

# *The Complete Dedication Prayer Book*

*An FPMT Prayer Book*

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Set in Calibri 12/15, Century Gothic, Helvetica Light, and Lydian BT.

*Practice Requirements:*

Anyone can do the practices in this book.

# Contents

Technical Note	4
<b>General Dedication Prayers</b>	
Standard Dedication Prayers	5
Extensive Dedication Prayers	10
Additional Dedication Prayers	19
<b>Long Life Prayers</b>	
Extensive Long Life Prayers for Lama Zopa Rinpoche	
Bestowing Supreme Immortality	25
A Long Life Prayer for Lama Zopa Rinpoche	28
Long Life Prayer for Tenzin Ösel Rinpoche	30
<b>Additional Prayers</b>	
Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People	33
Final Lamrim Prayer	35
Prayer for the Flourishing of Je Tsongkhapa's Teachings	38
<b>The Eight Prayers</b>	
King of Prayers	42
A Daily Prayer to Maitreya Bodhisattva	52
The Dedication Chapter from <i>Bodhicharyavatara</i>	56
A Prayer for the Beginning, Middle, and End of Practice	65
Prayer to Be Reborn in the Land of Bliss Until Buddhahood	70
Prayer for a Statue of Maitreya	77
Prayer for Spontaneous Bliss	79
Prayers for Multiplying Merit	81
Migtsema Prayer to Lama Tsongkhapa	83
Notes	85
	86

## *Technical Note*

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

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Recite these two verses three times.

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Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

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

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# Standard Dedicatíon Prayers

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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 Dedicatíon Prayers* on page 10.

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## *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 dedicatíon 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*

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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<sup>1</sup>*

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 CHHIR RAB TU NGO WAR GYI  
**In order to have good conduct.**

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

CHHÖ KYI 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*

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❖ Recite either of these two verses:

---

TONG NYI TA WA RIN PO CHHE

**May the precious view of emptiness**

MA KYE PA NAM KYE GYUR CHIG

**Not yet born arise.**

KYE PA NYAM PA ME PA YI

**May that arisen not decline,**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase more and more.**

KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG

**Samsara and nirvana lack even an atom of inherent existence**

GYU DRÄ TEN DREL LU WA ME PA NYI

**And cause and effect and dependent arising are unbetraying.**

PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI

**I seek your blessings to discern the meaning of Nagarjuna's  
thought—**

LU DRUB GONG DÖN TOG PAR JIN GYI LOB

**That these two are mutually complementary and not  
contradictory.**

## *To Realize the Two Stages of Tantra*

RIM NYI TOG PA RIN PO CHHE

**May the precious realization of the two stages**

MA KYE PA NAM KYE GYUR CHIG

**Not yet born arise.**

KYE PA NYAM PA ME PA YI

**May that arisen not decline,**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase more and more.**

*For the Long Life of His Holiness the Dalai Lama\**

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 PÄ SI THÄI BAR DU TÄN GYUR CHIG

**Please remain until samsara ends.**

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❖ 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 CHÄ GYÄL WÄI CHÄN NGAR GANG CHÄN ZHING

**Fully protect the Land of Snow, made by the Powerful Savior**

**Chenrezig**

YONG ZUNG GYA CHHEN MÖN LAM GANG DZÄ PÄI

**In the presence of the buddhas and their sons,**

DRÄ ZANG DENG DIR NYUR DU CHHAR WAR SÖL

**Appear soon here and now.**

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

CHHAG NA PÄ MÖI JIN LAB DÜ TSII GYÜN

**May the nectar stream of the blessings of the Lotus Holder**

DAG SOG NYING GI ZUNG SU TAG MIN CHING

**Always enter our hearts and nourish them with strength.**

KA ZHIN DRUB PÄI CHHÖ PÄ RAB NYEN NÄ

**May we please you with offerings of dedicated practice,**

KÜN ZANG CHÖ CHHOG GYA TSHO THAR SÖN SHOG

**And may we reach beyond the shores of perfect  
compassionate deeds.**

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG

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

TEN DREL LU WA ME PÄI DEN PA DANG

**The truth of infallible dependent arising,**

DAG GI LHAG SAM DAG PÄI THU TOB KYI

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

MÖN PÄI DÖN KÜN DE LAG NYUR DRUB SHOG

**May all the aims of my pure prayers be accomplished.**

### *For Lama Tsongkhapa to Be Our Dírect Mahayana Guru in All Our Future Lives*

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

**By the force of the victorious one, Tsongkhapa,**

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

**Acting as our direct Mahayana virtuous friend in all our lives,**

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ

**May we never turn away for even a second**

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

**From the pure path highly admired by the victorious ones.**

### *To Be Able to Meet, Practíce, and Actualíze 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.**

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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 Gíve Ríse to Heresy Toward the Guru*

