

Deer Park Buddhist Center Prayers for Summer Course 2001

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Please note: Verses in italics will not be recited aloud.

□

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## **Prayers before morning teachings**

□

## **Homage and Praise to Shakyamuni Buddha**

□

tön pa chom den de / de zhin sheg pa dra chom pa / yang dag par  
dzog pe sang gye / rig pa dang /zhab su den pa / de war sheg pa /  
jig ten kyen pa / kye bu dul wa / kha lo gyur wa / la na me pa / lha  
dang mi nam kyi / gön pa sang gye chom den de / pal gyal wa  
shakya thub pa la / chag tsal lo / chö do kyab su chi wo/ (3 times)

□

□

gang tse gang nyi dzo wo kyö tam che  
sa chen di la gom pa dun bor ne  
nga ni jig ten di na chog che sung  
de tse ke pa kyo la chag tsal lo

□

nam dag ku nga chog tu zug zang wa  
ye she gya tso ser gyi lhun po dra  
drag pa jig ten sum na lham me wa  
gon po chog nye kyö la chag tsal lo

□

tseen chog den pa dri me da we zhel  
ser dog dra wa kyö la chag tsal lo  
dul dral kyö dra si pa sum ma chi  
nyam me kyen chen kyö la chag tsal lo

□

gön po tug je che den pa  
tam che kyen pe gön pa po  
sö nam yon ten gya tso zhing  
de zhin sheg la chag tsal lo

□

## **Homage and Praise to Shakyamuni Buddha**

□

*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 from the Shakya clan, I prostrate, make offerings and go for refuge.*

□

*When, O supreme among humans you were born on this earth,  
You paced out seven strides,  
Then said, "I am supreme in this world."  
To you, who were wise then, I prostrate.*

□

*With pure bodies, form supremely pure;  
Wisdom ocean, like a golden mountain;  
Fame that blazes in the three worlds,  
Winner of the best – Lord, to you I prostrate.*

□

*With the supreme signs, face like the spotless moon,  
Color like gold – to you, I prostrate.  
You are immaculate, the three worlds are not.  
Incomparably wise one – to you, I prostrate.*

□

*The Savior having great compassion,  
The Founder having all understanding,  
The field of merit with qualities like a vast ocean –  
To you, the One Gone to Thusness, I prostrate.*

Page 4:

dag pe dö chag dral war gyur  
ge we ngen song le dröl zhing  
chig tu dön dam chog gyur pa  
zhi gyur chö la chag tsal lo

□

dröl ne dröl we lam yang tön  
lab pa dag la rab tu ne  
zhing gi dam pa yön ten den  
gen dun la yang chag tsal lo

▣

dig pa chi yang mi ja zhing  
ge wa pun sum tsog par gyur  
rang gi sem ni yong su dul  
di ni sang gye ten pa yin

□

kar ma rab rib mar me dang  
gyü ma zil pa chu bur dang  
mi lam log dang drin ta bur  
du je chö nam di tar ta

□

sö nam di yi tam che zig pa yi  
go pang tob ne kyön gyi dra tul te  
ga dang na dang chi we lab trug pe  
si pe tso le dro wa dröl war shog

Page 5

*The purity which makes one free from attachment,  
The virtue which frees one from the lower realms,  
The one path, the sublime pure reality –  
To that Dharma which pacifies, I prostrate.*

□

*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.*

□

*Do not commit any non-virtuous actions,  
Perform only perfect virtuous actions.  
Subdue your mind thoroughly  
This is the teaching of the Buddha.*

□

*A star, a mirage, a flame of a lamp,  
An illusion, a drop of dew, or a bubble,  
A dream, a flash of lightening, a cloud –  
See conditioned things as such!*

□

*Through these merits may sentient beings  
Attain the rank of all-seeing, subdue the foe of faults,  
And be delivered from samsara's ocean,  
Perturbed by the waves of ageing, sickness and death*

Page 6 Blank

Page 7

**Essence of the Perfection of Wisdom:□The Blessed Mother**

Bhagavatiprajnaparamitahrdaya

bCom ldan ‘das ma shes rab kyi pha rol tu phyin p’ai snying po

Homage to unutterable, inconceivable, inexpressible Perfect  
Wisdom,

Unborn, unceasing essence of space,

The field of self-aware gnosis,

Mother of past, present and future Buddhas!

