

# Prayers for Jangchup Lamrim Teachings

by His Holiness the 14<sup>th</sup> Dalai Lama

This collection of prayers contains the English and Tibetan-phonetic versions  
of most of the prayers included in the Tibetan Prayer Book  
༄༅། བྱང་ཚུབ་ལམ་རིམ་གསུང་ཚེས་ཚེན་མོའི་སྐབས་ཀྱི་ཞལ་འདོན་ཉེར་མཐོ་ཕྱོགས་བསྐྱེགས་བཞུགས་སོ། །  
distributed to the attendees of His Holiness the Dalai Lama's Jangchup Lamrim Teachings  
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Please note that this English Prayer Book has not been compiled or checked for accuracy by the Jangchup Lamrim Teaching Organizing Committee. It has been compiled by a foreigner who wishes to enable the Foreign Attendees of the Jangchup Lamrim Teachings to join in the recitation of the prayers as they are chanted in Tibetan, and the Committee is making it available on [www.jangchuplamrim.org](http://www.jangchuplamrim.org) with that goal in mind. Please also note: This English Prayer Book includes a few additions which are not included in the Tibetan version and these are marked with an \* below. Three prayers from the Tibetan Prayer Book are not included here: Bodhisattva Ritual, Lama Chopa Long Life Puja and 16 Arhats Long Life Puja.

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## The Sutra Remembering the Three Jewels

THAM CHÄ KHYEN PA LA CHHAG TSHÄL LO

**Homage to the Omniscient One!**

DI TAR SANG GYÄ CHOM DÄN DÄ DE NI DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ CHOM DÄN DÄ RIG PA DANG SHAB SU DÄN PA / DE WAR SHEG PA / JIK  
TEN KHYEN PA / KYE BU DUL WÄI KHA LO GYUR WA / LA NA MË PA / LHA DANG MI NAM KYI  
TÖN PA SANG GYÄ CHOM DÄN DÄ SO /

**Purified and Consummate, Victorious, Virtuous and Transcendent, Thus-Gone, Foe-destroying, entirely perfect Buddha, full of wisdom, the Blissfully Proceeding, the Knower of the World, Charioteer and Subduer of Beings, the Unsurpassable, and Teacher of gods and men: such is Buddha, Victorious, Virtuous and transcendent.**

DE ZHIN SHEG PA DE NI SÖ NAM DAG GI GYU THUN PA / GE WAI TSA WA NAM CHÜ MI ZA WA  
/ ZÖ PÄ RAB TU GYÄN PA / SÖ NAM KYI TER NAM KYI ZHI / PE JÄ ZANG PO NAM KYI DRÄ PA /  
TSHÄN NAM KYI ME TOG GYÄ PA / CHÖ YUL RÄN PAR THUN PA / THONG NA MI THUN PA MË  
PA / DÄ PË MÖ PA NAM LA NGON PAR GA WA / SHË RAB ZIL GYI MI NÖN PA / TOB NAM LA  
DZI WA MË PA /

**He who is Thus-Gone exemplifies the merit which is his cause; in him no root of virtue is ever worn away, through his manifold patience he is excellently beautiful. He is the treasure-ground of merit; adorned with the tokens of Enlightenment, he is graced with the flowers of the marks of Buddhahood. All he does is timely and opportune and nothing inharmonious mars the sight of him. True joy indeed he gives to those who open up their hearts to him in faith. Through the brilliance of his wisdom he is unconfounded, and against his power there is no victory.**

SEM CHEN THAM CHÄ KYI TÖN PA / JANG CHUB SEM PA NAM KYI YAB / PHAG PÄI GANG ZAG  
NAM KYI GYÄL PO / NYA NGÄN LÄ DÄ PÄI DRONG KHYER DU DRO WA NAM KYI DË PÖN / YE  
SHË PAG TU MË PA / POB PA SAM GYI MI KHYAB PA / SUNG NAM PAR DAG PA / YANG NYÄN  
PA / KU CHÄ TA WÄ CHHOG MI SHË PA / KU TSHUNG PA MË PA / DÖ PA DAG GI MA GÖ PA /  
ZUG DAG GI NYE WAR MA GÖ PA / ZUK MË PA DAG DANG MA DRË PA / DUG NGÄL LÄ NAM  
PAR DRÖL WA / PHUNG PO DAG LÄ RAB TU NAM PAR DROL WA / KHAM NAM DANG MI DÄN  
PA /

**He is the Teacher of all living beings, the father of all Bodhisattvas, the king of all Supreme Ones; he is the guide of those who journey to the city Beyond Affliction. His wisdom is unbounded, his assurance is beyond imagining. His speech is altogether pure, well tuned and sweet to hear. Gazing on him one is never sated; his body is beyond compare. By the realm of desire he is unstained, and by the realm of form is wholly uncontaminated; he is not mingled with the formless. He is altogether free from misery, and from the aggregates he is utterly and altogether liberated. The elements have no hold on him; he has mastery of the sense powers.**

KYE CHĤ NAM DAM PA / DÜ PA NAM SHIN TU CHĤ PA / YONG SU DUNG WA DAG LÄ NAM  
PAR DROL WA / SI PA LÄ DRÖL WA / CHHU WO LÄ GÄL WA / YE SHĤ YONG SU DZOG PA / DÄ  
PA DANG MA JON PA DANG DA TAR JUNG WÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YE SHĤ LA  
NÄ PA / NYA NGÄN LÄ DÄ PA LA MI NÄ PA / YANG DAG PA NYI KYI THA LA NÄ PA / SEM CHEN  
THAM CHÄ LA ZIG PÄI SA LA SHUG PA TE / DI DAG NI SANG GYÄ CHOM DÄN DÄ NAM KYI KU  
CHHE WÄI YON TÄN YANG DAG PA NAM SO /

**All bonds he has completely severed and from all pain he is perfectly and totally released. No craving does he have, he has passed beyond the Stream. Perfect is his wisdom; and in the wisdom of the Buddhas past, present and to come he has made his dwelling. In Nirvana where all suffering is transcended he does not abide; his abode is in the summit of perfection, whence he perceives all living beings. Such are the sublime qualities which are the greatness of the Buddha, Victorious, Virtuous, and Transcendent.**

DAM PAI CHHÖ NI THOG MAR GE WA / BAR DU GE WA / THA MAR GE WA / DÖN ZANG PO /  
TSHIG DRU ZANG PO / MA DRĚ PA / YONG SU DZOG PA / YONG SU DAG PA / YONG SU JANG  
WA / CHOM DÄN DÄ KYI CHÖ LEG PAR SUNG PA / YANG DAG PAR THONG WA / NÄ MĚ PA /  
DÜ CHHÄ PA MĚ PA / NYE WAR TÖN PA / DI THONG WA LA DON YÖ PA / KHÄ PA NAM KYI SO  
SOR RANG GI RIG PAR JA WA / CHOM DÄN DÄ KYI LEG PAR SUNG PAI CHÖ DUL WA LEG PAR  
TÖN PA / NGE PAR JUNG WA / DZOG PÄI JANG CHUB TU DRO WAR CHĤ PA / ME THUN PA MĚ  
CHING DÜ PA DANG DÄN PA / TEN PA YÖ PA / GYU WA CHÄ PA.Ö /

**The sacred Doctrine is righteous in the outset, righteous in the middle, righteous in the end; in its meaning excellent and in its words and syllables likewise. It is integral and unalloyed; it is all sufficing, altogether pure and purifying.**

**Well spoken is this Dharma by the Victorious, Virtuous and Transcendent. It is a perfect way of seeing and is devoid of flaws; it is perennial and leads us onward. To see this Dharma is to fulfill one's purpose; it produces in the wise the wisdom all-distinguishing. The Dharma spoken by the Victorious, Virtuous and Transcendent is shown to be well-tempered to the instruction and the need of all. It drives one from samsara and causes one to go to perfect Buddhahood. It is free from contradiction and in it all is summarised. It is totally to be relied upon; it is a cutting of the root.**

THEG PA CHHEN PÖI GE DUN NI LEG PAR ZHUG PA / RIG PAR SHUG PA / DRANG POR ZHUG PA  
/ THUN PAR ZHUG PA / THÄL MO JAR WÄI Ö SU GYUR PA / CHHAG JA WÄI Ö SU GYUR PA / SÖ  
NAM KYI PÄL GYI ZHING / YON YONG SU JONG WA CHHEN PO / JIN PÄI NÄ SU GYUR PA / KUN  
TU.ANG JIN PÄI NÄ SU GYUR PA CHHEN PÖ.Ö //

**The Sangha of the Mahayana comprises those who have well entered, wisely entered, entered with straightforwardness and aptitude. Right it is to join one's hands before them, and right to make prostration. They are the glorious field of merit. They are the perfect recipients of gifts; they are the object of offering; everywhere and always they are the worthy object of all offering.**

*Colophon:* Translated by the Padmakara Translation Group.

## Praise to Shakyamuni Buddha

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ  
RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA / KYE BU DÜL WÄI KHA  
LO GYUR WA LA NA ME PA / LHA DANG MI NAM KYI TÖN PA / SANG GYÄ CHOM DÄN DÄ PÄL  
GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO / CHHÖ DO KYAB SU CHHI WO (3X)

**To the founder, the endowed transcendent destroyer, the one gone beyond, the foe  
destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good  
conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher  
of gods and human beings; to you, the completely and fully awakened one, the endowed  
transcendent destroyer, the glorious conqueror, the subduer from the Shakya clan, I  
prostrate, make offerings, and go for refuge. (3x)**

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHÄ

**When, O supreme amongst humans, you were born on this earth,  
SA CHHEN DI LA GOM PA DÜN POR NÄ**

**You paced out seven strides,  
NGA NI JIG TEN DI NA CHHOG CHE SUNG**

**Then said, "I am supreme in this world."  
DE TSHE KHÄ PA KHYÖ LA CHHAG TSHÄL LO**

**To you, who were wise then, I prostrate.**

NAM DAG KU NGA CHHOG TU ZUG ZANG WA

**With pure bodies, form supremely pure;  
YE SHE GYA TSHO SER GYI LHÜN PO DRA**

**Wisdom ocean, like a golden mountain;  
DRAG PA JIG TEN SUM NA LHAM ME WA**

**Fame that blazes in the three worlds,  
GÖN PO CHHOG NYE KHYÖ LA CHHAG TSHÄL LO**

**Winner of the best – Lord, to you I prostrate.**

TSHÄN CHHOG DÄN PA DRI ME DA WÄI ZHÄL

**With the supreme signs, face like spotless moon,  
SER DOG DRA WA KHYÖ LA CHHAG TSHÄL LO**

**Color like gold – to you, I prostrate.  
DÜL DRÄL KHYÖ DRA SI PA SUM MA CHHI**

**Dust-free like you, the three worlds are not.  
NYAM ME KHYEN CHEN KHYÖ LA CHHAG TSHÄL LO**

**Incomparably wise one – to you, I prostrate.**

GÖN PO THUG JE CHHE DÄN PA

**The savior having great compassion,**

THAM CHÄ KHYEN PÄ TÖN PA PO

**The founder having all understanding,**

SÖ NAM YÖN TÄN GYA TSHÖI ZHING

**The field of merit with qualities like a vast ocean –**

DE ZHIN SHEG LA CHHAG TSHÄL LO

**To you, the one gone to thusness, I prostrate.**

DAG PÄ DÖ CHHAG DRÄL WAR GYUR

**The purity that frees one from attachment,**

GE WÄ NGÄN SONG LÄ DRÖL CHING

**The virtue that frees one from the lower realms,**

CHIG TU DÖN DAM CHHOG GYUR PA

**The one path, the sublime pure reality –**

ZHI GYUR CHHÖ LA CHHAG TSHÄL LO

**To the Dharma that pacifies, I prostrate.**

DRÖL NÄ DRÖL WÄI LAM YANG TÖN

**Those who are liberated and who also show the path to liberation,**

LAB PA DAG LA RAB TU NÄ

**The holy field qualified with realizations,**

ZHING GI DAM PA YÖN TÄN DÄN

**Who are devoted to the moral precepts –**

GE DÜN LA YANG CHHAG TSHÄL LO

**To you, the sublime community intending virtue, I prostrate.**

*From the Vinaya:*

DIG PA CHI YANG MI JA ZHING

**Do not commit any non-virtuous actions,**

GE WA PHÜN SUM TSHOG PAR GYUR

**Perform only perfect virtuous actions,**

RANG GI SEM NI YONG SU TE

**Subdue your mind thoroughly –**

DE NYI SANG GYÄ TÄN PA YIN

**This is the teaching of the Buddha.**

*From the Vajra Cutter Sutra:*

KAR MA RAB RIB MAR ME DANG

**A star, a visual aberration, a flame of a lamp,**

GYU MA ZIL PA CHHU BUR DANG

**An illusion, a drop of dew, or a bubble,**

MI LAM LOG DANG TRIN TA BUR

**A dream, a flash of lightning, a cloud –**

DÜ JÄ CHHÖ NAM DI TAR TA

**See conditioned things as such!**

SÖ NAM DI YI THAM CHÄ ZIG PA YI

**Through these merits may sentient beings**

GO PHANG THOB NÄ KYÖN GYI DRA TÜL TE

**Attain the rank of all seeing, subdue the foe of faults,**

GA DANG NA DANG CHHI WÄI LAB TRUG PÄI

**And be delivered from samsara's ocean,**

SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG

**Perturbed by the waves of aging, sickness, and death.**

*Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009. *Praise to Guru Shakyamuni Buddha* – Verses 1, 2–4 are slightly edited versions of translations found in the Nalanda Monastery Dharma files, translator unspecified. Verses 5–7, from *The Offering Prayer of Four Mandalas to Chittamani Tara*, translator Lama Zopa Rinpoche, Wisdom Publications, 1982. Verse 8 from Lama Zopa Rinpoche oral translation during numerous discourses, and Nalanda Dharma file.

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## The Heart of the Perfection of Wisdom Sutra

PAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO.

**I prostrate to the Arya Triple Gem.**

DI KÄ DAG GI THÖ PÄI DÜ CHIG NA / CHOM DÄN DÄ GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA

GE LONG GI GE DÜN CHHEN PO DANG / JANG CHHUB SEM PÄI GE DÜN CHHEN PO DANG

THAB CHIG TU ZHUG TE / DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI

NAM DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO

**Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas.**

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

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG

CHHUG SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MO CHÖ PA NYI LA NAM PAR TA ZHING /

PHUNG PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAR NAM PAR TA O /

**Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.**

DE NÄ SANG GYÄ KYI THÜ TSHE DANG DÄN PA SHA RI BÜ / JANG CHHUB SEM PA SEM PA  
CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA DI KÄ CHE MÄ SO / RIG KYI BU GANG LA  
LA / SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE JI TAR LAB PAR  
JA /

**Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”**

DE KÄ CHE MÄ PA DANG / JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG  
WANG CHHUG GI TSHE DANG DÄN PA SHA RA DVA TI BU LA DI KÄ CHE MÄ SO / SHA RI BU RIG  
KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÄ PA  
CHÖ PAR DÖ PA DE DI TAR NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG LA YANG /  
RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O

**He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra. “Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.**

ZUG TONG PA O / TONG PA NYI ZUG SO / ZUG LÄ KYANG TONG PA NYI ZHÄN MA YIN / TONG  
PA NYI LÄ KYANG ZUG ZHÄN MA YIN NO / DE ZHIN DU TSHOR WA DANG / DU SHE DANG / DU  
JE NAM DANG / NAM PAR SHE PA NAM TONG PA O

**Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty.**

SHA RI BU / DE TAR CHHÖ THAM CHÄ TONG PA NYI DE / TSHÄN NYI ME PA / MA KYE PA / MA  
GAG PA / DRI MA ME PA / DRI MA DANG DRÄL WA / DRI WA ME PA / GANG WA ME PA O

**“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.**

SHA RI BU / DE TA WÄ NA / TONG PA NYI LA ZUG ME / TSHOR WA ME / DU SHE ME / DU JE  
NAM ME / NAM PAR SHE PA ME / MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME /  
ZUG ME / DRA ME / DRI ME / RO ME / REG JA ME / CHHÖ ME DO / MIG GI KHAM ME PA NÄ YI  
KYI NAM PAR SHE PÄI KHAM KYI BAR DU YANG ME DO / MA RIG PA ME / MA RIG PA ZÄ PA ME  
PA NÄ / GA SHI ME / GA SHI ZÄ PÄI BAR DU YANG ME DO / DE ZHIN DU DUG NGÄL WA DANG  
/ KÜN JUNG WA DANG / GOG PA DANG / LAM ME / YE SHE ME / THOB PA ME / MA THOB PA  
YANG ME DO

**“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to**

**and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.**

SHA RI BU / DE TA WÄ NA / JANG CHHUB SEM PA NAM THOB PA ME PÄI CHHIR / SHE RAB KYI  
PHA RÖL TU CHHIN PA LA TEN CHING NÄ TE / SEM LA DRIB PA ME CHING TRAG PA ME DE /  
CHHIN CHI LOG LÄ SHIN TU DÄ NÄ / NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO / DÜ SUM DU NAM  
PAR ZHUG PÄI SANG GYÄ THAM CHÄ KYANG SHE RAB KYI PHA RÖL TU CHHIN PA LA TEN NÄ /  
LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB TU NGÖN PAR DZÖG PAR SANG GYÄ SO

**“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.**

DE TA WÄ NA / SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG / RIG PA CHHEN PÖI NGAG / LA NA  
ME PÄI NGAG / MI NYAM PA DANG NYAM PÄI NGAG / DUG NGÄL THAM CHÄ RAB TU ZHI WAR  
JE PÄI NGAG / MI DZÜN PÄ NA / DEN PAR SHE PAR JA TE / SHE RAB KYI PHA RÖL TU CHHIN PÄI  
NGAG MÄ PA

**Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:**

**TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA**

SHA RI BU / JANG CHHUB SEM PA SEM PA CHHEN PÖ / DE TAR SHE RAB KYI PHA RÖL TU  
CHHIN PA ZAB MO LA LAB PAR JA O DE NÄ CHOM DÄN DÄ TING NGE DZIN DE LÄ ZHENG TE /  
JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA LEG SO  
ZHE JA WA JIN NÄ / LEG SO LEG SO RIG KYI BU DE DE ZHIN NO /RIG KYI BU / DE DE ZHIN TE / JI  
TAR KHYÖ KYI TÄN PA DE ZHIN DU /SHERAB KYI PHA RÖL TU CHHIN PA ZAB MO LA CHÄ PAR JA  
TE / DE ZHIN SHEG PA NAM KYANG JE SU YI RANG NGO

**“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”**

**Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: “Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”**

CHOM DÄN DÄ KYI DE KÄ CHE KA TSÄL NÄ / TSHE DANG DÄN PA SHA RA DVA TI BU DANG /  
JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG DANG /  
THAM CHÄ DANG DÄN PÄI KHOR DE DAG DANG / LHA DANG / MI DANG / LHA MA YIN DANG /  
DRI ZAR CHÄ PÄI JIG TEN YI RANG TE / CHOM DÄN DÄ KYI SUNG PA LA NGÖN PAR TÖ DO



**The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.**

*Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009. Translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

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## **Homage Verse to the Perfection of Wisdom**

