Omniscient One.
Tān pa gyā par jin gyi lob
Please bless the teachings to flourish.
Gang gi kye dang jig pa dag
You who have abandoned rebirth
Tshül di yi ni pang gyur pa
And fear by this method
Ten ching drel war jung sung wäi
And teach dependent and related arising;
Thub wang de la chhag tshäl lo
I prostrate to Munindra.
Tän pa gyä par jin gyi lob
Please bless the teachings to flourish.

Tshung me ta wä mi ngom shing
I prostrate to you whose body is matchless, beautiful, the color of gold,
Ser gyi dog chän dze päi ku
And when gazed at never satiates,
Zhäl chig chhag nyi kyil trung zhug
You who have one face, your right hand suppressing the earth and your left in meditative equipoise,
Sa nön nyam zhag dzä chhag tshäl
You who are seated in the vajra position.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Gang ri chhen po ti se la
I prostrate to you, Arya Elder Angaja,
Phag pa nä tän yän lag jung
Who are surrounded by thirteen hundred arhats
Dra chom tong dang sum gyä kor
On great Mount Kailash,
Pö phor nga yab dzin chhag tshäl
You who hold an incense bowl and a fan.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Drang söng ri yi ngö shel na
I prostrate to you, Arya Elder Ajita,
Phag pa nä tän ma pham pa
Who are surrounded by one hundred arhats
Dra chom gya thrag chig gi kor
On the face of Mount Rishi,
Chhag nyi nyam zhag dzä chhag tshäl
You whose two hands are in meditative equipoise.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Lo ma dön päi ri phug na
I prostrate to you, Arya Elder Vanavasin,
Phag pa nä tän nag na nä
Who are surrounded by fourteen hundred arhats
Dra chom tong dang zhi gyä kor
In Seven Leaf Cave,
Dig dzub nga yab dzin chhag tshäl
You who threaten and hold a fan.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Dzam bü ling gi zang ling na
I prostrate to you, Arya Elder Kalika,
Phag pa nä tän dü dän ni
Who are surrounded by eleven hundred arhats
Dra chom tong dang chhig gyä kor
In Copper Country of Rose-Apple Land,
Ser gyi na kor dzin chhag tshäl
You who hold a pair of gold earrings.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Vajriputra,
Who are surrounded by one thousand arhats
On the island of Sri Lanka,
You who threaten and hold a fan.

I prostrate to you, Arya Elder Bhadra,
Who are surrounded by twelve hundred arhats
In Yamuna River Land,
You whose hands are in the Dharma-explaining mudra and meditative equipoise.

I prostrate to you, Arya Elder Kanakavatsa,
Who are surrounded by five hundred great arhats
In the supreme holy place of Kashmir,
You who hold a jeweled noose.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Kanaka Bharadvaja,
Who are surrounded by seven hundred great arhats

In the western land of Enjoying Cattle,
You whose two hands are in meditative equipoise.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Bakula,
Who are surrounded by nine hundred great arhats

In the northern land of Unpleasant Sound,
You whose two hands hold a mongoose.
Please bless the guru’s life to be stable
And the teachings to flourish.
I prostrate to you, Arya Elder Rahula,
Who are surrounded by eleven hundred arhats
In the land of Priyangku,
You who hold a jeweled crown.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Chudapanthaka,
Who are surrounded by sixteen hundred arhats
On Vulture Peak Mountain,
You whose two hands are in meditative equipoise.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Pindola Bharadvaja,
Who are surrounded by one thousand arhats
In the eastern land of Noble Bodied,
You who hold a text and an alms bowl.
Please bless the guru’s life to be stable
Tān pa gyā par jin gyi lob
And the teachings to flourish.

Lha nä sum chu tsa sum na
I prostrate to you, Arya Elder Panthaka,
Phag pa nä tān lam tān ni
Who are surrounded by nine hundred great arhats
Dra chom chhen po gu gyā kor
In the Abode of the Thirty-Three Gods,
Lég bām chhō chhā dzā chhag tshāl
You who hold a text and have the Dharma-explaining mudra.
La māi ku tshe tān pa dang
Please bless the guru’s life to be stable
Tān pa gyā par jin gyi lob
And the teachings to flourish.