Homage to the perfection of wisdom, the Blessed Mother.

Thus I have heard once.□The Lord was sitting on Vulture’s Peak

near the city of Rajgir.□He was accompanied by a large

community of monks as well as a large community of

bodhisattvas.□On that occasion the Lord was absorbed in the

concentration of the countless aspects of phenomena called

Profound Appearance.□Meanwhile the bodhisattva, the great

being, the noble Avalokiteshvara was contemplating the profound

discipline of the perfection of wisdom.□He came to see that the

five aggregates were void of any inherent nature of their own.

Through the power of the Buddha, the venerable Shariputra

approached the bodhisattva, the great being, the noble

Avalokiteshvara and asked him, “How should a son of the noble

lineage proceed when he wants to train in the profound discipline

of the perfection of wisdom?”

The bodhisattva, the great being, the noble Avalokiteshvara replied

to the venerable Shariputra, “Whatever son or daughter of the

noble lineage wants to train in the profound discipline of the

perfection of wisdom should consider things in the following way.□

First, he or she should clearly and thoroughly comprehend that the

five aggregates are void of any inherent nature of their own.□Form

is void, but voidness is form.□Voidness is not other than forms and

forms are not other than voidness.□Similarly, feelings,

discernments,

formative elements and consciousness are also void.□

Likewise, Shariputra, are all phenomena void.□They

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have no defining characteristics; they are unproduced; they do not cease; they are undefiled, yet they are not separate from defilement; they do not decrease, yet they do not increase.□ This being the case Shariputra, in terms of voidness there exist no forms, no feelings, no discernments, no formative elements, no consciousness; no eyes, no ears, no noses, no tongues, no bodies, no minds; no visual forms, no sounds, no smells, no tastes, no tactile objects, no mental objects.□ There exist no eye elements and so forth up to no mental elements and also up to no elements of mental consciousness.□ There exist no ignorance and no exhaustion of ignorance, no ageing and death and no exhaustion of ageing and death.□ In the same way there exist no suffering, no origin of suffering, no cessation, no path, no wisdom, no attainment and no lack of attainment.

“Therefore, Shariputra, since bodhisattvas have no attainment, they depend upon and dwell in the perfection of wisdom; their minds are unobstructed and unafraid.□ They transcend all error and finally reach the end point:□ Nirvana.

“All the buddhas of the past, present and future have depended, do and will depend upon the perfection of wisdom.□ Thereby they became, are becoming and will become unsurpassably, perfectly and completely awakened buddhas.

□

“Therefore, the mantra of the perfection of wisdom is a mantra of great knowledge; it is an unsurpassable mantra; it is a mantra that is comparable to the incomparable; it is a mantra that totally pacifies all suffering.□ It will not deceive you, therefore know it to be true!□ The mantra of the perfection of wisdom is proclaimed:

□

tadyatha gate gate paragate parasamgate bodhi svaha.□

□

“Shariputra, it is in this way that the great bodhisattvas train themselves in the profound perfection of wisdom.”



□

Page 9

At that moment the Lord arose from his concentration and said to the bodhisattva, the great being, the noble Avalokiteshvara, “Well said; well said. □ That is just how it is, my son, just how it is. □ The profound perfection of wisdom should be practised exactly as you have explained it. □ Then the tathagatas will be truly delighted.”

□

When the Lord had spoken these words, the venerable Shariputra and the bodhisattva, the great being, the noble Avalokiteshvara, and the entire gathering of gods, humans, asuras and gandharvas were overjoyed, and they praised what the Lord had said.

