FPMT Prayers for Teaching Occasions

English Translation with Tibetan Phonetics
**Practice Requirements:**
Anyone can do the practices in this book.
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Note: The sequence of prayers in the first two sections above is arranged according to the instructions of Lama Zopa Rinpoche in 2008.
Technical Note

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

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are contained in instruction boxes marked by the symbol \( \text{v} \) before the instruction. For example:

\[ \text{v} \] Then recite the following verses and meditate on the guru entering your heart.

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

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

Praise to Shakyamuni Buddha

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

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

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

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

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

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

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

To you, Buddha Bhagavan, Glorious Conqueror Shakyamuni,

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

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

Gang tshe kang nyi tso wo khyö tam tshe

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

Sa chhen di la gom pa dün bor nä

You paced out seven strides,

Nga ni jig ten di na chhog che sung

Then said, “I am supreme in this world.”

De tshe khä pa khyö la chhag tshäL lo

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

Tshān chhog dān pa dri me da wāi zhāl
With the supreme signs, face like spotless moon,
Ser dog dra wa khyö la chhag tshāl lo
Color like gold—to you, I prostrate.
Dūl drāl khyö dra si pa sum ma chhi
Dust-free like you, the three worlds are not.
Nyam me khyen chān khyö la chhag tshāl lo
Incomparably wise one—to you, I prostrate.

Gön po thug je chhe dān pa
The savior having great compassion,
Tham chā khyen pāi tōn pa po
The teacher having all understanding,
Sō nam yön tān gya tshōi zhīng
The field of merit with qualities like a vast ocean—
De zhin sheg la chhag tshāl lo
To you, the One Gone to Thusness, I prostrate.

Dag pāi dō chhag drāl war gyur
The purity that frees one from attachment,
Ge wā ngān song la dröl zhīng
The virtue that frees one from the lower realms,
Chig tu dön dam chhog gyur pa
The one path, the sublime pure reality—
Zhi gyur chhō la chhag tshāl lo
To the Dharma that pacifies, I prostrate.
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.

Do not commit any unwholesome actions.
Engage in perfect, wholesome actions.
Subdue your mind thoroughly.
This is the teaching of the Buddha.

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

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
Through these merits may sentient beings

Go phang thob nä kyön gyi dra tül te
Attain the rank of all seeing, subdue the foe of faults,

Ga dang na dang chhi wäi lab trug päi
And be delivered from samsara’s ocean,

Si päi tsho lä dro wa dröl war shog
Perturbed by the waves of aging, sickness, and death.

Praise to the Perfection of Wisdom

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

Ma sam jö me she rab pha röl chhin
The inexpressible, inconceivable, and indescribable perfection of wisdom,

Ma kye mi gag nam khäi ngo wo nyi
Unproduced, unceasing, the nature of space,

So sor rang rig ye she chö yül wa
Object of the uniquely knowing transcendental wisdom:

 Dü sum gyäl wäi yum la chhag tshäl lo
To the Mother of the Victorious Ones of the three times,
I prostrate.
The Heart of the Perfection of Wisdom Sutra

I prostrate to the Three Noble Rare Sublime Ones.

Thus did I hear at one time.

The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas.

At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

Also, at that time, the bodhisattva mahasattva aryā Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.
Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva aryā Avalokiteshvara:

RIG KYI BU / GANG LA LA SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE JI TAR LAB PAR JA / DE KÄ CHE MÄ PA DANG

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

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

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

SHA RII BU / RIG KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE

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

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

RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O those five aggregates also as empty of inherent nature.

zug tong pa o / tong pa nyi zug so

Form is empty. Emptiness is form.

zug lä tong pa nyi zhän ma yin / tong pa nyi lä kyang zug zhän ma yin no

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

de zhin du tshor wa dang / du she dang / du je dang / nam par she pa nam tong pa o

In the same way, feeling, discrimination, compositional factors, and consciousness are empty.
“Shariputra, likewise, all phenomena are emptiness; without characteristic;
unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness;
no eye, no ear, no nose, no tongue, no body, no mind;
no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon.
There is no eye element and so on up to and including no mind element and no mental consciousness element.
There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death.
Similarly, there is no suffering, origination, cessation, and path;
there is no exalted wisdom, no attainment, and also no nonattainment.
Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obsuration and without fear.

Having completely passed beyond error, they reach the end-point of nirvana.

All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge,

the unsurpassed mantra, the mantra equal to the unequalled,

the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.

