How to Do the Great Festival of His Holiness’ Birthday in the Best Possible Way

Compiled According to the Instructions of Lama Zopa Rinpoche

FPMT
Lama Zopa Rinpoche
Practice Series
**Technical Note**

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

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Recite these two verses three times.

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

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

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**Setup**

- Place a picture of His Holiness the Dalai Lama on a throne with a double vajra brocade (preferably white) on the front of the throne.
- Prepare a mandala offering with representations of the holy body, speech, and mind (a statue, scripture, and stupa), a nice long khata, and an envelope with a money offering to be offered to the picture of His Holiness. The amount offered should be an uneven number, e.g., $101. It should be offered by a lama, geshe, or someone who represents the center.
- It would be good to offer traditional sweet rice and tea to everyone in attendance. Otherwise, tea and rice can be served to the lamas and sangha members present, while something simple, such as a muffin and juice, is offered to everyone else.
“Doing [these prayers for His Holiness the Dalai Lama] will help your practice very much; you will get the realizations of the path.”

Lama Zopa Rinpoche
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Preliminaries Prayers

Taking Refuge in the Gurus

- In a group practice, read the verse in English one or two times and then chant it in Tibetan.

LA MA SANG GYÄ LA MA CHHÖ
The Guru is Buddha. The Guru is Dharma.
DE ZHIN LA MA GEN DÜN TE
The Guru is also Sangha.
KÜN GYI JE PO LA MA YIN
The Guru is the creator of all [happiness].
LA MA NAM LA KYAB SU CHHI (3x)
In all the gurus, I take refuge. (3x)

Taking Refuge and Generating Bodhîchítta

Recite these verses one after the other three times.

- In a group practice, read the verses in English one or two times and then chant them in Tibetan.
Dro nam dräl dö sam pa yi

With the thought desiring to liberate transmigratory beings,

Sang gyä chhö dang gen dön la

I always take refuge

Jang chhub nying por chhi kyi bar

In the Buddha, Dharma, and Sangha

Tag par dag ni kyab su chhi

Until the heart of enlightenment is achieved.

She rab nying tse dang chä pä

With perseverance, acting with

Tsön pä sem chän dön du dag

Wisdom, compassion, and loving kindness,

Sang gyä dön du nā gyi te

In front of the buddhas, for the benefit of sentient beings,

Dzog päi jang chhub sem kye do  (3x)

I generate the thought of full enlightenment.  (3x)

Purifying the Place

- Visualize the place where you are becomes like a pure land.

Tham chä du ni sa zhi dag

Everywhere may the ground be pure,

Seg ma la sog me pa dang

Free of pebbles and so forth,

Lag thil tar nyam bāi dur yäi

As level as the palm of the hand,

Rang zhin jam por nā gyur chig

In the nature of blue beryl, and soft.
Invocation

- While reciting this verse, someone should hold burning incense between their folded hands. At the end of the verse, play the instruments, such as bells, cymbals, and drums.

Ma lü sem chän kün gyi gön gyur ching
Savior of all sentient beings without exception,
Dü de pung chä mi zä jom dzä lha
Divine destroyer of the unbearable hordes of maras and their forces,
Ngö nam ma lü yang dag khyen gyur päi
Perfect knower of all things without exception,
Chom dän khor chä nä dir sheg su söl
Bhagavan, together with your retinue, please come here.

Blessing, Multiplying, and Presenting the Offerings

Offering Prayer

Lha dang mi yi chhö päi dzä
May divine and human offerings,
Ngö su sham dang yi kyi trül
Both actually arranged and mentally emanated,
Kün zang chhö trin la na me
Become clouds of the finest Samantabhadra offerings,
Nam khäi kham kün khyab gyur chig
Filling the entire realm of space.

Offering Cloud Mantra

- By reciting this mantra, the offerings are blessed, multiplied to become numberless, and offered.

Play the cymbals slowly, going around three times.
OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE / TATHĀGATĀYA / ARHATE SAMYAK SAMBUDDHĀYA / TADYATHĀ / OṂ VAJRA VAJRE / MAHĀ VAJRE / MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ BODHICHITTA VAJRE / MAHĀ BODHI MAṆḌOPA SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA VIŚHODHANA VAJRE SVĀHĀ  (3x)

**Extensive Power of Truth**

- With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

KÖN CHHOG SUM GYI DEN PA DANG

**By the power of truth of the Three Rare Sublime Ones,**

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHĀ KYI JIN GYI LAB DANG

**The blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG PĀI NGA THANG CHHEN PO DANG

**The great wealth of the completed two types of merits,**

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KYAB PĀI TOB KYI

**And the pure and inconceivable sphere of phenomena,**

CHHOG CHU NA ZHUG PĀI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHĀ KYI CHĀN NGAR PHAG PA JAM PĀL DANG KUN TU ZANG PO LA SOG PĀI NAM PAR CHHÖ PĀI TRIN GYI PHUNG PO SAM GYI MI KYAB PA ZÄ MI SHE PA NAM KHA DANG NYAM PAR JUNG WAR GYUR CHIG

**May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.**
Now do the Seven-Limb Prayer. You can do either the abbreviated version below or the extensive version from the *King of Prayers*, page 36.

**Seven-Limb Prayer (abbreviated)**

**Go sum gü pāi go nā chhag tshāl lo**  
I prostrate reverently with my body, speech, and mind.

**Ngö sham yi trūl chhö trin ma lū būl**  
I present clouds of every type of offering, both actually arranged and mentally emanated.

**Thog me nā sag dig tung tham chā shag**  
I confess all my negative actions and downfalls collected from beginningless time.

**Kye phag ge wa nam la je yi rang**  
I rejoice in the virtues of ordinary beings and aryas.

Pause to rejoice in the past, present, and future merits of (1) yourself, (2) other sentient beings, including bodhisattvas, and (3) the buddhas.

**Khör wa ma tong bar du leg zhug nā**  
Please remain until the end of cyclic existence,

**Dro la chhö kyi khor lo kor wa dang**  
And turn the wheel of Dharma for transmigratory beings.

**Dag zhān ge nam jang chhuh chhen por ngo**  
I dedicate my own and others’ virtues to great enlightenment.

**Mandala Offering**

- The lama, geshe, or someone from the center should offer a mandala together with representations of the holy body, speech, and mind, along with a khata and money offering in an envelope, to the picture of His Holiness the Dalai Lama on the throne.

