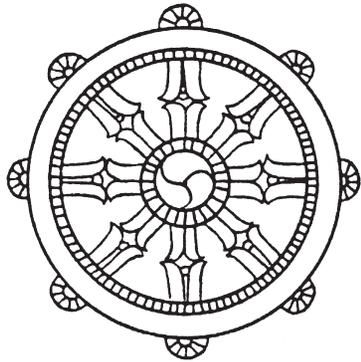


Deer Park Buddhist Center

Prayers for Summer Course 2019



Venerable Geshe Tenzin Dorjee teaching
Songs of Spiritual Experience
by Lama Tsongkhapa
July 8 – July 12, 2019

Venerable Geshe Tenzin Sherab teaching
Letter to a Friend
by Arya Nagarjuna
July 15 – July 19, 2019

Middle Stages of Meditation
by Acharya Kamalashila
July 22 – July 26, 2019

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Translation by Rodney Stevenson & Sharpa Tulku

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Translation by Library of Tibetan Works & Archives

Please note: verses in *italics* will not be recited aloud.

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 / tön-pa sang-gye
chom-den-de / pal-gyal-wa sha-kya thub-pa-la chag-tsal-lo /
chö-dö kyab-su chi-wo/ (3 times)

gang-tse gang-nyi dzo-wo kyö dam-tse
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
gön-po chog-nye kyö-la chag-tsal-lo

tсен-сhog 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 tön-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.*

dag-pe dō-chag dral-war-gyur
ge-we ngen-song le-dröl-zhing
chig-tu dōn-dam chog-gyur-pa
zhi-gyur chō-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
gyu-ma zil-pa chu-bur-dang
mi-lam log-dang drin-ta-bur
du-je chō-nam di-tar-ta

sō-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

*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 aging, sickness and death.*

***The Blessed Mother, Heart Of The Perfection Of Wisdom
Bhagavati Prajna Paramita Hridaya bCom Idan '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 Blessed One was staying in Rajgriha at Vulture Peak
along with a great community of monks and a great commu-
nity of bodhisattvas, and at that time, the Blessed One
entered the meditative absorption on the varieties of phe-
nomena called the appearance of the profound. At that
time as well, the noble Avalokiteshvara, the bodhisattva, the
great being, clearly beheld the practice of the profound
perfection of wisdom itself and saw that even the five aggre-
gates are empty of intrinsic existence.

Thereupon, through the Buddha's inspiration, the venerable
Shariputra spoke to the noble Avalokiteshvara, the bodhisat-
tva, the great being, and said, "How should any noble son or
noble daughter who wishes to engage in the practice of the
profound perfection of wisdom train?"

When this had been said, the holy Avalokiteshvara, the bod-
hisattva, the great being, spoke to the venerable
Shariputra and said, "Shariputra, any noble son or noble
daughter who so wishes to engage in the practice of the pro-
found perfection of wisdom should clearly see this way: they
should see perfectly that even the five aggregates are empty
of intrinsic existence. Form is empty, emptiness is form;
emptiness is not other than form, form too is not other than
emptiness. Likewise, feelings, perceptions, mental

formations, and consciousness are all empty. Therefore,
Shariputra, all phenomena are empty; they are without de-
fining characteristics; they are not born, they do not cease;
they are not defiled, they are not undefiled; they are not
deficient, and they are not complete.

"Therefore, Shariputra, in emptiness there is no form, no
feelings, no perceptions, no mental formations, and no con-
sciousness. There is no eye, no ear, no nose, no tongue,
no body, and no mind. There is no form, no sound, no
smell, no taste, no texture, and no mental objects. There is
no eye-element and so on up to no mind-element including
up to no element of mental consciousness. There is no
ignorance, there is no extinction of ignorance, and so on up
to no aging and death and no extinction of aging and death.
Likewise, there is no suffering, origin, cessation, or path;
there is no wisdom, no attainment, and even no non-attain-
ment.

"Therefore, Shariputra, since bodhisattvas have no attain-
ments, they rely on this perfection of wisdom and abide in it.
Having no obscuration in their minds, they have no fear,
and by going utterly beyond error, they will reach the end of
nirvana. All the buddhas too who abide in the three times
attained the full awakening of unexcelled, perfect enlighten-
ment by relying on this profound perfection of wisdom.

"Therefore, one should know that the mantra of the perfec-
tion of wisdom—the mantra of great knowledge, the unex-
celled mantra, the mantra equal to the unequalled, the
mantra that quells all suffering—is true because it is not
deceptive. The mantra of the perfection of wisdom is pro-
claimed:

tadyatha gaté gaté paragaté parasamgaté bodhi svaha!

Shariputra, the bodhisattvas, the great beings, should train in the perfection of wisdom in this way.”

