Prayers for
Jangchup Lamrim Teachings
by His Holiness the 14th Dalai Lama

This collection of prayers contains the English and Tibetan-phonetic versions of most of the prayers included in the Tibetan Prayer Book distributed to the attendees of His Holiness the Dalai Lama’s Jangchup Lamrim Teachings at Gaden, Drepung and Sera Monasteries 2012 – 2014.

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 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 Chopra Long Life Puja and 16 Arhats Long Life Puja.

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The Sutra Remembering the Three Jewels

THAM CHÄ KYHEN 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 KYHEN 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 Consummately 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 / SHÉ 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
SHÉ 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 SHÉ 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.

Prayers for Jangchup Lamrim Teachings
KYE CHHÈ NAM DAM PA / DÜ PA NAM SHIN TU CHË PA / YONG SU DUNG WA DAG LÀ NAM PAR DROL WA / SI PA LÀ DRÔL WA / CHHU WO LÀ GÀL WA / YE SHÈ YONG SU DZOG PA / DÀ PA DANG MA JON PA DANG DA TAR JUNG WĀI SANG GYÄ CHOM DÀN DÀ NAM KYI YE SHÈ LÀ NÀ PA / NYA NGÀN LÀ DÀ PA LA MI NÀ PA / YANG DAG PA NÝ KYI THA LA NÀ PA / SEM CHEN THAM CHÄ LA ZIG PÄI SA LA SHUG PA TE / DI DAG NI SANG GYÄ CHOM DÀN DÀ 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 DRÈ PA / YONG SU DZOG PA / YONG SU DAG PA / YONG SU JANG WA / CHOM DÀN DÀ KIY CHÖ LEG PAR SUNG PA / YANG DAG PAR THONG WA / NÄ MÈ PA / DÜ CHHÄ PA MÈ 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 DÀN DÀ KIY LEG PAR SUNG PAI CHÖ DUL WA LEG PAR TÖN PA / NGÈ PAR JUNG WA / DZOG PÄI JANG CHUB TU DRO WAR CHË PA / ME THUN PA MÈ 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 / THĀL MO JAR WĀI Ö SU GYUR PA / CHHAG JA WĀI Ö SU GYUR PA / SÖ NAM KYI PĀL GYI ZHING / YON YONG SU JONG WA CHHEN PO / JIN PĀI NĀ SU GYUR PA / KUN TU.ANG JIN PĀI NĀ 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 PÄL 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 TÂN GYA TSHÖI ZHING  
The field of merit with qualities like a vast ocean –  
DE ZHIN SHEG LA CHHAG TSHĀL 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 CHHAG TSHĀL 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 TÂN DÄN  
Who are devoted to the moral precepts –  
GE DÜN LA YANG CHHAG TSHĀL 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 TÂN 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
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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.
Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva aryavipaśītāparipuṇṇa Avalokiteśvara: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva mahasattva aryavipaśītāparipuṇṇa Avalokiteśvara 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.

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.

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

“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 DZÖG 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 obscurcation 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 unequalled, 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 KYHÖ 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 KHIR 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 aryā 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
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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 KHĀI 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,
CHHĀ PA ME PA TAG ME PA
no annihilation and no permanence,
ONG WA ME PA DRO ME PA
no coming and no going,
THA DĀ DÖN MIN DÖN CHIG MIN
neither different nor same –
TRÖ PA NYER ZHI ZHI TĀN PA
this thorough calming of conceptual elaborations:
DZOG PĀI SANG GYĀ MA NAM KYI
To you, who is supreme speaker
DAM PA DE LA CHHAG TSHĀL 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,
Prayers for Jangchup Lamrim Teachings

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
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

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.

