

*Prayers for Teachings & Initiations*

with

*His Eminence the 7<sup>th</sup> Ling Rinpoche*



# *Prayers at the Beginning of the Teachings*

## *The Heart of the Perfection of Wisdom Sutra*

PHAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO

**I prostrate to the Three Noble Rare Sublime Ones.**

DI KÄ DAG GI THÖ PA DÜ CHIG NA

**Thus did I hear at one time.**

CHOM DÄN DÄ GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA

**The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha**

GE LONG GI GEN DÜN CHHEN PO DANG JANG CHHUB SEM PÄI GEN DÜN CHHEN PO  
DANG THAB CHIG TU ZHUG TE

**together with a great community of monks and a great community of bodhisattvas.**

DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI NAM DRANG KYI  
TING NGE DZIN LA NYOM PAR ZHUG SO

**At that time, the Bhagavan was absorbed in the concentration on the categories of  
phenomena called “Profound Perception.”**

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG  
WANG CHHUG

**Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara**

SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA NYI LA NAM PAR TA ZHING

**looked upon the very practice of the profound perfection of wisdom**

PHUNG PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAR NAM PAR TA O

**and beheld those five aggregates also as empty of inherent nature.**

DE NÄ SANG GYÄ KYI THÜ TSHE DANG DÄN PA SHA RII BÜ JANG CHHUB SEM PA SEM  
PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA DI KÄ CHE MÄ SO

**Then, through the power of Buddha, the venerable Shariputra said this to the  
bodhisattva mahasattva arya Avalokiteshvara:**

RIG KYI BU / GANG LA LA SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR  
DÖ PA DE JI TAR LAB PAR JA / DE KÄ CHE MÄ PA DANG

**“How should any son of the lineage train who wishes to practice the activity of the  
profound perfection of wisdom?”**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG GI TSHE  
DANG DÄN PA SHA RA DVA TII BU LA DI KÄ CHE MÄ SO

**He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the  
venerable Sharadvatiputra.**

SHA RII BU / RIG KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI PHA RÖL TU CHHIN  
PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE

**“Shariputra, any son of the lineage or daughter of the lineage who wishes to  
practice the activity of the profound perfection of wisdom**

DI TAR NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG KYANG

**should look upon it like this, correctly and repeatedly beholding**

RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O

**those five aggregates also as empty of inherent nature.**

ZUG TONG PA O / TONG PA NYI ZUG SO

**Form is empty. Emptiness is form.**

ZUG LÄ TONG PA NYI ZHÄN MA YIN / TONG PA NYI LÄ KYANG ZUG ZHÄN MA YIN NO

**Emptiness is not other than form; form is also not other than emptiness.**

DE ZHIN DU TSHOR WA DANG / DU SHE DANG / DU JE DANG / NAM PAR SHE PA NAM  
TONG PA O

**In the same way, feeling, discrimination, compositional factors, and consciousness  
are empty.**

SHA RII BU / DE TAR CHHÖ THAM CHÄ TONG PA NYI DE / TSHÄN NYI ME PA

**“Shariputra, likewise, all phenomena are emptiness; without characteristic;**

MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG DRÄL WA ME PA / DRI WA  
ME PA / GANG WA ME PA O

**unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.**

SHA RII BU / DE TA WÄ NA TONG PA NYI LA ZUG ME / TSHOR WA ME / DU SHE ME / DU JE  
NAM ME / NAM PAR SHE PA ME

**“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination,  
no compositional factors, no consciousness;**

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME

**no eye, no ear, no nose, no tongue, no body, no mind;**

ZUG ME / DRA ME / DRI ME / RO ME / REG JA ME / CHHÖ ME DO

**no visual form, no sound, no odor, no taste, no object of touch, and no  
phenomenon.**

MIG GI KHAM ME PA NÄ YI KYI KHAM ME / YI KYI NAM PAR SHE PÄI KHAM KYI BAR DU  
YANG ME DO

**There is no eye element and so on up to and including no mind element and no  
mental consciousness element.**

MA RIG PA ME / MA RIG PA ZÄ PA ME PA NÄ

**There is no ignorance, no extinction of ignorance, and so on**

GA SHI ME / GA SHI ZÄ PÄI BAR DU ANG ME DO

**up to and including no aging and death and no extinction of aging and death.**

DE ZHIN DU DUG NGÄL WA DANG / KÜN JUNG WA DANG / GOG PA DANG / LAM ME  
**Similarly, there is no suffering, origination, cessation, and path;**