PÄL DÄN LA MÄI NAM PAR THAR PA LA

**May I not give rise to heresy for even a second**

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING

**In regard to the actions of the glorious guru.**

CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI

**May I see whatever actions are done as pure.**

LA MÄI JIN LAB SEM LA JUG PAR SHOG

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

### *To Be Able to Cherish All Sentient Beings*

DAG NI SEM CHÄN THAM CHÄ LA

**Determined to obtain the greatest possible benefit**

YI ZHIN NOR BU LÄ LHAG PÄI

**From all sentient beings,**

DÖN CHHOG DRUB PÄI SAM PA YI

**Who are more precious than a wish-fulfilling jewel,**

TAG TU CHE PAR DZIN PAR SHOG

**I shall hold them most dear at all times.**

### *To Be Wish-Fulfilling for Others*

BÄ DANG TSÖL WA MA GÖ PÄI

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

YI ZHIN NOR BU PAG SAM SHING

**May I fulfill the hopes of sentient beings**

SEM CHÄN RE WA KONG DZÄ PÄI

**Without need for effort and exertion.**

SAM PA DRUB PÄI TRA SHI SHOG

**May all be auspicious for me to accomplish their wishes.**

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

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## *To Seal the Merits with Emptiness*

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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**

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 CHHIR RAB TU NGO WAR GYI  
**In order to have good conduct.**

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

CHHÖ KYI 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 LÄ JUNG WÄI

**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**

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

**Benefit the teachings and all transmigratory beings.**

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI

**In particular, may it cause the essence of**

TÄN PÄI NYING PO RING DU SÄL JE SHOG

**Perfect, pure Lozang Dragpa's teachings to shine forever.**

CHHOG DANG THÜN MONG NGÖ DRUB MA LÜ KÜN

**Every supreme and common realization**

GÖN KHYÖ TSHÜL ZHIN TEN PÄI JE DRO WAR

**Follows from correctly devoting myself to you, Savior.**

THONG NÄ LÜ DANG SOG KYANG YONG TANG TE

**Seeing this, I give you my body and even my life.**

KHYÖ NYE KHO NA DRUB PAR JIN GYI LOB

**Bless me to practice only what will please you.**

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

**Please bless us that the lives of the glorious gurus be long,**

KHA NYAM YONG LA DE KYI JUNG WA DANG

**That all beings equaling the extent of space be happy,**

DAG ZhÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**That I and others without exception collect merits and purify  
obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