Chant the mandala offering verses slowly.
Mandala Offering of Thirty-Seven Heaps

At the beginning only the umdze recites:

Dü sum chhog chüi gyäl wa tham che chig tu dü päl ngo wo
dag chag dro wa yön kyi kyab nä chig pu dzam ling zhi dei
de pön chhen po / yong dzog tän päl nga dag / je tsün jam
päl ngag wang lo zang ye she tän dzin gya tsho / si sum wang
gyur tshung pa me päl de / päl zang pöi ku tshe shab pää si thäi
bar du tán pääi chhe du shing kham bül war zhu

The group joins in:

Om bän dza bu mi ah hum / Wang chhen ser gyi sa zhi / om
bän dza rekhe ah hum / chhi chag ri khor yug gi kor wäi ü
su rii gyäl po ri rab / shar lü phag po / lho dzam bu ling /
nub ba lang chö / jang dra mi nyän / lü dang lü phag / nga
yab dang nga yab zhän / yo 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
pääi 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 chen pöi
bum pa

Geg ma / threng wa ma / lu ma / gar ma / me tog ma / dug
pö ma / nang säl ma / dri chhab ma / nyi ma / da wa / rin po
chhei dug chhog lä nam par gyäl wäi gyän tshän / ü su lha
dang mii yi päl jor phün sum tshog pa ma tshang wa me pa
tsang zhing yi du ong wa di dag drin chen tsa wa dang gyü
par che pääi päl dän la ma dam pa nam dang
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 as a buddha land and offer it.
May all transmigratory beings enjoy this pure land.

Prayer for His Holiness the Dalai Lama’s Long Life

The wish-granting Wish-Fulfilling Jewel,
Source of all happiness in this world without exception,
To the incomparably kind, Tenzin Gyatso, I beseech.
May all your holy wishes be spontaneously fulfilled.
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
Noble-minded one, primordial Buddha Vajradhara, all
pervading one,
Kün khyab chhi nang sang wäi kur tän nä
By manifesting outer, inner, and secret bodies,
Nam kha ji si dro la tsér gong la
Consider transmigratory beings with love as long as the sky
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

Introducing and Praising His Holiness the Dalai Lama

- If there is time, a lama, geshe, or student can talk about His
Holiness and his kindness, so that everyone comes to feel very
connected to His Holiness. This talk can be done here or at
any other time in the puja, for example, after Prostrations and
Offerings to the Sixteen Arhats.
Taking Blessings from His Holiness the Dalai Lama’s Throne

Now the rest of the people present can go to take blessings from and offer His Holiness a khata. Everyone should make this prayer as they touch their head to the throne:

May you live showing us a healthy, long life until our samsara ends.
May all your holy wishes succeed immediately.
Please guide me in all my lives
Until I achieve your state of full enlightenment, buddhahood.

This request includes the prayer from *Lama Chopra* (LC 53) KHYÖ NI LA MA, KHYÖ NI YI DAM, KHYÖ NI KHA DRO CHHÖ KYONG TE and so forth, as well as *Calling the Guru from Afar* by Kyabje Phabongkha Rinpoche. The meaning is that you request the guru to guide you until your death, in the intermediate state, and in all future rebirths, and in every day, every hour, every minute, and every second. This shows that this time we are the most fortunate ones. We can’t believe how fortunate we are. Just look at the rest of the people in the world, without counting the people in other universes. This prayer is also important in order to be able to follow His Holiness until our mind becomes oneness with His Holiness the Dalai Lama’s holy mind. This prayer is the most important one because if from our own side we don’t follow Him, His Holiness cannot guide us.

This prayer is not only for His Holiness’ birthday. It can be done whenever you offer a khata to His Holiness’ picture or take blessings from him.

While people are taking blessings from the throne, recite the *Song of Immortality* and then *Prostrations and Offerings to the Sixteen Arhats*.

The tea and sweet rice can be served during the long life prayer.
Song of Immortality
Prayer for the Long Life of His Holiness the Dalai Lama

- Chant this prayer with the usual tune for long life prayers or with the tune with which Prayer for the Flourishing of Je Tsongkhapa’s Teachings is chanted during the Monlam Chenmo (Great Prayer Festival). Alternatively, do the common quick way of reciting it.

OM SVÄSTI

RAB JAM GYÄL WÄI SANG SUM MA LÜ PA
To the assembly of most kind teachers, both present and past—

GANG DÜL CHIR YANG CHHAR WÄI GYU THRÜL GAR
The miraculous dance of the body, speech, and mind of innumerable buddhas

SI ZHII GE LEG KÜN JUNG YI ZHIN NOR
Manifesting in accord with aspirants’ spiritual capacities,

NGÖ GYÜ DRIN CHÄN LA MÄI TSHOG NAM LA
The wish-granting jewel, the source of all virtue and goodness—

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
To you, we offer our prayers with fervent devotion:

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.

KU TSHE MI SHIG KÄL GYAR RÄN CHING
Shower on him your blessings

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB
So that his aspirations are fulfilled without hindrance.

CHHÖ YING KÜN SÄL KHYÖN DANG NYAM JUG PÄI
To the assembly of all meditational deities
Dül dräl de chhen ye she gyu mäi trin
  Manifesting as countless mandalas and divinities—
Drang me ten dang tän pāi kyil khor du
  The magical clouds of immaculate, transcendent wisdom
Shar wäi yi dam lha tshog tham chä la
  Reaching to the farthest expanse of the space of ultimate reality—
Dag chag dung shug drag pö söl deb na
  To you, we offer our prayers with fervent devotion:
Gang chän gön po tän dzin gya tsho yi
  That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.
Ku tshe mi shig käl gyar rab tän ching
  Shower on him your blessings
Zhe dön lhün gyi drub par jin gyi lob
  So that his aspirations are fulfilled without hindrance.