YE SHE ME / THOB PA ME / MA THOB PA YANG ME DO

**there is no exalted wisdom, no attainment, and also no nonattainment.**

SHA RII BU DE TA WÄ NA / JANG CHHUB SEM PA NAM THOB PA ME PÄI CHHIR SHE RAB KYI  
PHA RÖL TU CHHIN PA LA TEN CHING NÄ TE / SEM LA DRIB PA ME PÄ TRAG PA ME DE

**“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear.**

CHHIN CHI LOG LÄ SHIN TU DÄ NÄ / NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO

**Having completely passed beyond error, they reach the end-point of nirvana.**

DÜ SUM DU NAM PAR ZHUG PÄI SANG GYÄ THAM CHÄ KYANG SHE RAB KYI PHA RÖL  
TU CHHIN PA LA TEN NÄ / LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB TU  
NGÖN PAR DZÖG PAR SANG GYÄ SO

**All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.**

DE TA WÄ NA / SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG / RIG PA CHHEN PÖI NGAG  
**Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge,**

LA NA ME PÄI NGAG / MI NYAM PA DANG NYAM PÄI NGAG

**the unsurpassed mantra, the mantra equal to the unequaled,**

DUG NGÄL THAM CHÄ RAB TU ZHI WAR JE PÄI NGAG / MI DZÜN PÄ NA DEN PAR SHE  
PAR JA TE

**the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.**

SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG MÄ PA

**The mantra of the perfection of wisdom is declared:**

## **TADYATHÄ GATE GATE PÄRAGATE PÄRASAMGATE BODHI SVÄHÄ**

SHA RII BU / JANG CHHUB SEM PA SEM PA CHHEN PÖ DE TAR SHE RAB KYI PHA RÖL TU  
CHHIN PA ZAB MO LA LAB PAR JA O

**“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”**

DE NÄ CHOM DÄN DÄ TING NGE DZIN DE LÄ ZHENG TE JANG CHHUB SEM PA SEM PA  
CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA LEG SO ZHE JA WA JIN NÄ

**Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying:**

LEG SO LEG SO / RIG KYI BU / DE DE ZHIN NO / RIG KYI BU DE DE ZHIN TE

**“Well said, well said, son of the lineage, it is like that.**

JI TAR KHYÖ KYI TÄN PA DE ZHIN DU / SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MO LA  
CHÄ PAR JA TE / DE ZHIN SHEG PA NAM KYANG JE SU YI RANG NGO

**It is like that; one should practice the profound perfection of wisdom just as you  
have indicated; even the tathagatas rejoice.”**

CHOM DÄN DÄ KYI DE KÄ CHE KA TSÄL NÄ / TSHE DANG DÄN PA SHA RI DVA TII BU  
DANG

**The Bhagavan having thus spoken, the venerable Sharadvatiputra,**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG DANG  
THAM CHÄ DANG DÄN PÄI KHOR DE DAG DANG

**the bodhisattva mahasattva arya Avalokiteshvara, and those surrounding in their  
entirety**

LHA DANG / MI DANG / LHA MA YIN DANG / DRI ZAR CHÄ PÄI JIG TEN YI RANG TE /  
CHOM DÄN DÄ KYI SUNG PA LA NGÖN PAR TÖ DO

**along with the world of gods, humans, asuras, and gandharvas were overjoyed and  
highly praised that spoken by the Bhagavan.**

*This completes the Ārya-bhagavatī-prajñāpāramitā-hṛidaya-sūtra.*

*Prayer to the Lion-Face Dakini*

KHA LA CHÖ PÄI NÄ CHHOG DAM PA NÄ

**From the holy supreme realm of Khechara,**

NGÖN SHE DZÜ THRÜL NGA WÄI THU TOB CHÄN

**You, who possess powers of clairvoyance and magical emanation,**

DRUB PA PO LA MA YEL BU ZHIN ZIG

**Look after practitioners like a mother her,**

NÄ SUM KHA DRÖI TSHOG LA CHHAG TSHÄL LO

**To the host of dakinis of the three abodes, I prostrate.**

**AḤ KAḤ SAḤ MAḤ RAḤ CHAḤ ŚHAḤ DAḤ RAḤ SAḤ MAḤ RAḤ YAḤ PHAḤ (21X)**

**TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ (1X)**

PHAG PA KÖN CHHOG SUM GYI KÄI DEN PÄI TOB KYI CHHIR

**By the teachings of the noble Three Rare Sublime Ones possessing the power of truth,**

DOG PAR GYUR CHIG (clap 1x)

