

# Prayers at the Beginning of the Teachings

## *Praise to Shakyamuni Buddha*

[LAMA] TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA  
YANG DAG PAR DZOG PÄI SANG GYÄ

**To the founder, the endowed transcendent destroyer, the one  
gone beyond, the foe destroyer, the completely perfected,  
fully awakened being,**

RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA  
**perfect in knowledge and in good conduct, Sugata, knower  
of the world,**

KYE BU DÜL WÄI KHA LO GYUR WA LA NA ME PA / LHA DANG MI NAM  
KYI TÖN PA

**supreme guide of human beings to be tamed, teacher of  
gods and human beings;**

SANG GYÄ CHOM DÄN DÄ PÄL GYÄL WA SHA KYA THUB PA LA

**to you, the completely and fully awakened one, the en-  
dowed transcendent destroyer, the glorious conqueror, the  
subduer from the Shakya clan,**

CHHAG TSHÄL LO / CHHÖ DO KYAB SU CHHI WO (3x)

**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 PA TÖN PA PO  
**The founder having all understanding,**  
SÖ NAM YÖN TÄN GYA TSHÖI ZHING  
**The field of merit with qualities like a vast ocean –**  
DE ZHIN SHEG LA CHHAG TSHÄL LO  
**To you, the one gone to thusness, I prostrate.**

DAG PÄ DÖ CHHAG DRÄL WAR GYUR  
**The purity that frees one from attachment,**  
GE WÄ NGÄN SONG LÄ DRÖL CHING  
**The virtue that frees one from the lower realms,**  
CHIG TU DÖN DAM CHHOG GYUR PA  
**The one path, the sublime pure reality –**

ZHI GYUR CHHÖ LA CHHAG TSHÄL LO  
**To the Dharma that pacifies, I prostrate.**

DRÖL NÄ DRÖL WÄI LAM YANG TÖN  
**Those who are liberated and who also show the path  
 to liberation,**

LAB PA DAG LA RAB TU NÄ  
**The holy field qualified with realizations,**

ZHING GI DAM PA YÖN TÄN DÄN  
**Who are devoted to the moral precepts –**

GE DÜN LA YANG CHHAG TSHÄL LO  
**To you, the sublime community intending virtue, I prostrate.**

SANG GYÄ TSO LA CHHAG TSHÄL LO  
**Homage to the supreme Buddha!**

KYOB PA CHHÖ LA CHHAG TSHÄL LO  
**Homage to the Dharma refuge!**

GE DÜN CHHE LA CHHAG TSHÄL LO  
**Homage to the great Sangha!**

SUM LA TAG TU GÜ CHHAG TSHÄL  
**To all three, ever-devout homage!**

CHHAG JAR Ö PA THAM CHÄ LA  
**To all worthy of respect,**

ZHING DÜL KÜN GYI DRANG NYE KYI  
**Bowing with bodies as many as**

LÜ TÛ PA YI NAM KÜN TU  
**All realms' atoms, in all aspects,**

CHHOG TU DÄ PÄ CHHAG TSHÄL LO  
**With supreme faith I pay homage.**

DIG PA CHI GE CHI YANG MI JA ZHING  
**Do not commit any non-virtuous actions,**

GE WA PHÜN SUM TSHOG PAR CHÄ  
**Perform only perfect virtuous actions,**

RANG GI SEM NI YONG SU DÜL  
**Subdue your mind thoroughly –**

DI NI SANG GYÄ TÄN PA YIN

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

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 TUL 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.**

## *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 PA DÜ CHIG NA

**Thus did I hear at one time.**

CHOM DÄN DÄ GYÄL PÖI Khab JA GÖ PHUNG PÖI RI LA

**The Bhagavan was dwelling on Mass of Vultures Mountain**

GE LONG GI GE DÜN CHHEN PO DANG

**in Rajagriha together with a great community of monks**

JANG CHHUB SEM PÄI GE DÜN CHHEN PO DANG THAB CHIG TU ZHUG TE

**and a great community of bodhisattvas.**

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

**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

**Also, at that time, the bodhisattva mahasattva arya  
Avalokiteshvara**

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

**looked upon the very practice of the profound perfection  
of wisdom**

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

**and beheld those five aggregates also as empty of inherent  
nature.**

DE NÄ SANG GYÄ KYI THÜ TSHE DANG DÄN PA SHA RI BÜ JANG CHHUB  
SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA DI  
KÄ CHE MÄ SO

**Then, through the power of Buddha, the venerable Shariputra  
said this to the bodhisattva mahasattva arya Avalokiteshvara:**

RIG KYI BU / GANG LA LA SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI  
CHÖ PA CHÄ PAR DÖ PA DE JI TAR LAB PAR JA / DE KÄ CHE MÄ PA DANG