## The Foundation of Good Qualities

□

Seeing that the kind, holy (guru) is the foundation of good qualities, and that proper reliance on the guru is the root of the path, I ask blessing to rely on the guru with great respect (born) of constant effort.

□

Knowing the rarity and great significance of this (human body), obtained just once, that is the wonderful basis of opportunity, I ask blessing to generate uninterruptedly, day and night, the mind that takes up what is essential (to attaining Buddhahood).

□

Remembering that death will swiftly destroy my wavering body and life, which are like bubbles on a stream, and gaining firm recognition that the effects of my white and black actions will follow me after death like the shadow follows the body, I ask blessing to take care always to avoid even the subtlest fault and to accomplish all that is virtuous.

□

Aware of the disadvantages of worldly goods: □ by enjoying them there is no satisfaction, they are untrustworthy, and the door to all suffering; I ask blessing to generate the great striving for the bliss of liberation.

□

I ask blessing to take as my essential practice the guidelines for individual liberation {Pratimoksa vows}, which are the root of the Dharma, (and to do so) with the great care of mindfulness and introspection induced by that pure thought (renouncing samsara and striving for liberation).

□

Seeing that, just as I have fallen into the ocean of samsara, so too have all transmigrating beings, who have been my mothers, I ask blessing to develop the supreme thought of enlightenment, which takes on the burden of liberating transmigrating beings.

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Seeing that if I generate just the thought (of enlightenment), and do not cultivate the three types of (bodhisattva) morality, I will not attain enlightenment, I ask blessing to train assiduously in the vows of the Bodhisattvas.

□

I ask blessing to generate quickly in my mindstream the union of quiescence and insight, through pacifying (a mind) that strays towards false objects and investigating properly the ultimate object (emptiness).

□

When I have become a (suitable spiritual) vessel, trained in the common {Perfection Vehicle} path, I ask blessing quickly to enter the highest of all vehicles, the Vajrayana, the holy crossing-boat for fortunate beings.

□

Gaining the genuine certainty (that I must guard) the pure (tantric) vows that are the foundation of accomplishing (mundane and trans-mundane) attainments, I ask blessing to guard (those vows) at the risk of my life.

□

Understanding then the essentials of the (generation and completion) stages that are the heart of the (four) classes of tantra, I ask blessing to practice according to the teachings of the Holy Ones, without neglecting to practice yoga in four sessions (daily).

□

May virtuous (teachers) who show the excellent path and friends who practice it properly have a long life.□ ask blessing swiftly to pacify outer and inner hindrances.

□

In all my lives, may I never be apart from the perfect master, and may I enjoy the splendor of the Dharma.□ Having perfected the good qualities of the (ten bodhisattva) levels and the (five) paths, may I quickly obtain the rank of Vajradhara.

## Requesting Mandala Offering

□

Om benza bhumi ah hung, wang-chen ser-gyi sa-zhi, Om benza rekhe ah hum, chi-chag ri kor yug-gyi kor-wai u-su, ri gyal-po ri rab, shar lu-pag-po, lho dzam-bu-ling, nub ba-lang-chö, jang dra-mi-nyen, lu-dang lu-pag, nga-yab-dang nya-yab-zhen, yo-den-dang lam-chog-dro, dra-mi-nyen dang dra-mi-nyen gyi-da, rin-po-chei ri-wo, pag-sam gyi shing, do-joi ba, ma-mo-pa-yi lo-tog, kor-lo rin-po-che, nor-bu rin-po-che, tzun-mo rin-po-che, lön-po rin-po-che, lang-po rin-po-che, ta-ch'og rin-po-che, mag-pön rin-po-che, ter-chen-pöi bum-pa, geg-ma, treng-wa-ma, lu-ma, gar-ma, me-tog-ma, dug-po-ma, nang-säl-ma, dr'i chab-ma, nyi-ma, da-wa, rin-po-ch'ei dug, ch'og-la nam-par gyäl-we gyäl-tsen, u-su lha-d'ang-mii pä-l-jor p'un-sum tsog-pa, ma-tsang-wa me-pa, tzang-zhing yi-d'u wong-wa di-dag drin-chen tza-we-d'ang gyu-par che-pai pä-l-den la-ma dam-pa nam-d'ang, **khye-par-du yang yong-dzok ten-pe nga-dag pä-l-den la-ma dam-pe zhal-nga-ne theg-pa chen-pö sung-chö zab-mo zhu-we yön-du** zhing-kam ul-war-gyio, tug-je dro-we dön-du zhe-su-söl, zhe-ne-kyang dag-sog dro-wa mar gyur nam-ke ta-dang nyam-pe sem-chen tam-che-la tug-tze-wa chen-pö go-ne jin-gyii lab-tu-sol