Pang tog yön tän lhün dzog thrin lā kyi
  To all the victorious buddhas of the three times
Nang wa dro kham gya tshor tag tsen pä
  Endowed with ten powers and who are even masters of the gods,
Phän dzä tob chu nga wa lha yī lha
  And whose attributes of perfection are the source of all compassionate deeds
Rab jam dü sum gyāl wa tham chä la
  Benefiting the vast ocean-like realm of sentient beings,
Dag chag dung shug drag pö söl deb na
  To you, we offer our prayers with fervent devotion:
Gang chän gön po tän dzin gya tsho yi
  That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.
Ku tshe mi shig käl gyar rab tän ching
  Shower on him your blessings
Zhe Dön Lhün gyi Drub par jin gyi Lob
  So that his aspirations are fulfilled without hindrance.

Jig ten sum læ gang gi nge dröl zhing
  To the assembly of sacred doctrine embodied in the three vehicles,

Chhog tu zhi wa nam jang nor büi ter
  Supremely serene, a jewel-treasure of enlightenment,

Zag me mi yo kün zang ge wäi päl
  Stainless, unchanging, eternally good, and the glory of all virtues,

Theg sum dam päi chhö kyï tshog nam la
  Which actually liberates beings from the sufferings of the three worlds,

Dag chag dung shug drag pö söl deb na
  To you, we offer our prayers with fervent devotion:

Gang chän gön po tän dzin gya tsho yi
  That Tenzin Gyatso, protector of the Land of Snows,
  live for a hundred eons.

Ku tshe mi shig käl gyar rab tän ching
  Shower on him your blessings

Zhe Dön Lhün gyi Drub par jin gyi Lob
  So that his aspirations are fulfilled without hindrance.

Si päi thrül khör jom la chhe pa wäi
  To all members of the enlightening, noble spiritual community,

Den dön ngön sum jäl wäi ye she chän
  Who never stray from the thoroughly liberating adamantine city,

Nam thar jei drong læ mi chhe pa
  Who possess the wisdom eye that directly sees the profound truth
Rig Dröl Phag Päi Gen Dün Tham Chä La
   And the highest valor to destroy all machinations of cyclic existence,
Dag Chag Dung Shug Drag Pö Söl Deb Na
   To you, we offer our prayers with fervent devotion:
Gang Chän Gön Po Tän Dzin Gya Tsho Yi
   That Tenzin Gyatso, protector of the Land of Snows,
   live for a hundred eons.
Ku Tshe Mi Shig KäL Gyar Rab Tän Ching
   Shower on him your blessings
Zhe Dön Lhün Gyi Drub Par Jin Gyi Lob
   So that his aspirations are fulfilled without hindrance.

Kha Chö Zhing Dang Nä Yül Dur Thrö Du
   To the assembly of heroes and dakinis, heavenly beings of the three worlds,
De Tong Nyam Gyar Röl Päi Tse Jo Yi
   Who appear in the highest paradises, in the sacred places,
   and in the cremation grounds,
NäL Jor Lam Zang Drub La Drog Dzä Päi
   And who, through creative play in the hundred-fold experiences of bliss and emptiness,
Nä Sum Pa Wo Kha Dröi Tshog Nam La
   Support practitioners in their meditation on the excellent path,
Dag Chag Dung Shug Drag Pö Söl Deb Na
   To you, we offer our prayers with fervent devotion:
Gang Chän Gön Po Tän Dzin Gya Tsho Yi
   That Tenzin Gyatso, protector of the Land of Snows,
   live for a hundred eons.
Ku Tshe Mi Shig Käl Gyar Rab Tän Ching
   Shower on him your blessings
Zhe Dön Lhün Gyi Drub Par Jin Gyi Lob
   So that his aspirations are fulfilled without hindrance.
Dor je chhang gi ka tag chhag gyäi dü
To the ocean of protectors endowed with eyes of transcendent wisdom—
Mi dräl räl päi thö du nyer kö nä
The powerful guardians and upholders of the teaching
Tän dang tän dzin kyong wäi thu tsäl chän
Who wear inseparably on their matted locks
Ye she chän dän tän sung gya tsho la
The knot symbolizing their pledge to the Vajra Holder—
Dag chag dung shug drag pö söl deb na
To you, we offer our prayers with fervent devotion:
Gang chän gön po tän dzin gya tsho yi
That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.
Ku tshe mi shig käL gyar rab tän ching
Shower on him your blessings
Zhe dön lhün gyi drub par jin gyi lob
So that his aspirations are fulfilled without hindrance.
De tar lu me Kyab Kyi chhog nam la
Thus to this congregation of excellent, undeceiving refuge,
Shug drag nying nä gü pä söl tab thü
We pray that by the power of this prayer
Mi zä nyig mäi zug ngü rab nar wäi
Expressed from a heart filled with fervent devotion and humility,
Dag sog gang jong dro wäi gön chig pu
May the body, speech and mind of the sole savior of the Land of Snows,
Ngag wang lo zang tän dzin gya tsho chhog
The supreme Ngawang Lozang Tenzin Gyatso,
Sang sum mi shig mi gyur mi nub par
Be indestructible, unfluctuating and unceasing;
ZHOM ZHIG YONG DRÄL DOR JE NYING PÖI THRIR

May he live for a hundred eons,

KÄL PA GYA TSHOR YO ME TAG TÄN SHOG

Seated on a diamond throne, transcending decay and destruction.

RAB JAM GYÄL WA KÜN GYI DZÄ PÄI KHUR

You are the jewel-heart embodying all compassionate, beneficial deeds;

NYING TOB THRAG PAR ZUNG WÄI LAB CHHEN GYI

O most courageous one, you carry on your shoulders

THRIN LÄ KÜN PHÄN NOR BÜI NYING PO CHÄN

The burden of all the buddhas of the infinite realms.

ZHE PA JI ZHIN LHÜN GYI DRUB GYUR CHIG

May all your noble aspirations be fulfilled as intended.

DE THÜ DZOG DÄN KÄL ZANG NAM KHÄI GO

By virtue of this may the heavenly doors of the fortunate era open

LÜ CHÄN NGÄL SÖI CHI DU TAG DRÖL ZHING

Eternally as a source of relief and respite for all beings;

THUB TÄN CHHOG DÜ KÜN TU RAB DAR WÄI

And may the auspicious signs reach the apex of existence and release,

GE TSHÄN SI ZHII TSE MOR GYÄ GYUR CHIG

As the sacred teachings flourish through all times and in all realms.

