The Complete Dedication Prayer Book

An FPMT Prayer Book
Practice Requirements:
Anyone can do the practices in this book.
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**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 marked by the symbol \( \text{v} \). For example:

___________________________

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

___________________________
Standard Dedication Prayers

According to Lama Zopa Rinpoche, the two dedication prayers To Actualize Bodhichitta (see below) and To Seal the Merits with Emptiness (page 8) are the very minimum to recite at the conclusion of any session. The long life prayer for His Holiness the Dalai Lama can also be recited (see below).

For a more elaborate collection of dedication prayers, turn to Extensive Dedication Prayers on page 10.

To Actualize Bodhichitta

Jang chhub sem chhog rin po chhe
May the precious supreme bodhichitta
Ma kye pa nam kye gyur chig
Not yet born arise.
Kye pa nyam pa me pa yi
May that arisen not decline,
Gong nä gong du phel war shog
But increase more and more.

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

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

For the Long Life of His Holiness the Dalai Lama

Jig ten kham dir phän de ma lü pa
The wish-granting Wish-Fulfilling Jewel,
Gang lä jung wäi sam phel yi zhin nor
Source of every single benefit and happiness in this world,
Ka drin tshung me tän dzin gya tsho la
To the incomparably kind Tenzin Gyatso, I beseech:
Söl wa deb so thug zhe lhün drub shog
May all your holy wishes be spontaneously fulfilled.

* Lama Zopa Rinpoche recommends replacing the usual long life prayer for His Holiness as follows with the above.

Gang rii ra wä kor wäi zhing kham dir
In the land encircled by snow mountains,
Phän dang de wa ma lü jung wäi nä
You are the source of all happiness and good.
Chän rä zig wang tän dzin gya tsho yi
All-powerful Chenrezig, Tenzin Gyatso,
Zhab pä si thäi bar du tän gyur chig
Please remain until samsara ends.
For His Holiness’ Wishes to Be Spontaneously Fulfilled

Tong nyi nying je zung du jug päi lam
Savior of the Land of Snow’s teachings and transmigratory beings,
Chhe chher säl dzä gang chän tän dröi gön
Who extensively clarifies the path that unifies emptiness and compassion,
Chhag na pä mo tän dzin gya tsho la
To the Lotus Holder, Tenzin Gyatso, I beseech—
Söl wa deb so zhe dön lhün drub shog
May all your holy wishes be spontaneously fulfilled.

For the Long Life of Lama Zopa Rinpoche

Thub tshül chhang zhing jam gön gyäl wäi tän
You who uphold the Subduer’s moral way, who serve as the bountiful bearer-of-all,
Dzin kyong pel wä kün zö dog por dzä
Sustaining, preserving, and spreading Manjunath’s victorious doctrine;
Chhog sum kur wäi leg mön thu drub pa
Who masterfully accomplish magnificent prayers honoring the Three Sublime Ones:
Dag sog dül jäi gön du zhab tän shog
Savior of myself and others, your disciples, please, please live long.
To Seal the Merits with Emptiness

Lama Zopa Rinpoche uses a variation of the common dedication prayer “Due to these virtues, may I quickly become a guru-buddha and lead all transmigratory beings, without exception to that state” (GE WA DI YI NYUR DU DAG..., the first prayer on page 19) 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.

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas¹

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
   I fully dedicate all these virtues
KÜN TU ZANG PO DE YANG DE ZHIN TE
   To be able to train just like
DE DAG KÜN GYI JE SU DAG LOB CHHIR
   The hero Manjushri, who knows reality,
GE WA DI DAG THAM CHÄ RAB TU NGO
   And just like Samantabhadra as well.
Dü sum sheg päi gyäl wa tham chä kyi
I fully dedicate all my roots of virtue
Ngo wa gang la chhog tu ngag pa de
With the dedication praised as the best
Dag gi ge wäi tsa wa di kün kyang
By all the gone-beyond victorious ones of the three times,
Zang po chö chhîr rab tu ngo war gyi
In order to have good conduct.

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

Chhö kyi gyäl po tsong kha päi
For the Dharma king Tsongkhapa’s
Chhö tshül nam par phel wa la
Way of Dharma to flourish,
Geg kyi 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 gyi dü sum dang
Due to the two types of merits
Drel wäi tshog nyi la ten nä
Of the three times of myself and others,
Gyäl wa lo zang drag pa yi
May the teachings of the victorious one, Lozang Dragpa,
Tän pa yün ring bar gyur chig
Shine resplendent forever.
Extensive Dedication Prayers

To Actualize Bodhichitta

JANG CHHUB SEM CHHOG RIN PO CHHE
  May the precious supreme bodhichitta
MA KYE PA NAM KYE GYUR CHIG
  Not yet born arise.
KYE PA NYAM PA ME PA YI
  May that arisen not decline,
GONG NÄ GONG DU PHEL WAR SHOG
  But increase more and more.

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

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

- Recite either of these two verses:

\[
\text{Tong nyi ta wa rin po chhe} \\
\quad \text{May the precious view of emptiness} \\
\text{Ma kye pa nam kye gyur chig} \\
\quad \text{Not yet born arise.} \\
\text{Kye pa nyam pa me pa yi} \\
\quad \text{May that arisen not decline,} \\
\text{Gong nä gong du phel war shog} \\
\quad \text{But increase more and more.}
\]

\[
\text{Khor dä rang zhin dül tsam me pa dang} \\
\quad \text{Samsara and nirvana lack even an atom of inherent existence} \\
\text{Gyu drä ten drel lu wa me pa nyi} \\
\quad \text{And cause and effect and dependent arising are unbetraying.} \\
\text{Phän tshün gäl me drog su chhar wa yi} \\
\quad \text{I seek your blessings to discern the meaning of Nagarjuna’s thought—} \\
\text{Lu drub gong dön tog par jin gyi lob} \\
\quad \text{That these two are mutually complementary and not contradictory.}
\]

To Realize the Two Stages of Tantra

\[
\text{Rim nyi tog pa rin po chhe} \\
\quad \text{May the precious realization of the two stages} \\
\text{Ma kye pa nam kye gyur chig} \\
\quad \text{Not yet born arise.} \\
\text{Kye pa nyam pa me pa yi} \\
\quad \text{May that arisen not decline,} \\
\text{Gong nä gong du phel war shog} \\
\quad \text{But increase more and more.}
\]
For the Long Life of His Holiness the Dalai Lama

Jig ten kham dir phän de ma lü pa
The wish-granting Wish-Fulfilling Jewel,
Gang lä jung wäi sam phel yi zhin nor
Source of every single benefit and happiness in this world,
Ka drin tshung me tän dzin gya tsho la
To the incomparably kind Tenzin Gyatso, I beseech:
Söl wa deb so thug zhe lhün drub shog
May all your holy wishes be spontaneously fulfilled.

For His Holiness’ Wishes to Be Spontaneously Fulfilled

Tong nyi nying je zung du jug päi lam
Savior of the Land of Snow’s teachings and transmigratory beings,
Chhe chher säl dzä gang chän tän dröi gön
Who extensively clarifies the path that unifies emptiness and compassion,
Chhag na pä mo tän dzin gya tsho la
To the Lotus Holder, Tenzin Gyatso, I beseech—
Söl wa deb so zhe dön lhün drub shog
May all your holy wishes be spontaneously fulfilled.

* Lama Zopa Rinpoche recommends replacing the usual long life prayer for His Holiness as follows with the above.

Gang rii ra wä kor wäi zhing kham dir
In the land encircled by snow mountains,
Phän dang de wa ma lü Jung wäi nä
You are the source of all happiness and good.
Chän rä zig wang tän dzin gya tsho yi
All-powerful Chenrezig, Tenzin Gyatso,
Zhab pā si thāi bar du tän gyur chig
Please remain until samsara ends.
The prayer *Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People* on page 33 can be recited here.

Lama Zopa Rinpoche requests all FPMT centers, projects, and services to recite it when doing group practices.

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**For Tibet**

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

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

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

* Drä zang deng dir nyur du chhar war söl  
  Appear soon here and now.

---

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

* Chhag na pä möi jin lab dü tsii gyün  
  May the nectar stream of the blessings of the Lotus Holder

* Dag sog nying gi zung su tag min ching  
  Always enter our hearts and nourish them with strength.

* Ka zhin drub päi chhö pä rab nyen nä  
  May we please you with offerings of dedicated practice,

* Kün zang chö chhog gya tsho thar sön shog  
  And may we reach beyond the shores of perfect compassionate deeds.

* Mä jung sä cha gyäl wäi jin lab dang  
  Due to the blessings of the eminent victorious ones and their sons,
Ten drel lu wa me päi den pa dang
   The truth of infallible dependent arising,
Dag gi lhag sam dag päi thu tob kyi
   And the power of my pure special attitude of taking
Mön päi dön kün de lag nyur drub shog
   responsibility,
   May all the aims of my pure prayers be accomplished.

For Lama Tsongkhapa to Be Our Direct Mahayana Guru
   in All Our Future Lives
Tshe rab kün tu gyäl wa tsong kha pä
   By the force of the victorious one, Tsongkhapa,
Theğ chhog she nyen ngö su dzä päi thu
   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 Be Like Lama Tsongkhapa in All Our Future Lives

PÄL DÄN LA MA KHYE KU CHI DRA DANG
Glorious Guru, whatever your body,

KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG
Retinue, life span, and realm,

KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
Whatever your supreme and excellent name,

DE DRA KHO NAR DAG SOG GYUR WAR SHOG
May I and others become exactly like that.