**And that we quickly achieve buddhahood.**

TÖN PA LA NA ME PÄI TÄN PA DANG

**Due to the kindness of my guru,**

JÄL WA DI DRA LA MÄI DRIN YIN PÄ

**I have met the teachings of the unsurpassed Teacher;**

GE WA DI YANG DRO WA MA LÜ PA

**Therefore, I dedicate this virtue as a cause for all  
transmigratory beings,**

SHE NYEN DAM PÄ DZIN PÄI GYU RU NGO

**Without exception, to also be guided by holy virtuous  
friends.**

PHÄN DZÄ DE YI TÄN PA SI PÄI THAR

**Until the end of samsara, may the teachings of  
the Beneficial One**

NGÄN TOG LUNG GI NAM PAR MI YÖ ZHING

**Remain undisturbed by the winds of evil thoughts,**

TÄN PÄI NGANG TSHÜL SHE NÄ TÖN PA LA

**And may the world always be filled with those who have  
gained conviction in the Teacher,**

YI CHHE NYE PÄ TAG TU GANG WAR SHOG

**Through understanding the true nature of his teachings.**

DREN PA CHHOG DE KA WA PAG ME KYI

**May I pass the day and night contemplating,**

NÄN TÄN NYING POR DZÄ NÄ DRUB PA DI

**“By what means can I spread the teachings**

THAB GANG ZHIG GI PHEL WAR GYUR NYAM PÄI

**That were realized by the Supreme Guide**

NAM PAR CHÖ PÄ NYIN TSHÄN DA WAR SHOG

**Through diligent effort and immeasurable hardship?”**

PHA MA SEM CHÄN THAM CHÄ DE DANG DÄN

**May all father and mother sentient beings have happiness,**

NGÄN DRO THAM CHÄ TAG TU TONG PA DANG

**And all the lower realms be empty forever.**

JANG CHHUB SEM PA GANG NA SU ZHUG PA

**Wherever there are bodhisattvas,**

DE DAG KÜN GYI MÖN LAM DRUB GYUR CHIG

**May all their prayers be fulfilled.**

THONG NGAM THÖ SAM JE SU DRÄN KYANG RUNG

**By merely seeing, hearing, thinking about, or  
remembering me,**

REG GAM TAM DU JÖ PA TSAM GYI YANG

**As well as by touching me or talking to me,**

DE YI MÖ LA DUNG WA KÜN ZHI NÄ

**May all suffering instantly be pacified,**

NAM PA KÜN TU DE DANG DÄN PAR SHOG

**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 TÄN 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 DÜL

**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,<sup>2</sup>**

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 KÄ 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 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.**



# *Extensive Long Life Prayers for Lama Zopa Rinpoche*

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Recite either the following long life prayer or the one composed by Khadro-la on page 28.

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

*Composed by Kyabje Trījang 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,**

T HAR 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,**

ZHI 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.**

KHYEN RAB DAG TSANG 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 SÄ 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 NYI NYING JEI DÖN

**Supremely great among the great, fully comprehending and clarifying the meaning of emptiness and compassion,**

RANG CHHUB SÄL DZÄ KYE GU THAR LAM DREN

**You guide all beings in the path to liberation.**

TSHE DÄN SHE NYEN LA MAR ZHAB TÄN SÖL

**Perfectly qualified spiritual friend, my guru, please remain forever.**

DÜ SUM JIG KYOB PHAG MA DRÖL MA YI

**She who protects from the fears of the three times,  
Arya Tara,**

TÄN DZIN KYE BU KU TSHE DZÄ THRIN PEL

**Please increase the life spans and activities of the beings who preserve the holy Dharma,**

MI DRÄL THRIN LÄ LHÜN DRUB DÜ KÜN KYONG

**And always, without separation, develop their spontaneous actions.**

LU ME TSA SUM LHA YI TRA SHI SHOG

**By the infallible deities of the three roots, may all be auspicious.**

*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 LÄ KYOB

**When recalled, protects from all fears of the untimely,**

TSHE JIN YI ZHIN KHOR LÖ SHI PA TSÖL

**Giver of life, wish-granting wheel, grant that all may  
be auspicious.**

THUB TÄN NYING CHÜ GE DÄN LUG ZANG GI

**Lord of Dharma, who in accordance with the various  
dispositions of those to be subdued**

LEG SHÄ 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 THÜN PAR SÄL DZÄ CHHÖ KYI JE

**Foremost and holy lama, to you who are supreme,**

JE TSÜN LA MA CHHOG LA SÖL WA DEB

**We make this prayer of supplication.**

LHAG PAR NUB CHHOG SA THÄI 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,**

GYÄL WA KÜN LÄ LHAG PÄI DRIN CHÄN JE

**Mindful of your loving concern for us, in intentionally  
descending again**

LAR YANG SAM ZHIN CHHOG THÄI RIG RÜ SU

**Into a family of a far distant land, we make this request:**

JÖN LA KA DRIN DRÄN PÄI KHYÖ ZHAB SÖL

**Lama, please, please live long.**

DRI ME DO NGAG YONG LA KHÄ PÄI GÖN

**Complete holder, scholar, and protector of stainless sutra  
and tantra,**

YONG DZIN SHE NYEN DAM PA TSUG TEN THOG

**Holy spiritual friend—foundation of our unwavering,  
constant devotion,**

KHÄ TSÜN ZANG PÖI MIN DRÖL LAM ZANG LA

**Profoundly skilled in methods leading us along the fortunate  
path of liberation, unfolding within us all that is moral,  
warm, and wise—**

TRI WÄI THAB KHÄ CHHEN PO KHYÖ ZHAB SÖL

**Lama, please, please live long.**

TÄN PÄI NYING PO DÜL WÄI CHHÖ TSHÜL LA

**Master of the entire doctrine—**

BAG YÖ THRIM TSOR ZUNG DANG ZHÄN DU YANG

**Having crossed to the furthest shore of the vast ocean of  
sutra and tantra,**

RAB JAM DO GYÜ GYA TSHÖI PHA THA RU

**Observing ethics as the foundation of practice, and as the  
heart of the teaching, conscientiously following vinaya,**

SÖN TE YONG DZOG DAG POR ZHAB TÄN SHOG

**Lama, please, please live long.**

TSHE RAB DU MAR LÄ MÖN ZANG PÖI THÜ

**By the power of our pure prayer and karma,**

DRIN CHÄN 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 DÜ 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.*

*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,<sup>3</sup>  
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.<sup>4</sup>

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.

