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

by Lama Zopa Rinpoche
Practice Requirements:
Anyone can perform the practices in this book.
Technical Note

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

Recite these two verses three times.

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

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

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.”

Lams 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 Bodhicitta

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.
With the thought desiring to liberate transmigratory beings,
In the Buddha, Dharma, and Sangha
Until the heart of enlightenment is achieved.

With perseverance, acting with
Wisdom, compassion, and loving kindness,
In front of the buddhas, for the benefit of sentient beings,
I generate the thought of full enlightenment.  (3x)

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

Everywhere may the ground be pure,
Free of pebbles and so forth,
As level as the palm of the hand,
In the nature of sapphire, 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 lū sem chān kūn gyi gön gyur ching
   Savior of all sentient beings without exception,
Dū de pung chā mi zā jom dzā lha
   Divine destroyer of the unbearable hordes of maras and their forces,
Ngō nam ma lū yang dag khyen gyur päi
   Perfect knower of all things without exception,
Chom dān khor chā nā dir sheg su sōl
   Bhagavan, together with your retinue, please come here.

Blessing, Multiplying, and Presenting the Offerings

Offering Prayer

Lha dang mi yi chhō päi dzā
   May divine and human offerings,
Ngō su sham dang yi kyi trūl
   Both actually arranged and mentally emanated,
Kūn zang chhō trīn la na me
   Become clouds of the finest Samantabhadra offerings,
Nam khāi kham kūn 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.
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 chá kyí jin gyí 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 kyí ying nam par dag ching sam gyí mī khyab pāi tob kyí

And the pure and inconceivable sphere of phenomena,
Chhog chu na zhug pāi sang gyä dang jang chhub sem pa tham chá kyí chān ngar phag pa jam pāl dang kun tu zang po la sog pāi nam par chhö pāi trin gyí phung po sam gyí mī khyab pa zā mī 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 päi 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.

Khor 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 chhūb 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 päi ngo wo dag chag dro wa yön kyi kyab nä chig pu dzam ling zhi dei de pön chhen po / yong dzog tän päi nga dag / Je tsün jam päl ngag wang lo zang ye she tân dzin gya tsho / si sum wang gyur tshung pa me päi de / päl zang poï ku tshe shab pä si thäi bar du tän päi chhe du shing kham bül war zhu

The group joins in:

Om vajra bhūmi āḥ hūṃ / wang chhen ser gyi sa zhi / om vajra rekhe āḥ hūṃ / chhi chag ri khor yug gi kor wäi ü su rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba lang chö / jang dra mi nyän / lü dang lü phag / nga yab dang nga yab zhän / yo dän dang lam chhog dro / dra mi nyän dang dra mi nyän gyi da

Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi lo tog / 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 päi päl dän la ma dam pa nam dang
Mandala Offering of Seven Heaps

Sa zhi pö kyi jug shing me tog tram
This ground, anointed with perfume, strewn with flowers,
Ri rab ling zhi nyi dā gyaṅ pa di
Adorned with Mount Meru, the four continents, the sun and the moon:
Sang gyā zhing du mig te ül wa yì
I imagine it as a buddha land and offer it.
Dro kūn nam dag zhing la chö par shog
May all transmigratory beings enjoy this pure land.

Prayer for His Holiness the Dalai Lama’s Long Life

Jig ten kham dir de kyi ma lū pa
The wish-granting Wish-Fulfilling Jewel,
Gang lä jung wäi sam phel yì zhin nor
Source of all happiness in this world without exception,
Ka drin tshung me tän dzin gya tsho la
To the incomparably kind, Tenzin Gyatso, I beseech:
Söl wa deb so zhe dön lhūn drub shog
May all your holy wishes be spontaneously fulfilled.
Request to the Guru to Live Long

Dün gyi nam khar seng thrī pā dāi teng
In the sky before me, on a lion throne, lotus, and moon,
Je tsün la ma gye pāi dzum kar chān
My perfect, pure guru smiles with delight.
Dag lo dā pāi sō nam zhing chhog tu
Supreme field of merit for my mind of faith,
Tān pa gyā chhir kāl gyar zhug su sōl
Please abide for a hundred eons to spread the teachings.