For Peace and Happiness to Prevail in the World

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ
By the force of the praises and requests made to you,

DAG SOG GANG DU NÄ PÄI SA CHHOG DER
May all diseases, evil spirits, poverty, and quarrels be calmed,

NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG
And may the Dharma and good fortune increase

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL
In the regions in which I and others dwell.

Lama Zopa Rinpoche elaborates on this prayer as follows:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, famines, diseases, global problems, and all dangers of earth, water, fire, and wind be stopped immediately. May perfect peace and happiness prevail in everyone’s heart by their generating loving kindness, compassion, and bodhichitta. May Buddhadharma, from where sentient beings receive peace and happiness, last a long time and spread in all the directions. May all sentient beings meet the Buddhadharma and achieve enlightenment as quickly as possible.
To Not Give Rise to Heresy Toward the Guru

May I not give rise to heresy for even a second

In regard to the actions of the glorious guru.

May I see whatever actions are done as pure.

With this devotion, may I receive the guru’s blessings in my heart.

To Be Able to Cherish All Sentient Beings

Determined to obtain the greatest possible benefit

From all sentient beings,

Who are more precious than a wish-fulfilling jewel,

I shall hold them most dear at all times.

To Be Wish-Fulfilling for Others

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

May I fulfill the hopes of sentient beings

Without need for effort and exertion.

May all be auspicious for me to accomplish their wishes.

For more dedication prayers, see Additional Dedication Prayers on page 19. Otherwise, continue with To Seal the Merits with Emptiness below.
To Seal the Merits with Emptiness

Lama Zopa Rinpoche uses a variation of the common dedication prayer “Due to these virtues, may I quickly become a guru-buddha and lead all transmigratory beings, without exception to that state” (GE WA DI YI NYUR DU DAG..., the first prayer on page 19) 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.

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

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
I fully dedicate all these virtues
KÜN TU ZANG PO DE YANG DE ZHIN TE
To be able to train just like
DÉ DÂG KÜN GYI JE SU DÂG LOB CHHIR
The hero Manjushri, who knows reality,
GE WA DI DÂG THAM CHÄ RÄB TU NGO
And just like Samantabhadra as well.
Dü sum sheg päi gyäl wa tham chä kyi
I fully dedicate all my roots of virtue
Ngö wa gang la chhog tu ngag pa de
With the dedication praised as the best
Dag gi ge wäi tsa wa di kün kyang
By all the gone-beyond victorious ones of the three times,
Zang po chö chhìr rab tu ngo war gyi
In order to have good conduct.

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

Chhö kyi gyäl po tsong kha päi
For the Dharma king Tsongkhapa’s
Chhö tshül nam par phel wa la
Way of Dharma to flourish,
Geg kyi 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 gyi dü sum dang
Due to the two types of merits
Drel wäi tshog nyi la ten nä
Of the three times of myself and others,
Gyäl wa lo zang drag pa yi
May the teachings of the victorious one, Lozang Dragpa,
Tän pa yün ring bar gyur chig
Shine resplendent forever.
**Additional Dedication Prayers**

**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.

**Ge wa di yi kye wo kün**

Due to this virtue, may all beings

Sö nam ye she tshog dzog shing

Complete the merits of virtue and wisdom,

Sö nam ye she lā jung wāi

And attain the two holy bodies

Dam pa ku nyi thob par shog

That arise from [the merits of] virtue and wisdom.

**Dag gi ji nye sag päi ge wa di**

May whatever virtue I have collected

Tān dang dro wa kün la gang phān dang

Benefit the teachings and all transmigratory beings.

Khyā par je tsūn lo zang drag pa yi

In particular, may it cause the essence of

Tān päi nying po ring du sāl je shog

Perfect, pure Lozang Dragpa’s teachings to shine forever.
Every supreme and common realization
Follows from correctly devoting myself to you, Savior.

Seeing this, I give you my body and even my life.
Bless me to practice only what will please you.

Please bless us that the lives of the glorious gurus be long,
That all beings equaling the extent of space be happy,
That I and others without exception collect merits and purify obscurations,
And that we quickly achieve buddhahood.

Due to the kindness of my guru,
I have met the teachings of the unsurpassed Teacher;
Therefore, I dedicate this virtue as a cause for all transmigratory beings,
Without exception, to also be guided by holy virtuous friends.

Until the end of samsara, may the teachings of the Beneficial One
Remain undisturbed by the winds of evil thoughts,
And may the world always be filled with those who have gained conviction in the Teacher,
Through understanding the true nature of his teachings.

May I pass the day and night contemplating,
“By what means can I spread the teachings That were realized by the Supreme Guide Through diligent effort and immeasurable hardship?”

May all father and mother sentient beings have happiness,
And all the lower realms be empty forever.
Wherever there are bodhisattvas, May all their prayers be fulfilled.

By merely seeing, hearing, thinking about, or remembering me,
As well as by touching me or talking to me,
May all suffering instantly be pacified,
And may there be happiness forever.
Dro wäi dug ngäl gang chi rung  
Whatever suffering transmigratory beings experience,
De kün dag la min gyur chig  
May it all ripen on me.
Dag gi de ge chi sag pa  
Whatever happiness and virtue I accumulate,
De kün zhän la min gyur chig  
May it all ripen on others.

Tshül thrim tsang zhing mang du thö pa dang  
May I be able to live a life of pure morality, listen to many teachings,
Jang sem jong dang ta chö tsang wa sog  
Train in bodhichitta, and have pure view and conduct,
Lo zang gyäl wa nyi päi tân pa la  
Without corrupting or polluting the teachings
Se lä me päi nam thar khyong par shog  
Of Lozang Dragpa, the second victorious one.

Kye wa kün tu yang dag la ma dang  
In all my lives, never separated from perfect gurus,
Dräl me chhö kyi päl la long chö ching  
May I enjoy the magnificent Dharma.
Sa dang lam gyi yön tän rab dzog nä  
By completing the qualities of the paths and bhumis,
Dor je chhang gi go phang nyur thob shog  
May I quickly attain the state of Vajradhara.

Dag ni yi zhin nor tar dro wa yi  
May I become like a wish-granting jewel
Dö päi ngö po tha dag drub pa dang  
Fulfilling all the wishes,
Yi la re wa yong dzog gyi pa yi  
And like a wish-granting tree
PAG SAM GYI NI SHING DANG DRA WAR SHOG
Fulfilling all the hopes of transmigratory beings.

KYI NA DE WA TSHOG SU NGO
When I am happy, I dedicate my happiness to collect merits:

PHÄN DE NAM KHA GANG WA SHOG
“May space be filled with benefit and happiness.”

DUG NA KÜN GYI DUG NGÄL LANG
When I am suffering, I take the suffering of all upon myself:

DUG NGÄL GYA TSHO KEM PAR SHOG
“May the oceans of suffering dry up.”

SEM CHÄN NÄ PA JI NYE PA
However many sick sentient beings there are,

NYUR DU NÄ LÄ THAR GYUR CHIG
May they quickly be freed from all sicknesses.

DRO WÄI NÄ NI MA LÜ PA
May all the sicknesses without exception

TAG TU JUNG WA ME PAR SHOG
Of transmigratory beings never occur again.

CHHÖ TSHOG DII DRA PA DANG TSÜN MA NAM
May the monks and nuns of the FPMT

CHHI RU NYÄN THÖ CHÖ PÄ ZHI ZHING DÛL
Outwardly have the pacified and subdued behavior of hearer-listeners,

NANG DU JANG CHHUB SEM KYI LEG PAR JANG
Inwardly be training well with bodhichitta,

SANG WA RIM NYI DE TONG NÄL JOR KYONG
Secretly maintain the yoga of bliss and emptiness of the two stages,

LO ZANG GYÄL TÄN YONG DZOG NGÖN GYUR SHOG
And actualize the complete teachings of the victorious one,
Lozang Dragpa.
Tag tu ngu yi chhö phag ten pa tar
   Just as Bodhisattva Always Crying correctly followed Dharma Arya,
Lü sog long chö kün gyi yo me par
   May I please my holy virtuous friend resolutely and well
She nyen dam pa leg par nye jä nä
   With my body, life, and enjoyments,
Mi nye kā chig tsam yang mi je shog
   Never displeasing them even for an instant.

Sem chän nä pa ji nye pa
   However many sick sentient beings there are,
Nyur du nä lā thar gyur chig
   May they quickly be freed from all sicknesses.
Dro wäi nä ni ma lü pa
   May all the sicknesses without exception
Tag tu Jung wa me par shog
   Of transmigratory beings never occur again.
Bestowing Supreme Immortality
A Supplication for the Long Life of Lama Zopa Rinpoche

Composed by Kyabje Trijang Rinpoche

OM SVASTI

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

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

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

DENG DIR CHHI ME SOG GI CHHOG JIN DZÖ
Victorious goddess, grant life without end.
TSHÄ THUB DRI DRÄL GYÄL TÄN NYING PÖI SOG
  Hear our prayer, lama whom we revere; you who bear
  the name
DZIN LA DA ME KÜN ZÖ GYÄN CHIG PU
  Of he who peerlessly holds the living essence of the pure,
  paradigmatic doctrine of the victors,
ZHÌ YING THAR PA CHHOG GI SA KHÄN CHHE
  Of he, a lone adornment of the earth,
TSHÄN DÄN JE TSÜN LA MAR SÖL WA DEB
  Of he, a guide to sublime liberation, the sphere of peace.