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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 ZUN TGE
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
Paramäsena, 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  
Suvarnadvipa, 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 KYHEN 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 aryā, 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 aryās’ 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, unequalled 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, bodhisattva possessing oral transmissions and insights,
DRI ME LUNG GI WANG CHHUG KÄ PÄI CHHOG
  Lhalung Wangchug, supremely learned one,
Prayers for Jangchup Lamrim Teachings

KHAM SUM DRO WÄI GÖN PO RIN PO CHHE
  Gönpa Rinpoche, savior of all beings in the three realms,
NÄ TÂN 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 TÂN 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
  Gyergompaa, 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 TÂN DZÖ DZIN SANG GYÄ BÖN
  Sangyä Bön, treasure of marvelous qualities,
DAM PÄ JIN LAB NAM KHA GYÄL PO DANG
  Namkha Gyalpo, 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
  Gyälsä 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 TSÖNG 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 (1ST Dalai Lama, Gendun Drubpa)
KU SUM GO PHANG NGOR GYUR NOR BU ZANG (Norbu Sangpo)
PAL DÄN LA MA SUM LA SOL WA DEB

YANG CHHEN ZHÄ PA GE DUN GYA TSHOI DE (2ND 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 TSHÖ’I ZHAB (3RD Dalai Lama, Sonam Gyatso)
ZAB DON DAM PAI KA BÄB CHHO PAL ZANG (Chopel Sangpo)
KHAB DAG KHÖN TON PAL JOR LHUN DRUB TE (Paljor Lhundrup)
KHÄ DRUB CHHEN PO SUM LA SOL WA DEB

GYAL CHHOG NGAG WANG LO ZANG GYA TSHÖ DANG (5TH 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 Gyaltse)
JAM YANG ZHÄ PAI DO JER SOL WA DEB (Jamyang Shepa)

SHE NYEN JAM YANG DE WAI DOR JE DANG (Deway Dorje)
TSHUNG ME THRI CHHEN NGAG WANG CHHOG DÄN ZHAB (Ngawang Choden)
DREN CHHOG KYÄL 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 KYÄL TSHAB DAR MA RIN CHHEN DANG (Darma Rinchen)
DRÖ WAI DRON ME SHA KYA KYÄL TSHÄN ZHAB (Shakya Gyaltsen)
DON YO KHA DANG DRUB PAI PAL DÄN PAI (Donyo Palden)
TÄN PAI NANG JE SUM LA SOL WA DEB

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

DRUB PAI WANG CHHUG TSON DRU KYÄL TSHÄN DANG (Tsondrub Gyaltsen)
DRO WAI DE PON DAM CHHO KYÄL 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 KYÄL TSHÄN TE (Yeshe Gyaltsen)
THAR LAM SOL 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 KYÄL WAI LUG ZANG NOR BUI DZO
DZIN LA DA DRAL YONG DZIN CHHO KYI JE
LO ZANG TSHUL THRIM JAM PA GYA TSHO CHHER
GO SUM GU PAI YI KYI SOL WA DEB
Prayers for Jangchup Lamrim Teachings

13th 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

14th 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

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 unreasingly,
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:
Prayers for Jangchup Lamrim Teachings

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.
Prayers for Jangchup Lamrim Teachings

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


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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 LHAR 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 northerly 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 TÂN
   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 TÂN 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 activites,
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, 12th month and 15th 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 Shantaraksita, 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 SÄŁ 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 SÄŁ DZÄ PA
   the systems of the seven Abhidharma treatises as well as Nonduality,
KÜN KHYEN NYI PAR DRÄG 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 Vimuktsena, 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 KIYI 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 WÖ 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 KIYI 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 KIYOB DÖ PÄ’I
an aspiration for liberation, the total pacification of suffering and its origin—
Prayers for Jangchup Lamrim Teachings

CHHOG THĀ TUG PĀ’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 CHHENER PÔ’I SHUNGI DÖN NAM LA
May I be blessed so that I may easily develop conviction in all the paths
THÖ SAM GOM PĀ’I PHA RÔL CHHIN PA DANG
pertaining to the profound points of the Perfection and Vajra Vehicles,
DOR JE THEG PĀ’I ZAB NĀ LAM KÜN LA
by engaging in study, reflection, and meditation on the meaning
NGE PA DE LĀG NYE PAR JIN GYI LOB
of the treatises of the great trailblazers.¹

23.
KYE ZHING KYE WAR LAB SUM DĀN PĀ’I TEN
May I, in life after life, obtain excellent embodiments that support
LEG THOB SHA DANG DRUB PĀ’I LUNG TOG TĀN
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 TĀN LA JA WA JE PAR SHOG
through engaging in exposition and meditative practice.