**May hindrances be averted. (clap 1x)**

ME PAR GYUR CHIG (clap 1x)

**May they be eliminated. (clap 1x)**

ZHI WAR GYUR CHIG (clap 1x)

**May they be pacified. (clap 1x)**

DRA GEG BAR CHHÄ MI THÜN PÄI CHHOG NGÄN PA THAM CHÄ SHANTIM KURU SOHA

**May all enemies and negative forces opposed to Dharma ŚHĀNTIM KURU SVĀHĀ.**

GEG RIG TONG THRAG GYÄ CHU ZHI WA DANG

**May the host of 80,000 obstacles be pacified,**

MI THÜN NÖ PÄI KYEN DANG DRÄL WA DANG

**May we be free from harmful conditions to Dharma,**

THÜN PAR DRUB CHING PHÜN SUM TSHOG GYUR PÄI

**May all excellences be in accord with the Dharma,**

TRA SHI DE KYANG DENG DIR DE LEG SHOG

**And may there be auspiciousness and perfect happiness here right now.**

# *Mandala Offering to Request Teachings*

## *Long Mandala Offering*

*The first paragraph is recited only by the chant leader:*

GYÄL WA KHYAB DAG DOR JE CHANG CHEN PO DANG NGO WO YER MA CHIS PA PÄLDEN LAMA DAM PA YONG  
DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSHÄN NÄ MÖ TE **KYABJE YONGZIN LINGTUL DORJE CHANG JETSUN  
TENZIN LUNGTOK THRINLEY CHOEPHAG** PÄL ZANG PÖI SHÄL NGA NÄ THEG PA CHHEN PÖI SUNG CHHÖ\* ZAB MO  
ZHU WÄI YÖN DU ZHING KHAM BÜL WAR ZHU...

*Group joins in:*

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

**OM VAJRA ground ÄH HÜM, mighty golden ground.**

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO  
RI RAB

**OM VAJRA fence ÄH HÜM, encircled by a wall of iron mountains; in the center,  
Mount Meru, King of Mountains;**

SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN  
**In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the  
north, Unpleasant Sound;**

LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN  
**Body and Noble Body; Yak Tail and Other Yak Tail;**

YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA  
**Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion  
Unpleasant Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PA YI LO TOG  
**Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;**

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 CHHOG RIN PO CHHE / MAG PÖN RIN PO CHHE  
/ TER CHHEN PO YI BUM PA

**Precious wheel, precious jewel, precious queen, precious minister, precious  
elephant, precious horse, precious general, great treasure vase;**

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ MA / NANG SÄL  
MA / DRI CHHAB MA

**Grace goddess, garland goddess, song goddess, dance goddess, flower goddess,  
incense goddess, light goddess, perfume goddess;**

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄL TSHÄN  
**Sun and moon; precious parasol and banner of victory over all directions.**

Ü SU LHA DANG MII / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG  
ZHING YI DU ONG WA

**In the center, the riches of gods and humans, perfect, lacking nothing, pure, and  
enchanted.**

DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM  
DANG

**To the glorious, holy, kind root and lineage gurus, and**

KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSHÄN NÄ MÖ  
TE **KYABJE YONGZIN LINGTUL DORJE CHANG JETSUN TENZIN LUNGTOK THRINLEY  
CHOEPHAG** PÄL ZANG PÖI ZHÄL NGA NÄ [INSERT TEACHING OR INITIATION] THEG PA  
CHHEN PÖ SUNG CHHÖ ZAB MO LEG PAR ZHU WÄI YÖN DU ZHING KHAM ÜL WAR GYI  
○

**Especially to you, the great, perfect pure, the gloriously good KYABJE YONGZIN  
LINGTUL DORJE CHANG JETSUN TENZIN LUNGTOK THRINLEY CHOEPHAG, the  
possessor of the complete teachings, whose holy name is being uttered here with  
good reason, that we may excellently receive the profound Mahayana teachings,  
we offer this as a buddha field.**