Ri yi gyāl po ngō yang la
I prostrate to you, Arya Elder Nagasena,
Phag pa nä tān lu yi de
Who are surrounded by twelve hundred arhats
Dra chom tong dang nyi gyā kor
On the broad face of King of Mountains,
Bum pa khar sil dzin chhag tshāl
You who hold a vase and a mendicant’s staff.
La māi ku tshe tān pa dang
Please bless the guru’s life to be stable
Tān pa gyā par jin gyi lob
And the teachings to flourish.

Ri yi gyāl po bi hu la
I prostrate to you, Arya Elder Gopaka,
Phag pa nä tān be je ni
Who are surrounded by fourteen hundred arhats
Dra chom tong dang zhi gyā kor
On Bihula, king of mountains,
You who hold a text in each of your hands.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Abheda,
Who are surrounded by one thousand arhats
On King of Snow Mountains,
You who hold a stupa of enlightenment.

I prostrate to you, Upasaka Dharmatala,
Whose hair is tied up in a top knot,
You who carry a text and abide in front of Amitabha,
Holding a fan and a vase.

I prostrate to you, the four great kings,
Dhritarashtra, Virudhaka,
Rang rang khor dül go zhi sung
Virupaksha, and Vaishravana,

Gyäl chhen zhi la chhag tshäl lo
Who subdue your own retinues and guard the four doors.

La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Chhag jar ö pa tham chä la
I prostrate with supreme faith in every way
Zhing dül kün gyi drang nye kyì
To all of you, who are worthy of veneration,

Lü tü pa yi nam kün tu
Bowing as many bodies as the number of
Chhog tu dä pä chhag tshäl lo
All the atoms in the universe.

La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Seven-Limb Prayer from “King of Prayers”

Prostration

Ji nye su dag chhog chüi jig ten na
You lions among humans,
Dû sum sheg pa mi yi seng ge kün
Gone to freedom in the present, past and future
Dag gi ma lü de dag tham chä la
In the worlds of ten directions,
Lü dang ngag yi dang wä chhag gyì o
To all of you, with body, speech, and sincere mind,
I bow down.
With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.
Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
De dag kün gyi je su dag yi rang
And of all ordinary beings.

Exhortation

Gang nam chhog chüi jig ten drön ma dag
You who are the bright lights of worlds in ten directions,
Jang chhub rim par sang gyä ma chhag nye
Who have attained a buddha’s omniscience through
the stages of awakening,
Gön po de dag dag gi tham cha la
All you who are my guides,
Khor lo la na me par kor war kül
Please turn the supreme wheel of Dharma.

Request

Nya ngän da tön gang zhe de dag la
With palms together I earnestly request:
Dro wa kün la phän zhing de wäi chhir
You who may actualize parinirvana,
Käl pa zhing gi dül nye zhug par yang
Please stay with us for eons numberless as atoms of
the world,
Dag gi thäl mo rab jar söl war gyi
For the happiness and well-being of all wanderers in
samsara.

Dedication

Chhag tshäl wa dang chhö ching shag pa dang
I dedicate each and every small virtue
Je su yi rang kül zhing söl wa yi
I have accumulated by prostrating, offering, confessing,
Ge wa chung zä dag gi chi sag pa
Rejoicing, exhorting, and requesting
Tham cha dag gi jang chhub chhir ngo o
For the sake of enlightenment.
Requests

SANG GYÄ TRÜL PA DRA CHOM PHAG PÄI TSHOG

Assembly of arya arhats, emanations of buddhas,

DRO WÄI DÖN DU TÄN PA KYONG DZÄ PA

You who protect the teachings for the welfare of transmigratory beings,

KÖN CHHOG SUM NGÖ NÄ TÄN CHU DRUG GI

You sixteen arhats who are the actual Three Rare Sublime Ones,

TÄN PA YÜN RING NÄ PAR JIN GYI LOB

Please bless the teachings to remain forever.

