Prayers & Practices

Kurukulla Center
for Tibetan Buddhist Studies
Medford, MA

Affiliated with the Foundation for the Preservation of the Mahayana Tradition

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Prayers & Practices

Kurukulla Center
for Tibetan Buddhist Studies
Kyabje Lama Zopa Rinpoche
# Kurukulla Center
## Prayers & Practices

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Introduction

Welcome to Kurukulla Center! Please feel free to ask questions about what we do here. Some of our rituals, prayers and practices might seem unusual, others might feel quite normal even the first time you offer them; either way, we are happy to answer any questions. Everyone has a story of the first time they went to a Buddhist center!

Dharma Etiquette
When coming in contact with the Buddhadharma, the teachings of the Buddha, it is useful to know the traditional ways to show respect for the teachings, which are considered precious. Conforming to these modes of behavior does not mean you are Buddhist or agree completely with the values or the validity of the Dharma, but merely expresses respect for it.

Dharma Texts
The Buddhadharma is a true source of happiness for all beings. It is precious, and materials containing the Buddha’s teachings need to be treated with respect. Therefore, Buddhist books, notebooks and other reading material should be kept in a clean place. They should not be sat upon, stepped over or on, or placed directly on the floor. It is even recommended that we do our best to not step over tables or benches used during classes and pujas to put Dharma texts on, to help avoid the habit that easily leads to stepping over Dharma texts. A cloth covering can be wrapped around Dharma books when carrying or storing them and can be spread underneath them when in use. It will be helpful to place your books as compactly as possible near your seat to allow others to walk by easily. In addition, paper with Dharma notes on it should not be taken into the bathroom or discarded in unclean places. For disposal, they can be burned or put in special receptacles available for that purpose.
Listening to Dharma Teachings
As a sign of respect it is customary to stand as a teacher enters the room, and to allow the teacher to sit first. It is fine to shift your sitting position during the teachings, etc., but be mindful not to point the soles of your feet—symbolically the lowest and often least clean part of your body—directly toward the teacher or altar or over your Dharma books. While listening to Dharma teachings, one tries to show respect for the teacher and teachings by not wearing hats or shoes and not sitting higher than the teacher. One should also avoid lying down or leaning lazily against the wall. (This will also help prevent you from falling asleep!)

Prostrations
Although many students perform three prostrations before sitting down, this is not strictly necessary. Prostrations can be effective in decreasing false pride and making the mind more receptive, but it is not required that you adopt this practice. You can also make prostrations by putting your hands together at the heart in prostration mudra, or you can do so mentally, by visualizing yourself prostrating.

The FPMT
Kurukulla Center is affiliated with the Foundation for the Preservation of the Mahayana Tradition (FPMT), a worldwide community of Buddhist centers dedicated to preserving the pure teachings of the Buddha as found in Tibetan Buddhism. Founded by Lama Yeshe in 1975 and currently under the spiritual direction of his main disciple, Lama Zopa Rinpoche, the FPMT provides teachings, retreats, literature, hospice care and social services in over forty countries.

Kurukulla Center for Tibetan Buddhist Studies
Kurukulla Center was founded by Lama Zopa Rinpoche in 1989 and is named for a wrathful emanation of Red Tārā who manifests the buddhas’ compassionate activity in the world.
Our kind and compassionate teacher, Geshe Tsültrim Chöphel, affectionately called Geshe Tsülga, taught at Kurukulla Center from 1993, when Lama Zopa Rinpoche requested him to come to the United States, until he passed away from this life on the full moon day of November 21, 2010.

At the request and advice of Lama Zopa Rinpoche, Geshe Tsülga’s nephew and attendant, Geshe Ngawang Tenley, accepted the position of resident teacher of Kurukulla Center in November 2010.

The Kurukulla Center logo, ornamenting the cover of this compilation, was designed by Lama Zopa Rinpoche. Upon a lotus throne is a pile of precious jewels, symbolizing wealth and prosperity, promoting the flourishing of the Dharma. Above that is a traditional Tibetan text, called a pecha, representing the holy teachings of the Buddha, crowned with a flaming sword representing perfect wisdom realizing emptiness and cutting through the darkness of ignorance. At either side of the logo is a mongoose with a jewel in its mouth. In the traditional Tibetan worldview mongoose are associated with wealth, and they are found in many images of wealth-granting deities and the like. This emphasis on wealth is not indicative of worldly attachment to fiscal wealth, but rather symbolizing the richness of the Buddhadharma, and its capacity to sustain and encourage us at all times.

**Pronunciation Guide**

Throughout this book there is included the Tibetan phonetics for all of the prayers. Please find a quick guide to pronunciation using these phonetics below. This guide is meant as a common starting point but doesn’t delineate the many nuances of Tibetan speech.

\[\text{ph/th/chh/tsh/kh}\] are more aspirated versions of their counterparts, \[\text{p/t/ch/ts/k}\]. The sound produced is the same
but these have a more pronounced aspiration, or breathiness.

**Note:** there is no soft “th” sound (such as *thing*) in Tibetan.

- **a** → like the *a* in “father”
- **ä/äi** → like the *e* in “enter”
- **i** → like the *i* in “Tibet”
- **e** → like the *ay* in “way”
- **u** → like the *u* in “refute”
- **ü** → like the German *ü* in “München” (similar to the *u* above except the sound is less bright and comes from the throat)
- **o** → like the *o* in “open”
- **ö** → like the *u* in “burn” (without the “r” sound)

This compilation also includes simple Sanskrit diacritical markings. The entire breadth of Sanskrit diacritics is not included, but elongated vowels are indicated by a small horizontal line just above the vowel (ä/i/ü). The vowel sound produced is the same, but it is slightly longer than its equivalent short vowel.

Mantras, which are typically Sanskrit, are often pronounced differently by Tibetan language speakers than their spelling would suggest. This edition tries to facilitate an ease of common pronunciation, but this can be difficult as some mantras will be pronounced differently by different people. Our teachers remind us that mantras are powerful and beneficial, but what empowers them most is the intention and energy that goes into their recitation, not simply the pronunciation, so we do the best we can.

**A Note About This Edition**

We rejoice in the incredible work done by the FPMT Education Department in producing amazing prayer books and practice texts, copies of which can be found online or in the Kurukulla Center bookstore. We compiled this collection of the most common prayers and practices we offer here at Kurukulla Center, combining and organizing prayers from the FPMT’s
Essential Buddhist Prayers: Volume 1 and Volume 2 with prayers composed and compiled by Geshe Tsülga, with the hope of facilitating an ease of use for our community. Some of these prayers and practices have received further light editing in this edition to best reflect the way they are offered at this center. Chances are good that, before long, the current arrangement and language will be similarly outdated, but that’s the nature of impermanence!

We chose to include the Tibetan for all of the prayers and practices in this book, as well as to include the Tibetan phonetic pronunciation. This will not only keep our Tibetan and non-Tibetan speaking community members on the same page, but hopefully encourage and facilitate more of us to study and learn the language in which many of our prayers and philosophical treatises were composed. At the least, it will leave positive imprints, connecting us to a sacred tradition, the tongue of our holy gurus. Although the Tibetan phonetics and the English are, for the most part, on alternating lines, this is not a line-by-line translation but rather offers the ability to understand the meaning of the prayers as a whole while reciting in Tibetan, deepening and motivating our practice.

It was through the hard work and kind assistance of many that this edition was able to be produced, from editors to translators to sponsors, and we are grateful to all involved, without whom this wouldn’t have been completed. Any and all errors are on the part of the editing team, and we apologize in advance for any confusions they might bring about.

May any merit accumulated through producing this collection of holy Dharma be dedicated to the complete liberation from suffering of all beings, and especially, to the long life of our precious gurus—may they stay, teach and lead all beings to perfect, complete enlightenment!

The seventh month of the Year of the Iron Rabbit, 2138 September 2011
སངས་རྒྱས་ཆོས་དང་ཚོགས་ཀྱི་མཆོག་རྣམས་ལ།

བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི།

བདག་གིས་སྦྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།

འགྲོ་ལ་ཕན་ཕྱིར་སྐྱབས་རྒྱས་འགྲུབ་པར་ཤོག།

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱུ་དང་ལྡན་པར་གྱུར་ཅིག།

སེམས་ཅན་ཐམས་ཅད་སྡུག་བསྔལ་དང་སྡུག་བསྔལ་གྱི་རྒྱུ་དང་བྲལ་བར་གྱུར་ཅིག།

སེམས་ཅན་ཐམས་ཅད་སྡུག་བསྔལ་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག།

སེམས་ཅན་ཐམས་ཅད་ཉེ་རིང་ཆགས་སྡང་གཉིས་དང་བྲལ་བའི་བཏང་སྙོན་ལ་གནས་པར་གྱུར་ཅིག

ལན་གསུམ།
Refuge and Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
In the Buddhas, Dharma and Sangha,
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
Until enlightened I seek refuge.
DAG GI JIN SOG GYI PÄI SÖ NAM KYI
Through merit from giving and the rest,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
To aid all may I become Buddha. (3x)

The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN
PAR GYUR CHIG
May all sentient beings have happiness and its causes.
SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYU GYU
DANG DRÄL WAR GYUR CHIG
May all sentient beings be free from suffering and its causes.
SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI
DRÄL WAR GYUR CHIG
May all sentient beings never be parted from sorrowless bliss.
SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG
DRÄL WÄI TANG NYÖN LA NÄ PAR GYUR CHIG
May all sentient beings abide in equanimity, free from bias, attachment and hatred.
༄༅།སྟོན་པ་བཅོམ་ལྡན་འདས་དེ་བཞིན་གཤེགས་པ་དག་བཅོམ་པ་ཡང་
དག་པར་རྫོགས་པའི་སངས་རྒྱས། རིག་པ་དང་ཞབས་སུ་ལྡན་པ།བདེ་བར་
གཤེགས་པ།། འཇིག་རྟེན་མཁྱེན་པ།སྐྱེ་བུ་འདུལ་བའི་ཁ་ལོ་བསྒྱུར་བ།།
བླན་མེད་པ།། བྷ་དང་མི་རྣམས་ཀྱི་སྟོན་པ་སངས་རྒྱས་བཅོམ་ལྡན་འདས་
དཔལ་རྒྱལ་བ་ཤཱཀྱ་ཐུབ་པ་ལ་ཕྱག་འཚལ་ལོ།། ༼མཆོད་དོ།སྐབས་སུ་
མཆིའོ།། ལན་གསུམ།། གང་ཚེ་རྐང་གཉིས་གཙོ་བོ་ཁྱོད་བལྟམས་ཚེ།།
ས་ཆེན་འདི་ལ་གོམ་པ་བདུན་བོར་ནས།། ཆེ་འཇིག་རྟེན་འདི་ན་མཆོག་ཅེས་
གསུངས།། དེ་ཚེ་མཁས་པ་ཁྱོད་ལ་ཕྱག་འཚལ་ལོ།། ༼རྣམ་དག་སྐུ་མངའ་
མཆོག་ཏུ་གཟུགས་བཟང་པ།། དྱེ་ཤེས་རྒྱ་མཚོ་གསེར་གྱི་ལྷུན་པོ་འདྲ།།
གྲགས་པ་འཇིག་རྟེན་གསུམ་ན་ལྷམ་མེ་བ།།

༅༅། །་ རི་ །་ གྱ། ། དེ་རི་ ། དེ་འོ་ ། དེ་འོ་ ། དེ་འོ།
Mahāyana Tradition. Edited with standard prayers added by Venerable Constance Miller, Education Department, September 2001. Lightly edited for consistency with Lama Zopa Rinpoche’s instructions and reformatted by Venerable Gyalten Mindrol, FPMT Education Department, 2006. Lightly edited for this publication and to reflect the style of practice at Kurukulla Center by Tsültrim Davis, September 2011.

**Altar and Gompa Set-up:**
When performing this puja, one should set up the altar with the following items:
• a picture of Chittamani Tārā
• 3 red-colored, tear drop-shaped tormas made with the 3 white substances (milk, butter and yoghurt) and 3 sweet substances (sugar, molasses and honey).
• 4 mandalas, or 4 bowls of rice representing the 4 mandalas
• 4 sets of 7 offering bowls, placed from right to left as one faces the altar. In the food offering bowls of these sets one should place small red tormas (cookies, biscuits, etc. are also acceptable).

**Ritual Implements:** One should have both dorje and bell and an inner offering, but no damaru.

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**Praise to Shākyamuni Buddha**

TÖN PA CHOM DĀN DĀ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PĀI SANG GYĀ / RIG PA DANG ZHAB SU DĀN PA / DE WAR SHEG PA / JIG TEN KHYEN PA / KYE BU DŪL WĀI KHA LO GYUR WA / LA NA ME PA / LHA DANG MI NAM KYI TÖN PA SANG GYĀ CHOM DĀN DĀ PĀL GYĀL WA SHĀKYA THUB PA LA CHHAG TSHĀL LO / CHHÖ DO / KYAB SU CHHI O (3x)

To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher of gods and human beings; to you, the completely and fully awakened one, the endowed transcendent destroyer, the glorious conqueror, the subduer of the Shākya clan, I prostrate, make offerings, and go for refuge. (3x)

GANG TSHE KANG NYI TSO WO KHYŌ TAM TSHE

When, O supreme among humans, you were born on this earth,
SA CHHEN DI LA GOM PA DÜN WOR NĀ
You paced out seven strides
NGA NI JIG TEN DI NA CHHOG CHE SUNG
Then said, “I am supreme in this world.”
DE TSHE KHĀ PA KHYŌ LA CHHAG TSHĀL LO
To you, who were wise then, I prostrate.

NAM DAG KU NGA CHHOG TU ZUG ZANG PA
With pure bodies, form supremely pure;
YE SHE GYA TSHO SER GYI LHŪN PO DRA
Wisdom ocean, like a golden mountain;
DRAG PA JIG TEN SUM NA LHAM ME WA
Fame that blazes in the three worlds,
Dedication Prayer

GE WA DI YI NYUR DU DAG

Through the merits of these virtuous actions
PHAG MA DRÖL MA DRUB GYUR NÄ

May I quickly attain the state of Ārya Tārā
DRO WA CHIG KYANG MA LÛ PA

And lead all living beings, without exception,
DE YI SA LA GÔ PAR SHOG

Into that enlightened state.

Verse of Auspiciousness

PAG SAM SHING DANG NOR BU BUM ZANG ZHIN

Like a wish-fulfilling tree and a fortune-jeweled vase,
RE KONG DÔ GU JO WAI YI ZHIN TER

You are the wish-fulfilling treasure granting all desires and
fulfilling all hopes.
GYÄL YUM DRÖL MA GYÄL WA SÄ CHÄ KYI

O conquerors’ Mother Tārā and all conquerors with your
children,
JE ZUNG GE TSÄN PHÄL WÄI TRA SHI SHOG

Take care of me and grant the auspicious signs of
increasing virtue.

Colophon: Composed by Kyabje Trijang Rinpoche of Gaden, at the
request of Tsering, the son of officer Nyemo (a district of central Tibet),
who is endowed with faith and a superior virtuous attitude.

Author’s Dedication: Due to the virtue of these efforts, may I and all
migratory beings be cared for by the supreme goddess, the mother of all
conquerors. Without being discouraged, may I free migratory beings as
far as the limits of space and realize the sphere of the glorious goddess.

Translated from the Tibetan by Fabrizio Champa Pelgye at the request of
the Education Department of the Foundation for the Preservation of the
GÖN PO CHHOG NYE KHÔ LA CHHAG TSHĀL LO
Winner of the best—Lord, to you I prostrate.

TSHĀN CHHOG DÂN PA DRI ME DA WĀI ZHĀL
With the supreme signs, face like spotless moon,

SER DOG DRA WA KHYŌ LA CHHAG TSHĀL LO
Color like gold—to you, I prostrate.

Dǩprüfā DRĀL KHYŐ DRA SI PA SUM MA CHHI
Dust-free like you, the three worlds are not.

NYAM ME KHYEN CHĀN KHYŐ LA CHHAG TSHĀL LO
Incomparably wise one—to you, I prostrate.

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

THAM CHĀ KHYEN PĀI TŌN PA PO
The founder having all understanding,

SÕ NAM YŌN TĀN GYA TSHŌI ZHĪNG
The field of merit with qualities like a vast ocean—

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

Dǩprüfā DÒ CHHAG DRĀL WĀI GYŪR
The purity that frees one from attachment,

GE WĀ NGĀN SONG LĀ DRŌL CHĪNG
The virtue that frees one from the lower realms,

CHĪG TU DŌN DAM CHHOG GYŪR PA
The one path, the sublime pure reality—

ZHI GYŪR CHHÔ LA CHHAG TSHĀL LO
To the Dharma that pacifies, I prostrate.

DRŌL NĀ DRŌL WĀI LAM YANG TĀN
Those who are liberated and who also show the path to liberation,
Requested the Deity to Remain or Depart

If you have an image of the deity, request the deity to abide in it:

**DIR NI TEN DANG LHÄN CHIG TU**
For the benefit of migratory beings

**DRO WÄI DÖN DU ZHUG NÄ KYANG**
Please abide in this image,

**NÄ ME TSHE DANG WANG CHHUG DANG**
Granting wealth, highest goodness,

**CHHOG NAM LEG PAR TSÄL DU SÖL**
And long life free from sickness.

**OM SUPRATISHTHA VAJRAYE SVÄHÄ**
Toss flower petals or rice to the merit field.

If you don’t have an image, request the deity to depart:

**YE SHE PA RANG ZHIN GYI NÄ SU SHEG**
The wisdom beings return to their natural abodes.

**DAM TSHIG PA RANG NYI LA THIM PAR GYUR**
The commitment beings absorb into me.
ནུས་ཐོག་ཞིབ་མཐུ་བའི་ཕྲུག་

ལྷག་པ་དང་ནི་ཆད་པ་དང༌།།

ཆོ་གའི་ཡན་ལག་ཉམས་པ་དང༌།།

བདག་གིས་བརྗེད་ངན་ཅི་མཆིས་པ།།

དེ་ཡང་བཟོད་པར་མཛད་དུ་གསོལ།།

རྟེན་ཡོད་ན་བརྟན་བཞུགས་བྱ།

འདིར་ནི་རྟེན་དང་ལྷན་ཅིག་ཏུ།།

འགྲོ་བའི་དོན་དུ་བཞུགས་ནས་ཀྱང་།།

ནད་མེད་ཚེ་དང་དབང་ཕྱུག་དང་།།

མཆོག་རྣམས་ལེགས་པར་སྩལ་དུ་གསོལ།།

ཐྟེན་ཡོད་ན་བརྟན་བཞུགས་བྱ།

The holy field, qualified with realizations,

Who are devoted to the moral precepts—

To you, the sublime community intending virtue, I prostrate.

Homage to the supreme Buddha!

Homage to the Dharma refuge!

Homage to the great Sangha!

To all three, ever-devout homage!

To all worthy of respect,

Bowing with bodies as many as

All realms’ atoms, in all aspects,

With supreme faith I pay homage.

Do not commit any nonvirtuous actions,

Perform only perfect virtuous actions,

Subdue your mind thoroughly—

This is the teaching of the Buddha.
LAM TSO SUM DANG RIM NYI KHYI
Please grant your blessings that realizations of the three principles of the path
NYAM TOG NYUR DU THAR CHHIN DZÖ
And two stages may quickly be completed.

DI NÄ JANG CHHUB NYING PÖI BAR
From now until the essence of enlightenment
KHYÖ MIN KYAB NÄ ZHÄN ME PÄ
I have no other refuge than you.
BU CHIG PO LA MA YI ZHIN
Bless me and care for me
JE ZUNG JIN GYI LAB TU SÖL
As a mother does for her only child.

Confession of Faults in the Recitation

Recite the hundred-syllable mantra:
OM PADMASATTVA SAMAYA MANUPALAYA /
PADMASATTVA TVENOPATISHTHA / DRIDHO ME BHAVA /
SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA ME / CHITTAM SHRIYAM KURU HŪM / HA HA
HA HA HOH / BHAGAVAN / SARVA TATHĀGATA / PADMA MA ME MUNCHA / PADMA BHAVA MAHA SAMAYA SATTVA AH HŪM PHAT (1x)

And the prayers:
MA NYE YONG SU MA SHE DANG
With all my actions performed here,
GANG YANG NŪ PA MA CHHĪ PA
With whatever I could not find
DIR NI JA WA GANG GYI PA
Or was not able to do,
ཁྱོད་མིན་སྐྱབས་གནས་གཞན་མེད་པས།
བུ་གཅིག་པུ་ལ་མ་ཡིས་བཞིན།
རྗེས་བཟུང་བྱིན་གྱིས་བརླབ་ཏུ་གསོལ།
ཡིག་བརྒྱ་དང་།མ་རྙེད་ཡོངས་སུ་མ་ཤེས་སོགས་བརྗོད་ལ་ནོངས་པ་བཤགས།

འདི་ནས་བྱང་ཆུབ་སྙིང་པོའི་བར།
ཁྱོད་མིན་སྐྱབས་གནས་གཞན་མེད་པས།
བུ་གཅིག་པུ་ལ་མ་ཡིས་བཞིན།
རྗེས་བཟུང་བྱིན་གྱིས་བརླབ་ཏུ་གསོལ།
ཡིག་བརྒྱ་དང་།མ་རྙེད་ཡོངས་སུ་མ་ཤེས་སོགས་བརྗོད་ལ་ནོངས་པ་བཤགས།

ལམ་གཙོ་གསུམ་དང་རིམ་གཉིས་ཀྱི།།
ཉམས་རྟོགས་མྱུར་དུ་མཐར་ཕྱིན་མཛོད།།

PRAYERS BEFORE TEACHINGS

KAR MA RAB RIB MAR ME DANG
A star, a mirage, the flame of a lamp,
GYU MA ZIL WA 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 DE 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 KYEN GYI DRA TÜL TE
Attain the rank of all seeing, subdue the foe of faults,
GA DANG NA DANG CHHI WÄI LAB DRAG PÄI
And be delivered from samsãra’s ocean,
SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG
Perturbed by the waves of aging, sickness, and death.

Guru Yoga of Je Tsongkhapa (Gandän Lha Gyäma)

GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ
From Tushita’s hundreds of gods’ protector’s heart
RAB KAR ZHI SAR PUNG DRÄI CHHU DZIN TSER
To tip of this fresh, pure-white, heaped curd-like cloud,
CHHÖ KIY GYÄL PO KÜN KYHEN LOB ZANG DRAG
O Lobzang Dragpa, Dharma’s omniscient king,
SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL
Pray come to this place with your disciples.

DÜN GYI NAM KHA R SENG DRI PÄ DÄI TENG
In space ahead on lion throne, lotus and moon,
JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN
Venerable gurus, smile brightly with delight.
GYÄL TÄN CHI DANG LOB ZANG TÄN  
Let the teachings and practice of the victorious ones in general
SHÄ DANG DRUB PÄ CHHOG CHUR GYÄ  
And the doctrine of Lobzang in particular spread to the ten directions.
TÄN DZIN GEN DÜN DE DANG CHÄ  
Let the Sangha who uphold the doctrine be harmonious
THUG THÜN THRIN LÄ PHEL WAR DZÖ  
And may their enlightened activities increase.
JONG DIR NÄ MUG THRUG TSÖ ZHI  
Please pacify conflicts, famine, and sickness in this country;
CHHÖ DANG TRA SHI GONG DU PHEL  
Increase the Dharma and good fortune;
CHHÖ DÄN GYÄL PÕI NGA THANG GYÄ  
Expand the power of Dharma rulers;
GYÄL KHAM THA WÜ DE WAR DZÖ  
And grant happiness to the central and border areas.
GYÄ DANG CHU DRUG JIG CHHEN DANG  
Please protect us from temporary and ultimate fears,
DÖN RIM MI LAM TSHÄN TÄ NGÄN  
Such as the eight and sixteen great fears,
KHOR WA NGÄN SONG DUG NGÄL SOG  
Spirits, plagues, nightmares, and bad omens,
NÄ KAB THAR THUG JIG LÄ KYOB  
As well as the sufferings of samsāra, the unfortunate states, and so forth.
TSHE PÄL LONG CHÖ SÖ NAM PHEL  
May life, prosperity, and merits increase;
MI GEI TOG PA KÜN ZHI ZHING  
May all negative thoughts be pacified.
KURUKULLA CENTER PRAYERS & PRACTICES

རྒྱལ་བསྟན་སྤྱི་དང་བཟང་བསྟན།།
བཤད་དང་སྒྲུབ་པས་ཕྱོགས་བཅུར་རྒྱས།།
བསྟན་འཛིན་དགེ་འདུན་སྡེ་དང་བཅས།།
ཐུགས་མཐུན་འཕྲིན་ལས་འཕེལ་བར་མཛོད།།
ལྗོངས་འདིར་ནད་མུག་འཁྲུག་རྩོད་ཞི།།
ཆོས་དང་བཀྲ་ཤིས་གོང་དུ་འཕེལ།།
ཆོས་ལྡན་རྒྱལ་པོའི་མངའ་ཐང་རྒྱ།།
རྒྱལ་ཁམས་མཐའ་དབུས་བདེ་བར་མཛོད།།
བརྒྱད་དང་བཅུ་དྲུག་འཇིགས་ཆེན་དང་།།
གདོན་རིམས་རྨི་ལམ་མཚན་ལྟས་ང༌།།
འཁོར་བ་ངན་སོང་སྡུག་བསྔལ་ལོགས།།
གནས་སྐབས་མཐར་ཐུག་འཇིགས་ལས་སྐྱོབས།།
ཚེ་དཔལ་ལོངས་སྤྱོད་བསོད་ནམས་འཕེལ།།
མི་དགེའི་རྟོག་པ་ཀུན་ཞི་ཞིང་།།

PRAYERS BEFORE TEACHINGS

DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU
Pray stay hundreds of eons to spread doctrine
TÄN PA GYÄ CHIR KÄL GYAR ZHUG SU SÖL
As supreme merit field for my mind of faith.

SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG
Your wisdom mind sees full range of knowables.
KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG
Your eloquent speech adorns fortunate ears.

DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU
Your beauteous body, famed glory outstanding.
THONG THÖ DRÄN PÄ DÖN DÄN LA CHAG TSHÄL
Homage to you worthwhile to think of, hear, and see.

YI ONG CHHÖ YÖN NA TSHOG ME TOG DANG
Pleasant offerings of water, various flowers,
DRI ZHIM DUG PÖ NANG SÄL DRI CHHAB SOG
Fragrant incense, light, perfume and so on,
NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI
Oceans of offerings, set out and envisioned,
SÖ NAM ZHING CHHOG KHYE LA CHÖ PAR BÜL
Offered up to you, supreme field of merit.

GANG ZHIG THOG ME DÜ NÄ SAG PA YI
Nonvirtue committed with body, speech and mind,
LÜ NGAG YI KYI MI GE CHI GYI DANG
Which I have heaped up since beginningless time,

KHYÄ PAR DOM PA SUM GYI MI THÜN CHOG
Especially what has contradicted three vows,
NYING NÄ GYÖ PA DRAG PÖ SO SOR SHAG
Each I confess from my heart with strong regret.

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN
In time of strife you strove to learn and practice,
Offerings

Make offerings with:
OM ĀRYA TĀRE SAPĀRIVARA ARGHAM (PARYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATICCHA
HŪM SVĀHĀ

Present the inner offering substance with the ring finger of the left hand
and adding the three syllables:
OM ĀRYA TĀRE SAPĀRIVARA OM AH HŪM

Praise

LHA DANG LHA MIN CHÖ PĀN GYI
Devas and titans bow down
ZHAB KYI PĀ MA LA TŪ DE
With their crowns at your lotus feet.
PHONG PA KŪN LĀ DRÔL DZĀ MA
I prostrate to the liberating mother,
DRÔL MA YUM LA CHHAG TSHĀL TŌ
Who liberates from all misfortunes.

Prayers

Then, joining the palms of the hands:

JE TSŪN PHAG MA KHOR DANG CHĀ
Venerable Āryā and your retinue,
MIG ME THUG JE TSER GONG LA
Please bless me with the affection
DAG GI JI TAR SŌL WĀI DŌN
Of your non-referential compassion,
GEG ME DRUB PAR JIN GYI LOB
So I may be able to fulfill all my wishes without obstacles.
CHHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE
Shunned eight mundane concerns, made life essenceful.
GÖN PO KYÖ KYI LAB CHHEN DZÄ PA LA
O protector, from depths of our hearts,
DAG CHAG SAM PA THAG PÄ YI RANG NGO
We rejoice in your powerful great deeds.

JE TSÜN LA MA DAM PA KHYE NAM KYI
Venerable gurus, from love and wisdom
CHHÖ KÜI KHA LA KHYEN TSEI TRIN DRIG NÄ
Clouds densely massed in your dharma-kaya sky,
JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
Pray loose a rain of vast profound Dharma
ZAB GYÄ CHHÖ KYI CHHAR PA BAB TU SÖL
On fields of disciples just as needed.

DAG GI JI NYE SAG PÄI GE WA DI
May whate’er virtue that I’ve here gathered
TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
Bring benefit to all beings and doctrine,
KHYÄ PAR JE TSÜN LOB ZANG DRAG PA YI
And may it make Venerable Lobzang Dragpa’s
TÄN PÄI NYING PO RING DU SÄL JE SHOG
Essential teachings ‘specially shine forever.

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
Avalokiteshvara, great treasure of unconceiving compassion,
DRI ME KHYEN PÄI WANG PO JAM PÄL YANG
Mañjushrī, lord of stainless knowledge,
DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG
Vajrapāṇi, conqueror of all demon hordes without exception,
Dō pa tham chā thob par gyur la
All your wishes will be fulfilled
Geg nam me ching so sor jom gyur chig
And all obstacles pacified.

Offering the Torma

Then transform the torma as the inner offering. Sprinkling the torma with inner offering using the left ring finger, cleanse with:

Om vajra amrita kundali hana hana hūm phat
Purify into voidness with:

Om svabhāva shuddha sarva dharma svabhāva shuddho ham
Tong pa nyi du gyur / tong pāi ngang la Yam lā lung / Ram lā me / Ah lā ye she kyi ka pā la yang shing gya chhe wāi nang du sha nga dü tsi nga zhu wa lā jung wāi ye she kyi dü tsiī gyā tsho chhen por gyur
All becomes emptiness. From within emptiness, from Yam appears wind; from RAM, fire; from AH, a transcendental wisdom skullcup, vast and big. In it, from the melting of the five meats and five nectars comes a huge ocean of transcendental wisdom nectar.

Consecrate with:

Om ah hūm (3x)
Visualizing:

La ma je tsūn māi lha tshog nam kyi jag jei ö zer gyi bu gū drang te söl war gyur
The gurus and hosts of deities [of the venerable Ārya Tārā] partake (of the torma) by drawing it up through the light straw of their vajra tongues:

Offer it by saying three times:

Om ārya tāre sapārivāra idam balim ta kha kha kho kāhi kāhi (3x)
དེ་ནས་གཏོར་མ་ནང་མཆོད་ལྟར་བྱིན་གྱིས་བརླབས་ལ།

央་བཛྲ་ཨ་མྲྀ་ཏ་ཀུཎྜ་ལི་ཧ་ན་ཧ་ན་ཧཱུཾ་ཕཊ།།
央་སྭ་བྷཱ་ཝ་ཤུདྡྷཿསརྦ་དྷརྨཿསྭ་བྷཱ་ཝ་ཤུདྡྷོ྅ཧཾ།།

སྟོང་པ་ཉིད་དུ་གྱུར།སྟོང་པའི་ངང་ལས་ཡཾ་ལས་རླུང་།

རཾ་ལས་མེ།ཨཱཿ་ལས་ཡེ་ཤེས་ཀྱི་ཀ་པཱ་ལ་ཡངས་ཤིང་རྒྱ་ཆེ་བའི་ནང་དུ་ཤ་ལྔ་བདུད་རྩི་ལྔ་ཞུ་བ་

ལས་བྱུང་བའི་ཡེ་ཤེས་ཀྱི་བདུད་རྩིའི་རྒྱ་མཚོ་ཆེན་པོར་གྱུར།།

央་ཨཱརྱ་ཏཱ་རེ་ས་པཱ་རི་ཝཱ་ར་ཨི་དཾ་བ་ལིམ་ཏྟ་ཁ་ཁ་ཁཱ་ཧི་ཁཱ་ཧི།།

ལན་གསུམ་གྱིས་དབུལ།།

PRAYERS BEFORE TEACHINGS

GANG CHÄN KÄ PÄI TSUG GYÄN TSONG KHA PA
Tsongkhapa, crown jewel of the of the land of snow’s
sages,

LOB ZANG DRAG PÄI ZHAB LA SÖL WA DEB
Lobzang Dragpa, I make requests at your feet.

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
O glorious and precious root guru,

DAG GI CHI WOR PÄ DÄI TENG ZHUG LA
Pray take seat of lotus on my crown.

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
Caring for me with your great kindness,

KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL
Bestow attainments of body, speech and mind.

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
O glorious and precious root guru,

DAG GI NYING KHAR PÄ MAI TENG ZHUG LA
Pray take seat of lotus at my heart.

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
Caring for me with your great kindness,

CHHOG DANG THÜN MONG NÖ DRUB TSÄL DU SÖL
Bestow attainments, common and supreme.

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
O glorious and precious root guru,

DAG GI NYING KHAR PÄ MAI TENG ZHUG LA
Pray take seat of lotus at my heart.

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
Caring for me with your great kindness,

JANG CHHUB NYING PÖI WAR DU TÄN PAR ZHUG
Until supreme awakening remain steadfast.
༄༅། །ཤེས་རབ་སྙིང་པོ་བཞུགས་སོ། །

འཕགས་པ་དཀོན་མཆོག་གསུམ་ལ་ཕྱག་འཚལ་ལོ། །

འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན། །

བཅོམ་ལྡན་འདས་རྒྱལ་པོའི་ཁབ་བྱ་རྒོད་ཕུང་པོའི་རི་ལ་དགེ་སློང་གི་དགེ་འདུན་ཆེན་པོ་དང་བྱང་ཆུབ་སེམས་དཔའི་དགེ་འདུན་ཆེན་པོ་དང་ཐབས་གཅིག་ཏུ་བཞུགས་སོ། །

དེ་འི་ཚེ་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་ལ་འདི་སྐད་ཅེས་སྨྲས་པོ་།

དེ་ནས་སངས་རྒྱས་ཀྱི་མཐུས་ཚེ་དང་ལྡན་པ་ཤཱ་རིའི་སྤྱོད་པ་དེས་ཇི་ལྟར་བསླབ་པར་བྱ།

NGÄN DRO THAM CHÄ JOM PA NYI DO
And will eliminate all unfortunate do
gyures.

GYÄL WA JE WA THRAG DÜN NAM KYI
The multitudes of conquerors

NYUR DU WANG NI KUR WAR GYUR LA
Will quickly grant initiation:

DI LÄ CHHE WA NYI NI THOB CHING
Thus, endowed with this greatness,

SANG GYÄ GO PHANG THAR THUG DER DRO
One will eventually reach the state of a buddha.

DE YI DUG NI DRAG PO CHHEN PO
If affected by the most terrible poison,

TÄN NÄ PA AM ZHÄN YANG DRO WA
Whether ingested, drunk, or from a living being,

ZÖ PA DANG NI THUNG PA NYI KYANG
Just by remembering

DRÄN PÄ RAB TU TU WA NYI THOB
Will one be thoroughly cleansed.

DÖN DANG RIM DANG DUG GI ZIR WÄI
If this prayer is recited two, three, or seven times,

DÜL NGÄL TSHOG NI NAM PAR PONG TE
It will pacify all the sufferings of torments

SEM CHÄN ZHÄN PA NAM LA YANG NGO
Caused by spirits, fevers, and poisons,

NYI SUM DÜN DU NGON PAR JÖ NA
And by other beings as well.

BU DÖ PÄ NI BU THOB GYUR ZHING
If you wish for a child, you will get a child;

NOR DÖ PÄ NI NOR NAM NYI THOB
If you wish for wealth, you will receive wealth.
The Heart Sutra
The Sutra on the Heart of the Transcendent and Victorious Wisdom

PHAG PA KÖN CHHOG SUM LA CHHAG TSÄL LO
Homage to the exalted Three Jewels!

DI KÅ DÅG GI Thö PA DÜ CHIG NA / CHOM DÄN DÄ GYÄL POI
KHAB JA Gö PHUNG POI RI LA GE LONG GI GEN DÜN CHHEN
PO DANG JANG CHHUB SEM PÄI GEN DÜN CHHEN PO DANG
THAB CHIG TU ZHUG TE / DÉI TSHE CHOM DÄN DÄ ZAB MO
NANG WA ZHE JA WÄI CHHÖ KYI NAM DRANG KYI TING NGE
DZIN LA NYOM PAR ZHUG SO
Thus have I heard at one time. The Blessed One was
dwelling in Rajagriha on Vulture Mountain together with a
great assembly of monks and a great assembly of
bodhisattvas. At that time, the Blessed One was absorbed
in the concentration of the countless aspects of
phenomena called “profound illumination.”

YANG DÉI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG
PA CHÂN RÄ ZIG WANG CHHUG SHE RAB KYI PHA RÖL TU
CHHIN PA ZAB MÖI CHÖ PA NYI LA NAM PAR TA ZHING PHUNG
PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAR NAM
PAR TA O / DE NÄ SANG GÄ KYI THÜ TSHE DANG DÄN PA SHÄ
RI BÜ JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÂN
RÄ ZIG WANG CHHUG LA DI KÅ CHE MÄ SO / RIG KYI BU /
GANG LA LA SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ
PA CHÂ PAR DÖ PA DE JI TAR LAB PAR JA
At that very time the Superior Avalokiteshvara, the
bodhisattva, the great being, was looking perfectly at the
practice of the profound perfection of wisdom, perfectly
looking at the emptiness of inherent existence of the five
JIN LAB MA LÜ ZHUG PAR GYUR
And granting all blessings.

The Praises

Recite seven times the Praises to the Twenty-one Tārās (page 221).

Condensed Tārā Praises

If time is short, the following verse can be recited in place of some of the repetitions, or can be used to supplement the regular recitations:

OM CHOM DÄN DÄ MA LHA MO DRÖL MA CHHAG TSHÄL LO
OM I prostrate to the goddess foe destroyer, liberating lady Tārā
CHHAG TSHÄL DRÖL MA TARE PÄL MO
Homage to TARE, saviouress, heroine,
TUTTĀRA YI JIG KÜN SEL MA
With TUTTĀRE dispelling all fears,
TURE DÖN NAM THAM CHÄ TER MA
Granting all benefits with TURE,
SVĀHĀ YI GER CHĀ LA RAB DŪ
To her with sound SVĀHĀ, I bow.

Prayer of the Benefits

LHA MO LA GÜ YANG DAG DÄN PÄI
Whoever is endowed with devotion for the goddess
LO DÄN GANG GI RAB DÄ JÖ DE
And recites this with supreme faith,
SÖ DANG THO RANG LANG PAR JĀ NĀ
Remembering it at dawn upon waking and in the evenings,
DRÄN PÄ MI JIG THAM CHÄ RAB TER
Will be granted all fearlessness,
DIG PA THAM CHÄ RAB TU ZHI WA
Will perfectly pacify all negativities,
aggregates also. Then, through the power of the Buddha, the Venerable Shāriputra said to the Superior Avalokiteshvara, the bodhisattva, the great being, “How should a child of the lineage train who wishes to engage in the practice of the profound perfection of wisdom?”

DE KĀ CHE MĀ PA DANG / JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHĀN RĀ ZIG WANG CHHUG GI TSHE DANG DĀN PA SHĀ RI DA TII BU LA DI KĀ CHE MĀ SO / SHĀ RI BU / RIG KI BU AM RIG KI BU MO GANG LA LA SHE RAB KI PHA RÖL TU CHHIN PA ZAB MÕI CHÖ PA CHĀ PAR DÕ PA DE DI TAR NAM PAR TA WAR JA TE PHUNG PO NGA PO DE DAG KYANG RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O

Thus he spoke, and the Superior Avalokiteshvara, the bodhisattva, the great being, replied to the Venerable Shāriputra as follows: “Shāriputra, whichever son or daughter of the lineage wishes to engage in the practice of the profound perfection of wisdom should look perfectly like this: subsequently looking perfectly and correctly at the emptiness of inherent existence of the five aggregates also.

ZUG TONG PA O / TONG PA NYI ZUG SO / ZUG LĀ KYANG TONG PA NYI ZHĀN MA YIN / TONG PA NYI LĀ KYANG ZUG ZHĀN MA YIN NO / DE ZHIN DU TSHOR WA DANG / DU SHE DANG / DU JE DANG / NAM PAR SHE PA NAM TONG PA O / SHĀ RI BU / DE TAR CHHŌ THAM CHĀ TONG PA NYI DE / TSHĀN NYI ME PA / MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG DRĀL WA / DRI WA ME PA / GANG WA ME PA O

“Form is empty, emptiness is form. Emptiness is not other than form. Form is not other than emptiness. In the same
**Heartfelt Request**

Recite this special heartfelt requesting prayer to Tārā while imagining that you are clinging on to Tārā’s toes.

**DAG SOG NAM KYI CHHÖ DANG THÜN PE DÖN**
Please bless myself and others to accomplish all our purposes.

**JI TAR SAM PA YI ZHING DRUB PA DANG**
In accordance with the Dharma just as we wish.

**NE DÖN GEG SOG BAR DÜ CHHÖ PĀI TSOG**
And to pacify immediately the group of hindrances.

**NYE WAR ZHI WA JIN GYI LAB TU SÖL**
Such as sicknesses, harm by spirits and other obstacles.

**IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

**Taking Refuge and Generating Bodhichitta**

**SANG GYĀ CHHÖ DANG TSHOG KYI CHHOG NAM LA**
I go for refuge until I am enlightened.

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

**DAG GI JIN SOG GYI PA DI DAG GI**
By my practice of giving and other perfections.

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

**Visualization**

**KU LÄ DÜ TSII CHHU GYÜN BAB**
From her exalted body, a stream of nectar flows.

**RANG DANG SUNG JÄI CHI WO NÄ**
And enters the crown of the beneficiary and myself.

**ZHUG TE LÜ KÜN GANG WA YI**
Completely filling our bodies.
way feeling, discrimination, compositional factors and consciousness are empty. Shāriputra, like this all phenomena are empty, without characteristics, that is, they are not produced and do not cease; they have no defilement and no separation from defilement; they have no decrease and no increase.

Therefore, Shāriputra, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind; no visible form, no sound, no smell, no taste, no object of touch, no mental phenomenon. There is no eye element and so forth up to no mind element, up to no element of mental consciousness. There is no ignorance and no cessation of ignorance and so forth up to no aging and death and no cessation of aging and death. Likewise, there is no suffering, no origin, no cessation and no path; no exalted wisdom, no attainment and also no non-attainment.
The Seven Limbs

JE TSÜN DRÖL MĀI ZHAB LA GŪ CHHAG TSHĀL
To Ārya Tārā’s holy feet I prostrate.

NGÖ SHAM YI TRŪL CHHŌ PA MA LŪ BŪL
I present clouds of every type of offering, actual and imagined;

THOG ME NĀ SAG DIG TUNG THAM CHĀ SHAG
I declare all my negative actions accumulated since beginningless time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NĀ
Please, remain until the end of cyclic existence

DRO LA CHHŌ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ZHĀN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.

Short Mandala Offering

SA ZHI PŌ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DĀ GYĀN PA DI
Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYĀ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha-field and offer it.

DRO KŪN NAM DAG ZHING LA CHÔ PAR SHOG
May all living beings enjoy this pure land!
“Therefore, Shariputra, because there is no attainment, bodhisattvas rely on and abide in the perfection of wisdom, and because their minds have no obstructions, the perfection of wisdom, become manifest and complete buddhas in the state of unsurpassed, perfect, and complete enlightenment.

The mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the equal-to-the-unequaled mantra, the mantra that thoroughly pacifies all suffering, since it is not false should be known as the truth. The mantra of the perfection of wisdom is proclaimed:

Therefore, Shariputra, this is how a bodhisattva, a great being, should train in the profound perfection of wisdom.”
Request

THUG JEI TER CHHEN PHAG MA JE TSÜN MĀ
Venerable Ārya, great treasure of compassion,
KHA NYAM DRO NAS TAN DEI DRONG KHYER DU
Grant your blessings to increase all favorable conditions
DE LAG DRÖ PÄI BAR CHHA KÜN ZHI ZHING
And to clear away every obstacle
THÜN KYEN MA LÜ PHEL WAR JIN GYI LOB (3x)
That all migratory beings may swiftly enter the city of eternal joy. (3x)

Third Round

Homage

LHA DANG LHA MIN CHÖ PĀN GYI
Devas and titans bow down
ZHAB NYI PĀ MO LA TŪ DE
With their crowns at your lotus feet.
PHONG PA KÜN LĀ DRÖL DZĀ PĀI
I prostrate to the liberating mother,
DRÖL MA YUM LA CHHAG TSHĀL LO (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Tārā

Offer flowers to the holy object. When you sit down:
OM ĀRYA TĀRE SAPĀRIVARA ARGHAM (PASYAM, PUSHPE,
DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATĪCCHA HŪM
SVĀHĀ

Present the inner offering substance with the ring finger of the left hand and
adding the three syllables:
OM ĀRYA TĀRE SAPĀRIVARA OM AH HŪM
Then the Blessed One arose from that concentration and said to the Superior Avalokiteshvara, the bodhisattva, the great being: “Well said, well said, O child of the lineage. So it is. The profound perfection of wisdom should be practiced exactly as you have taught, and the tathāgatas will rejoice.”

When the Blessed One had said this, the Venerable Śāriputra, the Superior Avalokiteshvara, the bodhisattva, the great being, and the entire assembly as well as worldly beings—gods, humans, demigods, gandharvas, and others—were filled with admiration and highly praised what had been spoken by the Blessed One.

This completes the Ārya-bhagavatī-prajñāpāramita-hṛdaya-sūtra.
JI TAR TSHAM PĀI DŪL JĀI DZIN MA LA
Please release a rain of vast and profound Dharma,

ZAB GYÄ CHHÖ KHI CHHAR PA WAB TU SÖL
Precisely in accordance with the needs of those to be trained.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KI CHHOG NAM LA
I go for refuge until I am enlightened

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

DAG GI JIN SOG GYI PA DI DAG GI
By my practice of giving and other perfections,

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

Prayer

CHHAG YÄ CHHOG JIN CHHAG GYA NYI
Let me and all those who need protection

KYAB JIN CHHAG GYAR GYUR WĀI OG
Come under the supreme giving gesture of your right hand,

DAG DANG SUNG JA KÜN TSÜ NĀ
As well as the refuge-granting gesture

JIG PA KÜN LĀ UG YUNG GYUR
That liberates from all fears.

The Praises

Recite three times the Praises to the Twenty-one Tārās (page 221).
 Prayer to the Lion-Face Dākinī (Averting Hindrances)

KHA LA CHÖ PĀI NĀ CHHOG DAM PA NA
In the holy supreme abode of the dakinis,
NGŪN SHE DZU TRŪL NGA WĀI THU TOB CHĀN
Possessed of clairvoyance and miraculous power,
DRUB PA PO LA MA YEL BU ZHIN ZIG
Unwaveringly caring for practitioners as your children,
NĀ SUM KHA DRŌI TSO LA CHHAG TSHĀL LO
Homage to the hosts of the three places’ dakinis!

A KA SA MA RA TSA SHA DA RA SA MA RA YA PHAT (7x)

TAYATĀ OM GATE GATE PĀRAGATE PĀRASAMGATE BODHI
SOHA!

PHAG PA KŌN CHHOG SUM GYI KĀI DEN PĀI TOB KYI CHHIR
DOG PAR GYUR CHIG / ME PAR GYUR CHIG / ZHI WAR GYUR
CHIG
Through the power of truth of the exalted Three Jewels’
speech, may all on the side of negativity such as the four
maras be stopped! (clap)
May they become nonexistent! (clap)
May they be pacified! (clap)

DRA GEG WAR CHHĀ MI THŪN PĀI CHHOG NGĀN PA THAM
CHĀ SHĀNTI KURUYE SOHA
All enemies, obstructers, and hindrances SHĀNTI KURUYE
SOHA!

GEG RIG TONG THRAG GYĀ CHU ZHI WA DANG
The 80,000 types of obstructors pacified,
MI THŪN NŌ PĀI KYEN DANG DRĀL WA DANG
Freed from adverse, harmful conditions,
THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since
beginningless time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHIR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the
great enlightenment.

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI
Adorned with Mount Meru, four continents, the sun and
the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha-field and offer it.

DRO KÜN NAM DÄG ZHING LA CHÖ PAR SHOG
May all living beings enjoy this pureland!

Heartfelt Request

Recite this special heartfelt requesting prayer to Tārā while imagining
that you are clinging on to Tārā́’s toes.

JE TSÜN LA MA DAM PA KHYE NAM KYI
O holy and perfect, pure lama, from the clouds of
compassion

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG
That form in the skies of your dharmaññya wisdom,
THÜN PAR DRUB CHING PHÜN SUM TSHOG GYUR PÄI
May all be conducive and perfect auspiciousness,
TRA SHI DE KYANG DENG DIR DE LEG SHOG
Bring happiness and well-being here, right now!

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
Ground, perfume anointed, flowers strewn,
RI RAB LING ZHI NYI DÄ GYÄN PA DI
Meru, four lands, sun and moon adorned,
SANG GYÄ ZHING DU MIG TE ÜL WAR GYI
Seen as buddha-field and offered. Thus
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all sentient beings enjoy pure lands.

