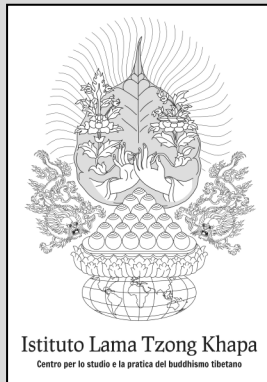




*Collection
of prayers*



Istituto Lama Tzong Khapa
Centro per lo studio e la pratica del buddhismo tibetano

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The Heart of the Perfection of Wisdom Sūtra

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 / Chom dân dã gyäl pöi khab ja gö phung pöi ri
la / ge long gi gen dün chhen po dang jang chhub sem päi gen dün chhen po
dang thab chig tu zhug te / Dei tshe chom dân dã 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 möi 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

Thus did I hear at one time. The Bhagavān was dwelling on Mass of Vultures Mountain in Rājagrha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavān was absorbed in the concentration on the categories of phenomena called “Profound Perception.” Also, at that time, the bodhisattva mahāsattva ārya Avalokiteśvara looked upon the very practice of the pro-found perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

De nä sang gyä kyi thü tshe dang dân 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 / 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

Then, through the power of Buddha, the venerable Śāriputra said this to the bodhisattva mahāsattva ārya Avalokiteśvara: “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 dân pa sha ra da tii bu la di kä che mä so / Sha rii bu / rig ky 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 / di tar nam par ta war ja te / phung po nga po de dag kyang / rang zhin gyi
tong par nam par yang dag par je su ta o

*He said that, and the bodhisattva mahāsattva ārya Avalokiteśvara
said this to the venerable Śāradvatīputra: “Śāriputra, any son of the
lineage or daughter of the lineage who wishes to practice the activity
of the profound perfection of wisdom should look upon it like this,
correctly and repeatedly beholding those five aggregates also as
empty of inherent nature.*

Zug tong pa o / tong pa nyi zug so / zug lä 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 dang / nam par she pa nam tong pa o

*“Form is empty. Emptiness is form. Emptiness is not other than
form; form is also not other than emptiness. 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 / 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 / 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 / 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 kham me / yi kyi nam par she päi kham kyi bar
du yang me do

*“Śāriputra, likewise, all phenomena are emptiness; without
characteristic; unproduced, unceased; stainless, not without stain;
not deficient, not fulfilled. Śāriputra, therefore, in emptiness there is
no form, no feeling, no discrimination, no compositional factors, no
consciousness; No eye, no ear, no nose, no tongue, no body, no mind;
no visual form, no sound, no odor, no taste, no object of touch,
and no phenomenon. 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 / ga shi me / ga shi zä päi bar du ang
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

*“There is no ignorance, no extinction of ignorance, and so on up
to and including no aging and death and no extinction of aging
and death. Similarly, there is no suffering, origination, cessation,
and path; 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 päi 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

*“Śāriputra, therefore, because there is no attainment, bodhisattvas
rely on and dwell in the perfection of wisdom, the mind without
obscuration and without fear. Having completely passed beyond
error, they reach the end-point of nirvāṇa. 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 / la
na me päi ngag / mi nyam pa dang nyam päi ngag / dug ngäl tham chä rab tu
zhi war je päi ngag / mi dzün pä na den par she par ja te / She rab kyi pha röl tu
chhin päi ngag mä pa

*“Therefore, the mantra of the perfection of wisdom, the mantra of
great knowledge, the unsurpassed mantra, the mantra equal to the
unequaled, the mantra that thoroughly pacifies all suffering, should
be known as truth since it is not false. The mantra of the perfection
of wisdom is declared:*

TADYATHĀ GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

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 / 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 / rig kyi bu 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