The mantra of the perfection of wisdom is declared:

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

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

“Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathāgatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

This completes the Ārya-bhagavatī-prajñapāramitā-hṛidayasūtra.
Extensive Dispelling of Hindrances (according to the Heart Sutra)

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

We prostrate to the Great Mother Prajnaparamita, surrounded by all the children and by the assemblies of buddhas and bodhisattvas of the ten directions. By depending on my prostrations to all of you, May these words of truth be actualized.

In the past the deva king, Indra, dispelled the maras by reflecting on the profound meaning of the wisdom gone beyond and reciting the profound words in daily recitation. In that same way I also reflect on the profound meaning of the Great Mother Prajnaparamita and recite the profound words in daily recitation.

May all diseases, spirit possessions, bad conditions, all the negative directions, which happened due to past karma and immediate conditions, be dispelled! (clap 1x) May they become nonexistent! (clap 1x) May they be pacified! (clap 1x)

Prayer to the Lion-Face Dakīní

Kha la chö pāi nā chhog dam pa nā
From the holy supreme realm of Khechara,
Ngön she dzü thrül nga wāi thu tob chān
You, who possess powers of clairvoyance and magical emanation,
Drub pa po la ma yel bu zhin zig
Look after practitioners without distraction as you would a child.
Nā sum kha dröi tshog la chhag tshāl lo
To the host of dakinis of the three abodes, I prostrate.
Prayers for the Beginning of Teachings

Ah Kahi SaH Mah RaH Chah Shah DaH RaH SaH Mah RaH YaH PhaTh  (21x)
Tadyathā Gate Gate Pāragate Pārasamgate
Bodhi Svāhā  (1x)

Phag Pa Kön Chhog Sum Gyi Kāi Den Pāi Tob Kyī Chhir
By the teachings of the noble Three Rare Sublime Ones
possessing the power of truth,
Dog Par Gyur Chig  (clap 1x)
May hindrances be averted.  (clap 1x)
Me Par Gyur Chig  (clap 1x)
May they be eliminated.  (clap 1x)
Zhi War Gyur Chig  (clap 1x)
May they be pacified.  (clap 1x)
Dra Geg Bar Chhā Mi Thūn Pāi Chhog Ngān Pa Tham Chā
Shantim Kuru SoHa
May all enemies and negative forces opposed to Dharma
Śhāntim Kuru Svāhā.

Geg Rig Tong Thrag Gyā Chu Zhi Wa Dang
May the host of 80,000 obstacles be pacified,
Mi Thūn Nō Pāi Kyen Dang Drāl Wa Dang
May we be free from harmful conditions to Dharma,
Thūn Par Drub Ching Phūn Sum Tshog Gyur Pāi
May all excellences be in accord with the Dharma,
Tra Shī De Kyang Deng Dir De Leg Shog
And may there be auspiciousness and perfect happiness
here right now.

For Abbreviated Request to the Lineage Gurus, go to page 39.
The Foundation of All Good Qualities

 Yöṅ tän kūn gyi zhīr gyur drīn chān jē
  The foundation of all good qualities is the kind and perfect guru;
 Tshūl zhīn ten pa lam gyi tsa wa ru
  Correct devotion to him is the root of the path.
 Lēg par thong nā bā pa du ma yi
  By clearly seeing this and applying great effort,
 Gū pa chhen pō ten par jin gyi lob
  Please bless me to rely upon him with great respect.

 Lān chig nye pāi dāl wāi tēn zāng di
  Understanding that the precious freedom of this rebirth is found only once,
 Shīn tu nye kā dön chhen she gyur nā
  Is difficult to find again, and is greatly meaningful,
 Nīn tshān kūn tu nying po len pāi lo
  Please bless me to generate the mind that unceasingly,
 Gūṅ chhā me par kye war jin gyi lob
  Day and night, takes its essence.

 Lū sog yo wa chhu yi chhu bur zhīn
  This life is as impermanent as a water bubble;
 Nīyur du jīg pā chhi wa drān pa dang
  Remember how quickly it decays and death comes.
 Shī wāi je su lū dang drīb ma zhīn
  After death, just like a shadow follows the body,
 Kar nag lā drā chhī zhīn drang wa la
  The results of black and white karma follow.

 Nge pa tān po nye nā nye pāi tshōg
  Finding firm and definite conviction in this,
Prayers for the Beginning of Teachings

Please bless me always to be careful
To abandon even the slightest negative action
And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:
They are uncertain and cannot be relied upon.

Recognizing these shortcomings,
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,
Mindfulness, alertness, and great caution arise.

The root of the teachings is keeping the pratimoksha vows:
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,
So have all mother transmigratory beings.

Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing transmigratory beings.
Even if I develop only bodhichitta, but I don’t practice the three types of morality,
I will not achieve enlightenment.

With my clear recognition of this,
Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones:
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this, please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages, the essence of the Vajrayana, by practicing with great energy, never giving up the four sessions, please bless me to realize the teachings of the holy guru.

Like that, may the gurus who show the noble path and the spiritual friends who practice it have long lives.

Please bless me to pacify completely all outer and inner hindrances.

In all my lives, never separated from perfect gurus, may I enjoy the magnificent Dharma.

By completing the qualities of the paths and bhumis, may I quickly attain the state of Vajradhara.
Mandala Offering to Request Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

Gyäl wa khyab dag dor je chang chhen po dang ngo wo yer ma chi pa yong dzog tän pāi nga dag dön gyi lä du tshān nā mö te je tsūn la ma lo zang thub wang dor je chang chhen po Kyabje Thubten Zopa Rinpoche päl zang pōi shāl nga nā theg pa chhen pōi sung chhö* zab mo leg par zhu wāi yōn du zhing kham būl war zhu...

Group joins in:

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI
OM VAJRA BHUMI ĀḤ HŪṂ, mighty golden ground.
OM VAJRA REKHE AH HUM / CHHI CHAG RI KHIR YUG GI KOR
Wāi ū su / RII GYĀL PO RI RĀB
OM VAJRA REKHE ĀḤ HŪṂ, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;
SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHŌ / JANG DRA MI NYĀN
In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound;
LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHĀN
Body and Noble Body; Yak Tail and Other Yak Tail;
YO DĀN DANG LAM CHHOG DRO / DRA MI NYĀN DANG DRA MI NYĀN GYI DA
Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion Unpleasant Sound;
RIN PO CHHEI RI WO / PAG SAM GYI SHING / ĐŌ JŌI BA / MA MŌ PA YI LO TOG
Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;
Khor Lo rin po chhe / Nor bu rin po chhe / Tsün mo rin po chhe / Lön po rin po chhe / Lang po rin po chhe / Ta chhog rin po chhe / Mag pön rin po chhe / Ter chhen po yi bum pa

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

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

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

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

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

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

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

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

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

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

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

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

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**Short Mandala Offering**

SA ZHI PÖ 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 GYĀ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha land and offer it.

DRO KŪN NAM DAG ZHING LA CHÖ PAR SHOG

May all transmigratory beings enjoy this pure land.

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**Request to Turn the Wheel of Dharma**

JE TSŪN LA MA DAM PA KHYE NAM KYI

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

CHHÖ KŪI KHA LA KHYEN TSEI CHHU DZIN THRIG

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

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

Please let fall a rain of profound and extensive Dharma

**Zab gyā chhö kyi chhar pa wab tu sōl**

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

**IDAM GURU RATNA MANḌALAKAM NIRYĀTAYĀMI**

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**Taking Refuge and Generating Bodhichītta**

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

I take refuge until I am enlightened

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

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

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

By my merits of listening to the Dharma,

**Dro la phān chhir sang gyā drub par shog (3x)**

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

Dedicating the Merits of Listening

Dag gi ji nye sag pāi ge wa di
May whatever virtue I have collected
Tān dang dro wa kūn la gang phān dang
Benefit the teachings and all transmigratory beings,
Khyā par je tsūn lo zang drag pa yi
And, in particular, may it cause the essence of
Tān pāi nyiṅ po ring du sāl je shog
Perfect, pure Lozang Dragpa’s teachings to shine forever.

Mandala Offering of Thanks for Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

Gyāl wa khyab dag dor je chang chhen po dang ngo wo yer ma chi pa yong dzog tān pāi nga dag dön gyi lä du tshan nā mö te je tsūn la ma lo zang thub wang dor je chang chhen po Kyabje Thubten Zopa Rinpoche pāl zang pōi shāl nga nā theg pa chhen pōi sung chhö* zab mo leg par thob pāi ka drin tang rag gi yön du zhing kham būl war zhu...
Group joins in:

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI
OM VAJRA BHUMI ĀḤ HŪṂ, mighty golden ground.
OM VAJRA REKHE AH HUM / CHHI CHAG RI KHIR YUG GI KOR WĀI Ü SU / RĪ GYÄŁ PO RI RAB
OM VAJRA REKHE ĀḤ HŪṂ, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;
SHAR LŪ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYĀN
In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound;
LŪ DANG LŪ PHAG / NGA YAB DANG NGA YAB ZHÄN
Body and Noble Body; Yak Tail and Other Yak Tail;
YO DĀN DANG LAM CHHOG DRO / DRA MI NYĀN DANG DRA MI NYĀN GYI DA
Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion Unpleasant Sound;
RIN PO CHHEI RI WO / PAG SAM GYI SHING / DŌ JŌI BA / MA MÖ PA YI LO TOG
Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;
KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / 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 CHHEN PO YI BUM PA
Precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase;
GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PŌ MA / NANG SĀL MA / 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 læ nam par gyäl wäi gyäl tshän