Request to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI
Venerable gurus, from love and wisdom
CHHÖ KÜI KHA LA KHYEN TSEI TRIN DRIG NÄ
Clouds densely massed in your dharma-kaya sky,
JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
Pray loose a rain of vast profound Dharma
ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL
On fields of disciples just as needed.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
I send forth this jeweled mandala to you, precious gurus!
DE LAG DRÖ PÄI BAR CHHA KÜN ZHI ZHING
And to clear away every obstacle
THÜN KYEN MA LÜ PHEL WAR JIN GYI LOB (3x)
That all migratory beings may swiftly enter the city of
eternal joy. (3x)

Second Round

Homage

LHA DANG LHA MIN CHÖ PÄN GYI
Devas and titans bow down
ZHAB NYI PÄ MO LA TÜ DE
With their crowns at your lotus feet.
PHONG PA KÜN LÄ DRÖL DZÄ PÄI
I prostrate to the liberating mother,
DRÖL MA YUM LA CHHAG TSHÄL LO (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Tārā

Offer flowers to the holy object. When you sit down:
OM ĀRYA TĀRE SAPĀRIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATĪCCHA HŪM SVĀHĀ

Present the inner offering substance with the ring finger of the left hand and adding the three syllables:
OM ĀRYA TĀRE SAPĀRIVARA OM AH HŪM

The Seven Limbs

JE TSÜN DRÖL MĀI ZHAB LA GŪ CHHAG TSHÄL
To Ārya Tārā’s holy feet I prostrate.
NGÖ SHAM YI TRÜL CHHÖ PA MA LÜ BŪL
I present clouds of every type of offering, actual and imagined;
གཙུགས་པའི་བར་ཆད་ཀུན་ཞི་ཞིང་།།
མཐུན་རྐྱེན་མ་ལུས་འཕེལ་བར་བྱིན་གྱིས་རློབས།།
།ཞེས་པ་ལན་གསུམ་གྱིས་
གསོལ་འདེབས་བྱ།།
སྡེ་ཚན་གཉིས་པ་ལ།
ལྷ་དང་ལྷ་མིན་ཅོད་པན་གྱིས།།
ཞབས་གཉིས་པདྨོ་ལ་བཏུད་དེ།།
ཕོངས་པ་ཀུན་ལས་སྒྲོལ་མཛད་པའི།།
སྒྲོལ་མ་ཡུམ་ལ་ཕྱག་འཚལ་ལོ།།
།ཞེས་པ་ཕྱག་དང་སྦྲག་ནས་ཚར་བདུན་བྱས་ཏེ།།
སྒྲོལ་མ་ལ་མེ་ཏོག་འཐོར།སར་འཁོད་ནས།
ཐར་ཏི་རེ་ས་པཱ་རི་ཝ་ར་ཨརྒྷཾ་ནས་
ཤབྟའི་བར་དང་འབྲུ་གསུམ་བཏགས་པས་ནང་མཆོད་འབུལ།
ཐར་ཏི་རེ་ས་པཱ་རི་ཝ་ར་ཨཱཿཧཱུཾ།།
རྗེ་བཙུན་སྒྲོལ་མའི་ཞབས་ལ་གུས་ཕྱག་འཚལ།།
དངོས་བཤམས་ཡིད་སྤྲུལ་མཆོད་པ་མ་ལུས་འབུལ།།

Refuge and Bodhichitta Before Teachings

SANG GYÄ CHHÖ DANG TSOG KYI CHHOG NAM LA
In the Buddhas, Dharma, and Sangha,
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
Until enlightened I seek refuge.
DAG GI CHHÖ NYÄN GYI PĀI SŌ NAM KYI
Through merit from listening to teachings,
DRO LA PHÂN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
To aid all may I become Buddha. (3x)
CHHAG TSHÄL NYI MA DA WA GYÄ PÄI
Homage! She whose two eyes bright with
CHÄN NYI PO LA Ö RAB SÄL MA
Radiance of sun and full moon!
HARA NYI JÖ TUTTÄRA YI
With twice HARA and TUTTÄRE
SHIN TU DRAG PÖI RIM NÄ SEL MA
She dispels severe contagion!

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ
Homage! Full of liberating
ZHÄI WÄI THU DANG YANG DÄN MA
Pow’r by the set of three natures!
DÖN DANG RO LANG NÖ JIN TSHOG NAM
Destroys hosts of spirits, yakshas,
JOM PA TURE RAB CHHOG NYI MA
And raised corpses! Supreme! TURE!
TSA WÄI NGAG KYI TÖ PA DI DANG
These praises with the root mantras
CHHAG TSHÄL WA NI NYI SHU TSA CHIG
And prostrations thus are twenty-one!

After the first round of recitations (two times), continue below.
After the second round (three times), return to page 239.
After the third round (seven times), return to page 245.

Request

With your head at Tārā’s feet, make the following request:

THUG JEI TER CHHEN PHAG MA JE TSÜN MÄ
Venerable Ārya, great treasure of compassion,
KHA NYAM DRO NAM TÄN DEI DRONG KHYER DU
Grant your blessings to increase all favorable conditions
Thanksgiving Mandala Offering

SA ZHI PÔ KYI JUG SHING ME TOG TRAM
Ground, perfume anointed, flowers strewn,
RÎ RAB LING ZHI NYI DÀ GYÄN PA DI
Meru, four lands, sun and moon adorned,
SANG GYÄ ZHING DU MIG TE ÜL WAR GYI
Seen as buddha-field and offered. Thus
DRO KÜN NAM DAG ZHING LA CHÔ PAR SHOG
May all sentient beings enjoy pure lands.

Request for the Lama to Remain Long

JE TSÜN LA MAI KU TSHE RAB TÂN CHING
May my venerable lama’s life be firm,
NAM KAR THRIN LÀ CHHOG CHUR GYÄ PA DANG
His white divine actions spread in the ten directions.
LOB ZANG TÂN PÄI DRÖN ME SA SUM GYI
May the torch of the teachings of Lobzang always remain,
DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG
Dispelling the darkness of all beings in the three realms.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
I send forth this jeweled mandala to you, precious gurus!

Je Tsongkhapa’s Final Lamrim Prayer

DER NI RING DU BÄ LÄ TSHOG NYI NI
From my two collections, vast as space, that I have amassed
KHA TAR YANG PA GANG ZHIG SAG PA DE
From working with effort at this practice for a great length of time,
LO MIG MA RIG GI DONG DRO WA KÜN
May I become the chief leading buddha for all those
CHHAG TSHĀL KŪN NĀ KOR RAB GA WĀI  
Homage! She with joy surrounded

DRA YI LŪ NI RAB TU GEM MA  
Tearing foes’ bodies asunder,

YI GE CHU PĀI NGAG NI KŌ PĀI  
Frees with HŪM and knowledge mantra,

RĪG PA HŪM LĀ DRÖL MA NYI MA  
Arrangement of the ten letters!

CHHAG TSHĀL TUREI ZHĀB NI DAB PĀ  
Homage! TURE! With seed letter

HŪM GI NAM PĀI SA BŌN NYI MA  
Of the shape of syllable HŪM!

RĪ RAB MĀNDĀRA DANG BIG JE  
By foot stamping shakes the three worlds,

JIG TEN SUM NAM YO WA NYI MA  
Meru, Mandāra and Vindhya!

CHHAG TSHĀL LHA YI TSHO YI NAM PĀI  
Homage! Holding in her hand the

RĪ DAG TAG CHĀN CHAG NA NAM MA  
Deer-marked moon of deva-lake form!

TĀRA NĪ JÖ PHĀ KYI YI GE  
With twice spoken TĀRA and PHAT,

DUG NAM MA LŪ PA NI SEL MA  
Totally dispelling poison!

CHHAG TSHĀL LHA YI TSHOG NAM GYĀL PO  
Homage! She whom gods and their kings,

LḤA DANG MI AM CHI YI TEN MA  
And the kinnaras do honor!

KŪN NĀ GO CHHA GA WĀI JI KYI  
Armored in all joyful splendor,

TSŌ DANG MI LAM NGĀN PA SEL MA  
She dispels bad dreams and conflicts!
Nam dren gyäl wäi wang por dag gyur chig
Whose mind’s wisdom eye is blinded by ignorance.

Der ma sön päi tshe rab kün tu yang
Even if I do not reach this state, may I be held

Jam päi yang kyi tse wä je zung nä
In your loving compassion for all my lives, Mañjushrī.

Tän päi rim pa kün tshang lam gyi chhog
May I find the best of complete graded paths of the teachings,

Nye nä drub pä gyäl nam nye je shog
And may I please all the buddhas by practicing.

Rang gi ji zhin tog päi lam gyi nä
Using skillful means drawn by the strong force of compassion,

Shug drag tse wä drang wäi thab khä kyi
May I clear the darkness from the minds of all beings

Dro wäi yì kyi mün pa säl jä nä
With the points of the path as I have discerned them;

Gyäl wäi tän pa yün ring dzin gyur chig
May I uphold Buddha’s teachings for a very long time.

Tän pa rin chhen chhog gi ma khyab pam
With my heart going out with great compassion

Khyab kyang nyam par gyur päi chhog der nì
In whatever direction the most precious teachings

Nying je chhen pö yì rab kyö pa yì
Have not yet spread, or once spread have declined,

Phân deï ter de säl war je par shog
May I reveal this treasure of happiness and aid.

Sä chä gyäl wäi mä jung thrin lā lā
May the minds of those who wish for liberation be granted bounteous peace
ལེགས་གྲུབ་བྱང་ཆུབ་ལམ་གྱི་རིམ་པས་ཀྱང་།།
ཐར་འདོད་རྣམས་ཀྱི་ཡིད་ལ་དཔལ་སྟེར་ཞིང་།།
རྒྱལ་བའི་མཛད་པ་རིང་དུ་སྐྱོང་གྱུར་ཅིག།
ལམ་བཟང་བསྒྲུབ་པའི་མཐུན་རྐྱེན་སྒྲུབ་བྱེད་ཅིང་།།
འགལ་རྐེན་སེལ་བྱེད་མི་དང་མི་མིན་ཀུན།།
ཚེ་རབས་ཀུན་ཏུ་རྒྱལ་བས་བསྔགས་པ་ཡི།།
རྣམ་དག་ལམ་དང་འབྲལ་བར་མ་གྱུར་ཅིག།
གང་ཚེ་ཐེག་པ་མཆོག་ལ་ཆོས་སྤྱོད་བཅུའི།།
ཚུལ་བཞིན་བསྒྲུབ་ལ་བརྩོན་པ་དེ་ཡི་ཚེ།།
མཐུ་ལྡན་རྣམས་ཀྱིས་རྟག་ཏུ་གྲོགས་བྱེད་ཅིང་།།
ཀྲ་ཤིས་རྒྱ་མཚོས་ཕྱོགས་ཀུན་ཁྱབ་གྱུར་ཅིག།
རྗེ་ཙོང་ཁ་པ་ཆེན་པོས་གསུང་ངོ་།།

CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN
Homage! Crown adorned with crescent
GYÄN PA THAM CHÄ SHIN TU BAR MA
Moon, all ornaments most shining!
RÄL PÄI THRÖ NÄ Ö PAG ME LÄ
Amitabha in her hair-knot
TAG PAR SHIN TU Ö NI DZÄ MA
Sending out much light eternal!

CHHAG TSHÄL KÄL PA THA MÄI ME TAR
Homage! She ’mid wreath ablaze like
BAR WÄI TRENG WÄI Ü NA NÄ MA
Eon-ending fire abiding!
YÄ KYANG YÖN KUM KÜN NÄ KOR GÄ
Right stretched, left bent, joy surrounds you
DRA YI PUNG NI NAM PAR JOM MA
Troops of enemies destroying!

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI
Homage! She who strikes the ground with
THIL GYI NÜN CHING ZHAB KYI DUNG MA
Her palm, and with her foot beats it!
THRO NYER CHÄN DZÄ YI GE HÜM GI
Scowling, with the letter HÜM the
RIM PA DUN PO NAM NI GEM MA
Seven levels she does conquer!

CHHAG TSHÄL DE MA GE MA ZHI MA
Homage! Happy, virtuous, peaceful!
NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA
She whose field is peace, nirvana!
SVĀHĀ OM DANG YANG DAG DÄN PÄ
She endowed with OM and SVĀHĀ,
DIG PA CHHEN PO JOM PA NYI MA
Destroyer of the great evil!
KURUKULLA CENTER PRAYERS & PRACTICES

PRAYERS AFTER TEACHINGS

LEG DRUB JANG CHHUB LAM GYI RIM PÄ KYANG
And the buddhas’ deeds be nourished for a long time

THAR DÖ NAM KI YI LA PÄL TER ZHING
By even this graded course to enlightenment completed

GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG
Due to the wondrous, virtuous conduct of the buddhas and their children.

LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING
May all human and non-human beings who eliminate adversity

GÄL KYEN SEL JE MI DANG MI MIN KÜN
And make things conducive for practicing the excellent paths

TSHE RAB KÜN TU GYÄL WÄ NGAG PA YI
Never be parted in any of their lives

NAM DAG LAM DANG DRÄL WAR MA GYUR CHIG
From the purest path praised by the buddhas.

GANG TSHE THEG PA CHHOG LA CHHÖ CHÖ CHÜI
Whenever someone makes an effort to act

TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE
In accordance with the tenfold Mahāyana virtuous practices,

THU DAN NAM KI TAG TU DROG JE CHING
May they always be assisted by the mighty ones,

TRA SHI GYA TSÖ CHHOG KÜN KYAB GYUR CHIG
And may oceans of prosperity spread everywhere.

Short Long-Life Prayer for
His Holiness the 14th Dalai Lama

GANG RII RA WÄI KOR WÄI ZHING KHAM DIR
In that snow-mountain encircled land,

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
Source of every benefit and joy,
CHHAG TSHÄL TURE JIG PA CHHEN MO
Homage! TURE, very dreadful!
DÜ KIY PA WO NAM PAR JOM MA
Destroyer of Mara’s champions!
CHHU KYE ZHÄL NI TRO NYER DÄN DZÄ
She with frowning lotus visage
DRA WO THAM CHÄ MA LÜ SO MA
Who is slayer of all enemies!

CHHAG TSHÄL KÖN CHHOG SUM TSHÄN CHAG GYÄI
Homage! At the heart her fingers,
SOR MÖ THUG KAR NAM PAR GYÄN MA
Adorn her with Three Jewel mudra!
MA LÜ CHOG KYI KHOW LÔ GYÄN PÄI
Light-ray masses all excited!
RANG GI Ö KYI TSHOG NAM TRUG MA
All directions’ wheels adorn her!

CHHAG TSHÄL RAB TU GA WA JI PÄI
Homage! She so joyous, radiant,
U GYÄN Ö KYI TRENG WA PEL MA
Crown emitting garlands of light!
ZHÄ PA RAB ZHÄ TUTTÄRA YI
Mirthful, laughing with TUTTÄRE,
DÜ DANG JIG TEN WANG DU DZÄ MA
Subjugating maras, devas!

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM
Homage! She able to summon
THAM CHÄ GUG PAR NÜ MA NYI MA
All earth-guardians’ assembly!
TRO NYER YO WÄI YE GE HÜM GI
Shaking, frowning, with her HÜM sign
PHONG PA THAM CHÄ NAM PAR DRÖL MA
Saving from every misfortune!
ཕྱག་འཚལ་ཏུ་རེ་འཇིགས་པ་ཆེན་མོ།།

བདུད་ཀྱི་དཔའ་བོ་རྣམ་པར་འཇོམས་མ།།

ཆུ་སྐྱེས་ཞལ་ནི་ཁྲོ་གཉེར་ལྡན་མཛད།།

dགྲ་བོ་ཐམས་ཅད་མ་ལུས་གསོད་མ།།

ཕྱག་འཚལ་དཀོན་མཆོག་གསུམ་མཚོན་ཕྱག་རྒྱའི།།

སོར་མོས་ཐུགས་ཀར་རྣམ་པར་བརྒྱན་མ།།

མ་ལུས་ཕྱོགས་ཀྱི་འཁོར་ལོས་བརྒྱན་པའི།།

རང་གི་འོད་ཀྱི་ཚོགས་རྣམས་འཁྲུག་མ།།

ཕྱག་འཚལ་རབ་ཏུ་དགའ་བ་བརྗིད་པའི།།

དབུ་རྒྱན་འོད་ཀྱི་ཕྲེང་བ་སྤེལ་མ།།

བཞད་པ་རབ་བཞད་ཏུཏྟཱ་ར་ཡིས།།

བདུད་དང་འཇིག་རྟེན་དབང་དུ་མཛད་མ།།

ཕྱག་འཚལ་ས་གཞི་སྐྱོང་བའི་ཚོགས་རྣམས།།

ཐམས་ཅད་འགུགས་པར་ནུས་མ་ཉིད་མ།།

ཁྲོ་གཉེར་གཡོ་བའི་ཡི་གེ་ཧཱུཾ་གིས།།

ཕོངས་པ་ཐམས་ཅད་རྣམ་པར་སྒྲོལ་མ།།

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSO YI
May Lord Tenzin Gyatso Chenrezig

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG
Remain in life 'til samsāra’s end.

Prayer that Spontaneously Fulfills All Wishes

TONG NYI NYING JE ZUNG DU JUG PÄI LAM
Savior of the Snow Land Teachings and transmigratory beings,

CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
Who extensively clarifies the path that unifies emptiness and compassion,

CHAG NA PÄ MO TÄN DZIN GYA TSO LA
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—

SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG
May all your holy wishes be fulfilled!

Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People

The object of refuge of myself
And of all transmigratory beings
In all our lifetimes
Is the embodiment of the Three Jewels,
The all-encompassing Three Refuges in one:
The Guru: the Wish-granting Jewel, His Holiness the Dalai Lama.

The Master: Padmasambhava,
The Dharma Kings: Songtsen Gampo and Trisong Detsen,
The Abbot: Shantarakshita,
And the numberless Holy Beings
Who preserved and spread the Buddhadharma in Tibet;
And the Tibetan people who practiced
CHHAG TSHÄL DE ZHIN SHEG PĀI TSUG TOR
Homage! Crown of tathāgatas,
THA YĀ NAM PAR GYĀL WAR CHÔ MA
Actions triumph without limit!
MA LŪ PHA RŌL CHHIN PA THOB PĀI
Relied on by conquerors’ children,
GYAL WĀI SĀ KYI SHIN TU TEN MA
Having reached ev’ry perfection!

CHHAG TSHÄL TUTTĀRA HŪM YI GE
Homage! Filling with TUTTĀRE,
DŪ DANG CHOG DANG NAM KHA GANG MA
HŪM, desire, direction, and space!
JIG TEN DŪN PO ZHAB KYI NĀN TE
Trampling with her feet the seven worlds,
LŪ PA ME PAR GUG PAR NŪ MA
Able to draw forth all beings!

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA
Homage! Worshipped by the all-lords,
LUNG LHA NA TSHOG WANG CHUG CHHÔ MA
Shakra, Agni, Brahma, Marut!
JUNG PO RO LANG DRI KA ZA NAM DANG
Honored by the hosts of spirits,
NŌ JIN TSHOG KYI DŪN NĀ TŌ MA
Corpse-raisers, gandharvas, yakshas!

CHHAG TSHÄL TRĀ CHE JA DANG PHĀ KYI
Homage! With her TRAD and PHAT sounds
PHA RŌL TRŪL KHOR RAB TU JOM MA
Destroying foes’ magic diagrams!
YĀ KUM YŌN KYANG ZHAB KYI NĀN TE
Her feet pressing, left out, right in,
ME BAR TRUG PA SHIN TU BAR ME
Blazing in a raging fire-blaze!
And served Buddhism so faithfully for a thousand years,  
As well as those who, along with many others,  
Died sacrificing their lives for Tibet and His Holiness—  
May all their positive wishes be fulfilled immediately.

Due to their limitless kindness,  
The sun of Tibetan Buddhism has now risen in the West,  
Which is a dark land.  
But now that I have met with the Dharma,  
I have received the perfect human body  
Enabling me to lead a meaningful life.

Our Refuge and Savior, the Supreme One: His Holiness the Dalai Lama and the Tibetan people have been so kind to us!  
Remembering this we make the following dedicating prayers:  
May all His Holiness the Dalai Lama’s wishes be successful immediately;  
May the Snow Land of Tibet achieve pure freedom  
And develop the Buddhadharma even more than before in Tibet;  
And may all mother transmigratory beings achieve enlightenment quickly!

Colophon: George Farley, who for many years served on the FPMT Board,  
requested me a number of years ago to write a prayer for Tibet. At that time  
I thought there was no need to do so, because there already was a prayer  
for Tibet that His Holiness the Dalai Lama himself had written, as well as the  
short and long prayers for the fulfillment of His Holiness’s wishes. Therefore  
I suggested to George that he make his request to His Holiness the Dalai  
Lama instead.

When I recently arrived in Eaglehawk, Australia to visit Thubten Shedrup  
Ling Monastery and Atisha Centre, where they are building the Gyantse  
Stupa, I remembered George’s request. I thought that it would be important especially for Western people who had become Buddhist to remember the  
great kindness they had received from His Holiness the Dalai Lama,  
Padmasambhava, the Dharma Kings, Shantarakshita and the Tibetan people  
as a whole. While thinking how important it is, in addition to providing whatever help to Tibet that they can give, for these Westerners to at least
Praises to the Twenty-one Tārās

OM JE TSŪN MA PHAG MA DRÖL MA LA CHAG TSHĀL LO
OM I prostrate to the noble transcendent liberator!

CHHAG TSHĀL DRÖL MA NYUR MA PA MO
Homage! Tārā, swift, heroic!

CHĀN NI KĀ CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHĀL GYI
Sprung from op’ning stamens of the

GE SAR JE WA LĀ NI JUNG MA
Lord of three world’s tear-born lotus!

CHHAG TSHĀL TŌN KĀI DA WA KŪN TU
Homage! She whose face combines a

GAN GWA GYA NI TSEG PĀI ZHĀL MA
Hundred autumn moons at fullest!

KAR MA TONG TRAG TSHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHE WĀI Ī RAB BAR MA
As a thousand star collection!

CHHAG TSHĀL SER NGO CHHU NĀ KYE KYI
Homage! Golden-blue one, lotus

PĀ MĀ CHAG NI NAM PAR GYĀN MA
Water born, in hand adorned!

JIN PA TSŪN DRŪ KA THUB ZHI WA
Giving, effort, calm, austerities,

ZÕ PA SAM TĀN CHO YŪL NYI MA
Patience, meditation her sphere!
direct their thoughts and wishes to the welfare of the Tibetan people, this prayer came to my mind. I composed it especially for the success of His Holiness the Dalai Lama’s wishes, and in particular for the Tibetan people, and for there to be perfect peace and happiness in the world and for all sentient beings to achieve enlightenment.


Short Long-Life Prayer for Lama Zopa Rinpoche

THUB TSÜL 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 ZO 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 Jewels,

DAG SOG DŮL JĀI GÖN DU ZHAB TÄN SHOG
Savior of myself and others, your disciples, please, please live long!

Prayer to Always Meet with Perfect Teachers

SANG GYÄ THAM CHÄ DŮ PĀI KU / DOR JE DZIN PĀI NGO WÖ NYI / KÖN CHHOG SUM GYI TSA WA TE / LA MA NAM LA SÖL WA DEB
Your form embodies all buddhas,
Your nature is that of Vajradhara,
You are the root of the Three Jewels.
Homage to you, O gurus!
Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PA DI DAG GI
By my practice of giving and other perfections,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha to benefit all sentient beings. (3x)

Prayer

CHHAG YÄ CHHOG JIN CHHAG GYA NYI
Let me and all those who need protection
KYAB JIN CHHAG GYAR GYUR WÄI OG
Come under the supreme giving gesture of your right hand,
DAG DANG SUNG JA KÜN TSÜ NÄ
As well as the refuge-granting gesture
JIG PA KÜN LÄ UG YUNG GYUR
That liberates from all fears.
DOR NA KYE ZHING KYE WA THAM CHÄ DU / GÖN PO KHYÖ KIY DRÄL ME JE ZUNG NÄ / KU SUNG THUG KYI SANG WA KÜN DZIN PÄI / SÄ KYI THU WOR GYUR BAR JIN GYI LOB
In short, I seek your blessings, O protector,
To be cared for by you, from birth unremittingly throughout all my lives,
And thus to become your chief disciple,
Holding every secret of your body, speech and mind.

GÖN KHYÖ GANG DU NGÖN PAR SANG GYÄ PÄI / KHOR GYI THOG MA NYI DU DAG GYUR TE / NÄ KAB THAR THUG GÖ DÖ MA LÜ PA / BÄ ME LHÜN GYI DRUB PÄI TRA SHI TSÖL
O protector, please grant that all be auspicious
For me to be foremost among your very first circle of disciples wherever you manifest buddhahood,
So that all my temporal and ultimate wishes, without exception, may be effortlessly and spontaneously fulfilled.

KYE WA KÜN TU YANG DAG LA MA DANG / DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING / SA DANG LAM GYI YÖN TÂN RAB DZOG NÄ / DOR JE CHHANG GI GO PHANG NYUR THOB SHOG
In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

ZHÄN YANG KYE WA THAM CHÄ DU JIG TEN DANG JIG TEN LÄ DÄ PÄI YÖN TÂN THAM CHÄ KYI TSA WA THEG PA CHHEN PÖI GE WÄI SHE NYEN TSHÄN NYI DANG DÄN PÄ NYE ZHIN DU JE SU DZIN PAR GYUR CHIG
Furthermore, in life after life may I, pleasing him in return,
Be forever fostered by an accomplished Mahāyana spiritual master, the source of every virtue of this world and beyond.
Khorwa ma tong bar du leg zhug nā
Please, remain until the end of cyclic existence

Dro la chhö kyi khor lo kor wa dang
And turn the wheel of Dharma for living beings.

