

Prayers
Before
and at the end of
Teaching

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Praise to Shakyamuni Buddha

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 chhag tshäl lo / chhö do kyab su chhi wo (3x)

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

Gang tshe kang nyi tso wo khyö tam
tshä

Sa chhen di la gom pa dün por nä
Nga ni jig ten di na chhog che sung
De tshe khä pa khyö la chhag tshäl lo

Nam dag ku nga chhog tu zug zang wa
Ye she gya tsho ser gyi lhün po dra
Drag pa jig ten sum na lham me wa
Gön po chhog nye khyö la chhag tshäl
lo

Tshän chhog dän pa dri me da wäi
zhäl
Ser dog dra wa khyö la chhag tshäl lo
Dül dräl khyö dra si pa sum ma chhi

Nyam me khyen chen khy la chhag
tshäl lo

Gön po thug je chhe dän pa
Tham chä khyen pa tön pa po
Sö nam yön tän gya tshöi zhing

De zhin sheg la chhag tshäl lo

*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.*

*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 tile 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.*

*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 pä dö chhag dräl war gyur
Ge wä ngän song lä dröl ching
Chig tu dön dam chhog gyur pa
Zhi gyur chhö la chhag tshäl lo
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 chhag tshäl lo
Dig pa chi yang mi ja zhing
Ge wa phün sum tshog par chä
Rang gi scm ni yong so dü
Di ni sang gyä tan pa yin
Kar ma rab rib mar me dang
Gyu ma zil pa chhu bur dang
Mi lam log dang trin ta bur
Dü jä chhö nam di tar ta
Sö mam di yi tham chä zig pa yi
Go phang thob nä kyön gyi dra tül te
Ga dang na dang chhi wäi lab trug päi
Si päi tsho lä dro wa dröl war shog

*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.
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 visual aberration, a flame of a
lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, 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 Heart of Perfection of Wisdom Sutra

Pag pa kön chhog sum la chhag tshäl lo

Di kä dag gi thö päi dü chig na / chom dän dä gyäl pöi khab ja gö phung pöi ri la ge
long gi ge dün chhen po dang / jang chhub sem päi ge dün chhen po dang thab
chig tu zhug te / 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

Yang dei tshe jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug
she rab kyi pha röl tu chhin pa zab mo chö pa nyi la nam par ta zhing / phung po
nga po de dag la yang rang zhin gyi tong par nam par ta o / de nä sang gyä kyi thü
tshe dang dän pa sha ri bü / jang chhub sem pa sem pa chhen po phag pa chän rä
zig wang chhug la di kä che mä so / 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
/ jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chhug gi tshe
dang dän pa sha ra dva ti bu la di kä che mä so / sha ri bu rig kyi bu am rig kyi bu
mo gang la la she rab kyi pha röl tu chin pa zab möi chä pa chö par dö pa de di tar
nam par ta war ja te / phung po nga po de dag la yang / rang zhin gyi tong par
nam par yang dag par je su ta o

Zug tong pa o / tong pa nyi zug so / zug lä kyang tong pa nyi zhän ma yin / tong
pa nyi lä kyang zug zhän ma yin no / de zhin du tshor wa dang / du she dang / du
je nam dang / nam par she pa nam tong pa o

Sha ri bu / de tar chhö tham chä tong pa nyi de / tshän nyi me pa / ma kye pa /
ma gag pa / dri ma me pa / dri ma dang dräl wa / dri wa me pa / gang wa me pa o

Sha ri 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 / mig me / na wa me / na me / che me / lü me / yi
me / zug me / dra me / dri me / ro me / reg ja me / chhö me do / mig gi kham
me pa nä yi kyi nam par she päi kham kyi bar du yang me do / ma rig pa me / ma
rig pa zä pa me pa nä / ga shi me / ga shi zä päi bar du yang me do / de zhin du
dug ngäl wa dang / kün jung wa dang / gog pa dang / lam me / ye she me / thob
pa me / ma thob pa yang me do

Sha ri 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 ching trag pa me de
/ chhin chi log lä shin tu dä nä / nya ngän lä dä päi thar chhin to / 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