**“How should any son of the lineage train who wishes to prac-  
tice the activity of the profound perfection of wisdom?”**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG  
CHHUG GI TSHE DANG DÄN PA SHA RA DVA TI BU LA DI KÄ CHE MÄ SO

**He said that, and the bodhisattva mahasattva arya  
Avalokiteshvara said this to the venerable Sharadvatiputra.**

SHA RI BU / RIG KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI PHA  
RÖL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE

**“Shariputra, any son of the lineage or daughter of the lineage  
who wishes to practice the activity of the profound perfection  
of wisdom**

DI TAR NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG KYANG  
**should look upon it like this, correctly and repeatedly beholding**

RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O  
**those five aggregates also as empty of inherent nature.**

ZUG TONG PA O / TONG PA NYI ZUG SO

**Form is empty. Emptiness is form.**

ZUG LÄ TONG PA NYI ZHÄN MA YIN / TONG PA NYI LÄ KYANG ZUG ZHÄN  
MA YIN NO

**Emptiness is not other than form; form is also not other than emptiness.**

DE ZHIN DU TSHOR WA DANG / DU SHE DANG / DU JE DANG / NAM PAR  
SHE PA NAM TONG PA O

**In the same way, feeling, discrimination, compositional factors, and consciousness are empty.**

SHA RI BU / DE TAR CHHÖ THAM CHÄ TONG PA NYI DE TSHÄN NYI ME PA  
“Shariputra, likewise, all phenomena are emptiness; without  
characteristic;

MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG DRÄL WA  
ME PA / DRI WA ME PA / GANG WA ME PA O

**unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.**

SHA RI BU / DE TA WÄ NA TONG PA NYI LA ZUG ME / TSHOR WA ME / DU  
SHE ME / DU JE NAM ME / NAM PAR SHE PA ME

**“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness;**

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME

**no eye, no ear, no nose, no tongue, no body, no mind;**

ZUG ME / DRA ME / DRI ME RO ME / REG JA ME / CHHÖ ME DO

**no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon.**

MIG GI KHAM ME PA NÄ YI KYI KHAM ME / YI KYI NAM PAR SHE PÄI KHAM  
KYI BAR DU YANG ME DO

**There is no eye element and so on up to and including no mind element and no mental consciousness element.**

MA RIG PA ME / MA RIG PA ZÄ PA ME PA NÄ

**There is no ignorance, no extinction of ignorance, and so on,**

GA SHI ME / GA SHI ZÄ PÄI BAR DU YANG ME DO

**up to and including no aging and death and no extinction of aging and death.**

DE ZHIN DU DUG NGÄL WA DANG / KÜN JUNG WA DANG / GOG PA  
DANG LAM ME

**Similarly, there is no suffering, origination, cessation, and path;**

YE SHE ME / THOB PA ME / MA THOB PA YANG ME DO

**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 PÄ TRAG PA ME DE

**“Shariputra, therefore, because there is no attainment, bodhi-  
sattvas rely on and dwell in the perfection of wisdom, the mind  
without obscuration and without fear.**

CHHIN CHI LOG LÄ SHIN TU DÄ NÄ NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO  
**Having completely passed beyond error, they reach the end-  
point of nirvana.**

DÜ SUM DU NAM PAR ZHUG PÄI SANG GYÄ THAM CHÄ KYANG SHE RAB KYI  
PHA RÖL TU CHHIN PA LA TEN NÄ / LA NA ME PA YANG DAG PAR DZOG  
PÄI JANG CHHUB TU NGÖN PAR DZÖG PAR SANG GYÄ SO

**All the buddhas who dwell in the three times also manifestly,  
completely awaken to unsurpassable, perfect, complete en-  
lightenment 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

**Therefore, the mantra of the perfection of wisdom, the mantra  
of great knowledge,**

LA NA ME PÄI NGAG / MI NYAM PA DANG NYAM PÄI NGAG

**the unsurpassed mantra, the mantra equal to the unequaled,**

DUG NGÄL THAM CHÄ RAB TU ZHI WAR JE PÄI NGAG / MI DZÜN PÄ NA  
DEN PAR SHE PAR JA TE

**the mantra that thoroughly pacifies all suffering, should be  
known as truth since it is not false.**

SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG MÄ PA

**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

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

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

**Then the Bhagavan arose from that concentration and com-  
mended the bodhisattva mahasattva arya Avalokiteshvara say-  
ing:**

LEG SO LEG SO RIG KYI BU DE DE ZHIN NO

**“Well said, well said, son of the lineage, it is like that.**

RIG KYI BU DE DE ZHIN TE / JI TAR KHYÖ KYI TÄN PA DE ZHIN DU / SHE RAB  
KYI PHA RÖL TU CHHIN PA ZAB MO LA CHÄ PAR JA TE / DE ZHIN SHEG PA  
NAM KYANG JE SU YI RANG NGO

**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

**The Bhagavan having thus spoken, the venerable Sharadvati-  
putra,**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG  
CHHUG DANG THAM CHÄ DANG DÄN PÄI KHOR DE DAG DANG

**the bodhisattva mahasattva arya Avalokiteshvara, and those  
surrounding in their entirety**

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 CHOM DÄN  
DÄ KYI SUNG PA LA NGÖN PAR TÖ DO

**along with the world of gods, humans, asuras, and gandharvas  
were overjoyed and highly praised that spoken by the Bhagavan.**

(This completes the *Ārya-bhagavatī-prajñāpāramitā-hṛdaya-sūtra*.)