Dag zhān ge nam jang chhub chhen por ngo
I dedicate my own merits and those of all others to the
great enlightenment.

**Short Mandala Offering**

Sa zhi pō kyi jug shing me tog tram
This ground, anointed with perfume, strewn with flowers,

Ri rab ling zhi nyi dā gyān pa di
Adorned with Mount Meru, four continents, the sun and
the moon:

Sang gyā zhing du mig te ēl wa yi
I imagine this as a buddha-field and offer it.

Dro kūn nam dag zhing la chō par shog
May all living beings enjoy this pure land!

**Heartfelt Request**

Recite this special heartfelt requesting prayer to Tārā while imagining
that you are clinging on to Tārā’s toes.

Tong nyi nying je zung du jug pai lam
Savior of the Snow Land Teachings and transmigratory
beings,

Che cher sāl dzā gang chān tān drōi gōn
Who extensively clarified the path that unifies emptiness
and compassion,

Chag na pā mo tān dzin gya tso la
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—

Sōl wa deb so zhe dön lhün drub shog
May all your holy wishes be fulfilled!

Idam guru ratna mandalakam niryatayami
In his care, may I acquire in him a firm unshakable faith,  
Pleasing him by every means possible,  
Doing nothing, even for an instant, to disappoint.

May my spiritual master impart to me  
Every instruction and every teaching in its entirety.  
Having understood them faultlessly,  
May I practice them and be able to bring them to perfection.

May I never, even for a moment, fall under the sway  
Of malevolent teachers and misleading friends.

Having developed, in every life, belief in cause and effect,  
Renunciation, the bodhi mind, and the pure view,  
May I embark upon them continually with effortless experience.
Homage

Lha dang lha min chö pän gyi
Devas and titans bow down

Zhab nyi pâ mo la tû de
With their crowns at your lotus feet.

Phong pa kûn lâ dröl dzâ pâi
I prostrate to the liberating mother,

Dröl ma yum la chhag tshâl lo (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Târâ

Offer flowers to the holy object. When you sit down:

Om ârya târe sapârivara argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shapta) pratîccha hûm svâhâ

Present the inner offering substance with the ring finger of the left hand and adding the three syllables:

Om ârya târe sapârivara om ah hûm

The Seven Limbs

Je tsûn dröl mài zhab la gü chhag tshâl
To ārya Târâ’s holy feet I prostrate.

Ngö sham yi trûl chhô pa ma lû bûl
I present clouds of every type of offering, actual and imagined;

Thog me nâ sag dig tung tham châ shag
I declare all my negative actions accumulated since beginningless time

Kye phag ge wa nam la je yi rang
And rejoice in the merit of all holy and ordinary beings.
Kye we tham chä du lü dang ngag dang yi kyi go nä ge wäi tsa wa ji nye chig jä pa tham chä zhän dön dang jang chhub nam par dag pa kho näi gyur gyur chig

In every life, may every virtuous act
Gathered by way of body, speech, and mind
Be causes solely for the welfare of others
And for the purest and highest enlightenment.

Colophon: In July 2004 Sera Je Geshe Tsültrim Chöpel, resident teacher at Kurukulla Center, Boston, gave the kind advice that his students should recite these verses as part of their daily practice. The first verse is from the tantras, the second and third verses from the lamrim prayer in the Lama Chöpa, the fourth verse from Lama Tsongkhapa’s Foundation of All Good Qualities, and the final six verses from Lama Tsongkhapa’s Prayer for Birth in Sukhāvatī, (translated by Gavin Kilty).

Prayer for Peace and Freedom

Chho ngön lä ngän tob chhen sag pa lä
Due to the great force of negative karma amassed in past lives
Tshe dir dug ngääl tob chhen nyong zhin päi
In this life we Tibetans are undergoing great suffering;
Bö mii de dug ngääl gyu kün yong zä nä
May all the causes for this suffering finally be consumed,
Rang wang de kyi nyi ma chhar war shog
And may the happy sun of freedom dawn above us all.

Bö mir de dug ter wäi kyen gi tso
The most salient supporting condition for the suffering of Tibetans
De dug gyu la mong päi gya rig la
Are the Chinese, who are confused about what causes happiness and pain;
Bö pa la sog dro wa ma lü par
May they develop great loving kindness and compassion
Mig päi jang dang nyi ng je kye war shog
Directed toward us Tibetans and all sentient beings.
**Heartfelt Request**

Recite this special heartfelt requesting prayer to Tārā while imagining that you are clinging on to Tārā’s toes.

**GANG RI RA WĀ KOR WĀI ZHING KHAM DIR**
In the land encircled by snow mountains

**PHĀN DANG DE WA MA LŪ JUNG WĀI NĀ**
You are the source of all happiness and good;

**CHĀN RĀ Zig WANG TĀN DZIN GYA TSHO YI**
All-powerful Chenrezig, Tenzin Gyatso,

**ZHAB PĀ SI THĀI BAR DU TĀN GYUR CHIG**
Please remain until samsāra ends.

**IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

**Taking Refuge and Generating Bodhichitta**

**SANG GYĀ CHHŌ DANG TSHOG KYI CHHOG NAM LA**
I go for refuge until I am enlightened

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

**DAG GI JIN SOG GYI PA DI DAG GI**
By my practice of giving and other perfections,

**DRO LA PHĀN CHHIR SANG GYĀ DRUB PAR SHOG (3x)**
I become a buddha to benefit all sentient beings. (3x)

**Prayer for the Desired Goal**

**LEG TSHOG KŪN GYI JUNG NĀ GE WĀI SHE**
Please bless me to devote myself in thought and action

**SAM DANG JOR WĀ TSHŪL ZHIN GŪ TEN ZHING**
To the virtuous teacher, the very source of all goodness.

**GYĀL WA GYE PĀI LAM GYI GYŪ JANG NĀ**
By training in the path that pleases all the conquerors

**LA ME JANG CHHUB THOB PAR DŽĀ DU SŌL (3x)**
May I reach unsurpassed enlightenment. (3x)
Bö mi glya la dra wor ta wa dang
We must recognize that for us Tibetans to view the Chinese

Gya mi bö par dang sem chhang wa nyi
As our enemies, and for them to view us with hatred and disdain,

Dug ngäl gyün mi chhā pāi gyro she nā
Will cause ceaseless suffering for all concerned.

Jam tse ma bu zhin nā par shog
Knowing this, let us have love for one another like the love
between mother and child.

Kön chhog sum dang tha dräl ten jung dang
Through the powerful reality of the Three Jewels and of
relativity free of extremes,

Kar nag lá nü mi lüi den to b kyī
And through the powerful truth of the unwavering
causality of karma, good or bad,

Dag gi sam pa zang pōi mōn pāi dōn
May these aims that I have prayed for with a good heart

Da ta nyi du geg me drug gyro chig
Come to pass right now without any hindrance.

Colophon: This prayer was composed by Geshe Tsültrim Chöpel on September
24, 1997 while resident at Kurukulla Center, Boston, MA USA. It was translated
at his request by the Upasaka John Dunne. Sarvamangalam—May all be
auspicious.

Prayers of Dedication

Ge wa di yi nyur du dag
Through this virtue may I swiftly,

La ma sang gyā drub gyro nā
Having gained Guru Buddha’s state,

Dro wa chig kyang ma lū pa
Place each and every sentient being

De yi sa la gō par shog
Without exception in that state.
The Seven Limbs

GYĀL WA SĀ CHĀ NAM LA CHHAG TSHĀL LO
I prostrate to all the victorious ones and their children.

NGÖ SHAM YI TRŪL CHHÖ PA MA LŪ BŪL
I present clouds of every type of offering, actual and imagined;

THOG ME NĀ SAG DIG TUNG THĀ CHĀ SHAG
I declare all my negative actions accumulated since beginningless time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NĀ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ZHĀN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.

Short Mandala Offering

SA ZHI PŌ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DĀ GYĀN PA DI
Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYĀ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all living beings enjoy this cho pa shog!
KURUKULLA CENTER PRAYERS & PRACTICES

PRAYERS AFTER TEACHINGS

JANG CHHUB SEM CHHOG RIN PO CHHE
Precious supreme bodhi-mind,
MA KYE PA NAM KYE GYUR CHIG
May it, where unborn, arise
KYE PA NYAM PAR ME PA YANG
And, where born, never decline
GONG NÄ GONG DU PHEL WAR SHOG
But increase forever more.

Praise of Six-Arm Lord Mahãkãla

HŪM NYUR DZĀ CHĀN RĀ ZIG LA CHHAG TSHĀL LO
HŪM Quick-acting Avalokita, homage to you!
ZHAB DUB DANG CHĀ VI NA YA KA NĀN
Wearing anklets, you trample Ganesha.
NĀG PO CHHEN PO TAG GI SHAM THAB CHĀN
Mahãkãla, you wear a tiger skin loincloth.
CHHAG DRUG DRŪL GYI GYĀN GYI NAM PAR GYĀN
Fully adorned with snake ornaments on your six arms,

YĀ PA DRI GUG BAR WA THRENG WA DZĪN
The first right holds a drigu, the middle a mala,
THA MA DA MA RU NI DRAG TU THRÔŁ
The last plays violently a damaru;
YŌN PA THŌ PA DANG NI DUNG TSE SUM
The left hands hold a skullcup and a three-pronged lance,
DE ZHIN ZHAG PA ZUNG NĀ CHING WAR JE
And, likewise, a noose, which serves for tying up.

DRAG PÕI ZHĀL NI CHHE WA NAM PAR TSIG
Your wrathful mouth completely bares its fangs.
CHĀN SUM DRAG PO U TRA GYEN DU BAR
Your three eyes are fierce. The hair of your head blazes upward.
The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality:
To the Dharma that pacifies, I prostrate. (3x)

Those who are liberated and who also show the path to liberation,
The holy field qualified with realizations,
Who are devoted to the moral precepts:
To you, the sublime community intending virtue, I prostrate. (3x)

Offering to the Field of Merit

Offer flowers to the holy object. When you sit down, present the following offerings:
OM SARVA TATHĀGATA SAPĀRIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATĪCCHHA HŪM SVĀHĀ

Present the inner offering substance with the ring finger of the left hand and adding the three syllables:
OM SARVA TATHĀGATA SAPĀRIVARA OM AH HŪM
དག་པའི་འདོད་ཆགས་བྲལ་བར་གྱུར།།
དགེ་བས་ངན་སོང་ལས་གྲོལ་ཅིང་།།
གཅིག་ཏུ་དོན་དམ་མཆོག་གྱུར་པ།།
ཞི་གྱུར་ཆོས་ལ་ཕྱག་འཚལ་ལོ།།
།ལན་གསུམ།།
གྲོལ་ནས་གྲོལ་བའི་ལམ་ཡང་བསྟན།།
བསླབ་པ་དག་ལ་རབ་ཏུ་གནས།།
ཞིང་གི་དམ་པ་ཡོན་ཏན་ལྡན།།
ཚོགས་མཆོག་དགེ་འདུན་ལ་ཕྱག་འཚལ།།
ཞེས་པ་རྣམས་གསུམ་གསུམ་ལོ།།
ཤོ་ལོ་ཀ་རེ་དང་ཕྱག་རེ་སྦྲགས་ནས་ཕྱག་བཅུ་གཉིས་འཚལ།།
རྟེན་རྣམས་ལ་མེ་ཏོག་འཐོར།ས་ལ་འཁོད་ནས།
ཤཧ་ཏི་ཏ་ཐཱ་ག་ཏ་ས་པཱ་རི་ཝ་ར་ཨརྒྷ་ནས་
ཤཾཔྟའི་བར་དང་འབྲུ་གསུམ་བཏགས་པས་ནང་མཆོད་འབུལ།
ཤཱཿཧཱུཾ།།
PRAYERS AFTER TEACHINGS

TRÄL WAR SINDHU RA YI LEG PAR JUG
Your forehead is properly anointed with sindura.

CHI WOR MI KYÖ GYÄL PÖI GYÄ TAB TÄN
Your crown, Akshobhya’s royal presence is fixed.

TRAG DZAG MI GO NGA CHÜI DO SHÄL CHÄN
You wear a great necklace of fifty human heads, dripping blood.

RIN CHHEN THÖ KAM NGA YI U LA GYÄN
On your crown you are adorned with five dry, jeweled skulls.

SHING LÄ JÖN NÄ TOR MA LEN DZÄ PÄI
You come from your tree and accept our torma offering,

PÄL DÄN CHAG DRUG PA LA CHHAG TSHÄL TÖ
Glorious six-arm one, homage and praise to you!

SANG GYÄ TÄN PA NYÄN PO SUNG WA DANG
Sternly protect the doctrine of the Buddha!

KÖN CHHOG U PHANG NYÄN PO TÖ PA DANG
Sternly praise the height of power of the jewels!

DAG CHAG PÖN LOB KHOR DANG CHÄ NAM KYI
For us—teachers, disciples, and entourage—

KYEN NGÄN BAR CHHÄ THAM CHÄ ZHI WA DANG
Please quell all bad conditions and obstructions,

CHI DÖ NGÖ DRUP NYUR DU TSÄL DU SÖL
And grant us quickly whatever siddhis we wish!

LA MA GÖN PO YER ME LA
To the lama, indivisible from the protector,

DAG NI GÜ PÄI KYAB SU CHHI
I respectfully go for refuge.

DAG GI SEM CHÄN THAM CHÄ KYI
May I completely eliminate

NYÖN MONG MA LÜ SEL WAR SHOG
The delusions of all sentient beings.
Visualization of the Field of Merit

Dün gyi nam khar seng thri pä dāi dān la tsa wāi la ma
dang yer me päi seng deng nag dröl gyi teng du jo wo
je sog la ma nam dang tha kor du dröl ma nyer chig
sog yi dam sang gyā jang sem nyān rang ka dō dang
chā pa zhug par gyur

In the space before me, on a lion throne, lotus, and moon
disk, sits Khadiravani Tārā, who is inseparable from my root
lama. Above her are Venerable (Atisha) and the other
lineage lamas, and she is surrounded by the twenty-one
Tārās and so forth, the yidams, buddhas, bodhisattvas,
hearers, self-realizers, and oath-bound protectors.

Homage

Recite each stanza three times, prostrating each time.

Sang gyā tham chā dü päi ku
Your exalted body is the embodiment of all buddhas;

dor je dzin päi ngo wo nyi
You are in the nature of vajra holder,

kön chog sum gyi tsa wa te
The very root of the Three Rare and Sublime Ones:

la ma nam la chhag tshāl lo (3x)
I prostrate to all gurus. (3x)

Gön po thug je chhe dān pa
The savior having great compassion,

tham chā khyen pa tōn pa po
The founder having all understanding,

sō nam yōn tān gyā tshōi zhing
The field of merit with qualities like a vast ocean:

de zhin sheg la chhag tshāl lo (3x)
To you, the one gone to thusness, I prostrate. (3x)
GÖN PO LA MA YER ME LA
To the protector, indivisible from the lama,
DAG NYI GÜ PÄI KYAB SU CHHI
I respectfully go for refuge.
DAG SOG SEM CHÄN THAM CHÄ KYI
May the obstacles of myself and all sentient beings
BAR CHHÄ MA LÜ SEL WAR DZÖ
Be completely eliminated. (These two verses 3X)

GE WÄI DI YI TSHE RAB KÜN TU DAG
Due to this merit, in all my lifetimes,
GYÄL WÄI DAM CHHÖ MA LÜ DZIN PA DANG
May I uphold the entire teaching of the Conqueror.
DE YI GÄL KYEN SEL ZHING THÜN KYEN DRUB
Guru-Protector, never abandon us; eliminate all obstacles
to the teachings;
LA MA GÖN PÖ YER ME DRUB GYUR CHIG
And always accomplish conducive conditions.

Colophon: This prayer was composed by the great yogi Drubchen
Shawari who wrote it during a vision of Mahākāla which appeared to
him gradually from the feet upwards. Translated by Martin Willson,
DHATU. © Martin Willson.

Offering and Requesting Prayer to Palden Lhamo

JHO RAB JAM GYÄL WA KÜN GYI THRIN LÄ LA
To you, enlightened conduct of all the victorious ones,
MAG ZOR GYÄL MO ZHE JAR TSHÄN SÖL WA
The holy name “Queen of the Armed Warriors” was given.
TSE CHIG MÖ PÄI WANG GI CHÄN DREN NA
Having invoked you with powerful, single-pointed devotion,
THOG PA ME PAR NYUR DU SHEG SU SÖL
Please come quickly without obstruction.

PRAYERS AFTER TEACHINGS

63
Blessing the Outer Offerings

Sprinkling the offerings with inner offering substance using the left ring finger, cleanse with:

OM VAJRA AMRITA KUNDALI HANA HANA HŪM PHAT

Purify into voidness with:

OM SVABHĀVA SHUDDHA SARVA DHARMA SVABHĀVA SHUDDHO HAM

They all become empty. From within emptiness, from KAM, appears skullcup vessels. Inside these, from HŪM, appear the offering substances, whose nature is emptiness and which appear in their individual aspects. As the objects of enjoyment of the six senses, they give rise to special uncontaminated bliss.

OM ARGHAM AH HŪM (greeting water)
OM PADYAM AH HŪM (foot washing water)
OM VAJRA PUSHPE AH HŪM (flowers)
OM VAJRA DHUPE AH HŪM (incense)
OM VAJRA ALOKE AH HŪM (light)
OM VAJRA GANDHE AH HŪM (perfume)
OM VAJRA NAIVIDYA AH HŪM (food offering)
OM VAJRA SHAPTA AH HŪM (music)
Dün gyi nam khar lung nag tshub mäi ü
In the space in front, in the center of a black tornado,
Be chön thö thrag dzin pa sin möi zug
You appear in the form of a female cannibal holding a vajra club and a blood-filled skullcup.
Dre u teng zhug dug pa tshar chö ku
Seated upon a young mule, your holy body destroys all evil.
Ji si drän pa de si tag tu zhug
For as long as I recall you, please remain forever.

Chhi yi chän zig nam khäi khyön gang zhing
Outer offerings fill the vast extent of space;
Nang gi dam dzä sa zhi ma lü khyab
Inner samaya substances pervade the whole earth;
Yi kyi trül päi chhö trin zhing kam kün
Clouds of mentally transformed objects fill every realm;
Gyä par geng pa khor dang chä la bül
I offer these to Palden Lhamo and all your entourage.

Päl dän thub päi ka sung thu tsäl chän
You, who powerfully protect the words of the glorious Muni,
Khyö nyi nyen ching drub dang tse chig tu
We yogis, teachers and disciples single-pointedly request you to approach and complete your activities:
Söl wa deb päi näl jor pön lob kyi
Please eliminate all adverse conditions
Gäl kyen kün sel thün kyen ma lü drub
And complete every condition beneficial to us.

Sha thrag la sog dü tsi nga dang chä
This torma, composed of flesh, blood and so on –
Dru na nga dang jar wäi tor ma di
The five nectars and five types of grain –
Päl dän mag zor gyäl mö la bül gyi
To you, glorious Queen of the Armed Warriors, I offer these.
SEM CHÂN THÂM CHÂ NYE RING CHHAG DÂNG NYI DÂNG DRÂL
WÂI TÂNG NYOM LA NÂ PAR GYUR CHÂG
May all sentient beings abide in equanimity, free from
desire for friends and hatred for enemies.
Make sure your mind is infused with the four immeasurable thoughts.

Self-Generation

RÂNG NYI KÂ CHÂG GÌ JE TÂSÛN MA PHÂG MA DRÔL MÂI KUR
ZHENG PAR GYUR
In one instant I arise as venerable Ārya Târâ.

Blessing the Inner Offering

Cleanse with:
OM VAJRA ÂMRITA KUNDALI HANA HANA HÔM PHAT

Purify into voidness with:
OM SVÂBHÂVA SHUDDHA SARVA DHARMA SVÂBHÂVA
SHUDDHO HÂM

TÔNG PA NYI DU GYUR / TÔNG PÄI NGANG LÂ YÂM LÂ LUNG/
RAM LÂ ME / AH LÂ YE SHE KI Â KA PA LA YÂNG SHING GYA CHHE
WÂI NANG DU SHA NGA DÜ TSI NGA ZHU WA LÂ JUNG WÂI YE SHE
KI Â DÛ TSII GYA TSHO CHHEN POR GYUR
All becomes empty. From within emptiness, from YÂM
appears wind; from RAM, fire; from AH, a transcendental
wisdom skullcup, vast and big. In it, from the melting of the
two meats and the five nectars, comes a huge ocean of
transcendental wisdom nectar.

Consecrate the inner offering by reciting three times:
OM AH HÔM (3x)
SANG GYÄ TÄN PA SUNG CHHIR ZHE SU SÖL
Please accept them in order to protect the teachings of the Buddha.

KU SUM LHÜN DRUG THUG JE THAR CHHIN KYANG
Your three bodies arise spontaneously and your compassion is fully developed,

SI SUM DUG PA DÜL CHIR THRÖ PÄI KU
Yet you manifest a wrathful body to subdue the evil of the three realms.

DÜ SUM GYÄL WÄI TÄN SUNG CHHEN MO LA
To you, great protectress of the doctrine of the victorious ones of the three times,

GO SUM GÜ PA CHHEN PÖ CHAG TSHÄL LO
With my three doors I respectfully prostrate.

DAG SOG NAM KYI CHHÖ DANG THÜN PÄI DÖN
Please bestow your blessings that all our aims

JI TAR SAM PA YI ZHIN DRUB PA DANG
Be accomplished just as we desire in accord with the Dharma.

NÄ DÖN GEG SOG BAR DU CHÖ PÄI TSHÖG
And please bless us that all hindrances — sicknesses, demons and interfering spirits—

NYE WAR ZHI WAR JIN GYI LAB TU SÖL
Be pacified completely.

LHAG SAM DAG PÄ TSHÜL DIR TSÖN PA NA
By our striving in this way with a pure selfless wish

TSHANG DANG WANG PÖ JIG TENG KYONG WA DANG
Just as Brahma and Indra protect the world

MAG ZOR GYÄL MO LA SOG SUNG MÄ KYANG
May you, Queen of the Armed Warriors, and other protectors

YEL WA ME PAR TAG TU DROG JE SHOG
Never abandon but always help us.
Taking Refuge and Generating Bodhichitta

**SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA**
I go for refuge until I am enlightened

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

**DAG GI JIN SOG GYI PA DI DAG GI**
By my practice of giving and other perfections,

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

Special Bodhichitta

**KHYÄ PAR MA SEM CHÄN THAM CHÄ KYI DÖN DU NYUR WA NYUR**
In particular, in order to benefit all my mother sentient beings

**WAR YANG DAG PAR DZOG PÄI SANG GYÄ KYI GO PHANG RIN PO**
quickly and more quickly, I must achieve the precious state of

**CHHE CHI NÄ KYANG THOB PAR JA / DEI CHHIR DU JE TSÜN MA**
perfect and complete buddhahood; therefore, I am going to

**PHAG MA DRÖL MÄI NÄL JOR NYAM SU LANG WAR GYI WO**
undertake the yoga of venerable Ārya Tārā.

The Four Immeasurables

**SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÂN PAR**
May all sentient beings have happiness and the causes of

**GYUR CHIG**
happiness.

**SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYU DANG**
May all sentient beings be free from suffering and the

**DRÄL WAR GYUR CHIG**
causes of suffering.

**SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL**
May all sentient beings be inseparable from the happiness

**WAR GYUR CHIG**
that is free from suffering.
Requesting the Four Activities

JHO  SEM NYI THRIN LÅ NAM ZHII KHYÄ PAR NI
JHO The four types of action are mind itself,
SEM NYI GÙ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
ZHI DZÄ ZHI GYUR ZHI WÄI NGANG TSHÜL CHÄN
By the glorious goddess of peace, in accordance with our needs.
ZHI WÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of pacifiers,
distinguished by a very brilliant, white body:
TAG KYI KU DOG KAR MO SHIN TU DANG
You have pacified, will pacify and are in a pacifying mood.
KÜN TU ZHI DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always pacifies.
DAG GI NÄ DÖN BAR CHHÄ ZHI WAR DZÖ
Please pacify my illnesses, evil spirits and interferences.

JHO  SEM NYI THRIN LÅ NAM ZHII KHYÄ PAR NI
JHO The four types of action are mind itself,
SEM NYI GÙ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
The Abbreviated Four-Mandala Ritual to Chittamani Tārā
by Kyabje Gaden Trijang Rinpoche

From the enlightened activities of all the victorious ones the TAM syllable melts into a turquoise flow.
By the swirls of a musical show appears your youthful great body.
With respect, I pay homage to she who liberates from the fears of existence and peace.
With your compassion, please take care of me.