De ta wä na / she rab kyi pha röl tu chhin päi ngag / rig pa chhen pöi ngag / la na
me päi ngag / mi nyam pa dang nyam päi ngag / dug ngäl tham chä rab tu zhi war

je päi nga g / mi dzün pä na / den par she par ja te / she rab kyi pha röl tu chhin
päi ngag mä pa

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Sha ri 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

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 / leg so leg so
rig kyi bu de de zhin no / de de zhin te / 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

Chom dän dä kyi de kä che ka tsäl nä / tshe dang dän pa sha ra dva ti bu dang /
jang chhub sem pa sem pa chhen po chän rä zig wang chug dang / tham chä dang
dän päi khor de dag dang / 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

Prayer to the Lion-Face Dakini

Ga la chö päi nä chhog dam pa nä

Ngön she dzü thrül nga wäi thu tob chän

Drub pa po la ma uel bu zhin zig

Nä sum kha dröi tsog la chhag tshäl lo

AH KA SAMA RADZA SHADA RASA MARAYA PHAT (21x)

TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Phag pa kön chhog sum gyi käi den päi tob kyi chhir

Dog par gyur chig (clap 1x)

Me par gyur chig (clap 1x)

Zhi war gyur chig (clap 1x)

Rab tu zhi war gyur chig (clap 1x)

Dra geg bar chhä mi thün päi chhog ri

Ngän pa tham chä shintim kuru ye svaha

Geg rig tong thrag gyä chu zhi wa dang

Mi thün nö päi kyen dang dräl wa dang

Thün par drub ching phün sum tshog gyur päi

Tra shi de kyang deng dir de leg shog

The Heart of Perfection of Wisdom Sutra

Homage to the Essence of Transcendent Knowledge, the Bhagavati.

Thus have I heard: Once the Blessed One was dwelling in the royal domain of Vulture Peak Mountain, together with a great gathering of monks and Bodhisattvas.

At that time, the Blessed One entered the samadhi which examines the dharmas called Profound Illumination, and at the same time, noble Avatokiteshvara, the Bodhisattva Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandhas and their natural emptiness.

Then, through the inspiration of the Buddha, venerable Shariputra said to noble Avalokiteshvara, Bodhisattva-Mahasattva, "How should those men and women learn who wish to follow the profound transcendent knowledge?" Thus he spoke.

And noble Avalokiteshvara, Bodhisattva-Mahasattva, answered the venerable Shariputra with these words:

Shariputra, those noble men and women who wish to follow the profound practice of transcendent knowledge should look at it like this: the five skandhas should be seen purely in their natural emptiness.

Form is emptiness, emptiness itself is form; emptiness is no other than form, form is no other than emptiness.

In the same way, feeling, discriminating awareness, compositional factors and consciousness are emptiness.

Thus, Shariputra, all dharmas are emptiness and have no characteristics. They are unborn and unceasing, they are not impure or pure, they neither increase nor decrease.

Therefore, Shariputra, since there is emptiness, there is no form, no feeling, no discriminating awareness, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no smell, no sound, no taste, no sensation, no dharmas; there is no quality of sight and so on, until no quality of thought and no quality of mind-consciousness.

There is no ignorance and no wearing out of ignorance and so on, until no old age and death nor their wearing out.

In the same way, there is no suffering, no cause of suffering, no ending of suffering, and no path; no wisdom, no attainment, and no non-attainment.

Therefore, Shariputra, since there is no attainment for the Bodhisattvas, they abide by means of transcendent knowledge; and since there is no obscurity of

mind, they have no fear, they transcend falsity and pass beyond the bounds of sorrow.

All the Buddhas who dwell in the past, present, and future fully and clearly awoken to unsurpassed, true, complete enlightenment by means of transcendent knowledge.

Therefore, the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the unequalled mantra, the mantra which calms all suffering should be known as truth, for there is no deception.

The mantra of transcendent knowledge is proclaimed:

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Shariputra, this is how a Bodhisattva-Mahasattva should learn the profound transcendent knowledge.

Then the Blessed One arose from that samadhi and praised the noble Bodhisattva Mahasattva Avalokiteshvara, saying:

"Well done, well done. Noble son, it is so. It is just so. Profound transcendent knowledge should be practiced just as you have taught, and all the Tathagatas will rejoice."