MA SAM JO ME SHE RAB PHA ROL CHHIN

**I bow down to the mother of the conquerors of the three times**

MA KYE MI GAG NAM KHÄI NGO WO NYI

**The Perfection of Wisdom, inexpressible by words or thoughts**

SO SO RANG RIG YE SHE CHO YUL MA

**Which is unproduced and unceased like the entity of the sky**

DU SUM GYÄL WÄI YUM LA CHHAG TSHÄL TO

**The object of the wisdom of unique knowledge.**

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

## **Expression of Worship from Arya Nagarjuna's *Mulamadhyamikakarika***

GANG GI TEN CHING DREL WAR JUNG

**He who taught dependent origination –**

GAG PA ME PA KYE ME PA

**no cessation and no origination,**

CHHÄ PA ME PA TAG ME PA

**no annihilation and no permanence,**

ONG WA ME PA DRO ME PA

**no coming and no going,**

THA DÄ DÖN MIN DÖN CHIG MIN

**neither different nor same –**

TRÖ PA NYER ZHI ZHI TÄN PA

**this thorough calming of conceptual elaborations:**

DZOG PÄI SANG GYÄ MA NAM KYI

**To you, who is supreme speaker**

DAM PA DE LA CHHAG TSHÄL LO

**among all fully enlightened buddhas, I pay homage.**

## **Expression of Worship from Lord Maitreya's *Abhisamayalamkara***

NYÄN THÖ ZHI WA TSHÖL NAM KUN SHE NYI KYI NYER ZHIR THRI DZÄ GANG YIN DANG

**By the knower of all, hearers seeking pacification are led to peace;**

DRO LA PHÄN PAR JE NAM LAM SHE NYI KYI JIG TEN DÖN DRUB DZÄ PA GANG

**By the knower of paths, those benefiting migrating beings accomplish the welfare of the world;**

GANG DANG YANG DAG DÄN PÄ THUB NAM NAM PA KUN DEN NA TSHOG DI SUNG PA

**By the perfect possession of it, the subduers teach the varieties possessing all aspects;**

NYÄN THÖ JANG CHUB SEM PÄI TSHOG CHÄ SANG GYÄ KYI NI YUM DE LA CHHAG TSHÄL LO

**To these mothers of the buddhas, together with the host of hearers and bodhisattvas –  
homage.**

GANG GI THUG TSE NYER ZUNG NÄ

**Enthused by great compassion**

TA WA THÄM CHÄ PANG PÄI CHHIR

**You taught the immaculate Dharma**

DÄM PÄI CHHO NI TÖN DZÄ PA

**To dispel the perverted views**

GAU TAM DE LA CHHAG TSHÄL LO

**To you the Buddha Gautama, I make prostration.**

### *Colophon*

*Expression of Worship from Arya Nagarjuna's Mulamadhyamikakarika and Expression of Worship from Lord Maitreya's Abhisamayalamkara taken from Prayer Booklet for His Holiness the Dalai Lama's Teachings compiled by Tushita Meditation Centre, Dharamsala, India.*

## Seven-Limb Prayer (from the King of Prayers)

JI NYE SU DAG CHHOG CHÜI JIK TEN NA

**You lions among humans,**

DÜ SUM SHEG PA MI YI SENG GE KÜN

**Gone to freedom in the present, past and future**

DAG G'I MA LÜ DE DAG THAM CHÄ LA

**In the worlds of ten directions,**

LÜ DANG NGAK YI DANG WÄ CHHAG GYI WO

**To all of you, with body, speech, and sincere mind, I bow down.**

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI

**With the energy of aspiration for the bodhisattva way,**

GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU

**With a sense of deep respect,**

ZHING GI DÜL NYE LÜ RAB TÜ PA YI

**And with as many bodies as atoms of the world,**

GYÄL WA KÜN LA RAB TU CHHAG TSHÄL LO

**To all you buddhas visualized as real, I bow down.**

DÜL CHIG TENG NA DÜL NYE SANG GYÄ NAM

**On every atom are buddhas numberless as atoms,**

SANG GYÄ SÄ KYI Ü NA ZHUG PA DAG

**Each amidst a host of bodhisattvas,**

DE TAR CHHÖ KYI YING NAM MA LÜ PA

**And I am confident the sphere of all phenomena**

THAM CHÄ GYÄL WA DAG GI GANG WAR MÖ

**Is entirely filled with buddhas in this way.**

DE DAG NGAG PA MI ZÄ GYA TSHO NAM

**With infinite oceans of praise for you,**

YANG KYI YÄN LAK GYA TSHÖI DRA KÜN GYI

**And oceans of sound from the aspects of my voice,**

GYÄL WA KÜN GYI YÖN TÄN RAP JÖ CHING

**I sing the breathtaking excellence of buddhas,**

DE WAR SHEG PA THAM CHÄ DAG GI TÖ

**And celebrate all of you gone to bliss.**

ME TOG DAM PA THRENG WA DAM PA DANG

**Beautiful flowers and regal garlands,**

SIL NYÄN NAM DANG JUK PA DUG CHHOG DANG

**Sweet music, scented oils, and parasols,**

MAR ME CHHOK DANG DUG PÖ DAM PA YI

**Sparkling lights and sublime incense,**  
GYÄL WA DE DAG LA NI CHHÖ PAR GYI  
**I offer to you victorious ones.**

NA ZA DAM PA NAM DANG DRI CHHOK DANG

**Fine dress and fragrant perfumes,**  
CHHE MA PHUR MA RI RAB NYAM PA DANG  
**Sandalwood powder heaped high as Mount Meru,**  
KÖ PA KHYÄ PAR PHAG PÄI CHHOK KÜN GYI  
**All wondrous offerings in spectacular array,**  
GYÄL WA DE DAG LA NI CHHÖ PAR GYI  
**I offer to you victorious ones.**

CHHÖ PA GANG NAM LA ME GYA CHHE WA

**With transcendent offerings peerless and vast,**  
DE DAG GYÄL WA THAM CHÄ LA YANG MÖ  
**With profound admiration for all the buddhas,**  
ZANG PO CHÖ LA DÄ PÄI TOB DAG GI  
**With strength of conviction in the bodhisattva way,**  
GYÄL WA KÜN LA CHHAG TSHÄL CHHÖ PAR GYI  
**I offer and bow down to all victorious ones.**

DÖ CHHAK ZHE DANG TI MUK WANG GI NI

**Every harmful action I have done**  
LÜ DANG NGAK DANG DE ZHIN YI KYI KYANG  
**With my body, speech, and mind**  
DIG PA DAG GI GYI PA CHI CHHI PA  
**Overwhelmed by attachment, anger, and confusion,**  
DE DAG THAM CHÄ DAG GI SO SOR SHAG  
**All these I openly lay bare before you.**

CHHOK CHÜI GYÄL WA KÜN DANG SANG GYÄ SÄ

**I lift up my heart and rejoice in all positive potential**  
RANG GYÄL NAM DANG LOB DANG MI LOB DANG  
**Of the buddhas and bodhisattvas in ten directions,**  
DRO WA KÜN GYI SÖ NAM GANG LA YANG  
**Of solitary realizers, hearers still training, and those beyond,**  
DE DAG KÜN GYI JE SU DAG YI RANG  
**And of all ordinary beings.**

GANG NAM CHHOK CHÜI JIK TEN DRÖN MA DAG

**You who are the bright lights of worlds in ten directions,**

JANG CHHUB RIM PAR SANG GYÄ MA CHHAG NYE

**Who have attained a buddha's omniscience through the stages of awakening,**

GÖN PO DE DAG DAG GI THAM CHÄ LA

**All you who are my guides,**

KHOR LO LA NA ME PA KOR WAR KÜL

**Please turn the supreme wheel of Dharma.**

NYA NGÄN DA TÖN GANG ZHE DE DAG LA

**With palms together I earnestly request:**

DRO WA KÜN LA PHÄN ZHING DE WÄI CHHIR

**You who may actualize parinirvana,**

KÄL PA ZHING GI DÜL NYE ZHUG PAR YANG

**Please stay with us for eons numberless as atoms of the world,**

DAG GI THÄL MO RAB JAR SÖL WAR GYI

**For the happiness and well being of all wanderers in samsara.**

CHHAG TSHÄL WA DANG CHHÖ CHING SHAG PA DANG

**Whatever slight positive potential I may have created,**

JE SU YI RANG KÜL ZHING SÖL WA YI

**By paying homage, offering, and acknowledging my faults,**

GE WA CHUNG ZÄ DAG GI CHI SAG PA

**Rejoicing, and requesting that the buddhas stay and teach,**

THAM CHÄ DAG GI JANG CHHUB CHHIR NGO O

**I now dedicate all this for full awakening.**

*Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009. Verses extracted from *The King of Prayers: The Extraordinary Aspiration of the Practice of Samantabhadra* translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Venerable Thubten Chodron, 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. **Used with permission from FPMT Education Services, [www.fpmt.org](http://www.fpmt.org)**

## Requesting Prayer and Name Mantra of His Holiness the Dalai Lama

LA MA DOR JE CHHANG JE TSÜN JAM PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO  
PÄL ZANG PÖI KU SUNG THUG KYI NGO DRUB TSÖL

**OM SVASTI**

JAM PÄL DOR JE NGAG LA WANG JOR ZHING  
LO DRO BUM ZANG YE SHE DU TSI TAM  
TÄN DZIN GYA CHHEN ROL TSHO DZE PAI GYÄN  
PHAG CHHOG CHHAG NA PÄ MO SOL WA DEB

**OM AH GURU VAJRADHARA BHATARAKA MANJUSHRI VAGINDRA SUMATI JHANA SHASANA  
DHARA SAMUDRA SHRI BHADRA SARVA SIDDHI HUM HUM**

## Prayer that Spontaneously Fulfills All Wishes

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

**Saviour of the Snow Land Teachings and transmigratory beings,**

CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GON

**Who makes extremely clear the path that is unification of emptiness and compassion,**

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA

**To the Lotus Holder, Tenzin Gyatso, I beseech ---**

SOL WA DEB SO ZHE DON LHÜN DRUB SHOG

**May all your holy wishes be spontaneously fulfilled!**

### *Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009.

This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer that he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Draft translation by Kyabje Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007.

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## Requesting Prayer to the Lam-Rim Lineage Gurus

PÄL DÄN TSA WÄI LA MA RIN PO CHE

**Magnificent and precious root Guru,**

DAG GI CHI WOR PA MÖI TENG ZHUG LA

**Please abide on the lotus seat at my crown.**

KA DRIN CHEN PÖI GO NÄ JE ZUNG TE

**Guide me with your great kindness,**

KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL

**And grant me the realizations of your holy body, speech, and mind.**

### Request to the Method Lineage

DREN PA NYAM ME TÖN PA CHOM DÄN DÄ

**The Founder, the bhagavan, the incomparable guide,**

GYÄL TSHAB DAM PA JE TSÜN MI PHAM GÖN

**Invincible Lord Maitreya, the Conqueror's regent,**

GYÄL WÄ LUNG TÄN PHAG PA THOG ME ZHAB

**Arya Asanga, whose coming was prophesied by the Conqueror,**

SANG GYÄ JANG SEM SUM LA SÖL WA DEB

**To you three buddhas and bodhisattvas, I make requests.**

DZAM LING KÄ PÄI TSUG GYÄN YIG GI NYEN

**Vasubandhu, crown ornament of this world's learned ones,**

U MÄI LAM NYE PHAG PA NAM DRÖL DE

**Arya Vimuktisena, who found the middle path,**

DÄ PÄI SAR NÄ TSÜN PA NAM DRÖL DE

**Vimuktisenagomin, noble foundation of abiding faith,**

JIG TEN MIG JE SUM LA SÖL WA DEB

**To you three who opened the eyes of the world, I make requests.**

MÄ JUNG NGO TSHAR NÄ GYUR CHHOG GI DE

**Paramasena, who has exalted and marvelous accomplishments,**

ZAB MÖI LAM GYI GYÜ JANG DÜL WÄI DE

**Vinitasena, who trained his mind in the profound path,**

LAB CHHEN CHÖ PÄI TER GYUR NAM NANG DZÄ

**Vairochana, a treasury of great waves of conduct,**

DRO WÄI TSA LAG SUM LA SÖL WA DEB

**To you three friends of migratory beings, I make requests.**

LAM CHHOG SHER CHHIN GYÄ DZÄ SENG ZANG ZHAB

**Haribhadra, who composed vast treatises on the supreme path of the Prajnaparamita,**

GYÄL WÄI MÄN NGAG KÜN DZIN KU SA LI

**Kusali, holder of all the Conqueror's instructions,**

DRO KÜN TSE WÄ JE DZIN GE WA CHÄN

**Ratnasena, who lovingly cared for all beings,**

DRO WÄI DE PÖN SUM LA SÖL WA DEB

**To you three helmsmen of sentient beings, I make requests.**

JANG CHHUB THUG LA NGA NYE SER LING PA

**Suvarnavdipa, who realized bodhichitta in his holy mind,**

SHING TA CHHEN PÖI SÖL DZIN MAR ME DZÄ

**Atisha, who upheld the tradition of the great vehicle,**

LAM ZANG SÄL DZÄ TÖN PA RIN PO CHHE

**Precious Dromtönpa, who clarified the noble path,**

TÄN PÄI SOG SHING SUM LA SÖL WA DEB

**To you three pillars of the teachings, I make requests.**

## Request to the Wisdom Lineage

MA WA DA ME DREN CHHOG SHA KYÄI TOG

**To Lord Buddha, pinnacle of the Shakyas, supreme guide peerless in explaining emptiness,**

GYÄL WÄI KHYEN RAB KÜN DÜ JAM PÄI YANG

**Manjushri, total unity of all the buddhas' infinite wisdom,**

ZAB MÖI DÖN ZIG PHAG CHHOG LU DRUB ZHAB

**The supreme arya, Nagarjuna, who saw the profound meaning,**

MA WÄI TSUG GYÄN SUM LA SÖL WA DEB

**To you three crown ornaments of the learned ones, I make requests.**

PHAG PÄI GONG PA SÄL DZÄ DA WA DRAG

**Chandrakirti, who clarified the aryas' intentions,**

DE SÄ THU WO RIG PÄI KU JUG CHHE

**Vidyakokila the Elder, intelligent elder son,**

GYÄL SÄ RIG PÄI KU JUG NYI PÄI ZHAB

**Vidyakokila the Younger, a Conqueror's son,**

RIG PÄI WANG CHHUG SUM LA SÖL WA DEB

**To you three powerfully intelligent ones, I make requests.**

TEN DREL ZAB MO JI ZHIN ZIG PA YI

**Atisha, who saw profound dependent arising just as it is,**

SHING TA CHHEN PÖI SÖL DZIN MAR ME DZÄ

**Who upheld the tradition of the great vehicle,**

LAM ZANG SÄL DZÄ TÖN PA RIN PO CHHE

**Precious Dromtönpa, who clarified the noble path,**

DZAM LING GYÄN GYUR NYI LA SÖL WA DEB

**To you two ornaments of this world, I make requests.**



## Requests to the Kadam Lamrimpa Lineage

NÄL JOR WANG CHHUG PÄL DÄN GÖN PA WA

**Gönpawa, magnificent powerful yogi,**

ZAB MÖI TING DZIN TÄN PÄI NE'U ZUR PA

**Neuzurpa, who had stable concentration on the profound,**

DÜL WÄI DE NÖ KÜN DZIN THAG MA PA

**Tagmapa, who upheld the whole collection of the vinaya,**

THA KOB DRÖN ME SUM LA SÖL WA DEB

**To you three lamps of the border region, I make requests.**

TSÖN PÄ DRUB PA LHUR LEN NAM SENG ZHAB

**Namkha Senghe, who practiced with earnest effort,**

DAM PÄ JIN LAB NAM KHA GYÄL PO DANG

**Namkha Gyälpo, who was blessed by the holy ones,**

JIG TEN CHHÖ GYÄ PANG PÄI SENG GE ZANG

**Senghe Zangpo, who abandoned the eight worldly concerns,**

GYÄL SÄ ZANG PÖI ZHAB LA SÖL WA DEB

**To Gyälsä Zangpo, I make requests.**

JANG CHHUB THUG KYI DRO KÜN BU ZHIN ZIG

**With bodhichitta seeing all beings as his children,**

LHAG PÄI LHA YI JE ZUNG JIN GYI LAB

**Blessed and cared for by the exalted god,**

NYIG DÜ DRO WA DREN PÄI SHE NYEN CHHOG

**Supreme spiritual friend guiding migratory beings in degenerate times,**

NAM KHA GYÄL TSHÄN ZHAB LA SÖL WA DEB

**To Namkha Gyältsän, I make requests.**

## Requests to Kadam Zhungpawa Lineage

GYÄL WÄI DUNG TSHOB SHE NYEN PO TO WA

**Potowa, the Conqueror's regent,**

NAM CHÖ DRÄN DA DRÄL WÄI SHA RA WA

**Sharawa, unequaled in discrimination,**

JANG CHHUB THUG KYI KA BAB CHHÄ KA WA

**Chekawa, who realized the advice of bodhichitta,**

DRO WÄI RE KONG SUM LA SÖL WA DEB

**To you three who fulfill the hopes of beings, I make requests.**

LUNG TOG NGA DAG JANG SEM CHIL BU PA

**Chilbupa, bodhisatt va possessor of oral transmissions and insights,**

DRI ME LUNG GI WANG CHHUG KÄ PÄI CHHOG

**Lhalung Wangchug, supremely learned one,**

KHAM SUM DRO WÄI GÖN PO RIN PO CHHE

**Gönpa Rinpoche, savior of all beings in the three realms,  
NÄ TÄN CHHEN PO SUM LA SÖL WA DEB  
To you three great elders, I make requests.**

NAM DAG TSHÜL THRIM NGÄ DANG ZANG CHHEN PA

**Zangchenpa, who had the sweet scent of pure morality,  
DÜL WA BÜM DEI NGA DAG TSHO NA WA  
Tsonawa, master of a hundred thousand sections of vinaya,  
CHHÖ NGÖN GYA TSHÖI THAR SÖN MÖN DRA PA  
Möndrapa, an ocean of abhidharma,  
DRO WÄI DREN PA SUM LA SÖL WA DEB  
To you three guides of migratory beings, I make requests.**

ZAB CHING GYA CHHEI CHÖ LA NGA NYE PÄI

**Who realized vast and profound Dharma,  
KÄL DÄN DRO WA KÜN GYI KYAB SU GYUR  
Who protected all the fortunate beings,  
THRIN LÄ ZANG PÖ TÄN PA GYÄ DZÄ PA  
Who did noble deeds of the vast teachings,  
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB  
Glorious Guru, Chökyab Zangpo, at your feet I make requests.**

### Requests to the Kadam Män Ngagpa Lineage

DRUB PÄI WANG CHHUG CHHEN PO TSHÜL THRIM BAR

**Tsultrim Bar, great powerful accomplished one,  
SHE NYEN TSHÜL ZHIN TEN DZÄ ZHÖN NU Ö  
Zhönu Ö, who practiced perfect devotion to his spiritual friend,  
THEG CHHOG LAM GYI GYÜ JANG GYER GOM ZHAB  
Gyergompa, who trained his mind in the Mahayana path,  
GYÄL WÄI SÄ PO SUM LA SÖL WA DEB  
To you three sons of the conquerors, I make requests.**

MÄ JUNG YÖN TÄN DZÖ DZIN SANG GYÄ BÖN

**Sangyä Bön, treasure of marvelous qualities,  
DAM PÄ JIN LAB NAM KHA GYÄL PO DANG  
Namkha Gyälpo, who was blessed by the holy ones,  
JIG TEN CHHÖ GYÄ PANG PÄI SENG GE ZANG  
Senghe Zangpo, who abandoned the eight worldly concerns,  
GYÄL SÄ ZANG PÖI ZHAB LA SÖL WA DEB  
Gyälkä Zangpo, at your feet I make requests.**

JANG CHHUB THUG KYI DRO KÜN BU ZHIN ZIG

**With bodhichitta seeing all beings as his children,**

LHAG PÄI LHA YI JE ZUNG JIN GYI LAB

**Blessed and cared for by the exalted god,**

NYIG DÜ DRO WA DREN PÄI SHE NYEN CHHOG

**Supreme spiritual friend guiding migratory beings in degenerate times,**

NAM KHA GYÄL TSHÄN ZHAB LA SÖL WA DEB

**Namkha Gyältsän, at your feet I make requests.**

## Requests to the Kadam Serma (Gelug) Lineage

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

**Avalokiteshvara, great treasure of non-objectifying compassion,**

DRI ME KHYEN PÄI WANG PO JAM PÄI YANG

**Manjushri, master of stainless wisdom,**

GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA

**Tsongkhapa, crown jewel of the sages of the land of snow,**

LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB

**Losang Dragpa, at your feet I make requests.**

KHÄ DRUB CHHEN PO SHE RAB SENG GEI ZHAB *(Sherab Sengye)*

THAM CHÄ KHYEN NGO GE DUN DRUB PA DANG *(1<sup>ST</sup> Dalai Lama, Gendun Drubpa)*