Taking Refuge

DAG DANG DRO WA NAM KHĀI THA DANG NYAM PĀI SEM
CHĀN THAM CHĀ DŪ DI NĀ ZUNG TE JI SI JANG CHHUB NYING
PO LA CHHI KIY BAR DU PĀL DĀN LA MA DAM PA NAM LA KYAB
SU CHHI WO
I and all sentient beings as vast as space, from now until we reach the essence of supreme enlightenment, go for refuge to the glorious pure lamas;
DZOG PĀI SANG GYĀ CHOM DĀN DĀ NAM LA KYAB SU CHHI WO
Go for refuge to the perfectly enlightened victorious ones;
DAM PĀI CHHŌ NAM LA KYAB SU CHHI WO
Go for refuge to the pure Dharma;
PHAG PĀI GEN DŪN NAM LA KYAB SU CHHI WO (3X or 7X)
Go for refuge to the superior Sangha. (3X or 7X)
༄༅། །སྒྲོལ་མ་ཙིཏྟ་མ་ཎི་དང་འབྲེལ་བའི་མཎྜལ་བཞི་ཆོག་མདོར་བསྡུས་བྱ་ཚུལ་བཞུགས་སོ།།
༄༅། །རྒྱལ་ཀུན་འཕྲིན་ལས་ཏཱཾ་ཡིག་ཞུན་མའི་རྒྱུན།།
རྒྱུ་ཡུ་ལང་ཚོར་འཁྱིལ་བའི་འཇོ་སྒེག་གིས།།
ལུས་ཅན་སྲིད་ཞིའི་འཇིག་ཤྲོལ་ཞི་བ་མོར།།
གུས་པས་འདུད་དོ་བརྩེ་བས་རྗེས་སུ་ཟུངས།།
བདག་དང་འགྲོ་བ་ནམ་མཁའི་མཐའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་དུས་འདི་ནས་བཟུང་སྟེ་ཇི་སྲིད་བྱང་ཆུབ་སྙིང་པོ་ལ་མཆིས་ཀྱི་བར་དུ་དཔལ་ལྡན་བླ་མ་དམ་པ་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།།

Gyä dzä gyur gyä ngang thşülp chän
By the glorious goddess of increase, in accordance with our needs.

Gyä päi khor gyi kor wâi tso mo ni
Principal lady amidst an assembly of increasers, distinguished by a very magnificent, yellow body:

Tag kyi ku dog ser mo shin tu ji
You have increased, will increase and are in an increasing mood.

Kün tu gyä dzä ma la chhag thşäl lo
I prostrate to her who always increases.

Dag gi tshe dang só nam gyä par dzö
Please lengthen my lifespan and increase my merits.

Jho sem nyi thrin lâ nam zhii khyä par ni
The four types of action are mind itself,

Sem nyi gû na me ching sem kyang me
They do not exist apart from mind and mind does not exist.

Dön dam yer me kha dog zug kyang me
Ultimately, there are no distinctions

Dzu thrül gyu ma tsam du rang gi sem
And neither do color nor form exist.

Thün par tân pa wang gi pâl lha mo
The four actions are miraculously shown as mere illusions

Wang dzâ wang gyur wang gi ngang thşülp chän
By the glorious goddess of conquest, in accordance with our needs.

Wang gi khor gyi kor wâi tso mo ni
Principal lady amidst an assembly of conquerors, distinguished by a very sensual, red body:

Tag kyi ku dog mar mo shin tu chhag
You have conquered, will conquer and are in a conquering mood.
KHYÖ KIY MI THÜN GÜ PA KÜN ZÄ CHING
Having exhausted all our negativity and degeneration
DE LEG YAR NGÖI DA TAR PHELB GYO R NÄ
And increased our bliss and goodness like the waxing moon,
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
May it be auspicious to enjoy perfection's glory.

Colophon: Composed by the Omniscient Panchen Lama Losang Chökyi Gyältsen. The original extensive Medicine Buddha Sutra came from Shākyamuni Buddha himself. English translation by David Molk in March 1993, in accordance with explanation by Sera Je Geshe Tsülga, resident at Kurukulla Center in Boston. Light editing by the FPMT Education Department between 1998 and 2006, with further light editing for Kurukulla Center use by Wendy Cook, December 2008 and for this publication by Tsültrim Davis, September 2011.

Altar and Gompa Set-up: When performing this puja extensively, it is best to set out 108 sets of offering bowls. If this is not possible, then 8 sets will suffice. The offerings for this puja are set out in a unique fashion: Starting toward the back of the altar and working forward, one places a row of 8 argham, followed by a row of 8 padhyam, then 8 pushpe, and so on, rather than consecutive rows of all 8 offerings. Ideally, one should also prepare and offer 8 tormas made from the 3 white substances (milk, butter and yoghurt) and the 3 sweet substances (sugar, molasses, and honey) in the shape of tear drops. Other offerings of food, flowers, etc. are optional.

It is recommended by Lama Zopa Rinpoche to also have on the altar, if possible, a representation of the Medicine Buddha mandala in a mandala house and above that, a copy of the Medicine Buddha Sutra wrapped in five-colored cloth.

Ritual Implements: One should have both dorje and bell, but no damaru or inner offering.

Practice Tips: Because this is a practice belonging to Kriya (Action) Tantra, it is best not to eat black foods the day one performs the puja. After the puja, one can eat whatever one wishes, but before doing the puja, avoid black foods.

References
1. Extracted from a Compilation of the Rituals of Offerings to the Seven Tathāgathas called “Yeshe ön gyäl,” by Losang Chökyi Gyältsän.
Kün tu wang dzä ma la chhag tshäl lo
I prostrate to her who always conquers.
Kham sum sem chän tham chä wang du dü
Please conquer all beings of the three realms.

Jho sem nyi thrin lä nam zhii khyä par ni
Jho The four types of action are mind itself,
Sem nyi gü na me ching sem kyang me
They do not exist apart from mind and mind does not exist.
Dön dam yer me kha dog zug kyang me
Ultimately, there are no distinctions
Dzu thrül gyu ma tsam du rang gi sem
And neither do color nor form exist.
Thün par tän pa drag pöi päl lha mo
The four actions are miraculously shown as mere illusions
Drag dzä drag gyur drag pöi ngang tshül chän
By the glorious goddess of wrath, in accordance with our needs.
Drag pöi khör gyi kör wäi tso mo ni
Principal lady amidst an assembly of terrifiers,
distinguished by a very fierce, black body:
Tag kyi ku dog nag mo shin tu ngam
You have terrified, will terrify and are in a terrifying mood.
Kün tu drag dzä ma la chhag tshäl lo
I prostrate to her who always terrifies.
Dag gi nā dön dra geg drag pö dröl
Please with your wrath eliminate my sicknesses, evil spirits, enemies and misfortunes.

Jho Khyö kyi rang zhin chir yang ma drub kyang
Jho Although you appear with such varied characteristics,
Di tar tshän nyi chir yang nang wa yi
Your nature has no concrete existence,
ལྷིས་བཞིན་བདག་ཀྱང་ལས་བཞིའི་རང་བཞིན་ལྷུན་གྲུབ་སྟེ།།
ཁྱོད་ལྟར་འགྲོ་བའི་དོན་ལ་བརྩོན་པར་ཤོག།།།

༄།།

མིག་བརྩེ་མ་བཞུགས་སོ།།
དམིགས་མེད་བརྩེ་བའི་གཏེར་ཆེན་སྤྱན་རས་གཟིགས།
།
དྲི་མེད་མཁྱེན་པའི་དབང་པོ་འཇམ་དཔལ་དབྱངས།
།
བདུད་དཔུང་མ་ལུས་འཇོམས་མཛད་གསང་བའི་བདག།
།
གངས་ཅན་མཁས་པའི་གཙུག་རྒྱན་ཙོང་ཁ་པ།
།
བློ་བཟང་གྲགས་པའི་ཞབས་ལ་གསོལ་བ་འདེབས།

PUJAS: CONCISE MEDICINE BUDDHA PUJA

DE LEG YAR NGÕI DA TAR PHEL GYUR NÄ
And increased our bliss and goodness like the waxing moon,
PHÜN TSHOG PÄL LA RÔL PÄI TRA SHI SHOG
May it be auspicious to enjoy perfection’s glory.

CHHOG CHÛI ZHING NA MÂN PÄI GYÄL PO YI
Through the auspiciousness of all collected good qualities
TSHÄN TSAM DZIN DANG TÔN PA DE SHEG KYI
Of those children of the lineage performing the Sutra Ritual
MÖN LAM KHYÄ PAR GYÄ PÄI DO CHHOG LA
By simply reciting the names
THUG DAM DZÄ PÄI RIG KYI BU NAM LA
Of the ten directions' realms' kings of doctors,
LEG TSHOG JI NYE CHHI PÄI TRA SHI DE
And the especially extensive prayers of the teacher Buddha
and the sugatas,
KHYÖ KYI MI THÜN GÜ PA KÜN ZÄ CHING
Having exhausted all our negativity and degeneration
DE LEG YAR NGÕI DA TAR PHEL GYUR NÄ
And increased our bliss and goodness like the waxing moon,
PHÜN TSHOG PÄL LA RÔL PÄI TRA SHI SHOG
May it be auspicious to enjoy perfection’s glory.

DE SHEG THUG JE ZUNG MÔ TING DZIN DANG
Accomplished through the sugata’s compassion, mantra,
DEN TSHIG GI DRUB RIN CHHEN LÄ DRUB PA
Faith, samâdhi and words of truth, construction of jewels,
KHAM SUM LÄ DÄ KÖN CHHOG SUM GYI NÄ
Abode of the Three Jewels beyond the three realms—
DE WA CHÂN DANG TSHUNG PÄI ZHING CHHOG LA
Through the auspiciousness of all collected good qualities
LEG TSHOG JI NYE CHHI PÄI TRA SHI DE
Of that supreme buddha-field equal to Sukhâvatî,
PRAYERS AFTER TEACHINGS

THRIN LÄ NAM ZHI DRO DÖN DZÄ PA LA
Yet you benefit transmigrators with your four actions.

DAG GI DRIM TE RAB TU TÖ GYI NA
By thoroughly praising you with full attention

DAG KYANG LÄ ZHII RANG ZHIN LHÜN DRUB TE
May I also spontaneously achieve the state of the four actions

KHYÖ TAR DRO WÄI DÖN LA TSÖN PAR SHOG
And, like you, strive to benefit migrating beings.

Colophon: English translation extracted from the FPMT Essential Buddhist Prayers Vol. 2.

Praise and Request to Lama Tsongkhapa (Migtsema)

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
Avalokiteshvara, great treasure of unconceiving compassion,

DRI ME KHYEN PÄI WANG PO JAM PÄL YANG
Mañjushrī, lord of stainless knowledge,

[DÜ PUNG MA LÜ JOM DZE SANG WÄI DAG]
[Vajrapāni, conqueror of all demon hordes without exception,]

GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA
Tsongkhapa, crown jewel of the of the land of snow’s sages,

LOB ZANG DRAG PÄI ZHAB LA SÖL WA DEB
Lobzang Dragpa, I make requests at your feet.
༄༅།། རབ་འབྱམས་རྒྱལ་བའི་གསང་གསུམ་མ་ལུས་པ།།
གང་འདུལ་ཅིར་ཡང་འཆར་བའི་སྒྱུ་འཕྲུལ་གར།།
སྲིད་ཞིའི་དགེ་ལེགས་ཀུན་འབྱུང་ཡིད་བཞིན་ནོར།།
དངོས་བརྒྱུད་དྲིན་ཅན་བླ་མའི་ཚོགས་རྣམས་ལ།།
གངས་ཅན་མགོན་པོ་བསྟན་འཛིན་རྒྱ་མཚོ་ཡི།།
སྐུ་ཚེ་མི་ཤིགས་བསྐལ་བརྒྱར་རབ་བརྟན་ཅིང་།།
བཞེད་དོན་ལྷུན་གྱིས་འདྲུབ་པར་བྱིན་གྱིས་རློབས།།
ཆོས་དབྱིངས་ཀུན་གསལ་ཁྱོན་དང་མཉམ་འཇུག་པའི།།
རྡུལ་བྲལ་བདེ་ཆེན་ཡེ་ཤེས་སྒྱུ་མའི་སྤྲིན།།
གྲངས་མེད་རྟེན་དང་བརྟེན་པའི་དཀྱིལ་འཁོར་དུ།།

Gyäl wäi nyi Ma zên gyi mi thül wa
Accomplishing a supreme ocean of prayers invoking truth
Gön me nga gya tha mäi dro wa la
For protectorless beings during the teaching’s decline
Den tshig mön lam gya tshöi chhog drub pa
Who were untamed by other sun-like conquerors—
Nyig mäi gön po de sheg dün nam la
Through the auspiciousness of all collected good qualities
Leg tshog ji nye chhi päi tra shi de
Of those seven sugatas, degenerate times’ protectors,
Khyö kyi mi thün gu pa kün zä ching
Having exhausted all our negativity and degeneration
De leg yar ngöi da tar phel gyur nä
And increased our bliss and goodness like the waxing moon,
Phün tshog päl la röl päi tra shi shog
May it be auspicious to enjoy perfection’s glory.
Thub päi wang pöi jag yang pä mo lä
Well arising from the lord of the able ones’ lotus-like broad tongue,
Leg ong shäkyäi dün päi tha mar yang
Especially exalted even in the latter days of the Shäkyä’a’s teachings
Mä jung drub na drub päi dü tsii chü
Such that, if performed, one gains the essence of immortality’s ambrosia—
Zab dang gya chhe do dei gyäl po la
Through the auspiciousness of all collected good qualities
Leg tshog ji nye chhi päi tra shi de
Of that king of the vast and profound sutra pitaka,
Khyö kyi mi thün gu pa kün zä ching
Having exhausted all our negativity and degeneration
Song of Immortality
Prayer for the Long Life of His Holiness the Dalai Lama

OM SVASTI!

RAB JAM GYÄL WÄI SANG SUM MA LÜ PA
O our gurus, and your line of lamas, for whom we have the
deepest gratitude,

GANG DÜL CHIR YANG CHHAR WÄI GYU TRÜL GAR
You who are the repository of the three: secret powers of
body, speech and mind of innumerable buddhas,

SI ZHII GE LEG KÜN JUNG YI ZHIN NOR
Who manifest in a miraculous way to each devotee
according to their capacity—

NGÖ GYÜ DRIN CHÄN LA MÄI TSHOG NAM LA
To you, who are the wish-fulfilling gems, the source of all
virtues and good qualities,

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
We offer our prayers with intense devotion

GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
That our protector of the great land of snows, Tenzin
Gyatso, upholder of the Dharma, the great ocean,

KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
May live for a hundred eons.

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB
Pour on him your blessings that his aspirations may be fulfilled.

CHHÖ YING KÜN SÄL KHYÖN DANG NYAM JUG PÄI
The dharmadhātu, the inexpressible reality, which
pervades all things like the heavens,

DÜL DRÄL DE CHHEN YE SHE GYU MÄI TRIN
Immaculate, full of great bliss and transcendental wisdom,

DRANG ME TEN DANG TEN PÄI KYIL KHOR DU
Manifests like a cloud the numberless abodes of the
higher divinities, the mandalas of the heavenly beings.
KÜN KYANG KHYE LA KĀL ZANG CHHOG TER BAR  
And all bestowing on you supreme good fortune.

YONG SHE GYI LA RAB DAG KYE CHIG DANG  
Know this full well and be very joyful

SHI JÖ DANG NYÄN DAG GI DRAG PAR JA  
And I shall voice sweet melody expressing auspiciousness.

GANG GI ZHAB SEN NOR BÜI Ö KAR CHÄN  
Supreme teacher of humans and gods,

CHI WOR REG PÄ KĀL ZANG KU MU DE  
Touching my crown to whose feet of jeweled moonlight

ZHÄ PÄI PÄL TER LHA MII TÖN PA CHHOG  
Grants kumuda flowers’ opening glory of good fortune,

THUB WANG MAR WÄI DA WA LA CHHAG TSHÄL  
To Munindra, moon of expounders, I prostrate.

JAM PÄI YANG DANG KHAN CHHEN ZHI WA TSHO  
Mañjushrī and great abbot Shantaraksita,

THRI SONG DE Ü TSÄN JO WO YAB SÄ DANG  
Trisong Detsen, Atisha father and sons,

GYÄL WA NYI PA LO ZANG DRAG PA SÖ  
Second conqueror Lobzang Dragpa and so on—

TSA WA GYÜ PÄI LA MA CHHOG NAM LA  
Through the auspiciousness of all collected good qualities

LEG TSHOG JI NYE CHHI PÄI TRA SHI DE  
Of the supreme root and lineage gurus,

KHYÖ KYI MI THÜN GÜ PA KÜN ZÄ CHING  
Having exhausted all our negativity and degeneration

DE LEG YAR NGÖI DA TAR PHEL GYUR NÄ  
And increased our bliss and goodness like the waxing moon,

PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG  
May it be auspicious to enjoy perfection’s glory.
KURUKULLA CENTER PRAYERS & PRACTICES

Shar Wäi Yi Dam Lha Tshog Tham Chä La
To all the higher forms of the divine ones, the yidams,

Dag Chag Dung Shug Drag Pö Söl Deb Na
We offer our prayers with intense devotion

Gang Chän Gönp Tän Dzän Gya Tshö Yi
That Tenzin Gyatso, protector of the great land of snows,

Ku Tshe Mi Shig Käl Gyar Rab Tän Ching
May live for a hundred eons.

Zhe dön lhün gyi drub par jin gyi lob
Pour on him your blessings that his aspirations may be fulfilled.

Pang Tog yön tän lhün Dzog Thrin lä Kyi
O you numberless buddhas of the past, present and future,
who are the masters of the ten powers and teachers of the gods,

Nang Wa Dro Kham Gya Tshor Tag Tsen Päi
To you, whose attributes of perfection—free from
defilements and born of realization—

Phän Dzä Tob Chu Nga Wa Lha Yi Lha
Are the source of the buddha-activity which appears for all
time in the ocean of the suffering of the world,

Rab Jam Dü Sum Gyäl Wa Tham Chä La
For the sake of all sentient beings,

Dag Chag Dung Shug Drag Pö Söl Deb Na
We offer our prayers with intense devotion

Gang Chän Gönp Tän Dzän Gya Tshö Yi
That Tenzin Gyatso, protector of the great land of snows,

Ku Tshe Mi Shig Käl Gyar Rab Tän Ching
May live for a hundred eons.

Zhe dön lhün gyi drub par jin gyi lob
Pour on him your blessings that his aspirations may be fulfilled.
Dedication Verses

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
Just as the brave Mañjushrī and Samantabhadra, too,
KÜN TU ZUNG 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 KYANG
By the victorious ones thus gone of the three times
ZANG PO CHÖ CHIR RAB TU NGO WAR GYI
So I might perform good works.

Verses of Auspiciousness

PHÜN TSHOG CHHOG KYI KHIR LO CHHI ME LAM
The hosts of Medicine Buddha deities
LEG PAR GANG WÄI MÄN LÄI LHA YI TSHOG
Well filling the round of space’s directions with perfection,
GA ZHIG CHHU KYE NA TSHOG CHAR BEB SHING
Some raining down with multicolored lotuses,
LA LA GE LEG TSÖL WÄI LU YANG LEN
Some singing songs requesting goodness,
ZHÄN DAG DÜ GEG JOM PÄI THRIN LÄ DZÄ
Some acting to conquer māras and obstructers,
JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING
O sacred Dharmas of the three yānas
CHHOG TU ZHI WA NAM JANG NOR BÜI TER
That liberate us from the sufferings of the three worlds,
ZAG ME MI YO KÜN ZANG GE WÄI PÄL
Supremely calm, the jewel treasure of the fully enlightened ones,
THEG SUM DAM PÄI CHHÖ KYI TSHOG NAM LA
To you, without impurities, unchanging, eternally good, the peak of virtues,
DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
We offer our prayers with intense devotion
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
That Tenzin Gyatso, protector of the great land of snows,
KU TSHE MI SHIG KÄL GYAR RAB TÄN CHING
May live for a hundred eons.
ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB
Pour on him your blessings that his aspirations may be fulfilled.

SI PÄI THRÜL KHIR JOM LA CHHE PA WÄI
O all you ārya Sangha, awakened and unsullied,
DEN DÖN NGÖN SUM JÄL WÄI YE SHE CHÄN
Of highest valor in conquering the suffering of the wheel of life,
NAM THAR DOR JEI DRONG LÄ MI CHHE PA
With the transcendental wisdom that directly intuits the deeper truth,
RIG DRÖL PHAG PÄI GEN DÜN THAM CHÄ LA
To you, never departing from the indestructible vajra abode of nirvana,
DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
We offer our prayers with intense devotion
GANG CHÄN GÖN PO TÄN DZIN GYA TSHO YI
That Tenzin Gyatso, protector of the great land of snows,
De yang zö par dza du söl
Please be patient with these as well.

Bag me chö pa ma dag pā
Unconscientious, impure behavior,
Do lä jung wāi chho ga zhi
Whatever is forbidden or mistaken
Ma chog thrül wa chi chhi pa
According to the ritual coming from sutra,
De yang zö par dza du söl
Please be patient with these as well.

Lhag pa dang ni chhā pa dang
Whatever was superfluous or left undone,
Chho gāi yān lag nyam pa dang
Degeneration in parts of the ritual,
Dag gi je ngān chi chhi pa
Or whatever it was that I have forgotten,
De yang zö par dza du söl
Please be patient with these as well.

Request to Remain

Dir ni ten dang lhān chig tu
By remaining here together with this image
Dro wāi dön du zhug nā kyang
For the sake of all migrators,
Nā me tse dang wang chug dang
May you grant us long life without illness,
Chhog nam leg par tsāl du söl
Power and supreme attainment.

Om supratishta vajra ye svāhā
Ku tshe mi shig kāl gyar rab tān ching
May live for a hundred eons.
Zhe dön lhūn gyi drub par jin gyi lob
Pour on him your blessings that his aspirations may be fulfilled.

Kha chö zhing dang nā yūl dur thrō du
To you dākas and dākinīs, heavenly beings of the three worlds,
De tong nyam gyar röl pāi tse jo yi
Who appear in the highest paradises, the sacred places,
the cremation grounds,
Nāl jor lam zang drub la drog dzā pāi
Who have innumerable experiences of the bliss of the void
Nā sum pa wo kha drōi tshog nam la
Supporting the yogis in their meditation on the excellent path,
Dag chag dung shug drag pō söl deb na
We offer our prayers with intense devotion
Gang chān gön po tān dzin gya tsho yi
That Tenzin Gyatso, protector of the great land of snows,
Ku tshe mi shig kāl gyar rab tān ching
May live for a hundred eons.
Zhe dön lhūn gyi drub par jin gyi lob
Pour on him your blessings that his aspirations may be fulfilled.

Dor je chang gi kar tag chhag gyāi dü
To the ocean of guardians of the teaching, who possess the
eye of transcendental wisdom,
Mi drāl rāl pāi thō du nyer kō nā
Carrying on their matted locks the knot
Tān dang tān dzin kyong wāi thu tsāl chān
Symbolic of the vows they made to the Vajradhara Buddha,
Ye she chān dān tān sung gya tsho la
The powerful ones who protect the teaching and the
upholders of the Dharma—
CHHÖ TSHOG KÜN BŮL DIG TUNG CHÂ SHAG
Confess all downfalls and negativities,
GE LA YI RANG KŮL ZHING SÔL WA DEB
Rejoice in virtues, request and beseech,
DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great enlightenment.

Request for Forgiveness

MA JOR PA DANG NYAM PA DANG
Whatever I have done or caused to be done
GANG YANG DAG MONG LO YI NI
That was unprepared or degenerated
GYI PA DANG NI GYI TSÅL GANG
Or done with my deluded mind,
DE YANG ZÖ PAR DZÅ PAR DZÅL DU SÔL
Please be patient with all of these.

DÜ NGÄN SEM CHÂN SÔ NAM MÄN
Whatever was done by degenerate age beings
MA RIG NYÖN MONG DANG DREL PÂ
Of lesser merit mixed with ignorant delusions,
PHAG PÅI THUG GONG MA DZOG PA
Which did not fulfill the āryas’ wishes,
DE YANG ZÖ PAR DZÅ DU SÔL
Please be patient with these as well.

SER NÄ WANG GYUR MI KHÄ PÄ
Under the influence of miserliness, lacking in skill,
CHHÖ PA NGÄN ZHING SHAM NYE PA
Having made bad offerings or faulty arrangements,
GÖN PO THUG JE CHHE DÂN PA
O protector endowed with great compassion,
KURUKULLA CENTER PRAYERS & PRACTICES

ADDITIONAL LONG-LIFE PRAYERS

DAG CHAG DUNG SHUG DRAG PÖ SÖL DEB NA
We offer our prayers with intense devotion

GANG CHÄN GÖN PO TÂN DZIN GYA TSHO YI
That Tenzin Gyatso, protector of the great land of snows,

KU TSHE MI SHIG KÄL GYAR RAB TÂN CHING
May live for a hundred eons.

ZHE DÖN LHÜN GYI DRUB PAR JIN GYI LOB
Pour on him your blessings that his aspirations may be fulfilled.

