

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

*Compiled According to the Instructions  
of Lama Zopa Rinpoche*

**FPMT**



Lama Zopa Rinpoche  
Practice Series

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

## *Technical Note*

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

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Recite these two verses three times.

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

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

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## *Setup*

- Place a picture of His Holiness the Dalai Lama on a throne with a double vajra brocade (preferably white) on the front of the throne.
- Prepare a mandala offering with representations of the holy body, speech, and mind (a statue, scripture, and stupa), a nice long khata, and an envelope with a money offering to be offered to the picture of His Holiness. The amount offered should be an uneven number, e.g., \$101. It should be offered by a lama, geshe, or someone who represents the center.
- It would be good to offer traditional sweet rice and tea to everyone in attendance. Otherwise, tea and rice can be served to the lamas and sangha members present, while something simple, such as a muffin and juice, is offered to everyone else.

*“Doing [these prayers for  
His Holiness the Dalai Lama]  
will help your practice very much;  
you will get the realizations of the path.”*

*Lama Zopa Rinpoche*

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

## Preliminaries Prayers

### *Taking Refuge in the Gurus*

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❖ In a group practice, read the verse in English one or two times and then chant it in Tibetan.

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LA MA SANG GYÄ LA MA CHHÖ

**The Guru is Buddha. The Guru is Dharma.**

DE ZHIN LA MA GEN DÜN TE

**The Guru is also Sangha.**

KÜN GYI JE PO LA MA YIN

**The Guru is the creator of all [happiness].**

LA MA NAM LA KYAB SU CHHI (3x)

**In all the gurus, I take refuge. (3x)**

### *Taking Refuge and Generating Bodhichitta*

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Recite these verses one after the other three times.

❖ In a group practice, read the verses in English one or two times and then chant them in Tibetan.

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DRO NAM DRÄL DÖ SAM PA YI

**With the thought desiring to liberate transmigratory beings,**

SANG GYÄ CHHÖ DANG GEN DÜN LA

**I always take refuge**

JANG CHHUB NYING POR CHHI KYI BAR

**In the Buddha, Dharma, and Sangha**

TAG PAR DAG NI KYAB SU CHHI

**Until the heart of enlightenment is achieved.**

SHE RAB NYING TSE DANG CHÄ PÄ

**With perseverance, acting with**

TSÖN PÄ SEM CHÄN DÖN DU DAG

**Wisdom, compassion, and loving kindness,**

SANG GYÄ DÜN DU NÄ GYI TE

**In front of the buddhas, for the benefit of sentient beings,**

DZOG PÄI JANG CHHUB SEM KYE DO (3x)

**I generate the thought of full enlightenment. (3x)**

### *Purifying the Place*

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

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THAM CHÄ DU NI SA ZHI DAG

**Everywhere may the ground be pure,**

SEG MA LA SOG ME PA DANG

**Free of pebbles and so forth,**

LAG THIL TAR NYAM BÄI DUR YÄI

**As level as the palm of the hand,**

RANG ZHIN JAM POR NÄ GYUR CHIG

**In the nature of blue beryl, and soft.**

## *Invocation*

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❖ While reciting this verse, someone should hold burning incense between their folded hands. At the end of the verse, play the instruments, such as bells, cymbals, and drums.

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MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

**Savior of all sentient beings without exception,**

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

**Divine destroyer of the unbearable hordes of maras and their forces,**

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

**Perfect knower of all things without exception,**

CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

**Bhagavan, together with your retinue, please come here.**

## *Blessing, Multiplying, and Presenting the Offerings*

### *Offering Prayer*

LHA DANG MI YI CHHÖ PÄI DZÄ

**May divine and human offerings,**

NGÖ SU SHAM DANG YI KYI TRÜL

**Both actually arranged and mentally emanated,**

KÜN ZANG CHHÖ TRIN LA NA ME

**Become clouds of the finest Samantabhadra offerings,**

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

**Filling the entire realm of space.**

### *Offering Cloud Mantra*

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❖ By reciting this mantra, the offerings are blessed, multiplied to become numberless, and offered.

Play the cymbals slowly, going around three times.

---

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRA VAJRE / MAHĀ VAJRE / MAHĀ TEJA  
 VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ BODHICHITTA VAJRE /  
 MAHĀ BODHI MAṆḌOPA SAṂKRAMAṆA VAJRE / SARVA  
 KARMA AVARAṆA VIŚHODHANA VAJRE SVĀHĀ (3x)

### *Extensive Power of Truth*

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❖ With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

---

KÖN CHHOG SUM GYI DEN PA DANG

**By the power of truth of the Three Rare Sublime Ones,**

SANG GYĀ DANG JANG CHHUB SEM PA THAM CHĀ KYI JIN GYI LAB  
 DANG

**The blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

**The great wealth of the completed two types of merits,**

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

**And the pure and inconceivable sphere of phenomena,**

CHHOG CHU NA ZHUG PÄI SANG GYĀ DANG JANG CHHUB SEM PA  
 THAM CHĀ KYI CHÄN NGAR PHAG PA JAM PÄL DANG KUN TU ZANG  
 PO LA SOG PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI  
 KHYAB PA ZÄ MI SHE PA NAM KHA DANG NYAM PAR JUNG WAR GYUR  
 CHIG

**May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.**



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Now do the *Seven-Limb Prayer*. You can do either the abbreviated version below or the extensive version from the *King of Prayers*, page 36.

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### *Seven-Limb Prayer (abbreviated)*

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

**I prostrate reverently with my body, speech, and mind.**

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

**I present clouds of every type of offering, both actually arranged and mentally emanated.**

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

**I confess all my negative actions and downfalls collected from beginningless time.**

KYE PHAG GE WA NAM LA JE YI RANG

**I rejoice in the virtues of ordinary beings and aryas.**

---

Pause to rejoice in the past, present, and future merits of (1) yourself, (2) other sentient beings, including bodhisattvas, and (3) the buddhas.

---

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

**Please remain until the end of cyclic existence,**

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

**And turn the wheel of Dharma for transmigratory beings.**

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

**I dedicate my own and others' virtues to great enlightenment.**

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### *Mandala Offering*

❖ The lama, geshe, or someone from the center should offer a mandala together with representations of the holy body, speech, and mind, along with a khata and money offering in an envelope, to the picture of His Holiness the Dalai Lama on the throne.

Chant the mandala offering verses slowly.

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## *Mandala Offering of Thirty-Seven Heaps*

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At the beginning only the umdze recites:

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DÜ SUM CHHOG CHÜI GYÄL WA THAM CHE CHIG TU DÜ PÄI NGO WO  
 DAG CHAG DRO WA YÖN KYI KYAB NÄ CHIG PU DZAM LING ZHI DEI  
 DE PÖN CHHEN PO / YONG DZOG TÄN PÄI NGA DAG / **JE TSÜN JAM  
 PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO** / SI SUM WANG  
 GYUR TSHUNG PA ME PÄI DE / PÄL ZANG PÖI KU TSHE SHAB PÄ SI THÄI  
 BAR DU TÄN PÄI CHHE DU SHING KHAM BÜL WAR ZHU

---

The group joins in:

---

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

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ  
 PÄI LO TOG / KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSÜN  
 MO RIN PO CHHE / LÖN PO RIN PO CHHE / LANG PO RIN PO CHHE /  
 TA CHHOG RIN PO CHHE / MAG PÖN RIN PO CHHE / TER CHEN PÖI  
 BUM PA

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG  
 PÖ MA / NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA / RIN PO  
 CHHEI DUG CHHOG LÄ NAM PAR GYÄL WÄI GYÄN TSHÄN / Ü SU LHA  
 DANG MII YI PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA  
 TSANG ZHING YI DU ONG WA DI DAG DRIN CHEN TSA WA DANG GYÜ  
 PAR CHE PÄI PÄL DÄN LA MA DAM PA NAM DANG

KHYÄ PAR DÜ YANG GONG SA LHA MII NAM DREN KYAB GÖN GYAL  
 WÄI WANG PO THAM CHÄ KHYEN CHING ZIG PA CHHEN PO / **JE TSÜN**  
**JAM PÄL NGAG WANG LO ZANG YE SHE TÄN DZIN GYA TSHO** / SI SUM  
 WANG GYUR TSHUNG PA ME PÄI DE / PÄL ZANG PÖI CHHOG / DAG  
 CHAG TÄN PA DANG DRO WÄI GÖN DU KU TSHE SHAB PÄ SI THÄI BAR  
 DU TÄN PÄI CHHE DU BÜL WAR GYI O

THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NE DAG SOG DRO WA  
 MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHEN THAM CHÄ LA  
 CHHOG DANG THUN MONG GI NGO DRUB MA LU PA TSÄL DU SÖL

