Prayer Book

Lhagsam
Meditation

Produced for the students of Lhagsam Tibetan Meditation, Zurich

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Praise to Shakyamuni Buddha

[LAMA] TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being,

RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA
perfect in knowledge and in good conduct, Sugata, knower of the world,

KYE BU DÜL WÄI KHA LO GYUR WA LA NA ME PA / LHA DANG MI NAM KYI TÖN PA
supreme guide of human beings to be tamed, teacher of gods and human beings;

SANG GYÄ CHOM DÄN DÄ PÄL GYÄL WA SHA KYA THUB PA LA
to you, the completely and fully awakened one, the endowed transcendent destroyer, the glorious conqueror, the subduer from the Shakya clan,

CHHAG TSHÄL LO / CHHÖ DO KYAB SU CHHI WO *(3x)*
I prostrate, make offerings, and go for refuge. *(3x)*

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHÄ
When, O supreme amongst humans, you were born on this earth,

SA CHHEN DI LA GOM PA DÜN POR NÄ
You paced out seven strides,

NGA NI JIG TEN DI NA CHHOG CHE SUNG
Then said, "I am supreme in this world."

DE TSHE KHÄ PA KHYÖ LA CHHAG TSHÄL LO
To you, who were wise then, I prostrate.

NAM DAG KU NGA CHHOG TU ZUG ZANG WA
With pure bodies, form supremely pure;

YE SHE GYA TSHO SER GYI LHÜN PO DRA
Wisdom ocean, like a golden mountain;

DRAG PA JIG TEN SUM NA LHAM ME WA
Fame that blazes in the three worlds,

GÖN PO CHHOG NYE KHYÖ LA CHHAG TSHÄL LO
Winner of the best – Lord, to you I prostrate.

TSHÄN CHHOG DÄN PA DRI ME DA WÄI ZHÄL
With the supreme signs, face like spotless moon,

SER DOG DRA WA KHYÖ LA CHHAG TSHÄL LO
Color like gold – to you, I prostrate.

DÜL DRÄL KHYÖ DRA SI PA SUM MA CHHI
Dust-free like you, the three worlds are not.

NYAM ME KHYEN CHEN KHYÖ LA CHHAG TSHÄL LO
Incomparably wise one – to you, I prostrate.

GÖN PO THUG JE CHHE DÄN PA
The savior having great compassion,

THAM CHÄ KHYEN PA TÖN PA PO
The founder having all understanding,

SÖ NAM YÖN TÄN GYA TSHÖI ZHING
The field of merit with qualities like a vast ocean –

DE ZHIN SHEG LA CHHAG TSHÄL LO
To you, the one gone to thusness, I prostrate.

DAG PÄ DÖ CHHAG DRÄL WAR GYUR
The purity that frees one from attachment,

GE WÄ NGÄN SONG LÄ DRÖL CHING
The virtue that frees one from the lower realms,

CHIG TU DÖN DAM CHHOG GYUR PA
The one path, the sublime pure reality –

ZHI GYUR CHHÖ LA CHHAG TSHÄL LO
To the Dharma that pacifies, I prostrate.

DRÖL NÄ DRÖL WÄI LAM YANG TÖN
Those who are liberated and who also show the path to liberation,

LAB PA DAG LA RAB TU NÄ
The holy field qualified with realizations,

ZHING GI DAM PA YÖN TÄN DÄN
Who are devoted to the moral precepts –

GE DÜN LA YANG CHHAG TSHÄL LO
To you, the sublime community intending virtue, I prostrate.

SANG GYÄ TSO LA CHHAG TSHÄL LO
Homage to the supreme Buddha!

KYOB PA CHHÖ LA CHHAG TSHÄL LO
Homage to the Dharma refuge!

GE DÜN CHHE LA CHHAG TSHÄL LO
Homage to the great Sangha!

SUM LA TAG TU GÜ CHHAG TSHÄL
To all three, ever-devout homage!