KU SUM GO PHANG NGON GYUR NOR BU ZANG *(Norbu Sangpo)*

PAL DÄN LA MA SUM LA SOL WA DEB

YANG CHHEN ZHÄ PA GE DUN GYA TSHOI DE *(2<sup>ND</sup> Dalai Lama, Gendun Gyatso)*

MA WAI NYI MA GE LEG PAL ZANG PO *(Gelek Pelzangpo)*

KHÄ DRUB LHA TSUN SO NAM PAL ZANG TE *(Sonam Palzang)*

SHE NYEN DAM PA SUM LA SOL WA DEB

CHHAG NA PÄ MO SO NAM GYA TSHO'I ZHAB *(3<sup>RD</sup> Dalai Lama, Sonam Gyatso)*

ZAB DON DAM PAI KA BÄB CHHO PAL ZANG *(Chapel Sangpo)*

KHAB DAG KHON TON PAL JOR LHUN DRUB TE *(Paljor Lhundrup)*

KHÄ DRUB CHHEN PO SUM LA SOL WA DEB

GYAL CHHOG NGAG WANG LO ZANG GYA TSHO DANG *(5<sup>TH</sup> Dalai Lama, Lozang Gyatso)*

DRIN CHÄN KHÄN CHHEN LO ZANG CHHO DRAG ZHAB *(Lozang Chodak)*

LO ZANG GYÄL TSHÄN SHE JA KUN KHYEN PA *(Lozang Gyaltzen)*

JAM YANG ZHÄ PAI DO JER SOL WA DEB *(Jamyang Shepa)*

SHE NYEN JAM YANG DE WAI DOR JE DANG *(Dewey Dorje)*

TSHUNG ME THRI CHHEN NGAG WANG CHHOG DÄN ZHAB *(Ngawang Choden)*

DREN CHHOG GYÄL WANG KAL ZANG GYA TSHO TE (*7th Dalai Lama, Kelzang Gyatso*)  
TSHUNG ME DAM PA SUM LA SOL WA DEB

LONG DOL NGAG WANG LO ZANG THRI CHHEN JE (*Ngawang Lozang*)  
NGAG WANG NYÄN DRAG PANG LUNG TRUL KUI TSHÄN (*Ngawang Nyendrag*)  
NGAG WANG CHHO DZIN LUNG RIG WANG CHHUG TE (*Ngawang Chodzin*)  
YE SHE GYA TSHO NAM LA SOL WA DEB

GYÄL WAI GYÄL TSHAB DAR MA RIN CHHEN DANG (*Darma Rinchen*)  
DRO WAI DRON ME SHA KYA GYÄL TSHÄN ZHAB (*Shakya Gyaltsen*)  
DON YO KHÄ DANG DRUB PAI PAL DÄN PAI (*Donyo Palden*)  
TÄN PAI NANG JE SUM LA SOL WA DEB

MA WAI KHYU CHHOG CHHO KYI GYÄL TSHÄN DANG (*Chokyi Gyaltsen*)  
DAG NYI CHHEN PO NAM KHA GYÄL TSHÄN ZHAB (*Namkha Gyaltsen*)  
JE TSUN LO ZANG CHHO KYI GYÄL TSHÄN TE (*Jetsun Chokyi Gyaltsen*)  
TSHUNG ME LA MA SUM LA SOL WA DEB

DRUB PAI WANG CHHUG TSON DRU GYÄL TSHÄN DANG (*Tsondrub Gyaltsen*)  
DRO WAI DE PON DAM CHHO GYÄL TSHÄN ZHAB (*Damcho Gyaltsen*)  
NYÄN GYU DZO DZIN GE LEG GYA TSHO TE (*Gelek Gyatso*)  
DRIN CHÄN LA MA SUM LA SOL WA DEB

LAM ZANG SOL DZÄ NGAG WANG JAM PA DANG (*Ngawang Jampa*)  
NANG THA'I DO GAR PAL DÄN YE SHE ZHAB (*Palden Yeshe*)  
YONG DZIN CHHEN PO YE SHE GYÄL TSHÄN TE (*Yeshe Gyaltsen*)  
THAR LAM SAL DZÄ SUM LA SOL WA DEB

LO ZANG TÄN PAI DZO DZIN THUG JE TSHÄN (*Losang Tenzin*)  
DE SÄ THU WO NGAG WANG CHHO DZIN ZHAB (*Ngawang Chodzin*)  
KHÄ PAI TSUG GYÄN YE SHE GYA TSHO TE (*Yeshe Gyatso*)  
NAM DREN DAM PA SUM LA SOL WA DEB

### **Losang Tsultrim Jampa Gyatso**

JAM GON GYÄL WAI LUG ZANG NOR BUI DZO  
DZIN LA DA DRAL YONG DZIN CHHO KYI JE  
LO ZANG TSHUL THRIM JAM PA GYA TSHO CHER  
GO SUM GU PAI YI KYI SOL WA DEB

### 13<sup>th</sup> Dalai Lama, Ngawang Losang Thubten Gyatso

NGAG WANG LO TER KÄL ZANG THUB WANG TÄN  
GYA CHHEN YAR GYI TSHO ZHIN PEL WAI LÄ  
JIG DRÄL SA SUM WANG CHHUG CHHOG KUN LÄ  
NAM PAR GYÄL WAI DE LA SOL WA DEB

### Thubten Lungtog Namgyal Trinlay

THUB PAI TÄN LA THUB WANG NYI PA ZHIN  
LUNG TOG DAM CHHO DZIN LA DA DRÄL WA  
NAM PAR GYÄL WAI THRIN LÄ SA SUM LA  
WANG GYUR JE TSUN LA MAR SOL WA DEB

### 14<sup>th</sup> Dalai Lama, Jampel Ngawang Losang Yeshe Tenzin Gyatso

JAM PAL DOR JE'I NGAG LA WANG JOR ZHING  
LO DRO BUM ZANG YE SHE DU TSI TAM  
TÄN DZIN GYA CHHEN ROL TSHO DZE PAI GYÄN  
PHAG CHHOG CHHAG NA PÄ MO SOL WA DEB

### Request to All Spiritual Friends

RAB JAM SUNG RAB KÜN LA TA WÄI MIG

**Eyes to view all the vast teachings,**

KÄL ZANG THAR PA DRÖ PÄI JUG NGOG CHHOG

**Supreme gateway to liberation for the fortunate,**

TSE WÄ KYÖ PÄI THAB KHÄ DZÄ PA YI

**Using skillful means to lovingly subdue:**

SÄL DZÄ SHE NYEN NAM LA SÖL WA DEB

**To the illuminating spiritual friends, I make requests.**

KYE WA KUN TU YANG DAG LA MA DANG

**In all my lives, never separated from perfect gurus,**

DRÄL ME CHÖ KYI PÄL LA LONG CHÖ CHING

**May I enjoy the magnificent Dharma.**

SA DANG LAM GYI YON TÄN RAB DZOG NÄ

**By completing the qualities of the stages and paths,**

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**May I quickly attain the state of Vajradhara.**

#### *Colophon*

English translation from *FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009.

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# The Foundation of All Good Qualities

by Lama Tsongkhapa

YÖN TÄN KUN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect, pure Guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

**Correct devotion to him is the root of the path.**

LEG PAR THONG NÄ BÄ PA DU MA YI

**By clearly seeing this and applying great effort,**

GU PA CHHEN PÖ TEN PAR JIN GYI LOB

**Please bless me to rely upon him with great respect.**

LÄN CHIG NYE PÄI DAL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

**Is greatly meaningful, and is difficult to find again,**

NYIN TSÄN KUN DU NYING PO LEN PÄI LO

**Please bless me to generate the mind that unceasingly,**

GYUN CHÄ ME PAR KYE WAR JIN GYI LO

**Day and night, takes its essence.**

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

**This life is as impermanent as a water bubble;**

NYUR DU JIG PÄI CHHI WA DRÄN PA DANG

**Remember how quickly it decays and death comes.**

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN

**After death, just like a shadow follows the body,**

KAR NAG LÄ DRÄ CHHI ZHIN DRANG WA LA

**The results of black and white karma follow.**

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG

**Finding firm and definite conviction in this,**

THRA ZHING THRA WA NAM KYANG PONG WA DANG

**Please bless me always to be careful**

GE TSHOG THA DAG DRUB PAR JE PA LA

**To abandon even the slightest negativities**

TAG TU BAG DANG DÄN PAR JIN GYI LOB

**And accomplish all virtuous deeds.**

JÄ PÄ MI NGOM DUG NGÄL KUN GYI GO

**Seeking samsaric pleasures is the door to all suffering:**

YI TÄN MI RUNG SI PÄI PHUN TSHOG KYI

**They are uncertain and cannot be relied upon.**

NYE MIG RIG NÄ THAR WÄI DE WA LA

**Recognizing these shortcomings,**

DON NYER CHEN POR KYE WAR JIN GYI LOB

**Please bless me to generate the strong wish for the bliss of liberation.**

NAM DAG SAM PA DE YI DRANG PA YI

**Led by this pure thought,**

DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI

**Mindfulness, alertness, and great caution arise.**

TÄN PÄI TSA WA SO SOR THAR PA LA

**The root of the teachings is keeping the pratimoksha vows:**

DRUB PA NYING POR JE PAR JIN GYI LOB

**Please bless me to accomplish this essential practice.**

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU

**Just as I have fallen into the sea of samsara,**

MAR GYUR DRO WA KUN KYANG DE DRA WAR

**So have all mother migratory beings.**

THONG NÄ DRO WA DROL WÄI KHUR KHYER WÄI

**Please bless me to see this, train in supreme bodhichitta,**

JANG CHUB SEM CHOG JONG PAR JIN GYI LOB

**And bear the responsibility of freeing migratory beings.**

SEM TSAM KYE KYANG TSHUL TRIM NAM SUM LA

**Even if I develop only bodhichitta, but I don't practice the three types of morality,**

GOM PA ME NA JANG CHUB MI DRUB PAR

**I will not achieve enlightenment.**

LEG PAR THONG NÄ GYAL SÄ DOM PA LA

**With my clear recognition of this,**

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Please bless me to practice the bodhisattva vows with great energy.**

LOG PÄI YUL LA YENG WA ZHI JE CHING

**Once I have pacified distractions to wrong objects**

YANG DAG DÖN LA TSHUL ZHIN JO PA YI

**And correctly analyzed the meaning of reality,**

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

**Please bless me to generate quickly within my mindstream**

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

**The unified path of calm abiding and special insight.**

THUN MONG LAM JANG NÖ DU GYUR PA NA

**Having become a pure vessel by training in the general path,**

THEG PA KUN GYI CHOG GYUR DOR JE THEG

**Please bless me to enter**

KÄL ZANG KYE WÖI JUG NGOG DAM PA DER

**The holy gateway of the fortunate ones:**

DE LAG NYI DU JUG PAR JIN GYI LOB

**The supreme vajra vehicle.**

DE TSHE NGO DRUB NAM NYI DRUB PÄI ZHI

**At that time, the basis of accomplishing the two attainments**

NAM DAG DAM TSHIG DOM PA SUNG PA LA

**Is keeping pure vows and samaya.**

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

**As I have become firmly convinced of this,**

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

**Please bless me to protect these vows and pledges like my life.**

DE NÄ GYU DEI NYING PO RIM NYI KYI

**Then, having realized the importance of the two stages,**

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

**The essence of the Vajrayana,**

THUN ZHI'I NÄL JOR JO LÄ MI YEL WAR

**By practicing with great energy, never giving up the four sessions,**

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

**Please bless me to realize the teachings of the holy Guru.**

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

**Like that, may the gurus who show the noble path**

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

**And the spiritual friends who practice it have long lives.**

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

**Please bless me to pacify completely**

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**All outer and inner hindrances.**

KYE WA KUN TU YANG DAG LA MA DANG

**In all my lives, never separated from perfect gurus,**

DRÄL ME CHÖ KYI PÄL LA LONG CHÖ CHING

**May I enjoy the magnificent Dharma.**

SA DANG LAM GYI YON TÄN RAB DZOG NÄ

**By completing the qualities of the stages and paths,**

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**May I quickly attain the state of Vajradhara.**



*Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009. Extracted from the Jor Chö booklet, translator, Jampäl Lhundrup, edited by Ven. Ailsa Cameron, Wisdom Publications, 1988. Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999.

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## Truth of the Sound of the Drum

1.

KHYEN TSE YON TÄN THAR THUG KUN DZOG SHING

**I bow down to you the liberator, the lion of the Sakyas,**

PÄ KAR L HAR NGAG YI CHÄN KUN GYI GON

**Who perfected all ultimate qualities of omniscience and compassion.**

TEN JUNG TAM GYI DUG KUN ZHIL DZÄ PAI

**Who has been praised as the White Lotus, the protector of all beings,**

NAM DREN SHA KYA SENG GE CHI WO CHHO

**Who dispels all sufferings through the teachings of dependent arising.**

2.

KHYO TÄN JANG NÄ JANG DU DAR GYUR SHE

**As you have prophesized and expressed through your glorious speech**

JI TAR PAL GYI GUR NÄ UG YUNG TAR

**That your teachings will spread towards northernly directions**

KHA WAI JONG SU GYÄL TÄN YONG KHYAB TE

**The teachings of the Victor spread completely and throughout the Land of Snow,**

DZAM LING GYÄN DU GYUR PA KAL WA ZANG

**Becoming an ornament and good fortune for the world.**

3.

DE TA NA YANG KAR MIN LÄ WANG GI

**However due to the force of unwholesome deeds,**

DENG DIR GYÄL TÄN NYAM SHING NO CHU KUN

**Today the teachings of the Victor have degenerated.**

DUG ZÄ JIG NYE'I NYAM NGAI NGANG TSHUL DI

**O! Greatly Compassionate One, the time has come to be protected by compassion.**

TSE CHHEN THUG JE KYOB PAI DU LA BÄB

**The environment and beings are spent and drained through endless sufferings and are on the verge of extinction.**

4.

DE LÄ DAG CHAG GANG JONG LHA MI KUN

**Thus the entire human and celestial beings of the Land of Snow**

LHAG SAM DÄ DUNG DRAG PO NYER DUM TE

**Drawn together out of intense faith, solidarity and altruism,**

DE SHEG TSHÄN ZANG TSUG TOR SER JANG TOG

**To offer this crown protusion (a major feature of a Buddha) of refined gold,**

DRANG SONG NO CHHOG NGUR MIG GO ZANG CHÄ

**The supreme alms bowl [of the Sage], and fine saffron robes.**

5.

PHUL WAI TSHOG NYI GYA CHHEN GANG CHHI DANG

**Whatever extensive collection of merit and wisdom results from these offerings,**

ZHÄN YANG DU SUM DANG DREL GE TSHOG KUN

**As well as all heaps of virtue in the three times,**

LHAR CHÄ DRO WAI PHÄN DE JUNG WAI NÄ

**I dedicate these for the Victor's teachings, the source of all peace and happiness for all beings including the celestials,**

GYAL TÄN MI NUB YUN DU NÄ CHHIR NGO

**So that the teachings will never set and will abide for a very long time.**

6.

KHA KHYAB LU CHÄN CHI DANG KHYÄ PAR DU

**May all sentient beings within the expanse of space**

DZAM BUI DRÄ TÄN LING DII KYE DRO KUN

**And in particular, all beings of this continent called 'Zambu',**

JAM DANG NYING JEI SAM JOR GONG PHEL NÄ

**May loving and compassionate thoughts and deeds prosper,**

THRUG TSO NO TSHE NAM YANG MI JUNG SHOG

**And conflicts and violence cease forever.**

7.

BUL PHONG NYÄM THAG TSÄN NON NOR CHO DANG

**Having dispelled all external and internal obstructive factors and downfalls,**

NO KYI GU PÄ NÄ YAM JUNG THRUG SOG

**Like poverty, despair, oppressions, cruelty,**

CHHI NANG GAL KYEN GU TSHOG KUN ZHI NÄ

**Epidemics, natural disasters, and so forth due to environmental degradation,**

THÄM CHÄ GA DEI PAL LA TAG ROL SHOG

**May all beings forever enjoy the glory of peace and happiness.**

8.

RI SU MA CHHÄ CHHI NANG CHHO TSHUL LA

**Without being separated from the light of the jewel of appreciating others' good qualities,**

ZHUG KUN PHÄN TSHUN NYEN SHIN DU SHE KYI

**And with the recognition of mutual close ties and friendship,**

DAG NANG NOR BUI O DANG MI DRAL WAR

**And with a non-sectarian attitude towards all those who follow Buddhist and non-Buddhist schools,**

CHIG TU DRO PHÄN JA WA LHUR LEN SHOG

**May I voluntarily practice the deeds that are solely beneficial for all sentient beings.**

9.

LHAG PAR SIL DÄN JONG SU GYÄL WAI TÄN

**Especially in the Refreshing Cool Land,**

NYÄM PA SOR CHHU MI NYÄM GONG PHEL ZHING

**May the degenerated teachings of the Victor be restored, and continue to prosper without decline,**

CHHO SI RANG WANG DE KYI SAR PA YI

**And with renewed peace and joy of spiritual and temporal freedom,**

BO BANG THRAL YUN DO DON NYUR DRUB SHOG

**May the immediate and long-term aspirations of the Tibetan people be quickly fulfilled.**

10.

GANG CHÄN ZHING GI CHHO SI JA WAI DUG

**May all those individuals who served and contributed to uplift**

DEG PAI SI ZHUR TOG PAI KYE BO KUN

**The banner of spiritual and temporal deeds in the Land of Snow,**

LHAG SAM NAM CHO PUNG PA RAB TÄN CHING

**Possess a firm shoulder to hold up a dedicated spirit and informed mind,**

KYE KUN CHHAG NA PÄ MO JE ZUNG SHOG

**And be looked after in life after life by the Lotus Holder.**

11.

CHHÖ KYI ZHING DU CHHÖ MIN NYE CHO TSHOG

**May the heaps of irreligious deeds in the land of religion**

CHHÖ KYI ZHI ZHING CHHÖ SI LEG TSHOG KUN

**Be dispelled by religion and all positive temporal and spiritual activities,**

CHHÖ DÄN YI SAM CHHÖ ZHIN NYUR DRUB TE

**Which are religiously motivated, be quickly fulfilled in accord with religion.**

CHHÖ KYI DEN PÄ CHHÖ MIN THAR JE SHOG

**By the truth of religion may all that is irreligious come to an end.**

### *Colophon*

This supplication prayer I offer before the supreme Buddha image of the great sacred place of Bodhgaya. I have here focused upon the general and specific matters concerning the well-being of sentient beings and the flourishing of the teachings. Composed by Buddhist Bhikshu Tenzin Gyatso, the Dalai Lama, in the Tibetan Year 2131, Wood Monkey Year, 12<sup>th</sup> month and 15<sup>th</sup> day. May it be so fulfilled.

Translated by Geshe Lhakdor.

## Praise to the Seventeen Nalanda Masters

(Päl na len dräi pän drub chu dün gyi söl deb)

by His Holiness the Dalai Lama

*Herein is a praise to seventeen Nalanda masters entitled “A Sun Illuminating the Threefold Faith”*

1.

DRO LA PHÄN ZHE THUG JE RAB TRÜN PÄI

**Born from great compassion aspiring to help all beings,**

PANG TOG KYOB PA CHHOG NYE LHA YI LHA

**god of gods, you have attained the savior’s state of abandonment and realization**

TEN JUNG TAM GYI DRO NAM DREN DZÄ PÄI

**and you guide beings through the discourse of dependent origination.**

THUB WANG MA WÄI NYI MAR GÖ CHHAG TSHÄL

**O able one, the sun of speech, I bow my head to you.**

2.