When the Blessed One had said this, the venerable Shariputra, the noble Bodhisattva-Mahasattva Avalokiteshvara, that whole gathering, and the world with its gods, men, asuras, and ghandarvas, rejoiced and praised the words of the Blessed One.

To those from the pure and supreme places who enjoy space (emptiness), who possess the five clairvoyances and can magically emanate, care for us practitioners like a mother for her child.

I prostrate to the assembly of dakinis of the three places.

AH KA SAMA RADZA SHADA RASA MARAYA PHAT (21x)

TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

By the truth of the existence of the Three Jewels,
may all inner and outer hindrances and adversities be overcome! (clap hands)
May they become non-existent! (clap) May they be pacified! (clap)
May all negative forces opposed to the Dharma be completely pacified! (clap)
May the eighty thousand obstacles be pacified.
May we be separated from all adverse conditions
and may we obtain conducive circumstances and everything good.
May there be auspiciousness, happiness and well-being here, right now.

Three Principles of the Path

Fourteen verses written by Lama Tsong Khapa

Jetsun Lama namla chag tsal lo!

1. As far as I am able, I shall explain
the essence of all the high teachings of the victors,
the path that all their holy sons commend,
the entry point for the fortunate seeking freedom.
2. Listen with a pure mind, fortunate ones who have no craving
for the pleasures of life, and who to make leisure and fortune meaningful,
strive to turn their minds to the path which pleases the Victors.
3. There is no way to end, without pure renunciation,
this striving for pleasant results in the ocean of life.
It is because of their hankering life as well that beings are fettered,
so seek renunciation first.
4. Leisure and fortune are hard to find; life is not long;
think it constantly; stop desire for this life.
Think over and over how deeds and their fruits never fail,
and the cycle's suffering; stop desire for the future.
5. When you have meditated thus,
and feel not even a moment's desire for the good things of cyclic life,
and when you begin to think both night and day of achieving freedom,
you have found renunciation.
6. Renunciation, though, can never bring
the total bliss of matchless Buddhahood,
unless it is bound by the highest wish;
and so, the wise seek the high wish for enlightenment.
7. They are swept along on four fierce river currents;
chained up tight in past deeds, hard to undo;
stuffed in a steel cage of grasping "self";
smothered in the pitch-black ignorance.

8. In a limitless round, they are born,
and in their births, are tortured by the three sufferings without a break;
think how your mothers feel; think of what is happening to them;
try to develop this highest wish.

9. You may master renunciation and the wish,
but unless you have the wisdom perceiving reality,
you cannot cut the root of cyclic life.
Make efforts in ways, then, to perceive interdependence.

10. A person is entered the path that pleases the Buddhas
when, for all objects, in the cycle or beyond,
he sees that cause and effect can never fail,
and when, for him, they lose all solid appearance.

11. You have yet to realize the Thought of the Able
as long as two ideas seem disparate to you:
the appearance of things—infallible interdependence—
and emptiness—beyond taking any position.

12. At some point they no longer alternate [but] come together;
just seeing that interdependence never fails
brings realization that destroys how you hold to objects,
and then your analysis with view is complete.

13. In addition, the appearance prevents the existence extreme,
and emptiness[prevents] that of nonexistence;
and if you see how emptiness shows in cause and effect,
you will never be stolen off by extreme views.

14. When you have grasped as well as I
the essential points of each of the three principle paths explained,
then go into isolation, my son,* make mighty efforts, and quickly win your
ultimate wish.

* the word "son" here refers to those who have developed bodhicitta in their
hearts,
rather than indicating gender.

Taking Refuge and Generating the Altruistic Intention

Sang gyä chö dang tshog kyi chhog nam la
jang chhub bar du dag ni kyab su chi
dag gi jin sok (chö nyen) gyi pay so nam kyi
dro la pen chir sang gye drub par shog (3x)

I go for refuge, until I am enlightened, to the Buddha, the Dharma and the Sangha.

Through the merit I create by practicing giving and the other perfections,
may I quickly attain the state of Buddhahood for the benefit of all sentient beings. (3x)

Short Mandala Offering

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 war yi
dro kün nam dag zhing la chö par shog.