Request to the Guru to Turn the Wheel of Dharma

Lo zang dang pōi sang gyā dor je chhang
Noble-minded one, primordial Buddha Vajradhara, all
pervading one,
Kūn khyab chhi nang sang wāi kur tān nā
By manifesting outer, inner, and secret bodies,
Nam kha ji si dro la tser gong la
Consider transmigratory beings with love as long as the sky
endures,
Chhi nang sang wāi chhō khor kor du sōl
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 Chopā* (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 ŚVĀSTI

RAB JAM GYĀL WĀI SANG SUM MA LŪ PA
To the assembly of most kind teachers, both present and past—

GANG DŪL CHIR YANG CHHAR WĀI GYU THRŪL GAR
The miraculous dance of the body, speech, and mind of innumerable buddhas

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

NGŌ GYŪ DRIN CHĀN LA MĀI TSHOG NAM LA
The wish-granting jewel, the source of all virtue and goodness—

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

GANG CHĀN GŌN PO TĀN DZIN GYA TSHO YI
That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.

KU TSHE MI SHIG KĀL GYAR RĀN TĀN CHING
Shower on him your blessings

ZHE DŌN LĀHŪN GYI DRUB PAR JIN GYI LOB
So that his aspirations are fulfilled without hindrance.

CHHŌ YING KŪN SĀL KHYŌN DANG NYAM JUG PĀI
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 päi kyil khor du
The magical clouds of immaculate, transcendent wisdom
Shar wäi yi dam lha tshog tham cha 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 lä 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 yi lha
And whose attributes of perfection are the source of all compassionate deeds
Rab jam dü sum gyäl wa tham cha 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 LÄ 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 KYI 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 KHOR 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 LÄ 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 CHân GÖN Po TÄN DzIN GYA TSHÖ 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 PAI 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 PAI
   And who, through creative play in the hundred-fold
   experiences of bliss and emptiness,

NÄ SUM PA WO KHA DRÖI TSOG 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 CHân GÖN Po TÄN DzIN GYA TSHÖ 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 Kūn Gyi Dzä Päi Khur
You are the jewel-heart embodying all compassionate, beneficial deeds;
Nying Tob Thrang Par Zung Wäi Lab Chhen Gyi
O most courageous one, you carry on your shoulders
Thrín Lā Kūn Phān Nor Būi Nying Po Chān
The burden of all the buddhas of the infinite realms.
Zhe Pa Ji Zhin Lhūn Gyi Drub Gyur Chig
May all your noble aspirations be fulfilled as intended.

De Thū Dzog Dān Kāl Zang Nam Khāi Go
By virtue of this may the heavenly doors of the fortunate era open
Lū Chān Ngāl Sōi Chi Du Tag Dröl Zhing
Eternally as a source of relief and respite for all beings;
Thub Tān Chhogg Dū Kūn Tu Rab Wāi
And may the auspicious signs reach the apex of existence and release,
Ge Tshān Si Zhii Tse Mor Gyā Gyur Chig
As the sacred teachings flourish through all times and in all realms.

Chhag Na Pā Möi Jin Lab Dū Tsii Gyūn
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 Chhō Pā Rab Nyen Nā
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 päi den pa dang
By the infallible truth of the laws of dependent origination,
Dag gi lhag sam dag päi thu tob kyi
And by the purity of our fervent aspirations,
Mön päi 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 päi 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 sām mi khyab
The qualities of the Buddha are inconceivable.

Chhö kyi yön tän sām mi khyab
The qualities of the Dharma are inconceivable.

Phag pāi gen dūn sām mi khyab
The Arya Sangha are inconceivable.

Sām mi khyab la dā jā pāi
Through generating faith in the inconceivable,

Nam par min pang sām mi khyab
The karmic ripening result will also be inconceivable.

Nam dag zhing la chhö par bûl
To the pure realm, we make this offering.

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

Dag sog Khor chä tshe rab tham chä du
May we and those around us, in all our lives,

Kon chhog sum dang nam yang mi dräl zhing
Never be separated from the Three Rare Sublime Ones,

Kon chhog sum po gyün du chhö pa la
Continuously make offerings to the Three Rare Sublime Ones,

Kon chhog sum gyi jin lab jug par shog¹
And receive the blessings of the Three Rare Sublime Ones.