GYÄL YUM GONG DÖN THA TRÄL DE NYI DÖN

**I bow at your feet, O Nagarjuna, most skilled in elucidating**

TEN JUNG RIG TSÜL ZAB MÖ SÄL KHÄ PÄI

**suchness free of elaborations—the essence of the Mother of Conquerors sutras—**

GYÄL WÄI LUNG ZHIN THEG CHHOG U MÄI SÖL

**through the reasoning of dependent origination.**

JE DZÄ LU DRUB ZHAB LA SÖL WA DEB

**In accord with Conqueror’s prophecy, you initiated the Middle Way.**

3.

DE SÄ THU WO KHÄ SHING DRUB PÄI CHHOG

**I bow to your principal son, bodhisattva Aryadeva,**

CHI NANG DRUB THA GYA TSHÖ’I PHA THAR SÖN

**most learned and realized,**

LU DRUB ZHUNG DZIN KÜN GYI TSUG NOR PÄL

**who has crossed the ocean of Buddhist and non-Buddhist philosophies,**

GYÄL SÄ PHAG PA LHA LA SÖL WA DEB

**and is the crown jewel among those who uphold Nagarjuna’s treatises.**

4.

PHAG PÄI GONG PA TEN JUNG THAR THUG DÖN

**I bow to you, O Buddhapalita, who has reached**

TAG YÖ MING KYANG TSAM GYI ZAB MÖ’I NÄ

**the supreme adept’s state and who has clearly elucidated**

SÄL DZÄ DRUB PA CHHOG GI SAR SHEG PA

**Noble [Nagarjuna's] intent, the final meaning of dependent origination,  
SANG GYÄ KYANG KYI ZHAB LA SÖL WA DEB  
the profound point of existence as mere designation and as mere name.**

5.

DEN PÄ NGÖ PO KYE SOG THA KAG CHING

**I bow to you, O master Bhavaviveka, most accomplished pandita,  
TSHÄ MA THÜN NANG CHHI DÖN SHE PA YI  
you initiated the philosophical tradition wherein while negating  
DRUB THÄ'I SÖL TÖ YONG DZOG PAN DI TA  
such extremes as the arising of truly existing things,  
LOB PÖN LEG DÄN JE LA SÖL WA DEB  
one upholds commonly verified knowledge as well as external reality.**

6.

TEN DREL KYEN NYI DI PA TSAM NYI KYI

**I bow to you, O Chandrakirti, who disseminated all the paths of sutra and tantra.  
THA NYI SEL WÄ NANG TONG U MÄ'I TSHÜL  
You are most skilled in teaching the profound and the vast aspects of the Middle Way—  
ZAB GYÄ DOM KHÄ DO NGAG YONG DZOG LAM  
the union of appearance and emptiness dispelling the two extremes—  
GYÄ DZÄ DA WA DRAG PA SÖL WA DEB  
by means of dependent origination that is mere conditionality.**

7.

NGO TSHAR MÄ JUNG NYING JE CHEN PÖ'I LAM

**I bow to you, O bodhisattva Shantideva, most skilled  
ZAB DANG GYA CHE'I RIG TSHÜL NAM MANG GI  
at revealing to the assembly of most-fortunate spiritual trainees  
KÄL ZANG DÜL JE'I TSHOG LA TÖN KHÄ PA  
the excellent path of compassion that is most wondrous  
GYÄL SÄ SHI WA LHA LA SÖL WA DEB  
through lines of reasoning most profound and vast.**

8.

DÜL JE'I KHAM SHIN NYI TONG U MÄ LAM

**I bow to you, O master abbot Shantarakshita, who initiated  
SÖL TÖ U TSHÄ RIG TSHÜL JE KHÄ SHING  
the tradition of Nondual Middle Way in accordance with trainee's mental disposition.  
KHA WÄ'I JONG SU GYÄL TEN PÄL DZÄ PA  
You're versed in the reasoning modes of both Middle Way and valid cognition,  
KHÄN CHEN SHI WA TSO LA SÖL WA DEB  
and you disseminated the Conqueror's teaching in the Land of Snows.**

9.

THA DRÄL U MÄ'I TA DANG SHI LHAG ZUNG

**I bow at your feet, O Kamalashila, you who, having explained excellently**

GOM RIM DO GYÜ SHIN DU LEG TRÄL NÄ

**the stages of meditation of the Middle Way view free of elaborations**

GANG JONG GYÄL TÄN TRÜL ME SÄL DZÄ PA

**and the union of tranquility and insight in accordance with sutra and tantra,**

PÄ MÄ NGANG TSÜL ZHAB LA SÖL WA DEB

**flawlessly elucidated the Conqueror's teaching in the Land of Snows.**

10.

JAM PÄ JE ZUNG THEG CHHEN DE NÖ KÜN

**I bow at your feet, O Asanga, you who, sustained by Maitreya,**

LEG PAR PEL KHÄ GYA CHHEN LAM TÖN ZHING

**were versed in disseminating excellently all Mahayana scriptures**

GYÄL WÄ LUNG ZHIN NAM RIG SHING TÄ SÖL

**and taught the vast path and who, in accord with the Conqueror's prophecy,**

JE DZÄ THOG ME ZHAB LA SÖL WA DEB

**initiated the tradition of Mind Only.**

11.

CHHÖ NGÖN DE DÜN NYI TONG SÖL ZUNG NÄ

**I bow at your feet, O master Vasubandhu, you who, while upholding**

JE DO NAM RIG DRUB THA SÄL DZÄ PA

**the systems of the seven Abhidharma treatises as well as Nonduality,**

KÜN KHYEN NYI PAR DRAG PÄ'I KHÄ PÄ'I CHHOG

**clarified the tenets of Vaibhashika, Sautrantika, and Mind Only.**

LOB PÖN YIG NYEN ZHAB LA SÖL WA DEB

**Foremost among learned ones, you're renowned as a second Omniscient One.**

12.

THUB PÄ'I ZHUNG LUG NGÖ TOB RIG PA YI

**I bow at your feet, O Dignaga, the logician,**

TÖN CHHIR TSHÄ MÄ'I GO GYA LEG CHE NÄ

**you who, in order to present the Buddha's way through evidence-based reasoning,**

NAM CHÖ LO MIG CHHIN DZÄ TSÄ MA PA

**opened hundredfold gateways of valid cognition**

CHHOG KYI LANG PÖ'I ZHAB LA SÖL WA DEB

**and offered as a gift to the world the eyes of critical intelligence.**

13.

CHHI NANG TSÄ MÄ'I NÄ KÜN LEG GONG SHING

**I bow at your feet, O Dharmakirti, you who, understanding**

DO SEM ZAB GYÄ LAM KÜN RIG LAM NÄ

**all the essential points of both Buddhist and non-Buddhist epistemology,**  
NGE TER MÄ JUNG CHHÖ TSHÜL DOM KHÄ PÄ'I

**brought conviction in all the profound and vast paths of Sautrantika and Mind Only by  
means of reasoning;**

CHHO KYI DRAG PÄ'I ZHAB LA SÖL WA DEB

**you were most versed in teaching the excellent Dharma.**

14.

THOG ME KU CHHE LÄ ONG SHER CHHIN DÖN

**I bow at your feet, O Vimuktisena, you who lit the lamp that illuminates**

YÖ ME THA DRÄL U MÄ'I SÖL ZHIN DU

**the meaning of the Ornament treatise wherein the themes of Perfection of Wisdom**

GYÄN GYI ZHUNG DÖN NANG WÄ'I DRÖN ME BAR

**stemming from Asanga and his brother were expounded**

PHAG PA DRÖL DE'I ZHAB LA SÖL WA DEB

**in accord with Middle Way view free of existence and nonexistence.**

15.

YUM DÖN JE LA GYÄL WÄ'I LUNG TÄN THOB

**I bow to you, O master Haribhadra, who were prophesized**

MI PHAM GÖN PÖ'I MÄN NGAG JI ZHIN DU

**by the Conqueror as expounder of the meaning of the Mother the perfection of wisdom.**

YUM SUM SHER CHHIN ZHUNG CHHOG SÄL DZÄ PÄ'I

**You elucidated the excellent treatise on the perfection of wisdom, the three mothers,**

LOB PÖN SENG GE SANG POR SÖL WA DEB

**in perfect accord with the instruction of the savior Maitreya.**

16.

DÜL WA BUM DE GONG DÖN LEG DÜ NÄ

**I bow at your feet, O Gunaprabha, most excellent in both**

THAM CHÄ YÖ MÄ LUG ZHIN SO SO THAR

**integrity and scholarship, who, having excellently distilled the intent**

MA NOR LEG DOM TÄN KHÄ CHHOG GYUR PA

**of one hundred thousand disciplinary teachings,**

YÖN TÄN Ö KYI ZHAB LA SÖL WA DEB

**expounded the individual liberation vows flawlessly according to the tradition of  
Sarvastivada school.**

17.

LAB SUM YÖN TÄN NOR BÜ DZÖ LA WANG

**I bow at your feet, O Shakyaprabha, supreme upholder of discipline,**



DÜL TÄN DRI ME RING DU PHEL WÄ'I LÄ

**who reigned over the treasury of jewels of the three trainings.**

GYA CHHEN ZHUNG DÖN LEG TRÄL DÜL DZIN CHHOG

**In order to disseminate the stainless discipline teachings for a long time,**

SHA KYA Ö KYI ZHAB LA SÖL WA DEB

**you excellently expounded the meaning of the vast [discipline] treatises.**

18.

THUB SUNG ZAB GYÄ KA SÖL MA LÜ PA

**I bow to you, O master Atisha, you who, having taught**

KYE BU SUM GYI LAM DU DOM DZÄ DE

**all the profound and vast traditions related to the words of the Buddha**

GANG JONG THUB TÄN PEL WÄ'I DRIN CHEN JE

**within the framework of the path of the persons of three capacities,**

JO WO A TI SHA LA SÖL WA DEB

**were the most kind master disseminating the Buddha's teaching in the Land of Snows.**

19.

DE TAR DZAM LING GYÄN GYUR KHÄ PÄ PHÜL

**Having thus praised these most learned ornaments of the world,**

NGO TSHAR LEG SHÄ JUNG NÄ CHHOG NAM LA

**the excellent sources of wondrous and insightful teachings,**

MI CHHE DANG WÄ'I YI KYI SÖL TAB PÄ

**may I, with a mind unwavering and pure,**

DAG GYÜ MIN CHING DRÖL WAR JIN GYI LOB

**be blessed so that my mind becomes ripened and free.**

20.

ZHI YI NÄ TSHÜL DEN NYI DÖN SHE PÄ

**By understanding the two truths, the way things exist,**

DEN SHI KHOR WA JUG DOG JI ZHIN NGE

**I will ascertain how, through the four truths, we enter and exit samsara;**

TSHÄ MÄ DRANG PÄ'I KYAB SUM DÄ PA TÄN

**I will make firm the faith in the Three Jewels that is born of valid reason.**

THAR LAM TSA WA TSUG PAR JIN GYI LOB

**May I be blessed so that the root of the liberating path is firmly established within me.**

21.

DUG KÜN NYER ZHI'I THAR PA DÖN NYER WÄ'I

**May I be blessed to perfect the training in renunciation—**

NGE JUNG LO DANG DRO NAM KYOB DÖ PÄ'I

**an aspiration for liberation, the total pacification of suffering and its origin—**

CHHOG THÄ TUG PÄ'I NYING JE'I TSA WA CHÄN  
**as well as in an uncontrived awakening mind that is rooted in**  
CHÖ MIN JANG SEM JONG PAR JIN GYI LOB  
**an infinite compassion that wishes to protect all sentient beings.**

22.

SHING TA CHHEN PÖ'I SHUNG GI DÖN NAM LA  
**May I be blessed so that I may easily develop conviction in all the paths**  
THÖ SAM GOM PÄ PHA RÖL CHHIN PA DANG  
**pertaining to the profound points of the Perfection and Vajra Vehicles,**  
DOR JE THEG PÄ'I ZAB NÄ LAM KÜN LA  
**by engaging in study, reflection, and meditation on the meaning**  
NGE PA DE LAG NYE PAR JIN GYI LOB  
**of the treatises of the great trailblazers.<sup>1</sup>**

23.

KYE ZHING KYE WAR LAB SUM DÄN PÄ'I TEN  
**May I, in life after life, obtain excellent embodiments that support**  
LEG THOB SHÄ DANG DRUB PÄ LUNG TOG TÄN  
**the three trainings and make contributions to the teaching that equal the great trailblazers**  
DZIN CHING PEL LA SHING TA CHHE NAM DANG  
**in upholding and disseminating the teaching of scripture and realization**  
TSHUNG PAR TÄN LA JA WA JE PAR SHOG  
**through engaging in exposition and meditative practice.**

24.

DÜL DE KÜN TU THÖ SAM SHÄ DRUB KYI  
**May the members of all spiritual communities spend their time**  
JA WÄ DÜ DA LOG TSHO YONG PANG PÄ'I  
**in learning, reflection, and meditation.**  
DAM PÄ'I KHÄ DRUB RAB TU PHEL WA YI  
**Through the proliferation of sublime masters who shun wrong livelihood,**  
DZAM LING SA CHHEN TAG TU DZE GYUR CHIG  
**may the great face of the earth be beautified throughout all time.**

25.

DE TÜ DO NGAG YONG DZOG SA LAM DRÖ  
**Through their power, may I traverse all the paths of sutra and tantra**  
DÖN NYI LHÜN DRUB NAM KHYEN GYÄL WA YI  
**and attain the conquerors' omniscience,**

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<sup>1</sup> Literally, the "great charioteers" (*shing rta chen po*). This is a reference to Nagarjuna, the founder of the Middle Way school, and Asanga, the founder of the Mind Only school.

GO PHANG NYUR WA NYI DU THOB GYUR NÄ

**characterized by spontaneous realization of the two purposes.**

NAM KHA JI SI DRO WÄ DÖN JE SHOG

**May I work for the welfare of sentient beings as long as space remains.**

*Colophon*

Thus, with respect to the profound and vast aspects of the excellent Dharma taught by the Blessed Buddha, these great masters of India, the land of the noble ones, referred to in the above lines composed excellent treatises that opened the eyes of intelligence of numerous discerning individuals. These writings survive without degeneration to this day—now approaching 2,550 years [following the Buddha’s passing]—still serving as treatises for study, critical reflection, and meditation. Therefore, remembering the kindness of these learned masters, I aspire with unwavering devotion to follow in their footsteps.

Today, in an age when science and technology have reached a most advanced stage, we are incessantly preoccupied with mundane concerns. In such an age, it is crucial that we who follow the Buddha acquire faith in his teaching on the basis of genuine understanding. It is with an objective mind endowed with a curious skepticism that we should engage in careful analysis and seek the reasons.

Then, on the basis of seeing the reasons, we engender a faith that is accompanied by wisdom. For this, the excellent treatises on the profound and vast aspects [of the path] by the great masters, such as the well-known six ornaments and two supreme masters,<sup>2</sup> as well as Buddhapalita, Vimuktisena, and so on, remain indispensable. Even in the past there was a tradition to have paintings of the six ornaments and the two supreme masters made on thangka scrolls. To these I have added nine more lineage masters of the profound and vast aspects of the path, commissioning a thangka painting of seventeen great panditas of the glorious Nalanda monastery.

In conjunction with this, I wanted to compose a prayer that expresses my heartfelt reverence for these most excellent learned beings, and in addition, some interested individuals and spiritual colleagues also encouraged me to write such a piece. Thus this supplication to seventeen masters of glorious Nalanda entitled “*Sun Illuminating the Threefold Faith*” was written by the Buddhist monk Tenzin Gyatso, someone who has found an uncontrived faith in the excellent writings of these great masters and sits among the last rows of individuals engaged in the study of these excellent works.

This was composed and completed at Thekcken Choeling, Dharamsala, Kangara District, Himachal Pradesh, India, in the 2548th year of Buddha’s parinirvana according to the Theravada system, on the first day of the eleventh month of Iron-Snake year in the seventeenth Rabjung cycle of the Tibetan calendar that is December 15, 2001 of the Common Era.

May goodness prevail!

From *Middle Way: Faith Grounded in Reason*, by His Holiness the Dalai Lama, translated by Geshe Thubten Jinpa, Wisdom Publications. An earlier translation of the prayer undertaken by Geshe Lhakdor Lobsang Jordan and edited by Jeremy Russell was published under the title *Illuminating the Threefold Faith: An Invocation of the Seventeen Scholarly Adepts of Glorious Nalanda* by Central Institute of Higher Tibetan Studies, Sarnath, in 2006.

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<sup>2</sup> The six ornaments are Aryadeva, Vasubandhu, Nagarjuna, Asanga, Dignaga, and Dharmakirti. The two supreme masters are Gunaprabha and Shakyaprabha.

# Prayer to the Previous Incarnations of the Dalai Lama

(Thrung rab sol deb)

by Trushig Rinpoche

THUB WANG NAM KYI PÄ KAR TAR NGAG SHING  
TSO DU ZHING DI NYING TOB CHHEN PO ZUNG  
PANG TOG THAR CHHIN KU ZHII DAG NYI CHHE  
TON CHHOG DON KUN DRUB PÄ GE LEG TSOL

DE SHEG KUN PHAG NGO WOR SANG GYÄ KYANG  
TSHE O PAG ME SÄ KYI THU WOI TSHUL  
GANG CHÄN LHA CHIG GYAL KUN NYING JE DAG  
LA MA CHÄN RÄ ZIG LA SOL WA DEB

GON KHYE GANG DUL TRUL PAI DO GAR TE  
PHAG YUL SO DRUG GANG RII CHHO GYAL CHU  
PÄN DRUB CHU DUN GYAL CHHOG RIM JON SOG  
KU THRENG SER RII THRENG WA TSHAR DU NGAR

GYAL PO JIG TEN WANG DANG KHYE-U NANG  
KHYE-U SAL DANG GYAL BU CHHAG ME CHÄN  
KUN TU GA DANG MI DAG LHA KYE DANG  
CHHO GYAL KON CHHOG BANG LA SOL WA DEB

GYAL SÄ DÄ PA TÄN DANG PAL ZANG TSHÄN  
DÄ PA RAB TÄN GYAL PO LO DRO PHEL  
TSHANG CHO GA DZIN GE NYEN TSUN PA DANG  
DUL DZIN RIN CHHEN PAL LA SOL WA DEB

KHYE-U DA WA RIN CHHEN NYING PO DANG  
PÄ MA DANG NI O ZER JAM PAI TSHÄN  
SENG GE DRA DANG GYAL SÄ DE CHHOG PAL  
LHA YI GYAL POI ZHAB LA SOL WA DEB

GE DUN PHEL DANG PHO RENG RA DZAI ZHAB  
GE SAR TSHÄN DANG RI WONG TRUL PA CHÄN  
LO GYÄ JIN PA GYAL PO DZI WO PA  
DRAM ZE RIN CHHEN CHHOG LA SOL WA DEB

SAM TÄN ZANG PO DUR THRO NAL JOR PA  
LING THRÄN GYAL PO SO LONG KUN TU GYU  
GYAL PO KYAB JIN SA KYONG TSUG LAG DZIN  
CHHO GYAL GE WA PAL LA SOL WA DEB

GANG CHÄN THOG MAI JE WO GYAL RIG TE  
SA LA CHHEN POI GYU LÄ NYA THRI TSÄN  
E SHO LEG DANG DE THRUL NAM ZHUNG TSÄN  
YONG KUR NYEM ME DE JER SOL WA DEB

SA CHO DRA PUNG TSÄN DANG GANG JONG SU  
DAM CHHO BU NYE THO RI NYÄN TSÄN DANG  
JO SHAK NAM NYI CHÄN DRANG YIG THRIM SOG  
SOL TO SONG TSÄN GAM POR SOL WA DEB

JA DANG KAR YOL CHÄ SOL DU SONG JE  
LUG SUM TSUG LAG KHANG ZHENG KHÄN LOB DANG  
KA TÄN DÄN DRANG RAB JUNG DE SOG TSUG  
THRI SONG DE TSÄN JE LA SOL WA DEB