THUG JEI DAG NYI NÄ TÄN CHU DRUG GI

You, the host of sixteen thousand four hundred

KHÖR TSHOG SI TSHO LA GÄL NYÖN MONG ME

Who are the nature of compassion, the host of retinues of the sixteen arhats

THRI DANG DRUG TONG ZHI GYÄI TSHOG NAM KYI

Who crossed the ocean of existence and are without afflictions,

TÄN PA YÜN RING NÄ PAR JIN GYI LOB

Please bless the teachings to remain forever.

SEM CHÄN KÜN GYI SÖ GYUR DRA CHOM PA

You who are healers of all sentient beings, arhats,

RIG DANG ZHAB DÄN KYE GÜI JIN NÄ CHHE

Possessors of knowledge and magical emanation,

PHAG PÄI GANG ZAG CHHEN PO KHYE NAM KYI

Great bases of the generosity of all beings, supreme arya beings,

TÄN PA YÜN RING NÄ PAR JIN GYI LOB

Please bless the teachings to remain forever.
**Dedications**

**Dag zhän ge wäi tsä wa di yi thü**
By the power of my own and others’ roots of virtue,

**Phän dei jünng näh tän phel gyur chig**
May the teachings, the source of benefit and happiness, flourish.

**Dug ngäl kün jung ma lü rab pang näh**
May we completely abandon all sufferings and their origins

**Si päi gya tsho nyur du kem par shog**
That the ocean of existence might quickly dry up.

**Sö nam gya tsho yong su dzog gyur ching**
May the ocean of merit be thoroughly completed

**Ye she gya tsho nam par dag gyur te**
And the ocean of exalted wisdom be pure

**Yön tän gya tsho ma lü kün dzog näh**
That we may complete the entire ocean of good qualities,

**Jig ten kün lä khyä par phag par shog**
Without exception, and become exalted in all worlds.

**Verses of Auspiciousness**

**Tshog nyi thar chhin dü sum gyäl wa yi**
May there be the auspiciousness of the supreme peerless guru

**Thrin lä drub ching yön tän nam yer me**
Who is undifferentiable from good qualities,

**Käl pa nyam päi dül ja min dzä pa**
Accomplishes the enlightened activities of the three times’ conquerors who have culminated the two collections,

**Nyam me la ma chhog gi tra shi shog**
And ripens those to be subdued of equal fortune.

** Dü sum gyäl wa gyä sä thug je yi**
May there be the auspiciousness of the great arhats who protect the teachings
And enact the welfare of transmigratory beings through compassionately taking

The aspect of hearers as long as existence lasts,

Although they are the conquerors and the conquerors’ children of the three times.

For there to be happiness and excellence during the day,

Happiness and excellence during the night, happiness and excellence at mid-day,

And continual happiness and excellence day and night,

May there be the auspiciousness of the Three Rare Sublime Ones.

Continue with long-life prayers for Lama Zopa Rinpoche, including “A Long Life Prayer for Lama Zopa Rinpoche, Spontaneously composed by Neljorma Khadro Namsel Dronme” (next page). These prayers can be recited many times.

If offerings are still being presented, recite long-life mantras and other prayers, such as “Praises to the Twenty-One Taras,” until everyone has finished making their offerings. Continue with “Mandala Offering of Thanksgiving to the Guru” on page 29.
A Long Life Prayer for 
Lama Zopa Rinpoche 
Spontaneously Composed by Rangjung Neljorma Khadro Namsel Drönme

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

Thub päi tän pa lung tog säl dzä nä
Clarifying the scriptures and realizations, the teachings of the Muni,
Tän pa ma khyab khyab säl dzam büi ling
You spread and illuminate those teachings wherever they have not yet spread in the world.
Zö pä ka thub gyäl sä Ngô gyur nä
Having become an actual son of the conquerors, you bear hardships with patience.
Pa ra ten jung thra mo gyü tog pa
In your continuum is realization of the perfection of wisdom, subtle dependent arising.
Rin chhen nor bu jam nyig thong dröl je
Precious jewel, lord possessing love and compassion, who liberates upon seeing,

Po ti drang nge kün jung ob chhub dzö
Treasury of mastery of the all-arising interpretative and definitive scriptures,

Chhe wāi chhe chhog tong nyi nyig jei dön
Supremely great among the great, fully comprehending and clarifying the meaning of emptiness and compassion,

Rang chhub sāl dzā kye gu thar lam dren
You guide all beings in the path to liberation.