*“Śāriputra, the bodhisattva mahāsattva should train in the
profound perfection of wisdom like that.” Then the Bhagavān
arose from that concentration and commended the bodhisattva
mahāsattva ārya Avalokiteśvara saying: “Well said, well said, son
of the lineage, it is like that. It is like that; one should practice the
profound perfection of wisdom just as you have indicated; even the
tathāgatas rejoice.”*

Chom dän dä kyi de kä che ka tsäl nä / tshe dang dän pa sha ri dva tii bu dang
/ 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 / 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

*The Bhagavān having thus spoken, the venerable Śāradvatī-putra,
the bodhisattva mahāsattva ārya Avalokiteśvara, and those
surrounding in their entirety along with the world of gods, humans,
asuras, and gandharvas were overjoyed and highly praised that
spoken by the Bhagavān.*

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

Praise to Śākyamuni Buddha

[La ma] 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 düi wäi kha lo gyur wa la na me pa / lha dang mi nam kyi tön pa / sang
gyä chom dän dä päi gyäl wa sha kya thub pa la chhag tshäl lo / chhö do kyab
su chhi o (3x)

*[Guru], Teacher, Bhagavān, Tathāgata, Arhat, Perfectly Complete
Buddha, Perfect in Knowledge and Good Conduct, Sugata, Knower
of the World, Supreme Guide of Beings to Be Subdued, Teacher of
Gods and Humans; to you, Buddha Bhagavān, Glorious Conqueror
Śākyamuni, I prostrate, make offerings, and go for refuge. (3x)*

Gang tshe kang nyi tso wo khyö tam tshe
Sa chhen di la gom pa dün bor nä
Nga ni jig ten di na chhog che sung
De tshe khä pa khyö la chhag tshäl lo

*When, 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.*

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

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

Tshän chhog dân 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 chän khyö la chhag tshäl lo

*With the supreme signs, face like a 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.*

Gön po thug je chhe dân pa
Tham chä khyen päi tön pa po
Sö nam yön tän gya tshöi zhing
De zhin sheg la chhag tshäl lo

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

Dag päi dö chhag dräl war gyur
Ge wä ngän song lä dröl zhing
Chig tu dön dam chhog gyur pa
Zhi gyur chhö la chhag 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.*

Dröl nä dröl wäi lam yang tön
Lab pa dag la rab tu nä
Zhing gi dam pa yön tän dân
Gen dün la yang chhag 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.*

Dig pa chi yang mi ja zhing
Ge wa phün sum tshog par chä
Rang gi sem ni yong su dü
Di ni sang gyä tän pa yin

Do not commit any unwholesome actions.

Engage in perfect, wholesome actions.

Subdue one's own mind.

This is the teaching of the Buddha.

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

A star, a defective view, a butter lamp flame,

An illusion, a dew drop, a water bubble,

A dream, lightning, a cloud:

See all causative phenomena like this.

Sö nam 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

By these merits, may transmigratory beings

Attain the state of all-seeing, subdue the enemy of faults,

And be freed from the ocean of saṃsāra

Disturbed by the waves of aging, sickness, and death.

Maṇḍala Offering

At the beginning by the umdze only:

Gyäl wa khyab dag dor je chang chhen po dang / ngo wo yer ma chi pa yong dzog tän päi nga dag dön gyi lä du tshän nä mö te / **Kyabje Rangjung Neljorma Khandro Tseringma Rinpoche** päl zang pöi shäl nga nä / theg pa chhen pöi sung chhö* zab mo leg par zhu wäi yön du zhing kham büi war zhu.