SAR CHÄ KÄ KYI CHHO KUN DAG THER DANG  
GE DUN SI ZHUR TSON DZÄ THRI RAL PA  
KHOR LO DOM PAR DRUB NYE CHU SUM YUL  
DREN DZÄ NAG PO CHO PAR SOL WA DEB

DI PAM KA RAI THUG SÄ KA DAM PAI  
ME PO DROM TON GYAL WAI JUNG NÄ CHHE  
TER CHHEN NGA DAG NYANG DANG LA SANG GI  
KA BÄB CHHO WANG GU RU SOL WA DEB

NGA RI PÄN CHHEN PÄ MA WANG GI GYAL  
DZU THRUL NGA NYE JANG DAG WANG POI DE  
HOR TUL BO BANG DER KO CHHO GYAL PHAG  
NE PAL KHÄ WANG PÄ DOR SOL WA DEB

NAM SÄ KA BÄB KHA CHHE GON PA WA  
BIR WÄ JIN LAB SA CHHEN KUN GA NYING  
DRUB TAG NGON GYUR DRO GON YU DRAG PA  
YA ZANG CHHO MON CHÄN LA SOL WA DEB

LU SEM NÄ SEL SUM TON YE SHE ZUNG  
DAL DROI JIG KYOB LHA JE GE WA BUM

KHON RIG TSUN PA DAG CHHEN LO DRO GYAL  
RIN CHHEN KHYEN CHHOG DRUB LA SOL WA DEB

GYAL WA NYI PAI SUNG SÄ SAM YÄ PA  
DRÄ PUNG CHHAG TAB JAM YANG CHHO JE SOG  
RAB JAM GYU THRUL KO PA THA WÄ PAI  
TRUL PAI ROL GAR TON LA SOL WA DEB

### **1<sup>st</sup> Dalai Lama**

GUR MI NGAR PAI CHHO RIG SÄ DU LHAM  
JAM GON TSONG KHA PA YI THUG SÄ PHUL  
PÄN CHHEN DRAG PÄ THAM CHÄ KHYEN PA SOL  
GYAL WANG GE DUN DRUB PAR SOL WA DEB

### **2<sup>nd</sup> Dalai Lama**

TA NAG RU CHHEN SEG TON DAR RIG SU  
LHAM NÄ SUM LOR DRA YANG THOL JUNG SUNG  
NÄ GO JE CHING KHÄ PAI WANG PO CHÄN  
TSHUNG ME GE DUN GYA TSHOR SOL WA DEB

### **3<sup>rd</sup> Dalai Lama**

LO TSA MA RIN DUNG LÄ TO LUNG DAR  
O GYÄN KA ZHIN SAM ZHIN SI PA ZUNG  
THA KHOB DUL DZÄ TSUG LAG ZHUNG GYA ZIG  
KHÄ DRUB SO NAM GYA TSHOR SOL WA DEB

### **4<sup>th</sup> Dalai Lama**

JING GIR JE RIG HOR SOG YUL DU THRUNG  
GYA NAG MONG GOL KHA WA RI PA SOG  
DUL KA DUL DZÄ CHHAG NA PÄ MO RU  
ZHAL ZHE YON TÄN GYA TSHOR SOL WA DEB

### **5<sup>th</sup> Dalai Lama**

ZA HOR RIG LÄ CHHONG GYÄ TSHÄN PE ZHÄ  
TSA SUM ZHAL ZIG DAG NANG NYER NGAI DAG  
LUG ZUNG PAL GYI PO KHAM TÄN DER KO  
NGAG WANG LO ZANG GYA TSHOR SOL WA DEB

### **6<sup>th</sup> Dalai Lama**

NYO DUNG TSHO NAI LA OG YUL DU TAM  
RIG DZIN DRUB PAI GO PHANG THON POR SHEG  
RIG PA TUL ZHUG CHO PÄ DUL JA KYONG  
RIN CHHEN TSHANG YANG GYA TSHO SOL WA DEB

### **7<sup>th</sup> Dalai Lama**

DROM RIG LI THANG LHA ZHOL ZUG KU TÄ  
GYAL WA GYA TSHOI KU RU DU MÄ JAL  
GE DÄN TÄN KYONG DU KYI KHOR LOI DAG  
GYAL CHHOG KAL ZANG GYA TSHOR SOL WA DEB

### **8<sup>th</sup> Dalai Lama**

GE SAR LHA DEI DUNG LÄ TSANG YUL DU  
TAM SHING KHYEN LAB TÄN PAI KHOR LOI DÄ  
CHHÄ TSO TSOM LA CHHAG THOG MI NGA WA  
LO ZANG JAM PAL GYA TSHOR SOL WA DEB

### **9<sup>th</sup> Dalai Lama**

JO WO GYOG CHHEN JIN LAB LHA RIG LÄ  
DÄN YUL KU THRUNG NGON NÄ JE SU DRÄN  
LHAG PAI LHA YI ZHAL ZIG TÄN PA DZIN  
NGAG WANG LUNG TOG GYA TSHOR SOL WA DEB

### **10<sup>th</sup> Dalai Lama**

ZANG POI RIG LÄ POM GANG SHOG DRUG DRO  
DONG SU KU TAM NGA BANG THRAL THRIM NYOM  
KHÄ TSUN ZANG POI TÄN DZIN TSUG GI GYÄN  
TSUNG ME TSHUL THRIM GYA TSHOR SOL WA DEB

### **11<sup>th</sup> Dalai Lama**

JANG SEM RIG LÄ GAR THAR SA CHHOG THRUNG  
DO KHAM DAG MO LA TSHOR NGO SU ZIG  
LUNG DANG LAB SUM TOG PAI PAL YON PHUL  
NGAG WANG KHÄ DRUB GYA TSHOR SOL WA DEB

### **12<sup>th</sup> Dalai Lama**

TSANG MAI RIG LÄ BU RU OL GA RU  
TAM TSHE DOR KYIL NYAM ZHAG ZHAB JE SOG

JI NYE NGO TSHAR KHYEN LAB DRÄN DA DRAL  
JE TSUN THRIN LÄ GYA TSHOR SOL WA DEB

### 13<sup>th</sup> Dalai Lama

ZANG POI DUNG LÄ DAG MÄ LANG DUN THRUNG  
KHÄ DRAL SAR TO SOR DOM YONG KHYAB TSAL  
BO JONG RANG WANG TSANG MAI NGA CHHEN DRAG  
DA DRAL THUB TÄN GYA TSHOR SOL WA DEB

### 14<sup>th</sup> Dalai Lama

BU GYUR CHHANG GI RIG LÄ DO MÄ CHE  
JAM GON LA MA TSHÄN PE ZHÄ PAI DAB  
TAG TSHER KHAB TU PAL DÄN LHA MO YI  
LUNG ZHIN NGO TSHAR TAM LA SOL WA DEB

GYAL CHHOG YONG KYI DZÄ ZANG KHYE CHIG PU  
DAG GIR ZHE NÄ THUB TÄN YIN NO CHOG  
RI ME DZIN KYONG PEL LA THU THOB PA  
JAM PAL NGAG GI WANG POR SOL WA DEB

KHÄ PAI NAM CHO GYÄN DRUG CHHOG NYI DA  
TSUN PAI LAB GU DRA CHOM NYE WAR KHOR  
ZANG POI THRIN LÄ LO ZANG GYAL WA NGO  
LO ZANG YE SHE ZHAB LA SOL WA DEB

NYING JE CHHEN POI TOB KYI TSHE ME LAM  
GYA CHHER PEL LÄ ZHI DEI ZENG TAG PHUL  
DZAM LING KUN GYI KUR ZHING DU KHOR NGO  
TÄN DZIN GYA TSHOI NOR BUR SOL WA DEB

GANG GI DUL JA KAL DÄN GANG CHÄN PAR  
NGON ME MANG TSOI DAG WANG GYE ZHIN TSOL  
JAM TSEI THUG KYI SI SUM WANG GYUR GON  
TSHUNG PA ME PAI DE LA SOL WA DEB

GON KHYE SANG SUM TAG TÄN DOR JEI THRIR  
NYAM THAG NYIG DROI GON DU TSHO ZHE TE  
ZAB GYÄ CHHO KHOR GYUN ME CHHÄ PA YI  
DRO KUN TÄN DEI SA LA UG YUNG SOL



KYE WA KUN TU GON PO KHYO NYI KYI  
THUG JEI KYAB KYI DO RAR LEG SON TE  
KHA NYAM DRO WAI DON DU LAB CHHEN GYI  
GYAL SÄ CHO LA TSON PAR JIN GYI LOB

THUB TÄN DRI ME RING LUG CHHOG CHUR GYÄ  
DE DZIN KU DZÄ YAR PHEL LU CHÄN KUN  
DE KYI PAL LA CHO CHING GANG CHÄN PAI  
DO DON GEG ME LHUN GYI DRUB GYUR CHIG

# Long Life Prayer for His Holiness the Dalai Lama

(Shab tän phun tshog tshän pe)

*Composed by Regent Reteng Tulku for the enthronement of the 14<sup>th</sup> Dalai Lama*

PHÜN TSHOG TSHÄN PEI CHI DZIN MI GYUR KU  
DAM CHHO DU TSI DRO KUN TSHIM DZÄ SUNG  
ZAB SAL PHO GYUR DRAL WAI DE CHHEN THUG  
TSHE JIN YI ZHIN KHOR LO SHI PA TSOL

THUG JE NAM PAR DAG PAI KHA YING CHER  
KHYEN TSEI NANG WA MI GOG TRIN CHHEN LÄ  
TSHE YI NGO DRUB CHHAR BÄB LHA TSHOG KYI  
MI SHIG DOR JE SOG GI KA WA TSHUG

KAL MANG LEG JÄ TSHOG NYI NANG WAI THU  
DRIB NYI BAG CHHAG MUN PAI GO KAB CHOM  
DON NYI THRIN LÄ JIG TEN SAL DZÄ PAI  
DE SHEG KUN PHAG NGO WOR JANG CHHUB KYANG

**In the great sky of compassion's pure nature  
Appear clouds of unobstructed wisdom and mercy.  
They release a shower of immortality.  
The deities of longevity manifest  
And erect a pillar of undying diamond life.**

**O Holy One, the radiance of your merit and wisdom  
Grew in strength for many aeons,  
And you overcame from within yourself  
The darkness of the two obscurations.  
As a result you now fill the world  
With the light of the twofold enlightened activities.**

**In this way long ago you achieved full enlightenment  
In your life as the illustrious Buddha Kunpak,  
And thus now abide in the sphere of highest nirvana.  
Yet, moved by compassion, you manifest mysterious emanations  
Equal in number to the atoms of the world,  
Marvelous forms difficult for even  
The great bodhisattvas to comprehend.**

CHHOG CHUI RAB JAM ZHING GI DUL GYI TSHÄ  
NGO TSHAR KU SUNG THUG KYI SANG WA DAG  
DON DAM YE SHE ZIG PAI CHO YUL LÄ  
THA DRAL SEM PÄ KYANG NI POG PAR KA

PHAG PAI YUL DU KHYE-U NANG WA SOG  
ZAB GYÄ CHHO TSHUL SAL LA LO YI MIG  
TONG DÄN PÄN DRUB KHOR LO GYUR WA YI  
KYE RAB MU TIG THRENG WA TSHAR DU NGAR

**You manifest a pearl necklace of incarnations in India  
In order to illuminate the vast and profound ways of Dharma.  
Marvelous indeed was this string of lives  
As realized yogis, accomplished masters and world leaders,  
Such as the Brahmin boy Keyu Nangwa.**

YI CHÄN KUN LA DZA WÄ DAM CHING PÄ  
LHAG SAM ZANG POI SA BON NYER TAB NÄ  
LA ME DE WA CHHOG GI DRON ZANG POR  
BO LA RING PAI TSHUL GYI NYE WAR ZHUG

**Deeply moved by sympathy for all living beings,  
You lived the legacy of universal love  
And manifested the bodhisattva deeds that deliver  
A feast of supreme and peerless joy  
To countless living beings.**

KHYÄ PAR DRO WAI RE KONG SAM PHEL WANG  
RAB KAR KHA WÄ YOG PAI SA DZIN GYI  
YONG KOR HO TAI JONG DI CHHAG TSHÄN DU  
ZHE TE CHHO SI NANG WA SAL DZÄ PAI

**Then in order to fulfill the wishes of the buddhas,  
You accepted to incarnate here in Tibet,  
This northern land covered in snow,  
And as a line of kings who illuminated  
The land's affairs both mundane and supreme.**

NYA THRI TSÄN DANG THO RI NYÄN SHAL DANG  
ME BON SUM SOG TRUL PAI GYAL POI RAB  
U PA SI KA NYANG RAL CHHO WANG SOG  
PÄN DRUB TER TON DU MAI NAM PAR ROL

**King Nyatri Tsanpo, King Tori Nyanshal  
And the Buddhist patrons King Songtsen Gampo,  
King Trisong Deutsen and King Tri Ralpachen:  
These are a few of your royal incarnations.**

**After this you incarnated as numerous Tibetan masters,  
Including the illustrious master Lama Drom Tonpa,  
The accomplished sage Lama Nyanral Nyima Oser,  
And Guru Chowang, revealer of treasure texts.**

LO ZANG GYAL WAI RING LUG CHHAR GYI GYUN  
KAL DÄN ZHING SAR BEB KHÄ GE DUN DRUB  
NÄ ZUNG THU TOB YON TÄN GYA TSHOI BAR  
JAM PAL NYING POI TÄN PAI SO SU MIN

**Then for four incarnations (as the first four Dalai Lamas),  
From Gendun Drub to Yonten Gyatso,  
Who were skilled in pouring forth the nectars  
Of Lama Tsongkhapa's legacy upon fortunate trainees,  
You strove to preserve the essential wisdom doctrines.**

NGAG GI WANG CHHUG DRIN PAR ZHUG PAI THU  
LO DRO ZANG DÄN GYAL WA GYA TSHO YI  
THUG JE CHIG DU SI SUM DRO GON LHUN  
KHÄ DRUB LING ZHII WU NA NGON PAR JI

**After this as the great Fifth Dalai Lama,  
Gyalwa Ngawang Lobzang Gyatso,  
Who was blessed by Manjushri, the Bodhisattva of Wisdom,  
You stood like Mt. Meru, the king of mountains,  
In the center of the continents of masters and yogis,  
And embodied the compassion of an ocean of buddhas  
Possessing the highest and most sublime of wisdoms.**

DUL JAR YONG TSHAM NYÄN JEB TSHANG YANG KYI  
CHHO PHUNG GYA TSHO DOM KHÄ WANG PO NÄ  
THUB TÄN DZIN LA DA DRAL GYA TSHOI BAR  
GYAL SÄ TRUL PAI DO GAR CHI WANG TÄN

**Then from the time of the Sixth Dalai Lama –  
Gyalwa Tsangyang Gyatso, a master who was most wise  
In teaching the ocean of Dharma  
By means of beautiful poetry and song  
In accord with the inclinations of trainees –**

**Until the Great Thirteenth, Gyalwa Tubten Gyatso,  
Who was an ocean-like holder of Buddhist lineages –  
You took birth repeatedly as a bodhisattva  
And performed countless mysterious deeds.**

JONG DII GU PAI MUN PA YONG SAL NÄ  
GYAL TÄN PÄ TSHAL BUM THRAG CHIG CHAR DU  
SAL DZÄ THUG JEI O NANG BAR WA CHÄN  
TRUL PAI NYI ZHON LAR YANG CHHAR DI TSHAR

**Yet even now you continue to exert yourself and strive  
To dispel darkness from within Tibet,  
And have again sent forth a marvelous emanation,  
This illustrious (Fourteenth Dalai Lama) incarnation,  
A rising sun ablaze with the radiance of compassion  
To simultaneously illuminate a hundred thousand lineages  
In the lotus garden of the enlightenment lore.**

JAM PAL PA WOI NGAG LA WANG GYUR ZHING  
LO ZANG YE SHE GYAL TÄN DZIN PA LA  
GYA TSHO TAR ZAB SI SUM WANG GYUR GON  
TSHUNG PA ME PAI DE LA SOL WA DEB

**O master equal to the Wisdom Bodhisattva,  
Whose sublime wisdom, deep as the ocean,  
Upholds the legacy of the buddhas,  
O lord over the three worlds, matrix of all peerless qualities,  
I offer this prayer to you.**

JAM PAL ZHON NU THUG LA ZHUG PAI THU  
NGAG GI WANG CHHUG DO NGAG CHHU LUNG KUN  
RAB KHYIL LO ZANG YE ZHE GYAL WAI TÄN  
DZIN KHÄ GYA TSHOI GON DU TÄN PAR ZHUG

**You who reside in the heart of the Wisdom Bodhisttva,  
May you become an ocean of wisdom into which  
All the sutra and tantra lineages collect.  
May you then remain with us forever, and  
Work to preserve the ocean of teachings  
With your sublime wisdom and unequalled skill.**

SI SUM JIG TEN CHHE GUI CHO PÄN CHHOG  
LUG ZUNG NYI DAI KYIL KHOR RAB SAL WÄ

GYAL TÄN LING ZHII KHA LA WANG GYUR ZHING  
PHÄN DEI O NANG GYE CHHIR TÄN PAR ZHUG

**Crown jewel of all the three worlds,  
Remain with us forever to increase  
The light of prosperity and joy  
By making shine the sun and moon  
Of your spiritual and temporal leadership,  
Fill the skies of the four directions  
With the brilliance of enlightenment lore.**

GON ME GANG CHÄN ZHING DII DRO WA NAM  
JE SI KHOR WAI CHHI THA MA DZOG WAR  
DE SI TSHUNG PA ME PAI SANG SUM GYI  
DE ZHII PAL LA JOR ZHIN TÄN PAR ZHUG

**Remain until the end of time  
As protector of this Land of Snows.  
Continue to incarnate until all beings are enlightened,  
And bestowing blessings of the four excellences:  
Spiritual knowledge, prosperity, happiness and liberation.**

SI ZHI NYAM NYI NAM THAR SUM YING NÄ  
DE CHHEN NYI DAI O ZER BUM THRO WÄ  
NANG SEM WANG DU GYUR ZHING CHHO TSHUL GYI  
DRO KUN DROL LA NGAL ME TÄN PAR ZHUG

**Remain with us untiringly;  
And from the realm of the three liberations,  
The sphere in which samsara and nirvana are the same,  
Radiate forth a hundred thousand lights  
From the sun and moon of your great bliss  
To guide all living beings through the paths and stages  
Of spiritual growth leading to freedom and joy.**

GYAL KUN THUG KYE CHIG TU PUNG PA LÄ  
NGO TSHAR TSHUNG PA ME PAI DOR JEI KU  
DE ZHII PAL GYI BUM NA DZE ZHIN DU  
SANG SUM GYÄN GYI KHOR LO TAG TÄN SHOG

**A diamond body of incomparable wonder manifests  
From the ocean of compassion of all the buddhas,  
A magnificent jewel of three mysteries**

**Resting amidst the four splendors.  
O incomparable one, remain firmly with us forever.**

KUN KHYAB DON DAM NA TSHOG TRO DRAL YANG  
GYAL KUN YE SHE PHUNG PO CHIG CHAR DU  
KAL ZANG YI NGOR GOG PA ME PAI ZUG  
TON DZÄ JE TSUN LA MA ZHAB TÄN SHOG

**Although you are absorbed in the formless wisdom  
Of emptiness free from all distinctions,  
Nonetheless you have manifested in this body  
That is visible to trainees of good fortune.  
O venerable lama, I request you,  
Stay with us and illuminate the way.**

KHYEN TSE NU PAI YAL DAB KUN TU GYÄ  
KU SUM DRÄ BUI KHUR GYI RAB CHI WÄ  
LU CHÄN GYA TSHOI RE WA YONG KONG WAI  
SHE NYEN YONG DUI WANG PO TAG TÄN SHOG