### *Mandala Offering of Seven Heaps*

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

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

RI RAB LING ZHI NYI DÄ GYÄN PA DI

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

SANG GYÄ ZHING DU MIG TE ÜL WA YI

**I imagine as a buddha land and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all transmigratory beings enjoy this pure land.**

### *Prayer for His Holiness the Dalai Lama's Long Life*

JIG TEN KHAM DIR DE KYI MA LÜ PA

**The wish-granting Wish-Fulfilling Jewel,**

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR

**Source of all happiness in this world without exception,**

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA

**To the incomparably kind, Tenzin Gyatso, I beseech.**

SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG

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

### *Request to the Guru to Live Long*

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG

**In the sky before me, on a lion throne, lotus, and moon,**

JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN

**My perfect, pure guru smiles with delight.**

DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU

**Supreme field of merit for my mind of faith,**

TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL

**Please abide for a hundred eons to spread the teachings.**

### *Request to the Guru to Turn the Wheel of Dharma*

LO ZANG DANG PÖI SANG GYÄ DOR JE CHHANG

**Noble-minded one, primordial Buddha Vajradhara, all  
pervading one,**

KÜN KHYAB CHHI NANG SANG WÄI KUR TÄN NÄ

**By manifesting outer, inner, and secret bodies,**

NAM KHA JI SI DRO LA TSER GONG LA

**Consider transmigratory beings with love as long as the sky  
endures**

CHHI NANG SANG WÄI CHHÖ KHOR KOR DU SÖL

**And turn the wheels of the outer, inner, and secret Dharma.**

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

### *Introducing and Praising His Holiness the Dalai Lama*

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❖ If there is time, a lama, geshe, or student can talk about His Holiness and his kindness, so that everyone comes to feel very connected to His Holiness. This talk can be done here or at any other time in the puja, for example, after *Prostrations and Offerings to the Sixteen Arhats*.

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## *Taking Blessings from His Holiness the Dalai Lama's Throne*

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❖ Now the rest of the people present can go to take blessings from and offer His Holiness a khata. Everyone should make this prayer as they touch their head to the throne:

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May you live showing us a healthy, long life until our samsara ends.

May all your holy wishes succeed immediately.

Please guide me in all my lives

Until I achieve your state of full enlightenment, buddhahood.

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❖ This request includes the prayer from *Lama Chopa* (LC 53) KHYÖ NI LA MA, KHYÖ NI YI DAM, KHYÖ NI KHA DRO CHHÖ KYONG TE and so forth, as well as *Calling the Guru from Afar* by Kyabje Phabongkha Rinpoche. The meaning is that you request the guru to guide you until your death, in the intermediate state, and in all future rebirths, and in every day, every hour, every minute, and every second. This shows that this time we are the most fortunate ones. We can't believe how fortunate we are. Just look at the rest of the people in the world, without counting the people in other universes. This prayer is also important in order to be able to follow His Holiness until our mind becomes oneness with His Holiness the Dalai Lama's holy mind. This prayer is the most important one because if from our own side we don't follow Him, His Holiness cannot guide us.

This prayer is not only for His Holiness' birthday. It can be done whenever you offer a khata to His Holiness' picture or take blessings from him.

While people are taking blessings from the throne, recite the *Song of Immortality* and then *Prostrations and Offerings to the Sixteen Arhats*.

The tea and sweet rice can be served during the long life prayer.

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# Song of Immortality

## Prayer for the Long Life of His Holiness the Dalai Lama

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❖ Chant this prayer with the usual tune for long life prayers or with the tune with which *Prayer for the Flourishing of Je Tsongkhapa's Teachings* is chanted during the Monlam Chenmo (Great Prayer Festival). Alternatively, do the common quick way of reciting it.

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OM SVĀSTI

RAB JAM GYĀL WĀI SANG SUM MA LÜ PA

**To the assembly of most kind teachers, both present and past—**

GANG DÜL CHIR YANG CHHAR WĀI GYU THRÜL GAR

**The miraculous dance of the body, speech, and mind of innumerable buddhas**

SI ZHII GE LEG KÜN JUNG YI ZHIN NOR

**Manifesting in accord with aspirants' spiritual capacities,**

NGÖ GYÜ DRIN CHÄN LA MÄI TSHOG NAM LA

**The wish-granting jewel, the source of all virtue and goodness—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

CHHÖ YING KÜN SÄL KHYÖN DANG NYAM JUG PÄI

**To the assembly of all meditational deities**

DÜL DRÄL DE CHHEN YE SHE GYU MÄI TRIN

**Manifesting as countless mandalas and divinities—**

DRANG ME TEN DANG TÄN PÄI KYIL KHOR DU

**The magical clouds of immaculate, transcendent wisdom**

SHAR WÄI YI DAM LHA TSHOG THAM CHÄ LA

**Reaching to the farthest expanse of the space of ultimate reality—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

PANG TOG YÖN TÄN LHÜN DZOG THRIN LÄ KYI

**To all the victorious buddhas of the three times**

NANG WA DRO KHAM GYA TSHOR TAG TSEN PÄ

**Endowed with ten powers and who are even masters of  
the gods,**

PHÄN DZÄ TOB CHU NGA WA LHA YI LHA

**And whose attributes of perfection are the source of all  
compassionate deeds**

RAB JAM DÜ SUM GYÄL WA THAM CHÄ LA

**Benefiting the vast ocean-like realm of sentient beings,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING

**To the assembly of sacred doctrine embodied in the three vehicles,**

CHHOG TU ZHI WA NAM JANG NOR BÜI TER

**Supremely serene, a jewel-treasure of enlightenment,**

ZAG ME MI YO KÜN ZANG GE WÄI PÄL

**Stainless, unchanging, eternally good, and the glory of all virtues,**

THEG SUM DAM PÄI CHHÖ KYI TSHOG NAM LA

**Which actually liberates beings from the sufferings of the three worlds,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows, live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

SI PÄI THRÜL KHOR JOM LA CHHE PA WÄI

**To all members of the enlightening, noble spiritual community,**

DEN DÖN NGÖN SUM JÄL WÄI YE SHE CHÄN

**Who never stray from the thoroughly liberating adamantine city,**

NAM THAR DOR JEI DRONG LÄ MI CHHE PA

**Who possess the wisdom eye that directly sees the profound truth**



RIG DRÖL PHAG PÄI GEN DÜN THAM CHÄ LA

**And the highest valor to destroy all machinations of  
cyclic existence,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

KHA CHÖ ZHING DANG NÄ YÜL DUR THRÖ DU

**To the assembly of heroes and dakinis, heavenly beings of  
the three worlds,**

DE TONG NYAM GYAR RÖL PÄI TSE JO YI

**Who appear in the highest paradises, in the sacred places,  
and in the cremation grounds,**

NÄL JOR LAM ZANG DRUB LA DROG DZÄ PÄI

**And who, through creative play in the hundred-fold  
experiences of bliss and emptiness,**

NÄ SUM PA WO KHA DRÖI TSHOG NAM LA

**Support practitioners in their meditation on the excellent  
path,**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