KHÝEN RAB DAG TSÄNG SER GYI Ö NÖN GYI
  Precious treasure of precise and subtle reasoning,
DEN NYI SHE JÄI ZUG NANG MA DRE PAR
  Golden laser light of bright, unerring wisdom,
SÄL JE THRA ZHIB RIG PÄI TER CHHEN PO
  Clarifying without confusion the two truths amongst
  the multiplicity of things:
YONG DAG CHHÖ KYI NYI MAR ZHAB TÄN SHOG
  Lama, remain immutably amongst us—a radiant Dharma sun.

CHHÖ DÜL DA WA DAG PÄI O TSHÖI LONG
  Skilled in sprinkling the waters of healing, fulfilling needs,
  benefiting all,
TÄN KHÄ ZHI DÜL MU TIG GÖ PÄI DZUM
  A laughing smile revealing pearls of skill, humility,
  and constancy,
KÜN PHÄN DÖ JUNG MÄN GYI SANG TOR DU
  A deep milky sea of the liquid moon of morality:
GYE KHÄ TSÜN PÄI CHHOG TU ZHAB TÄN SHOG
  Lama, remain immutably amongst us—one supremely
  worthy of veneration.
LHAG SAM DRI DRÄL YI ONG GA BUR GYÜN
The moon of your Mahayana mind ringed ’round
THEG CHHOG SEM KYI DA WAR YONG KHYIL WÄ
By the fever cooling camphor of unsullied, unsurpassed resolve, brilliantly swirls to the bounds of space,
Mi zä phän dei chhu ter chhog kyi thar
Unbounded seas of the happiness of now and bliss of always:
TRO KHÄ MA WÄI DA WAR ZHAB TÄN SHOG
Lama, remain immutably amongst us—a moon guiding our way.

CHÄ PA KAB SUM DÜ TSII LUNG GYA DREM
Your teachings are vast spreading rivers of celestial nectars;
TSÖ PA MI ZÄ DOR JEI TSHÖN CHHA NO
Your dialectics, an invincible, cutting vajra weapon;
TSOM PA DAB TONG PÄ MÄI TSHAR DUG NGOM
Your writings, thousand-petal lotuses unfolding their glory:
Da me tän päi nyen du zhab tän shog
Lama, remain immutably amongst us—a guardian of highest knowledge.

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

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

Spontaneously Composed by
Rangjung Neljorma Khadro Namsel Drönme

Kün tu nang wä mün pa ö säl wa
Through illuminating all, your appearance dispels the darkness;

Nyon mong gyä thri zhi tong nyen pöi tob
Your clear mind knows the 84,000 heaps of Dharma,

Chhö phung gyä thri zhi tong lo säl rig
The power of the remedy to the 84,000 delusions;

Ten Jung ma wä de nyi yül lä gyäl
Your proclaiming dependent arising itself is victorious in battle [with the maras];

Drin chhen dor je chhang chhen chi wor chhö
I worship the supremely kind, great Vajradhara on my crown.

Thub päi tän pa lung tog säl dzä nä
Clarifying the scriptures and realizations, the teachings of the Muni,

Tän pa ma khyab khyab säl dzam büi ling
You spread and illuminate those teachings wherever they have not yet spread in the world.

Zö pä ka thub gyäl sā ngö gyur nä
Having become an actual son of the conquerors, you bear hardships with patience.

Pa ra ten Jung thra mo gyü tog pa
In your continuum is realization of the perfection of wisdom, subtle dependent arising.

Rin chhen nor bu Jam nying thong dröl je
Precious jewel, lord possessing love and compassion, who liberates upon seeing,
Po ti drang nge kün jung ob chhub dzö
Treasury of mastery of the all-arising interpretative and
definitive scriptures,

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

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

Tshe dän she nüen la mar zhab tän söl
Perfectly qualified spiritual friend, my guru, please remain
forever.

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

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

Mi dräl thrin lä lhün drub dü kün kyong
And always, without separation, develop their spontaneous
actions.

Lu me tsa sum lha yi tra shi shog
By the infallible deities of the three roots, may all be
auspicious.

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

Publisher’s Colophon:
Lama Zopa Rinpoche completed this revised translation, at Kopan
Monastery in March 2017, based on a translation by Vens. Gyalten Lekden
and Jampa Khedrub. It was dictated to and edited by Ven. Ailsa Cameron,
with the kind help of Ven. Joan Nicell. Phonetics prepared by Vens. Joan
Nicell and Tenzin Tsomo, FPMT Education Services, August 2016. Checked
against the Tibetan by Joona Repo, FPMT Translation Services, April 2017.
Long Life Prayer for Tenzin Ösel Rinpoche

The Immortal Vajra Melody
A Prayer of Supplication to Remain Immutably Amongst Us

Tshän pei säl dzog gang rii dang throg ma
Enchanting mother, like a brilliant snow mountain—the
shining consummation of signs and marks,
Thong na yi throg thö na yi dung säl
Who, when seen, captivates minds, when heard, soothes
the sorrows of hearts,
Drän na dü min jig pa kün lā kyob
When recalled, protects from all fears of the untimely,
Tshe jin yi zhin khor lō shi pa tsöl
Giver of life, wish-granting wheel, grant that all may
be auspicious.

Thub tän nyin chü ge dän lug zang gi
Lord of Dharma, who in accordance with the various
dispositions of those to be subdued
Leg shā ö kyi na tshog dül ja yi
Makes clear, in the light of your well-spoken advice, the
sacred Ganden tradition—essence of Buddha’s teachings.
Mö kham thūn par säl dzā chhō kyi je
Foremost and holy lama, to you who are supreme,
Je tsūn la ma chhog la söl wa deb
We make this prayer of supplication.

Lhag par nub chhog sa thāi dro wa la
Venerable one, to you whose kindness exceeds that of all
the conquerors for those wanderers in far-off places,
especially the West,
Mindful of your loving concern for us, in intentionally descending again
Into a family of a far distant land, we make this request:
Lama, please, please live long.

Complete holder, scholar, and protector of stainless sutra and tantra,
Holy spiritual friend—foundation of our unwavering, constant devotion,
Profoundly skilled in methods leading us along the fortunate path of liberation, unfolding within us all that is moral, warm, and wise—
Lama, please, please live long.

Master of the entire doctrine—
Having crossed to the furthest shore of the vast ocean of sutra and tantra,
Observing ethics as the foundation of practice, and as the heart of the teaching, conscientiously following vinaya,
Lama, please, please live long.

By the power of our pure prayer and karma,
**DRIN CHÂN LA MA CHHOG DANG MI DRÄL WAR**

Without our ever being separated from our supremely kind lama,

**NYE ZHIN JE SU DZIN PÄI BU LOB NAM**

May we be joyfully guided as your children-disciples throughout infinite lives,

**SUNG GI DÛ TSIR RO YI TAG TSHIM SHOG**

And, by the sweet nectar taste of your holy speech, be forever satisfied.

**GANG GI KA DRIN NYING NÄ DRÄN ZHIN DU**

Spiritual masters, yidams, and protectors,

**GANG NÜ THÖ DANG SAM GOM LA TSÖN PÄI**

Bless us and help us that we may accomplish the ultimate meaning of life

**TÄN GYI DÖN CHHEN KÄL ZANG NYUR THOB LA**

In our striving in listening, reflecting, and meditating as much as we are able, that we may quickly usher in a golden age, and that all the while,

**LA MA YI DAM SUNG MÄI JIN DROG DZÖ**

We may always remember, from the depths of our hearts, the loving kindness of our precious lama.

*May every aim to which this prayer aspires be fulfilled.*

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**Original Colophon:**
This prayer of supplication for the long life of Tenzin Ösel Rinpoche, reincarnation of the spiritual friend Lama Thubten Yeshe Rinpoche, who possessed extensive hearing and incomparable mastery of the Ganden teachings, was requested by his children disciples along with the students of his various Dharma centers. Understanding the significance of the inseparable Guru-Deity bond, they saw the need and hoped for such a prayer of supplication. It was composed by the Peaceful Holder of the Vinaya in the first Tibetan month (February 1987) in Nepal, a special land prophesied by many ones gone to bliss who have previously set foot here.

**Publisher’s Colophon:**
Translated by Gelong Jampa Gendun in the same month at Kopan Monastery, Nepal.
Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People
By Lama Zopa Rinpoche

The object of refuge of myself And of all transmigratory beings, In all our lifetimes, Is the embodiment of the Three Rare Sublime Ones, The all-encompassing three refuges in one: The guru, the wish-granting jewel, His Holiness the Dalai Lama.

The master, Padmasambhava; The Dharma kings, Songtsen Gampo, and Trisong Detsen; The abbot, Shantarakshita; And the numberless holy beings Who preserved and spread the Buddhadharma in Tibet; And the Tibetan people who practiced And served Buddhism so faithfully for a thousand years, As well as those who, along with many others,³ Died sacrificing their lives for Tibet and His Holiness— May all their positive wishes be fulfilled immediately.

Due to their limitless kindness, The sun of Tibetan Buddhism has now risen in the west, Which is a dark land. But now that I have met with the Dharma,
I have received the perfect human body
Enabling me to lead a meaningful life.⁴

Our refuge and savior, the supreme one, His Holiness the Dalai Lama,
And the Tibetan people have been so kind to us.
Remembering this, we make the following dedication prayers:

May all His Holiness the Dalai Lama’s wishes be successful immediately,
May the Snow Land of Tibet achieve pure freedom,
May the Buddhadharma develop even more than before in Tibet,
And may all mother transmigratory beings achieve enlightenment quickly!

