



Prayers
Before
Teaching
闻法前诵文

2020 Sep 10 V2



Om Ah Hung 唵 啊 吽 (x 3) (*To bless our body, speech and mind 念诵三次, 加持身, 口及意*)

Multiplying Virtues Mantra 增福密咒 (x 7)

Om Sambhara Sambhara Vimana Sara Maha Java Hung

Om Smara Smara Vimana Skara Maha Java Hung

唵 萨叭啦 萨叭啦 唯嘛哪 萨啦 嘛哈 迦哇 吽

唵 思嘛啦 思嘛啦 唯嘛哪 思嘎啦 嘛哈 迦哇 吽

Refuge 趋皈依 (x 3)

I take refuge in the Gurus,

I take refuge in the Buddhas,

I take refuge in the Dharma,

I take refuge in the Sangha.

上师即佛亦即法，上师亦为贤圣僧，

上师造作一切善，我趋皈依诸上师。

Namo Gurubhya,

Namo Buddhaya,

Namo Dharmaya,

Namo Sanghaya.

Taking Refuge And Generating Bodhicitta 皈依及发菩提心愿文 (x 3)

To the Buddha, Dharma and Aryan Sangha, I go for refuge until I am enlightened. By the merit from listening to the Dharma may I attain Buddhahood for the sake of benefiting all mother sentient beings

诸佛正法圣贤僧，直至菩提我皈依，

依我闻法诸功德，为渡众生愿成佛。

Sang-Gye	Cho-Dang	Tsog-Kyi	Chog-Nam La
Jang-Chub	Bar-Du	Dag-Ni	Kyab-Su Chi
Dag-Gi	Jin-Sog	Gyi-Pe	So-Nam Kyi
Dro-La	Pen-Chir	Sang-Gye	Drub-Par Shog

Special Bodhicitta 发殊胜心

In particular, I must achieve enlightenment quickly in order to free all the numberless kind mother sentient beings from the unimaginable oceans of samsaric sufferings and lead them to peerless full enlightenment. For this purpose, I must listen and thereafter put into practice the teachings of the profound Buddhadharma.

特为利益一切有情，必须速速在此生，证得正等觉位，故当修习甚深道上师瑜伽法门。

Purification Of Obstacles Towards Listening And Teaching Of The Dharma 净化闻法及说法之障碍

Teyatha Shame Shamavati
Shamita Shatru Angkure Mangkure
Marazite Karote Keyure Tezowati
Oloyani Vishuddha Nirmale
Malapanaye Khukhure Khakha Grase Grasane
Omukhi Param Mukhi Ahmukhi Shamitani
Sarwa Graha Bandha Nane
Nigrihitva Sarva Para Pravardina
Vimukta Mara Pasha
Sithapitva Buddha Mudra
Ahnung Gatita Sarva Mare
Putsa Rita Pari Shuddhe
Vigatsantu Sarwa Mara Karmani


特雅他 沙美 沙麻巴提 沙米他 沙渡 昂洁类 茫洁
类 麻啦即特 卡卢特 克优类 特作哇提 噢楼雅尼
唯苏达 尼麻类 麻啦帕那耶 枯枯类 卡卡 啦色 啦
萨呢
噢木其 帕然 木其 啊目其 沙米他尼 萨哇 啦哈
般达 那尼 尼力其达
萨哇 帕啦 帕哇地尼 唯莫达 嘛啦 巴沙 悉达披哇 布达
目啦 阿努 噶啼塔 萨哇 嘛惹 菩萨 力达 帕力 苏第 唯噶
山都 萨哇 嘛啦 卡嘛尼

Removing Obstacles 去除障碍 (狮面空行母)

I prostrate to the gathering of dakinis of the three places, coming from the supreme holy site of "Space enjoying", who have the powers of clairvoyance and magical emanation and regard practitioners as their offspring.