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

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

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

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

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

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

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

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

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

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

**Short Mandala Offering**

**SA ZHI PÖ KYI JUG SHING ME TOG TRAM**  
This ground, anointed with perfume, strewn with flowers,

**RI RAB LING ZHI NYI DÄ GYÄN PA DI**  
Adorned with Mount Meru, the four continents, the sun and the moon:

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

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

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

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

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

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

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

**IDAM GURU RATNA MAṆḌALAKAṂ NIRYÄTAYĀMI**

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

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

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

**To Actualize Bodhichitta**

*Jang chhub sem chhog rin po chhe*

*May the precious supreme bodhichitta*

*Ma kye pa nam kye gyur chig*

*Not yet born arise.*

*Kye pa nyam pa me pa yi*

*May that arisen not decline,*

*Gong nä gong du phel war shog*

*But increase more and more.*

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

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

- Recite either of these two verses:

**Tong nyi ta wa rin po chhe**
May the precious view of emptiness
**Ma kye pa nam kye gyur chig**
Not yet born arise.

**Kye pa nyam pa me pa yi**
May that arisen not decline,
**Gong nä gong du phel war shog**
But increase more and more.

**Khor dä rang zhin dül tsam me pa dang**
Samsara and nirvana lack even an atom of inherent existence
**Gyu drä ten drel lu wa me pa nyi**
And cause and effect and dependent arising are unbetraying.

**Phän tshün gäl me drog su chhar wa yi**
I seek your blessings to discern the meaning of Nagarjuna’s thought—

**Lu drub gong dön tog par jin gyi lob**
That these two are mutually complementary and not contradictory.

**To Realize the Two Stages of Tantra**

**Rim nyi tog pa rin po chhe**
May the precious realization of the two stages
**Ma kye pa nam kye gyur chig**
Not yet born arise.

**Kye pa nyam pa me pa yi**
May that arisen not decline,
**Gong nä gong du phel war shog**
But increase more and more.
For the Long Life of His Holiness the Dalai Lama

**Gang rii ra wä kor wäi zhing kham dir**
In the land encircled by snow mountains,

**Phän dang de wa ma lü jüng wäi nä**
You are the source of all happiness and good.

**Chän rä zig wang tän dzin gya tsho yi**
All-powerful Chenrezig, Tenzin Gyatso,

**Zhab pä si thäi bar du tän gyur chig**
Please remain until samsara ends.

For His Holiness’ Wishes to be Spontaneously Fulfilled

**Tong nyi nying je zung du jug päi lam**
Savior of the Land of Snow’s teachings and transmigratory beings,

**Chhe chher säL dzä gang chän tän dröi gön**
Who extensively clarifies the path that unifies emptiness and compassion,

**Chhag na pä mo tän dzin gya tsho la**
To the Lotus Holder, Tenzin Gyatso, I beseech—

**Söl wa deb so zhe dön lhün drub shog**
May all your holy wishes be spontaneously fulfilled.

For Tibet

**Dor na gön po chän rä zig wang gi**
In short, may the good fruit of any extensive prayer to

**Sä chä gyäl wäi chän ngar gang chän zhing**
Fully protect the Land of Snow, made by the Powerful Savior Chenrezig

**Yong zung gya chhen mön lam gang dzä päi**
In the presence of the buddhas and their sons,

**Drä zang deng dir nyur du chhar war söl**
Appear soon here and now.
Prayers for the Conclusion of Teachings

To Be Able to Correctly Devote to His Holiness the Dalai Lama and Fulfill All His Advice

CHHAG NA PÄ MÖI JIN LAB DÜ TSII GYÜN
  May the nectar stream of the blessings of the Lotus Holder
DAG SOG NYING GI ZUNG SU TAG MIN CHING
  Always enter our hearts and nourish them with strength.
KA ZHIN DRUB PÄI CHHÖ PÄ RAB NYEN NÄ
  May we please you with offerings of dedicated practice,
KÜN ZANG CHÖ CHHOG GYA TSHO THAR SÖN SHOG
  And may we reach beyond the shores of perfect compassionate deeds.