**O spiritual friend fulfilling the hopes  
Of an ocean of living beings,  
Remain as firmly as the great king of trees,  
Your branches spread wide with knowledge, mercy and power,  
And heavily laden with the fruits of the three Buddhakayas.**

THONG DROL TA NA DUG PAI TSHÄN PEI KU  
THO DROL YÄN LAG DRUG CHUI NYÄN JEB SUNG  
TOG DROL ZAB SAL NYI ME YE SHE THUG  
MI SHIG TAG PAI KHAM SU ZHAB TÄN SHOG

**One grows in freedom merely on seeing  
Your holy body with the 112 marks and signs of perfections,  
Or hearing your holy voice so beautifully melodious  
With the sixty qualities of excellences,  
Or recollecting your mind, with its wisdom  
Of the non-duality of being and non-being.  
O Master, remain with us forever,  
The forces supporting you always firm.**

ZHUNG LUG BUM THRAG THO PAI TSA WA TÄN  
DE DON TSHUL ZHIN SAM PAI YAL DAB YO  
THRA RAG RIM NYI GOM PAI DRÄ BU CHI  
THA YÄ DRO WAI RE KONG TAG TÄN SHOG

**O Excellent One, remain with us  
And fulfill the wishes of beings beyond number.  
Become a wish-fulfilling tree that stands on the root  
Of having gathered 100,000 teachings;  
Of having deeply contemplated their essence,  
Like leaves of a tree-rustling in the wind,  
And of having become spiritually mature through meditation  
Upon the coarse and subtle twofold path,  
Like a tree with its branches heavily laden with fruit.**

CHHÄ PÄ GYAL WAI GONG DON SAL WAR DZÄ  
TSO PÄ LOG MA MING GI LHAG MAR JE  
TSOM PAI TSHIG JOR KAL ZANG GA KYE ZHIN  
GON PO SI PAI MIG KHYO ZHAB TÄN SHOG

**O Holy One, eye of the world,  
May you remain with us forever  
And fulfill the three legacies of a master:  
Giving spiritual teachings that reveal  
The essential thought of the buddhas;  
Leading discussions that dispel mistaken dogmas;  
And composing texts that fill with delight  
The fortunate beings that love great thoughts.**

DO NGAG ZHUNG LUG KHÄ PAI ZING ZHUG NÄ  
DOM SUM THRIM KYI TSUN PAI LUNG DANG DROG  
DON NYI THRIN LÄ ZANG POI NOR LEN PAI  
DRO WAI DE PON CHHEN PO TAG TÄN SHOG

**Remain with us forever  
As a great navigator of living beings.  
Fulfill ordinary and higher aims of living beings  
By sailing the ship of profound learning  
In the traditions of sutra and tantra,  
Your driving force the strong and steady wind  
Of the three noble disciplines.**

KHYEN PAI DAG NYI MA WA NGAG GI LHA  
TSE CHHEN THUG JEI RANG ZHIN MIG MI DZUM  
NU PÄ DU PUNG THAR JE SANG WAI DAG  
RIG SUM CHIG DU NGO WOR ZHAB TÄN SHOG

**O you who are the embodiment  
Of the three great bodhisattvas –**



**Manjushri, whose nature is knowledge of emptiness,  
Avalokiteshvara, who watches mercifully over the world,  
And Vajrapani, lord of the secret way,  
The bodhisattva of unsurpassed power  
Able to crush the armies of evil –  
Of excellent one, remain with us forever.**

RAB KAR UTPAL KAR PO TA BUI KU  
RAB NYÄN DRI ZAI PHANG DROI YANG NYÄN SUNG  
RAB SAL SHE JA MA LU ZIG PAI THUG  
RAB TÄN TSHE JIN NGO WOR TAG TÄN SHOG

**Remain with us forever  
As a great protector of life,  
Your body exquisite like a white lotus,  
Your speech as melodious as the music  
Created by the gods of song,  
And your mind clearly seeing  
All aspects of reality.**

TSHUL THRIM TSOL DZOG THUB TÄN GANG KYI RIR  
GYING WAI TING DZIN YU RAL NGOM ZHIN DU  
SHE RAB DONG NGÄ MONG PAI LÄ PA GEM  
GYAL CHHOG THROG JE WANG PO ZHAB TÄN SHOG

**Remain with us forever  
Roaming on the snow mountain of perfect ethics,  
Shaking the mane of your magnificently bold samadhi,  
And roaring like a lion with the wisdom  
That devours the corpse of ignorance.**

NYAM THAG MAG RUM THIB PAI GANG CHÄN DIR  
GON KHYO THUG JEI DRON ME BAR WAI ZI  
PHÄN DANG DE WAI NANG WA GYE ZHIN DU  
SI THAI BAR DU MI YO TAG TÄN SHOG

**O leader of the Land of Snows,  
Which these days is steeped in darkness,  
Remain with us unwaveringly,  
Even until the end of the world,  
Let blaze the light of your compassion  
And fill this world with peace and joy.**

MI ZHIG KHOR LOI RE KHÄ NYER TSHÄN PAI  
MI JIG DONG NGÄ TEG PAI SER GYI THRIR  
MI GYUR CHHO DUN NGO WOR TAG ZHUG NÄ  
MI NUB GYAL TÄN PEL WAI PAL DU SHOG

**Make firm the seven spiritual qualities within yourself  
And take your seat on Dharma's golden throne,  
Which is engraved with symbols of immutable wheels  
And supported by eight fearless lions of enlightenment.  
Do not allow the enlightenment tradition to wane,  
And instead strive hard to increase it in glory.**

WANG CHHOG SHAR RII THROG NÄ NYER CHHAR WAI  
WANG CHHUG GYÄ DÄN CHHOG TRUL PÄ MAI NYEN  
WANG DANG NYE WANG LA SOG DREG DÄN KUN  
WANG JE THRIN LÄ O GYA GYE PAR SHOG

**You have returned to us from [Amdo, in] the east,  
Like the sun, friend of the flowers,  
Possessor of eight divine qualities,  
Rising from behind the eastern mountains,  
Home of the greatest of gods.  
O Supreme One, release a hundred lights  
Of enlightened activities that will overpower  
The corruptions that darken this world.**

NAM YANG MI NYAM THUG JEI TSA WA LING  
GE CHUI THRIM KYI YAL DAB TONG DROL ZHING  
DE KYI DZOG DÄN PAL GYI DRIB SIL GYI  
DRO WA KUN LA NGAL SO TER WAR SHOG

**May the root of your great compassion  
Remain always firm without any weakness,  
May you stretch out a thousand limbs  
Of the ten noble disciplines;  
And may you refresh all the living beings  
In the cool shade of your perfect joy.**

DUL ZHII CHHO THRUL CHHEN POI JUG PA CHU  
CHHI NANG DUL KAI KHENG DÄN KUN TUL NÄ  
MÄ JUNG NGA THANG CHHO JOR GE TSHÄN NAM  
LHAG PAR PHEL WAI GA TON GYÄ PAR SHOG

**May you tame the arrogant beings  
Who are most difficult to tame  
By means of turning ten times  
The great wheel of the four trainings,  
Thus bringing them to true spiritual knowledge  
And releasing a celebration of wisdom and joy.**

GANG GI THU TOB DOR JE DENG TSAM GYI  
LUG ZUNG KAB SUM PAL LA KHU WA YI  
MI SUN WANG POI DRA YI PUNG TSHOG KUN  
CHHE MAR LAG PAI DRAG NYÄN BAR GYUR CHIG

**May you lift up your vajra might  
And release the thunder of glory  
Which crushes to powder all harmful forces  
And evil spirits that obstruct the world's joy.**

PHUN TSHOG GA WA GYA THRAG PAL GYI CHHUG  
PHUN TSHOG DE ZHII PAL DÄN PHO DRANG CHHEI  
PHUN TSHOG CHHAB SI YAR TSHOI JE DRO ZHING  
PHUN TSHOG CHHOG LÄ NAM PAR GYAL GYUR CHIG

**May your throne, which possesses the four splendors  
And symbolizes your spiritual and secular leadership,  
Be ever rich with a hundred supreme joys.  
May the summer lake of the Ganden Podrang ever thrive,  
And may you meet with every excellent success.**

DI MA PO YI SOG GI KA WA YANG  
MI SHIG DOR JEI KHAM SU TAG TÄN CHING  
GANG GI GYAL THAB THRIN LÄ GYAL TSHÄN CHHE  
SO NAM PUNG PÄ SI TSER DRENG GYUR CHIG

**May the pillar supporting the edifice of your life  
Constantly stand as undying vajra elements,  
That through the force of destiny you may carry  
The banner of enlightened activity  
As a supreme leader among gods and men  
To the very peak of the world.**

GO SUM GAL KYEN NYER TSHE MI REG CHING  
THO DON TSE CHIG DRUB LA ZHOL PAI THU  
NYUR DE RIM NYI LAM LÄ TSHEG ME DU  
CHHOG THUN NGO DRUB DE LAG THOB GYUR CHIG

**May those who train under you never be obstructed  
In spiritual study, contemplation and meditation,  
That they may rapidly and easily cross the twofold path  
Of the quick and joyous tantric way,  
Gaining spiritual powers both common and supreme.**

SA YI DAG POI GYAL THAB THRIN LÄ NAM  
LEG NYE NAM PAR JE PAI LO DRO KYI  
CHHO ZHIN KYONG WAI KA YI CHHING SANG TSHOG  
MI NYAM YAR DAI PAL LA DRÄN GYUR CHIG

**May those in your service who carry out your work  
Have the wisdom to implement your wishes skillfully,  
And to lead your people in the glory  
Of the Dharma's waxing moon.**

RI ME GYAL TÄN CHI DANG KHYÄ PAR DU  
LO ZANG GYAL WA NYI PAI RING LUG TSHO  
SHÄ DRUB CHHAR GYI NYIN ZHIN YONG PHEL NÄ  
NAM YANG NYAM SHING DRI WA MA GYUR CHIG

**May you be a constant rainfall flowing without partiality  
To preserve the teachings and the practices  
Of the enlightenment tradition in general and also  
The lineage of the Second Buddha Tsongkhapa,  
That they may never weaken or disappear.**

DI DZIN KYE BU LU YI WANG PO NAM  
KHÄ TSHUL SUM GYI DENG KÄ NYER DZE SHING  
DU NGO NAM ZHII NOR BU THOG PA YI  
THUB TÄN CHHU LUNG PEL WAI THU DÄN SHOG

**May the holders of the various Buddhist lineages  
Be adorned with the canopy of the three ways of a sage  
And have the strength to hold on high the gem  
Of the four ways of benefiting fortunate trainees.  
May they enhance the surging currents  
Of the river of enlightenment transmission.**

PHAG NOR DUN GYI CHHUG PAI GE DUN DE  
THUG THUN THRIM TSANG THO SAM GOM SUM DANG  
CHHÄ TSO TSOM SOG CHHO DÄN GYI WA YI  
GYAL TÄN DZIN LA GOG PA ME PAR SHOG

JIG TEN CHI DANG JE DRAG GYA HOR PO  
MI GE DRANG NGAR GUN GYI DU NUB NÄ  
DE GE CHI KYI GYAL MO KYE SING PÄ  
DZOG DÄN YAR GYI ZHIN RÄ NGOM PAR SHOG

RING NÄ TÄN LA LOG PAR KHU WA YI  
DUG PAI LHA MIN LA LOI CHHOG GYUR SOG  
MI SUN THA YI GYAL POI SAM JOR NAM  
RANG SAR ZHI ZHING NU TOB NYAM PAR SHOG

**May the Sangha, embodiment of the seven noble jewels,  
Live in harmony and with pure ways,  
Follow the paths of study, contemplation and meditation,  
Engage in the activities of teaching, debate and composition,  
And fulfill every Dharmic legacy,  
That the enlightenment tradition may remain strong.**

**May the cold winter of violent ways  
Subside throughout the world,  
Especially in Tibet, China and Mongolia;  
That the goodness and joy of the queen of spring  
May come, and the summer face of enlightenment  
Be revealed within our minds.**

**May enlightened thoughts and deeds,  
Forces that eliminate obstacles to prosperity and joy,  
Cause every force of evil to be calmed  
And to lose its power to harm,  
Such as the destructive attacks on religious freedom  
Made by barbarians and evil spirits today.**

TSE RAB KUN TU CHHAG NA PÄ KAR CHHANG  
THEG CHHOG SHE NYEN DAM PAI TSHUL TON PÄ  
JE ZUNG DRO KUN SA LAM THAR CHHIN NÄ  
RANG ZHÄN DON NYI LHUN GYI GRUB PAR SHOG

RING NÄ DRI ZHIN DROG PAI MAG ZOR GYAL  
BEG TSE CHAM DRAL GYAL CHHEN KU NGA DANG  
KYÄ PAR KA SUNG DOR JE DRAG DÄN GYI  
NAM ZHII THRIN LÄ YEL WA ME PAR DRUB

LU ME KYAB NÄ KUN GYI JIN LAB DANG  
CHHO NYI GYUR WA ME PAI DEN TOB DANG

LHAG SAM DAG PAI THU YI MON PAI DON  
GEG ME LHUN GYI DRUB PAI TRA SHI TSOL

**O Great Guru, Holder of the White Lotus,  
May you continue to manifest as a teacher of the Great Way  
Until all living beings have crossed the paths and stages  
That lead to great enlightenment,  
And the two purposes are spontaneously fulfilled.**

**May the mighty Dharma Protectors,  
With whom you have long been familiar, such as  
Palden Lhamo, Bektsey Chamdrel, Gyalchen Ku Nga  
And especially the sworn one Dorjey Drakden,  
Release an immediate force of the four magical activities.**

**By the strength of the blessings of the unfailing Refuge Jewels,  
The power of the truth of the unchanging ultimate sphere,  
And the might current of universal love,  
May all themes of this prayer be auspiciously accomplished  
Spontaneously and without the slightest hindrance.**

*Colophon*

English translation from *The Fourteen Dalai Lamas – A Sacred Legacy of Reincarnation* by Glenn H. Mullin (Author), Valerie Shepherd (Editor), Dalai Lama (Foreword), Snow Lion/Shambhala Publications,

## Song of Immortality

### Prayer for the Long Life of His Holiness the Dalai Lama (Gyal wai zhab täñ rab jam ma)

#### OM SVASTI

RAB JAM GYÄL WA SANG SUM MA LÜ PA  
GANG DUL CHIR YANG CHAR WÄI GYU THRUL GAR  
SI ZHI GE LEG KUN JUNG YI ZHIN NOR  
NGÖ GYÜ DRIN CHÄN LA MÄI TSO G NAM LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI  
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To the assembly of most kind teachers, both present and past - the miraculous dance of the body, speech and mind of innumerable Buddhas manifesting in accord with aspirants' spiritual capacities, the wish-granting jewel, the source of all virtue and goodness - to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

CHÖ YING KUN SÄL KHYON DANG NYAM JUG PÄI  
DUL DRÄL DE CHEN YE SHE GYU MÄI TRIN  
DRANG ME TEN DANG TEN PÄI KYIL KHOR DU  
SHAR WÄI YI DAM LHA TSO G THAM CHÄ LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI  
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To the assembly of all meditational deities manifesting as countless mandalas and divinities - the magical clouds of immaculate, transcendent wisdom reaching to the farthest expanse of the space of ultimate reality - to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

PANG TOG YÖN TÄN LHÜN DZOG THRIN LÄ KYI  
NANG WA DRO KHAM GYA TSHOR TAG TSEN PÄ  
PHÄN DZÄ TOB CHU NGA WA LHA YI LHA  
RAB JAM DÜ SUM GYÄL WA THAM CHÄ LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI  
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To all the victorious Buddhas of the three times endowed with ten powers and who are even masters of the gods, and whose attributes of perfection are the source of all compassionate deeds benefiting the vast ocean-like realm of sentient beings, to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING  
CHOG TU ZHI WA NAM JANG NOR BÜ TER  
ZAG ME MI YO KUN ZANG GE WÄI PÄL  
THEG SUM DAM PÄI CHÖ KYI TSHOG NAM LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI  
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To the assembly of sacred doctrine embodied in the Three Vehicles, supremely serene, a jewel-treasure of enlightenment, stainless, unchanging, eternally good, and the glory of all virtues, which actually liberates beings from the sufferings of the three worlds, to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

SI PÄI THRUL KHOR JOM LA CHE PA WÄI  
DEN DÖN NGÖN SUM JÄL WÄI YE SHE CHÄN  
NAM THAR DOR JE DRONG LÄ MI CHHE PA  
RIG DRÖL PHAG PÄI GE DUN THAM CHÄ LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI



KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To all members of the enlightening, noble spiritual community, who never stray from the thoroughly liberating adamantine city, who possess the wisdom eye that directly sees the profound truth and the highest valour to destroy all machinations of cyclic existence, to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

KHA CHÖ SHING DANG NÄ YUL DUR THRÖ DU  
DE TONG NYAM GYAR RÖL PÄI TSE JO YI  
NÄL JOR LAM ZANG DRUB LA DROG DZÄ PÄI  
NÄ SUM PA WO KHA DRÖ TSHOG NAM LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI  
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To the assembly of heroes and dakinis, heavenly beings of the three worlds, who appear in the highest paradises, in the sacred places, and in the cremation grounds, and who, through creative play in the hundred-fold experiences of bliss and emptiness, support practitioners in their meditation on the excellent path, to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

DOR JE CHANG GI KA TAG CHHAG GYÄ DÜ  
MI DRÄL RÄL PÄ THÖ DU NYER KÖ NÄ  
TÄN DANG TÄN DZIN KYONG WÄ THU TSÄL CHÄN  
YE SHE CHÄN DÄN TÄN SUNG GYA TSO LA

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA  
GANG CHÄN GÖN PO TÄN DZIN GYA TSO YI  
KU TSE MI SHIG KÄL GYAR RAB TÄN CHING  
ZHE DÖN LHUN GYI DRUB PAR JIN GYI LOB

**To the ocean of protectors endowed with eyes of transcendent wisdom - the powerful guardians and upholders of the teaching who wear inseparably on their matted locks the knot symbolising their pledge to the 'Vajra Holder' - to you, we offer our prayers with fervent devotion:**

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred aeons. Shower on him your blessings so that his aspirations are fulfilled without hindrance.**

DE TAR LU ME KYAB KYI CHOG NAM LA  
SHUG DRAG NYING NÄ GU PÄ SÖL TAB THÜ  
MI ZÄ NYIG MÄI ZUG DU RAB NAR WÄI  
DAG SOG GANG JONG DRO WÄI GÖN CHIG PU

NGAG WANG LO ZANG TÄN DZIN GYA TSHO CHOG  
SANG SUM MI SHIG MI GYUR MI NUB PAR  
ZHOM ZHIG YONG DRÄL DOR JE NYING PÖI THRIR  
KÄL PA GYA TSHOR YO ME TAG TÄN SHOG

**Thus to this congregation of excellent, undeceiving refuge,  
we pray that by the power of this prayer  
expressed from a heart filled with fervent devotion and humility,  
may the body, speech and mind of the sole of the Land of Snows,  
the supreme Ngawang Lobsang Tenzin Gyatso,  
be indestructible, unfluctuating and unceasing;  
may he live immutable for a hundred aeons,  
seated on a diamond throne, transcending decay and destruction.**

RAB JAM GYAL WA KUN GYI DZÄ PÄI KHUR  
NYING TOB THRAG PAR ZUNG WÄI LAB CHEN GYI  
THRIN LÄ KUN PHÄN NOR BÜ NYING PO CHÄN  
ZHE PA JI ZHIN LHUN GYI DRUB GYUR CHIG

**You are the jewel-heart embodying all compassionate, beneficial deeds;  
O most courageous one, you carry upon your shoulders  
the burden of all the Buddhas of the infinite realms.  
May all your noble aspirations be fulfilled as intended.**

DE THÜ DZOG DÄN KÄL ZANG NAM KHÄI GO  
LÜ CHÄN NGÄL SÖI CHI DU TAG DRÖL ZHING  
THUB TÄN CHHOG DÜ KUN TU RAB DAR WÄI  
GE TSÄN SI ZHI TSE MOR GYÜ GYUR CHIG

**By virtue of this may the heavenly doors of the fortunate era open eternally as a source of  
relief and respite for all beings;  
And may the auspicious signs reach the apex of existence and release, as the sacred  
teachings flourish through all times and in all realms.**

CHAG NA PÄ MÖ JIN LAB DU TSI GYUN  
DAG SOG NYING GI ZUNG SU TAG MIN CHING

KA ZHIN DRUB PÄ CHÖ PÄ RAB NYEN NÄ  
KUN ZANG CHÖ CHOG GYA TSO THAR SÖN SHOG

**May the nectar-stream of the blessings of the 'Lotus Holder'  
Always enter our hearts and nourish it with strength.  
May we please you with our offerings of dedicated practice,  
And may we reach beyond the shores of perfect, compassionate deeds.**

MÄ JUNG SÄ CHÄ GYAL WÄI JIN LAB DANG  
TEN DREL LU WA ME PÄI DEN PA DANG  
DAG GI LHAG SAM DAG PÄI THÜ TOB KYI  
MÖN PÄI DÖN KUN DE LAG NYUR DRUB SHOG

**Through the blessings of the wondrous buddhas and bodhisattvas,  
By the infallible truth of the laws of dependent origination, and  
By the purity of our fervent aspirations,  
May the aims of my prayer be fulfilled without hindrance.**

*Colophon*

English translation by Dr. Thupten Jinpa Langri.