Colophon:

George Farley, who for many years served on the FPMT Board, requested me a number of years ago to write a prayer for Tibet. At that time I thought there was no need to do so, because there already was a prayer for Tibet that His Holiness the Dalai Lama himself had written as well as the short and long prayers for the fulfillment of His Holiness’ wishes. Therefore I suggested to George that he make his request to His Holiness the Dalai Lama instead.

When I recently arrived in Eaglehawk, Australia to visit Thubten Shedrup Ling Monastery and Atisha Center, where they are building the Gyantse Stupa (Great Stupa of Universal Compassion), I remembered George’s request. I thought that it would be important, especially for Western people who had become Buddhists, to remember the great kindness they had received from His Holiness the Dalai Lama, Padmasambhava, the Dharma kings, Shantarakshita, and the Tibetan people as a whole. While thinking how important it is, in addition to providing whatever help to Tibet that they can give, for these Westerners to at least direct their thoughts and wishes to the welfare of the Tibetan people, this prayer came to my mind. I composed it especially for the success of His Holiness the Dalai Lama’s wishes, and in particular for the Tibetan people, and for there to be perfect peace and happiness in the world and for all sentient beings to achieve enlightenment.

Final Lamrim Prayer
Lam rím mön lam

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

Der ma sön päi tshe rab kün tu yang
  Even if I do not reach this state, may I be held
Jam päi yang kyi tse wā je zung nā
  In your loving compassion for all lives, Manjushri,
Tān päi rim pa kün tshang lam gyi chhog
  May I find the best of complete graded paths of the teachings,
Nye nä drub pā gyäl 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 kyi
  May I clear the darkness from the minds of all beings
DRO WÄI YI KYI MÜN PA SÄL JÄ NÄ
With the points of the path as I have discerned them:

GYÄL WÄI TÄN PA YÜN RING DZIN GYUR CHIG
May I uphold Buddha’s teachings for a very long time.

TÄN PA RIN CHHEN CHHOG GI MA KYAB 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 KYÖNG 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
TŠHE 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 tenfold 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.

Colophon:
Prayer for the Flourishing of Je Tsongkhapa’s Teachings

Lo zang gyä län ma

**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 Losang’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 Losang’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 p'ai thü
Who gave him a conch and prophesied. Through this truth
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Losang’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 mug 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 Losang’s teachings flourish!

Mang du thö pa gya chher tsäl wä khä
Learned, since he extensively sought out learning;
Thö dön ji zhin gyü la jar wä tsün
Reverend, rightly applying it to himself;⁵
Kün kyang tän dröi dön du ngo wä zang
Good, dedicating all for beings and doctrine:
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Losang’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 pär 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 Losang’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 Losang’s teachings flourish!

Chhi ru nyän thö chö pă zhi zhing dúl
Outwardly calmed and subdued by the hearer’s conduct,
Nang du rim nyi näl jor deng dang dän
Inwardly trusting in the two stages’ practice,
Do ngag lam zang gāl me drog su khyer
He allied without clash the good paths of sutra and tantra:
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Losang’s teachings flourish!

Gyu yi theg par shä päi tong pa nyi
Combining voidness, explained as the causal vehicle,
Drä büi thab kyi drub päi de chhen dang
With great bliss, achieved by method, the effect vehicle,
Nyam jor chhö phung gyä thrīi nyīng pöi chū
Heart essence of eighty thousand Dharma bundles—
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Losang’s teachings flourish!

Kye bu sum gyi lam gyi sung mäi tso
By the power of the ocean of oath-bound doctrine protectors,
Nyur dzä gön dang nam sā lā shin sog
Like the main guardians of the three beings’ paths—
Tän sung dam chān gya tshői thu tob kyi
The quick-acting lord,6 Vaishravana, Karmayama—
Lo zang gyäl wäi tän pa gyä gyur chig
May the conqueror Losang’s teachings flourish!
Dor na päl dän la mäi ku tshe tän
  In short, by the lasting of glorious gurus’ lives,
Khä tɕün tän dzin dam pä sa teng gang
  By the earth being full of good, learned, reverend holders
Tän päi jin dag nga thang dar wa yi
  Of the teaching, and by the increase of power of its patrons,
Lo zang gyäl wäi tän pa gyä gyur chig
  May the conqueror Losang’s teachings flourish!

Colophon:
I bow down to the youthful Arya Manjushri.

You lions among humans,
Gone to freedom in the present, past, and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

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

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.
Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

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

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

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
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.

May you buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen quickly perfect their minds,
Awakening as fully enlightened ones.

May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with bodhisattvas
Surrounding buddhas gathered beneath a bodhi tree.

May as many beings as exist in ten directions
Be always well and happy.
May all samsaric beings live in accord with the Dharma,
And may their every Dharma wish be fulfilled.

Remembering my past lives in all varieties of existence,
May I practice the bodhisattva way,
And thus, in each cycle of death, migration, and birth,
May I always abandon the householder’s life.

Then, following in the footsteps of all the buddhas,
And perfecting the practice of a bodhisattva,
May I always act without error or compromise,
With ethical discipline faultless and pure.

May I teach the Dharma in the language of gods,
In every language of spirits and nagas,
Of humans and of demons,
And in the voice of every form of being.
May I be gentle-minded, cultivating the six paramitas,
And never forget bodhichitta.
May I completely cleanse without omission
Every negativity and all that obscures this awakening mind.

May I traverse all my lives in the world,
Free of karma, afflictions, and interfering forces,
Just as the lotus blossom is undisturbed by the water’s wave,
Just as the sun and moon move unhindered through the sky.

May I ease the suffering in the lower realms
And in the many directions and dimensions of the universe.
May I guide all wanderers in samsara to the pure bliss of awakening
And be of worldly benefit to them as well.

May I practice constantly for eons to come,
Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a bodhisattva.

May I always have the friendship
Of those whose path is like mine,
And with body, words, and also mind,
May we practice together the same aspirations and activities.

May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the bodhisattva way.

May I always directly see the buddhas,
Masters encircled by bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.
May I hold within me the Buddha’s genuine Dharma,  
Illuminate everywhere the teachings that awaken,  
Embody the realizations of a bodhisattva,  
And practice ardently in all future eons.

While circling through all states of existence,  
May I become an endless treasure of good qualities—  
Skillful means, wisdom, samadhi, and liberating stabilizations—  
Gathering limitless pristine wisdom and positive potential.

On one atom I shall see  
Buddha fields numberless as atoms,  
Inconceivable buddhas among bodhisattvas in every field,  
Practicing the activities of awakening.

Perceiving this in all directions,  
I dive into an ocean of buddha-fields,  
Each an ocean of three times’ buddhas in the space of a wisp  
    of hair.  
So I, too, will practice for an ocean of eons.

Thus, I am continually immersed in the speech of the buddhas,  
Expression that reveals an ocean of qualities in one word,  
The completely pure eloquence of all the buddhas,  
Communication suited to the varied tendencies of beings.

With strength of understanding I plunge  
Into the infinite enlightened speech of the Dharma  
Of all buddhas in three times gone to freedom,  
Who continually turn the wheel of Dharma methods.

I shall experience in one moment  
Such vast activity of all future eons,  
And I will enter into all eons of the three times,  
In but a fraction of a second.
In one instant I shall see all those awakened beings, 
Past, present, and future lions among humans, 
And with the power of the illusion-like stabilization 
I will constantly engage in their inconceivable activity.

I shall manifest upon one single atom 
The array of pure lands present, past, and future. 
Likewise, I shall enter the array of pure buddha-fields 
In every direction without exception.

I shall enter the very presence of all my guides, 
Those lights of this world who are yet to appear, 
Those sequentially turning the wheels of complete awakening, 
Those who reveal nirvana—final, perfect peace.

May I achieve the power of swift, magical emanation, 
The power to lead to the Great Vehicle through every approach, 
The power of always beneficial activity, 
The power of love pervading all realms,

The power of all surpassing positive potential, 
The power of supreme knowledge unobstructed by discrimination, 
And through the powers of wisdom, skillful means, and samadhi, 
May I achieve the perfect power of awakening.

Purifying the power of all contaminated actions, 
Crushing the power of disturbing emotions at their root, 
Defusing the power of interfering forces, 
I shall perfect the power of the bodhisattva practice.

May I purify an ocean of worlds, 
May I free an ocean of beings, 
May I clearly see an ocean of Dharma, 
May I realize an ocean of pristine wisdom.
May I purify an ocean of activities,  
May I fulfill an ocean of aspirations,  
May I make offerings to an ocean of buddhas,  
May I practice without discouragement for an ocean of eons.

To awaken fully through this bodhisattva way,  
I shall fulfill without exception  
All the diverse aspirations of the awakening practice  
Of all buddhas gone to freedom in the three times everywhere.

In order to practice exactly as the wise one  
Called Samantabhadra, ‘All-Embracing Good,’  
The elder brother of the sons and daughters of the buddhas,  
I completely dedicate all this goodness.

Likewise may I dedicate  
Just as the skillful Samantabhadra,  
With pure body, speech, and mind,  
Pure actions and pure buddha-fields.

I shall give rise to the aspirations of Manjushri  
For this bodhisattva practice of all-embracing good,  
To perfect these practices  
Without discouragement or pause in all future eons.

May my pure activities be endless,  
My good qualities boundless,  
And through abiding in immeasurable activity,  
May I actualize infinite emanations.

Limitless is the end of space,  
Likewise, limitless are living beings,  
Thus, limitless are karma and afflictions.  
May my aspiration’s reach be limitless as well.
One may offer to the buddhas
All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

But whoever hears this extraordinary aspiration
And, longing for highest awakening
Gives rise to faith just once,
Creates far more precious positive potential.