Group joins in:

Om bän dza bhu mi ah hum / wang chhen ser gyi sa zhi / om bän dza re khe 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

Om vajra bhūmi ĀḤ Hūṃ, mighty golden ground. Om vajra rekhe ĀḤ Hūṃ, encircled by a wall of iron mountains; in the center, Mount Meru, King of Mountains; In the east, Noble Body; in the south, Rose-Apple; in the west, Cattle Using; in the north, Unpleasant Sound; Body and Noble Body; Yak Tail and Other Yak Tail; 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 / 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 / Geg ma / threng wa ma / lu ma / gar ma / me tog ma / dug pö ma / nang säi ma / dri chhab ma

Precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest; Precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase; 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 / ü su
lha dang mii / päi jor phün sum tshog pa ma tshang wa me pa / tsang zhing yi
du ong wa

*Sun and moon; precious parasol and banner of victory over all
directions. 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 päi dän la ma dam pa nam dang
/ khyä par dü yang yong dzog tän päi nga dag dön gyi lä du tshän nä mö te /
je tsün la ma lo zang thub wang dor je chang chhen po Rangjung Neljorma
Khandro Tseringma Rinpoche päi zang pöi zhäl nga nä / theg pa chhen pö
sung chhö zab mo leg par zhu wäi yön du zhing kham ül war gyi o

*To the glorious, holy, kind root and lineage gurus, and especially to
you, the great, perfect pure Lama Lozang Thubwang Dorje Chang,
the gloriously good Kyabje Thubten Zopa Rinpoche, the possessor
of the complete teachings, whose holy name is being uttered here
with good reason, that we may excellently receive the profound
Mahāyāna teachings, we offer this as a buddha field.*

(For the thanksgiving mandala)

Di dag drin chän tsa wa dang gyü par / chä päi päi dän la ma dam pa nam
dang / khyä par dü yang yong dzog tän päi nga dag dön gyi lä du tshän nä
mö te / **Kyabje Rangjung Neljorma Khandro Tseringma Rinpoche** päi
sang pöi zhäl nga nä / 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

*To the glorious, holy, kind root and lineage gurus, and especially to
you, the great, perfect pure Lama Lozang Thubwang Dorje Chang,
the gloriously good **Kyabje Rangjung Neljorma Khandro
Tseringma Rinpoche**, the possessor of the complete teachings,
whose holy name is being uttered here with good reason, as a
thanksgiving for your great kindness in having excellently given us
the profound Mahāyāna 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
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

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

Request to Turn the Wheel of Dharma

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

*Perfect, pure, holy gurus, from the billowing clouds
Of wisdom and compassion in the sky of the dharmakāya,
Please let fall a rain of profound and extensive Dharma
Upon the earth of those to be subdued, exactly as they need.*

IDAM GURU RATNA MANḌALAKAḂ NIRYĀTAYĀMI

Taking Refuge and Generating Bodhicitta

Sang gyä chhö dang tshog kyi chhog nam la
Jang chhub bar du dag ni kyab su chhi
Dag gi chhö nyen gyi päi tshog nam kyi
Dro la phän chhir sang gyä drub par shog (3x)

*I take refuge until I am enlightened
In the Buddha, the Dharma, and the Supreme Assembly.
By my merits of listening to the Dharma,
May I become a buddha to benefit transmigratory beings. (3x)*

Prayers for the Conclusion of Teachings

Dedicating the Merits of Listening

Dag gi ji nye sag päi ge wa di
Tän dang dro wa kün la gang phän dang
Khyä par je tsün lo zang drag pa yi
Tän päi nying po ring du säi je shog

*May whatever virtue I have collected
Benefit the teachings and all transmigratory beings
And may it especially cause the essence of
Perfect, pure Lozang Dragpa's teachings to shine forever.*

Mandala Offering

For the long mandala offering go to pages 8->10

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 wa yi
Dro kün nam dag zhing la chö par shog

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

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 perfect, pure guru's life be long
And his white actions flourish in the ten directions.
May the torch of the teachings of Lozang Dragpa always remain,
Dispelling the darkness of the transmigratory beings of
the three levels.*

IDAM GURU RATNA MAṄDALAKAṂ NIRYĀTAYĀMI

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

*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.*

To Actualize Bodhicitta

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

*May the precious supreme bodhicitta
Not yet born arise.
May that arisen not decline,
But increase more and more.*

