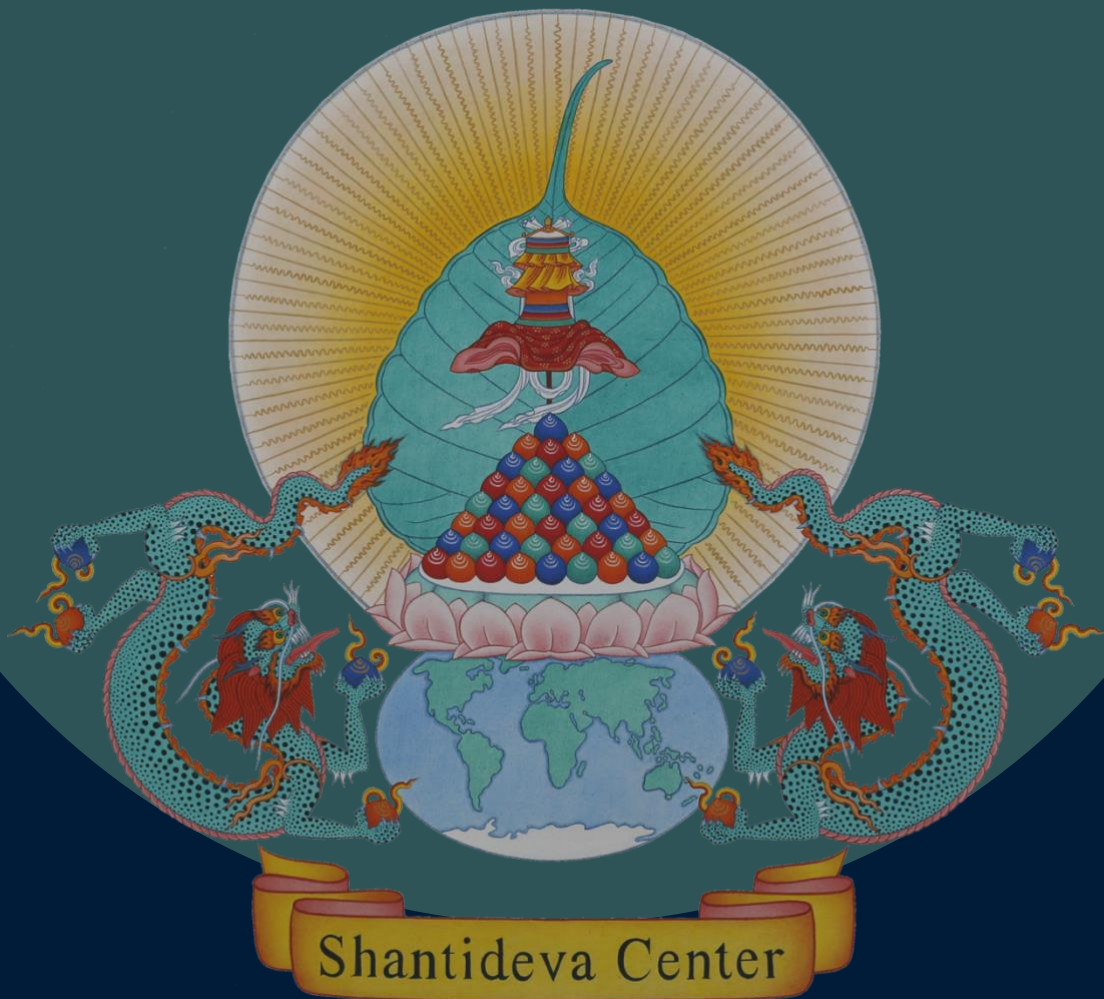


PRAYERS FOR TEACHINGS

Geshe Tenzin Zopa – April 2024
Desktop Friendly Version
Shantideva Center



BEFORE TEACHINGS

Verses for the 8 Auspicious Noble Ones

When undertaking any activity, if at the outset you complete one recitation of this prayer, you will realize your accomplishments and happiness just as you wish. Since this is the case, it is important to commit it to memory.

OM

To you auspicious ones, dwelling in the ten directions' realms
Where all that appears and exists is perfectly pure, spontaneous in nature –
To the entire noble collection of Buddha, Dharma, and Sangha, I prostrate!
May all be auspicious for us!

O King of Illumination, Intention to Accomplish Aims with Steadfast Power,
Glorious Adornment of Loving Kindness, Supremely Glorious One Renowned
for Virtue,
Greatly Renowned as Consideration for All,
Glorious Renown That Is Valor as Noble as Mount Meru,
Glorious Renown That Is Consideration for All Sentient Beings, and
Glorious Renown That Is Valor Which Causes Contentment:
Hearing your mere names increases fortune and glory.
I prostrate to the eight sugatas!

O youthful Manjushri, glorious Vajrapani,
Powerful Avalokita, protector Maitreya,
Kshitigarbha, Nivaranavishkambin,
Akashagarbha, and supreme arya Samantabhadra:
You beautifully carry your hand implements – the utpala flower, vajra,
White lotus, naga-wood, jewel, moon,
Sword, and sun – supreme of auspiciousness and glory!
To the eight bodhisattvas, I prostrate!