Thereupon, the Blessed One arose from that meditative absorption and commended the holy Avalokiteshvara, the bodhisattva, the great being, saying this is excellent. “Excellent! Excellent! O noble child, it is just so; it should be just so. One must practice the profound perfection of wisdom just as you have revealed. For then even the tathagatas will rejoice.”

As the Blessed One uttered these words, the venerable Shariputra, the holy Avalokiteshvara, the bodhisattva, the great being, along with the entire assembly, including the worlds of gods, humans, asuras, and gandharvas, all rejoiced and hailed what the Blessed One had said.



Requesting Mandala Offering

Om ben-za bu-mi ah-hung, wang-chen ser-gyi sa-zhi, om ben-za re-ke ah-hum, chi-jag ri-kor yug-gyi kor-we u-su, ri gyal-po ri-rab, shar lu-pag-po, lho dzam-bu-ling, nub ba-lang-jö, jang dra-mi-nyen, lu-dang lu-pag, nga-yab dang-nga yab-zhen, yö-den dang-lam chog-dro, dra-mi nyen-dang dra-mi nyen-gyi-da, rin-po-che ri-wo, pag-sam gyi-shing, dö-jö-ba, ma-mö pa-yi lo-tog, kor-lo rin-po-che, nor-bu rin-po-che, tsun-mo rin-po-che, lön-po rin-po-che, lang-po rin-po-che, ta-chog rin-po-che, mag-pön rin-po-che, ter-chen po-yi bum-pa, geg-ma, treng-wa-ma, lu-ma, gar-ma, me-tog-ma, dug-pö-ma, nang-sal-ma, dri-chab-ma, nyi-ma da-wa rin-po-che dug, chog-la nam-par gyal-we gyal-tsen, u-su lha-dang mi-pal jor-pun sum-tsog pa-ma tsang-wa me-pa tsang-zhing yi-du wong-wa di-dag drin-jen tsa-wa dang-gyu par-je pe-pal-den la-ma dam-pa nam-dang, **kye-par du-yang yong-dzok ten-pe nga-dag pal-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-sol, 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-gyi 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-ye dro-di pen-de kun-de-tsal
kye-dang yun-du ne-dang pel-we-chir
zab-gye chö-kyi char-pa ab-tu-sol

Idam guru ratna mandalakam niryatayami

*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 Shata 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. I 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-dag zhing-la chö-par-shog

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

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.*

*May the venerable lama have a long life; may his enlight-
ened 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.*

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

je-tzün la-ma dam-pa kye-nam kyi
chö-ku kha-la kyen-tze chu-dzin trig
ji-tar sam-pe dul-je dzin-pa la
zab-gye chö-kyi char-pa ab-tu sö

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.*

*O holy and venerable Lama, from the clouds of compassion
That form in the skies of your Dharmakaya wisdom,
Please release a rain of vast and profound Dharma
Precisely in accordance with the needs of those to be
trained.*

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 päi-jor p'un-sum tsog-pa, ma-tsang-wa me-pa, tzang-zhing yi-d'u wong-wa di dag drin-chen tza-wa-d'ang gyu-par che-pai pälden la-ma dam-pa nam-dang, **khye-par-du yang yong-dzok ten-pe nga dag päi-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 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

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

Idam guru ratna mandalakam niryatayami

*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 Shata 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. I 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 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.*

*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*

Dedication Prayers

Two Verses for Development of Bodhicitta and Wisdom

jang-chub sem-chog rin-po-che
ma-kye pa-nam kye-gyur-chig
kye-wa nyam-pa me-par-yang
gong-ne gong-du pel-war-shog

tong-nyi da-wa rin-po-che
ma-kye pa-nam kye-gyur-chig
kye-wa nyam-pa me-par-yang
gong-ne gong-du pel-war-shog

gang-ri ra-we kor-we zhing-kham-dir
pen-dang de-wa ma-lu jung-we-ne
jen-re zik-wang ten-dzin gya-tso-yi
zhab-pe si-te bar-du ten-gyur-jik

chag-tsal wa-dang chö-jing shag-pa-dang
je-su yi-rang kul-zhing sol-wa-yi
ge-wa chung-ze dag-gi ji-sag-pa
tam-che dzog-pe jang-chub chir-ngo-wo

pa-ma sem-jen tam-je de-dang den-gyur-jik
ngen-dro tam-je dak-du dong-pa-dang
jang-chub sem-pa kang-na su-zhuk-pa
de-dag kun-kyi mön-lam drub-gyur-jik

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-pe gyal-we tam-che-kyi
ngo-wa gang-la chog-tu ngag-pa-de
dag-gi ge-we tsa-wa di-kun-kyang
zang-po chö-chir rab-tu ngo-war-gyi

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.