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG
  Due to the blessings of the eminent victorious ones and their sons,
TEN DREL LU WA ME PÄI DEN PA DANG
  The truth of infallible dependent arising,
DAG GI LHAG SAM DAG PÄI THU TOB KIY
  And the power of my pure special attitude of taking responsibility,
MÖN PÄI DÖN KÜN DE LAG NYUR DRUB SHOG
  May all the aims of my pure prayers be accomplished.

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

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
  By the force of the victorious one, Tsongkhapa,
THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
  Acting as our direct Mahayana virtuous friend in all our lives,
GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
  May we never turn away for even a second
KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG
  From the pure path highly admired by the victorious ones.
To Be Able to Meet, Practice, and Actualize the Teachings of Lama Tsongkhapa

**Mä jung nam thar tsang mäi thrim dang dän**
May I and all sentient beings meet the teachings of the victorious one, Lozang Dragpa,

**Lab chhen gyäl sä chö pëi nyöng tob chän**
Who lived an eminent life endowed with pure morality,

**De tong chhog gi rim nyö näl jor chö**
A brave heart in doing the bodhisattva’s extensive deeds,

**Lo zang gyäl wäi tän dang jäl war shog**
And the yoga of the two stages, the essence of which is the transcendental wisdom of nondual bliss and emptiness.

To Be Like Lama Tsongkhapa in All Our Future Lives

**Päl dän la ma khye ku chi dra dang**
Glorious guru, whatever your body,

**Khor dang ku tshei tshä dang zhing kham dang**
Retinue, life span, and realm,

**Khye kyi tshän chhog zang po chi dra wa**
Whatever your supreme and excellent name,

**De dra kho nar dag sog gyur war shog**
May I and others become exactly like that.

For Peace and Happiness to Prevail in the World

**Khye la tö ching söl wa tab päi thü**
By the force of the praises and requests made to you,

**Dag sog gang du nä päi sa chhog der**
May all diseases, evil spirits, poverty, and quarrels be calmed,

**Nä dön ül phong thab tsö zhi wa dang**
And may the Dharma and good fortune increase

**Chhö dang tra shi phel war dzä du söl**
In the regions in which I and others dwell.
Lama Zopa Rinpoche sometimes elaborates on this prayer as follows:

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

To Not Give Rise to Heresy Toward the Guru

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

To Be Able to Cherish All Sentient Beings

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

Bā dang tsöl wa ma gö pāi

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

Yī zhīn nor bu pāg sam sān sīng

May I fulfill the hopes of sentient beings

Sem chān re wa kōng dzā pāi

Without need for effort and exertion.

Sam pa drūb pāi tra shī shoṭ

May all be auspicious for me to accomplish their wishes.

To Seal the Merits with Emptiness

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

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

De r ni ring du bā lā tshog nyi ni
From my two types of merits, vast as space, that I have amassed

Kha tar yang pa gang zhig sag pa de
From working with effort at this practice for a great length of time,

Lo mig ma rig gi dong dro wa kūn
May I become the chief leading buddha for all those

Nam dren gyāl wāi wang por dag gyur chig
Whose mind’s wisdom eye is blinded by ignorance.

De r ma sön pāi tshe rab kūn tu yang
Even if I do not reach this state, may I be held

Jam pāi yang kyī tse wā je zung nā
In your loving compassion for all lives, Manjushri,

Tān pāi rim pa kūn tshang lam gyī chhog
May I find the best of complete graded paths of the teachings,

Nye nā drub pā gyāl nam nye je shog
And may I please all the buddhas by my practice.

Rang gi ji zhin tog pāi lam gyī nā
Using skillful means drawn by the strong force of compassion,

Shug drag tse wā drang wāi thab khā kyī
May I clear the darkness from the minds of all beings

Dro wāi yi kyī mūn pā sāl jā nā
With the points of the path as I have discerned them:

Gyāl wāi tān pā yūn ring dzin gyur chhig
May I uphold Buddha’s teachings for a very long time.