## Final Lam-Rim Dedication

(Lam rim mön lam zhug so)

DER NI RING DU BÄ LÄ TSHOG NYI NI

**From my two collections, 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 non-human beings who eliminate adversity**

GÄL KYEN SEL JE MI DANG MI MIN KÜN

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

TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI

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

NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG

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

GANG TSHE THEG PA CHHOG LA CHHÖ CHÖ CHÜI

**Whenever someone makes effort to act**

TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE

**In accordance with the ten-fold Mahayana virtuous practices**

THU DÄN NAM KYI TAG TU DROG JE CHING

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

TRA SHI GYA TSÖ CHHOG KÜN KHYAB GYUR CHIG

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

*Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009. Translator unknown.

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# Prayer for the Spreading of Ecumenical Buddha's Teachings, a True Melodious Song of the Sage

By His Holiness the 14<sup>th</sup> Dalai Lama

KU ZHI DAG NYI KUN KHYEN NYI MÄ'I NYEN  
TSHE O' PAG ME PHAG CHHOG CHEN RE ZIG  
JAM YANG SANG DAG DROL MA THROL NYER CHÄN  
GYAL DANG GYAL SÄ SEM PAI TSHOG NAM DANG

**The all knowing Shakyamuni whose essence is the Four Bodies  
Amitaba, Amitayus, the supreme Arya Avalokiteshvara,  
Manjushri, Vajrapani, The Frowning Tara,  
The Victor and the host of courageous Buddha sons,**

TÄ RAB CHHE DUN GYÄN DRUG CHHOG NYI PO  
DRUB CHHEN GYÄ CHU NÄ TÄN CHU DRUG SOG  
TÄN DANG DRO LA CHIG TU PHÄN ZHE PA  
KYE CHHOG SEM PA MA LU GONG SU SOL

**The Seven Great Successors, the Six Ornaments, the Two Supreme Ones,  
The Eighty Mahasiddhas, the Sixteen Elders and so forth  
Who think only of helping the doctrine and wanderers,  
The Supreme Being and all the Bodhisattvas please listen.**

THUB PA CHHOG GYI DRANG ME KÄL PA RU  
SO NAM YE SHE TSHOG NYI RAB DZOG TE  
KHYEN TSE NU PA THAR SON DEN PAI THÜ  
YONG DZOG GYAL TÄN YUN RING BAR GYUR CHIG

**The Supreme Able One during countless aeons  
Through completing the two collections of wisdom and merit,  
Went beyond to all knowing, compassion and ability,  
By the power of this truth, may the entire Doctrine of the Victor flourish for a long time.**

GANG RI JONG SU THUB TÄN NANG WAI GO  
THOG MAR JE DZÄ KHÄN LOB CHHÖ GYÄL SUM  
LO PÄN RIG DZIN JE BANG THUG KYE THÜ  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The pioneers who first opened the door for the light of the Dharma in the land of snow mountains,  
Shantarakshita, Padmasambhava and Trison Detsen,  
The translators, pandits, vidyadharas and the twenty-five disciples,  
By the power of your previous pledges, may this Victor's Doctrine in the Land of Snows flourish for a long time.**

GYA CHHEN KA YI NOR BÜI DING KHANG DU  
ZAB MÖ DRUB DE CHHÖ KYI TER CHHEN PO  
ZAB YANG NYING TIG O' NON RAB TU TSHER  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The extensive teachings which are like a jewel storehouse  
Containing the great treasure of profound practice  
Illuminated by the bright rays of the profound and extensive Heart-Essence<sup>3</sup>,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

KA DAG Ö'SAL NYING POI LONG CHHEN POR  
KHOR DE CHHÖ KUN UB CHHUB THEG PÄI TSE  
KUN ZANG DO MÄ'I GYÄL SAR DRO PÄ'I THAB  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**Within the vast essence of clear light primordial purity,  
The pinnacle of vehicles totally encompassing all the phenomena of samsara and nirvana,  
The means that lead to the city of Samantabhadra,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

ZAB MO'I TA DANG GYA CHHEN CHO PÄ'I GYÜ  
YONG DZOG DAM PÄ'I DZÖ NGA A TI SHA  
GYAL WÄ'I CHUNG NÄ LÄ 'ONG DAM PAI SOL  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The lineage of profound view and vast practice,  
The treasure of complete teaching held by Atisha,  
That tradition of advice that comes through Dromtonpa,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

DE NO' SUM GYI DÜ PÄ'I GYÄL WAI KA  
DAM PA KYE BU SUM DU LEG DRIG PA  
LHA CHHO DUN DÄN KA DAM SER GYI THRENG  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

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<sup>3</sup> Heart-Essence refers to a Nyimapa practice.

**The teachings of the Buddha collected into the Three Baskets,  
Well arranged as advice into the path of the three beings  
Is the golden rosary of the Kadampa tradition,  
With its four deities and three texts<sup>4</sup>,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

DRA GYUR MAR PA ZHÄ PA DOR JE SOG  
JIN LAB JUNG NÄ KA GYU NOR BUI DZO  
TSHUNG ME RIM JON KA SOL MÄ JUNG WA  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The great translator Marpa, Zhepa Dorje<sup>5</sup> and the rest,  
The jewel treasury of the Kargyu, that source of inspiration,  
The unequalled succession, that marvelous tradition of teachings,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

KHOR DÄ CHHÖ KUN LHÄN KYE SEM KYI DANG  
SEM NYI TRO DRÄL CHHÖ KUI NGO WOR TOG  
NANG SI KHOR DÄ KUN KYAB CHHAG GYA CHHE  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**All phenomena of samsara and nirvana are the reflection  
Of the spontaneous mind; realizing the mind itself as the nature  
Of the Dharma body free of elaborations is the Mahamudra  
Which pervades all appearances of samsara and nirvana,  
May this Victor's Doctrine of the Land of Snows flourish for a long time.**

CHHI NANG RIG NÄ DO NGAG ZHUNG GYAI NÄ  
CHHE TSÖ TSOM PÄ THUB TEN KYONG KHÄ PA  
LHA RIG KHON TON TSE CHHEN SA KYA PA  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The scholars upholding Buddhadharma through explaining, debating and composing the key  
points of the many texts of sutra and tantra,  
Common and uncommon sciences,  
The godly Khon Ton lineage, the great compassionate Sakyapa,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

SUNG NGAG NYÄN GYÜ TSHÄ MA ZHI DÄN GYI  
GYU LAM DRÄ BUI NYAM LEN CHHE ZAB NÄ  
NÄL JOR WANG CHHUG KHYÄ CHHÖ DAM PÄI SOL

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<sup>4</sup> The four deities are Shakyamuni, Avalokiteshvara, Tara and Achala. The three texts are Vinaya, Sutra and Abhidharma.

<sup>5</sup> Zhepa Dorje is Milarepa.



GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The heart of the most profound practice of causal path and its fruit,  
Possessing the four validities, the whispered lineage,  
The tradition of teaching the attributes of the powerful yogi,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

ZAB MO U MÄ'I TA DANG NYER DREL WÄ'I  
SANG CHHEN DOR JE THEG PAI RIM NYI LAM  
ZAB SÄL PEL KHÄ LO ZANG GYÄL WÄI TÄN  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The teachings of the victorious Lobsang<sup>6</sup>, skillfully spreading the profound view and clear  
appearance,  
The path of two stages, the great secret vajra vehicle  
Closely related to the profound middle view,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

DE NÖ SUM DANG GYÜ DE ZHI YI DÖN  
YONG DZOG LAM GYI NGO WO GO RIM NAM  
MA NOR NYAM SU LEN PAI LUG ZANG CHHOG  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The highest pure tradition, which practices the meaning of the three baskets and the four  
classes of tantra  
As the complete path, without mistaking its sequences and essentials,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

DO GYÜ ZHÄN DANG SHÄ SOL MI TSHUNG PÄI  
CHHI NANG ZHÄN SUM DU KYI KHOR LO YI  
LUNG TOK KA BAB BU JO LUG ZUNG GI  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

**The combined Budon and Jolug<sup>7</sup> traditions which set forth pronouncements  
Of scripture and insight of the internal, external and alternate Kalachakra,  
A tradition of explanation unique amongst other sutras and tantras,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

DOR NA SHÄ PAI KA CHHEN NAM CHU DANG  
DRUB GYÜ SHING TA CHI DANG ZHI JE SOG  
DO NGAG ZUNG DREL MÄN NGAG DU MÄ CHHUG  
GANG JONG GYAL TÄN YUN RING BAR GYUR CHIG

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<sup>6</sup> The ordination name of Lama Tsong Khapa.

<sup>7</sup> Budon and Jolug are Kalachakra traditions.

**In short the ten great pillars of explanation,  
The chariots of practice lineage, in general, and the Shije<sup>8</sup> and so forth,  
Rich with many quintessential instructions combining sutra and tantra,  
May this Victor's Doctrine in the Land of Snows flourish for a long time.**

TÄN DZIN ZHAB TÄN THUG THÜN GE DÜN NAM  
TÄN PA KHOR LO SUM GYI KYONG WA DANG  
TÄN LA DÄ PÄI KYE BU SA TENG KHYAB  
RI ME GYAL TÄ YUN RING BAR GYUR CHIG

**May the upholders of the doctrine live long and harmoniously,  
May the Sangha preserve the teachings through the three wheels<sup>9</sup>,  
May beings having faith in the dharma fill the earth,  
May the non-sectarian doctrine of the Victor flourish for a long time.**

JIG TEN KUN TU MAG THRUG MU GE DANG  
DUG TSUB SAM JOR MING YANG MI DRAG SHING  
YI CHEN JAM DÄN NO CHU GE TSHÄN PHEL  
DE KA GYA TSHO CHHOG KUN KHYAB GYUR CHIG

**War, famine, malicious thoughts and deeds –  
May even their name become unknown throughout all worlds,  
May beings have loving kindness, goodness increase within the environment and  
inhabitants and  
An ocean of happiness and joy spread in all directions.**

DAG KYANG DENG NÄ YONG DZOG TÄN PÄ'I LAM  
GYA CHHEN SEM KYE ZAB MO TA WA LA  
THÖ SAM GOM PÄI CHIG TU TSÖN PA YI  
THRÄL YUN TÄN DE'I SA LA NYUR REG SHOG

**Henceforth, may I too, by solely striving in hearing, thinking and meditating  
On the complete path of the doctrine –  
The profound view, the vast mind of bodhicitta –  
Quickly touch the ground of temporary and eternal happiness.**

NAM KHÄ'I THÄ TUG GYUR PÄ'I SEM CHÄN CHHIR  
THUB WANG GYAL SÄ YI 'ONG CHÖ PA LA  
ZHUM DANG NGÄN ZHEN LE LO ME PA DANG  
YI CHHE DUN PÄ'I TRO GÄ JUG PAR SHOG

**For the sake of beings as infinite as space**

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<sup>8</sup> Zhije is a Kagyë practice for pacifying suffering by Padampa Sangye.

<sup>9</sup> The three wheels refer to listening, thinking and meditating.

**May I engage joyfully with faith and aspiration,  
Without laziness of discouragement and attachment to evil,  
In the delightful deeds of the Buddhas and Victors' Sons.**

DAG GI LÜ DANG LONG CHÖ GE WA NAM  
MA NAM DE WAI GYU RU GYUR WA DANG  
DE DAG KUN GYI DUG KUN GANG CHHI PA  
DE KUN DAG LA YONG SU MIN PAR SHOG

**May all my body, possessions and virtues  
Become the cause of bliss for all my mothers  
And may all their sufferings and its causes whatsoever  
Totally ripen upon myself.**

DAG NI THONG THÖ DRÄN DANG MÖ JE PA  
KUN KYANG DE GA'I PÄL LA CHÖ PA DANG  
MÖ DANG DEG TSHOG MI NYÄN DROG JE PA'ANG  
THAM CHÄ JANG CHHUB LAM GYI KAL DÄN SHOG

**May all who see, hear, remember and have confidence in me  
Be subject to greatest joy and happiness and  
Even those who slander, punish, blame or disparage me  
All have the fortune to enter the path to awakening.**

DOR NA JI SI NAM KHA NÄ PA DANG  
DRO WÄ'I DUG NGÄL NÄ PA DE SI DU  
DAG KYANG NÄ TE NGÖ DANG GYÜ PA YI  
PHÄN DE'I JE PO NYI DU GYUR WAR SHOG

**In short, as long as space endures,  
As long as the sufferings of wanderers exist,  
So may I too remain as the sole source  
Of help and happiness, directly and indirectly.**

*Colophon*

Having seen conventionally and ultimately all phenomena as like illusions, the Teacher, the Endowed Transcendent Destroyer continues to manifest all His enlightened activities as long as space endures. His complete teachings containing lower, greater and tantric vehicles became the treasured jewel in the Land of Snows. During earlier and later times through fulfilling their prayers to uphold the holy Dharma of the Victor, the great, holy holders of the teachings, developed their own individual expressions and lineages to uphold, protect and spread the teachings. I have been thinking that a prayer like this, requesting that these precious non-sectarian teachings in the snowy land may abide and flourish until the end of time, should exist so that the merit of disciples may increase and not diminish. Although there have been prayers like this before, this was requested by the reincarnation of Padampa Sangye, Bar Drog Chusang Rinpoche, other zealous devotees and in particular the dedicated practitioner of the old translation school, a great vinaya holder who holds, preserves

and spreads the Mae vinaya lineage which came through the great master Gongpa Rabse, Dza-rong Shaden Ngawang Chokyi Lodro Rinpoche. Therefore as one who has faith through understanding the Teacher's Dharma, having achieved pure view and aspiring respect for the non-sectarian Victor's teachings, making strong effort in listening, thinking and meditating, the virtuous practitioner of Shakyamuni, Tenzin Gyatso, wrote this 2543 years after the teacher passed into nirvana, the 13th day of the 2nd month, Tibetan year 2126; Western calendar, the 28th day of the 2nd month, 1999, in Himachal State, Kangra District, Dharamsala, at the Thekchen Choeling. Through the blessings of the Buddha and Bodhisattvas may this all come about as written.

**MAY VIRTUE INCREASE!**

Translated by Tenzin Josh, with the assistance of some monks from the Institute of Buddhist Dialectics.

## Prayer for the Flourishing of Je Tsongkhapa's Teachings

(Lo sang 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 before [Buddha] Indraketu**

DAM CHÄ TSHE NA NYING TOB CHHEN PO ZHE

**He made his vow, the conqueror and his off spring**

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;**

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 TSÖI THU TOB KYI

**The quick-acting lord,<sup>2</sup> Vaishravana, Karma-yama –**

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*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat*, FPMT Inc., 2009. Translated by Martin Willson, Nalanda Monastery, August 1985. Taken from *Rites and Prayers*, Wisdom Publications, London, 1985. Lightly edited, FPMT Education Department, June 1999.

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## Prayers for the Flourishing of the Doctrine

(Tan bar ma)

SANG GYÄ NAM ZIG TSUG TOR THAM CHÄ KYOB

**Homage to the seven Buddha heroes:**

KHOR WA JIG DANG SER THUB O SUNG DANG

**Vipasyin, Sikhin and Visvabhu,**

SHA KYA THUB PA GO-U TAM LHA YI LHA

**Krakucchandra, Kanaka-muni,**

SANG GYÄ PA WO DUN LA CHAG TSHAL LO

**Kasyapa, and Gautam Shakyamuni.**

SEM CHÄN DON DU DAG GYI NGON

**Through the hardships I've endured**

KA WA GANG ZHIG CHÄ GYUR DANG

**Formerly for beings' sake**

DAG GI DE WA TANG WA YI

**And through my renouncing pleasure,**

TÄN PA YUN RING BAR GYUR CHIG

**May the doctrine flourish long.**

NGÄ NGON NÄ PAI CHHE DAG TU

**Since I've given my livelihood**

RANG GI TSHO WA YONG TANG WÄ

**For the sake of sick people,**

SEM CHÄN PHONG PA KYAB PAI CHHIR

**So protecting needy beings,**

YÜN RING TÄN PA BAR GYUR CHIG

**May the doctrine flourish long.**

BU DANG BU MO CHHUNG MA DANG

**Through my giving son and daughter,**

NOR DANG LANG CHHEN SHING TA DANG

**Wife, wealth, jewels, elephant,**

RIN CHHEN JANG CHHUB CHHIR TANG WÄ

**And my chariot for awakening,**

TÄN PA YÜN RING BAR GYUR CHIG

**May the doctrine flourish long.**

DAG GI SANG GYÄ RANG SANG GYÄ

**Through my giving honor to**



NYÄN THO PHA DANG MA DANG NI  
**Buddhas and pratyeka-buddhas,**  
DRANG SONG DAG LA CHHO JÄ PÄ  
**Hearers, parents and ascetics,**  
TÄN PA YÜN RING BAR GYUR CHIG  
**May the doctrine flourish long.**

KÄL PA JE WA DU MAR DAG  
**Through my tasting diverse sufferings**  
DUG NGAL NA TSHOG NYONG GYUR CHING  
**For many million eons and**  
JANG CHHUB DON DU THO TSAL WÄ  
**Seeking learning, for awakening,**  
TÄN PA YÜN RING BAR GYUR CHIG  
**May the doctrine flourish long.**

DAG GI TSHUL THRIM TUL SHUG DANG  
**Through my long-kept morals, vows, and**  
KA THUB YUN RING TEN JÄ SHING  
**Penances and worship of**  
CHHOG CHUI SANG GYÄ NGÄ CHHO PÄ  
**Buddhas of the ten directions,**  
TÄN PA YÜN RING BAR GYUR CHIG  
**May the doctrine flourish long.**

DAG NGON TSON DRU DANG DÄN PÄ  
**Always firm, outshining others,**  
TAG TU TÄN CHING PHA ROL NON  
**Through past energy I've had,**  
SEM CHÄN THAM CHÄ DRAL DON DU  
**For all sentient beings' saving**  
DAG TÄN YÜN RING BAR GYUR CHIG  
**May all doctrine flourish long.**

ZO TUL TAG TU TEN JÄ SHING  
**Through my bravely keeping patience**  
SEM CHÄN NYON MONG NYIG MA YI  
**Always, bearing evil beings**  
SEM CHÄN NGÄN ZO JÄ GYUR PÄ  
**In decline of beings and klesha,**  
TÄN PA YÜN RING BAR GYUR CHIG  
**May the doctrine flourish long.**