A Ka Sa Ma Ra Tsa Sha Da Ra Sa Ma Ra Ya Phet (*recite x 3*)


Tayatha Gate Gate Para-Gate Para Samgate Bodhi Soha (*clap*

 *x 3*)

安处最胜空行刹，具足神通神变力，

恒视行者如己子，敬礼三界空行主，

阿卡 萨玛 啦扎 沙答 啦萨 玛啦雅 佩 (念 3 次)

怛也他 嘎爹嘎爹 巴啦嘎爹 巴啦桑嘎爹 波提梭哈 

(拍掌 3 次)

Through the power of the great truth of the words of the Exalted Three Jewels may all adverse conditions be overcome, May they become non existent, May they be pacified, May all the evils, such as enemies, obstacles and hindrances and adverse conditions be pacified. Shantim Kuruye Soha!

以神圣三宝言教真谛之力故，愿令遮止，愿令化无，愿令平息，愿令一切魔怨障碍异类毕竟消灭。善定 沽鲁耶 梭哈！

May the eighty thousand types of obstacles be pacified, 、

May we be separated from adverse harmful conditions,

May everything conducive be obtained and by the auspiciousness of everything good,

May there be excellent happiness here and now.

八万魔类皆息除，逆害之缘咸远离，

成就顺缘得圆满，今时此地吉祥临。

The Four Immeasurable Thoughts 四无量心

May all sentient beings achieve extraordinary superior happiness and its causes!

May all sentient beings be free from the unbearable sea of suffering and its causes!

May all sentient beings never be parted from the bliss of supreme liberation!

May all sentient beings be free of all bias, attachment and anger to near ones and aversion to others!

愿一切有情具足乐及乐因，愿一切有情远离苦及苦因，愿一切有情不离无苦之乐，愿一切有情远离亲疏贪嗔住等舍。

Sem-Chen Tam-Che Day-Wa-Dang Day-Way-Gyu-Dang Den-Par-Gyur-Chig

Sem-Chen Tam-Che Dug-Ngel-Dang Dug-Ngel-Kyi Gyu-Dang Dral-War Gyur-Chig

Sem-Chen Tam-Che Dug-Ngel May-Pay Day-Wa-Dang Mi-Dral-War Gyur-Chig

Sem-Chen Tam-Che Nye-Ring Chag-Dang Nyi-Dang Dral-Way Dang Nyom-La Nay-Par Gyur-Chig

Generating The Altruistic Intention 发菩提心(x 3)

To accomplish my own and others' aims, I generate the altruistic intention to attain enlightenment for the benefit of all sentient beings.

为能成就自他利，我今生起菩提心。

Seven Limb Prayer 修七支供养

Reverently I prostrate with my body, speech and mind,
And present clouds of every type of offering, actually offered
and mentally transformed.

I confess all my negative actions accumulated since
beginningless time,

And rejoice in the virtues of all holy and ordinary beings.

Please remain until samsara ends,

And turn the wheel of Dharma for sentient beings.

I dedicate all the virtues of others and myself to the great
enlightenment.

我以三门诚心恭礼敬，尽奉实陈意现供养云，
忏悔无始累积诸罪堕，随喜凡夫圣者各善业，
生死未尽恭请常安住，并祈为诸众生转法轮，
回向自他功德於菩提。

Go-Sum	Gu-Pay	Go-Nay	Chag-Tsal Lo
Ngo-Sham	Yi-Trul	Cho-Trin	Ma-Lu Bul
Tog-May	Ne-Sak	Dig-Tung	Tam-Che Shag
Kye-Par	Gay-Wa	Nam-Lar	Je-Yi Rang
Kor-Wa	Ma-Tong	Bar-Du	Leg-Zhug Nay
Dro-Lay	Cho-Kyi	Kor-Lor	Kor-War Dang
Dag-Zhan	Gay-Nam	Jang-Chub	Chen-Por Ngo

The Heart Sutra

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called "profound illumination," and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness.

Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye,

no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas, no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita.

Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

Tadyatha (Om) Gate Gate Paragate Parasamgate Bodhi Svaha

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Lotsawa Bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsawas Gelong Namkha and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihara. It has been translated into English by the Nalanda Translation Committee, with reference to several Sanskrit editions.