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
Through the blessings of the wondrous buddhas and bodhisattvas,
Ten drel lu wa me pāi den pa dang
By the infallible truth of the laws of dependent origination,
Dag gi lhag sam dag pāi thu tob kyi
And by the purity of our fervent aspirations,
Mön pāi dön kün de lag nyur drub shog
May the aims of our prayer be fulfilled without hindrance.

Offering Tea and Sweet Rice
If tea and sweet rice have been distributed, they can be offered now, or whenever is suitable. Hold up the tea or sweet rice as you recite the respective offering prayers.

Offering Tea
Jam päl pa wöi ngag la wang gyur zhing
You who have control over Hero Manjushri’s speech,
Lo zang ye she gyäl tän dzin pa la
With a fine mind and transcendental wisdom upholding the Victorious One’s teachings,
Gya tsho tar zab si sum wang gyur gön
Deep as the ocean, savior conquering the three levels of existence:
Tshung pa me pāi de la chhö par bül
To you, incomparable one, Jampal Ngawang Lozang Yeshe Tenzin Gyatso, we make this offering.
Offering Sweet Rice

**SANG GYÄ YÖN TÄN SÄM MI KYAB**
The qualities of the Buddha are inconceivable.

**CHHÖ KYI YÖN TÄN SÄM MI KYAB**
The qualities of the Dharma are inconceivable.

**PHAG PÄI GEN DÜN SÄM MI KYAB**
The Arya Sangha are inconceivable.

**SÄM MI KYAB LA DÄ JÄ PÄI**
Through generating faith in the inconceivable,

**NAM PAR MIN PANG SÄM MI KYAB**
The karmic ripening result will also be inconceivable.

**NAM DAG ZHING LA CHHÖ PAR BÛL**
To the pure realm, we make this offering.

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Then, if you wish to do so, also recite:

**DAG SÖG KHÖR CHÄ TSHE RAB THAM CHÄ DU**
May we and those around us, in all our lives,

**KÖN CHHÖG SUM DANG NAM YANG MI DRÄL ZHING**
Never be separated from the Three Rare Sublime Ones,

**KÖN CHHÖG SUM PO GYÜN DU CHHÖ PA LA**
Continuously make offerings to the Three Rare Sublime Ones,

**KÖN CHHÖG SUM GYI JIN LAB JUG PAR SHOG¹**
And receive the blessings of the Three Rare Sublime Ones.

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Enjoy the tea and rice.

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¹ The last line of this verse contains a request to generate all the realizations from seeing the guru as a buddha, correctly following the guru with thought and action, which is the root of the path to enlightenment; the common path, the three principal aspects of the path to enlightenment; and, in particular, the two stages of the tantric path, the generation and completion stages; up to enlightenment.
Prostrations and Offerings to the Sixteen Arhats

Requesting the Sixteen Arhats to grant the guru a long life is a very powerful practice. Recite this prayer one, two, or three times without any special tune.

Invocation

CHHOG Dü KÜN NÄ KYAB SUM KA DÖ CHĀ
You who are the three refuges in all times and directions, along with your attendants,
NYÖN MONG DRO LA KHYEN TSE RAB GONG NÄ
Out of your wisdom and compassion please pay attention to us afflicted transmigratory beings.
PAG ME ZHING NÄ THOG ME DŽU THRŪL GYI
By your magical powers, which are unobstructed throughout the immeasurable universes,
DIR SHEG CHHŌ TRIN GYA TŠÖI Ü ZHUG SŌL
Please come here and be seated in the midst of an ocean of clouds of offerings.
LAG THIL TAR NYAM RIN CHHEN GYĀN GYI TRĀ
In the center of this land, as level as the palm of the hand,
JŪN SHING CHHU TŚHŌ GYĀN PĀI SA ZHĪ Ü
Decorated with jeweled ornaments,
RIN CHHEN LĀ DRUB DRU ZHI GO ZHI PA
And adorned with trees, streams, and lakes,
PĀ MA NYI DĀ GYĀN PĀI DĀN TENG DU
Is a square palace made of jewels with four doors.
THUG JE TSŌ PĀI DŪ KYI DŪL JA NAM
You, the protectors of transmigratory beings, who compassionately place
Nam dröl lam la gö dzä dro wäi gön
Those to be subdued of this time of conflict on the path
to liberation,
Thub pa chhog dang nä tän chhen po nam
Supreme Muni and the great arhats along with your retinues,
Khor dang chä pa nä dir sheg su söl
Please come to this place and be seated on cushions
adorned with a lotus, sun, and moon.

Chhog chüi gyäl wa sä chä tam chä dang
All you conquerors of the ten directions along with your
children,
She rab me bar nyön mong tsho kem zhing
You who dry up the ocean of delusions with the blazing fire
of your wisdom,
Nam dröl sō nam zhing du kā tö päi
As well as the sangha of hearers of the ten directions,
Chhog chüi nyän thö gen dün zhug so tšäl
You who are praised as a field of merit for liberation,
I beseech you to abide here.

Yön jor chhö päi nä su chän dren na
When I invoke you to this place of offering, please come
Dro wäi dön chhir chhö kyi sheg su söl
By virtue of these offerings, for the welfare of transmigratory
beings.
Dro wäi gön po sha kya seng ge yi
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,
Dül jäi wang gi nyän thö tshül dzin pa
Yet take the aspect of hearers by the power of those to be subdued,
Khyä par chän gyi thrin lä chhö kyong wäi
You sixteen arhats who protect the Dharma with special enlightened activities,
Nä tän chu drug dir jön dän la zhug
Please come here and be seated on these cushions.

De sheg ka lung tsor dzä tän pa sung
Guardians of the teachings, you who consider the scriptures of the Sugata to be foremost,
Rang dön dor nä khor wäi nag tshäl du
You sixteen arhats who forsook your own welfare
Zhän dön lhur dzä nä tän chu drug po
And earnestly work for the welfare of others in the jungle of samsara,
Dam chä thug jei wang gi nä dir sheg
Please come to this place by the power of your promises and compassion.

Ge nyen kyab söl den päi tshig tän pa
I beseech you, Upasaka, who with your firm words of truth,
Kön chhog sum gyi zhab dring chhi so tshäl
“Please grant me refuge,” became the servant of the Three Rare Sublime Ones.
Sö nam rin chhen ling du chän dren na
When I invoke you to this place of precious merit, please come,
Dro wäi dön chhir chhö kyi sheg su söl
By virtue of these offerings, for the welfare of transmigratory beings.