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

**Please accept it with compassion for the sake of trans-migratory beings. Having  
accepted it, out of your great compassion for sentient beings, please bless me and  
all mother transmigratory beings equaling the extent of space.**



*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, the four continents, the sun, and the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

**I imagine this as a buddha land and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all transmigratory beings enjoy this pure land.**

*Request to Turn the Wheel of Dharma*

JE TSÜN LA MA DAM PA KHYE NAM KYI

**Perfect, pure, holy gurus, from the billowing clouds of**

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG

**Wisdom and compassion in the sky of the dharmakaya,**

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA

**Please let fall a rain of profound and extensive Dharma**

ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL

**Upon the receptacle of those to be subdued, exactly as they need.**

**IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI**

*Taking Refuge and Generating Bodhichitta*

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

**I take refuge until I am enlightened**

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

**In the Buddha, the Dharma, and the Supreme Assembly.**

DAG GI CHHÖ NYEN GYI PÄI SÖ NAM KYI

**By my merits of listening to the Dharma,**

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

**May I become a buddha to benefit transmigratory beings. (3x)**

# *Prayers at the Conclusion of the Teachings*

## *Mandala Offering to Give Thanks*

### *Long Mandala Offering*

*The first paragraph is recited only by the chant leader:*

GYÄL WA KHYAB DAG DOR JE CHANG CHEN PO DANG NGO WO YER MA CHIS PA PÄLDEN LAMA DAM PA YONG  
DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSHÄN NÄ MÖ TE **KYABJE YONGZIN LINGTUL DORJE CHANG JETSUN**  
**TENZIN LUNGTOK THRINLEY CHOEPHAG** PÄL ZANG PÖI SHÄL NGA NÄ THEG PA CHHEN PÖI SUNG CHHÖ\* ZAB MO  
LEG PAR ZHU WÄI YÖN DU ZHING KHAM BÜL WAR ZHU...

*Group joins in:*

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

**OM VAJRA ground ĀḤ HŪṂ, mighty golden ground.**

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO  
RI RAB

**OM VAJRA fence ĀḤ HŪṂ, encircled by a wall of iron mountains; in the center,  
Mount Meru, King of Mountains;**

SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN  
**In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the  
north, Unpleasant Sound;**

LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN  
**Body and Noble Body; Yak Tail and Other Yak Tail;**

YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA  
**Deceitful and Traveling the Supreme Path; Unpleasant Sound and Companion  
Unpleasant Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PA YI LO TOG  
**Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;**

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 CHHOG RIN PO CHHE / MAG PÖN RIN PO  
CHHE / TER CHHEN PO YI BUM PA

**Precious wheel, precious jewel, precious queen, precious minister, precious  
elephant, precious horse, precious general, great treasure vase;**

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ MA / NANG  
SÄL MA / DRI CHHAB MA

**Grace goddess, garland goddess, song goddess, dance goddess, flower goddess,  
incense goddess, light goddess, perfume goddess;**

NYI MA / DA WA / RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄL TSHÄN  
**Sun and moon; precious parasol and banner of victory over all directions.**

Ü SU LHA DANG MII / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG  
ZHING YI DU ONG WA

**In the center, the riches of gods and humans, perfect, lacking nothing, pure, and  
enchanting.**

DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM  
DANG

**To the glorious, holy, kind root and lineage gurus, and**

KHYÄ PAR DÜ YANG YONG DZOG TÄN PÄI NGA DAG DÖN GYI LÄ DU TSHÄN NÄ MÖ  
TE **KYABJE YONGZIN LINGTUL DORJE CHANG JETSUN TENZIN LUNGTOK THRINLEY  
CHOEPHAG** PÄL SANG PÖI ZHÄL NGA NÄ [INSERT TEACHING OR INITIATION] THEG PA  
CHHEN PÖ SUNG CHHÖ ZAB MO LEG PAR THOB PÄI KA DRIN TANG RAG GI YÖN DU  
ZHING KHAM ÜL WAR GYI O

**Especially to you, the great, perfect pure, the gloriously good KYABJE YONGZIN  
LINGTUL DORJE CHANG JETSUN TENZIN LUNGTOK THRINLEY CHOEPHAG, the  
possessor of the complete teachings, whose holy name is being uttered here with  
good reason, that we may excellently receive the profound Mahayana teachings,  
we offer this as a buddha field.**