佛说圣佛母般若波罗蜜多心经

如是我闻：一时世尊，在王舍城鹫峰山中，与大苾刍众千二百五十人俱，并诸菩萨摩訶萨众，而共围绕。

尔时世尊，即入甚深光明宣说正法三摩地。时观自在菩萨摩訶萨，在佛会中，而此菩萨摩訶萨，已能修行甚深般若波罗蜜多，观见五蕴自性皆空。

尔时尊者舍利子，承佛威神，前白观自在菩萨摩訶萨言：「若善男子善女人，於此甚深般若波罗蜜多法门，乐欲修学者，当云何学？」

时观自在菩萨摩訶萨，告尊者舍利子言：「汝今谛听，为汝宣说。若善男子善女人，乐欲修学此甚深般若波罗蜜多法门者，当观五蕴自性皆空。何名五蕴自性空耶？所谓即色是空，即空是色；色无异於空，空无异於色。受想行识亦复如是。舍利子，此一切法如是空相。无所生、无所灭、无垢染、无清淨、无增长、无损减。舍利子，是故空中无色、无受想行识、无眼耳鼻舌身意、无色声香味触法。无眼界、无眼识界；乃至无意界、无意识界。无无明、无无明

尽；乃至无老死、亦无老死尽。无苦集灭道。无智。无所得，亦无无得。舍利子，由是无得故，菩萨摩訶萨，依般若波罗蜜多相应行故，心无所著，亦无挂碍。以无著无碍故，无有恐怖，远离一切颠倒妄想，究竟圆寂。所有三世诸佛，依此般若波罗蜜多故，得阿耨多罗三藐三菩提。是故应知，般若波罗蜜多，是广大明，是无上明，是无等等明。而能息除一切苦恼。是即真实无虚妄法。诸修学者，当如是学。我今宣说般若波罗蜜多大明曰：

但也他 嘎爹 嘎爹 巴啦嘎爹 巴啦桑嘎爹 波提梭哈

舍利子，诸菩萨摩訶萨，若能诵是般若波罗蜜多明句，是即修学甚深般若波 罗蜜多。」

尔时世尊，从三摩地安祥而起。赞观自在菩萨摩訶萨言：「善哉善哉。善男子，如汝所说，如是如是。般若波罗蜜多，当如是学。是即真实最上究竟。一切如来亦皆随喜。」佛说此经已。观自在菩萨摩訶萨，并诸苾刍，乃至世间天、人、阿修罗、乾闥婆等，一切大众，闻佛所说皆大欢喜，信受奉行。

佛说圣佛母般若波罗蜜多心经

Long Mandala Offering 供曼达拉

Om Ah Hung 嗡 啊 吽 (x 3)