## *Prayer to the Lion-Face Dakiní*

Ga la chö päi nä chhog dam pa nä

**I prostrate to the gathering of dakinis in the three chakras**

NGÖN SHE DZÜ THRÜL NGA WÄI THU TOB CHÄN

**Who abide in the holy yoga of using space.**

DRUB PA PO LA MA YEL BU ZHIN ZIG

**By your powers of clairvoyance and magical emanation,**

NÄ SUM KHA DRÖI TSOOG LA CHHAG TSHÄL LO

**Look after practitioners like a mother her child.**

AH KA SA MA RA / TSA SHA DA RA / SA MA RA YA PHAT (21x)

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TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE  
BODHI SVAHA (1x)

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PHAG PA KÖN CHHOG SUM GYI KÄI DEN PÄI TOB KYI CHHIR

**By the teachings of the three supreme jewels possessing the power of truth,**

LOG PAR GYUR CHIG (clap 1x) ME PAR GYUR CHIG (clap 1x) ZHI WAR  
GYUR CHIG (clap 1x) DRA GEG BAR CHHÄ MI THÜN PÄI CHHOG RI  
NGÄN PA THAM CHÄ SHINTIM KURU YE SVAHA

**May inner and outer hindrances be transformed.** (clap 1x)

**May they be dispelled** (clap 1x). **May they be pacified** (clap 1x).

SHINTIM KURU YE SVAHA

GEG RIG TONG THRAG GYÄ CHU ZHI WA DANG

**May all negative forces opposed to Dharma be completely pacified.**

MI THÜN NÖ PÄI KYEN DANG DRÄL WA DANG

**May the host of eighty thousand obstacles be pacified.**

THÜN PAR DRUB CHING PHÜN SUM TSHOG GYUR PÄI

**May we be separated from problems and harmful conditions to Dharma; may all enjoyments be in accord with the Dharma;**

TRA SHI DE KYANG DENG DIR DE LEG SHOG

**And may there be auspiciousness and perfect happiness here right now.**

## *The Foundation of All Good Qualities*

YÖN TÄN KÜN 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,**

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

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

LÄN CHIG NYE PÄI DÄL 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 TSHÄN KÜN TU NYING PO LEN PÄI LO

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

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

**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 LÜ 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 BA 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.**

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO

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

YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI

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

NYE MIG RIG NÄ THAR PÄI DE WA LA

**Recognizing these shortcomings,**

DÖN NYER CHHEN 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 YI 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 SHIN DU

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

MAR GYUR DRO WA KÜN KYANG DE DRA WAR

**So have all mother migratory beings.**

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI

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

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

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

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA

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

GOM PA ME NA JANG CHHUB MI DRUB PAR

**I will not achieve enlightenment.**

LEG PAR THONG NÄ GYÄL 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 YÜL LA YENG WA ZHI JE CHING

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

YANG DAG DÖN LA TSHÜL ZHIN CHÖ 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.**

THÜN MONG LAM JANG NÖ DU GYUR PA NA

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

THEG PA KÜN GYI CHHOG GYUR DOR JEI THEG

**Please bless me to enter**

KÄL ZANG KYE BÖI 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 NGÖ DRUB NAM NYI DRUB PÄI ZHI

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

NAM DAG DAM TSHIG DOM PAR SUNG WA 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 GYÜ 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,**

THÜN ZHII NÄL JOR CHHOG 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 KÜN TU YANG DAG LA MA DANG

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

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

**May I enjoy the magnificent Dharma.**

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

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

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

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

## *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 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

### *Refuge and Bodhichitta Before the Teaching*

SANG GYÄ CHÖ DANG SOG KYI CHOG NAM LA  
**I go for refuge until I am enlightened**  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
**To the Buddha, the Dharma, and the Supreme Assembly.**  
DAG GI CHÖ NYEN GYI PE SÖ NAM GYI  
**By the merits I create through listening to the Dharma,**  
DRO LA PEN CHIR SANG GYE DRUB PAR SHOG (3x)  
**May I become a buddha in order to benefit all sentient beings.**  
(3x)