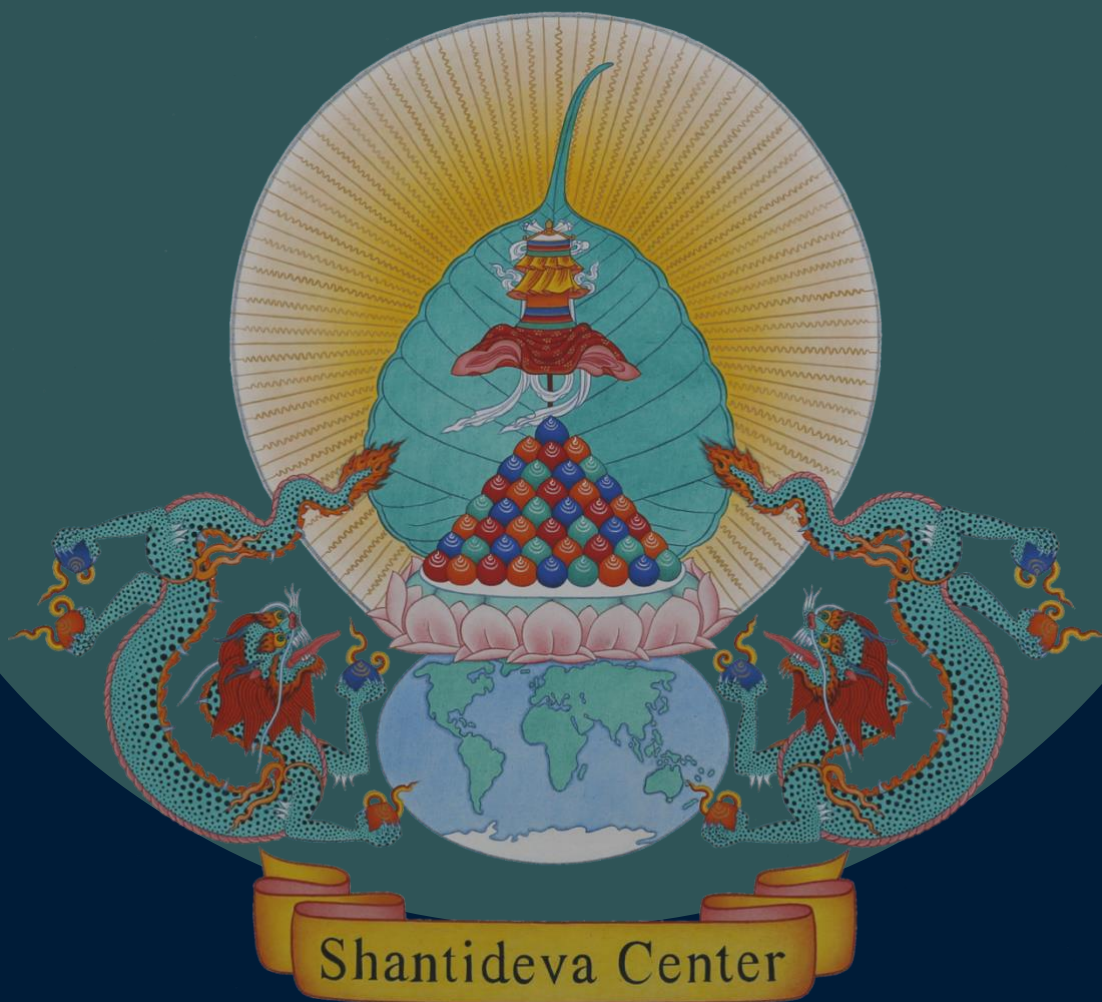


PRAYERS FOR TEACHINGS

GESHE TASHI DHONDUP
Shantideva Center



BEFORE TEACHINGS

Mandala Offering to Request Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

GYÄL WA KHYAB DAG DOR JE CHANG CHHEN PO DANG /
NGO WO YER MA CHI PA YONG DZOG TÄN PÄI NGA DAG
DÖN GYI LÄ DU TSHÄN NÄ MÖ TE / JE TSÜN LA MA LO
ZANG THUB WANG DOR JE CHANG CHHEN PO GESHE TASHI
DHONDUP PÄL ZANG PÖI ZHÄL NGA NÄ / THEG PA CHHEN
PÖI SUNG CHHÖ ZAB MO LEG PAR ZHU WÄI YÖN DU ZHING
KHAM BÜL WAR ZHU...

Group joins in:

OM BÄN DZA BHU MI AH HUM / WANG CHHEN SER GYI SA
ZHI / OM BÄN DZA RE KHE AH HUM / CHHI CHAG RI KHOR
YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB

OM VAJRA BHŪMI ĀḤ HŪḤ, **mighty golden ground.** OM VAJRA REKHE ĀḤ HŪḤ, **encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;**

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

In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound; Body and Noble Body; Yak Tail and Other Yak Tail; Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion Unpleasant Sound;

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA /
MA MÖ PA YI 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 CHHEN PO YI BUM PA

Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest; precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase;

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG
MA / DUG PÖ MA / NANG SÄL MA / DRI CHHAB MA

Grace goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess, perfume goddess;

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM
PAR GYÄL WÄI GYÄL TSHÄN / Ü SU LHA DANG MII / PÄL
JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG
ZHING YI DU ONG WA

Sun and moon; precious parasol and banner of victory over all directions. In the center, the riches of gods and humans, perfect, lacking nothing, pure, and enchanting.

DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL
DÄN LA MA DAM PA NAM DANG / KHYÄ PAR DÜ YANG YONG
DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSHÄN NÄ MÖ TE
/ JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG
CHHEN PO GESHE TASHI DHONDUP PÄL ZANG PÖI ZHÄL
NGA NÄ / THEG PA CHHEN PÖI SUNG CHHÖ ZAB MO LEG
PAR ZHU WÄI YÖN DU ZHING KHAM ÜL WAR GYI O

To the glorious, holy, kind root and lineage gurus, and especially to you, the great, perfect pure Lama Lozang Thubwang Dorje Chang, the gloriously good Geshe Tashi Dhondup, the possessor of the complete teachings, whose holy name is being uttered here with good reason, that we may excellently receive the profound Mahāyāna teachings, we offer this as a buddha field.

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

Please accept it with compassion for the sake of trans-migratory beings. Having accepted it, out of your great compassion for sentient beings, please bless me and all mother transmigratory beings equaling the extent of space.

Short Mandala Offering with Request for Teachings

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DÄ GYÄN PA DI
SANG GYÄ ZHING DU MIG TE ÜL WA YI
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**This ground, anointed with perfume, strewn
with flowers,
Adorned with Mount Meru, four continents,
the sun and moon,
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!**

JE TSÜN LA MA DAM PA KHYE NAM KYI
CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG
JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL

**O holy and perfect, pure lama, from the clouds
of compassion
That form in the skies of your dharmakaya
wisdom,
Please release a rain of vast and profound
Dharma,
Precisely in accordance with the needs of those
to be trained.**

IDAM GURU RATNA MANḌALAKAM
NIRYĀTAYĀMI

Taking Refuge and Generating Bodhicitta

SANG GYA'CHO'DANG SOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI CHO'NYEN GYI PE SO'NAM GYI
DRO LA PEN CHIR SANG GYE DRUB PAR SHOG (3X)

**I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme
Assembly.**

**By the merits I create through listening to the
Dharma,
May I become a buddha in order to benefit all
sentient beings. (3x)**

Heart Sutra

I prostrate to the arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

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

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

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

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

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

“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.

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

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is

not false. The mantra of the perfection of wisdom is declared:

TADYATHA GATE GATE PARAGATE
PARASAMGATE BODHI SVAHA

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

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

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

(This completes the *Ärya-bhagavati-prajñäpäramitā-hridaya-sūtra*.)

AFTER TEACHINGS

Mandala Offering of Thanks for Teachings

Long Mandala Offering

The first paragraph is recited only by the chant leader:

GYÄL WA KHYAB DAG DOR JE CHANG CHHEN PO DANG
NGO WO YER MA CHI PA YONG DZOG TÄN PÄI NGA DAG
DÖN GYI LÄ DU TSHÄN NÄ MÖ TE / JE TSÜN LA MA LO
ZANG THUB WANG DOR JE CHANG CHHEN PO GESHE TASHI
DHONDUP PÄL ZANG PÖI ZHÄL NGA NÄ / THEG PA CHHEN
PÖI SUNG CHHÖ ZAB MO LEG PAR THOB PÄI KA DRIN TANG
RAG GI YÖN DU ZHING KHAM BÜL WAR ZHU...

Group joins in:

OM BÄN DZA BHU MI AH HUM / WANG CHHEN SER GYI SA
ZHI / OM BÄN DZA RE KHE AH HUM / CHHI CHAG RI KHOR
YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB

OM VAJRA BHŪMI ĀḤ HŪṂ, **mighty golden ground.** OM VAJRA REKHE ĀḤ HŪṂ, **encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains;**

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

In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound; Body and Noble Body; Yak Tail and Other Yak Tail; Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion Unpleasant Sound;

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA /
MA MÖ PA YI 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 CHHEN PO YI BUM PA

Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest; precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase;

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG
MA / DUG PÖ MA / NANG SÄL MA / DRI CHHAB MA

Grace goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess, perfume goddess;

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM
PAR GYÄL WÄI GYÄL TSHÄN / Ü SU LHA DANG MII / PÄL
JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG
ZHING YI DU ONG WA

Sun and moon; precious parasol and banner of victory over all directions. In the center, the riches of gods and humans, perfect, lacking nothing, pure, and enchanting.

DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL
DÄN LA MA DAM PA NAM DANG / KHYÄ PAR DÜ YANG YONG
DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSHÄN NÄ MÖ TE
/ JE TSÜN LA MA LO ZANG THUB WANG DOR JE CHANG
CHHEN PO GESHE TASHI DHONDUP PÄL ZANG PÖI ZHÄL
NGA NÄ / THEG PA CHHEN PÖI SUNG CHHÖ ZAB MO LEG
PAR THOB PÄI KA DRIN TANG RAG GI YÖN DU ZHING KHAM
ÜL WAR GYI O

To the glorious, holy, kind root and lineage gurus, and especially to you, the great, perfect pure Lama Lozang Thubwang Dorje Chang, the gloriously good Geshe Tashi Dhondup, the possessor of the complete teachings, whose holy name is being uttered here with good reason, as a thanksgiving for your great kindness in having excellently given us the profound Mahāyāna teachings, we offer this as a buddha field.