Om Bendza Bhu-Mi Ah-Hung

Wang-Chen Ser-Gyi Sa-Zhi

Om Benza Re-Ke Ah-Hung

Chi-Chag Ri-Kor Yug-Gi Kor-Wai U-Su

Om Vajraground Ah Hung, 嗡 金刚地基 啊 吽,

Here Is The Mighty And Powerful Base Of Gold, 奇妙黄金宝地,

Om Vajraline Ah Hung, 嗡 金刚围篱 啊 吽,

The Outer Ring Is Encircled With This Iron Fence, 铁围山绕四周,

First Ring 第一圈

1 Ri-Gyal Po-Ri Rab

2 Shar Lu-Pag-Po

3 Lho Dzam-Bu-Ling

4 Nub Ba-Lang-Cho

In the centre, the king of mountains, Mount Meru 居中山王须弥山

In the east, the continent Purvavideha 东胜神洲处东方,

In the south, Jambudvipa 南瞻部洲南方住,

In the west, Aparagodaniya 西牛贺洲置西边,

5 Jang Dra-Mi-Nyan

6 Lu-Dang Lu-Pag

8 Nga-Yab-Dang Nga-Yab-Zhän

10 Yo-Dan-Dang Lam-Chog-Dro

In the north, Uttarakuru 北俱卢洲在北边。

7 Around the east, the sub-continent Deha and Videha 东方身洲及胜洲,

9 Around the south, Camara and Aparacamara 南方拂洲、别拂洲，

11 Around the west, Satha and Uttaramantrin 小行洲、胜道行洲，两小洲位处西方，

12 Dra-Mi Nyen-Dang Dra-Mi-Nyen Gyi Da

14 Rin-Po-Che Ri-Wo

15 Pag Sam-Gyi-Shing

16 Do Jo-I Ba

17 Ma-Mo Pa-I Lo-Tog

13 Around the north, the sub-continent Kurava and Kaurava
北方有声不美洲，及彼身不美洲，

In the east is the treasure mountain 宝山，

In the south is the wish-granting tree 如意树，

In the west is the wish-granting cow 随欲宝牛，

In the north is the harvest that needs no cultivation 自长粮谷。

Second Ring 第二圈

18 Kor-Lo Rin-Po Che

19 Nor-Bu Rin-Po Che

20 Tsun-Mo Rin-Po Che

21 Lon-Po Rin-Po Che

Here is the precious wheel 宝轮，

Here is the precious jewel 如意宝珠，

Here is the precious queen 王后宝，

Here is the precious minister 大臣宝，

22 Lang-Po Rin-Po Che

23 Ta-Chog Rin-Po Che

24 Mag-Pon Rin-Po Che

25 Ter-Chen Po-i Pum-Ba

Here is the precious elephant 象宝，
Here is the precious and best of horses 马宝，
Here is the precious general 将军宝，
Here is the great treasure vase 大藏瓶宝。

Third Ring 第三圈

26 Geg-Ma

27 Treng-Wa-Ma

28 Lu-Ma

29 Gar-Ma

Here is the goddess of beauty 姿天女，
Here is the goddess of garlands 鬘天女，
Here is the goddess of song 歌天女，
Here is the goddess of dance 舞天女，

30 Me-Tog-Ma

31 Dug-Po-Ma

32 Nang-Sel-Ma

33 Dri-Chab-Ma

Here is the goddess of flowers 花天女，
Here is the goddess of incense 香天女，
Here is the goddess of light 灯天女，
Here is the goddess of perfume 涂天女。

Top Ring 顶圈

34 Nyi-Ma Da-Wa

36 Rin-Po-Che Dug

37 Chog-Lay Nam-Par Gyal-Way Gyal-Tsan

35 Here is the sun; Here is the moon 日，月，
Here is the umbrella of all that is precious 珍异宝伞，
Here is the banner of victory in all directions 制伏一切十方幢，