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

**Please accept it with compassion for the sake of trans-migratory beings. Having  
accepted it, out of your great compassion for sentient beings, please bless me and  
all mother transmigratory beings equaling the extent of space.**

*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, the four continents, the sun, and the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

**I imagine this as a buddha land and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all transmigratory beings enjoy this pure land.**

*Request for the Guru to Remain for a Long Time*

JE TSÜN LA MÄI KU TSHE RAB TÄN CHING

**May my perfect, pure guru's life be long**

NAM KAR THRIN LÄ CHHOG CHUR GYÄ PA DANG

**And his white actions flourish in the ten directions.**

LO ZANG TÄN PÄI DRÖN ME SA SUM GYI

**May the torch of the teachings of Lozang Dragpa always remain,**

DRO WÄI MÜN SEL TAG TU NÄ GYUR CHIG

**Dispelling the darkness of the transmigratory beings of  
the three levels.**

**IDAM GURU RATNA MAṄḌALAKAM NIRYĀTAYĀMI**

*Dedication Prayers*

DAG GI JI NYE SAG PÄI GE WA DI

**May whatever virtue I have collected**

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

**Benefit the teachings and all transmigratory beings,**

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI

**And, in particular, may it cause the essence of**

TÄN PÄI NYING PO RING DU SÄL JE SHOG

**Perfect, pure Lozang Dragpa's teachings to shine forever.**

JANG CHHUB SEM CHHOG RIN PO CHHE

**May the precious supreme bodhichitta**

MA KYE PA NAM KYE GYUR CHIG

**Not yet born arise.**

KYE PA NYAM PA ME PA YI

**May that arisen not decline,**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase more and more.**

GE WA DI YI NYUR DU DAG

**Due to this virtue, may I quickly**

LA MA SANG GYÄ DRUB GYUR NÄ

**Become a Guru-Buddha,**

DRO WA CHIG KYANG MA LÜ PA

**And lead all transmigratory beings**

DE YI SA LA GÖ PAR SHOG

**Into that enlightened state.**

## *Final Lamrim Prayer*

DER NI RING DU BÄ LÄ TSHOG NYI NI

**From my two types of merits, 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**

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 lives, Manjushri,**

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 my practice.**

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 YI 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 WÄI CHHOG DER NI

**In whatever direction the most precious teachings**

NYING JE CHHEN PÖ YI RAB KYÖ PA YI

**Have not yet spread, or once spread have declined,**

PHÄN DEI TER DE SÄL WAR JE PAR SHOG

**May I reveal this treasure of happiness and aid.**

SÄ CHÄ GYÄL WÄI MÄ JUNG THRIN LÄ LÄ

**May the minds of those who wish for liberation be granted bounteous peace**

LEG DRUB JANG CHHUB LAM GYI RIM PÄ KYANG

**And the buddhas' deeds be nourished for a long time**

THAR DÖ NAM KYI YI LA PÄL TER ZHING

**By even this graded path to enlightenment completed**

GYÄL WÄI DZÄ PA RING DU KYONG GYUR CHIG

**Due to the wondrous virtuous conduct of the buddhas and their sons.**

LAM ZANG DRUB PÄI THÜN KYEN DRUB JE CHING

**May all human and nonhuman beings who eliminate adversity**

GÄL KYEN SEL JE MI DANG MI MIN KÜN

**And create conducive conditions 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 effort to act**

TSHÜL ZHIN DRUB LA TSÖN PA DE YI TSHE

**In accordance with the ten-fold Mahayana virtuous practices**

THU DÄN NAM KYI TAG TU DROG JE CHING

**May he always be assisted by the mighty ones,**

TRA SHI GYA TSHÖ CHHOG KÜN KHYAB GYUR CHIG

**And may oceans of prosperity spread everywhere.**

### *Additional Prayers*

#### *For the Long Life of His Holiness the Dalai Lama*

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR

**In the land encircled by snow mountains,**

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

**You are the source of all happiness and good.**

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

**All-powerful Chenrezig, Tenzin Gyatso,**

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

**Please remain until samsara ends.**

*Prayer that Spontaneously Fulfills All Wishes*

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

**Savior of the Land of Snow's teachings and transmigratory beings,**

CHHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

**Who extensively clarifies the path that unifies emptiness and compassion,**

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA

**To the Lotus Holder, Tenzin Gyatso, I beseech—**

SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**May all your holy wishes be spontaneously fulfilled.**