Enjoy the tea and rice.

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 ĐÖ CHÄ
You who are the three refuges in all times and directions, along with your attendants,

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

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

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

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

JÖN SHING CHHU TSHÖ GYÄN PÄI SA ZHII Ü
Decorated with jeweled ornaments,

RIN CHHEN LÄ DRUB DRU ZHI GO ZHI PA
And adorned with trees, streams, and lakes,

PÄ MA NYI DÄ GYÄN PÄI DÄN TENG DU
Is a square palace made of jewels with four doors.

THUG JE TSÖ PÄI DÜ KYI DÜL JA NAM
You, the protectors of transmigratory beings, who compassionately place
Nam dröl lam la gö dzā 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 gyāl 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 sö nam zhing du kā tö pāi
As well as the sangha of hearers of the ten directions,
Chhog chüi nyän thö gen dün zhug so tshāl
You who are praised as a field of merit for liberation,
I beseech you to abide here.

Yön jor chhö pāi nä su chān 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 gyā 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,
You who open the chest of the precious teachings,
I beseech you to abide here.
When I invoke you for the purpose of spreading the holy Dharma, please come,
By virtue of these offerings, for the welfare of transmigratory beings.
You who received the precepts of the Muni
And bear the victory banner of the teachings,
Angaja, Ajita, Vanavasin, Kalika, Vajriputra,
Bhadra, Kanakavatsa, Supreme Kanaka Bharadvaja,
Arya Bakula, Rahula, Chudapanthaka,
Pindola Bharadvaja, Panthaka,
Nagasena, Gopaka, and Abheda,
Please come to this place along with your retinues.
You who have attained buddhahood, the perfection of abandonment and exalted wisdom,
Yet take the aspect of hearers by the power of those to be subdued,
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
**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 tôn 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 DÄ PA
   Of all the transmigratory beings
CHHÖ KYI KHOR LO KOR DÄ 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 Shakayas.
TÄN PA GYÄ PAR JIN GYI LOB
   Please bless the teachings to flourish.

NYE PA KÜN LÄ NAS DRÖL CHING
   You who completely liberate from all faults
YÖN 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
TSHÜL DI YI NI PANG GYUR PA
And fear by this method
TEN CHING DREL WAR JUNG SUNG WÄI
And teach dependent and related arising;
THUB WANG DE LA CHHAG TSHÄL LO
I prostrate to Munindra.
TÄN PA GYÄ PAR JIN GYI LOB
Please bless the teachings to flourish.

TSHUNG ME TA WÄ MI NGOM SHING
I prostrate to you whose body is matchless, beautiful,
the color of gold,
SER GYI DOG CHÄN DZE PÄI KU
And when gazed at never satiates,
ZHÄL CHIG CHHAG NYI KYIL TRUNG ZHUG
You who have one face, your right hand suppressing
the earth and your left in meditative equipoise,
SA NÖN NYAM ZHAG DZÄ CHHAG TSHÄL
You who are seated in the vajra position.
LA MÄI KU TSHE TÄN PA DANG
Please bless the guru’s life to be stable
TÄN PA GYÄ PAR JIN GYI LOB
And the teachings to flourish.

GANG RI CHHEN PO TI SE LA
I prostrate to you, Arya Elder Angaja,
PHAG PA NÄ TÄN YÄN LAG JUNG
Who are surrounded by thirteen hundred arhats
Dra chom tong dang sum gyä kor
On great Mount Kailash,
Pö phor nga yab dzin chhag tshäl
You who hold an incense bowl and a fan.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

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

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

I prostrate to you, Arya Elder Vajrputra,
Who are surrounded by one thousand arhats
On the island of Sri Lanka,
You who threaten and hold a fan.
Please bless the guru’s life to be stable
And the teachings to flourish.

I prostrate to you, Arya Elder Bhadra,
Who are surrounded by twelve hundred arhats
In Yamuna River Land,
You whose hands are in the Dharma-explaining mudra
and meditative equipoise.
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 kyī ba lang chö 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
In the northern land of Unpleasant Sound,
You whose two hands hold a mongoose.
Please bless the guru’s life to be stable
And the teachings to flourish.

