

# *Prayer Book*



Lhagsam  
Meditation

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Lhagsam Tibetan Meditation Zurich

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## *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 KYI2

**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 Three Noble Rare Sublime Ones.**

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**

**should look upon it like this, correctly and repeatedly beholding**

**those five aggregates also as empty of inherent nature.**

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 unequaled,**

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*.)

## Prayer to the Lion-Face Dakini

KHA LA CHÖ PÄI NÄ CHHOG DAM PA NÄ

**From the holy supreme realm of Khechara,**

NGÖN SHE DZÜ THRÜL NGA WÄI THU TOB CHÄN

**You, who possess powers of clairvoyance and magical emanation,**

DRUB PA PO LA MA YEL BU ZHIN ZIG

**Look after practitioners like a mother looks after her children.**

NÄ SUM KHA DRÖI TSHOG LA CHHAG TSHÄL LO

**To the host of dakinis of the three abodes, I prostrate.**

AH KA SA MA RA TSA / SHA DA RA SA / MA RA YA PHAT ( 21x) TADYATHA GATE GATE  
PARAGATE PARASAMGATE BODHI SVAHA (1x)

PHAG PA KÖN CHHOG SUM GYI KÄI DEN PÄI TOB KYI CHHIR

**By the teachings of the Three Noble Rare Sublime Ones possessing the power of truth,**

DOG PAR GYUR CHIG

**May hindrances be averted.** (clap 1x)

ME PAR GYUR CHIG

**May they be eliminated.** (clap 1x)

ZHI WAR GYUR CHIG

**May they be pacified.** (clap 1x)

DRA GEG BAR CHHÄ MI THÜN PÄI CHHOG NGÄN PA THAM CHÄ

**May all enemies and negative forces opposed to Dharmabe completely pacified.**

SHANTIM KURU SVAHA

GEG RIG TONG THRAG GYÄ CHU ZHI WA DANG

**May the host of 80,000 obstacles be pacified,**

MI THÜN NÖ PÄI KYEN DANG DRÄL WA DANG

**May we be free from harmful conditions to Dharma,**

THÜN PAR DRUB CHING PHÜN SUM TSHOG GYUR PÄI

**May all excellences be in accord with the Dharma,**

TRA SHI DE KYANG DENG DIR DE LEG SHOG

**And may there be auspiciousness and perfect happiness here right now.**



## The Foundation of All Good Qualities

Yöntän Zhir Gyurma

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect, pure Guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

**Correct devotion to him is the root of the path.**

LEG PAR THONG NÄ BÄ PA DU MA YI

**By clearly seeing this and applying great effort,**

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

**Please bless me to rely upon him with great respect.**

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

**Is greatly meaningful, and is difficult to find again,**

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO

**Please bless me to generate the mind that unceasingly,**

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

**Day and night, takes its essence.**

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

**This life is as impermanent as a water bubble;**

NYUR DU JIG PÄI CHHI WA DRÄN PA DANG

**Remember how quickly it decays and death comes.**

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN

**After death, just like a shadow follows the body,**

KAR NAG LÜ DRÄ CHHI ZHIN DRANG WA LA

**The results of black and white karma follow.**

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG

**Finding firm and definite conviction in this,**

THRA ZHING THRA WA NAM KYANG PONG WA DANG

**Please bless me always to be careful**

GE TSHOG THA DAG DRUB PAR JE PA LA

**To abandon even the slightest negative action**

TAG TU BAG DANG DÄN PAR JIN GYI LOB

**And accomplish all virtuous deeds.**

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO

**Seeking samsaric pleasures is the door to all suffering:**

YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI

**They are uncertain and cannot be relied upon.**

NYE MIG RIG NÄ THAR PÄI DE WA LA

**Recognizing these shortcomings,**

DÖN NYER CHHEN POR KYE WAR JIN GYI LOB

**Please bless me to generate the strong wish for the bliss of liberation.**

NAM DAG SAM PA DE YI DRANG PA YI

**Led by this pure thought,**

DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI

**Mindfulness, alertness, and great caution arise.**

TÄN PÄI TSA WA SO SOR THAR PA LA

**The root of the teachings is keeping the pratimoksha vows:**

DRUB PA NYING POR JE PAR JIN GYI LOB

**Please bless me to accomplish this essential practice.**

RANG NYI SI TSHOR LHUNG WA JI SHIN DU

**Just as I have fallen into the sea of samsara,**

MAR GYUR DRO WA KÜN KYANG DE DRA WAR

**So have all mother transmigratory beings.**

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI

**Please bless me to see this, train in supreme bodhichitta,**

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

**And bear the responsibility of freeing transmigratory beings.**

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA

**Even if I develop only bodhichitta, but I don't practice the three types of morality,**

GOM PA ME NA JANG CHHUB MI DRUB PAR

**I will not achieve enlightenment.**

LEG PAR THONG NÄ GYÄL SÄ DOM PA LA

**With my clear recognition of this,**

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Please bless me to practice the bodhisattva vows with great energy.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING

**Once I have pacified distractions to wrong objects**

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

**And correctly analyzed the meaning of reality,**

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

**Please bless me to generate quickly within my mindstream**

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

**The unified path of calm abiding and special insight.**

THÜN MONG LAM JANG NÖ DU GYUR PA NA

**Having become a pure vessel by training in the general path,**

THEG PA KÜN GYI CHHOG GYUR DOR JEI THEG

**Please bless me to enter**

KÄL ZANG KYE WÖI JUG NGOG DAM PA DER

**The holy gateway of the fortunate ones:**

DE LAG NYI DU JUG PAR JIN GYI LOB

**The supreme vajra vehicle.**

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

**At that time, the basis of accomplishing the two attainments**

NAM DAG DAM TSHIG DOM PAR SUNG PA LA

**Is keeping pure vows and samaya.**

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

**As I have become firmly convinced of this,**

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

**Please bless me to protect these vows and pledges like my life.**

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

**Then, having realized the importance of the two stages,**

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

**The essence of the Vajrayana,**

THÜN ZHII NÄL JOR CHÖ LÄ MI YEL WAR

**By practicing with great energy, never giving up the four sessions,**

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

**Please bless me to realize the teachings of the holy Guru.**

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

**Like that, may the gurus who show the noble path**

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

**And the spiritual friends who practice it have long lives.**

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

**Please bless me to pacify completely**

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**All outer and inner hindrances.**

KYE WA KÜN TU YANG DAG LA MA DANG

**In all my lives, never separated from perfect gurus,**

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

**May I enjoy the magnificent Dharma.**

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

**By completing the qualities of the stages and paths,**

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**May I quickly attain the state of Vajradhara.**

## Mandala Offering Outer and Inner

(adapted for chanting by Rob Preece)

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 lands, 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 wandering beings enjoy this buddha land.**

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

**All those objects of my mind's three poisons –**

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

**Coveted, friend, foe and stranger, body, wealth, worldly pleasure,**

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

**Without a feeling of loss, I surrender**

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**Receive them please and free all beings from their bondage.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Calling The Guru From Afar

English chanting to Tibetan tune

**Om please come, great hero, the teacher of pure words.**

**Creation, destruction, self-arisen, the wisdom of  
emptiness and that alone. (3x)**

*Calling the Guru from Afar*

LAMA KHEN (3x)

**(Please, Guru, think of me)**

**Glorious Guru, ousting ignorance**

**Glorious Guru, revealing the path**

**Glorious Guru, freeing from samsara**

**Glorious Guru, ceasing five poisons**

**Glorious Guru, wish-granting jewel,**

**I beseech you, please grant me blessings.**

**Glorious Guru, please bless me to recall**

**Death and impermanence from my heart.**

**Glorious Guru, please bless me to have**

**The thought of no need in my mind.**

**Glorious Guru, bless me to abide**

**In wilderness focused on dharma.**

**Glorious Guru, please bless me to**

**Have no hindrances to my practice.**

**Glorious Guru, please bless me to realise**

**The correct view of reality.**

**Glorious Guru, please bless me so all  
Bad conditions appear encouraging.  
Glorious Guru, please bless me to complete  
The two works of self and others.  
Glorious Guru, please bless me now soon.  
Please bless me soon, very soon.  
Please bless me as I sit on my cushion,  
Please bless me in this very session.**

**May I not rise heresy for a second in the actions of the  
Glorious Guru. May I regard whatever actions are done  
as pure. (With this devotion) may I receive the blessings  
of the Guru in my heart.**

**Magnificent and precious root Guru, please abide on the  
lotus seat at my heart. Guide me with your great  
kindness and grant me the realisations of your holy  
body, speech and mind.**

From the Gelug Mahamudra Lineage prayer  
**May I cut the continuum of self-grasping  
Train in love, compassion and the mind of enlightenment  
And reach the unsurpassable Mahamudra union  
Swiftly through the paths.**

## Dedication Prayers

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### *To Achieve Buddhahood*

GE WA DI YI NYUR DU DAG

**Due to this virtue, may I quickly**

LA MA SANG GYÄ DRUB GYUR NÄ

**Become a guru-buddha**

DRO WA CHIG KYANG MA LÜ PA

**And lead all transmigratory beings,**

DE YI SA LA GÖ PAR SHOG

**Without exception, to that 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.**

### *For the Long Life of His Holiness the Dalai Lama*

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.**

*For His Holiness's Wishes to be Spontaneously Fulfilled*

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

**Savior of the Land of Snow teachings and transmigratory beings,**

CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

**Who extensively clarifies the path that unifies emptiness and compassion,**

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA

**To the Lotus Holder, Tenzin Gyatso, I beseech –**

SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**May all your holy wishes be spontaneously fulfilled.**

*For the Long Life of Lama Zopa Rinpoche*

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

**You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,**

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

**Sustaining, preserving, and spreading Manjunath's victorious doctrine;**

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

**Who masterfully accomplishes magnificent prayers honoring the Three Sublime Ones:**

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

**Savior of myself and others, your disciples, please, please live long!**