U-Su Lha-Dang Mi-I Pal-Jor Pun-Sum Tsog-Pa Ma-Tsang Wa-Me-Pa

Tsang-Zhing Yi-Du Wong-Wa Di-Dag

Drin-Chen Tsa-Way Dang-Gyu-Par Chay Pay

Pal-Den La-Ma Dam-Pa Nam-Dang Kye-Par Du-Yang

In the centre are all the possessions precious to gods and men 无余清净悦意供，天人最胜圆满供，

This magnificent collection, lacking in nothing 悉皆云集于中央。

I offer to you, my kind and holy root Lama 献予大慈跟本师，

Together with you, Venerable Lineage Lamas 一切真传承上师，

***La-Ma Lo-Zang Tup-Wang Dor-je-Chang**

And to you Lama, compassionate La-Ma Lo-Zang Tup- Wang Dor-je-Chang 圣者宗喀巴祖师

Lha-Tsog Kor-Dang Chay-Pa

Nam-La Zhing-Kam Ul-War Gyi-Wo

Tug-Je Dro-Way Don-Du Zhe-Su-Sol

Zhe-Nay Dag-Sog Sem-Chen Tam-Chay-La

Tug-Tse-Wa Chen-Poi Go-Na Jin-Gyi Lab-Tu Sol

Together with the assembly of Gods 所有本尊一切众，

I offer this pure and beautiful collection to you 献此佛刹无量供，

In your compassion accept what I offer for the sake of all beings 受此供已请加持，

Having accepted these, to myself and to all beings 众生与我皆得受，

Please grant your blessings through your great compassion. 以大慈悲普加持。

1 *The Short Mandala Of Seven Heaps* 供外曼达拉

Sa-Zhi Po-Kyi Jug-Shing Me-Tog Tram
Ri-Rab Ling-Zhi Nyi-Day Gyen-Pa Di
Sang-Gay Zhing-Du Mig-Te Ul-War Gyi
Dro-Kun Nam-Dag Zhing-La Cho-Par Shog

This ground, anointed with perfume, strewn with flowers, 须弥四洲日月所庄严，

Adorned with Mount Meru, four continents, Sun and Moon, 妙香遍涂华散之大地，

I offer in visualization as Field of Buddhas. 观如佛土我乐敬供养，

May all sentient beings thus enjoy this Pure Land! 愿诸有情共享此净土！

2 *Inner Mandala* 供内曼达拉

Dag-Gi Chag-Dang Mong-Sum Kye-Pay Yul
Dra-Nyen Bar-Sum Lu-Dang Long-Cho Che
Pang-Pa Me-Par Bul-Gyi Leg-Zhe Nay
Dug-Sum Rang-Sar Drol-War Jin-Gyi Lob

The objects of my attachment, anger and ignorance, 令我生起贪嗔无明境，

My body, my wealth and enjoyments, 怨亲中庸色身用具等，

Without any sense of loss I offer this collection, 我均无吝奉上愿享受，

Please accept it with pleasure and bless me

with freedom from the three poisons. 加持我他当下渡三毒。

Mandala Offering To Request Teachings 请转法轮（请法时所供曼达拉）

Je-Tsun La-Ma Dam-Pa Khye-Nam Kyi
Cho-Kui Kha-La Khyen-Tsey Drin-Trig-Nay
Ji-Tar Tsam-Pay Dul-Je Zim-Ma La
Zab-Gye Cho-Kyi Char-Pa Ab-Tu Sol

Venerable holy gurus, in the space of your truth body, from billowing clouds of your wisdom and love, let fall the rain of the profound and extensive Dharma in whatever form is suitable for subduing sentient beings.

惟愿汝等至尊圣上师，法身虚空布满悲智云，
然后在於化机之大地，随顺降下深广妙法雨。

Om Idam Guru Ratna Mandalakam Nirya Tayami

I send forth this jewelled mandala to you, Oh precious Gurus.

嗡 伊当 沽鲁 拉那 曼答拉甘 尼雅答雅蜜

Precious Guru, Please grant me all realizations of the path,
From Guru devotion to the completion of the training – The unified Vajra state. Please grant me blessings that my mind will become Dharma. That Dharma will become the path
That hindrances in the path may not occur, That I may cease all wrong conceptions, And receive immediately the two precious bodhichittas.

恳求至尊上师加持我，圆我道上一切皆具足，
修习甚深道上佛子行，直至融合金刚成一体。
祈请加持我意成圣法，殊胜圣法转化为佛道，
道上一切障碍皆不生，一切恶误观念我灭止，
当下速证愿行二菩提。



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闻法后诵文



Short Mandala Offering 供外曼达拉

Sa-Zhi Po-Kyi Jug-Shing Me-Tog Tram
Ri-Rab Ling-Zhi Nyi-Day Gyen-Pa Di
Sang-Gay Zhing-Du Mig-Te Ul-War Gyi
Dro-Kun Nam-Dag Zhing-La Cho-Par Shog

This ground, anointed with perfume, strewn with flowers, 须弥四洲日月所庄严，

Adorned with Mount Meru, four continents, Sun and Moon,妙香遍涂华散之大地，

I offer in visualization as Field of Buddhas. 观如佛土我乐敬供养，

May all sentient beings thus enjoy this Pure Land! 愿诸有情共享此净土！

General Long Life Prayer For One's Guru 祈请上师长寿文

May my venerable Guru's life be firm
His white divine actions spread in the ten directions
And the torch of Losang's teachings, dispelling
The three world's beings darkness, always remain.
唯愿上师寿无疆，殊胜妙法照十方，
罗桑胜者之教法，三界魔障尽断除。