Composed and translated by Lama Zopa Rinpoche on June 4, 2011 in Eaglehawk, Victoria, Australia. Transcribed by Holly Ansett and edited by Jon Landaw.

# *Fínal Lamrím Prayer*

## *Lam rím mön lam*

DER NI RING DU BÄ LÄ TSHOG NYI NI

**From my two types of merits, vast as space, that I have  
amassed**

KHA TAR YANG PA GANG ZHIG SAG PA DE

**From working with effort at this practice for a great length  
of time,**

LO MIG MA RIG GI DONG DRO WA KÜN

**May I become the chief leading buddha for all those**

NAM DREN GYÄL WÄI WANG POR DAG GYUR CHIG

**Whose mind's wisdom eye is blinded by ignorance.**

DER MA SÖN PÄI TSHE RAB KÜN TU YANG

**Even if I do not reach this state, may I be held**

JAM PÄI YANG KYI TSE WÄ JE ZUNG NÄ

**In your loving compassion for all lives, Manjushri,**

TÄN PÄI RIM PA KÜN TSHANG LAM GYI CHHOG

**May I find the best of complete graded paths of  
the teachings,**

NYE NÄ DRUB PÄ GYÄL NAM NYE JE SHOG

**And may I please all the buddhas by my practice.**

RANG GI JI ZHIN TOG PÄI LAM GYI NÄ

**Using skillful means drawn by the strong force of  
compassion,**

SHUG DRAG TSE WÄ DRANG WÄI THAB KHÄ 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 KHYAB PAM

**With my heart going out with great compassion**

KHYAB KYANG NYAM PAR GYUR WÄI CHHOG DER NI

**In whatever direction the most precious teachings**

NYING JE CHHEN PÖ YI RAB KYÖ PA YI

**Have not yet spread, or once spread have declined,**

PHÄN DEI TER DE SÄL WAR JE PAR SHOG

**May I reveal this treasure of happiness and aid.**

SÄ CHÄ GYÄL WÄI MÄ JUNG THRIN LÄ LÄ

**May the minds of those who wish for liberation be granted  
bounteous peace**

LEG DRUB JANG CHHUB LAM GYI RIM PÄ KYANG

**And the buddhas' deeds be nourished for a long time**

THAR DÖ NAM KYI YI LA PÄL TER ZHING

**By even this graded path to enlightenment completed**

GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG

**Due to the wondrous virtuous conduct of the buddhas and  
their sons.**

LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING

**May all human and nonhuman beings who eliminate adversity**

GÄL KYEN SEL JE MI DANG MI MIN KÜN

**And create conducive conditions for practicing the excellent  
paths**

TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI

**Never be parted in any of their lives**

NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG

**From the purest path praised by the buddhas.**

GANG TSHE THEG PA CHHOG LA CHHÖ CHÖ CHÜI

**Whenever someone makes effort to act**

TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE

**In accordance with the tenfold Mahayana virtuous practices**

T̄HU DÄN NAM KYI TAG TU DROG JE CHING

**May he always be assisted by the mighty ones,**

T̄RA SHI GYA TSHÖ CHHOG KÜN KHYAB GYUR CHIG

**And may oceans of prosperity spread everywhere.**

*Colophon:*

Translated from Je Tsongkhapa's *lam rim smon lam*. Translator unknown. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

# Prayer for the Flourishing of Je Tsongkhapa's Teachings

*Lo zang gyäl tän 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 PÄI 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 CHER 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;<sup>5</sup>**

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 PÄ NYE CHÖ THA DAG GAG

**Advice for one person's practice, he stopped all misconduct:**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror 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 PÄ ZHI ZHING DÜL

**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 GÄL 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 THRII NYING PÖI CHÜ

**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 SÄ LÄ SHIN SOG

**Like the main guardians of the three beings' paths—**

TÄN SUNG DAM CHÄN GYA TSHÖI THU TOB KYI

**The quick-acting lord,<sup>6</sup> 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 TSÜN 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:**

Translated by Martin Willson from Gungthang Tämpai Dronme, *Prayer for the Flourishing of Je Tsongkhapa's Teachings (blo bzang rgyal bstan ma)* at Nalanda Monastery, August 1985. Taken from *Rites and Prayers*, London: Wisdom Publications, 1985. Lightly edited by FPMT Education Services, June 1999.

*King of Prayers*  
*The Extraordinary Aspiration of*  
*the Practice of Samantabhadra*  
*Sang chö mön lam*

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 dedicating 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 Rolpäi Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchog Tsering of Ganden Monastery.