Those who make this heartfelt aspiration for the bodhisattva way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

And even in this very human life,
They will be nourished by happiness and have all conducive circumstances.
Without waiting long,
They will become like Samantabhadra himself.

Those who give voice to this extraordinary aspiration
Will quickly and completely purify
The five boundless harmful actions
Created under the power of ignorance.

Blessed with supreme knowledge,
Excellent body, family, attributes, and appearance,
They will be invincible to vast interfering forces and misleading teachers,
And all the three worlds will make offerings.

Going quickly to the noble bodhi tree,
And sitting there to benefit sentient beings,
Subduing all interfering forces,
They will fully awaken and turn the great wheel of Dharma.
Have no doubt that complete awakening
Is the fully ripened result—comprehended only by a buddha—
Of holding in mind by teaching, reading, or reciting
This aspiration of the bodhisattva practice.

In order to train just like
The hero Manjushri who knows reality as it is
And just like Samantabhadra as well,
I completely dedicate all this goodness, just as they did.

With that dedication which is praised as greatest
By all the buddhas gone to freedom in the three times,
I, too, dedicate all my roots of goodness
For the attainments of the bodhisattva practice.

When the moment of my death arrives,
By eliminating all obscurations
And directly perceiving Amitabha,
May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,
May I actualize the meaning of these aspirations,
Fulfilling them all without exception,
For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus
In this joyful land, the Buddha’s magnificent mandala,
May I receive a prediction of my awakening
Directly from the Buddha Amitabha.

Having received a prediction there,
May I create vast benefit
For beings throughout the ten directions,
With a billion emanations by the power of wisdom.
Through even the small virtue I have accumulated
By offering this prayer of the bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

Through creating limitless positive potential
By dedicking this prayer of Samantabhadra’s deeds,
May all beings drowning in this torrent of suffering,
Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest of the sublime,
Helping infinite wanderers in samsara,
Through the accomplishment of this scripture dazzling with
   Samantabhadra’s practice,
May suffering realms be utterly emptied of all beings.

Colophons:

Original Colophon:
Thus, The Extraordinary Aspiration of the Practice of Samantabhadra (’phags pa bzang po spyod pa’i smon lam gyi rgyal po), also known as The King of Prayers, from the Gandavyuha chapter of the Avatamsaka Sutra (translated by Jinamitra, Surendrabodhi and Yeshe-de, circa 900 C.E.), is complete. The Tibetan was compared with the Sanskrit and revised by Lotsawa Vairochana.

Translator’s Colophon:
Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Ven. Thubten Chodrön, relying on the commentary Ornament Clarifying the Exalted Intention of Samantabhadra (’phags pa bzang po spyod pa’i smon lam gyi rnam par bshad pa kun tu bzang po’i dgongs pa gsal bar byed pa’i rgyan) by Jangkya Rolpāi Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchod Tsering of Ganden Monastery.
A Daily Prayer to
Maîtreya Bodhisattva

To the awakened ones I prostrate,
And to the yogis with the power of god’s eye
As well as to all the bodhisattvas, hearers, and so forth.

Bodhichitta bars the way to unfortunate destinies;
It is the great teaching that leads to the highest realms
And even to the state beyond old age and death.
To the mind of enlightenment, bodhichitta, I prostrate.

Controlled by negative habits,
In the sight of the Buddha
I have often given harm to others.
I shall confess those actions.

Yet from the beneficial actions of my body, speech, and mind
I pray that the merit generating the seeds of omniscience may
never be exhausted.
May I further accomplish this accumulation of merit
By performance of the three actions (of body, speech, and mind).

I offer all that I have to the buddhas
In their pure lands of the ten directions.
In the wisdom of all the buddhas
And in my own virtues I rejoice.

In short, I confess all harmful actions,
I make prostration to all the buddhas.
I rejoice in all acts of virtue
And I myself wish to obtain supreme wisdom.

Bodhisattvas of the tenth level
In all the ten directions
Need no reminder
To work for enlightenment.

Obtaining buddhahood, supreme enlightenment,
Joining those who have subdued the demon of self-cherishing,
He (Maitreya) will turn the Dharma wheel
In order to benefit all sentient beings.

I pray that sentient beings without exception
May be liberated by the sound of the great Dharma drum.
Please stay to teach the path to enlightenment
For inconceivable millions of eons.

I who am stuck hard in the mud of the desire realm,
Tightly bound by the rope of samsara,
Please watch over me, supreme beings
Who stand on the two feet of method and wisdom.

The love of the Buddha is not obscured
In the same way as love between sentient beings.
The goal of his loving kindness-compassion
Is to lead them across the ocean of samsara.

I will follow with care
The path of the buddhas
Of the past, present, and future.
It is enlightenment that I will practice.

When I have accomplished the six perfections
May I be able to liberate all beings in the six migratory realms.
May I manifest the six supramundane cognitions;
May I touch great enlightenment.
Not born and not coming, self-nature nonexistent,
Abiding nonexistent, awareness of appearance nonexistent.
The nontrue existence of things themselves.
I wish to realize the emptiness of phenomena.

Buddha is like a great lord;
Yet sentient beings do not exist, life does not exist.
No being at all is there that exists; even healing does not exist.
I wish to understand the phenomena of the non-self-existent ego.

Since ego’s grasping of all phenomena is nonexistent,
I wish to develop charity without limit
In order to benefit all sentient beings.

Phenomena? Phenomena do not exist.
May the lack of material resources not hinder me.
All things are impermanent;
Therefore, I wish to accomplish the perfection of charity.

May I never transgress the discipline of morality and free myself
   from pride,
Since by having pride in the appearance of morality and purity,
One is without morality.
I wish to accomplish the perfection of morality.

Patience must be as steady as earth or water,
Not changeable like the wind.
Knowing that both patience and anger do not exist,
I wish to accomplish the perfection of patience.

It is by effort that I must practice the perfection of effort
Without enjoying laziness.
By the power of mind and body
I wish to accomplish the perfection of effort.

Like the concentration called Magic
And the concentration of Going Heroically
And the concentration Like a Thunderbolt,  
May I accomplish the perfection of concentration.

May I gain the great wisdom  
That has realized the practices of all three vehicles,  
The three doors to liberation,  
And the three exact concentrations.

Thus, there was one who followed a completed practice like this.  
He was named Maitreya,  
Accomplishing well the six perfections,  
He quickly reached the tenth level.

**Mantra of Maitreya Buddha’s Promise**

NAMO RATNA TRAYĀYA / NAMO BHAGAVATE ŚHĀKYAMUNIYE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHAYA / TADYATHĀ /  
OṂ AJITE AJITE APARĀJITE / AJITAṆCHAYA HARA HARA  
MAITRI ĀVALOKITE KARA KARA MAHĀ SAMAYA SIDDHI BHARA  
BHARA MAHĀ BODHI MANḌA VIJA SMARA SMARA ASMAKĀṂ  
SAMAYA BODHI BODHI MAHĀ BODHI SVĀHĀ

**Heart Mantra**

OṂ MOHI MOHI MAHĀ MOHI SVĀHĀ

**Close Heart Mantra**

OṂ MUNI MUNI SMARĀ SVĀHĀ

When my death comes to me in this place,  
May I pass with ease to the pure land of Ganden.  
May I quickly please the bodhisattva Maitreya  
And learn from him the time and place of my awakening.

**Colophon:**

The Dedication Chapter from Bodhicharyavatara
Chö jug mön lam

1. By whatever virtue there is due to my having composed
   Engaging in the Deeds of a Bodhisattva,
   May all transmigratory beings
   Engage in the deeds of the bodhisattvas.

2. However many sick people there are
   Suffering in body and mind in all directions,
   Due to my merit may they obtain
   An ocean of happiness and joy.

3. For as long as they remain in cyclic existence
   May their happiness never decline.
   May transmigratory beings obtain
   An uninterrupted flow of unsurpassable happiness.

4. However many hell beings there are
   Throughout the realms of the worlds,
   May those embodied beings
   Be delighted by the happiness of Sukhavati.

5. May those wretched due to cold obtain warmth.
   May those wretched due to heat be cooled
   By the infinite rivers arising from
   The great clouds of the bodhisattvas.
6. May the forest of sword-like leaves
   Also become a pleasant grove.
   May the shalmali trees too
   Grow into wish-fulfilling trees.

7. May they be beautified by the melodious calls of
   Wild duck, geese, and swans.
   May the regions of hell become charming
   Due to pools of large and sweetly fragrant lotuses.

8. May the heaps of coals also become piles of jewels.
   May the burning iron ground be revealed as crystal floors.
   May the mountains of Mass Destruction Hell become
   Celestial mansions of offerings filled with sugatas.

9. May the rain of glowing cinders, burning rocks, and weapons
   From now on become a rain of flowers.
   May the striking of each other with weapons
   From now on be a playful tossing of flowers.

10. May those drowning in the fire-like River Without Ford,
    Their flesh entirely disintegrated and their bones the color of
    kunda flowers,
    Attain bodies of gods by the force of my virtue,
    And then dwell with goddesses in gently flowing streams.

11. Wondering “Why are the henchmen of Yama and the terrible
    ravens and vultures afraid?
    Whose strength is the fine strength that utterly dispels
    darkness and generates happiness and joy?”,
    Upon looking upward they behold Vajrapani abiding blazing in
    the midst of space.
    By the force of their strong joy, may they be freed from
    negativities and be in his company.
12. Having seen the fire of the hells splattered and extinguished
   By a falling rain of flowers mixed with scented water,
   Immediately satiated with bliss and wondering what had
   caused this,
   May the hell beings behold Padmapani.