SAM TÄN NAM THAR ZUG ME DANG

**Through my practicing samadhis**

TING DZIN GANG GAI JE NYE PA

**Many as Ganges sands, and dhyanas,**

GOM PÄ DE THU DAG GI NI

**Liberations, formless trances,**

TÄN PA YÜN RING BAR GYUR CHIG

**May the doctrine flourish long.**

YE SHE DÖN DU DAG GI NGÖN

**Through my past austerities**

KA THUB NAG DAG TEN JÄ SHING

**Kept in woods, for gnosis' sake, and**

TÄN CHO DU MA NYER TÄN PÄ

**Teaching many treatises,**

DAG GI TÄN PA BAR GYUR CHIG

**May the doctrine flourish long.**

TSE WAI GYU YI SHA THRAG DANG

**Through my giving up my flesh,**

TSHO WA YONG SU TANG GYUR CHING

**Blood, and life because of love, and**

YÄN LAG NYING LAG TANG WA YI

**Giving limbs and minor parts,**

CHHÖ TSHÜL NAM PAR PHEL GYUR CHIG

**May the Dharma's method prosper.**

DAG NGON DIG PAI SEM CHÄN NAM

**Through my past full loving ripening**

JAM PÄ SAL WAR MIN JÄ SHING

**Of the sinful, fixing them**

THEG PA SUM LA RAB KO PÄ

**In the triple vehicle,**

CHHO KYI CHHO JIN GYÄ GYUR CHIG

**May the best gift, Dharma, grow.**

DAG NGON THAB SHE GYUR PA NA

**Through my saving beings from**

SEM CHÄN TA NGÄN LÄ DRAL CHING

**Wrong views, to establish them in**

YANG DAG TA LA KO JÄ PÄ

**Right view, once I've method and**

CHHO NI NAM PAR PHEL GYUR CHIG

**Wisdom, may the Dharma prosper.**

DAG GI SEM CHÄN DU NGO ZHI  
**Through my freeing beings from**  
NYON MONG ME LÄ THAR JÄ SHING  
**Kleshas' fire, with the four attractions,**  
DAG GI PHEL DIG PHAM JÄ PÄ  
**And subduing growing evil,**  
DAG KHOR YÜN RING NÄ GYUR CHIG  
**May my followers stay long.**

DAG GI MU TEG CHÄN ZHÄN DAG  
**Through my saving tirthikas**  
TA WAI CHHU LÄ DRAL JÄ TE  
**From the flood of other views,**  
YANG DAG TA LA KO GYUR PÄ  
**Fixing them in right view, may my**  
DAG KHOR TAG TU GU GYUR CHIG  
**Followers be faithful always.**  
YÜN RING TÄN PA BAR GYUR CHIG  
**May the doctrine flourish long.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI  
**That the Dharma king Tsongkhapa's**  
CHHÖ TSHÜL NAM PAR PHÄL WA LA  
**Dharma method may prosper,**  
GEG KYI TSHÄN MA ZHI WA DANG  
**Let all adverse signs be stilled and**  
THÜN KYEN MA LÜ TSHANG WAR SHOG  
**Good conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG  
**Thanks to my and others' joined**  
DREL WÄ TSHOG NYI LA TEN NÄ  
**Two collections of the three times,**  
GYÄL WA LO ZANG DRAG PA YI  
**May the doctrine of the conqueror**  
TÄN PA YÜN RING BAR GYUR CHIG  
**Lozang Dragpa flourish long.**

*Colophon*

From Appendix 7 of *Shakyamuni Puja* composed by Ngawang Palden of Urga and translated into English by Martin Willson, published by Wisdom Publications, London, England, 1980.

# The Prayer of the Words of Truth

by His Holiness the 14th Dalai Lama

**NAMO RATNA TRAYA YA**

**Homage to the Triple Gem.**

TSHÄ ME YÖN TÄN GYA TSHÖI PÄL NGA ZHING  
NYAM CHHUNG DRO LA BU CHIG TAR GONG PÄI  
DÜ SUM DE SHEG SÄ DANG LOB MAR CHÄ  
DAG GI DEN PÄI ME NGAG DIR GONG SHIG

**Magnificent masters of an ocean of limitless good qualities, Those Gone to Bliss of the three times, your children and disciples, looking upon destitute migrators like your only child, please pay attention to my true words of sorrow.**

SI ZHI DUNG SEL YONG DZOG THUB PÄI TÄN  
DZAM LING YANG PÄI PHÄN DEI PÄL DU GYÄ  
DE DZIN KHÄ DANG DRUB PÄI KYE BU NAM  
CHHÖ CHÖ NAM CHÜI JA WA PEL WAR DZÖ

**Expand the Doctrine of the completely perfect Capable One, which removes the sufferings of cyclic existence and solitary peace. For abundant, extensive welfare and happiness in Jambudvīpa, increase the ten kinds of dharma conduct of all those learned and accomplished holders of the Doctrine.**

MI ZÄ LÄ NGÄN DRAG PÖ YONG NÖN PÄ  
BAR ME DU KHÄ NAR WÄI NYAM THAG DRO  
ZÖ KA NÄ TSHÖN MU GEI JIG PA KUN  
ZHI NÄ DE GA GYA TSHOR UG YUNG DZÖ

**By pacifying all the unbearable dangers of sickness, weapons and famine, cause those migrators totally compelled by intolerable strong karma, stricken by the torture of sufferings without respite, to recover their breath in an ocean of happiness and joy.**

KHYÄ PAR GANG JONG CHHÖ DÄN KYE DRO NAM  
NAG CHHOG LA LÖ'I PUNG GI TSE ME DU  
NGÄN GU JOM PÄI THRAG DANG CHHI MÄI GYUN  
NYUR DU CHHÄ PÄI THUG JE'I THU PUNG KYE

**Particularly, for all migratory beings in the religious Snow Land, oppressed with evil actions by the barbarian hordes from the 'black side,' devoid of love, may your power of compassion arise and quickly stop the flow of blood and tears.**

NYÖN MONG DÖN GYI NYÖ PÄI LANG JÖ KYI  
RANG ZHÄN NYI PHUNG GYI PÄI NYING JE YUL  
MI SUN KYE WÖ'I TSHOG NAM LANG DOR MIG  
YONG THOB JAM TSE DZA WÄI PÄL LA JOR

**May all the unruly groups of people, maddened by the demon of afflictive emotions, who by their rough behaviour ruin themselves and others, fully obtain the eye which sees that object of compassion, and obtain magnificent love, kindness and affection.**

RING NÄ NYING DU NAG PÄI DÖ PÄI DON  
YONG DZOG BÖ JONG RANG WANG TSANG MÄI PÄL  
LHUN DRUB CHÖ SI ZUNG DREL GA TÖN LA  
JÖ PÄI KÄL ZANG NYUR WA NYI DU TSÖL

**The wish that has long dwelt in our hearts is glorious, complete freedom for the entire land of Tibet. Bestow soon the fortune to enjoy that celebration of spontaneous religious and secular harmony.**

TÄN DANG DE DZIN CHHAB SI RANG RIG LÄ  
CHE PÄI LÜ SOG LONG JÖ YONG TANG TE  
KA WA GYA THRAG DRUB PÄI KYE WO NAM  
DRU DZIN GÖN DE THUG JE KYONG WAR DZÖ

**All the people who completely give up their cherished body, life and possessions, and endure hundreds of hardships for the sake of the Doctrine, its holders, their country and their compatriots, may they be guarded by the compassion of the Protector of the Potala.**

DOR NA GÖN PO CHÄN RÄ ZIG WANG GI  
SÄ CHÄ GYÄL WÄI CHÄN NGAR GANG CHÄN ZHING  
YONG ZUNG GYA CHHEN MÖN LAM GANG DZÄ PÄI  
DRÄ ZANG DENG DIR NYUR DU CHHAR WAR SÖL

**In short, may the good fruit of any extensive prayer to fully protect the Land of Snows, made by the Powerful Protector Chenrezig in the presence of the Buddhas and their Children, appear soon here and now.**

NANG TONG CHHÖ NYI ZAB MÖ'I TEN DREL DANG  
CHHOG SUM THUG JE'I THU DANG DEN TSHIG TOB  
LÄ DRÄ LU ME DEN THU DAG CHAG GI  
DEN PÄI MÖN LAM GEG ME NYUR DRUB SHOG.

**By the interdependence of the profound suchness of appearance and emptiness,  
By the power of the Three Sublime Ones' compassion and the force of true words  
By the power of the truth of the infallible action and result,  
May our prayer of truth be fulfilled soon and without obstacles.**

## The Final Prayer

MÖN LAM LOG PÄ GYÄL WÄI TÄN PA LA

**May the operation of evil thoughts and deeds of the negative forces of humans and non-humans**

KHU WÄI NAG CHHOG ZUG CHÄN ZUG ME DE

**Who harbour malice through their perverted prayers**

SAM JOR NGÄN PÄI JUG PA MA LU PA

**Against the teaching of the Victorious One**

CHHOG SUM DEN PÄ TSÄ NÄ CHÖ GYUR CHIG

**Be totally vanquished through the power of truth of the Three Jewels.**

### *Colophon*

English translation taken from *Prayers for the Teachings of His Holiness the Dalai Lama*, compiled and partially translated by Gelongma Jampa Chokyi, Dharamsala, July 1994.

## MISCELLANEOUS PRAYERS

### Mandala Offering

#### Long Mandala Offering to Request the Teachings

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB  
/ SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ  
DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI  
NYÄN DANG DRA MI NYÄN GYI DA /

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PA'I LO TOG / KHOR LO RIN  
PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO CHHE / LÖN PO RIN PO CHHE / LANG PO  
RIN PO CHHE / TA CHOG RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHEN PÖ'I BUM PA  
GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ MA / NANG SÄL MA /  
DRI CHHAB MA / NYI MA / DA WA / RIN PO CHHEI DUG CHHOG LÄ NAM PAR GYÄL WÄI GYÄN  
TSHÄN / Ü SU LHA DANG MII YI PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA TSANG  
ZHING YI DU ONG WA DI DAG DRIN CHEN TSA WA DANG GYÜ PAR CHE PÄI PÄL DÄN LA MA  
DAM PA NAM DANG

*When requesting teachings:*

... KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄI NGA DAG

KHYAB GON GYAL WA'I WANG PO THAM CHÄ KHYEN CHING ZIG PA CHEN PO JE TSÜN JAM  
PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO SI SUM WANG GYUR TSUNG PA ME  
PA'I DE PÄL SANG PÖI ZHÄL NGA NÄ THEG PA CHHEN PÖ SUNG CHÖ ZAB MO ZHU WÄI YÖN  
DU ZHING KHAM ÜL WAR GYI WO ...

*For the thanksgiving mandala offering at the end of the last session of the teachings:*

... KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄI NGA DAG

KHYAB GON GYAL WA'I WANG PO THAM CHÄ KHYEN CHING ZIG PA CHEN PO JE TSÜN JAM  
PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO SI SUM WANG GYUR TSUNG PA ME  
PA'I DE PÄL SANG PÖI ZHÄL NGA NÄ THEG PA CHHEN PÖ SUNG CHÖ ZAB MO LEG PAR THOB  
PÄI KA DRIN TANG RAG GI YÖN DU ZHING KHAM ÜL WAR GYI WO ...

*Continue with:*

THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NE [KYANG] DAG SOG DRO WA MA GYUR NAM  
KHÄI THA DANG NYAM PÄI SEM CHEN THAM CHÄ LA THUG TSE WA CHHEN PÖ GO NÄ JIN GYI  
LAB TU SÖL

## Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

**This ground, anointed with perfume, strewn with flowers,**

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, four continents, the sun and the moon.**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

**I imagine this as a buddha-field and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all living beings enjoy this pure land!**

## From A Daily Prayer to Maitreya:

CHHÖ NGA CHEN PÖI DRA YI NI

**I pray that sentient beings without exception**

SEM CHEN DUG NGÄL THAR GYI SHOG

**May be liberated by the sound of the great Dharma drum.**

KÄL PA JE WA SÄM YÄ SU

**Please stay to teach the path to enlightenment**

CHHO TÖN DZÄ CHING ZHUG GYUR CHIG

**For inconceivable millions of eons.**

## Request to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI

**O holy and perfect, pure lama, from the clouds of compassion**

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG

**That form in the skies of your dharmakaya wisdom,**

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA

**Please release a rain of vast and profound Dharma,**

ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL

**Precisely in accordance with the needs of those to be trained.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI



## Prayers At the Beginning of Teachings

### Refuge and Bodhichitta Before the Teaching

SANG GYÄ CHÖ DANG TSHOG KYI CHHOG NAM LA

**I go for refuge until I am enlightened**

JANG CHHUB BAR DU DAG NI KYAB SU CHI

**To the Buddha, the Dharma, and the Supreme Assembly.**

DAG GI CHÖ NYEN GYI PÄ TSHOG NAM GYI

**By the accumulations I create through listening to the Dharma,**

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG

**May I become a buddha in order to benefit all sentient beings.**

## Prayers At the End of Teachings

### Brief Dedication

DAG GI JI NYE SAG PÄI GE WA DI

**I dedicate whatever virtues I have ever collected**

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

**For the benefit of the teachings and of sentient beings,**

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI

**And in particular for the essential teachings**

TÄN PÄI NYING PO RING DU SÄL JE SHOG

**Of venerable Losang Dragpa to shine forever!**

### Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

**This ground, anointed with perfume, strewn with flowers,**

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, four continents, the sun and the moon.**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

**I imagine this as a buddha-field and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all living beings enjoy this pure land!**

### Request for the Lama to Remain Long

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING

**May my venerable lama's life be firm,**

NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG

**His white divine actions spread in the ten directions.**

LO ZANG TÄN PÄI DRÖN ME SA SUM GYI

**May the torch of the teachings of Losang always remain,**

DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG

**Dispelling the darkness of all beings in the three realms.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Prayers of Dedication

GE WA DI YI NYUR DU DAG

**Due to the merits of these virtuous actions**

LA MA SANG GYÄ DRUB GYUR NÄ

**May I quickly attain the state of a guru-buddha**

DRO WA CHIG KYANG MA LÜ PA

**And lead all living beings, without exception,**

DE YI SA LA GÖ PAR SHOG

**Into that enlightened state.**

JANG CHHUB SEM CHHOG RIN PO CHHE

**May the supreme jewel bodhichitta**

MA KYE PA NAM KYE GYUR CHIG

**That has not arisen, arise and grow;**

KYE WA NYAM PA ME PA YANG

**And may that which has arisen not diminish**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase more and more.**

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

**Just as the brave Manjushri and Samantabhadra too,**

KÜN TU ZANG PO DE YANG DE ZHIN TE

**Realized things as they are,**

DE DAG KÜN GYI JE SU DAG LOB CHHIR

**Also I dedicate all these merits in the best way,**

GE WA DI DAG THAM CHÄ RAB TU NGO

**That I may follow their perfect example.**

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

**I dedicate all these 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 the victorious ones thus gone of the three times,**

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

**So that I might perform the noble bodhisattvas' deeds.**

## Long Life Prayer for His Holiness the Dalai Lama

GANG RI 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.**

*Colophon*

*FPMT Retreat Prayer Book: Prayers and Practices for Retreat, FPMT Inc., 2009.*

## Long Life Prayer for Kyabje Ling Choktrul Rinpoche "The Unchanging Vajra Melody"

OM SVATI

TS'OK NYI T'AR SÖN NAM DREN NYI ME'I NYEN

**You who have completed the two accumulations, O Guide and Friend of the sun;**<sup>10</sup>  
GYEL KÜN YAP CHIK JAM PEL SHI TR'O TANG

**And Master Tsongkhapa, holding the vase of immortality and inseparable from**  
YER ME TS'EY DZIN LA MA TSONG KHA PEY

**The wrathful and peaceful forms of Mañjushri, unique father of all conquerors,**  
DENG DIR CH'I MEY PEL YÖN TSEL DU SÖL

**Please confer the glorious quality of immortality today!**

GYEL TEN DZIN LA GYEL WEY DUNG TS'OP SHIN

**You are like the Conqueror's successor in upholding his teaching,**  
LUNG TOK YÖN TEN GYA TS'Ö NGA DAK CH'OK

**The excellent lord of oceans of good qualities: oral teachings and realisations,**  
DA TREL TR'IN LEY SANG PÖ CH'Ö NGA WEY

**And are characterized by unsurpassed benevolent activity,**  
KÜN P'AK PEL DEN LA MAR SÖL WA DEP

**O glorious Master, superior to all, I supplicate you!**

NAM MANG DO GYÜ GYA TS'OR WANG JOR SHING

**Mastering oceans of various sutras and tantras,**  
LAP SUM RIM NYI SAM P'EL NOR GI BÜ

**With the wish-fulfilling gem of the three trainings and the two stages,**  
GANG T'UK YONG TAM DA MEY YONG DZIN JEY

**May you pursue the exceptional activity**  
P'UL JUNG NAM T'AR KYONG WEY JEY POR SHOK

**Of the unequalled lord of tutors whose heart is brimming [with good qualities].**

SEN SAM GOM TANG CH'E TSÖ TSOM PA YI

**By study, reflection and meditation, teaching, dialectics and composition,**  
LO SANG RING LUK NYIN SHIN SEL WA LA

**Like a sun illuminating Losang's<sup>11</sup> tradition,**  
GYEL WA NYI PA LAR YANG JÖN PA DANG

**O light of the teaching inseparable from**  
YER MEY TEN PEY DRÖN MEY SHAP TEN SHOK

**He who appeared like a second conqueror, please live long!**

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<sup>10</sup> An epithet for Buddha Shakyamuni.

<sup>11</sup> Je Tsongkhapa

YONG DZOK DO NGA LAM GI DAM PEY CHÜ

**We, the assemblies of your disciples,**

NYANG WEY DAK CHAK LOP BÜ TS'OK NAM KYANG

**Savour the essence of your instructions on the path complete with sutra and tantra;**

T'Ö DÖN NYAM SU TAR WEY JA WA YI

**By putting into practise what we have learned [from you]**

CH'OK GYUR DRUP PEY CH'Ö TRIN TRO NÜ SHOK

**May we be able to please you with clouds of offerings—our supreme accomplishments!**

DI YI T'U LEY JETSÜN LA MA YI

**By the power of this, may you**

T'ONG WA DÖN DEN CH'OK TRÜL PEY MÖ NYEN

**Who are the sun-like supreme emanation of the venerable Master, meaningful to behold,**

SANG SUM MI GYUR DORJEY SHI DRUP CHING

**Attain the unchanging vajra nature of the three mysteries;**

DZEY TR'IN TEN DRÖ PEL DU BAR GYUR CHIK

**And may the glory of your activity on behalf of the teaching and of sentient beings shine forth!**

CH'OK SUM JIN DANG DAK CHAK MÖ PEY T'U

**By the blessings of the Three Jewels and the power of our faith,**

JAM PEL KA DÖ CH'I NANG SANG SUM SOK

**Thanks to the four kinds of activities of the ocean of pledged protectors,**

TAM CHEN GYA TS'Ö NAM SHII TR'IN LEY KYI

**Mañjushri's attendant protector<sup>12</sup> with his three aspects, inner, outer and secret, and the rest,**

TSEY CHIK MÖN PEY NEY DI LHÜN DRUP SHOK

**May this ardent prayer be spontaneously answered!**

### *Colophon*

The main offices of the great monasteries [Ganden, Drepung and Sera], the abbots, administrators and all the monks of Loseling College of Drepung, Gyume and Gyutö Colleges, Bodhgaya Monastery, Trehorberi Monastery, as well as the chief attendant and all other members of Ling Labrang together having requested a supplication including his name, a long life prayer and prayer for the development of the activity of the precious reincarnation and excellent emanation of the unsurpassed kind master, the great tutor Tr'ichén Ling Dorje Chang I, the Buddhist monk Tenzin Gyatso, composed the same on October 5th, 1987 (the 13<sup>th</sup> day of the 8<sup>th</sup> month of the Tibetan Fire Hare year).

Translated from the Tibetan under Venerable Dagpo Rinpoche's guidance by R. Patton.

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<sup>12</sup> An epithet for Kalarupa.