24.
DŪL DE KÜN TU THÖ SAM SHA DRUB KYI
May the members of all spiritual communities spend their time
JA WĀ DŪ DA LOG TSHO YONG PĀ’I
in learning, reflection, and meditation.
DAM PĀ’I KHĀ 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 TŪ 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 GYĀL WA YI
and attain the conquerors’ omniscience,

¹ 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, 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 unconstrained 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!


2 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 TÂN ZANG PO DUR THRO NAL JOR PA
LING THRÂN 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 CHÂN THOG MAI JE WO GYAL RIG TE
SA LA CHHEN POI GYU LÂ NYA THRI TSÂN
E SHO LEG DANG DE THRUL NAM ZHUNG TSÂN
YONG KUR NYEM ME DE JER SOL WA DEB

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

JA DANG KAR YOL CHÀ SOL DU SONG JE
LUG SUM TSUG LAG KHANG ZHENG KHÂN LOB DANG
KA TÂN DÂN DRANG RAB JUNGE SOG TSUG
THRI SONG DE TSÂN JE LA SOL WA DEB

SAR CHÂ KÃ KYI CHHO KUN DAG THER DANG
GE DUN SI ZHUR TSON DZÃ THRI RAL PA
KJOR LO DOM PAR DRUB NYE CHU SUM YUL
DREN DZÃ NAG PO CHO PAR SOL WA DEB

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

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

NAM SÀ 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 CHÀN LA SOL WA DEB

LU SEM NÄ SEL SUM TON YE SHE ZUNG
DAL DROI JIG KYOB LHA JE GE WA BUM
Prayers for Jangchup Lamrim Teachings

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

1st 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

2nd 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

3rd 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

4th 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

5th 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
6th 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

7th 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 KHROR LOI DAG
GYAL CHHOG KAL ZANG GYA TSHOR SOL WA DEB

8th Dalai Lama
GE SAR LHA DEI DUNG LÄ TSANG YUL DU
TAM SHING KHYEN LAB TÄN PAI KHROR LOI DÄ
CHHÄ TSO TSOM LA CHHAG THOG MI NGA WA
LO ZANG JAM PAL GYA TSHOR SOL WA DEB

9th 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

10th 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

11th 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

12th Dalai Lama
TSANG MAI RIG LÄ BU RU OL GA RU
TAM TSHE DOR KYIL NYAM ZHAG ZHAB JE SOG
Prayers for Jangchup Lamrim Teachings

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

13th 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

14th 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 KHIR
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 KHIR 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 KHIR GYUN ME CHHÄ PA YI
DRO KUN TÄN DEI SA LA UG YUNG SOL
Prayers for Jangchup Lamrim Teachings

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 14th Dalai Lama

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.
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.

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.

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.
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.

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.

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.

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.

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.

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.

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 unequaled skill.
GYAL TĀN LING ZHII KHA LA WANG GYUR ZHING
PHĀN DEI O NANG GYE CHHİR TĀN 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 CHĀN 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 TĀN 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 CHHENG NYI DAI O ZER BUM THRO WĀ
NANG SEM WANG DU GYUR ZHING CHHO TSHUL GYI
DRO KUN DROL LA NGAL ME TĀN 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 LĀ
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 TĀN 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 CHÂN 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.

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.

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.

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.

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.

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.

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.
Prayers

for
Jangchup
Lamrim
Teachings

MI ZHIG KHIR 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
Prayers for Jangchup Lamrim Teachings

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 TÂN 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 NYAM 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
Prayers for Jangchup Lamrim Teachings

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 tän 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 TSOG 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 TSOG 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.
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.

