

Prayer Book



Lhagsam
Meditation

Produced for the students of Lhagsam Tibetan Meditation, Zurich

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Lhagsam Tibetan Meditation Zurich
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Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

The ground is blessed with scent and with flowers strewn

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, the four continents, the sun and moon,

SANG GYÄ ZHING DU MIG TE ÜL WA YI

Transformed as a pure land and offered.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all transmigratory beings enjoy this buddha land.

Request to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI

Perfect, pure, holy gurus, from the billowing clouds of

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG

Wisdom and compassion in the sky of the dharmakaya,

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA

Please let fall a rain of profound and extensive Dharma

ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL

Upon the receptacle of those to be subdued, exactly as they need.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I take refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI
In the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄI TSHOG NAM KYI
By my merits of generosity and so forth,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha to benefit transmigratory beings. (3x)

The Heart of the Perfection of Wisdom Sutra

PHAG 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 RII 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 practice 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 DA TII BU LA DI KÄ CHE MÄ SO

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

SHA RII 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 RII 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 RII 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 ANG 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 nonattainment.

SHA RII 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, bodhisattvas rely on and
dwell in the perfection of wisdom,**

CHHIN CHI LOG LÄ SHIN TU DÄ NÄ / NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO

**the mind without obscuration and without fear. 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 enlightenment 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 unequalled,

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 RII 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 commended the bodhisattva
mahasattva arya Avalokiteshvara saying:**

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 RI DVA TII BU
DANG

The Bhagavan having thus spoken, the venerable Sharadvatiputra,

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

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

(This completes the Ārya-bhagavaff-prajñapāramitā-hṛidaya-sūtra)

To Achieve Buddhahood

GE WA DI YI NYUR DU DAG

Due to this virtue, may I quickly

LA MA SANG GYÄ DRUB GYUR NÄ

Attain the state of a guru-buddha

DRO WA CHIG KYANG MA LÜ PA

And lead all transmigratory beings,

DE YI SA LA GÖ PAR SHOG

Without exception, into the enlightened state.

To Actualize Bodhichitta

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious supreme Bodhichitta

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise and grow.

KYE PA NYAM PA ME PA YI

May that arisen not decline,

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

To Realize Emptiness

TONG NYI TA WA RIN PO CHHE
May the precious view of emptiness

MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow.

KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish,

GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

For the Long Life of His Holiness the Dalai Lama
By Lama Zopa Rinpoche

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
The wish-granting Wish-Fulfilling Jewel,

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
Source of every single benefit and happiness in this world,

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA
To the incomparably kind Tenzin Gyatso, I beseech:

SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG
May all your holy wishes be spontaneously fulfilled.

For the Long Life of His Holiness the Dalai Lama
Traditional prayer

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR
In the land encircled by snow mountains,

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
You are the source of all happiness and good.

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG
Please remain until samsara ends.

Prayer for the Swift Return of Lama Zopa Rinpoche

THUB TÄN CHI DANG JAM GÖN GYÄL WÄI TÄN

Patient in bearing the hardships of spreading the teachings of the Muni in general

CHHOG GYAR PEL LA KA CHÄ RAB ZÖ PA

And the teachings of the Victorious Jamgon [Tsongkhapa] in hundreds of directions

SUM DÄN NGUR MIG DZIN PA CHHÖ KYI JE

Lord of Dharma holding the three vows and wearing saffron robes

DA DRÄL TÄN PÄI PÄL DU NYUR JÖN SHOG

Please quickly return as the glory of the peerless teachings.

Master Shantideva's Bodhicaryavatara

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.