The ground with scent is blessed, and with flowers strewn,
adorned with Mount Meru, the Four Lands, the sun and the moon,
transformed into a Buddha Land and then offered.

May all wandering beings enjoy this pure realm.

(Optional: Request to Turn the Wheel of Dharma or Request the Lama to Remain Long)

Idam Guru Ratna Mandalakam Nirya tayami

{To you, oh Precious Guru, I send forth this jewelled mandala.}

Request to Turn the Wheel of Dharma

Je tsün la ma dam pa khye nam kyī
Chhö küi kha la khyen tsei chhu dzin thrig
Ji tar tsham päi dül jäi dzin ma la
Zab gyä chhö kyī char pa wab tu söl

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 profound Dharma,
Precisely in accordance with the needs of those to be trained.

Request for Secret/Wisdom Initiation

Yi ong lang tshöi päi dzin drug chu zhii
Dö päi gyü tsäl la khä lü thra ma
Zhing kye ngag kye lhän kye pho nyäi tshog
Dze dug gyü mäi chhag gya nam kyang bül

I offer illusion-like consorts of youthful splendor,
Slender and skilled in the sixty-four arts of loave.
A host of beautiful messenger daikinis,
Field-born, mantra-born, and simultaneously born.

Request for the Lama to Remain Long

Je tsün la mäi ku tshe rab tän ching
Nam kar thrin lä chhog chur gyä pa dang
Lo zang tän päi drön me sa sum gyi
Dro wäi mün sel tag tu nä gyur chig

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

Long Life Prayer for Khensur Rinpoche Lobsang Tsephe

Tän Yo Ngö Kün De Wai Khor Lo Ru
Dom Dzä Chhog Gi Wang Chhug Heruka
Rab Kar Da Zhön Phung Po Pung Pa Yi
Shä Nyen Chhog Gi Ku Tshe Käl Jar Pel

Lo Drö Chhi Me Dü Tsi Yong Tam Pai
Bum Zang Chhag Zung Wü Na Nyer Dze Pai
Drang Song Tshe Tha Yä Pai Ngo Wo Ru
Yar Ngoi Da Tar Phel Zhing Tän Par Shog

Nam Chö Ö Nang Lha Lam Khyön Geng Shing
Thub Tän Pä Tshäl Ma Lü Je Khä Pai
Zeu Dru Zil Ngar Käl Zang Bung Wai Tshog
Tshim Dzä Ma Wai Nyi Ma Zhab Tän Shog

Chä Rang Dri Ma Tha Dag Ring Du Pang
Tshül Thrim Dri Sung Chhog Kyi Khor Lo Geng
Chhe Tsö Tsom Pai Yar Nga Tong Gö Pai
Tän Pai Säl Je Chhen Por Zhab Tän Shog

Thö Sam Nam Sä Dzing Bu Lä Ong Pai
Gom Jung Lo Drä Lha Nä Yong Khyab Pai
Käl Zang Kab Sum Pa Yi Nyer Tshoi Zhi
Khä Chhog Yong Dui Wang Por Zhab Tän Shog

Zhi Dül Thrim Kyi Gang Wa Yong Dzog Shing
Do Ngag Zhung Jar Ma Wai Zer Trö Pä
Phun Tshog De Zhii Kün Dra Ngön Zhä Pai
Dung Sel Da Wa Chhog Khyö Zhab Tän Shog

Shug Drag Nge Jung Ma La Ya Lung Gi
Kül Wai Zhi Lhag Dri Ngä Chher Dang Wai
Phag Lam Tsän Dän (SANDAL) Jön Pai Drib Sil O
Ma Nam Ma Lü Gö Khyö Zhab Tän Shog

Nyug Mai Rang Dang Ö Säl Kha Ying Su
Rab Jam Ten Dang Ten Pai La Dre Trin
Ma Lü Tro Dang Du Wai Je Po Nyi
Dorje Sem Pai Ngo Wor Zhab Tän Shog

Kyab Nä Lu Wa Me Pai Den Thu Dang
Thu Dän Sung Mai Thrin Lä Mi Yel Lä
Dag Ki Lhag Sam Dag Pä Mön Pa Nam
Ji Zhin Drub Pai Dong Drog Dzä Du Söl

Long Life Prayer for Khensur Rinpoche Lobsang Tsephel

NIMBUS CLOUDS BRINGING THE SHOWER OF LIFE ESSENCE: A PRAYER OF SUPPLICATION FOR LONGEVITY

Heruka, the Supreme Lord! You contain beings, the universe and all phenomena in the mandala of bliss. Kindly prolong for a hundred eons the life of a great master who is like an aggregate of new moons.