Dedication

Long Life Prayer for His Holiness the Dalai Lama

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

*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.*

For the Long Life of His Holiness the Dalai Lama

Jig ten kham dir phän de ma lü pa
Gang lä jung wäi sam phel yi zhin nor
Ka drin tshung me tän dzin gya tsho chhog
Ku tshe tän ching thug zhe lhün drub shog

*Incomparably kind and supreme Tenzin Gyatso,
The wish-granting Wish-Fulfilling Jewel—
Source of every single benefit and happiness in this world—
May you have a long life and all your holy wishes be spontaneously
fulfilled.*

For His Holiness' Wishes to Be Spontaneously Fulfilled

Tong nyi nying je zung du jug päi lam
Chhe chher säi dzä gang chän tän dröi gön
Chhag na pä mo tän dzin gya tsho la
Söl wa deb so zhe dön lhün drub shog

*Savior of the Land of Snow's teachings and transmigratory beings,
Who extensively clarifies the path that unifies emptiness and
compassion,
To the Lotus Holder, Tenzin Gyatso, I beseech.
May all your holy wishes be spontaneously fulfilled.*

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas

Jam päi pa wö ji tar khyen pa dang
Kün tu zang po de yang de zhin te
De dag kün gyi je su dag lob chhir
Ge wa di dag tham chä rab tu ngo

*I fully dedicate all these virtues
To be able to train just like
The hero Mañjuśrī, who knows reality,
And just like Samantabhadra as well.*

Dü sum sheg päi gyäl wa tham chä kyi
Ngo wa gang la chhog tu ngag pa de
Dag gi ge wäi tsa wa di kün kyang
Zang po chö chhir rab tu ngo war gyi

*I fully dedicate all my roots of virtue
With the dedication praised as the best
By all the gone-beyond victorious ones of the three times
In order to have good conduct.*

A Prayer for the Swift Return of Lama Zopa Rinpoche

By His Holiness the 14th Dalai Lama, Tenzin Gyatso

Da me tön pa gyäl sä nyän rang tshog
Lo zang gyäl wa yab sä gyü par chä
Rab jam zhing gi kyab yül ma lü pä
Deng dir mön pa drub päi ge leg tsöl

*Peerless Teacher and assembly of the children of the victorious ones,
śrāvakas, and pratyekabuddhas;
Victorious Lozang, father and sons, along with the lineage masters;
All the objects of refuge of infinite lands—
Please bestow the virtue and goodness of accomplishing
this prayer here and now.*

Yong su dzog päi **thub tän** rin po chhe
Shä dang drub pä dzin ching pel wa la
Nam yang mi zhum **zö päi** go chha chän
Tsong me je tsün la mar söl wa deb

*Holding and spreading the Muni's (Thub) precious and
complete teachings (Ten)
Through explanation and practice,
You wore the armor of patience (Zopa) that is never discouraged—
Incomparable venerable guru, to you I make request.*

Phän de ma lü jung wäi go chig pu
Gyäl wäi tän dang ma gyur dro wa yi
Dön la chig tu tsön pa dzä päi mur
Lo bur zhi war sheg dir yi re phang

*While striving single-pointedly for the sake of the Victorious One's
teachings,
The sole gateway through which all benefit and happiness emerge,
And for mother living beings,
You suddenly departed to peace—what a great loss!*

Ön tang chhog sum gya tshöi jin lab dang
Gyäl sä nam kyi thug kye lab po chhe
Lu me den pä yang trül sar päi dzum
Käl zang dül jäi päl du nyur zhä shog

*Nevertheless, through the undecieving truth
Of the blessings of the ocean of the Three Jewels
And the great waves of bodhicitta of the children of
the victorious ones,
May the smile of a reincarnation swiftly beam in glory
for fortunate disciples!*

I composed this swift return prayer at the request of the centres of the Foundation for the Preservation of the Mahayana Tradition in general, Kopan Ogmin Jangchub Choling, Khachoe Gakhyil Ling Nunnery, and all the students of the late Rinpoche, headed by Roger Kunsang, who said that since the elucidator of the Buddha's teachings, the incomparable Zopa Rinpoche, had suddenly departed to peace, a swift return prayer was needed. I also composed it because of our special connection, exemplified, for instance, by the fact that when Rinpoche was with us, he would consult me on his projects, big or small.