The jeweled precious parasol, the auspicious golden fish,
The excellent vase pouring forth desired objects, the beautiful kamala lotus,
The conch of great renown, the glorious never-ending knot,
The always-flying banner of victory, and the powerful wheel of
transformation –
O you for whom these eight supreme precious symbols serve as hand
ornaments:
You goddesses who make offerings to the victors of all times and every
direction,
and cause them delight,
Lasya and so forth, by bringing you to mind, you increase our glory!
To the eight auspicious goddesses, I prostrate!

Mahabrahma, Source of Bliss, Son of Non-Craving,
Thousand-Eyed One, kings Dhritarashtra,
Virudhaka, Virupaksham the lord of nagas, and
Vaishravana, each holding your divine symbol –

Wheel, trident, lance, vajra,
Vina, sword, stupa, and victory banner –
You increase the virtue, goodness, and fortune for those who reside in the
three realms.
To the eight worldly guardians, I prostrate!

May any activity we undertake here today,
Obstacles and misfortunes having been pacified,
Accomplish our desired goals and increase in glory in accordance with our
wishes!
May fortune, happiness, and prosperity abound!

*If you recite this when you awaken, all of that day's goals will be accomplished.
If you recite this when going to sleep, you will see excellent dreams.
If you recite this when entering into a disagreement, you will be completely victorious.
If you recite this when undertaking any activity, your desired goals will be accomplished.
If you recite this continually, you will obtain long life, glory, and renown, and
Bliss, goodness, and prosperity will be achieved just as you wish.
This method for purifying misdeeds and obscurations and setting oneself in higher rebirths
and the definite excellence
Was explained by the Supreme Victor, who accomplishes all goals.*

Praise to Śākyamuni Buddha

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

**[Guru], Teacher, Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,
Perfect in Knowledge and Good Conduct, Sugata, Knower of the World,
Supreme Guide of Beings to Be Subdued, Teacher of Gods and Humans; to
you, Buddha Bhagavān, Glorious Conqueror Śākyamuni, I prostrate, make
offerings, and go for refuge. (3x)**

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHE
SA CHHEN DI LA GOM PA DÜN BOR NÄ
NGA NI JIG TEN DI NA CHHOG CHE SUNG
DE TSHE KHÄ PA KHYÖ LA CHHAG TSHÄL LO

**When, supreme among humans, you were born on this earth,
You paced out seven strides,
Then said, “I am supreme in this world.”
To you, who were wise then, I prostrate.**

NAM DAG KU NGA CHHOG TU ZUG ZANG WA
YE SHE GYA TSHO SER GYI LHÜN PO DRA
DRAG PA JIG TEN SUM NA LHAM ME WA
GÖN PO CHHOG NYE KHYÖ LA CHHAG TSHÄL LO

With pure bodies, form supremely pure;

**Wisdom ocean, like a golden mountain;
Fame that blazes in the three worlds,
Winner of the best—Savior, to you I prostrate.**

TSHÄN CHHOG DÄN PA DRI ME DA WÄI ZHÄL
SER DOG DRA WA KHYÖ LA CHHAG TSHÄL LO
DÜL DRÄL KHYÖ DRA SI PA SUM MA CHHI
NYAM ME KHYEN CHÄN KHYÖ LA CHHAG TSHÄL LO

**With the supreme signs, face like a spotless moon,
Color like gold---to you, I prostrate.
Dust-free like you, the three worlds are not.
Incomparably wise one—to you, I prostrate.**

GÖN PO THUG JE CHHE DÄN PA
THAM CHÄ KHYEN PÄI TÖN PA PO
SÖ NAM YÖN TÄN GYA TSHÖI ZHING
DE ZHIN SHEG LA CHHAG TSHÄL LO

**The savior having great compassion,
The teacher having all understanding,
The field of merit with qualities like a vast ocean—
To you, the One Gone to Thusness, I prostrate.**

DAG PÄI DÖ CHHAG DRÄL WAR GYUR
GE WÄ NGÄN SONG LÄ DRÖL ZHING
CHIG TU DÖN DAM CHHOG GYUR PA
ZHI GYUR CHHÖ LA CHHAG TSHÄL LO

**The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality—
To the Dharma that pacifies, I prostrate.**

DRÖL NÄ DRÖL WÄI LAM YANG TÖN
LAB PA DAG LA RAB TU NÄ
ZHING GI DAM PA YÖN TÄN DÄN
GEN DÜN LA YANG CHHAG TSHÄL LO

**Those who are liberated and who also show the path to liberation,
The holy field qualified with realizations,
Who are devoted to the moral precepts—
To you, the Sublime Community Intending Virtue, I prostrate.**

DIG PA CHI YANG MI JA ZHING
GE WA PHÜN SUM TSHOG PAR CHÄ
RANG GI SEM NI YONG SU DÜL
DI NI SANG GYÄ TÄN PA YIN

**Do not commit any unwholesome actions.
Engage in perfect, wholesome actions.
Subdue one's own mind.**

This is the teaching of the Buddha.