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.
Prayers for Jangchup Lamrim Teachings

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 CHÂN 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 CHÂN 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 THÙ
MI ZÄ NYIG MÄI ZUG DU RAB NAR WÄI
DAG SOG GANG JONG DRO WÄI GÖN CHIG PU

NGAG WANG LO ZANG TÂN 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 TÂN 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 PHÂN 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 THÙ DZOG DÄN KÄL ZANG NAM KHÄI GO
LÜ CHÄN NGÄL SÖI CHI DU TAG DRÖL ZHING
THUB TÂN 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

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Prayers for Jangchup Lamrim Teachings

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 THÛ 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.
Prayers for Jangchup Lamrim Teachings

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

By His Holiness the 14th Dalai Lama

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,

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.

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.
The pioneers who first opened the door for the light of the Dharma in the land of snow mountains, Shantaraksita, 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 BŪI DING KHANG DU
ZAB MŌ DRUB DE CHHŌ KI TER CHHEN PO
ZAB YANG NYING TIG O' NON RAB TU TSHER
GANG JONG GYAL TÂN 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-Essence³, May this Victor’s Doctrine in the Land of Snows flourish for a long time.

KA DAG Ō' SAL NYING POI LONG CHHEN POR
KHOR DE CHHŌ KUN UB CHHUB THEG PĀI TSE
KUN ZANG DO MĀ’I GYĀL SAR DRO PĀ’I THAB
GANG JONG GYAL TÂN 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 PĀ’I GYŪ
YONG DZOG DAM PĀ’I DZŌ NGA A TI SHA
GYAL WĀ’I CHUNG NĀ LĀ ‘ONG DAM PA’I SOL
GANG JONG GYAL TÂN 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 DŪ PĀ’I GYĀL WAI KA
DAM PA KYE BU SUM DU LEG DRIG PA
LHA CHHŌ DUN DĀN KA DAM SER GYI THRENG
GANG JONG GYAL TÂN YUN RING BAR GYUR CHIG

³ 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\(^4\),
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\(^5\) 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

\(^4\) The four deities are Shakyamuni, Avalokiteshvara, Tara and Achala. The three texts are Vinaya, Sutra and Abhidharma.
\(^5\) Zhepa Dorje is Milarepa.
GANG JONG GYAL TĀN 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 MĀ’I TA DANG NYER DREL WĀ’I
SANG CHHEN DOR JE THEG PAI RIM NYI LAM
ZAB SĀL PEL KHĀ LO ZANG GYĀL WĀI TĀN
GANG JONG GYAL TĀN YUN RING BAR GYUR CHIG

The teachings of the victorious Lobsang⁶, 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 NŌ SUM DANG GYŪ DE ZHI YI DŌN
YONG DZOG LAM GYI NGO WO GO RIM NAM
MA NOR NYAM SU LEN PAI LUG ZANG CHHOG
GANG JONG GYAL TĀN 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 GYŪ ZHĀN DANG SHĀ SOL MI TSHUNG PĀI
CHHI NANG ZHĀN SUM DU KYI KHOR LO YI
LUNG TOK KA BAB BU JO LUG ZUNG GI
GANG JONG GYAL TĀN YUN RING BAR GYUR CHIG

The combined Budon and Jolug⁷ 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 SHĀ PAI KA CHHEN NAM CHU DANG
DRUB GYŪ SHING TA CHI DANG ZHĪ JE SOG
DO NGAG ZUNG DREL MĀN NGAG DU MĀ CHHUG
GANG JONG GYAL TĀN YUN RING BAR GYUR CHIG

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⁶ The ordination name of Lama Tsong Khapa.
⁷ Budon and Jolug are Kalachakra traditions.
In short the ten great pillars of explanation,
The chariots of practice lineage, in general, and the Shije\(^{8}\) 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.