Chom dän dir ni jön pa leg
Bhagavans, it is wonderful that you have come here.
Dag chag sö nam käl war dän
Bhagavans, please remain
JI SI CHHÖ PA DAG GYI NA
As long as we have merit and fortune,
DE SI CHOM DÄN SHUG SU SÖL
And as long as we make offerings to you.

Prostrations and Requests

GANG GI DRIN GYI DE CHHEN NYI
I bow at your vajra lotus feet,
KÄ CHIG NYI LA CHHAR WA GANG
Guru whose body is like a jewel.
LA MA RIN CHHEN TA BÜI KU
Due to your kindness, the state of great bliss
DOR JE CHÄN ZHAB PÄ LA DÜ
Can be attained in but an instant.
TÄN PA GYÄ PAR JIN GYI LOB
Please bless the teachings to flourish.

GÖN PO THUG JE CHHE DÄN PA
The savior having great compassion,
THAM CHÄ KHYEN PÄI TÖN PA PO
The teacher having all understanding,
SÖ NAM YÖN TÄN GYA TSHÖI ZHING
The field of merit with qualities like a vast ocean—
DE ZHIN SHEG LA CHHAG TSHÄL LO
To you, the One Gone to Thusness, I prostrate.
TÄN PA GYÄ PAR JIN GYI LOB
Please bless the teachings to flourish.

DAG PÄI DÖ CHHAG DRÄL WAR GYUR
The purity that frees one from attachment,
GE WÄ NGÄN SONG LÄ DRÖL ZHING
The virtue that frees one from the lower realms,
CHIG TU DÖN DAM CHHOG GYUR PA
The one path, the sublime pure reality—
Zhi gyur chhö la chhag tshäl lo  
To the Dharma that pacifies, I prostrate.
Tän pa gyä par jin gyi lob  
Please bless the teachings to flourish.

Dröl nä dröl wäi lam yang tön  
Those who are liberated and who also show the path to liberation,
Lab pa dag la rab tu nä  
The holy field qualified with realizations,
Zhing gi dam pa yön tän dän  
Who are devoted to the moral precepts—
Tshog chhog gen dün la chhag tshäl  
To you, the sublime community intending virtue, I prostrate.
Tän pa gyä par jin gyi lob  
Please bless the teachings to flourish.

Kham sum pa yi dro kün gyi  
You who purify every unfortunate migration
Ngän song tham chä jong dzä pa  
Of all the transmigratory beings
Chhö kyi khor lo kor dzä päi  
Of the three realms and turn the wheel of Dharma;
Sha kya seng ge de la dü  
I bow to the Lion of the Shakyas.
Tän pa gyä par jin gyi lob  
Please bless the teachings to flourish.

Nye pa kün lä nam dröl ching  
You who completely liberate from all faults
 Yöṅ tän kün gyi gyän pa po  
And are adorned with all good qualities,
Sem chän kün gyi nyen chig pu  
You who are the sole friend of all sentient beings;
Tham chä khyen la chhag tshäl lo
   I prostrate to the Omniscient One.
Tän pa gyä par jin gyi lob
   Please bless the teachings to flourish.

Gang gi kye dang jig pa dag
   You who have abandoned rebirth
Tshühl 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
On great Mount Kailash,
You who hold an incense bowl and a fan.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Ajita,
Who are surrounded by one hundred arhats

On the face of Mount Rishi,
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 Vanavasin,
Who are surrounded by fourteen hundred arhats

In Seven Leaf Cave,
You who threaten and hold a fan.
Please bless the guru’s life to be stable
And the teachings to flourish.
Dzam bü ling gi zang ling na  
I prostrate to you, Arya Elder Kalika,
Phag pa nā tān dū dān ni  
Who are surrounded by eleven hundred arhats
Dra chom tong dang chhig gyā kor  
In Copper Country of Rose-Apple Land,
Ser gyi na kor dzin chhag tshāl  
You who hold a pair of gold earrings.
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.

Seng ga la yi ling na ni  
I prostrate to you, Arya Elder Vajriputra,
Nā tān dor je mo yi bu  
Who are surrounded by one thousand arhats
Dra chom tong thrag chig gi kor  
On the island of Sri Lanka,
Dig dzub nga yab dzin chhag tshāl  
You who threaten and hold a fan.
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.

Chhu wo ya mu nāi ling na  
I prostrate to you, Arya Elder Bhadra,
Phag pa nā tān zang po ni  
Who are surrounded by twelve hundred arhats
Dra chom tong dang nyi gyā kor  
In Yamuna River Land,
Chhö chhā nyam zhag dzā chhag tshāl  
You whose hands are in the Dharma-explaining mudra
and meditative equipoise.
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.

Nā chhog dam pa kha chhe na
I prostrate to you, Arya Elder Kanakavatsa,
Phag pa nā tān ser be u
Who are surrounded by five hundred great arhats
Dra chom chhen po nga gyā kor
In the supreme holy place of Kashmir,
Rin chen zhag pa dzin chhag tshāl
You who hold a jeweled noose.
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.

Nub kyi ba lang chō ling na
I prostrate to you, Arya Elder Kanaka Bharadvaja,
Bha ra do dza ser chān ni
Who are surrounded by seven hundred great arhats
Dra chom chhen po dūn gyā kor
In the western land of Enjoying Cattle,
Chhag nyi nyam zhag dzā chhag tshāl
You whose two hands are in meditative equipoise.
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.

Jang gi dra mi nyān na ni
I prostrate to you, Arya Elder Bakula,
Phag pa nā tān ba ku la
Who are surrounded by nine hundred great arhats
Dra chom chhen po gu gyä Kor
In the northern land of Unpleasant Sound,
Chhag nyi neu le dzin chhag tshäl
You whose two hands hold a mongoose.
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.

Tri yang ku yi ling na ni
I prostrate to you, Arya Elder Rahula,
Phag pa nä tän dra chhän dzin
Who are surrounded by eleven hundred arhats
Dra chom tong dang chhig gyä kor
In the land of Priyangku,
Rin chhen trog zhu dzin chhag tshäl
You who hold a jeweled crown.
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.