KAR MA RAB RIB MAR ME DANG
GYU MA ZIL PA CHHU BUR DANG
MI LAM LOG DANG TRIN TA BUR
DÜ JÄ CHHÖ NAM DI TAR TA

**A star, a defective view, a butter lamp flame,
An illusion, a dew drop, a water bubble,
A dream, lightning, a cloud:
See all causative phenomena like this.**

SÖ NAM DI YI THAM CHÄ ZIG PA YI
GO PHANG THOB NÄ KYÖN GYI DRA TÛL TE
GA DANG NA DANG CHHI WÄI LAB TRUG PÄI
SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG

**By these merits, may transmigratory beings
Attain the state of all-seeing, subdue the enemy of faults,
And be freed from the ocean of saṃsāra
Disturbed by the waves of aging, sickness, and death.**

Praise to the Perfection of Wisdom

MA SAM JÖ ME SHE RAB PHA RÖL CHHIN
MA KYE MI GAG NAM KHÄI NGO WO NYI
SO SOR RANG RIG YE SHE CHÖ YÛL WA
DÜ SUM GYÄL WÄI YUM LA CHHAG TSHÄL LO

**The indescribable, inconceivable, and inexpressible perfection of wisdom;
Unproduced, unceasing, the nature of space;
Object of the uniquely knowing transcendental wisdom:
To the mother of the victorious ones of the three times, I prostrate.**

TADYATHÄ GATE GATE PÄRAGATE PÄRASAMGATE BODHI SVÄHÄ

The Heart of the Perfection of Wisdom 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 unequalled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:

TADYATHA 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*.)

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 TENZIN ZOPA 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 BHÜMI ÄH HÜM, **mighty golden ground**. OM VAJRA REKHE ÄH
HÜM, **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 TENZIN ZOPA 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 Tenzin Zopa, 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.**

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)**

Four Immeasurables (Short Version)

SEM CHAÑ THAM CHA'DE WA DANG DE WAĪ'GYU DANG DAÑ PAR GYUR CHIG
SEM CHAÑ THAM CHA'DUG NGAĻ DANG DUG NGAĻ GYI GYU DANG DRAĻ WAR GYUR CHIG
SEM CHAÑ THAM CHA'DUG NGAĻ ME PAĪ DE WA DANG MI DRAĻ WAR GYUR CHIG
SEM CHAÑ THAM CHA'NYE RING CHHAG DANG NYI DANG DRAĻ WAĪ TANG NYOM LA NA'PAR
GYUR CHIG

**May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free from suffering and the causes of suffering.
May all sentient beings never be separated from the happiness that knows
no suffering.
May all sentient beings abide in equanimity, free of attachment and hatred
for those held close and distant.**

Seven-Limb Prayer

GO SUM GU'PAĪ GO NA'CHHAG TSHAĻ LO
NGO'SHAM YI TRUĻ CHHO'TRIN MA LU'BUĻ
THOG ME NA'SAG DIG TUNG THAM CHA'SHAG
KYE PHAG GE WA NAM LA JE YI RANG
KHOR WA MA TONG BAR DU LEG ZHUG NA''
DRO LA CHHO'KYI KHOR LO KOR WA DANG
DAG ZHAÑ GE NAM JANG CHHUB CHHEN POR NGO

**I prostrate reverently with my body, speech, and mind.
I present clouds of every type of offering, both actually arranged and
mentally emanated.
I confess all my negative actions and downfalls collected from
beginningless time.
I rejoice in the virtues of ordinary beings and āryas.
Please remain until the end of cyclic existence
And turn the wheel of Dharma for transmigratory beings.
I dedicate my own and others' virtues to great enlightenment.**

Short Mandala Offering

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!**

IDAM GURU RATNA MAṆḌALAKAṆ NIRYĀTAYĀMI

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 TENZIN ZOPA 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 BHÜMI ÄH HÜM, **mighty golden ground.** OM VAJRA REKHE ÄH
HÜM, **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 TENZIN ZOPA 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 Tenzin Zopa, 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 GYÄN 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 MAĪ KU TSHE RAB TAÑ CHING
NAM KAR THRIN LAĀCHHOG CHUR GYAĀPA DANG
LO ZANG TAÑ PAĪ DROÑ ME SA SUM GYI
DRO WAĪ MUÑ SEL TAG TU NAĀGYUR 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 GYAĀDRUB GYUR NAĀ
DRO WA CHIG KYANG MA LUĀPA
DE YI SA LA GOĀPAR 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 NAĀGONG 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 LUĀPA
GANG LAĀJUNG WAĪ SAM PHEL YI ZHIN NOR
KA DRIN TSHUNG ME TAÑ DZIN GYA TSHO LA
SOĀWA 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.

Shantideva's Prayer

Extracted from Chapter 10 of the Bodhicharyāvatāra

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain

To dispel the miseries of the world.