Tān pa rin chhen chhog gi ma khyab pam
With my heart going out with great compassion

Khyab kyang nyam par gyur wāi chhog der ni
In whatever direction the most precious teachings
NYING JE CHHEN PÔ YI RAB KYÖ PA YI
  Have not yet spread, or once spread have declined,
PHÄN DEI TER DE SÄL WAR JE PAR SHOG
  May I reveal this treasure of happiness and aid.
SÄ CHÄ GYÄL WÄI MÄ JUNG THRIN LÄ LÄ
  May the minds of those who wish for liberation be granted
    bounteous peace
LEG DRUB JANG CHHUB LAM GYI RIM PÄ KYANG
  And the buddhas’ deeds be nourished for a long time
THAR DÖ NAM KYI YI LA PÄL TER ZHING
  By even this graded path to enlightenment completed
GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG
  Due to the wondrous virtuous conduct of the buddhas and
    their sons.
LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING
  May all human and nonhuman beings who eliminate adversity
GÄL KYEN SEL JE MI DANG MI MIN KÜN
  And create conducive conditions for practicing the excellent
    paths
TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI
  Never be parted in any of their lives
NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG
  From the purest path praised by the buddhas.
GAN GTSE THEG PA CHHOG LA CHHÖ CHÖ CHÜI
  Whenever someone makes effort to act
TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE
  In accordance with the ten-fold Mahayana virtuous practices
THU DÄN NAM KYI TAG TU DROG JE CHING
  May he always be assisted by the mighty ones,
TRA SHI GYA TSHÖ CHHOG KÜN KHYAB GYUR CHIG
  And may oceans of prosperity spread everywhere.
Prayers for the Conclusion of Teachings

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas

Jam päl pa wō ji tar khyen pa dang
I fully dedicate all these virtues
Kün tu zang po de yang de zhin te
To be able to train just like
de dag kün gyi je su dag lob chhir
The hero Manjushri, who knows reality,
ge wa di dag tham chā rab tu ngo
And just like Samantabhadra as well.

dü sum sheg päi gyāl wa tham chā kyi
I fully dedicate all my roots of virtue,
ngo wa gang la chhog tu ngag pa de
With the dedication praised as the best
dag gi ge wāi tsa wa di kün kyang
By all the gone-beyond victorious ones of the three times,
zang po chö chhir rab tu ngo war gyi
In order to have good conduct.

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

Chhö kyi gyāl po tsong kha päi
For the Dharma king Tsongkhapa’s
Chhö tshūl nam par phel wa la
Way of Dharma to flourish,
geg kyi tshān ma zhi wa dang
May all signs of obstacles be pacified
Thūn kyen ma lū tshang war shog
And all conducive conditions be complete.
Dag dang zhän gyi dü sum dang  
Due to the two types of merits

Drel wäi tshog nyi la ten nä  
Of the three times of myself and others,

Gyäl wa lo zang drag pa yi  
May the teachings of the victorious one, Lozang Dragpa,

Tän pa yün ring bar gyur chig  
Shine resplendent forever.
Additional Prayers

Abbreviated Request to the Lineage Gurus

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

To the Root Guru

PÆL DÆN TSA WÆI LA MA RIN PO CHHE
   Magnificent and precious root guru,
DAG GI CHI WOR PÆ MOI TENG ZHUG LA
   Please abide on the lotus seat on my crown,
KA DRIN CHHEN POI GO NÄ JE ZUNG TE
   Guide me with your great kindness,
KU SUNG THUG KYI NGÔ DRUB TSÆL DU SÔL
   And grant me the realizations of your holy body, speech, and mind.

To Guru Shakyamuni Buddha

PHÆN TSHOG GE LEG JE WÆ TRÆN PÆI KU
   Holy body created by ten million excellent virtues,
THA YÄ DRO WÄI RE WA KONG WÄI SUNG
   Holy speech fulfilling the hopes of infinite transmigratory beings,
MA LÜ SHE JA JI ZHIN ZIG PÆI THUG
   Holy mind seeing all objects of knowledge just as they are,
SHA KYÄI TSO WŒ KYE LA SÔL WA DEB
   To the principal of the Shakyas, I make requests.
To Maitreya and Manjushri

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

To Nagarjuna, Asanga, and All the Great Indian Pandits

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

To Lama Atiša and the Gurus of the Kadampa Tradition

shing ta chhen po nyi lā leg gyū pāi
Bearer of the treasury of instructions that comprise the key points,
zab möi ta wa gya chhen chö pāi lam
Unmistaken and complete, of the paths of profound view and vast conduct,
ma nor yong su dzog pāi nā dù pāi
Transmitted well from the two great trailblazers,
dam pāi dzö dzin mar me dzā la dù
To Dipamkara Atiša, I make requests.
To Lama Tsongkhapa, His Two Disciples, and the Gurus of the New Kadam Tradition

GANG CHĀN SHING TĀI SŌL JE TSONG KHA PA

Je Tsongkhapa, trailblazer of spiritual doctrine in the Land of Snow,

NGŌ TON RIG PĀI WANG CHHUG GYĀL TSHAB JE

Gyāltsab Je, lord of factual reasoning,

DO NGAG TĀN PĀI DAG PO KHĀ DRUB JE

Khedrub Je, keeper of the teachings on sutra and tantra,

YAB SĀ GYŪ PAR CHĀ LA SŌL WA DEB

To the lineage of father and sons, I make requests.