*Long Life Prayer for Kyabje Ling Choktrul Rinpoche*  
*“The Unchanging Vajra Melody”*

OM SVASTI

TSHOG NYI THAR SÖN NAM DREN NYI MÄI NYEN

**You who have completed the two accumulations, O Guide and Friend of the sun;<sup>1</sup>**

GYÄL KÜN YAB CHIG JAM PÄL ZHI THRO DANG

**And Master Tsongkhapa, holding the vase of immortality and inseparable from**

YER ME TSHE DZIN LA MA TSONG KHA PÄ

**The wrathful and peaceful forms of Mañjushri, unique father of all conquerors,**

DENG DIR CHHI ME PÄL YÖN TSÄL DU SÖL

**Please confer the glorious quality of immortality today!**

GYÄL TÄN DZIN LA GYÄL WÄI DUNG TSHOB ZHIN

**You are like the Conqueror's successor in upholding his teaching,**

LUNG TOG YÖN TÄN GYA TSHÖ NGA DAG CHHOG

**The excellent lord of the oceans of good qualities: oral teachings and realizations,**

DA DRÄL THRIN LÄ ZANG PÖI CHHÖ NGA WÄ

**And are characterized by unsurpassed benevolent activity,**

KÜN PHAG PÄL DÄN LA MAR SÖL WA DEB

**O glorious Master, superior to all, I supplicate you!**

NAM MANG DO GYÜ GYA TSHOR WANG JOR ZHING

**Mastering oceans of various sutras and tantras,**

LAB SUM RIM NYI SAM PHEL NOR GYI BÜ

**With the wish-fulfilling gem of the three trainings and the two stages,**

GANG THUG YONG TAM DA ME YONG DZIN JEI

**May you pursue the exceptional activity**

PHUL JUNG NAM THAR KYONG WÄI JE POR SHOG

**Of the unequalled lord of tutors whose heart is brimming [with good qualities].**

SÄN SAM GOM DANG CHHE TSÖ TSOM PA YI

**By study, reflection and meditation, teaching, dialectics and composition,**

LO ZANG RING LUG NYIN ZHIN SÄL WA LA

**Like a sun illuminating Losang's<sup>2</sup> tradition,**

GYÄL WA NYI PA LAR YANG JÖN PA DANG

**O light of the teaching inseparable from**

YER ME TÄN PÄI DRÖN MER ZHAB TÄN SHOG

**He who appeared. like a second conqueror, please live long!**

YONG DZOG DO NGAG LAM GYI DAM PÄI CHÜ

**We, the assemblies of your disciples,**

NYANG WÄI DAG CHAG LOB BÜI TSHOG NAM KYANG

**Savour the essence of your instructions on the path complete with sutra and  
tantra;**

THÖ DÖN NYAM SU TAR WÄI JA WA YI

**By putting into practice what we have learned [from you]**

CHHOG GYUR DRUB PÄI CHHÖ THRIN TRO NÜ SHOG

**May we be able to please you with clouds of offerings—our supreme  
accomplishments!**

DE YI THU LÄ JE TSÜN LA MA YI

**By the power of this, may you**

THONG WA DÖN DÄN CHHOG TRÜL PÄ MÖI NYEN

**Who are the sun-like supreme emanation of the venerable Master, meaningful to  
behold,**

SANG SUM MI GYUR DOR JEI SHI DRUB CHING

**Attain the unchanging vajra nature of the three mysteries;**

DZÄ THRIN TÄN DRÖI PÄL DU BAR GYUR CHIG

**And may the glory of your activity on behalf of the teaching and of sentient beings  
shine forth!**

CHHOG SUM JIN DANG DAG CHAG MÖ PÄI THU

**By the blessings of the Three Jewels and the power of our faith,**

JAM PÄL KA DÖ CHHI NANG SANG SUM SOG

**Thanks to the four kinds of activities of the ocean of pledged protectors,**

DAM CHEN GYA TSHÖI NAM ZHII THRIN LÄ KYI

**Mañjushri's attendant protector<sup>3</sup> with his three aspects, inner, outer and secret,  
and the rest,**

TSE CHIG MÖN PÄI NÄ DI LHÜN DRUB SHOG

**May this ardent prayer be spontaneously answered!**

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*Translated from the Tibetan under Venerable Dagpo Rinpoche's guidance by R. Patton*