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

I prostrate to you, Arya Elder Chudapanthaka,
Who are surrounded by sixteen hundred arhats
On Vulture Peak Mountain,
You whose two hands are in meditative equipoise.
Please bless the guru’s life to be stable
And the teachings to flourish.
I prostrate to you, Arya Elder Pindola Bharadvaja,
Who are surrounded by one thousand arhats
In the eastern land of Noble Bodied,
You who hold a text and an alms bowl.
Please bless the guru’s life to be stable
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.
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.

Ri yi gyäl po bi hu la
I prostrate to you, Arya Elder Gopaka,
Phag pa nä tän be je ni
Who are surrounded by fourteen hundred arhats
Dra chom tong dang zhi gyä kor
On Bihula, king of mountains,
Chhag nyi leg bam dzin chhag tshäl
You who hold a text in each of your hands.

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 chän ri yi gyäl po la
I prostrate to you, Arya Elder Abheda,
Phag pa nä tän mi chhe pa
Who are surrounded by one thousand arhats
Dra chom tong thrag chig gi kor
On King of Snow Mountains,
Jang chhub chhö ten dzin chhag tshäl
You who hold a stupa of enlightenment.

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.

Ge nyen dhar ma ta la ni
I prostrate to you, Upasaka Dharmatala,
Räl päi thö ching leg bam khur
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 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.

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 dül go zhi sung
Virupaksha, and Vaishravana,
Gyäl chhen zhi la chhag tshäl lo
Who subdue your own retinues and guard the four doors.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.

Chhag jar ö pa tham chä la
I prostrate with supreme faith in every way
Zhing dül kün gyi drang nye kyï
To all of you, who are worthy of veneration,
Lü tü pa yi nam kün tu
Bowing as many bodies as the number of
Chhog tu dä pä chhag tshäl lo
All the atoms in the universe.
La mäi ku tshe tän pa dang
Please bless the guru’s life to be stable
Tän pa gyä par jin gyi lob
And the teachings to flourish.
Seven-Limb Prayer (from King of Prayers)

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 TSHÖ 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.
Chhag tshäl wa dang chhö ching shag pa dang

Whatever slight positive potential I may have created,

Je su yi rang kül zhing söl wa yi
By paying homage, offering, and acknowledging my faults,

Ge wa chung zä dag gi chi sag pa
Rejoicing, and requesting that the buddhas stay and teach,

Tham chä dag gi jang chhub chhir ngo o
I now dedicate all this for full awakening.

Requests

Sang gyä trül pa dra chom phag päi tshog
Assembly of aryā arhats, emanations of buddhas,

Dro wäi dön du tän pa kyong dzä pa
You who protect the teachings for the welfare of
transmigratory beings,

Kön chhog sum ngö nä tän chu drug gi
You sixteen arhats who are the actual Three Rare Sublime Ones,

Tän pa yün ring nä par jin gyi lob
Please bless the teachings to remain forever.

Thug jei dag nyi nä tän chu drug gi
You, the host of sixteen thousand four hundred

Khörs tshog si tsho lä gäl nyön mong me
Who are the nature of compassion, the host of retinues of
the sixteen arhats

Thri dang drug tong zhi gyäi tshog nam kyì
Who crossed the ocean of existence and are without
afflictions,

Tän pa yün ring nä par jin gyi lob
Please bless the teachings to remain forever.
You who are healers of all sentient beings, arhats,
Possessors of knowledge and magical emanation,
Great bases of the generosity of all beings, supreme aryas,
Please bless the teachings to remain forever.

By the power of my own and others’ roots of virtue,
May the teachings, the source of benefit and happiness, flourish.
May we completely abandon all sufferings and their origins
That the ocean of existence might quickly dry up.
May the ocean of merit be thoroughly completed
And the ocean of exalted wisdom be pure
That we may complete the entire ocean of good qualities,
Without exception, and become exalted in all worlds.
Verses of Auspiciousness

TSHOG NYI THAR CHHIN DÜ SUM GYÄL WA YI

May there be the auspiciousness of the supreme peerless guru

THRIN LÄ DRUB CHING YÖN TÄN NAM YER ME

Who is undifferentiable from good qualities,

KÅL PA NYAM PÄI DÜL JA MIN DZÄ PA

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

NYAM ME LA MA CHHOG GI TRA SHI SHOG

And ripens those to be subdued of equal fortune.