*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.*

*Whatever small merits I have accumulated from
prostrating, making offerings, confessing, rejoicing,
exhorting, and requesting, I dedicate all for full awakening.*

*May all father and mother sentient beings have happiness.
May all the lower realms be forever empty.
May all the prayers of bodhisattvas, wherever they reside,
Be immediately accomplished.*

*The heroic Manjushri comprehends reality, as likewise does
Samantabhadra. Training after the manner of all of them I
dedicate this and all my virtues.*

*I dedicate all my root virtues in whatever way all the tatha-
gatas of all three times praised as best. I dedicate them
toward these noble deeds.*

ྱོ། Words of Truth for a Speedy Accomplishment of the
Prayer for a Swift Return of Geshe Lhundub Sopa
Composed by His Holiness the 14th Dalai Lama

zung-dang dzin-pe nyi-nang trö-pe-tsok
nyer-zhi ten-jung zap-mo ji-zhin-du
zik-shing sung-dze la-me tön-pa-chok
dön-kün drup-pe deng-dir ge-lek-tsöl

ten-pe sok-dzin pen-drup chu-dün-söl
pel-khe gang-ri trö-kyi shing-ta-wa
lo-zang gyel-wa gyü-par che-pa-yi
deng-dir mön-pa drup-pe jin-chen-pop

rang-zhen dön-nyi lhün-gyi drup-pa-yi
ku-zhi dak-nyi nyi-me nyen-gyi-ten
gya-cher pel-la zö-pe go-tsen-pe
tsung-me je-tsün la-mar söl-wa-dep

she-dang drup-pa tsik-chir lü-pa-yi
gyel-ten shin-tu nyik-mar gyur-pe-dü
lung-tok dam-chö tsül-zhin dzin-pa-yi
nge-dön ten-dzin chen-po nyur-jön-shok

do-ngak chu-ter ting-pak ka-we-ne
tö-dang sam-pe pa-tar sön-dze-de
ta-gom chö-pa nam-par dak-pa-yi
tsen-den she-nyen dam-pa nyur-jön-shok

chö-dang chö-nyi lu-wa me-pa-dang
khye-par chom-den ta-chok röl-wa-dang
le-khen sok-dak mar-pö trin-le-kyi
mön-pe dön-kün de-lak nyur-drup-shok

Supreme Teacher who sees and explains as it is
dependent arising that pacifies fully
the mind that sees subject and object as dual,
All Accomplished One, please bestow good fortune here.

Losang, victor who spreads the life-force of teachings
held in the tradition of Seventeen Pandits,
skilled Land of Snow Charioteer, with your lineage,
please bestow your blessings to accomplish our prayer.

The four kayas achieved, you spontaneously
accomplish the welfare of ourselves and others; armed with
patience, you spread teachings of the Sun's Friend,
peerless venerable guru, we beseech you.

As Buddha's teachings decline, little left behind,
just common words for explanation and practice,
you hold Dharma scriptures and realizations;
possessor of true meaning, please quickly return.

By study and reflection you crossed the ocean
of sutra and tantra's subjects hard to fathom;
endowed with correct view, samadhi, and ethics,
noble virtuous teacher, please quickly return.

By the infallible two truths of existence,
and specifically due to the activities
of Hayagriva and the protector Chamsing,
may this heartfelt request be quickly accomplished.

Final Lam Rim Prayer

der-ni ring-du be-le tsog-nyi-ni
ka-tar yang-pa gang-zhig sag-pa-de
lo-mig ma-rig gi-dong dro-wa-nam
nam-dren gyal-we wang-por dag-gyur-jig

der-ma sön-pe-tse rab-kun tu-yang
jam-pe yang-kyi tse-we je-zung-ne
ten-pe rim-pa kun-tsang lam-gyi-chog
nye-ne drub-pe gyal-nam nye-je-shog

rang-gi ji-zhin tog-pe lam-gyi-ne
shug-drag tse-we drang-pe tab-ke-kyi
dro-we yi-kyi mun-pa sal-je-ne
gyal-we ten-pa yun-ring dzin-gyur-jig

ten-pa rin-chen chog-gi ma-kyab-pam
kyab-kyang nyam-par gyur-pe chog-der-ni
nying-je chen-pö yi-rab kyö-pa-yi
pen-de ter-de sal-war je-par-shog

se-je gyal-we me-jung trin-le-le
leg-drub jang-chub lam-gyi rim-pe-kyang
tar-dö nam-kyi yi-la pal-ter-zhing
gyal-we dze-pa ring-du kyong-gyur-jig

lam-zang drub-pe tun-kyen drub-je-jing
gal-kyen sel-je mi-dang mi-min-kun
tse-rab kun-tu gyal-we ngag-pa-yi
nam-dag lam-dang dral-war ma-gyur-jig

gang-tse teg-pa chog-la chö-jö-ju
tsul-zhin drub-la tsön-pa de-yi-tse
tu-den nam-kyi tag-tu drog-je-jing
tra-shi gya-tsö chog-kun kyab-gyur-jig

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 Buddhas' teaching 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.