

# PRAYERS FOR TEACHINGS

Shantideva Center – For Mobile Devices  
Yangsi Rinpoche



# 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 **KYABJE**  
**LOSANG GENDUN TENZIN RINPOCHE** 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 **KYABJE LOSANG GENDUN TENZIN RINPOCHE**  
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 Kyabje Losang Gendun Tenzin Rinpoche, 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

## 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)**

## 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 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*.)

## The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG  
DÄN PAR GYUR CHIG

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI  
GYU DANG DRÄL WAR GYUR CHIG

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI  
DRÄL WAR GYUR CHIG

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG  
DRÄL WÄI TANG NYOM LA NÄ 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 be inseparable from the happiness that is free from suffering.**

**May all sentient beings abide in equanimity, free from desire for friends and hatred for enemies.**

## **Taking Refuge and Generating Bodhicitta**

SANG GYÄ CHÖ DANG SOG KYI CHOG NAM LA  
JANG CHUB BAR DU DAG NI KYAB SU CHI  
DAG GI CHÖ NYEN GYI PE SÖ 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)**

# AFTER TEACHINGS

## **Dedication Prayers**

GE WA DI YI NYUR DU DAG  
LA MA SANG GYÄ DRUB GYUR NÄ  
DRO WA CHIG KYANG MA LÜ PA  
DE YI SA LA GÖ 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 NÄ 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.**

## **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 **KYABJE  
LOSANG GENDUN TENZIN RINPOCHE** 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 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 KYABJE LOSANG GENDUN TENZIN RINPOCHE  
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 Kyabje Losang Gendun Tenzin Rinpoche, 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 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 MÄI KU TSHE RAB TÄN CHING  
NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG  
LO ZANG TÄN PÄI DRÖN ME SA SUM GYI  
DRO WÄI MÜN SEL TAG TU NÄ 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 MAṄḌALAKAM  
NIRYĀTAYĀMI

## **Long Life Prayer for H.H. Dalai Lama**

JIG TEN KHAM DIR PHÄN DE MA LÜ PA  
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR  
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA  
SÖL WA DEB SO THUG ZHE LHÜN 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.**

## **Prayer for the Long Life of Yangsi Rinpoche**

**Composed by Geshe Lhundup Sopa**

KYAB SUM L HAR CHÄ KUN GYI CHIN LAB KYI  
GE DUN TÄN DZIN KU TSE TAG TÄN CHING  
DZE TRIN CHOG DU KÜN TU KYAB PA DANG  
DAG SOG DRO WÄI SO SU TAG MIN SHOG

**Embodiment of the three divine refuges who  
blesses all,  
Gendun Tenzin, holder of the teachings, may  
your lifespan last for eternity.  
May your excellent deeds pervade all of time  
and space and  
Continuously ripen for the nourishment of  
myself and others.**

*Colophon:*

*This short prayer was composed by Geshe Lhundup Sopa Rinpoche at the request of Karl Nhambu Bergh on behalf of Yangsi Rinpoche's students at Maitripa Institute and around the world. It was translated from the Tibetan into English by James Blumenthal. Updated and corrected by Tenzin Namdrol (Miranda Adams), November 2007. Phonetics corrected*

*according to FPMT style by Ven. Gyalten Mindrol, FPMT  
Education Department, November 2007.*