Je-Tsun La-Ma Ku-Tse Rap-Tan Chig
Nam-Kar Trin-La Chok-Chur Gya-Pa Dang
Lo-Zang Tan-Pai Dron-Me Sa-Sum Gyi
Dro-Wai Mun-Sel Tak-Tu Na-Gyur Chig

Om Idam Guru Ratna Mandalakam Nirya Tayami

I send forth this jewelled mandala to you, Oh precious Gurus.
嗡 伊当 沽鲁 拉那 曼答拉甘 尼雅答雅蜜

Dedication Of Merits 回向偈

Due to this merit may I soon attain the enlightened state of Guru-Buddha, that I may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind, not yet born arise and grow.
May that born have no decline, but increase forever more.

谨愿以此诸功德，速证上师佛陀位，
渡尽一切有情众，同登彼岸尽无余。
唯愿殊胜菩提心，未生起者令生起，
已生起者无退转，恒时增长无间断。
愿永不离善知识，妙法殊胜恒受用，
圆满道地诸功德，速证金刚总持位。

Ge-Wa	Di-Yi	Nyur-Du Dag
La-Ma	Sang-Gye	Drup-Gyur Ney
Dro-Wa	Chig-Kyang	Ma-Lue Pa
Kye-Kyi	Sa-La	Go-Par Shog
Jang-Chub	Sem-Chog	Rin-Po Che
Ma-Kye	Pa-Nam	Kye-Gyur Chig
Kye-Pa	Nyam-Pa	Me-Par Yang
Gong-Ne	Gong-Du	Pal-War Shog

Long Life Prayer for Singha Rinpoche 上师鑫和仁波切长寿祈请文

Om Svasti!

Like the countless light rays that radiate from the ruby mountain;
Exquisite Amitayus, Lord of Everlasting Life,
Who captivates and one does not tire of seeing;
Whose essence is of infinite life,
The nectar of immortality; Please instantly grant our Guru,
The Siddhi of Stable and Everlasting Life.

嗡 苏瓦施地！

红宝山上耀光芒，无厌观见无量寿，
长生不老之甘露，赐予尊师得永生。

Om Svasti!

Pad-Rab	Lhun-Poi	O'ser	Bum-Tro-Tar
Rab-Ze	Ta-Wai	Mi-Ngom	Tse-Pak-Me
Chi-Med	Du-Tsi	Bum-Gyi	Che-Chuk-Pa
Tak-Ten	Dro-Wai	Ngo-Po	Deng-Dhir-Tsol

You are intelligent and skilful in upholding the traditions Of
Buddha;

Spreading the Holy Dharma through explanations and practices;
In order to lead disciples onto the path to liberation;

You are the one who is an Unequaled Guide,
Please live a long and stable life.

智巧善解皆俱足，护持世尊正传承，
渡脱弟子证菩提，唯愿尊师寿无疆。

Gang-Lo	<u>Thub-Pai</u>	Ring-Lug	Zin-Khe-Pa
Shed-Dang	Drup-Pai	<u>Ten-Pa</u>	Pel-Wa-Dang
Dul-Ja	<u>Nam-Drol</u>	Lam-Du	God-Pa-La
Dren-Pai	Da-Dral	Chog-Tu	Shab-Ten-Shog

I request respectfully, my Precious and Holy Guru,
 To enjoy excellent health;
 I request respectfully, my Precious and Holy Guru,
 To live a long life;
 I request respectfully, my Precious and Holy Guru,
 That your Dharma activities spread and flourish far and wide;
 I request respectfully, my Precious and Holy Guru,
 To bless me to be never separated from you.