# *A Daily Prayer to Maitreya Bodhisattva Jam päi mön lam*

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 / AJITAÑCHAYA HARA HARA  
MAITRI ĀVALOKITE KARA KARA MAHĀ SAMAYA SIDDHI BHARA  
BHARA MAHĀ BODHI MAṆḌA VIJA SMARA SMARA ASMAKAṂ  
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:*

Translator unknown. Lightly edited by Ven. Constance Miller, FPMT Education Department, April 2003.

# *The Dedicatíon 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 Manjugosha  
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 Stephen Batchelor and other translators, 2006. Revised 2014.



# *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:

Translated by Gavin Kilty from Je Tsongkhapa's *A Prayer for the Beginning, Middle, and End of Practice* (*thog ma dang bar dang tha mar dge ba'i smon lam; thog mtha' ma*) in *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*, Boston: Wisdom Publications, 2001, 193–207. Reprinted here with permission from the publisher.

# *Prayer to Be Reborn in the Land of Bliss*

## *De mön*

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,<sup>7</sup> 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 buddhafi elds 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 unmistakable 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.<sup>8</sup> 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,<sup>9</sup> 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<sup>10</sup> 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.<sup>11</sup> When life-threatening obstacles approach, by seeing the appearance of the body of the protector Amitayus that subdues through the four activities,<sup>12</sup> 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:*

Lightly edited by Sarah Shifferd, FPMT Education Services, July 2014. One sentence amended by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, June 2016 (see *Notes*). Very lightly edited by Ven. Joan Nicell, FPMT Translation Services, June 2016.

# *Until Buddhahood*<sup>13</sup>

## *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,<sup>14</sup>  
confidence,<sup>15</sup>  
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:*

Composed by the omniscient master, Gendun Drub. Translated by Geshe Thubten Sherab, Taos, New Mexico, USA. Scribed and lightly edited by Kendall Magnussen, FPMT Education Services, June 2003. Final editing by Ven. Joan Nicell.

# *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,<sup>16</sup>  
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:*

Composed by the omniscient master, Gendun Drub. Translator unknown.  
FPMT Education Services, June 1999. Updated June 2004.



# *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 KYI GYÄL PO LA CHHAG  
TSHÄL LO (1x)

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

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

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

TADYATHÄ / OM PAÑCHENDRIYA AVABODHANÄYE SVÄHÄ /  
OM 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 KYI GYÄL PO LA  
CHHAG TSHÄL LO (1x)

**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,  
Medicine Guru, King of Sapphire Light, I prostrate. (1x)**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM THAM CHÄ RAB TU  
DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

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

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG

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

TEN DREL LU WA ME PÄI DEN PA DANG

**The truth of infallible dependent arising,**

DAG GI LHAG SAM DAG PÄI THU TOB KYI

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

NAM DAG MÖN PÄI NÄ KÜN DRUB PAR SHOG

**May all the aims of my pure prayers be accomplished.**

# Migtsema Prayer to Lama Tsongkhapa

## Four-Line Migtsema

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

**Avalokiteshvara, great treasure of nonobjectifying  
compassion;**

DRI ME 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:

*General Dedication Prayers, Bestowing Supreme Immortality, Prayers for Multiplying Merit, and Migtsema Prayer to Lama Tsongkhapa* excerpted from *FPMT Retreat Prayer Book*, Portland: FPMT Education Services, 2016.

*Prayer of the Long Life of His Holiness the Dalai Lama* (updated to replace GANG RII RA WÄI according to Lama Zopa Rinpoche's instructions, January 2019). Translated by Ven. Thubten Dekyong (Tsenla), January 2019, Root Institute, India. Edited by Ven. Joan Nicell, FPMT Education Services, and checked by Ven. Ailsa Cameron, March 2019. Lama Zopa Rinpoche changed DE KYI in the first line to PHÄN DE, and CHHOG in the third line to LA, and replaced the last line KU TSHE TÄN CHING DZÄ THRIN GYÄ GYUR CHIG, May 2019. Translation amended by Ven. Joan Nicell, May 2019.

# Notes

- 1 These two verses are said to contain the entire meaning of *King of Prayers, The Extraordinary Aspiration of the Practice of Samantabhadra* (*'phags pa bzang po spyod pa'i 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.
- 11 Sentence amended by Ven. Joan Nicell and Joono Repo, FPMT Translation Services, June 2016.
- 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).

# Care of Dharma Materials



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

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

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



Foundation for the Preservation of the Mahayana Tradition