While it is devastating that Zopa Rinpoche has departed in this way, the most important thing is that when he was with us, he made the precious mind of enlightenment the foundation of his practice, and so, if his followers who have been left behind properly emulate the Guru's life, it is exactly that which will definitely fulfill Rinpoche's wishes. Therefore, keep this in mind, and from now on also make requests to the Three Jewels and earnest dedication prayers.

Composed by the Dalai Lama, a Dharma teacher and śākya bhikṣu, on the 25th day of the second month of the Year of the Water Rabbit in the 17th Rabjung cycle, April 15, 2023.

Publisher's Colophon:

Translated by Joona Repo. Translation reviewed by Ven. Steve Carlier and Szegee Toh, with advice sought from Khenzur Jhado Rinpoche on certain points. Edited by Ven. Tenzin Tsomo and Doris Low. April 15–17, 2023, FPMT Education Services.

A Lamenting Wail A Supplication for the Swift Return of Kyabje Lama Zopa Rinpoche

By Rangjung Neljorma Khandro Tseringma

La ma khyen / la ma khyen

drin chhen tsa wäi la ma khyen no

Guru, think of me! Guru, consider me!

Most gracious Root Guru, care for me!

Drin chhen tsa wäi la ma sän ching gong su söl

Nyam thag lob bü söl wa nying nä deb

Dag sog thug jei kyab og ma dor wa

La ma dü sum sang gyä jin gyi lob

Most gracious Root Guru,

Do not deprive us of your compassionate refuge—

Listen and consider this heartfelt prayer made by a tormented disciple.

Guru, embodiment of the buddhas of the three times, please bless me.

Khyä ni kün khyab de wa chhen pöi ngang

Ma gag ö sal ying la nyam zhug na-ang

Tse chhen thug jei röl gar na tshog trül

Ye she gyü trül zug ku nyur jön nä

Tse chhen thug je kyong wä dü la bab

*You may rest in all-pervading great bliss, equipoise within the dhātu
of unimpeded luminosity,*

*Yet the playful dance of your loving compassion emanates in myriad
ways—*

The time has come for the return

Of the swift appearance of your magical wisdom, the rūpakāya,

And for you to care for us once again with your affectionate compassion!

Zheng shig zheng shig chhō küi ying nä zheng
Kül lo kül lo dro wäi dön du kül
Kha chö la sog dag zhing ma zhug par
Lho chog dzam büi ling gi tän dro la
Lung tog tän pa pel chir nyur jön söl

*Arise! Arise! Arise from the dharmakāya!
I invoke you! I call upon you! I implore you on behalf of all beings!
Do not rest in Khecara or other pure realms.
Rather, to benefit the Buddha's teachings and all living beings,
Swiftly return to this southern continent to spread
the Buddhadharma of study and realization.*

Nyam tag dro wa dren chir nyur jön söl
Dag sog sem chän lob bü o dö bö
Ngö su jäl nä go sum jin gyi lob

*Quickly return to guide us poor, wretched beings!
Such is the desperate cry of us, your disciples!
Return so that we may actually behold your presence and receive the
blessings of your body, speech, and mind.*

Dag sog sem chän ma rig dzin trül gyi
Ku sung tug dang trin lä lhün drub la
Gäl trül nong dang dam tshig nyam pa nam
Ku sum tong säi ngang du shag pa tsäl

*All violations, errors, mistakes, and broken samaya that we have made
In relation to your body, speech, mind, and spontaneous activity,
Through our being confused and conceiving things in erroneous ways,
We confess within the luminous emptiness of your three kāyas.*