祈请上师庄严身，万寿无疆恒永住，
 妙法普照十方界，尊师与我不舍离。

La-Ma	Ku-Kham	Sang-La	Sol-Wa-Deb
Chog-Tu	Ku-Tse	Ring-La	Sol-Wa-Deb
Trin-Lae	Dar-Shing	Gye-La	Sol-Wa-Deb
La-Ma	Dang-Dral	Wa-Med-Par	Jin-Gi
Lab-Tu So			

In all my future rebirths,
 May I never be separated from my Perfect Guru,
 May I enjoy the magnificent Dharma,
 And by completing the qualities of the stages and path;
 May I quickly attain the state of Vajradhara.

愿永不离善知识，妙法殊胜恒受用，
 圆满道地诸功德，速证金刚总持位。

Kye-Wa	Kun-Tu	Yang-Dag	La-Ma-Dang
Dral-Me	Cho-Kyi	Pal-La	Long-Cho-Ching
Sa-Dang	Lam-Gyi	Yon-Ten	Rab-Zog-Ne
<u>Dor-Je</u>	Chang-Gi	Go-Phang	Nyur-Thob-Shog

Long Life Prayer for Khandro Namdrol Lhamo 桑雍南都拉姆长寿祈请文

Homage to the assembly of deities who are the source of a hundred varieties of preciousness.

By your knowledge, compassion and power that liberates from mere seeing and hearing.

From the blessing and power of truth of the assembly of deities.

May the lotus of long life, good health, happiness and prosperity blossom.

顶礼本尊海会百宝源，具悲智勇见闻即解脱，

祈以圣众谛语加持力，福乐康寿盛如妙莲开。

Nam-Trang	Gya-Tsay	Rin-Chung	Lha-Yi-Tsog
Khen-Tse	Nu-Pey	Thong-Thoe	Thren-Dol-Wa
Lha-Tsok	Nam-Ki	Dhen-Pey	Jin-Thu-Yi
Tse-Ring	Ne-Mey	Dhe-Jor	Pe-Mo-Gye

Migstema Prayer 无缘悲心

Avalokiteshvara, great treasure of non-objectifying compassion;

Manjushri, powerful and stainless wisdom;

Tsong Khapa, crown ornament of the learned ones in the snowland;

Losang Dragpa, I make request at your feet.

无缘悲心大藏观世音，无垢智慧主尊妙吉祥，

雪乡学者顶饰宗喀巴，罗桑札巴足下我祈请。

Mig-May	Tser-Way	Ter-Chen	Chen-Re Zig
Dri-May	Kyen-Pay	Wang-Po	Jam-Pel Yang
Gang-Chen	Kay-Pay	Tsug-Kyen	Tsong-Kha Pa
Lo-Zang	Drag-Pay	Zhab-La	Sol-Wa Deb

Long Vajrasattva Mantra 百字明咒 (忏悔文)

**Om Bendza Satto Samaya / Manu Palaya / Bendza
Satto Teno Patita / Dridho Me Bhawa / Sutto Kayo
Me Bhawa / Supo Kayo Me Bhawa / Anurakto Me
Bhawa Sarwa Siddhi Me Prayatza / Sarwa Karma
Sutza Me / Tzitam Shriyam Kuru Hum / Ha Ha
Ha Ha Ho Bhagawan / Sarwa Tathagata Bendza
Ma Me Muntsa / Bendza Bhawa / Maha Samaya
Satto Ah Hum Phet**

嗡 本杂萨埵 萨麻雅 / 麻努巴拉雅 / 本杂萨埵 嚩那
巴 帝他 / 帝多美帕哇 / 苏多卡唷 美帕哇 / 苏波卡
唷 美帕哇 / 阿努啦多 美帕哇 萨哇 悉提 美巴雅杂
/ 萨哇 噶麻 苏杂美 / 吉当 师利养 沽噜吽 / 哈哈
哈哈货 帕噶万 / 萨哇 答他噶答 本杂麻美 木杂 /
本杂 帕哇 / 麻哈 萨麻呀 萨埵 阿 吽 佩

May All Be Auspicious!
愿一切吉祥如意!