□

sa-zhi pö-kyi jug-shing me-tog-tram  
ri-rab ling-zhi nyi-de gyan-pa-di  
sang-gye zhing-du mig-te ul-war-gyi  
dro-kun nam-dag zhing-la chö-par-shog

□

pul-jung kyen-tze chu-dzin bum-trig-te  
ta-yai dro-di pen-de kun-de-tsäl  
kye-dang yun-du ne-dang pel-we-chir  
zab-gye chö-kyi char-pa bab-tu-sol

□

Idam guru ratna mandalakam niryatayami

□

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*Om vajra bhumi ah hum, the ground of most powerful gold, Om vajra rekhe ah hum, the diamond hard fence.□In the center surrounded by an outer rim of iron mountains, is the king of mountains, Meru.□To the east, Videha with Deha and Videha.□To the south, Jambudvipa with Camara and Aparacamara.□To the west, Godaniya with Shatha and Uttaramantrina.□To the north, Kuru with Kurava and Kaurava.□In the east, the treasure mountain, in the south, the wish-granting tree, in the west, the wish-granting cow, in the north, the naturally grown maize.□The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, the great treasure vase, the goddess of beauty, goddess of garlands, goddess of song, goddess of dance, goddess of flowers, goddess of incense, goddess of light, goddess of perfume, the sun, the moon, the precious umbrella, the banner of victory, and in the center all the marvelous wealth of gods and humans.□ offer these to the glorious excellent lamas—the kind fundamental lamas and their lineages—and, **in particular, to the Master of the entire doctrine, the Noble Guru, as an offering while requesting profound instruction on the Mahayana.**□Please take these through your compassion for the sake of migrators.□ Having taken them, please empower me with blessings.*

□

*I offer this ground anointed with incense,  
Strewn with flowers, adorned with Meru, the four continents,  
Sun and moon, and visualized as a Buddha Land;  
May all migrators enjoy this Pure Land.*

□

*We request a rain of vast and profound Dharma to fall  
From a hundred thousand clouds billowing with sublime wisdom  
and loving compassion,  
To nurture, sustain and propagate a garden of moon flowers  
For the benefit and bliss of these limitless beings.  
Idam guru ratna mandalakam niryatayami*

**Prayer for the development of bodhicitta**

□

sang-gye chö-dang tsog-kyi chog-nam la  
jang-chub bar-du dag-ni kyab-su-chi  
dag-gi chö-nyen gyi-pe sö-nam kyi  
dro-la pen-chir sang-gye drub-bar-shog (3 times)

□

*I go for refuge, until I am Enlightened, to the Buddhas,  
The Dharma, and the Highest Assembly.  
From the virtuous merit that I collect by listening to the Dharma,  
May I attain the state of Buddha to be able to benefit all sentient  
beings.*

□

□

**After morning teachings**

□

**Short thanking mandala offering**

□

sa-zhi pö-kyi jug-shing me-tog-tram  
ri-rab ling-zhi nyi-de gyan-pa-di  
sang-gye zhing-du mig-te ul-war gyi  
dro-kun nam-d'ag zhing-la chö-par-shog  
Idam guru ratna mandalakam niryatayami

□

*I offer this ground anointed with incense,  
Strewn with flowers, adorned with Meru, the four continents,  
Sun and moon, and visualized as a Buddha Land;  
May all migrators enjoy this Pure Land.  
Idam guru ratna mandalakam niryatayami*