Tshe dān she nyen la mar zhab tān sōl
Perfectly qualified spiritual friend, my guru, please remain forever.

Dū sum jig kyob phag ma dröl ma yi
She who protects from the fears of the three times, Arya Tara,

Tān dzin kye bu ku tshe dzā thrin pel
Please increase the life spans and activities of the beings who preserve the holy Dharma,

Mi dräl thrin lā lhūn drub dū kūn kyong
And always, without separation, develop their spontaneous actions.

Lu me tsa sum lha yi tra shi shog
By the infallible deities of the three roots, may all be auspicious.
Mandala Offering of Thanksgiving
to Lama Zopa Rinpoche

Mandala Offering of Thirty-Seven Heaps

At the beginning only the umdze recites:

GYÄL WA KHYAB DAG DOR JE CHANG CHHEN PO DANG NGO WO YER MA CHI PA / YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSEN NÄ MÖ TE / JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG CHHEN PO Thubten Zopa Rinpoche PÄL ZANG PÖI SHÄL NGA NÄ / TÄN PA DANG DRO WÄI DÖN DU / KU TSHE KÄL PA / THRİ THRAG NÄ THRI THRAG GI BAR DU / TÄN PAR ZHUG PÄI ZHÄL ZHE ZANG PO LEG PAR THOB PÄI KA DRIN TANG RAG GI YÖN DU / ZHING KHAM BÜL WAR ZHU

The group joins in:

OṂ VAJRA BHŪMI ĀḤ HŪṂ / WANG CHHEN SER GYI SA ZHI / OṂ VAJRA REKHE ĀḤ HŪṂ / CHHI CHAG RI KGOR YUG GI KOR WÄI Ü SU RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA Mö PÄI LO TOG / KGOR 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 CHEN PÖI BUM PA
Mandala Offering of Seven Heaps

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, the four continents, the sun
and the moon:
I imagine it as a buddha land and offer it.
May all transmigratory beings enjoy this pure land.
Request to the Guru to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI
  Perfect, pure, holy gurus, from the billowing clouds of
CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG
  Wisdom and compassion in the sky of the dharma-kaya,
JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
  Please let fall a rain of profound and extensive dharma
ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL
  Upon the receptacle of those to be subdued, exactly
  as they need.

Request to the Guru to Live Long

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING
  May my perfect, pure guru’s life be long
NAM KAR THRIN LÄ CHHÖG CHUR GYÄ PA DANG
  And his white actions flourish in the ten directions.
LO ZANG TÄN PÄI DRÖN ME SA SUM GYI
  May the torch of the teachings of Losang Dragpa always
  remain,
DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG
  Dispelling the darkness of the transmigratory beings of
  the three levels.

IDAM GURU RATNA MANḌALAKAṂ NIRYÄTAYÄMI

Read the specially composed praise and request to the guru to live long and continue to turn the wheel of dharma.

Then continue with “Prayer to Amitayus” below.
Prayer to Amitayus

Nyi zhön chhar kāi dang dān li thri tar
   With the radiance of a youthful, sindura-like rising sun,
Yi ong mar ser dra wā kheb pa yi
   Covered with delightful red-yellow webs,
Dab tong ge sar tse na da dān la
   Above a thousand-petalled corolla, on a moon disc,
HRĪḤ lä jung wāi gön po tshe pag me
   From HRĪḤ arises the protector Amitayus.