DOR JE CHHANG GI KA TAG CHHAG GYÄI DÜ

**To the ocean of protectors endowed with eyes of  
transcendent wisdom—**

MI DRÄL RÄL PÄI THÖ DU NYER KÖ NÄ

**The powerful guardians and upholders of the teaching**

TÄN DANG TÄN DZIN KYONG WÄI THU TSÄL CHÄN

**Who wear inseparably on their matted locks**

YE SHE CHÄN DÄN TÄN SUNG GYA TSHO LA

**The knot symbolizing their pledge to the Vajra Holder—**

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA

**To you, we offer our prayers with fervent devotion:**

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI

**That Tenzin Gyatso, protector of the Land of Snows,  
live for a hundred eons.**

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING

**Shower on him your blessings**

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB

**So that his aspirations are fulfilled without hindrance.**

DE TAR LU ME KYAB KYI CHHOG NAM LA

**Thus to this congregation of excellent, undeceiving refuge,**

SHUG DRAG NYING NÄ GÜ PÄ SÖL TAB THÜ

**We pray that by the power of this prayer**

MI ZÄ NYIG MÄI ZUG NGÜ RAB NAR WÄI

**Expressed from a heart filled with fervent devotion and  
humility,**

DAG SOG GANG JONG DRO WÄI GÖN CHIG PU

**May the body, speech and mind of the sole savior of  
the Land of Snows,**

NGAG WANG LO ZANG TÄN DZIN GYA TSHO CHHOG

**The supreme Ngawang Lozang Tenzin Gyatso,**

SANG SUM MI SHIG MI GYUR MI NUB PAR

**Be indestructible, unfluctuating and unceasing;**

ZHOM ZHIG YONG DRÄL DOR JE NYING PÖI THRIR

**May he live for a hundred eons,**

KÄL PA GYA TSHOR YO ME TAG TÄN SHOG

**Seated on a diamond throne, transcending decay and  
destruction.**

RAB JAM GYÄL WA KÜN GYI DZÄ PÄI KHUR

**You are the jewel-heart embodying all compassionate,  
beneficial deeds;**

NYING TOB THRAG PAR ZUNG WÄI LAB CHHEN GYI

**O most courageous one, you carry on your shoulders**

THRIN LÄ KÜN PHÄN NOR BÜI NYING PO CHÄN

**The burden of all the buddhas of the infinite realms.**

ZHE PA JI ZHIN LHÜN GYI DRUB GYUR CHIG

**May all your noble aspirations be fulfilled as intended.**

DE THÜ DZOG DÄN KÄL ZANG NAM KHÄI GO

**By virtue of this may the heavenly doors of the fortunate  
era open**

LÜ CHÄN NGÄL SÖI CHI DU TAG DRÖL ZHING

**Eternally as a source of relief and respite for all beings;**

THUB TÄN CHHOG DÜ KÜN TU RAB DAR WÄI

**And may the auspicious signs reach the apex of existence  
and release,**

GE TSHÄN SI ZHII TSE MOR GYÄ GYUR CHIG

**As the sacred teachings flourish through all times and  
in all realms.**

CHHAG NA PÄ MÖI JIN LAB DÜ TSII GYÜN

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

DAG SOG NYING GI ZUNG SU TAG MIN CHING

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

KA ZHIN DRUB PÄI CHHÖ PÄ RAB NYEN NÄ

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

KÜN ZANG CHÖ CHHOG GYA TSHO THAR SÖN SHOG

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

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG

**Through the blessings of the wondrous buddhas and  
bodhisattvas,**

TEN DREL LU WA ME PÄI DEN PA DANG

**By the infallible truth of the laws of dependent origination,**

DAG GI LHAG SAM DAG PÄI THU TOB KYI

**And by the purity of our fervent aspirations,**

MÖN PÄI DÖN KÜN DE LAG NYUR DRUB SHOG

**May the aims of our prayer be fulfilled without hindrance.**

## *Offering Tea and Sweet Rice*

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If tea and sweet rice have been distributed, they can be offered now, or whenever is suitable. Hold up the tea or sweet rice as you recite the respective offering prayers.

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## *Offering Tea*

JAM PÄL PA WÖI NGAG LA WANG GYUR ZHING

**You who have control over Hero Manjushri's speech,**

LO ZANG YE SHE GYÄL TÄN DZIN PA LA

**With a fine mind and transcendental wisdom upholding  
the Victorious One's teachings,**

GYA TSHO TAR ZAB SI SUM WANG GYUR GÖN

**Deep as the ocean, savior conquering the three levels of  
existence:**

TSHUNG PA ME PÄI DE LA CHHÖ PAR BÜL

**To you, incomparable one, Jampal Ngawang Lozang Yeshe  
Tenzin Gyatso, we make this offering.**

## Offering Sweet Rice

SANG GYÄ YÖN TÄN SÄM MI KHYAB

**The qualities of the Buddha are inconceivable.**

CHHÖ KYI YÖN TÄN SÄM MI KHYAB

**The qualities of the Dharma are inconceivable.**

PHAG PÄI GEN DÜN SÄM MI KHYAB

**The Arya Sangha are inconceivable.**

SÄM MI KHYAB LA DÄ JÄ PÄI

**Through generating faith in the inconceivable,**

NAM PAR MIN PANG SÄM MI KHYAB

**The karmic ripening result will also be inconceivable.**

NAM DAG ZHING LA CHHÖ PAR BÜL

**To the pure realm, we make this offering.**

---

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

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DAG SOG KHOR CHÄ TSHE RAB THAM CHÄ DU

**May we and those around us, in all our lives,**

KÖN CHHOG SUM DANG NAM YANG MI DRÄL ZHING

**Never be separated from the Three Rare Sublime Ones,**

KÖN CHHOG SUM PO GYÜN DU CHHÖ PA LA

**Continuously make offerings to the Three Rare Sublime Ones,**

KÖN CHHOG SUM GYI JIN LAB JUG PAR SHOG<sup>1</sup>

**And receive the blessings of the Three Rare Sublime Ones.**

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Enjoy the tea and rice.

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<sup>1</sup> The last line of this verse contains a request to generate all the realizations from seeing the guru as a buddha, correctly following the guru with thought and action, which is the root of the path to enlightenment; the common path, the three principal aspects of the path to enlightenment; and, in particular, the two stages of the tantric path, the generation and completion stages; up to enlightenment.

## *Prostrations and Offerings to the Sixteen Arhats*

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❖ Requesting the Sixteen Arhats to grant the guru a long life is a very powerful practice. Recite this prayer one, two, or three times without any special tune.