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

Please accept it with compassion for the sake of transmigratory beings. Having accepted it, out of your great compassion for sentient beings, please bless me and all mother transmigratory

beings equaling the extent of space.

Short Mandala Offering with Request for Teacher to Remain

SA ZHI PO KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DA GYAÑ PA DI
SANG GYA ZHING DU MIG TE UŁ WA YI
DRO KUÑ NAM DAG ZHING LA CHO PAR SHOG

**This ground, anointed with perfume, strewn
with flowers,
Adorned with Mount Meru, four continents,
the sun and moon,
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!**

JE TSUÑ LA MAI KU TSHE RAB TAÑ CHING
NAM KAR THRIN LA CHHOG CHUR GYA PA DANG
LO ZANG TAÑ PAI DROÑ ME SA SUM GYI
DRO WAI MUÑ SEL TAG TU NA GYUR CHIG

**May my venerable lama's life be firm,
His white divine actions spread in the ten
directions.
May the torch of the teachings of Losang
always remain,
Dispelling the darkness of all beings in the
three realms.**

IDAM GURU RATNA MAᅇDALAKAM

NIRYĀTAYĀMI

Dedication Prayers

GE WA DI YI NYUR DU DAG
LA MA SANG GYA'DRUB GYUR NA''
DRO WA CHIG KYANG MA LU'PA
DE YI SA LA GO'PAR SHOG

**Due to the merits of these virtuous actions
May I quickly attain the state of a Guru-Buddha
And lead all living beings, without exception,
Into that enlightened state.**

JANG CHHUB SEM CHHOG RIN PO CHHE
MA KYE PA NAM KYE GYUR CHIG
KYE WA NYAM PA ME PA YANG
GONG NA'GONG DU PHEL WAR SHOG

**May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.**

Long Life Prayer for H.H. Dalai Lama

JIG TEN KHAM DIR PHAÑ DE MA LU'PA
GANG LA'JUNG WAĪ SAM PHEL YI ZHIN NOR
KA DRIN TSHUNG ME TAÑ DZIN GYA TSHO LA
SOĻ WA DEB SO THUG ZHE LHUÑ DRUB SHOG

The wish-granting Wish-Fulfilling Jewel,

**Source of every single benefit and happiness in
this world,
To the incomparably kind Tenzin Gyatso, I
beseech:
May all your holy wishes be spontaneously
fulfilled.**

**Swift Return Prayer for Lama Zopa
Rinpoche (FPMT v.3)
Composed by H.H. Dalai Lama**

DA ME TÖN PA GYÄL SÄ NYÄN RANG TSHOG
LO ZANG GYÄL WA YAB SÄ GYÜ PAR CHÄ
RAB JAM ZHING GI KYAB YÜL MA LÜ PÄ
DENG DIR MÖN PA DRUB PÄI GE LEG TSÖL

**Peerless Teacher and assembly of the children
of the victorious ones, śrāvakas, and
pratyekabuddhas;
Victorious Lozang, father and sons, along with
the lineage masters;
All the objects of refuge of infinite lands—
Please bestow the virtue and goodness of
accomplishing this prayer here and now.**

YONG SU DZOG PÄI THUB TÄN RIN PO CHHE
SHÄ DANG DRUB PÄ DZIN CHING PEL WA LA
NAM YANG MI ZHUM ZÖ PÄI GO CHHA CHÄN
TSUNG ME JE TSÜN LA MAR SÖL WA DEB

**Holding and spreading the Muni's (thub)
precious and complete teachings (ten)
Through explanation and practice,
You wore the armor of patience (zopa) that is
never discouraged—
Incomparable venerable guru, to you I make
request.**

PHÄN DE MA LÜ JUNG WÄI GO CHIG PU
GYÄL WÄI TÄN DANG MA GYUR DRO WA YI
DÖN LA CHIG TU TSÖN PA DZÄ PÄI MUR
LO BUR ZHI WAR SHEG DIR YI RE PHANG

**While striving single-pointedly for the sake of
the Victorious One's teachings,
The sole gateway through which all benefit and
happiness emerge,
And for mother living beings,
You suddenly departed to peace—what a great
loss!**

ÖN TANG CHHOG SUM GYA TSHÖI JIN LAB DANG
GYÄL SÄ NAM KYI THUG KYE LAB PO CHHE
LU ME DEN PÄ YANG TRÜL SAR PÄI DZUM
KÄL ZANG DÜL JÄI PÄL DU NYUR ZHÄ SHOG

**Nevertheless, through the undecieving truth
Of the blessings of the ocean of the Three
Jewels**

**And the great waves of bodhicitta of the
children of the victorious ones,
May the smile of a reincarnation swiftly beam
in glory for fortunate disciples.**