TĀN DZIN ZHAB TĀN THUG THŪN GE DŪN NAM
TĀN PA KHOR LO SUM GYI KYONG WA DANG
TĀN LA DĀ PĀI KYE BU SA TENG KHYAB
RI ME GYAL TĀ 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\(^{9}\),
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 DĀN NO CHU GE TSHĀN 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 NĀ YONG DZOG TĀN PĀ’I LAM
GYA CHHEN SEM KYE ZAB MO TA WA LA
THŌ SAM GOM PĀI CHIG TU TSŌN PA YI
THRĀL YUN TĀN 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 KHĀ’I THĀ TUG GYUR PĀ’I SEM CHĀN CHHIR
THUB WANG GYAL SĀ YI ’ONG CHÖ PA LA
ZHUM DANG NGĀN ZHEN LE LO ME PA DANG
YI CHHE DUN PĀ’I TRO GĀ JUG PAR SHOG

For the sake of beings as infinite as space

\(^{8}\) Zhije is a Kagyê practice for pacifying suffering by Padampa Sangye.
\(^{9}\) 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 LÙ 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 Rabsel, Dza-rong Shaden Ngawang Chokyi Lodroe 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 tān 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 PÕI 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 MÜN PA SANG
His pure meditation cleansed of dark fading and fog;
CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB
His pure conduct practiced according to conquerors’ orders:
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG
May the conqueror Losang’s teachings flourish!

MANG DU THÖ PA GYA CHHER TSÄL WÄ KHÄ
Prayers for Jangchup Lamrim Teachings

Learned, since he extensively sought out learning;
THÖ DÖN JI ZHIN GYÜ LA JAR WÄ TSÜN
Reverend, rightly applying it to himself;
KÜN KYANG TĀN DRÖI DÖN DU NGO WÄ ZANG
Good, dedicating all for beings and doctrine:
LO ZANG GYÄL WÄI TĀN 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 TĀN 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 PĀI TĀN PA LAB SUM NYAM LEN TE
Realized teachings, practice of the three trainings –
KHÄ SHING DRUB PĀI NAM THAR MĀ DU JUNG
His skilled and accomplished life story is amazing.
LO ZANG GYÄL WÄI TĀN 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 TĀN PA GYÄ GYUR CHIG
May the conqueror Losang’s teachings flourish!

GYU YI THEG PAR SHÄ PĀI TONG PA NYI
Combining voidness, explained as the causal vehicle,
DRÄ BÜI THAB KYI DRUB PĀI DE CHHEN DANG
With great bliss, achieved by method, the effect vehicle,
NYAM JOR CHHÖ PHUNG GYÄ THRĪI NYING PÖI CHÜ
Heart essence of eighty thousand Dharma bundles –
LO ZANG GYÄL WÄI TĀN PA GYÄ GYUR CHIG
May the conqueror Losang’s teachings flourish!
KYE BU SUM GYI LAM GYI SUNG MÅI 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,2 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
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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.
Prayers for Jangchup Lamrim Teachings

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 TSHÛL NAM PAR PHEL GYUR CHIG
   May the Dharma’s method prosper.

DAG NGON DIG PAI SEM CHÂN 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 CHÂN 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.
Prayers for Jangchup Lamrim Teachings

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 TŠÜL 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
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 TSHÕI PÄL NGA ZHING
NYAM CHHUNG DRO LA BU CHIG TAR GONG PÅI
DÜ SUM DE SHEG SÅ 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 Jambudvipa, 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 CHHÌ MÄI GYUN
NYUR DU CHHÄ PÄI THUGJE’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.
May all the unruly groups of people, maddened by the demon of afflicting 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.

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.

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.

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.

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
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 / YÖ 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 CHHE 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 LÙ 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
Prayers for Jangchup Lamrim Teachings

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;¹⁰
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 JEU
  May you pursue the exceptionnal activity
P'UL JUNG NAM T'AR KYONG WEY JEU 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's¹¹ 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!

¹⁰ An ephitet for Buddha Shakyamuni.
¹¹ Je Tsongkhapa
Prayers for Jangchup Lamrim Teachings

YONG DZOK DO NGAK 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'ÖNG WA DÖN DEN CH'OK TRÛL 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\(^{12}\) with his three aspects, inner, outer and secret, and the rest,
TSEY CHIK MŌN 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\(^{th}\) day of the 8\(^{th}\) month of the Tibetan Fire Hare year).
Translated from the Tibetan under Venerable Dagpo Rinpoche's guidance by R. Patton.
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\(^{12}\) An ephitet for Kalarupa.