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**Prayers before afternoon teachings**

□

Short requesting mandala offering

□

sa-zhi pö-kyi jug-shing me-tog-tram  
ri-rab ling-zhi nyi-de gyan-pa-di  
sang-gye zhing-du mig-te ul-war-gyi  
dro-kun nam-dag zhing-la chö-par-shog  
Idam guru ratna mandalakam niryatayami

□

*I offer this ground anointed with incense,  
Strewn with flowers, adorned with Meru, the four continents,  
Sun and moon, and visualized as a Buddha Land;  
May all migrators enjoy this Pure Land.  
Idam guru ratna mandalakam niryatayami*

**After afternoon teachings**

**Thanking Mandala Offering**

Om benza bhumi ah hung, wang-chen ser-gyi sa-zhi, Om benza rekhe ah hum, chi-chag ri kor yug-gyi kor-wai u-su, ri gyal-po ri rab, shar lu-pag-po, lho dzam-bu-ling, nub ba-lang-chö, jang dra-mi-nyen, lu-dang lu-pag, nga-yab-dang nya-yab-zhen, yo-den-dang lam-chog-dro, dra-mi-nyen dang dra-mi-nyen gyi-da, rin-po-chei ri-wo, pag-sam gyi shing, do-joi ba, ma-mo-pa-yi lo-tog, kor-lo rin-po-che, nor-bu rin-po-che, tzun-mo rin-po-che, lön-po rin-po-che, lang-po rin-po-che, ta-ch'og rin-po-che, mag-pön rin-po-che, ter-chen-pöi bum-pa, geg-ma, treng-wa-ma, lu-ma, gar-ma, me-tog-ma, dug-po-ma, nang-säl-ma, dr'i chab-ma, nyi-ma, da-wa, rin-po-ch'ei dug, ch'og-la nam-par gyäl-we gyäl-tsen, u-su lha-d'ang-mii päl-jor p'un-sum tsog-pa, ma-tsang-wa me-pa, tzang-zhing yi-d'u wong-wa di-dag drin-chen tza-we-d'ang gyu-par che-pai päl-den la-ma dam-pa nam-d'ang, **khye-par-du yang yong-dzok ten-pe nga-dag päl-den la-ma dam-pe zhal-nga-ne theg-pa chen-pö sung-chö zab-mo leg-par tob-pe ka-drin tang-rak ki yön-du** zhing-kam ul-war-gyio, tug-je dro-we dön-du zhe-su-söl, zhe-ne-kyang dag-sog dro-wa mar gyur nam-ke ta-dang nyampe sem-chen tam-che-la tug-tze-wa chen-pö go-ne jin-gyii lab-tu-sol

sa-zhi pö-kyi jug-shing me-tog-tram  
ri-rab ling-zhi nyi-de gyan-pa-di  
sang-gye zhing-du mig-te ul-war-gyi  
dro-kun nam-dag zhing-la chö-par-shog

□

dag kyi chag dang mong sum kye pe yul  
dra nyen bar sum lu dang long cho che  
pang pa me par bul gyi leg zhe ne  
dug sum rang sar drol war jin kyi lob

□

Idam guru ratna mandalakam niryatayami



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*Om vajra bhumi ah hum, the ground of most powerful gold, Om vajra rekhe ah hum, the diamond hard fence.□In the center surrounded by an outer rim of iron mountains, is the king of mountains, Meru.□To the east, Videha with Deha and Videha.□To the south, Jambudvipa with Camara and Aparacamara.□To the west, Godaniya with Shatha and Uttaramantrina.□To the north, Kuru with Kurava and Kaurava.□In the east, the treasure mountain, in the south, the wish-granting tree, in the west, the wish-granting cow, in the north, the naturally grown maize.□The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, the great treasure vase, the goddess of beauty, goddess of garlands, goddess of song, goddess of dance, goddess of flowers, goddess of incense, goddess of light, goddess of perfume, the sun, the moon, the precious umbrella, the banner of victory, and in the center all the marvelous wealth of gods and humans.□ offer these to the glorious excellent lamas—the kind fundamental lamas and their lineages—and, **in particular, to the Master of the entire doctrine, the Noble Guru, as an offering of thanks for your kindness of our having well received the profound teachings of theMahayana.**□Please take these through your compassion for the sake of migrators.□Having taken them, please empower me with blessings.*

