

# *Prayer Book*



Produced for the students of 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 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)**

## *Three Levels of Motivation*

Today as much as possible I will harm no living beings with the actions of my body, speech, or mind.

Today, as much as possible, I will seek to benefit others in whatever way I can.

Today, as much as possible, I will generate bodhicitta. May all the actions of my body, speech and mind be imbued with this profound motivation.

## *The Four Immeasurables*

### **IMMEASURABLE EQUANIMITY**

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI TANG NYOM LA NÄ  
NA CHI MA RUNG

**How wonderful it would be if all sentient beings were to abide in equanimity, free  
from the closeness of attachment and the distance of hatred**

NÄ PAR GYUR CHIG

**May they abide in equanimity**

NÄ PAR DAG GI JA O

**I myself will cause them to abide in equanimity**

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

**Please, Guru-Deity, bless me to be able to do this**

### **IMMEASURABLE LOVING KINDNESS**

SEM CHÄN THAM CHÄ SANG GYÄ KYI GO PANG DANG DÄN NA CHI MA RUNG

**How wonderful it would be if all sentient beings were to achieve Buddhahood.**

DÄN PAR GYUR CHIG

**May they achieve Buddhahood.**

DÄN PAR DAG GI JA O

**I myself will cause them to achieve Buddhahood.**

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

**Please, Guru-Deity, bless me to be able to do this.**

## IMMEASURABLE COMPASSION

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL NA CHI MA RUNG

**How wonderful it would be if all sentient beings were free from suffering and the causes of suffering.**

DRÄL WAR GYUR CHIG

**May they be free from suffering and its causes.**

DRÄL WAR DAG GYI JA O

**I myself will cause them to be free from suffering and its causes.**

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

**Please, Guru-Deity, bless me to be able to do this.**

## IMMEASURABLE JOYFULNESS

SEM CHÄN THAM THO RI DANG THAR PÄI DE WA DAM PA DANG MA DRÄL NA CHI MA RUNG

**How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.**

MI DRÄL WAR GYUR CHIG

**May they never be separated from these.**

MI DRÄL WAR DAG GI JA O

**I myself will cause them never to be separated from these.**

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

**Please, Guru-Deity, bless me to be able to do this.**

## *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 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*

GE LA CHÖ PÄI NÄ CHHOG DAM PA NÄ

**I prostate to the gathering of Dakinis in the three chakras,**

NGÖN SHE DZÜ THRÜL NGA WÄI THU TOB CHÄN

**Who abide in the holy yoga of using space,**

DRUB PA PO LA MA YEL BU ZHIN ZIG

**By your powers of clairvoyance and magical emanation,**

NÄ SUM KHA DRÖI TSHOG LA CHHAG TSHÄL LO

**Look after practitioners like a mother looks after her children To the host of**

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 Sublime jewels possessing the power of truth,**

DOG PAR GYUR CHIG

**May inner and outer hindrances be transformed.** (clap 1x)

ME PAR GYUR CHIG

**May they be dispelled.** (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 negative forces opposed to Dharma be 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 enjoyments 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*

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.**

### *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

## *Dedication Prayers*

We dedicate to all of our Lamas and precious teachers, in particular His Holiness the Dalai Lama; Lama Zopa Rinpoche; Ven. Robina Courtin and Ani Losang. To all of those precious teachers without whom we wouldn't have this opportunity to hear, study and practice the dharma, we wish them all long, healthy and happy lives to be able to continue their teaching. With much gratitude also for all Sangha ordained and lay.

Due to all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, sickness, famine, torture, poverty, and economic problems in the world, and all dangers of earth, water, fire, and wind, be pacified immediately, and may perfect peace and happiness prevail in everyone's hearts and lives. May the Buddhadharma last for a long time and may the sentient beings in this world meet the Buddhadharma and achieve enlightenment as quickly as possible.

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by the numberless buddhas and numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side – as fast as possible -, by myself alone, who is completely empty of existing from my own side.

## *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.**

## *To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas*

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

**Just as the brave Manjushri and Samantabhadra, too,**

KÜN TU ZANG PO DE YANG DE ZHIN TE

**realized things as they are,**

DE DAG KÜN GYI JE SU DAG LOB CHHIR

**I, too, dedicate all these merits in the best way,**

GE WA DI DAG THAM CHÄ RAB TU NGO

**that I may follow their perfect example.**

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI  
**I dedicate all these roots of virtue,**

NGO WA GANG LA CHHOG TU NGAG PA DE  
**with the dedication praised as the best,**

DAG GI GE WÄI TSA WA DI KÜN KYAN  
**by the victorious ones thus gone of the three times,**

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI  
**so that I might perform good works.**

*For Lama Tsongkhapa's Teachings to Spread in the Hearts of  
All Sentient Beings*

DAG GI JI NYE SAG PÄI GE WA DI  
**May whatever virtue I have collected**

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG  
**benefit the teachings and all migratory beings,**

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI  
**and, in particular, may it cause the essence of**

TÄN PÄI NYING PO RING DU SÄL JE SHOG  
**perfect, pure Losang Dragpa's teachings to shine forever.**

*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.**

*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.**

*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.

As a result of the three-times' merits of myself and others,  
may Bodhichitta  
– from which the happiness of all sentient beings comes –  
be generated in the minds of self and other sentient beings  
without delay, even for one second.  
And that which has been generated, may it increase.

As a result of the three-times' merits of myself and others,  
may emptiness be generated in the minds of self and other sentient beings,  
without delay, even for one second.  
And that which has been generated, may it increase.

Because of the past, present, and future merit created by me and by the  
Buddhas, Bodhisattvas and sentient beings,  
may I, my family, students, and all sentient beings be able to actualize  
completely in this very lifetime Lama Tsong Khapa's path of unified sutra  
and tantra,  
which is pure like refined gold.  
May this pure teaching of Lama Tsong Khapa spread in all directions and  
flourish forever.