To Kyabje Tríjang Rinpoche

LO ZANG GYĀL WA KŪN GYI YE SHE NI

Sole embodiment of the transcendental wisdom of all the noble conquerors,

CHIG DŪ DRI ME GYĀL TĀN DZIN PĀI TSO

Foremost of upholders of the Conqueror’s stainless teachings,

RAB JAM KYIL KHOR GYA TSHO TRO DŪI GŌN

Savior who emanates an ocean of infinite mandalas,

DRIN CHĀN LA MĀI ZHAB LA SŌL WA DEB

Kind guru, Lozang Yeshe Tenzin Gyatso, at your feet I make requests.

To His Holiness the Dalai Lama

JAM PĀL PA WŌI NGAG LA WANG GYUR ZHING

You who have control over Hero Manjushri’s speech,

LO ZANG YE SHE GYĀL TĀN DZIN PA LA

With a fine mind and transcendental wisdom upholding the Victorious One’s teachings,

GYA TSHO TAR ZAB SI SUM WANG GYUR GŌN

Deep as the ocean, savior conquering the three levels of existence:
To you, incomparable one, Jampäl Ngawang Lozang Yeshe Tenzin Gyatso, I make requests.

To Kyabje Thubten Zopa Rinpoche

With your strong shoulders of learning and practice

You patiently establish in all directions the stainless banner of the Muni’s teachings,

And especially the teachings of Lama Tsongkhapa.

To the extremely steadfast Thubten Zopa, I make requests.

To All Spiritual Friends

Eyes viewing all the infinite scriptures,

Supreme gateway for the fortunate traveling to liberation,

Engaging with skillful means moved by love:

To the illuminating spiritual friends, I make requests.

Request to Not Give Rise to Heresy

May I not give rise to heresy for even a second

In regard to the actions of the glorious guru.

May I see whatever actions are done as pure.

With this devotion, may I receive the guru’s blessings in my heart.
Extensive Long Life Prayers
for Lama Zopa Rinpoche

Recite either the following long life prayer or the one composed by Khadrola on page 46.

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

Composed by Kyabje Trijang Rinpoche

OṀ SVASTI

TSHĀN GYI RIG NGAG SIL ZER THRA MÖ KYANG
Vijaya—all-conquering goddess, whose lunar-like face changes with our changing fates,

THAR JE DUNG WA CHIL WĀI TSHE YI CHAR
The faintest cooling ray of whose mantra name allays the fiery pain of our life’s final end;

BEB KHĀ DA DONG YO WĀI BI DZA YĀ
Rainmaker adept who brings forth life’s rain; here, now, grant your greatest of gifts:

DENG DIR CHHI ME SOG GI CHHOG JIN DZÖ
Victorious goddess, grant life without end.

TSHĀ THUB DRI DRĀL GYĀL TĀN NYING PŌI SOG
Hear our prayer, lama whom we revere; you who bear the name
Dzin La da Me kun zö gyän chig pu
Of he who peerlessly holds the living essence of the pure,
paradigmatic doctrine of the victors,
Zhi ying thar pa chhog gi sa khän chhe
Of he, a lone adornment of the earth,
Tshän dän je tsūn la mar söl wa deb
Of he, a guide to sublime liberation, the sphere of peace.

Khyen rab dag tsang ser gyi ö nön gyi
Precious treasure of precise and subtle reasoning,
Den nyi she jāi zug nang ma dre par
Golden laser light of bright, unerring wisdom,
Sāl je thra zhib rig päi ter chhen po
Clarifying without confusion the two truths amongst
the multiplicity of things:
Yong dag chhö kyi nyi mar zhab tān shog
Lama, remain immutably amongst us—a radiant Dharma
sun.

Chhö dūl da wa dag päi o tshöi long
Skilled in sprinkling the waters of healing, fulfilling needs,
benefiting all,
Tān kha zhi dūl mu tig gö päi dzum
A laughing smile revealing pearls of skill, humility, and
constancy,
Kūn phān dō jung mān gyi sang tor du
A deep milky sea of the liquid moon of morality:
Gye khā tsūn päi chhog tu zhab tān shog
Lama, remain immutably amongst us—one supremely
worthy of veneration.
LHAG SAM DRI DRÄL YI ONG GA BUR GYÜN  
The moon of your Mahayana mind ringed ’round
THEG CHHOG SEM KYI DA WAR YONG KHYIL WÄ  
By the fever cooling camphor of unsullied, unsurpassed
resolve, brilliantly swirls to the bounds of space,
MI ZÄ PHÄN DEI CHHU TER CHHOG KYI THAR  
Unbounded seas of the happiness of now and bliss of always:
TRO KHÄ MA WÄI DA WAR ZHAB TÄN SHOG  
Lama, remain immutably amongst us—a moon guiding our
way.