CHHAG JAR Ö PA THAM CHÄ LA
To all worthy of respect,

ZHING DÜL KÜN GYI DRANG NYE KYI
Bowing with bodies as many as

LÜ TÜ PA YI NAM KÜN TU
All realms' atoms, in all aspects,

CHHOG TU DÄ PÄ CHHAG TSHÄL LO
With supreme faith I pay homage.

DIG PA CHI GE CHI YANG MI JA ZHING
Do not commit any non-virtuous actions,

GE WA PHÜN SUM TSHOG PAR CHÄ
Perform only perfect virtuous actions,

RANG GI SEM NI YONG SU DÜL
Subdue your mind thoroughly –

DI NI SANG GYÄ TÄN PA YIN
This is the teaching of the Buddha.

KAR MA RAB RIB MAR ME DANG
A star, a visual aberration, a flame of a lamp,

GYU MA ZIL PA CHHU BUR DANG
An illusion, a drop of dew, or a bubble,

MI LAM LOG DANG TRIN TA BUR
A dream, a flash of lightning, a cloud –

DÜ JÄ CHHÖ NAM DI TAR TA
See conditioned things as such!

SÖ NAM DI YI THAM CHÄ ZIG PA YI
Through these merits may sentient beings

GO PHANG THOB NÄ KYÖN GYI DRA TÜL TE
Attain the rank of all seeing, subdue the foe of faults,

GA DANG NA DANG CHHI WÄI LAB TRUG PÄI
And be delivered from samsara's ocean,

SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG
Perturbed by the waves of aging, sickness, and death.

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 her child.

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 separated 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

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)

Dedication Prayers

We dedicate to all of our Lamas and precious teachers. 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 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.

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.

The Quintessence of the Ārya Mañjuśrī Tantra

This is a terma. Guru Rinpoche proclaimed to Jomo Shedrön that reciting this prayer is equal to reciting the whole of the Mañjuśrī Nāma Saṃgīti.

In the language of India: ārya mañjuśrī tantra garbha
In the language of Tibet: 'phags pa 'jam dpal rgyud kyi yang snying
In the English language: The Quintessence of the Ārya Mañjuśrī Tantra

JAMPAL ZHÖNNUR GYURPA LA CHAKTSAL LO
Homage to Mañjuśrī, the youthful!

DITAR SANGYE CHOMDENDÉ
In this way, to the Awakened One, the transcendent Lord,

YESHE KU TÉ RANGJUNGWA
The wisdom kāya, spontaneously arisen,

YESHE MIK CHIK DRIMAMÉ
The single eye of wisdom, entirely unobscured,

YESHE NANGWA LAMMEWA
The light of wisdom, forever shining brightly,

A RA PA TSA NA YA TÉ NAMA
To you, Arapacana, I pay homage.

YESHE KU NYI KHYÉ LA DÜ
To you, the very embodiment of wisdom, I bow.

DZOKPÉ SANGYE KÜN GYI SHÉ
Thus, it is explained by all the perfect buddhas.

CHOMDENDÉ JAMPAL YESHE SEMPÉ DÖNDAMPÉ TSEN YANGDAKPAR JÖPÉ NYINGPO
This concludes this teaching, spoken by the transcendent lord Śākyamuni:

CHOMDENDÉ DEZHIN SHEKPA SHAKYA TUBPÉ ZHAL NÉ SUNGPA DZOK SO
the Essence of the Perfect Recitation of the Names of the Wisdom Being, the Transcendent Lord Mañjuśrī.

LIVE WITH
COMPASSION
WORK WITH
COMPASSION
MEDITATE WITH
COMPASSION
WHEN PROBLEMS COME,
EXPERIENCE THEM WITH
COMPASSION
DIE WITH
COMPASSION
ENJOY WITH
COMPASSION
PRACTICING THIS GIVES YOU THE BEST
HAPPY LIFE - IT FULFILLS
ALL YOUR WISHES AND ALL
LIVING BEING'S WISHES
FOR HAPPINESS