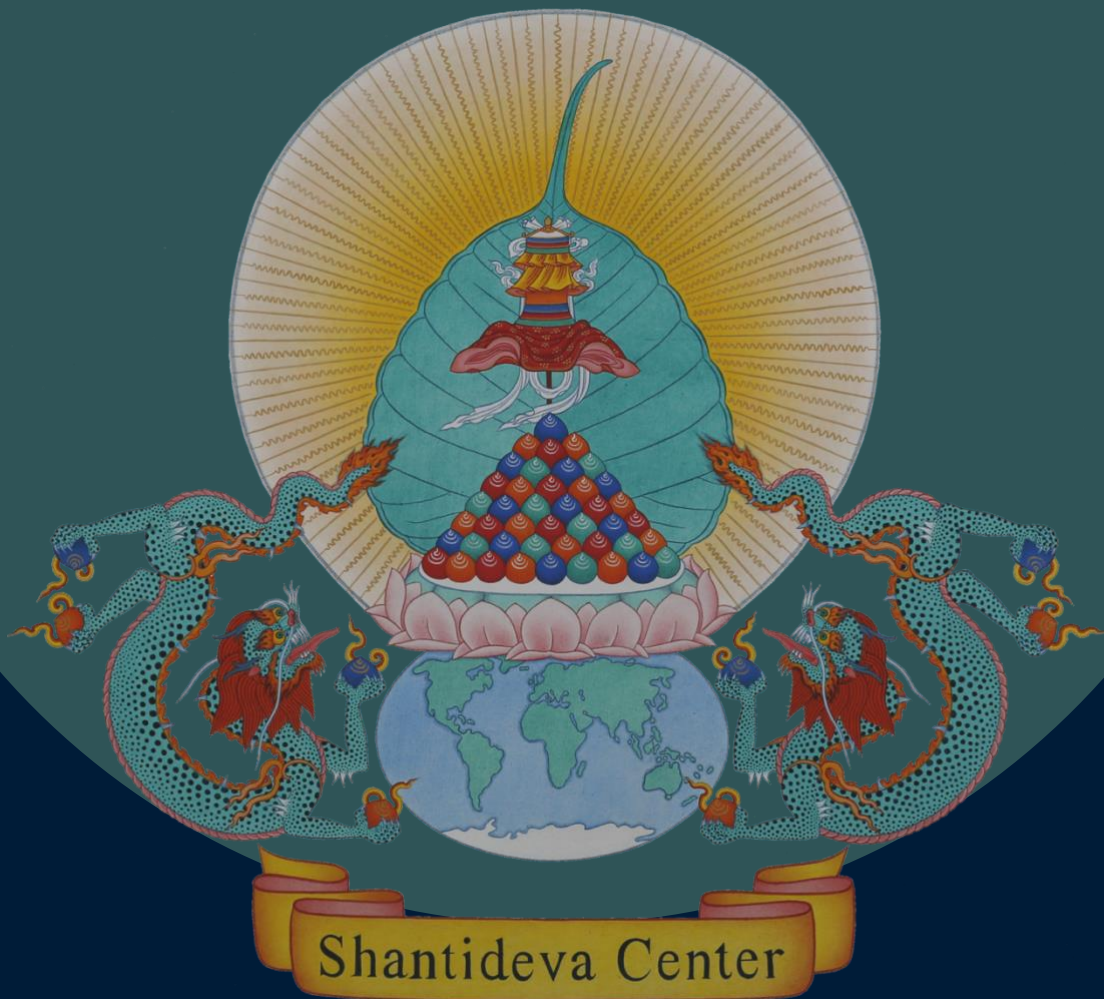


# PRAYERS FOR TEACHINGS

**Geshe Tenzin Zopa – April 2024**  
Mobile-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 TÜL 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 YÜL 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.**

TADYATHĀ GATE GATE PĀRAGATE  
PĀRASAMGATE BODHI SVĀHĀ

## **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***

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The first paragraph is recited only by the chant leader:

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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...

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Group joins in:

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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 ĀḤ HÜM, **mighty golden  
ground.** OM VAJRA REKHE ĀḤ 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.**

IDAM GURU RATNA MAṄḌALAKAM  
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)**

## **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 MAṄḌALAKAM  
NIRYĀTAYĀMI

# AFTER TEACHINGS

## Mandala Offering of Thanks for Teachings

### *Long Mandala Offering*

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The first paragraph is recited only by the chant leader:

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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...

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Group joins in:

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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 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 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 WA' SAM PHEL YI ZHIN NOR  
KA DRIN TSHUNG ME TAÑ DZIN GYA TSHO LA  
SO' 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.**

## **Shantideva's Prayer**

**Extracted from Chapter 10 of the  
Bodhicharyāvātāra**

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.