DE TAR LU ME KYAB KYI CHHOG NAM LA
To all you guileless ones, in whom we take the excellent refuge,

SHUG DRAG NYING NÄ GÜ PÄ SÖL TAB THÜ
We pray with intense devotion, humbly, from our very heart

MÎ ZÄ NYIG MÄI ZUG NGÛ RAB NAR WÄI
That, by the strength of these verses,

DAG SOG GANG JONG DRO WÄI GÖN CHIG PU
Ngawang Lobzang Tenzin Gyatso, he who has power over speech, the kindly one, upholder of the Dharma, the great ocean, he who possesses the three secret powers,

NGA WANG LOB ZANG TÂN DZIN GYA TSHO CHHOG
May be indestructible, eternal, and without end;

SANG SUM MI SHIG MI GYUR MI NUB PAR
That he, seated on the supreme unconquerable throne of the vajra,

ZHOM ZHIG YONG DRÄL DOR JE NYING PÔI THRIR
May live for a hundred eons.

KÄL PA GYA TSHOR YO ME TAG TÂN SHOG
Pour on him your blessings that his aspirations may be fulfilled.

RAB JAM GYÄL WA KÜN GYI DZÄ PÄI KHUR
You who bear the burdens of innumerable buddhas,
Mantra Recitation

(Recite the long mantra seven or more times)

**OM NAMO BAGAWATE BEKANDZE GURU BENDURYA / PRABHA RĀNDAZA YA / TATHĀGATĀYĀ / ARHATE SAMYAK SAMBUDDHYA / TADYATHĀ / OM BEKANDZE BEKANDZE MAHĀ BEKANDZE BEKANDZE / RĀNDAZA SAMUDGATE SOHA**

(If time is a factor, you may recite the short mantra as follows:)

**TADYATHĀ / OM BEKANDZE BEKANDZE MAHA BEKANDZE BEKANDZE / RANDZA SAMUDGATE SOHA**

(Recite the mantra as many times as possible.)

**KA DRIN NYAM ME TSA WĀI LA MA DANG**
Root Guru whose kindness is without equal,

**SHAK YĀI GYĀL PO JAM YANG ZHI TSHO SOG**
King of the Shākyas, Mañjushrī, Shantarakshita and so on,

**DZAM MŌI DO DI CHHAG TSHĀN ZHE PA YI**
Holding in their hands this profound sutra,

**NGŌ GYŪ LA MA NAM LA CHHAG TSHĀL LO**
To the direct and lineage gurus, I prostrate.

**NYAM THAG DRO NAM DRÖL WĀI THUG JE CHĀN**
To the compassionate ones who liberate destitute beings,

**DE SHEG DÜN DANG THUB WANG DAM PĀI CHHÒ**
Seven sugatas, Buddha Shākyamuni, and the holy Dharma,

**JAM PĀL KYAB DRÖL SANG DAG TSHANG WANG DANG**
To Mañjushrī, Kyab Dröl, Vajrapāṇi, Brahma and Ishvara,

**GYÅL CHHEN NŌ JIN NAM LA CHHAG TSHĀL LO**
And the mahārājas and yakshas, I prostrate.

**NGŌ SHAM ZUNG RIG MŌ TOB KYI TRŪL PĀI**
I make all collections of offerings—actually arranged and emanated through the force of mantra, samādhi, and aspiration—
KURUKULLA CENTER PRAYERS & PRACTICES

Additional Long-Life Prayers

Nying Tob Thrag Par Zung Wäi Lab Chhen Gyi
With courage carrying on your shoulders the vast activities of the fully enlightened ones,

Thrín Lä Künk Phän Nor Bü Nyin Po Chän
Working for the weal of all beings, like the wish-fulfilling gem, the jewel of jewels,

Zhe Pa Ji Zhin Lhün Gyi Drub Gyur Chig
May your aspiration be perfectly fulfilled.

De Thü Dzog Dän Kal Zang Nam Khäi Go
By virtue of this, may the golden era be opened like a gate to the great spaces, liberating all sentient beings,

Lü Chän Ngäl Söi Chi Du Tag Dröl Zhing
Coming as the happiness of spring which comforts our sorrows

Thub Tän Chhog Dü Künk Tu Rab Dar Wäi
And helps the teaching of the Buddha to spread in all directions and in all ages,

Ge Tshän Si Zhii Tse Mor Gyä Gyur Chig
Making it prosper to the summit of samsāra and nirvana.

Chhag Na Pä Mäi Jin Lab Dü Tsii Gyün
O you with the lotus in your hand, may the nectar stream of your blessing strengthen our mind and bring it to maturity.

Dag Sog Nyin Gi Zung Su Tag Min Ching
May we be able to please you by practicing the Dharma;

Ka Zhin Drub Päi Chhö Pä Rab Nyen Nä
Through accomplishing at all times the good deeds of the bodhisattvas

Künk Zang Chö Chhog Gya Tsho Thar Sön Shog
May we reach nirvana.
GYÄL WA KÜN GYI DAM CHHÖ MA LÜ PA
Practice all the Buddha’s teachings in their entirety
GYÄL WÄI GONG PA JI ZHIN DRUB GYUR CHIG
Exactly as the buddhas intended.

Requesting the Benefits of the Practice

JAM PÄL KYAB DRÖL CHHAG NA DOR JE SOG
The conquerors’ heart commitments were invoked
DE SHEG SÄ PO SUM DRI DRUG TONG GI
By thirty-six thousand sons of sugatas,
GYÄL WÄI THUG DAM KÜL ZHING LENG LANG NÄ
Including Mañjushrī, Kyab Dröl, and Vajrapāni,
DO DEI PHÄN YÖN JI KÄ SUNG PA NAM
And thus requested, they proclaimed this sutra’s benefits,

DENG DIR DAG LA NGÖN DU GYUR BAR DZÖ
All of which pray manifest for me here and now!
JIG TEN KYONG WA DE PÖN CHÄ PÄ KYANG
And to the worldly protector yaksha-leaders as well,
NGÖN TSHE TÖN PÄI CHÄN NGAR ZHÄL ZHE ZHIN
As you promised to do before previous teachers,
DRA DANG NÖ PA NÄ RIM DOG PA DANG
Stop enemies, harmers and epidemics,

THAB TSÖ KÜN ZHI LÜ SEM DE WA GYÄ
Pacify all conflict, and increase physical and mental bliss,
LONG CHÖ WANG CHUG NOR DRU TSHE PEL ZHING
Increase wealth, power, property, crops and life span,
SAM PÄI DÖN NAM YI ZHIN DRUB PA DANG
Accomplish desired goals as we wish
TAG TU SUNG KYONG YEL WA ME PAR DZÖ
And always protect us without break.
Bestowing Supreme Immortality
A Supplication for the Long Life of Lawudo Lama Thubten Zopa Rinpoche

OM SVASTI

TSHÂN GYI RIG NGAG SIL ZER THRA MÖ KYANG
Vijaya—All-conquering goddess, whose lunar-like face changes with our changing fates,
THAR JE DÜ WA ZIL WÄI TSHE YI CHCHAR
The faintest cooling ray of whose mantra name allays the fiery pain of our life’s final end;
BEB KHÄ DA DONG YO WÄI VI JA YÄ
Rainmaker adept who brings forth life’s rain; here, now, grant your greatest of gifts:
DENG DIR CHHI ME SOG GI CHHOG JIN DZÖ
Victorious goddess, grant life without end.

TSHÄ THUB DRI DRÄL GYÄL TÄN NYING PÖI SOG
Hear our prayer, O lama whom we revere; you who bear the name
JI TAR SUNG PÄI PHÄN YÖN MA LÜ PA
To receive here immediately, without exception,
DAG CHAG GÖN ME DRO WA THA DAG GI
The benefits as taught by the supreme teacher
DENG DIR THRÄL DU THOB PAR JIN GYI LOB
In the Extensive Sutra Ritual of Medicine Buddha.

Prostration and Prayer to the Holy Dharma

MA RIG MÜN SEL DRÖN ME CHÖG
Supreme lamp dispelling the darkness of ignorance,
DUG NGÄL NÄ SEL MÄN GYI PHÜL
Foremost of medicines alleviating suffering and disease,
DAM CHHÖ KÖN CHHOG THAM CHÄ LA
To the entire sublime jewel of Dharma,
CHHAG TSHÄL CHHÖ CHING KYAB SU CHHI (3x)
I prostrate, offer and go for refuge. (3x)

NGÖ SHAM ZUNG RIG MÖ TOB KI TRÜL PÄI
I make all collections of offerings—actually arranged
and emanated through the force of mantra, samādhi,
and aspiration—
CHHÖ TSHOG KÜN BÜL DIG TUNG THAM CHÄ SHAG
Confess all downfalls and negativities,
GE LA YI RANG KÜL ZHING SÖL WA DEB
Rejoice in virtues, request and beseech,
DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great
enlightenment.

DAM CHHÖ KÖN CHHOG DEN PÄI JIN LAB KYI
Through the blessings of the holy Dharma Jewel’s truth
DAG SÖG DENG NÄ TSHE RAB THAM CHÄ DU
May I and all others, henceforth in all our lives,
Dzin la da me kün zo gyän chig pu
Of he who peerlessly holds the living essence of the pure,
paradigmatic doctrine of the victors,

Zhi ying thar pa chhog gi sa khān chhe
Of he, a lone adornment of the earth,

Tshān dān je tsūn la mar söl wa deb
Of he, a guide to sublime liberation, the sphere of peace.

Khyen rab dag tsang ser gyi ö nön gyi
Precious treasure of precise and subtle reasoning,

Den nyi she jāi zug nang ma dren par
Golden laser light of bright, unerringly wise,

Sāl je tra zhib rig pāi ter chhen po
Clarifying without confusion the two truths among the
multiplicity of things:

Yong dag chhō kyi nī mar zhab tān shog
Lama, remain immutably among us—a radiant Dharma sun.

Chhō dūl da wa dag pāi o tshōi long
Skilled in sprinkling the waters of healing, fulfilling needs,
benefiting all,

Tān khā zhi dūl mu tig gō pāi dzum
A laughing smile revealing pearls of skill, humility, and
constancy,

Kūn phān dō jung mān gyi sang tor du
A deep milky sea of the liquid moon of morality:

Khye khā tsūn pāi chhog tu zhab tān shog
Lama, remain immutably among us—one supremely
worthy of veneration.

Lhag sam dri drāl yi ong ga bur gyün
The moon of your Mahāyana mind—ringed ‘round

Theg chhog sem kyi da war yong khyl wā
By the fever-cooling camphor of unsullied, unsurpassed
resolve—brilliantly swirls to the bounds of space,
SER GYI DOG CHÂN SA NÖN CHHAG GYA CHÂN
Golden in color with earth-pressing mudra,
MÄ JUNG THUG JE TSÖN DRÚ CHHEN PÔI THŪ
Who, through the force of unique great compassion and enthusiasm
MI JE JIG TEN KHAM KYI PÄL GYUR PÄI
Became the glorious one of this, the fearless world system;
DREN CHHOG SHÄKYÄI TOG LA CHHAG TSHÄL LO
To the supreme leader, Head of the Shäkyas, I prostrate.

THAB KHÄ THUG JE SHÄKYÄI RIG THRUNG SHING
Born in the Shäky lineage out of skillful means and compassion,
ZHÄN GYI MI THUB DÜR KYI PUNG JOM PA
Unchallenged by others, conqueror of Māra’s forces,
SER GYI LHÜN PO TA BUR JI PÄI KU
Body majestic as a golden Mount Meru;
SHÄKYÄI GYÄL PO DE LA CHHAG TSHÄL LO
To the King of the Shäkyas I prostrate.

NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÜL PÄI
I make all collections of offerings—actually arranged and emanated through the force of mantra, samādhi, and aspiration—
CHHÖ TSHOG KÜN BÜL DIG TUNG THAM CHÄ SHAG
Confess all downfalls and negativities,
GE LA YI RANG KÜL ZHING SÖL WA DEB
Rejoice in virtues, request and beseech,
DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great enlightenment.

TÖN PA CHHOG DE DO DEI CHHO GA LÄ
Pray, bless us and all beings who lack a protector
Mi zä phân de chhu ter chhog kyi thar
Unbounded seas of the happiness of now and the bliss of always:
Tro khä ma wäi da war zhab tän shog
Lama, remain immutably among us—a moon guiding our way.
Chhä pa kab sum dü tsii lung gya drem
Your teachings are vast spreading rivers of celestial nectars,
Tsö pa mi zä dor jei tshön chha no
Your dialectics an invincible, cutting vajra weapon,
Tsom pa dab tong pä mäi tshar dug ngom
Your writings thousand-petalled lotuses unfolding their glory:
Da me tän päi nyen du zhab tän shog
Lama, remain immutably among us—a guardian of highest knowledge.
La ma yi dam tän sung gya tsho dang
By the might of seas of spiritual masters, deities and doctrine protectors,
Nang tong mi chhe ten jung zab möi thü
By the power of profound dependent arising and
Dag chag mön päi re drä ma lü pa
The unvarying emptiness of all that appears,
De lag nyi du lhün gyi drub gyur chig
May all the hopes of our prayers, with effortless ease, be spontaneously fulfilled.

Colophon: Having been requested with many bases (faith, mandalas, material offerings, etc.) by the entire assembly of Sera Je Drati House to compose a supplication for the long life of Lawudo Supreme Incarnation, Precious Thubten Zopa Rinpoche, I, Trijang Rinpoche, having the title of Tutor (to His Holiness the Dalai Lama), composed this prayer praying that its aims may be fulfilled. [English translation by Gelong Jampa Gendün and Getsül Tenzin Chödrak.]
GYÄL PÖ NAR NAM DE ZHING TRE PÄI GYÜ
May those tormented by kings gain bliss, and those who,
out of hunger, support themselves through negativity

DIG PÄ TSHO NAM CHHÖ JOR ZÄ KIY TSHIM
Be satisfied with food received in accordance with the Dharma.

TSHA DRANG NGÄL ZHI SAM PA YONG DZOG SHING
May hardships of heat and cold be pacified, all good
wishes be fulfilled,

PHAG PA GYE PÄI TSHÜL DÄN DRÖL GYUR CHIG
And, endowed with morality that pleases the āryas, may
we be liberated.

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,

ZHING DER PÄ MO LÄ KYE YÖN TÄN DZOG
May we be born from a lotus in that buddha-field, qualities
complete,

MÄN PÄI GYÄL PO LA SOG GYÄL NAM KYI
Become a vessel for transmission of the teachings of
conquerors such as King of Doctors,

KA LUNG NÖ CHING NYE PAR JE GYUR CHIG
And cause them delight.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ PÄL GYÄL WA SHÄKYA THUB PA LA CHHAG
TSĦÄL LO CHHÖ DO KYAB SU CHHI WO (7x)
To the founder, bhagavan, tathāgata, arhate, samyak
sambuddha Glorious Conqueror Shākyamuni, I prostrate,
offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and
all sentient beings right now. May all my pure prayers
succeed immediately.
Offering Food and Drink to the Guru

OM AH HŪM (3x)
LA MA SANG GYÄ LA MA CHHÖ
The Guru is Buddha, the guru is Dharma,
DE ZHIN LA MA GEN DÜN TE
The Guru is Sangha also.
KÜN GYI JE PO LA MA DANG
The Guru is the creator of all (happiness).
LA MA NAM LA CHHÖ PA BÛL
To all gurus, I make this offering.

Offering Food and Drink to the Three Jewels

OM AH HŪM (3x)
TÖN PA LA ME SANG GYÄ RIN PO CHHE
To the supreme teacher, the precious Buddha,
KYOB PA LA ME DAM CHHÖ RIN PO CHHE
To the supreme refuge, the precious Dharma,
DREN PA LA ME GEN DÜN RIN PO CHHE
To the supreme guides, the precious Sangha,
KYAB NÄ KÖN CHHOG SUM LA CHHÖ PA BÛL
To the Triple Gem, the objects of refuge, I make offering.

DAG SOG KHOR CHÄ TSE RAB THAM CHÄ DU
May we and those around us, in all future lives,
KÖN CHHOG SUM DANG NAM YANG MI DRÄL ZHING
Never be separated from the Three Jewels,
KÖN CHHOG SUM PO GYÜN DU CHHÖ PA LA
Continuously make offerings to the Three Jewels,
KÖN CHHOG SUM GYI JIN LAB JUG PAR SHOG
And receive the inspiration of the Three Jewels.
Confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate virtues such as these to the great enlightenment.

Through the force of hearing the conqueror’s name,
Expressing it, remembering, prostrating and offering,
May each and every sentient being such as ourselves all become, like you, graced with the marks and signs,
May light dispelling darkness, the enjoyment of wisdom and skillful means be inexhaustible.
May those attracted to mistaken and lesser paths enter Mahāyana paths,
And all be beautified by their vows.

May we be free from pain caused by immorality,
Complete in faculties, without disease and have abundant goods.
May those disillusioned with weaker conditions always have powerful faculties,
And may we be freed from Mara’s noose and perverse viewpoints.
The Mandala Offering of the Thirty-seven Heaps

*chanting by chant master*: ZHING KAM ÜL WAR GYI WO

*response*: OM VJRAYA BHUMI AH HŪM / WANG CHHEN SER GYI SA ZHI / OM VJRAYA REKHE AH HŪM / CHI CHAG RI KGOR YUG GI KOR WĀI Ü SU

Please offer a buddha-field!

OM vjraya ground AH HŪM / Mighty golden ground / OM vjraya fence AH HŪM / Outside it is encircled by the circumferential wall (the Chakravada mountain range).

**R**I GYÄL PO R**I** RAB / SHAR LŪ PHAG PO / LHO DZAM BŪI LING / NUB BA LANG CHŌ / JANG DRA MI NYÄN / LŪ DANG LŪ PHAG / NGA YAB DANG NGA YAB ZHĀN / YO DĀN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA / RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JŌI WA / MA MŌ PĀI LO TOG / KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE / TSŪN MO RIN PO CHHE / LŌN PO RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG RIN PO CHHE / MAG PŌN RIN PO CHHE / TER CHHEN PŌI BUM PA

In the center of which are Sumeru, King of Mountains, the eastern continent Videha (*Tall-body Land*), the southern Jambudvīpa (*Rose-apple Land*), the western Godaniya (*Cattle-gift Land*) the northern, Kuru (*the Unpleasant-sounds Land*); [the eastern minor continents] Deha and Videha, [the southern] Chāmara and Aparachāmara, [the western] Sāthā and Uttaramantrina, [and the northern] Kuru and Kaurava. [In the four continents are:] the precious mountain, the wish-granting tree, the wish-fulfilling cow, the unplowed harvest. [On the first level of Mount Sumeru:] the precious wheel, the precious jewel, the
CHOM DÂN DÂ DÉ ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÂI SANG GYÄ MÂN GYI LA BAI DURYAI Ö KYI GYÄL PO LA
CHHAG TSHÅL LO CHHÖ DO KYAB SU CHHI WO (7x)

To the bhagavan, tathāgata, arhate, samyak sambuddha
Medicine Guru, King of Lapis Light (Bhaisajyaguru), I
prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and
all sentient beings right now. May all my pure prayers
succeed immediately.

KU DOG NGØN PO CHHOG JIN CHHAG GYA CHÅN
Color blue, with mudra of granting the supreme,

CHU NYI MÔN DRUB TSHOG NYI PÄL GYI JI
Having accomplished twelve prayers, majestic with two
accumulations’ glory,

BAIDURYA NANG ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Lapis Light;
MÂN PÄI GYÄL PO DE LA CHHAG TSHÅL LO
To that King of Doctors, I prostrate.

THUG JE KÜN LA NYOM PÄI CHOM DÂN DÂ
Bhagavan with equal compassion for all,
TSHÄN TSAM THÔ PÅ NGÂN DRÖI DUG NGÅL SEL
Whose name, when merely heard, dispels lower realms’
suffering,
DUG SUM NÅ SEL SANG GYÄ MÂN GYI LA
Dispeller of disease and the three poisons;
BAIDURYA YI Ô LA CHHAG TSHÅL LO
To Buddha Medicine Guru Lapis Light, I prostrate.

NGØ SHAM ZUNG RIG MÖ TOB KYI TRÛL PÄI
I make all collections of offerings—actually arranged
and emanated through the force of mantra, samādhi,
and aspiration—
precious queen, the precious minister, the precious elephant, the precious horse, the precious general, the great treasure vase.

**GEG MA / TRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ MA / NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LA / NAM PAR GYÄL WÄI GYÄL TŠHÄN / Ü SU LHA DANG MI YI PÄL JOR PHÜN SUM TŠHOG PA / MA TSHANG WA / ME PA / TSANG ZHING YI DU ONG WA / DI DÁG DRIN CHÄN TSA WA DANG GYÜ PAR CHÄ PÄI PÄL DÄN LA MA DAM PA / NAM DANG / KYÄ PAR DU YANG

On the second level: the eight goddesses,
Lady of Grace, Lady of Garlands, Lady of Song, Lady of Dance, Lady of Flowers, Lady of Incense, Lady of Lamps, Lady of Perfume.

On the third level: the sun, the moon, the precious parasol, the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful.

**LA MA LOB ZANG THUB WANG / DOR JE CHHANG CHHEN PÖI LHA TŠHOG KHOR DANG CHÄ PA NAM LA ZHING KHAM ÜL WAR GYI O / THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ KYANG DAG SOG DRO WA MA GYUR NAM KHÄI / THA DANG NYAM PÄ SEM CHÄN THAM CHÄ LA THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

To my glorious, holy, and most kind root and lineage gurus, and in particular to the deity host of Lama Tsongkhapa, King of Sages, great Vajradhara, and their divine retinue, I shall offer these as a buddha-field. Please accept them with compassion for the sake of wandering beings. Having accepted them, to me and all wandering mother sentient beings as far as the limits of space, out of your great compassion, please grant your inspiration!
Confess all downfalls and negativities,
Rejoice in virtues, request and beseech,
And dedicate virtues such as these to the great enlightenment.

Through the force of hearing the conqueror’s name,
Expressing it, remembering, prostrating and offering,
For all sentient beings such as ourselves, may the distracted be free of malice, rich in goods.
May those on bad paths to lower realms attain the ten virtues.
May those controlled by others gain perfect independence,
And all have long life, hear the names and be virtuous.
And when we pass away from this life,
May we be born from a lotus in that buddha-field, qualities complete,
Become a vessel for transmission of the teachings of conquerors such as King of Supreme Wisdom,
And cause them delight.
Additional Verses of Dedication

Päl dän la māi ku tshe tān pā dāng
May the glorious gurus’ lives be long and stable,
Khā nyam yong la de kyi Jung wa dāng
And may all beings equaling the extent of space have happiness.
Dag zhān mā lū tshog sag drīb jang nā
May I and others without exception accumulate merit and purify negativities,
Nyur du sang gyā thob par jin gyi lob
And may we be blessed to quickly attain buddhahood.

Dag gi jī nye sag pāi ge wa dī
I dedicate whatever virtues I have ever collected
Tān dāng dro wa kūn la gang phān dāng
For the benefit of the teachings and of all sentient beings,
Khyā par je tsūn lob zang drāg pā yi
And in particular, for the essential teachings
Tān pāi nyi ng po rīng du sāl je shōg
Of Venerable Lobzang Dragpa to shine forever.

Jam pāl pā wǒ jī tār khyen pā dāng
Just as the brave Mañjuśrī and Samantabhadra, too,
Kūn tu zung po de yang de zhīn te
Realized things as they are,
De dag kūn gyi je su dag lob chhir
I, too, dedicate all these merits in the best way
Ge wa dī dag thām chā rāb tu ngo
That I may follow their perfect example.

Dū sum sheg pāi gyāl wa thām chā kyi
I dedicate all these roots of virtue
ཆོས་དང་དེ་ཤེས་པ་དེ་ཕྲ་ཕྲྲ་ཆོམ་ཕུག་པ་རྒྱུད་པར་བདག་དེ་སྐྱེས་མ་ཐག་ནས་སྲིད་པའི་བདེ་བ་ལ།

ཆོས་མ་ཐག་ནས་སྲིད་པའི་བདེ་བ་ལ།

བདག་ནི་སྐྱེ་ཞིང་སྐྱེ་བ་ཐམས་ཅད་དུ།

ངན་སོང་ངན་འགྲོ་ལོག་པར་ལྟུང་བ་ཡི།

སྐྱེ་གནས་རྣམས་སུ་ནམ་ཡང་མི་སྐྱེ་ཞིང་།

དལ་འབྱོར་ཚང་བའི་མི་ལུས་ཐོབ་པར་ཤོག།

དྲང་སྲོང་མཐུ་ཡིས་བདེན་ཚིག་འགྲུབ་གྱུར་ཅིག།

བདག་ནི་སྐྱེ་ཞིང་སྐྱེ་བ་ཐམས་ཅད་དུ།

ངན་སོང་ངན་འགྲོ་ལོག་པར་ལྟུང་བ་ཡི།

སྐྱེ་གནས་རྣམས་སུ་ནམ་ཡང་མི་སྐྱེ་ཞིང་།

དལ་འབྱོར་ཚང་བའི་མི་ལུས་ཐོབ་པར་ཤོག།

Chom Dän Dä de Zhin Sheg Pa Dra Chom Pa Yang Dag Par Dzog Päi Sang Gyä Chhö Gya Tsho Chhog Gi Lõ Nam Par Röl Pa Ngön Par Khyen Päi Gyäl Po La Chhag Tshäl Lo Chhö Do Kyab Su Chhi Wo (7x)

To the bhagavan, tathāgata, arhate, samyak sambuddha King of Clear Light, He Who Totally Delights in the Supreme Wisdom of the Ocean of Dharma (Abhiyāraja), I prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.