Ja gö phung pöi ri wo la
I prostrate to you, Arya Elder Chudapanthaka,
Phag pa nä tän lam thrän tän
Who are surrounded by sixteen hundred arhats
Dra chom tong dang drug gyä kor
On Vulture Peak Mountain,
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.
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
And the teachings to flourish.

I prostrate to you, Arya Elder Panthaka,
Who are surrounded by nine hundred great arhats
In the Abode of the Thirty-Three Gods,
You who hold a text and have the Dharma-explaining mudra.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Nagasena,
Who are surrounded by twelve hundred arhats
On the broad face of King of Mountains,
You who hold a vase and a mendicant’s staff.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Gopaka,
Who are surrounded by fourteen hundred arhats
On Bihula, king of mountains,
You who hold a text in each of your hands.

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,
NANG WA THA YÄ DÜN NÄ SHING
You who carry a text and abide in front of Amitabha,
NGA YAB BUM PA DZIN CHHAG TSHÄL
Holding a fan and a vase.
LA MAI 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.

YÜL KHOR SUNG DANG PHAG KYE PO
I prostrate to you, the four great kings,
CHÄN MI ZANG DANG NAM THÖ SÄ
Dhritarashtra, Virudhaka,
RANG RANG KHOR DÛL GO ZHI SUNG
Virupaksha, and Vaishravana,
GYÄL CHHEN ZHI LA CHHAG TSHÄL LO
Who subdue your own retinues and guard the four doors.
LA MAI 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 DÛL KÜN GYI DRANG NYE KYI
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 DÀ PÄ CHHAG TSHÄL LO
All the atoms in the universe.
LA MAI 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)

JI NYE SU DAG CHHOG CHÜI JIG TEN NA
You lions among humans,

DÜ 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 GYI O
To all of you, with body, speech, and sincere mind,
I bow down.

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI
With the energy of aspiration for the bodhisattva way,

GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU
With a sense of deep respect,

ZHING GI DÜL NYE LÜ RAB TÜ PA YI
And with as many bodies as atoms of the world,

GYÄL WA KÜN LA RAB TU CHHAG TSHÄL LO
To all you buddhas visualized as real, I bow down.

DÜL CHIG TENG NA DÜL NYE SANG GYÄ NAM
On every atom are buddhas numberless as atoms,

SANG GYÄ SÄ KYI Ü NA ZHUG PA DAG
Each amidst a host of bodhisattvas,

DE TAR CHHÖ KYI YING NAM MA LÜ PA
And I am confident the sphere of all phenomena

THAM CHÄ GYÄL WA DAG GI GANG WAR MÖ
Is entirely filled with buddhas in this way.

DE DAG NGAG PA MI ZÄ GYA TSHO NAM
With infinite oceans of praise for you,

YANG KYI YÄN LAG GYA TSHÖI DRA KÜN GYI
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,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha’s omniscience through the stages of awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.
Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

Requests
Assembly of arya arhats, emanations of buddhas,
You who protect the teachings for the welfare of transmigratory beings,
You sixteen arhats who are the actual Three Rare Sublime Ones,
Please bless the teachings to remain forever.

You, the host of sixteen thousand four hundred
Who are the nature of compassion, the host of retinues of the sixteen arhats
Who crossed the ocean of existence and are without afflictions,
Please bless the teachings to remain forever.
SEM CHÂN 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 TSA WA DI YI THÜ  
By the power of my own and others’ roots of virtue,
PHÄN DEI JUNG NÄ TÄN PA PHEL GYUR CHIG  
May the teachings, the source of benefit and happiness, flourish.
DUG NGÄL KÜN JUNG MA LÜ RAB PANG NÄ  
May we completely abandon all sufferings and their origins
SI PÄI GYAI TSHÖ NYUR DU KEM PAR SHOG  
That the ocean of existence might quickly dry up.

SÖ NAM GYAI TSHÖ YONG SU DZÖG GYUR CHING  
May the ocean of merit be thoroughly completed
YE SHE GYAI TSHÖ NAM PAR DAG GYUR TE  
And the ocean of exalted wisdom be pure
YÖN TÄN GYAI TSHÖ MA LÜ KÜN DZÖG NÄ  
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

May there be the auspiciousness of the supreme peerless guru

Who is undifferentiable from good qualities,

Accomplishes the enlightened activities of the three times’ conquerors who have culminated the two collections,

And ripens those to be subdued of equal fortune.

May there be the auspiciousness of the great arhats who protect the teachings

And enact the welfare of transmigratory beings through compassionately taking

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.
Dedications

At the end, recite the following dedication prayers.

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,
Theeg chhog she nyen ngö su dzä päi thū
Acting as our direct Mahayana virtuous friend in all our lives,
Gyäl wä ngag päi lam zang de nyi lā
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 sā chö päi nying tob chān
Who lived an eminent life endowed with pure morality,
De tong chhog gi rim nyi 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 supreme transcendental
wisdom of nondual bliss and emptiness.

To Not Give Rise to Heresy Toward the Guru

Päl dän la mäi nam par thar pa la
May I not give rise to heresy for even a second
KÄ CHIG TSAM YANG LOG TA MI KYE ZHING  
In regard to the actions of the glorious guru.
CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI  
May I see whatever actions are done as pure.
LA MÄI JIN LAB SEM LA JUG PAR SHOG  
With this devotion, may I receive the guru’s blessings in my heart.

For the World to Have Peace and Happiness
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 DON ÚL 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.

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 Be Able to Cherish Every Sentient Being
DAG NI SEM CHÄN THAM CHÄ LA  
Determined to obtain the greatest possible benefit
YI ZHIN NOR BU LÄ 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 Seal the Merits with Emptiness

GE WA DI YI NYUR DU DAG
Due to this virtue, may I quickly
LA MA SANG GYÄ DRUB GYUR NÄ
Become a guru-buddha
DRO WA CHIG KYANG MA LÜ PA
And lead all transmigratory beings,
DE YI SA LA GÖ PAR SHOG
Without exception, to that state.

Lama Zopa Rinpoche uses a variation of the above prayer 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.