13. Friends, discarding fear, come from the distance!
   Why flee when directly in front of us is the one
   By whose strength we are freed from suffering and the force
   of joy emerges,
   The one who thoroughly protects all transmigratory beings
   and has generated bodhichitta and mercy,
   The youthful one with a blazing topknot who removes all
   fears?

14. “Behold him in an attractive mansion resounding with
   the melodious eulogies of thousands of goddesses,
   With hundreds of gods paying homage at his lotus feet with
   their crowns,
   And his eyes moist with compassion, a rain of clusters of
   many flowers falling upon his head.”
   Upon seeing Manjugosha in this way, may the hell beings
   exclaim!

15. Thus, by my roots of virtue,
   Having seen the comfortable, cool, and fragrant rain falling
   From the unobscured clouds of bodhisattvas such as
   Samantabhadra,
   May the sentient beings of hell become joyful.

16. May the animals be freed from
   The fear of being eaten by one another.
   May the hungry ghosts be as happy
   As the human beings of Unpleasant Sound.
17. May the hungry ghosts be satiated
   By the flow of milk descending from
   The hand of Arya Lord Avalokiteshvara,
   And by washing in it may they always be refreshed.

18. May the blind see
   And the deaf always hear sounds.
   Just as it was for Mayadevi,
   May pregnant women give birth without being harmed.

19. May the naked obtain clothing,
   The hungry obtain food,
   And the thirsty obtain water
   And delicious drinks.

20. May the destitute obtain wealth.
   May the wretched with sorrow find joy.
   May the depressed be comforted
   And attain perfect steadfastness.

21. However many sick sentient beings there are,
   May they quickly be freed from their illnesses.
   May all the diseases, without exception,
   Of transmigratory beings never occur again.

22. May the frightened be fearless.
   May those bound be released.
   May the weak be strong,
   And may their minds be mutually friendly.

23. May all travelers be happy
   In every direction whatsoever.
   May their aims for which they travel
   Be effortlessly accomplished.
24. May those who sail in boats and ships
   Fulfill their wishes.
   Having happily returned to shore,
   May they be joyfully united with their relatives.

25. May anguished wanderers who have gone astray in deserts
   Meet with other travelers
   And, without fear of robbers, thieves, tigers, and others,
   May they proceed easily without fatigue.

26. May the unprotected children and elderly,
   Lost and anxious in desolate places and the like,
   Those intoxicated with sleep and the insane,
   Be watched over by the gods.

27. May beings be liberated from the nonleisures
   And be endowed with faith, wisdom, and mercy,
   And through food and conduct becoming perfect,
   May they always recollect their lives.

28. May everyone, just like Space Treasury,
   Have uninterrupted resources.
   Without conflict and without harm,
   May they enjoy themselves in freedom.

29. May the sentient beings with little splendor
   Become greatly magnificent.
   May the poor forms of ascetics
   Become fine and perfect forms.

30. However many women there are in the world,
   May they all become men.
   May the lowly attain high status
   And may the proud be subdued.
31. Due to this merit of mine,
   May all sentient beings without exception
   Abandon all negativities and
   And always create virtue.

32. May they never be parted from the mind of enlightenment,
    Exert themselves in the bodhisattva conduct,
    Be cared for by the buddhas,
    And abandon the actions of the maras.

33. May all these sentient beings
    Have immeasurably long lives.
    May they always live in happiness
    And not even know the term “death.”

34. May gardens of wish-fulfilling trees
    Be full in all directions
    With buddhas and the buddha’s children
    Filled with the hearing and the proclaiming of the Dharma.

35. May the ground everywhere be pure,
    Without pebbles and so forth,
    As even as the palm of the hand,
    The nature of vaidurya, and soft.

36. For all the circles of retinues that exist,
    May many bodhisattvas abide,
    Adorning the surface of the earth
    With their excellence.

37. May all embodied beings
    Continually hear the sound of the Dharma
    Coming from the birds and the trees,
    From every ray of light as well as from the sky.
38. May they always meet
   Buddhas and the buddhas’ children.
   May they present offerings to the gurus of transmigratory beings
   With infinite clouds of offerings.

39. May the gods also send down timely rain
   And may crops be plentiful.
   May kings act in accordance with the Dharma.
   May worldly beings also prosper.

40. May medicines be potent
   And the recitation of secret mantras be effective.
   May dakinis, rakshasas, and so forth
   Be endowed with minds of compassion.

41. May sentient beings never suffer,
   Commit negativities, or become ill.
   May they not be afraid or despised,
   And may they never have unhappy minds.

42. May the monasteries flourish and excellently remain
   Due to reading and recitation.
   May the Sangha always be concordant
   And may the aims of the Sangha also be accomplished.

43. May monks who wish to train
   Also find solitude.
   Having abandoned all distractions,
   May they meditate with serviceable minds.

44. May nuns have material things
   And abandon quarrelling and afflicting harm.
   Likewise, may all the ordained
   Not degenerate their morality.
45. Through being disenchanted by corrupt morality,
   May negativities forever be exhausted.
   Also having attained good migrations,
   May disciplined conduct not decline even there.

46. May the wise be honored
   And may they also receive alms.
   May their continua be completely pure
   And may they be renowned in all directions.

47. May beings not experience the suffering of the bad migrations
   And also not undergo any austerities.
   With bodies superior to those of gods,
   May they quickly achieve buddhahood.

48. May all sentient beings many times
   Make offerings to all the buddhas.
   Due to the infinite bliss of the buddhas,
   May they always be endowed with happiness.

49. May bodhisattvas accomplish
   The welfare of transmigratory beings as intended.
   May sentient beings also acquire
   Whatever the protectors intended.

50. Likewise, may solitary realizers
   As well as hearers be happy.

51. May I too, until I attain the Very Joyous Ground
   By the kindness of Manjugosha,
   Always recollect my former lives
   And always receive ordination.

52. May I be robust,
   Even though the food may be simple, and live.
   In all my lives may I find
   Ideal isolated places.
53. Whenever I desire to look or
   Even if I wish to ask the slightest question,
   May I behold without any hindrance
   The protector Manjugosha himself.

54. In order to accomplish the welfare of all sentient beings
   Who extend to the ends of space in the ten directions,
   May my deeds also be just like
   The deeds of Manjugosha.

55. For as long as space endures
   And for as long as sentient beings remain,
   For that long may I abide
   And eliminate the sufferings of transmigratory beings.

56. May the sufferings of transmigratory beings,
   No matter how many there are, all ripen upon me.
   Due to the bodhisattva Sangha,
   May transmigratory beings enjoy happiness.

57. May the sole medicine for the sufferings of transmigratory
   beings,
   The source of all happiness—
   The teachings—together with gain and honor
   Remain for a very long time.

58. I prostrate to Manjughosha
   By whose kindness, virtuous minds arise.
   I prostrate also to my virtuous friends
   By whose kindness, I develop.

Colophon:
Translated by Toh Sze Gee from Shantideva’s Chapter 10, Dedication Chapter
in Bodhicharyavatara (spyod ’jug smon lam) based on earlier translations by
A Prayer for the Beginning, Middle, and End of Practice

Thog tha ma

I bow before the conquering buddhas, bodhisattvas, and arhats of all directions and of all times.

I offer this boundless prayer with the purest of minds to free countless beings from cycles of existence.

By the power of the unfailing Three Jewels
And of great rishis possessed of the force of truth,
May these sincere words bear fruit.

Life after life, may I never be born into realms
Of great suffering or unfavorable circumstance,
But gain always a precious human form
Blessed with every conducive provision.

From the moment of birth may I never
Be lured by the pleasures of existence,
But, guided by renunciation intent on freedom,
Be resolute in seeking the pure life.

May there be no hindrance to becoming a monk,
From friends, family, or possessions,
And for every conducive circumstance,
By mere thought may it appear.
Once a monk, may I be untainted as long as I live,
By breach of vow or natural fault, as promised in the presence of
my preceptor.

I pray that on such pure foundation,
And for every mother sentient being,
I devote myself with hardship for countless eons
To every aspect, profound and vast, of the Mahayana.

May I be cared for by true spiritual friends,
Filled with knowledge and insight,
Senses stilled, minds controlled, loving, compassionate,
And with courage untiring in working for others.

As Sada Prarudita devoted himself to Dharma Arya,
May I sincerely please my spiritual master
With body, life, and wealth,
Never disappointing him for an instant.

I pray that the Perfection of Wisdom, forever profound,
A bringer of peace, unbound by identification,
Be taught to me as taught to Sada Prarudita,
Unsullied by the muddy waters of false views.

May I never fall under the sway
Of false teachers and misleading friends,
Their flawed views of existence and nonexistence
Well outside the Buddha’s intention.

With sail hoisted of the sincerest of minds,
Driven by winds of unflagging effort,
On this well-built ship of study, thought, and meditation,
May I bring living beings from samsara’s ocean.

As much as I excel in learning,
As much as I give to others,
As pure as my morality grows,
As much as I become wise,
By as much may I be empty of pride.

I pray that I listen insatiably
To countless teachings at the feet of a master,
Single-handedly with logic unflawed,
Prizing open scriptures’ meanings.

Having examined day and night
With fourfold logic all that I have heard,
May I banish every doubt
With the discerning understanding
That arises from such contemplation.

With conviction in dharmas profound
Gained from understanding born of contemplation,
I pray that I retreat to solitude, with a perseverance severing life’s attachments,
To devote myself to proper practice.