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### *Invocation*

CHHOG DÜ KÜN NÄ KYAB SUM KA DÖ CHÄ

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

NYÖN MONG DRO LA KHYEN TSE RAB GONG NÄ

**Out of your wisdom and compassion please pay attention to  
us afflicted transmigratory beings.**

PAG ME ZHING NÄ THOG ME DZU THRÜL GYI

**By your magical powers, which are unobstructed throughout  
the immeasurable universes,**

DIR SHEG CHHÖ TRIN GYA TSHÖI Ü ZHUG SÖL

**Please come here and be seated in the midst of an ocean of  
clouds of offerings.**

LAG THIL TAR NYAM RIN CHHEN GYÄN GYI TRÄ

**In the center of this land, as level as the palm of the hand,**

JÖN SHING CHHU TSHÖ GYÄN PÄI SA ZHII Ü

**Decorated with jeweled ornaments,**

RIN CHHEN LÄ DRUB DRU ZHI GO ZHI PA

**And adorned with trees, streams, and lakes,**

PÄ MA NYI DÄ GYÄN PÄI DÄN TENG DU

**Is a square palace made of jewels with four doors.**

THUG JE TSÖ PÄI DÜ KYI DÜL JA NAM

**You, the protectors of transmigratory beings, who  
compassionately place**

NAM DRÖL LAM LA GÖ DZÄ DRO WÄI GÖN

**Those to be subdued of this time of conflict on the path  
to liberation,**

THUB PA CHHOG DANG NÄ TÄN CHHEN PO NAM

**Supreme Muni and the great arhats along with your retinues,**

KHOR DANG CHÄ PA NÄ DIR SHEG SU SÖL

**Please come to this place and be seated on cushions  
adorned with a lotus, sun, and moon.**

CHHOG CHÜI GYÄL WA SÄ CHÄ TAM CHÄ DANG

**All you conquerors of the ten directions along with your  
children,**

SHE RAB ME BAR NYÖN MONG TSHO KEM ZHING

**You who dry up the ocean of delusions with the blazing fire  
of your wisdom,**

NAM DRÖL SÖ NAM ZHING DU KÄ TÖ PÄI

**As well as the sangha of hearers of the ten directions,**

CHHOG CHÜI NYÄN THÖ GEN DÜN ZHUG SO TSHÄL

**You who are praised as a field of merit for liberation,  
I beseech you to abide here.**

YÖN JOR CHHÖ PÄI NÄ SU CHÄN DREN NA

**When I invoke you to this place of offering, please come**

DRO WÄI DÖN CHHIR CHHÖ KYI SHEG SU SÖL

**By virtue of these offerings, for the welfare of transmigratory  
beings.**

DRO WÄI GÖN PO SHA KYA SENG GE YI

**Dharma protectors, great arhats,**

SANG GYÄ TÄN PA GANG GI CHHAG TU ZHAG

**You to whom the protector of transmigratory beings,**

SUNG RAB RIN CHHEN DROM GYI KHA JE PA

**The Lion of the Shakyas, entrusted the teachings of  
the Buddha,**

CHHÖ KYONG DRA CHOM CHHEN PO ZHUG SO TSHÄL

**You who open the chest of the precious teachings,  
I beseech you to abide here.**

DAM CHHÖ PEL WÄI LÄ DU CHÄN DREN NA

**When I invoke you for the purpose of spreading the holy  
Dharma, please come,**

DRO WÄI DÖN CHHIR CHHÖ KYI SHEG SU SÖL

**By virtue of these offerings, for the welfare of transmigratory  
beings.**

THUB PÄ KA GÖ TÄN PÄI GYÄL TSHÄN DZIN

**You who received the precepts of the Muni**

YÄN LAG JUNG DANG MA PHAM NAG NA NÄ

**And bear the victory banner of the teachings,**

DÜ DÄN DOR JE MÖI BU ZANG PO DANG

**Angaja, Ajita, Vanavasin, Kalika, Vajriputra,**

SER BEU BHA RA DO DZA SER CHÄN CHHOG

**Bhadra, Kanakavatsa, Supreme Kanaka Bharadvaja,**

PHAG PA BA KU LA DANG DRA CHÄN DZIN

**Arya Bakula, Rahula, Chudapanthaka,**

LAM THRÄN BHA RA DO DZA SÖ NYOM LEN

**Pindola Bharadvaja, Panthaka,**

LAM TÄN LÜI DE BE CHHE MI JE PA

**Nagasena, Gopaka, and Abhedha,**

KHOR DANG CHÄ PA NÄ DIR SHEG SU SÖL

**Please come to this place along with your retinues.**

PANG DANG YE SHE PHÜN TSHOG SANG GYÄ KYANG

**You who have attained buddhahood, the perfection of  
abandonment and exalted wisdom,**

DÜL JÄI WANG GI NYÄN THÖ TSHÜL DZIN PA

**Yet take the aspect of hearers by the power of those to be  
subdued,**



KHYÄ PAR CHÄN GYI THRIN LÄ CHHÖ KYONG WÄI

**You sixteen arhats who protect the Dharma with special enlightened activities,**

NÄ TÄN CHU DRUG DIR JÖN DÄN LA ZHUG

**Please come here and be seated on these cushions.**

DE SHEG KA LUNG TSOR DZÄ TÄN PA SUNG

**Guardians of the teachings, you who consider the scriptures of the Sugata to be foremost,**

RANG DÖN DOR NÄ KHOR WÄI NAG TSHÄL DU

**You sixteen arhats who forsook your own welfare**

ZHÄN DÖN LHUR DZÄ NÄ TÄN CHU DRUG PO

**And earnestly work for the welfare of others in the jungle of samsara,**

DAM CHÄ THUG JEI WANG GI NÄ DIR SHEG

**Please come to this place by the power of your promises and compassion.**

GE NYEN KYAB SÖL DEN PÄI TSHIG TÄN PA

**I beseech you, Upasaka, who with your firm words of truth,**

KÖN CHHOG SUM GYI ZHAB DRING CHHI SO TSHÄL

**“Please grant me refuge,” became the servant of the Three Rare Sublime Ones.**

SÖ NAM RIN CHHEN LING DU CHÄN DREN NA

**When I invoke you to this place of precious merit, please come,**

DRO WÄI DÖN CHHIR CHHÖ KYI SHEG SU SÖL

**By virtue of these offerings, for the welfare of transmigratory beings.**

CHOM DÄN DIR NI JÖN PA LEG

**Bhagavans, it is wonderful that you have come here.**

DAG CHAG SÖ NAM KÄL WAR DÄN

**Bhagavans, please remain**

JI SI CHHÖ PA DAG GYI NA

**As long as we have merit and fortune,**

DE SI CHOM DÄN SHUG SU SÖL

**And as long as we make offerings to you.**

### *Prostrations and Requests*

GANG GI DRIN GYI DE CHHEN NYI

**I bow at your vajra lotus feet,**

KÄ CHIG NYI LA CHHAR WA GANG

**Guru whose body is like a jewel.**

LA MA RIN CHHEN TA BÜI KU

**Due to your kindness, the state of great bliss**

DOR JE CHÄN ZHAB PÄ LA DÜ

**Can be attained in but an instant.**

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

GÖN PO THUG JE CHHE DÄN PA

**The savior having great compassion,**

THAM CHÄ KHYEN PÄI TÖN PA PO

**The teacher having all understanding,**

SÖ NAM YÖN TÄN GYA TSHÖI ZHING

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

DE ZHIN SHEG LA CHHAG TSHÄL LO

**To you, the One Gone to Thusness, I prostrate.**

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

DAG PÄI DÖ CHHAG DRÄL WAR GYUR

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

GE WÄ NGÄN SONG LÄ DRÖL ZHING

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

CHIG TU DÖN DAM CHHOG GYUR PA

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

ZHI GYUR CHHÖ LA CHHAG TSHÄL LO

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

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

DRÖL NÄ DRÖL WÄI LAM YANG TÖN

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

LAB PA DAG LA RAB TU NÄ

**The holy field qualified with realizations,**

ZHING GI DAM PA YÖN TÄN DÄN

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

TSHOG CHHOG GEN DÜN LA CHHAG TSHÄL

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

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

KHAM SUM PA YI DRO KÜN GYI

**You who purify every unfortunate migration**

NGÄN SONG THAM CHÄ JONG DZÄ PA

**Of all the transmigratory beings**

CHHÖ KYI KHOR LO KOR DZÄ PÄI

**Of the three realms and turn the wheel of Dharma;**

SHA KYA SENG GE DE LA DÜ

**I bow to the Lion of the Shakyas.**

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

NYE PA KÜN LÄ NAM DRÖL CHING

**You who completely liberate from all faults**

YÖN TÄN KÜN GYI GYÄN PA PO

**And are adorned with all good qualities,**

SEM CHÄN KÜN GYI NYEN CHIG PU

**You who are the sole friend of all sentient beings;**

TĦAM CHÄ KHYEN LA CHHAG TSHÄL LO

**I prostrate to the Omniscient One.**

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

GANG GI KYE DANG JIG PA DAG

**You who have abandoned rebirth**

TSHÜL DI YI NI PANG GYUR PA

**And fear by this method**

TEN CHING DREL WAR JUNG SUNG WÄI

**And teach dependent and related arising;**

TĦUB WANG DE LA CHHAG TSHÄL LO

**I prostrate to Munindra.**

TÄN PA GYÄ PAR JIN GYI LOB

**Please bless the teachings to flourish.**

TSHUNG ME TA WÄ MI NGOM SHING

**I prostrate to you whose body is matchless, beautiful,  
the color of gold,**

SER GYI DOG CHÄN DZE PÄI KU

**And when gazed at never satiates,**

ZHÄL CHIG CHHAG NYI KYIL TRUNG ZHUG

**You who have one face, your right hand suppressing  
the earth and your left in meditative equipoise,**

SA NÖN NYAM ZHAG DZÄ CHHAG TSHÄL

**You who are seated in the vajra position.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

GANG RI CHHEN PO TI SE LA

**I prostrate to you, Arya Elder Angaja,**

PHAG PA NÄ TÄN YÄN LAG JUNG

**Who are surrounded by thirteen hundred arhats**

DRA CHOM TONG DANG SUM GYÄ KOR

**On great Mount Kailash,**

PÖ PHOR NGA YAB DZIN CHHAG TSHÄL

**You who hold an incense bowl and a fan.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

DRANG SÖNG RI YI NGÖ SHEL NA

**I prostrate to you, Arya Elder Ajita,**

PHAG PA NÄ TÄN MA PHAM PA

**Who are surrounded by one hundred arhats**

DRA CHOM GYA THRAG CHIG GI KOR

**On the face of Mount Rishi,**

CHHAG NYI NYAM ZHAG DZÄ CHHAG TSHÄL

**You whose two hands are in meditative equipoise.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

LO MA DÜN PÄI RI PHUG NA

**I prostrate to you, Arya Elder Vanavasin,**

PHAG PA NÄ TÄN NAG NA NÄ

**Who are surrounded by fourteen hundred arhats**

DRA CHOM TONG DANG ZHI GYÄ KOR

**In Seven Leaf Cave,**

DIG DZUB NGA YAB DZIN CHHAG TSHÄL

**You who threaten and hold a fan.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

DZAM BÜ LING GI ZANG LING NA

**I prostrate to you, Arya Elder Kalika,**

PHAG PA NÄ TÄN DÜ DÄN NI

**Who are surrounded by eleven hundred arhats**

DRA CHOM TONG DANG CHHIG GYÄ KOR

**In Copper Country of Rose-Apple Land,**

SER GYI NA KOR DZIN CHHAG TSHÄL

**You who hold a pair of gold earrings.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

SENG GA LA YI LING NA NI

**I prostrate to you, Arya Elder Vajriputra,**

NÄ TÄN DOR JE MO YI BU

**Who are surrounded by one thousand arhats**

DRA CHOM TONG THRAG CHIG GI KOR

**On the island of Sri Lanka,**

DIG DZUB NGA YAB DZIN CHHAG TSHÄL

**You who threaten and hold a fan.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

CHHU WO YA MU NÄI LING NA

**I prostrate to you, Arya Elder Bhadra,**

PHAG PA NÄ TÄN ZANG PO NI

**Who are surrounded by twelve hundred arhats**

DRA CHOM TONG DANG NYI GYÄ KOR

**In Yamuna River Land,**

CHHÖ CHHÄ NYAM ZHAG DZÄ CHHAG TSHÄL

**You whose hands are in the Dharma-explaining mudra  
and meditative equipoise.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