Do either Prayer for the Flourishing of Je Tsongkhapa’s Teachings (Lozang Gyäl Tänma) below, or Lamrim Prayer (Der Ni Ring Du), page 53, chanting it slowly or quickly depending on how much time you have. Alternatively, if there is time, do Causing the Teachings of Buddha to Flourish (Tän Barma), page 48, followed by Lamrim Prayer, page 53.
Prayer for the Flourishing of Je Tsongkhapa’s Teachings  
Lozang Gyäl Tänma

Gyäl wa ma lü kye päi yab gyur kyang  
Though he’s the father, producer of all conquerors,

Gyäl sä tshül gyi zhing kham rab jam su  
As a conqueror’s son, he produced the thought of upholding

Gyäl wäi chhö dzin thug kye den päi thü  
The Conqueror’s Dharma in infinite worlds. Through this truth

Lo zang gyäl wäi tän pa gyä gyur chig  
May the conqueror Lozang’s teachings flourish!

Ngön tshe wang pöi tog gi chän nga ru  
When of yore in the presence of Buddha Indraketu

Dam chä tshe na nying tob chhen po zhe  
He made his vow, the Conqueror and his offspring

Sä chä gyäl wä ngag jö den päi thü  
Praised his powerful courage. Through this truth

Lo zang gyäl wäi tän pa gyä gyur chig  
May the conqueror Lozang’s teachings flourish!

Ta chö tsang mäi gyü pa pel wäi chhir  
That the lineage of pure view and conduct might spread,

Thub päi drung du shel kar threng wa phül  
He offered a white crystal rosary to the Sage,

Chhö dung nang zhing lung tän den päi thü  
Who gave him a conch and prophesied. Through this truth

Lo zang gyäl wäi tän pa gyä gyur chig  
May the conqueror Lozang’s teachings flourish!
TA WA NAM DAG TAG CHHÄ THA LÄ DRÖL
His pure view free of eternity or destruction;
GOM PA NAM DAG JING MÜN PA SANG
His pure meditation cleansed of dark fading and fog;
CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB
His pure conduct practiced according to conquerors’ orders:
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG
May the conqueror Lozang’s teachings flourish!

MANG DU THÖ PA GYA CHHER TSÄL WÄ KHÄ
Learned, since he extensively sought out learning;
THÖ DON JI ZHIN GYÜ LA JAR WÄ TSÜN
Reverend, rightly applying it to himself;
KÜN KYANG TÄN DRÖI DON DU NGO WÄ ZANG
Good, dedicating all for beings and doctrine:
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG
May the conqueror Lozang’s teachings flourish!

DRANG NGE SUNG RAB MA LÜ GÄL ME DU
Through being sure that all scriptures, definitive and
GANG ZAG CHIG GI NYAM LEN DAM PA RU
Interpretative, were, without contradiction,
NGE PA NYE PÄ NYE CHÖ THA DAG GAG
Advice for one person’s practice, he stopped all misconduct:
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG
May the conqueror Lozang’s teachings flourish!

LUNG CHHÖ DE NÖ SUM GYI CHHÄ NYÄN DANG
Listening to explanations of the three pitakas,
TOG PÄI TÄN PA LAB SUM NYAM LEN TE
Realized teachings, practice of the three trainings—
KHÄ SHING DRUB PÄI NAM THAR MÄ DU JUNG
His skilled and accomplished life story is amazing.
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG
May the conqueror Lozang’s teachings flourish!
Outwardly calmed and subdued by the hearer’s conduct,
Inwardly trusting in the two stages’ practice,
He allied without clash the good paths of sutra and tantra:
May the conqueror Lozang’s teachings flourish!

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!

By the power of the ocean of oath-bound doctrine protectors,
Like the main guardians of the three beings’ paths—
The quick-acting lord, Vaishravana, Karmayama—
May the conqueror Lozang’s teachings flourish!

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!
Causing the Teachings of Buddha to Flourish
Tan Barma

Sang gyä nam zig tsug tor tham chä kyob
Homage to the seven hero buddhas:
Khor wa jig dang ser thub ö sung dang
Vipashyin, Shikhin, Vishvabhu,
Sha kya thub pa go tam lha yi lha
Krakucchanda, Kanakamuni, Kashyapa,
Sang gyä pa wo dün la chhag tshäl lo
And Gautama Shakyamuni, the lord of lords.

Sem chän dön du dag gi ngön
    Whatever asceticism I have practiced before,
Ka wa gang zhig chä gyur dang
    And whatever happiness I have sacrificed
Dag gi de wa tang wa yi
    For the sake of all living beings,
Tän pa yün ring bar gyur chig
    May this cause the teachings to blaze for a long time.

Ngä ngön nä päi chhe dag tu
    In order to liberate living beings from their poor state,
Rang gi tsho wa yong tang wä
    I gave my livelihood
Sem chän phong pa kyab päi chhir
    For the sake of those sick ones.
Yün ring tän pa bar gyur chig
    May this cause the teachings to blaze for a long time.

Bu dang bu mo chhung ma dang
    For the sake of attaining enlightenment,
Nor dang lang chhen shing ta dang
    I gave away my son, my daughter, my wife,
Rin chhen jang chhub chhir tang wä  
    Wealth, elephants, carriages, and jewels.
Tän pa yün ring bar gyur chig  
    May this cause the teachings to blaze for a long time.

Dag gi sang gyä rang sang gyä  
    To the buddhas, pratyekabuddhas,
Nyän thö pha dang ma dang ni  
    Shravakas, fathers, mothers, and rishis,
Drang song dag la chhö jä pā  
    I have made many offerings.
Tän pa yün ring bar gyur chig  
    May this cause the teachings to blaze for a long time.

Käl pa je wa du mar dag  
    For hundreds of millions of eons
Dug ngäl na tshog nyong gyur ching  
    I experienced many sufferings,
Jang chhub dön du thö tsäl wä  
    Seeking wisdom in order to attain enlightenment.
Tän pa yün ring bar gyur chig  
    May this cause the teachings to blaze for a long time.

Dag gi tshül thrim tül zhug dang  
    I practiced proper conduct of moral discipline
Ka thub yün ring ten jā shing  
    And asceticism for a long time,
Chhog chüi sang gyä ngä chhö pā  
    And made offerings to the buddhas of the ten directions.
Tän pa yün ring bar gyur chig  
    May this cause the teachings to blaze for a long time.

Dag ngön tsön drū dang dān pā  
    In the past, with joyful virtuous effort
Tag tu tān ching pha röl nön  
    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.

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.

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.

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.
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.

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.

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.