When the Buddha’s thoughts dawn upon me
Through study, thought, and meditation,
I pray that things of this life forever bonded to samsara
And thoughts of my happiness alone never arise in my mind.

Unattached to my possessions
I pray that I destroy parsimony,
Gathering disciples around me
By giving first of material wealth to satisfy them with Dharma.

With a mind renounced, may I never transgress
Even the smallest precept,
Though it may cost my life,
Flying forever, therefore, the flag of freedom.
When I see, hear, or think of those
Who struck, beat, or maligned me,
May I be without anger, speak of their virtues,
And meditate upon patience.

I pray I will apply myself to enthusiasm,
Achieving virtues unachieved, improving those attained,
Banishing utterly threefold debilitating laziness.

I pray to abandon the meditative absorption
That lacks the power of insight to quell samsara,
That is divorced from the moist compassion to quash nirvana’s 
  passivity,
And that mostly throws one back to cycles of existence,
But develop instead the meditative absorption
That unites compassion and insight.

I pray that I banish false views of emptiness,
Mentally fabricated and partially known,
Born from fear of the most profound truth, cherished as supreme,
And that I realize all phenomena to be forever empty.

May I bring to faultless morality
Those so-called practitioners with their wayward ethics,
Shamelessly empty of pure practice,
Rashly pursuing paths shunned by the wise.

May I bring to the path praised by the buddhas,
Those lost and fallen onto wrong paths,
Swayed by deluded teachers and misleading friends.

I pray that my lion-like roar of teaching, argument, and composition
Flattens the pride of fox-like false orators,
And, gathering well-trained disciples about me,
I fly the banner of the teachings forever.
In whatever life I may drink the nectar of Buddha’s teachings,
I pray to be born into a good family
And be of handsome build, wealthy, powerful, and wise,
Blessed with long life and sound health.

May I develop the unique love of a mother
For those who malign me
And harbor ill designs upon my life,
My body, or my possessions.

By growing within myself
The pure and extraordinary bodhi-mind,
Whose nature is to cherish others more than self,
May I soon give them unsurpassable enlightenment.

Whoever hears, sees, or calls these verses to mind,
May they be undaunted in fulfilling
The powerful prayers of the bodhisattvas.

By the power of these vast prayers
Made with the purest intention,
May I attain the perfection of prayer
And fulfill the hopes of every living being.

**Colophon:**

Prayer to Be Reborn in the Land of Bliss

De môn

NAMAH SHRI GURU MANJUGOSHAYA

I prostrate to Amitabha, leader of humans and gods. Through compassion you always see each transmigrator as your own child; Remembering you just once leaves the fear of the Lord of Death far behind; May your eminent activities for transmigrators be glorious and without end.

The Buddha praised the supreme buddhafield Many times in an excellent manner. Moved by compassion, various prayers were composed Mentioning the potential to be born in Sukhavati.

Being obscured by thick ignorance, [not knowing what to] adopt and [what to] discard, The weapon of anger deprives me of the life of a higher rebirth. Through the rope of attachment and craving, I am bound to samsara’s prison. Carried about in the ocean of samsara due to karma, Wandering around through the waves of suffering of sickness and old age,
Entering the mouth of the terrifying sea monster, the Lord of Death,
Buried under loads of unwanted suffering,
Helplessly tormented, with an anguished voice
I make this prayer from my heart.

As witness to my yearning mind,
My guide and sole friend, Amitabha, draw me out of this miserable [state]!
With respect, I also make requests to your retinue,
And to the bodhisattvas Avalokiteshvara and Vajrapani:
Please don’t forget the commitment of your supreme mind
Made over immeasurable eons for our benefit.
And just as the king of birds flies through the sky, the path of the gods,
Please come here by your miraculous power and compassion.

By the power of combining oceans of the two accumulations created in the three times by myself and others, may I, at the time of death, directly see the guide Amitabha together with his retinue, his two chief disciples, and so forth. At that time, may I generate intense strong faith by focusing on the Victorious One and his retinue.

May I not experience the suffering of death and may I remember the object of faith when death draws near. As soon as my consciousness has left [this body], may the eight bodhisattvas come in a magical way and show me the path to Sukhavati. May I be reborn with great intelligence in a precious lotus in the lineage of the Great Vehicle.

Directly after birth, may I hold up a collection of immeasurable qualities such as retention, meditative stabilization, bodhichitta of nonapprehension, and inextinguishable courage. Having
pleased the unsurpassed teachers such as Amitabha, the victorious ones, and the bodhisattvas of the ten directions, may I receive the pure teachings and transmissions of the Great Vehicle.

Realizing the true meaning of these [teachings], may I be able to go, during every moment, to boundless buddhafields using magical powers without obstruction and complete all the great deeds of the bodhisattvas.

After birth in the pure land, may I also be motivated by resilient compassion, and, with magical powers without obstruction, mainly go to impure worlds and establish the pure paths praised by the victorious ones through teaching the Dharma to all sentient beings in accordance with their dispositions.

May I, for the purpose of all limitless transmigrators, quickly obtain the state of the victorious one by completing all these marvelous deeds without delay.

When the activities of this life are spent,
May I clearly behold in my path of vision
Amitabha and his ocean of retinues,
And may my mind be filled with faith and compassion.

As soon as the appearance of the intermediate state arrives,
May the eight bodhisattvas show me the unmistaken path,
And may I be reborn in Sukhavati
To guide the transmigrators of impure worlds with my emanations.

Even if I do not achieve such a supreme state, may I, through all my lives, always obtain the perfect basis for hearing, contemplation, and meditation upon the victorious one’s teachings of scriptures and realizations.
May I never be separated from this basis, ornamented with the seven qualities of the higher realms. May I, in all those circumstances, achieve the recollection of remembering all previous states [of rebirth].

Throughout all future lives, may I see samsara as being completely without essence and be attracted to nirvana’s qualities. With this state of mind, and through the Bhagavan’s excellent teachings on vinaya, may I go forth for ordination. When ordained, may I not even commit the smallest downfall or misdeed and, just as Bhikshu Mitrugpa did, achieve great enlightenment by completing the collection of morality.

Furthermore, throughout all future lives, may I realize the correct ways of knowing how afflictions arise and how to purify them, and obtain the marvelous recollection of the apprehension of never forgetting all the words and meanings of the Dharma, the branch of perfection. May I obtain the perfect courage of teaching others that which I apprehend, without obstruction.

Furthermore, throughout all future lives, may I obtain and never be parted from the doors of meditative stabilizations, such as the brave-like one, the supernatural eyes, the fleshy eye, clairvoyance, and the ability to perform miraculous deeds.

Furthermore, throughout all future lives, may I obtain great wisdom, the ability to self-reliantly differentiate between what to adopt and what to discard. May I obtain clear wisdom, the ability to differentiate between the diversity of the most subtle points without joining them, of the way afflictions arise and how to purify them. May I obtain quick wisdom, the ability to stop as soon as they arise, all incomprehension, wrong views, and doubts. May I obtain profound wisdom, which penetrates inexhaustibly the words and meaning of scripture unfathomable to others.
In short, may I become like the foremost Manjushri, reaching the perfection of all the bodhisattvas’ deeds with skillful wisdom differentiating the words and meanings of the scriptures, without the fault of imperfect knowledge. Having easily gained great, clear, quick, and profound wisdom, may I, in order to gather the fortunate, crush false expounders and, to please the wise, may I perfect the skill of teaching, debating, and composition that focuses upon all the scriptures of the victorious one.

Furthermore, throughout all future lives, may I stop all apprehension that is primarily concerned with self and all laziness of inadequacy and weaknesses regarding the great deeds of the bodhisattvas. May I become like the foremost Avalokiteshvara, reaching the perfection of all the bodhisattvas’ deeds with skillful bodhichitta, perfecting supreme courage and taking responsibility for others.

Furthermore, throughout all future lives, whenever engaging in the welfare of self and others, may I become like the foremost Vajrapani, reaching the perfection of all the bodhisattvas’ deeds with the skillful abilities to destroy maras, those with extreme views, and opponents having wrong views.

Throughout all future lives, may I become like the unequalled King of the Shakyas, reaching great enlightenment. And in order to complete the bodhisattvas’ deeds with effort lacking laziness, may I, after generating bodhichitta without being distracted for even an instant, work with great fervor.

Throughout all future lives, may I become like the one gone to bliss, the King of Medicine Buddhas, and in order to destroy all illnesses of body and mind, the obstacles to the achievement of enlightenment, may I have the ability to pacify all suffering of body, speech, and mind by merely mentioning his name.
Furthermore, throughout all future lives, may I, by merely mentioning his name, become like the victorious Amitayus in having the ability to destroy untimely death and complete my life span as I wish.\textsuperscript{11} When life-threatening obstacles approach, by seeing the appearance of the body of the protector Amitayus that subdues through the four activities,\textsuperscript{12} may all life obstacles be completely pacified.

Throughout all future lives, may I, through the power of having generated uncontrived stable faith in recognizing teachers as being the protector Amitayus himself, whose body appears in accordance with whoever needs to be subdued, never be separated from the victorious Amitayus, who directly acts as spiritual teachers.

Furthermore, throughout all future lives, may I be fostered by spiritual teachers of the Mahayana, the root of all mundane and supramundane qualities. During this care, may I only please them with all my [three] doors through stable, unshakable faith and never, even for an instant, displease them.