NÄ CHHOG DAM PA KHA CHHE NA

**I prostrate to you, Arya Elder Kanakavatsa,**

PHAG PA NÄ TÄN SER BE U

**Who are surrounded by five hundred great arhats**

DRA CHOM CHHEN PO NGA GYÄ KOR

**In the supreme holy place of Kashmir,**

RIN CHEN ZHAG PA DZIN CHHAG TSHÄL

**You who hold a jeweled noose.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

NUB KYI BA LANG CHÖ LING NA

**I prostrate to you, Arya Elder Kanaka Bharadvaja,**

BHA RA DO DZA SER CHÄN NI

**Who are surrounded by seven hundred great arhats**

DRA CHOM CHHEN PO DÜN GYÄ KOR

**In the western land of Enjoying Cattle,**

CHHAG NYI NYAM ZHAG DZÄ CHHAG TSHÄL

**You whose two hands are in meditative equipoise.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

JANG GI DRA MI NYÄN NA NI

**I prostrate to you, Arya Elder Bakula,**

PHAG PA NÄ TÄN BA KU LA

**Who are surrounded by nine hundred great arhats**

DRA CHOM CHHEN PO GU GYÄ KOR  
**In the northern land of Unpleasant Sound,**

CHHAG NYI NEU LE DZIN CHHAG TSHÄL  
**You whose two hands hold a mongoose.**

LA MÄI KU TSHE TÄN PA DANG  
**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB  
**And the teachings to flourish.**

TRI YANG KU YI LING NA NI  
**I prostrate to you, Arya Elder Rahula,**

PHAG PA NÄ TÄN DRA CHHÄN DZIN  
**Who are surrounded by eleven hundred arhats**

DRA CHOM TONG DANG CHHIG GYÄ KOR  
**In the land of Priyanku,**

RIN CHHEN TROG ZHU DZIN CHHAG TSHÄL  
**You who hold a jeweled crown.**

LA MÄI KU TSHE TÄN PA DANG  
**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB  
**And the teachings to flourish.**

JA GÖ PHUNG PÖI RI WO LA  
**I prostrate to you, Arya Elder Chudapanthaka,**

PHAG PA NÄ TÄN LAM THRÄN TÄN  
**Who are surrounded by sixteen hundred arhats**

DRA CHOM TONG DANG DRUG GYÄ KOR  
**On Vulture Peak Mountain,**

CHHAG NYI NYAM ZHAG DZÄ CHHAG TSHÄL  
**You whose two hands are in meditative equipoise.**

LA MÄI KU TSHE TÄN PA DANG  
**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB  
**And the teachings to flourish.**



SHAR GYI LÜ PHAG LING NA NI

**I prostrate to you, Arya Elder Pindola Bharadvaja,**

BHA RA DO DZA SÖ NYOM LEN

**Who are surrounded by one thousand arhats**

DRA CHOM TONG THRAG CHIG GI KOR

**In the eastern land of Noble Bodied,**

LEG BAM LHUNG ZE DZIN CHHAG TSHÄL

**You who hold a text and an alms bowl.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

LHA NÄ SUM CHU TSA SUM NA

**I prostrate to you, Arya Elder Panthaka,**

PHAG PA NÄ TÄN LAM TÄN NI

**Who are surrounded by nine hundred great arhats**

DRA CHOM CHHEN PO GU GYÄ KOR

**In the Abode of the Thirty-Three Gods,**

LEG BAM CHHÖ CHHÄ DZÄ CHHAG TSHÄL

**You who hold a text and have the Dharma-explaining mudra.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

RI YI GYÄL PO NGÖ YANG LA

**I prostrate to you, Arya Elder Nagasena,**

PHAG PA NÄ TÄN LU YI DE

**Who are surrounded by twelve hundred arhats**

DRA CHOM TONG DANG NYI GYÄ KOR

**On the broad face of King of Mountains,**

BUM PA KHAR SIL DZIN CHHAG TSHÄL

**You who hold a vase and a mendicant's staff.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

RI YI GYÄL PO BI HU LA

**I prostrate to you, Arya Elder Gopaka,**

PHAG PA NÄ TÄN BE JE NI

**Who are surrounded by fourteen hundred arhats**

DRA CHOM TONG DANG ZHI GYÄ KOR

**On Bihula, king of mountains,**

CHHAG NYI LEG BAM DZIN CHHAG TSHÄL

**You who hold a text in each of your hands.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

GANG CHÄN RI YI GYÄL PO LA

**I prostrate to you, Arya Elder Abhedha,**

PHAG PA NÄ TÄN MI CHHE PA

**Who are surrounded by one thousand arhats**

DRA CHOM TONG THRAG CHIG GI KOR

**On King of Snow Mountains,**

JANG CHHUB CHHÖ TEN DZIN CHHAG TSHÄL

**You who hold a stupa of enlightenment.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

GE NYEN DHAR MA TA LA NI

**I prostrate to you, Upasaka Dharmatala,**

RÄL PÄI THÖ CHING LEG BAM KHUR

**Whose hair is tied up in a top knot,**

NANG WA THA YÄ DÜN NÄ SHING

**You who carry a text and abide in front of Amitabha,**

NGA YAB BUM PA DZIN CHHAG TSHÄL

**Holding a fan and a vase.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

YÜL KHOR SUNG DANG PHAG KYE PO

**I prostrate to you, the four great kings,**

CHÄN MI ZANG DANG NAM THÖ SÄ

**Dhritarashtra, Virudhaka,**

RANG RANG KHOR DÜL GO ZHI SUNG

**Virupaksha, and Vaishravana,**

GYÄL CHHEN ZHI LA CHHAG TSHÄL LO

**Who subdue your own retinues and guard the four doors.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

CHHAG JAR Ö PA THAM CHÄ LA

**I prostrate with supreme faith in every way**

ZHING DÜL KÜN GYI DRANG NYE KYI

**To all of you, who are worthy of veneration,**

LÜ TŪ PA YI NAM KÜN TU

**Bowing as many bodies as the number of**

CHHOG TU DÄ PÄ CHHAG TSHÄL LO

**All the atoms in the universe.**

LA MÄI KU TSHE TÄN PA DANG

**Please bless the guru's life to be stable**

TÄN PA GYÄ PAR JIN GYI LOB

**And the teachings to flourish.**

*Seven-Limb Prayer (from King of Prayers)*

JI NYE SU DAG CHHOG CHÜI JIG TEN NA

**You lions among humans,**

DÜ SUM SHEG PA MI YI SENG GE KÜN

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

DAG GI MA LÜ DE DAG THAM CHÄ LA

**In the worlds of ten directions,**

LÜ DANG NGAG YI DANG WÄ CHHAG GYI O

**To all of you, with body, speech, and sincere mind,**

**I bow down.**

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI

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

GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU

**With a sense of deep respect,**

ZHING GI DÜL NYE LÜ RAB TÛ 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 LAG GYA TSHÖI DRA KÜN GYI

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

GYÄL WA KÜN GYI YÖN TÄN RAB 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 JUG PA DUG CHHOG DANG

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

MAR ME CHHOG 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 CHHOG DANG

**Fine dress and fragrant perfumes,**

CHHE MA PHUR MA RI RAB NYAM PA DANG

**Sandalwood powder heaped high as Mount Meru,**

KÖ PÄI KHYÄ PAR PHAG PÄI CHHOG 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 CHHAG ZHE DANG TI MUG WANG GI NI

**Every harmful action I have done**

LÜ DANG NGAG 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.**

CHHOG 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 CHHOG CHÜI JIG 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 PAR 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,**

