

An Excellent Stream of Nectar of Immortality:

*A Long Life Supplication to
Khen Rinpoche Geshe Thubten Chonyi*

By Lama Zopa Rinpoche

Translated by Toh Sze Gee

FPMT



Lama Zopa Rinpoche
Practice Series

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A Long Life Supplication to Khen Rinpoche Geshe Thubten Chonyi

CHHOG CHÜI GYÄL WA SÄ CHÄ THAM CHÄ KYI
DÜL WAR MA NÜ NYIG DÜ DRO NAM DANG
MONG CHHEN DAG LA LHAG PAR TSE WAR DZÄ
GANG LA GANG DÜL KHÄ TSÜN GYÜ DÜL WÄI
CHHOG CHÜI GYÄL WA KÜN LÄ KA DRIN CHHE
SHE NYEN DAM PA KU TSHE ZHAB PÄ TÄN
SÖL WA DEB SO DAG GYÜ JIN GYI LOB

You display exceptional compassion to living beings of this
degenerate age,
Who all the conquerors of the ten directions and their children
cannot subdue,
Including greatly confused beings like myself.
Learned, virtuous, and disciplined, you guide me according to
my needs.
You are kinder than all the conquerors of the ten directions.
O holy virtuous friend, please live long!
I beseech you: please bless my continuum!

THUB TÄN MI NYAM GONG DU PEL WA DANG
JAM GÖN LA MA GYÄL WA NYI PA YI
SER JANG TSO MA TA BÜI TÄN PA DI
DZIN CHING PEL LA DA ME SHE NYEN CHHOG
KU TSHE YÜN TÄN SÖL DEB JIN GYI LOB

You spread the Muni's teachings (Thubten) without tarnishing
them

And uphold and propagate the teachings of Jamgon Lama
[Tsongkhapa], the second conqueror,

Which are like refined gold.

O supreme peerless virtuous friend,

I beseech you to live long—please grant your blessings!

TÄN DER DAG CHA THÖ DANG SAM PA GOM

NAM KHA TA BÜI KA DRIN TSHÄ ME KYANG

SHE NYEN DAM PA KU TSHE YÜN DU TÄN

SÖL WA DEB SO DAG GYÜ JIN GYI LOB

We hear these teachings, reflect on them, and meditate.

The kindness you show us is as immeasurable as space.

O holy virtuous friend, please live long!

I beseech you: please bless my continuum!

TEN DREL TOG PÄ CHHÖ NYI TONG PAR TOG

NÄ LUG TOG PÄ GYU DRÄ LU ME TOG

THA NYI DRÄL WÄI Ü MÄI LAM ZANG DE

JEN PAR TÄN NÄ THOG ME KHOR WA YI

DUG NGÄL GYA TSHO LÄ DRÖL KA DRIN DE

SAM YÜL LÄ DÄ GE WÄI SHE NYEN KHYE

KU TSHE YÜN TÄN THUG SHE LHÜN DRUB SHOG

By revealing nakedly the excellent middle path free from the
two extremes—

In which one penetrates reality (Chonyi), emptiness, by
realizing dependent-arising

And comprehends infallible cause and effect by realizing how
things exist—

You are kind in freeing me from the ocean of suffering of
beginningless cyclic existence.

O inconceivable virtuous spiritual friend,
 May you live a long life,
 And may your wishes be spontaneously fulfilled!

DENG NÄ ZUNG TE TSHE RAB THAM CHÄ DU
 GE WÄI SHE NYEN KHYE NYI TEN PA LÄ
 LHAG PÄI RE SA ZHAN DU MI TSHÖL WÄ
 THUG JE ZIG LA LAM NA DRANG DU SÖL

From now on, in all my lives,
 Instead of placing my innermost hopes elsewhere,
 I will devote myself to you, my virtuous friend—
 Look upon me with compassion, and be my guide on the path!

NGÖN CHHÄ SAG PA DIG PÄI LÄ LÄ ME
 CHHI MAR DRO SA NGÄN SONG NÄ SU DREN
 SI PÄI PHÜN TSHOG ME ÖB TAR THONG NÄ
 DUG NGÄL MI DÖ DUG NGÄL GYU LA NGAM
 DE WA DÖ KYANG DE GYU DRA TAR CHOM
 JAM DANG NYING JE JANG CHHUB SEM CHHOG DANG
 THAR THUG NÄ LUG TOG PÄI TA WA NAM
 NYUR DU DAG GI THONG WAR JIN GYI LOB

While resenting suffering, living beings pursue the causes of
 suffering;
 While longing for happiness, they destroy the causes of
 happiness as if they were enemies.
 Having created only negative actions,
 They will be led to lower rebirths in the future.
 Please grant your blessings that, by seeing how the pleasures
 of cyclic existence are akin to a fiery pit,
 I may swiftly generate love, compassion, and the supreme
 mind of enlightenment
 And find the view realizing the final mode of reality!

SANG GYÄ LÄ KYANG KÖN PÄI DAM PA CHHOG
 LA ME DOR JE THEG PÄI GOR ZHUG NÄ
 RIM NYI ZAB MÖI NÄL JOR THAR CHHIN TE
 KU SUM GO PHANG NYUR DU THOB PAR SHOG

By entering the gateway of the unsurpassed Vajrayana,
 The supreme holy vehicle even rarer than buddhas,
 May I complete the yogas of the two profound stages,
 And swiftly attain the state of the three bodies!

Colophon

An Excellent Stream of Nectar of Immortality: A Long Life Supplication—dedicated to Geshe Thubten Chonyi, the abbot of Kopan Ogmin Jangchub Choling Monastery and Khachoe Ghakhyil Ling Nunnery, who went to Sera Monastery, completed his studies, graduated with the degree of Geshe Lharampa, became the first monk from Kopan Monastery to attain a Geshe degree, and served for many years as the teacher at Amitabha Buddhist Centre in Singapore—is written at the repeated requests of Amitabha Buddhist Centre and individual students of the centre by me, Thubten Zopa, who apologizes for taking years to actualize it. Following the composition style of the two tutors of His Holiness the Fourteenth Dalai Lama, I wrote down whatever came to mind, passing over formal thematic and literary structures, poetic conventions, and the like. Motivated primarily by the wish to benefit Khen Rinpoche’s students, I offer this supplication with the hope that the prayers therein will be fulfilled. I had excerpted several verses from the request prayer to the Supreme Ārya Wati Zangpo¹ composed by the Eighth Dalai Lama, Jampel Gyatso.

Translated by Toh Sze Gee from the Tibetan prayer composed by Lama Zopa Rinpoche (bla ma bzod pa rin po che), *zhabs brtan gsol 'debs 'chi med bdud rtsi'i rgyun bzang*, Kathmandu: Kopan Monastery, 2021 on the auspicious occasion of the long life puja held in honor of Khen Rinpoche Geshe Thubten Chonyi, at Kopan Monastery on 22 February 2021. Reviewed by Joona Repo and edited by Doris Low for FPMT Education Services, March 2021.

¹ Tib. 'phags mchog wa ti bzang po. This is an especially sacred statue of Avalokiteśvara that is currently installed in the residence of His Holiness the Dalai Lama.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stūpas, ritual implements, *mālās*, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sūtra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stūpa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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