Pā ma ra gāi lhūn po wang pō zhū
   To your body, well-adorned on all sides
Kūn nā lub pa ji zhīn khyō kyi ku
   With various clothes and many precious ornaments;
Na tshog gō dang nor būi gyān mang gi
   A powerful bow of heaps of rubies,
Kūn nā dze par jā la chhag tshāl lo
   Adorned beautifully on all sides, I prostrate.

Thri shing zhōn nūi ēl dab tar nyen pāi
   Between two hands, supple like the stem of a young vine,
Chhag nyi ū na chhi me dū tsi yi
   You perfectly hold a bowl
Leg par gang wāi lhung ze rab nam nā
   Well-filled with the nectar of immortality.
Tshe yi ngō drub tsoł la chhag tshāl lo
   To you who bestows the attainment of life, I prostrate.

Bung wa tar nāg rāl pāi thor chog ni
   Your knotted hair, jet black like a bee,
Chi wor dze pāi lān bu ring du chhang
   Adorns your crown and hangs in long plaits.
Jam nyen na tshog dar gyi mä yog chän
With a lower garment of various soft and elegant silks,
Tshän pei zi ji bar la chhag tshäl lo
To you, blazing with the splendor of marks and exemplifications, I prostrate.

Shug drag dang pä kyö päi thal jar zhing
With hands folded by the great power of faith,
Yi throg shin tu nyän päi nga ro yi
Proclaiming your excellent virtuous knowledge
Khyö kyi yön tän leg par jö pa la
With charming and very sweet melody,
Leg tshog tham chä tsöl la chhag tshäl lo
To you who bestow the accumulation of all goodness,
I prostrate.

Ye she tshön gyi mi she dra wa chá
Cutting the web of ignorance with the weapon of wisdom,
Sem chän kün la thug je gyÜN chhä me
Having unceasing compassion for all sentient beings,
Dro kün dren päi khur gyi mi ngäl wa
Untired by the burden of liberating all migrators,
Tän gyi kyab ná khyö la chhag tshäl lo
To you, the ultimate refuge object, I prostrate.

Tshän tsam zung wä dü min chhi wa jom
Merely holding your name destroys untimely death;
Yi la drän pä si päi jig lä kyob
The mere memory of you protects from samsaric fears;
Kyab su ten na tän gyi de ter wa
Taking refuge in you bestows permanent bliss;
Khyö la nam pa kün tu chhag tshäl lo
To you, I forever prostrate.

Kyön dräl khyö la gü päi ten pa dag
By my devotion to you, the faultless one,
Nā kab mi dö nyer tshe zhi wa dang
May all undesired sufferings be pacified now,
Thar thug de wa chän du pä mo lä
And finally, may you cause us to be born
Dzü te kye nā khyö nye gyi par shog
From a lotus in the Land of Bliss.

Continue with *Lama Chöpa*, verse **LC 42**.

**Colophons:**

Compiled by Vens. Joan Nicell and Tenzin Tsomo, FPMT Education Services, December 2017, on the basis of abbreviated long life pujas offered to Lama Zopa Rinpoche at the end of Light of the Path 2016 and 2017 and the 100 Million Mani Retreat at Istituto Lama Tzong Khapa, Pomaia, Italy, November 2017.

*Prostrations and Offerings to the Sixteen Arhats* (*gnas brtan phyag mchod*):

The translations of the first four lines of the second, third, and fourth verses of “Prostration and Requests” (p. 11) are from *FPMT Retreat Prayer Book*, 2016.

*Seven-Limb Prayer from “King of Prayers”*: Translated by Jesse Fenton (*FPMT Retreat Prayer Book*, 2016).

*A Long Life Prayer for Lama Zopa Rinpoche, Spontaneously Composed by Rangjung Neljorma Khadro Namsel Drönme*:

*Original Colophon*: This was written by the devotee Khadro Nam Drön as a re-questing prayer for the stable life of Lama Zopa Rinpoche on March 12, 2016.

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 bum 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, etc., 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 OṂ ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, 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.