TĀM CHÄ DAG GI JANG CHHUB CHHIR NGO O

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

### *Requests*

SANG GYÄ TRÜL PA DRA CHOM PHAG PÄI TSHOG

**Assembly of arya arhats, emanations of buddhas,**

DRO WÄI DÖN DU TÄN PA KYONG DZÄ PA

**You who protect the teachings for the welfare of  
transmigratory beings,**

KÖN CHHOG SUM NGÖ NÄ TÄN CHU DRUG GI

**You sixteen arhats who are the actual Three Rare Sublime  
Ones,**

TÄN PA YÜN RING NÄ PAR JIN GYI LOB

**Please bless the teachings to remain forever.**

THUG JEI DAG NYI NÄ TÄN CHU DRUG GI

**You, the host of sixteen thousand four hundred**

KHOR TSHOG SI TSHO LÄ GÄL NYÖN MONG ME

**Who are the nature of compassion, the host of retinues of  
the sixteen arhats**

THRI DANG DRUG TONG ZHI GYÄI TSHOG NAM KYI

**Who crossed the ocean of existence and are without  
afflictions,**

TÄN PA YÜN RING NÄ PAR JIN GYI LOB

**Please bless the teachings to remain forever.**

SEM CHÄN KÜN GYI SÖ GYUR DRA CHOM PA

**You who are healers of all sentient beings, arhats,**

RIG DANG ZHAB DÄN KYE GÜI JIN NÄ CHHE

**Possessors of knowledge and magical emanation,**

PHAG PÄI GANG ZAG CHHEN PO KHYE NAM KYI

**Great bases of the generosity of all beings, supreme arya  
beings,**

TÄN PA YÜN RING NÄ PAR JIN GYI LOB

**Please bless the teachings to remain forever.**

### *Dedications*

DAG ZHÄN GE WÄI TSA WA DI YI THÜ

**By the power of my own and others' roots of virtue,**

PHÄN DEI JUNG NÄ TÄN PA PHEL GYUR CHIG

**May the teachings, the source of benefit and happiness,  
flourish.**

DUG NGÄL KÜN JUNG MA LÜ RAB PANG NÄ

**May we completely abandon all sufferings and their origins**

SI PÄI GYA TSHO NYUR DU KEM PAR SHOG

**That the ocean of existence might quickly dry up.**

SÖ NAM GYA TSHO YONG SU DZOG GYUR CHING

**May the ocean of merit be thoroughly completed**

YE SHE GYA TSHO NAM PAR DAG GYUR TE

**And the ocean of exalted wisdom be pure**

YÖN TÄN GYA TSHO MA LÜ KÜN DZOG NÄ

**That we may complete the entire ocean of good qualities,**

JIG TEN KÜN LÄ KHYÄ PAR PHAG PAR SHOG

**Without exception, and become exalted in all worlds.**



## Verses of Auspiciousness

TSHOG NYI THAR CHHIN DÜ SUM GYÄL WA YI

**May there be the auspiciousness of the supreme peerless  
guru**

THRIN LÄ DRUB CHING YÖN TÄN NAM YER ME

**Who is undifferentiable from good qualities,**

KÄL PA NYAM PÄI DÜL JA MIN DZÄ PA

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

NYAM ME LA MA CHHOG GI TRA SHI SHOG

**And ripens those to be subdued of equal fortune.**

DÜ SUM GYÄL WA GYÄ SÄ THUG JE YI

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

NYÄN THÖ TSHÜL DZIN SI PA JI SI BAR

**And enact the welfare of transmigratory beings through  
compassionately taking**

TÄN PA KYONG ZHING DRO WÄI DÖN DZÄ PÄI

**The aspect of hearers as long as existence lasts,**

NÄ TÄN CHHEN PO NAM KYI TRA SHI SHOG

**Although they are the conquerors and the conquerors'  
children of the three times.**

NYIN MO DE LEG TSHÄN DE LEG

**For there to be happiness and excellence during the day,**

NYI MÄI GUNG YANG DE LEG SHING

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

NYIN TSHÄN TAG TU DE LEG PÄI

**And continual happiness and excellence day and night,**

KÖN CHHOG SUM GYI TRA SHI SHOG

**May there be the auspiciousness of the Three Rare Sublime  
Ones.**

## *Dedications*

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❖ At the end, recite the following dedication prayers.

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

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

**By the force of the Victorious One, Tsongkhapa,**

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

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

GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ

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

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

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

### *To be Able to Meet, Practice, and Actualize the Teachings of Lama Tsongkhapa*

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN

**May I and all sentient beings meet the teachings of  
the Victorious One, Lozang Dragpa,**

LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN

**Who lived an eminent life endowed with pure morality,**

DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ

**A brave heart in doing the bodhisattva's extensive deeds,**

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

**And the yoga of the two stages, the supreme transcendental  
wisdom of nondual bliss and emptiness.**

### *To Not Give Rise to Heresy Toward the Guru*

PÄL DÄN LA MÄI NAM PAR THAR PA LA

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

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING

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

CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI

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

LA MÄI JIN LAB SEM LA JUG PAR SHOG

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

### *For the World to Have Peace and Happiness*

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ

**By the force of the praises and requests made to you,**

DAG SOG GANG DU NÄ PÄI SA CHHOG DER

**May all diseases, evil spirits, poverty, and quarrels be calmed**

NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG

**And may the Dharma and good fortune increase**

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

**In the regions in which I and others dwell.**

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, sickness, famine, and economic problems in the world, and all dangers of earth, water, fire, and wind, be pacified immediately, and may perfect peace and happiness prevail in everyone's hearts and lives. By their generating loving kindness, compassion, and bodhichitta, may the Buddhadharma last for a long time, and may the sentient beings in this world meet the Buddhadharma and achieve enlightenment as quickly as possible.

### *To Be Able to Cherish Every Sentient Being*

DAG NI SEM CHÄN THAM CHÄ LA

**Determined to obtain the greatest possible benefit**

YI ZHIN NOR BU LÄ LHAG PÄI

**From all sentient beings,**

DÖN CHHOG DRUB PÄI SAM PA YI

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

TAG TU CHE PAR DZIN PAR SHOG

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

### *To Seal the Merits with Emptiness*

GE WA DI YI NYUR DU DAG

**Due to this virtue, may I quickly**

LA MA SANG GYÄ DRUB GYUR NÄ

**Become a guru-buddha**

DRO WA CHIG KYANG MA LÜ PA

**And lead all transmigratory beings,**

DE YI SA LA GÖ PAR SHOG

**Without exception, to that state.**

Lama Zopa Rinpoche uses a variation of the above prayer to seal all the previous dedications with emptiness. One possible version of this dedication is:

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

Do either *Prayer for the Flourishing of Je Tsongkhapa's Teachings (Lozang Gyäl Tänma)* below, or *Lamrim Prayer (Der Ni Ring Du)*, page 53, chanting it slowly or quickly depending on how much time you have. Alternatively, if there is time, do *Causing the Teachings of Buddha to Flourish (Tän Barma)*, page 48, followed by *Lamrim Prayer*, page 53.

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

*Lozang Gyäl Tänma*

GYÄL WA MA LÜ KYE PÄI YAB GYUR KYANG

**Though he's the father, producer of all conquerors,**

GYÄL 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 Lozang's teachings flourish!**

NGÖN TSHE WANG PÖI TOG GI CHÄN NGA RU

**When of yore in the presence of Buddha Indraketu**

DAM CHÄ TSHE NA NYING TOB CHHEN PO ZHE

**He made his vow, the Conqueror and his offspring**

SÄ CHÄ GYÄL WÄ NGAG JÖ DEN PÄI THÜ

**Praised his powerful courage. Through this truth**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

TA CHÖ TSANG MÄI GYÜ PA PEL WÄI CHHIR

**That the lineage of pure view and conduct might spread,**

THUB PÄI DRUNG DU SHEL KAR THRENG WA PHÜL

**He offered a white crystal rosary to the Sage,**

CHHÖ DUNG NANG ZHING LUNG TÄN DEN PÄI THÜ

**Who gave him a conch and prophesied. Through this truth**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

TA WA NAM DAG TAG CHHÄ THA LÄ DRÖL

**His pure view free of eternity or destruction;**

GOM PA NAM DAG JING MUG MÜN PA SANG

**His pure meditation cleansed of dark fading and fog;**

CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB

**His pure conduct practiced according to conquerors' orders:**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

MANG DU THÖ PA GYA CHER TSÄL WÄ KHÄ

**Learned, since he extensively sought out learning;**

THÖ DÖN JI ZHIN GYÜ LA JAR WÄ TSÜN

**Reverend, rightly applying it to himself;**

KÜN KYANG TÄN DRÖI DÖN DU NGO WÄ ZANG

**Good, dedicating all for beings and doctrine:**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

DRANG NGE SUNG RAB MA LÜ GÄL ME DU

**Through being sure that all scriptures, definitive and**

GANG ZAG CHIG GI NYAM LEN DAM PA RU

**Interpretative, were, without contradiction,**

NGE PA NYE PÄ NYE CHÖ THA DAG GAG

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

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

LUNG CHHÖ DE NÖ SUM GYI CHHÄ NYÄN DANG

**Listening to explanations of the three pitakas,**

TOG PÄI TÄN PA LAB SUM NYAM LEN TE

**Realized teachings, practice of the three trainings—**

KHÄ SHING DRUB PÄI NAM THAR MÄ DU JUNG

**His skilled and accomplished life story is amazing.**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

CHHI RU NYÄN THÖ CHÖ PÄ ZHI ZHING DÜL

**Outwardly calmed and subdued by the hearer's conduct,**

NANG DU RIM NYI NÄL JOR DENG DANG DÄN

**Inwardly trusting in the two stages' practice,**

DO NGAG LAM ZANG GÄL ME DROG SU KHYER

**He allied without clash the good paths of sutra and tantra:**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

GYU YI THEG PAR SHÄ PÄI TONG PA NYI

**Combining voidness, explained as the causal vehicle,**

DRÄ BÜI THAB KYI DRUB PÄI DE CHHEN DANG

**With great bliss, achieved by method, the effect vehicle,**

NYAM JOR CHHÖ PHUNG GYÄ THRII NYING PÖI CHÜ

**Heart essence of eighty thousand Dharma bundles—**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang's teachings flourish!**