DÜ SUM GYÄL WA GYÄ SÄ THUG JE YI

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

NYÄN THÖ TSHÛL DZIN SI PA JI SI BAR

And enact the welfare of transmigratory beings through compassionately taking

TÄN PA KYONG ZHING DRO WÄI DÖN DZÄ PÄI

The aspect of hearers as long as existence lasts,

NÄ TÄN CHHEN PO NAM KYI TRA SHI SHOG

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

NYIN MO DE LEG TSHÄN DE LEG

For there to be happiness and excellence during the day,

NYI MÄI GUNG YANG DE LEG SHING

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

NYIN TSHÄN TAG TU DE LEG PÄI

And continual happiness and excellence day and night,

KÖN CHHOG SUM GYI TRA SHI SHOG

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,*

_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 päi nying tob chän_

*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 essence of which is*

*the 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 zhirng
In regard to the actions of the glorious guru.
Chi dzä leg par thong wäi mö gu 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 nā pāi sa chhog der
May all diseases, evil spirits, poverty, and quarrels be calmed,
Nā dön ül phong thab tsō zhi wa dang
And may the Dharma and good fortune increase
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 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 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 Final Lamrim Dedication (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 Final Lamrim Dedication, 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 sää 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!
His pure view free of eternity or destruction;
His pure meditation cleansed of dark fading and fog;
His pure conduct practiced according to conquerors’ orders:
May the conqueror Lozang’s teachings flourish!

Learned, since he extensively sought out learning;
Reverend, rightly applying it to himself;
Good, dedicating all for beings and doctrine:
May the conqueror Lozang’s teachings flourish!

Through being sure that all scriptures, definitive and
Interpretative, were, without contradiction,
Advice for one person’s practice, he stopped all misconduct:
May the conqueror Lozang’s teachings flourish!

Listening to explanations of the three pitakas,
Realized teachings, practice of the three trainings—
His skilled and accomplished life story is amazing.
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 chá 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 chá 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 pāi 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 pāi 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 thöpha dang ma dang ni
Shravakas, fathers, mothers, and rishis,
Drang song dag la chhö ja pä
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 tshüll thrim tül zhug dang
I practiced proper conduct of moral discipline
Ka thub yün ring ten jä shing
And asceticism for a long time,
Chhog chüi sang gyä ngä chhö pä
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 drü dang dän pä
In the past, with joyful virtuous effort
Tag tu tän 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 kö gyur pä
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 kyì gyäl po tsong kha päi
For the Dharma king Tsongkhapa’s
Chhö tshül nam par phel wa la
Way of Dharma to flourish,
Geg kyì tshän ma zhi wa dang
May all signs of obstacles be pacified
Thün kyen ma lü tshang war shog
And all conducive conditions be complete.

Dag dang zhän gyì 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.
Final Lamrim Dedication
(Der Ni Ring Du)

Der ni ring du bä lä 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 gyäl wāi wang por dag gyur chig
Whose mind’s wisdom eye is blinded by ignorance.

Der ma sön päi tshe rab kūn tu yang
Even if I do not reach this state, may I be held
Jam päi yang kyī tse wā je zung nā
In your loving compassion for all lives, Manjushri,
Tān päi rim pa kūn tshang lam gyi chhóg
May I find the best of complete graded paths of the teachings,
Nye nä drub pā gyāl nam nye je shog
And may I please all the buddhas by my practice.

Rang gi ji zhin tog päi lam gyi nā
Using skillful means drawn by the strong force of compassion,
Shug drag tse wā drang wāi thab khā kyī
May I clear the darkness from the minds of all beings
Dro wāi yī kyī mūn pa sāl jā nā
With the points of the path as I have discerned them:
Gyāl wāi tān pa yūn ring dzin gyur chig
May I uphold Buddha’s teachings for a very long time.

Tān pa rin chhen chhóg 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 chúi**

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 FPMT Translation Services, June 2018. The last two verses were translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, in FPMT Retreat Prayer Book, 2016.
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, 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 nunneryes, 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:
