



**Prayers  
for Guhyasamaja's wang**

## Praise to Buddha Shakyamuni

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. (x3)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG  
DAG PAR DZOG PÄI SANG GYÄ  
RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN  
KHYEN PA  
KYE BU DÜL WÄI KHA LO GYUR WA LA NA ME PA / LHA DANG  
MI NAM KYI TÖN PA  
SANG GYÄ CHOM DÄN DÄ PÄL GYÄL WA SHA KYA THUB PA LA  
CHAG TSHÄL LO / CHÖ DO KYAB SU CHI WO (x3)

When, O supreme amongst 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.

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHÄ  
SA CHEN DI LA GOM PA DÜN POR NÄ  
NGA NI JIG TEN DI NA CHOG CHE SUNG  
DE TSHE KHÄ PA KHYÖ LA CHAG TSHÄL LO

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.

NAM DAG KU NGA CHOG TU ZUG ZANG WA

YE SHE GYA TSHO SER GYI LHÜN PO DRA  
DRAG PA JIG TEN SUM NA LHAM ME WA  
GÖN PO CHOG NYE KHYÖ LA CHAG TSHÄL LO

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

TSHÄN CHOG DÄN PA DRI ME DA WÄI ZHÄL  
SER DOG DRA WA KHYÖ LA CHAG TSHÄL LO  
DÜL DRÄL KHYÖ DRA SI PA SUM MA CHI  
NYAM ME KHYEN CHEN KHYÖ LA CHAG TSHÄL LO

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.

GÖN PO THUG JE CHE DÄN PA  
THAM CHÄ KHYEN PA TÖN PA PO  
SÖ NAM YÖN TÄN GYA TSHÖI ZHING  
DE ZHIN SHEG LA CHAG TSHÄL LO

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.

DAG PÄ DÖ CHAG DRÄL WAR GYUR  
GE WÄ NGÄN SONG LÄ DRÖL CHING  
CHIG TU DÖN DAM CHOG GYUR PA  
ZHI GYUR CHÖ LA CHAG TSHÄL LO

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.

DRÖL NÄ DRÖL WÄI LAM YANG TÖN  
LAB PA DAG LA RAB TU NÄ  
ZHING GI DAM PA YÖN TÄN DÄN  
GE DÜN LA YANG CHAG TSHÄL LO

Homage to the supreme Buddha!  
Homage to the Dharma refuge!  
Homage to the great Sangha!  
To all three, ever-devout homage!

SANG GYÄ TSO LA CHAG TSHÄL LO  
KYOB PA CHÖ LA CHAG TSHÄL LO  
GE DÜN CHE LA CHAG TSHÄL LO  
SUM LA TAG TU GÜ CHAG TSHÄL

To all worthy of respect,  
Bowing with bodies as many as  
All realms' atoms, in all aspects,  
With supreme faith I pay homage.

CHAG JAR Ö PA THAM CHÄ LA  
ZHING DÜL KÜN GYI DRANG NYE KYI  
LÜ TÛ PA YI NAM KÜN TU  
CHOG TU DÄ PÄ CHAG TSHÄL LO

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

DIG PA CHI YANG MI JA ZHING  
GE WA PHÜN SUM TSHOG PAR CHÄ  
RANG GI SEM NI YONG SU DÜL  
DI NI SANG GYÄ TÄN PA YIN

A star, a defective view, a flame of a butter lamp,  
An illusion, a drop of dew, or a bubble,  
A dream, a flash of lightning, a cloud –  
See causative phenomena as such!

KAR MA RAB RIB MAR ME DANG  
GYU MA ZIL PA CHU BUR DANG  
MI LAM LOG DANG TRIN TA BUR  
DÜ JÄ CHÖ NAM DI TAR TA

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 aging, sickness, and death.

SÖ NAM DI YI THAM CHÄ ZIG PA YI  
GO PHANG THOB NÄ KYÖN GYI DRA TÜL TE  
GA DANG NA DANG CHI WÄI LAB TRUG PÄI  
SI PÄI TSHO LÄ DRO WA DRÖL WAR SHOG

Homage to the arya Three Jewels.

PAG PA KÖN CHOG SUM LA CHAG TSEL LO

Thus I have heard. At one time the Bhagavan was staying 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 Bhagavan was absorbed in a particular concentration called profound appearance.

DI KE DAG GI TÖ PA DU CHIG NA – CHOM DEN DE – GYEL PÖ  
KAB – JA GÖ PUNG PÖ RI LA – GE LONG GI GE DUN CHEN PO  
DANG – JANG CHUB SEM PE GE DUN CHEN PO DANG – TAB  
CHIG TU ZHUG TE – DE TSE CHOM DEN DE ZAB MO NANG WA  
ZHE JA WE CHÖ KYI NAM DRANG KYI TING NGE DZIN LA NYOM  
PAR ZHUG SO

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 empty of any inherent nature of their own.

YANG DE TSE JANG CHUB SEM PA SEM PA CHEN PO PAG PA  
CHEN RE ZIG WANG CHUG – SHE RAB KYI PA RÖL TU CHIN PA  
ZAB MÖ CHÖ PA NYI LA NAM PAR TA ZHING – PUNG PO NGA PO  
DE DAG LA YANG – RANG ZHIN GYI TONG PAR NAM PAR TA O

Through the power of the Buddha, the venerable Shariputra approached the noble Avalokiteshvara and asked him, “How should a son of noble lineage proceed when he wants to train in the profound discipline of the perfection of wisdom?”

The noble Avalokiteshvara replied to the venerable Shariputra,

DE NE SANG GYE KYI TU – TSE DANG DEN PA SHA RI BU – JANG  
CHUB SEM PA SEM PA CHEN PO PAG PA CHEN RE ZIG WANG  
CHUG LA DI KE CHE ME SO – RIG KYI BU GANG LA LA – SHE RAB  
KYI PA RÖL TU CHIN PA ZAB MÖ CHE PA CHÖ PAR DÖ PA DE JI

TAR LAB PAR JA – DE KE CHE ME PA DANG – JANG CHUB SEM PA  
SEM PA CHEN PO PAG PA CHEN RE ZIG WANG CHUG GI – TSE  
DANG DEN PA SHA RI BU LA DI KE CHE ME SO

“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 empty of any inherent nature of their own. Form is empty, but emptiness is form. Emptiness is not other than forms and forms are not other than emptiness. Similarly, feelings, discriminations, compositional factors and consciousnesses are also empty.

SHA RI BU RIG KYI BU AM RIG KYI BU MO – GANG LA LA SHE RAB  
KYI PA RÖL TU CHIN PA ZAB MÖ CHE PA CHÖ PAR DÖ PA DE – DI  
TAR NAM PAR TA WAR JA TE – PUNG PO NGA PO DE DAG KYANG  
– RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA  
O – ZUG TONG PA O – TONG PA NYI ZUG SO – ZUG LE TONG PA  
NYI ZHEN MA YIN – TONG PA NYI LE KYANG ZUG ZHEN MA  
YIN NO – DE ZHIN DU TSOR WA DANG – DU SHE DANG – DU JE  
DANG – NAM PAR SHE PA NAM TONG PA O

Likewise, Shariputra, all phenomena are empty. They 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.

SHA RI BU DE TAR CHÖ TAM CHE TONG PA NYI DE – TSEN NYI  
ME PA – MA KYE PA – MA GAG PA – DRI MA ME PA – DRI MA  
DANG DREL WA – DRI WA ME PA – GANG WA ME PA O

This being the case, Shariputra, in terms of emptiness there exist no forms, no feelings, no discriminations, no compositional factors, 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 sensations, no mental-objects. There exist no visual elements, no mental elements, and no elements of mental consciousness.

SHA RI BU DE TA WE NA – TONG PA NYI LA ZUG ME – TSOR WA  
ME – DU SHE ME – DU JE NAM ME – NAM PAR SHE PA ME – MIG

ME – NA WA ME – NA ME – CHE ME – LU ME – YI ME – ZUG ME –  
DRA ME – DRI ME – RO ME – REG JA ME – CHÖ ME DO – MIG GI  
KAM ME PA NE – YI KYI KAM ME – YI KYI NAM PAR SHE PE KAM  
KYI BAR DU YANG ME DO

There exist no ignorance and no exhaustion of ignorance, no aging and death and no exhaustion of aging and death. In the same way there exist no suffering, no source of suffering, no cessation, no path, no wisdom, no attainment and no lack of attainment.

MA RIG PA ME – MA RIG PA ZE PA ME PA NE – GA SHI ME – GA  
SHI ZE PE BAR DU YANG ME DO – DE ZHIN DU DUG NGEL WA  
DANG – KUN JUNG WA DANG – GOG PA DANG – LAM ME – YE  
SHE ME – TOB PA ME – MA TOB PA YANG ME DO

“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 depend and will depend upon the perfection of wisdom. Thereby, they became, are becoming and will become unsurpassable, perfectly complete awakened buddhas.

SHA RI BU DE TA WE NA – JANG CHUB SEM PA NAM TOB PA ME  
PE CHIR – SHE RAB KYI PA RÖL TU CHIN PA LA TEN CHING NE  
TE – SEM LA DRIB PA ME CHING – TRAG PA ME DE – CHIN CHI  
LOG LE SHIN TU DE NE – NYA NGEN LE DE PE TAR CHIN TO – DU  
SUM DU NAM PAR ZHUG PE SANG GYE TAM CHE KYANG – SHE  
RAB KYI PA RÖL TU CHIN PA LA TEN NE – LA NA ME PA YANG  
DAG PAR DZOG PE JANG CHUB TU NGÖN PAR DZOG PAR SANG  
GYE SO

“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! I proclaim the mantra of the perfection of wisdom:

DE TA WE NA SHE RAB KYI PA RÖL TU CHIN PE NGAG – RIG PA  
CHEN PÖ NGAG – LA NA ME PE NGAG – MI NYAM PA DANG



NYAM PE NGAG – DUG NGEL TAM CHE RAB TU ZHI WAR JE PE  
NGAG – MI DZUN PE NA DEN PAR SHE PAR JA TE – SHE RAB KYI  
PA RÖL TU CHIN PE NGAG – ME PA

TAYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

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

SHA RI BU – JANG CHUB SEM PA SEM PA CHEN PÖ – DE TAR SHE  
RAB KYI PA RÖL TU CHIN PA ZAB MO LA LAB PAR JA O

At that moment the Bhagavan arose from his concentration and said to 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 practiced exactly as you have explained it. Then the tathagatas will be truly delighted.”

DE NE CHOM DEN DE TING NGE DZIN DE LE ZHENG TE – JANG  
CHUB SEM PA SEM PA CHEN PO PAG PA CHEN RE ZIG WANG  
CHUG LA LEG SO ZHE JA WA JIN NE – LEG SO LEG SO RIG KYI  
BU – DE DE ZHIN NO RIG KYI BU – DE DE ZHIN TE – JI TAR KYÖ  
KYI TEN PA DE ZHIN DU – SHE RAB KYI PA RÖL TU CHIN PA ZAB  
MO LA CHE PAR JA TE – DE ZHIN SHEG PA NAM KYANG JE SU YI  
RANG NGO

When the Bhagavan 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 praised what the Bhagavan had said.

CHOM DEN DE KYI DE KE CHE KA TSEL NE – TSE DANG DEN PA  
SHA RI BU DANG – JANG CHUB SEM PA SEM PA CHEN PO PAG  
PA CHEN RE ZIG WANG CHUG DANG – TAM CHE DANG DEN  
PE KOR DE DAG DANG – LHA DANG – MI DANG – LHA MA YIN  
DANG – DRI ZAR CHE PE JIG TEN YI RANG TE – CHOM DEN DE  
KYI SUNG PA LA NGÖN PAR TÖ DO

## Mandala Offering

### Long Mandala Offering to Request the wang

*At the beginning by the umdze only:*

GYÄL WA KHYAB DAG DOR JE CHANG CHEN PO DANG NGO WA  
YER MA CHI PA YONG ZOG TEN PÄ NGA DAG DON GYI LEG THU  
TSEN NE MÖI PA **JHADO TULKU TENZIN JUNGNYI** PÄL ZANG  
PÖI SHÄL NGA NÄ (SANGWA DÜPA) ZAB MO LEG PAR ZHU WÄI  
YÖN THU ZHING KHAM BUL WAR ZHU...

*Group joins in:*

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI /  
OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR  
WÄI Ü SU RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM  
BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG  
LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM  
CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ  
PÄ LO TOG / KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE /  
TSÜN MO RIN PO CHHE / LÖN PO RIN PO CHHE / LANG PO RIN  
PO CHHE TA CHOG RIN PO CHHE / MAG PÖN RIN PO CHHE /  
TER CHEN PÖI BUM PA

GEG MA / THRENG 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 LÄ NAM PAR GYÄL WÄI GYÄN  
TSHÄN / Ü SU LHA DANG MII YI PÄL JOR PHÜN SUM TSHOG PA  
MA TSHANG WA ME PA TSANG ZHING YI DU ONG WA DI DAG  
DRIN CHEN TSA WA DANG GYÜ PAR CHE PÄ PÄL DÄN LA MA  
DAM PA NAM DANG

KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄ NGA DAG DÖN GYI LÄ  
DU TSEN NÄ MÖ PA **JHADO TULKU TENZIN JUNGNYI** PÄL ZANG  
PÖI ZHÄL NGA NÄ (SANGWA DÜPA) ZAB MO ZHU WÄI YÖN DU  
ZHING KHAM ÜL WAR GYI WO

THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NE KYANG DAG  
SOG DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄ SEM  
CHEN THAM CHÄ LA THUG TSE WA CHHEN PÖ GO NÄ JIN GYI  
LAB TU SÖL

### Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and the moon.  
I imagine this as a buddha-field and offer it.  
May all living beings enjoy this pure land!

SA ZHI PÖ KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DÄ GYÄN PA DI  
SANG GYÄ ZHING DU MIG TE ÜL WA YI  
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

### Request to Turn the Wheel of Dharma

O holy and perfect, pure lama, from the clouds of compassion  
That form in the skies of your dharmakaya wisdom,  
Please release a rain of vast and profouharma,  
Precisely in accordance with the needs of those to be trained.

JE TSÜN LA MA DAM PA KHYE NAM KYI  
CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG  
PLEASE RELEASE A RAIN OF VAST AND PROFOUHARMA,  
ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL  
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

### Refuge and the Mind of Enlightenment

To the Buddha, the Dharma, and the Supreme Community  
I go for refuge until enlightenment.  
Through the creative potential of my practicing generosity and the other perfections,  
May I achieve the state of a buddha for the sake of all sentient beings. **(x3)**

SANG GYĚ CHÖ TANG TSHOK GYI CHOK NAM LA  
CHANG CHUP PAR DU DAK NI GYAP SU CHI  
DAK GI JĪN SOK GYI BĚ SÖ NAM GYI  
DRO LA PHĒN CHIR SANG GYĚ DRUP BAR SHOK

(x3)

## Dediche

### ◆ Long Mandala Offering of Thanks tse wang

*At the beginning by the umdze only:*

GYÄL WA KHYAB DAG DOR JE CHANG CHEN PO DANG NGO WA  
YER MA CHI PA YONG ZOG TEN PÄ NGA DAG DON GYI LEG THU  
TSEN NE MÖI PA *JHADO TULKU TENZIN JUNGNYI* PÄL ZANG  
PÖI SHÄL NGA NÄ (SANGWA DÜPA) ZAB MO LEG PAR THOB PÄ  
YÖN THU ZHING KHAM BUL WAR ZHU...

*Group joins in:*

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI /  
OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR  
WÄI Ü SU RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM  
BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG  
LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM  
CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ  
PÄ LO TOG / KHOR LO RIN PO CHHE / NOR BU RIN PO CHHE /  
TSÜN MO RIN PO CHHE / LÖN PO RIN PO CHHE / LANG PO RIN  
PO CHHE / TA CHOG RIN PO CHHE / MAG PÖN RIN PO CHHE /  
TER CHEN PÖI BUM PA

GEG MA / THRENG 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 LÄ NAM PAR GYÄL WÄI GYÄN  
TSHÄN / Ü SU LHA DANG MII YI PÄL JOR PHÜN SUM TSHOG PA  
MA TSHANG WA ME PA TSANG ZHING YI DU ONG WA DI DAG