Ta shi kün gyi ta shi chhog
Tong nyi nying jei ta shi shog
La lob nyur jäl ta shi shog Gyur me chhō nyi den tob kyi
Trül me yang si nyur jön shog

*Of everything auspicious, the supreme auspiciousness—
May there be the auspiciousness of emptiness and compassion.*

*May there be the auspiciousness of a timely meeting between master
and disciples.*

*Through the force of the truth of unchanging suchness,
May the unmistakable incarnation return quickly!*

Dä dam tsang wäi kha dro ngä

Dug ngäl mig chhü o dö di

Tsa sum lha yi jin gyi lob

Trang möi dön nam drub par shog

*This lament was made by me, a dākinī with pure faith and samaya,
Her eyes filled with tears of sorrow.*

*May these wishes of a beggar woman be fulfilled
Through the blessings of the deities of the Three Roots.*

Mig ja mig je mig yül nam

Chhō nyi de sāl long du a

*Perception, its object, and the perceiver all dissolve within the
expanse,*

The blissful clarity of suchness, A.

Colophons

Original Colophon:

At the special time of the dākinī (the twenty-fifth day of the second month of the lunar calendar, the fifteenth of April, 2023), I, Rangjung Neljorma Khandro Tseringma, uttered these words as they came to me, at a time of unbearable sadness.

Publisher's Colophon:

Translated by Ven. Sean Price (Tenzin Jamchen), April 16, 2023. Lighted edited by Joona Repo, April 20, 2022, FPMT Education Services.

Supplication of Long Life Entreating the Holy Mind of Khandro Bumkye Tsomo, called “Divine Melodious Drum”

Chher nyig dü thar kye päi käl män nam
Je su dzin chhir gyäl yum thrin lä nyi
Tha mäl tshül zung gyäl wäi dzä pa chän
Je tsün dröl ma khye nyi zhab tän söl
Thug zhe lhün gyi drub par söl wa deb

*The enlightened activity of the victorious mother for the sake of
taking care
Of all of inferior fortune born at the end of the greatly degenerate time,
Taking an ordinary aspect, endowed with the deeds of the
conquerors
Venerable Tara, we request you to have a long life
And pray that your wishes are spontaneously attained.*

Gang gi tshän nyän si pa sum la khyab
Ngän dröi dug ngäl lä dröl jang chhub thob
Mi la chhog la de chhen chhö ku ter
Drog dzä rig ma tra shi tshe ring ma
Ku tshe yün tän thug she lhün gyi drub
Söl wa deb so jin gyi lab tu söl
Dag chag nam kyi nying nä söl wa deb

*Your fame pervades the three worlds
Liberated from the sufferings of bad migrations, attained to
enlightenment
Bestowing the dharmakaya of great bliss to supreme Mila
Acting as companion and knowledge woman, Trashī Tseringma
A long and stable life, spontaneous achievement of wishes:
We make this request. Please bless us:
We all make this request from our heart.*

Nyig dü dro wäi tsa kham jang chhub sem
Khan dro drang me jin gyi lab par dzä
Dzog rim zab mo lhän kye de chhen dren
Chhö küi go phang chhog la gö par dzä
Khan dro bum kye tsho mo yün du tän
Thug zhe lhün gyi drub par söl wa deb

*The channels, constituents and bodhichitta of the migrating beings
of the degenerate times*

Are blessed by countless dakinis.

Innate great bliss of the subtle completion stage is induced

And one is established in the supreme state of the dharmakaya.

Khandro Bumkye Tsomo, abide long!

We pray that your wishes are spontaneously attained.

Dag chag dro nam tshe rab thog me nä
Ti mug den dzin je drang zhän wang gyur
Thrül nang tham cä den par zung nä ni
Da bar khor wäi dug ngäl gya tshö nar
Tham chä tong par thong wäi she rab chhog
Nam säl drön ma ku tshe yün du tän
Thug zhe lhün gyi drub par söl wa deb

We and all migrators since beginningless times

*Have followed the bewilderment of true grasping, coming under the
power of others.*

By apprehending all mistaken appearances as true

We are oppressed until now by the ocean of sufferings.