*I offer this ground anointed with incense,*

*Strewn with flowers, adorned with Meru, the four continents,*

*Sun and moon, and visualized as a Buddha Land;*

*May all migrators enjoy this Pure Land.*

*The objects which give rise to my attachment, hatred and ignorance, enemy, friend, stranger, my body and (all) my possessions, without attachment I give (them all to you).*

*Enjoying them well, please empower (me and all beings) to be freed from those three poisonous minds.*

*Idam guru ratna mandalakam niryatayami*

□

### **Final Lam Rim Prayer**

From my collection of insight and merit vast as space, that I have amassed from working with effort at the practice of Lam Rim for a great length of time, may I quickly become the chief leading Buddha for all those who suffer from ignorance clouding their mind's wisdom eye.

Until I reach this high state, may I always be held in your boundless compassion for all of my lifetimes, O great Manjushri; may I discover the best complete graded paths of the teachings; may I please all the Buddhas by practicing well.

By teaching all points of the path just as I have discerned them, thus lifting the darkness from the minds of all others through skillful means, with the force of compassion as guiding incentive, may I uphold Buddha's teachings for eons.

□

With my heart going out in the ten main directions where the supreme jewel-like Dharma has declined or not spread, compelled by the powerful force of great mercy, may I expose this vast treasure which brings pleasure and aid.

□

By the merit of the marvelous good acts of the Buddhas and all of the Bodhisattvas, and even this my work on the Lam Rim, may the deeds of the Buddhas for a long time be nourished to bring wondrous peace to those who would be free.

□

As for all of the people and beings not human, who prevent bad conditions and make things conducive for unhindered practice of the excellent path, may they never be parted for all of their lifetimes from the purest path which the Buddhas praise.

□

When someone with vigor makes effort in accordance with the ten points of conduct of the Mahayana path, may they always be assisted by the mighty Dharmapalas, and may oceans of good fortune spread out reaching all.

□

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### **Prayers for development of bodhicitta and wisdom**

jang chub sem chog rinpoche  
ma kye pa nam kye gyur chig  
kye pa nyam pa me par yang  
gong ne gong du pel bar shog  
tong nyi ta wa rinpoche

ma kye pa nam kye gyur chig  
kye pa nyam pa me par yang  
gong ne gong du pel bar shog

The mind of enlightenment is supreme and most precious

Where it has not arisen, may it arise

Where it has arisen, without any decline,

May it only grow stronger and stronger.

The view of emptiness is supreme and most precious.

Where it has not arisen may it arise.

Where it has arisen, without any decline,

May it only grow stronger and stronger.

□

### **Additional Dedication Prayers**

jam pal pa wo ji tar kyen par dang  
kun tu zang po de yang de zhin te  
de dag kun gyi je su dag lob chir  
ge wa di dag tam che rab tu ngo  
du sum sheg pai gyal wai tam che kyi  
ngo wa gang la chog tu ngag pa de  
dag gi ge we tsa wa di kun kyang  
zang po cho chir rab tu ngo war gyi

*The heroic Manjushri comprehends reality, as likewise does*

*Samantabhadra.□Training after the manner of all of them I*

*dedicate this and all my virtues.□All the Conquerors who come in*

*the three times greatly praise any dedication of merit, and so I will*

*dedicate all these roots of virtue for the sake of practicing as did*

*Samantabhadra.*

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je tsun la me ku tse rab den jing  
nam kar trin le chog jur gye pa dang  
lo zang den pe gron me sa sum gyi  
dro we mun sel dak du ne gyur jig