DRIN CHEN TSA WA DANG GYÜ PAR CHE PÄ PÄL DÄN LA MA  
DAM PA NAM DANG

KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄ NGA DAG DÖN GYILÄ  
DU TSEN NÄ MÖ PA JHADO TULKU TENZIN JUNGNYI PÄL SANG  
PÖI ZHÄL NGA NÄ (SANGWA DÜPA) ZAB MO LEG PAR THOB PÄ  
KA DRIN TANG RAG GI YÖN DU ZHING KHAM ÜL WAR GYI WO  
THUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NE [KYANG] DAG  
SOG DRO WA MA GYUR NAM KHÄI THA DANG NYAM PÄ SEM  
CHEN THAM CHÄ LA THUG TSE WA CHHEN PÖ GO NÄ JIN GYI  
LAB TU SÖL

◆ **Short Mandala Offering**

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and the moon.  
I imagine this as a buddha-field and offer it.  
May all living beings enjoy this pure land!

SA ZHI PÖ KYI JUG SHING ME TOG TRAM  
RI RAB LING ZHI NYI DÄ GYÄN PA DI  
SANG GYÄ ZHING DU MIG TE ÜL WA YI  
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

◆ **Request for the Lama to Remain Long**

May my venerable lama's life be firm,  
His white divine actions spread in the ten directions.  
May the torch of the teachings of Losang always remain,  
Dispelling the darkness of all beings in the three realms.

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING  
NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG  
LO ZANG TÄN PÄ DRÖN ME SA SUM GYI  
DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Dedication Prayers to actualize bodhichitta

Due to the merits of these virtuous actions  
May I quickly attain the state of a Guru-Buddha  
And lead all living beings, without exception,  
Into that enlightened state.

GE WA DI YI NYUR DU DAG  
LA MA SANG GYÄ DRUB GYUR NÄ  
DRO WA CHIG KYANG MA LÜ PA  
DE YI SA LA GÖ PAR SHOG

May the supreme jewel bodhichitta  
That has not arisen, arise and grow;  
And may that which has arisen not diminish  
But increase more and more.

JANG CHHUB SEM CHHOG RIN PO CHHE  
MA KYE PA NAM KYE GYUR CHIG  
KYE PA NYAM PA ME PA YI  
GONG NÄ GONG DU PHEL WAR SHOG

## Dedicate in the same way as all the Buddhas and Bodhisattvas of the past

Just as the brave Manjushri and Samantabhadra, too,  
Realized things as they are,  
I, too, dedicate all these merits in the best way,  
That I may follow their perfect example.

JAM PÄL PA WÖ JI TAR KHYEN PA DANG  
KÜN TU ZANG PO DE YANG DE ZHIN TE  
DE DAG KÜN GYI JE SU DAG LOB CHIR  
GE WA DI DAG THAM CHÄ RAB TU NGO

I dedicate all these roots of virtue  
with the dedication praised as the best  
by the victorious ones thus gone of the three times,  
so I might perform good works

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI  
NGO WA GANG LA CHOG TU NGAG PA DE  
DAG GI GE WÄI TSA WA DI KÜN KYANG  
ZANG PO CHÖ CHIR RAB TU NGO WAR GYI

### Dedication Prayers

May whatever virtue we have thus accumulated  
Benefit the teachings and all migrating beings,  
And in particular, may it cause the essence of  
Venerable Losang Dragpa's teachings

DAG SO JI NYE SAG PE GE WA DI  
TEN DANG DRO WA KÜN LA GANG PEN DANG  
KYE PAR JE TSÜN LO ZANG DRAG PA YI  
TEN PE NYING PO RING DU SEL JE SHOG

### Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains  
You are the source of all happiness and good;  
All-powerful Chenrezig, Tenzin Gyatso,  
Please remain until samsara ends.

GANG RI RA WÄ KOR WÄI ZHING KHAM DIR  
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ  
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI  
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

### Prayer that Spontaneously Fulfills all Wishes

Savior of the Snow Land teachings and transmigratory beings,  
Who extensively clarifies the path that unifies emptiness and compassion,  
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—  
May all your holy wishes be fulfilled!

TONG NYI NYING JE ZUNG DU JUG PAI LAM  
CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN  
CHAG NA PÄ MO TÄN DZIN GYA TSO LA  
SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG



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