CHÄ PA KAB SUM DÜ TSII LUNG GYA DREM  
Your teachings are vast spreading rivers of celestial nectars;
TSÖ PA MI ZÄ DOR JEI TSHÖN CHHA NO  
Your dialectics, an invincible, cutting vajra weapon;
TSOM PA DAB TONG PÄ MÄI TSHAR DUG NGOM  
Your writings, thousand-petal lotuses unfolding their glory:
DA ME TÄN PÄI NYEN DU ZHAB TÄN SHOG  
Lama, remain immutably amongst us—a guardian of highest
knowledge.

LA MA YI DAM TÄN SUNG GYA TSHO DANG  
By the might of seas of spiritual masters, deities, and
document protectors,
NANG TONG MI CHHE TEN JUNG ZAB MÖI THÜ  
By the power of profound dependent arising
DAG CHAG MÖN PÄI RE DRÄ MA LÜ PA  
And the unvarying emptiness of all that appears,
DE LAG NYI DU LHÜN GYI DRUB GYUR CHIG  
May all the hopes of our prayers with effortless ease,
be spontaneously fulfilled.

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

Spontaneously Composed by
Rangjung Neljorma Khadro Namsel Drönme

Kün tu nang wā mūn pa ö sāl wa
Through illuminating all, your appearance dispels the darkness;
Nyön mong gyā thri zhi tong nyen pōi tob
Your clear mind knows the 84,000 heaps of Dharma,
Chhö phung gyā thri zhi tong lo sāl rig
The power of the remedy to the 84,000 delusions;
Ten jung ma wā de nyi yūl lā gyāl
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 tān pa lung tog sāl dzā nā
Clarifying the scriptures and realizations, the teachings of the Muni,
Tān pa ma khyab khyab sāl dzam būi ling
You spread and illuminate those teachings wherever they have not yet spread in the world.
Zō pā ka thub gyāl sā ngō gyur nā
Having become an actual son of the conquerors, you bear hardships with patience.
Pa ra ten jung thra mo gyū tog pa
In your continuum is realization of the perfection of wisdom, subtle dependent arising.
Rin chhen nor bu jam nying 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 allarising interpretative and
  definitive scriptures,
Chhe wäi chhe chhog tong nyi nying jei dön
  Supremely great among the great, fully comprehending and
  clarifying the meaning of emptiness and compassion,
Rang chhub säl dzä kye gu thar lam dren
  You guide all beings in the path to liberation.
Tshe dän she nyen la mar zhab tän söl
  Perfectly qualified spiritual friend, my guru, please remain
  forever.
 Dü sum jig kyob phag ma dröl ma yi
  She who protects from the fears of the three times,
    Arya Tara,
Tän dzin kye bu ku tshe dzä thrin pel
  Please increase the life spans and activities of the beings
  who preserve the holy Dharma,
Mi dräl thrin lä lhün drub dü kün 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.
Prayers for MultiplyingMerit

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

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

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

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

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

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

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

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

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Medicine Guru, King of Sapphire Light, I prostrate. (1x)
CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM THAM CHÄ RAB TU
DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO  (1x)

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

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG

Due to the blessings of the eminent victorious ones and
their sons,

TEN DREL LU WA ME PÄI DEN PA DANG

The truth of infallible dependent arising,

DAG GI LHAG SAM DAG PÄI THU TOB KYI

And the power of my pure special attitude of taking
responsibility,

NAM DAG MÖN PÄI NÄ KÜN DRUB PAR SHOG

May all the aims of my pure prayers be accomplished.
Migtsema Prayer to Lama Tsongkhapa

Four-Line Migtsema

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
   Avalokiteshvara, great treasure of nonobjectifying compassion;
DRI ME KYEN PÄI WANG PO JAM PÄL YANG
   Manjushri, master of stainless wisdom;
GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA
   Tsongkhapa, crown ornament of the sages of the Land of Snow:
LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB  (3x)
   Lozang Dragpa, at your feet I make requests.  (3x)

Colophon:

Care of Dharma Materials

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

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

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

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