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.
Dag khor yün ring nä gyur chig
May this cause the followers of my teachings to remain for a long time.

Dag gi mu teg chän zhän dag
I liberated those who have wrong views
Ta wäi chhu lä dräl jä te
From the river of distorted views
Yang dag ta la kō gyur pā
And placed them on the path of the right view.
Dag khor tag tu gü gyur chig
May my followers always be endowed with faith and respect.
Yün ring tän pa bar gyur chig
May this cause the teachings to blaze for a long time.

Chhö kyi gyāl po tsong kha päi
For the Dharma king Tsongkhapa’s
Chhö tshül 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 nā
Of the three times of myself and others,
Gyāl 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.
Der 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 kün
May I become the chief leading buddha for all those

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

Der ma sön pāi tshe rab kün tu yang
Even if I do not reach this state, may I be held

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

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

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

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

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

Dro wāi yi kyí mün pa sāl jā nā
With the points of the path as I have discerned them:

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

Tān pā rin chhen chhog gi ma khyab pam
With my heart going out with great compassion
Khyab kyang nyam par gyur wäi chhog der ni
   In whatever direction the most precious teachings
Nying je chhen pö yi rab kyö pa yi
   Have not yet spread, or once spread have declined,
Phän dei ter de 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.

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

How to Do the Great Festival of His Holiness’ Birthday in the Best Possible Way: The instructions for this practice were typed in English by Lama Zopa Rinpoche, Buddha Amitabha Pure Land, Washington State, USA, June 2018. The initial request recited by the chant leader and the insert to the mandala offering were recorded by Lama Zopa Rinpoche and scribed in Tibetan by Geshe Lobsang Sherab, chanting master of Kopan Monastery, Nepal. The prayers were compiled by Vens. Joan Nicell and Tenzin Tsomo based on these instructions, June 2018. Updated to incorporate Lama Zopa Rinpoche’s instructions and new advice, July 2018.


Song of Immortality, Prayer for the Long Life of His Holiness the Dalai Lama: Composed by the two tutors of His Holiness the Dalai Lama, Trijang Rinpoche and Ling Rinpoche. Translated by Geshe Thupten Jinpa, 2002.


Causing the Teachings of Buddha to Flourish (bstan ‘bar ma): 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, 179–184. Lightly edited by Ven. Constance Miller, FPMT Education Department, November 2000. Lightly edited by Ven. Joan Nicell, June 2018. The last two verses were translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, in FPMT Retreat Prayer Book, 2016.
Appendix

How to Think When Making Offerings to the Monks at Pujas

After generating a motivation of bodhichitta, think: “The purpose of my life is to not only achieve nirvana for myself but to free the numberless sentient beings from the oceans of samsaric suffering and to bring them to peerless happiness—the total cessation of all the obscurations and the completion of all the realizations—by myself alone. Therefore, I must achieve enlightenment. Therefore, I am going to make the offerings to these monks.”

Remember, all these monks are disciples of His Holiness the Dalai Lama, so if you have received teachings from His Holiness the Dalai Lama, because all these monks are disciples of the same guru, for you they are the pores of the guru.

“Pores of the guru” does not only refer to the body, it refers to the disciples of the same guru. It also refers to the neighbors of the guru and, if the guru is lay, it refers to the guru’s husband, wife and children as well, and even the guru’s horse, dog and belongings. “The guru’s pores” refers to all these things.

So think: “I am making offerings to the same guru’s pores.” Then, no matter many monks there are, no matter how much money-offering you make, or offerings of tea, bread, or lunch, you will get the same merit as actually having offered to numberless Buddhas, Dharma, and Sangha. You collect the same merit as having made offering to them.
It’s unbelievable, unbelievable, unbelievable!

You also collect the same merit as having offered to numberless statues, stupas, and scriptures. Making these offerings creates the most powerful good karma and is the quickest cause of enlightenment.

Whatever offerings you make—rice, tea, or any other offering—to the sangha, or even lay people, who have the same guru, you think like this.

These days, so many people have taken teachings from His Holiness the Dalai Lama, so many more than before; so many people now are disciples of His Holiness the Dalai Lama: Tibetans, other sects, Western sangha, Chinese sangha, and lay people. Think that by making offerings to them, you are offering to the pores of the guru.

Before you make the offerings, think in this way.

For example, offering even one cup of tea, or a piece of bread, or sweet rice, or even a dollar; offering this to just one disciple of the same guru you collect the same merit as having made offerings to numberless Buddhas, Dharma, and Sangha as well as numberless statues, stupas, and scriptures.

Making offerings at the large monasteries where there are many sangha—1,000 monks, 2500 to 3000 monks—you collect the most amazing, powerful merit; you create incredible, powerful good karma to achieve enlightenment quickly. Even offering one cup of tea, one piece of bread, one rupee, or one dollar. It is incredible!

Often people remember to offer to the Tibetan monasteries, but maybe not so much to the Western Sangha. I think that is not logical! Sometimes more faith arises in Tibetan Sangha rather than Western Sangha—maybe people don’t realize that their lives are the same, the vows are the same. We should have faith in any country’s Buddhist Sangha; we should have the same faith.

But not just the monasteries; your center also. You can do so much at your own center, right there, by thinking you are offering to the same guru’s pores. You collect unbelievable good karma. By
giving even a glass of water, or offering tea or snacks at the puja, or even at a meeting—if they are your guru’s disciples, it is very powerful. You must know this. This is how you generate so much karma. Don’t just leave it to intellectual understanding; you must practice.

By making offerings in the monasteries and nunneries, where many are living in the gestul’s thirty-six vows, you collect so much merit. And by offering to the gelongs and the full bhikshunis, then you collect ever greater merit. It’s unbelievable! Then, as well, offering with bodhichitta you create even more skies of merit!

By offering even to one sangha, whatever you can—even one dollar, one cup of tea, one piece of bread—there is much merit. And when it is to larger monasteries where there are several thousand monks, it is unbelievable merit.

Then, as I mentioned, also thinking that they are the disciples of same guru, the pores of the guru, such as His Holiness the Dalai Lama, then you collect the highest merit, the most extensive merit.

This is the greatest way to purify and the quickest way to achieve enlightenment.

Thinking like this helps sometimes when we hear how much a puja costs.

This is just to educate, by the way...

**Colophon:**