□

*May the venerable lama have a long life;*

*May his enlightened activities spread throughout the ten directions  
in space;*

*And may Lama Tsongkhapa's teachings, the lamp*

*Which clears the darkness of the beings in the three worlds,*

*Remain forever.*

## Causing the Rain of the Nectar of Immortality to Fall: Prayer for Long Life of Geshe Lhundub Sopa

Composed by Yongdzin Trijang Rinpoche, Junior Tutor to His Holiness the 14th Dalai Lama

□

Tsen-pei nyam-gyar rol-pei ri-dag-mig  
Tong-drag da-zhön lang-tsor geg-pa-mo  
Tse-chin yi-zhin khor-lo lhag-pei-lhe  
Deng-dir chi-me du-tsi dru-char-pob

□

Zhung-lug mang-tö lhun-pö tse-mo-ne  
Lo-ter drub-pei leg-she nyi-wö-bum  
Kun-zö pa-tar dro-wei drin-lei-kyi  
Dro-lö mun-pa sel-dze zhab-ten-shog

□

Nying-je cha-she lhun-dzog kyil-kor-le  
Drub-rig ke-pe zhal-lung ga-bur-gyün  
Kel-den yi-kyi kun-dei men-yön-du  
Drem-zö tön-pa chog-tu zhab-ten-shog

□

Tub-pei ten-pa rig-pei leg-tog-ne  
Kye-bu sum-gyi lam-gyi gyü-jang-shing  
Dag-chag yang-dag lam-la dri-dze-pei  
Drin-jen she-nyen chen-po zhab-ten-shog

□

Kyö-kyi leg-sung to-ri nga-drei-yang  
Kel-zang na-wei du-tsir tag-nyen-pei  
Si-pei zeb-gye ching-le nam drol-zhing  
La-me ten-de wug-yung nyur-tob-shog

□

Ji-si tob-ju mi-jig zhi-yi-tsel  
Dzog-pei kun-kyen sa-la ma-reg-pa  
De-si la-ma chog-dang mi-drel-zhing  
Ten-dror pen-de drub-pei tu-tob-shog

□

Kyab-yul rab-jam nam-kyi jin-tu-dang  
Ten-jung ma-gag chö-ying den-pei-tob  
Dag-chag tse-chig mö-pei lhag-sam-thü  
Ji-tar mön-pei dön-di lhun-drub-shog

□

□

□

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O White Tara, doe-eyed one who enjoys the hundred splendors of the marks and designs, charmingly-postured girl having a body of thousands of new moons, life-giver, wish-granting wheel, superior goddess, cause a downpour of the nectar of immortality to fall here today!

□

Bestow long life on the one who dispels the darkness of the minds of the traveling beings by the hundred thousand light rays, the enlightened deeds fit for all which spread to the far extremities, of the sun of good explanation which achieves the treasure of intellect from the peak of the Meru of the study of many scriptures.

□

Bestow long life on the supreme teacher who is steadfast in dispensing a stream of camphor, the siddhas and masters of dialectics' instructions from the mandala which is the complete mass of the parts of compassion, as a gift of jasmine medicine for the minds of the fortunate.

□

Bestow long life on the great, kind friend who, having well understood the Muni's teaching through reason, has purified his continuum through the path of the three types of individuals, and leads us on the right path.

□

By always listening to the music of the heavenly drum beat of your good speech, the ear nectar of those of good fortune, may we quickly obtain deliverance from the fetters of the hundred cages of the world, and the relief of unexcelled, everlasting bliss.

□

For as long as we do not reach the level of omniscience which is completed by the skill of the ten powers and four fearlessnesses, may we not be separated from the supreme Guru, and may we obtain the might which achieves the wealth and happiness of the teaching and the traveling beings.

□

By the force of the blessings and might of the wide-spread objects of refuge, the power of the truth of dependent origination and unceasing Dharmadhatu, and our superior thought of single-pointed adoration, may this object of prayer be spontaneously achieved.