Ju Rūi Dog Chän Chhog Jin Chhag Gya Chän Coral colored with mudra of granting the supreme,

Mön Lam Zhi Drub Tshog Niý Päl Gyä Jì Having accomplished four prayers, majestic with two accumulations’ glory,

Rin Chhen Gya Tshöi Zhing Gi Päl Gyur Päi Glorious one of the buddha-field Ocean of Jewels;

Ngön Khyen Gyäl Po De La Chhag Tshäl Lo To King of Supreme Wisdom, I prostrate.

Chhö Kyi Lo Drö Ting Pag Ka Wäi Thug Mind of profound Dharma wisdom, difficult to fathom,

Nam Dag Chhö Kyi Yìng La Röl Dzä Ching Sporting in the pure sphere of truth,

She Ja Ma Lü Ngön Sum Zig Pa Po One who sees all knowable objects directly;

Ngön Khyen Gyäl Po De La Chhag Tshäl Lo To King of Supreme Wisdom, I prostrate.

Ngö Sham Zung Mö Tob Kyi Trül Päi I make all collections of offerings—actually arranged and emanated through the force of mantra, samādhi, and aspiration—
ADDITIONAL PRAYERS

NGO WA GANG LA CHHOG TU NGAG PA DE
With the dedication praised as the best

DAG GI GE WÄI TSA WA DI KÜN KYANG
By the victorious ones thus gone of the three times

ZANG PO CHÔ CHIR RAB TU NGO WAR GYI
So I might perform good works.

Prayer for Virtue in the Beginning, Middle and End

CHHOG CHÛI GYÄL WA SÄ DANG CHÄ PA THAM CHÄ LA CHHAG TSHÄL LO
Homage to all buddhas and bodhisattvas of the ten directions!

THA YÄ DRO WA SI LÄ DRÄL JÄI CHHIR
I make infinite prayers with pure higher intention

THA ME MÖN LAM LHAG SAM DAG PÄ DAB
To liberate infinite beings from samsära.

LU ME KÖN CHHOG SUM DANG THU TOB CHÄN
May these all come true through might of the powerful

DRANG SONG THU YI DEN TSHIG DRUB GYUR CHIG
Sages and infallible Three Jewels of refuge!

DAG NI KYE ZHING KYE WA THAM CHÄ DU
May I, in each and every life,

NGÄN SONG NGÄN DRO LOG PAR TUNG WA YI
Never take birth in any abodes

KYE NÄ NAM SU NAM YANG MI KYE ZHING
Falling back to realms of bad migrations

DÄL JOR TSHANG WÄI MI LÜ THOB PAR SHOG
But attain human form with all the freedoms and endowments!

KYE MA THAG NÄ SI PÄI DE WA LA
From very birth may I never cling
ཉམ་ཡང་མ་ཆགས་ཐར་པ་ཐོབ་བྱའི་ཕྱིར།།
ངེས་འབྱུང་བསམ་པས་ཚངས་སྤྱོད་འཚལ་བ་ལ།།
བརྩོན་འགྲུས་ལྷོད་པ་མེད་པར་འཇུག་པར་ཤོག།
བདག་ནི་རབ་ཏུ་འབྱུང་བར་བྱེད་པ་ལ།།
འཁོར་དང་ཉེ་དུ་ལོངས་སྤྱོད་གང་གིས་ཀྱང་།།
གེགས་བྱེད་མེད་པར་མཐུན་པའི་རྐྱེན་རྣམས་ཀུན།།
ཇི་ལྟར་བསམ་པ་ཇི་བཞིན་འགྲུབ་པར་ཤོག།
རབ་ཏུ་བྱུང་ནས་ཇི་སྲིད་འཚོ་ཡི་བར།།
མཁན་སློབ་སྤྱན་སྔར་ཇི་ལྟར་ཁས་བླངས་བཞིན།།
བཅས་དང་རང་བཞིན་ཁ་ན་མ་ཐོ་བའི།།
ཉེས་པས་ནམ་ཡང་གོས་པར་མ་གྱུར་ཅིག།
ཚངས་སྤྱོད་རྟེན་ལ་ཐེག་པ་ཆེན་པོ་ཡི།།
ཟབ་ཅིང་དཔལ་ཆེའི་ཆོས་རྣམས་ཇི་སྙེད་པ།།
མ་རྣམས་དོན་དུ་དཀའ་བ་དུ་མ་ཡིས།།
བསྐལ་པ་དཔག་ཏུ་མེད་པར་སྒྲུབ་པར་ཤོག།

CHHÖ TSHOG KÜN BŪL DIG TUNG CHAM CHÄ GÖ SHAG
Confess all downfalls and negativities,
GE LA YI RANG KÜL ZHING SÖL WA DEB
Rejoice in virtues, request and beseech,
DI TŠÖN GE WA JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great
enlightenment.

GYÄL WĀI TŠHĀN TŠÖ DĀN JÖ CHHAG CHHÖ TĀ
Through the force of hearing the conqueror’s name,
DAG CHAG LA SOG SEM CHĀN GĀNG DANG GĀNG
Expressing it, remembering, prostrating and offering,
TAG TŪ YANG DĀ N DĀN ZHING
For all sentient beings such as ourselves, may we always
have perfect view and faith,
CHHÖ KΥI DRA TŠÖ JANG CHHUB SEM KΥI CHHUG
Hear the sound of Dharma and be enriched with bodhichitta.
LONG CHÖ LĀ DU DIG PANG JOR PA PHEL
For the sake of resources may we give up negativities, may
wealth increase,
JAM NĀ TSHE RING CHHOG SHE NYI GYUR CHIG
May we abide in love, have long lives and be content.

DI NĀ SHI PHŌ GYUR TSHE SANG GYĀ KΥI
And when we pass away from this life,
ZHING DER PĀ MO LĀI KYE YÔN TĀN DZOG
May we be born from a lotus in that buddha-field,
qualities complete,
CHHÖ DRAG GYA TSHO LA SOG GYĀL NAM KΥI
Become a vessel for transmission of the teachings of
collectors such as Melodious Ocean of Proclaimed
Dharma,
KA LUNG NŌ CHING NYE PAR JE GYUR CHIG
And cause them delight.
མཆོད་ཚོགས་ཀུན་འབུལ་སྡིག་ལྷུང་ཐམས་ཅད་བཤགས།།
དགེ་ལ་ཡི་རང་བསྐུལ་ཞིང་གསོལ་བ་འདེབས།།
འདིས་མཚོན་དགེ་བ་བྱང་ཆུབ་ཆེན་པོར་བསྔོ།།
རྒྱལ་བའི་མཚན་ཐོས་དྲན་བརྗོད་ཕྱག་མཆོད་མཐོས།།
བདག་ཅག་ལ་སོགས་སེམས་ཅན་གང་དང་གང༌།།
རྟག་ཏུ་ཡང་དག་ལྟ་དང་དད་ལྡན་ཞིང༌།།
ཆོས་ཀྱི་སྒྲ་ཐོས་བྱང་ཆུབ་སེམས་ཀྱིས་ཕྱུག།
ལོངས་སྤྱོད་སླད་དུ་སྡིག་སྤངས་འབྱོར་པ་འཕེལ།།
བྱམས་གནས་ཚེ་རིང་ཆོག་ཤེས་ཉིད་གྱུར་ཅིག།
འདི་ནས་ཤི་འཕོས་གྱུར་ཚེ་སངས་རྒྱས་ཀྱི།།
ཞིང་དེར་པདྨོ་ལས་སྐྱེས་ཡོན་ཏན་རྫོགས།།
ཆོས་བསྒྲགས་རྒྱ་མཚོ་ལ་སོགས་རྒྱལ་རྣམས་ཀྱིས།།
བཀའ་ལུང་ནོད་ཅིང་མཉེས་པར་བྱེད་གྱུར་ཅིག།

**ADDITIONAL PRAYERS**

NAM YANG MA CHHAG THAR PA THOB JÄI CHHIR
To samsāric pleasure but, to gain liberation,
NGE JUNG SAM PÄ TSHANG CHÖ TSHÄL WA LA
Strive with unrelenting enthusiasm
TSÖN DRÜ LHÖ PA ME PAR JUG PAR SHOG
To pursue pure lifestyle with renunciation!

DAG NI RAB TU JUNG WAR JE PA LA
May no relation or possessions what so ever
KHIR DANG NYE DU LONG CHÖ GANG GI KHYANG
Obstruct my taking ordination,
GEG JE ME PAR THÜN PÄI KYEN NAM KÜN
But may all conducive circumstances
JI TAR SAM PA JI ZHIN DRUB PAR SHOG
Come together just as wished!

RAB TU JUNG NÄ JI SI TSHO YI BAR
Once ordained, may I never be stained
KHAY LOB CHÄN NGAR JI TAR KHÄ LANG ZHIN
By faults of natural or proscribed negativity,
CHÄ DANG RANG ZHIN KHA NA MA THO WÄI
Just as I’ve promised before the eyes
NYE PÄ NAM YANG GÖ PAR MA GYUR CHIG
Of my abbot and master as long as I live!

TSÖN DRÜ LHÖ ME PAR PHYE LE PA CHHEN PO YI
Relying on ethical purity may I
ZAB CHING GYA CHHEI CHHÖ NAM JI NYE PA
Practice every vast and profound
MA NAM DÖN DU KA WA DU MA YI
Mahāyāna teaching through many austerities
KÄL PA PAG TU ME PAR DRUB PAR SHOG
For the sake of my mothers for countless eons!
CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖI JANG LA CHHAG
TSHÄL LO CHHÖ DO KYAB SU CHHI WO (7x)
To the bhagavan, tathāgata, arhate, samyak sambuddha
Melodious Ocean of Proclaimed Dharma
(Dharmakirtisagara),
I prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and
all sentient beings right now. May all my pure prayers
succeed immediately.

KU DOG KAR MAR CHHÖ TÖN CHHAG GYA CHÄN
Color reddish white, with Dharma teaching mudra,
MÖN LAM ZHI DRUB TSHOG NYI PÄL GYJ JI
Having accomplished four prayers, majestic with two
accumulations’ glory,
CHHÖ KYI GYÄL TSHÄN ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Victory Banner of Dharma;

CHHÖ DRAG GYA TSHÖI YANG LA CHHAG TSHÄL LO
To Melodious Ocean of Proclaimed Dharma, I prostrate.

CHHÖ DRA CHHEN PÖ PHA RÖL GÖL WA JOM
Great sound of Dharma conquering adversaries,
GYA TSHO TA BUR ZAB PÄI SUNG NGA ZHING
Endowed with speech as deep as the ocean,
DRO WÄI DUG NGÄL MA LÜ ZHI DZÄ PA
Pacifier of beings’ suffering without exception;

CHHÖ DRAG GYA TSHÖI JANG LA CHHAG TSHÄL LO
To Melodious Ocean of Proclaimed Dharma, I prostrate.

NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÜL PÄI
I make all collections of offerings—actually arranged
and emanated through the force of mantra, samādhi,
and aspiration—
LUNG TOG YÖN TAN DU MĀ GYŪ TAM SHING
May I always be cared for by a holy master
WANG PO ZHI ZHENG RAB DUL NYING TSER CHĀ
Whose mind’s filled with scriptural knowledge and insight,
ZHĀN DÖN KYO ME DRUP PĀI NYING TOB CHĀN
Whose faculties are peaceful, subdued, who’s compassionate
SHE NYEN DAM PĀJE SU DZIN PAR SHOG
And tirelessly courageous, serving others’ welfare!

TAG TU NGU YI CHHŌ PHAG TEN PA TAR
Like Sadāparudita’s devotion to Dharmodgata,
LŪ SOG LONG CHÖ KÜN GI YO ME PAR
May I well delight in my holy master
SHE NYEN DAM PA LEG PAR NYE JĀ NĀ
Undeceitfully, with body, life and all possessions,
MI NYE KĀ CHIG TSAM YANG MI JE SHOG
Never displeasing for even an instant!
ZAB ZHI TRÖ DANG DRĀL WĀI SHER CHHIN DŌN
May I always be shown transcendent wisdom’s meaning
LOG TOG DRI MĀI CHHU YI MA LĀ PAR
Just as it was taught to Sadāparudita,
JI TAR TAG TU NGU LA NYĀ PA TAR
Unpolluted by foul waters of misconception,
DE TAR DĀG LA TAG TU DOM PAR SHOG
Profound and peaceful, devoid of elaboration!

THUB PĀI GONG PĀI DŌN LĀ CHHIR CHHOG PĀI
May I never be influenced by negative friends
TAG CHHĀ TA WA TŌN PAR JE PA PO
Or nonvirtuous spiritual guides who teach
MI GE SHE NYEN DIG PĀI DROG NAM KĪY
Nihilistic or eternalistic views
CHHÖ TSHOG KÜN BŮL DIG TUNG THAM CHĀ SHAG
Confess all downfalls and negativities,

GE LA YI RANG KŪL ZHING SÔL WA DEB
Rejoice in virtues, request and beseech,

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great enlightenment.

GYÄL WĀI TSHÂN THÔ DRĀN JÔ CHHAG CHHÖ THǚ
Through the force of hearing the conqueror's name,

DAG CHAG LA SOG SEM CHĀN GANG DANG GANG
Expressing it, remembering, prostrating and offering,

NYA NGĀN SOG ZHI MI DRĀL TSHE RING DE
For all sentient beings such as ourselves, may sorrow and
the like always be pacified and life be long and happy.

NYÄL WAR GYÄL WĀI Ō KIY DE DAG GYÄ
May the conquerors' light increase bliss and joy in the hells.

DANG DĀN DZE JOR JUNG PŌ MI TSHE ZHING
May we have brightness, beauty and wealth, unharmed by
spirits

PHĂN TSHŪN JAM DĀN NĀ NAM ME GYUR CHIG
May we have love for each other, and may there be no
disease.

DI NĀ SHI PHŎ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,

ZHİNG DER PĀ MO LĀ KYE YĪN TĀN DZOG
May we be born from a lotus in that buddha-field,
qualities complete,

NYA NGĀN ME CHHŌG LA SOG GYÄL NAM KYI
Become a vessel for transmission of the teachings of
conquerors such as Supreme Glory Free from Suffering,

KA LUNG NŌ CHING NŸE PAR JE GYUR CHIG
And cause them delight.
KURUKULLA CENTER PRAYERS & PRACTICES

WANG DU NAM YANG DRO WAR MA GYUR CHIG
External to what the Buddha intended!

LHAG SAM NAM PAR DAG PÄI DAR CHHEN CHHAR
Hoisting the great sail of pure intention to free beings,

TSÖN DRÛ LHÖ PA ME PÄI LUNG GI KYÖ
Blown by the winds of unslacking joyous effort,

THÖ SAM GOM PÄI DRU ZING LEG DAM NÄ
Secure in the ship of study, thought and meditation,

LÜ CHÂN KHOR WÄI TSHO LÄ DRÖL WAR SHOG
May I free embodied beings from samsāra’s ocean!

JI TSAM MANG DU THÖ DANG LHAG PAR TONG
No matter how learned and especially generous,

NAM DAG TSHÛL THRIM NAM CHÖ SHE RAB KYI
Pure of morality and discriminating in wisdom

DAG GYÜ LHAG PAR GYUR PA DE TSAM DU
My mind should become, thus superior, may I,

CHHI CHHIR KHENG PA KÜN DANG DRÄL WAR SHOG
To equal extent, be free of consequent pride!

NAM DAG RIG PÄI TOB KYI SUNG RAB DÖN
At the side of a self-reliant great master

JI ZHIN JE LA ZHÂN DRING MI JUG PÄI
Who reveals the meanings of all the texts

KHÄ PÄI GAM DU THA YÄ SUNG RAB LA
Just as they are through the force of pure logic,

NGOM PA ME PÄI THÖ PA JE PAR SHOG
May I listen insatiably to the infinite scriptures!

JI TAR THÖ PÄI DÖN LA RIG PA ZHIN
Day and night fully analyzing the meaning of what I’ve heard

NYIN DANG TSHÄN DU TSHÛL ZHIN RAB TAG NÄ
Through well applying the four types of reasoning, may I
CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL
LO CHHÖ DO KYAB SU CHHI WO (7x)
To the bhagavan, tathāgata, arhate, samyak sambuddha
Supreme Glory Free from Suffering (Asokottama), I
prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and
all sentient beings right now. May all my pure prayers
succeed immediately.

KU DOG MAR KYA NYAM ZHAG CHHAG GYA CHÄN
Color light red, with mudra of meditative equipoise,

MÖN LAM ZHI DRUB TSHOG NYI PÄL GYI JI
Having accomplished four prayers, majestic with two
accumulations’ glory,

NYA NGÄN ME PÄI ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Without Sorrow;

NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO
To Supreme Glory Free from Suffering, I prostrate.

NYA NGÄN DÄ ZHI DE WÄI CHHOG NYE PA
Passed beyond sorrow, attained to supreme bliss,

DRO WÄI DUG SUM DUG NGÄL ZHI DZÄ CHING
Pacifier of beings’ three poisons and sufferings,

DRO DRUG GÖN DANG PÄL DU GYUR PA YI
Six realms’ beings’ protector;

NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO
To the glorified one, Supreme Glory Free from Suffering, I
prostrate.

NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÜL PÄI
I make all collections of offerings—actually arranged
and emanated through the force of mantra, samādhi,
and aspiration—
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Additional Prayers

SAM JÄI NÄ LA SAM LÄ JUNG WA YI
Dispel all doubts concerning those points thus considered

NAM CHÖ LO YI THE TSHOM CHHÖ PAR SHOG
Through the discriminating awareness arisen from contemplation!

GANG TSHE SHIN TU ZAB PÄI CHHÖ TSHŪL LA
When I gain definite certainty in the very profound teachings

SAM JUNG LO YI NGE SHE NYE PÄI TSHE
Through the awareness arisen from contemplation, then,

TSHE DII DRI WA CHHÖ PÄI TSÖN DRŪ KYI
With joyous effort cutting clinging attachment to this life,

BEN PA TEN NÄ TSHŪL ZHIN DRUB PAR SHOG
May I properly practice in isolation!

DE TAR THÖ SAM GOM PÄ GYÄL WA YI
When thus, through hearing, contemplation and meditation,

GONG PÄI NÄ NAM GYÜ LA KÜN PÄI TSHE
Realizations the Conqueror intended are born in my mind,

SI LA KAM PÄI TSHE DÏI NANG WA DANG
May desire for lives clinging to samsaric states

RANG DE DÖ PÄI LO NAM MI JUNG SHOG
Or for personal liberation never arise in my mind!

DAG GI DOG PÄI NGÖ PO THAM CHÄ LA
Having overcome miserliness through a mind of detachment

MA CHHAG LO YI SER NA CHOM JÄ TE
Toward all possessed wealth, may I first gather

THOG MAR ZANG ZING JIN PÄ SEM CHÂN NAM
Beings into my circle with material generosity

KHOR DU DÜ NÄ CHHÖ KI TSHAM JE SHOG
Then bring them satisfaction by teaching the Dharma!
CHHÖ TSHOG KÜN BŪL DĪG TUNG THAM CHĀ SHAG
Confess all downfalls and negativities,
GE LA YI RANG KŪL ZHING SŏL WĀ DEB
Rejoice in virtues, request and beseech,
DI TSHÖN GE WĀ JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great enlightenment.

GYĀL WĀI TSHĀN TŌ DRĀN JŌ CHHAG CHHÖ THŪ
Through the force of hearing the conqueror’s name,
DAG CHHAG LA SOG SEM CHĀN GANG DANG GANG
Expressing it, remembering, prostrating, and offering,
TSHE THUNG RING TSHŌ BŪL NAM WANG CHHUG TSHANG
For all sentient beings such as ourselves, may the short-lived gain longevity, the poor, full wealth,

THAB TSÔ GYÉ WANG JAM PĀI SEM DĀN ZHING
May combatants come to have loving minds,
LAB DRĀL NGĀN SONG MI LHUNG DOM PĀ DAM
May we not be without training and fall to the lower realms
JANG CHHUB SEM DANG THRĀL WA ME GYUR CHIG
But be bound by our vows and never without bodhichitta.

DI NĀ SHI PHÔ GYUR TSANG GYĀ KYI
And when we pass away from this life,
ZHING DER PĀ MO LĀ KYE YŎN TĀN DZOG
May we be born from a lotus in that buddha-field, qualities complete,
SER ZANG DRI ME LA SOG GYĀL NAM KYI
Become a vessel for transmission of the teachings of conquerors such as Stainless Immaculate Gold,
KA LUNG NŌ CHING NYE PAR JE GYUR CHIG
And cause them delight.
**KURUKULLA CENTER PRAYERS & PRACTICES**

**ADDITIONAL PRAYERS**

**JI TAR NÖ PÄI LAB PA TRA WA YANG**
Through renunciation up until enlightenment’s attainment,

**NGE JUNG SAM PÄ JANG CHHUB THOB KYI BAR**
May I always uphold the victory banner of liberation,

**SOG GI CHHIR YANG TONG WAR MI JE PÄI**
Never giving up even the slightest precept

**THAR PÄI GYÄL TSHÄN TAG TU DZIN PAR SHOG**
That I have received, even for the sake of my life!

**DAG LA DEG TSHOG TSHANG DRÜI SEM CHÄN NAM**
When seeing, hearing, or thinking of beings

**THONG NGAM THÖ SAM YI LA DRÄN PÄI TSHE**
Who beat, accuse, or humiliate me,

**KHONG DRO DRÄL ZHING LAR YANG DE DAG GI**
Free from anger may I, in return,

**YÖN TÄN JO CHING ZO PA GOM PAR SHOG**
Express their qualities and cultivate patience!

**KAR PÖI CHHÖ NAM MA THOB THOB PA DANG**
By having completely abandoned the three types

**THOB NAM GONG NÄ GONG DU PHEL WA LÄ**
Of laziness that prevent both attainment of virtues

**NYAM PAR JE PÄ LE LO NAM PA SUM**
Not yet attained and further development,

**KÜN NÄ PANG TE TSÖN DRÜ TSOM PAR SHOG**
May I strive with joyous perseverance!

**SI THA NÖN PÄI LHAG THONG TOB DANG DRÄL**
Having abandoned quiescent states that, on the whole,

**ZHI THA NÖN PÄI NYING JEI LÄN GYI WEN**
Cause cyclic rebirth, are devoid of the insight

**PHÄL CHHER SI PAR PHEN PAR JE PA YI**
That subdues samsāra and are dry of the compassion
CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TŬL ZHUG DRUB PA LA CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI WO (7x)

To the bhagavan, tathāgata, arhate, samyak sambuddha Immaculate Excellent Gold, Radiant Jewel Who Fulfills All His Vows (Suvarnabhadravimala), I prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.

DZAM BŬI SER DRA CHHŎ TŎN CHHAG GYA CHĬN

Like Tzambu River’s gold in color, with Dharma teaching mudra,

MŎN LAM ZHI DRUB TSHOG NYI PĂL GYĬ JĬ

Having accomplished four prayers, majestic with two accumulations’ glory,

PŎ KYĬ YONG GANG ZHING GI PĂL GYŬR PĬ

Glorious one of the buddha-field Incense-Filled;

SER ZANG DRI ME NANG LA CHHAG TSHĔL LO

To Radiant Immaculate Excellent Gold, I prostrate.

DZAM BU CHHŬ PŎI SER TAR LHANG NGE WA

Paramount like that of Tzambu River’s among golds,

NYI MA TŎNG LĂ LHAG PŎI ZĬ JĬ BAR

Blazing with more radiance than a thousand suns,

DRI ME SER GYĬ CHHŎ DONG TA BŬI KŬ

Body like a stainless golden stupa;

SER ZANG DRI ME NANG LA CHHAG TSHĔL LO

To Radiant Immaculate Excellent Gold, I prostrate.

NGŎ SHAM ZUNG RĬG MŎ TOB KYĬ TRŬL PĬ

I make all collections of offerings—actually arranged and emanated through the force of mantra, samādhi, and aspiration—
ZHI NÄ PANG TE ZUNG DREL GOM PAR SHOG
That prevents passive peace, may I integrate the two!

NÄ LUG ZAB MÖI DÖN LA TRAG GYUR NÄ
Having fully abandoned misconceived views,
LÖ JÄ NYI TSHEI TONG PA CHHOG DZIN PÄI
Holding as supreme some made-up partial emptiness
LOG PÄI TA NGÄN THA DAG RAB PANG TE
Out of fear of the ultimate nature of existence,
CHHÖ KÜN DÖ NÄ TONG PAR TOG PAR SHOG
May I realize all things’ primordial emptiness!

NAM DAG LAB PA THREL ME SEM KYI DRÄL
Those with broken precepts, though looking like monks,
DAM PÄ MÄ PÄI LÄ LA JIG MI JE
Who have lost pure morality through inconsideration,
THRIM TSHÄL GE JONG SHA TSHUG CHÄN NAM KYANG
Are fearless of actions despised by the holy,
DAG GI KYÖN ME THRIM LA JOR BAR SHOG
May I yoke them to faultless ethical discipline!