KYE BU SUM GYI LAM GYI SUNG MÄI TSO

**By the power of the ocean of oath-bound doctrine protectors,**

NYUR DZÄ GÖN DANG NAM SÄ LÄ SHIN SOG

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

TÄN SUNG DAM CHÄN GYA TSHÖI THU TOB KYI

**The quick-acting lord, Vaishravana, Karmayama—**

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**May the conqueror Lozang'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 Lozang's teachings flourish!**

# *Causing the Teachings of Buddha to Flourish*

*Tan Barma*

SANG GYÄ NAM ZIG TSUG TOR THAM CHÄ KYOB

**Homage to the seven hero buddhas:**

KHOR WA JIG DANG SER THUB Ö SUNG DANG

**Vipashyin, Shikhin, Vishvabhu,**

SHA KYA THUB PA GO TAM LHA YI LHA

**Krakucchanda, Kanakamuni, Kashyapa,**

SANG GYÄ PA WO DÜN LA CHHAG TSHÄL LO

**And Gautama Shakyamuni, the lord of lords.**

SEM CHÄN DÖN DU DAG GI NGÖN

**Whatever asceticism I have practiced before,**

KA WA GANG ZHIG CHÄ GYUR DANG

**And whatever happiness I have sacrificed**

DAG GI DE WA TANG WA YI

**For the sake of all living beings,**

TÄN PA YÜN RING BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

NGÄ NGÖN NÄ PÄI CHHE DAG TU

**In order to liberate living beings from their poor state,**

RANG GI TSHO WA YONG TANG WÄ

**I gave my livelihood**

SEM CHÄN PHONG PA KYAB PÄI CHHIR

**For the sake of those sick ones.**

YÜN RING TÄN PA BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

BU DANG BU MO CHHUNG MA DANG

**For the sake of attaining enlightenment,**

NOR DANG LANG CHHEN SHING TA DANG

**I gave away my son, my daughter, my wife,**



RIN CHHEN JANG CHHUB CHHIR TANG WÄ

**Wealth, elephants, carriages, and jewels.**

TÄN PA YÜN RING BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

DAG GI SANG GYÄ RANG SANG GYÄ

**To the buddhas, pratyekabuddhas,**

NYÄN THÖ PHA DANG MA DANG NI

**Shravakas, fathers, mothers, and rishis,**

DRANG SONG DAG LA CHHÖ JÄ PÄ

**I have made many offerings.**

TÄN PA YÜN RING BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

KÄL PA JE WA DU MAR DAG

**For hundreds of millions of eons**

DUG NGÄL NA TSHOG NYONG GYUR CHING

**I experienced many sufferings,**

JANG CHHUB DÖN DU THÖ TSÄL WÄ

**Seeking wisdom in order to attain enlightenment.**

TÄN PA YÜN RING BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

DAG GI TSHÜL THRIM TUL ZHUG DANG

**I practiced proper conduct of moral discipline**

KA THUB YÜN RING TEN JÄ SHING

**And asceticism for a long time,**

CHHOG CHÜI SANG GYÄ NGÄ CHHÖ PÄ

**And made offerings to the buddhas of the ten directions.**

TÄN PA YÜN RING BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

DAG NGÖN TSÖN DRÜ DANG DÄN PÄ

**In the past, with joyful virtuous effort**

TAG TU TÄN CHING PHA RÖL NÖN

**I constantly remained stable**

SEM CHÄN THAM CHÄ DRÄL DÖN DU

**And overcame all obstacles in order to liberate all living beings.**

DAG TÄN YÜN RING BAR GYUR CHIG

**May this cause my teachings to blaze for a long time.**

ZÖ TÜL TAG TU TEN JÄ SHING

**I remained always in the conduct of patience,**

SEM CHÄN NYÖN MONG NYIG MA YI

**Especially toward those beings of this degenerate time**

SEM CHÄN NGÄN ZÖ JÄ GYUR PÄ

**Who have very strong delusions and have caused me harm.**

TÄN PA YÜN RING BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

SAM TÄN NAM THAR ZUG ME DANG

**Through the power of my concentration of the subtlest mundane level,**

TING DZIN GANG GÄI JE NYE PA

**And through my countless meditations,**

GOM PÄ DE THÜ DAG GI NI

**Like the sands of the river Ganges, on the supramundane level,**

TÄN PA YÜN RING BAR GYUR CHIG

**May the teachings blaze for a long time.**

YESHE DÖN DU DAG GI NGÖN

**For the sake of the wisdom [of selflessness],**

KA THUB NAG DAG TEN JÄ SHING

**In the past I practiced much austerity in the forests**

TÄN CHÖ DU MA NYER TÄN PÄ

**And undertook many studies and contemplation [on the wisdom of selflessness].**

DAG GI TÄN PA BAR GYUR CHIG

**May this cause my teachings to blaze.**

TSE WÄI GYU YI SHA THRAG DANG

**Out of great love,**

TSHO WA YONG SU TANG GYUR CHING

**I gave away my flesh, my blood,**

YÄN LAG NYING LAG TANG WA YI

**My whole livelihood, and all my limbs.**

CHHÖ TSHÜL NAM PAR PHEL GYUR CHIG

**Through this, may the way of Dharma flourish.**

DAG NGÖN DIG PÄI SEM CHÄN NAM

**Previously, wanting all cruel beings to have happiness,**

JAM PÄ SÄL WAR MIN JÄ SHING

**Through my loving kindness**

THEG PA SUM LA RAB KÖ PÄ

**I brought them to the path of the three vehicles.**

CHHÖ KYI CHHÖ JIN GYÄ GYUR CHIG

**May this cause the supreme practice of giving to increase.**

DAG NGÖN THAB SHE GYUR PA NA

**In the past, relying on method and wisdom,**

SEM CHÄN TA NGÄN LÄ DRÄL CHING

**I liberated beings from distorted views**

YANG DAG TA LA KÖ JÄ PÄ

**And placed them on the level of the perfect view.**

CHHÖ NI NAM PAR PHEL GYUR CHIG

**May this cause the Dharma to always increase.**

DAG GI SEM CHÄN DU NGÖ ZHI

**Through the four methods of collecting beings,**

NYÖN MONG ME LÄ THAR JÄ SHING

**I liberated them from the fire of the delusions,**

DAG GI PHEL DIG PHAM JÄ PÄ

**Thereby defeating the unwholesome and contaminated,  
which, otherwise, would have increased.**

DAG KHOR YÜN RING NÄ GYUR CHIG

**May this cause the followers of my teachings to remain for  
a long time.**

DAG GI MU TEG CHÄN ZHÄN DAG

**I liberated those who have wrong views**

TA WÄI CHHU LÄ DRÄL JÄ TE

**From the river of distorted views**

YANG DAG TA LA KÖ GYUR PÄ

**And placed them on the path of the right view.**

DAG KHOR TAG TU GÜ GYUR CHIG

**May my followers always be endowed with faith and respect.**

YÜN RING TÄN PA BAR GYUR CHIG

**May this cause the teachings to blaze for a long time.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI

**For the Dharma king Tsongkhapa's**

CHHÖ TSHÜL NAM PAR PHEL WA LA

**Way of Dharma to flourish,**

GEG KYI TSHÄN MA ZHI WA DANG

**May all signs of obstacles be pacified**

THÜN KYEN MA LÜ TSHANG WAR SHOG

**And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG

**Due to the two types of merits**

DREL WÄI TSHOG NYI LA TEN NÄ

**Of the three times of myself and others,**

GYÄL WA LO ZANG DRAG PA YI

**May the teachings of the victorious one, Lozang Dragpa,**

TÄN PA YÜN RING BAR GYUR CHIG

**Shine resplendent forever.**

# *Lamrim Prayer*

## *Der Ni Ring Du*

DER NI RING DU BÄ LÄ TSHOG NYI NI

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

KHA TAR YANG PA GANG ZHIG SAG PA DE

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

LO MIG MA RIG GI DONG DRO WA KÜN

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

NAM DREN GYÄL WÄI WANG POR DAG GYUR CHIG

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

DER MA SÖN PÄI TSHE RAB KÜN TU YANG

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

JAM PÄI YANG KYI TSE WÄ JE ZUNG NÄ

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

TÄN PÄI RIM PA KÜN TSHANG LAM GYI CHHOG

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

NYE NÄ DRUB PÄ GYÄL NAM NYE JE SHOG

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

RANG GI JI ZHIN TOG PÄI LAM GYI NÄ

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

SHUG DRAG TSE WÄ DRANG WÄI THAB KHÄ KYI

**May I clear the darkness from the minds of all beings**

DRO WÄI YI KYI MÜN PA SÄL JÄ NÄ

**With the points of the path as I have discerned them:**

GYÄL WÄI TÄN PA YÜN RING DZIN GYUR CHIG

**May I uphold Buddha's teachings for a very long time.**

TÄN PA RIN CHHEN CHHOG GI MA KHYAB PAM

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

KHYAB KYANG NYAM PAR GYUR WÄI CHHOG DER NI

**In whatever direction the most precious teachings**

NYING JE CHHEN PÖ YI RAB KYÖ PA YI

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

PHÄN DEI TER DE SÄL WAR JE PAR SHOG

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

SÄ CHÄ GYÄL WÄI MÄ JUNG THRIN LÄ LÄ

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

LEG DRUB JANG CHHUB LAM GYI RIM PÄ KYANG

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

THAR DÖ NAM KYI YI LA PÄL TER ZHING

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

GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG

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

LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING

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

GÄL KYEN SEL JE MI DANG MI MIN KÜN

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

TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI

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

NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG

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

GANG TSHE THEG PA CHHOG LA CHHÖ CHÖ CHÜI

**Whenever someone makes effort to act**

TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE

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

THU DÄN NAM KYI TAG TU DROG JE CHING

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

TRA SHI GYA TSHÖ CHHOG KÜN KHYAB GYUR CHIG

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

## Colophons:

*How to Do the Great Festival of His Holiness' Birthday in the Best Possible Way:* The instructions for this practice were typed in English by Lama Zopa Rinpoche, Buddha Amitabha Pure Land, Washington State, USA, June 2018. The initial request recited by the chant leader and the insert to the mandala offering were recorded by Lama Zopa Rinpoche and scribed in Tibetan by Geshe Lobsang Sherab, chanting master of Kopan Monastery, Nepal. The prayers were compiled by Vens. Joan Nicell and Tenzin Tsomo based on these instructions, June 2018. Updated to incorporate Lama Zopa Rinpoche's instructions and new advice, July 2018.

*Preliminary Prayers, Prayer for the Flourishing of Je Tsongkhapa's Teachings, and Final Lamrim Prayer:* Excerpted from *FPMT Retreat Prayer Book*, Portland: FPMT Education Services, 2016.

*Prayer of the Long Life of His Holiness the Dalai Lama* (updated to replace *GANG RII RA WÄI* according to Lama Zopa Rinpoche's instructions, January 2019). Translated by Ven. Thubten Dekyong (Tsenla), January 2019, Root Institute, India. Edited by Ven. Joan Nicell, FPMT Education Services, and checked by Ven. Ailsa Cameron, March 2019. Lama Zopa Rinpoche changed *de kyi* in the first line to *phän de* and *chhog* in the third line to *la*, and replaced the last line *ku tshe tän ching dzä thrin gyä gyur chig*, May 2019. Translation amended by Ven. Joan Nicell, FPMT Education Services, May 2019.

*Song of Immortality, Prayer for the Long Life of His Holiness the Dalai Lama:* Composed by the two tutors of His Holiness the Dalai Lama, Trijang Rinpoche and Ling Rinpoche. Translated by Geshe Thupten Jinpa, 2002.

*Prostrations and Offerings to the Sixteen Arhats (gnas brtan phyag mchod):* Translated by Ven. Joan Nicell (Getsulma Tenzin Choden) with the help of Geshe Jampa Gyatso at Istituto Lama Tzong Khapa, Pomaia, Italy, 1996. Lightly edited, versified, and phonetics adjusted to match FPMT standard phonetics by Ven. Joan Nicell, March 2016. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, December 2017. The translations of the first four lines of the second, third, and fourth verses of "Prostration and Requests" (p. 11) are from *FPMT Retreat Prayer Book*, 2016. *Seven-Limb Prayer from King of Prayers:* Translated by Jesse Fenton in *FPMT Retreat Prayer Book*, 2016.

*Causing the Teachings of Buddha to Flourish (bstan 'bar ma):* This prayer is an extract from the *Essence of the Moon Sutra* by Panchen Sonam Dragpa, who was tutor to the Third Dalai Lama. The last two verses of homage and dedication are added in the Tibetan version. Translated by Carol Savvas and Lodro Tulku, in *Transformation into the Exalted State: Spiritual Exercises of the Tibetan Tantric Tradition*, Tibetan Institute, Rikon, Switzerland, 1987, 179–184. Lightly edited by Ven. Constance Miller, FPMT Education Department, November 2000. Lightly edited by Ven. Joan Nicell, June 2018. The last two verses were translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, in *FPMT Retreat Prayer Book*, 2016.





# Appendix

## *How to Think When Making Offerings to the Monks at Pujas*

After generating a motivation of bodhichitta, think: “The purpose of my life is to not only achieve nirvana for myself but to free the numberless sentient beings from the oceans of samsaric suffering and to bring them to peerless happiness—the total cessation of all the obscurations and the completion of all the realizations—by myself alone. Therefore, I must achieve enlightenment. Therefore, I am going to make the offerings to these monks.”

Remember, all these monks are disciples of His Holiness the Dalai Lama, so if you have received teachings from His Holiness the Dalai Lama, because all these monks are disciples of the same guru, for you they are the pores of the guru.

“Pores of the guru” does not only refer to the body, it refers to the disciples of the same guru. It also refers to the neighbors of the guru and, if the guru is lay, it refers to the guru’s husband, wife and children as well, and even the guru’s horse, dog and belongings. “The guru’s pores” refers to all these things.

So think: “I am making offerings to the same guru’s pores.” Then, no matter many monks there are, no matter how much money-offering you make, or offerings of tea, bread, or lunch, you will get the same merit as actually having offered to numberless Buddhas, Dharma, and Sangha. You collect the same merit as having made offering to them.

It's unbelievable, unbelievable, unbelievable!

You also collect the same merit as having offered to numberless statues, stupas, and scriptures. Making these offerings creates the most powerful good karma and is the quickest cause of enlightenment.

Whatever offerings you make—rice, tea, or any other offering—to the sangha, or even lay people, who have the same guru, you think like this.

These days, so many people have taken teachings from His Holiness the Dalai Lama, so many more than before; so many people now are disciples of His Holiness the Dalai Lama: Tibetans, other sects, Western sangha, Chinese sangha, and lay people. Think that by making offerings to them, you are offering to the pores of the guru.

Before you make the offerings, think in this way.

For example, offering even one cup of tea, or a piece of bread, or sweet rice, or even a dollar; offering this to just one disciple of the same guru you collect the same merit as having made offerings to numberless Buddhas, Dharma, and Sangha as well as numberless statues, stupas, and scriptures.

Making offerings at the large monasteries where there are many sangha—1,000 monks, 2500 to 3000 monks—you collect the most amazing, powerful merit; you create incredible, powerful good karma to achieve enlightenment quickly. Even offering one cup of tea, one piece of bread, one rupee, or one dollar. It is incredible!

Often people remember to offer to the Tibetan monasteries, but maybe not so much to the Western Sangha. I think that is not logical! Sometimes more faith arises in Tibetan Sangha rather than Western Sangha—maybe people don't realize that their lives are the same, the vows are the same. We should have faith in any country's Buddhist Sangha; we should have the same faith.

But not just the monasteries; your center also. You can do so much at your own center, right there, by thinking you are offering to the same guru's pores. You collect unbelievable good karma. By

giving even a glass of water, or offering tea or snacks at the puja, or even at a meeting—if they are your guru’s disciples, it is very powerful. You must know this. This is how you generate so much karma. Don’t just leave it to intellectual understanding; you must practice.

By making offerings in the monasteries and nunneries, where many are living in the gestul’s thirty-six vows, you collect so much merit. And by offering to the gelongs and the full bhikshunis, then you collect ever greater merit. It’s unbelievable! Then, as well, offering with bodhichitta you create even more skies of merit!

By offering even to one sangha, whatever you can—even one dollar, one cup of tea, one piece of bread—there is much merit. And when it is to larger monasteries where there are several thousand monks, it is unbelievable merit.

Then, as I mentioned, also thinking that they are the disciples of same guru, the pores of the guru, such as His Holiness the Dalai Lama, then you collect the highest merit, the most extensive merit.

This is the greatest way to purify and the quickest way to achieve enlightenment.

Thinking like this helps sometimes when we hear how much a puja costs.

This is just to educate, by the way...

### *Colophon:*

Advice given by Lama Zopa Rinpoche at Buddha Amitabha Pure Land, Washington, USA. Scribed by Ven. Holly Ansett and edited by Ven. Robina Courtin, July 2018.



*Foundation for the Preservation of the Mahayana Tradition*