Supreme wisdom seeing everything as empty,

Namsäl Drönma, abide in a long life!

We pray so that your wishes are spontaneously attained.

Lä nyön gyi ching nyam thag dro wa nam
Ji tsam dül war ka yang zö sem dang
Nying je chher kye je tsün dag me ma
La ma mar päi sang yum dam pa chhog
Ku tshe yün tän thug zhe lhün gyi drub
Dag chag gü pä nying nä söl wa deb

*All the destitute migrators, bound by karma and afflictions,
Although it is difficult to subdue them all, you generate greatly
The mind of patience and compassion, Jetsun Dagmema.
Lama Marpa's secret consort, holy and supreme,
Abide in a long life! May wishes be spontaneously attained!
Thus we pray respectfully from our hearts.*

Gya gar pän chhen bö la ka drin chän
Pe ma jung nä khye kyi jin gyi lab
Nyön mong gyä thri zhi tong zä je päi
Dam chhö di nyi nyi mäi ö zer zhin
Dzam ling kün la khyab pa ka drin chhe
De chhen drog dzä ye she tsho gyäl chhog
Ku tshe yün tän thug zhe lhün gyi drub
Söl wa deb so jin gyi lab tu söl

*The Indian great pandit, kind to Tibet
The Lotus Born: You blessed him!
Bringing to exhaustion the 84,000 afflictions
This holy Dharma is like the rays of the sun.
Great kindness pervading all the world,
Acting as companion of great bliss: Supreme Yeshe Tshogyal!
Abide in a long life! May wishes be spontaneously attained!
We make this request. Please bless us!*

Thog me dü nä dag la drin gyi kyang
Dug ngäl gyi nar nyam thag dro kün la
Je tsün dröl ma ge wäi she dzä de
Nyur du ku zhii sa la reg gyur chig

*Having supported me with kindness since beginningless times
For all migrators, destitute and oppressed by suffering
May venerable Tara act as spiritual master,
May they soon come to touch the ground of the four bodies.*

This prayer for the long life and fulfillment of all wishes of Khandro Bumkye Tsomo (Rangjung Neljorma Khadro Namsel Drönme) was composed by Lama Zopa Rinpoche. The translation was done by Ven. Sönam Tharchin of Nalanda on the most auspicious occasion of a retreat with Khandro-la at Nalanda Monastery, France, August 2012.

General Dedication Prayers

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 chhir
Ge wa di dag tham chä rab tu ngo

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

Dü sum sheg päi gyäl wa tham chä kyi
Ngo wa gang la chhog tu ngag pa de
Dag gi ge wäi tsa wa di kün kyang
Zang po chö chhir rab tu ngo war gyi

*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.*

Dag gi ji nye sag päi ge wa di
Tän dang dro wa kün la gang phän dang
Khyä par je tsün lo zang drag pa yi
Tän päi nying po ring du säl je shog

*I dedicate whatever virtues I have ever collected
For the benefit of the teachings and of all sentient beings,
And in particular, for the essential teachings
Of perfect, pure Losang Dragpa to shine forever.*

Migtsema

Praise of Lama Tsongkhapa

Mig me tse wäi ter chhen chän rä zig
Dri me khyen päi wang po jam päi yang
[Dü pung ma lü jom dzä sang wäi dag]
Gang chän khä päi tsug gyän tsong kha pa
Lo zang drag päi zhab la sol wa deb (3x)

*Avalokiteshvara, great treasure of non-objectifying compassion;
Manjushri, master of stainless wisdom;
[Vajrapani, destroyer of the entire host of maras;]
Tsongkhapa, crown jewel of the sages of the land of snows,
To Losang Dragpa, at your feet I make requests. (3x)*