YANG DAG LAM DOR LOG PÄI LAM NGÄN ZHUG
Whoever has left the excellent way
MI GEI SHE NYEN DIG DROG WANG DU SONG
To engage in mistaken, distorted paths,
GANG YIN NGE YANG DAG GI DE LAG TU
Influenced by negative friends or nonvirtuous guides,
GYÄL WÄ NGAG PÄI LAM LA GÖ PAR SHOG
May I easily set on paths praised by the conquerors!

DAG GI CHHÄ TSÖ TSOM PA SENG GEI DRÄ
Having robbed fox-like mistaken teachers of their boldness
LOG MÄI WA TSHOG POB PA TROG JÄ NÄ
With my lion’s roar of teaching, debate, and composition,
གང་གིས་འདུལ་བའི་ཐབས་ཀྱིས་རྗེས་བཟུང་སྟེ།།
མི་ནུབ་བསྟན་པའི་རྒྱལ་མཚན་འཛིན་པར་ཤོག།
བདག་ནི་གང་དུ་སྐྱེས་ནས་ཐུབ་པ་ཡི།།
གསུང་གི་བདུད་རྩི་འཐུང་བ་དེ་ཡི་ཚེ།།
རིགས་གཟུགས་འབྱོར་དང་དབང་ཕྱུག་ཤེས་རབ་དང་།།
ཚེ་རིང་ནད་མེད་བདེ་དང་ལྡན་པར་ཤོག།
བདག་གི་ལུས་དང་སྲོག་དང་ལོངས་སྤྱོད་ལ།།
རྒྱུན་དུ་འཚེ་བའི་བསམ་པ་དང་ལྡན་ཞིང་།།
བདག་ལ་མི་སྙན་བརྗོད་པ་དེ་དག་ལའང་།།
བདག་ནི་ལྷག་པར་མ་བཞིན་བྱམས་གྱུར་ཅིག།
བདག་གིས་དེ་དག་རིང་པོར་མི་ཐོགས་པར།།
བདག་པས་གཞན་གཅེས་སྒོམ་པའི་བྱང་ཆུབ་སེམས།།
ལྷག་བསམ་དག་པ་རྒྱུད་ལ་བསྐྱེད་བྱས་ནས།།
བླ་མེད་བྱང་ཆུབ་གོ་འཕང་སྟེར་བར་ཤོག།

YENG NAM CHHÖ PHEL LHA MII TSHOG CHHÄ JOR
For all sentient beings such as ourselves, may the
distracted flourish in the Dharma,
TSA WAI DUNG DRAŁ TAG TU KYE PAR GYUR
Have wealth and goods of humans and gods, without
torment of conception, be always born strong,
JANG CHHUB SEM DANG MI THRÄL GE CHHÖ GYÄ
Never be separated from bodhichitta, increase in
virtuous Dharma,
DRIB JANG LHA MII DE WA THOB GYUR CHIG
Purify obscurations and attain the happiness of humans
and gods.

SHE DRÄL MÜN BAR DÖN TSE CHHI DANG DRA
May we be freed of separation from the spiritual guide,
GÖN PÄI NÖ ME CHHÖ DANG RIM DRÖR TSÖN
From dark ages, spirit harm, death and enemies, and from
the dangers of isolated places.
MÄN NAM TING DZIN DRÄN TOB ZUNG DÄN CHING
May we have enthusiasm for making offerings and
performing ritual services.
SHE RAB CHHÖG THOB ME NYEN SIL GYUR CHIG
May lesser beings have samādhi, mindfulness, strength,
the dharani of non-forgetfulness, attain supreme wisdom,
and may tormenting fires be cooled.
DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,
ZHING DER PÄ MO LÄ KYE YÖN TÄN DZOG
May we be born from a lotus in that buddha-field, qualities
complete,
DRA YANG GYÄL PO LA SOG GYÄL NAM KYI
Become a vessel for transmission of the teachings of
conquerors such as King of Melody,
KA LUNG NÖ CHING NYE PAR JE GYUR CHIG
And cause them delight.
GANG GI DÜL WÄI THAB KYI JE ZUNG TE
Then caring for them by whatever means will subdue them,
MI NUB TÄN PÄI GYÄL TSHÄN DZIN PAR SHOG
May I uphold the victory banner of the undeclined teachings!

DAG NI GANG DU KYE NÄ THUB PA YI
Wherever I’m born may I drink the ambrosia
SUNG GI DÜ TSI THUNG WA DE YI TSHE
Of Buddha’s speech and, at that time,
RIG ZUG JOR DANG WANG CHHUG SHE RAB DANG
Have good family, form, wealth, power, wisdom,
TSHE RING NÄ ME DE DANG DÄN PAR SHOG
And, free from illness, a long and happy life!

DAG GI LÜ DANG SOG DANG LONG CHÖ LA
To those who always bear harmful intention
GYÜN DU TSHE WÄI SAM PA DANG DÄN ZHING
Toward my body, life or possessions and also
DAG LA MI NYÄN JÖ PA DE PA DE DAG LA ANG
To those who speak unpleasantly to me,
DAG NI LHAG PAR MA ZHIN JAM GYUR CHIG
May I especially be as loving as a mother!

DAG GI DE DAG RING POR MI THOG PAR
And then, may I, before too long,
DAG PÄ ZHÄN CHE GOM PÄI JANG CHHUB SEM
Having developed bodhichitta which cherishes others more
than self,
LHAG SAM DAG PA GYÜ LA KYE JÄ NÄ
And takes up the burden of freeing all beings,
LA ME JANG CHUB GO PHANG TER WAR SHOG
Grant them the unexcelled state of enlightenment!
KU DOG SER PO CHHOG JIN CHHAG GYA CHÄN
Color yellow, with mudra of granting the supreme,
MÖN LAM GYA DRUB TSHOG NYI PÄL GYI JI
Having accomplished eight prayers, majestic with two accumulations’ glory,
RIN CHHEN DÄN PÄI ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Endowed With Jewels;
RIN CHHEN DA WÄI ZHAB CHHAG TSHÄL LO
To Jewel Moonlight’s feet, I prostrate.

RIN CHHEN DA DANG PÄDMÄ RAB GYÄN CHING
Well adorned with jeweled moon and lotus,
SHE JA KÜN LA KHÄ SHING KHYEN PA GYÄ
Wisdom expanded in mastery of all knowable objects,
GYA TSHO TA BUR ZAB PÄI THUG NGA WA
Endowed with mind as deep as the ocean;
DRA YANG GYÄL PÖI ZHAB LA CHHAG TSHÄL LO
To King of Melody’s feet, I prostrate.

NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÛL PÄI
I make all collections of offerings—actually arranged and emanated through the force of mantra, samâdhi, and aspiration—
CHHÖ TSHOG KÜN BÛL DIG TUNG THAM CHÄ SHA
Confess all downfalls and negativities,
GE LA YI RANG KÜL ZHING SÖL WA DEB
Rejoice in virtues, request and beseech,
DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
And dedicate virtues such as these to the great enlightenment.

GYÄL WÄI TSHÄN THÖ DRÄN JÖ CHHAG CHHÖ THÜ
Through the force of hearing the conqueror’s name,
DAG CHAG LA SOG SEM CHÄN GANG DANG GANG
Expressing it, remembering, prostrating and offering,
MÖN LAM DI DAG GANG GI THONG NGAM THÖ
Whoever sees or hears these prayers
YI LA DRÄN PAR JE PA DE DAG KYANG
Or thinks of them, may they, as well,
GYÄL SÄ NAM KYI MÖN LAM LAB PO CHHE
Be undiscouraged in accomplishing all
MA LÜ DRUB LA ZHÜM PA ME PAR SHOG
The bodhisattvas’ great and powerful prayers!

LHAG SAM DAG PÄI TOB KYI LEG DRUB PÄI
Through force of offering this vast prayer made
GYA CHHEN MÖN LAM TAB PA DI YI THÜ
With the power of a pure extraordinary wish,
MÖN LAM PHA RÖL CHIN PA YONG DZOG NÄ
Fully completing the perfection of prayer,
LÜ CHÄN KÜN GYI RE WA KOR WAR SHOG
May I fulfill hopes of all embodied beings!

Colophon: This Prayer for Virtue in the Beginning, Middle, and End was composed at the glorious Drikung Til monastery in Shoto by the wanderer Lobzang Dragpa, who has heard many teachings. [Translation from the Tibetan by David Molk, July 1993. Lightly edited for this publication by Tsültrim Davis September 2011]

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 BÀ PA DU MA YI
By clearly seeing this and applying great effort,
CHING DANG DEG SOG LÜ KYI DUNG WA ME  
With hunger, thirst and poverty pacified, may there be wealth.

TAG SENG THRUL GYI TSHE DRÄL THAB TSÖ ZHI  
Without torments of body such as bindings and beatings,

JAM PÄI SEM DÂN CHHU YI TRAG NAM KYANG  
Without harm of tigers, lions and snakes, conflict pacified,

BUG CHHIN JIG ME DE WAR GÄL GYUR CHIG  
Endowed with loving minds and relieved from fear of flood as well, may we pass to fearless bliss.

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI  
And when we pass away from this life,

ZHING DER PÄD MO LÄ KYÖN TÄN DZOG  
May we be born from a lotus in that buddha-field, qualities complete,

TSHÄN LEG YONG DRAG LA SOG GYÄL NAM KYI  
Become a vessel for transmission of the teachings of conquerors such as Renowned Glory of Excellent Signs,

KÄ LUNG NÖ CHING NYE PAR JE GYUR CHIG  
And cause them delight.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄDMÄ RAB TU GYÄN PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI WO (7x)  
To the bhagavan, tathägata, arhate, samyak sambuddha Rinpoche King of Melodious Sound, Brilliant Radiance of Ability, Adorned with Jewels, Moon and Lotus (Svaragosaraja), I prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.
བཅིང་དང་བརྡེ་གསེར་ལུས་ཀྱི་གདུང་བ་མེད།།
སྟག་སྦྲུལ་གྱིས་འཚོ་བྲལ་འཐབ་རྩོད་ཞི།།
བྱམས་པའི་སེམས་ལྡན་ཆུ་ཡིས་སྐྲག་རྣམས་ཀྱང༌།།
དབུགས་ཕིན་འཇིགས་མེད་བདེ་བར་བརྒྱལ་གྱུར་ཅིག།།
འདི་ནས་ཤི་འཕོ་སུ་གྱུར་ཚེ་སངས་རྒྱས་ཀྱི།།
ཞིང་དེར་པདྨོ་ལས་སྐྱེས་ཡོན་ཏན་རྫོགས།།
མཚན་ལེགས་ཡོངས་བགྲགས་ལ་སོགས་རྒྱལ་རྣམས་ཀྱི།།
བཀའ་ལུང་ནོད་ཅིང་མཉེ་པར་བྱེད་གྱུར་ཅིག།།

GÜ PA CHHEN PÔ 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 LÄ DRÄ CHI 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,

TRA ZHING TRA 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 of negativities

TAG TU BAG DANG DÄN JIN GYI LOB
And accomplish all virtuous deeds.

CHÄ PÄ MI NGÖM 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.
Tshän gyi me tog gyä shing dag pa la
In flowers of the major marks flourishing and pure,
Pe jā zang pōi dru chha dze pāi ku
Anthers of minor signs, such beautiful body,
Gang gi thong thö drān pāi pāl gyur pa
One who sees, hears or thinks of you is glorified;
Tshän leg yong drag pāl la chhag tshāl lo
To Renowned Glory of Excellent Signs, I prostrate.

Ngö sham zung rig mō tob kyi trūl pāi
I make all collections of offerings—actually arranged
and emanated through the force of mantra, samādhi,
and aspiration—
Chhö tshog kūn būl dig tung tham chā shag
Confess all downfalls and negativities,
Ge la yi rang kūl zhing sōl wa deb
Rejoice in virtues, request and beseech,
Di tshön ge wa jang chhub chhen por ngo
And dedicate virtues such as these to the great enlightenment.

Gyāl wāi tshān thö drān jō chhag chhö thū
Through the force of hearing the conqueror’s name,
Dag chag la sog sem chān gang dang gang
Expressing it, remembering, prostrating and offering,
Nā rim she je dig chān dön lā thar
May all sentient beings such as ourselves
Wang po kūn tshang dug ngāl dig gyūn chhā
Be freed from epidemics, execution, criminals and spirits,
Ngān dror mi tung lha mī de wa nyong
Have faculties fully complete, suffering and negativities’
continuum cut,
Tre kom būl phong zhi zhing jor gyur chīg
Not fall to lower realms and experience the happiness of
humans and gods.
Recognizing these shortcomings,
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,
Mindfulness, alertness and great caution arise.

The root of the teachings is keeping the pratimoksha vows;
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsāra,
Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing migratory beings.

Even if I develop bodhichitta yet don’t practice the three
types of morality,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to practice the bodhisattva vows with
great energy.
Seven sugatas, just as you promised,
Your previous prayers will be fulfilled
During Shākyamuni’s teachings’ final period.
Pray, show me in actuality it is true!

Prayers to the Individual Medicine Buddhas

To the bhagavan, tathāgata, arhate, samyak sambuddha
King of Renowned Glory of Excellent Signs
(Suparikirtitanamasriraja), I prostrate, offer and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.¹

Golden in color, with mudra of granting refuge,
Having accomplished eight prayers, majestic with two accumulations’ glory,
Glorious one of the buddha-field Unconquered by Others;
To Renowned Glory of Excellent Signs, I prostrate.
LOG PÄI YÜL LA YENG PA 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 LHAK 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 JE THEG
Please bless me to enter

KÄL ZANG KYA 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 WA 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 ZHI NÄL JOR CHÖ LÀ MI YEL WAR
By practicing with great energy, never giving up the four sessions,
Prostrations

KA DRIN NYAM ME TSA WÄI LA MA DANG  
Root Guru whose kindness is without equal,

SHAK YÄI GYÄL PO JAM YANG ZHI TSHO SÖG  
King of the Shākyas, Mañjushrī, Shantarakshita and so on,

ZAB MÖI DO DI CHHAG TSHÄN ZHE PA YI  
Holding in their hands this profound sutra,

NGÖ GYÜ LA MA NAM LA CHHAG TSHÄL LO  
To the direct and lineage gurus, I prostrate.

NYAM THAG DRO NAM DRÖL WÄI THUG JE CHÄN  
To the compassionate ones who liberate destitute beings,

DE SHEG DÜN DANG THUB WANG DAM PÄI CHHÖ  
Seven sugatas, Buddha Shākyamuni and holy Dharma,

JAM PÄL KYAB DRÖL SANG DAG TSHANG WANG  
Mañjushrī, Kyab Dröl, Vajrapāni, Brahma and Ishvara,

GYÄL CHHEN NÖ JIN NAM LA CHHAG TSHÄL LO  
And the mahārajas and yakshas, I prostrate.

NGÖ SHAM ZUNG RIG MÖ TOB KI TRUL PÄI  
I make all collections of offerings—actually arranged
and emanated through the force of mantra, samādhi,
and aspiration—

CHHÖ TSHOG KÜN BUL DIG TUNG CHÄ SHAG  
Confess all downfalls and negativities,

GE LA YI RANG KUL ZHING SÖL WA DEB  
Rejoice in virtues, request and beseech,

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO  
And dedicate virtues such as these to the great enlightenment.

Beseeching

CHOM DÄN DÄN DZOM CHHEN PO GONG SU SÖL  
Great bhagavan assembly, pray listen!
**ADDITIONAL PRAYERS**

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

**CHI DANG NANG GI BAR DU CHÖ PÄI TSHOG**
Please bless me to pacify completely

**NYE WAR ZHI WAR JIN GYI LAB TU SÔL**
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 TÂN 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.

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With all samsāra and nirvana’s desirable perfections like Sukhāvatī.

Jeweled ground, adorned with trees and with ponds,
Bottoms covered with gold, silver and pearl dust,
Flowers strewn and sandalwood fragrance rising;
Human and divine enjoyments, Samantabhadra’s offerings, everywhere.

There, in a charming jeweled palace’s center,
On lotuses and lion thrones, buddhas and bodhisattvas abide.
May it be filled with oceans of offering clouds,
Born through the force of mantra, samādhi and aspiration, which they enjoy.

Degenerate times’ compassionate protectors: seven sugatas,
Buddha Shākyamuni, holy Dharma, bodhisattvas and guardians,
To protect me and others, invited as support and protector refuge,
May you come here, gather and grant your blessings.
Dedication Prayer

Today I have made offerings and prostrations
To the objects of refuge, including [Buddha Shākyamuni]*, my lamas,
And the Three Jewels. Through this virtue
May all sentient beings attain happiness.

May I and all limitless motherly beings
In all our lives attain bodies with the freedoms and endowments,
And having encountered lamas who teach the faultless path,
May we perfect the practices of faith and compassion.

The great guide to peace and happiness whose nature is compassion,
The supreme Tenzin Gyatso of incomparable kindness—
May he have long life, and may he obtain the victory
Of freedom for Tibet in accord with his intentions.

In particular, may the faithful people of the West,
Being cared for by holy and qualified lamas,
Bring to perfection love, compassion, bodhichitta,
And the meditation on emptiness that is free from error.

*Alternatively, “Medicine Buddha,” “Ārya Tārā,” or as appropriate, depending on the practice one has done preceding this prayer.

Colophon: These verses were written by Geshe Tsültrim Chöpel on May 3, 1997, with the positive intention to bring about great benefit.
Offering Cloud Mantra
This mantra multiplies the offerings so that they become numberless.

OM NAMO BHAGAVĀTE VAJRA SĀRA PRAMARDANE /
TATHĀGATĀYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE / MAHĀ TEJA
VAJRE / MAHĀ VIDYA VAJRE / MAHĀ BODHICHITTA VAJRE /
MAHĀBODHI MANDOPASAMKRAMANA VAJRE / SARVA
KARMA ĀVARANA VISHO DHANA VAJRE SVĀHĀ (3x)

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG
By the force of the truth of the Three Jewels of Refuge,
SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI
LAB DANG
By the firm inspiration from all buddhas and bodhisattvas,
TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG
By the power of the buddhas who have fully completed
their collections of both good merit and insight, and by the
might of the dharmaḥātu, inconceivable and pure,
CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI
TOB KYI DE ZHIN NYI DU GYUR CHIG
May all of these offerings be hereby transformed into their
actual nature of voidness.
(In this way bless the surrounding and the articles of offering)

CHHOG DEN GYÄL WA SÄ CHÄ JIN LAB DANG
Through the power of the supreme truth of the buddhas’
and bodhisattvas’ blessings,
TSHOG NYI NGA THANG CHHÖ YING DAG PÄI THÜ
The might of the two collections, and the dharmaḥātu’s
purity,
ZHING DIR DE WA CHÂN TAR NÖ CHŪ KYI
May this realm’s beings and environment be enriched
The Concise Essence Sutra Ritual of Bhagavan
Medicine Buddha called The Wish-Fulfilling Jewel

Composed by Panchen Losang Chökyi Gyältsen

NAMO GURU MUNI INDRAYA

GANG GI TSHĀN TSAM THŌ PĀI CHHU GYŪN GYI
The river of merely hearing your names

NAR ME ME YANG RAB SIL PĀ TSHO TAR
Makes even Avici’s hell-fires as cool as a lotus pond.

GYUR DZĀ NYIG MĀI GŌN PO DE SHEG DŪN
Protectors in degenerate times, seven sugatas

SHA KYĀI TOG DĀNG CHĀ PĀI ZHĀB TŪ NĀ
And head of the Shākyas, to your feet I bow.

CHHOG MĀN JA WĀ YENG SHING NAM CHŌ KYI
Distracted by activities of varying importance,

NYIG MĀI GYĀL WA DŪN GYI NAM THAR LA
To benefit myself and those with faith in the life stories

MŌ PĀI LO DĀN DĀNG WĀNG PĀN PĀI CHHIR
Of these seven buddhas for degenerate times,

DO CHHOG DŪ TSĪ YANG ZHŪN NYING PO DRI
I’ll condense the Sutra Ritual’s ambrosia to its molten essence.

Because of the infallibility of Ārya Buddha’s proclamation that the Medicine Buddhas’ power and blessings are greater and swifter in degenerate times, we accept it. One who wishes to perform this quintessential ritual for invoking the heart commitment of the degenerate time’s protectors, the seven sugatas, having already made preparations as described in the Sutra Ritual, fully infusing the mind with refuge and bodhichitta, should recite as follows:
DEI CHHIR DU CHOM DĀN DĀ MĀN GYI LA DE WAR SHEG PA
CHHE GYĀ KYI LHA TSOG KHOR DAM CHĀ PA NAM LA
For that purpose I shall practice the stages of the path such
as prostrating, offering and exhorting the solemn promises
CHHAG CHHÖ THUG DAM KŪL WA LA SOG PĀI LAM GYI RIM PA
LA JUG PAR GYI WO (3x)
Of the blessed Medicine Guru Buddhas, the eight brothers
gone to bliss, and their entourages. (3x)

Purifying the Place

THAM CHĀ DU NI SA ZHI DAG
May the surface of the Earth in every direction
SEG MA LA SOG ME PA DANG
Be stainless and pure, without roughness or fault,
LAG THIL TAR NYAM BAIDURYI
As smooth as the palm of a child’s soft hand
RANG ZHIN JAM POR NĀ GYUR CHIG
And as natural polished as lapis lazuli.

Offering Prayer

LHA DANG MI YI CHHÖ PĀI DZĀ
May the material offerings of gods and humans,
NGÖ SU SHAM DANG YI KYI TRŪL
Both those set before me and those visualized,
KŪN ZANG CHHÖ TRIN LA NA ME
Like a cloud of peerless offerings of Samantabhadra,
NAM KHĀI KHAM KŪN KHYAB GYUR CHIG
Pervade and encompass the vastness of space.
 Refuge and Bodhichitta

CHHOG CHU DÜ SUM GYI DE ZHIN SHEG PA THAM CHÄ KYI KU
SUNG THUG YÖN TÂN THRIN LÄ THAM CHÄ CHIG TU DÜ PÄI
NGO WOR GYUR PA

Nature incorporating the entire body, speech, mind,
qualities and activity of all ten directions’ three times
tathāgatas,
CHHÖ KYI PHUNG PO TONG THRAG GYÄ CHU TSA ZHII JUNG NÄ
Source of eighty-four thousand collections of Dharmas,
PHAG PÄI GEN DÜN THAM CHÄ KYI
Lord of all ārya Sangha
NGA DAG DRIN CHÄN TSA WA DANG GYÜ PAR CHÄ PÄI PÄL DÄN
LA MA DAM PA NAM LA KYAB SU CHHI WO
I seek refuge in the kind root and lineage glorious, holy
gurus.
DZOG PÄI SANG GYÄ CHOM DÄN DÄ NAM LA KYAB SU CHHI WO
I seek refuge in the completely enlightened lord Buddhas.
DAM PÄI CHHÖ NAM LA KYAB SU CHHI WO
I seek refuge in the holy Dharma.
PHAG PÄI GEN DÜN NAM LA KYAB SU CHHI WO
I seek refuge in the ārya Sangha.
CHOM DÄN DÄ MÄN GYI LA DE WAR SHEG PA CHHE
I seek refuge in the eight brothers gone to bliss,
GYÄ KYI LHA TSHOG KHOR DÄN GYÜ PAR CHÄ NAM LA KYAB SU
CHHI WO
The lord Medicine Buddhas with their retinue hosts of
deities.
PÄL GÖN DAM PA CHHÖ KYONG WÄI SUNG MA YE SHE KYI
I seek refuge in the glorious, holy protectors,
CHÄN DÄN DÄN NAM LA KYAB SU CHHI WO (3x)
Dharma Protector Guardians endowed with the wisdom
eye. (3x)
Sang gyä chhö dang tshog kyi chhog nam la
In the Buddha, Dharma and Sangha

Jang chhub bar du dag ni kyab su chhi
I seek refuge until I am enlightened.

Dag gi jin sog gyi päi tshog nam kyi
By my merit from giving and other perfections

Dro la phän chhir sang gyä drub par shog (3x)
May I attain buddhahood to benefit all sentient beings. (3x)

The Four Immeasurables

Dag dang nang wa tham chä chhö kyi jing kyi rang zhin yin pa la / de tar ma tog päi sem chän tham chä de wa
All sentient beings who, although self and all appearances are dharmadhātu by nature, have not realized it thus, I shall endow with happiness and the causes of happiness,

Dug ngäl dang dug ngäl gyi gyu dang dräl war ja
Separate from suffering and the causes of suffering,

Dug ngäl me päi de wa dang mi dräl war ja
Make them inseparable from happiness without suffering

De dug gi gyu chhag dang nye ring nyi dang dräl wäi tang nyom la nä par ja wo (3x)
And set in equanimity, the cause of well-being, free from attachment, aversion, and partiality. (3x)

Special Bodhicitta

Ma sem chän tham chä kyi dön du dzog päi sang gyä kyi go phang thob par ja
For the sake of all mother sentient beings, I shall attain complete buddhahood.