Master, please live long as a waxing (phel) moon; please live long in the nature of Rishi Amitayus (Tse) who holds elegantly in the palms of his hands a noble (sang) vase filled with the nectars of kindness (Lo) and immortality.

Master, please live long as the sun of wisdom that radiates throughout space and opens the lotus of Buddhadharma that nourishes with its pistil the swarm of fortunate bee-like disciples.

Master, please live long as a great elucidator of Dharma, whose skills in debate, compositions and exposition resound like a thousand drums together, and whose fragrant ethics, free of all unethical stains, pervade all directions.

Master, please live long as a wish-granting tree growing out of a pond of hearing and contemplating the Dharma, as rich as the treasure of Vaishravana; a wish-granting tree whose fruits and leaves of meditation pervade all divine abodes and sustain the lives of all divine beings.

Master, please live long as a full moon of peace, ethics, and serenity, a moon which eliminates the heat of delusions, opens the kunda flower of four excellences, and emits the light of wise speech permeating hundreds of sutras and tantras.

Master, please live long as a guide who establishes all mother sentient beings under the shade of sandalwood along the Aryas' paths, with their fragrance of calm abiding and special insight blown everywhere by the strong and forceful winds of renunciation coming from Malaya in the south.

Master, please live long in the nature of Vajrasattva, who creates and emanates innumerable canopy-like residence and resident mandalas in the clear light space of primordial mind.

May the powers of the truth of infallible refuges and the beneficial activities of powerful Dharma protectors increase and strengthen my pure motivation and fulfill these prayers of aspiration.

Long Life Prayer for His Holiness the Dalai Lama

Gang ri ra wäi khor wä zhing kham dir	In the land encircled by snow mountains You are the source of all happiness and good;
Phän dang de wa mu lü jung wäi nä	
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.

Long Life Prayer for Khensur Rinpoche Lobsang Tsephel

Lobsang Gyäl Wäi Ring Lug Shä Drub Zung	In the tradition of The Victorious Lobsang Dakpa, in both practice and theory, you are established without measure. In all the virtuous activities,
Tshül Zhin Drub Ching Chhö Sri Lä Thab Kün	both of this world and beyond, you never lessened your exertion with devotion and altruism. O (most kind and precious root guru) Lobsang Tsephel, I bow at your feet with reverence and faith.
Dä Dang Lhag Sam Ge Wä Nyer Tsön Pai	
Lobsang Tshe Phel Zhab La Söl Wa Deb	

Om Ah Guru Sumati Ayu Pu Tshim Siddhi Hum Hum

Dedication Prayers

Phän de jung nä tän pa dar zhing gya	May the source of benefit and goodness, the Dharma, spread and expand
tan dzin kyi bu tam cha ku kam zang	May the beings upholding the Dharma have excellent health.
lu chän kun la de kyi jung wäi nä	May the source of happiness and well- being for all embodied beings, the Dharma taught by the Buddha, always increase.
sang gyä tan pa tag tu gyä gyur chig.	
Jang chhub sem chhog rin po che ma kye pa nam kye gyur chig	May the precious Bodhi mind not yet born, arise and grow.
kye pa nyam pa me pa yang gong nä gong du phel war shog	May that born have no decline but increase forevermore.
Tong nyi ta wa rin po che ma kye pa nam kye gyur chig	May the precious mind realizing emptiness not yet born, arise and grow.
kye pa nyam pa may pa yang gong nä gong du pel war shog	May that born have no decline but increase forevermore.
Ge wa di yi nyur du dag la ma sang gyä drub gyur nä	Due to this merit may I soon attain the enlightened state of Guru-Buddha so that I may be able to liberate all sentient beings from their suffering.
dro wa chig kyang ma lü pa de yi sa la gö par shog.	