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*The main offices of the great monasteries [Ganden, Drepung and Sera], the abbots, administrators and all the monks of Loseling College of Drepung, Gyume and Gyutö Colleges, Bodhgaya Monastery, Trehorberi Monastery, as well as the chief attendant and all other members of Ling Labrang together having requested a supplication including his name, a long life prayer and prayer for the development of the activity of the precious reincarnation and excellent emanation of the unsurpassed kind master, the great tutor Tr'ichén Ling Dorje Chang I, the Buddhist monk Tenzin Gyatso, composed the same on Oct 5th, 1987 (the 13th day of the 8th month of the Tibetan Fire Hare year).*

*Phonetics were modified to accord with the FPMT Style Guide, 2018, to be consistent with the above prayers for the teachings.*

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<sup>1</sup> Ephetet for Buddha Shakyamuni

<sup>2</sup> Je Tsongkhapa

<sup>3</sup> Ephetet for Kalarupa

# *Prayers for Initiations*

with

## *His Eminence the 7<sup>th</sup> Ling Rinpoche*

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### **BODHISATTVA VOWS FOR INITIATIONS**

དགོན་མཚོག་གསུམ་ལ་བདག་སྐྱབས་མཚེ། ལྷིག་པ་ཐམས་ཅད་སོ་སོར་བཤགས། །འགྲོ་བའི་དགེ་ལ་རྗེས་ཡི་རང་། །སངས་རྒྱས་  
'བྱང་ཆུབ་ཡིད་ཀྱིས་གཟུང་། །སངས་རྒྱས་ཚོས་དང་ཚོགས་མཚོག་ལ། །བྱང་ཆུབ་བར་དུ་བདག་སྐྱབས་མཚེ། །རང་གཞན་དོན་  
འཕྲོད་བསྐྱབས་སྤྱོད། །བྱང་ཆུབ་སེམས་ནི་བསྐྱེད་པར་བསྐྱེ། །བྱང་ཆུབ་མཚོག་གི་སེམས་ནི་བསྐྱེད་བསྐྱེས་ནས། །སེམས་ཅན་ཐམས་  
ཅད་བདག་གི་མགོན་དུ་གཉེས། །བྱང་ཆུབ་སྤྱོད་མཚོག་ཡིད་འོང་སྤྱད་པར་བསྐྱེ། །འགྲོ་ལ་ཕན་སྤྱོད་སངས་རྒྱས་འགྲུབ་པར་  
ཤོག །

I go for refuge to the Three Jewels.

I confess individually all negativity.

I rejoice in the virtue of all migrating beings.

I hold with my mind the enlightenment of a Buddha.

To the Buddha, the Dharma and the Supreme Assembly

I go for refuge until I am enlightened.

In order to fulfill the purpose of myself and others

I will generate the awakening mind.

Having awakened the mind of supreme enlightenment

I will keep all sentient beings as my guests and

Will act with the pleasing and supreme conduct of enlightenment.

May I become a Buddha to benefit migrating beings.