May spiritual teachers instruct me with all teaching in its entirety, and may I have the ability to realize the complete meaning as intended and bring my practice to perfection. May I never, even for an instant, fall under [the influence of] misleading teachers and harmful friends.

Throughout all future lives, may I have faith in the law of cause and effect, and enter a continuous, effortless experience of the realizations of renunciation, bodhichitta, and the complete, pure view. Throughout all future lives, may all my virtuous activities of body, speech, and mind be causes solely for the benefit of others and perfect enlightenment.
Colophons:

Original Colophon:
Composed by the glorious Losang Dragpa in the temple of Dzing Jhi and written down by Sang Gyong.

Translator’s Dedication and Colophon:
By any merit created through this translation, may His Holiness the Dalai Lama, Lama Zopa Rinpoche, and all of our other precious gurus have long and healthy lives. May their holy wishes be spontaneously fulfilled. May they, at the time of our deaths, lead us to the pure land of Sukhavati, and may we quickly obtain the state of full enlightenment for the benefit of all mother sentient beings.

Translated by Gelong Tenzin Namdak, Sera Je Monastery, Saka Dawa, June 2014, at the request of the most compassionate and kind lama, Lama Zopa Rinpoche. Many thanks to Ven. Gyalten Lekden for proofreading the translation.

Being unrealized, low in acquired knowledge, and learning,
Saturated with wrong views and defilements,
Taking the lamas and deities as my witness,
I confess my mistakes to the wise.

Publisher’s Colophon:
Untíl Buddhahooíd

Jí sí thub chhog ma

Until I manifest
The holy state of a supreme subduer,
May I obtain a basis for accomplishing the pure noble path,
Take ordination, and remember all my lives.

May I uphold the treasury of many infinite qualities—dharani, confidence, Meditative stabilization, clairvoyance, magical emanation, and more.
Having attained peerless knowledge, mercy, and ability,
May I swiftly perfect the conduct of enlightenment.

When I see signs of untimely death,
In that very moment may I clearly see the body
Of Protector Amitayus and destroy the Lord of Death;
May I quickly become an immortal knowledge-holder.

In all my lives by the force of Amitayus
Directly acting as a virtuous friend of the Supreme Vehicle,
May I never turn away, even for an instant,
From this noble path admired by the conquerors.

May I never generate a mind that,
Neglecting sentient beings, hopes for my welfare alone.
May I strive for the welfare of others with skill in means,
Unobscured regarding the way to accomplish their welfare.
Also by merely expressing and remembering my name,  
May all those tormented by the result of their negative actions  
Become rich with the glory of sublime happiness,  
And may they climb the stairway leading to the Supreme Vehicle.

By illustrating a mere fragment of the biographies of  
The conquerors’ children, may all the interferences  
To the conduct of the conquerors’ children be pacified without exception,  
And may helpful necessities be achieved by just calling them to mind.

By the truth of the ruler of the Shakyas,  
The guides Amitabha, Maitreya, Manjushri, the Lord of the Secret,  
Avalokiteshvara, and the sugatas and their retinues,  
May all these prayers be quickly fulfilled.

Colophon:  
Prayer for a Statue of Maitreya

Jam päi ku zug ma

May the embodied beings who have fulfilled all requirements
For building an excellent statue of Maitreya,
Be in the presence of the savior, perfect pure Maitreya
And enjoy the splendor of the Mahayana Dharma.

When the mighty sun, the savior Maitreya,
Shines atop the elevated place of Bodhgaya
And the lotus bloom of my wisdom has opened,
May a swarm of bees of fortunate ones be satisfied.

At that time Buddha Maitreya is extremely pleased,
And as he lays his right hand upon my head
And my supreme incomparable enlightenment is prophesied,
May I then attain buddhahood quickly for the sake of all sentient beings.

Even in all future lifetimes while I am completing enlightenment,
After gathering as one all the great waves of deeds, whatever there are,
Of all the buddhas and bodhisattvas of the three times,
May I give teachings properly.

Draped in delicate drawing-like scriptures of good explanation
Supported on a golden center pole of discernment
And decorated with a jeweled tip of the three trainings,
May the victory banner of Buddha’s teachings be planted everywhere.

May the teachings, the source of all well-being, spread and flourish,
And may all holy beings, the repository of the teachings, enjoy good health.
May the source of happiness for all embodied beings,
The teachings of the Buddha, always spread.

By the continual force of cultivating the three aspects of love, May there be the auspiciousness of the savior, Buddha Maitreya, Who destroys the hosts of maras with the power of his love And nurtures all sentient beings with the strength of his love.

Colophon:
Prayer for Spontaneous Bliss

De chhen lhün drub ma

Respectfully I prostrate to the mighty protector, Maitreya,
Who pervades the world with clouds of love and compassion
From the space of dharmakaya, which spontaneously completes
great bliss,
And who rains down deeds in a continuous shower.

From your wisdom manifestation that sees, just as they are,
The minds and natural elements of countless disciples,
By the power of faith, please come down here in all places
unimpeded,
Like the reflected image of the moon in water.

Like jeweled inlay work of many kinds of precious gemstones
Set into a Mt. Sumeru of piled exquisite refined gold,
Your supreme form, which by seeing one remains unsatisfied,
I request to remain firmly for as long as cyclic existence lasts.

You, savior, hold closely with your compassionate hands
All sentient beings who have provided the requirements
For constructing a statue of affectionate love [Maitreya],
And please lead them definitely to the land of Tushita.

Inseparable from your face, amrita for their eyes,
Nurtured by your speech, the Mahayana scriptures,
And having perfected all the bodhisattva’s practices,
Please bestow your blessings for them to quickly attain
buddhahood.
In the meantime, may all wishes be fulfilled;  
May all sentient beings have a loving attitude;  
May the teachings of the Buddha spread and extend in all directions;  
And may all sentient beings enjoy wonderful well-being.

May this place be filled by an assembly of ordained monks and nuns  
Clad in saffron robes and upholding the three trainings,  
And may deeds of explanation and practice bring good fortune of extending  
The Buddha’s teachings everywhere for as long as cyclic existence lasts.

By the truth of the infallible Three Precious Jewels,  
The blessings of the power of Buddha Maitreya,  
And the enlightened deeds of the mighty Dharma protectors,  
May the complete essence of this pure prayer be fulfilled.

Colophon:
This aspirational prayer of truthful words for achieving excellence was composed at Chokhor Gyäl monastery by Gendun Gyatso [the Second Dalai Lama], a monk who expounds the Dharma, at the request of the great woman leader, Nyima Päl, an incarnation of Bishwakarma [the legendary King of Artistry who designed the main temple in central Lhasa]. Translated by Geshe Lhundub Sopa for members of the Maitreya Project, Singapore, February 1998. Updated June 2004.
Prayers for Multiplying Merit

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

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

To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha, Vairochana, King of Light, I prostrate.  

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

To Bodhisattva Mahasattva Samantabhadra, I prostrate.

**TADYATHĀ / OṂ PAÑCHENDRIYA AVABODHANÄYE SVÄHÄ / OṂ DHURU DHURU JAYA MUKHE SVÄHÄ**  
(7x)

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

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

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

Due to the blessings of the eminent victorious ones and their sons,
The truth of infallible dependent arising,
And the power of my pure special attitude of taking responsibility,
May all the aims of my pure prayers be accomplished.
Migtsema Prayer to Lama Tsongkhapa

Four-Line Migtsema

**Mig me tsei ter chhen chän rä zig**

Avalokiteshvara, great treasure of nonobjectifying compassion;

**Dri me khyen päi wang po jam päl yang**

Manjushri, master of stainless wisdom;

**Gang chän khä päi tsug gyän tsong kha pa**

Tsongkhapa, crown ornament of the sages of the Land of Snow:

**Lo zang drag päi zhab la söl wa deb (3x)**

Lozang Dragpa, at your feet I make requests. (3x)

Colophon:


Notes

1 These two verses are said to contain the entire meaning of *King of Prayers, The Extraordinary Aspiration of the Practice of Samantabhadra* (ʼphags pa bzung po spyod paʼi smon lam gyi rgyal po).

2 Chophag

3 This includes Westerners, Chinese, Indians, and so forth.

4 The perfect human body is beneficial temporarily (for achieving the happiness of future lives), ultimately (for achieving the happiness of liberation and full enlightenment), and in every second (by enabling you to use every moment to achieve these happinesses).

5 Literally, “...since he rightly applied the meaning of what he heard to [his own] continuum...”

6 Mahakala.

7 “Bodhichitta of nonapprehension” refers to a bodhichitta that is conjoined with the realization of emptiness.

8 The seven qualities of a higher (human) realm are: (1) to be born into a good caste, (2) to have a complete form, (3) to have a long life, (4) to be without sickness, (5) to have fortunate activities, (6) to have wealth, and (7) to have wisdom.

9 Skt. *shurangama samadhi*, Tib. *dpa’ bar ’gro ba*.

10 “Laziness of inadequacy” (Tib. *sgyid lugs pa’i le lo*) is the laziness of having low self-esteem and using that as an excuse to not engage in Dharma practice.


12 The four activities are those of pacification, increase, control, and wrath.

13 The title “Until Buddhahood” is not a direct translation of the original title, which consists of the first four syllables of the first verse of the text literally translated as “until a supreme subduer.”

14 Tib. *gzung*. Understanding the words and meaning of scriptures without forgetting.

15 Confidence in explaining the words and meaning of scriptures without any limitations.

16 In the last verse the three aspects of love are: immeasurable love (from among the four immeasurables), affectionate love, and superior thought love (from the sevenfold cause and effect instruction).
Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

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

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

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