# ༥ བརྟན་བརྟུགས་གསོལ་འདེབས་འགྲུང་མེད་དོ་རྗེའི་སྐྱ་དབྱངས་ཞེས་

## བྱ་བ་བརྟུགས་སོ། །

ཨོ་སྤ་མྱོ། ཚོགས་གཉིས་མཐར་སོན་རྣམ་འབྲེན་ཉི་མའི་གཉེན། །རྒྱལ་ཀྱན་ཡབ་གཅིག་འཇམ་དབལ་ཞི་ཁྲོ་དང་། །  
 དབྱེར་མེད་ཚེ་འཛིན་སྐྱ་མ་ཚོང་ཁ་བས། །དེར་འདེར་འཆི་མེད་དབལ་ཡོན་སྐྱལ་དུ་གསོལ། །རྒྱལ་བསྟན་འཛིན་ལ་  
 རྒྱལ་བའི་གདུང་འཚོ་བ་བཞིན། ལུང་རྟོགས་ཡོན་ཏན་རྒྱ་མཚོའི་མངའ་བདག་མཚོག། །ལྷ་བྲལ་འཕྲིན་ལས་བཟང་  
 སོའི་ཚོས་མངའ་བས། །ཀྱན་འབགས་དབལ་ལྡན་སྐྱ་མང་གསོལ་བ་འདེབས། །རྣམ་མང་མདོ་རྒྱུད་རྒྱ་མཚོར་དབང་  
 འཕྲོར་ཞེད་། །བསྐྱབ་གསུམ་རིམ་གཉིས་བསམ་འཕེལ་ལོར་གྱི་བྱས། །གང་ཐུགས་ཡོངས་གཏམས་ལྷ་མེད་ཡོངས་  
 འཛིན་རྗེའི། །ལུམ་བྱང་རྣམ་ཐར་སྐྱོང་བའི་བྱེད་པོར་ཤོག། །གསན་བསམ་སྐྱོམ་དང་འཆད་ཚོད་ཚོམ་བ་ཡིས། །ལྷོ་  
 བཟང་རིང་ལུགས་ཉིན་བཞིན་གསལ་བ་ལ། །རྒྱལ་བ་གཉིས་བ་སྐྱར་ཡང་ཕྱོན་བ་དང་། །དབྱེར་མེད་བསྟན་པའི་  
 སྐྱོན་མེད་ཞབས་བརྟན་ཤོག། ཡོངས་རྫོགས་མདོ་སྐགས་ལམ་གྱི་གདམས་བའི་བརྟུང་། །ལུང་བའི་བདག་ཅག་སྐོབ་  
 བའི་ཚོགས་རྣམས་ཀྱང་། །ཤོས་དོན་ཉམས་སུ་བསྟར་བའི་བྱ་བ་ཡིས། །མཚོག་གྲུང་སྐྱབ་བའི་མཚོད་སྤོབ་སྐོ་ལུས་  
 ཤོག། །དེ་ཡོ་མཐུ་ལས་རྗེ་བརྟན་སྐྱ་མ་ཡོ། །མཐོང་བ་དོན་ལྡན་མཚོག་སྐྱལ་བད་མའི་གཉེན། །གསང་གསུམ་མེ་  
 འགྲུང་དོ་རྗེའི་གཤེས་བྱུ་བ་ཅིང་། །མཛད་འཕྲིན་བསྟན་འགྲོའི་དབལ་དུ་འབར་གྲུང་ཅིག། མཚོག་གསུམ་བྱིན་དང་  
 བདག་ཅག་མོས་པའི་མཐུ། །འཇམ་དབལ་བཀའ་སྲོད་ཕྱི་ནང་གསང་གསུམ་སོགས། །དམ་ཅན་རྒྱ་མཚོའི་རྣམ་  
 བཞིའི་འཕྲིན་ལས་གྱིས། །ཅེ་གཅིག་སྐོབ་པའི་གནས་འདི་ལྟན་འགྲུབ་ཤོག། །། ཅེས་པ་འདི་བཞིན་བཀའ་འདེབས་མཉམ་མེད་ཡོངས་

འཛིན་ཁྱི་ཚེན་མིང་སྐྱལ་དོ་རྗེ་འཆང་ཚེན་པོའི་མཚོག་སྐྱལ་ཡང་སྲིད་རིན་པོ་ཆེར་མཚོག་གསོལ་དང་སྐྱགས་སྐྱ་ཚེ་བརྟན་ཅིང་། མཛད་འཕྲིན་རྒྱལ་བའི་ཞབས་བརྟན་  
 གསོལ་འདེབས་འདི་ལྷ་བྱ་ཞིག་དགོས་ཞེས་གདན་སའི་སྐྱ་སྐྱི་གསུམ་དང་། འབྲས་སྐོ་མིང་བྱ་ཚང་གི་མཁན་ལས་འདུས་མང་། རྒྱུད་བྱ་སྐད་སྟོང་། དོར་གདན་དགོན།  
 དེ་ཉིད་མེ་རི་དགོན། མིང་སྐྱ་བྲང་གི་མཛོད་པ་ལས་བྱེད་ཐུན་མོང་བཅས་ནས་བསྐྱལ་དོར་འགྲུའི་དགེ་སྐྱོང་བསྟན་འཛིན་རྒྱ་མཚོས། ཕྱི་ལོ་ ༡༩༡༧ ལྷ་ ༡༠ ཚེས་ ༥  
 ཉིན་མེས་པ་དགོ། །།